Two Social Practices to Support Emergence of a Global Collective

Christopher Riedy
University of Technology, Sydney
Australia

Abstract

In this paper, I develop an integral futures perspective on the global collective. The emergence of a global mind, soul or any kind of collective structure requires simultaneous development in behavioural, social, psychological and cultural realms. Development in any one of these realms has the potential to stimulate corresponding development in other realms. I focus particularly on two social practices that work together to draw out and integrate multiple perspectives and stimulate personal and cultural development. These practices are deliberation across difference and integral facilitation. Both have the potential to support the emergence of an inclusive global collective.

Introduction

In the late 20th century, a public, political and academic debate took shape over the nature and destination of evident trends towards greater global interconnectedness. The term *globalisation* rose to prominence as a way of summarising a diverse collection of processes that create links beyond the traditional boundaries of the nation-state. Globalisation, in a literal sense, is the process of making *something* global. It is a term that is empty of meaning and content until the user of the term specifies exactly what is being made more global. This conceptual emptiness has allowed multiple interpretations of globalisation to arise, coexist and conflict.

Globalisation is most commonly used in an economic and technological sense, to refer to the worldwide spread of information and communications technologies, financial markets, trade, capital and supply chains (e.g. Friedman 2000, 2005). The term is also used, less commonly, in a political sense to refer to the development of international political systems and agreements, in a cultural sense to refer to the global spread of particular values and in a social sense to understand the global dimension of environmental and social problems (Lechner & Boli 2004). Many other interpretations and understandings of globalisation are possible.

Conflicting interpretations of globalisation are particularly evident in the heated debate between the proponents of neo-liberal economic globalisation (such as the World Trade Organisation, the International Monetary Fund, the World Bank, the United States Government and the G8) and the diverse members of the global justice movement (e.g. George 2004;

Monbiot 2003). The neo-liberals argue that the globalisation of free trade, deregulated markets, private assets and property rights will bring global prosperity. The global justice movement protests that neo-liberal policies have not delivered social justice or environmental protection and appear to deliver prosperity only for privileged elites. As Held (2004: 4) puts it, "while there is a high degree of interconnectedness in the world, social integration is shallow and a commitment to social justice pitifully thin". Globalisation of markets, in reality or rhetorically, has not addressed the "vast asymmetries of life chances within and between nation-states" (Held 2004: 7).

At the heart of this globalisation debate are fundamentally different visions of the future collective structure that might emerge from globalisation, associated with different worldviews and discourses. Some desire a global religious state, some a global free market, some a global self or soul. At the same time, there are deep conflicts over the nature and robustness of the developmental processes that will deliver desired future outcomes. Futurists interested in influencing the goals and processes of globalisation can benefit from a theoretical framework that deals explicitly with diversity of worldview and offers a deep understanding of developmental processes. Integral theory, drawing on the work of Ken Wilber (Wilber 2000a, 2000b, 2000c, 2001), provides such a framework.

Slaughter (2004) explores the implications of Integral theory for futures work in some detail and applications of Integral futures work have emerged in recent years (e.g. Floyd 2005; Riedy 2005a). In this paper, I will use an Integral futures approach to explore processes of globalisation and the nature of emergent global structures in both objective and subjective realms. This examination is informed by a personal commitment to global futures that include diverse perspectives, promote social justice and human well-being and protect environmental integrity – and to social practices that can promote such futures. Consequently, in later sections, I provide a detailed exploration of two promising social practices that have the potential to support the global emergence of desirable collective futures: deliberation across difference and integral facilitation. I explore how each might work in practice, identify some current issues to which each might be applied and outline some of the challenges faced in establishing these practices.

An integral futures perspective on the global collective

Integral theory was developed by Ken Wilber (Wilber 2000a, 2000b, 2000c, 2001) and is now the focus of an international community of practitioners seeking to apply its insights to diverse issues and problems. I will draw on two of its primary insights for this analysis. First, Integral theory contends that there are four categories of perspective from which humans can know or construct reality, represented as different quadrants in Figure 1. The quadrants are:

- Behavioural quadrant (upper-right in Figure 1): concerned with the visible exterior of the individual, or the observable behaviour and structure of organisms
- Social or systemic quadrant (lower-right in Figure 1): concerned with the visible exterior of collectives, or the structure and dynamics of technological, economic, institutional and ecological systems
- Intentional or psychological quadrant (upper-left in Figure 1): concerned with the subjective interior of individuals, or self, consciousness, personal experiences and values
- Cultural quadrant (lower-left in Figure 1): concerned with the shared subjective interior of collectives, or culture, worldview and discourse.

These quadrants are not arbitrary theoretical constructs; they are categories or perspectives that emerged from detailed study of hundreds of knowledge frameworks. They are useful for ensuring that all valid perspectives on a problem are included, allowing for a more comprehensive and more insightful analysis. Indeed, Wilber (2000c: 419-477) argues that many of
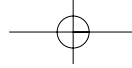
the problems faced by human civilisation stem from partial analysis that excludes or marginalis-es subjective perspectives (the intentional and the cultural).

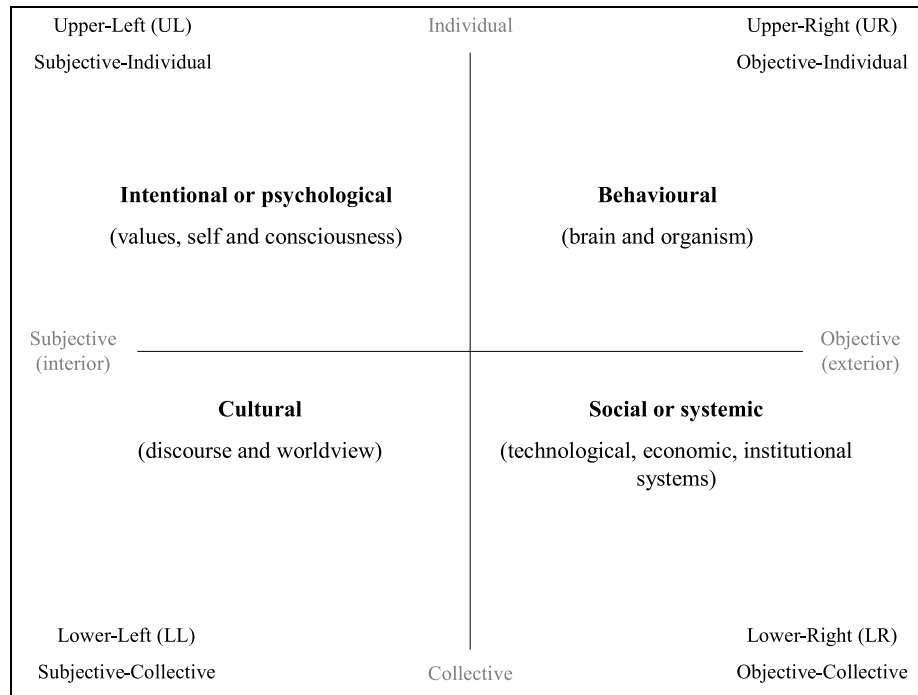| Upper-Left (UL)	*Individual*	Upper-Right (UR)
Subjective-Individual		Objective-Individual
Intentional or psychological (values, self and consciousness)		**Behavioural** (brain and organism)
Subjective *(interior)*		*Objective* *(exterior)*
Cultural (discourse and worldview)		**Social or systemic** (technological, economic, institutional systems)
Lower-Left (LL)	*Collective*	Lower-Right (LR)
Subjective-Collective		Objective-Collective

Figure 1: Four ways of constructing reality.
Source: Adapted from Figure 3.1 in Wilber (2001) and Figures 5.1 and 5.2 in Wilber (2000a).

Second, Integral theory contends that the objective and subjective structures evident from these four perspectives develop over time through recognisable stages. Later structures transcend and include previous structures; that is, they retain what was valuable or adaptive about the previous structure but add new emergent abilities to address new problems. This staged developmental process occurs along multiple developmental lines in each quadrant. For example, in the social quadrant, Nolan and Lenski (1999: 77) describe the development of the primary mode of subsistence in human society through hunter-gatherer, horticultural, agrarian and industrial stages. Similarly, in the psychological quadrant, Kegan (1982) traces the development of the self through incorporative, impulsive, imperial, interpersonal, institutional and inter-individual stages. Again, any analysis that fails to consider developmental stages is partial and incomplete.

From an Integral futures perspective, a desirable global future is one in which human civilisation values equally the perspectives associated with each quadrant and finds ways to respectfully include the diverse structures that emerge during objective and subjective development. In such a future, the global collective structure that emerges from processes of globalisation is one that transcends and includes all previous structures across all quadrants. In the next section, I will provide some general thoughts on the developmental process from which such a global structure might emerge. In
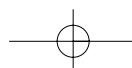
subsequent sections, I will briefly examine the emergence of such a structure from the perspective of each quadrant.

The emergence of a global collective structure

According to Wilber (2003: 99), development in social institutions and the techno-economic base (i.e. the systemic or social quadrant) tends to run ahead of development in the subjective quadrants. The development of technological, economic and political systems can happen very quickly, through human manipulation of the material world. In contrast, values, worldviews and discourses develop more slowly, through slow processes of inner learning and growth. Consequently, systemic development often acts as a driver for subjective development; it introduces new material contexts that exert pressure on existing values and worldviews. If we are seeking signs of the emergence of a global collective structure, it is reasonable to look first at the nature of human technological, economic and political systems.

At present, although these systems do span the globe, they are not globally inclusive. Technological systems, like the Internet and telecommunications networks, reach every continent but are inaccessible to many, particularly people in the South. Likewise, economic systems of trade and finance still exclude the poorest nations in Africa and other parts of the world (Keohane & Nye 2003: 76). Political coordination at an international level is weak and partial at best. In the absence of globally inclusive human systems, the opportunity for people to be exposed to the alternative values and worldviews that exist outside their sphere of connection is limited. Such exposure is important for the development of more inclusive values. If an individual is to learn to value alternative perspectives, they will need to be aware that alternative perspectives exist and, through exposure, have developed some empathy for those perspectives. Consequently, for those seeking to promote the emergence of a desirable collective structure at the global level, a

48

critical task is to globalise, in reality not rhetoric, the technological, economic and political connections of the social quadrant.

Of course, this does not mean that the other quadrants can be neglected. It may, for example, be impossible to globalise inclusive technological, economic and political systems until continued subjective development brings forth a widespread cultural commitment to social justice. There is always a complex interplay of developmental processes across and within the quadrants. In the sections below, I will briefly examine the emergence of inclusive global structures from the perspective of each quadrant.

A behavioural perspective

From a behavioural perspective, the emergence of a desirable global future would be characterised by a particular set of observable behaviours and associated brain functions. If a desirable global future is to be inclusive, then many of these observed behaviours would, of necessity, be cooperative. We can conclude that the kind of desirable future contemplated here is only possible if human biology and brain structure can support cooperative behaviour. While popular understanding of biological evolution emphasises natural selection through competition, modern evolutionary theory recognises the important role of cooperation in genetic inheritance and the potential for emergence of cooperation even from self-interested behaviour (e.g. Axelrod 1984; Kropotkin 1972). Humans are certainly biologically capable of cooperation and, indeed, have demonstrated cooperative behaviour at the level of the nation-state over long periods of time.

Of course, this does not mean that humans are necessarily capable of prolonged cooperation at a global level. It may be that global cooperation requires qualitatively different brain structures that have not yet emerged on a widespread basis. However, the available evidence supports an argument that humans are biologically capable of global cooperative behaviour, at least in favourable circumstances. Two prominent examples of cooperative behaviour within globe-spanning networks are the

emergence of the decentralised global justice movement (Harding 2004) and the worldwide peer review process of the Intergovernmental Panel on Climate Change (Siebenhuner 2002). These and other examples of cooperative behaviour at a global level provide a strong sense that the emergence of a global collective structure is not limited by biological capability or other behavioural constraints.

A social perspective

As noted above, the development of truly global and inclusive systems and practices in the social quadrant is critical to the emergence of a desirable global future. The global spread of technological and economic systems has received most of the attention in the globalisation debate and these systems clearly have a role to play in supporting a desirable global future. For example, global communication systems are necessary to support generation and transfer of relevant knowledge and to allow interaction and coordination across distance. Global markets and systems of trade have the potential, if guided by an inclusive global politics, to support economic development and poverty alleviation in the majority world.

The central concern with globalisation of existing technological and economic systems is long-term sustainability. Existing techno-economic systems in most parts of the world draw materials from the environment at a rate far beyond that at which those materials are replenished, generate waste at levels far beyond the assimilative capacity of the environment, degrade irreplaceable ecological systems and fail to deliver equality of either economic opportunity or outcome. The global spread of these systems is increasing the scale of environmental and social problems, generating serious threats to the viability of a global human civilisation, from climate change, to hydrocarbon depletion to collapse of ecological systems. An unsustainable techno-economic system cannot provide the material foundation for a viable long-term civilisation. At some point, unless the system is redesigned, human civilisation will collapse or decline as a result of depletion of its inputs or damage to its supporting environ-

ment. Such a collapse would suspend further development towards a global collective structure for an unknowable length of time.

For a viable global civilisation to emerge, sustainable development is crucial. Sustainable development requires redesign of the existing techno-economic system (for example, to reduce its greenhouse gas emission intensity) and the establishment of just and inclusive social institutions. Further, it requires the emergence of global political and legal systems to provide a decision making capacity for issues that have impacts beyond national boundaries (like climate change) and to protect human rights deemed important by the global community. In general, the technologies and economic instruments to support sustainable development are already available and have been employed locally. What is lacking is political and institutional action to promote sustainable development. To understand the reasons for this lack of will it is necessary to turn to the subjective quadrants.

A psychological perspective

A psychological perspective draws attention to the work of stage developmental theorists, like Jean Piaget, Clare Graves and Robert Kegan. These and other theorists show that psychological development is an ongoing process that moves through recognisable stages, building on and including previous stages. New stages emerge as the individual encounters new phenomena that do not match their existing psychological structures. These phenomena create an uncomfortable sense of disequilibration, which the individual attempts to resolve by experimenting, learning and creatively constructing new interior structures that more adequately explain the new phenomena (Kegan 1982; Wilber 2000b). The new structure is built on the foundation of the old. Development is thus a process of hierarchical integration where 'later structures reflect increasingly adequate transformations of earlier structures' (Kahn 1999: 54). Wilber (2000b: 28) identifies at least two dozen different kinds of hierarchical interior development in individuals, including development of morals, self-identity,

49

cognition, ideas of the good, creativity, altruism, needs, worldviews and empathy.

A developmental perspective on human psychology has two important implications for the emergence of inclusive global futures. First, all people start their personal development at birth with only the basic psychological structures necessary for survival. This means that, at any point in time, human society includes people expressing a wide range of developmental stages that will perceive, understand, value and identify with different things. Consequently, any inclusive global future must find ways to consider, include and care for people at very different developmental stages, even those at stages where inclusiveness is not valued. A first step towards such inclusion, at a global level, is to develop practices that can draw out different values in a respectful and constructive way, without leading to polarisation. I will consider two candidate practices in the second half of this paper.

Second, humans are not born with the capacity to think or feel globally. Consider the example of cognitive development. Piaget identified four overarching stages of cognitive development: sensorimotor, preoperational, concrete operational and formal operational (Wilber 2000b). Later theorists have identified post-formal stages that build on Piaget's stages. Systems thinking, which is required to fully grasp the interdependence and interaction of global social and ecological systems, only emerges as formal operational cognition begins to give way to post-formal cognition (Wilber 2000b: 201-202). At earlier cognitive stages, while systems concepts can be learned, the ability to truly think in terms of global systems is simply not available. For individuals operating from these earlier cognitive stages, the ability to independently perceive, understand and respond to global problems is constrained.

Moral development provides another example. Wilber (2001: 21) discusses the general moral developmental progression from a pre-conventional or egocentric stage, through a conventional or ethnocentric (or sociocentric) stage, to a postconventional or worldcentric stage. At each stage, the individual broadens

their circle of care – from the self, to their immediate society or culture, to all people and all cultures. The individual continues to care for those that they cared for at the previous level, but extends their care to a wider circle, transcending and including the previous stage. It is only with the emergence of a worldcentric morality that the individual begins to grasp and care about global ecological and social problems other than those that personally impact them or their immediate group (Wilber 2000c: 541). Worldcentric moral awareness allows an individual to truly feel global problems as something in which they are morally implicated and to which they are morally bound to respond.

Clearly, the emergence of inclusive global futures becomes more likely if more individuals are able to develop the capacity to think and feel globally – to understand, care about and respond to global problems. Wilber (2001: 10-13) estimates that less than 20 per cent of the world population has so far developed this capacity, to varying degrees. The present rarity of global awareness provides at least a partial explanation for the lack of political will to address global ecological and social problems. If most of the population does not feel morally connected to these problems, then the political momentum to address them is limited. In the second half of the paper, I consider social practices that have the potential to facilitate healthy psychological development towards interior structures that are supportive of global inclusion and action.

A cultural perspective

A cultural perspective draws attention to the role of discourses, worldviews, ethics and shared practices in the emergence of a desirable global future. Discourses are cultural structures that constitute a shared way of apprehending the world. They are characterised by particular language, assumptions, metaphors and worldviews that shape the way members of the discourse interpret information. To a large extent, discourses reflect the underlying psychological structures of their participants. People with similar psychological structures are more able to develop the degree of mutual

understanding required to support a discourse. It follows that, as with individual psychological structures, discourses can be more or less inclusive. This observation reinforces the points above – social practices are needed that draw out different discourses and find ways to respect those discourses, while at the same time encouraging the development of more inclusive discourses.

An important challenge for globalisation is finding the appropriate balance between a shared global culture and respect for cultural diversity. A truly global culture would need to share some cultural practices, sufficient to support mutual understanding across diverse global worldviews. These practices might emerge from a set of ethical commitments, such as the Universal Declaration on Human Rights (United Nations 1948) and the Earth Charter (The Earth Charter Initiative 2000). They might also draw on guiding principles for collective governance and decision-making. Inevitably, a global culture would also include shared symbols and metaphors.

At the same time, a desirable global future is one in which the rich cultural diversity of human civilisation is cherished and respected. A global culture, while it must share some structures, will not be homogeneous. The challenge is to identify social practices that support mutual understanding across cultures without marginalising particular cultures or promoting one particular worldview.

In the remainder of this paper, I will examine two social practices that I believe have the potential to draw out and respect plural perspectives in the subjective quadrants, while encouraging healthy subjective development towards greater inclusion. The first is deliberation across difference; the second is integral facilitation.

Deliberation across difference

What is deliberation?

The Deliberative Democracy Consortium (2004) defines deliberation as "an approach to decision-making in which citizens consider relevant facts from multiple points of view, con-

verse with one another to think critically about options before them and enlarge their perspectives, opinions, and understandings". Deliberation is a non-coercive, reflective and pluralistic process, comprising "argument, rhetoric, humour, emotion, testimony or storytelling, and gossip", through which people arrive at a particular judgement, preference or view (Dryzek 2000: 1).

In democratic theory, the role of deliberation in delivering democratic authenticity and legitimacy has been increasingly recognised. According to Dryzek (2000: 1):

The final decade of the second millennium saw the theory of democracy take a strong deliberative turn. Increasingly, democratic legitimacy came to be seen in terms of the ability or opportunity to participate in effective deliberation on the part of those subject to collective decisions...The deliberative turn represents a renewed concern with the authenticity of democracy: the degree to which democratic control is substantive rather than symbolic, and engaged by competent citizens.

Proponents of liberal theories of individual and collective decision-making assume that preferences are fixed and can be revealed and aggregated through voting. In contrast, a central tenet of deliberative democratic theory is that individual preferences are not fixed. During deliberation, an individual's unconsidered beliefs and values are challenged, encouraging them to arrive at a defensible position on the issue of interest (Gundersen 1995: 11-16). In arriving at this position, people may change their views and preferences in response to new knowledge and alternative perspectives. There is evidence that participants in collaborative processes and deliberative forums can experience transformation of preferences (Dryzek 2000), develop greater tolerance for differences of opinion (Halvorsen 2003), undergo personal transformation and learning (O'Neill 2002), experience changes in subjective understandings and relationships (Poncelet 2001) and develop ecological values (Gundersen 1995). There is also evidence that deliberation delivers excellent policy outcomes and products and

51

that participants in deliberative processes find the experience "deeply satisfying and significant" (Levine, Fung & Gastil 2005: 272-4).

Given these evident benefits, deliberative democrats seek to promote deliberation within the state or in civil society. Deliberation can occur within elected or appointed decision making bodies such as the United Nations General Assembly. It can also occur within formal participatory forums that are open to citizens or interest groups. Practitioners have designed various participatory processes to promote or facilitate deliberation, including deliberative polls (Fishkin & Farrar 2005), citizens' juries (Crosby & Nethercut 2005) and consensus conferences (Hendriks 2005). Deliberation can also occur within the broader public sphere, through contestation of discourses (Dryzek 1990, 2000). Experience with formal and informal types of deliberation is growing around the world, as indicated by the contributions to the recently-published *Deliberative Democracy Handbook* (Gastil & Levine 2005).

An Integral perspective on deliberation

An Integral perspective reminds us that any process of deliberation has behavioural, social, psychological, cultural and developmental aspects. From a behavioural perspective, deliberation is characterised by certain types of individual human behaviour, including particular types of speech, body language and brain activity. Individuals engaged in deliberation will need to express their views and preferences verbally or physically. Their brains will be active and will make new neural connections as they learn and change.

From a social perspective, deliberation is a practice engaged in by a group of people, supported by particular technological, economic, social and political systems. Systemic conditions will influence the nature of the deliberation and its success in delivering measurable outcomes. Deliberation may be facilitated by technologies that provide access to information and assist communication between members of the group and infrastructure (e.g. a suitable venue and seating arrangement) that supports positive engagement. Economic conditions will influ-

ence the ability of the group members to devote time to deliberation instead of earning a living for themselves and their families. Social and political institutions and practices, depending on their specific form, may help or hinder deliberation.

From a psychological perspective, the position taken by an individual during deliberation is dependent on their cognitive ability, values, morals, self identity and other interior structures. The process of deliberation requires individuals to express their values and preferences and to defend those values and preferences through argument and contestation. Thus, an authentic deliberative process attempts to draw out individual subjective structures, as that individual understands them. Depending on the interior structures that are present in the deliberating individuals, the deliberating group will be more or less representative of the range of developmental structures or stages in the wider community.

From a cultural perspective, deliberation is an interplay and contestation of different discourses and worldviews. Cultural engagement in a group setting allows conflicting discourse positions to emerge and enter into contestation. Dryzek (2000: 18) argues that this "contestation of discourses is a vital part of deliberative democracy". Cultural interaction and contestation challenges unconsidered views and preferences. This challenge is central to deliberation, as it has the potential to induce reflection and perhaps a change in preferences. The goal of deliberation is to reach a shared decision that all members of the group can support, even if they have different reasons for their support. This decision constitutes a shared discourse that integrates, in some way, the various discourses involved in the deliberation.

An Integral perspective also draws attention to developmental processes and their relevance for deliberation. I have already noted that deliberation has the potential to draw out different subjective developmental stages and integrate these into a collective decision. The evidence cited earlier – that deliberation can prompt transformation of preferences – hints that deliberation might, in the right circum-

stances, also help to promote subjective development in individuals and collectives. To understand how deliberation might prompt development, it is necessary to consider the general process of psychological development in more detail.

Assuming that conditions in the behavioural, systemic and cultural quadrants are conducive to psychological development, Wilber (2001: 35) argues that there are four important factors in moving from one developmental stage to the next. The first is *fulfilment*. The individual must have spent sufficient time at that stage to experience what it has to offer and be ready to move on. Second, the individual must experience frustration with some aspect of the existing stage, which manifests as a feeling of *dissonance* or disequilibrium (Kegan 1982). In other words, the individual feels that the existing psychological structure no longer adequately explains some aspect of their experience. Third, the individual must experience an *insight* that allows them to let go of, or differentiate from, the old stage. Finally, if the first three factors are in place, the individual experiences an *opening* to the new stage and begins to operate from that stage on a regular basis.

How, then, might deliberation prompt psychological development? For many people, participation in a deliberative process is an empowering experience that has repercussions in other aspects of their lives. It can help people to reconnect with the political process and feel that their views are important. However, empowerment does not equate to psychological development. I would argue that participation in a deliberative process has the potential both to create dissonance and to provide insight. Deliberation exposes an individual to different evidence, ideas, values, perspectives and opinions, some of which they may not have previously encountered. In some cases, the individual may need to resolve conflicts between this new information and the assumptions that underpin their existing developmental structures. These conflicts may create a new source of dissonance. Alternatively, exposure to new knowledge during deliberation may offer a source of insight that allows an individual to

resolve an existing feeling of dissonance.

While an Integral perspective provides a theoretical understanding of how deliberation might lead to personal transformation, it is clear that much depends on the previous experience of the individual and the social and cultural context. Deliberation may result in learning and new knowledge without necessarily prompting dissonance or insight. Further, the specific characteristics of the deliberative process (such as the content under discussion, the quality of facilitation and the makeup of the deliberating group) will undoubtedly influence the likelihood of psychological development. All of these issues require further research in an empirical setting. Nevertheless, I believe there are strong theoretical and empirical grounds for promoting deliberation as a way of drawing out plural subjective structures and facilitating healthy subjective development. That is, deliberation is a social practice with the potential to support the emergence of an inclusive global collective. The next section considers how deliberation might operate in a global setting.

Deliberation in support of a desirable global future

Deliberation's promise as a social practice that can support the emergence of a desirable global future is more likely to be realised if participants in processes seeking to promote deliberation are chosen to maximise difference and cultural diversity. There are two important reasons for seeking participant difference and diversity.

First, the diversity of the participant group acts as a constraint on the range of personal and cultural perspectives that are represented during deliberation. Deliberative processes seek to draw out plural perspectives and integrate them in a final decision. No matter how creative the final decision, it will tend to draw only on those perspectives that are actually present during the deliberation. A more diverse process will be more representative of the range of perspectives that exists in the wider community. Difference and diversity in the psychological and cultural realms can be understood as a resource for the final decision (or decisions), act-

ing both as a source of creativity and a way of ensuring that the parameters of a problem are fully explored. If the objective is an inclusive global future, it follows that deliberative processes need to seek representation that crosses national and cultural boundaries as a resource for globally inclusive decisions. Thus, it is not just deliberation but deliberation across difference that is required to support the emergence of a desirable global collective.

Second, participant diversity improves the likelihood that a participating individual will encounter sources of dissonance and insight that can aid their own personal development. Exposure to different cultural practices, perspectives and modes of thinking can challenge an individual's established psychological structures, creating a dissonance that needs to be resolved. Alternatively, it might provide new knowledge to support insight. Either way, deliberation across national or cultural boundaries would seem to offer greater potential for personal transformation than deliberation within national or cultural boundaries. In simple terms, learning about other cultures is the first step towards the mutual understanding required for a stable global culture.

Of course, participant diversity should be commensurate with the issue under consideration. While global representation might be appropriate for deliberation on the international response to climate change, local representation is appropriate for a deliberation on balancing the local government's budget. Levine, Fung and Gastil (2005: 275) find that the "majority of experience and accomplishment for public deliberation concerns local issues such as development and planning, public education, race relations, and the like". Deliberation does occur internationally, for example within the IPCC or United Nations, but the quality of the deliberation is constrained by the lack of lay citizen participation. Experiments with cross-cultural and international deliberative processes that involve lay citizens are an appropriate area of focus for those seeking to support the emergence of a desirable global future. In the next section, I outline a preliminary proposal for one such experiment.

A cross-cultural deliberation on climate change response

Poorer people in all countries, but particularly in developing countries, are most at risk from climate change (IPCC 2001: 8). For example, many Pacific island nations are threatened by rising sea levels and may face evacuation if climate change continues. Some islands are already affected by saline intrusion and vulnerability to storms is increasing. Tuvalu and Kiribati expect to evacuate their entire populations over the next 50 years (Vick 2001). For people operating from a worldcentric perspective, the plight of those in developing nations that are already affected by climate change is deeply disturbing. For people operating from a sociocentric perspective, direct exposure to the impacts of climate change on people in nearby developing countries is a possible source of dissonance that could prompt moral and ethical development.

A cross-cultural deliberation on climate change response, involving lay citizens from both developed and developing countries within a particular region, would be an appropriate initial application of deliberation across difference. Such a forum could consider issues of rights and responsibility in relation to climate change, deliberate on the ethics of climate change response and propose regional mitigation and adaptation actions. As well as being a potentially powerful developmental experience for the participants, it would have strong symbolic value as an attempt at ethical engagement across cultures, potentially prompting broader cultural development.

There are, of course, numerous practical challenges to address in establishing a cross-cultural deliberation on climate change response. Many of these challenges are common to all deliberative processes and have been considered in some detail in theory and practice, although they would take on a different complexion at the international level. For example, Dryzek (2000: 8) considers the need for "equality of deliberative competence", or the capacity of participants to engage in effective deliberation. Dryzek (2000) argues that deliberation must be non-coercive, and therefore requires

equality of deliberative competence across participants. Unequal power relations and material resources, uneven access to information, differences in communicative abilities and personal characteristics can all contribute to inequalities in deliberative competence. In an international, cross-cultural deliberation, there could be glaring differences in education and material resources. Strategies to address these inequalities could include paying participants for their time and providing an initial education program to ensure that all participants start with an equal knowledge base.

Participant selection and provision of translation services pose logistical difficulties, however these should be readily resolvable. More challenging is the question of how an international, cross-cultural deliberation would achieve social or political change. As Levine, Fung and Gastil (2005: 276) point out: "For the results of a deliberative process to count, powerful actors must be encouraged, persuaded, or obliged to heed them. This seldom happens, and rarely does it occur in a fully deliberative way". Linking deliberation to political change is a problem even for local processes; for a process that spans national jurisdictions it raises serious questions about the value of the entire exercise.

A partial response is to set modest goals. The purpose of the deliberation would not be to immediately change regional climate change policies but to raise cultural awareness of ethical issues associated with climate change response and provide the seeds for personal and cultural development. Therefore, an important strategy would be to create the kind of event that would receive significant media attention and provide exposure for perspectives that are otherwise ignored. The proposed deliberation should be understood as a trial that will start to draw out the theoretical and practical problems associated with deliberation across difference.

Integral facilitation

The second social practice I will briefly consider here is Integral facilitation. When peo-

ple from different cultural discourses participate in a deliberative process, it is reasonable to expect a degree of discursive contestation to arise. There is a risk that this contestation will develop into polarisation and conflict, stifling any growth that participants might otherwise experience, inhibiting mutual understanding and reducing the likelihood of reaching a decision that honours all perspectives. For an inclusive global collective to emerge, discursive contestation needs to be creatively harnessed so that it does not degenerate into destabilising conflict. Integral facilitation is a practice that can be employed in tandem with deliberation across difference to support integration of plural perspectives.

The role of an Integral facilitator is to apply principles from Integral theory to promote mutual understanding across discourses, offer solutions that appeal to multiple discourses and apply gentle developmental pressure to open up individuals and groups to more inclusive solutions. Clearly, this is a challenging role, demanding much of the practitioner. Below, I will consider the challenges faced by an Integral facilitator from the perspective of each quadrant.

A behavioural perspective

An Integral facilitator will employ particular behaviours intended to draw out and honour plural perspectives and facilitate healthy subjective development. These practices might include modes of speech and body language that make participants feel valued and put them at ease, as well as polite and attentive behaviours that indicate that the facilitator is listening. A behavioural perspective also draws attention to the facilitator's role in ensuring that the physical environment in which interaction is taking place supports creative contestation and integration. This might mean, for example, catering to physical needs, choosing an inspiring location or arranging the room layout to make participants feel physically comfortable and engaged with each other. Or, when required, the facilitator might need to create an environment in which people feel uncomfortable if this is necessary to promote further development.

Flexible behaviour and willingness to take on multiple roles is important if the facilitator is to respond to the diverse and changing developmental needs of participants.

A social perspective

An Integral facilitator must be attentive to the existing systemic context within which a group is located, while seeking to shape that context in such a way as to draw out plural perspectives and promote healthy development. They must become aware of any disparities in access to information or economic resources within the group and act to address these disparities. Further, they must develop an understanding of the organisational and institutional structure of the group - the habitual social and political practices that support its operation as a group - and either work with them or find ways to build new practices on them.

A systemic perspective also draws attention to the particular technologies and social practices, or methods, that the facilitator uses to achieve desired outcomes. There are numerous such methods available, from role playing to scenario building to facilitated dialogue. Normative futures methods, like backcasting, are particularly valuable to an Integral facilitator as they use discussion of desirable futures to draw out plural subjective values (Riedy 2005b). Experience is needed to select the right facilitation method for a particular purpose at a particular time, so an Integral facilitator is usually an experienced facilitator with proven skills.

A psychological perspective

A psychological perspective draws attention to the role of an Integral facilitator in drawing out and integrating plural perspectives. They must hold plural perspectives in mind, but at the same time locate them within a developmental perspective. The ability to relate plural perspectives developmentally is characteristic of a cognitive structure that Wilber (2000c: 190-191) calls vision-logic:

As rationality continues its quest for a truly universal or global or planetary outlook, noncoercive in nature, it eventually gives way to a type of cognition I call vision-logic or network-logic. Where [pluralistic] rationality gives all possible perspectives, vision-logic adds them up into a totality...[It] can hold in mind contradictions, it can unify opposites, it is dialectical and nonlinear, and it weaves together what otherwise appear to be incompatible notions...negated in their partiality but preserved in their positive contributions.

Applying vision-logic, an Integral facilitator "encourages decisions, practices, and outlooks that are consistent with the most comprehensive and compassionate possible approaches in any given instance" (Zimmerman 2003: 5). This means, for example, assisting groups that have been framing a problem in economically or scientifically rational terms to incorporate an ecological or postmodern perspective. The role of the Integral facilitator is both to value all perspectives and to provide opportunities for subjective development towards more inclusive perspectives.

The Integral facilitator needs to be more actively involved in the content under discussion than is typical in facilitation roles. Their role is not just to keep discussion going according to an agenda. They should be willing to intervene, make judgements and arbitrate where necessary. In making these interventions, the Integral facilitator can draw on principles of sustainable development and inclusiveness for guidance. Participants need to be made aware when a proposal would be detrimental to sustainability, would result in exclusion of valid perspectives or would cause harm to people that are not recognised in a particular discourse.

The role of the Integral facilitator resonates with that of the sadvipra, or servant leader, in P.R. Sarkar's Progressive Utilization Theory. Without going into the detail of Sarkar's Theory, it is enough to note that the Sadvipra are universal agents whose role is to disrupt the social cycle and create dynamic, evolutionary social progression (Floyd 2005). The sadvipra are leaders by virtue of their 'integrity and spiritual development' and work in the interests of the human collective and its development (Floyd 2005: 51).

To take on this challenging role, Integral facilitators must not only encourage the development of others but must attend to their own personal development, so that they continue to open to a wider range of perspectives. An Integral facilitator will employ a range of transformative practices that deepen and broaden their individual experience of reality, providing greater opportunity for dissonance and insight to arise across multiple developmental lines. Suitable practices might include physical exercise, therapy or counselling, mental exercises, meditation and reflection, community service, civic participation, attention to relationships and nature celebration, to give a few examples (Wilber 2001: 138).

A cultural perspective

From a cultural perspective, the challenge for the Integral facilitator is to participate in multiple discourses, and achieve mutual understanding with each, while maintaining sufficient independence to relate those discourses developmentally. This requires application of vision-logic, as discussed above. One of the strategies an Integral facilitator can employ here is to identify policies, actions or solutions that appeal to multiple discourses. In some cases, this may mean developing a policy package with components designed to appeal to different discourses. For example, regulatory approaches will appeal to certain discourses, while market-based approaches will appeal to other discourses. In other cases, there may be specific actions that are robust across discourses. That is, some actions may be supported for different reasons by different discourses. Thompson (2000: 105) gives the example of "eating lower on the food chain", which may be supported either for the ethical reason of not wishing to harm animals or the self-interested reason of wishing to pursue healthy living.

The Integral facilitator must attend to the formation and integrity of the group around which the facilitation is focused. They may be involved in initiating the group and shaping the cultural practices that develop within the group, or may enter the group at a later stage and need to learn its culture. At various times, they may need to apply methods to maintain the integrity of the group, including mediation and conflict resolution. They will have a central role in identifying, developing or expressing the group's stories, myths, metaphors and symbols, bringing the cultural realm into awareness for the participants.

Conclusion

Current globalising trends threaten to deliver a world that is fragmented and diminished, plagued by inequity and ecological loss, doomed to either a regression from the global or to deliver a global collective of the wealthy few that shuts out the majority world. If human civilisation is to develop into an inclusive global collective, it is critical to identify social practices that draw out and integrate multiple perspectives, while facilitating personal and cultural development. The two social practices I have outlined here are theoretical candidates, although both require further empirical testing and refinement.

These practices are only a small part of an integral approach to globalisation. However, they have the potential to support the emergence of a desirable and inclusive global future on a collective basis. They can be employed in multiple contexts, across multiple scales, wherever the opportunity arises.

Correspondence

Christopher Riedy
Institute for Sustainable Futures
University of Technology, Sydney
PO Box 123
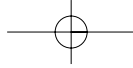Broadway NSW 2007
Australia
Email: criedy@uts.edu.au

References

Axelrod, RM. 1984. *The Evolution of Cooperation*. New York: Basic Books.
Crosby, N & Nethercut, D. 2005. "Citizens Juries: Creating a Trustworthy Voice of the People." In J Gastil & P Levine (eds). *The*

Deliberative Democracy Handbook: Strategies for Effective Civic Engagement in the Twenty-First Century. San Francisco: Jossey-Bass. Pp. 111-119.

Deliberative Democracy Consortium 2004. Deliberative-Democracy.net: Frequently Asked Questions, Deliberative Democracy Consortium, viewed 20 August 2005. http://www.deliberative-democracy.net/faq/.

Dryzek, JS. 1990. *Discursive Democracy: Politics, Policy, and Political Science*. Cambridge: Cambridge University Press.

_____ 2000. *Deliberative Democracy and Beyond: Liberals, Critics, Contestations*. New York: Oxford University Press.

Fishkin, J & Farrar, C. 2005. "Deliberative Polling: From Experiment to Community Resource." In J Gastil & P Levine (eds). *The Deliberative Democracy Handbook: Strategies for Effective Civic Engagement in the Twenty-First Century*. San Francisco: Jossey-Bass. Pp. 68-79.

Floyd, J. 2005, "Visions for Global Justice through the Lens of Sarkar's Social Cycle." *Journal of Futures Studies*. Vol. 9(3): 47-60.

Friedman, TL. 2000. *The Lexus and the Olive Tree*. Revised edn. London: Harper Collins.

_____ 2005. *The World is Flat: A Brief History of the Twenty-First Century*. 1st edn. New York: Farrar, Straus and Giroux.

Gastil, J & Levine, P. 2005. *The Deliberative Democracy Handbook: Strategies for Effective Civic Engagement in the Twenty-First Century*. San Francisco: Jossey-Bass.

George, S. 2004. *Another World is Possible If*. London: Verso ; New York: Verso.

Gundersen, AG. 1995. *The Environmental Promise of Democratic Deliberation*. Wisconsin: The University of Wisconsin Press.

Halvorsen, KE. 2003. "Assessing the Effects of Public Participation." *Public Administration Review*. Vol. 63(5): 535-543.

Harding, J. 2004. "Counter-Capitalism: Globalisation's Children Strike Back." In Lechner, F & Boli, J (eds). *The Globalization Reader*. 2nd edn. Blackwell, Malden, Mass.; Oxford. Pp. 417-421.

Held, D. 2004. "Globalisation: The Dangers and the Answers, OpenDemocracy." Viewed 27 May 2004. From http://www.opendemocracy.net/debates/article-6-27-1918.jsp.

Hendriks, CM. 2005. "Consensus Conferences and Planning Cells: Lay Citizen Deliberations." In Gastil, J & Levine, P (eds). *The Deliberative Democracy Handbook: Strategies for Effective Civic Engagement in the Twenty-First Century*. San Francisco: Jossey-Bass. Pp. 80-110.

IPCC 2001. *Climate Change 2001: Impacts, Adaptation and Vulnerability, Contribution of Working Group II to the Third Assessment Report of the Intergovernmental Panel on Climate Change*. In Canziani, OF, Leary, NA, Dokken, DJ, and White, KS(eds.). Cambridge, UK.

Kahn, PH. 1999. *The Human Relationship with Nature: Development and Culture*. Cambridge, Massachusetts: MIT Press.

Kegan, R. 1982. *The Evolving Self: Problem and Process in Human Development*. Cambridge, Massachusetts: Harvard University Press.

Keohane, RO & Nye, JS. 2003. "Globalization: What's New? What's Not? (And So What?)" In Held, D & McGrew, A (eds). *The Global Transformations Reader: An Introduction to the Globalization Debate*. Second edn. Cambridge: Polity Press. Pp. 75-83.

Kropotkin, P. 1972. *Mutual Aid: A Factor of Evolution, Allen Lane*. London: The Penguin Press.

Lechner, F & Boli, J. (eds). 2004. *The Globalization Reader*. 2nd edn. Oxford: Blackwell, Malden, Mass.

Levine, P, Fung, A & Gastil, J. 2005. "Future Directions for Public Deliberation." In Gastil, J & Levine, P (eds). *The Deliberative Democracy Handbook: Strategies for Effective Civic Engagement in the Twenty-First Century*. San Francisco: J ossey-Bass. Pp. 271-288.

Monbiot, G. 2003. *The Age of Consent: A Manifesto for a New World Order*. London: Harper Perennial.

Nolan, P & Lenski, G. 1999. *Human Societies: An Introduction to Macrosociology*. 8th edn. New York: McGraw-Hill.

O'Neill, C. 2002. "Understanding the Impact of

Participation in a Deliberative Forum." In Font, J (ed.). *Public Participation and Local Governance*. Barcelona, Spain: Institut de Ciencies Politiques i Socials.

Poncelet, EC. 2001. "Personal Transformation in Multistakeholder Environmental Partnerships." *Policy Sciences*. Vol. 34(3): 273-301.

Riedy, C. 2005a. "The Eye of the Storm: An Integral Perspective on Sustainable Development and Climate Change Response." PhD thesis. University of Technology, Sydney. http://adt.lib.uts.edu.au/public/adt-NTSM20050603.101829/.

_____ 2005b. "Integrating Exterior and Interior Knowledge in Sustainable Development Policy." In Star, C (ed.). *Ecopolitics XVI: Transforming Environmental Governance for the 21st Century*. Brisbane: Ecopolitics Association of Australasia/Centre for Governance and Public Policy.

Siebenhuner, B. 2002. "How do Scientific Assessments Learn? Part 1. Conceptual Framework and Case Study of the IPCC." *Environmental Science and Policy*. Vol. 5: 411-420.

Slaughter, RA. 2004. *Futures Beyond Dystopia: Creating Social Foresight*. London and New York : RoutledgeFalmer.

The Earth Charter Initiative 2000. The Earth Charter. www.earthcharter.org.

Thompson, M. 2000. "Consumption, Motivation and Choice Across Scale: Consequences for Selected Target Groups." In Jochem, E, Sathaye, J & Bouille, D (eds). *Society, Behaviour, and Climate Change Mitigation*. Dordrecht: Kluwer Academic Publishers. Pp. 93-108.

United Nations 1948. Universal Declaration of Human Rights, adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948. http://www.un.org/Overview/rights.html.

Vick, L. 2001. "Environmental Refugees, Climate Change and Population." Keynote address to seminar for launch of UNFPA State of World Population Report 2001. Australian Reproductive Health Alliance, viewed 3 November 2001.

Wilber, K. 2000a. *A Brief History of Everything*. 2nd edn. Boston: Shambhala Publications.

_____ 2000b. *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*. Boston & London: Shambhala Publications.

_____ 2000c. *Sex, Ecology, Spirituality: The Spirit of Evolution*. 2nd edn. Boston: Shambhala Publications.

_____ 2001. *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality*. Boston: Shambhala Publications.

_____ 2003. *Kosmic Karma and Creativity, Excerpt D. The Look of a Feeling: The Importance of Post/Structuralism*. Shambhala Publications. Viewed 10 March 2004. http://wilber.shambhala.com/html/books/kosmos/excerptD/excerptD.pdf.

Zimmerman, M. 2003. *Introduction to Integral Ecology: Consciousness, Culture, and Nature, draft manuscript, Integral Institute*. Colorado: Denver.