A Personal Vision of the Integrated Society

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Abstract

In this paper I draw upon theory within critical and postconventional futures studies to develop a vision for some potential applications of advanced cognitive capacities in an idealised society of the future – the integrated city. Specifically I refer to the theory of integrated intelligence (Anthony, 2008). This theory posits that the human mind is embedded within a sea of consciousness, and that contemporary human beings can consciously utilise this consciousness. In this paper I focus upon the future of life and especially work in the modern city in developed Western and Asian localities.

Keywords: Futures Studies, visioning, knowledge economy, work, control, integrated intelligence, mysticism.

The most brilliant intellect is a prisoner within its own social inheritance. (Lancelot Hogbin, 1993, p.14)

Within dominant images of future cities seen in advertising and the mass media, we see two prominent images: money and machines. These are cities driven by consumerism and advanced technology. The integrated city of the future which will be envisioned here does not preclude machinery and money. However it moves beyond the confines of the iron cage of materialism to include a greater spiritual component. For in the integrated society people are inspired, draw data and wisdom from, and are guided by a greater intelligence – what I refer to as integrated intelligence (Anthony, 2005a & 2008).

This paper follows on from a previous paper I wrote for JFS (Anthony, 2005a), which addressed general applications for integrated intelligence in the knowledge economy and beyond. The applications addressed within this paper shall be more specific, with a greater anecdotal input, and more directly related to life and work in modern cities. One thing that I did not do in previous papers discussing integrated intelligence was to relate my experience in applying that intelligence in my life. This meant that those papers were more abstract than practical. In this paper I will redress this.

Therefore, a first person perspective has been added. This paper recaps some of the ideas already discussed (Anthony, 2005a, 2005b), but is intended for readers who are interested in direct potential applications of what has previously been only an intellectual concept – integrated intelligence.

There are three parts to this paper. In the Part One I shall briefly outline the relevant aspects of postconventional and critical futures studies. I shall also briefly summarise the theory of integrated intelligence. Readers who have read my previous papers on integrated intelligence may chose to skip this part. In Part Two I will outline some of the most notable problems of a typical modern city and society in developed economies. Here I will also examine the short and medium-term possibilities for implementing integrated intelligence into the work and lives of people living in the modern city. Finally, Part 3 of this paper situates the discussion within Futures Studies. It addresses seven criteria that Inayatullah (2002) has determined that visions of the future should ideally meet.

This paper will be imaginative and speculative. In the true spirit of visioning, I will employ my own imagination and creative insight to depict life and work in a city of an 'alternative' future.

Part One. Postconventional and Critical Futures Studies, and the Theory of Integrated Intelligence

The kind of vision of the future city I am positing in this paper emerges from postconventional futures studies. The focus will primarily be upon cognitive development and ways of knowing.[1] This projected future of life, work and education in a future city is a visioning process. The vision is that of an alternative future, and the ultimate depiction may be more utopian than practical at this time in history. Yet as Milojevic (2005) has indicated, even utopian futures serve a purpose. Milojevic believes in the importance of "eupsychia" – "a prescriptive and improved imagined state of not only collective but also individual being" (Milojevic, 2005, p.50). This includes the psychic and spiritual unfolding of the individual (Milojevic, 2005, p.54). The integrated city is an expression of eupsychia

In the final chapter of my doctoral thesis I posited a vision of an alternative future, which I called 'the integrated society'. This is a society which is infused with integrated intelligence. This paper briefly outlines the arguments of my thesis, and specifically applies the findings to the working of a modern city.[2]

Using Slaughter's concept of dissent (2003), it can be seen that this vision is a disruptive one. For as Inayatullah (2002) indicates, the purpose of visioning is not merely to rehash a future projected from trends of the current age. This may work in terms of prediction of the near future, but possible and alternative futures may differ radically from current images of the future. Therefore the imagination has to be employed in the imaging process. In this sense it is not an empirical vision, but one which represents the personal experiences of the visionary's life and experience.

Visions potentially have more power than scenarios. Scenarios provide alternatives, but do not invest a deep meaning or engender cohesiveness within people. The integrated city is a preferred vision, and as Inayatullah indicates, a preferred vision

acts like a strange attractor, "providing the glue that creates community" (Inayatullah 2002, p.87). At the heart of visions lie values (Inayatullah, 2002). In the case of the integrated city, the values that I am espousing are spirituality, deep meaning, community, passion and vocation.

The integrated city, and the integrated society in which it is embedded, is the disrupter which I present here to disturb the complacency of the present, of the dominant and hegemonic forces within the modern world. It is a vision which may assist us to see the present moment as remarkable, rather than as the inevitable outcome of ineluctable historical forces (Inayatullah, 2002).

Defining integrated intelligence

So far I have referred to integrated intelligence, but not defined it precisely. Integrated intelligence is:

> The deliberate and conscious employment of the extended mind, such that an individual might function successfully within a given environment.

In turn the extended mind is defined as:

> The state of personal consciousness whereby individual awareness is infused with a transpersonal awareness that transcends the confines of the individual mind and the limits of the sensory organs.

I have taken the term "the extended mind" from biologist turned parapsychologist Rupert Sheldrake (2003). The term integrated intelligence is my own. A further important distinction is that based upon the idea of 'the integrated mind', as opposed to 'the fragmented mind'. The integrated mind is the human mind in awareness of its spiritual and transpersonal knowledge base, while the fragmented mind represents the state of cognition whereby this awareness is not developed. In the integrated city of the integrated society, the people of that city have evolved the integrated mind to a strong degree.

One of the ways in which my theory of integrated intelligence is more fully developed than the recently popular concept of spiritual intelligence (Zohar & Marshall, 2000) is that I have developed a set of core operations and end states for the concept.[3] The core operations of integrated intelligence are "integrated perception", "evaluation/choice", "location", "diagnosis", "foresight" and "creativity and innovation". The end states are "wisdom" and "personal and social transformation".[4] Table 1, below, defines these in more detail.

Table 1
The Core Operations of Integrated Intelligence

Cognitive process	Potential Applications
Integrated Perception	Integrated perception of the underlying order & meaning of systems, & "intelligence" within those systems - including cosmos. Enhancing "spiritual" worldview; meaning, & sense of relationship with nature & cosmos.
Location	Determining location of important objects (Targ & Katra, 1999, pp.139-141). Also location of information & data for research; finding relevant people & places.
Diagnosis	Diagnosis of medical & mechanical problems; safety, health & environmental hazards; & sources of human error (Targ & Katra, 1999, p. 141). Spiritual & psychological introspection.
Evaluation/ choice	Evaluating design & construction alternatives, investment choices, research strategies, & technology alternatives. (Targ & Katra, 1999, p. 139) Evaluation of life, career, & relationship choices.
Foresight	Foresight of natural disasters, political conditions, technological developments, wear conditions, & investment opportunities (Targ & Katra, 1999, p.142). Determine consequences of choices.
Creativity & Innovation	The individual draws upon transpersonal modes of consciousness to facilitate increased inspiration & creativity in work, business, research, competition or leisure

Note. From *Integrated Intelligence: Classical and Contemporary Depictions of Mind and Intelligence and Their Educational Implications* (pp. 17-18), by Marcus Anthony, 2008, London, Sense.

Table 2
The End-States of Integrated Intelligence

Cognitive process	Potential Applications
Wisdom	Having intuited underlying causes, meaning & functions of various life processes, the individual is able to make intelligent choices which enhance happiness, well-being & spiritual development of self & collective.
Personal & Social Transform -ation	Optimal human & Cosmic evolution; may include aspects of all core operations, with purpose of evaluation of personal goals & choices within a greater planetary & cosmic dynamic. Potential for increased hope & meaning.

Note. From *Integrated Intelligence: Classical and Contemporary Depictions of Mind and Intelligence and Their Educational Implications* (pp. 17-18), by Marcus Anthony, 2008, London, Sense.

Integrated intelligence as I envision it contains both personal and impersonal components. The impersonal components can be seen as a kind of consciousness field or stream of data which individuals can access.

The second and more personal aspect of integrated intelligence is more controversial, and incorporates two sub-components – person to person data transference (ESP), and entity to person data transference. An 'entity' is a non-physical or spiritual being that deliberately passes on information to the person in order to serve their spiritual evolution. Such entities have long formed a part of non-modern western cultures. The idea of spirit guides, angels and daemons has long existed in many cultures (Broomfield, 1997; Grof, 2006; Mack, 1999; Sheldrake, 2003). Grof (2006) points out that mainstream modern western culture is one of the few cultures which rejects such concepts. Still, it must be acknowledged that most modern religions, including Christianity also incorporate the idea of angels and spiritual guides and guardians.

From a western dominant paradigm perspective, the first question will be, "What is the evidence that such an intelligence exists?" It is beyond the scope of this paper to address this question in any depth. Interested readers can follow up the debates within the field of parapsychology for themselves.[5] Yet from a poststructural and critical futures perspective, it can be seen that the empirical tradition upon which parapsychology (and psychology and intelligence theory) has been founded is itself embedded within a western civilisational and epistemological foundation. In my doctoral thesis I developed the schemata shown in Figure 1 (below) to clarify the essential reason for the exclusion of mystical/spiritual concepts and theories from contemporary western mind science. Again, one has to look beyond the debate regarding physical evidence. The reason can be clarified via Figure 1 below, which situates intelligence theory within a civilisational, paradigmatic and cultural perspective.

In Figure 1, each level is defined and mediated by the level below it. It depicts discourses on intelligence and mind moving through layers, and being ultimately determined by the lowest level of the system: the pervading level of consciousness–vision logic (Wilber, 2000).

What Figure 1 shows is an effective hegemony of rationalism which still dominates mainstream mind science in the West. It is within this hegemonic process that integrated intelligence as a concept finds itself problematically situated (or note situated at all).

This vision of the integrated futures of cities should be considered within this epistemological framework. The futures of cities and societies which we commonly see represented in the mass media are embedded within the hegemony of western rationalism (Anthony, 2006). The vision I present here is an alternative future, and extrapolation emerging from a renewed relationship with both knowledge and cosmos.

Beyond my own academic research, the integrated future of life and work in cities which I posit here emerges from my experience. At a personal level I have long worked with non-ordinary states of consciousness in my life. Further I have engaged with individuals and groups at various times which have exhibited varying degrees of development of integrated intelligence. I believe that integrated intelligence is an extant potential within the human beings which is not fully activated within the modern mind. Nonetheless I believe it can be activated with the appropriate encouragement, and social and institutional encouragement.

Theory of
Intelligence

Cognitive
Psychology

Consciousness
Theory

Neuroscience

Molecular Biology (neo-Darwinism)

Ways of Knowing (WOK)

The Mechanistic Paradigm

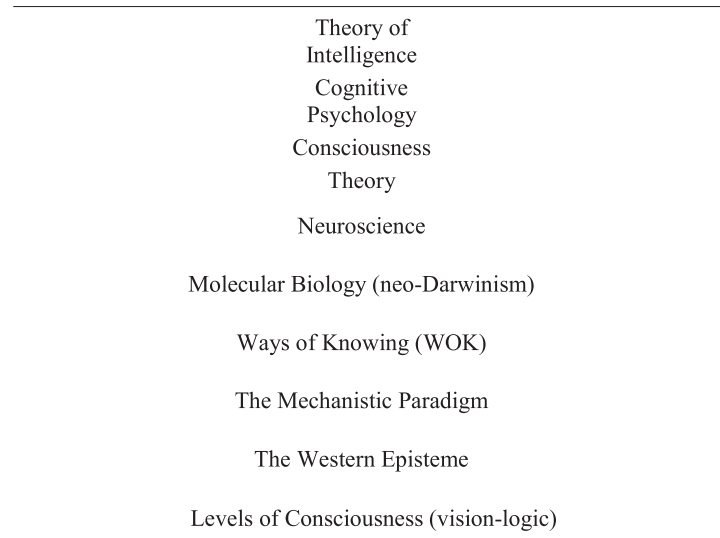The Western Episteme

Levels of Consciousness (vision-logic)

Figure 1. *Layered schema depicting the epistemic foundations of Western mind science*
Note. From *Integrated Intelligence: Classical and Contemporary Depictions of Mind*
and Intelligence and Their Educational Implications (p. 27), by Marcus Anthony,
2008, London, Sense.

Part Two: Problems of a Typical Modern City in the Knowledge Economy and the Possible Applications of Integrated Intelligence

I now turn to the modern city and society in developed economies, and the ways
in which integrated intelligence might be employed in the immediate future. My focus
is upon the experience of work and corporate culture, with a secondary focus upon
education and life in general. Firstly, I briefly outline four common issues related to
work, life and education in modern cities.[6] For each issue I shall outline how integrat-
ed intelligence might assist in transcending the problem, and include personal inter-
ludes to help explicate certain points.

Issue 1: Corporate domination of society

In developed economies work and education in the age of globalisation is increas-
ingly about serving the needs of a consumer based society driven by big business
(Broomfield, 1997; Hart, 2000; Milojevic, 2004; Moffett, 1994). Societies are now
dominated by instrumental rationality and technoscience, and education systems have
been subsumed into this structure (Pickstone, 2000; Slaughter, 1999).

These modern cultures lack depth. The prime function of individuals is to develop
the knowledge and skills to join the work force, earn enough money to consume goods
and assets, and then die rich. Inevitably immediate gratification and self-interest domi-
nate (Clarke, 1989). The big cities of the mega-economies of East Asia, such as
Shanghai, Tokyo and Seoul have long moved past the idealised and romanticised mus-
ings of nineteenth century western authors, who wrote about the mystical East. City

skylines are now dominated by advertising, neon and the haze of the world's worst pollution. Ironically, East Asia has become more "West" than the West itself.

The bottom line is the needs of industry to maximise rates of consumption and profits (Moffett, 1994). It is an ego-driven system, and the typical consciousness of its citizens reflects the drives of the fragmented mind. The power dynamics of such a 'fragmented city' system are depicted in Figure 2, below.
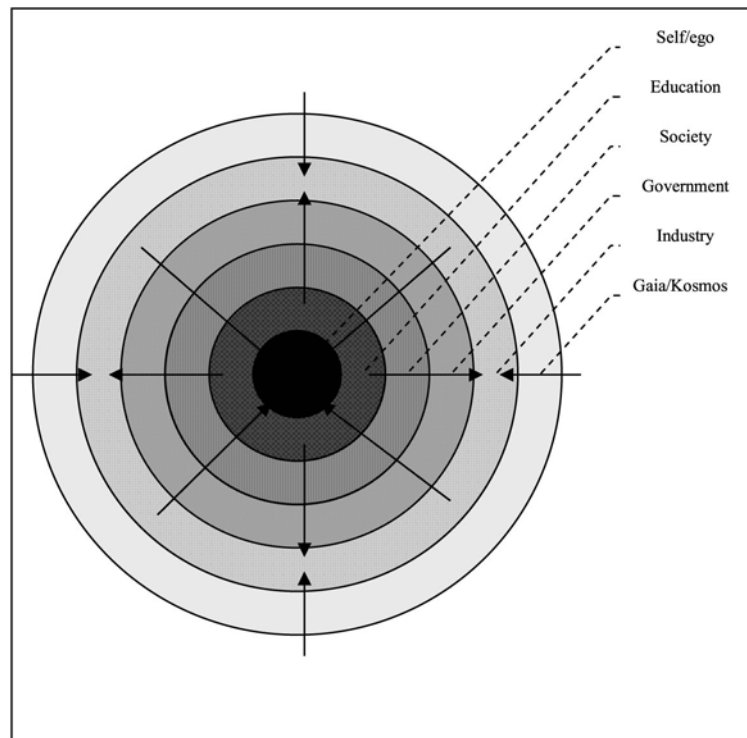

Figure 2: *Power relations within the 'fragmented society'*
Note. From *Integrated Intelligence: Classical and Contemporary Depictions of Mind and Intelligence and Their Educational Implications* (p. 219), by Marcus Anthony, 2008, London, Sense.

In Figure 2, the individual exists in a state of fragmentation, centred within a dynamic where she is cut off from the intelligence of an innately intelligent universe. The individual is in the centre, and exists in a state of ego (in this case meaning an isolated entity). The arrows represent the forces of power and manipulation associated with a modern developed economy. The inward-pointing arrows represent the controlling forces of industry and 'the world ego' (Wilber, 2000; Wilde, 2001), which tend to dispel the imperatives of integrated intelligence (Kosmos).[7] This is because they do not serve the needs of the ego. The outward pointing arrows indicate the forces of "Spirit" or the cosmic evolutionary imperative, which tends to transcend the confines of the ego.

The outer arrows represent the 'intelligence' of the Kosmos and Gaia, consistent with the theory of integrated intelligence. The information cannot penetrate the lower levels of the system and reach the individual, as business and education (represented by the inner arrows) prioritises values and information which are not inclusive of the intelligence of the Kosmos. The inner levels serve as repelling forces to the transrational information of Kosmos. This entire processes is facilitated by education systems, workplaces and social networks and activities which valorise 'ordinary' states of consciousness, and delimit mystical and visionary states of awareness.

Compared to the West, Asian societies have been more tightly structured socially, with less value placed on individualism. However this is changing in the rapidly developing East Asian nations. In the modern West, life tends to valorise the individual above others and the greater whole. This has, with the aid of industrialisation and neo-liberalism, tended to encourage greed and narcissism (Clarke, 1989; Sardar, 1998; Zohar & Marshall, 2005). There has therefore been a general movement towards fragmented individualism in modern societies, both East and West.

Numerous questions regarding meaning and purpose were erased by the Western rationalist hegemony – especially in the nineteenth century (Anthony, 2006; Sheldrake, McKenna, & Abraham, 2001). The development of the modern Asian city has followed this process. In China in the mid twentieth century the government deliberately and systematically erased all spiritual references from education and the media (Fairbank, 2006). In the modern fragmented society people inevitably turn to entertainment and hedonism for relief. Jung (1989) saw this as a cause of much neurosis and psychosis.

The role of integrated intelligence for issue 1

Moffett (1994) points out that without personal and spiritual development, greater society will not have what industry is crying out for: the levels of responsibility, talent, sophistication and social skills that are derived from maturity and self-fulfillment (Moffett, 1994, p.6). Zohar and Marshall (2005) go further and argue that "spiritual intelligence" is actually good for business. In the long run cultures built upon corporate greed are unsustainable, and therefore profits are unsustainable.

The personal choices of the citizen of the modern city are greatly influenced by the imperatives of globalisation and industry. For a more expansive and holistic working environment, education and society where integrated intelligence is valued and employed, the education system needs to expand definitions of what it means to be human and lead a meaningful life. What is required is a movement beyond education as mere training, acquisition of knowledge, and credentialism (Hart, 2000; Zohar & Marshall, 2005).

If integrated intelligence is to feature more widely in modern society, the meaning of work will also need to change. There is the need for a shift from mere productivity or serving a company or institution towards the concept of 'vocation' – being of service to a society, replete with a spiritual sense of a 'calling' (Hogben, 1997; Zohar & Marshall, 2005). Integrated intelligence and its core operation of integrated perception – the direct experience of the interrelatedness of people, environment and the universe – will help develop a "commitment to the whole", as Senge (1994) calls it. Wisdom –

an end state of integrated intelligence – also entails a commitment to something greater than the self (Hart, 2000; Kunzmann & Baltes 2003; Lombardo, 2005). Other core operations such as evaluation/choice, diagnosis and foresight can also be used in making choices which connect with a greater life purpose.
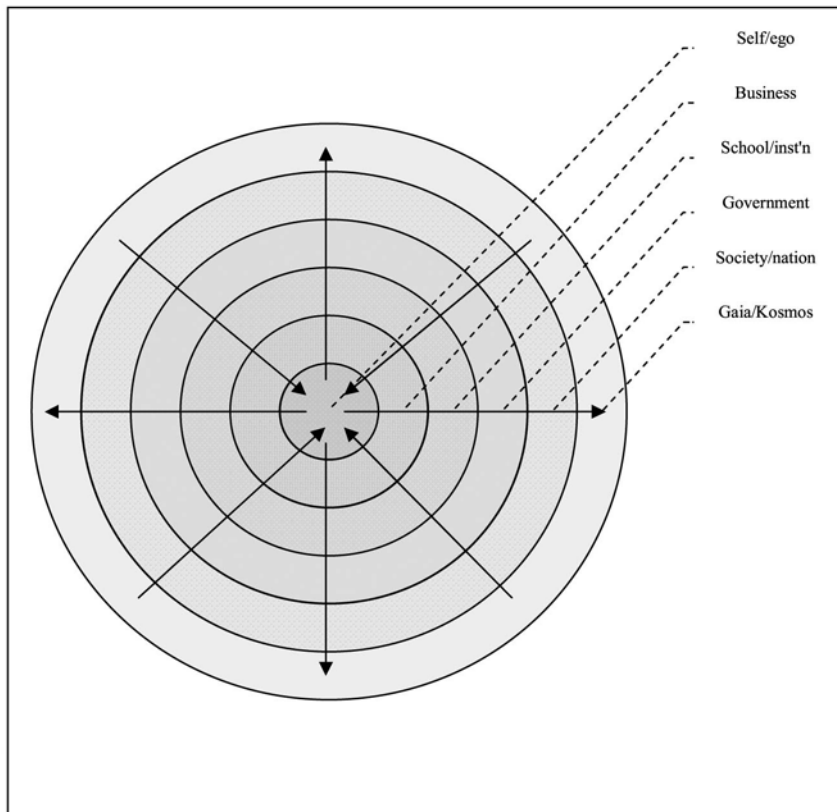

Figure 3: *The power relations of the integrated city/society.*
Note. From *Integrated Intelligence: Classical and Contemporary Depictions of Mind and Intelligence and Their Educational Implications* (p. 221), by Marcus Anthony, 2008, London, Sense.

Figure 3 (above) indicates the shift in power relations within a hypothetical city of the integrated society. There is a shift in the flow of information and power that is entailed when integrated intelligence is fully implemented within education and society. The individual is in a state of continual feedback with the intelligence of the Kosmos and all the levels within the system. This would require the greater development of receptivity, via education, and workplace and social structures which permit people to acknowledge and employ intuitive and non-ordinary states of consciousness.[8] Each level contains its own drives and imperatives, but ultimately serves the highest order. For example, business would still try to maximise profit, but business leaders would heed their intuition in implementing plans and making deci-

sions The arrows show that information and 'force' are moving both ways – from Kosmos to individual, and from individual to Kosmos.

In the integrated city of the future, the individual is therefore *consciously* centered within fields of consciousness, with the potential of developing more expansive domains of awareness; this is consistent with the fluid, boundary-transcending representations of self depicted in many mystical and transpersonal representations of consciousness (Bradley, 2004; Hawkins, 2002; Wilber, 2000). Industry leaders and workers are in 'dialogue' with all those forces above and below them. Consistent with Eisler's (2004) participator model (2004), the Kosmos is participating with the entire system, not dominating it. Society and nation are situated at the second level of the system, as the integrated society as a whole (employing the intelligence and wisdom gleaned from Kosmos via integrated perception) determines what government and business will do, not the reverse.

Integrated intelligence – with its integrated perception and wisdom – may therefore assist in the circumvention of the corporate power structures that dominate the present knowledge economy and the globalised world (Milojevic, 2004).

Any truly sustainable vision of human futures must acknowledge both the mundane and the divine, the micro and macro. The interplay between critical rationality and mystical spirituality has been a central process in the evolution of Western culture, society, and consciousness (Tarnas, 2000). That interplay is not likely to end with a complete victory for the materialists. A truly integrated intelligence requires an integration of the rational and intuitive.

Prosperity in the modern age has freed vast numbers of people from more mundane pursuits and immediate imperatives such as the need for food or shelter. Millions are seeking transcendence of the mundane, even self-realisation. Pink (2005) argues that self-realisation is now a quest for the vast majority of the population. This has led Pink to suggest that "meaning is the new money" (Pink, 2005, p.61). Others agree that critical rationality is no longer enough in the short or long term (Gardner, 2007; Laszlo, Grof & Russel, 2003; Zohar & Marshal, 2005).

Integrated intelligence stands as a possible mediation factor here–its core operations can work within all of these processes. If, as Inayatullah (2004b) implies, spirituality does become "the fourth bottom line" of modern economies, integrated intelligence could play a crucial role.

In the integrated city and society education must change. In fact the idea of knowledge must change along with the transformation of society. No longer will the industrial/knowledge economy model suffice, with schools-as-factories (Moffett, 1994). Knowledge will become a kind of sacred artifact, with the relationship between the individual and knowledge being more spiritual. The student, scholar and the scientist will rediscover the sacred covenant with mind, consciousness and cosmos. This will require a much greater degree of introspection, and the reigniting of inner worlds. It will be a movement away from drilling for tests and the obsession with accreditation at a 'name' university. In short, there must be a movement away from the language of the ego to the language of Spirit.

My experience with an aspect of issue 1

As a eighteen year old I attended a program at the university of Newcastle in Australia where I was to choose which courses I would enroll in for the Arts degree I was about to pursue. I wanted to study philosophy and psychology. However one advisor told me that psychology required strong proficiency in mathematics, and as I was unsure of my ability at math I enrolled in English and History instead. At that young age I did not have the conviction and confidence to pursue what actually resonated with my spirit. While math was not my strength at that time, it is entirely possible that discipline and commitment could have overcome the problem. In a sense I 'sold out' to the system, doing what would get me a degree with minimal fuss.

Seventeen years later I decided to enroll in a doctoral program. By that age I had worked with my own inner world to a greater degree, knew 'who I was' and what I wanted. Most importantly I had learned to listen to 'signals' from life (part of the practical side of integrated intelligence). My doctoral thesis explored many of the themes I had wanted to explore as a young man: the development of psychology, human intelligence and the philosophy of science. Despite working up to twelve hours a day in a regular job I completed the thesis in less than four years. The entire process flowed from start to finish. It was certainly not easy, but there were virtually no 'blockages' throughout the course of the program. I received much praise from my examiners and one of them commented that the thesis was ten years ahead of its time, and represented where the discourse might head in the future.

In aligning with my own greater sense of 'calling' and deliberately employing integrated intelligence at every step of the way I was able to achieve a much desired outcome with relative ease. Notably, following my intuition, I took a path atypical of the corporate dominated world and credential-focused education.

Issue 2: Establishment control of knowledge

In respect to education, the 'corporate domination' referred to in Issue 1 is associated with the powerful controlling influence of mainstream establishment culture (Franklin, 1999; Hart, 2000; Loye, 2004; Milojevic, 2005). Loye (2004, p.26) equates this "Establishment" with the paradigm of the "Pseudo-Darwinian Mind". The control of society has been assisted by a largely passive and compliant academia, and the influence of television, publishing industries, and the mass media by "an economic and power elite". A Darwinian "survival of the fittest" ethos and selfishness are the ruling motifs which legitimise and fund dominant science (Loye, 2004, p.26). Figure 2, above, indicates how the establishment suppresses the 'voice' of the higher levels of the system – the evolutionary pull of "Spirit".

Such social control has placed no value upon the spiritual growth of the individual, nor upon personal empowerment, the latter of which is a threat to the power of institutions and the state (Moffett, 1994; Wilde, 1993). It may be assumed that as a result individual access to spiritual knowledge and transpersonal experiences has suffered. This is because such experiences require inner and non-ordinary states of consciousness (Braud, 2003; Grof, 2006), and these have been absent from the educational processes of state control and the critical/rational ways of knowing which have dominated Western society for several centuries.[9]

Figure 2, above, indicates that within the industrial/knowledge economy the 'higher' needs of individuals are suppressed, and there is a strong control and manipulation at the hands of those in government and industry. This is because the latter have little use for the former's needs for personal or spiritual development (Moffett, 1994). Full cognitive and spiritual development is crucial to the overall evolution of consciousness in society (Hawkins, 2002; Moffett, 1994; Zohar & Marshall, 2005). The retardation of a greater human and social development will therefore follow a suppression of complete spiritual development.

The role of integrated intelligence for issue 2

Figure 3 suggests that the integrated society and its integrated intelligence permit the emergence of a natural collective goal of humankind – transcendence or enlightenment. This is consistent with transpersonal and mystical theory (Hawkins, 2002; Wilber, 2000). Implicit within Figure 3 also, is that integrated intelligence potentially transcends the knowledge control of the State and the establishment, and the spiritually stultifying forces of consumerism and industrialisation. This is because the individual draws knowledge and inspiration from the highest levels of the system (the Kosmos). These lie beyond the constraints of the lower levels, such as educational and bureaucratic institutions, industry, governments and nation-states. The individual therefore relies less upon the vested knowledge of the teacher and society, and more on the inner wisdom of a psyche attuned with Spirit. This is consistent with the social/educational visions of Bear and Slaughter (1993), Broomfield (1997), Hart (2000), Krishnamurti (1956), Milojevic (2005), and Moffett (1994).

My experience with an aspect of issue 2

During the SARS crisis of 2003 I was living in Beijing, one of the cities hardest hit by the disease. I was working at an international school while also writing my doctoral thesis. By that time I had spent more than a decade working at a practical level with integrated intelligence, both with others and on my own, so my own intuitive capacities were then highly developed. The following extract is taken from a recently written (unpublished) manuscript, *Light and Shadow at the Edge of Mind*, which details the personal experiences which led me to formulate the theory of integrated intelligence. It suggests how integrated intelligence potentially shifts power relations between the individual and the State.

A little more than a year after I got to Beijing, the entire world changed because of one little word: SARS.

News of SARS began with a trickle, then became a tidal wave almost overnight. At first there were a few cases reported by the Chinese media. But rumours began circulating around Beijing that the Government was underreporting the figures. You couldn't blame the people of Beijing for this. Lying was the entrenched reaction of the government at all levels in China. And the Chinese people were all too aware of this. The way Chinese people deal with crisis is to listen to rumours. The thinking is that in times of crisis rumours are the only way to really know what is going on – because the media is heavily controlled.

As is now well known, the Beijing government was indeed covering up the true

figures. When they were pressured to come out with the truth, the number of daily infections went from single figures, then into the scores.

Beijingpanicked. There was a look of fear in people's eyes. Walking along the street near my home, locals eyed me suspiciously as I approached them, and then took a wide path around me as I passed by. It was rumoured that foreigners were responsible for bringing SARS to China.

Normally Beijing's streets are gridlocked. From my apartment it took around thirty minutes to get into the city centre. One night at the height of SARS I got into town in five minutes flat. My cab sped down deserted streets and expressways. It was eerie. The people were huddled in their homes, too terrified to go out.

But not I. Rather 'irresponsibly', I was more bemused by the whole thing. I kept an eye on the stats being released about the number of SARS infections. It was obvious that the number of infections was not accelerating at an arithmetic rate. If the rate of acceleration was arithmetic, figures would have increased something like, say, 2, 4, 16, 256... and so on. But they did not. The number being reported was not increasing greatly. I also spoke to a doctor who worked at a Beijing hospital. He had not seen a single SARS case, and did not believe it was an epidemic. Still the rumours circulated around like a bad smell. They said bodies of SARS victims were being taken to the People's Liberation Army Hospital, where they were immediately incinerated. Doctors were refusing to treat SARS victims, so they were just killing them and burning them. And so on.

Ultimately I calculated that there was about one hundred times more chance of my dying in a car accident in China than getting SARS. Even at the peak of SARS only a handful of people per day were dying. Meanwhile around three hundred people a day were being killed in car accidents in China.

However the key to my behavior was that I also trusted my intuition. I listened carefully to the voice of Spirit at this time. I examined my dreams and meditation visions, and checked my feelings before going out. And go out I did. If the 'feeling' was good, I went out, and hailed a cab. I recall going into the local expat bar one Friday night and finding I was just about the only person there. To Ping's (my wife) credit, she did not panic. Maybe my relaxed attitude influenced her. Unfortunately that same attitude was not well received by some of Ping's friends.

One day Ping was on the phone to her Chinese colleague Maria, and I asked Ping to invite her around. Ping said a few words on the phone, then hung up.

"So, is Maria coming around?" I asked.

"No," said Ping. "She says your behaviour is too risky. She doesn't want to come near you."

I was more bemused than anything. The Chinese appear so reckless in so much of their everyday behaviour. Beijing people readily stroll out onto busy roads in peak hour traffic, seemingly thinking they are made of cast iron. Miners work underground in horrific health and safety conditions, dying by the thousands every year. But as soon as a little virus - which was never shown to be airborne or highly contagious - hit the news, they panicked like the end was nigh.

Almost all work came to a halt. Beijing shut down. Most everybody was too scared to come out of their houses. Many expats left the country. I was not so

worried about my own safety, as I trusted my intuition and guidance. However I could not be so sure about Ping.

After a couple of weeks the panic was beginning to dissipate. But people were still on edge. Many businesses were closed and the economy was going into a spin. The people chose fear.

I chose to have a nice holiday. I took Ping on a two week vacation. But unlike other expats, I didn't head offshore. No, this was a great opportunity to party. We flew down to Hainan Island south of Hong Kong, China's self-proclaimed Hawaii of the East. Sadly, it was closed.

Well, pretty much. We flew in on a half-empty plane, and it was more of the same after that. We booked in at a nice hotel, and sat by ourselves at the hotel pool. And I do mean by ourselves. The place was as dead as the hotel in The Shining – empty dining hall and corridors so quiet you could hear yourself breathe. While China panicked at the impending reign of the apocalypse, we got really bored.

For me SARS was actually a time of personal growth. I used a combination of rationality, mathematical analysis and gut-level intuition to determine my own behavior. My actions seemed reckless to some of my Chinese friends. Yet to me it was actually more 'rational' than their own. Rationality is culturally defined. Logic is only as sound as the data available. The 'data' I had at my disposal was drawn from both the world of the mundane, and the guidance of integrated intelligence.

Zohar and Marshal (2000) call 'spiritual intelligence' a covenant between the individual and the divine ground of being. Integrated intelligence can be seen to operate in a similar way. The individual makes a conscious decision to connect with an intelligence greater than his/her individual mind. This bypasses the need to conform to consensus reality, at least within this micro-process, because the connection is a personal and individual one. The individual is under no obligation to interpret the data or experience it in terms of social norms. Any such pressure is psychological. If data conflicts with personal, spiritual or philosophical standpoints, the individual may experience some degree of cognitive anxiety.

Issue 3: Complexity, Information Overload and the Loss of Meaning

Confusion is a common experience in a modern city. This stems from three interrelated issues – complexity, information overload, and meaninglessness.

Steadily increasing complexity has been a long-term tendency over the last three centuries in capitalist societies (Hodgson, 2000, pp. 89-90). This includes "a growing diversity of interactions between human beings, and between people and their technology" (Hodgson, 2000, p.90). New analytic problems are an inevitable scenario given the degree of innovation and change. Further, the nature and diffusion of knowledge creates difficulties in dealing with implicit, context-specific, and distinctive knowledge or skills (Hodgson, 2000, p.89). With this increasing uncertainty and complexity, making accurate predictions via logic and calculation becomes more difficult (Hodgson, 2000, p.92). This is an increasing problem in light of the aforementioned loss of intuitive knowledge structures.

Information overload is another result of the growing complexity of modern systems. Advances in communications and information technology have resulted in a sig-

nificant increase in the sheer volume of data (Hodgson, 2000). This increases the complexity of society and confusion in individuals. That this data tends to exclude information in meaningful domains such as the spiritual and inner dimensions of human experience adds to the confusion (Hart, 2000). The flood of often unfiltered information on the internet exacerbates the problem (Gackenbach, 1998; Milojevic, 2005).

The linear thought processes of the critical/rational mind retard lability and receptivity, and facilitate inertia. Rigid thought processes inhibit psychic functioning (Braud, 2003). Therefore, there is good reason to believe that the contemporary school-as-factory – which emphasises rigidity and control of both behaviour and thinking (Fromberg, 2001; Hart, 2000) – hinders access to the extended mind and integrated intelligence. The global citizen in the modern city may be experiencing an expansion of linguistic, numerical, and technical literacy, while simultaneously experiencing a retardation of integrated intelligence.

The fragmentation of knowledge and the sheer volume of data in the modern world also reduce the potential to comprehend the whole. The reductionist approach of the critical/rational worldview exacerbates this issue (Bloom, 2001; Clarke, 1989). If we look at only part of a system, comprehension of the patterns and interconnections between the parts is lost (Eisler, 2004, p.72). Zohar and Marshall (1994) argue that the modern bureaucratic state inhibits a sense of sacredness and connectedness with the whole. Plurality and eclecticism (part of postmodernism) allow for little commonness, and thus little possibility of a new social covenant. Nor do they permit any common set of values. Bureaucracy inevitably becomes the foundation for such a society (Zohar & Marshall, 1994, pp. 225-272).

The absence of a genuine spiritual awareness in modern public education systems after the industrial revolution has likely reduced the ability to access holistic and integrated intelligence, and thus the capacity to see 'the big picture'. The observer and subject/object dichotomy, the transcendence of which is required to access transpersonal awareness (Reanney, 1991, p. 86), has been reinforced. It follows that industrialised and post-industrialised societies produce individuals whose minds have a reduced capacity for conceiving and accessing spiritual dimensions.

A related problematique is the Western world's focus upon possessive individualism at the expense of meaning and relationship, including relationship knowledge (Wildman, 1996). Total freedom leads to total alienation, argues Clarke (1989). The modern city's emphasis upon the isolated ego state (and its fragmented consciousness) leaves little place for the connectedness and deep shared meanings which might potentially be perceived and experienced via integrated intelligence.

The role of integrated intelligence for issue 3

The often immediate and non-linear, non-sequential nature of integrated intelligence bypasses the necessity to have *conscious* awareness of all the (non-locally) available data, before decisions are made. For example, Rowan (1991) argues that the best managers are the intuitive ones who learn to trust their intuition in decision-making situations. Those who wait for a complete analysis of any given market or business problem may be left behind in the fast-paced modern world (Rowan, 1991). Other recent scientific research clearly shows that a *less* exerted approach to decision

making facilitates greater accuracy in making correct choices. This is because during unconscious thought processes, information in large quantities can be effectively integrated (Dijksterhuis, Bos, Nordgren, & van Baaren, 2006). As intuition expert Klein (2004) suggests: "The world is too complex to think ahead using careful analysis of situations", and that instead we should "rely on our intuitions" (Klein, 2004, p. 285). The core operations of integrated intelligence (Table 1, above) could potentially assist managers and others in coming to terms with the world's mass of data and innumerable personal choices. Specifically, evaluation/choice, location, foresight, and diagnosis can be activated without access to all 'hard' data.

With increasing complexity, the capacity to learn and adapt rapidly are becoming evermore important (Hodgson, 2000, p.92). Hodgson argues that the increasing complexity of the modern societal system requires greater flexibility and adaptability, both at a personal and at an organisational level (Hodgson, 2000, p. 92). An integrated conception of self and of knowledge systems potentially moves the individual beyond the often fragmented ways of knowing of critical rationality. This, combined with the core operation of foresight will enhance both adaptability and flexibility.

Attempts to rationally analyze all available information may result in "analysis paralysis" (Rowan, 1991). Integrated intelligence has the advantage over traditional logical analysis of embedding the individual within a constant stream of knowing. Integrated intelligence may provide a context of meaning and purpose which grant relevance and comprehension of the bigger social and cosmic picture. The integrated city/society entails a worldview where the individual is situated in the dance of cosmic evolution. In such a universe, the idea of spiritual guidance comes back into consideration. The connection with the consciousness of the Kosmos grants the individual a source of wisdom for the life journey.

In an increasingly complex society and workplace, integrated intelligence may also serve as a source of practical knowledge for individuals. Work now requires greater degrees of personal proficiency, autonomy, and expertise, with a consequent decentralisation of management power (Hodgson, 2000).

For the worker in the knowledge economy, there is an increasingly huge volume of information required to gain a deep understanding of multiple fields of knowledge. A time-costly process is required to locate and evaluate information and diagnose problems. The core operations of integrated intelligence – location, diagnosis, and evaluation – could be highly valuable here. The creative and innovational potential of integrated intelligence might also be employed in generating solutions and alternatives. Scientific research may also benefit. While the 'justification' for particular scientific research explicitly employs critical rationality, the 'discovery' process whereby research is "inspired, conceived, planned, and conducted" is less discussed (Braud, 2003, p. xviii). Nonetheless, this is the domain where creativity and inspiration play a major role, and therefore potentially integrated intelligence. Here, integrated intelligence might find an overlap with the current burgeoning field of creative intelligence (Lubart, 2003).

Ostrom Moller (2000) points out that the industrial model of education with its cogs-in-the-machine approach is seriously outmoded. Machines are increasingly doing the manual work, and computers are doing the calculations. As Moller puts it, "...the

challenges become how to ask the right questions, how to define the problems and how to choose between various alternatives offered by the computer" (Ostrom Moller, 2000, p. 126). Integrated intelligence offers a transpersonal overview that is needed in such a "non-material society" (Moller, 2000, p. 126). The individual that is guided by the transpersonal (the Kosmos) may be able to intuit solutions via the previously mentioned core operations. This would truly be an asset amidst information-overload.

Integrated intelligence has the potential to transform leadership. In the ideal workplace in the integrated city, the leader of any given organisation is a master of integrated intelligence, drawing upon all core operations and end states of integrated intelligence. Most notably, she/he will be a wise person, with the capacity to make fast, accurate and "informed" decisions for the benefit not just of the organisation, but of the city and society as whole.

Integrated intelligence's core operations may also provide renewed hope and meaning, via a re-mapping of our worldview. Slaughter states that we need to identify sources of inspiration and hope in the contemporary world (Slaughter, 1999, p. 242). The need for meaning through knowing where we stand in relation to the Kosmos cannot be easily done away with, and this meaning has traditionally been provided by religion (Clarke, 1989, p. 211). Within spiritual discourses that incorporate integrated intelligence and the integrated mind, there is the idea of a universal guiding consciousness, albeit taking various expressions.

My experience with an aspect of issue 3

Personally, I have consistently employed an intuitive and affective process in my research in recent years. This makes my research more focused, efficient and meaningful. I allow myself to be 'drawn' to various texts. If a paper or text 'feels wrong', I tend to abandon it. This depends upon a subtle sense of whether the reading of that text is 'right' for that particular moment. The process is facilitated by my deliberate use of the incubation processing of the subconscious. I never read a paper without having a strong sense of why I am reading it. As well as typical 'left-brained' research methods, I relay upon prompts from the subtle mind. These include subtle feelings, auditory prompts and images which come into my mind. I also do this deliberately while relaxed, meditating, dreaming, or waking from sleep. For example, the essence of Figures 2 and 3 (above) came to me in a image when I awoke one morning.

Issue 4: The rejection of intuitive and mystical knowledge

The modern state schools of both East Asia and the West exist within the critical/rational worldview. Beare and Slaughter (1993), de Bono (1986), Fromberg (2001), Gardner (1993, 2007), Krishnamurti (1956), and Moffett (1994) have all pointed out that traditional schooling focuses heavily upon verbal/linguistic and mathematical/logical intelligences. The approach is linear, results are measured in linear ways, and then used for competitive ends (Fromberg, 2001, p. 110).

Problematic also are the individualism (Clarke, 1989) and narcissism (Nisker, 1999, p. 11) of Western cultures, and the competitive ethos of the neo-Darwinian mind (Loye, 2004). In short, modern Western education reflects the critical/rational worldview with its rational, linear ways of knowing, and valorises the ego. In turn, the mys-

tical and spiritual are diminished.

A related point is the increasing focus upon computer hardware and software, and internet technologies (Oppenheimer, 2004), both at work and in education. While computers and the internet increase both the volume of and access to data, in their current form they do not facilitate the development of inner worlds and non-ordinary states of consciousness that are associated with integrated intelligence. Pearce (in Walker, 1998) argues that the prolonged use of computers, television and music, combined with an absence of proper nurturing, retards sensory acuity. It is reasonable to extrapolate that it may also retard intuitive capacities. The facilitation of integrated intelligence and the recognition of subtle intuitive feelings, requires a quiet and receptive state of mind. Such states may be becoming increasingly rare in the computer and entertainment age.

The role of integrated intelligence for issue 4

As integrated intelligence requires a reflective inner process, there are some obvious roles it might play in rectifying the modern trend of denying the intuitive and inner. Senge (1994) sees personal mastery and the integration of the intuitive, transcendent and rational faculties as being intricately interrelated in the modern workplace. These enhance perception of the connectedness of the world, compassion, and commitment to the whole (Senge, 1994, p.167). Senge sees a movement away from selfishness and towards a commitment to something greater than ourselves, including a great desire to be of service to the world. This includes the experience of the awakening of "a spiritual power" (Senge, 1994, pp.167-172). The encouragement of personal mastery will "continually reinforce the idea that personal growth is truly valued in the organisation" (Senge, 1994, p.172). This principle could apply equally to the knowledge economy in general.

There are parallels here to Inayatullah's (2004b) call for spirituality to be "the fourth bottom line" of business. Inayatullah believes there is already a strong shift towards a more responsible society and corporate world. For Inayatullah, the "spiritual" requires a "relationship with the transcendent... both immanent and transcendental", the necessity of meditation and/or prayer and the need to honor the social (Inayatullah, 2004b).

Integrated intelligence stands as a possible mediation factor here – its core operations can work within all of these processes. If spirituality does become the fourth bottom line of modern economics, integrated intelligence could play a crucial role.

The integrated city of the future is a city with a population operating not only from a different paradigm, but also different ways of knowing. This is because integrated intelligence is best accessed through other ways of knowing (and states of mind) that are relatively unknown in modern culture. Non-ordinary states of consciousness are strongly associated with psi experience and psi phenomena (Braud, 2003; Grof, 2006). The term 'non-ordinary' does not mean 'extraordinary'. In this sense the absence of these states of consciousness and ways of knowing is a result of a cultures and societies which do not value them. As Richardson (2000) points out, the expression of intelligence is greatly enhanced (or repressed) by "external regulations", and societal structures are significant here.

The entire experience of work may potentially be transformed if other ways of knowing are fully brought into the workforce. It can be envisaged that meditation and reflection will be fully acknowledged. The 'rat-race' Darwinian 'survival off the fittest' culture that dominates the modern city workforce will be replaced by a more gentle and receptive corporate climate. Companies will still have to make profits to survive, and there will still be competition. Yet there will be less emphasis upon these, and a greater value placed upon society, environment and Spirit. There will be a greater sense of connection at all levels, and corporations will cooperate with each other to find the optimal solutions to their problems. Zohar and Marshall (2005) have outlined a similar vision related to the implementation of 'spiritual intelligence' within corporate culture.

Various thinkers have expressed the idea that intuitive and right-brained thinking can play a more central role in the modern workplace of the near future (de Bono, 1986; Flower, 2006; Klein, 2004; Pink, 2005; Rowan, 1989). With the exception of Flower, these thinkers have largely focused upon 'mundane' representations of intuition. It is my argument that mystical intuition can also feature prominently. For this to occur there will need to be a paradigm shift, and other ways of knowing will need to be more readily acknowledged. For example Robert Flower (2006), a corporate trainer, has been working with various companies teaching them what he calls "natural intelligence". Flower's concept includes an essentially Taoist understanding, where the individual's consciousness is aligned with "nature", including the potential for psychic and transpersonal awareness.

My experience with aspects of issue 4

The insertion of the core operations of integrated intelligence into contemporary education, business, and society, via meditative and spiritual methods, may therefore help redress the historical denouement of inner and spiritual dimensions of mind. At a personal level I have worked with many individuals who are currently employing integrated intelligence in running their businesses. One worker at BHP in Newcastle, Australia used his intuitive intelligence to identify the precise locations of problems within mechanical systems which had broken down. A woman and alternative healer I knew in New Zealand used her intuition to determine exactly how much to charge her clients. One time she assisted me with a particular issue I was dealing with, and at the end of the private session announced, "I feel I should give you this for free", and she refused to charge me. Her business was very successful.

In this section I have identified four significant issues facing people living in developed economies. Integrated intelligence may help to transcend these problems, in part or in whole. The integrated society is the vision I have put forward. But is it a legitimate vision?

Part Three: Criteria for a Vision

Inayatullah (2002) has identified seven criteria for a vision. How well does my integrated city and society fare according to Inayatullah's criteria?

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1) Legitimacy amongst its interpretive community

I have employed critical and postcritical futures theory in developing my vision. However these are not well known in mainstream circles. Legitimacy of the integrated city may therefore be an issue, as dominant western culture generally rejects ideas related to mysticism and psychic and psi phenomena. It may not be such a big issue in Eastern culture, but it has to be acknowledged that many developed Eastern communities have now also left mystical spirituality behind.

The problem in the short term will be getting corporations and institutions to shift their worldview and acknowledge mystical and spiritual conceptions. However, even if the corporation that an individual is working in does not readily permit open use of integrated intelligence, there I nothing preventing that individual from using classical intuition to guide her own experience and decision making in work, education and life.

2) It must touch upon the physical layer of reality (the material world of goods and services)

The integrated city does not reject capitalism or the mundane. It simply adds the vertical dimension of Spirit, and shifts values towards greater depth of meaning and greater emphasis upon spirituality.

3) It must have some bearing on conventional views of rationality, even as it contests them

The concept of integrated intelligence incorporates the rational, and builds upon it to develop cognitive capacities which embrace the transpersonal.

4) It must ennoble people

The end states of integrated intelligence are inherently ennobling - the development of wisdom and personal and planetary transformation.

5) It must be neither too far into the future (and this appear utopian, unreachable) nor too near term (and thus be fright with emotional ego-politics, with cynicism towards transformative change)

The short-term applications of integrated intelligence outlined above help bridge the present and the long-term futures of the integrated city.

6) It must redefine the role of leadership, the vanguard

Integrated intelligence potentially grounds the leader of tomorrow in a deeper social and cosmological field of being and knowing.

7) It must be mythical (Inayatullah, 2002, p. 219)

The integrated city resonates with a deeper mythology found throughout spiritual and mystical traditions worldwide – the synthesis of knower and known, individual and Kosmos.

In this paper I have not written much about the specific actions that might be taken to bridge the gap between the present reality and the integrated city of the future. It is undoubtedly true that action will be required if something akin to the integrated city is ever to emerge in the future. Meditation and introspection are part of the story, but are not enough. As David Harder writes in *The Truth About Work*:

...Many of us have been building our spirituality in a monastic way, going inward, praying and meditating. Evolution has raised the bar on us, and it is now time to answer these questions. Because now we must take that spirit into the communi-

ty... But spiritual evolution is pressing us to move outward and contribute what we have... (Harder, 1997, p.30)

I have here outlined the general principles of the integrated city, and the cognitive processes and ways of knowing which underpin it. I leave discussion about the actions required to get there till a later date.

Conclusion

This speculative paper has addressed the role that integrated intelligence might play in the integrated society, my preferred vision of the future. The four issues are: the corporate takeover of society; establishment control of knowledge; complexity, information overload and loss of meaning; and the rejection of intuitive and mystical knowledge. This has been a highly personal vision, and makes no pretense of being empirical or objective. The vision reflects my own values and worldview.

Richardson (2000) notes that human intelligence accelerated with the development of society and culture, reaching levels of advancement in technology and science that would have been hard to imagine in previous centuries. Would we see a similar acceleration of human intelligence and civilisation if integrated intelligence were socially accepted and incorporated into the education systems and ways of life of the modern city? Would it be the next great leap forward? At this time, we can but envision such things.

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Notes

1. Slaughter (2006) has indicated that there are four main phases of futures work. The first was the empirical tradition, which was prominently American. The second was a mostly European "culturally based" approach, which then spawned critical futures studies. An international and multicultural thrust emerged in the third phase, and this is still developing. The emergence of post-conventional futures and Integral Futures Studies (inspired by the writings of Ken Wilber) has been the fourth phase. This paper draws most inspiration from the latter two phases. However I will not employ a specifically Integral approach here, nor adopt Wilberian methodology or its Integral Operating System (IOS).

2. The vision contained within this paper can also be found in much greater detail in a soon-to-be published book (Anthony, 2008) which is based on the research conduced during my doctoral studies.

3. This model is founded upon a common presupposition within transpersonal theory: that the imperatives of the human ego towards power, control and self-gratification are set against the ego-transcending imperatives of transpersonal consciousness/integrated intelligence (Hawkins, 2002; Reanney, 1994; Wilber, 2000).

4. There are strong similarities between Zohar and Marshall's (2000 & 2005) "spiritual intelligence" and my own concept of integrated intelligence. However I have made the cognitive processes far more explicit, and emphasised the link with ways of knowing more clearly. Zohar and Marshall's concept more closely relates to my core operations of integrated perception and diagnosis, with my end states of wisdom and personal and social transformation also playing significant roles. There is less exploration of some of the more obviously 'psychic' potentials such as location and foresight. Nonetheless, with the strong similarities between the two concepts, I will sometimes draw connections between these two 'intelligences'.

5. See Bradley 2004; Grof 2006; Sheldrake 2003.

6. The problematiques are referred to in general in this paper, and for more detailed analysis the reader is encouraged to see Anthony 2005 and Anthony 2008 (chapter 7).

7. The term "Kosmos" is taken from Wilber (2000) and incorporates all four of his quadrants, including mind and "Spirit". It implies a spiritual evolution. However, Figures 2 and 3 are not meant to represent the thinking of Wilber or any particular mystic or theorist. They are however generally representative of a mystical worldview, where the universe has an innate intelligence, and where human beings are ignorant of its 'input', or reject its subtle guidance. My experience with employing integrated intelligence has led me to adopt this worldview, but it is beyond the scope of this paper to discuss it in any depth.

8. Receptivity is the open state of mind that allows for the possibility of receiving thoughts or ideas from subtle levels of the mind and from 'external' sources beyond the brain (see Anthony 2008 for a more detailed account).

9. Franklin (1999), after an examination of the journal *The Review of Educational Research*, finds that the idea of social control has been central in the development of educational curricula. At around the time of World War One, educational administrators attempted to create a scientific method of curriculum development in the name of social efficiency. Those curriculum designers have attempted to use the curriculum as an instrument of social control, Franklin argues. Public schools and their curricula have been used to establish control amidst the social problems of industrialisation, urbanisation, and immigration. In Franklin's understanding, this agenda was transposed via the scientific language of psychology and learning (Franklin, 1999).

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