

A ThriveAbility Scenario: Toward Thriving, Integrative Human Beings in a Thriving, Integrative, Global World

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Abstract

In pursuing our personal, inter-personal and global development from birth to wisdom, we encounter more or less satisfactory opportunities in more or less satisfactory living conditions to grow our various capabilities. Integrative maps with their mappings of various practices, such as Barrett Brown's Conscious Leader Development Framework (2015) and the ThriveAbility's Foundation's ThriveAbility Journey (Wood, 2015), can prove to be useful guides for many of us. Both the CLDF and ThriveAbility Journey provide contexts in which we can acknowledge that we can wake up our noetic heart—the seer who sees our inner worlds of images, thoughts, feelings, desires, and memories in our waking and dreaming states (Smith, 2012); grow up our senses and faculties through various levels of complexity in our body-mind; tune up our various capabilities so that they are operating effectively; clean up any messes we are involved in; connect up with others in collaborative engagements; and show up in our lives as fully alive thriving human beings with the capabilities to be able to address in healthy ways our current issues in personal, inter-personal and global thriveability.

Keywords: personal, inter-personal and global thriveability

The traditional doctrine of Primordial or Universal Man with all its variations—Adam Kadmon (Kabbala), Jen (Taoism), Puruṣa (Hinduism), al-insān al-kāmil (Islam), and the like—embraces at once the metaphysical, cosmogonic, revelatory, and initiatic functions of that reality which constitutes the totality of the human state and

which places before man both the grandeur of what he can be and the pettiness and wretchedness of what he is in most cases, in comparison with the ideal which he carries always within himself.

Seyyed Hossein Nasr, Gifford Lectures, 1980 (1989, p.149)

Introduction

When we seek ways to grow and heal ourselves, some of us go to sources of perennial wisdom for teachings on body-mind-heart integration. Some find in the Brihadâranyaka Upanishad important insights such as, “Where there is fear,” although many sages and saints also teach more inclusively, “Where there is other, there is love.” Some wonder about the meaning of Plato’s Allegory of the Cave, which gives an account of an initiate’s journey from being entranced by the shadows on a cave wall to finding outside the cave a Light, which reveals what truly is (Smith, 2012). Given these sources of inspiration, we ask: do we truly want to go from fear to love, from shadows to wisdom in our lives?

Our sages and saints remind us to “Know Thyself” (Nasr, 1989). They say that we can become fully awakened, noetic heart-centered microcosms of the whole bio-psycho-socio-spiritual universe (Smith, 2012). We ask: Are we ready to free ourselves from our current self-centered (egocentric) and group-centered (sociocentric) identities so that we can envision, embody, and enact in our lives worldcentric identities that accept full responsibility for the planetary commonwealth of all beings (Hartwig, 2015)? In this paper, we will explore what we can do to become fully functioning, thriving, integrative human beings.

The Conscious Leader Development Framework

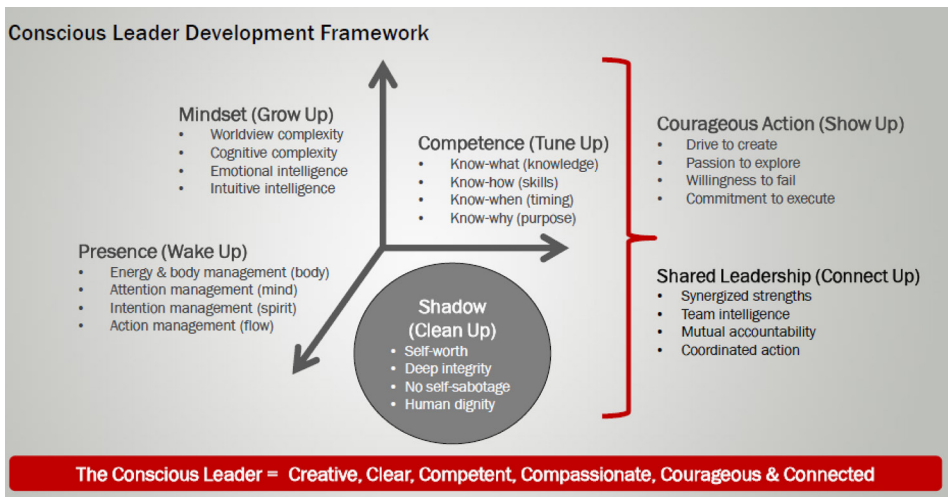


Figure 1. Conscious Leader Development Framework

Source: Barrett C. Brown (2015), based upon the work of Ken Wilber, Dustin DiPerna, Rand Stagen, and Amy Foster. Used with permission.

In our integrative age, in which people with diverse beliefs, values and worldviews interact with each other, we need to use integrative maps as we learn to live integrative lives. Barrett Brown's Conscious Leader Development Framework (CLDF) (2015), as shown in figure 1, and the ThriveAbility Foundation's ThriveAbility Journey (Wood, 2015), which will be introduced later, are two of many useful integrative maps currently available.

In our adaptation of Brown's CLDF (2015), we consider six interrelated activities: *waking up* our noetic heart (witness Self)¹ beyond our various individual and group caves in which we find our inner worlds of images, thoughts, feelings, desires, and memories cycling through our waking, dreaming and deep dreamless sleeping states each day and night; *growing up* our various senses and mental faculties through each of many stages of body-mind development; *tuning up* our various capabilities so that they are operating efficiently and on purpose; *cleaning up* the messes we are involved in; *connecting up* with others in collaborative work for personal, inter-personal and global thriveability; and *showing up* as fully alive human beings in heartfelt service to the planetary commonwealth of all beings. Let's explore further in this paper what is involved in each of these activities.

Waking up our noetic heart

Duo sunt in homine: "there are two (selves) in man" (St. Thomas Aquinas quoted in Coomaraswamy, 2004; Perry, 2008). This traditional understanding of our human condition, in which a time-bound self is differentiated from a timeless witness Self in women and men, called the perennial philosophy (Nasr, 1989; Perry, 2008; Huxley, 1945; Smith, 2009; Cutsinger, 2013), is present in many philosophies and religions around the globe from Zen in Japan to Advaita Vedanta in India to Platonism and Hesychasm in Greece to Thomism in France to Sufism in Algeria to Sun Dances in Native America. Each of these traditions provides knowledge-practices, such as arts and crafts (sacred dance, calligraphy, divine liturgy, et al.), virtues (truth, goodness, beauty, love, joy, et al.) and transformational sciences (schools of Yoga, the Eightfold Path, Kabbala, Contemplative Prayer, et al.), that a spiritual aspirant can put into daily practice in order to transform from time-bound egocentric and sociocentric selves, contracted in waking and dreaming states—through the three stages of the spiritual journey: 1) the trials of letting go of identities with time-bound selves, 2) the illuminations of inner Self, and 3) the uniting of time-bound selves and timeless Self in divine Unity—into noetic heartfulness, centered in open compassionate mindfulness states (Keating & Flowers, 2010; Consiglio, 2015; McEntee & Bucko, 2015).

The Buddhist tradition has over 80,000 ways of understanding this process of divine transformation from contracted selves to universal presence. Many of these ways involve practices of meditation with a sangha of fellow practitioners that allow us to release our usual entanglements with our chattering monkey minds inside ourselves and with others so that we can reside more or less stably for short or more extended periods in a deeper compassionate mindfulness, or said otherwise a loving noetic presence that is selfless, otherless and nondual, which also resonates with Nicholas of Cusa's coincidence of opposites, or Taoism's Yin Yang. The Dalai Lama is one of many living Buddhist exemplars (Goleman, 2015). Many more exemplars are present in other wisdom traditions, including Muslim Sufis, Ibn al-Arabī, Rumi and Seyyed Hossein Nasr; Christian contemplatives, Meister Eckhart, St. Teresa

of Avila and Father Thomas Keating; and Christian activists with their true love of God, neighbors, self and others (including enemies), Huston Smith, Martin Luther King Jr. and Cornel West (Miles-Yepez, 2006; Sawyer, 2014; Walsh, 2014; King, 2015).

Growing up our body-mind through stages of development

Now we turn to take into account research in constructivist developmental psychology over 100 years from James Mark Baldwin (1911) to more recently James Fowler (1981), Robert Kegan (1994), Clare Graves (2005), Terri O’Fallon (2011) and Susanne Cook-Greuter (2013). From this important body of scientific research we extract a concise model that differentiates five stages of body-mind development:

1. first-person (self-centered or egocentric),
2. second-person (group-centered or sociocentric),
3. third-person (formal operations or worldcentric operations),
4. fourth-person (diversity inter-relations or worldcentric inter-connections)
5. fifth-person (integrative co-ordinations or worldcentric integrations).

We provide a brief introductory reading of this model of human development.

A baby starts life with an innocent noetic heart and yet to be developed senses and faculties in unconscious symbiotic fusion with its physical environment. Gradually, it learns to differentiate its body from its physical environment. It bites some food, then its thumb. Ouch! What a difference! It suffers and cries! So begins the lifelong struggle with others, fear, suffering, perplexing dualities—like self/other, us/them, subject/object, good/bad, one/many—trinities, and other multiplicities. Despite these unavoidable growing pains, a child nurtured by loving parents usually keeps on growing new sensations, impulses, and perceptions as it moves in and out of its ever changing survival, security and power needs.

With further growth in a supportive socio-cultural environment, the various capacities of a child’s body-mind emerge and differentiate. Initially, egocentric first-person capabilities develop with sensations, perceptions, emotions, images, symbols, concepts, and noetic presencing coming into spontaneous magical play. Then, sociocentric second-person capabilities develop with conscious experiencing of sensations, perceptions, emotions, images, symbols, concepts, and noetic presencing becoming available through interacting with the stories of significant others. In a few years a child is socialized, moving from an unconscious impulsive body-self into a conscious conformist living of the rules and roles within their family, and later on, tribe, religion, school, peer group, workplace and nation, each of which has their local socio-cultural conditions and time-worn narrative traditions. Missing more growth appropriate individual and socio-cultural challenges and supports, the fluid literal thinking of naïve children can fixate habitually into the solid absolutist thinking of sociocentric adults with their passionate “black and white” ideologies, “us, in-group, versus them, out-group” mythic narratives, “true believers are right, all unbelievers are wrong, so we’ll give them hell” exclusivist religions, and “one right way” totalitarian families, tribes and nations. Research in values systems indicates that about 65% of the global population does not outgrow their sociocentric identities (Maalouf, 2014, p.235).

However, for those who have valuable opportunities to access third-person forms of education, the next stage of development sees various formal operations—using disciplinary means to develop their faculties: think about thinking (reason), feel about feeling (empathy), imagine about imagining (artistry), memorize about memorizing, will about willing, sense about sensing and awaken about noetic presencing—come into prominence. This stage of life emerged amongst premodern philosophers in India and Greece, has continued, for example, within some lineages of Buddhist practitioners for millennia, and more recently drove the Western Enlightenment, which some historians refer to as the Age of Reason and Revolution, despite this modern era having been framed mainly with materialist assumptions (Beauregard et al., 2014) and fragmented by all sorts of problematic body-mind-heart specializations.

This third-person stage tends to dominate in the lives of many modern adolescents, as they revolutionize their acquired mythic second-person habits from their family and socio-cultural heritage in at least two ways. First, they learn to use their skills in formal disciplines to authorize evidence-based disclosures of significant measures in their areas of interest in arts, morals and sciences; and, second, they accept, at least in theory, the worldcentric recognition of the universal rights of all human beings, regardless of their race, color, sex, age, ability or creed. Research indicates that a small ratio, about 11%, of adults on our planet proceed to outgrow their identities with their formal specializations (Maalouf, 2014, p.235).

Somewhat rare in previous generations, except amongst some mystics, philosophers, scholars and artists, like Plotinus, Nagarjuna, Rumi, Shakespeare, Goethe, et al., and their local schools of practitioners, interconnecting fourth-person capabilities have become more common in recent generations with the serious questioning of the legitimacy of inherited and acquired authorities and conventions in many people's lives. What many modern people discover during this fourth-person stage of their lives are various painful issues that involve seeing the divides of nature from humanity, body from mind, feelings from reason, feminine from masculine, poor from rich, and noetic heart from "others". What disturbs them is that these and other differences serve to marginalize many human lives and living creatures and their ecosystems from their worldcentric community of all beings.



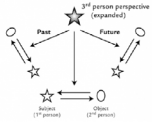
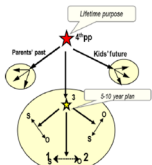
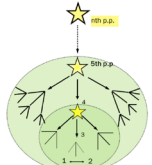
In their efforts to envision, embody, and enact interconnecting fourth-person capabilities, many people surf radical waves of creativity to become much more sensitive to, appreciative of, and inter-related with the diverse lives of "others". In doing so, they engage with "others" in inter-personal processes that bring various previously marginalized people of race, color, sex, age, ability or creed into their worldcentric worlds. This inter-relating work requires of them that they de-construct and re-evaluate their inherited, acquired, and other sociocentric interpretations of nature, humanity, body, mind, feelings, reason, poor, rich, minorities, majorities, feminine, masculine, arts, morals, sciences, religions, spirituality, and many other variables; and then they endeavor to construct worldcentric understandings of these variables. Thus, they transform their capabilities out of old, disciplinary, group-centered, sociocentric contexts into new, inter-disciplinary, multi-cultural, worldcentric contexts.

Developing beyond the fourth-person stage of development, a fortunate few experience enough adequate opportunities and appropriate supports to grow in a number of capabilities through relatively healthy first-person, second-person, third-

person and fourth-person stages into the fifth-person stage of body-mind-heart integration. However, for this fifth-person stage of development to maintain relative stability, these people must be able to process the inevitable bio-psycho-socio-spiritual suffering they may have experienced from many dramatic bio-psycho-socio-spiritual shocks that occurred when moving through the birth, stabilization and destabilization phases of each previous stage of development during the dual processes of waking up their noetic hearts and growing up their senses and faculties. For the unfortunate many, they remain troubled by ongoing conflicts between first-person survivalisms, second-person absolutisms, third-person formalisms, and fourth-person diversities as discordant personal voices within themselves, and as discordant socio-cultural voices within their local, national, and global communities. Some, however, who can co-ordinate these various voices into a developmental symphony, demonstrate integrative thriveability fifth-person capabilities that join together bio-psycho-socio-spiritual growth patterns that are present in individuals, cultures, and eco-social systems.

Given this very brief account of human development, perhaps we can begin to see how people with integrative fifth-person capabilities become able to envision, embody and enact in their lives the requisite integrative ways of living that are needed so urgently today. Thankfully, heart-centered, developmental, trans- and meta-disciplinary, trans-cultural, trans-partisan, coincidence of polarities, noetic unity-in-diversity worldviews are coming forth in many people, as indicated in one of many ways in table 1, and this is promising to hearten, enlighten and transform our current egocentric, sociocentric and worldcentric ways of living (Fowler, 1981; Morin & Kern, 1999; Wilber, 2000, 2006, 2016; Edwards, 2010, 2013; Ucik, 2010; Esbjörn-Hargens, 2011, 2013; Torbert, 2013; Laszlo, 2014; Maalouf, 2014; Mickey, 2014; Berger & Johnston, 2015; Bradbury, 2015; Christensen, 2015a, 2015b; O'Brien & Selboe, 2015; Stein, 2015; Wood, 2015; Anderson & Adams, 2016; Bhaskar, Esbjörn-Hargens, Hedlund & Hartwig, 2016; Bradbury & Torbert, 2016; Watkins, 2016).

Table 1. Five Stages of Human Development

First-Person Egocentric	Second-Person Group Self	Third-Person Formal Operations	Fourth-Person Diversity Inter-relations	Fifth-Person Integrative Co-ordinations
				

Source: Adapted from Susanne Cook-Greuter's (2013) model of Ego Development. Used with permission.

Tuning up our various capacities, values and organizations

We now introduce four authors who offer some ways for us to become better attuned towards personal, inter-personal and global thriveability. Pope Francis, in his encyclical letter *Laudato Si': On Care for Our Common Home* (2015), announces his "concern to bring the whole human family together to seek a sustainable and

integral development” (#13); to do so he declares, “we urgently need a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision” (#141); and then he proceeds to present his vision of an “integral ecology,” which is one of many visions of integral ecology currently available (Esbjörn-Hargens, 2011; Mickey, 2014). Keith Witt, an integral psychotherapist and author of *Integral Mindfulness* (2014), provides in his School of Love friendly introductions to integrative ways of living which address important issues in intimacy, family, work, sex, self-care, and spirituality. Gail Hochachka, author of *Developing Sustainability, Developing the Self* (2010) and co-creator of Integral Without Borders, encourages us to develop worldcentric awareness by working towards two liberations: freeing our mind of egocentric and sociocentric limitations, and liberating our communities from non-thrival egocentric and sociocentric socio-economic conditions. Robin Wood, author of *The Trouble with Paradise* (2014) and *A Leader’s Guide to ThriveAbility* (2015), makes available valuable worldcentric tools, such as the ThriveAbility Index, which will be explored below, that enable decision makers in governance, business, civil society and family to design and select investments and models that will maximize the thrival of various stakeholders in and around their organization for the lowest units of footprint possible. We hope that these, and many other worldcentric initiatives, will help to deliver a healthy, green, socially inclusive, thriving, integrative, global world as soon as possible.

Cleaning up the broken and disowned parts of our lives

Many of us find that life often is a tough, challenging and bruising affair, and we have our wounds from those horrible occasions at different stages of our lives when we have been either perpetrators or victims of some form of physical, emotional, intellectual, ecological, socio-cultural or spiritual abuse. Sometimes, lacking much needed personal, inter-personal and socio-economic resources, these experiences have broken us. Other times, in order to cope with difficult personal, inter-personal and socio-cultural circumstances, we have learnt to disown important parts of our lives, such as some of our thoughts, feelings, values, spirituality, sexuality, relationships, or sense of justice. Then, as if from out of nowhere, we have experienced dramatic shadow crashes when these disowned parts of our selves have re-emerged to sabotage our lives at the most inopportune moments. Many of us therefore have an urgent need for an integral healing of our psycho-physical traumas in our body-mind, ecological traumas in our environment, socio-cultural traumas in our societies, and spiritual traumas in our heart.

For those with yet to be healed wounds, we mention here that integrative ways of healing—using the Golden Rule of the world’s wisdom traditions, as Confucius says: Do not impose on others what you yourself do not desire—are now available in many places (Wilber, 2001; Schlitz, Amorok & Micozzi, 2005; Kegan & Lahey, 2009; Dupuy, 2013; Feldman, 2014; Ingersoll & Marquis, 2014; Walsh, 2015; Du Plessis, 2015; Thresher, 2015).

Connecting up with others in global collaboration

We provide here one living example of connecting up. Frederic Laloux in *Re-inventing Organizations* (2014) describes a number of successful collaborative worldcentric organizations. Each of them has implemented in varying degrees three

principles: first, self-management with interdependent peer relationships, without the demands for either power hierarchy or egalitarian consensus; second, striving for wholeness, which means allowing all of who we are to come forth in our work, including our emotional, rational and spiritual capacities; and third, evolutionary purpose, which means attuning with the living pulse of an organization's creative capacities in its important services to its valuable clients. Laloux's outstanding case study is Buurtzorg, a non-profit neighbourhood nursing organization in the Netherlands.

Having decided he wanted to work in living conditions where humanity not bureaucracy mattered most, Jos de Blok started Buurtzorg in 2006 with a team of four nurses. They put into action, for example, some innovative self-management principles that empowered the nurses, such as no boss—everyone on a team is a responsible member with their own set of skills, no middle management—coaches outside the team are available as supports as needed, and minimal staff functions—each team has their own autonomy (Laloux, 2014). By 2015, Buurtzorg had grown from 4 to over 9,000 nurses, from one to hundreds of teams, and from zero to over 80 per cent market share in its sector. In 2011, 2012 and 2014, it won the award as the best employer in the Netherlands for organizations with over 1000 employees. Clearly, many nurses love Buurtzorg's working culture, but so do patients and the Dutch government. Patients feel that they are much better treated within its warm humanizing collaborative culture than in the old cold mechanical bureaucratic system, and the Dutch government is finding that it costs them much less money to support their collaborative culture than previous nursing systems. Buurtzorg's success has also been acknowledged overseas with Jos de Blok winning the Royal Society of the Arts' prestigious Albert Medal in London in 2014, and with community nurses in countries like Sweden, UK, USA and Japan beginning to adopt and adapt Buurtzorg's collaborative culture into their local living conditions.

Showing up as a fully functioning human being with worldcentric responsibilities

What is the meaning of life? What makes life significant? What gives life purpose? Where are we headed—and why? What opportunities for adventure and exploration does life offer us? How can we live our lives to its fullest potential? How can we become all that we can be? We affirm here that each person and each group of people need to have stage appropriate opportunities and nurturing in their lives to be able to find and live their own answers to such questions at each of every stage in their own unfolding development.

So everywhere and everywhen we look, we see that our human spirits want to break our chains, escape our caves, explore the true, good and beautiful, and return to the marketplace to help others to do the same. Thus, we can find many more or less noetic heart-centered people with varying first-person, second-person, third-person, fourth-person and fifth-person capabilities doing all sorts of valuable work in various domains. However, not enough activists are involved passionately in an integrative quest for fully functioning worldcentric eudaimonia—an ancient Greek word for the happiness that comes from being yourself in the most profound way possible—both within themselves and with others who are serving our planetary inter-generational commonwealth of all beings in our local, national and global communities (Marshall, 2006; Esbjörn-Hargens & Zimmerman, 2009; Slaughter,

2012; Edwards, 2013; DiPerna & Augustine, 2013; O'Brien & Sygna, 2013; Watkins, 2014, 2016; Hedlund-de Witt, 2014; Laszlo, 2014; Maalouf, 2014; Mickey, 2014; Barrett, 2015; Christensen, 2015a, 2015b; Freeman, 2015; Goleman, 2015; Grosso, 2015; Wood, 2015; Watkins & Wilber, 2015; Anderson & Adams, 2016; Bhaskar et al, 2016; Wilber, 2016).

Showing and connecting up as a ThriveAbility co-ordinator

We now move into the second half of our paper in which we introduce the ThriveAbility Journey. We begin with a brief reading of what is happening now.

Some global trends give us a very disturbing story. Since 1972, when the Club of Rome published the original *Limits of Growth* report, there has been significant scientific data about the natural limits to material growth on a finite planet (Rockström et al., 2009; Randers, 2012). Given our common experience in recent decades of rising consumerism, reckless material growth, depletion of natural resources, ongoing pollution of the global commons, and loss of heart and meaning in many lives—all of which have contributed to how many people are living increasingly stressful lives in their individual egocentric and socio-cultural sociocentric caves—Will Steffen and his colleagues in *The Trajectory of the Anthropocene* (2015) confirm with the “Great Acceleration” graphs that “beyond the mid-20th century there is clear evidence for fundamental shifts in the state and functioning of the Earth System that are (1) beyond the range of variability of the Holocene, and (2) driven by human activities and not natural variability” (Steffen et al., 2015, p.13).

Other global trends however give us a much more encouraging story. For seventy years we have seen the United Nations promote its human rights agendas in for example its Eight Millennium Development Goals, which have helped to deliver much better levels of sustenance and dignity to the lives of numerous people on our planet, and now we see in 2015 the United Nations authorizing Seventeen Sustainable Development Goals with 169 specific targets which will allow even better outcomes for many more people in the next decade and beyond (United Nations, 2015). We have also seen many businesses progress from pursuing a single bottom line of profit for their shareholders only, regardless of other stakeholders, in many forms of modern capitalism towards a triple bottom line of people, profit and planet that benefits the wellbeing of multiple stakeholders in emerging forms of conscious capitalism (Brown, 2014). And we have seen more and more people become competent in one or more arts, sciences, philosophies, religions and cultures, and then eventually move on to engage with various others in inter-personal dialogues in healthy dialectical appreciation of the merits and limits of each other's knowledge claims, and then in due course go further in developing and engaging with one or more integrative pluralisms, each of which co-ordinates in various ways various epistemologies, various methodologies, and various ontologies (Bhaskar et al, 2016). Thus, we are learning to see that each integrative pluralism, including our thriveability scenario, 1) is perspectival with inquirers interweaving various first-person, second-person, third-person, and perhaps more complex perspectives, 2) privileges selected methods of knowing in arts, morals, and sciences, and 3) explores various subjects, objects, relations, contexts, and fields in the real (Edwards, 2010, 2013; Esbjörn-Hargens, 2010, 2013; Torbert, 2013; Bradbury, 2015; Bhaskar et al, 2016; Bradbury & Torbert, 2016).

Beyond that, as yet, we have seen comparatively few enterprises interested in doing what is needed to transform individuals and their organizations through each of many levels of human development (Kegan & Lahey, 2016), and from less to more healthy use of natural and social resources so that we can restore, ensure and improve the thriveability of all living beings on our planet now and into our forthcoming futures (Wood, 2015). Nevertheless, showing us what can be done is one very important initiative that is being developed by Robin Wood, Ralph Thurm, Paul van Schaik, Bill Baue, Greg Wood, Gyöngyi Bolbás and their associates at the ThriveAbility Foundation. We now provide a very brief introduction to their work.

The ThriveAbility Journey

Robin Wood in *A Leader's Guide to ThriveAbility* (2015) invites us to:

“Imagine a world powered by renewable energy, where all human beings thrive in resilient habitats; where businesses operate in a circular economy that regenerates natural capital, without a particle of waste, and are led by enlightened leaders whose goal is to maximize the ThriveAbility of all their stakeholders; where each individual is empowered to pursue their passion and make a living in service to others; where governance systems are transparent, effective and wise in the ways in which they deliver their services to their communities and populations; and where inter-cultural appreciation and insight enriches the exchanges between the diverse worldviews and cultures embraced by humankind.

Does that sound like an impossible dream, or pie in the sky? The co-creators of ThriveAbility would point out that every single one of these ‘pockets of the future’ is currently observable in the present, right here and right now, somewhere in the world. It is just that the future is distributed unevenly, and sometimes hard to see when one is up to one’s neck in alligators and trying to drain the swamp.

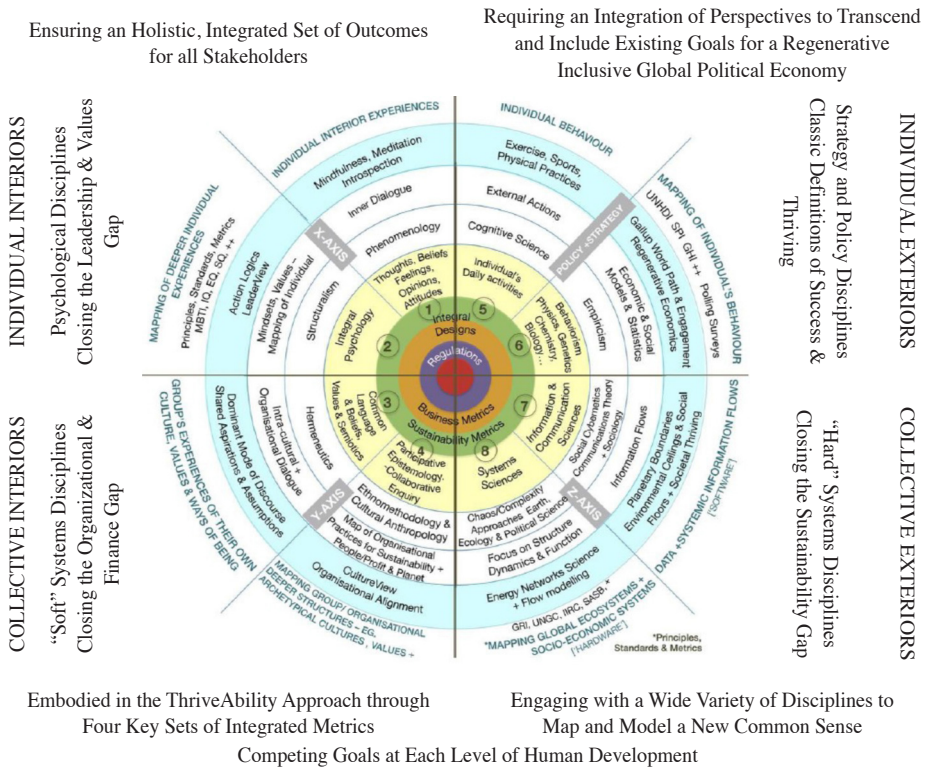
Before we begin our exploration of the ThriveAbility Journey, let us take this desirable future scenario of a thriving human civilization on a thriving planet, and convert it into practical outcomes that are measurable and manageable” (Wood, 2015, p.39).

In order to place this ThriveAbility scenario in an appropriate context, we need to consider some things in addition to the aforementioned six key activities on what really works to get people to become alive and creative so that they want to design ThriveAbility projects that are highly effective in creating viable systems that are resilient and thriveable.

First, a ThriveAbility project is not trying to make the world fit into any ‘integral’ or ‘integrative’ framework—which is a common misunderstanding of what ‘integral’ means—but is trying to help individuals and groups become more effective integrative or integrally-informed practitioners, who are able to envision, embody and enact a much broader, deeper and more compassionate view of the issues before them and thus are able to use a much more comprehensive ‘toolkit’ in their work. Integral philosopher Ken Wilber in his foreword in *Consciousness and Healing* (Schlitz, Amorok & Micozzi, 2005) explains this well:

“...an integral approach means, in a sense, the ‘view from 50,000 feet.’ It is a panoramic look at the modes of inquiry (or the tools of knowledge acquisition) that human beings use, and have used, for decades and sometimes centuries. An integral approach is based on one basic idea: no human mind can be 100% wrong. Or, we might say, nobody is smart enough to be wrong all the time. And that means, when it comes to deciding which approaches, methodologies, epistemologies, or ways of knowing are ‘correct,’ the answer can only be, ‘All of them.’ That is, all of the numerous practices or paradigms of human inquiry—including physics, chemistry, hermeneutics, collaborative inquiry, meditation, neuroscience, vision quest, phenomenology, structuralism, subtle energy research, systems theory, shamanic voyaging, chaos theory, developmental psychology—all of those modes of inquiry have an important piece of the overall puzzle of a total existence that includes, among other many things, health and illness, doctors and patients, sickness and healing.

But the crucial ingredient in any integral practice is not the integral tool bag itself—with all the conventional tools, and alternative tools—but the holder of that tool bag, the integrally informed practitioner, the consultants, workers, advisors, who have opened themselves to an entire spectrum of consciousness—matter to body to mind to soul to spirit—and who have thereby acknowledged what seems to be happening in any event: body and mind and spirit are operating in self and culture and nature, and thus health and healing, sickness and wholeness, are all bound up in a multi-dimensional tapestry that cannot be cut into without loss” (Schlitz, Amorok & Micozzi, 2005, pp. xx, xxx-xxxi).



(E.g., Second-Person Regulations, Third-Person Metrics, Fourth-Person Sustainability & Fifth-Person Thriveability)

Figure 2. The Sciences and Methods of the ThriveAbility Approach: Strategies and Policies for Closing the Sustainability, Organizational/Finance and Leadership/Values Gap

Source: Robin Lincoln Wood (2015), ThriveAbility Foundation, and Paul van Schaik, Founder of integralMENTORS, www.thriveability.zone. Used with permission.

Second, because of the nature of an integrative co-ordination approach a team of ThriveAbility practitioners does not as a starting point concentrate on any one issue or action—so no concentration on leadership or best practices or interiors or evolution or sustainability etc.—but invites and considers a contextual understanding of a number of different perspectives that are available within the ThriveAbility approach (see figure 2). This process will in time probably develop to include many of those areas listed above. Previous experience confirms that unless a ThriveAbility process is itself generative, morphogenetic and flexible it tends just to repeat or overlay both ‘good and bad’ processes in current contexts. Now we will continue to explore some more factors in the ThriveAbility Journey.

Eight factors in the ThriveAbility Journey

1. “ThriveAbility starts with me:” This is the first principle of ThriveAbility. In this sense ThriveAbility is a movement that intertwines with many other movements or trends toward sustainable global living, e.g. 350.org, Transition Towns (Hopkins, 2008), the permaculture movement, and many more, at an individual level, at a group or team level, and at an inter-connected global level.

2. *ThriveAbility scales through already existing global systems:* ThriveAbility addresses places (for example, cities, bioregions, nations), organizations (for example, the 80,000 global corporations causing 80% of the sustainability gap (Wood, 2015, p.50)), and markets (for example, commodities and financial markets), and works with those capable of being role models for what is possible. This involves a deep understanding and experience of the worlds of business, strategy, organizational behavior, transformation, futures work, scenarios, economics, finance, and many more disciplines. The ThriveAbility Foundation works with “Delta Partners” who are already deeply skilled in these areas and present around the world, and can “put boots, minds and hearts on the ground” anywhere immediately.
3. *ThriveAbility works toward a regenerative, inclusive economy—the ThriveAbility Equation and the Seven Capitals:* A regenerative inclusive economy is possible if we change the operating system of capitalism from mono-capitalism (in which we prioritize one capital, financial) to multi-capitalism (in which we balance financial with human, social, relationship, natural, manufactured and intellectual capitals) in such a way that we generate, using the ThriveAbility Equation, the maximum thriving for the minimum footprint for the largest number of people. This balancing of Seven Capitals ensures a more holistic, distributed and inclusive approach to wealth and wellbeing.
4. *What powers the transition?* ThriveAbility builds on big picture disciplines, including Big History, Large Scale Psychology, and other big picture scientific disciplines, which provide us with unprecedented insights into what motivates us, and how we can apply integrative, stratified models and approaches to motivate shifts in human behavior. This includes meeting people where they are in their personal development and socio-cultural living conditions, and, when they want further growth, providing structures, supports and pathways that help them take the steps toward what is next for them in their own unfolding development in their socio-cultural living conditions.
5. *ThriveAbility addresses key leverage points in shifting the socio-technical system:* ThriveAbility starts with human mindsets and values on its X-Axis (see figure 5), working with leaders who can shift the direction of their organisations and key stakeholders. It then moves on to the organizational systems on its Y-Axis that scale those decisions into global products, services and sustainability/stakeholder engagement, assessing and transforming them to be fit for future purpose. All of this is done within the context of the natural capital thresholds and boundaries on its Z-Axis, in partnership with the world’s leading scientists and NGO’s who are authorities on our limits to growth and what is needed to limit global warming to a maximum of 2 degrees celsius—preferably for the Alliance of Small Island States below 1.5 degrees, or for climate scientist James Hansen below 1 degree—while also reducing our footprint on the oceans, soil, forests, fresh water and biodiversity, *inter alia*.
6. *ThriveAbility shares in the breakthroughs of pioneers in sustainable innovation:* The ThriveAbility Foundation scans for and works with those pioneers who are creating radical breakthroughs that dramatically alter

the ThriveAbility Equation for the better, and connect them with our ThriveAbility Pilot Partner organizations (the role model businesses and corporations) to explore synergies and ways of scaling breakthroughs.

7. *The ThriveAbility Index—regulation for good*: At the end of the four year ThriveAbility Program, the ThriveAbility Foundation will have gathered sufficient data on enough industries to be able to model what “good” looks like for any company in any industry, and then invite others in those industries to join in being part of the ThriveAbility Index (see figure 3). The motive for this is not just altruism on the part of the stakeholders involved, but also competitive advantage. Simply put, those places, businesses and markets that are not in the ThriveAbility Index and performing reasonably well in 10-20 years time will not have survived.
8. *ThriveAbility shifts capital markets*: Finally, the \$300 trillion invested in the world’s capital markets will have a clear market signaling device in the ThriveAbility Index, to enable it to prefer regenerative, inclusive investments that deliver “True Future Value Added” by maximizing the thriving of key stakeholders across all Seven Capitals.



Figure 3. ThriveAbility Index

Source: Robin Lincoln Wood (2015), ThriveAbility Foundation, and Paul van Schaik, Founder of integralMENTORS, www.thriveability.zone. Used with permission.

The four phases of the ThriveAbility Journey

The role of the ThriveAbility Foundation is to enable key decision makers to maximize the thrival of every single one of the key stakeholders in and around their organization. There are four phases in the ThriveAbility Journey, as shown in figure 4:

1. Phase 1: Enabling Phase—ThriveAbility Assessments
2. Phase 2: Activation Phase—Developing Industry Boundaries and Benchmarks—Instigate ThriveAble Innovation Programs
3. Phase 3: Indexing Phase—ThriveAbility Index Measurement and Launch

4. Phase 4: Operationalization Phase—ThriveAbility Index Updates on a yearly basis and toolkits for ThriveAble Innovation Portfolio Management

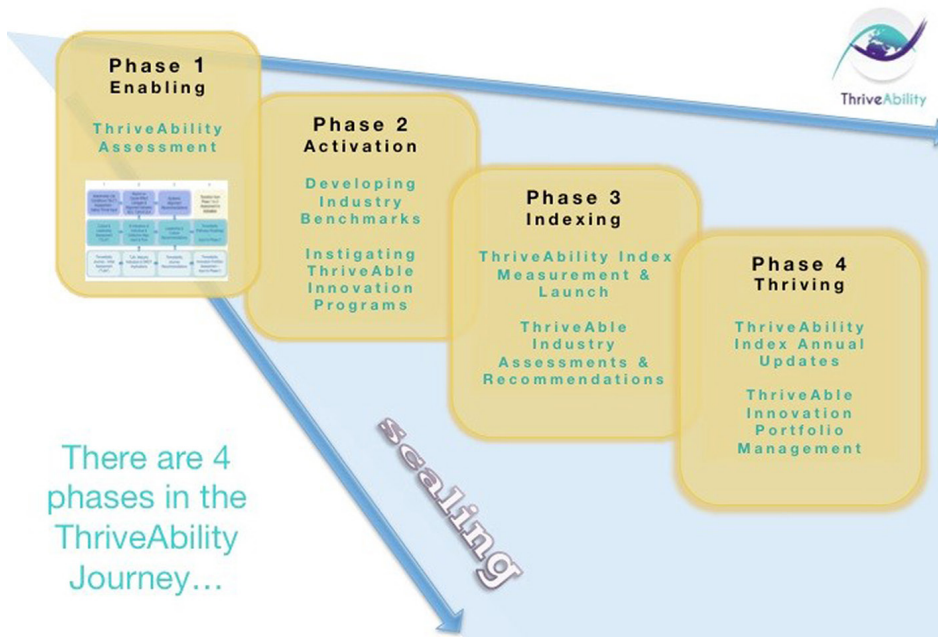


Figure 4. Four Phases in the ThriveAbility Journey

Source: Robin Lincoln Wood (2015), ThriveAbility Foundation, and Paul van Schaik, Founder of integralMENTORS, www.thriveability.zone. Used with permission.

In these four phases the following key work streams ensure the closing of any leadership, organizational and sustainability gaps through an integrated approach:

- *ThriveAbility Assessment*: Providing a detailed assessment of the stage of maturity of an organization in its journey through six stages, from a compliance driven approach to sustainability to being a role model for the implementation of ThriveAbility global good practice. This assessment is based on the 95 leading indicators derived from the ThriveAbility Index research base, and also offers an analysis of strengths, areas for improvement and possible strategies for breakthrough to the next stage of maturity.
- *ThriveAbility Pathways*: Applying the latest insights into human development and the appropriate transformational tools to create irresistible shifts in the human systems that are the core of every organization. By measuring and making recommendations based upon resonance, alignment and coherence in individuals, teams and organizations, we are able to help decision makers dramatically improve the success rate of their change initiatives. Our “Delta teams” are fully trained in integral psychology, organizational transformation and change initiatives, as well as many other critical disciplines (see figure 2) needed to make change happen elegantly, and make it stick.
- *ThriveAbility Index*: Integrating the most significant indicators that enable decision makers to both determine the viability of their current business

model and identify the pathways of innovation and transformation that ensure the thrival of all key stakeholders in the longer term. The ThriveAbility Index is a global public good paid for by its core stakeholder members in the ThriveAbility Foundation, and will provide the world's first index that makes it possible to compare results between all organizations everywhere.

The ThriveAbility Cube

The Thriveability Cube is a way of bringing together the different ingredients needed to create a thriving global civilization on a thriving planet by enabling business and civil society to accurately measure their Thriveability Factor and use that to prioritize their investments and innovations accordingly in a balanced scorecard framework.

The key to the ThriveAbility Cube, as shown in figure 5, is that it enables us to measure together in one place for the first time all of these ingredients and make it clear how they contribute to outcomes that are comparable. As we build the ThriveAbility Foundation and ecosystem, we will develop ThriveAbility Indices from micro to macro, with a particular initial focus on a ThriveAbility Index for each place, sector and market.

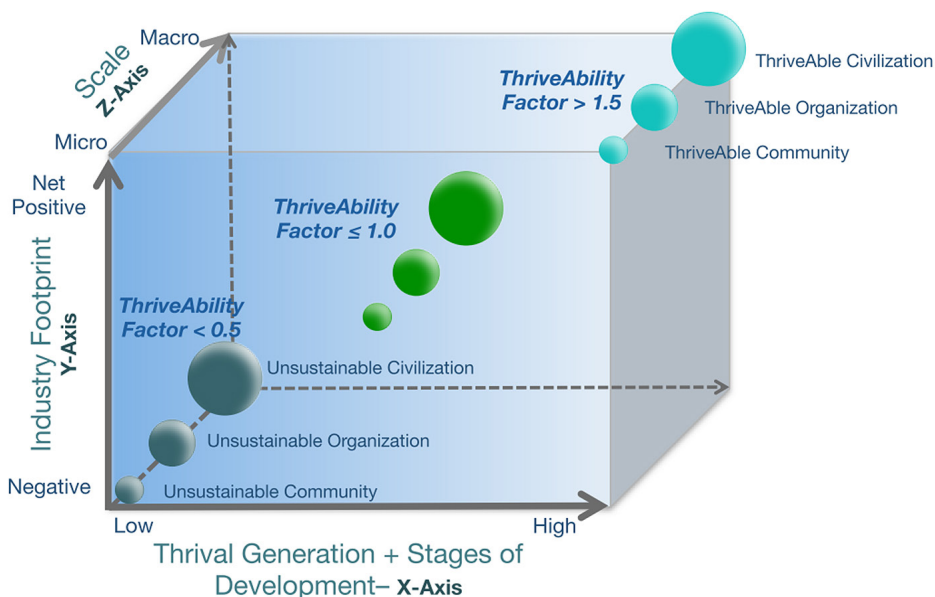


Figure 5. The ThriveAbility Cube

Source: Robin Lincoln Wood (2015), ThriveAbility Foundation, and Paul van Schaik, Founder of integralMENTORS, www.thriveability.zone. Used with permission.

How the ThriveAbility Cube works

There are three axes that integrate different kinds of measurements of key variables that make the difference between unsustainable and thriving worlds.

- The Z-Axis—Micro to Macro: On the diagonal Z-Axis we are able to apply measurements at different levels of scale, from the individual through organizations and nations to the planet itself.
- The Y-Axis—Industry Impacts: On the vertical Y-Axis we measure the impact of the ten major industry global supply chains on the planet and its people, from deeply negative to net positive.
- The X-Axis—Human Thriving: On the horizontal X-Axis, the thriving, struggling and suffering of human beings is measured, along with their capacity to change and grow through each stage of development in healthy ways that have more thriveable outcomes.

All those ingredients—from the X, Y and Z-axes—enable us to design a ThriveAbility Factor—using what is called ThriveAbility Calculus—for each and every entity that we can find from the micro to the macro scale, from individuals, towns and cities to global organizations.

We can indicate what a ThriveAbility Factor calculation may mean for your organization:

- ThriveAbility Factor $\leq .05$: You are definitely not prepared for climate change and all the other massive disruptions emerging now and in the near future, nor are you innovating to deal with those challenges. Your organization is at risk and perhaps your industry.
- ThriveAbility Factor ≤ 1 : You are neither sustainable nor resilient at whatever scale we are measuring, but you are improving and reducing negative impacts. You will need to deliver breakthroughs to gain competitive advantage and ensure organizational longevity.
- ThriveAbility Factor $\geq 1 - 1.5$: You are part of creating a thriving future because you not only create net positive impact but you are regenerative in terms of most of the Seven Capitals, enhancing human, social, relationship, intellectual, natural, financial and manufactured capitals. Currently, you are a rare leader in organizational terms.

As we calculate ThriveAbility Factors we develop a ThriveAbility Index for each industry and sub-category. Each index represents a normalization of who is leading in an industry and who is lagging, and all those in between. The index will evolve as we understand and calibrate each sector and industry.

In sum, the ThriveAbility Foundation works across business, civil society and education sectors, in a true multi-stakeholder fashion, with all key stakeholders, using worldcentric tools like the ThriveAbility Index. The ThriveAbility Index itself is designed to be a global public good, held in the creative commons, for all organizations at all scales, giving an objective meaning to “goodness” and “truth”, even if beauty still remains in the eye of the beholder. This concludes our brief account of the ThriveAbility Journey, which is much more fully presented in Robin Wood’s *A Leader’s Guide to ThriveAbility* (2015).

Conclusion

In this brief introductory discussion, we have explored some dimensions of what we can do to become more fully functioning, thriving, integrative human beings at individual, inter-personal and global levels. In our exploration, we have used

the Conscious Leader Development Framework to introduce six key activities in integrative thriveability work (waking, growing, tuning, cleaning, connecting, and showing up) and the ThriveAbility Journey to show what can be done to maximize the thriving for the minimum footprint for the largest number of people across all Seven Capitals.

In sum, what we have tried to explain is that being alive as a fully functioning, thriving human being on our local, national and global stages means that we are involved in an ongoing engagement with discovering, envisioning, embodying, and enacting in evermore degrees the true, good, and beautiful in ourselves, our communities, and our eco-social environments. When each one of us does this, with suitable mentoring from suitably qualified worldcentric leaders at places like ThriveAbility Foundation, MetaIntegral Foundation, Meridian University, Ubiquity University, Enlivening Edge, Integral European Conference and Integral Theory Conference, we will generate qualitative increases in personal, inter-personal and global thriveability for our planetary inter-generational commonwealth of all beings today and onwards into our integrative planetary futures.

Now we invite you to join us in becoming an integrative co-ordinator of personal, inter-personal and global thriveability.

We leave you with some words of wisdom from critical realist philosopher Mervyn Hartwig, “More than ever in these times of peril for our species, all you need is love: love of truth, creativity and beauty, freedom, right-action, self, the enchantment of being, love of love” (Hartwig, 2015, p.221); and from a humble monk the Dalai Lama, “The smart brain must be balanced with the warm heart, the good heart, a sense of responsibility, of concern for the well-being of others” (Dalai Lama in Watkins, 2014, p.41).

Notes

1. In the world’s wisdom traditions, primacy is given to the witness Self (Advaita Vedanta, et al.) or noetic heart (Neo-Platonism, et al.) over the stories of history or her-story. One way authors signify this difference is to capitalise the Self over little self. As quantum physicist Erwin Schroedinger puts it, “Consciousness is a singular of which the plural is unknown” (Wilber, 2016, p.190).

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