

Toward the Emergence of Integral Evolutionary Spiritual Culture

Terry Patten

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Abstract

As culture rapidly evolves, so does leading-edge spirituality. Integral Evolutionary Spirituality manifests in all 4 quadrants, as free consciousness, effective action, awakened culture, and transformed human systems—implicitly calling for higher consciousness, or “enlightenment” *in action*. Simultaneously, a new *ecology of pedagogical roles* is emerging, including integral evolutionary coaches, mentors, and teachers. The free availability of many transformational offerings effectively shifts what was once “the path” into an ecology or marketplace consisting of many synergistic and/or divergent processes cultivating multiple subjective and objective capacities. Evolutionary tension may ask these emergent pedagogies for convergence, possibly engendering new forms of mutual support and cooperative accountability among teachers, coaches, and schools.

The Emergence of Integral Evolutionary Spirituality

All the world’s religious and spiritual traditions became simultaneously available for the first time in mankind’s history during the last two hundred years, a process that accelerated especially during the last quarter of the 20th Century. Now, two generations of serious Western aspirants have begun to compare and contrast not just the world’s spiritual and religious philosophies and texts, but decades of their own actual experience of practicing these paths. An integrative process has naturally begun, identifying the practices that the world’s spiritual traditions have in common, distinguishing the differences, identifying developmental directions, and projecting a future trajectory. Out of this a new project, a new kind of spirituality is emerging—with specific expressions sometimes called “Integral,” “Integrative,” “Evolutionary,” “World,” and “Universe” spirituality.¹

In the midst of all the religious, spiritual, and cultural conflicts in our larger world, universe spirituality, world spirituality evolutionary spirituality and integral spirituality arise in an intersubjective context characterized by respectful engagement and communication among spiritual traditions and vitally interested in the commonalities and agreements they share. World and universe spirituality are general, open categories for new inclusive forms of spirituality that draw on all the world’s spiritual traditions and scientific understandings, with a focus on what is universal.

Integral spirituality distinguishes itself from these other forms primarily because it

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attempts to do more than merely observe and welcome all the varieties of religious and spiritual experience; it also attempts to draw out the patterns that connect and that distinguish among them. Explicitly “integral” approaches attempt to synthesize and/or distill the essentials of mankind’s great spiritual traditions, to illuminate them using the rational methods of modern science and postmodern discourse, and to contextualize the whole affair using the insights of post-modern philosophy and psychology—in a way that is more than merely the sum of these parts. Thus, integral spirituality attempts to include *and* transcend all existing forms of spirituality and wisdom. In the process, like world spirituality and universe spirituality, it attempts to discern the essence of something universal towards which they all point or lead via such meta-perspectives.

Evolutionary spirituality locates itself in conscious awakening but not especially in the ancient spiritual traditions. It focuses instead upon our largest context—the great arc of evolution, evolution’s purpose, and the impulse of evolution itself. That is, instead of deriving from ancient spiritual traditions, much evolutionary spiritual literature is a fresh encounter with the implications of our current understanding of the “Great Story” of our 13.7 billion year journey. It contacts awe, meaning, and purpose in the very processes of cosmic, biological, human, and cultural evolution, seen from the big bang through the emergence of matter, earth, life, homo sapiens, and human culture. This story culminates after several thousand years with the emergence of sophisticated contemporary culture and consciousness, the scientific and industrial revolutions and the dramatic acceleration of human knowledge over the last three hundred years that now informs and shapes the minds with which we, as evolution in person, can now apprehend and marvel at the story of our own trajectory across deep-time—evolution becoming conscious of itself. (Importantly, this is a fundamentally different view from the cyclic view of time embodied in the ancient spiritual traditions of the East.)

Evolutionary spirituality is especially informed by the fact that in this moment in time, in which the full sweep of cosmic evolution has only recently become visible (literally, via the Hubble Telescope) we find ourselves not only seeing evolution face-to-face, but also, as a species, facing a crisis of truly evolutionary proportions. This awareness of the vast sweep of cosmic, biological and cultural evolution has become visible at a time when our population has surged past six billion, and when human activity has polluted our lakes, rivers, oceans and atmosphere, cut down most of the planet’s forests, and engendered the sixth great mass

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extinction of species in the planet's history. Climate change, water shortages, and cultural conflicts seem to signal that continued evolution requires turning a great corner into a new, more balanced, harmonious, and sustainable human presence on this planet.

Evolutionary spirituality is also profoundly cognizant of the observation that everything we do has evolutionary consequences. Our lives and choices, and the trajectory of cultural change that takes place in our lifetimes, moves human culture along certain pathways rather than others, bridging to certain possible futures rather than others. What happens during our lifetimes is consequential. Our choices matter. Thus, our lives are imbued with meaning and purpose, and a sense of higher obligation. We are co-creating a healthy or less healthy direction for future evolution. And right now, in our lifetimes, turning this corner to sustainability may be, even seen in the context of 13.7 billion years of evolution, tremendously significant. Informed by the great story of evolution, we can discover spiritual inspiration in both our evolutionary past and our possible positive evolutionary future. We can attune to that possible future, and surrender in service of a positive future that wants to find its way into form (Patten & Hubbard, 2010).

This paper takes the position that the highest expressions of the new, post-traditional, trans-rational spirituality that is naturally emerging are both integral *and* evolutionary. This is a spirituality that intuits free consciousness beyond thought and yet can also think in linear, historical, developmental, and meta-systemic, paradigmatic, and meta-paradigmatic terms. It naturally embraces the implications not just of the truths of the world's spiritual traditions but also of modern science and psychology, as well as postmodern philosophical insights. It notices what is essential and universal in all these sources of wisdom, and it notices and values every step in the progressive stages of development they embody, as well as the implications of that developmental context. It notices that the great story of evolution, and our present responsible enactment of the ongoing unfolding of evolution, is the overarching context of any truly contemporary spirituality.

The new integral evolutionary spirituality both accommodates and resolves the apparent contradictions among the diverse forms of wisdom it integrates. It embraces the paradoxes of theistic and non-theistic spirituality, of 1st-person, 2nd-person, and 3rd-person mysticism. It appreciates the proposition that truth is intuited and refracted through the story-building metaphors of all religious traditions, but it is not captured by any of their claims for special or exclusive ontological or historical significance. It also and especially embraces rational

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integrative interpretations of spiritual truths. It is enlivened by a trans-rational sense of awe and wonder at the radical unity, and even absolute non-duality implicit in the indivisibility of matter and energy, and of time and space, and in a cosmos whose origins are best explained by the big bang explosion of all these unities from nothingness into the cascade of evolution's teleological trajectory.

This trans-rational integral evolutionary spirituality appreciates the rational plausibility of a non-dual and panentheistic spirituality (the view that God is both immanent and radically transcendent, both "everywhere" and "everything") as epitomized in the statement "there is only God" and "nowhere and nothing" (that is, radically beyond all forms, all relative expressions and any conceptual human understanding). But it doesn't see this as radically contradictory to the richness of devotional theism. It refuses to be displaced *either* from the joy, meaning and purpose that are possible only through transcendental mystical intuition, *or* from the passion to ground its view of reality in evidence that is possible only through rigorous, open-minded skepticism. It is a fully rational spirituality, but it is as liberated from dogmatic scientific materialism as it is from anachronistic mythic and magical religio-spiritual beliefs. It appreciates that human beings can arrive most fully in ourselves, as ourselves, alive as all of what we are, when we are connected with and awakened to the transcendental nature of our existence in a way that is thwarted by reductive flatland scientific materialism and its impoverished view of human nature and of reality itself. All these understandings are implicit in the term "integral evolutionary spirituality" which I will use throughout the rest of this paper.

In the paper cited above (Patten & Hubbard, 2010) I argue that this new integral evolutionary spirituality is by its nature *activist*. It is animated by the evolutionary urge and the pull of a positive evolutionary future, *teleros*.² It cares about the future of evolution. Its spirit is that of life itself; and life wants to live; evolution wants to keep evolving. It is interested to contribute to the evolution of consciousness and culture, interested to enable human societies to avert destructive conflict, interested to create the conditions for proactive foresight. It sees that our mode of living is unsustainable, and that dramatic transitions are inevitable. It is interested to serve a gentle transition, one that is minimally destructive and traumatic, one that minimizes disastrous conflicts and catastrophes, one that avoids or minimizes disruptive setbacks to the evolution of human culture and consciousness along the way to social, economic, political, and cultural sustainability.

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The social activism of this new spirituality is about coming together so that we need not come apart. The political agenda has to do with cooperation, but in a highly creative way that preserves the creative dynamism of competition, in a co-creative “co-opetition” rather than reverting to the naïve idealism of pacifism or new age postmodernism. It is spiritually inspired to discover how cooperation can outcompete the dynamic described in game theory in which the least cooperative, craziest participant tends at times to possess an unreasonable advantage. It asks key questions such as: “How, can those at a higher level of development who possess an integral understanding of the motives and modalities of people and groups at relatively low levels of development become skillful social change agents?” and “How can we engage the churning cultural dynamics of a world in crisis in a way that confers a short- and long-term evolutionary advantage to non-zero-sum modes of behavior?” and “How can this new integral evolutionary spirituality empower individual activists to function with greater effectiveness?”

Understanding Integral Evolutionary Spirituality Practice

Transformational spiritual practice is not a matter of mere ideas, belief or “faith,” nor does it end with inspiration, no matter how noble our motivation may become. Spiritual realization requires a path and process of psychophysical transformation. The world’s spiritual paths, old and new, emphasize a wide variety of practices, and result in different kinds of growth and distinct spiritual states and transformations, but they do have much in common.

Traditional paths begin with a foundation of “purification.” The new spirituality, similarly, must begin with establishing basic health, balance, sanity, and self-discipline, on the basis of which spirituality can be not a compensatory distraction, but a further refinement of healthy humanity. The essential features of a purifying spiritual foundation, as distilled in *Integral Life Practice* (Wilber, Patten, Leonard & Morelli, 2008) include disciplines of body, mind, spirit and shadow. This usually includes healthy eating, regular exercise, intelligent study and self-reflection, regular creative service, and daily meditation or prayer. In short, it involves the foundation of a loving, balanced, sane and happy pattern of life—and this foundation can be thought of as “holistic hygiene.”³

In *Integral Spirituality* (2006) Ken Wilber identifies in two different kinds of growth into higher levels of consciousness: (1) “structure-stage” growth in the complexity and adequacy of the structures with one can interpret experience and make meaning, and (2) as “state-stage”

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growth in which we awaken into higher states of consciousness and over time stabilize access to them, making some of the characteristics of those high transpersonal states into lasting traits. In previous writings, Wilber also described a third kind of growth, (3) non-developmental growth in one's health or capacity at any given structure-stage of development, which he referred to at that time as "horizontal" (Wilber has since chosen to apply that term differently, to refer exclusively to state-stage growth). Many forms of maturation, empowerment, education, and functional skill acquisition or mastery that do not constitute structure-stage or state-stage growth fall into this third category. Integral life practice involves a whole life of self-compassionate practices of body, mind, spirit, shadow, ethics, work, relationships, and service. Together they foster and evoke all three kinds of growth and awakening (Wilber, 2000, p. 152 n.8).

Evolutionary spirituality has a specific and distinct focus. It usually involves contemplating the great story of evolution, our place in the universe, and our unique moment in evolutionary time. This catalyzes awakening to and identification with the impulse of evolution, whereby the individual's perspective is given a profoundly larger context, transcending his or her previous focus on self, and he or she becomes an inspired and powerful activist, an agent and servant of a positive evolutionary future.

The developmental curriculum of the new integral evolutionary spirituality that is the subject of this paper has five forms of practice and growth: (1) a purifying foundation, (2) structure-stage development, (3) state-stage awakening, (4) maturation and mastery, and (5) evolutionary activation. All of these are spontaneously powered by the *teleros*², or attractive evolutionary impulse that's expressing itself in each person and also in our cultural *zeitgeist*. Integral evolutionary spiritual practice is engaged for it's own sake, and also for the sake of something much greater than ourselves. It is simultaneously an expression of the self-actualizing impulse within each individual, and a devotional act of self-transcending service.

Existing Roles for Spiritual Pedagogy

What teachers and helpers can best help people grow and transform in this new spirituality? Today, middle-class people interested in personal growth (often without realizing it) obtain the assistance of a whole disconnected team of helpers. An individual may, at one point or another in his or her life, get assistance from one or more traditional spiritual teachers, psychotherapists (of various schools), personal and professional coaches, spiritual directors,

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relationship counselors, doctors, personal trainers, nutritionists, teachers of yoga, martial arts, sports, dance, or philosophy, and innumerable personal or spiritual growth seminars, books, and audio or video recordings.

People also sometimes move from teacher to teacher and path to path. This inconstancy is at times criticized, particularly by traditional spiritual teachers, who point out “if you dig a lot of shallow holes, you will never get deep enough to strike water.” The native American aphorism is sometimes quoted: “chase two rabbits, catch none.”

Nonetheless, the history of free markets has proven many times that there’s magic at work in the marketplace of ideas and the processes of collective learning. The ultimate results of so many kinds of help may prove synergistic. Perhaps the rich combination of influences people are accessing is enabling them to catalyze transformative changes that would not otherwise be possible. A natural *ecology* of helping roles seems to be in the process of naturally emerging. And it is in this rich context of competing philosophies, practices, and transmissions that integral evolutionary spirituality has appeared. This paper suggests that a new “ecology of helpers” has begun to evolve, changing forever the dynamic of the relationships and services offered by people in each of these helping roles. Whereas in times past they functioned as if in isolation, now they encounter their clients as one of many influences, contributing as a part of the client’s own self-assembled team of helpers. Clients may act as though they commit, surrender and submit to a spiritual teacher, but in crisis they may consult someone else, a therapist, mentor or coach. The process is democratized, and in the process much may be gained (and lost).

The great role that arose in the ancient world was that of spiritual elder or master. Called “Great Teacher,” “Baba,” “Your Holiness,” “Swami,” “Imam,” or any of a hundred other names, these were extraordinary rare beings of exalted status, who were approached only humbly through submission and surrender, and who transmitted their higher wisdom directly to their most advanced disciples, creating a *transmission lineage* that has preserved itself sometimes into the present day.

The great role that arose at the advent of modernity was that of pastor, minister, or spiritual director. This role stood as a senior but not perfected fellow traveler on the path, who used logic, ecclesiastical authority, and, at least in theory, prayer and devotion, to guide others.

In the maturity of modernity, the role of psychotherapist evolved. Here, expert doctors in the strange logic of the unconscious mind serve not just severe psychotic and character

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disordered individuals, but also the “worried well” and those interested in fulfilling their higher potentials.

At the advent of post-modernity, two new roles have emerged contemporaneously—the personal and professional coach, and the “spiritual director,” which is an old name for a new kind of work that draws on the venerable traditions. Both these roles attempt to transcend the subtle paternalism that the modern fields of pastor and psychotherapist have tended to inherit from the past. At their best, these roles are well adapted to help people grow beyond dependence into more complete self-responsibility.

Spiritual Teachers

The great religions of humankind are all associated with esoteric schools for developing higher spiritual awareness. Many of these schools are housed in monasteries, ashrams, seminaries, and convents. Some aspirants work outside the traditional schools, devoting themselves directly to teachers without the official sanction of an ecclesiastical institution. Zen monks, Hindu devotees, Sufi dervishes, Kabbalistic scholars, Tibetan lamas, Christian contemplatives, and native shamans each devote their lives to unique paths, yet all share key characteristics in common. All have their roots in the ancient, pre-modern world. Their traditions have often stood the test of time and have been vetted by generations of teachers and followers. These traditions hold within them humanity’s collective learning about cultivating higher wisdom. Within them can be found hundreds of years of knowledge. They all began with great spiritual realizers, have successfully institutionalized the legacies of those realizers, and they contain within them centuries and millennia of valuable lessons learned about spiritual pedagogy.

Great realizers with transcendent spiritual awakening were the essence of this pedagogy—only one who understands and embodies liberated awareness can teach it with authority. Thus, although the traditions contain myriad texts detailing the stages, signs and subtleties of every step of the path, the core of the esoteric traditions is found in the lineage of *awakened spiritual realizers*. Scripture is important too, of course, but only holy, trustable awakened realized adepts can interact with aspirants in a way that reflects their deeper identities. It has only been the example and transmission of great God-realized beings that has historically

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enabled aspirants to succeed in the nearly superhuman task of breaking the gravity of the ego and achieving the orbital velocity of sustainable realization of transpersonal states of consciousness.

The scriptures reveal themselves only to those who can see what they point to. Thus, central to traditional paths is the guru, master, teacher, swami, yogi, abbot, lama, roshi, sensei, rinpoche, or achaan (often simply referred to as “guru” in the pages to follow). His (or, rarely, her) main qualification was awakened realization, as assessed by the only ones adequate to validate realization: other senior realizers. If a most senior teacher decreed that someone was ready to be trusted, he (or, rarely, she) was duly recognized, except on the rare occasions that an authoritative gathering of respected peers stripped that person of his office. There was nothing democratic, or objective, about this process. Nevertheless, it worked, at least some of the time, to preserve the “precious jewel” at the heart of the traditions. (Adi Da, 1978)

Quite naturally, postmodern spiritual realizers who left or chose to teach outside the traditional schools, have adopted or adapted many aspects of these traditional roles, even if they are not supported by the full weight of the vetted tradition.

In some important respects, the role of spiritual teacher and authority inherits some severe limitations. In its traditional expressions, it has not been informed by growth in *structures* of consciousness (Wilber’s Zone 2) or a real and full appreciation of Western psychology’s breakthrough understandings of repression, the unconscious, and psychological *shadow*. Additionally, in historical terms, traditional spirituality has been discredited and marginalized—*twice*. (Caplan, 2002)

First, their truths are being rediscovered in a world that previously left them behind as pre-rational, inflexible, and lacking in self-awareness. Pre-modern religion and spirituality didn’t know how to account for the vital truths and dynamism of science, empiricism, and the mind of modernity. They were not prepared to submit their high truths (regarded by common people as “given” by awakened prophets and scriptures of the past) to independent validity tests including the possibility of falsification. (This is the critique of modernity.)

Second, traditional spirituality had no idea how to account for the penetrating critiques of post-modernity: the awareness that language and shared meaning-making shape everything human beings discuss, and that unexamined and invisible cultural tyrannies—sexist, racist, classist, authoritarian, etc.—shape most supposedly “objective” conversations. They were not prepared to respond meaningfully to the post-modern idea that illumined truth about

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“fundamental reality” might somehow be “culturally constructed” or “enacted” rather than being absolutely true and pre-given. (This is the critique of post-modernity.) (Wilber, 2006)

Third, most contemporary spiritual aspirants are no longer willing to surrender as completely to a spiritual authority. Two generations of scandals involving spiritual teachers and cults have notified consumers of spiritual teaching to “beware.” This resonates with the prejudices of traditionalism, modernism and post-modernity. As of this writing, the mere accusation of cultism or abuse can now severely damage or delegitimize a spiritual teacher. The very word “guru” now carries derogatory connotations. Many contemporary voices confidently assert “the age of the guru is over.” For example, integral pioneer, George Leonard, is widely quoted saying, “you don't want a guru. You have to keep the autonomy within yourself. You are finally the ultimate authority on your own practice” (Leonard, 1991). Meanwhile, the plethora of other helping roles available (such as therapist, trainer, guide, mentor, coach, etc.) has synergistically helped to change the landscape.

Nevertheless, submission to a genuine awakened spiritual master, and the transmission of realization from master to disciple, have been the primary means through which spiritual awakening has perpetuated itself over millennia. No matter how often it has been abused, the role of the realized spiritual master has served a function that is not fully replaced by any new emerging postmodern teaching role. No other approach has been tested and vetted on such a historical scale. In the emerging ecology of helping roles, the role of spiritual master, guru, or transmitting spiritual exemplar may no longer ever stand alone, without much counterbalancing cultural influence, but we cannot presume to do away with it. The emerging ecology of helping roles cannot replace all the features and functions of the awakened spiritual teacher, and therefore integral evolutionary spiritual culture would be incomplete if that role were excluded from the ecology of influences informing it. Thus, at least for some individuals, the spiritual master or guru has a necessary, profound, honorable, and perhaps uniquely significant place in the ecology of helping roles for a truly integral evolutionary spirituality.

In the last four decades, a democratizing trend has given rise to a broad trend towards teachers who do not function as gurus or spiritual masters, who neither ask for submission nor take sacred responsibility for their disciples' spiritual lives. Most spiritual teachers now function as public communicators of spiritual insight and expanded states of consciousness, and in their personal relationships with students as a wise friend and guide. Many teachers' primary work is

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to make spiritual teachings accessible, palatable, memorable and entertaining. One popular teacher for example, publicly describes himself as “a spiritual entertainer,” deliberately eschewing even the faintest hint of grandiosity or claims of superiority (Arjuna Ardagh, speaking in a public seminar offered at the Integral Spiritual Experience event held at Asilomar, CA, January 1, 2010). Another, Timothy Freke, calls himself “a standup philosopher.” Some endeavor to articulate and further the leading edge of the evolution of spirituality. Others offer simple clarity—the well-organized presentation of a limited number of what they deem the most important and essential spiritual insights.

In what is effectively a chaotic marketplace of inspiring and entertaining spiritual teachings, ideas and practices has emerged. This ecology of offerings has created openings for spirituality to evolve. It provides the rich intersubjective cultural space in which integral evolutionary spiritual teachers and teachings have developed and in which they can continue to evolve.

Spiritual Directors

Although pastoral counseling, spiritual formation and spiritual direction have always been a part of the responsibilities of Christian clergy, a fresh new field of “Spiritual Direction” arose among Christians in Europe, North America, and Australia starting in the 1970s. The movement resists definition, seeing itself as a contemporary extension of the ancient contemplative schools of all religious traditions. Even though it does draw freely on the world’s ancient and medieval mystical roots, this new movement was from the beginning informed by modern and post-modern Western sensibilities. (Alexander, 2002)

In the 1970s and early 1980s, Christian psychologists, psychiatrists, pastors, and priests, responding to new needs and capacities in a few rapidly transforming clients, consulted their traditions and professional understanding and began to articulate a fresh interpretation of the art of spiritual guidance. They sometimes called this “spiritual friendship,” “spiritual companionship,” and “spiritual formation.” But most often the term that seems to have stuck was “spiritual direction.” They wrote, published books, held seminars, and created classes at seminaries. (Stairs, 2000; Edwards, 2001.)

These efforts gained momentum and congealed, across the 1970s and 1980s, into a literature and a profession, which became international and inter-religious by 1990. (During the

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same years Eastern spirituality established a network of robust Western lineages. Meanwhile, the field of coaching appeared, an agnostic, secular adaptation of the universal theme: the cultivation of higher capacities. Coaching grew even more dynamically than the field of spiritual direction.) In 1976 there were 5 training programs in spiritual direction, and today there are over 200. (Alexander, 2007) (Ellman, 2007)

The field of spiritual direction tries to be radically inclusive, embracing a diversity of faiths, practices, and approaches, so there is no universal standard of practice or focus of methodology. The Code of Ethics document distributed by Spiritual Directors International defines Spiritual Direction as follows:

“Spiritual direction is an ancient ministry, a unique one-to-one relationship in which a trained person assists another person in the search for an ever-closer union of love with God In a spiritual direction partnership, both persons share a belief in the reality of the spiritual and agree that relationship to this spiritual realm is life’s primary purpose” (Hedberg & Caprio, 1992, p. 3).

It goes on to cast the role in terms that intend to place no limits on the evolution of the directee:

“Traditionally, spiritual directors meet regularly (usually monthly) with those coming to share their journeys of faith. Directors do not impose their own wills or agendas on others; rather, they listen carefully to the unfolding of directees’ lives, so as to help them discern the ways in which God is leading them” (ibid)

Spiritual direction is the first substantial contemporary Western pedagogy, grounded in modern and post-modern awareness, that is attempting to engage personal growth in terms that harmonize it with the traditional “conveyor-belt” structures of the established great exoteric religions, while engaging and even invigorating their esoteric spiritual paths. It is an effort to integrate esoteric spiritual paths with exoteric religion and modern and post-modern rationality, whereas, in contrast, the psychotherapy and coaching fields stand completely independent of them. As a result of this close association with institutional exoteric religion, spiritual direction, as a cultural phenomenon, tends not to be the most boldly adventuresome of roles. Spiritual Directors will support people’s integral evolutionary paths as they naturally arise, and as this

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phenomenon becomes more widely understood, they may educate clients towards these new kinds of spirituality. Thus, I believe spiritual direction will help this new spirituality consolidate, connect, and diffuse into the mainstream culture over time. In this role has great potential significance, and it lends important lessons and praxes to the integration of integral evolutionary spirituality with mainstream faiths. As I wrote in 2007:

Thus, I foresee that as they evolve into 2nd and 3rd-tier structures of awareness, many spiritual directors will begin to function as Integral evolutionary coaches (a term I was using in a special sense detailed below). They will bring with them a deep understanding of the praxes of spiritual direction, informing and enriching the field. (Patten, 2007)

Psychotherapists

The field of psychotherapy emerged together with modern psychology as the world gradually understood Freud's epochal post-modern insight—that human beings, starting in infancy, *repress* feelings, drives, and other aspects of their inner lives that seem to threaten their survival, pushing them into the *unconscious* or *shadow*. Dealing directly with the repressed unconscious was something new, something not understood and addressed by the religious and spiritual traditions. Such psychological “shadow work” became the domain of psychoanalysis, and then all the dozens and hundreds of therapies that evolved out of it, including psychodynamic, somatic, cognitive, relational, humanistic, and transpersonal approaches.

Following Freud, who was of course a physician, the new fields of psychology and psychotherapy addressed themselves first to psychological dysfunction—to psychoses and neuroses. Hence, the field has always tended to bring a medical framing to its approach to the psyche, focusing on pathologies and their remediation.

Only half a century later, in the 1950s, 60s, and 70s, did schools within psychology and psychotherapy forthrightly orient to health. Developmental psychologists, beginning earlier, but especially after Maslow, began to study healthy adult development, gradually crystallizing a picture of the stages of normal and supernormal psychological growth. This was a revolutionary improvement on the narrow binary medical-model distinctions between normalcy and pathology that had previously pertained. Their legacy has made an essential contribution to Integral theory, providing the research behind one of the main core ideas we are considering here: structure-stages of consciousness.

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A trained and sensitive psychotherapist can be a valuable helper to serious students of higher stages of awareness, but a therapist certainly cannot in any way substitute for a traditional spiritual teacher. And therapists, functioning or even being regarded as specialists in helping clients explore their shadows, face some constraints on their perceived functional fit as optimal helpers in helping clients realize proactive and professional goals. In recent years many psychotherapists are exiting the profession and recasting themselves as coaches or pastoral counselors. Although there are many contributing factors to this exodus from the psychotherapy profession, many stop working as therapists not just to opt out of its onerous professional regulations, but also to liberate their relationship with clients from psychotherapy's pathology-oriented legacy and the expectation that their work preoccupy itself with shadow work rather than whole-person transformation. Nonetheless, many psychotherapists have already begun to function as integral evolutionary coaches, in service of the higher awareness of their clients. Thus, licensed psychotherapists often contribute to the ecology of helpers as either a) specialized professionals focusing on psychological depths and soul and shadow work, or b) generalists facilitating Integral evolutionary development. (Coukoulis, 1976; Duce & Mackie, 1971.)

Coaches

The field of coaching first emerged in the mid- to late- 1980s. Coaching (in its many forms, now including "personal coaching," "professional coaching," "executive coaching," "life coaching," "couples coaching" and "team coaching") grew explosively right from the very beginning, first in North America, and then through Europe, Australia, and the whole developed world. The most influential international professional organization for the field is the International Coach Federation (ICF). On its website, it defines the field of coaching as follows: "Coaching is partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential."

ICF goes on to elaborate:

"Coaching is an ongoing relationship which focuses on clients taking action toward the realization of their visions, goals or desires. Coaching uses a process of inquiry and personal discovery to build the client's level of awareness and responsibility and provides the client with structure, support and feedback. The coaching process helps clients both define and achieve professional and

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personal goals faster and with more ease than would be possible otherwise”

(Retrieved from

<http://www.coachfederation.org/ICF/For+Coaching+Clients/What+is+ICF/> on April 13, 2007).

Significantly, the official definition aligns naturally with the pedagogical tasks implicit in growing to higher levels of consciousness. This is explicit in the coaching field’s most distilled official definition of itself. The ICF says that coaching is not only focused on helping clients realize their “visions, goals or desires” (which might express values at any altitude) but upon building a higher “level of awareness and responsibility” (which inherently means horizontal translation or vertical transformation) all to help them, most fundamentally, “maximize their . . . potential.”

The coaching role differs fundamentally from the roles of traditional spiritual teacher, mentor, and master, *and* from the role of psychotherapist. Coaching is founded on a professional relationship between peers, in which a service is being provided for a fee. The ancient roles are founded on a spiritual relationship between an elder with a higher presumed wisdom, status, and authority, and an individual in need of guidance who submits to be directed in their life, practice, and development. The therapist is a quasi-medical specialist in the dark arts of the deep unconscious, whereas the coach is just presumed to be skilled at helping individuals clarify their self-understanding, choices, and behaviors. According to the ICF, again:

Coaches are trained to listen, to observe and to customize their approach to individual client needs. They seek to elicit solutions and strategies from the client; they believe the client is naturally creative and resourceful. The coach's job is to provide support to enhance the skills, resources, and creativity that the client already has

(Retrieved from

<http://www.coachfederation.org/ICF/For+Coaching+Clients/What+is+a+Coach/> on October 13, 2007).

The emphasis here is on training, and on professional skills. No claims are made for wisdom, authority, or status. Such qualifications may serve essential functions in helping people fulfill a higher developmental agenda, but they may carry problematic limitations, if assumed as

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“givens” shaping the very nature of the relationship. So the coach is nothing like a traditional spiritual teacher. The coach is not a psychotherapist either. No claims are made for special insight into the client’s intimate unconscious. A coach is a skilled, committed, perhaps elder peer, not a content expert. (Hudson, 2001; Zeus & Skiffington, 2000.)

Unlicensed and unregulated, the coaching profession is an open container that has attracted a wide variety of “coaches”, including former psychotherapists, retired executives and executive assistants, and “people people” of all stripes looking for more meaningful work. It doesn’t exclude the shoddy work of the immature and unskilled, but it also doesn’t constrain the creative work of those at high levels of development ready to do innovative and genuine integral evolutionary coaching work. Despite the obvious lack of quality control, the coaching field has created a flexible context for the creative pedagogy of authentic professionals supporting their clients’ higher development. Thus it is probably a primary professional category for those guiding people’s emergence into integral evolutionary spirituality. (Flaherty, 1991; Hunt, 2006.)

“Integral evolutionary coaching” refers to genuine helpers assisting development to the 2nd or 3rd-tier structure-stages and higher state-stages in the context of a larger evolutionary vocation. This includes both specialists and generalists, both of whom assist clients’ emergence from 1st-tier perspectival structures (*educare*, “to lead out”) into 2nd and 3rd-tier structures of awareness. These are people who usually present themselves as more experienced fellow practitioners, rooted in the values and intelligence of modernity and post-modernity as well as the ancient spiritual traditions. They may call themselves “coaches,” “spiritual directors,” “psychotherapists,” “spiritual teachers,” “mentors,” “evolutionary friends,” or any of dozens of other names. Some teach primarily at seminars and retreats whereas others focus on individual work with clients (more in the mode of the coach or therapist).

An Ecology of Spiritual Helpers—and a new “community of the adequate”

More and more, all these fields and helping roles are evolving towards client (or student) centered professional roles in which the client is assumed to be in control. The client hires the spiritual director or the coach (or the therapist or spiritual director) as an elder brother or sister on the path. Less and less do they regard their teacher as an authority to whom they submit. They don’t necessarily act on the teacher’s recommendations unless it resonates as appropriate. They remain “their own authority.” As such, they are safe ways for autonomous individuals to

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experiment and grow. All these roles have burgeoned, doubling and redoubling in size and importance over a very short period of time. In 2008, Workforce Management Online estimated that 60% of companies offered executive coaching services to their high-potential employees. (Rafter, 2008.) As the roles of coach, mentor, spiritual director and therapist have pervaded the culture, they've often become important catalytic servants of higher development, including the leading edge of integral evolutionary spirituality. More coaches, mentors and spiritual directors, inspired by the urgency of our evolutionary emergency, see their role as one of awakening and empowering others to the teleological pull of a positive evolutionary future—of us coming together to make this challenging evolutionary transition to a sustainable and harmonious human life on Earth in which our higher noetic and cultural evolution can continue. In service of this, an ecology of helping roles has appeared in a marketplace of spiritual ideas and practices.

Each is changed by the presence of all the others, interpenetrating and rippling through the culture. Many individuals will be served by just one (or two or three) of these categories of helpers, but often, their coach will have gotten the benefit of spiritual direction and the spiritual director might have been influenced by the writings of a brilliant academic philosopher who was once the devoted disciple of a great lama. Thus, a rich vein of higher influences reaches through the culture.

Something new is emerging and synthesizing out of all this cross-pollination. Increasingly, a practitioner is less likely to locate herself rigidly merely as a devotee of the guru, merely as a client of the therapist, merely as a student of the teacher, merely as a client of a coach or spiritual director. We are now all these things at once. We live and grow in a dynamic web of relationships that all function together—and when they function in a healthy way, they draw us all forward in the evolution of consciousness and culture.

There are certainly retrogressive forces at work in the midst of that web of influences—deluded teachers, abusive narcissists, and the rabid anti-cultist reaction they breed. Teachers and teachings are active at every level of development, high and low; students can be (and sometimes are) pulled back in retrogressive directions by influences from below as well as being pulled forward by influences from above. But the marketplace of spiritual ideas operates via choice, which tends to express not just the defenses of the ego, but the attractive power of truth, guided by both intuitive and rational intelligence. Thus, although the cultural marketplace for spiritual ideas remains chaotic, it also tends to respond to all these forces and patterns. Thus,

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although it certainly tolerates and even often gravitates towards mediocrity, it also allows theses and antitheses to quickly call forward original new valid syntheses, evolving spiritual culture more rapidly than ever before.

The ecology of diverse sincere aspirants interacting chaotically with diverse helpers, in all the roles described here and more, generates a complex adaptive intersubjective environment that facilitates, at its healthiest leading edge, the evolution of spiritual culture. Thus, it seems realistic to hope that spiritual aspirants can emerge from years of practice in this open ecological system with new and different realizations. That is, they, and their communities of practice may possess positive dynamic qualities that are quite different from the comparatively static spiritual realizations of previous aspirants who received transformational transmission from hierarchical schools in which they simply submitted themselves to a single teacher or lineage. A new evolving intersubjective mutuality is emerging; and “the community of the adequate” of this emerging integral evolutionary spirituality may be the most important emergent.

The Nature of Our Current Transition

Conscious individuals synthesize the implications of current events. They see diverse symptoms of the unsustainable character of the current patterns of human behavior on our planet threatening the viability of our economic, social, political and cultural institutions and the web of life upon which we all depend. Although they might frame it quite differently, almost all individuals interested in integral evolutionary spirituality would agree that the generations alive today face a series of profound crises that can only be met successfully by rapid transformation of human consciousness, culture, systems and individual behavior. And we would agree that the moral responsibility for this is distributed; that is, we are each in some way personally responsible. Therefore, all integral evolutionary spiritual practitioners have an overarching agenda that lends meaning and purpose to everything that each of us does. We are cooperating to transform culture and consciousness, to create as benign a transition as possible to a new epoch of conscious evolution. We are engaging our own practice *on behalf of the emergence of a positive evolutionary future*. We are not just fulfilling our own teleology, we’re fulfilling the teleology of a crucial moment in a 13.7-billion-year process. Structures that have taken vast periods of time to evolve are threatened by trends that are cresting in our lifetime, which in some small or significant way, we might hope to cooperate to benignly affect.

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We are called, therefore, to rise to our highest spiritual and functional potentials in order to help meet these challenges. To meet the challenges of our time, we must awaken. As Albert Einstein famously wrote, “a new type of thinking is essential if mankind is to survive and move toward higher levels.” (New York Times, 1946) Millions of people have concluded that human beings, individually and collectively, must raise our consciousness. The foundation for such growth is practice, establishing a foundation of holistic hygiene and engaging development to higher structure-stages and higher state-stages, and becoming educated and activated as transformational agents of a positive evolutionary future. The totality of this profound transformational process will probably be fulfilled only by a relative few, and to varying degrees across a spectrum by many others. Each individual, at whatever level, can contribute to the emergence of a culture and society that will be capable of making choices consciously, based on higher intelligence and values than have ever before been possible.

Many challenges lie in our path. Integral evolutionary spirituality is new and different from traditional forms of spirituality. Consequently, there are no established and vetted schools. There is no stable, cultural context. There are no clear consensual standards. We are, as Ken Wilber had said, “laying the track in front of a locomotive” (Wilber, 2005). We must develop the capacities to thrive without the kinds of support that were essential in the past. The practice and growth we are able to stably manifest now will become the basis for future evolution, so our creativity and choices are of great import.

Even integral evolutionary spiritual culture has within its bell curve a leading edge, a mainstream bulge, and a trailing edge. Some teachers and aspirants are innovating, carving the very newest “grooves in the kosmos” (Wilber, 2000). Others are playing a variety of roles in refining and mainstreaming those new emergents, making it possible for these new possibilities to be accessed, understood, and integrated by enough people so that a culture emerges out of that leading edge. Still others are helping aspects of integral evolutionary culture penetrate more deeply into modern and postmodern culture so that it increasingly influences the course of human events. Thus, there are many, many leading edge leadership roles in the process of cultural transformation, each with different specific functions.

At the leading edge of integral evolutionary spirituality, the task before us is defined by its necessary radical novelty and the chaotic crisis environment in which it’s emerging. They are critical aspects of the life conditions that are making integral evolutionary spirituality necessary

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and possible. Our unfolding crisis requires the emergence of new capacities. It requires us to stretch, to be creative in radically new ways. Integral evolutionary spirituality is emerging out of patient abidance in a paradoxical, koan-like inquiry, out of vital engagement with profound and necessary questions that have no ready answers, stubborn persistence in confronting problems with no apparent solutions.

It is also a lonely process. As we grow beyond postmodern culture, each person begins to exceed the context only on colt legs at first, awkwardly, with only pieces of the being emerging into integral evolutionary consciousness, unstably, growing bit by bit. Finding real support and comradeship in this process is difficult and imperfect. It is not a transition to a new stable culture and condition; it's a transition to a new, creatively chaotic cultural dynamic. This adds to the challenge and the vertiginous experience of climbing out on skinny branches. This requires great self-directedness, intactness and autonomy, and, paradoxically, *at the same time*, the ability to make use of every kind of incomplete communal connection available, even though none of them, as valuable as they may be, will meet us completely.

The support and kinds of pedagogy needed to serve this are also co-evolving, emergent, novel and indeterminate. Certain elements are clear. One task is that of building a more and more robust integral evolutionary "culture of expectation" in which shared understandings function as a cultural attractor. Another task is developing a more mature capacity to manage the tension between democratizing spiritual realization and honoring *verticality*, the importance of the differences between more and less mature or advanced individuals.

These tasks are complicated by the fact that they must take place in a cultural environment in which postmodern sensibilities are hypersensitive and resistive to any further vertical pull, creating real cultural dangers, including punitive constraints on those who would defy the fundamentalism of post-modern egalitarianism. What's called for is a flexible integral clarity that can meet postmodern resistance with a skillful combination of clarity, security, authoritativeness, compassion, and generosity.

What is the character of the emerging integral evolutionary sangha? It is in service of rapid spiritual and cultural transformation by supporting aspirants to become awakened co-creators. This supercedes and replaces the priorities of traditional spiritual teachers who built schools and traditions that created and reinforced a rigid qualitative division between teachers and students. A *coherent awakened culture* is now the intended outcome. Integral evolutionary

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spiritual teachers and coaches succeed when our students become our peers and colleagues. Our success is the emergence of a larger integral evolutionary culture. In this context, skillful teachers offer students opportunities to practice co-creative participation as responsible peers, not only always frustrating their egoic aspiration to transcend the student role.

An integral evolutionary cultural container for transformation must honor both the self-transcending intensity of the ancient lineage transmission paths and the free, evidence-based, open-source exchange of best practices and latest emergents that is the essence of a post metaphysical approach.

The Integral Evolutionary Coach and Teacher

In the emerging ecology of integral evolutionary helping roles there are those of “coach” (the elder peer helper who might call herself a spiritual director, therapist, mentor or coach) and “teacher” (the helper of a different, higher status; the teacher is the one who already knows whereas the student is the one who’s learning). Both those roles have a necessary place in the emerging integral evolutionary ecology of helpers.

I previously suggested a definition and a set of qualifications for the emerging role of the integral evolutionary coach. An integral evolutionary coach was defined as “a 2nd or 3rd-tier change agent, or growth facilitator . . . who assists clients’ emergence from 1st-tier perspectival structures (*educare*, “to lead out”) into 2nd and 3rd-tier structures of awareness. This is someone who functions as a more experienced fellow traveler on the path, rooted in the values and intelligence of modernity and post-modernity as well as the ancient spiritual traditions. “An integral evolutionary teacher might be defined similarly, except instead of functioning as “a more experienced fellow traveler on the path,” the teacher might at times function as “an example of the fulfillment of the path, qualitatively different than the student in subjective realization and functional capacity.” (Patten, 2007, p. 127).

The qualifications previously enumerated for the role of the integral evolutionary coach apply to either coach or teacher:

1. *An active, regular practice:* Integral evolutionary coaches must sincerely attempt to practice what they preach, embodying regular Integral practices supporting holistic hygiene, including a conscious diet, exercise regime, conscious relationship to sleep, competent self-management practices, and regular study and growth of

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perspective. They don't have to be perfect, but they must keep working sincerely to walk their talk.

2. *Light in shadow:* Integral evolutionary coaches must have deep self-awareness and a history and ongoing practice of doing serious shadow work, deepening their self-awareness, psychological self-understanding, and somatic integration.

3. *Self-responsible and successful:* Coaches must have met the challenges of survival and have achieved at least basic functional success. They must have used their will and self-management to empower themselves, so they can take effective stands, enroll others, and manifest results in their lives and work. Thus they can speak with authority in coaching clients to master this same curriculum.

4. *High level of maturity:* Their center of gravity must have achieved at least stable 2nd tier development in terms of vertical "structure-stage" growth, embodying the lived experience of having freed themselves from limiting perspectives and grown their capacity to take more complex meta-perspectives. This should be evident in their cognition, identity, values, morals, and additional lines of development.

5. *Spiritual practice and realization:* They must embody real experience with and understanding of meditation, communion, contemplation, Samadhi, and self-transcending service. Coaches should be characterized by enough spiritual maturity in terms of "state-stage" development that they regularly inhabit transpersonal perspectives in a way that exerts an ongoing active teleological pull and guidance.

6. *Knowledge of all aspects of practice:* They must understand the nature and terrain of the five kinds of practice and growth, and be able to direct their clients to the best available supportive resources (in all five areas) that may be of assistance to them.

7. *The presence and skills of a coach, mentor, and spiritual guide:* They must have an authentic impulse to help others, must have studied, practiced and mastered the art, craft, and science of doing it well, and they must have integrated their learning so that they show up in a way that is sufficiently transparent to be catalytic and instructive.

8. *Transmission:* Their spiritual realization must have sufficient depth that they are able to transmit a field of awareness that catalyzes greater freedom and contact with high subtle, causal, and/or nondual awareness in others.

To this, in an integral *evolutionary* context, I would now add:

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9. *Evolutionary Activation:* They must have established an authentic vocational connection to serving the emergence of a positive evolutionary future through their work with others so that they can embody that commitment in a way that can transmit it to others.

Obviously, this describes the platonic ideal; in the messiness of the real world, things are rarely ideal. It will in time become important to clarify professional and ethical standards and best practices for integral evolutionary teachers and integral evolutionary coaches. To function positively, that task must be managed with uncommon nuance, openness, and flexibility, since, ordinarily, professional standards tend to prevent abuses, but also to constrain competition and creativity rather than to facilitate the creative advancement of the profession.

Integral evolutionary spiritual teaching should distinguish itself from popular new age self-improvement and spiritual entertainment on one hand and on the other from specialized imbalanced academic intellectualism that loses its vital relationship to real people and the evolutionary challenge of the time.

The Cultural Ecology of Integral Evolutionary Spirituality

Integral evolutionary spiritual culture, including the emergent roles of coach and teacher, are being co-created through a larger cultural dynamic that includes an organic process of free experimentation and learning from mistakes. This cannot and should not be conceived as preventable, wrong, or to be legislated out of existence. Integral evolutionary spiritual culture must be a home for creative discourse including the maieutic conflict that gives birth to new dialectical syntheses. To do so, it needs to be held together by robust agreements and mutual respect. Pre-modern, modern and post-modern disputants have most often despised one another. The subculture of integral evolutionary spirituality will ideally possess a wide and coherent measure of agreement, coherence, discipline and even considerable mutual appreciation and support. A sign of the power of this agreement will be that it creates a sufficiently safe space for participants to advocate vigorously for competing aspects of and emphases within integral evolutionary spirituality, for different visions of how it can and should be lived, how it is best taught, how its social commitments express themselves, and more.

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In the midst of this, there are inevitably going to be disagreements, mistakes and failures as well as successes. All coaches and teachers have flaws, which are sometimes consequential. This is only magnified in a field that is rapidly evolving and transforming. Discussions of our foibles and mistakes are creative opportunities for growth, not failures of the experiment. Moral failings can be occasions for self-examination, repentance, making amends, learning, and growth; in the process they enrich the whole community. Today, we move this project forward by establishing a “big tent” for integral evolutionary spirituality, one in which teachers and coaches and aspirants can participate creatively without implicitly seeming to claim to be perfect or infallible. When an intersubjective field is characterized by enough care, compassion and empathy, mutual receptivity develops; people meet others and are met by them. In that situation there can be authentic accountability.

All of this is in service of the emergence of a culture that can meet a whole new category of evolutionary challenges. Thus, integral evolutionary spiritual culture must not only evolve, becoming more and more mature and self-correcting, but it must also learn to midwife convergence. We will have to enable collaboration. We ourselves will have to come together with those of our students or clients who become peers. We will need to synergize co-creative collaborations such that integral evolutionary spiritual culture actually produces new kinds of good works and manifests the capacity to make significant practical differences in the wider world.

The nature of integral evolutionary spiritual realization is activism in all quadrants of existence. That activism might develop new technologies in the UR behavioral quadrant; it might innovate new forms of organizational governance in the LR systems quadrant; it might generate a large scale cultural conversation expressing a skillful new level of moral understanding in the LL cultural quadrant; and that might express itself in brilliant and radiant spiritual realization in individuals in the UL quadrant of individual meaning and intention. All of these outcomes interact and co-create mutual outcomes. All of them might be served, for example, by our growing ability to bring about spiritual awakening and spacious consciousness as stable foundations in others—the very process in which this whole conversation is grounded.

Thus, integral evolutionary activism takes place in all four quadrants. But all of those good works are inspired by an already-free intuition that is radiantly happy, always already. And all of those good works are in service of an emergent human culture that is truly capable of

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making the transition to sustainability in a way that preserves not just the web of life but also higher human individual and cultural development so they can evolve further into the future. This inspired motivation defines integral evolutionary spirituality.

Emergence Calling for Convergence?

A cultural conversation is beginning to emerge among integral evolutionary teachers and coaches. This and other academic conferences, integral evolutionary spiritual gatherings, various print and online publications, and connections of all kinds contribute to the emergence and development of integral evolutionary spiritual culture. But none of these forms define, summarize, or fully express the new kind of spiritual culture that is called for. They may be a bridge to something that has not yet emerged—a high-level, high-integrity consensual forum for the free exchange of new integral evolutionary spiritual states, insights, practices, ethical expectations, and other expressions of collective awareness.

It is extremely challenging to bring higher awareness into a diverse world culture that is already under stress, especially one that is fractured by a series of bitter culture wars and in which public discourse has become Balkanized. All attempts, however successful, are overwhelmingly likely to encounter severe obstacles. Realistically, the intention to effect profound positive transformation of mainstream human culture is a paradoxical problem without obvious solutions. Integral evolutionary spiritual culture is unlikely to meet with any success except through a long-term iterative process requiring a whole series of new and adaptive contributions and creative initiatives.

By sharing our learning from the spiritual experiments that have contributed to the contemporary ferment that has given rise to this new spirituality, particularly the failures and mistakes and difficulties that have appeared, we can develop a cultural environment in which there is sufficient agreement and trust to set the terms for vigorous debate. Although “pulling our punches” in order to get along expresses the understanding that cooperation is essential, when there is enough mutual trust that people no longer feel the need to restrain themselves from really getting down to what’s true and right and effective. We can vigorously explore what values are at stake so that we actually build an environment together that calls forth our very best contributions to the larger evolutionary processes that integral evolutionary spiritual culture can serve.

Endnotes

¹Integral Spirituality should be well known to readers of this journal through Integral Institute's Integral Spiritual Center and other initiatives as well as Ken Wilber's books, *Integral Spirituality* (2006) and *Integral Life Practice* which I co-authored with him (2008). Evolutionary spirituality is a theme traced back to the German idealists, the American transcendentalists, Bergson, Steiner, Aurobindo, Teilhard de Chardin, Gebser, Berry, and Wilber, and it is currently championed by Barbara Marx Hubbard, Brian Swimme, Andrew Cohen, Craig Hamilton, and myself. Universe spirituality and integrative spirituality are terms that have been used widely by many authors, and have recently been championed by Lawrence Wollersheim's Center for Integrative Spirituality. World spirituality is a general term used by those interested in fostering understanding among the world's religions, and is also a project of Mariana Caplan and Marc Gafni

²Barbara Marx Hubbard coined the term *teleros*, which brings together two Greek stems—*telos* and *eros*. *Telos* refers to the endpoint or the oak that the acorn is urged to become; the attractive force of higher goodness, truth and beauty, the pull of a possible future, the “strange attractor” of a positive evolutionary trajectory. *Eros* refers to the creative, evolutionary impulse within the individual, “the force that through the green fuse drives the flower,” the urge to innovate and to create, the sexy, desiring, upwelling energy of creation, the reaching up of what is lower toward what is higher, the urge to actualize our potential, the force that draws us to climb the mountaintop to see the big vista. Together, they connote the perfectly chaste sexiness of the process of coming alive to a higher destiny. Simultaneously, erotic “sap” rises up from our roots, and an attractive teleological potential pulls us forward.

³The rest of this section, and the six that follow (Existing Roles for Spiritual Pedagogy, Spiritual Teachers, Coaches, Spiritual Directors, Psychotherapists, and Coaches) are adapted, revised, and updated from Patten (2007).

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