

A GUIDEBOOK TO
INTEGRAL
DEVELOPMENT
for people and organizations



LLOYD RAINES

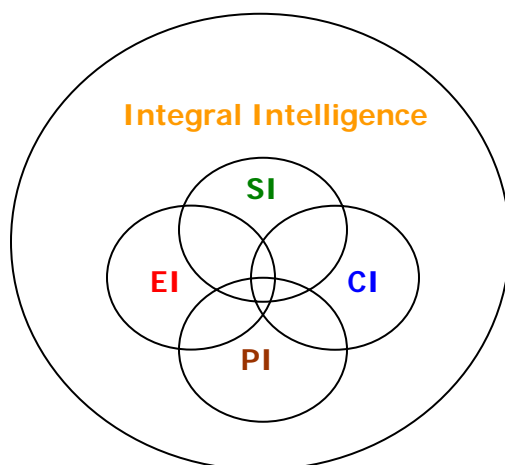
Who Can Benefit From Integral Development?

Virtually anyone. At various points in our private and professional lives, we recognize a need or desire to improve some aspect of our well-being and effectiveness. That recognition may come from self-awareness or a pattern of feedback from others that suggests a need to focus attention and energy on some aspect of “how we are who we are.” The Integral Development system works at the individual and organizational levels to bring about integrated changes between **four domains of intelligence: the physical, emotional, cognitive, and spiritual.**

Here are a few strategic leverage points where ID’s system stimulates deep internal shifts and productive behavioral changes for people in organizations:

- Executive coaching (individual and team)
- Leadership development
- Management training
- Workforce collaboration & teambuilding
- Organization development

To visually express the basic concepts and framework, we employ an integral, four-circle model.



This *Guidebook* presents the details of those concepts and processes and illustrates how they can serve you and those with whom you live and work.

It may seem that the pace of life or work is too hectic to take time for a process like this. The reality is that more time and value are being lost by not taking time. Our ineffectiveness in certain key areas, with

certain key people or groups, slows us down and gets in the way of a larger capacity to contribute individually and collaboratively. Time devoted to aligning your four domains of intelligence directly enhances your capacity to be effective in the world. And when that improves, life is more fluid and enjoyable. And, yes, productive.

We know that when humans are out of alignment and lacking coherence in the four domains, our capacity for understanding is diminished. We experience parts instead of wholes. In that fragmentation we lose the meaning that enables us to see and protect what is vital to life. Integral Development attempts to cultivate an integrated sensibility. And with that sensibility we are able to grasp the wholeness of life that enables wisdom to emerge.

What If...?

What if you could tap into a much fuller measure of what makes life creative, productive, and deeply satisfying—at work and in your personal life? Would you? Here's a story of a leader who did.

When Enrique began to be coached from the ID framework, he had been with a large global high tech company for over a decade. Hired into mid-level management, he gradually worked his way up to become the obvious successor to the outgoing COO (Chief Operations Officer). At that point, though, his career advancement stalled. Fellow executives were concerned about how poorly he dealt with his anger. Although recognized as a strong strategic planner and project manager, in implementation he tended to be a harsh and brittle micromanager. Often he was aggressive and hard hitting when direct reports didn't do things the way he would like--failing to live up to his high expectations and standards. With a pacesetter style of leadership, his direct reports couldn't seem to measure up and worked under stress and fear of being humiliated for their errors. Fear created a downward spiral that increased the very errors his direct reports wanted to avoid. The whole experience left Enrique in a tailspin. Yet, when confronted with feedback, he was open and committed to learn how he could unravel this behavior and this barrier to his advancement.

Through an integrated intelligence coaching approach, Enrique became aware of his four domains of intelligence, and how each domain could be used to break out of destructive habits and intentionally build ones that were more effective and productive. Also he came to appreciate how each domain was naturally hooked in with the other three, either helping or hurting any efforts he made to change.

Through a series of coaching conversations in the first three months, he probed various aspects of his experience. He became self-aware concerning his anger, and began to notice how and when his anger harmed his relationships with others. In addition, he took notice of how his anger affected his relationship with himself.

Here is how Enrique's anger became an opportunity to grow in a much more comprehensive way than addressing and enhancing his emotional intelligence alone.

In the **physical domain**, Enrique learned to pay attention to and recognize his body cues at the onset of anger. He reflected on and named the physiological changes he had become aware of: tightness in his chest and neck, shallower and quicker breathing, a sense of feeling defensive and aggressive at the same time, and a tendency to lean forward. In the **emotional domain**, he began to make distinctions that previously had gone undefined, gaining a subtle understanding of when he was experiencing anger, fear, and sadness and how the three were often closely related. In the **cognitive domain**, he realized how his body and emotions fed into fears of incompetence as a leader. Once that vulnerability was triggered by fear, his clear-headedness vanished and he became a bully, using words as weapons that cut to the bone. And, finally, in the **spiritual domain**, he was aware (after settling down) of having lost his sense of deeper connection with himself, others, and the very esprit de corps he desperately wanted to grow with his team. This pained him and became a driver behind his change.

To accomplish the changes he wanted, Enrique and his ID coach identified specific **practices** to help build his capacities for *self-awareness*, *self-care*, *social awareness*, and *social care* in his four domains of intelligence. Over the next year Enrique strengthened his competencies in these areas and in the process transformed the way he had been perceived. Before beginning the process, he was known as a hot-tempered leader, but now he was known for an even-handed manner and collaborative leadership style. He became expert at reading cues from his body and emotions as well as in others, and intentionally chose to see and champion the best in others—bringing it out in public meetings, private conversations, and correspondence. Enrique not only modeled many “lessons learned” to others, he shared freely the tools and processes for developing the four domains of intelligence.

Enrique's story illustrates the behavioral changes possible with a practical framework for the integrated development of intelligence. We call this process Integral Development (ID). The logic of ID is simple. By intentionally growing awareness and engaging in regular specific practices around the four *domains of intelligence* (**physical, emotional, cognitive, and spiritual**), your overall capacity for effectiveness

grows. This impacts personal and organizational effectiveness. And, no small bonus, the meaningfulness and satisfaction in your life will grow as well.

The Grounding of the Integral Framework

The ID framework began to take form from observations and expertise culled from over 60 years of collective consulting, coaching, training, and teaching experience. These are some of our key insights:

- People tend to be well developed in one or two domains of intelligence.
- When our four domains of intelligence are less fully developed and lacking integration, there is often a fragmented understanding about one's inner life and social experience.
- People are naturally "wired" with feedback loops for self-correction and self-balancing, yet accessing and using the messages held in feedback loops requires awareness and practice.
- People's capacity for wise and responsible action is enhanced when being attentive and intentional about their physical, emotional, cognitive, and spiritual domains of intelligence.
- Inadequately developed areas of intelligence can undermine one's effectiveness, and the stability and sustainability of relationships at any level.

Alongside those observations, we studied the historical and contemporary writings and research on intelligence, ranging from the philosophical, psychological, cognitive, and neurobiological contributions. From this extensive body of writings, **five contributions were instrumental in informing our approach.**

First, early in our research, we built on Howard Gardner's groundbreaking work on multiple intelligences.ⁱ Of the seven *intelligences* identified by Gardner, the ID model absorbed them under a broader umbrella of four *domains* of intelligence: the **physical** (bodily-kinesthetic and musical), **emotional** (intrapersonal and interpersonal), **cognitive** (linguistic, logical-mathematical, and spatial), and **spiritual** (still under consideration as a full intelligence by Gardner). We focused on intelligences commonly needed by anyone—whether a writer, leader, engineer, mathematician, athlete, painter, musician, or therapist—for navigating his or her social world in ways that afford an appreciable measure of safety, dignity, health, productivity, meaning and overall social well-being. Primarily, those intelligences are interpersonal, intrapersonal, linguistic, and logical-mathematical.

The second influence was **Emotional Intelligence (EI)**. This model is based on the extensive research of Hay/McBer and David McClelland, and refined and popularized by Daniel Goleman.ⁱⁱ The extraordinary

worldwide popularity of his books and articles on EI have broken new ground and broadened mainstream understanding of intelligence. His four-quadrant model for developing emotional intelligence (*self-awareness, self-management, social awareness, and relationship management*) has helped individuals and organizations to more readily recognize and grow competencies that directly enhance overall individual and organizational performance.

There are two noteworthy distinctions between ID's model and Goleman's model. It has to do with focus. Where Goleman's model focuses on *self-management*, the ID model focuses on *self-care*. And where Goleman focuses on *relationship management*, ID focuses on *social care*. We see our distinctions around terminology here as subtle, yet significant. Re-shifting the focus as we have creates levers that orient people more towards actions supporting sustainability and service instead of personal mastery and social skills. It anchors an individual's *focus for action* to values that, we believe, keep one mindful of larger obligations and duties to the full human community and ecological realm.

The third influence is Ken Wilber'sⁱⁱⁱ **Integral model** (known as the All Quadrant All Level or **AQAL model**). For those finding the Wilber model attractive and a bit overwhelming, the ID model can provide a useful foundation for grasping the AQAL approach. The AQAL quadrants (I, We, It, Its) are complementary with the ID model, although framed in slightly different ways. Both approach the interior and exterior at the "part" and "whole systems" levels; both are integral. And both are enriched by the brilliant contributions of "Spiral Dynamics" (created by Clare Graves and refined by Don Beck^{iv}) that reflect fundamentally different constellations of values and worldviews associated with each level of human and spiritual development.^v ID's assessment tools primarily reflect a second tier (yellow meme) values orientation from Graves and Beck's SDi models (inclusive of the integrity of first tier memes), and the advanced levels in Lawrence Kohlberg's and Carol Gilligan's models of moral maturing.^{vi}

ID's model, like Goleman's and Wilber's, is expressed through a four-quadrant structure. On that axis, it enfolds four individual and interdependent domains of intelligence. In other words, its framework holds not only emotional intelligence, but physical, cognitive, and spiritual intelligence as well. The ID model builds *on* EI and builds *in* the other three domains of intelligence (including a systems view of the social, technological, political-economic, and ecological worlds), while providing a compatible bridge with the all-embracing Wilber AQAL model.

Fourth is the major influence of **Appreciative Inquiry (AI)**.^{vii} This philosophy has an "appreciative eye" at its heart that was crisply captured in Sue Annis Hammond's *Thin Book of Appreciative Inquiry*.^{viii} The fully articulated philosophy was developed in the 1980s by David Cooperrider and Suresh Srivastva (both of Case Western Reserve University) and educates us to look for what's working, what's good, true, and

beautiful in life, and build outward from there. It is future-oriented, focusing on possibilities and creating the reality desired instead of looking at the problems of the past. The AI perspective permeates the ID model.

Lastly, in the domains of **physical** and **spiritual intelligence**, we were influenced by the contributions of psychotherapist and martial artist Richard Strozzi Heckler.^{ix} His deeply integrated theory and practices around the body, place, and community are masterful and spiritually rich. Heckler's appreciation for how humans move through transitions and change is unique and exemplifies the realized potential of integral intelligence. We are indebted to him for his illuminating perspective and extraordinary prose that celebrate the gifts and struggles of human life within the flow and power of nature.

Why Does Integral Development Matter?

It doesn't take pages of analysis and scores of footnotes from experts to recognize that we are at a fertile point in the world—and very well may be for the next several generations. Life feels fragile, yet rich with possibilities. We face fundamental and potentially irreversible choices in the ecological, international, political, economic, and social arenas.^x Every day people around the globe make millions of decisions, both large and small, privately and publicly, based on awareness of ourselves, others, and the natural world around us. These decisions either take us closer to or farther away from safety, dignity, and sustainability within the human community. The sensitivity of our judgments and actions cascade outwards and will affect generations to come. It is an exciting time to be alive, aware, and engaged.

When we read the newspaper or listen to the news, seeking to make sense of international tensions and age-old conflicts, we struggle with knowing where to begin. Often, the same is true when we try to understand the distant stranger around the world, the colleague on our team, loved ones across the dinner table, or the person in the mirror. The bottom line is—we need all the intelligence we can muster. Although we have been stymied by historical problems in the geopolitical and ethnic arenas, breakthroughs are taking place. Unfathomable events have changed our assumptions of what we think to be possible. Nelson Mandela was released from 27 years in prison to help rebuild a nation. Under his leadership, in that delicate transition moment that abolished apartheid, the nation that once modeled the worst of human behavior choose a path toward dignity and forgiveness, truth and reconciliation. Mandela offers a striking example of someone profoundly connected with life, physically strong and graceful, attuned with compassion and truth, with eyes that have seen so much and still dance with joy and love.

Old stories, with their limiting patterns of perceptions and behaviors, are being transcended in fits and starts. Barriers are lowered with faith and rise again through mistrust. Negotiations between sworn enemies come within hours of historic resolution and then are undermined. At another level, organizations downsize or merge and confront leaders and employees with finding common ground and identity. The costs of misreading our world, organizations, and relationships are high, and the promise of a future grounded in mutual understanding and collaboration remains elusive. How do we get there—as individuals, as members of organizations, and as world citizens?

Our intention is to share a way for leaders at all levels, and people in any walk of life, to understand and undertake a disciplined process of harvesting and living the wholeness of their wisdom. Such discipline brings an expanded understanding and capacity to act with more informed options in life and at work. In this way, the process of Integral development is like a series of awakenings that unfold a more subtle and complex story of the hidden relationships in life. Those awakenings are quiet gifts awaiting discovery at the intersection of the heart, mind, body, and spirit.

End Notes

ⁱ See Howard Gardner, *Frames of Mind* (1983), *Multiple Intelligences* (1993), *Leading Minds* (1995), and *Intelligence Reframed* (1999).

ⁱⁱ Daniel Goleman, *Emotional Intelligence* (1990?), *Working With Emotional Intelligence* (1998), and *Primal Leadership* (2002, with Richard Boyatzis and Annie McKee).

ⁱⁱⁱ Ken Wilber, *Grace and Grit* (1991), *Integral Psychology* (2000), *A Brief History of Everything* (2000).

^{iv} See “The Never-Ending Upward Quest,” an interview with Don Beck. “*What Is Enlightenment?*” Fall/Winter 2002, pp. 105-126.

^v See www.spiraldynamics.com and www.spiraldynamics.net

^{vi} Kohlberg’s “pre-conventional, conventional, post conventional, and post-post conventional” and Gilligan’s “self interest, care, universal care.” ID’s assessments reflect post conventional and above, and care and universal care.

^{vii} See Suresh Srivastva and David Cooperrider, *Appreciative Management and Leadership: The Power of Positive Thought and Action in Organizations* (1996)

^{viii} Sue Annis Hammond, *The Thin Book of Appreciative Inquiry* (1996)

^{ix} Richard Strozzi Heckler, *The Anatomy of Change* (1984), *Holding the Center* (1997)

^x See The Worldwatch Institute, *State of the World 2003* (2003). Their research highlights five major challenges faced globally: 1) an increasing number of people lacking means for a decent life; 2) pollution that alters the regulators of key ecosystem processes; 3) toxic chemicals and waste; 4) invasive species that undermine native ecological balance; and 5) pervasive ecological decline (deforestation, coral reefs, over fishing); pp. 5-8.