

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste current course information from [Class Search/Course Catalog](#).

College/School	College of Integrative Sciences and Arts	Department/School	Leadership and Integrative Studies
Prefix:	OGL	Number:	365

Course description: In this course, students will read and discuss essays and other texts that describe and explain how organizations and individuals within organizations develop, adopt, adapt, and sustain values in the midst of constant social and cultural change.

Grounded in evolutionary and developmental theory, this course provides an opportunity to analyze and apply integral theories of leadership and management to a variety of organizations (profit, non-profit, public, private, etc.) and a variety of situations within those organizations. From a structured integral theoretical foundation (encompassing psychological, anthropological, cultural, and sociological perspectives), students will examine and analyze complex issues that arise within the organizations. They will engage in exercises that stress the importance of producing reasoned justification and sound arguments for the perspectives they cultivate. The readings, class discussions, and class exercises/assignments are designed to emphasize the development of values, as well as students' critical and creative thinking skills. Metacognition (thinking about one's thinking) and self-evaluation are highly encouraged.

Is this a cross-listed course? No If yes, please identify course(s):

Is this a shared course? No If so, list all academic units offering this course:

Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of each department that offers the course is required for each designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.

Is this a permanent-numbered course with topics? Yes

If yes, each topic requires an individual submission, separate from other topics.

Requested designation: Social Behavioral SB

Mandatory Review: Yes

Note- a separate proposal is required for each designation.

Eligibility: Permanent numbered courses **must** have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:

For Fall 2021 Effective Date: October 2, 2020

For Spring 2022 Effective Date: March 5, 2021

Area proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

Checklists for general studies designations:

Complete and attach the appropriate checklist

[Literacy and Critical Inquiry core courses \(L\)](#)

[Mathematics core courses \(MA\)](#)

[Computer/statistics/quantitative applications core courses \(CS\)](#)

[Humanities, Arts and Design core courses \(HU\)](#)

[Social-Behavioral Sciences core courses \(SB\)](#)

[Natural Sciences core courses \(SQ/SG\)](#)

[Cultural Diversity in the United States courses \(C\)](#)

[Global Awareness courses \(G\)](#)

[Historical Awareness courses \(H\)](#)

A complete proposal should include:

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

Proposals must be submitted electronically with all files compiled into one PDF.

**Contact information:**

Name Michael Pryzdia E-mail Michael.Pryzdia@asu.edu Phone 602-717-3238

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Kevin Ellsworth Date: _____

Chair/Director (Signature): _____

Arizona State University Criteria Checklist for
SOCIAL-BEHAVIORAL SCIENCES [SB]

Rationale and Objectives

Social-behavioral sciences use distinctive scientific methods of inquiry and generate empirical knowledge about human behavior, within society and across cultural groups. Courses in this area address the challenge of understanding the diverse natures of individuals and cultural groups who live together in a complex and evolving world.

In both private and public sectors, people rely on social scientific findings to consider and assess the social consequences of both large-scale and group economic, technological, scientific, political, ecological and cultural change. Social scientists' observations about human interactions with the broader society and their unique perspectives on human events make an important contribution to civic dialogue.

Courses proposed for a General Studies designation in the Social-Behavioral Sciences area must demonstrate emphases on: (1) social scientific theories, perspectives and principles, (2) the use of social-behavioral methods to acquire knowledge about cultural or social events and processes, and (3) the impact of social scientific understanding on the world.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[SB] CRITERIA		
A SOCIAL-BEHAVIORAL SCIENCES [SB] course should meet all of the following criteria. If not, a rationale for exclusion should be provided.		
YES	NO	Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Course is designed to advance basic understanding and knowledge about human interaction.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Course content emphasizes the study of social behavior such as that found in: <ul style="list-style-type: none">• ANTHROPOLOGY• ECONOMICS• CULTURAL GEOGRAPHY• HISTORY Developmental Psychology Sociology
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Course emphasizes: <ul style="list-style-type: none">a. the distinct knowledge base of the social and behavioral sciences (e.g., sociological anthropological).ORb. the distinct methods of inquiry of the social and behavioral sciences (e.g., ethnography, historical analysis).
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. Course illustrates use of social and behavioral science perspectives and data.
THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [SB] AREA EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO SOCIAL AND BEHAVIORAL SCIENCE CONCERNS: <ul style="list-style-type: none">• Courses with primarily arts, humanities, literary or philosophical content.• Courses with primarily natural or physical science content.• Courses with predominantly applied orientation for professional skills or training purposes.• Courses emphasizing primarily oral, quantitative, or written skills.		

Course Prefix	Number	Title	General Studies Designation
OGL	365	Reinventing Organizations	SB

Explain in detail which student activities correspond to the **specific** designation criteria.
Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
C-1: Course is designed to advance basic understanding and knowledge about human interaction.	This organizational leadership/interdisciplinary studies course is designed to advance basic understanding and knowledge about human interactions within organizations. The course demonstrates the diverse, complex, and often contradictory meanings that undergird human interactions in organizational contexts. It places organizational behavior at the center of cultural and social analysis.	C1-- (see syllabus and course materials for evidence of all items listed below) 1. Course Description 2. Course Objectives 3. Course Schedule 4. Required and Supplemental Resources
C-2: Course content emphasizes the study of social behavior such as that found in anthropology, economics, culture studies, history, developmental psychology, and sociology.	Grounded in evolutionary and developmental theory, this course provides an opportunity to analyze and apply integral theories of leadership and management to a variety of organizations (profit, non-profit, public, private, etc.) and a variety of situations within those organizations. From a structured theoretical foundation utilizing an integral leadership model (encompassing psychological, behavioral, cultural, and sociological perspectives), students will examine and analyze complex issues involving human interactions that arise within organizations. This course emphasizes the integration of multiple disciplines and disciplinary subfields connected to the social-behavioral sciences: anthropology, economics, culture studies, history, developmental psychology, and sociology. By combining these disciplinary focus areas with themes, topics, and methods from the social sciences, students gain a more holistic perspective on the way in which organizations evolve.	C2-- (see syllabus and course materials for evidence of all items listed below) 1. Course Description 2. Required and Supplemental Resources 3. (See also "Foreword" from Reinventing Organizations text located in the "Table of Contents From the Textbook" section of this proposal.)

Social And Behavioral Sciences [SB]**Page 4**

C-3: Course emphasizes the distinct knowledge base of the social and behavioral sciences.	Through readings, discussions, and assignments, this course emphasizes the distinct knowledge base of the social and behavioral sciences. This course is invested in analyzing the diverse ways that human relations within organizations shape cultural, historical, and social meaning in societies. The resources utilized describe and explain how organizations and individuals within organizations develop, adopt, adapt, and sustain values in the midst of constant social and cultural change.	C3-- (see syllabus and course materials for evidence of all items listed below) 1. Course Description 2. Course Schedule 3. Required and Supplemental Resources
C-4: Course emphasizes use of social and behavioral science perspectives and data.	Through multiple discussion exercises and two substantial research projects, this course emphasizes social and behavioral science perspectives, data, and methods such as ethnography and observation, critical analysis, historical inquiry, and other qualitative and mixed methods. Perspectives and approaches are integrated in order to demonstrate the power of interdisciplinary integration.	C4-- (see syllabus and course materials for evidence of all items listed below) 1. Course Schedule 2. Research Paper Assignment Details/Descriptions

OGL 365: Reinventing Organizations

Faculty Information

Name: Dr. Michael Pryzdia

Office: UCENT 360F

Phone: 602-496-0637

E-mail: Michael.Pryzdia@asu.edu

Office Hours: By Appointment

Catalog Description

Explores how organizations function by analyzing in depth a specific organizational context like health care, family, education, government, community, religion or the economy.

Course Description [C-1] [C-2] [C-3]

In this course, students will read and discuss essays and other texts that describe and explain how organizations and individuals within organizations develop, adopt, adapt, and sustain values in the midst of constant social and cultural change. Grounded in evolutionary and developmental theory, this course provides an opportunity to analyze and apply integral theories of leadership and management to a variety of organizations (profit, non-profit, public, private, etc.) and a variety of situations within those organizations. From a structured theoretical foundation (encompassing psychological, anthropological, cultural, and sociological perspectives), students will examine and analyze complex issues that arise within the organizations. They will engage in exercises that stress the importance of producing reasoned justification and sound arguments for the perspectives they cultivate. The readings, class discussions, and class exercises/assignments are designed to emphasize the development of values, as well as students' critical and creative thinking skills. Metacognition (thinking about one's thinking) and self-evaluation are highly encouraged.

Required Text

Laloux, Frederic. *Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage of Human Consciousness*. Nelson Parker: Belgium, 2014. ISBN: 978-2-960133-50-9

Course Objectives [C-1]

At the completion of this course, students will be able to:

- Demonstrate the ability to analyze the organization of social groups and social structures.
- Demonstrate the ability to apply organizational theories and concepts to world and life events.
- Demonstrate the ability to analyze the impact of medium to large social structures on individual behavior.
- Demonstrate evidence of critical and integrative thinking skills grounded in an integral leadership model.

- Develop, organize, and revise effective college-level research and writing assignments
- Demonstrate evidence of metacognition and self-evaluation.

Course Schedule [C-1] [C-3] [C-4]

MODULE ONE: Introduction to Reinventing Organizations:

Activities	Points	Due Date
Discussion 1.1: Class Introductions	20	10/20/21
Discussion 1.2: Reinventing Organizations Introductions	20	10/21/21

MODULE TWO: Changing Paradigms (Past and Present Organizational Models):

Activities	Points	Due Dates
Discussion 2.1: Blueprints	20	10/27/21
Discussion 2.2: My Current Organizational Model	20	10/28/21
Quiz #1	20	10/28/21
Leadership Styles Final Project Overview	100 (Due in Module Six)	12/2/21

MODULE THREE: Integral Theory:

Activities	Points	Due Date
Discussion 3.1: Integral Life Practices	20	11/3/21
Discussion 3.2: Dialogue (Listening with Awareness)	20	11/4/21
Quiz #2	20	11/4/21

MODULE FOUR: Structures, Practices, and Cultures of Teal Organizations, Part 1:

Activities	Points	Due Date
Discussion 4.1: An Evolution of Consciousness Curriculum	20	11/10/21
Mid-term Project: Research Questions	60	11/11/21
Quiz #3	20	11/11/21

MODULE FIVE: Structures, Practices, and Cultures of Teal Organizations, Part 2:

Activities	Points	Due Date
Discussion 5.1: Orange Practices v/s Teal Practices	20	11/17/21
Discussion 5.2: How Cultures, Systems, and World-Views Interact	20	11/18/21
Quiz #4	20	11/18/21

MODULE SIX: The Emergence of Teal Organizations:

Activities	Points	Due Date
Discussion 6.1: Trust	20	11/24/21
Discussion 6.2: Intrinsic Motivation	20	11/25/21

Quiz #5	20	11/25/21
Discussion 6.3: Drivers of Breakthrough Performance	20	12/1/21
Final Project: Leadership Styles Overview	100	12/2/21
Extra Credit Discussion	20	12/2/21

Required and Supplemental Resources [C-1] [C-2] [C-3]

Required Text:

Laloux, Frederic. *Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage of Human Consciousness*. Nelson Parker: Belgium, 2014. ISBN: 978-2-960133-50-9

Selected Supplemental Resources Utilized:

"Foreword" by Ken Wilber (from *Reinventing Organizations*) [Module One]

Frederic Laloux -- Reinventing Organizations Website [Module One]

"Putting the Soul Back Into Business" [Module One]

"Reinventing Organizations Review" [Module One]

Reinventing Organizations: A Talk by Frederic Laloux [Module Two]

Reinventing Organizations: Power-Point [Module Two]

Jean Gebser: The Structures of Culture and Consciousness [Module Two]

"An Overview of Integral Theory" [Module Three]

"Introduction to the Integral Approach (and AQAL Map)" [Module Three]

Integral Theory Website [Module Three]

Ken Wilber Website [Module Three]

Integral Life Website [Module Three]

"On Communication" (from *On Dialogue* by David Bohm) [Module Three]

"Foreword" (from *On Dialogue* by David Bohm) [Module Three]

"Foreword" (from *Transforming History: A New Curriculum for a Planetary Culture* by William Irwin Thompson) [Module Four]

The Ross School Website (East Hampton, New York) [Module Four]

William Irwin Thompson Website [Module Four]

"Gain Politics" [Module Four]

An Evolution of Consciousness Curriculum Video [Module Four]

Paleolithic Cave Art – Ross School Grade 12 Lecture Series Video [Module Four]

Ross Institute Summer Academy Video [Module Four]

"Conducting Interviews" (from *Practical Research: Planning and Design* by Paul D. Leedy and Jeanna Ormrod) [Module Four]

The Future of Humanity by Jiddu Krishnamurti [Module Six]

The Tao of Leadership: Lao Tzu's Tao Te Ching Adopted for a New Age by John Herder [Module Six]

Grading

Grade	Percentage	Points Range
A	90 – 100%	450 – 500
B	80 – 89%	400 – 449
C	70 – 79%	350 – 399
D	60 – 69%	300 – 349
E/F	Below 60%	299 and below

Course Access

Your ASU courses can be accessed by both my.asu.edu and asu.instructure.com; bookmark both in the event that one site is down.

Computer Requirements

This is a fully online course; therefore, it requires a computer with internet access and the following technologies:

- Web browsers Chrome, Mozilla Firefox, or Safari
- Adobe Acrobat Reader
- Adobe Flash Player
- Webcam, microphone, headset/earbuds, and speaker
- Microsoft Office (Microsoft 365 is free for all currently-enrolled ASU students)
- Reliable broadband internet connection (DSL or cable) to stream videos.

Note: A smartphone, iPad, Chromebook, etc. will not be sufficient for completing your work in ASU Online courses. While you will be able to access course content with mobile devices, you must use a computer for all assignments, quizzes, and virtual labs.

Student Success

To be successful:

- check the course daily
- read announcements
- read and respond to course email messages as needed
- complete assignments by the due dates specified
- communicate regularly with your instructor and peers
- create a study and/or assignment schedule to stay on track
- access [ASU Online Student Resources](#)

Submitting Assignments

All assignments, unless otherwise announced, MUST be submitted to the designated area of Canvas. Do not submit an assignment via email.

Assignment due dates follow Arizona Standard time. Click the following link to access the [Time Converter](#) to ensure you account for the difference in Time Zones. Note: Arizona does not observe daylight savings time.

Note that starting an upload of an assignment on Canvas close to the midnight due times does not guarantee a before-midnight time-stamp. Please allow enough time for the upload to complete. A slow connection or upload is not an approved excuse. All problems with Canvas should be resolved through the ASU Help Desk.

Research Paper Assignment Details

All papers are research papers and must use double-spacing, a 12-point font, one-inch margins and must be a minimum of four-five pages in length. When citing sources do adopt and strictly adhere to a research style format that you are comfortable with (e.g., MLA, APA, Chicago CMS). Please also see "Assessment Guidelines for Assignments." You must also meet any other specific requirements as indicated in the given assignment. You will submit two research papers, one near mid-term and another at final, both of which should advance argument and conduct in-depth analysis over course texts as well as additional scholarly resources.

Research Paper Descriptions

Mid-term Paper – requires students to respond to a prompt in order to prepare an in-depth research paper requiring use of both primary and secondary sources and qualitative and quantitative data analysis. The project also requires students to analyze the research methodology utilized by the author the textbook (Fredric Laloux) in his application of an integral leadership model that integrates perspectives from a wide variety of disciplines (e.g., anthropology, economics, culture studies, history, developmental; psychology, and sociology). Students are required to apply Laloux's research to their own organization and conduct interviews with leaders within their own organization in order to determine the level that their organization is operating at. This paper needs to a minimum of four pages in length. The mid-term paper accounts for 60 possible points. **[C-4]**

Final Paper – requires students to explore various leadership styles, placing an emphasis on the "Teal Level" of evolutionary development. Secondary research is utilized in order to identify one leader for each level/stage of evolutionary development.

Sources can include internal/external organizational reports/documents, books, academic journals, trade magazines, popular magazines, newspapers etc. It is important that four different organizations are explored, identifying one leader for each level and creating an original argument supported by invested analysis and well-curated research to prove the argument's validity. The paper also includes a critical analysis of what is still considered to be a "classic" book on leadership – *The Tao of Leadership Lao Tzu's "Tao Te Ching" Adopted for a New Age* (1985) by John Heider. Passages are selected and then related back to the traits of a Teal leader as outlined by Laloux. It is important to make direct connections to Laloux's work. And this is done in order to argue the merits of a Teal leader. This paper needs to a minimum of five pages in length. The final paper accounts for an additional 200 possible points. **[C-4]**

Grading Procedure

Grades reflect your performance on assignments and adherence to deadlines. Graded assignments will be available within 7 days of the due date via the Gradebook.

Late or Missed Assignments

Any assignment turned in after the deadline will lose 10% of its value per day late. Only under extraordinary circumstances will the late penalty be waived. Such situations must be brought to the instructor's attention immediately after they occur. No late work will be accepted after the last day of the course. There is no late accepted with regard to quizzes as well as missed peer responses for discussion exercises. NOTE: grades are generally posted in the grade-book within a 7-day period (usually before). By the way: students can submit work early if they like; however, I will not look at it until after the official due date. Precise due dates are found in the syllabus, course schedule, and course summary.

Follow the appropriate University policies to request an accommodation for religious practices or to accommodate a missed assignment due to University-sanctioned activities.

Communicating With the Instructor

Community Forum

This course uses a discussion topic called "Community Forum" for general questions and comments about the course. Prior to posting a question or comment, check the syllabus, announcements, and existing posts to ensure it's not redundant. You are encouraged to respond to the questions of your classmates.

Email questions of a personal nature to your instructor. You can expect a response within 48 hours.

Email

ASU email is an official means of communication among students, faculty, and staff. Students are expected to read and act upon email in a timely fashion. Students bear the responsibility of missed messages and should check their ASU-assigned email regularly.

All instructor correspondence will be sent to your ASU email account.

Please make the subject line useful for me by including:

The class number - OGL 365

A word or two that captures the main point of your email

If phone is the best way to contact you for a particular issue, please always include your phone number in the body of each email. Also suggest times you plan to be at that number.

Please make a good effort to use the class website materials to find basic information before you post to the Community Forum, call, or email. I put as much there for you as I can. Out of respect for your time (and mine) and to answer your questions ASAP, please start with your materials. After that, if you have a special situation or need clarity, by all means post to the Community Forum, or contact me if it is personal. Go to "Announcements" regularly anyway to see if I've said something or if you can help a peer.
NOTE: I try to respond to e-mails within a 24-hour period.

ASU Online Course Policies

View the ASU Online Course Policies e [ASU Online Course Policies](#)

Accessibility Statements

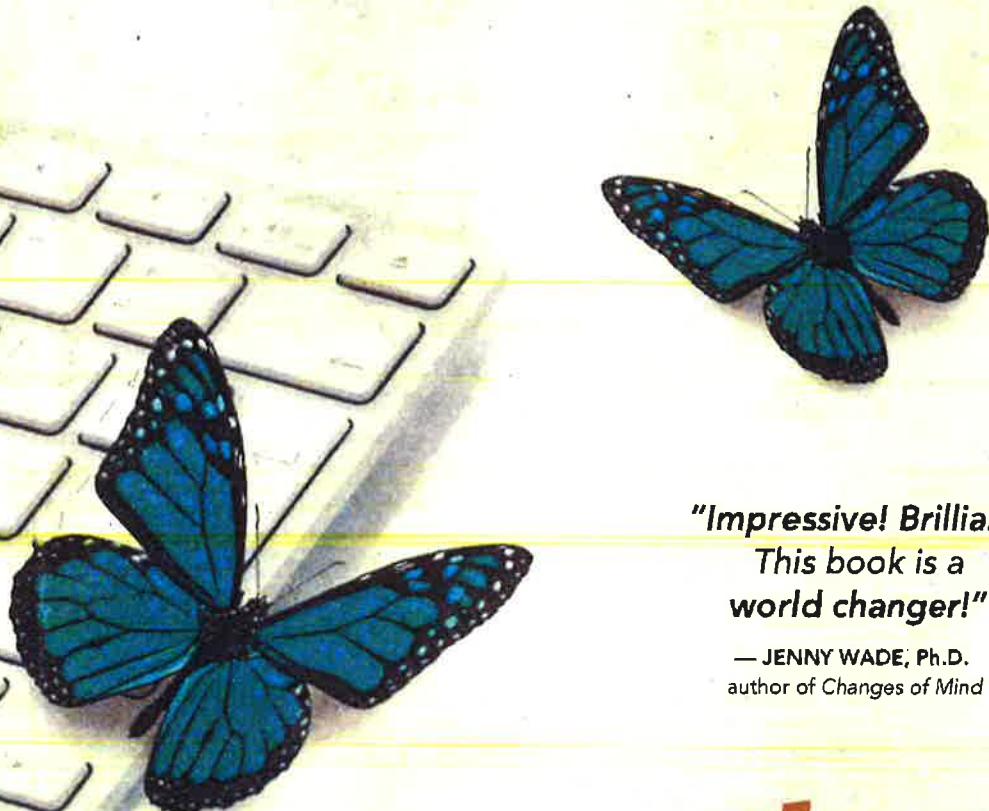
View the [ASU Online Student Accessibility](#) page to review accessibility statements for common tools and resources used in ASU Online courses.

If any other tools are used in this course, links to the accessibility statements will be listed below this sentence.

Syllabus Disclaimer: The syllabus is a statement of intent and serves as an implicit agreement between the instructor and the student. Every effort will be made to avoid changing the course schedule but the possibility exists that unforeseen events will make syllabus changes necessary. Remember to check your ASU email and the course site often.

F R E D E R I C L A L O U X

FOREWORD BY KEN WILBER



"Impressive! Brilliant!"

**This book is a
world changer!"**

— JENNY WADE, Ph.D.
author of *Changes of Mind*

Reinventing organizations

A Guide to Creating Organizations
Inspired by the Next Stage of Human Consciousness

TABLE OF CONTENTS

Foreword	ix
Introduction: the emergence of a new organizational model	1
Part 1 - Historical and Developmental Perspective	11
1.1 - Changing paradigms: past and present organizational models	13
1.2 - About stages of development	37
1.3 - Evolutionary-Teal	43
Part 2 - The Structures, Practices, and Cultures of Teal Organizations	53
2.1 - Three breakthroughs and a metaphor	55
2.2 - Self-management (structures)	61
2.3 - Self-management (processes)	99
2.4 - Striving for wholeness (general practices)	143
2.5 - Striving for wholeness (HR processes)	173
2.6 - Listening to evolutionary purpose	193
2.7 - Common cultural traits	225
Part 3 - The Emergence of Teal Organizations	235
3.1 - Necessary conditions	237
3.2 - Starting up a Teal Organization	259
3.3 - Transforming an existing organization	267
3.4 - Results	285
3.5 - Teal Organizations and Teal Society	293
Appendices	307
1 - Research questions	309
2 - Beyond Evolutionary-Teal	315
3 - Structures of Teal Organizations	319
4 - Overview of Teal structures, practices, and processes	327
Notes	333
Selected readings	347
Index	351
Gratitudes	359

FOREWORD

This is a very important book, deeply significant in many ways, as much for the pioneering research, insights, guidelines, and suggestions that it makes as for the many equally important questions and issues that it raises. It is, without doubt, on the leading-edge of a type of work we are seeing more and more of at this time: namely, that concerned with the extremely profound changes in consciousness, culture, and social systems that we are seeing emerge, in increasing numbers, at this Point in human (and, indeed, cosmic) evolution. Frederic Laloux's work focuses specifically on the values, practices, and structures of organizations—large and small—that seem to be driven by this extraordinary transformation in consciousness occurring around the world. He offers a very detailed and practical account—what amounts to a handbook, really—for people who feel that the current management paradigm is deeply limiting and yearn to bring more consciousness to the way we run organizations but wonder if it is possible and how to do it.

The book is highly practical, but don't be mistaken: it is solidly grounded in evolutionary and developmental theory. Books describing the broader transformation of consciousness, not just in organizations but in society, have appeared for at least three decades now, going back to such pioneering works as *The Aquarian Conspiracy*, *The Turning Point*, *The Greening of America*, and so on. But there is a major, indeed profound, difference: development studies continue to indicate, with increasing certainty, that what has generally been thought of as a single major transformation in consciousness and culture in the last four or five decades actually contains two major transformations, emerging successively, and known variously as pluralistic and integral, individualistic and autonomous, relativistic and systemic, HumanBond and Flexflow, green and teal, and order 4.5 and order 5.0, among many others. And, as developmentalists are increasingly discovering, these two transformations are simply the latest two in a long line of consciousness transformations that, slightly modifying the terms of Jean Gebser, for example, are called Archaic, Magic (Tribal), Mythic

(Traditional), Rational (Modern), Pluralistic (Postmodern), and Integral (Post-postmodern).

Each of these stages of development occurred to humanity as a whole, and repeats itself in essentially basic ways in individuals today, with everybody starting at stage one and proceeding essentially up to the average level of development in his or her culture (with some individuals lower, some higher). Each of these general stages has a different set of values, needs, motivations, morals, worldviews, ego structures, societal types, cultural networks, and other fundamental characteristics. The two basic transformations that I referred to above are the last two in the series: the Pluralistic stage, emerging in the 1960s and marking the beginning of Postmodernism, and more recently (and still much more rarely) the Integral stage, newly emerging, and marking the beginning of the phase—whatever it may turn out to be—that is moving beyond Postmodernism and its basic tenets.

The profound difference I was alluding to is this: most earlier books heralding a transformation of society speak from a Postmodern perspective, and have a rather simplistic view of human evolution. Laloux's book speaks from an Integral perspective and is grounded in a sophisticated understanding of evolutionary and developmental theory and what in Integral theory is called AQAL (all quadrants, all levels).

Postmodernism, as the name suggests, is that general phase of human development that came after, and in many cases strongly criticized, the previous general phase of Modernism, which began in the West with the Renaissance and then fully blossomed with the Enlightenment—the “Age of Reason and Revolution.” What Enlightenment's modernity brought to the scene was a move beyond the previous mythic-literal, religious, traditional era of development—where the Bible was the one source of literal, uncontested truth; humanity had one, and only one, savior; and “no one comes to salvation save by through the Mother Church,” whose dogmas delivered truth on all subjects, artistic to normative to scientific to religious. With the Enlightenment, representative democracy replaced monarchy; freedom replaced slavery (in a 100-year period, roughly 1770-1870, every rational-industrial society on the planet outlawed slavery, the first time this had ever happened to any societal type in human history); the experimental modern sciences replaced the revelatory mythic religions (as sources of serious truth); and what Weber called “the differentiation of the value spheres” (the differentiation of art, morals, and science, so that each could pursue its own logic and its own truths outside of their fusion in the dogma of the Church; where the Churchmen refused to even look through Galileo's telescope, researchers by the hundreds and eventually thousands began to do so, with an explosion in all of what are now referred to as the “modern sciences”—geology, physics, chemistry, biology, psychology, sociology).

So successful were the modern sciences that the other major domains of human existence and knowledge—from artistic to moral—began to be invaded and colonized by scientism (the belief that science, and science alone, can deliver any valuable truth). The “dignity of modernity” (the differentiation of the value spheres) soon collapsed into the “disaster of modernity” (the dissociation of the value spheres), resulting in what Weber also famously called “the disenchanted universe.”

Such was the state of affairs for some 300 years—a mixture of great advance and stunning discoveries in the scientific arena, accompanied with a reductionism and scientific materialism that rendered all other fields and areas as defunct, outmoded, childish, archaic. “Social Darwinism”—the notion of the survival of the fittest applied to all aspects of human existence as well—began to insidiously invade all the humanities, ethics, and politics of humans, including the two major new economic systems, capitalism and socialism. Scientific materialism—the idea that all phenomena in the universe (including consciousness, culture, and creativity) could be reduced to material atoms and their interactions, which could be known only by the scientific method—and the generally liberal politics that accompanied such beliefs, set the stage for the next three centuries.

Until the 1960s, when not only the reign of scientific materialism was challenged (as being itself largely a cultural construction, not some deified access to universal truths), but also all of the remaining indignities of the Mythic-religious era (some of which were addressed by Modernism, and some of which were exacerbated by it)—indignities such as, overall, the oppression of women and other minorities, the toxic despoliation of nature and the environment, the lack of evenly applied civil rights, the general reign of materialism itself—all were aggressively attacked, and attempted to be remedied, by Postmodernism. What developmentists have discovered about this new emergence is that it was driven, in large measure, by the emergence of a new and more developed stage of human unfolding (variously referred to as pluralistic, individualistic, relativistic, postmodern). This is not to say that everything Postmodernism pronounced was therefore true, only that it was based on a mode of thinking that was more complex, more sophisticated, more inclusive, and included more perspectives than the typical formal rational structure of the Modern era (and the Modern stage in today's individual development).

This new, more inclusive stage of development drove the first wave of books maintaining that “there's-a-great-new-paradigm-and-major-consciousness-transformation” now underway. These books, which began to emerge in the 1970s and 1980s, and a few of which I already named, usually had a very conspicuous diagram with two columns—one was the “Old Paradigm,” which was “analytic-divisive,”

"Newtonian-Cartesian," "abstract-intellectual," "fragmented," "masculine," and which was the cause of literally all of humanities' problems, from nuclear war to tooth decay, and then another column, the "New Paradigm," which was "organic," "holistic," "systemic," "inclusive," and "feminine," and which was the source of a radical salvation and paradiacal freedom from virtually all of humanity's ills. What's more, these two choices—old paradigm and new paradigm—were the only basic choices humanity had. Its earlier stages (e.g., tribal) were simply earlier versions of the new Paradigm, which was repressed and destroyed by the aggressive Modern version of the old paradigm.

In large measure, these books were simply boomer writers documenting the transformation that they had just been a part of—namely, where, to the remains of the Magic, Mythic, and Rational paradigms still in existence to varying degrees, was added the possibility of the newly emergent Post-Rational or Postmodern paradigm, to which the boomers were the first major generation to have access (today in Western cultures, the Pluralistic/Postmodern stage makes up around 20 percent of the population, with 30 to 40 percent still Modern/Rational, 40 to 50 percent Mythic, and 10 percent Magic).

All of these early books had several things in common. By dividing humanity's choices into just two major ones—old and new paradigms—they blamed all of humanity's ills on nothing but Modernity and the Enlightenment Paradigm, severely distorting the actual situation, which is that a majority of the really nasty cultural problems faced by humanity are the result of the Mythic-literal structure—from ethnocentric "chosen peoples," to female oppression, to slavery, to most warfare, to environmental destruction. In some cases, Modern technology was added to those Mythic motivations, thus making them more deadly (e.g., Auschwitz—which was not the product of Modern *worldcentric* morals, which treat all people fairly, regardless of race, color, sex, or creed, but Mythic *ethnocentrism*, which believes in out-groups of infidels and, in-groups of "chosen peoples," and in which infidels, lacking souls, can be murdered or killed, and jihad in one form or another—from missionary converting to outright crusades—is the order of the day). In many cases, Modernity was in the process of ending these Mythic ethnocentric insults (such as slavery, and using a specific Modern attitude of tolerance, a previously quite rare value), but Postmodernity blamed Modernity (and rational Enlightenment values) for all of it, thus, in many cases, making matters considerably worse.

But in other ways, Postmodernity, with its own higher perspectives, brought not only advances in the sciences, but gave equal emphasis to virtually all other disciplines as well (sometimes going overboard, and claiming that no truth at all was possible, only various interpretations, so of course all disciplines should be included). And in its drives for civil rights and environmentalism and gay/lesbian rights

and rights for the disabled, the higher moral fabric at least possible with a higher stage of development came clearly to the foreground. It was these advances that all the "new paradigm" books were celebrating. Who can blame them for getting carried away, and assuming the whole world was headed into this Pluralistic phase, this "new paradigm," instead of seeing that that phase was simply the fourth or fifth major transformation in human history and would simply take its place alongside the others, not completely replace them? It still shared many characteristics with its predecessors—all of which, together, Maslow would say were driven by "deficiency needs" and Clare Graves' followers would call "first tier."

But developmentalists of the time began noticing something initially perplexing, and then outright astonishing: among those that developed to the Postmodern/Pluralistic stage, a small percentage (two or three percent) began to show characteristics that were literally unprecedented in human history. Graves called the emergence of this even newer level "a monumental leap in meaning," and Maslow referred to it as the emergence of "Being values." Where all the previous stages (Magic, Mythic, Rational, and Pluralistic) had operated out of a sense of lack, scarcity, and deficiency, this new level—which various researchers began calling "integrated," "integral," "autonomous," "second tier," "inclusive," "systemic"—acted out of a sense of radical abundance, as if it were overflowing with goodness, truth, and beauty. It was as if somebody put a billion dollars in its psychological account, and all it wanted to do was share it, so full it was.

And there was something else about it, too. Where all the first-tier stages felt that their truth and values were the only real truth and values in existence—all the others were mistaken, wrong, infantile, or just goofy—this new Integral stage somehow intuited that all of the previous value structures were true and important in their own ways, that all of them had something to offer, that all of them were "true but partial." And thus, as much as the Postmodern/Pluralistic stage wanted to see itself as being "all-inclusive," it still essentially abhorred Rational and Mythic values; but the Integral stage actually did include them, or embrace them, or make room for them in its overall worldview. It was the emergence, for the first time in history, of a truly inclusive and non-marginalizing level of human consciousness. And this, indeed, would change everything.

Slowly, but with increasing speed, a whole second generation of "new paradigm" books began to emerge. These included such early pioneers as James Mark Baldwin and Jean Gebser, but then, more recently, books by philosophers, psychologists, and theologians such as Jürgen Habermas, Abe Maslow, Bede Griffiths, Wayne Teasdale, Allan Combs, and my own work, to barely scratch the surface. Unlike the first wave of new paradigm books, this second wave had a much more

sophisticated psychological component, including at least four or five stages of development, sometimes nine or 10 (but certainly more than two, the "old" and "new paradigm," as the earlier wave had it); and—in addition to those developmental levels, a series of developmental lines, or multiple intelligences that moved through those levels (such as cognitive intelligence, emotional intelligence, moral intelligence, kinesthetic intelligence, spiritual intelligence, and so on). They also found room for an integration of science and spirituality—not reducing one to the other (nor seeing all spirituality as explainable by quantum mechanics or brain neuroplasticity; nor seeing all science as reducible to a mystical ground; but both science and spirituality being irreducible domains of major importance). And they all saw the first wave of "new paradigm" books as describing essentially the Postmodern/Pluralistic stage, and not a genuine Integral/Systemic stage.

Frederic Laloux's book belongs clearly to this second wave of books. But that is not its major claim to significance. We have been seeing, for the last decade or two, books increasingly focusing on business and some sort of "new paradigm" (mostly still first-wave books, but increasingly some second-wave books as well). But more than any other book that I am aware of, Laloux's work covers all four quadrants (to be explained later), at least five levels of consciousness and culture, several multiple lines or intelligences, and various types of organizational structures, moving from Magic to Mythic to Rational to Pluralistic to Integral—and, of course, focusing on the last and most recent emergent, that of the Integral stage, and a sophisticated and fairly detailed description of the business organizations that seem built around Integral-level characteristics, including individual worldviews, cultural values, individual and collective behavior, and social structures, processes, and practices. This makes it a truly pioneering work.

A brief explanation of "quadrants, levels, and lines" is perhaps in order. As Laloux indicates, these technical aspects are taken from my own Integral Theory, which, as the result of a cross-cultural search through hundreds of premodern, modern, and postmodern cultures and the various maps of human consciousness and culture that they have offered, has come up with what might be thought of as a "Comprehensive Map" of human makeup, which was arrived at by putting all of the known maps together on the table, and then using each one to fill in any gaps in the others, resulting in a comprehensive map that is genuinely inclusive of the basic dimensions, levels, and lines that are the major potentials of all humans. There are five basic dimensions in this Framework—quadrants, levels of development, lines of development, states of consciousness, and types.

Quadrants refer to four major perspectives through which any phenomenon can be looked at: the interior and the exterior in the individual and the collective. These can introductory be indicated by

the pronouns often used to describe them: the interior of the individual is an "I" space (and includes all the subjective thoughts, feelings, emotions, ideas, visions, and experiences that you might have as you introspect); the interior of a collective is a "we" space (or the individual subjective shared values, semantics, norms, ethics, and understandings that any group has—its "cultures" and "sub-cultures"); the exterior of an individual is an "it" space (and includes all the "objective" or "scientific" facts and data about your individual organism—one limbic system, two lungs, two kidneys, one heart, this much dopamine, this much serotonin, this much glucose, and so on—and includes not only "objective" ingredients but behaviors); and the exterior of a collective, which is an "its" space (and includes all the interobjective systems, processes, syntax, rules, external relationships, techno-economic modes, ecological systems, social practices, and so on).

Not only all human beings, but all their activities, disciplines, and organizations can be looked at through this four-quadrant lens, and the results are always illuminating. According to Integral Theory, any comprehensive account of anything requires a look at all of these perspectives—the first-person ("I") second-person ("you" and "we"), and third-person ("it" and "its") perspectives. Most human disciplines acknowledge only one or two of these quadrants and either ignore or deny any real existence to the others. Thus, in consciousness studies, for example, the field is fairly evenly divided between those who believe consciousness is solely the product of Upper-Right or objective "if" processes (namely, the human brain and its activities); while the other half of the field believes consciousness itself (the Upper-Left or subjective "I" space) is primary, and all objects (such as the brain) arise in that consciousness field. Integral Theory maintains that both of those views are right; that is, both of those quadrants (and the other two quadrants) all arise together, simultaneously, and mutually influence each other as correlative aspects of the Whole. Trying to reduce all of the quadrants to one quadrant is "quadrant absolutism," a wretched form of reductionism that obscures much more than it clarifies; while seeing all of the quadrants mutually arise and "tetra-evolve" sheds enormous light on perpetually puzzling problems (from the body / mind problem to the relation of science and spirituality to the mechanism of evolution itself).

Laloux carefully includes all four quadrants and a detailed description of each as it appears in different organizational types, focusing, again, on the pioneering or Integral stage. As he puts it, "The four-quadrant model shows how deeply mindsets [Upper-Left or "I"], culture [Lower-Left or "we"], behaviors [Upper-Right or "it"], and systems [Lower-Right or "its"] are intertwined. A change in any one dimension will ripple through all the others." He goes on to point out that Mythic and Modern theories of organization focus on "hard" exterior facts (the two Right-hand quadrants), and the Postmodern

introduced the interiors of mindsets and culture (the two Left-hand quadrants)—while often going overboard, as Postmodernism in general did, and claimed that only culture was important. Only Integral organizations deliberately and consciously include all four quadrants (as Laloux's book itself is one of the very few to include all four quadrants in its research). Many Integral writers, while fully aware of all the quadrants, focus on the Left-hand quadrants of levels of consciousness and worldviews, and leave out the Right-hand quadrants of behaviors, processes, and practices necessary to help the emergence of Integral Left-hand dimensions. Laloux points out, for example, that Integral organizational culture (Lower-Left "we") is enacted particularly by Integral role-modeling from those in the organization with moral authority (from the Upper quadrant), and, from the Lower-Right or "its" quadrant, supportive structures, processes, and practices.

As for levels and lines, Laloux states that "In their exploration, [many researchers] found consistently that humanity evolves in stages. Our knowledge about the stages of human development is now extremely robust. Two thinkers in particular—Ken Wilber and Jenny Wade—have done remarkable work comparing and contrasting all the major stage models, and have discovered strong convergence. ... The way I portray the stages borrows mostly from Wade's and Wilber's meta-analysis, touching briefly upon different facets of every stage—the worldview, the needs, the cognitive development, the moral development."

Laloux rightly invites us to be extremely careful what we mean by "a stage." As Howard Gardner made popular, and virtually every developmentalist agrees, there is not just one line of development with its stages or levels, but multiple lines or multiple intelligences, and each of those lines are quite different, with different characteristics and different stage structures. But what's so interesting is that although the various lines are quite different, they all develop through the same basic levels of consciousness. For the moment, let's simply number the levels; or, as Integral Theory often does, you can give them a color name (for example, red, orange, or green). But let's say that there are, in this example, seven major developmental levels through which move, say, a dozen different developmental lines (cognitive, emotional, moral, values, needs, and spirituality, among others). Each line—say cognitive, moral, emotional—evolves through each of the levels, so we can talk about red cognition, red morals, red values (red being level 3). But somebody at orange (level 5) cognition can also be at a red (level 3) conventional moral development. So talking about levels without lines is dangerous.

All of the multiple intelligences in humans develop through *actualization* hierarchies. Cognition, for example, moves from sensorimotor intelligence, to images, then symbols, then concepts, then schema,

then rules, then meta-rules, then systemic networks. This is a point worth emphasizing, because Laloux's book shows that organizations operating at the Integral or teal stage no longer work with dominator hierarchies, the boss-subordinate relationships that are pervasive in organizations today. But the absence of dominator hierarchy is not the same thing as the absence of any hierarchy. Even if we look at Graves' work, for example, one of the major defining characteristics of Integral or teal is the return of nested hierarchies, after their almost complete removal at green Postmodern pluralism. (The Postmodernists utterly fail to distinguish between dominator hierarchies, which are indeed nasty, and actualization hierarchies, which are the primary form of natural growth, development, and evolution in the world—atoms to molecules to cells to organisms, for example. Postmodernists toss out all hierarchies as being sheer evil. This is a characteristic of the egalitarian Pluralistic stage and is one of its shadow sides.)

But with the emergence of the teal altitude, hierarchies are all over the place—they're literally everywhere. As Elliott Jacques' works have empirically demonstrated, the way most organizations are structured, those at the lower levels of this hierarchy usually work on the floor or assembly line; those at the intermediate levels mostly work middle management; and those at the upper levels work upper management (including CEO, CFO, COO). What these newer organizations do is move all of those levels—the entire hierarchy itself—into teams of usually 10 to 15 people. Any person, in any team, can make literally any decision for the company—and, in fact, virtually all the major decisions in the organizations are made by team members—including sales, marketing, hiring and recruitment, research and development, salary decisions, dismissals, HR functions, equipment purchases, community relations, and so on. This makes each team, and each person in the team, much more Integral—they can operate on any level in the hierarchy they are capable of, as long as they consult with those who will be affected by the decision (although they don't have to follow the advice), where previously they had been constrained by their place in the pyramid. One of the great findings of Laloux's work is that actualization hierarchies can flourish when dominator hierarchies are removed. A company of 500 individuals thus has, not one but 500 CEO, any one of whom might have a breakthrough idea and be able to implement it, a true self-management move that is one of the major reasons for the astonishing success of so many of these organizations. What happens to middle and much of upper management? Mostly, it doesn't exist. Those hierarchies have been relocated.

This work is, as I said, one of the most important books in the entire second wave of "new paradigm" books. As Laloux is the first to admit, we don't know if all the characteristics, processes, and practices

that he describes will end up actually describing the structure and form that teal organizations will take. But this research deserves to be taken seriously by every Integral, indeed every conventional, student of organizations and organizational development. In terms of AQAL (all-quadrant, all-level) sophistication, there is simply nothing like it out there. My congratulations to Frederic Laloux on a spectacular treatise. May it help many readers gather inspiration to create businesses, schools, hospitals, or nonprofits inspired by this emerging new wave of consciousness that is starting to transform the world.

Ken Wilber
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THE EMERGENCE OF A NEW ORGANIZATIONAL MODEL

INTRODUCTION

You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete.
Richard Buckminster Fuller

Aristotle, the great Greek philosopher and scientist, proclaimed in a treatise written in 350 BC that women have fewer teeth than men.¹ Today we know this is nonsense. But for almost 2,000 years, it was accepted wisdom in the Western World. Then one day, someone had the most revolutionary of ideas: *let's count!*

The scientific method—formulating a hypothesis and then testing it—is so deeply ingrained in our thinking that we find it hard to conceive that intelligent people would blindly trust authority and not put assumptions to the test. We could be forgiven for thinking that, perhaps, people simply weren't that smart back then! But before we judge them too harshly, let's ask ourselves: could future generations be similarly amused about us? Could we, too, be prisoners of a simplistic way of understanding the world?

There is reason to believe we might be. As an example, let me ask you a simple question: How many brains does a human being have? I imagine your answer is "one" (or, if you suspected a trick question, it might be "two," the often-referred-to right and left brains). Our current knowledge is that we have three: there is of course the massive brain in our head; then there is a small brain in our heart, and another in our gut.