

Integral Lifework Developmental Correlations

Moral Function, Political Economy & Self-Identification (November 2014)

The following chart is a consolidation of developmental themes recurring throughout my writings on Integral Lifework. Some of the definitions and terms have been updated to reflect an evolving understanding and should replace previous iterations. Although important elements of the idea have been identified as part of a progression inherent to mystical gnosis (see [The Vital Mystic](#) and [Essential Mysticism](#)), “Unknowing Emptiness” is formally identified as a strata of moral valuation here for the first time; importantly, in more brief and diluted forms it is also a transitional component between the other strata. Within the chart are terms and concepts that are more thoroughly defined and attributed in the course of the works referenced in each column heading. Some of the principles of development covered in those works include:

- For development to occur, all dimensions of being as they are defined in Integral Lifework (see the [Integral Lifework Nourishment Assessment](#) for a summary, or [True Love, Integral Lifework Theory & Practice](#) for an in-depth description) must be consciously nurtured, harmonized and progressively integrated. This nourishment creates the supportive structures – both individually and collectively – that stimulate and support a moral maturation process.
- It is not possible to fully and consistently operationalize next-level moral valuations without first experiencing the intentions, habits and consequences of previous orientations.
- Development is not uniform, orderly or irreversible. Instead, each dimension of being may advance independently of the others, so that imbalances in nourishment tend to be reflected in lopsided maturation. Consequently, the resulting evolution is more like a dynamic dance than a linear progression.
- Compassionate integration of earlier values orientations does not preclude abandonment of certain elements of those previous orientations; in other words, as moral function evolves, some attitudes and priorities may become vestigial, subordinated or sloughed off entirely. It is important to differentiate this process from repression; instead, this is more of a de-energizing of unskillful or antagonistic concepts, relationships and patterns.
- The maturation of our values system – and inhabiting the moral strata as they are defined here – has consequences for both our [Functional Intelligence](#), our ability to [manage complexity](#), and our capacity for sustaining advanced civic ideologies and systems.

Self-Identification <i>(Memory : Self, 2010)</i>	Strata of Moral Valuation <i>(True Love, Integral Lifework Theory & Practice, 2009)</i>	Level of Political Economy <i>(Political Economy and the Unitive Principle, 2013)</i>
Unitive Infinite Self Equates both Being and Non-Being (or Non-Identification, “No Self”) and Compassionate Integration of All That Is, Including Previous Self-Identifications	<p style="text-align: center;">Applied Nonduality</p> <p>This is an expression of mystical, nondual consciousness as a supremely unfettered existence where intuitions of universal freedom are fully realized. There is a certain irony that the autonomy one's ego so craved in earlier strata is now readily available through the absence of ego. The lack of a distinct sense of self in some ways eradicates any sort of identification at all - so non-being is equivalent to being, and self is equivalent to both nothingness and previous conceptions of "the All." Here inexhaustible loving kindness is conclusively harmonized through advanced forms of discernment. An enduring all-inclusive love-consciousness integrates all previous moral orientations, current intentions and actions into a carefree - but nevertheless carefully balanced - flow; a flow into what might be described as "ultimate purpose." Previous orientations are then viewed not as right or wrong, but as a spectrum of imperfect expressions of that ultimate purpose. In this final letting go of self-identification, all nourishment is love, all love is nourishment, and all values hierarchies are subordinated to skillfully compassionate affection. At the same time, this realization and any other constructs become just that: constructs, inventions of the mind. Up until now, the main concern of moral valuation has been the orientation of self-to-self, self-to-other, self-to-community, self-to-environment, self-to-planet, self-to-humanity, self-to-nothingness, self-to-All, etc. In other words, previous values hierarchies tended to be preoccupied with the context of the self. In this stratum, that context is no longer relevant, because there is no self, no no-self, and not even a concept of self or no-self. Along the same lines, the past/present/future construction of time dissolves into insignificance.</p>	<p style="text-align: center;">Level 10</p> <p>In Applied Nonduality, the concept of property and its categorizations, valuations and layers of abstraction evaporates entirely, and regression to into previous modes of exchange and valuation is inconceivable. The unending flow of an actualized, overarching purpose is all that remains here, as guided and energized by an all-inclusive love-consciousness.</p>
Formless Infinite Self Equates Non-Being, Non-Identification, “No Self”	<p style="text-align: center;">↑</p> <p style="text-align: center;">Unknowing Emptiness</p> <p>This mode of being has been the backdrop for all previous strata, and has woven itself into those strata at various points in the form of “letting go” of previous constructs and patterns of being – we just haven’t fully comprehended the scope of that letting go until now. This is the stratum first of radical deconstruction, then chaotic revolution, a tearing asunder of the veil of certainty, challenging of self-concept and of the nature of all relationships and interdependencies, and fluid revision of the context and content of all moral strata and systems. Once again, the theme of acquiescence has always been part of previous transitions and evolutions, but here we fully inhabit that space and allow it to permeate our consciousness and interactions. This is the gap where faith and doubt collide, where rational and nonrational reconcile, where manifest and unmanifest infuse each other; this is the crucible where <i>agape</i> and emptiness forge a new alloy. As expressed in actions and intentions, this stratum frequently feels like either fragmenting disruption on the one hand, or perceived paralysis on the other: either a grenade of Light that exposes underlying stucturelessness, or the quiescent twilight of action-without-action. Ultimately, however, this is where multidialectical tensions can resolve in neutral stillness, where negation becomes the midwife of creation, and where detachment creates a fertile ground for more skillful love-consciousness. In terms of time-space, “now” still predominates, but its context dilates to encompass every point in the continuum previously considered past, present or future; the now becomes <i>potential</i> even as it ceases “becoming” anything at all.</p>	<p style="text-align: center;">Level 9.5</p> <p>As it manifests in a political economy, Unknowing Emptiness represents a period of turmoil and self-doubt, and has usually been a necessary component of transition from each Level to the next throughout development. Here, however, the unmaking of previous conceptions and orientations is more complete; a more vigorous annihilation of all that came before and all that as anticipated. Representations and abstractions of property may still be <i>sacred</i> (or valued), but constructs like <i>ownership</i> increasingly become erroneous to the core experience of unitive interdependency, and thus disconnected from exchanges and relations; the footing for values hierarchies evaporates. As may have been the case in previous Levels of political economy, we can experience the momentum of earlier structures, systems, valuations and purpose carrying us forward as operative habits, but we come to recognize that these, too, are nothing more than tenuous, conditional constructs. So this is the moment in the trapeze act when we collectively let go of the rope that has swung us here, without knowing for certain if there is another rope to grab on the other side.</p>

<p>Shared Spirit Identification with All That Is as Defined by Shared Spiritual Understanding</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Spiritual Universality</p> <p>Through persistent and intimate connection with an absolute, universal inclusiveness of being, moral function is defined by whatever most skillfully facilitates "the good of All" (that is, the greatest good, for the greatest number, for the greatest duration). "The good of All," in turn, is an evolving intuition, a successive unfolding of mystical awareness in concert with dialectical cognition and neutrality of personal will. However, it tends to remain more of a felt sense than an exclusively rational construct. Skillfulness can still be refined through empirical experimentation and observation, but it is always subjected to a filter of intensified and unconditional compassion - a felt sense as well. Identification with the All is fluid and seamless, and moral thought and action flowing from this identification are also fluid and seamless. That is not to say that this stratum can't occasionally be interrupted by regressions to previous strata within one or more dimensions of being (usually as a reaction to overwhelming or stressful situations), but the contrast and incongruity of those regressions is strikingly obvious. Past, present and future become a continuum where "now" is less fixed; the experience of time itself is more relative and process-oriented. Nevertheless, "now" remains the primary reference for that process.</p>	<p style="text-align: center;">Level 9</p> <p>Spiritual Universality begins to revise the <i>common</i> property designation still further. The desire to elevate intersubjectivity relaxes until a more unitive perspective permeates all valuations. Now there is a shared intuition that everything that once resided in other <i>ownership</i> categories is actually <i>sacred</i>. In fact, those previous categorizations are mainly perceived as destructive and unhealthy, and so any lingering subordinate relationships with property dissolve. However, because this stratum is so fluid - and because it can still be interrupted by regression - subordinate relationships may appear and disappear as required in continuously revising contexts. Despite these difficult but sometimes necessary hiccups, the primary flow of Level 9 is that the entirety of existence has intrinsic value, and so all human activity must engage that existence with unconditional compassion. There is also a strong intuition of a shared, unifying purpose, and an increasing desire to acquiesce into that purpose. At this stage, <i>holistic value</i> becomes equivalent to the <i>sacred</i>, intrinsic value that is collectively held.</p>
<p>All-Being Identification with Progressively Broader Inclusions of Consciousness & Being Together with All Supportive Systems</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Transpersonal Holism</p> <p>This stratum is marked by an increasing flexibility of moral orientation. For example, the realization that more than one values hierarchy can be valid, that someone can operate within multiple values hierarchies simultaneously, or that seemingly opposing values hierarchies can synthesize a new, higher order moral orientation. This intersubjective moral ambiguity is then navigated through the discernment of intentional, strategic outcomes that benefit the largest majority possible. Definition of what constitutes "the largest majority possible" likewise changes and evolves, but is strongly informed by transpersonal perceptions and experiences. In turn, identification with this transpersonal connectedness subordinates other identifications, so that, for example, experiencing a shared ground of being is indistinguishable from compassionate affection for all beings, and compassionate affection for all beings is indistinguishable from attenuation of individual ego. The relevant time-space for this stratum becomes contextual; the relevance of past, present and future shifts with current priorities, and the cycles and patterns of time begin to give way to a continuum.</p>	<p style="text-align: center;">Level 8</p> <p>In Transpersonal Holism, the process of commonization is now complete. There may still be pockets within the commonized architecture that hold on to previous property categorizations, but they become exceptions that are functionally and systemically isolated within the accepted status quo. Because of the intersubjective validation promoted in this stratum, systems and institutions are resilient enough to tolerate a broad diversity of moral function while still advancing a higher order moral orientation, thus the tumult we saw in a World-Centric stratum subsides. Through this stabilization, many forms of what in previous strata were considered to be <i>potential</i> property can now effortlessly be designated as <i>sacred</i>, purely to honor and celebrate their intrinsic value. In this level, the concepts of exclusion or exclusivity are so rare that even the designation of <i>personal</i> property becomes unnecessary. Thus even the concept of <i>holistic value</i> itself no longer provides significant differentiation from internalized values hierarchies or collective relationships with property. All the multiplicities of nourishment have now been integrated into a single thought field - an integral noosphere - so that <i>holistic value</i> becomes a collective experience and intuitive understanding that validates itself.</p>

<p>Earth Life Identification with Every Living System on Earth – All Their Individual Components & Supportive Environments</p>	<p style="text-align: center;">↑ World-Centric</p> <p>At this point there is a greater appreciation and acceptance of ecologies that facilitate, transcend and include human society. These ecologies may contain biological, metaphysical, quantum or other systems-oriented constructs, with the feature that these systems are vast, complex and interdependent. Here moral function is inspired by individual and collective commitment to understanding and supporting those systems in order to support all life. Personal identification with this broader, ecological consciousness expands humanity-centric compassion and concern into world-centric compassion and concern. Values hierarchies now begin to be viewed as a primary form of nourishment, from which all other nourishment is derived. Time dilates and slows a bit here, tending to be viewed more as cycles and patterns than a linear progression.</p>	<p style="text-align: center;">Level 7</p> <p>In the World-Centric moral valuation stratum, all previous property categorizations dissolve into a dominant <i>common</i> property paradigm. Because of a now firmly established interdependent systems orientation, any designations of <i>private</i>, <i>potential</i> and <i>communal</i> property become increasingly non-existent. Even <i>public domain</i> property becomes a temporary holding space for transition to <i>common</i> property assignment. We also see an enlarging scope of <i>wild things</i> set aside as perpetually <i>sacred</i>, not as an investment for future utility, but because <i>wild things</i> are esteemed in and of themselves (i.e. have intrinsic value independent of human valuation). Once the commonization of property is pervasive, there is no longer an elite class to disrupt or exclude others from sharing equally in property benefits. And because there is so little <i>private</i> property, a conventional exchange economy no longer exists in the mainstream. However, until commonization is complete, other property categorizations and their resultant economies and classes can persist, creating an organic, hybrid environment that is understandably tumultuous and unstable, but nevertheless reaches onward towards Level 8. At this stage, a subtle, multidimensional and highly sophisticated <i>holistic valuation</i> is replacing <i>exchange value</i> in human relationships with property across all OSI <i>abstraction layers</i>.</p>
<p>Human Society Identification with All People Everywhere</p>	<p style="text-align: center;">↑ Principled Rationalism</p> <p>Moral function is now defined by a rationally defined set of reasoned moral principles, principles with the unifying objective of benefiting all of humanity. For anyone operating in this stratum, empirical validation of moral efficacy is of particularly compelling interest; what really works should be embraced, and what doesn't should be discarded. There is also an additional form of individuation here, where identification with previous communities (communities whose values and goals had previously been facilitated and integrated) begins to fade, and is replaced with increasing identification with, and compassion for, all human beings. Social divisions are discarded in favor of equal status. The future can now become an all-consuming fixation that drives more and more decisions, the past becomes an advising reference, and the current moment a fleeting absorption. As a result, time tends to both constrict and accelerate in this stratum, remaining linear in experience and conception.</p>	<p style="text-align: center;">Level 6</p> <p>Arriving at the stratum of Principled Rationalism, the property organization of previous Tribal, Individual and Communal moral orientation is more vigorously challenged. <i>Public domain</i> property now becomes the ideal categorization, with <i>private</i> and <i>communal</i> assignments subordinated to that objective. For the first time, setting aside <i>wild things</i> as <i>sacred</i> may be considered, but mainly as an investment for future resource depletion or other <i>public domain</i> need; so, provisionally <i>sacred</i> until a scarcity crisis assigns it to <i>potential</i>. The desire to maintain an egalitarian <i>public domain</i> property categorization can, however, lead to behaviors that echo previous moral orientations; for example, a de facto elitist privatization of property "held in public trust" but controlled mainly by the most influential class, for the benefit of that class. <i>Holistic value</i> calculations now have a much more diverse and inclusive basis, as collective understanding of what constitutes nourishment and the interdependence of all nourishment dimensions becomes more sophisticated. <i>Exchange value</i> is increasingly aligned with this more complex <i>holistic value</i> across most OSI <i>abstraction layers</i>.</p>

<p>Affinitive Community Identification with All People Who Share the Same Values or Experience</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Cooperative Communalism</p> <p>Here a communal role and collective responsibility is firmly accepted and established as part of moral function, and community is defined by shared values and experiences, rather than just shared benefits or just laws. The necessity of collaborative contribution to human welfare is understood, and the desire to compete for personal advantage fades away. A community's shared values are appreciated, integrated and supported in order to further that community's goals and collective nourishment, but without the suppression or sacrificing of personal values and identity that were common in earlier tribalism. Thus distinctions of class, caste, and social position tend to attenuate. This stratum also tends to invite preoccupation with the future, sometimes even beyond one's personal future, because we are charting a course through increased complexity. Time is experienced and conceived of as episodic.</p>	<p style="text-align: center;">Level 5</p> <p>As Individualistic imperatives wane, a more Communal flavor of property assignment takes hold. Initially, there will be a desire to maintain <i>private</i> property for personal gain, but eventually that privatization is understood to be collectively shared by an exclusive group, and collective advantage begins to outweigh personal advantage. Tentative <i>public domain</i> property is still assigned because of its exchange facility within the community and with other communities, but it retains its <i>potential</i> to become <i>communal</i> property, especially if other, highly valued resources become depleted. In these strata anything not perceived as having such <i>potential</i> may be relegated to <i>common</i> or <i>sacred</i> property, once again increasing prestige for the community, but this orientation is eventually held with less exclusivity, and a more generous attitude of access and benefit to other communities. A fuller understanding of interdependent nourishment processes leads to a broader, more inclusive calculation of <i>holistic value</i>. Positive and negative externalities now gain importance in that calculation as well, especially when they impact social capital within and between communities. Thus <i>holistic value</i> begins to influence <i>exchange value</i> to a greater degree.</p>
<p>Beneficial Community Identification with All People Who Benefit Each Other in Some Way</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Competitive Communalism</p> <p>Moral function is strongly influenced by personal acceptance of the importance of participating in a mutually beneficial and lawfully just community, while still retaining individual uniqueness. However, this initial expansion into a communal moral orientation usually orbits around competition. Competition with others for personal positional power and influence in the community; competition with other moral orientations, asserting the relevance of one's own views and priorities; non-conformance with, and continual challenging of, a community's established values hierarchy; and competition for other forms of social capital. In this stratum the future gains more importance as one strategizes navigation of these competitions. The past also regains its teaching role, with emphasis on both failures and successes to inform current strategies.</p>	<p style="text-align: center;">Level 4</p> <p>In Individualistic moral orientations, <i>communal</i> property becomes increasingly employed for the collective benefit of affinitive or opportunistic associations, and we might even see the first glimpses of <i>public domain</i> allocation beyond the facilitation of secure exchange, if only to be perceived as concerned about the collective good. However, even such <i>public domain</i> assignments will be tentative; in reality everything in the <i>public domain</i> is still <i>potential</i> property, only temporarily or conditionally set aside. So <i>private</i> property still maintains its principal importance in these strata, if sometimes dressed up for the constructive illusion of collective advantage. Assignments of <i>sacred</i> property are also tolerated for the same reason, but <i>wild things</i> are still viewed as <i>common</i> or <i>potential</i> property. <i>Holistic value</i> can now be calculated more flexibly, with a perceived advantage-of-the-moment in mind, along with all previous input streams. Nourishment differentiation is</p>
<p>Committed Greater Self Acceptance of the Identify of "Self" as Larger Than Associations with Group(s) or Ideas</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Contributive Individualism</p> <p>Now more fully individuated from the primary tribe and its social constraints, one continues to be committed to one's own well-being, freedom, wholeness and access to more subtle, nuanced and complex nourishment resources. Moral function is increasingly defined by efforts that appear "good" or helpful to others, as framed by conscience, the context-of-the-moment and interpersonal relationships. In this sense, moral relativism is derived from one's own experiences and interactions, and tends to be maintained and defended within this self-referential absorption. The present is still paramount here. This stratum is part of an individuation process from the tribe and the tribe's values hierarchy. Moral orientation may lapse into previous strata, but is otherwise centered around a sense of obligation to one's own uniqueness, freedom, well-being and wholeness. As a result, one is open to more complex nourishment that was not available within egoic or tribal orientations. Probably as a component of emancipation from tribal expectations, there tends to be minimal concern about the impact of one's individuation process on others. In this stratum, the present once again gains preeminence; the past is being left behind, and the future matters less than assertiveness in the now.</p>	

<p>Tentative Greater Self Identification with a Possible "Self" Larger Than Associations with Group(s) or Ideas</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Opportunistic Individualism</p> <p>This stratum is part of an individuation process from the tribe and the tribe's values hierarchy. Moral orientation may lapse into previous strata, but is otherwise centered around a sense of obligation to one's own uniqueness, freedom, well-being and wholeness. As a result, one is open to more complex nourishment that was not available within egoic or tribal orientations. Probably as a component of emancipation from tribal expectations, there tends to be minimal concern about the impact of one's individuation process on others. In this stratum, the present once again gains preeminence; the past is being left behind, and the future matters less than assertiveness in the now.</p>	<p>more defined, but its interdependence is not yet appreciated, and so negative externalities are generally dismissed. Thus <i>holistic valuation</i> still has little correlation with <i>exchange value</i>.</p>
<p>Secure Tribal Position Identification with "My People"</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Defensive Tribalism</p> <p>Here the social order and internal rules of our primary social group(s) are championed as correct and proper both within the tribe (regulation) and to the outside world (proselytization). Competition with - and subjugation of - other individuals or groups outside of the tribe (or one's class, caste or social position) becomes more pronounced. Thus moral function is defined by rigid definitions and legalistic rules (law & order, right & wrong, black & white) that justify and secure personal standing within the tribe, as well as the tribe's standing within a given environment. Now, because one's tribal position is secure, the past again dominates. Past authorities, traditions, insights and experiences infuse the present legalistic frame with self-righteous justification.</p>	<p style="text-align: center;">Level 3</p> <p>As moral function evolves through Tribal strata, a more <i>communal</i> categorization may take hold for a few shared resources, but the emphasis will still remain on extensive privatization and various hierarchies of <i>private</i> property. Even from a Tribal perspective, "communal" may just represent a form of elitist privatization for the most influential class, and so here, too, anything not yet privatized will be viewed as <i>potential</i> in nature, including <i>wild things</i>. <i>Public domain</i> property is only grudgingly tolerated in order to facilitate and secure an exchange economy for <i>private</i> property. <i>Sacred</i> property may be defined in these strata, but only for the prestige or perceived advantage of the tribe in competition with other tribes. Now externals begin influencing <i>holistic value</i> formation, as the tribe's priorities usurp personal gratification. However, <i>holistic valuation</i> remains fairly abstracted from <i>exchange values</i>.</p>
<p>Insecure Tribal Position Identification with "The People I Want to be My People"</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Tribal Acceptance</p> <p>Conformance with social expectations, and approval of one's primary social group(s), governs moral function here. What is "right" or "wrong" is defined by what increases or attenuates social capital and standing within the group(s). The acknowledged link between personal survival and tribal acceptance expands self-centeredness to tribe-centeredness, but otherwise operates similarly to lower moral strata. In this stratum, one's "tribe" tends to be fairly immediate, and fairly small - a family, team, group of peers, gang, etc. Now the relevant timeframe shifts back into the immediate future, where status and influence will either be lost or realized; the past may still be instructive, but what waits around the next bend in the road is what preoccupies.</p>	
<p>Ego Identity Identification with Ego</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Self-Protective Egoism</p> <p>Moral function is governed by acquisitive, manipulative, consumptive or hedonistic patterns that accumulate and defend personal gains (i.e. secure nourishment sources) in order to insulate the ego from risks and loss. This self-centeredness may be masked by primitive adaptive personas that navigate basic reciprocity, but is generally indifferent to other people except for the ability of others to satisfy personal demands. Now the past can actually become more important than the present, because the past is where wrongs were suffered and gains realized. Reflections on the present and future, on the other hand, tend to be inhabited by fear of risk and loss.</p>	<p style="text-align: center;">Level 2</p> <p>In the Egoic valuation strata, an I/Me/Mine moral orientation organizes property into the most <i>private</i>, personally consolidated state possible. Anything that hasn't yet been acquired is viewed as <i>potential</i> property, and nothing is <i>sacred</i>. Likewise, <i>holistic value</i> is generated through I/Me/Mine calculations, and there is only a vague sense of nourishment differentiation, usually derived from the current and most compelling appetite.</p>

<p>Formative Identity Developing Ego and Ego-Identity</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Self-Assertive Egoism</p> <p>The aggressive utilization of basic tools to satisfy one's own wants and whims, usually without regard to the impact on others, is an overwhelming moral imperative here. In most situations, this imperative is only moderated by fear of "being caught" and the personal embarrassment, punishment or loss of personal nourishment that may follow. The relevant timeframe for fulfilling one's desires expands a little here, so that gratification can be delayed until the near-future. However, the past is largely irrelevant, except as a reminder of negative consequences to be avoided.</p>	
<p>Unformed Identity</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Egoless Raw Need</p> <p>Naïve, helpless state in which volition is centered around unrestrained basic nourishment in every moment, but where the mechanisms of needs fulfillment are unknown, unskilled or otherwise inaccessible. In this stratum, the scope of one's relevant time-space for this needs fulfillment is almost always the immediate, everpresent <i>now</i>.</p>	<p style="text-align: center;">Level 1</p> <p>In Egoless Raw Need, property <i>ownership</i> categorization hasn't yet occurred. In a strange sense, all property is probably viewed as <i>common</i> and boundryless; it is a limitless resource existing only to service to fundamental appetites and willful imperatives. There is not yet a care for, or conception of, <i>ownership</i> assignment or exclusion. In the same way, <i>holistic value</i> is monodimensional: there is only the primary and singular raw need that subjugates all nourishment differentiation.</p>

Elements of these progressions have been theorized and speculated about by a number of thinkers – Aristotle, Paul of Tarsus, Marcus Aurelius, Plotinus, Thomas Aquinas, Rumi, Hefez, Teresa of Avila, Spinoza, Leibniz, Hume, Rousseau, Smith, Kant, Hegel, Mill, Freud, James, Tielhard de Chardin, Jung, Piaget, Underhill, Aurobindo, Merton, Lewis, Maslow, Krishnamurti, Freire, Gebser, Loevinger, Graves, Murdoch, Fowler, Kohlberg and Wilber...to name just a fraction. And although many of these ideas can be experientially confirmed as legitimate placeholders for an emergent psycho-social-spiritual process, it is extremely difficult to empirically validate them. So for now this is just a theory, and one that relies in equal parts on *gnosis*, felt sense, intellectual intuitions, rational dialectics and creative extrapolations; exclude any of these contributing streams from the field of synthesis and the theory will lose cohesion. I also suspect there are additional gradations to be defined. My hope is that the application of Integral Lifework's nourishment paradigm in various contexts, and by large groups of people who have committed themselves to the greater good, will produce a large enough body of evidence to either refute, revise or expand these developmental correlations.

For additional information about the larger body of my work, please visit www.tcollinslogan.com. For more information about Integral Lifework, please visit www.integrallifework.com.