

Foundational Concepts for Visioning ‘Integral Co-Creative Partnerships’*

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Executive Summary

This is a brief white paper of intellectual underpinnings supporting the credibility of ‘integral co-creative partnerships’ as a useful operational concept for the crowdsourcing of positive solutions to emerging global crises. It consists of slightly edited clips quoting material drawn from three sources:

1. [Imaginal Visioning for Prophetic Foresight](#) – a refereed journal article by Oliver Markley (*Journal of Futures Studies*, Vol 17 No 1, pp 5-24, 2012). It establishes both the credibility of ‘imaginal’ intuition as a transcendental – but practical – capacity beyond imagination, and a vision of ‘co-creative partnering’ in alignment at various levels of consciousness:
 - Intrapersonal – co-creative partnership between the egoic self and the Source of Higher Self
 - Interpersonal – co-creative partnerships between individuals so aligned
 - Transpersonal – co-creative partnerships with other elements in the ecology of consciousness.
2. [Connecting the DOTS: The Design of Thrivable Systems Through the Power of Collective Intelligence](#) – the presidential address to the International Society for the Systems Sciences by Alexander Laszlo (*Systems Research and Behavioral Science*, Vol 31 No 5, pp 586–594, 2014). It establishes the importance for human thrivability of convivial connectivity and coherence among living system elements. Similar to the three system levels of ‘co-creative partnerships’ noted above, Laszlo describes four coherence domains of conviviality for human thrivability:
 - With oneself, personal or internal thrivability
 - With others, community or interpersonal thrivability
 - With nature, ecosystemic or trans-personal thrivability
 - With the flows of being and becoming, evolutionary or integral thrivability.When *sets* of coherence domains come into coherence among themselves, an emergent phenomenon known as ‘super-coherence’ occurs.
3. An unpublished online ‘[expanded preprint](#)’ of the ‘Imaginal Visioning’ journal article noted above by Oliver Markley. It details essential intellectual concepts that were too lengthy to be published in the *Journal of Futures Studies*. The clip selected for inclusion in this white paper details imagistic models of integral activism, as well as an imagistic model of multiple levels of consciousness surrounding the centrality of ‘I AM’ at the core of both egoic self and Higher Self levels of consciousness.

Please note that a 15 min. *Integral Co-Creative Partnership Guided Meditation* based on these concepts is available at <https://www.youtube.com/watch?v=cUXDi-QZcKM>.

* Please note that feedback on this draft suggests that the term 'integral' be dropped from this title.

Clip No. 1, from
Imaginal Visioning for Prophetic Foresight
 Oliver Markley, PhD

Co-Creative Partnerships for Imaginal Visioning and Prophetic Foresight

Ervin Laszlo, in his brief, but exceptionally learned essay, “Human Evolution in the Third Millennium” (2001), contrasts:

- *Extensive* sociocultural evolution marked by *conquest, colonization and consumption*; with
- *Intensive* sociocultural evolution marked by *connection, communication and consciousness*.

The first set of “3 C’s” has characterized the 10,000-year historical ascent portrayed by the left hand side of Figure 2. The second set are clearly needed if humanity is to achieve “the upside of down” toward sustainably wise futures, schematically diagrammed by the “Soft Landing” path on the right side of Figure 2.

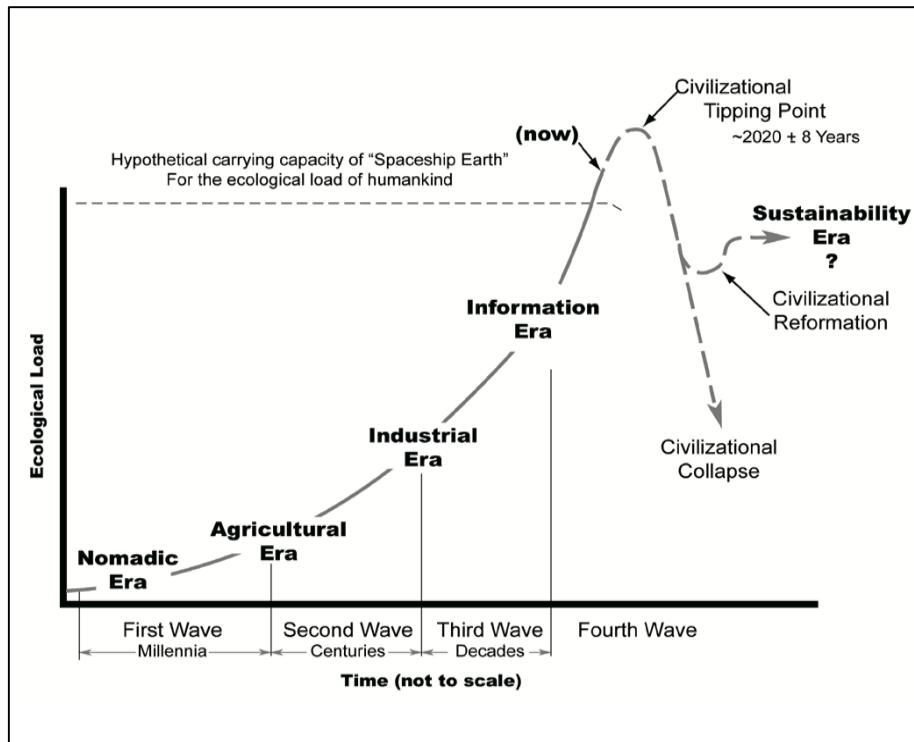


Figure 2. Idealized worst-and best-case scenarios involving epochal change

Laszlo’s “3-Cs” suggest how the further development of the above visioning methods can contribute directly toward the evolution of wise futures: by proactive connection, communication and consciousness in ways that are holistically integrative.

As used here, co-creative partnership is an orientation in life that contrasts with the paradigm of patriarchal domination that writers such as Eisler (1998, 2000, 2007) and Korten (2006, 2009), argue must give way if the global megacrisis noted earlier is to be handled successfully. These authors provide a clarion call for what we might call *integral* partnerships, in which under-represented voices, views and methods are brought into full co-creative partnership with those that usually predominate in the dominant paradigm of western culture.

Here the ideal of co-creative partnership applies not only to *inner* and to *outer* partnerships, but more importantly to the *integration* of inner and outer, in what Ferrer (2002) terms *participatory knowing*—developed in the next section below.

It is useful to integrate three types of co-creative partnership for participatory knowing through which imaginal wisdom needs to flow:

- *Intrapersonal* partnership—between egoic self and Higher Self
- *Interpersonal* partnership—between individuals, teams and organizations, especially those that are in alignment with higher guidance
- *Transpersonal* partnership—between representatives of various system elements in the “ecology of all that is”—both physical and non-physical.

Intrapersonal partnership

Common to success with virtually all prophetic disciplines is the necessity to bring the self-active egocentric mind into alignment with higher aspects of the Self (such as those listed above), which for convenience, we summarize with terms such as Higher Self, or Essence—the source of imaginal intuition. Thus the call is to move beyond merely cognitive visualization of future possibilities with the egocentric level of consciousness, to the use of higher intuition, involving a true co-creative partnership between the ego-self and the Higher Self.¹

Although this is difficult for people to do on their own without experience in meditation or related esoteric disciplines, this can be facilitated by the use of suggestively induced physical and mental relaxation followed by guided imagery. This makes feasible the visioning of possible, probable and preferable futures in ways that transcend one’s customary beliefs and biases. The ability to do all this can be learned on your own but is much easier when taught by a skilled teacher.²

¹ Interestingly, a series of some eight formal experiments by Pham, Lee & Steven (2012, forthcoming), show that individuals who have higher trust in their feelings can predict the outcomes of future events better than individuals with lower trust in their feelings.

² Of the many good sources for how to meditate and/or become psychically sensitive in ways helpful for “in alignment” imaginal visioning, here are several that I personally recommend for futurists wanting to “tune in:”

Interpersonal Partnerships

It is productive to extend this type of intrapersonal relationship to include co-creative partnerships with others doing so as well. The seeking of higher guidance for prophetic foresight in groups can take many forms. Perhaps the most traditional way is how indigenous tribal leaders sit in council, or the Religious Society of Friends (Quakers) meet. In both of these traditional forms, all participants sit in silence as they strive to bring through the Spirit of Guidance for wise decision making—only speaking when there is a felt call to share a message received from the Source of inner wisdom. When a consensus emerges such that the whole group feels it, the decision is made. In the language suggested above, we might say that they are individually and collectively integrating the supra-mental Higher Self mind with their individual intuitions and normal, rational thought processes to solve problems by sensing the response that is most resonant with the morphogenetic field for the evolution of the group.

There are also a number of technical approaches for co-creative interpersonal visioning. In addition to the types of group visioning exercises described in the Empirical Foundations section above, Otto Sharmer's (2007a,b) "Theory U" approach involving "presencing" – learning from the emerging future – is an increasingly recognized contemporary methodology through which higher intelligence is manifested through group process (Senge, Scharmer, Jaworski & Flowers, 2004). The *Visioning Workbook* (United Church of Religious Science, 2005),³ is a useful introduction and set of guidelines for such work. Other sources—including the previously cited works by

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- *The Book of Meditation: The Complete Guide to Modern Meditation*, by Patricia Carrington (revised edition, 1998a); and the *Learn to Meditate Kit: The Complete Course in Modern Meditation* (1998b)
 - *The Silva Mind Control Method*, the book by Jose Silva (1977); and the course (<http://www.silvamethod.com/>)
 - *Integral Life Practice Starter Kit*, particularly the Spirit Module, by the Integral Life Practice Team (2005)
 - *Emergence: The Shift from Ego to Essence*, by Barbara Marx Hubbard (2001; revision forthcoming); and the course (<http://theacetraining.com/FromEgoToEssence>)
 - *The practical visionary: A New World Guide to Spiritual Growth and Social Change*, by Corrine McLaughlin with Gordon Davidson (2010).
 - *The Multidimensional Human: Practices for Psychic Development and Astral Projection*, by Kurt Leland (2010)

³ Scharmer and colleagues are producing a series of "Global Presencing Forums" the goal of which is "to form a global action research community and platform that uses awareness based social technologies like presencing and is committed to reflecting and sharing these experiences with colleagues across sectors and cultures. Our guiding intention is to pioneer practices and pathways for a society that is more sustainable, inclusive, and aware (Society 4.0)... We believe that we live in a time where emerging global communities like ours may have a big impact if we can rise to the occasion. This is our time to act in a more intentional, collective and conscious way!" Retrieved January 13, 2011 from <http://www.worlddischanging.org/WIC/en/contentview.wp?contentId=EVN508>.

Barbara Marx Hubbard and Ervin Laszlo—also exist and are too numerous to detail. One more example is useful to cite here, however, due to the way in which it so clearly overlaps with the transpersonal level to be discussed next: the demonstration of group consciousness in the classroom by Christopher Bache (2008, 2009).

Transpersonal Partnerships

Although phenomena involving conscious communication with different life forms is not part of the dominant paradigm of western culture, the literature contains many examples, including learning from various types of nonphysical beings in the “ecology of consciousness,” whose roles involve teaching and guidance for the furthering of human wisdom and evolution (Maclean, 1994, 2010⁴; Perkins, 1997; Narby, 1999; Harner, 1980/1991, Leland, 2001, Markley 2009). “The Council of All Beings” is a group process in which voice is ritually given to all types of ecological entities so as to quicken the ecological awareness, ethical sensitivity and activist zeal of participants (Seed & Macy, 1998) in Although well beyond the scope of this brief article to develop, ecological sustainability may ultimately depend on the development of transpersonal consciousness as a well-established paradigm of knowledge.

⁴ Appendix One: “Attuning to the God Within” in Maclean’s *Memoirs* contains a simple and direct way of opening to one’s divine sourcing.

Clip No. 2, from

Connecting the DOTS: The Design of Thrivable Systems Through the Power of Collective Intelligence

Alexander Laszlo, PhD

SYSTEMIC LEVERAGE POINTS AND SYSTEMIC NURTURANCE SPACES

You can best actuate thrivability by paying attention to and consciously curating a basic feeling of being connected—first and foremost to yourself; and then to the flow and interchange of ideas and energies with your peers and colleagues; and then to the living environment in which you find yourself here and now—both to the sociocultural environment and the biophysical environment; and finally to the sensed presence of those who have come before us—the pioneers of the Systems Movement as well as your own personal ancestors—and also to the sensed presence of those who will come after us and to whom we will eventually pass the torch of the Systems Movement so that they may build upon our efforts create a better world.

Recent studies in molecular physics have surfaced interesting insights into the conditions that give rise to spectacular patterns of emergence within and among complex adaptive systems. For instance, it is now understood that liquid water is made up of networks of coherence domains —regions in which the molecules act in phase (Figure 1).

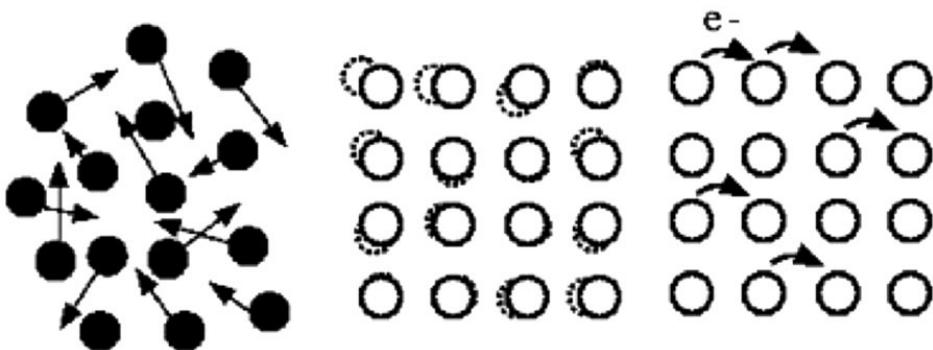


Figure 1- Coherence domains in which water molecules act in phase

This is called coherence. What is interesting and particularly significant for the dynamics of thrivability is that when sets of coherence domains come into coherence among themselves, an emergent phenomenon known as ‘super- coherence’ occurs. As it turns out, only dissipative systems—ones capable of exporting to their environment the entropy they produce—are capable of super-coherence. A system composed of super-coherent sub-systems is highly resonant. That is, it carries, sustains, and conveys patterns of health and well-being so long as it is not actively destabilized in its resonant milieu. When brought to the level of human social and societal systems, this phenomenon is expressed in terms of hyperconnectivity.

Ross Dawson describes the phenomenon of hyperconnectivity as an emergent property of

our globalizing sets of relationships (Dawson, 2010). As we become ever more intertwingled, the potential for super-coherence among the social systems in which we live, conduct business, and manipulate our environment offers the promise of deep conviviality. The levels of thrivability inherent in these super-coherent social systems could potentially reach such high levels as to suggest the emergence of societal super-organisms. These living networks of convivial communities of practice, of interest, and of place lay the foundation for the emergence of a global eco-civilization in which humanity takes on the role of curators of planetary thrivability. Moreover, it is in service of the emergence of such networks that the Systems Movement can most powerfully move in the coming years.

However, the dynamics of change could just as easily go in the other direction. What emerges as synergetic intertwinglement when thrivability is consciously curated can degrade towards negative synergetic entanglement when myopic and egocentric perspectives dominate. Without a systemic framework of relational intelligence that consciously nurtures super-coherence in our societal systems and coherence at the individual level of our psycho-emotional selves, we run the risk of creating ever-larger networks of dysfunctionality. Key to such a systems consciousness is the focus on coherence domains in the context of the living environment of human beings.

There are four coherence domains for human thrivability:

- (1) At the first coherence domain—conviviality with oneself, personal or internal thrivability—the practices involve centering, quieting the monkey mind, listening with every cell of our being. These practices cultivate intuition, empathy, compassion, and insight that matches outsight, and a willingness to explore and follow our deepest calling.
- (2) At the second coherence domain—conviviality with others, community or interpersonal thrivability—the practice involves deep dialogue and collaboration. Coming together to learn with and from each other and to engage in coordinated action with considerateness, openness, and joy in order to enable collective wisdom.
- (3) At the third coherence domain—conviviality with nature, ecosystemic or trans-personal thrivability—the practices involve communing; listening to the messages of all beings (whether they be waterfalls, animals, mountains or galaxies) and acknowledging our interdependence and ultimate unity.
- (4) At the fourth coherence domain—conviviality with the flows of being and becoming, evolutionary or integral thrivability—the practices involve learning to read the patterns of change of which we are a part; learning to hear the rhythms of life and becoming familiar with the improvisational jam session that nature has been playing since time immemorial. These practices cultivate our ability to play our own piece; to sing and dance our own path into existence in harmony with the grand patterns of cosmic creation and to participate in the ongoing flourishing of life.

Some of the questions that guide the practices of systemic thrivability within each of

these coherence domains are:

- In the first domain (intra-personal conviviality): Who am I and what is my life's purpose? What are my talents? To what do I feel called to contribute? What brings meaning to my life? What supports my personal development?
- In the second domain (interpersonal conviviality): What common cares bring us together? What is our shared vision? How do we want to contribute to the flourishing of life forever? Who are our partners and collaborators? What do we need to learn? What do we want to create? What is our value proposition or unique contribution to all our stakeholders? What affirms our values, identity and culture? How do we treat each other—for example, with respect, active listening, empathy, and suspended judgment?
- In the third domain (trans-species conviviality): What gifts do we receive from nature that we have not acknowledged? What relationships and connections need to be restored? How can we contribute to the regeneration of our ecosystems? What would a thriving relationship with nature look like?
- In the fourth domain (trans-generational conviviality): What would our ancestors think of our work and life? What would our children's children think of our choices? How do we honor our past and create our future intentionally? How do we become active and conscious participants in the unfolding of life?

Super-coherence occurs when all four coherence domains become coherently aligned in daily practice, resulting in an integral engagement with thrivability. As such, the relational intelligence inherent to systemic consciousness is keyed to these practices—always engaging us in a dynamic of conviviality. When we seek to adapt ourselves with the way in which something else is evolving, we engage in a dynamic of conviviality. According to Ivan Illich, the notion of conviviality denotes “autonomous and creative intercourse among persons, and the intercourse of persons with their environment and this in contrast with the conditioned response of persons to the demands made upon them by others and by a man-made environment” (Illich, 2001). Conviviality, in this sense, is much more than a condition of social nicety. It is an essential characteristic of thrivable systems. Convivial responses to the complexity of contemporary global and local challenges —personal, societal, planetary—require an expanded perspective: a way of recognizing interconnections, of perceiving wholes and parts, of acknowledging processes and structures, of blending apparent opposites. But most importantly, they require collaboration and an appreciation of reciprocity. Individual solutions and breakthrough ideas are necessary but not sufficient. Real opportunity to affect change arises from the systemic synergies that we create together. Curating the conditions for a thrivable planet draws on contemporary insights from the sciences of complexity, the life sciences (including the biophilic orientations of biomimicry), and an embracive spirituality that re-instills a sense of the sacred in the universe.

By keeping the four levels of systemic thrivability—the intra-personal, the interpersonal,

the trans-species, and the trans-generational—present in our thoughts and perceptions throughout our individual and collective meaning making efforts, we will be able to create a shared sense of meaningfulness, and this will further emerge the conditions of hyperconnectivity and flow.

The sense of meaningfulness is directly connected with our appreciation of relevance and purpose. This observation derives from the work of Sir Geoffrey Vickers, past president of the ISSS. His assertion that we are all appreciative systems affirms the centrality of meaning-making to human activity systems—at both individual and collective levels. It begs the question of why are we here, at yet another meeting of colleagues in the systems sciences, for the 57th time, in fact.

This meaning-making drive brings us together. We are a systems society of systems scientists who make up its membership. But essentially, we are a community that happens to be comprised of systems scientists. It is just that we are also able to change the world—as systems scientists—but primarily, we are able to do this because we are a community. A community of interest—around systems perspectives and approaches; a community of practice—around the application of systemic ways of thinking/doing/being; and a community of place—that sees and appreciates the interdependence of a globally interconnected world. It is through the effective and affective alignment of these three forms of community that we stand our best chance of being a community of impact in the shaping of the contours of the broader civilizational landscape of which we are a part.

The consciousness that is emerging now—manifesting itself at a global level and concretizing itself in communities such as ours, in systems thinkers/doers/beings such as us—is that of a New Age. However, it is not a New Age consciousness. The term ‘New Age’ refers to a type of consciousness that emerged as the last millennium came to a close. That is why this conference is framed with reference to systemic consciousness—which, if you like, is an evolution from where the New Age got stuck. The Systemic Consciousness is as different from the New Age in consciousness as Quantum Physics is from Relativity or Relativity from Newtonian Physics in science.

So, this is about our role—as systems scientists, and beyond that, as members of a globalizing species at this time in history. It is about that basic feeling of being connected; it is about being appreciative systems; it is about the community that we affirm we are, year after year, and essentially, it is about our role in the conscious evolution of our species.

Clip No. 3, from
[**'Expanded preprint'**](#) of '**Imaginal Visioning for Prophetic Foresight**'
Oliver Markley PhD

Integral thinking, in philosophy, characterizes ways of comprehensively synthesizing multidimensional transdisciplinary perspectives in a given field. Integral Yoga is both a philosophy and a practice developed in the early 1900's by Sri Aurobindo (1972), connoting the integrative union of mental and supra-mental, or spiritual ways of knowing in the evolution of consciousness, both personal and societal. Aurobindo was a prominent advocate of *prophetic foresight* as I have defined it in the introduction.

Aurobindo's work was carried forward by Ken Wilber (2001), who also carried forward the Spiral Dynamics work of Beck & Cohan (2005), especially as regards the promise of *second tier thinking* for what we are here calling "wise futures."

Integral activism is a term I use for the intentional integration of "inner" with "outer" cause and effect relationships, both of which are convenient to visualize using the images in Figure 5.

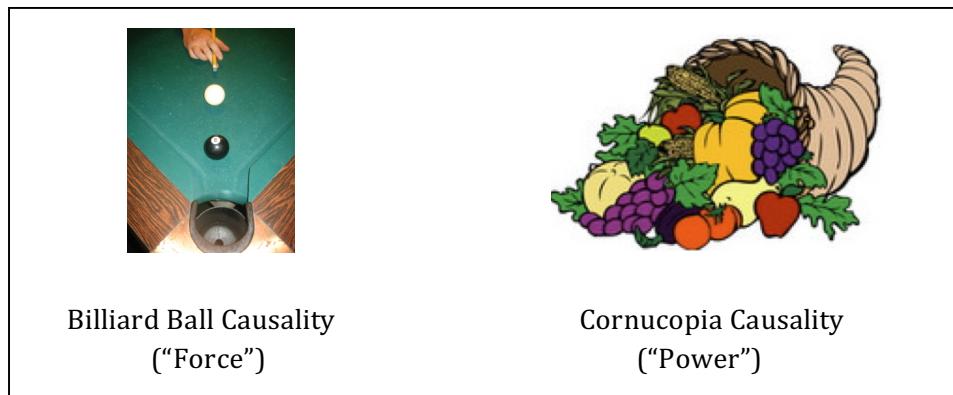


Figure 5. Two ways in which things change⁵

Conventional or *Billiard Ball Causality* is easy to visualize as the action of physical force of one object on another. In the competitive sphere of the "body politic," this type of causality can be visualized as *power over*. *Cornucopia Causality*, on the other hand, is *power from within*—power to mobilize the manifestation of things in the physical world from a transphysical origin. Although the cornucopia is traditionally a symbol used in connection with American Thanksgiving Day celebrations, it is also an essential icon symbolizing this generative phenomenon in many cultures, both ancient and contemporary.

⁵ In his book, *Power vs. Force*, David Hawkins (1995) characterizes what is here called Cornucopia Causality as *Power*, and what is called Billiard Ball Causality as *Force*.

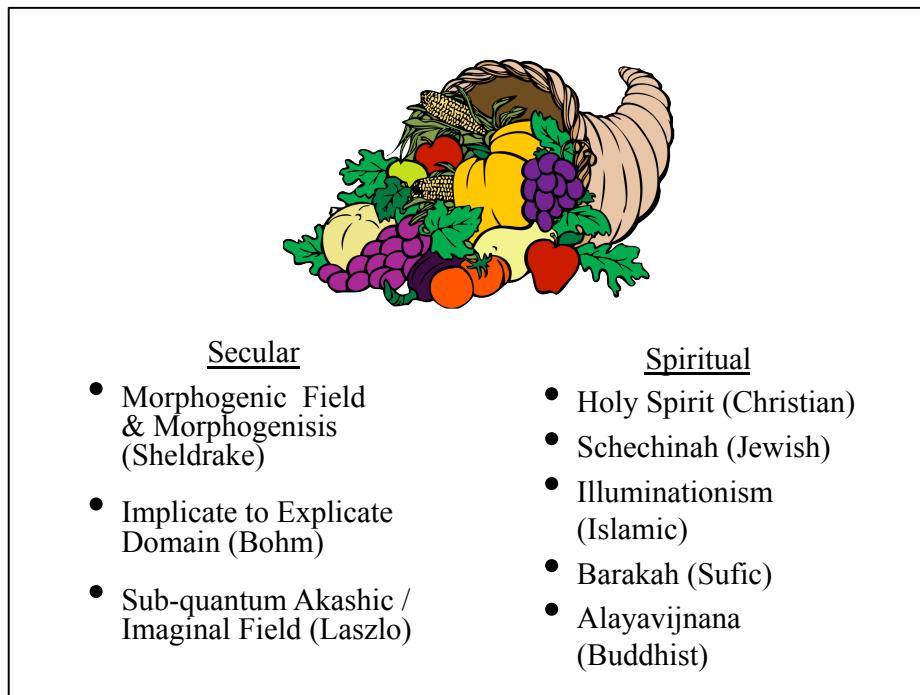


Figure 6. Theories and concepts underlying cornucopia causality

At a superficial level, the cornucopia obviously symbolizes a plentiful harvest, for which we naturally feel gratitude. But at a deeper level, it also symbolizes an expanding spiral vortex of manifestation, which quite literally out-flows from the “no-thing-ness” of the sub-quantum akashic field into the “this-here-ness” of matter, energy, space and time making up what we conventionally call physical reality, including bio-socio-psycho-spiritual phenomena such as thoughts, minds, emotions and motivations (Laszlo, 2004, 2009).⁶ Related concepts include the *implicate* and *explicate orders of reality* and *holomovement* (Bohm, 1980)⁷, the *morphogenetic field* and *morphogenesis* (Sheldrake, 1981)⁸. Chapter 3, “The Science of Fields,” of Christopher Bache’s wonderful (2008) book, *The Living Classroom: Teaching and Collective Consciousness*, offers the best available review of this whole domain of thinking that I am currently aware of.

This is the type of causality employed by the life force energy (*chi, prana, ki*)⁹ enlivening all of ecology and what Harman & Rheingold (1984) term *higher creativity*, as well as

⁶ Laszlo’s (2009) book, *The Akashic Experience: Science and the Cosmic Memory Field*, features a wide variety of scientific, artistic, medical and religious leaders, each of whom describes a personal “supra-mental” and/or akashic experience or viewpoint.

⁷ See <http://everythingforever.com/Bohm.htm> for an especially concise discussion.

⁸ See http://www.sheldrake.org/Articles&Papers/papers/morphic/morphic_intro.html for a concise introductory summary.

⁹ About this type of energy, Anita Moorjani (2012, p. 145), talking about her Near Death Experience (NDE) that involved an intense illumination, leading to rapid and complete healing of her lymphoma stage-4B cancer, said:

prayer and other transcendental sources of wisdom having names such as *Holy Spirit* (Christian), *Shekinah* (Jewish), *Spirit of Guidance* (Sufic), or *Alayavijnana* (Nondual Buddhist). Esoteric teachers from various traditions have used the term *imaginal* to distinguish this subtle phenomenon (referred to both as a noun and as an adjective), and its relevance for citizen activists.¹⁰ Scientific skeptics, on the other hand, typically use only terms such as *insight* when referring to the hidden guidance of the mind (c.f., Costa, 2010). From a holistic, general systems perspective, however, it seems to the author that the wide variety of such terms are but different names for the same underlying resource whose nature is quite literally “beyond words.”

As shown in Figure 7, the integration of both Billiard Ball Causality and Cornucopia Causality in social change work is the essence of what I propose be called integrative, or *Integral Activism*, in which internal alignment with one’s “higher” sourcing is an essential complement to co-creative external alignment with others—as is known to be essential for “emergent” organizational change, especially in times of crisis (Laszlo, 2008; Holman, 2010).

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|--|---|--|--|
|  | |  | |
| Active Volition / Willful / Yang | | Passive Volition / Willing / Yin | |
| Expressive | ~ | Receptive | |
| Mental / Rational Thinking | | Supra-mental / Intuitive Feeling | |
| Imaginative Visualizing | | Imaginal Visioning | |
| Conventional Foresight | | Prophetic Foresight | |

Figure 7. Two types of mental process in obtaining foresight

“To explain this [healing] from another perspective, although I have been using the words, *Universal energy*, know that I could just as easily say *chi*, *prana*, or *ki*. These words mean “life-force energy” in Mandarin, Hindi, and Japanese respectively. This is the *chi* in Tai Chi and Chi Gong, and it’s the *ki* in Reiki. In a nutshell, *it’s the Source of life, and it runs through every living thing*. In fact, it fills the entire universe and is inseparable from it. (Emphasis added.)

¹⁰ See, e.g., “Accessing the imaginal realm to heal our planet,” by Rabbi Zalman Schachter-Shalomi with Raqib Ickovits (2005); also the writings of Neville Goddard (1954) who frequently spoke of imaginal prayer; and the writings of Gerald Epstein (1981, 1991) whose online exposition of imaginal theory, “The imaginal, the right hemisphere of the brain, and the waking dream” (<http://www.biomindsuperpowers.com/Pages/Imaginal.html>) is a good technical introduction to and overview of the topic.

Imaginal Visioning

Henri Corbin (1969,1995), who did much to popularize the idea of the imaginal in the West, said,

“The world of the Image, *mundus imaginalis* [is] a world as ontologically real as the world of the senses and the world of the intellect, a world that requires a faculty of perception belonging to it, a faculty that is a cognitive function, a *noetic* value, as fully real as the faculties of sensory perception, or intellectual intuition. This faculty is the imaginative power, the one we must avoid confusing with the imagination that modern man identifies with "fantasy" and that, according to him, produces only the "imaginary."¹¹

The writings of Gerald Epstein (1981, 1991) also provide useful introductory overviews.¹² Another prolific author, who frequently spoke of imaginal prayer as causally effective, is Neville Goddard (1954).¹³

The distinctions in Figure 7 help both to clarify the meaning of the phrase, *imaginal visioning*, and to make clear why it is so relevant for prophetic foresight [and what this white paper defines as ‘integral co-creative partnering’]. The ~ symbol in the middle of the table denotes a relationship of synergistic reciprocity—as in yin and yang—between the elements of the first and last columns, rather than of opposition, as in two sides of the same coin.

Deep Resilience and De-Stressing

Forms of External Resilience. Futurists consider that while disruptive change is almost certain, precise foresight about the timing or sequential order of each *type* of disruption likely to occur is not generally feasible. Resilience is thus a needed “capacity for all seasons,” and essential for the evolution of wise futures. As developed in an earlier journal article (Markley, 2011b), resilience is in some ways overtaking sustainability as a priority strategic goal.

Three forms of external resilience are useful to distinguish:

- *Adaptive* resilience, which is the goal of traditional Business Continuity Planning
- *Dynamic* resilience, which the new Risk Resilience Network (RRN) of the World Economic Forum characterizes as the taking of proactive steps such as alternative

¹¹ This quote is from <http://www.imaginal.net/>, retrieved December 13, 2011, where more useful information on the imaginal realm can be found. For useful background on Henri Corbin: http://en.wikipedia.org/wiki/Henry_Corbin retrieved December 13, 2011.

¹² For example, the online 1981 essay: “The Imaginal, the Right Hemisphere of the Brain, and the Waking Dream.” Retrieved December 13, 2011 from <http://www.biomindsuperpowers.com/Pages/Imaginal.html>.

¹³ For useful background information on Neville Goddard: <http://nevilegoddard.wwwhubs.com/> and http://en.wikipedia.org/wiki/Neville_Goddard, both retrieved December 13, 2011.

future scenarios to anticipate and prepare for systemic risks unique to this era of highly disruptive change.¹⁴

- *Emergent resilience* is an even more promising concept—not only to recover but also to evolve into even better “emergent” forms, as shown in Figure 8.

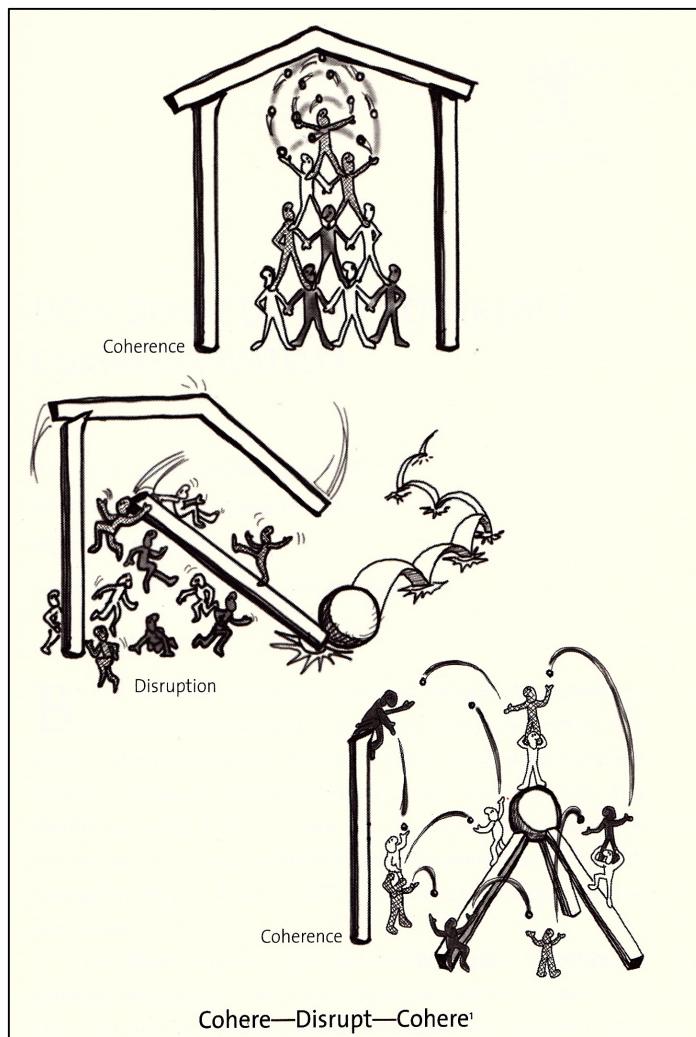


Figure 8. Illustration of emergent resilience

From *Engaging Emergence: Turning Upheaval into Opportunity* (Holman, 2010 - Used with permission from the author.)

Holman et al (2007) extensively covers a range of best methods for “emergent” whole system change, and Holman (2010) focuses more specifically on the art of facilitating emergence at all levels, individual, team and community. As stated there (and based on research findings summarized next), the requirements for emergent resilience are very similar to those for openness to imaginal intuition and creative inspiration—something

¹⁴ Retrieved April 5, 2012 from <http://www.weforum.org/community/risk-response-network>.

my colleague Alan Davidson and I have found instructive to *deep resilience*: the personal capacity for creatively “emergent” problem solving and well-being, even in time of crisis (Markley & Davidson, 2011).

A central hypothesis of this article is that imaginal visioning and prophetic foresight as herein described should provide significantly greater dynamic and emergent resilience—especially for co-creative teams and communities (that are external to the individual). The next section moves from external to internal resilience.

Internal Resilience: The Importance of Stress Reduction, “PERMA,” and Five Intelligences for Well-Being. Findings from the new disciplines of holistic medicine and positive psychology demonstrate a variety of factors directly related to the capacity of deep resilience (Weil, 2009; Siebert, 2005; Achor, 2010; Seligman, 2011; Childre, undated; Davidson, 2010). For our purposes the essential findings are these:

- When an individual is highly stressed, the neural basis of problem solving tends to be associated with the primitive “reptilian” brain whose major tendencies are “fight or flight.” In this mode, the brain tends to be quite literally incapable of proactive solutions that creatively envision new possibilities for the future that haven’t occurred in the past.
- On the other hand, when an individual is happy and/or optimistic and not stressed—even under conditions of crisis—the neural basis of creative problem solving and intuition is associated more with the forebrain, such that proactively emergent innovations are more likely to emerge.
- The research clearly shows that happiness and optimism lead to success, not vice versa—in a wide variety of situations and types of success: health, wealth, effectiveness, sociability, creativity, friendship.
- Due to “neuroplasticity,” higher levels of habitual happiness and optimism can be “learned,” and directly complement other proven methods for stress reduction, such as exercise, meditation, relaxation and play.
- Due to a neural “mirror effect,” happiness and optimism are contagious.
- The principal source of happiness (greater correlation than other relevant variables): having a network of meaningful relationships, especially those that are supportive and involve trust.
- “PERMA” (an acronym suggested by Martin Seligman),¹⁵ represents five discrete variables that expand on and are scientifically more satisfactory than happiness and optimism.
- The balanced development of the five “vital intelligences” (physical, mental, emotional, moral and spiritual) is a needed complement to PERMA for positive well-being and deeply rooted resilience.

¹⁵ PERMA stands for positive emotion, engagement, meaning, positive relationships, and accomplishment (Seligman, 2011).

In light of these findings, it is hypothesized that training for imaginal visioning, [integral co-creative partnership] and for deep resilience (including stress reduction), are reciprocally synergistic—i.e., that they strengthen each other—and thus are both essential for individuals and teams desiring to become “emergently resilient”. Such training would provide a needed foundation for sustainable use of the types of co-creative partnership to be introduced next.

An Imagistic Model of Co-Creative Consciousness¹⁶

A convenient way of portraying many of the concepts detailed above is through use of an imagistic model of co-creative consciousness, schematically diagramming various aspects of being—from “egoic self” to “Higher Self”—and the various zones of consciousness through which manifestation emerges.

The first of these schematic diagrams is Figure 9, a schematic representation of the experience of being an independent person, with both self-aware consciousness and “other” consciousness that one is not aware of most of the time. The solid wavy line above the eyes represents the “felt” boundary between the conscious experience of self—what I am normally aware of as myself—and the “other” of me: that which various people refer to as *unconscious, subconscious, preconscious, or super conscious*.

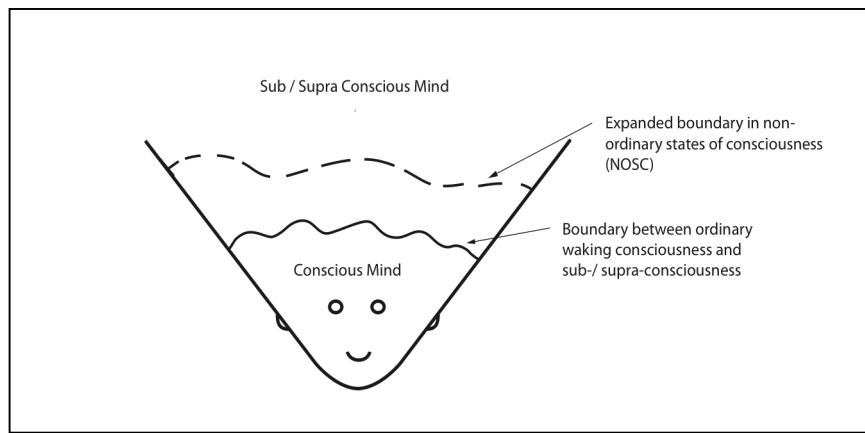


Figure 9. Zones of Intrapersonal Consciousness

The expanding “V” denotes the subjective experience of expanded “inner space” which often comes with non-ordinary states of consciousness (NOSC), as in deep meditation, shamanic trance work, or when having a peak experience of being “in the flow” (a.k.a. “in the zone”) of whatever you are doing, such as high performance athletes often report. Thus, the vertical position of the wavy line, and the amount of “inner space” available is not fixed, but highly variable, depending on the level of consciousness held by the individual at any given point in time.

¹⁶ This model was developed in support of an as yet unpublished brief course in “Imaginal Manifestation.”

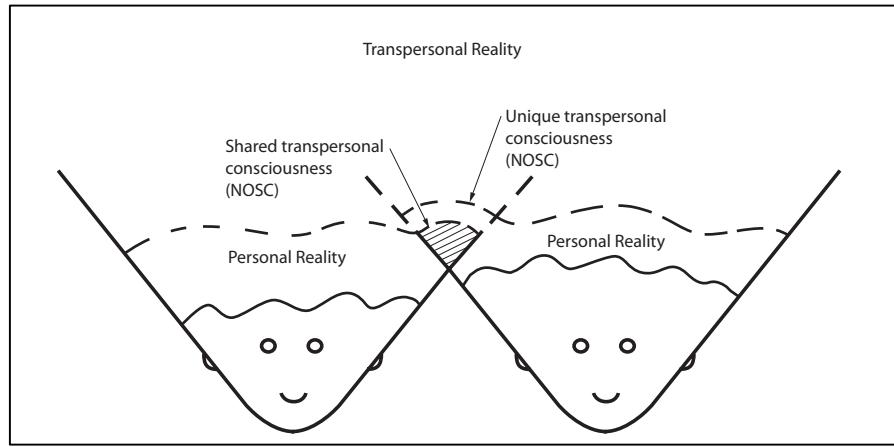


Figure 10. Zones of Personal and Transpersonal Consciousness

In Figure 10, the overlapping of the two “V” shaped personal zones denotes a “Transpersonal Zone.” Although usually not available to normal waking-state consciousness, sometimes waking-state transpersonal experiences occur which can include the experience of “shared consciousness” with one or more persons (e.g., “telepathy”).¹⁷ As portrayed above, it is possible in these “non-ordinary states of consciousness (NOSC), either to share the experience of transpersonal consciousness, or to have one person conscious of specific transpersonal content that the other is not conscious of. And present at all times is the transpersonal phenomenon that C.G. Jung called the *collective unconscious*, also called the “collective subconscious,” as well as what research biologist Rupert Sheldrake calls the *morphic field* and *morphic resonance*.¹⁸ It is hypothesized that many of the results from using the [Transformative ReVisioning Process](#) (Markley, undated), occur in this transpersonal region.¹⁹

Fields, Particles, Waves and Manifestation

Figure 11 introduces the idea of other fields of reality than the normal space-time continuum that we ordinarily perceive [also noted in Figure 6 above]. The curly dashed line in the upper middle of the diagram is the boundary between ordinary reality and the Zero-Point Field²⁰ of quantum physics, which quantum physicist, David Bohm, described as being

¹⁷ An observable phenomenon of transpersonal sharing of consciousness is astutely described by Charles Tart in “Psychedelic Experiences Associated with a Novel Hypnotic Procedure, Mutual Hypnosis,” a chapter in *Altered States of Consciousness* (1969). Transpersonal communication with animals and plants are described in many sources, a particularly good one of which is *The Spell of the Sensuous*, by David Abram (1996).

¹⁸ Rupert Sheldrake *Morphic Fields and Morphic Resonance: An Introduction* (4th ed., 2009),

¹⁹ Several case examples of this can be seen at

www.inwardboundvisioning.com/Docs/TransformativeReVisioningCS.htm.

²⁰ For more on all this in a way written for intelligent laypersons, please see *The Field: The Quest for the Secret Force of the Universe*, by Lynne McTaggart (2002).

characterized by an Implicate Order of Enfolded Reality, and an Explicate Order of Unfolded Reality²¹ into which things physically manifest as energy, matter, space, time, and all of the “thought forms” on which individual and collective consciousness is hypothetically based. Another aspect of this field is traditionally called the Akashic Field.²²

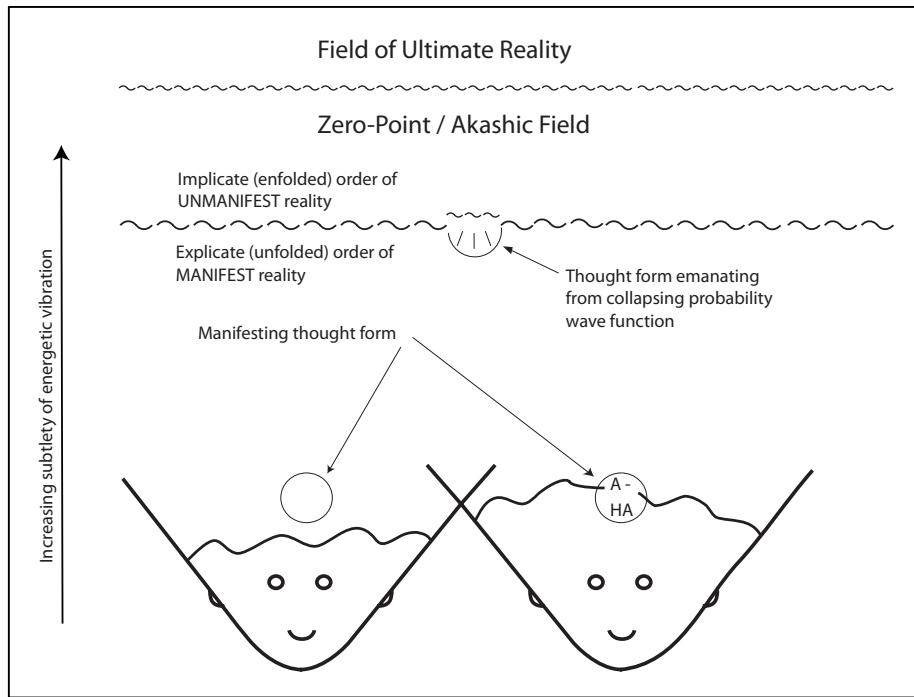


Figure 11. Elements of Intentional Manifestation

The ultimate “sourcing” of all this, is what, for convenience is termed the “Field of Ultimate Reality,” which includes but transcends the Zero-Point Field currently hypothesized by quantum physicists.

Experimental quantum physics has shown how the act of observation collapses the wave function, thereby transforming a probable reality into particulate actuality. The theoretical “Copenhagen Interpretation” of quantum physics suggests that this happens with the phenomena of consciousness as well as physics. The Sanskrit word for mind is *chitta*, literally, waves. The nature of the subtle body—both of individuals and of the whole—is waves. And as stated earlier, it is the vortex motion of these waves that is symbolized by the spiral basket of the cornucopia (Figure 5), with its infinitesimally small point of origin, bringing forth its manifested fruitage from the “no-thing-ness” of the Causal Field of

²¹ For a readable treatment of this concept, please see http://en.wikipedia.org/wiki/Wholeness_and_the_Implicate_Order.

²² For a synoptic treatment of this, see *Science and the Akashic Field: An Integral Theory of Everything*, by Ervin Laszlo (2004).

Ultimate Reality, through the Zero Point Field of profoundly subtle energy and into the “this-here-ness” of physical manifestation in the ordinary reality of physical matter, energy, space and time.

According to the “multiple worlds” theory of quantum physicist, Hugh Everett²³ and other sources, such as the *Seth* books channeled by Jane Roberts,²⁴ the Field specifically includes alternate probable realities that are part of our total experience of being, even if our waking-consciousness is not aware of this phenomenon. When one of these (i.e., a specifically *preferable* probable reality) is attracted and observed via Imaginal Manifestation procedures, it “collapses” from being a wave-like probability function in the Implicate Order of Enfolded Reality, into being a particularized “**thought form**” of energy in the Explicate Order of Unfolded Reality, where it takes the form of an imaginal vision. Commitment to this vision and releasing it back to the Field as a causally real identity, then, acts to attract external manifestation in similar fashion.²⁵ Esoteric writings such as Kurt Leland’s (2001) *Otherwhere: A Field Guide to Nonphysical Reality for the Out-of-Body Traveler*, hold that transcendental “Overseers” have, throughout history, produced and “downloaded” thought forms such as guiding images for the continued evolution of both physical and non-physical realities.

Ascending Levels of the I AM identity

Figure 12, below, carries the concept of ascending levels of vibrational subtlety a bit further, incorporating the idea of three different aspects of the “self” that can be associated approximately with the so-called physical, subtle and causal bodies demarcated by Vedantic seers and scholars.²⁶

The egoic “I AM” sense of self as a separate psychophysical being is shown as centered inside forehead of the physical body, where many experience themselves as being centered. This is where the “third eye” (*ajna*) chakra is located, and also corresponds to the location of the pineal gland and the corpus callosum, connecting the two separate lobes of the brain.

²³ A very lucid treatment of Everett’s Many Worlds Hypothesis is posted at: http://en.wikipedia.org/wiki/Many-worlds_interpretation. For an equally readable bio, see http://en.wikipedia.org/wiki/Hugh_Everett.

²⁴ Jane Roberts’ two books that offer particularly detailed theory and practical advice on using this property for intentional manifestation are *Seth Speaks* (1972) and *The Nature of Personal Reality* (1974).

²⁵ If you find this hard to follow but really want to understand, the movies *What the Bleep do We Know* and *Down the Rabbit Hole* provide a good, albeit controversial, introduction to these ideas.

²⁶ Ken Wilber has an excellent treatment of these bodies and their context is posted online at <http://wilber.shambhala.com/html/books/kosmos/excerptG/part3.cfm>. Also a somewhat simpler summary by Frank Visser is “Subtle Bodies, Higher Worlds” at: <http://www.integralworld.net/visser4.html>.

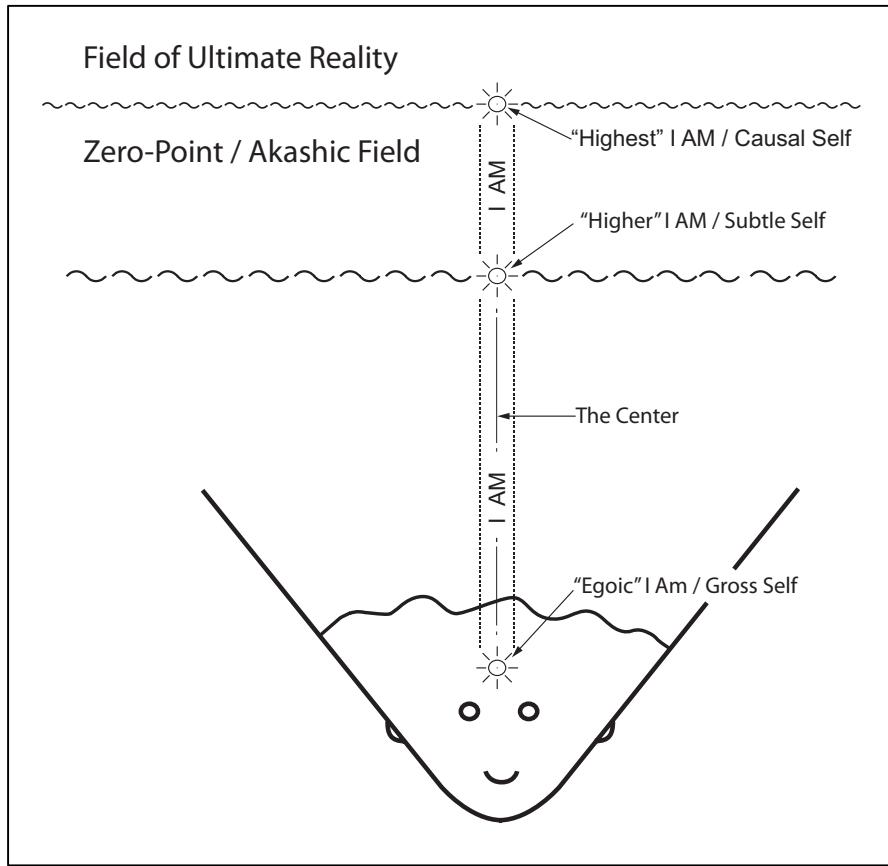


Figure 12. Ascending Levels of the I AM Identity at the Center of Consciousness

The “Higher Self/Causal Self,” acting as an intermediary between root causality and physicality is depicted at the boundary between the ordinary physical reality and the Zero Point Field.

Acting as the ultimate causal source is the Divine Ground of Being (God, Allah, Ishwara, etc.), which, for convenience, may be termed the “Highest Self”—the origin and source of all manifestation in this reality. Please note that atheists or others for whom theistic terminology is problematic may equally well view the more subtle levels of causality as a mystery yet to be understood. This is, after all, only a model using culturally available language and concepts. And just to make clear the limitations of such a simple model, Figure 13 shows the “Highest Self” as common to all individual selves.

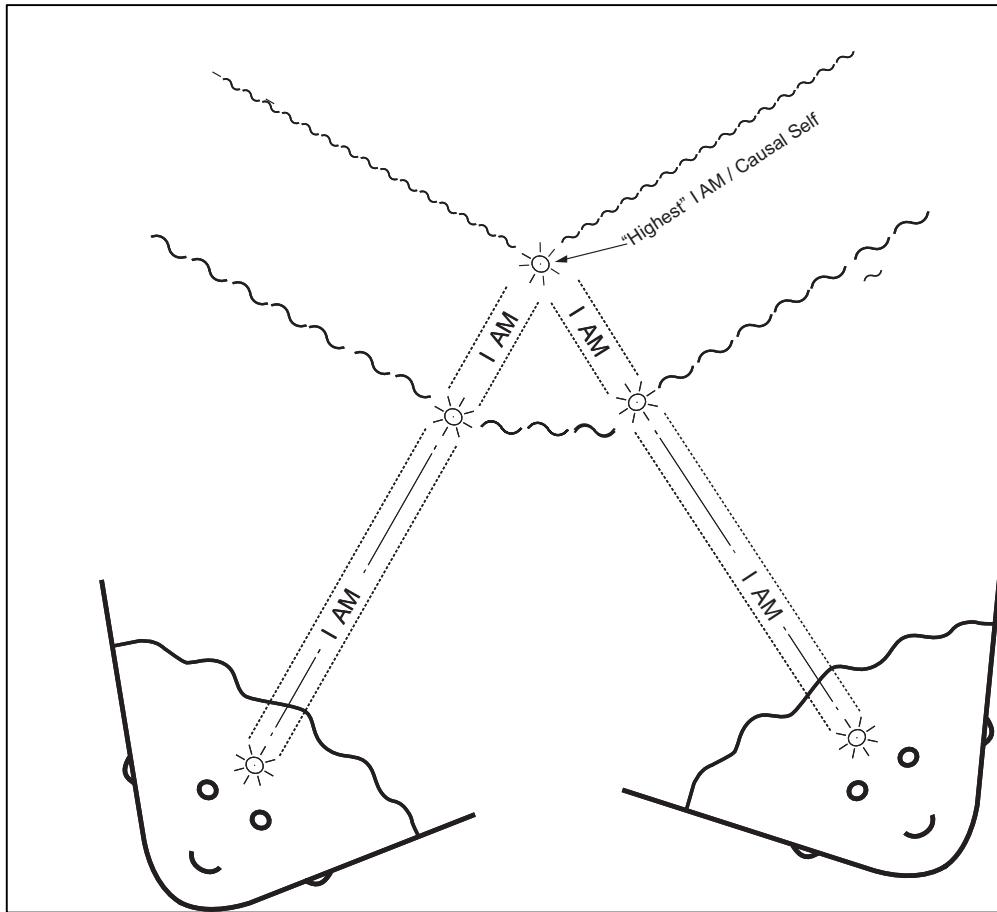


Figure 13. The Transcendent Commonality of the “Highest” I-AM / Causal Self

The Experiential Center of Being

It is important to note that although all three selves shown on Figures 12 and 13 are for convenience arrayed hierarchically as separate, they are described by ancient seers as concentric sheaths surrounding the unitary sense of “I AM” at all three levels in the **experiential center of one’s being**, both immanently and transcendentally co-located as the one I AM Self that is a pure observer of all, even though the range of one’s conscious awareness is usually limited to egoic perception of being apart from rather than a unified part of all that is.

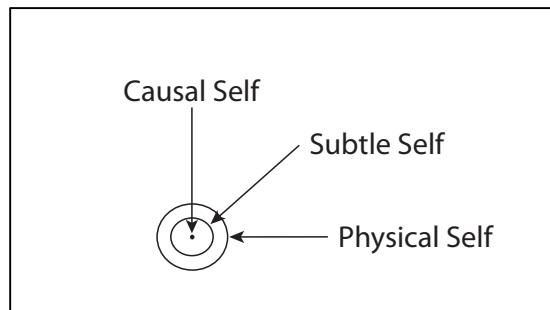


Figure 14. Physical, Subtle and Causal Aspect of the Self²⁷

Experientially located at this center of one's consciousness, as Philip Golabuk, author of the Field Training says, "is the I AM of your identity... infinitely creative...aware of itself, aware of you and everything that you desire. This center of your consciousness expresses itself through your imagination, which you occupy in an interior [imaginal] body that looks like your physical body, but isn't physical. This is not just imagination in the sense of daydreaming or fantasizing or visualizing, but a four-dimensional imagination, you can step into that is so real, you can feel objects, taste tastes, smell smells, and hear sounds that are not themselves physical, just as you can in a dream."²⁸

The **center of being**, portrayed in Figures 12 and 13 as a diaphanous, tube-like plenum that cuts through and connects all three levels of "I AM" awareness, is intended to help conceptualize the importance of focusing one's awareness on the center of one's being—both meditation, where a daily practice of pranic breathing and deeply centered relaxation naturally leads to integration and alignment within; and in intentional manifestation work, where it is far wiser to intend, attract, and experience an imaginal vision from the deeply centered standpoint of the Higher Self rather than from the more superficial outlook of the egoic self. So it becomes clear why centering exercises involving the flow of subtle ("pranic") energies, and stabilized meditation focusing through the center of one's own subjective being is a foundational for skill for practitioners of this work.

Or so goes the experiential theory. But it is neither necessary to understand or to accept all of the above ideas for imaginal visioning, co-creative partnering and/or manifestation processes to work for you.

²⁷ It should be pointed out that only three "sheaves" are shown for reasons of introductory simplicity. Following the tradition of Theosophy, many esoteric writers such as Leland (2010, pp 26-27), hold that all humans have the following subtle bodies ("vehicles of consciousness"), arrayed like Russian nesting dolls, as shown in Figure 14: physical/etheric, astral (emotional), mental (cognitive), causal (motivational), buddhic (intuitive), nirvanic (atmic or soul), monadic (dualistically divine), and logoic (nondualistically divine).

²⁸ This quotation is from a guided meditation in "Move No Mountain: The Paradox of Faith," the first of a two-CD set by Philip Golabuk, entitled "Field-Particle Aspects." <http://www.fieldcenter.org/audioseries.html>.

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