

# ILR **PARTICLES**

JANUARY 2013

## **SPECIAL ITALIAN ISSUE**



**Guest Editor ANTONIO MARTURANO  
interviews ERVIN LASZLO**

### **ALSO FEATURED**

**MARK McCASLIN INTERVIEWS VICKI NOBLE**

**PEDRO BARRAJÓN . . . RELIGION AND LEADERS**

**ADRIANO PIANESI . . . . THE Adaptive Edge**

**LORENZO SANTORO . . . POLITICS ITALIAN STYLE**

**THE LEADERSHIP CARTOON**

**THE LEADERSHIP CROSSWORD PUZZLE**

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## Welcome to ILR Particles

“Particle,” a part or portion of matter; a morsel + “Article,” a written composition forming an independent section of a book, newspaper, or magazine.

Each January we feature a special issue of ILR shepherded into existence by the more than capable Bureau Chiefs across the globe. This issue is dedicated to Italy. The texture and depth of the intellectual prowess, the concentration of creativity and imagination, and targeted intentionality of the contributors is stunning. Also, the generosity with which they share not only their work but open themselves to the readers cannot be overlooked.

In his interview with **ANTONIO MARTURANO**, **ERVIN LASZLO** glides over the imaginary borders and intellectual impediments that keep many of us mentally and spiritually constrained. **MARK McCASLIN** interview educator **VICKI NOBLE** who has spent decades evolving her own practices and teaching in her work primarily with women in academic and spiritual settings. Now she helps Italian women experience the same kind of awakening she had in the 1970s.

**FATHER PEDRO BARRAJON** takes a frank and open look at what religions leaders not only can do to create a better world, but what they

ought to do. **ADRIANO PIANESI** recollection of the Italian education system of his youth evoked painfully familiar memories. His solution is to craft a learning environment that is rewarding, expansive, inclusive, and meaningful for his students and for himself. I am personally grateful to **FANCO DI MARIA** and **GEORGIO FALGARES** for their work on the Cosa Nostra. They remind me the ugly, violent, and destructive organizations in the world are actually weak; that they contain the seed of their own destruction within their group structure.

As wonderful as I think *Particles* is, it just scratches the surface of what ILR has to offer. You can dig in as deeply as you like, taste, sample, or gorge on the magnificent offerings of the Italian feast spread before you. And for dessert, try a new *Particles* feature, The Leadership Crossword Puzzle. Thanks for supporting *ILR Particles* and *Integral Leadership Review*!



JEANNIE CARLISLE  
Editor *ILR Particles*  
[jcarlisle@integralpublishers.com](mailto:jcarlisle@integralpublishers.com)

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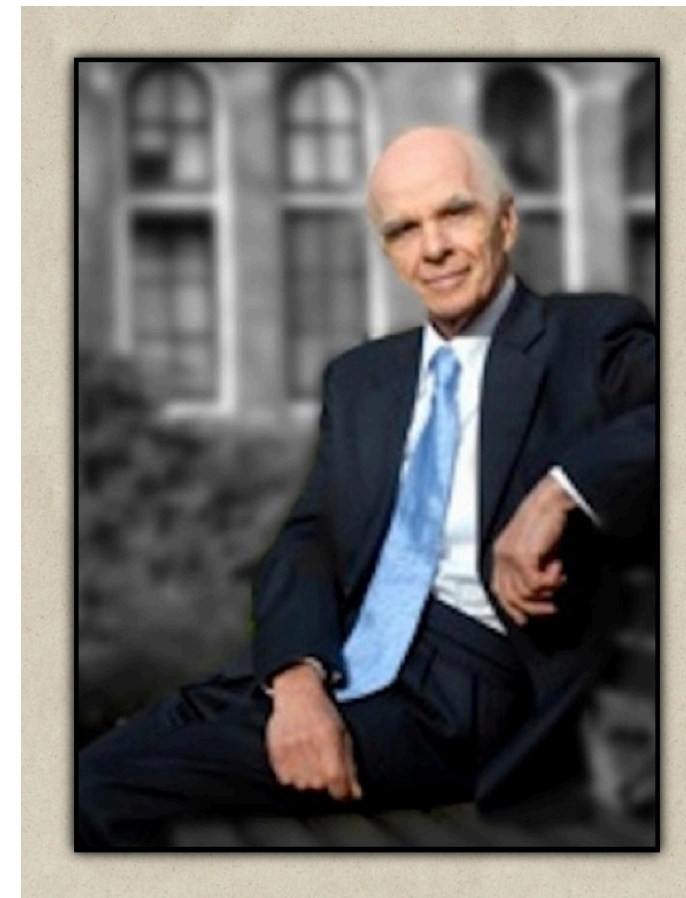
# Fresh Perspective

ANTONIO MARTURANO WITH ERVIN LASZLO

Ervin Laszlo sees the long and dynamic social history of Italy being very complex. Consequently, "Italians are too individualistic... [and] highly culturally complex... which cannot give rise to a homogeneous leadership style." Laszlo, founder of systems philosophy and general evolution theory has been twice nominated for the Nobel Peace Prize. Among his many activities he is the founder and president of the Club of Budapest and author of many books, including *A Theory of Everything*. Born in Hungary, Laszlo has made his home in Tuscany, Italy for many years.

In the *Theory of Everything*, Laszlo argues that everything is co-evolving. The theory can be used to provide general guidelines and offer general concepts in the study of leadership. How one applies the theory depends on interpretation. There can be general guidelines in the relationship between subsystems and the overall system. For example, some level of coherence is required for them to exist.

Laszlo also argues for a transdisciplinary approach since all disciplines in science are artificial. Their boundaries do not exist in nature. He states, "So disciplines are a necessary self-restriction in science, but they should be considered as permeable, as transferrable and expandable boundaries that one keeps to as long as they are useful. When we can get over these boundaries, then it's an improvement..."



And what of the potential for greater unification of leadership in the world? Laszlo sees that as a great threat: "It's a danger, because it could easily degenerated into a dictatorship." Leadership and individual behavior in complex systems evolution must clarify values and aspirations.

That is ethics. It is not just being honest. He states, "[P]rimarily ethics is accepting responsibility for one's self and for those whom one is in relationship with..."

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Drawing on the five Dakinis, women who move through space, Vicki Noble links her work to worldwide female shamanism. Tibetans say that the Dakini—a spirit woman or a goddess that is in motion—is in dynamic play with the universe. These stories are related to practices of tantric Buddhists. She has spent decades – since “her awakening” in the 1970s – evolving her own practices and teaching in her work primarily with women in academic and spiritual settings.

Her approach is about unfolding from within. She began receiving explicit Dakini practices in the mid 1990s more as a monastic than a meditator. Students began seeking her out and she taught all over the world before drawing back to her forested home in the Santa Cruz Mountains of California. Noble observed, “I am a real researcher. I have a really deep love of dates and real things that came out of the ground and all that. I just really love archeology, anthropology and history... Also my feminism is very strong. I need it to be grounded, as well.”

Someone in Italy bought her book, *Shakti Woman* and invited her to work with a group there. She recalls, “I was on a research trip to Bulgaria with a group of scholars and I met an Italian woman who is involved in publishing and feminism from the old days, from the 70s. She was very interested, so I gave her a copy of my book *The Double Goddess*.” This resulted in a conference and establishing a relationship with women in Italy. She has been working with them ever since.

Noble recalls that her experience with the women of Italy was gratifying from the moment she began teaching. “When I started teaching in Italy, “ she describes, “it was so rewarding with so many women, for one thing to do these shamanistic Dakini practices... The women in Italy, because of their presence, their devotion to the practices and their interest in really practicing in order to transform their lives, have been very stimulating for me as a teacher. It’s brought out the very best in me.”

[CLICK FOR THE COMPLETE INTERVIEW](#)

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## RELIGION & LEADERSHIP

### *How Religious Leaders Can Build Better World*

PEDRO BARRAJON

PEDRO BARRAJON asserts that religious leaders must embrace the special mission of working together on four issues facing the world: peace, justice, brotherhood, and ecology. The role that religions

**FIRST**—Barrajon asserts that religious leaders must embrace the special mission of working together on four issues facing the world: peace, justice, brotherhood, and ecology. Tasked with building *peace* and fostering the esteem for human dignity. In a globalized world, Religions should unite their efforts to build *peace*.

**SECOND**—Religion leaders should cultivate an appreciation for *justice* in the communities in which they serve.

Leaders of Religions should also emphasize the theological foundations of the principles of *justice* among individuals in their communities.

**THIRD**, Religion leaders should perpetuate the principle of *brotherhood* throughout society. The theological principle of *brotherhood* may be used by leaders to foster unity amongst cultures, nations, and populations.

**FORTH**—the issue of *ecology* is described by Barrajon as the “respect for what the Divinity has created.” The concept of *ecology* is closely related to Religions. Barrajon suggests

that Religious leaders “propose what in their religions can help to create this purer and better world, this common house in which all men can lead healthy lives and in peace.”

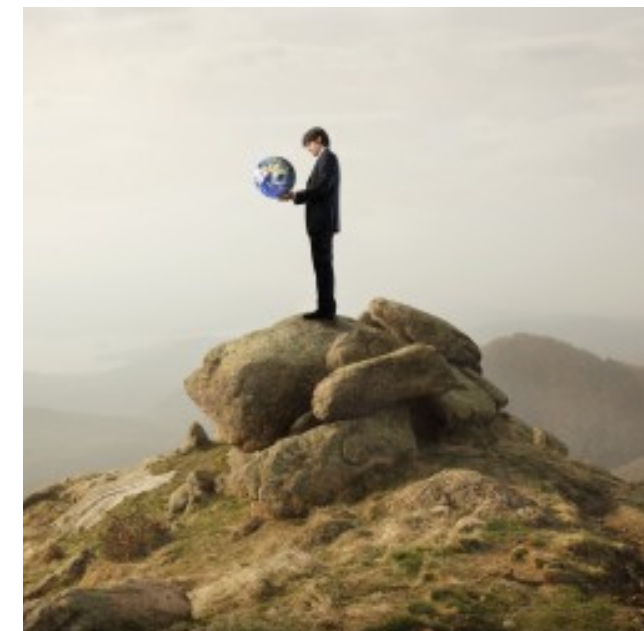
To understand the ways by which Religious leaders may work together to better the world,

Religions must not reject, but dialogue with Modernity, a “set of principles and values, a kind of vision of world and man, which is based in the ideas of Enlightenment.”

Tradition plays an important role for religions, yet it is important for leaders to confront new ideas. Barrajon argues this “dialogue allows the Religions to give an integral answer to new ques-

tions and to integrate these new ideas into the set of doctrine” A dialogue with Modernity is required to understand basic societal values such as tolerance, liberty, justice, and the values of science and technology.

Ultimately, Religious leaders should exhibit characteristics that are conducive to fostering a climate that embraces a dialogue with Modernity. Mr. Barrajon believes that Religious leaders should be servants, shepherds, and stewards as these qualities suppose a high formation in human values or virtues in Religious leaders.

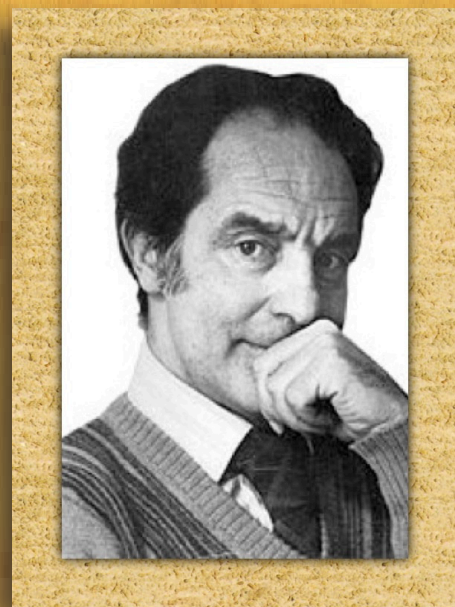


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# Leadership Quote

We need a new generation of leaders who have vision and courage to carry out the integration of which we desperately need. This generation of leaders can not be born by a miracle, but only through a broad mobilization of civil society and politics.

— GIORGIO NAPOLITANO



When I have more ideas than others, I give these ideas away to them. If they accept them, this is leadership.

— ITALO CALVINO, NOVELIST

## A Mediterranean Adaptive Edge: Experiential Leadership across the Atlantic

ADRIANO PIANESI

ADRIANO PIANESI grew up and was educated in Rome, Italy. He starkly remembers his time as a learner in the Italian school system, recalling that:

**ELEMENTARY SCHOOL 1972:** Maestra Arena would consider any question from the class as a personal insult and refuse to answer.

**TWELFTH GRADE 1977:** Signor Pumo would simply not acknowledge our presence in the class as we walked in and would make fun of the students with low grades.

**SCHOOL 1986:** Signora Bondi would lecture for hours, then she would draw a name from a little box, bingo-like, to select the student that would have to parrot back what she had said.

Pianesi's experiences as a learner under the Italian didactic style shaped his life as a leadership educator in the United States. Reflecting on his start as a teacher, he recalls that he never felt compelled to employ any particular teaching style. He felt free to create a unique teaching style that was contrary to the style under which he learned. Pianesi later realized that "the process was in itself a leadership statement about my own intentions, purpose and aspirations as a learner."

Mezirow, Kolb, and Freire inspired Pianesi to start tapping into people's creative ability to learn collaboratively through dialogue.



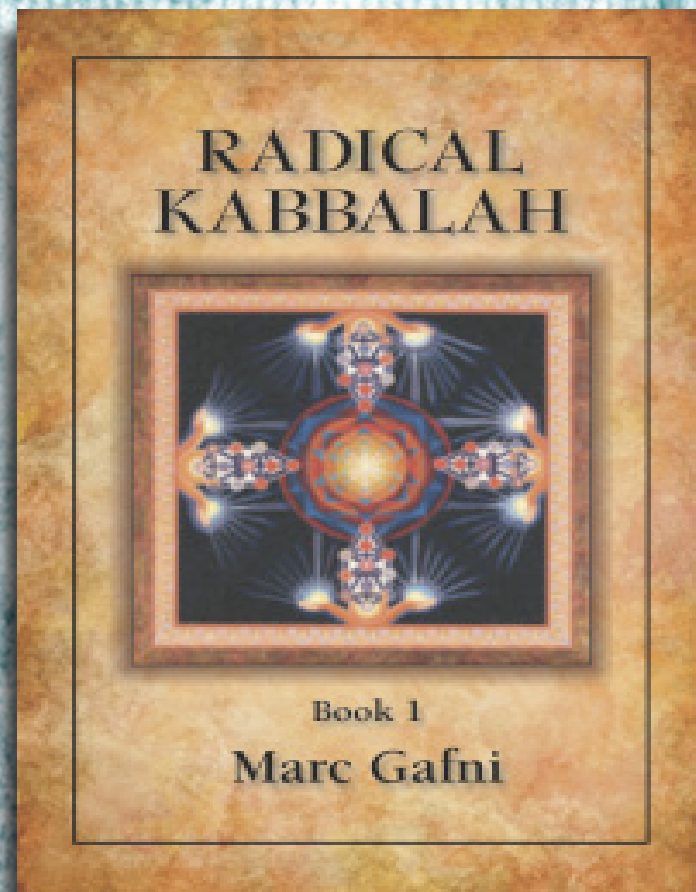
As Pianesi approached the subject of leadership, he started with himself. As an author and educator, he is confident that both his life and professional experiences have predisposed him to the embracing the paradigm of integral leadership. Pianesi asserts that he "recognized himself in adap-

tive leadership theories." He also believes that his way of teaching leadership is congruent with what he teaches. The way in which his purposes are aligned allows him to "deal with tough challenges in order to realize the possibilities that people are."

Adriano Pianesi embarked on a journey, from far within himself, to find his home in a leadership class in the United States. He shares that "in our life aspirations, our longings must find a home by being expressed in the world. This is the essence of my individual journey, one that I would rather rail on my own than succeed in someone else's shoes."

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From a psychological perspective, the Sicilian Mafia (*Cosa Nostra*) has undergone profound changes over the past forty years. What intrigues Fanco Di Maria and Giorgio Falgares is the *Cosa Nostra*'s response to those changes. In many ways The *Cosa Nostra*, like any business group with an organizational structure, cyclically experiences the fundamental, perhaps vital, problem of the functioning of leadership as expression of an organizational culture. But here the comparison stops, not simply due to the danger of its criminal activities but because the relationship between the *Cosa Nostra*'s ethnic group identity with its own organization, culture and codes of behavior "is structurally warped." This warping occurs because a member of the *Cosa Nostra* cannot have the fundamental need met—basic to all healthy groups — of defining and expressing themselves within the group.

As a result of the inability to meet this fundamental necessity of a healthy group dynamic, "the possibility of psychic growth (their subjectivity) for a member of *Cosa Nostra* is psychologically obstructed, because their existence depends, without their awareness, on the choices and desires of the group," claim Di Maria and Falgares. It is the *Cosa Nostra*, not the individual member, that exercises complete psychological control over its members, "who are thus 'squeezed' into a spiraling, dogmatic dimension of false certainties, in which the belief prevails that for the good of the Mafia

organization, even the most heinous crimes may be considered 'right' – from the sacrifice of their real family to the taking of their own lives."

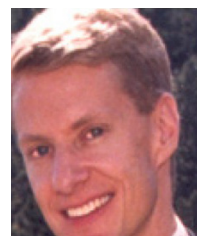
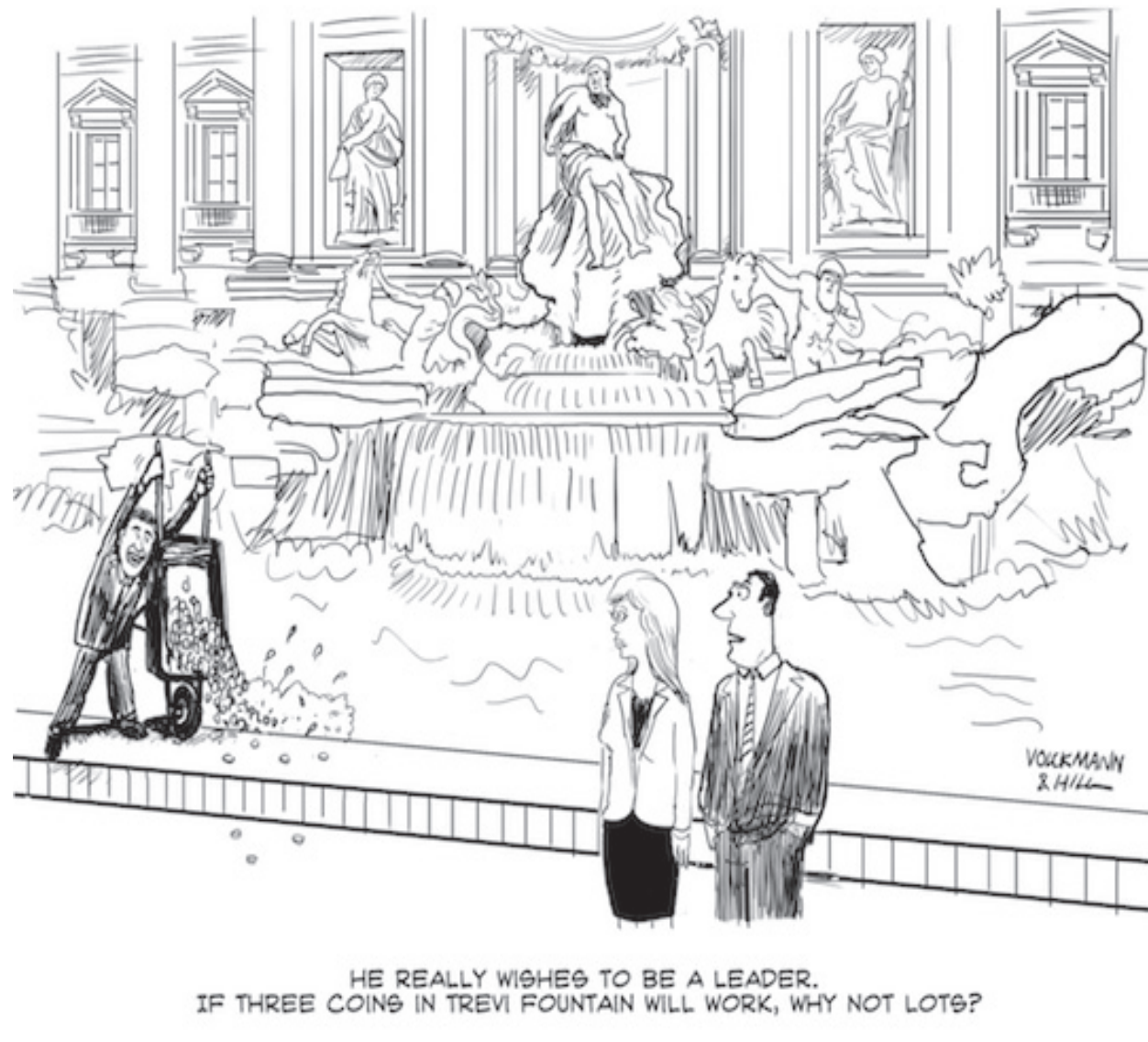
The general structure, *Cosa Nostra* reflects the structure of the family, mirroring its objectives and modes of operation. The head of the family—the capo famiglia—protects his interests, both in regard to territorial activities and with respect to all the families that make up *Cosa Nostra*. "The capo famiglia explains what *Cosa Nostra* is to the future 'man of honor' and the rules that govern it. This clarifies the dependence relationship the new mafioso feels towards the mafia 'family.' He needs it for his own self-preservation and thus the mafia 'family' can exercise the power of life and death over its members."

Belonging to the 'ethnic mafia' means its affiliates have a recognizable identity. This identity—separate and distinct from that of the wider population—makes the member feel separate from and superior to what should be their natural grouping—the state, "with its laws and values, the social context in which they actually live." Ironically, argue Di Maria and Falgares, this "anthropo-cultural world unto itself" that "gives meaning to their 'being in the world' serves as container for their weaknesses."

[click here to read more](#)



# LEADERSHIP CARTOON



Mark Hill

I am a cartoonist whose cartoons have been published in over 100 magazines and newspapers, including Time Magazine, The Chicago Tribune and the Los Angeles Times. My specialty is cartoons and humorous illustration for advertising, business and publishing. Fortune 500 clients with national advertising campaigns are among my repeat customers as well as start-up businesses with smaller budgets. 95% of my clients are outside of my home state of Colorado...so I can create something for you, no matter where you are.

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# LEADERSHIP AND POLITICS IN ITALY

*Where modernity comes with a peculiar intensity*



LORENZO SANTORO

Italy is a political laboratory, or so says Lorenzo Santoro. Santoro—with good reason—asserts that Italy has earned this reputation as a lab for new and original political phenomena, “being generated in movements such as Risorgimento, Fascism, Togliatti’s Communism, Berlinguer’s Eurocommunism, and Berlusconi’s charismatic media-based power system.”

The mix of new and original approaches to leadership contributed to Italy’s transition to a large, modern nation state, where modernity comes with a peculiar intensity and sometimes violence and unpredictability. Santoro argues that the Italian way of politics has once again emerged, rendering the recently acquired two-party political system ineffective. Thus, the Italian political arena was left fragile and weak.

Santoro also posits that the “model of leadership . . . experienced in this period is quite significant in that Berlusconi built up a party whose political class was composed of his managers, former democristiani and socialisti, and former neo-fascists who were divided in camarillas based in regions such as Sicily and Lombardy.” Conceivably, the alliance with the autonomist party, La Legas, was fundamental. Based on Berlusconi’s ability to monopolize the mass media and communicate apolitical consumer and macho model ideals that permeated from commercials, a form of charismatic leadership was fostered by the Italian right-leaning political party.

By 2011, Berlusconi’s leadership had waned as a result of dire economic conditions facing the country. The economic crisis weakened Berlusconi’s rhetoric of consumerism and distance from the state. Under the leadership of the Monti government, there was a return to strong engagement in the European dimension. However, the Monti pursued a policy which was unsympathetic to the social problems facing the country.

According to Santoro, the “coalition that supported his government caused the emergence of new political phenomena and the coming of new forms of leadership based in the new means provided by technology, in the trust upon the juridical enlightenment tradition, or in catholic heredity or in the values prominent in the business activities, which confirms the uniqueness of the Italian political system.”

Santoro describes the Italian model of leadership as multifaceted whereby it is difficult to isolate the political system or the civil society. Although, many worldviews coexist within the boundaries of Italy, leadership in Italy is reflective of the nation’s historical developmental background. Leadership is also very significant in the globalized world wherein cultures entangle themselves by means of technology, migrations, and production and by means of new form of education and acculturation.

*Click for more*

## FOUNDATIONS OF A NEO-INTEGRAL TRANSFORMATIONAL LEADERSHIP AND ORGANIZATIONAL DEVELOPMENT MARC G. LUCAS

Marc G. Lucas believes that Integral brings significant considerations to doing research in leadership and organizational development. In addition to the notion of integral as holistic and comprehensive, Lucas understands it as the integration of perspectives on the focus of research. The use of integral theory fosters a process for increasingly integrating knowledge at the levels of theory and metatheory.

“From a long-term perspective, scientific trends and developments are recognized as a dialectical process between phases of differentiation and integration,” explains Lucas. “Epistemologically, one can differentiate a rising spiral pattern toward more complexity between phases with the emphasis on precision and phases with the emphasis on (the maximum) importance as dialectically related requirements for theory construction.”

The integral approach supports comparison of wide-ranging leadership theories and also enables the deduction of verifiable hypotheses. It provides integrating systematization, not unlike earlier social science models, as well as a multi-perspectival holonic synopses. It embraces a developmental approach and perspective. Since leadership from an integral perspective

involves individuals, relationships and cultural-systemic contexts, as Lucas sees it, “leadership development is... always organizational development and organizational development is always leadership development.”

“Leadership and organizational behaviour is... a mutual attribution and negotiation process with many cliffs and obstacles. The target of integral leadership would thus be to make more conscious and therefore potentially... more congruent decisions in order to be understood better in a

mutual transformational process.” Interpreted from this perspective, claims Lucas, “Authentic and transformational leadership would then be understood as an inter-relational and integrative practice that, from an integrally informed self-management and development of partial selves, answers the requests from the organization holon.” As far as leadership skills, “highly (ego) developed ability to tolerate ambiguity, to think in a multiple and crosswise way, to perceive one’s own internal states and the different patterns of various developmental parameters in the organization holon and to give developmental feedback” are at the center of what the future requires.

[CLICK HERE FOR MORE](#)



## Global Options and Complex Systems Approach To International Development

ALEXANDER (RICO) DE FARIA

There are few human activities more complex than international development. It requires not only knowledge and understanding of the implications of change in technology and the management of resources, but also the dynamics of culturally diverse human systems. This latter understanding is all the more important because it requires people to engage in learning and change that may be significantly at variance with their existing culture and ways of being and doing. Not only do they change their behaviors, but their ways of thinking about themselves, others, and the context in which they live and work. Anything less contributes to unintended consequences and messy problems that require even more complex innovation efforts. Rico de Faria explains that development innovation “is about the process through which:

A change in how development professionals think about development is reflected in how they act/ behave on a daily basis in order to better cope with development issues; and/or

A change in how social groups think about their activities leads to a sustained change in how they act/ behave in their daily activities to better cope with their work environment and life conditions.

De Faria work draws on theories of evolution of human value systems (SD Integral –SDi), Innovation and Complex Adaptive Systems (CAS). He steadfastly believe that “the map is not the territory”, that we have to “think different”, that “no one is ever 100% wrong”, and that “if we do what we have always done, we will get what we have always got”

This requires attending to systems dynamics, nonlinear processes, avoiding imposition of solutions and complexity leadership “that is integrative, recognizing the existence of all these thinking styles and not judging the values of each of these.”

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## Notes from the Field

COLIN BIGELOW & CLINT FUHS IN RUSSIA

*Eugene Pustoshkin*

On a train from St. Petersburg to Moscow earlier in the Fall, Eugene Pustoshkin had an idea that had the potential to generate a lasting impact for Russians and many people around the world. He helped Moscow based Ipraktik—an integrally informed initiative that aims at promoting Ken Wilber's Integral approach—bring Colin Bigelow & Clint Fuhs for a two day conference. Pustoshkin's chronicle of this very successful event is accompanied by many beautiful photographs. [Click here for more.](#)

DR. DON BECK IN MADRID

*Roberto Bonilla Niñez and  
Catia Bernaldo de Quirós*

Gorgeous photos accompany the insightful account by Roberto and Catia of Don Beck's presentation in Spain. two events were organized for Dr. Beck's visit; a lecture at the Faculty of Education of the Autonomous University of Madrid and a certification course in SDi hosted by the Spanish Integral Association. [Click here for more details on these exciting Integral events.](#)

**FIVE REASONS WHY YOU'RE NOT  
ENLIGHTENED + ONE**

*Raquel Torrent*

Integral psychologist and teacher Raquel Torrent tells her heartfelt account of Clint Bigelow's 2012 presentation in Spain. In terms that are both tender and lucid, Raquel gives us a glimpse of the resonant spirituality between these two teachers and friends. [Click here to read more.](#)

**10TH INTERNATIONAL CONFERENCE  
ON TRANSFORMATIVE LEARNING**

*Eric Reynolds*

Eric pens a perceptive and detailed account of the November 2012 conference. Diverse and committed community of scholars and practitioners from around the globe gathered to explore the conference theme, A Future for Earth: Re-imagining Learning for a Transforming World. Eric feasted on a smorgasbord of over 150 presenters' daily transformative offerings. To read more about this scintillating Integral event, [click here.](#)

FRANCE: THE INTEGRAL YEAR IN REVIEW

*Brian Van der Horst*

ILR Paris Bureau Chief Brian Van der Horst offers a keen analysis of one of 2012's most well-attended integral studies meetings in Paris. Over 700 participants gathered to hear a combination of European and American integral luminaries such as Steve McIntosh, Andrew Cohen, Ervin Laszlo, and Edgar Morin. a panoply of integral perspectives were offered at the conference, organized by Eric Allodi and a team from Andrew Cohen's group, Enlighten-Next. Brian's discerning assessment, laced with historical perspective of the participants and the ideas, sets a richly layered context for this important event. [Click here to read more.](#)

# Announcements

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Elizabeth Debold,  
Michael E. Zimmerman.  
Applying the insights of integral philosophy to solve difficult political problems. See publications at [www.CulturalEvolution.org](http://www.CulturalEvolution.org)



## 5 Deep 2013 Training Programs

*Christopher Cooke*

SDi Level I Foundations

- Istanbul, Turkey
- Manchester and Wortley England
- Cairo, Egypt

- Australia / New Zealand
- New Orleans, USA

SDi Level I for Permaculturists:

- Design a World That Works for All Life
- A virtual programme taught in eight sessions

SDi Level II The Art and Science of Designing Cultural Alignment

- Istanbul, Turkey
- Australia / New Zealand
- London, England

SDi Level II Culture Scanning

- A virtual programme taught in eight sessions

SDi Level III

- Master Practitioner - London, England

Insights into Sustainable Behavior, Change and Transformation  
Perpignan, France

ToP Virtual Facilitation Boot Camp  
A virtual programme taught in eight sessions

<http://www.5deep.net/index2.asp>



## 3rd ESRAD Symposium 2013

*Call for Papers*

Freiburg (Germany),  
May 31-June 2 2013.

Adult Development Research meets Social Sciences –  
Applications in various disciplines  
University of Freiburg  
[adultdevel@yahoogroups.com](mailto:adultdevel@yahoogroups.com)



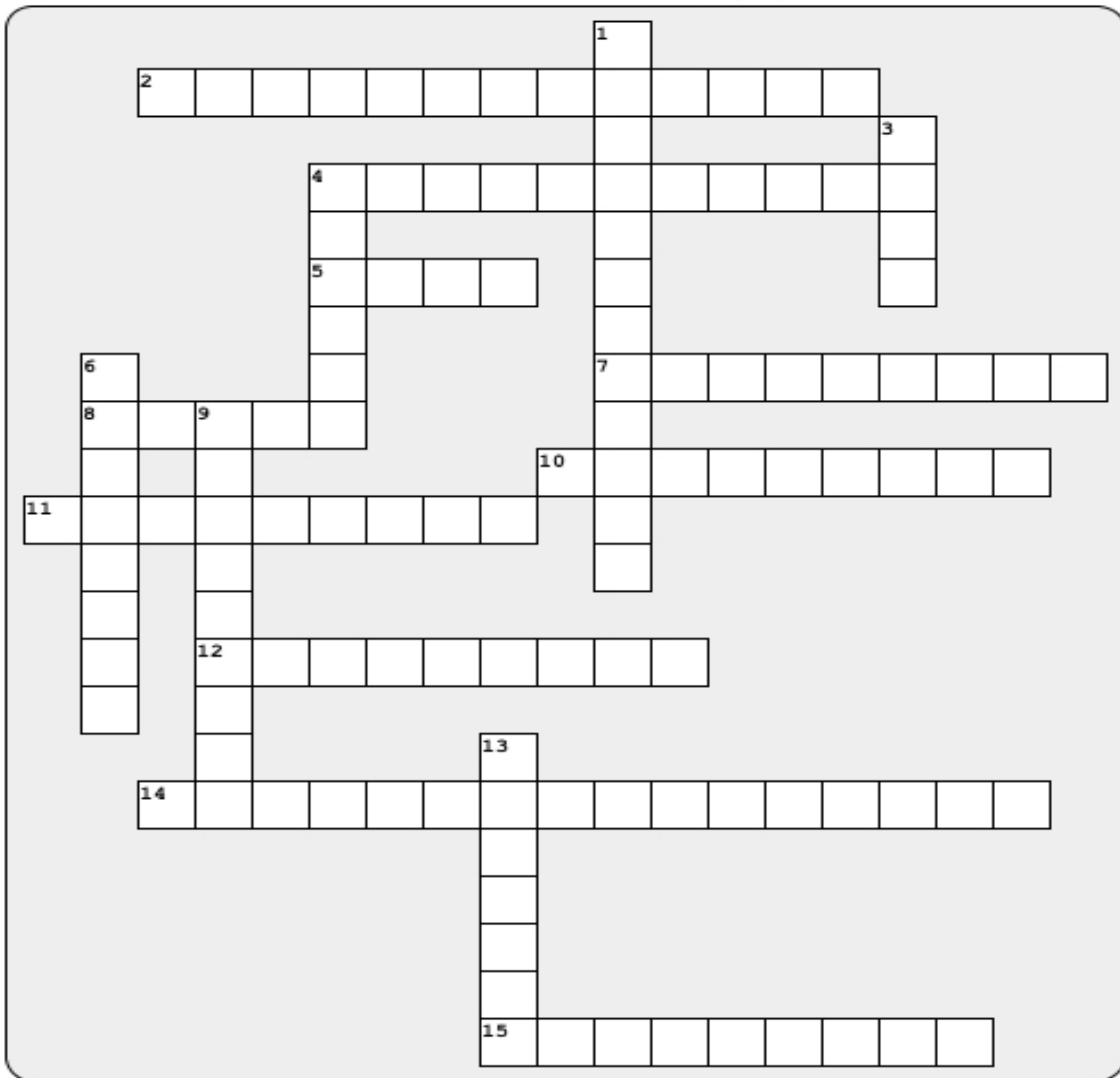
## Integral Theory Conference

*Metaintegral Foundation*

July 18-21  
San Francisco Airport Marriott  
ITC@metaintegral.org



# Leadership Crossword Puzzle: Leadership 101



## Across

- 2) leadership style that describes a simple exchange between the leader and the followers
- 4) theory that leaders should change their styles based on the maturity of followers
- 5) acronym for complete divisions and planes
- 7) thinking that uses the entire Spiral
- 8) the whole or a part
- 10) enlightened capitalism
- 11) servant leadership master's last name
- 12) last name of the theoretical physicist who promotes transdisciplinary
- 14) leadership style that enhances the motivation, morale, and performance of followers
- 15) U.S. philosopher who created a totality hypothesis

## Down

- 1) Russ Volckmann's leader terminology mantra
- 3) term describing a state of complete absorption with the activity at hand
- 4) Dallas firm that trains CEOs in Integral thinking
- 6) a quality of a leader that can inspire great enthusiasm and devotion
- 9) last name of creator of a nine sequential stage developmental model
- 13) name of memetic helix co-creator

*For solution email  
solution@integralleadership.com*