

Appendix 2: What are the Core Elements of AQAL-5 IMP?

AQAL-5 includes a map of *being* (ontology) and *knowing* (epistemology), and a method or *doing* called Integral Methodological Pluralism (IMP). Kurt Koller (2006) summarized five key elements of integral scientific method:

1. Paradigmatic practices (*nonexclusion*) – the first step is to include as many relevant methodologies and researchers (perspectives) as appropriate to cover to subject of research.
2. Meta-paradigmatic practices (*enactment, enfoldment*) – guidelines for the relations or intermesh between all selected methods and researchers to ensure they are properly situated within the AQAL-5 matrix to cover the essential perspectives (quadrants), altitudes (levels/lines), states, and types.
3. Epistemology – three modes or “eyes” of knowing: *sensorimotor* (physical senses), *reason* (mental senses), *deep intuition* (inner senses). Ken Wilber calls these *sensibilia*, *intelligibilia*, and *transcendelia*.
The three basic modes allow for *at least five different kinds of cognition*, three of which are situated in the mediating eye of reason as it looks “down” to sensorimotor and “up” to deep intuitional knowing. Each is valid within its own domain, but when confused results in critical category errors (e.g., when the physical senses are used to describe transpersonal perception, or vice versa). Some egregious examples include “...Scientism [e.g., sensibilia/empirical are the only valid data], religious inquisitions [e.g., transcendelia/deep intuitions are the only valid data], and rational ‘proofs’ of God [e.g., intelligibilia/reason proves the transcendent]” (Koller, p. 178).
4. The three core strands of scientific method to generate valid data:
 - Design an injunction/paradigm
 - Do the experiment/create data
 - Interpret/verify-falsify within a community adequate to steps one and two.
5. The nonlinear relationship between scientific hypothesis, theory, and law:
 - *Laws* map relationships between phenomena, and map “what is” by emphasizing third-person (it/its) perspectives to create a so-called objective, impartial stance (i.e., knowledge by *description* in Right-Hand quadrants. Validity claims include *propositional truth* and *functional fit*).
 - *Theories* map relationships between phenomena, and map “what should be” by emphasizing first- and second-person perspectives (i.e., knowledge by *acquaintance* in Left-Hand quadrants. Validity claims include *sincerity* and *justness*).
 - *Hypotheses* form a speculative map plus suggested injunctions to test that map. They seek “what is” via experiential, enacted data, find relations between “what is” via laws, and explain “what should be” via theories.

Thus, the above three have nonlinear relationships. That is, a hypothesis does not turn into a theory, which ultimately turns into a law. Instead, they form a simultaneous, complementary, and inclusive set of perspectives that form the “key structural elements of an integral scientific inquiry.” (Koller, p.172)

A sixth IMP element is the eight complementary perspectives or hori-zones (Wilber, 2003b, 2006) whose paradigms (Kuhn, 1996) are used to enact, disclose, and bring forth valid data for any phenomena. Thus, when we look *inside* (i.e., take a first-person view) and *outside* (i.e., take a third-person view) of the four quadrants, we generate eight complementary zones to “view through.” These single views are called a *quadrivium* (*quadrivia* in plural). Each view, zone, perspective, or quadrivium provides unique yet complementary methods that enact and disclose important though partial insights in the nature of consciousness, development, and evolution. Taken together as a whole, then, we begin to get a more balanced and comprehensive understanding, a truer, and less partial understanding of any phenomenon. Thus, the crucial IMP move in AQAL-5 is to take an inside and outside view of the four quadrants. Exemplars include:

- Zone #1: Inside: first-person singular/I: Intentional: e.g., *introspection, phenomenology*.
 Zone #2: Outside: first-person singular/I: Intentional: e.g., *structuralism*.
 Zone #3: Inside: first-person plural/We: Cultural: e.g., *hermeneutics*.
 Zone #4: Outside: first-person plural/We: Cultural: e.g., *ethnomethodology*.
 Zone #5: Inside: third-person singular/It: Behavioral: e.g., *autopoiesis, cognitive science*.
 Zone #6: Outside: third-person singular/It: Behavioral: e.g., *empiricism, neurophysiology*.
 Zone #7: Inside: third person-plural/Its: Social: e.g., *social autopoiesis*.
 Zone #8: Outside: third person-plural/Its: Social: e.g., *ecological sciences, systems theory, and anthropology*.

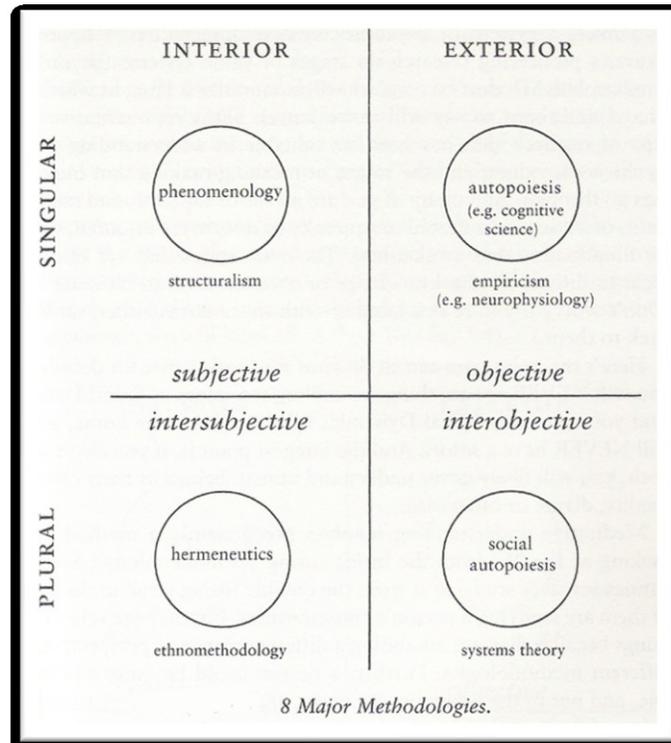


Figure 3. Eight methodological zones.¹

¹ Wilber, *Integral spirituality*, 2006, p. 39.

The above outlines key perspectives that get emphasized with current methods already in the field and laboratory and thus reinforces how “true but partial” each approach is. However, each method has something very important to add to integral research, and taken together provide a more comprehensive view. There is overlap, of course, so we are not suggesting that every AQAL-5 IMP project require all eight zones to be covered. That is unnecessary in my view, so these eight zones serve, initially, as checks and balances to ensure that we do not reduce all interiors to exteriors (i.e., **ORANGE** flatland) or vice versa (i.e., **AMBER**, **GREEN** flatland). That provides us with a basic **TURQUOISE** methodology that is good enough to use in the initial rounds of AQAL-5 IMP research.

Finally, *Integral Post-Metaphysics* (IPM) forms the philosophical underpinning of AQAL-5 IMP. It is derived from postmodern philosophers like Jürgen Habermas (1992) and their postmetaphysical critiques of non-scientific methods and metaphysical assertions without any evidence (e.g., Christ’s virgin birth, or Lao-Tzu being born 900 years old). It is an attempt to redefine and salvage important premodern spiritual truths lost in the process (e.g., the plentitude of spirit, continuum of being, and hierarchy of being; Wilber, 2006).

The key difference between metaphysics and postmetaphysics is that there are no longer any assumed, pregiven ontological levels of reality. For instance, the premodern Great Chain of Being posited fixed, preexisting levels from matter to body to mind to soul to spirit. An Integral Post-metaphysical approach refutes “the myth of the given.” Ontology (*being*) is not “out there” in some fixed, objectified manner waiting to be discovered, mapped, and analyzed. Rather, we must acknowledge that our experience enacts, colors, and partially constructs ontology.

Therefore, an Integral Post-Metaphysical approach is based upon the evidence of our senses – our physical, mental, and deep intuitive senses – as they engage various paradigmatic experiments. Still, *we will always have some metaphysical assumptions* (Kant, 1787; Wilber, 2003a). So we need to articulate them up front, to minimize their impact on overly biasing our research methods and conclusions.

Metaphysical Assumptions in AQAL-5 Integral Post-Metaphysics

Wilber (2003a) postulated *involutionary givens* that exist “before the beginning” of the Big Bang. Thus, they exert an influence on all subsequent development and evolution. The *minimum* requirement to set evolution and space-time rolling are simply *Eros* and *Agape*, two sides of the same “pull.” Together, they:

... Constitute little in the way of actual contents or forms or entities or levels, but rather a vast morphogenetic field that exerts a gentle pull (or Agape) toward higher, wider, deeper occasions, a pull that shows up in manifest or actual occasions as the Eros in the agency of all holons. (We can think of this ‘pull’ as the pull of all things back to Spirit; Whitehead called it ‘love’ as ‘the gentle persuasion of God’ toward unity; this love reaching down from the higher to the lower is called Agape, and when reaching up from the lower to the higher is called Eros: two sides of the same pull). This vast morphogenetic pull connects the potentials of the lowest holons (materially asleep) with the potentials of the highest (spiritually awakened, pp. 127-128).

However, Wilber (2003a) also listed additional involutory givens that are consonant with various philosophers. In summary:

1. *Eros*
2. *Agape*
3. *A morphogenetic gradient*, a “field of potentials, defined not by their fixed contents and forms but by their relative placement in the sliding field.” (p. 134)
4. *Prototypical forms or patterns*, such as the twenty or so tenets of all holons (2000b, pp. 40-85)

He further distinguished between *evolutionary givens* – Kosmic habits or memory created by the evolutionary process over long stretches of time and cautions not to confuse them with involutory givens.

Finally, see *Excerpt A: An Integral Age at the Leading Edge*, “On the Nature of Involuntary Givens” (2003a, endnote 26), for Wilber’s Integral Post-Metaphysical creation mythos that transcends yet includes the Big Bang.

Note: Appendix 2 appeared in the original paper, but was removed for final publication due to size constraints. It is included here to provide an overview to the subtleties of Wilber’s approach to “spiritual science” (to acknowledge its relationship Rudolf Steiner’s pioneering work in this area).