

# Integral Leadership Review

Volume X, No. 5  
October 2010



## Fresh Perspective

### The State of Integral: A Conversation with Ken Wilber

Russ Volckmann

*In preparation for publishing this interview, I went searching for an appropriate picture of Ken. I found this at <http://www.kenwilber.com/recent/show/108?page=78>. It captures the Ken of my imagination, along with Ken in the relaxed setting of his home, the famous Loft in Denver. Here I see him grounded in the moment, atuned with what we can and cannot see. In case there is any doubt, I have a great appreciation for Ken and his work. He has pointed to exciting directions of personal and professional engagement that might have eluded me had it not been for that day in 1997 when a friend handed me **A Brief History of Everything**.*



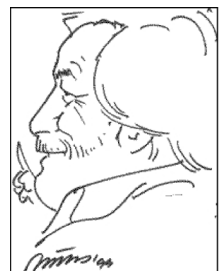
Russ: Ken, how wonderful to speak with you today.

Ken: Thank you, Russ. I'm glad to be here.

Russ: The last time I saw you, I was living in California. Now I'm in Tucson, Arizona, back where I used to teach at the University of Arizona.

Ken: Indeed. Are you teaching at the University?

Russ: No, not any longer. I'm teaching integral leadership at Saybrook and at Union, and mainly doing advanced PhD seminars in integral leadership.



Ken: Right. Excellent!

Russ: That's something I look forward to discussing—higher education in Integral. I'm really excited to talk about how we see the world of integral these days. What has been the impetus and the aspiration for the promotion of integral in the world and where we see it going from here.

Ken: Certainly.

Russ: When I first encountered your work in 1997, it was primarily through *A Brief History of Everything*. What excited me about it was that it showed a way that we could get past the fragmented ways of approaching the challenges we face in the world and begin to take on the whole aspect of whatever it was we were addressing, rather than just looking at the parts.

Ken: Right.

Russ: My sense of your work in subsequent years, as I've watched what you did with the Integral Institute and later Integral World, was that you are encouraging a group of people in the world who are on the lip of forming a critical mass to bring about transformation, not unlike the scale of what happened in the Reformation.

Ken: Yes. From a couple of angles: one is basically just what's referred to as "tipping point." What we've found historically is that when the leading edge of consciousness, evolution or development reaches 10% of the total population, then there is a cultural transformation, and the values and worldviews of the leading edge become diffused throughout the entire culture. So when orange altitude or rational worldviews became 10% of the population, we saw the French and American Revolutions. We saw the emergence of representative democracy and we saw the end of slavery. For the first time in history, all rational, industrial societies all over the world outlawed slavery—that had never happened before. Yet only 10% of the population was at the stage that would do that. So its values—the rational, world-centric, post-conventional values—diffused throughout the culture and had a profound impact on the culture at large. We saw the same thing when 10% reached green or pluralistic or a post-modern stage of development in the late 60's. We had the whole 60's revolution. The percentage of individuals at green in 1959 was 2-3%; in 1979 it was starting to reach 20%. The revolution of the 60's, the rise of feminism, the rise of the Civil Rights Movement, and the rise of environmentalism all occurred when the population was really 20% or less of these actual values. Less than 20% were actually holding these values.

What we're seeing now is the next stage of development by virtually every developmental model you can look at, with all of their moderate disagreements on exact number of stages and exactly what they're like.

Those disagreements, incidentally, I think are valid, because each of the different models of development are working with a different natural intelligence, so of course they would differ. But according to all of them, the stage that occurs after the pluralistic or relativistic stage is referred to as "systemic" or "integrated" or "integral." For many of them, that stage isn't just a state; it's also a tier transformation.

Tier is simply a phrase that many developmental researchers use when they find a stage of development that is so profoundly different than the previous stages that they refer to it as a "tier transformation." In other words, it's a complete leap in the quality and quantity of type of phenomena that we're seeing at this new stage. Virtually all of the developmental models refer to the emergence of the integral or integrated stage as a tier transformation. Abraham Maslow was the first to do this with his notion of deficiency needs, which characterized the first four to five main stages of development from physiological to safety to belongingness to self-esteem, self actualization—those were all deficiency needs in the sense that, "I lack something, and I need to get it. I'm hungry and I need to get

food. I lack safety, and I need to get it. I lack self-esteem, I need to get it.” But with the emergence of the self-transcendence levels of motivation, there was the emergence also of what Maslow referred to as “the being needs.” These were motivations, not out of scarcity, but out of abundance. Out of overflowing, out of a sense of fullness. So it’s not like I am poor and need money in my bank account; it’s like someone just gave me \$1M and I am completely overflowing and full, and don’t feel any scarcity or deficiency at all.

And so the emergence of the integral levels is going to be unique in a couple of ways.

1. It’s the first of the integral levels of second-tier, which is how Clare Graves, as his work has been interpreted in *Spiral Dynamics*, refers to the value systems that emerge with this new stage of development.
2. One of the most important aspects is that it is unlike the first tier, or deficiency stages of growth, each of which thinks that its values are the only true and real and correct values in the world. All the other stages are incorrect, wrong, inaccurate and completely off the mark. But the integral stage is a stage that integrates all of the previous stages; it finds some value in all of the previous stages of development. So it sees some usefulness and significance in each and every stage preceding it.

An individual, let alone a society, driven by Integral motivation is going to be an individual—or society—that is radically holistic in nature; that is radically inclusive of all of the previous stages of development up to the present and finds room for all of them, finds meaning in all of them, finds the place for all of them. There’s a place for everything according to any fundamentally Integral worldview. And so what we’re looking at is a transformation. We’re looking to see the leading edge of development, which is now Integral, moved from being 4-5%—which is what most studies show—to being 10%, when we can at least expect to see a tipping point, where even though only 10% of the population is actually at Integral stages, nonetheless, Integral values will start to diffuse the entire culture. They’ll start to spread throughout the entire culture and will start to affect every major cultural institution, including education, medicine and politics in general.

This will be unique because of the inclusive nature of these values. We’ve never had a culture that fundamentally believed that everybody’s worldview is significant, or has some right to exist, and there should be some place for it in that culture. That has never ever, ever, ever, ever happened. So it’s going to be a radically unique event to see the values of the Integral stage or stages spread throughout the culture. It’s going to be unique and radical and profound, and a lot of developmentalists think this transformation from 4-5% to 10% might indeed occur within a decade or so. So within a relatively short period of time, we are really looking at a major cultural transformation.

Now this view differs from the standard sort of “New Age” view that we’re about to see a new paradigm in consciousness sweep the world, and 100% of the population is going to adopt this new paradigm and that will usher in a new and radical worldwide transformation. I don’t believe it is anywhere near 100%--I believe it will be about 10%. But that 10% will be enough, in my opinion, to create a tipping point and drive a transformation that will seem as profound as if 100% of the population believed in it. Even though only about 10% will actually be embracing those values, that 10% will profoundly alter social institutions as we know them, and that impact is going to occur worldwide.

I have been talking about the fact that we are on the edge of a possible transformation, and that it will be worldwide. It will be truly historical in its nature and enormously profound in its impact. That’s where integral leadership, in particular, will start to become important. Of course, it’s already important now, but its importance will increase in the years to come.

So that's the general gist of it, and it's pretty exciting.

Russ: As I look back over the years, watching you from afar and sometimes up close in the activities you've been involved in, in addition to your prolific writing and expansion of integral theory and integral work, one of the things that you've really focused on is developing the institutions or methodologies for individual development to support that transition, to support that growth of consciousness into a second-tier mode.

Ken: Right.

Russ: So for an example of that, in *Integral Life Practice*, the shadow work is one of helping people get in touch with all of the different levels within themselves, even those they've tended to repress. The strategy that I've been thinking that you've been working on has been to focus on the expansion of that critical mass or the numbers of people contributing to that critical mass. Is that accurate?

Ken: Yes. To work on helping individuals move into second-tier is one of our truly primary tasks, and really even one of our moral tasks is to help individuals move into second-tier.

Russ: I was at the recent Integral Theory Conference and it was quite interesting from the point of view of how this conference differed from the first one, which I also attended. One key difference, which I know you must be aware of, was the invitation to bring in alternative perspectives or criticisms of your work.

Ken: Right.

Russ: It seems to me that what the community that has been built over the years around your work and that of others is starting to move toward not just developing the individual, but extending and developing the ways we think about Integral, and the ways we also go about applying integral. Is that a fair summary?

Ken: Yes. I think that is fair, and I fully support the self-critical attitudes of the community. I incidentally don't find any of the major criticisms valid; those that I do find valid have already been incorporated into my work, and I continue to do that. That's why we say "Wilber 5", because I've altered the model myself five major times and continue to be my own worst critic and to take criticism out there seriously. So I encourage that, and will continue to encourage that, and it is part of just, "What do we do to develop the Integral community in ways that we can all be proud of?" I think that's a really important issue because it's the community itself that takes integral theory—or whatever theory it is that we're using—out to mainstream at-large, and it's the community that develops applications.

Incidentally, we've had applications in at least 37 major human disciplines, so the *Journal of Integral Theory and Practice* has presented doctoral-level essays on how to apply the AQAL framework in integral medicine, integral art, integral politics, integral economics, integral law, integral architecture and on down the line into 37 major human disciplines.

It showed first that the AQAL model will work and can be extended into those disciplines and that also the disciplines themselves are open to the Integral approach. That's really important, because usually what you can find in any major discipline is, at the very least, two sub-disciplines that are fighting with each other. So there is usually some sort of positivistic, behavioristic approach taken from the right-hand quadrants versus some more hermeneutic, interpretive consciousness-oriented approach taken from the left-hand quadrants. You can almost always find at least these two different approaches at war with each other.

You can usually find four sub-disciplines, each taken from a different quadrant. You have behaviorism from the upper-right, the systems theory from the lower right, and hermeneutics from the lower-left and phenomenology from the upper-left, and so going into any discipline, using the quadrants

and using the AQAL model. We can integrate virtually every major discipline that we're aware of and also show that there's a fragmentation in every discipline that we're aware of. We can find that fragmentation and point it out and then go further and show how to heal that fragmentation—how to heal those splits and those broken parts of any major discipline. This is very, very important and I think is going to play an important role in the coming integral transformation when values of integrating the different approaches to knowledge that we have available to us will become increasingly more and more in demand. So being there, already showing how some integration can occur, how majorly effective integration can occur in these disciplines is an important task indeed. It's something that an AQAL model has been able to do and I think it's one of the more important accomplishments of the integral model over the past decade or two.

Russ: Let me share with you a couple of examples of what you're referring to.

Ken: Sure.

Russ: In the last few years, I've been on more than a half dozen dissertation committees that in one way or another have been integrally informed. These committees have ranged from looking at leadership in Africa to looking at the leadership or the Integral qualities of specific people like Jane Goodall and Bill George and others, with many of them heavily influenced by the work of Terry Pauchant. Along those lines as well, in the last couple of years I've been teaching integral leadership in three different PhD programs with a possibility for a fourth next year. So I'm seeing that opening.

That's just in the integral leadership arena, but in the *Integral Leadership Review*, I've been working on a series of articles with Sue MacGregor who is at Mount Saint Vincent University, Halifax Nova Scotia, Canada and she works very closely with the ideas of Basarab Nicolescu in the transdisciplinary effort. So we've been looking at transdisciplinarity in higher education. What we're finding in an extraordinary way is institutions in the U.S. like Arizona State University that are embracing a transdisciplinary approach, which addresses many of the issues you're talking about. We are also looking at specific programs in places like Austria, South Africa, Mexico, Brazil and elsewhere where they're trying to take a transdisciplinary approach to reaching out beyond the boundaries of the university, both by bringing people in as well as the university going out in relation to the community and to industry to build transdisciplinary approaches to addressing the kinds of complex challenges we have in the world today. So I think that's evidence of the kind of thing you're talking about.

Ken: I think so, too, and I think transdisciplinarity itself is evidence of an integral approach starting to bear down on people's consciousness. You need to keep in mind that the integral stage is an actual territory, so it's a very real territory in people's awareness that is represented by some developmental models in certain ways, and of course is conceptualized by various models, including Jean Gebser and of course my own AQAL approach and several other transdisciplinary approaches. So there are various ways to conceptualize this territory as well. All of those are maps of this very, very real territory, and this very real territory is there and was not created by these maps, not created by these concepts any more than Isaac Newton created gravity. He created a particular understanding of gravity, a particular conceptualization of it. But the reality of this Integral territory is starting to bear down on the human consciousness. It's starting to have an effect on human awareness, desires and drives and motivations, needs, wants and so on. One of the ways that it's been bearing down is in education.

Education—a small percentage of it, but growing and significant—has wanted to move beyond interdisciplinary and even multidisciplinary approaches, because none of those were really fundamentally a radically Integral approach. They were taking two or three, sometimes four, different disciplines and using them simultaneously to approach a particular problem, but without really attempting to tie those disciplines together, or show why and how they belong together as part of reality itself. That's what the transdisciplinary movement is attempting to do: show why the approaches needed to work

with the problem are virtually unlimited. That's because reality itself is this unified, interwoven texture of what has, up until recently, been conceived as a separate, radically individual and different disciplines.

All of those really somehow belong together. That's certainly the stance of the Integral approach and to an increasing degree is the stance of the transdisciplinary approach. All of that is important, and all of that is, I think, going to become increasingly important in the coming years. Certainly, in the coming decade, if the percentage of Integral does indeed reach 10% and we do indeed have a tipping point. Then the values of transdisciplinarity or the values of Integral are going to ricochet throughout the culture. That will be a truly profound moment. We are indeed starting to see more and more indicators of this as you yourself are talking about. I think it's really, really interesting to see those new approaches and the new demand for those approaches continue to arise. It's truly extraordinary.

Russ: In the transdisciplinary sense, one of the challenges is how do you move towards a transdisciplinary approach with faculty that are tied to the disciplines. Their career is tied to the disciplines through the discipline-based journal system. What they're seeing are more and more peer-reviewed journals that are transdisciplinary in nature. People are able to begin building their careers within that framework.

At ITC, I was on a panel about publishing in Integral, and it was mainly folks from *Integral Review*. One of the things that came up was concern about the limited opportunities for publishing integral. I tried to point out that in peer-reviewed journals like *JITP*, *Integral Review*, the *Journal of Organizational Change Management* and *The Academy of Management Journal* and so on, there are integrally informed articles, and specifically integral articles being published in these professional journals. In addition to that, the book publishing world seems to be expanding. Sean Esbjörn-Hargens' arrangement with SUNY for the Integral series of books is one. Mark Edwards and Christian Arnsperger have published with Routledge. I thought Arnsperger's book was extraordinary, as was Mark's. You wrote a forward for the Arnsperger book, right?

Ken: Yes.

Russ: And there are other publishing houses including our own, Integral Publishers. We're trying to publish integrally informed books for a larger audience. So there are all these pieces of evidence that the world is opening up to these ideas.

Ken: That's what I think we would expect to see as the percentage of the population moving into integral continues to grow. There will be a demand across the board, so we're seeing a demand for more integrally-informed medicine, for example. An integral health book has just been published. Just in the Denver/Boulder area there is an integrally-informed medical group that has four locations based on the AQAL framework. They have a very impressive setup and they're very successful...

Russ: You don't mean one location per quadrant, do you?

(laughter)

Ken: No, no...They're very financially successful, so all of this is very encouraging, and it's something that I expect to see continue to expand and grow as the field itself continues to grow and develop and evolve.

So again, very exciting times. All of these things—the publications, the medicine, integral education and so on—are not just the product of one stage, but take into account all previous stages. There's some significance found in all of the previous stages of growth and development with each of them producing particular truths that are true-but-partial and need to be taken into account. At the very least, we need to take into account that every human being begins at square one and develops through these world views—develops from archaic to magic to mythic to rational to pluralistic to integral—

and no matter what stage society is at, individuals are going to go through those levels if society gives them a chance. At the very least, we need to take all of these earlier levels into account as stages that human beings are going to recapitulate in their growth and development.

No matter how old and archaic the stage itself might seem, such as magic and mythic, they're still stages that individual humans are going to go through, and so still something that we as a society have to take into account, even if it's just in earlier grades of education. All of that is something that an integral stage will almost inherently take into account; it's something that it will recognize and intuitively acknowledge.

It's going to be very, very interesting to see the type of society that emerges when a tipping point of integral values is reached, because the type of society we have right now, including in the West We in the West are stuck in a series of so-called culture wars, and these culture wars come from the upper three main stages of the first tier. In other words, they come from the traditional mythic membership, fundamentalist stage of development and are fundamentalists; and the stage after that—modernists—are modern, rational, scientific approach, and the stage after that—the post-modernists—relativist, pluralistic stage of development. And those three value structures—mythic, rational and pluralistic—are at war. They are at each others' throats. You can find them duking it out every day in the Op-Ed section of the *New York Times*. These values really would like to get rid of each other if at all possible; they'd like to kill each other.

Worldwide, those different value structures show up in literal warfare. It has been this way since mankind's emergence on the planet. Humankind's first emergence, obviously, is that of archaic or similarly-named stages of development, and then into magic and then into mythic, then rational, and each of those stages found them at war with a previous stage. Humankind's development has been marked by warfare from the beginning. To actually enter into different stages of development that see all previous stages as having a genuine significance and importance is going to be something that no human society has ever experienced. But it's going to.

Russ: Would it be appropriate to emphasize that it's not just about the historic or developmental importance of each of the stages, but it is also that we're bringing forward into higher stages critical—hopefully healthy, and if we haven't dealt with them, unhealthy elements—of those lower stages.

Ken: Right. Absolutely. Because each of those stages remains true-but-partial. It has something to contribute no matter how seemingly minor or outdated. It is still a fundamental part of the human being and is bringing something fundamental to the human condition. This is something that needs to be taken into account today as much as yesterday. So you're absolutely right that it's something that we need to take into account now. That is of fundamental importance. The integral society will be the first society that recognizes that, acknowledges that.

Russ: An example of that might be that given the fragmentation within American culture politically these days, it might be necessary to reach back to the mythic level to bring something that can unite us.

Ken: A kind of fundamental, mythic value structure might indeed be something we need to reach back to in order to find a truly purpose-driven life, as the book that sold *23 million copies* said.

(laughter)

Ken: It's just unheard of. So yes, absolutely. *The DaVinci Code*. Same thing, it sold like 28 million copies and is built on mythic structures. So it can remain important as something that we might need to actually touch and consciously embody in order to make today's world work. So all of those are questions that the Integral structure will be asking.

Russ: ...and to look at where integral is going with the emphasis on the development of individual consciousness to higher levels into second-tier.

What about institutions? The focus of Integral Institute and Integral Life seem to have historically been focused on the individual rather than institutions—not exclusively, but predominantly. I'm wondering if you have any sense or any aspiration for how the integral movement is going to move at the institutional dimension as well as the individual.

Ken: There's going to be a demand across the board that our institutions reflect integral values, so there will be a demand for integral medicine, integral law, integral politics, integral education and so on. There will be an actual demand that these institutions become holistic and integrated and integral. So it's going to be not only individuals developing to these stages; they are going to demand that the society around them develop to those stages as well. That's going to be really critically important, because particularly as we see social systems evolve to integral stages that would be the lower-right in integral theory.

When we see the lower-right—the techno-economic base of a culture—move to a particular level, we also see that the lower-right is the single most important factor in the average mode of consciousness for an individual. It's an extremely important move to see integral institutions start to emerge, and it's going to be a truly revolutionary occurrence. But that will be the demand of individuals who are at integral stages and we imagine the demand of a culture itself when 10% of its population reaches integral stages. That's what we're looking to see.

The fundamental changes are going to definitely be individual, but they're going to include cultural and societal. They're going to include institutions. That's what's so interesting and what's so fascinating to watch: How do we make an educational system integral? How do we make a political system or a medical system integral? There are a lot of very difficult questions in each of those issues. In some ways, the only way it is going to be solved is not by pioneers and the answers that they bring to the questions right now. It won't be someone like myself that might write on the issue, although I'm hoping I have some useful things to say. But it's going to be solved by 100 people at the integral level in a room together thrashing out these issues. It's going to take a collective approach to working with these issues. There are so many aspects involved, so in that room it's going to take sociologists and psychiatrists and psychologists and lawyers and politicians and educators and theorists and developmental researchers and meteorologists and god knows who all in that room, thrashing out questions like: What does an integral politics mean? What does an integral education mean? What does an integral society mean? Those integral institutions are going to be demanded. Those questions are going to be raised. Society is going to demand an answer to them. That's what is so fascinating.

The solution is, what do 100 integral experts in the field say about this issue when they ask each other this question? That will start happening more and more. There will be more and more integral forums and more integral educational programs, more integral politicians, and the issues will start coming up. They will be raised and they will be answered. This integral awareness is real territory. It's not a theory or concept. It's not something like deconstruction that you can learn or unlearn. It's more like lungs or kidneys or liver or stomach. It's a real territory. It's a real structure in the cosmos that is starting to emerge—and that's what is so extraordinary about it. But integral institutions definitely will be crucially important.

Russ: We're beginning to see that sort of thing, for example with the conference on multi/transdisciplinary approaches in research that Marcus Molz put together in Luxembourg recently. We're seeing it through a wide variety of efforts where people are being brought together by their need to confront global issues, global phenomena, learning across cultures, a variety of things like that.



Ken: Right.

Russ: But Integral Institute and the work you've been involved with has been, as we talked about, principally focused on individuals and building this critical mass. Do you see any future for Integral Institute or Integral Life or any of those for playing an active role in the promotion of a more institutional approach?

Ken: Well, yes, only because it's there. There are people interested in that issue and there are those who consider themselves integral theorists and are increasingly getting involved in that issue. We have, for example, Integral Without Borders. It's an organization of Integral Institute that works on integral sustainability in developing countries. It works with developing institutions that are integral in these countries and, of course, taking an AQAL or integrally-informed approach is very successful.

Russ: If people wanted to learn about Integral Without Borders, how would they go about it?

Ken: The best way would be the Web site: <http://kosmicaddress.com>.

There is a fair amount of information there. We're continuing to add members to it. We've just added Martin Burt who is the head of a Paraguay Institute that was recently voted by Templeton Foundation as having the best worldwide approach to poverty of any system. Their approach was developed using an integral model. Martin himself was the President of Paraguay for a couple of years and then went on to develop the Paraguay Institute using integral approaches. We're really happy about that and happy that he is part of what we're doing. That's one example of how Integral Institute is involved in institutional approaches already. It's going to continue because we have people globally—not just directly connected with us—that are interested in institution development and are using an Integral model. So it's an idea that is just sort of intrinsically appealing, particularly to people who have an integral overview.

Russ: Will Integral Institute or Integral Life be working to bring these activities to view for those of us in the integral community who are interested?

Ken: Sure, it just depends on if there's someone who wants to bring that to the floor.

(laughter)

Ken: And if so, if they're doing a good job of it, then they'll become a partner of Integral Institute.

Russ: I think that's something *Integral Leadership Review* has been doing for some number of years, so I'm going to throw my hat in the ring.

(laughter)

Russ: At least to be a part of the equation, if not the principle.

Ken: I rather viewed y'all as having a more neutral approach to the integral approaches out there, and didn't want to be viewed as belonging to any one particular viewpoint.

Russ: I think that's true. I think it's not because we're afraid of aligning so much as it is because I see the whole world of integral and transdisciplinarity as being something that is in the early stage of its development and I don't want to close the doors to any potential contribution that's going to make a difference. I also think of *Integral Leadership Review* as a bridging publication, because we have a lot of subscribers who are not second-tier necessarily and who have a lot to learn and a lot of ways to develop and grow. We need to bridge the distance so that people can begin hearing each other and understanding each other.

Ken: That's one of the most difficult issues that anyone in the integral world faces. We deal with it on a daily basis. Do we directly go for second-tier or do we make first-tier approaches as well? The major-

ity of people that are members of our organizations are probably first-tier in their development. Each of them sees integral according to their own values, whether they're orange rational-scientific values or green pluralistic-post-modern values. There are a lot of people in each of those developmental stages that accept and adopt the integral framework. They are clearly doing it from their own stages of development, so they're seeing the model through their own eyes and according to their own views.

All of that is absolutely fine, but we can't define ourselves as approaching primarily those levels. We have to define ourselves as primarily being a turquoise product for turquoise people by turquoise people. That's essentially what we try to be, but we don't really rule out anybody from first-tier joining us. And I think you're really smart—I think it's mandatory that something like *Integral Leadership Review* would conscientiously keep its eye on first-tier members, precisely because you are a bridging network. You're opening up individuals at many different levels to start seeing integral approaches and their importance and start applying them to their own reality in whatever way they can. That's very important to do that.

Russ: You and your work were instrumental in the bridging concept, because it seems to me that is what you've been about: building bridges from first- to second-tier.

Ken: Absolutely.

Russ: So fundamentally it's the same thing. I so appreciate your comments about the importance of publications like *Integral Leadership Review* and *Integral Review*.

Ken: You're welcome, and I've enjoyed our time together and the directions we took. I was glad to get a chance to talk about them—they're all important. As far as I'm concerned, you did a really good job of selecting topics, and it's been wonderful.

Russ: Thank you, Ken, and it is really wonderful to have a chance to chat with you and to learn from you. I'm looking forward to that continuing for a long time.

Ken: I really appreciate it, Russ, and I really appreciate the work you're doing. It's very valuable, so thank you too. This has been great.

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