

GEORGE M GROW JR



THE INTEGRAL SOCIETY

Nonfiction



THE PATH THAT UNDERLIES ALL OTHER PATHS

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FROM TRADITION AND MODERNISM TO POSTMODERNITY

Living in the zeitgeist always carries a high price. Mass phenomena such as perversion, burnout and depression make clear that we as a society actually have no choice: we have gone too far in bearing the control and regulation of liveliness on the basis of a mechanistic, reductionist worldview and are in doing so slamming into the wall. A large number of patients are the outriders of a system crash. They are symptoms of the defects of our time, but we are blind to the warning signs.

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The Integral society – Relationships

[...] Formulating the Integral society also calls for a system of reference, not in order to make observations about "rest" or "motion", but observations about "appropriate" and "inappropriate" with regard to the parameters of order (Evolution/meaning of life), love, reason and hierarchy. And this system of reference is – as with Newtonian mechanics – the planet Earth with the difference that we are not dealing with physical /quantitative motions [and their measurements], but with ethical/qualitative motions [and their measurements], and also with qualities of neutrality [according to Newton, compiled under the heading "resting"], such as non-order, non-love, non-reason and non-hierarchy. And even opposing qualities such as hate, chaos and inertia must find room in this order. In sort: the sum of all possibilities produce the perspicacious motion, as long as the components are all reasonably balanced in line with the tenets of Integrality. How this is to be formulated, how these tenets are to appear as social order, is the question that we address in this work [and for the first time in intellectual history].

If we orient ourselves to resolving this question on the planet Earth, we undertake this qualitatively [as in the distinction between "goods" and "goodness"). Ethics and their neighboring disciplines (i.e., legal, political and social philosophy) are also summarized as *practical philosophy*, since they deal with human interaction. In contrast, there is *theoretical philosophy*, which includes the classical disciplines of logic, epistemology and metaphysics.

As adjective, the word "good" generally refers to the way the brain assigns an object to a certain function or purpose. Thus one can, for example, speak of a "good knife" when it properly fulfills the function expressed by its predicate "knife", – when it cuts well. Analogously, one can speak of a "good doctor" when he is able to treat his patients and combat their illnesses. A "good person" is then someone whose life is directed at that which makes up human existence, who corresponds to human being and their nature.

But there are very different human natures: some are caring, some are thieving, some care for the environment, others pollute it. Based on these differences, on the complex nature of humankind and the many different situations, all forms of ethics envisaged up to today do not do justice to humanity. Why? Because – in order to execute the examples above more closely – it cannot be good if you care for people like Hitler or Stalin, it even

would be better to rob them their life; because it cannot be good to protect the flora, when bacteria have befallen a man. The greatest good in Integral society must embrace all meanings of "good" under the directives of the parameters of order, love, reason and hierarchy [as they relate to life on planet Earth]. These currently individually regarded virtues are:

- happiness (eudaemonism)
- passion (hedonism, classical utilitarianism)
- power (Machiavelli)
- unity with the universe/God (transcendence, religion/philosophy)
- awakening (*bodhi*) to wisdom and compassion (Buddhism)
- satisfying needs (Hobbes)
- unity of virtue and happiness (Kant) = Unity of order and self-realization (Grow)
- freedom (Sartre)
- self-realization (Horney)
- evolution & integrality (Grow)

These virtues must be subject to the parameters of love, reason and hierarchy in order to be valuable, reasonable and positive – in order to be effective at all as objectives.

Earth as a reference system does not just offer its own system parameters, but does so with a series of virtues that appear valuable. But over and above these virtues and systemic parameters, the planet Earth as our system of reference displays a further aspect, namely the mutual struggle that is fought out over these

values.

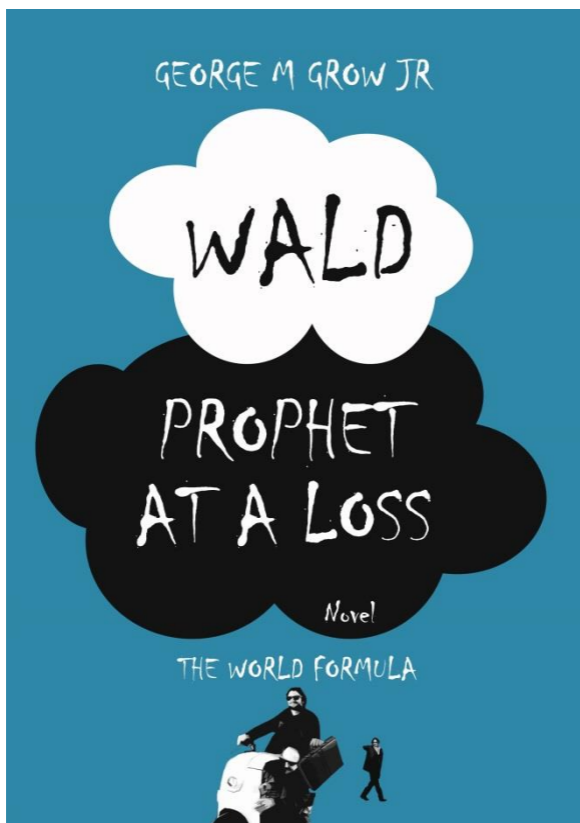
The struggle to realize these values is not only [...]

[End of the reading sample](#)

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Preview



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The Habitus offers you a universal key that can open doors and gates of which you thought they would never open to you.

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