

Causal Leadership: A Natural Emergence from Later Stages of Awareness

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Abstract

As we awaken and grow into expanded states and stages of consciousness, existing ideas of leadership dissolve into fresh and radical views of what it means to take responsibility for our collective future together. We begin to see that all of existence benefits from our willingness to step forward in a healthy, full and free expression from the dynamic ground of being. This true fullness of self can only emerge when we release sole identification with the *individual concrete and subtle ego* in favor of identification with ever-present awareness through all of existence.

From this expanded awareness, whether from a temporary state or permanent stage, we release sole identification with *concrete and subtle collectives* and we embrace the whole of evolutionary existence, aware of our collective responsibility to one another globally and beyond, and aware of the impulse to be and offer ourselves fully to the world. We call this being and action in the world, *causal leadership*. Causal leadership arises naturally as a creative spark from awareness of awareness itself. This creative spark is a reception, a gift from what might be called the source, which our subtle and concrete capacities can bring into being for the benefit of all sentience.

In this paper, we explore this form of leadership, observed through our research and leadership programs, that arises in later states and stages, which O'Fallon calls the causal-tier stages. We will review the elements of causal leadership in individuals and collectives, speculate on its relevance, and imagine how such leadership might support a global wave of unfolding.

Keywords: States of Consciousness, Adult Developmental Stages, Emergence, Transformational Leadership, Embodiment

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Introduction

“When you rest in primordial awareness, that awareness begins to saturate your being, and from the stream of consciousness a new destiny is resurrected. And whatever the form of your own resurrection, you will arise driven by the manifestation of your own highest potentials and the world will begin to change, because of you.” (Wilber, 1997, p. 296)

Causal Leadership is a way of being. It arises naturally, as a creative spark, from and through spacious awareness, aligning multiple visions, delivering creative resolution to “unsolvable” problems, and providing spontaneous intuitive direction beyond imagination. Opening and surrendering to this source of being, individually and collectively, at the most profound level of human consciousness, is one of the most pleasurable experiences a human can have. It is beyond the self and yet it includes all selves. And this is precisely why opening to this primal awareness as a leader and as a human being is so effective on every level, and why it rings true. It is the one element that unites us, the one that we collectively share. Causal leadership is an experience. Words are only pointers, and yet the words we use, craft and define our experience. Through words, language, and beliefs, we shape and create our lives and our collective future. Similarly, through causal leadership, together we consciously and collectively have the capacity to create new ways of being, relating and functioning as a species. We can create new possibilities that meet the unprecedented requirements of our time, while envisioning a more elegant and generative future for humanity and for all of life. Through causal leadership, doing is done through us and by us, spontaneously, as wakeful collective intelligence. In this way, leadership is effortless, an emergence of the One seeing itself through the many, an act of grace that follows the natural order of things.

This concept of causal leadership has emerged through the collective awareness and direct experience with nearly 200 of our participants in our evolving, intensive leadership programs over the past ten years (Fitch, O'Fallon, & Ramirez, 2012). This phenomenon seems to be, in part, the result of humans' recent access to our collective resources and capacities as global citizens, as well as the confluence of eastern and western theory and practice, and an increasingly trans-disciplinary approach to learning. Inspired by the work of Ken Wilber (1997, 2001, 2006) and others, Pacific Integral was founded as a human development organization in 2003. In 2006, building on the work of Cook-Greuter (2002) and Loevinger (1976), we began conducting our own research on the individuals in our *Generating Transformative Change* programs, with an emphasis on the qualities emerging at later stages of development (Fitch, Ramirez, & O'Fallon, 2010). Based on this extensive experimentation, observation and experience over these past ten years, we are witnessing a promising new emergence that we refer to as *causal leadership*.

What is Causal?

In our use of the term, *causal*, we describe an experience that can occur as temporary states and/or as permanent stages of consciousness. Whether temporary or permanent, this experience in human consciousness has similar qualities cross-culturally, and throughout human history (Wilber, Engler & Brown, 1986). Sages from the great spiritual traditions have described the causal state in meditation as a cessation experience, no-mind, emptiness, the void, or ever-present awareness. Wilber (1997, 2001, 2010) has written a great deal about the concrete, subtle, causal and the non-dual states of awareness based on ancient Hindu and Buddhist teachings. And O'Fallon (2010, 2011) has mapped the developmental structure stages of human consciousness in terms of the concrete, the subtle, the causal and the non-dual tiers, each comprising multiple levels of human development.

Causal Awareness

Causal States

The terms concrete, subtle and causal describe the primary objects that arise at these states and stages. The primary objects in concrete experience are *concrete*, such as a rock, a husband, a town, and swimming. The primary objects in the subtle are *subtle*, such as feeling one's nuanced emotions, thinking about one's thinking, sensing subtle energies, norms, and complex mental models. In causal awareness there is recognition of the *emptiness* of all phenomena. A *causal state* is the *temporary* recognition of emptiness. In a causal state, for example during meditation, when an individual observes the objects of the mind, s/he notices subtle forms come into being, stay for a moment, and pass away. Eventually s/he begins to see that these thoughts, images, interpretations, feelings and sensations are temporary and empty of anything "real", solid or permanent. Next, s/he may begin to look for the origination of these subtle forms by observing awareness, or the place from which thought seems to arise. In searching for this origination, s/he also finds no solidity, no form, and no clear location (Brown, 2006). The question arises, "where or who is the 'self' that is formulating thought?" Through this process the individual begins to touch into the spaciousness of awareness as a state experience, and even an emptiness or relativity of the meaning of "self". While state experiences of causal awareness are temporary, they open and clear awareness to receive valuable information useful for decision-making, effective communication, creative processes, deep intimacy and all aspects of life (Shapiro 2002). These states also provide a glimpse of a permanent way of being - a future stage of potential development in individual and collective consciousness. In causal leadership, an individual can operate from this state or stage and ideally would facilitate a team or collective's opening to this state as well. When all members of a team or group open to this

causal state, through which clear seeing arises, collective intelligence and collective resources are accessed in ways that enable novel and innovative solutions to rain forth.

Causal Structure Stages

As a *permanent stage*, this causal awareness of awareness, and awareness of the constructed nature of reality, exist in normal waking consciousness, with eyes open, in the midst of everyday life. O’Fallon describes developmental stages as occurring in and progressing through concrete, subtle and causal tiers, each comprising four stages of development. The causal stages of awareness occur only after an individual has progressed through the concrete and subtle stages of development (O’Fallon 2011). Leaders who operate primarily from the four concrete stages (the concrete tier) of development are focused on concrete objects and results, and have a limited ability to address interior consciousness, emotions, or see into the future. Leaders who operate primarily from the four subtle stages (subtle tier) comprise the majority of leaders in Western societies (Cook-Greuter, 2002). They address concrete objects and also incorporate in their awareness, subtle objects, beginning with ideas, plans, strategies, and self-reflection in the early subtle stages; and in later subtle stages adding the components of contextual and inter-systemic complexity.

In the causal tier, through which causal leadership emerges as an integrated capacity, objects in awareness are empty, and they are also full. The “I” that people identify at the causal tier is awareness (witnessing). The object that arises in that witness is awareness. Awareness by itself, without any objects coming into it is empty—pure awareness. Awareness with objects coming into it brings those objects into a field of empty awareness, and while awareness is essentially empty, it can become quite full with the plethora of objects that fill it up. When one shifts their awareness to the concrete and subtle objects coming up within awareness, there is the

experience of fullness. When one shifts awareness to awareness itself, those objects take on an illusionary and empty quality. They are perceived as constructed, made up by the mind. Each of the four stages of stabilized causal consciousness have a different focus of awareness but all of them have a sense of awareness of awareness with a “fullness” and “emptiness” of the objects that arise in awareness as the silent eternal, infinite field of the Witness. As one moves through these four stages, the emptiness-fullness poles, and the Witness-Kosmos poles gently collapse into each other. What follows is a brief description of each of O’Fallon’s four researched stages of advanced human development, known as causal structures of awareness (2011).

In the first stage of the causal tier, *Construct Aware*, the Witness arises and begins to apprehend awareness and to access it at will while one is walking around in the world. At the entry point of this stage people are more focused on the objects arising in awareness as they witness this process. Space and time expand. When one matures, emptiness begins to take prominence. The focus now is more on awareness, which is empty, and this brings an empty sheen to every object that arises within it, which is comprised primarily of words, concepts and boundaries that name the fullness objects. Thus these objects are seen as empty, constructed, illusionary. The ground (which was concrete and subtle) drops away, and one begins to settle themselves into their new identity, the Witness of awareness of full and empty concrete and subtle objects. *Transpersonal* is the second of the four stages of Causal tier of awareness. At Transpersonal, the individual has become familiar with their new identity and the empty and constructed nature of words, concepts, boundaries and contexts. They can now stand back and see that the constructed nature of these areas allows a new freedom to create. They can bend or move boundaries to make up new definitions for words and concepts, to construct contextual containers that have multiple models interpenetrated. They often select an area of their passion or

their life's work and bring to it these pliable reconstructed models to build something that is very integrated, and unique. As they mature they move deeper into emptiness, where they begin to see their own attachments to their work, their own constructions as empty, and a deep letting go begins to occur.

At *Universal* the causal collective is foregrounded. The collective in this Causal tier is the Kosmos, which includes the entire manifestation of concrete, subtle and causal objects and realms as a whole. The witness, (the "I" that one is identified with in the two previous stages), drops into this Kosmic pool and is backgrounded. At this stage, one begins to get the constant experience of this whole, full Kosmos flowing through them. Language that is metaphoric often arises in an attempt to make their experience understandable to others. An underlying experience of peace and complete acceptance comes with a feeling of reciprocity with the entire Kosmos, which is forming who they are. The fullness and the emptiness of the Kosmos are both fully experienced as they mature. When one has fully matured into this stage, they begin to stand back and see the trajectory of the evolutionary Kosmos. At the *Illumined* stage, a trajectory of the entire Kosmos begins to take form. Here there is an embodied understanding of the Kosmos as an evolutionary process beginning with the Inexpressible before any concrete arisings, the Concrete world before any humans or plants or animals, the Subtle sensory world of plants and animals the world of Mind which humans inhabit and the possible trajectory of worlds to come. The evolutionary and involutory impulse comes together in a deep embrace as two sides of the same coin, and the emptiness (awareness) and fullness (concrete, subtle objects) begin to come together into a non-differentiated place. This stage prepares one to make the next tier leap into the Non-dual tier where emptiness and form come together and a more mature experience of an individual non-duality arises next.

Opening into Causal Stages of Leadership

In our work with people who are making the transition from the subtle to the causal tier of waking consciousness, we see individuals struggle with the notion of letting go of their primary identification with concrete and subtle forms, such as conventional and post-conventional norms, assumptions, habits, belief systems and leadership models. In order to access and stabilize the capacity for causal leadership, an individual must begin to open permanently into the awareness that all human endeavor, interpretation and meaning-making are inherently empty, perpetually co-created, and often habitually reified through unconscious, autopoietic patterns. Also challenging during this transition, is the fact that few others view the world from this perspective and therefore there are few reflections and virtually no validation for this way of perceiving the world. We believe that this lack of validation and reflection is one of the primary reasons that human consciousness remains concentrated at conventional levels of development, and why a familiarity with causal leadership is especially valuable. The most progressive leadership models work with complex systems and their interdependent relationships. But those who operate from these models alone, are unable to see outside of the collective beliefs, global systems and assumptions that are created and held captive by the human mind. When an individual stabilizes permanent awareness at a causal stage of consciousness, s/he can loosen the hold that conventional and historical structures have placed on the mind and society, and s/he can begin to see through these structure to brand new possibilities for what it means to be human and to transform our inner and outer worlds.

Leadership in a Causal Context

The word “leadership” means different things to different people. In fact one theorist identified over fifteen hundred definitions of leadership and more than forty theories of

leadership. (Kellerman, 2012) From an integral perspective, words like “leadership” form complex fields of meaning that evolve and transit over a wide variety of perspectives. To consider leadership in a trans-paradigmatic perspective, we need to tease out an essential distinction that can bring light to the evolving and diverse sense of the phenomenon. To us, leadership evokes three primary dimensions: First, leadership has to do with bringing about action or fulfillment. In other words, it has to do with involution, or the incarnation of spirit or potential in embodied existence. Second, it has to do with transcending vision, or extending beyond the bounds of habitual furthering of manifestation. In other words, it is an act of evolution, or the transcendence of the limits and realization of what is manifest or unconsciously predictable. Third, and as a consequence, leadership is highly value oriented. In other words it is the involutory/evolutionary expression of depth in life, of values that matter, of a calling towards our highest potential, and ultimately may determine the current and future global reality of life on our planet.

Leaders and Followers

When we think of leadership, we often think of followers as a counterpart to leaders. As O’Fallon (2012) has pointed out, our awareness and conception of the individual and collective evolve as we develop through concrete, subtle and causal stages of consciousness, with an iterating focus on individual and collective. The conventional, early subtle stages, Expert and Acheiver, which first focus on the individual, give rise to conventional views of leadership, what Joiner and Josephs (2007) call heroic leadership, with a focus on individual leader’s behavior. As expected, newer, post-conventional forms of leadership, which arise out of the later subtle stages, have begun to acknowledge the wisdom in followers, such as servant leadership (Greenleaf, 2002), adaptive leadership (Heifetz, 2009), and post-heroic leadership (Joiner & Josephs, 2007).

Leadership models here tend to focus on overcoming the pitfalls of hierarchical leadership, and see the construct of leader as socially constructed, while integrating and accounting for formal organizational hierarchies. The voices from below are honored and individual situational leadership is recognized, for example (Heifetz, 2009). Causal leadership, which arises out of later, causal stages, fully integrates the concrete and subtle individuals and collectives, and eventually the causal individual and collective. Consequently in causal leadership one experiences that there simultaneously is and isn't a leader, that one is simultaneously a leader and follower and neither, and the field of change is inter-systemic, holistic and complex.

Leadership and Vision

Equally, we think of leaders as having vision and direction. In looking deeper, we see this arising of vision as an expression of evolution itself, of reaching for greater wholeness, integration and complexity. Vision and leadership are not separate. Our stage of development and worldview frame how we see our leadership vision, and our approach as a leader. For example, we may be carrying out God's will (as defined by the church), scientifically validated outcomes, a strategic marketing plan, community values, or enacting experiments in a complex or chaotic field. These are all considered leadership visions arising out of our conception of self and world. Our perspective, mirroring Wilber's integral theory (2001, 2006), developmental understandings (O'Fallon, 2011 & 2012) (Cook-Greuter, 2002) and transformative models such as Theory U (Scharmer & Wilber, 2003), is that this creative visioning represents an evolutionary movement through concrete, subtle, causal and non-dual terrains. Essentially, as causal leaders, we are opening and evolving towards Spirit, while Spirit is moving towards manifestation through us. Ultimately the two are one and the same as one occasion, involution/evolution. The Whole is interpenetrated. Causal leadership arises as we learn to

become more and more available to and in service of this process. In contrast, *conventional* modern forms of leadership emphasize analytical power in service of visionary intent. Here, various innovative ideas provide creative vision. *Post-conventional* forms of leadership begin to recognize the ‘transformative’ nature of leadership. Leaders at this stage realize that situational context affects the delivery and outcome of any intervention and that by “shifting the context,” they can tap into a deeper complex field of meaning that gives rise to their vision. As we step into the causal territory, models such as Theory U (Scharmer, 2007) recognize a deeper source of vision, beyond subtle mind, that can allow the “future that wants to emerge” to come to awareness and action. In *causal leadership*, we recognize the whole of evolutionary movement from concrete, to subtle, to causal and non-dual Gnosis as the field of our visionary potential, and we experience the fullness of that potential moving through the whole of this spectrum in every moment and beyond time. Causal leadership holds in its conception the broadest understanding of leadership we can imagine, a spectrum which includes the essential movements of leadership as it arises in the course of human evolution - an evolutionary/involutionary movement, to greater value, a visionary impulse that arises as and from the same creativity we see in our universe. At this stage, that creativity is increasingly transpersonal and universal in nature.

Intimacy and Embodiment

Causal leadership integrates both transcendence and immanence. While causal leadership opens to and relies on deeper transcendent awareness, it also requires and fosters greater levels of intimacy and embodiment. Embodiment is the quality of being present in time and space. It is an open, fluid, truthful connection with the reality of one’s self, with others and with the environment. Embodiment is occurring at all the levels of our incarnate being. We can be

embodied physically, energetically, emotionally, mentally, and spiritually, but to be truly embodied is to be embodied at all levels, in our wholeness. Our level of embodiment is reflected in the depth and truthful intimacy in our relationships with one another, where we receive immediate feedback about the effectiveness of our interactions. When we are embodied and intimate with each other and with life, we are sensitive and responsive to others and present to our deepest truth, allowing truth to speak through our unique expression of self.

At the causal level, embodiment means being grounded, present, and inhabiting our wholeness in all of these aspects in a truthful integration and expression of the One, being itself. Embodiment means ultimately acknowledging the spiritual reality or ontological laws of the universe, finding one's place in the scheme of things, and being willing to express one's self fully, while living the humility of the limits of one's incarnation. To be embodied and truthful means being grounded in a reality that is fluid and in some sense both groundless and deeply grounded, just as a sailor stands centered and open as the deck of the ship moves with the waves. Being embodied is our true nature in form, alive and pulsating with energetic rhythm. To experience embodiment is to feel at home in one's self, to feel open, connected and in integrity. From this embodied truthfulness, there is no need to hide, defend or control. There is an acceptance of both one's humanness and of the circumstances as they arise, with open, honest vulnerability. This embodied realness creates a sense of alignment, fullness and integrity within the leader and throughout the leader's field of influence. Others trust this truthfulness and the consistency that results. Embodiment in the whole of one's being enables the Heart to speak from a clear and empowered authenticity to awaken others, and to embrace and integrate all that is present in each moment through us.

While this kind of embodied, open, intimate, integrated, wholeness is first and foremost important and of value in and of itself, embodiment is also of critical value to causal leadership. As our fuller individual/collective emergence unfolds, it can only do so in the presence of the truth. We could say ontologically that incarnate reality operates in the truth. Embodiment and intimacy allow truthfulness to enable the natural movement of Being that is the result of causal leadership. In a more non-dual sense, movement towards greater embodiment (and so greater truth, beauty and reality) always already operates in the truth. From our relative perspective, we practice and develop the capacity for greater congruence, authenticity and openness in our being because it is essential to creating the field in which our own causal creative emergence can take root and flourish.

A Note About the Concrete and Subtle Egos

In her research on development, O'Fallon (2011) suggests that a version of ego arises at each developmental tier, giving us a concrete, a subtle or a causal ego, depending on our level of development. Causal leadership includes the ability and willingness to release primary identification with the concrete and subtle egos. The capacity to relax the concrete ego comes into awareness when a leader enters the second stage of the subtle tier. At this point the individual notices (objectifies) the concrete ego and its preoccupation with physical appearance, material success, and fitting into traditional modes of behavior, for example. As an individual enters the causal tier and becomes aware of awareness in the moment, s/he begins to notice (objectify) the subtle ego and its attention to subtle objects such as hubris, including the pride of humility, fear of failure, fear of looking foolish, and the desire for attention. S/he sees concrete and subtle projection (interpretations) in the moment, and the emptiness of these subtle constructs and begins to practice their release. Since causal leadership is a form of collective

leadership, ideally every person in the collective would be encouraged to relax their concrete and subtle egos and open to a deeper wisdom beyond any one individual perspective through awareness of awareness, whether as a state or a stage. In this way individuals at pre-causal levels of development can potentially participate in causal leadership.

Causal Leadership Enacted

Causal leadership is enacted simultaneously through individuals and through the collective as a whole. It requires awareness of concrete, subtle and causal objects, which extends to and as the entire field of awareness. In each moment the causal leader effortlessly discerns which of these objects to foreground, which to release, and which to act upon. The causal leader refrains from becoming lost in thought, or mesmerized by any particular action, idea or perspective. Through awareness that transcends space and time, s/he remains present and awake to what is happening inside the self, in the group field and in the minds, hearts and actions of the collective. In early stages of causal awareness, a person interprets the meaning of the collective as a subset of existence, such as a group, or humanity, or the biosphere. At later stages of causal awareness, the collective is experienced as the entire Kosmos, all of manifest and un-manifest existence, including ones self and one's own awareness. The causal leader (every individual in a collective that implements causal leadership) is aware of the impact his/her own *concrete* behaviors have on others, in the moment, and skillfully adjusts his/her tone, movements and language in service to the good of the whole. S/he notices the *subtle* preconceptions, judgments, assumptions, attachments, preferences and reactions that occur moment to moment inside of awareness, and releases them in favor of spacious, open-minded, open-hearted emptiness. Ultimately s/he remains clear in awareness, aware of itself, remaining present to all aspects of reality as it arises. This spaciousness or awake presence allows room to receive, with clarity and

insight, complex, multi-dimensional subtle and concrete data from a greatly expanded field of availability in the present moment and from future possibility.

Similarly, in the *group field*, the causal leader pays attention to *individual concrete* cues and behaviors, *individual subtle* awareness as it is revealed through language and energy, and *causal* spaciousness as transmitted, sensed or felt through individuals and collectives. The causal leader also attends to the *collective field* of awareness in its *concrete*, physical patterns, movements, structures and evolution as a whole. What are the habits and tendencies of behavior of the collective? The causal leader also remains aware of the *collective subtle field*. For example how does the group think, create, decide, and interpret? What subtle autopoietic patterns are keeping the collective from opening to innovative forms of being, becoming and acting in response to an ever-changing concrete, subtle, and causal matrix of objects arising in awareness? In Causal Leadership, each individual acts as a reflective mirror, or voice for the whole to help the individuals and the collective free themselves from unconscious patterns and to help one another see the potential within them individually and collectively. And finally, the causal leader reflects back the collective's awareness of its own awareness. When the leader is clear in awareness, s/he can sense when the individuals and collective are clear. And when the collective awareness is overly cluttered or noisy, s/he can gently point them back into open awareness individually and as a whole/part, to help them sense into all of the other parts and wholes of existence.

Collectively Sensing into Emerging Potential

Releasing further into the spacious emptiness from and through which all creativity arises, causal collectives and the individuals who comprise them, realize pure potential sourced through the Unknown of emptiness. Causal leaders recognize subtle glimmers of emergence, sparks that

ignite a natural movement into new possibilities, and ultimately, unite with that spark that drives passion and creates life and existence without effort. The group as a whole experiences a relaxation in the entire subtle relational energy field of the group through awareness of awareness. Together they sense into a coherent, potent, creative field—a common field of pregnant possibility. From this place we see, “Emptiness is Clear Light. Emptiness is the fullness. Emptiness is the source of all the qualities. Emptiness and openness [are] the solution. Not nothingness. Awakeness.” (Wangyal, 2009, 3:08-4:22) This collective experience is incredibly satisfying and pleasurable. It arises as the individuals let go together into a shared field of flow or at-one-ness. Ironically, each individual becomes a clear channel or sensor for the whole in all of its definitions and dimensions. Each speaks as a clear voice or perspective of the One in service to the many, while not losing the authenticity of their individual voice or relevant experience. As a result each person is simultaneously both more fully and clearly who they are, more fluid in their ability to release ego identification, and open to new collective futures, in service to the best outcomes for individuals and for the whole. Paradox finds its resolution here as seeming polarities dissolve into one another as one interpenetrating, seamless experience of being. For example, the inside of individual awareness expands to the ‘outside’ and begins to include the ‘inside’ awareness of each of the other individuals. Thus the consciousness of each individual opens and dissolves into a shared, collective awareness so that all of the strengths, insight, skill, experience and knowledge are available to the whole. There is simplicity on the other side of complexity. Individual and collective action from this spacious, open, shared, clear consciousness is spontaneous, concerted, natural and unconflicted. “What needs to be done will become evident. In the traditional sense, there is no decision making. What needs to be done will just emerge from the process. Your mandate, then, is to just go do it.” (Hall, 2007, p. 8).

Embracing the Spectrum of Complexity

As we learn to navigate the concrete, physical domain of our collective, the shared meaning and construction of our subtle field, and the deep generative causal fields together, as causal leaders we also must develop agility in the dance of the organization and transformation of systems that operate simultaneously at all these levels. We must, in our action in the world, become facile and skilled in identifying and enacting each quality of complexity as needed in a fluid and flexible process. It is often said that greater complexity of consciousness and action is required to address our world of growing complexity (Snowden, 2003) (Scharmer, 2007).

Since causal leadership addresses the spectrum of awareness and manifest form in depth, from concrete to subtle and causal, it embraces and engages with an analogous spectrum of complexity in the space of the collective, the domain of systems, addressing the need for working with greater complexity. From a developmental exterior perspective, we can say that systems evolve through increasing ranges of complexity and require different complexity of leadership action and organization. The less complex the context, the more knowable and predictable is the system. The more complex, the less knowable and predictable is the system. Causal leadership sees these territories as both functioning as different territories of complexity in space (Snowden, 2003) and time (Scharmer, 2007) and also coincident in all moments and the eternal moment. The known and unknown always and completely interpenetrate, even while we freely emphasize any perspective as appropriate in the moment. As such the causal leader learns these territories and their analogous states and stages of consciousness, evolutionary systems, and leadership enactments; and develops the capacity for wisdom in sensing and moving through these varying domains of complexity.

Global Awareness and Intent

With the expansion in consciousness realized through its development, we observe that Causal leadership arises with what we call global awareness and intent. As consciousness develops through the causal stages and begins to further encompass larger territories, eventually a sense of Kosmic wholes and the non-conceptual whole are experienced. In this context, Global refers to this trajectory and to several contexts of wholeness. In this sense, “global” points to a more integrative consciousness, ultimately a non-conceptual whole. It also brings greater, intimate attention to each part, to each sentient being, to each wave of consciousness, all aspects of form. We experience this as a deep personal, authentic relationship and universal care for all of creation, as we sense into this larger whole, the field of all existence, and meet each one intimately.

The development in which we embrace the whole and every part uniquely gives rise to a global sense of care and justice. In this sense global means planetary, our concrete earth as a whole and all of the concrete, subtle and causal bodies that comprise life on earth. A global, ethical sense arises from this perspective and with it an orientation to care for all (each one and all of us) and All (the totality of existence), and as an embodiment of the evolutionary/involutionary energy that realizes, expresses and manifests the (non-conceptual) integration of all Being (integration without conflict with differentiation), as a world of greater beauty, justice and truth.

Developing Causal Leadership

In our work researching and supporting the development of integral transformative leadership over the past 10 years, we have gained a great deal of experience and insight into the evolution of consciousness and to the leadership qualities described in this paper. The experience

and capacity for causal leadership is founded on causal awareness, which begins in post-conventional stages and becomes an innate awareness in the causal stages. Causal awareness is therefore necessary but not sufficient for causal leadership. In addition to one's own developmental growth, causal leaders are well-rounded human beings with leadership skills and capacities needed to evoke and hold the movements of being we describe.

Specifically, we find that mature psychological growth with a capacity to work with and integrate shadow material, physical and energetic embodiment, awareness and sensitivity to subtle energies, an understanding of transformative change in individuals and groups, and of creative processes, skill with facilitation and coaching, and knowledge and skill of the systems and context in which one is working are all relevant to developing causal leadership.

Additionally, the causal tier consists of four distinct stages of development each with unique orientations and flavors of causal leadership, which can develop in an individual over many years. These variations and the depth of the path to develop as causal leaders is beyond the scope of this paper, but it is important to note that capacities take time and deep support to develop, and that the potentials for causal leadership far exceed what we can touch on in these pages.

Conclusion

Through the experience of *Causal Leadership*, we involve all participants to fully participate in the emergence of a fuller, more enlightened future. We invite every individual to open to clear causal states of awareness, to sense into the whole, and to give voice and form to the future that wants to emerge through our collective resources, intelligence and wisdom. As a result, our collectives imagine and bring forth innovative future possibilities, create and collaborate on inspired designs, and discover new solutions to small and large scale problems, with a sense of passion, joy, and universal care. Releasing all preconception, we find ourselves

resting in the same silent, clear light emptiness encountered through deep meditation, the unknown source of all of existence through which our dreams and lives come into being. Here, with eyes open, clear of bias, we intimately receive and encounter all of this existence in its fullness. Emptiness and fullness exist one within each other. They are our very nature. As this awareness saturates our consciousness, we have access to new multiple layers of information, creative resources and infinite possibility. “In the ocean of the universal mind all knowledge is contained; it is yours on demand.” (Nisargadatta, 1973, p. 334) Spontaneous action moves us, as all, intuitively toward extraordinary outcomes and we release further into a willingness to trust the Source that creates through and as existence. In causal leadership, we respect each moment and every particle of existence as the Self. Each being is the Beloved, the same One on both the inside and the outside of the individual and the many. And our task is to serve the greatest liberation and happiness in all with a willingness to remain open to the ever-evolving, greatest possibility for life and existence beyond human imagination. We rest in primordial awareness, allow it to saturate our being and we arise ever fresh and ever new, beginners heart and mind, continuously returning to clarity and truth, making hard choices as necessary and inspiring one another to move together in service of our highest potentials, individually, collectively, well beyond what we can possibly imagine.

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