

The Manual

An 8-Step-Manual for Transformation to Heal the Spiritual, Social and Ecological Divide

Introduction

This Manual is an outcome of combining the “Theory U” by Otto Scharmer with my own research and development of Sustainability and Transformation based on my PhD about a “Qualitative Change of Consciousness and Behaviour in Context with a Sustainable Development and Ecological Economics” and my Publication “Systemic Sustainability”.

The result is revealing a rescue plan that can be considered as a gift for humanity how to solve and get out of the multiple and existential crisis we caused for ourselves, each other and nature on this planet. The Manual was received in parts and pieces by different individuals at different places and is not a single person’s work, but in fact the success of receptive spirits in joint cooperation supported by a global network of transformation.

It is like putting a puzzle together or cracking a code.

The revelation is a major conceptual and practically applicable break-through in individual and collective transformation. The collective consciousness had to reach a certain required stage in its development in order to be open and receptive enough for this to happen. Therefore merits and gratitude go to all human beings that have been doing transformational work within the last decades and that have maintained the connection with the spiritual world in a time and culture where it has been widely denied and wiped out. All of you workers and keepers have been creating the field for this gift. If you are one of them the reward will be touching you instantly by reading these lines. If you have not been one of them so far, the Manual will invite you to join the community.

The gateways for healing the triple spiritual, social and ecological divide that we as human beings are individually and collectively suffering from are open, now we can see how and where to go together in order to find them. The Manual shows the path to one of them.

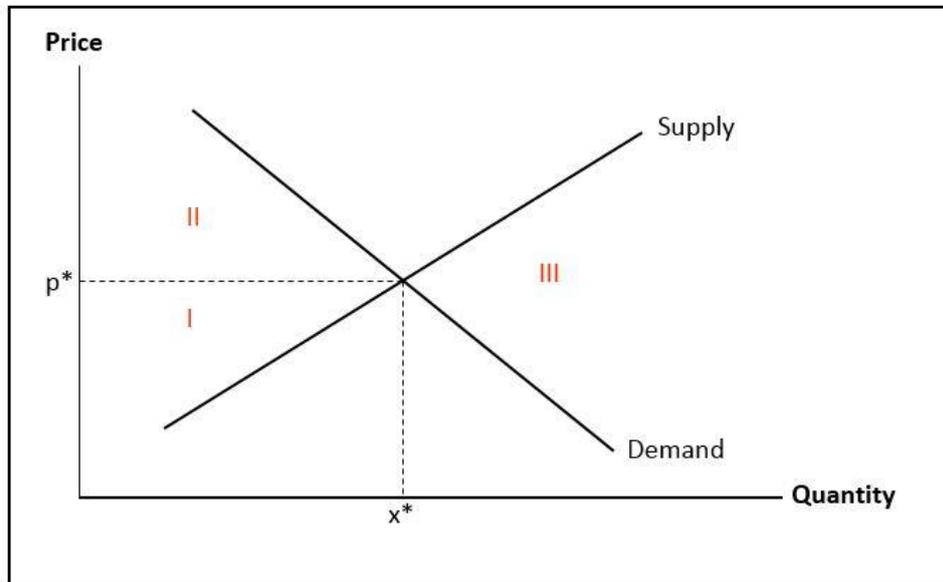
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Step 0:

Understanding the Social and Ecological Divide in the Economic Market System

Welfare Effects of the Market



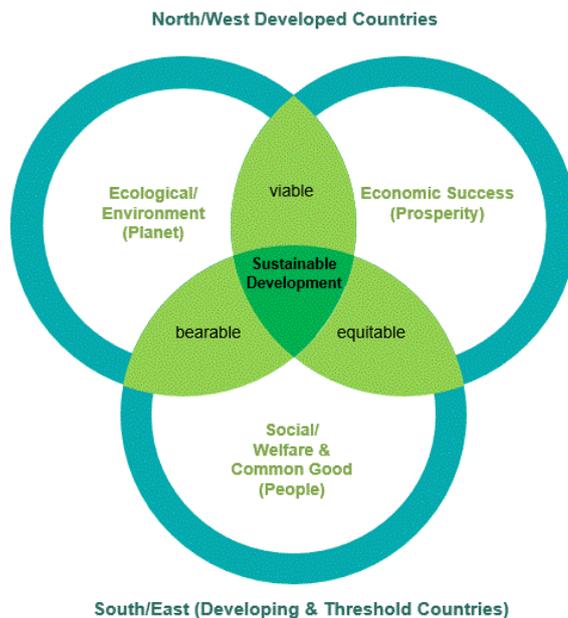
The economic market system is taught to create welfare, but this is only valid for some, getting fewer and richer in time on the cost of the vast majority. In fact the economic market system is highly selective following the logic of “survival of the fittest” in favour of those that already possess and are better off than the average. The consumer surplus (field II) is the profit of those that are willing and can afford to pay more than the market price p^* . But they only need to pay the market price. These “savings” fully go into the pockets of the wealthy ones above the average. The producer surplus (field I) is the profit of those that can produce lower than the market price but receive the market price. In the long run we can conclude and observe in society that the consumer surplus is reinvested into production below the market price in order to receive the producer surplus so that both go into the same pockets. Repetition of market transactions in time lead to the immense concentration of wealth.

The supplier and consumer that are not willing and cannot afford to pay the market price or to produce as cheap as the market price are totally excluded from any participation and market interaction. Their loss (field III) is usually not even mentioned in economic theory, just focussing on the left side of the winners up to the traded amount x^* . The social divide is obvious, the ecological divide is inherent by understanding that usually the cheapest suppliers are those that ignore social and environmental standards. By producing negative external effects and costs for society and environment they keep their prices artificially low. Their profit is made on the back on society and environment which both pay for the cheap supplier`s profits by their own exclusion from the participation in the traded good and by sharing the burden of the social and ecological costs caused by the production and consumption of this traded good. Thereby the social divide is being reinforced and the need for an ecological Sustainability is being created.

Step 1:

Transforming the disconnected mainstream Sustainability into an eco-systemically connected Sustainability

Current Model and Understanding of Sustainability



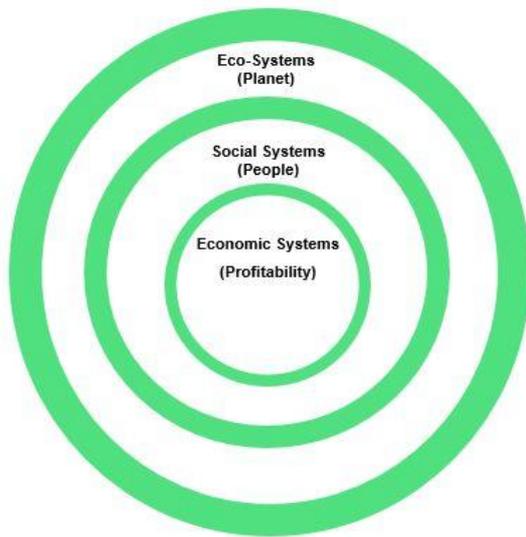
The starting point is the current mainstream model of Sustainability which fully expresses the “old” consciousness that has led humanity into the multiple existential crisis. In spite of good intentions at the surface level of the consciousness you cannot avoid the influence of the underlying spiritual, social and ecological divide, even when pushed into the human unconsciousness. The picture illustrates the perception of the world through the eyes of the homo oeconomicus, the ideal economic actor and personality without seeing his social and ecological relationships and understanding their value for himself. Life consists of relationships and as a living human being social and ecological relationships are shaping my human life and defining the quality of it. Cutting these relationships off to pursue my own economic self-interest is cutting off the human being from life leading to self-annihilation and human extinction. This is a self-destructive behaviour driven by a deeper divide from ourselves and who we are, the spiritual divide, which is placed in the human consciousness and spirit.

All these three human divides are present in this model of Sustainability in which the world consists of the three mainly independent dimensions of society, economy and environment, each represented by a circle. The ecological divide is clearly visible as only the tiny intersection in the middle contains sustainability. Without being in cooperative relationships with each other there is no way to overcome the ecological divide. The social and spiritual divides both cause the underlying concept of these three independent circles by perceiving reality as separate objects. The spiritual divide is hidden in the picture as if there is no inner spiritual world yet it is omnipresent in the divisive way of perceiving the world. Hence the entire existing model does not give any vision and worthwhile possibility for future sustainable

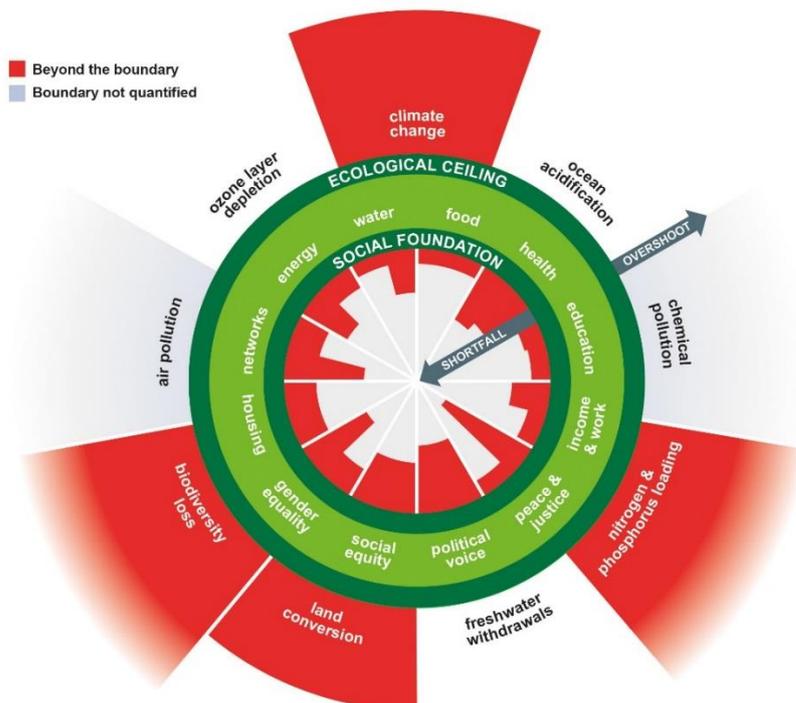
development. If we grow the circle of environment, it has hardly any effect on the intersection and the other two circles. We can even grow the economy further without any restrictions. Probably that is what we actually wanted by creating this model of sustainability which does not change the dynamics of the current socioeconomic market system as described in Step 0.

Step 1 of Transformation is bringing this merely external world view into an order that is compatible with eco-systems and their limitations. Therefore eco-systems define the boundaries for human systems. Furthermore the economy is a sub-system within human society that needs to serve its role for society by providing sufficient goods and services.

Eco-Systemic Sustainability



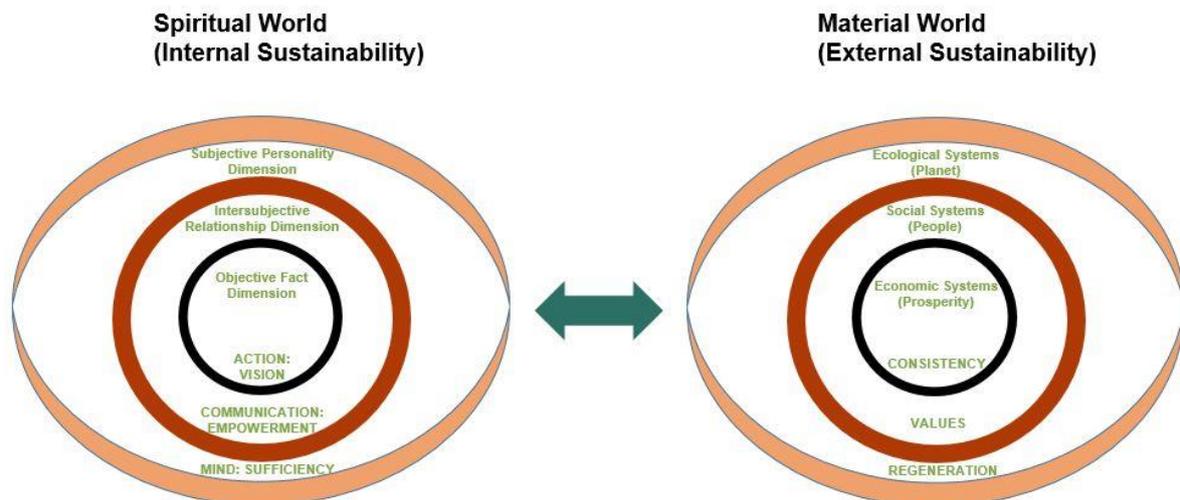
A very beautiful and more elaborated view is Kate Raworth`s Doughnut Economy:



Step 2:

Transforming the externally eco-systemically connected Sustainability into an internally and externally interconnected Sustainability

THE SYSTEMIC FUSION OF SUSTAINABILITY: TWO EYES MODEL



As mentioned earlier the current mainstream model of Sustainability merely deals with the external world, as if this was the only and complete reality. By this view we are fully ignoring the insights and findings of quantum physics about the relevant influence of the observing subject on the perception of the object. Nowadays we know that perception of reality is a very creative process of our brains, turning a scientifically not really existing material world of atomic particles with a lot of space in-between into a reality of solid and coherent forms and objects.

For a realistic and scientific view of the world we need to integrate the subject as creative and receptive subject into it and the model of Sustainability. Thereby the subject regains its relevance and significance which has been completely ignored in the current mainstream model. Individuals could engage in the circle of Environment but with hardly any effect on the socioeconomic system and its dynamic. We can also assume that this disempowerment of the subject as individual and citizen, often felt as helplessness and powerlessness to cause any system change, serves its role to maintain the dynamic of system in favour of the beneficiaries and driven by the social divide.

The result of integrating the subjective and objective sides of the world that we perceive as reality can be illustrated by a Two-Eyes-Model, one eye looking outwardly at the external material and objective world, the other one looking inwardly at the internal spiritual and subjective world.

As key qualities for the three dimensions of the material world in order to achieve an external Sustainability I have identified:

- Regeneration of the Eco-Systems: the over-usage of the eco-systems requires the **regeneration** of the Eco-Systems. Like a human being after a severe disease, the Eco-systems cannot immediately function 100% after this heavy over-usage, they need time and support to recover.
- The social systems need to generate fundamental **values** for their people by their collective activities, in public institutions as well as in science. There is no value-free area in society, because human life, human dignity and human relationships are fundamentally valuable in every aspect and situation.
- The core quality of the economic system will be to provide goods and services in a way that is both **consistent** with eco-systems and human needs.

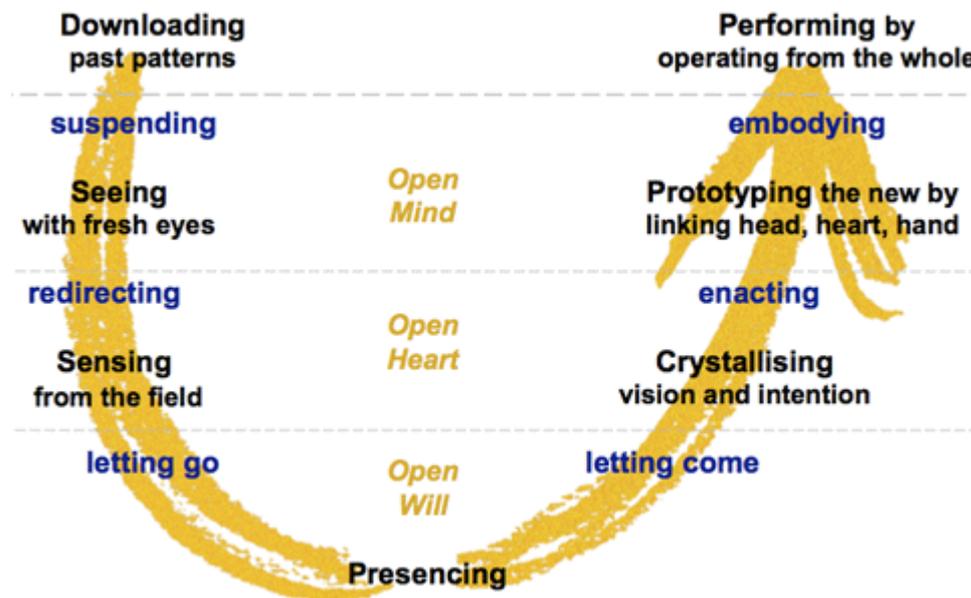
As three dimensions and key qualities of the spiritual world in order to achieve an internal Sustainability I have identified:

- The mind as the surrounding subjective dimension and **sufficiency** of who we are (“being enough and worthy”) as its key quality. Without sufficiency the hunger for growth will be unbroken and manifest externally as conflict with the Eco-systems. The change of the inner system from greed and growth to sufficiency requires a personal transformation process of healing the spiritual, social and ecological divide which will be described in the next steps.
- Communication as the intersubjective dimension communication and basis of human relationships. Here we need to learn how make communication a tool that serves the **empowerment** of each other instead of complaining and blaming which only confirm our helplessness and powerlessness.
- By bringing the subjective and intersubjective dimension at a sustainable level we can effectively cooperate and develop a joint vision for taking action in the objective world. The process of joint action will be the following Theory U transformation process in order to co-create the desired results of the **vision**.

How to develop these key qualities for an internal Sustainability will be explained in Step 4.

Step 3:

Transforming the internally and externally interconnected Sustainability into an individual and collective Transformation Process

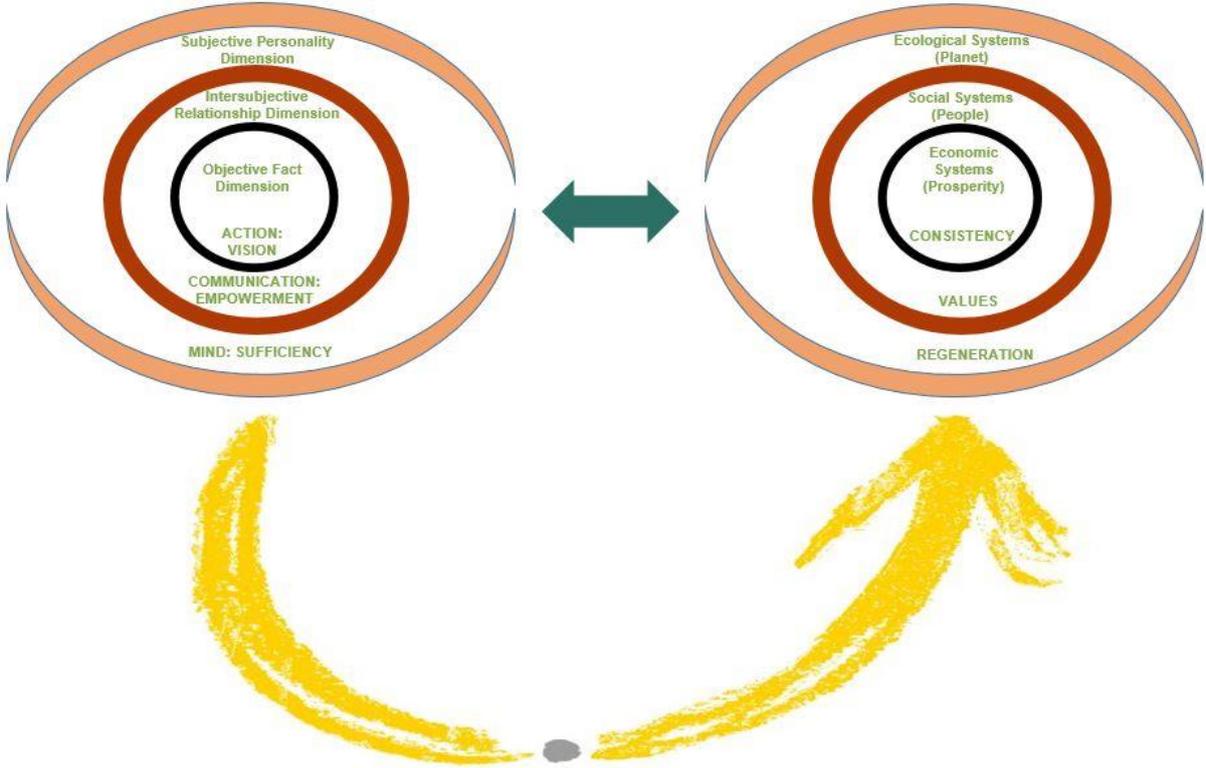


The Theory U-Process by Otto Scharmer is based in the psychological iceberg model that the underlying mental and emotional structures of our personalities and identities are hidden below the conscious surface level of the mind that we present as who we are. In order to become aware of these unconscious underlying structures we need to dive below the surface down to the bottom of the iceberg of our personality. Hereby we will discover the entire dimension of who we really are which will happen as a transformation from a divided personality to a full being. Emerging back to the surface again will make the whole journey a dynamic U process in space and time.

The reasons why our personalities are divided are connected to the spiritual, social and ecological divide. Whatever we perceive in the outside world has to exist as a corresponding structure in our minds so that we can create this particular impression as perception of the material world. It does not matter whether we are aware of these mental and emotional structures or whether we pushed them into our subconscious minds in order to separate ourselves from them. Whatever we push away and try to separate ourselves from is what we deny, avoid to see and don't accept about ourselves. These are the unwanted and unloved aspects of our personalities and identities. Our efforts of denial who we are and pushing unwanted and unloved aspects of ourselves away are driven by our spiritual, social and ecological divide and called "absencing" when they lead to the abortion of the U-process.

The journey of the U-Process leads us from the Mind via the Heart down to the Will and from the Will to the Source with practical tools to open up and connect at each level.

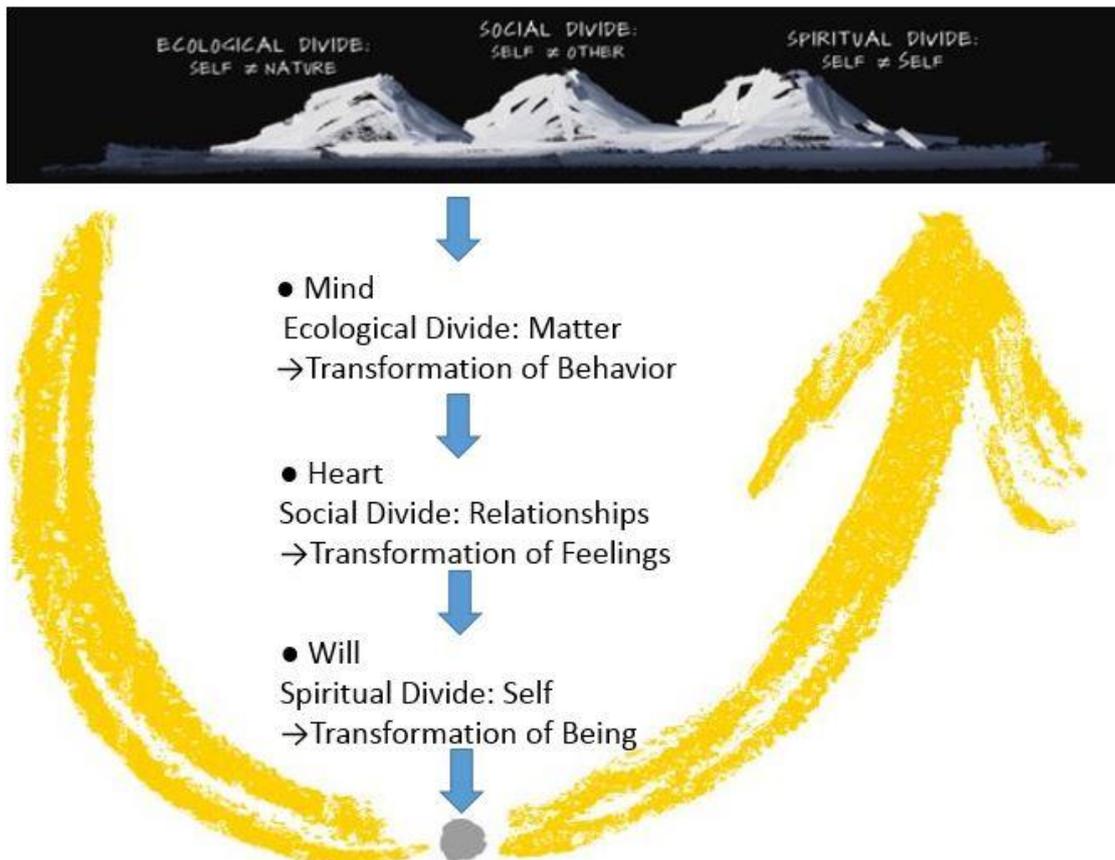
Attaching the U process to the Two-Eyes-Model will merge into a human face:



Step 4:

Integrating the Spiritual, Social and Ecological Divide into the individual and collective Transformation Process

Transforming the Triple Divide through a U-Process



What has not explicitly happened so far in the existing Theory U and U-Process is that the three levels of mind, heart and will have been attached with the triple divide. Once these connection are made the resulting context reveals valuable information and insights.

The spiritual, social and ecological divide are not three independent phenomena, they exist interdependent with a clear structure, each addressing a different aspect of our human life and human being.

Divide & inner Manifestation	Perception & Structure of Reality	Focus of Awareness	Value Dilemma & outer Manifestation	Presencing (face pain of divide & reconnect)	Absencing (avoid Responsibility & pretend Innocence)
Ecological Mind (as Intellect)	Objective: Matter <i>gross</i>	Action Behaviour (in the World)	Brotherhood vs. "Survival of the Fittest" → foundation of the ecological-economic system	↓internal: Non-Doing ↑external: Vision	Comparing & Competing → Abandoning Nature Material Growth & Possession to compensate fear of survival
Social Heart	Inter-subjective: Relationships <i>subtle</i>	Emotions Feelings	Equality vs. "Privileges of the Few" → foundation of the socio-political system	↓internal: Equanimity ↑external: Empowerment	Craving & Clinging → Abandoning the Other Blaming the Other to compensate Feelings of Guilt and Shame
Spiritual Will	Subjective: Self (as Identity and Personality) <i>causal</i>	Intention Being	Freedom vs. "Judgement and Exile of All" → foundation of the inner-outer system	↓internal: Acceptance ↑external: Sufficiency	Deceiving & Denying → Abandoning Oneself Hiding the Self and pretending Non-Existence to compensate Trauma

↓: left downwards side of the U-Process (internalization: going in)

↑: right upwards side of the U-Process (externalization: coming out)

This Matrix contains and reveals the human Matrix, internally as well as externally. The external manifestations as socio-political and ecological-economic systems fully reflect the inner manifestations of the triple divide. Our stuck and dilemmas, processing and abandoning are permanently taking place on these three levels of human existence. Any application of remedies for the outer systems will not show lasting results without the inner processing, going in the U towards the bottom of the inner causes and conditions and afterwards going out of the U towards the surface of the outer causes and conditions.

On the level of the intellectual mind and the ecological divide we can think, talk and even act upon solutions as much as we can. Cutting off the underlying two levels of the social and the spiritual divide will only fuel the ecological divide however good our intellectual intentions might be.

The Ecological Divide

The ecological divide is located in our intellectual minds that constantly thinks about objects in the realm of matter. How to act and react, how to behave, adapt and change to material structures that we perceive as objects. The entire discussion about climate catastrophe is revolving around “the right action”. Thereby we don’t see that the dynamic of the ecological divide is driven by the underlying social and spiritual divides. At the level of mind we seek for solutions with our intellect, thinking about the best possible actions to be taken. The object of our thoughts and efforts is to change physical manifestations by adjusting our behaviour and using action as forces for change. Regarding the ecological crisis we have caused by our ecological divide we try to solve it by doing “the right thing” and becoming “the perfect consumer”. This is useful on the level of action to stop destructive behaviour and to implement sustainable object-based material structures, but on the other hand our actions are an outcome of the conditioning of our underlying relationships and identity.

Therefore, considering the systemic structure of the triple divide, merely focussing the awareness on this level will mainly deal with symptoms without yielding lasting effects. Unless the underlying social divide and spiritual divide are not transformed, we can be quite competitive about being the “perfect consumer”, feel superior and blame “the other”, thereby trying to compensate the loss of our intrinsic self-value and self-worthiness. Without being connected to each other with equality there will be the use of relationships in order to feel better about ourselves on the cost of others, having a superior self that needs someone else to be inferior.

As a consequence of absencing the pain of the triple divides, we have separated the economic system from the ecological system of nature, we have separated us from each other through comparing and competing under the spell of “survival of the fittest”. This destructive behaviour is conditioned by the social and spiritual divides. For taking the transforming direction towards presencing, **non-doing** at the level of action creates an inner space and opening of the mind to go deeper and to connect with the heart. This non-doing means stopping to display the old patterns of action and behaviour, by first of all bringing them to inner awareness and then providing no more fuel for them. For coming up from the U at the right side of the process developing a profound sustainable vision is a new mutually connecting and empowering possibility for taking wholesome actions as mentioned in Step 2.

The Social (and emotional) Divide

The underlying social divide is attached to the heart and the intersubjective structure of relationships. In our hearts we have closed down and just very few nourishing and affectionate interpersonal relationships left, if any at all. Then we do our best to be giving and receiving and try to find the right partner as “the perfect match”. This special relationship is expected to be utterly fulfilling and thereby compensating the social divide. With a closed heart the dynamic of the relationship will be more towards possessing and clinging than freely giving and receiving. The good intentions on the conscious intellectual level of mind are effectively undermined by the influences of the social and spiritual divides.

Whatever our intention on a surface level is, they can also last short-term, because the deeper structures will direct us according to what we have created and stored there.

As a consequence of the social and spiritual divide, our relationships are shaped by our willingness to allow pleasant and unpleasant feelings to come up to the surface and to accept them as they are. Our “chosen” relationships are usually based on “chosen” feelings that we want to have and identify with in order to create a positive sense and image of our self. Emotionally we crave for and cling to whatever and whoever creates a pleasant feeling in ourselves. These people who serve to stimulate pleasant feelings and self-images in us are welcome, those people who stimulate unwanted unpleasant feelings and self-images that we do not want to have and not to identify with are unwelcome. This is a general internal dynamic in our internal and external conflicts and in order to get rid of the unwanted feelings and self-images we try to change people and situations on the surface level of the mind and intellect by taking “the right action” so that we do not need to feel and face the unwanted feelings and self-image.

This pattern of absencing is avoiding transformation by seeking for temporary solutions of symptoms on the surface which are actually rooted in the deeper self-denial at the will and source level of the spiritual divide. As long as we do not fully accept who we really are and therefore live as human beings in denial of ourselves we cannot embrace the full range of feelings and emotions in our relationships. The aversion and rejection against ourselves causes the perception of a painful traumatic rupture in the totality of our being and in our relationships to the totality of existence. As a consequence we become fragmented in our being and selective in our relationships seeking for distraction by pleasant thoughts, feelings and self-images thereby trying to avoid unpleasant thoughts, feelings and self-images that bring us in contact with the pain of our denial who we are. In other words, we absence our possibility for healing and present this absencing to the world as success pretending we can be materially fulfilled and feel complete again. Many of us can sense this human dynamic that keeps us trapped in the U-hole as a stuck.

For further taking the transformative direction into presencing, equanimity at the level of feelings and emotions creates an inner space and opening of the heart to go deeper and to connect with the will. For coming up from the U at the right side of the process mutual empowerment is a new possibility for wholesome communication as mentioned in Step 2.

The Spiritual Divide

The spiritual divide and separation from our authentic Self is placed at the will level, down at the bottom of the U. Here are the roots for human suffering and the social and ecological divides, a dark place that we usually avoid by all means. A root trauma of loss and separation causing feelings of guilt and unworthiness is pushed down here and constantly suppressed. Absencing before we come in contact with this place and event is our strategy to avoid feeling the stored pain again. Usually we prefer to jump from the left downwards side of the U-Process to the safe right upwards side back to the surface. Any thought and feeling that might lift us up and give us a better sense of our identity than before is good enough to escape if we are not utterly aware and mindful. We can easily please and justify ourselves by having found a better self than before. This new self is actually still the same old identity just feeling enriched by an upgrade for a better version.

As a consequence of the root trauma we believe that we have lost the knowledge and connection of who we are so that we continuously substitute our true self by imagined identities based on arising thoughts and feelings. A clear hint of mistaking a false identity for our true self is if we think that we have achieved it by doing something. Who we really are cannot be our own creation! Whatever we create as our imagined identity must be a compensation and substitution for the traumatic loss we experienced which is all hidden in dark ignorance. In the following we believe to be nothing and avoid to perceive this by attaching ourselves to thoughts and feelings and any form of matter that appears to be good enough for clinging. This identification process is supposed to bring us as far away as possible from the zero-point down at the bottom which goes along with zero-identity and zero-worthiness. We believe that any intellectual, emotional and material object we can attach to, collect and show others for proving our value and worthiness serves our hope and effort to create a gap between ourselves and the painful trauma at the bottom.

But liberation can only be found in the other direction. The U embodies our stuck as human beings, as long as we try to avoid and escape we fight against the gravity of the U-hole. If we stop struggling and do nothing we will be brought in contact with the trauma by the gravity of the hole representing our life forces. Since we believe that we have lost everything we do not assume that anything worthwhile can be found in the darkness of the bottom, we just expect utter darkness down there. Usually we never review our assumption because the fear and guilt are so huge while on the other hand there does not seem to be anything worthwhile that could be found by facing them.

After all, the entire world is a result of the spiritual divide, still caused by our own creative power that cannot be stopped but is under our own will and order to ignore, deny and hide who we really are by patterns of pretending non-existence.

For further taking the transformative direction into presencing the root trauma of our being, acceptance at the level of intention and existence creates an inner space and opening of the will to go deeper and to connect with the pain of loss and separation. For coming up from the U at the right side of the process sufficiency of who we are (“being enough and worthy”) is a new possibility for wholesome inner existence as mentioned in Step 2.

Step 5:

Facing the Root Trauma

Facing the root trauma is the eye of the needle and a mystery. The Buddha traced the origin of human suffering back to “ignorance” and Jesus said that the “Kingdom of God is within”. If these enlightened ones have discovered a truth about our root trauma of separation from our original wholeness and oneness then we can conclude that by looking at the phenomena of the outside world with our senses and identifying ourselves with what we perceive, we necessarily must sense a feeling of existential loss. This identification is an abandoning of who we really are. If what we are is what we have, we feel the loss of everything we have by substituting our true Self with an identified self.

Why would we do this cruelty to ourselves? Obviously we do possess a power of creation in our beings that still works under the delusion of a fictive self. If we as creators do not accept our role as creators and responsibility for our creation because we believe that we did something which went so terribly wrong that we feel unbearably guilty about it, we choose to create a trauma bubble around us to protect us from reality and to hide our role and responsibility as creators. From the perspective of our trauma bubble our creation seems to be given as an objectively existing world first before we are born into it – without a choice and therefore as innocent victims.

What went so terribly wrong? Imagine how it would be to be a new-born powerful being with strong creative powers that you start to experiment with in order to find out what this creative power is capable of. Then imagine further an accident, a big traumatic bang explosion that pulls your awareness and attention into a disaster destroying your home and breaking it into pieces. The sneaky way to get out of this hell seems to hide, play the innocent victim, and blame the One who created you with these powers as his gift and way of sharing.

Sad imagination but see how easily we feel guilty as human beings, avoid the responsibility for our actions and blame others. When we are asked to share what we could accumulate as our own we are easily pulled into existential feelings of loss and non-existence. Our whole human lives seem to spin around these dynamics. Just a coincidence or a deep connection that we know but we keep it hidden at the far-away bottom of our psychological iceberg while we believe to live at the top and to be in control?

Applied Transformation: “Passing through the Eye of the Needle”

A wholesome way of dealing with the triple divide has been offered in the previous Step sensing and presencing each divide with the awareness and understanding of its characteristics and nature. At the root and source level, transformation is possible through the simultaneous opening of the three divides. We will probably encounter causal thoughts:

- Ecological Divide: I need to fight for survival in a hostile world!
 - Opening: **non-doing** at the level of mind and relating to behaviour.
- Social and emotional Divide: I need to find someone else to blame!
I need to escape the pain and find pleasure!
 - Opening: **equanimity** at the level of heart and relating to feelings.
- Spiritual Divide: I have been attacked and thereby I lost my Home and Self!
 - Opening: **acceptance** at the level of will relating to the pain of loss; as well as acceptance of the responsibility for separation.

If we dare to dive deep enough, we will see that the suffering of human existence is an effect of an experienced traumatic loss and separation that has led to feel fatally disconnected from what we want to be connected with, such as love, worthiness and joy, and feel connected with what we want to be disconnected with, such as anger, hatred and loneliness. The consequence is that we as human beings are craving and clinging for pleasure in order to avoid the pain. This manifests and materialises as survival of the fittest in the ecologically, socially and spiritually destructive economic competition for scarce resources.

Once the triple divide is seen and understood, in fact the best way of using this knowledge is to apply it with awareness in daily conflicts and difficulties. This will bring the most effective results of transforming daily patterns in which the triple divide is built in and interacting as a complex structure. The causal thoughts we will encounter probably are:

A typical pattern is to feel superior in our minds because of doing the right ecological behaviour, thereby to have a justification for the social divide to use human relationships for blaming others, both divides fed by the underlying self-denial of the spiritual divide not to be worthy of love and being the way I am. On the other hand when I feel inferior, the blaming can also be directed against myself and/or those who made me become inferior, triggered by my will and spiritual divide to feel unworthy and denied.

Once we can be with the pain of our traumatic loss of connection unfulfilled longing to be reconnected the omnipresence and impenetrability of the pain changes and reveals a nothingness of non-existence behind it. According to the root trauma, we believe that this is the inevitable result and consequence of what we did, having destroyed and lost our home and existence forever. Yet we can **step into this vast emptiness** and be with this non-existence that triggers the fear of our own non-existence. What can be discovered here? Do we dare to confront ourselves with **being at the source of our fear and stuck in non-existence and just abide there**? Passing through this eye of the needle will bring forth an all-transforming revelation.

Guided Meditation: “Passing through the Eye of the Needle”

The following guided meditation is designed to support the process of moving through all three divides down to the bottom of the U.

Link to Audio File

Step 6:

Transformation of Identity and Personality in iterative Touch with the Bottom of the U-Process

Persönlichkeitswachstum:

E3 Selbstorientiert Marktwirtschaft	Eigener Vorteil steht im Vordergrund, andere Menschen werden als Mittel zu eigener Bedürfnisbefriedigung gesehen, weniger als Wert an sich, opportunistisches Verhalten anderen gegenüber. Eher kurzer Zeithorizont, Focus liegt zumeist auf konkreten Dingen (weniger abstrakten Aspekten), Feedback wird meist zurückgewiesen, stark stereotypes Handeln, Auge-um-Auge-Mentalität, überwiegend externe Schuldzuweisungen.
E4 Gemeinschaftsbestimmt Kommunismus	Denken und Handeln sind vor allem an Regeln und Normen der relevanten Bezugsgruppen ausgerichtet, die eigene Identität wird durch diese definiert, Zugehörigkeit und Unterordnung unter deren Sichtweisen sind vorherrschend. Gesichtswahrung ist zentral, starke Schuldgefühle, wenn Erwartungen anderer verletzt werden, Konflikte werden vermieden, Kontakte sind eher oberflächlich, es wird vorwiegend in Entweder-oder-Kategorien gedacht.
E5 Rationalistisch Wissenschaft	Orientierung an klaren Standards, sehr rationales Denken und kausale Erklärungen herrschen vor. Motivation, sich abzuheben von anderen. Feste Vorstellungen, wie Dinge sind und laufen sollen. Beginnende Selbst-Wahrnehmung, Selbstkritik und Sehen verschiedener Perspektiven sowie Suche nach Motiven für Verhalten, eher enges fachliches Denken und Betonung von Effizienz statt Effektivität.
E6 Eigenbestimmt Demokratie / CSR	Voll entwickelte und selbst definierte (eigene) Werte, Vorstellungen und Ziele (ausgebildete Identität). Starke Zielorientierung und Selbstoptimierung. Komplexität von Situationen wird akzeptiert, reiches Innenleben, Gegenseitigkeit in Beziehungen, Respekt vor individuellen Unterschieden (eigener Schatten der Subjektivität wird häufig nicht gesehen).
E7 Relativierend Konstruktivismus	Beginnendes Bewusstsein darüber, wie die eigene Wahrnehmung die Sicht auf die Welt prägt, stärkeres Hinterfragen der eigenen Sichtweisen (und der von anderen Menschen). Relativistische Weltsicht. Größere Bewusstheit gegenüber inneren/äußeren Konflikten und Paradoxien (ohne diese integrieren zu können), sehr individuelle/persönliche Art.
E8 Systemisch Nachhaltigkeit	Voll ausgebildete Multiperspektivität, gleichzeitige Prozess- und Zielorientierung, systemisches Erfassen von Beziehungen (Zirkularität). Fähigkeit, sich widersprechende Aspekte und Meinungen zu integrieren. Hohe Motivation, sich selbst weiter zu entwickeln. Offene, kreative Auseinandersetzung mit Konflikten, hohe Toleranz für Mehrdeutigkeit. Hoher Respekt vor Autonomie anderer Personen und Aussöhnung mit eigenen negativen Anteilen.
E9 Integrierend Metaphysik	An kein explizites System (Werte, Einstellungen, Praktiken etc.) mehr gebunden, Erfahrungen werden laufend neu bewertet und in andere Zusammenhänge gestellt („reframing mind“). In hohem Maße selbstaktualisierend. Kann Paradoxien integrieren, hohe Bewusstheit gegenüber eigenem Aufmerksamkeitsfokus, besonderes Gespür für Symbolik.
E10 Fließend Mystik	Bedürfnis, Dinge und Personen zu bewerten, wird aufgegeben. Verschmelzen mit der Welt, kein weiteres Festhalten, sondern sich auf den Fluss der Dinge einlassen. Spielerische Abwechslung zwischen Ernst und Trivialem, <u>Ineinanderübergehen</u> unterschiedlicher Bewusstseinszustände, Denken in Zeitzyklen und historischen Dimensionen, volles Akzeptieren von Andersartigkeiten und Menschen, wie sie sind.

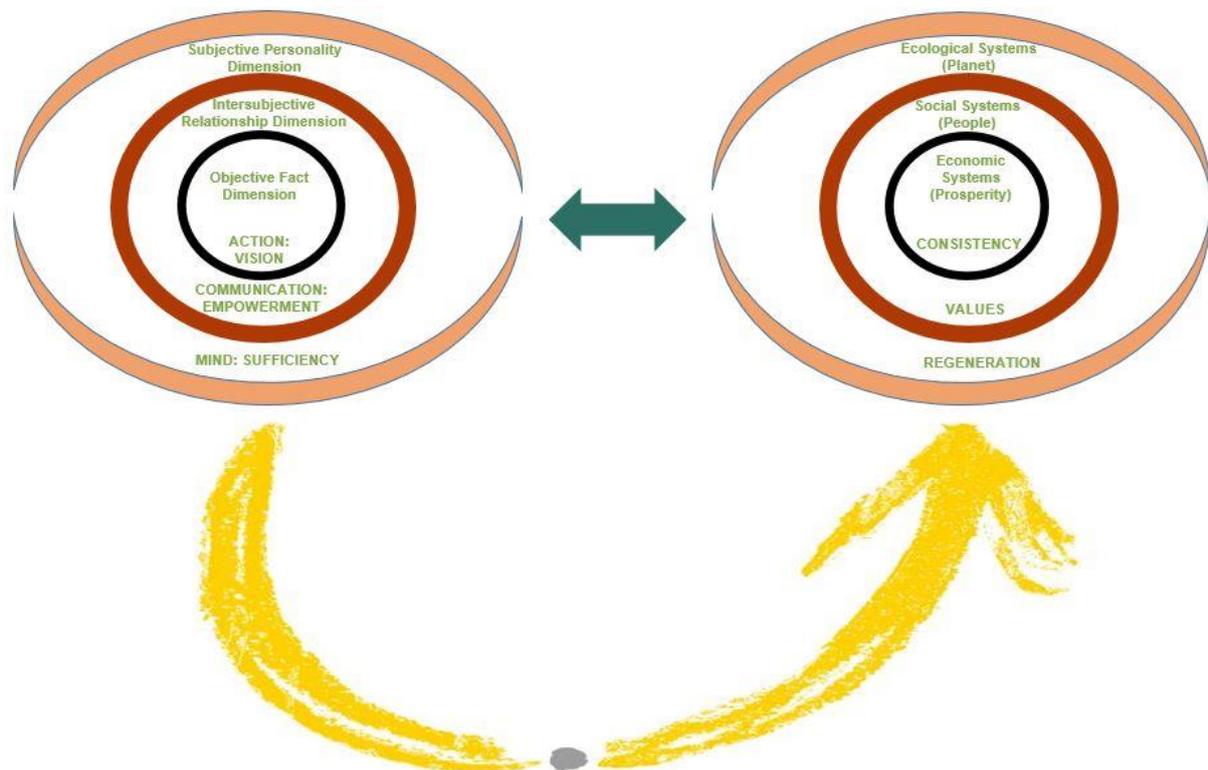
The American psychologist Jane Loevinger has presented an Ego-Development scheme in the 70ies which is still good enough and applicable for showing the possibilities and direction of personal development. We can take development steps by getting in touch with the root trauma at the bottom of the U-Process. The outcome is non-linear and unpredictable but the possibilities and the direction are clear. If we have turned our identity into a homo oeconomicus by rewarding through our economic system to cut off our social and ecological relationships for pursuing our personal economic success and thereby fulfilling the economic ideal of a rational human being, we might have to start from the lowest level. But that does not necessarily limit our future development. We can see from the chart that for being authentically compatible with democracy and its values we need to reach a level that allows us to have appreciative and respectful relationships with each other. And to live sustainably in a complex world of eco-systems we need to understand our systemic interdependence with nature enough to integrate our lives, society and economy into our surrounding eco-systems.

We cannot expect that by a first single touch and reconnection with our root trauma we immediately turn into a mystic and liberate ourselves from the spiritual divide forever. The iterative touch and reconnection will be often be required for full transformation of our conditioned identities and for our awakening to self-awareness. We can experience a stuck in our personal and collective development whenever our struggle to move upwards neutralises the gravity that pulls us downwards or when we cling to an old identity and system until we can hold on to something new and better. Both are ways of absencing.

Step 7:

Non-linear Transformation of the collective Consciousness and collective Co-Creation of internally and externally interconnected Sustainability

- Step 6 is strengthening the left Eye through multiple personal Transformations
- Leading to a non-linear shift in the collective Consciousness
- Creating externally eco-systemically connected Sustainability

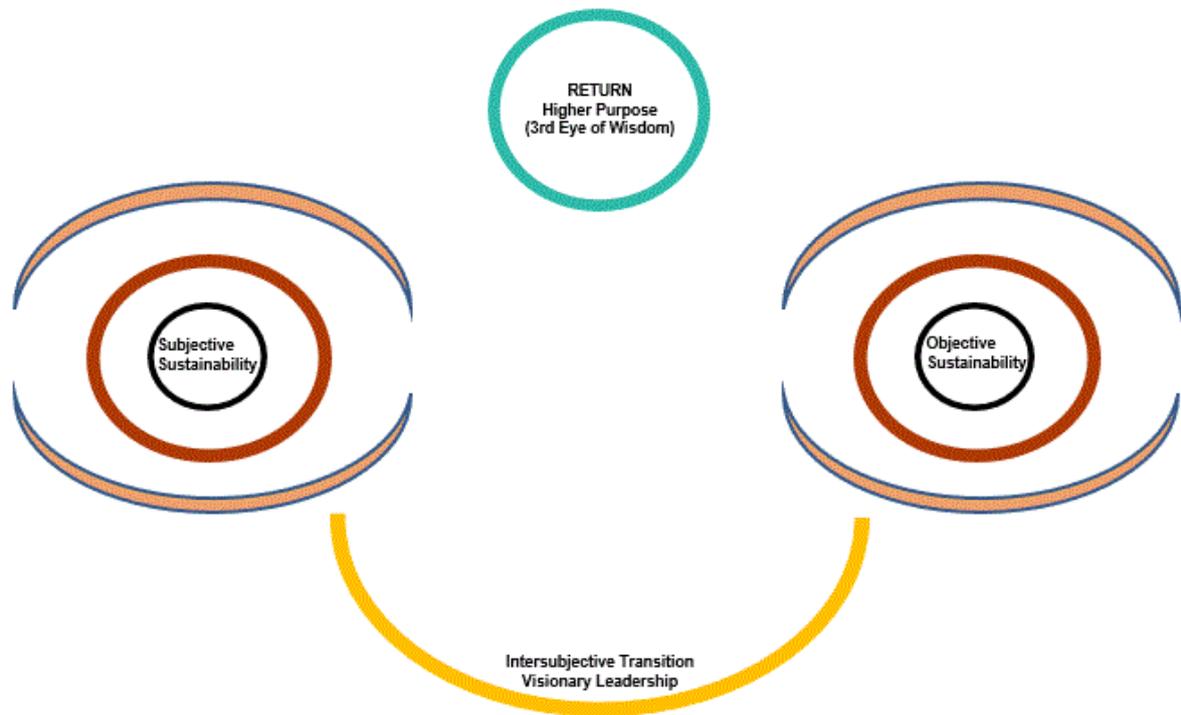


By touching the bottom of the U-Process and transforming our personalities and identities we strengthen the left eye of the spiritual world and subjective Sustainability. Our minds become more **sufficient** by healing the spiritual divide, our communication more **empowering** by healing the social divide, our sustainable **visions** clearer and our actions more effective by healing the ecological divide. As a consequence our personalities and identities are working less and less in opposite directions driven by conscious and subconscious intentions and dynamics counteracting each other. **Cooperation** is enabling new sustainable ways of human existence, acknowledging the triple divide as a starting point for our human journey together that needs our attention, caretaking and transformation.

With a stronger left eye the subjective creation and perception of the material world manifests with more objective Sustainability. So whatever we emerge with from the bottom of the U-hole it will be at least one step to heal the spiritual, social and ecological divide.

Step 8:

Reconnecting with the Higher Purpose of Returning Home by Healing the Spiritual, Social and Ecological Divide



Maybe we hope and expect that through peak experiences the world will change. But the triple divide is and stays the interwoven Matrix and foundation of perceiving this world with our human mind and senses.

Therefore, the ultimate healing of our root trauma will not drop us at the shores of a perfect material world of external Sustainability, it will bring us back to the unchanging place where we come from and belong to before we played with our creative powers in a way that we traumatised ourselves and forgot all about home, who we are and who created us full of gifts.

The trauma of the spiritual, social and ecological divide will pass, removing the dusty curtain from our view and consciousness, revealing Home.

This is our common House, the oikonomia, where our journey began. Welcome Home, Beloved One. Enjoy your Blessings and step over the threshold. You have returned.

References & Graphics

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About the Author

Daniel Sieben studierte von 1996 bis 2003 Volkswirtschaftslehre an der Johannes-Gutenberg-Universität Mainz. Dabei entflammte sein Interesse an ökologischer Ökonomie mit späterer Vorstandstätigkeit in der Vereinigung für ökologische Ökonomie. Mit Studienbeginn hatte er ein spirituelles Coming-Out, so dass er fortan zahlreiche Indien-Reisen unternahm und dabei auch die Praxis der buddhistischen Achtsamkeitsmeditation lernte.

In seiner Dissertation über einen nachhaltigen Bewusstseins- und Verhaltenswandel (2003-2007) unternahm er den Versuch einer Synthese von östlicher Innensicht und westlicher Außensicht und entwickelte ein komplementäres Nachhaltigkeitskonzept. Daraus wurde über eine weitere Veröffentlichung („Systemische Nachhaltigkeit; 2017“) und die Integration der Theorie U die „4-dimensionale Nachhaltigkeit“ mit Transformationsprozess.

Die Umsetzung seines ganzheitlichen Nachhaltigkeitsverständnisses im Anschluss an seine Promotion erfolgte in verschiedenen Stationen auf seinem weiteren Lebensweg, einerseits als Nachhaltigkeitsbanker im Bereich erneuerbare Energien bei der UmweltBank, ProCredit Bank und der Triodos Bank, andererseits als beratender Volkswirt auf einem Demeter-Hof im Allgäu und in einer Nachhaltigkeitsgemeinschaft.