ABSTRACT While a noted enthusiasm for the “we-space” has developed within the integral community in recent years, there is a need for practices and methods for directly working with intersubjective field dynamics in groups. This article presents a post-personal practice, surrendering into witnessing, for evolutionary groups to more effectively discern and engage complex emergent collective-intelligence processes. Surrendering into witnessing is a five-phase practice designed to co-create optimal conditions for the emergence of collective intelligence and wisdom.

KEY WORDS collective intelligence; intersubjective; field dynamics

To a great extent, the generative capacity of groups hinges on a collective movement beyond the familiar horizons of the individual “I” into a subtle experience of conversation from a shared unfolding “we” experience directed from mutual resonance, presence, and emergent inquiry (Gunnlaugson, 2007; Scharmer, 2007). Within the broader integral community, interest in engaging this collective experience has given rise to developments such as the “we-space” (O’Fallon, 2007; Wilber, 2007; Wilber et al., 2008), “enlightened communication” (Cohen, 2011; Gunnlaugson, 2007, 2009; Hamilton, 2004), “a higher we” (Cohen, 2011), “transparent communication” (Hubl, 2011), and “collective field” (Patten, 2011), among others. To date, the focus of these evolutionary group processes has been primarily directed toward developing a means of evolving consciousness interiorly and collectively through shared states and transformative experiences of collective mind.1 Yet, in spite of the different respective intersubjective breakthroughs with these group processes, engaging the we-space for the purposes and outcomes of collective intelligence, such as solving difficult social or organizational problems or bringing about new creative discoveries in different domains of knowledge, continues to remain a comparatively uncharted region of research and inquiry. Accompanying the growing promise of these post-personal, evolutionary groups is the need to further clarify core practices to effectively engage and enact collective intelligence capacities, as well as improve upon the effectiveness of existing communication process methodologies.

In the context of group communication, collective intelligence practice relies to a great extent on thinking from a deeper ontological level and way of being that is more in relation to the group field (Gunnlaugson, 2012; Scharmer, 2007) and what is arising from within the evolutionary group. To this end, we introduce a foundational practice—surrendering into witnessing—for evolutionary groups to access key ground conditions within the intersubjective field. Within evolutionary groups, based on our research and experience in facilitating groups, surrendering into witnessing serves as a catalyst in facilitating the necessary shifts within

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individuals and the group for more stable access to the post-personal group field. As evolutionary groups develop the collective capacity to surrender into the witnessing state, this enactment fosters the capacity for thinking intersubjectively from a deeper shared source and shared post-personal state of being, in turn helping evolutionary groups access certain core conditions for collective intelligence emergence.

**Shortcomings of Conventional Groups: A Brief Caricature**

Group communication norms in conventional groups tend to be limited and transactional, consisting of individuals listening and speaking from the commonplace condition of perceived separateness, both internally and within the subtle phenomenological realm of the group field. Individuals embedded in a more traditional secular worldview generally experience this separation as implicit to the context of their lifeworld, presumed as a pregiven aspect of one’s experience of ordinary waking life and consciousness, which is further reinforced by traditional public norms of debate, monologue, and discussion (Tannen, 1998). To draw out this caricature a bit further, thinking and listening from our separate self-sense prevents us from apprehending certain forms of emerging knowledge. Being to a great extent unaware of these limiting conditions, conventional groups tend to inadvertently generate polarization, fragmentation, destructive conflict, and other problematic experiences of communication. While it is overly simplistic to locate the root cause of these communication limitations back to an egocentric self-referencing orientation, when individuals habitually orient their thinking from the all too familiar psychosocial medium of the separate self and its pre-existing beliefs, communication issues invariably surface. Generally speaking, the ego and its defenses are well entrenched within sociocultural norms of behavior and intention (Ehlers, 2004; Vaillant, 1992, 1995). Nevertheless, this self-circumscribed orientation within the context of group communication brings about limiting conditions that obstruct the emergence of collective intelligence processes, which rely on the ability to sense and presence new knowledge, learning, and discoveries (Gunnlaugson 2007, 2012; Scharmer 2007).

**The Ontological Experience of Surrender**

Traditionally, within more secular individualistic contexts of Western culture, surrender is understood in terms of defeat or giving up (Branscomb, 1993). Closely associated with this interpretation is the notion of submission, which involves the domination of one person over another (LaMothe, 2005). These conceptualizations of surrender naturally trigger the ego’s defenses and limit our ability to rest with and orient to one another in a more direct, open, and authentic manner. For the purposes of this article, we depart from this traditional secular view and draw attention instead to a transformative understanding of surrender as an inner shift from a personal to transpersonal or post-personal state of consciousness. This form of surrender involves slowing down to encounter an experience more directly. In learning to be more fully with what is, we make ourselves available to this perennial depth dimension of experience and reality and in turn open ourselves to new discoveries to be revealed through the phenomenon of emergence (Rutledge, 2004; Wolff, 1974). By relaxing our ordinary experience of separateness, in the subtle action of surrender we come into contact with a more permeable and expanded sense of self as a part of a larger distributed field and ground of being. The individual essence remains, but the primary identification with personality and habitual self-sense is relaxed. In turn, this expands our self horizons through an underlying felt connectedness with each other and the group field of consciousness.

Surrender is, in many respects, an alchemical, bundled experience of seeing the world through soft eyes (Shapiro & Soidla, 2004; Tiebout, 1949); it is a subtle enactment that spontaneously brings about a relational transmutation in our way of being with others. While surrendering involves letting go of defenses that otherwise evoke self-contraction, the act of surrender itself is a distinct inner movement that is motivated by curiosity and oriented toward learning (Moze, 2009; Tiebout, 1949). The state of surrender is quite simple
and yet complex in its ability to radically relate to an undetermined vastness. Research has highlighted key aspects of what is experienced in surrender, including timelessness, openness, limitlessness, connectedness, mutuality, receptivity, non-judgment, dynamic immersion, improvisation, suspension, and mindfulness without thoughts (Moze, 2009).

The ontological dimension of surrender tends to be a subtle yet vibrant liminal state and space between certainty and uncertainty (Linds, 2004) from which we can engage with the subject at hand in a more tentative and ultimately creative and profound fashion. In surrender, there is a release of energy formally held in the contracted egoic state, giving rise to an improvisational quality of awareness, receptivity, and responsiveness to the unknown—a dynamic but subtle flow of emergence and waning that actualizes the potential for new meaning (May, 1982; Rutledge, 2004). Entering into the experience of surrender results in an increased sense of self-acceptance, self-reliance, inner peace, positive feelings, and ability to authentically express oneself (Jones, 1994; McDonald, 2003; Tiebout, 1949). In this liminal state, consciousness becomes more fluid, flexible, and creative through shared presence within a greater collective experience.

As surrender happens through an embodied relationship to the present moment, a renewed curiosity for the unknown develops, awakening an innate desire to know and be known. In the state of surrender, we process our experience more inclusively, and are able to more clearly distinguish between perceptions and potentially greater truths (Branscomb, 1993; Jones, 1994). This cultivates a quality of non-personalized intimacy and relatedness with others, moving us toward greater unity while also paradoxically enhancing the need for autonomy (Branscomb, 1993; Hidas, 1981). Notably, the surrendered experience of one person can cause a shift or surrender in others because they are drawn toward the unifying nature of the surrendered state (Tolle, 1999). Interestingly, the surrender of one individual tends to invite and catalyze a more collective experience with others.

**Surrendering into Witnessing**

The Witness is aware of space, aware of time—and is therefore itself free of space, free of time. It is timeless and spaceless—the purest Emptiness through which time and space parade. So this pure Seer is prior to life and death, prior to time and turmoil, prior to space and movement, prior to manifestation—prior even to the Big Bang itself.

— Ken Wilber (1996a, p. 224)

Surrendering, as it has been described, is also a powerful point of access for entering into the witnessing state. Witnessing helps us become aware of how we are otherwise enmeshed in our thoughts and feelings, which, once discovered, provides an opening for stillness along with access to new epistemological and ontological horizons and capacities of being. Surrender helps us relax and step out of accustomed habits of mind and emotions, while witnessing provides a distinct way of being with and holding the content of experiences. Here, unconscious and unobserved habits of knowing or personal feeling are re-contextualized as partial perspectives within the witnessing state. It is not that we leave our minds behind or dismiss feelings as being inconsequential; rather, witnessing opens up a clearing in experience from which everything arising can be seen more clearly and vividly with less personal identification. Surrendering out of the well-established cultural habit of *being* our thoughts and feelings to *having* them (Bohm, 1996; Kegan, 1994) provides an important basis to reorient the self to stillness, as a function and expression of its original nature. In giving the self permission to open into this greater tacit underlying context of being, we access a rich interconnected realm from which to creatively re-engage our experience collectively (Gunnlaugson, 2009).

Traditionally, this shift into the witnessing state involves experiencing the deeper source of our experience individually, referred to in the traditions as “I-am-ness” or the essential higher self (Wilber, 1998).
witnessing state provides vital access to a greater spiritual context out of which knowing and feelings can emerge anew. This opens up our knowing and feeling to draw directly from a more profound source of experience. Frances Vaughn (1985) elaborates on the spiritual milieu of the transpersonal self:

The transpersonal self remains in the background of awareness until we choose to pay attention to it. The transpersonal self characteristically is experienced as wise and compassionate, alert and calm. Perception is clear, accurate, and nonattached. Affect is joyful and loving, and the predominant emotion is gratitude. There is an easy flow of energy, clear vision, easily focused or diffused attention, and a sense of being connected to everyone and everything as an integral part of a larger whole. At the same time, this awareness can be described as being nothing special, or just a quiet letting-be. One need not become different in order to experience it … There is a sense of being, not only in harmony or resonance with the beyond but also of being a part of and belonging to the beyond. One feels a heightened connectedness and an absence of loneliness, worthlessness, and fear. (p. 28)

Vaughn’s description highlights the deeper tacit virtues that become a part of experience through this transcendent dimension of witnessing. Witnessing also draws on meta-awareness, which cultivates a more refined relationship to the discursive mind in such a manner that interrupts the intellect from being the chief epistemological faculty in command. Thomas Jordan (2000) comments on the function of meta-awareness: “Instead of being had by one’s habitual behavioural patterns, emotions, desires and thoughts, meta-awareness means that there is a locus of witnessing in consciousness that can make the behaviours, emotions, desires and thoughts objects of attention” (p. 3). Jordan’s point is not to objectify the contents of consciousness by engaging a detached internal observer, but rather to evoke a distinct form of observing experience in the moment. Within this shift is the opportunity to become the witnessing awareness itself that observes. This helps to further undo the pervasive conditioning of perceived separateness between the one who is experiencing and the one who is observing the experiencing.

As such, the witnessing perspective involves forging a new in-the-moment relationship with what is ordinarily identified as ours or mine. The inner relaxation of self-identification, brought about through an infusion of embodied meta-awareness, which is distinct from the more common experience of being self-conscious, becomes possible. When we are identified with a perspective, it uses up our energy. However, when we bring a gentle witnessing presence to our perspectives, instead of self or ego, energy becomes available to be re-deployed toward attention, but more importantly—accessing this deeper field within the we-space. Witnessing experience opens up capacity and energy, freed of the former attachment or personal investment. Witnessing in this sense opens up a shared interior context within which we can discover a more profound interconnected basis of who we are, how we tend to identify with our thoughts and feelings, and how this identification tends to significantly limit our capacity for creativity and insight.

Witnessing as an Ontological Base Camp in the Intersubjective Field

Building on the points presented in the previous section, through ongoing practice with the process of surrender, the witnessing experience contributes to building a supportive container for evolutionary groups to develop key capacities for collective intelligence work. Container functions as a metaphor for the group’s capacity for “holding space” (Corrigan, 2006) or the ability to remain with the arising creative and relational tensions within collective processes of generative learning and thinking together for the purposes of collective intelligence. The quality of unconditional presence and ability to surrender into witnessing plays an important role in strengthening the container within evolutionary groups. A robust contain-
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er supports the possibility of a deeper transmutation in both our self-identity and the very nature of the collective thinking process as a co-embodied ontological event. More conventional groups stand in contrast here, with poorly functioning or non-existent containers that are needed to facilitate collective access to the ground of being and higher we. Inasmuch as the witnessing experience is fundamentally being-oriented, it does not draw on the existential, survival orientation of the ego with its accompanying needs and drives. Due to the transpersonal nature of the witnessing experience, listening and speaking can be expressed from moment-centered relating and communing from a deeper collective transpersonal context.

By developing the capacity to surrender into witnessing awareness, group participants can shift between the figure and ground of the conversation. That is, participants shift between focusing on the immediate subject of conversation (i.e., the figure) to experiencing the emergent process of conversation from the shared post-personal background of non-attached stillness and lucidity of collective witnessing (i.e., the ground). Practitioners within evolutionary groups learn to draw their thinking and listening from a felt sense of unity with the field, brought about by both witnessing and participating in the experience. In surrendering into this experience, participants learn to relax the boundary between one’s self and the greater collective experience. Or to put this in another way, perceived separateness that typifies a conventional group is diminished, while a shared sense of engagement is heightened.

When practiced collectively, the witnessing experience becomes a basecamp for individuals and the collective to access authentic creative engagement within the intersubjective field (Gunnlaugson, 2011). From this basecamp, evolutionary groups can embark upon a learning process that involves engaging with and leading the conversation from the witnessing state. Here, witnessing opens up and draws upon actual shared interior resources of consciousness in contrast to more gross-level strategies of the mind (i.e., use of a certain type of passionate evolutionary discourse to stimulate interest in the we-space). This point becomes crucial insofar as witnessing provides an experiential rather than ideological reference point for groups to come into moment-to-moment presence in a state beyond the conditioning and ignorance of the separate self. It is not that egoic functioning is completely transcended. It is more that a third-person, less attached and therefore less invested in perspective of ego becomes possible through the eyes of the collective witness. Much like returning to the breath in meditation, re-embodying witnessing awareness for evolutionary groups offers a comparatively more reliable context from which to navigate a subject or conversation. Like the breath, the witness becomes, with sufficient practice and embodiment, a safe place that we can return to in the we-space for the purposes of further refining our discernment of what is and what is arising. As such, the witnessing perspective and experience provide a subtle yet stronger access point for listening, speaking, and interacting within the collective interior dimension of the we-space (i.e., zone 3 of Integral Methodological Pluralism).

Within the transpersonal dimension of the witnessing experience, a shared context opens up within the group to access stillness collectively, with stillness being a key phenomenological aspect of the witnessing state and creative reference point for accessing collective intelligence capabilities in groups (Gunnlaugson, 2012). Through the stillness accessed in the witnessing state, post-personal groups are given the chance to make in-the-moment contact with the creative source of their own experience (Gunnlaugson, 2011; Scharmer, 2007) as well as this deeper underlying transpersonal self and its faculties of being and generative knowing. The longing to know and to be known from stillness and non-separateness creates an ontological opportunity to establish a new context to root our thinking from this deeper ground of human experience. With practice and sufficient embodiment, the witnessing experience becomes an ontological basecamp in the intersubjective field, providing a tangible post-personal reference point for evolutionary groups to resource from when building new knowledge, ideas, and discoveries through collective intelligence communication processes. While surrendering into witnessing is key, it is important to clarify that one is not surrendering critical discernment, which is crucial to deconstructing groupthink tendencies that accompany any group (Irving, 1972).
Enabling Conditions for Surrendering into Witnessing

Certain conditions are helpful in fostering the experience of surrendering into witnessing within evolutionary groups. Trust—whether in the group, ourselves, or in our ability to communicate and orient from the group field—is a key enabler (Branscomb, 1993; Tiebout, 1949, 1954). Without trust, there is rarely the authentic surrender or capacity for witnessing that is necessary for the work of collective discovery. By extension, an underlying disposition of accepting what is and what is arising (Jones, 1994), rather than holding to fixed notions concerning the process or outcomes of the we-space communication, helps reinforce trust. A committed engagement in curiosity is an important enabler of surrendering into witnessing, as it informs and directs action and inclines us to engage with the unknown for the sake of new learning (Levitt et al., 2006; Moze, 2009). Curiosity is closely associated with interest and openness to experience (Peterson & Seligman, 2004). Whereas interest broadens our thoughts and promotes exploration of new information, and openness allows for a lack of perceived boundaries and embracing the unknown, curiosity enables us to override preservational drives and to more intentionally respond to the innate desire for learning and growth (Fredrickson, 1998; Moze, 2009).

While interest helps to direct attention and openness provides a quality of relating to others, curiosity mobilizes individual and collective learning processes, which is helpful when practicing surrendering into witnessing. Curiosity is a form of cognitively induced deprivation arising from the awareness of gaps in our knowledge (Loewenstein, 1994). Being aware of these gaps awakens curiosity, while ignoring these gaps or remaining rigid in our existing certainties creates a barrier to curiosity. Evolutionary work, as it has been broadly conceived within the integral community, rests on recognizing the limits of our knowledge and engaging our curiosity for the purposes of growth, development, and awakening. Authentic and engaged curiosity motivates action, and it is a core catalyst for surrendering into witnessing and collective intelligence processes. Evolutionary groups in this sense provide an ideal context for surrender and discovering new insights because curiosity is activated by person-environment interactions. The ambiguity inherent in social situations and interpersonal encounters not only elicits curiosity, but greater curiosity correlates with greater intimacy (Kashdan & Fincham, 2004), thereby enhancing the dynamics of the we-space. Curiosity involves being more interested in what we do not know than being invested in defending or advocating what we already presume to know.

Another key enabling condition for surrendering into witnessing is co-creating an environment of mutuality. Whether in a face-to-face gathering or a virtual event, this condition brings about a sense of individual and collective well-being; mutual respect and acceptance for everyone engaged in the situation; an absence of dominating behaviors; and an invitation to relax more deeply (Atwood et al., 2002; LaMothe, 2005; Levitt et al., 2006). Mutuality can be environmentally supported through a careful selection of furniture, lighting, colors, and general attention to environmental elements (Bechtel & Churchman, 2002; Levitt et al., 2006). Mutuality can also be interpersonally supported with shared principles of engagement.

Rituals can help facilitate the transition phases involved with surrendering into witnessing by offering a safe gateway into the experience, which also satisfies deeper spiritual, emotional, and community needs (Campbell, 2004; Houston, 1985). Opening rituals may include sharing a few minutes of group silence or meditation, offering an intentional check-in at the beginning of the gathering, or ringing a bell or bowl to evoke harmonic resonance.

Surrendering into Witnessing: The Practice

Surrendering into witnessing provides a foundational intersubjective practice for evolutionary groups interested in accessing a post-personal basecamp for navigating their inquiry into collective intelligence. While the method itself may seem complex or challenging to consistently access for some, there is a simplicity and
quality of being at home in the practice that develops with ongoing integration and embodiment. Drawing in part from the world’s wisdom traditions, but also from more current insights into evolutionary group practice and research, we will now further elucidate upon what is involved with the practice itself.\textsuperscript{2}

Surrendering into witnessing involves the following five phase process: 1) surrender into presence, 2) discover your subtle embodied access point of connection to this deeper shared state of distributed presence within the group, 3) connect to witnessing awareness from this presence, 4) come from the space of the witness in your listening and speaking, and 5) support the we-space in this practice by resting in deeper stillness and attention when not engaging with the group directly (Fig. 1).

\textbf{Phase One: Surrender Into Presence}
Wisdom practices such as awareness-based meditation facilitate surrender from conventional separate-self sense to a more subtle, distributed experience of one’s self as a part of the underlying ground of presence of our original nature. Ongoing meditation practice familiarizes practitioners with this tacit dimension of self and develops the attentional and know-how ability to surrender at will into these deeper states of being. To support an optimal engagement with this phase of the practice, we recommend combining regular meditation with we-space practice. This is helpful in order to make more consistent and direct in-the-moment contact with our fundamental nature as it is and as it is arising. It also helps us move into the unknown with a developed curiosity and sustained engagement of attention with what we do not currently know or understand.

\textbf{Phase Two: Become Established in Shared Presence}
An important pre-condition to accessing the deeper generative dimension of the we-space involves being able to come into the relational dimension of shared presence. What is your personal point of access for coming into shared presence? The metaphor “point of access” is a visual reference point. For some this will be useful; others, however, may need to find their own embodied reference point that does not draw on spatial awareness so much as a felt sense or sensation. There are different paths to this basecamp, but each path in a manner
consistent with its own way of knowing discerns the route distinctively. Accessing the distributed quality of presence involves co-attending and resting in the group field with others. Again, this is a metaphorical depiction that may or may not resonate. The greater significance of this phase is to access presence through subtle means of knowing and being that become available through deepened collective states of consciousness.

**Phase Three: Connect to Witnessing Awareness**

Accessing witnessing awareness from shared presence is important. Connecting to shared presence tends to awaken the ground conditions for a non-egoic passage into the witnessing experience. Traditionally, pointing out instructions offers an effective method for noticing the ever-present witness in our experience. The skillful means at this junction lie within our ability to become aware of our thoughts, feelings, and sensations. The objective here is to notice that they are experiences. In peeling back the proverbial layers (i.e., thoughts, feelings, sensations), we begin to encounter a deeper experience of emptiness and freedom. From this in-the-moment discovery or rediscovery arises the desire for non-interference and allowing more experience to be as it is. In coming into a place of non-identification and unconditional acceptance of experience, we can begin to access a deeper source of stillness and wakefulness that lies at the heart of the witnessing state.

**Phase Four: Come from the Witness when Listening and Speaking**

A practitioner should now be ready to begin experimenting with coming from the witness state in the group inquiry (i.e., listening and speaking from this experience directly). At first, it may not be clear why this is important. With practice, it will become clearer that engaging the we-space conversation from the witnessing state allows for a deepened receptivity to an underlying tangible source of creativity. By learning to redirect attention to this underlying source as we listen and speak through access to the deep present, we begin to find a more reliable transpersonal or post-personal basis to engage with others than the separate self. Coming from the witness collectively provides a comparatively authentic basis for evolutionary groups to orient and navigate post-personal processes in groups.

**Phase Five: Support the We-space from Deeper Stillness**

As practitioners learn to identify and come from the witnessing experience in Phase Four, they become more established in observing the natural flow of their experience in the conversation and resting in this embodied observance. By orienting from the witness, attention can now be redeployed toward discerning new knowledge and learning and discoveries within the emergence process (unlike the case of most meditative traditions). This is a key point, in that learning to discern what is arising in the emerging conversational stream to a great extent relies on cultivating an instinct or subtle felt sense for articulating what has the most resonance and value—in terms of emerging knowledge, realizations, or discoveries. Resonance at this stage of the practice becomes a chief barometer for deciding what is worth sharing or letting go of. In Phase Five, the witnessing state offers a useful individual and collectively interior context out of which to gauge resonance. Additionally, resting in the witnessing state provides a basis for holding the group in an environment of post-personal attention, which further strengthens the group container and holding environment.

**General Remarks on the Surrendering into Witnessing Practice**

Surrendering into witnessing is an invitation to discover firsthand in our experience a new basis of self-identity in the context of conversation as well as life more fundamentally. This work will necessarily involve some form of encounter with the commonplace mistaken identity of one’s self as fundamentally separate from the
nature of life and reality. Thus, learning to discern the deeper nature of who we are involves an experiential unfoldment of the self in relation. Much like any consciousness practice, there are important enabling conditions for surrendering into witnessing. The process cannot be forced, nor can evolutionary groups expect to access the witnessing space consistently when in the we-space. Unlike in the context of personal practice, however, the we-space generates a powerful intersubjective field that can serve as a catalyst and enabling condition for helping individuals surrender more deeply into witnessing awareness.

This practice proceeds from the recognition that fundamentally our human scope of identity is too limited for the purposes of collective intelligence undertakings. What is needed for post-personal groups is a continued insistence on apprehending, embodying, and enacting a richer depth dimensional sense of who we are individually, collectively, as well as culturally and within the ultimate context of the emerging story of the universe. Consistent with the message of the wisdom traditions, we invite you to suspend preconceived ideas or assumptions, take up the injunctions, and try out the practice with the intent of discovering how it can serve collective intelligence processes.

Conclusion
Through our narration of the perspectives and phenomenological territory of surrendering into witnessing, the main intent of this article was to introduce and clarify skillful means that will benefit groups in their undertaking of collective intelligence communication processes. By drawing from the traditional wisdom practices of surrendering and witnessing, we make the case for surrendering into witnessing to build upon the work of current evolutionary groups. We also offer the practice as a standalone method to help evolutionary groups facilitate the necessary interior shifts that help us move beyond the traditional limiting norms of communication and more effectively unearth collective intelligence approaches to group communication. In this sense, the practice can serve a catalytic function in priming individuals and collectives to discover a powerful transpersonal access point to the group field.

NOTES

1 For the purposes of this article, it is important to clarify that the term “evolutionary groups” is not specific to an integrally informed group practice. Although the scope of the concern in this article lies within integrally informed evolutionary groups as defined above, we recognize the importance of a greater trans-traditional emergence of post-personal processes across different group contexts. In brief, this collective process is by no means dependent upon an integral context or culture. Nevertheless, significant developments have emerged in recent years within the broader integral community that we believe merit continued research and inquiry.

2 This article arose out of my work and research as a scholar-practitioner as well as more recent conversations with colleagues. The practice that is described was not generated from a particular empirical study. I (O.G.) have been working with a broad cross section of evolutionary groups for the better part of a 15-year period. Collective work in groups also has been central to my studies and research as an undergraduate and graduate student, as well as a postdoc and currently as a faculty member. There is no optimal size for a group, as this practice is designed for practitioners interested in bringing about deeper collective intelligence processes in groups of any size.

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