

# Integral Finance: A Framework for a 21st Century Profession

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The author asserts that financial planning's future requires understanding and accepting the profound implications of an acknowledged "profession." This means developing comprehensive theory addressing money, its functions, interior aspects and primary challenges. He tackles complex concepts of "Integralism" as potential theoretical frameworks.

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*"A domain needs more than knowledge and skill to be recognized by the rest of society as a profession."<sup>1</sup>*

*"Each realm of work has a central mission, which reflects a basic societal need and which the practitioner should feel committed to realizing...All practitioners should be able to state the core traditional mission of their own fields."<sup>2</sup>*

—Gardner, Csikszentmihalyi and Damon

## Operating Premises

### Exterior:

- Money is the most powerful secular force on the planet.
- Money skills are unnatural 21st century survival skills.
- Money's nature has mutated in the modern era.

### Interior:

- Money remains a psychological and social taboo.
- There is nothing more intimate than money.
- Money issues pervade our individual and communal choices.

These six statements propel the modern era's first genuine advisory profession. It stands where money intersects life. Consequent ramifications are profound; likewise its future. This paper addresses issues raised by the money forces in the context of a profession that is growing and developing to address them. It will speak to the need to develop viable theory. It will then suggest one possible theoretical frame.

- Professional realms change as a result of four factors: <sup>3</sup>
- New tools, procedures and understandings
- Cultural values and beliefs
- Changing social environments
- Contributions by creator-leaders

Each factor is in place. Cultural changes set the stage. The profession's extraordinary birth and growth positions it for the future. Development and acceptance of cogent structural and conceptual theory remains incomplete.

- Genuine professions build from their senses of purpose, function and relationship to their clientele and the larger social order.
- Professions arise when a group of individual practitioners defines the specific knowledge, skills, practices, rules and values that differentiate them from the rest of the culture.

- When enough specialized knowledge has been codified for smooth transmission to new practitioners, we call the resulting symbolic system a domain.
- Domains consist of two main sets of symbolic codes. The first includes ideas relating to knowledge and practice.<sup>4</sup>

This paper addresses these aspects in the context of theory.

## The Need and the Promise

At its core, financial planning engages complex technical issues within powerful, intimate, significant circumstances. Arguably the ultimate liberal arts profession, it touches every aspect of human exploration and knowledge. Even now, best practitioners are primary sources of knowledge, wisdom and perspective. They also create and maintain powerful personal relationships of the sort coveted by impersonal institutions. Its future is glorious.

Flip.

Clearly immature, this profession remains mostly potential. Metaphorically, we still live with our parents—financial product sales and "production" based compensation systems. Accordingly, we remain defined by others. Devoid of self-defining functional theory or necessary connections with academic resources, we have no equivalent to the codes and theory of medicine, law or shamanic/theological/pastoral traditions. We lack academic traditions and sources of interface with significant centers of learning. Neither have we evolved functional self-knowledge. Absent such intellectual partnering, we struggle to evolve mission and identity.

Consequently, potentialities go unexplored. Growth and maturity are impaired. Reflective questions go unasked and unanswered.

- Who are we?
- What is our profound purpose?
- How should we function—collectively and individually?
- What are our best practices?
- Where are our boundaries and how do we behave around them?
- What is our relationship with other professions or industries?
- What is money?
- How does it affect individuals and communities?
- Where are the needs of or for personal financial advice?
- How can we help fill them?
- Must every advisor manage money?

This is shameful. Our turf is more profound, more vital. We should be poised to accept and master 21st century challenges. Unfortunately, "wishin' don't make it so."

## Current Situation

Unlike inherent survival skills, 21st century money demands considerable proficiency, knowledge and understanding—also maturity, judgment, self-control and perspective.

Unfortunately, such qualities are elusive, even theoretically. In practice, contradictory messages, temptations and pressures bombard constantly as our cultural lore remains stubbornly within pre-World War II contexts. Anecdotal contradictions, oft-repeated aphorisms, dysfunctional myths and overt sales agendas frequently serve as "education." Ten-second jingles pass for wisdom.

Pre-World War II contexts vanished. Before, most economies sustained themselves within virtual isolation. Disasters were confined. No longer. Somewhere along the way, money got serious. Increased interdependence augments money's inherent power.

Positively, money's virtues bring people together, encourage peace and support creation and service. Money can be wonderful. On the negative, we have substituted money for much that was inherently valuable. Arguably, we have a "market-based society." Formerly, folks mostly functioned outside the money forces. Now money oozes into every nook, cranny and crack of the body social, its implications increasing exponentially. As populations and life spans expand, private demands upon personal money increase at terrifying multiples. As we convert wealth into money, wealth is increasingly vulnerable to simple waste or exhaustion.

This is unprecedented. Twenty-first century money barely resembles Depression-era money, expansionist 19th century America money or forebear money. We have, simultaneously, more money but less reliable wealth. Money increasingly dominates professions, core businesses, indeed, all aspects of our culture. ("We are not against market-based economy, but market-based society."<sup>5</sup>) We have more freedom and possibility, but less consistent definition and context. These, too, are parts of money's challenge.

With impending farewells, "the Greatest Generation" has not bequeathed energy, maturity or work ethics with its money. Ownership passes from entrepreneurs and organizational men to inheritors and the liberally educated with different wealth building and maintenance skills. Expanding populations pressure resources. Globalization displaces marginal but functional local businesses. Scarce resources are unreplenished. Information moves faster than families. We doubt the continued efficacy of the government safety net. The rich-poor gap expands. And so forth...but not all.

Money presents unique psycho-spiritual challenges. Therapists observe money as the 21st century equivalent of sex. Theologians note money is the second most addressed topic in the Christian Bible. Yet, neither accepts money's implicit challenges. Sadly, they, too, generally disconnect from money's interior aspects. Interior money functions in an intellectual vacuum. Current economies, politics and cultures unquestioningly anticipate innate financial capacity—presupposing healthy, moderately intelligent people navigating choppy financial waters with skill and enlightened self-interest. This presumption is unsupported by collective experience.

The capitalist/communist dialectic defined the 20th century. Now, communism is dysfunctional; capitalism runs amok with no inherent compassion. Neither worked. Each pervades. Capitalism seems inherent but it leaves this question unanswered: How do we care for the incompetent and incapable among us? Too often, "solutions" merely generate new problems. Yet, where is money's heart? Is this part of our charge?

Money enables forms of freedom. As with most aspects of freedom, choices are critical. As with most choices, knowledge and wisdom are essential. But money skills are unnatural. To engage them healthfully and productively, we require interface with honest, caring, wise, knowledgeable, sensitive, professional advisors. Money forces are historically unique. Their demands upon individuals and the body social are unprecedented. It is the world's blood. Money skills are 21st century survival skills. Political and economic theory lag money force and global marketplace realities. The consequent vacuum threatens the viability of market/money-based economies. What does this mean for our profession?

## **The Industry and the Profession**

Unfortunately, there is scant science for particularizing intuition, knowledge and understanding to individuals or miscellaneous social units. Why? The money forces, too, affect us. Financial planning has grown amid five powerful industries: law, accounting, banking, insurance and securities brokerage with roots distinctly in product sales.<sup>6</sup> But manufacturing industries are not professions. Professions engage more than sales volume.

[N]ot all spheres of life are best run on a market model. Major professional spheres...ought not operate in the same way as commercial enterprises do, in the way suggested by the Adam Smith—Friederich von Hayak—Milton Friedman view of the marketplace.<sup>7</sup>

Clearly practitioners must earn money. Clearly financial products are essential. But not all products, all the time, for all people. And more than products are required, such as advice, judgment, perspective, tools and empowerment. Aspiring professional domains should self-reference toward mission, not related industries or naked profit motives.

Finally, modern and post-modern cultural and intellectual movements aggrandize science and technical expertise, tending away from the intimate, the spiritual and the interior. Financial and psychic rewards have tended toward producers and technicians. Focus has been on products, not people. Such focus is no longer tenable.

## Money's Nature

Money has changed. It's no longer a mere commodity or exchange medium, but a strong, secular force. It defies both understanding and intentional control.

It is also taboo. People avoid personal financial discourse and divert social financial discourse into irrelevant ideologies. Moreover, both people and communities exhibit dramatic money pathologies. There is no cultural imperative for respecting or caring for money's own needs. Many entities encounter money's limits. Many entities pay the price.<sup>8</sup>

Money has the inborn kindness of plagues. It has no inherent conscience, sense of justice or compassion. Financial illiteracy, waste or misuse of resources, counterproductive personal behavior and their rippling implications take place notwithstanding psychosocial preference. In ironic paradox, social taboos constrain collective capacities for money discourse as money skills become survival skills. This state cannot continue indefinitely. The forces are too pervasive and profound.

Money does not care either way.

Money engenders and engages cultural revolutions. It emerged within the ages of industry and science. Now it serves as a significant psycho/social/spiritual force requiring understanding from the inside out.

The stakes are huge—nothing less than life and civilization as we know them. Money forces most assuredly equate to those of medicine, law and theology—except they affect more people more often.

## Theory

1. The analysis of a set of facts in their relation to one another
2. Abstract thought: speculation
3. The general or abstract principles of a body of fact, a science, or an art
4. (a) A belief, policy, or procedure proposed or followed as the basis of action, (b) an ideal or hypothetical set of facts, principles, or circumstances; often used in the phrase "in theory"
5. A plausible or scientifically acceptable general principle or body of principles offered to explain phenomena
6. (a) A hypothesis assumed for the sake of argument or investigation, (b) an unproved assumption—conjecture, (c) a body of theorems presenting a concise systematic view of a subject<sup>9</sup>

First, theory separates professions from jobs. We can look directly at law, medicine and theology to understand their critical relationships with their guiding suppositions.

## Mission

The core of the mission of medicine is the healing of the sick and the afflicted. The core mission of the legal profession is the pursuit of justice, through the resolution of conflict or the orderly and civilized righting of wrongs.<sup>10</sup>

I suggest the core mission of financial planning engages the junction where humans and our social units intersect with the money forces. Ramifications will unfold with our theory.

Jurisprudence. The philosophy of law, or the science which treats of the principles of positive law and legal relations.

The term...is the name of a science. This science is a formal, or analytical, rather than a material, one. It is the science of actual or positive law. ...It may therefore be defined as the formal science of positive law." Holl.Jur.

In the proper sense of the word, "jurisprudence" is the science of law, namely, that science which has for its function to ascertain the principles on which legal rules are based...It is the function of jurisprudence to consider the ultimate effect which would be produced if each rule were applied to an indefinite number of similar cases, and to choose that rule which, when so applied, will produce the greatest advantage to the community.<sup>11</sup>

Substitute "money" for "law" or "legal"—then think about it.

In like vein, medical theory traces to Aristotle and Greece. The Hippocratic oath guides physicians daily. The tradition continued through the Code of Maimonides, the declaration of Geneva, the International Code of Medical Ethics and Canons of the American Medical Association. Work proceeds to align codes with new challenges.<sup>12</sup>

Pastors are focused and functional, as exemplified in this entry from the [\*Dictionary of Pastoral Care and Counseling\*](#):

Theory in Pastoral Care and Counseling, Functions of. The practice of pastoral care and counseling presupposes an undergirding theory or theories in regard to the nature of the human being in relationship to God, the meaning of human distress or dysfunction, and the factors involved in enabling persons to move toward health and wholeness. The theory, whether examined or unexamined, is always operating and involves the functions of analysis, perspective, praxis, and comprehensive understanding, or interpretation, all of which interact simultaneously.<sup>13</sup>

That works.

Taking these concepts into this profession, theory might include "an undergirding theory or theories" regarding

- Money's nature
- Money's meaning and implications
- Money's relationship to individuals and their choices
- Money's relationship to social holons
- Appropriate roles with clients and with other individuals
- Appropriate interface with other primary personal advisors and with the body social
- Financial literacy and financial dysfunction
- Enabling factors, financial health and wholeness
- Understanding "the functions of analysis, perspective, praxis, and comprehensive understanding, or interpretation, all of which interact simultaneously"
- Identifying and discussing other issues appropriate to our theoretical penumbra.

What is the "science or philosophy" of financial planning? This list is substantial, as befits a substantial profession.

## Potential

Anticipating potential preeminence as a 21st century profession, this profession must generate a cogent body of theory enabling thoughtful function where money intersects life. This is our natural territory. Our theory must evolve. To fulfill our promise, we must build and share tools, wisdom and perspective. We must look to the inside even as we continue to evolve our technical skills. Undoubtedly, several philosophical schools can help guide us. Debate is welcome. Settling into dogma would be silly, for it is the journey that matters. This work will never be done.

Ultimately, this profession's purpose is to interface money and people. The next section initiates exploration of integralism for tools and concepts worth further exploration.

## Integral Finance

Integralism is ideal for addressing the money forces. It offers exceptional fertile territory for thoughts, growth and exploration. With a pervasive cultural emphasis on the technical and the objective, integralism offers ballast.

Moreover, integralism tends away from argumentative bickering as part of its approach. Ideally, it functions without judgment, hierarchies or disrespect. Most importantly for this profession, integral philosophies, disciplines and techniques push us beyond technical craft and into interior work. It engenders dialogue and connections. Observes Ken Wilber: "Integral" means integrative, inclusive, comprehensive, balanced; the idea is to apply this integral orientation to the various fields of human knowledge and endeavors, including the integration of science and spirituality. "14

Integralism joins technical with intuitive. It is a basis for harmony, specialization and expansion. It supports the promise of our possibilities and provides structure for vision.

Wilber illustrates integralist theories. Don Beck and Christopher Cowan articulate spiral dynamics. Other contributions come from such sources as Jean Gebser, Clare Graves, Mihaly Csikszentmihalyi and Fred Kofman, and such organizations as the Naropa Institute, the Shambhala Institute, and the Institute of Noetic Sciences. Spiral dynamics, holonic theory and vmemes are not exclusively Wilber's work, but [A Theory of Everything](#) reviews them thoroughly.

## A Theory of Everything

Wilber breaks "everything" down to four irreducible components. He goes from inner to outer, individual to social and applying the consequent structure to all that is. "Everything" has an inside. "Everything" has an outside. "Everything" exists uniquely. "Everything" exists in context. These four quadrants have no overlap. Together, they form this unique, non-reducible, completely functional whole, as shown in Figure 1.

**FIGURE 1: 4 Components of "Everything"**

Interior—Individual "I"	Exterior—Individual "I"
Interior—Collective "We"	Exterior—Collective "We"

Since "everything" is reducible to one quadrant or another, this is an insightful tool for analysis, comparison and integration.

Objectivity and science are right-side, "exterior" attributes. In other words, with enough instruments, time, observers and testing, we can see what's what. Applied to humans: our bodies are visually evident and susceptible to measurement. With x-rays, we observe the brains inside our skulls and hearts inside our chests. Similarly, race, color, sex, creed, ethnicity, observable religious traditions, bank balances, portfolio performances and DNA maps—all up front and quantifiable. We see them. Even if intangible, they are measurable. These are outside, right-side or exterior qualities.

In stark contrast, we cannot measure the brain's thoughts, nor our hearts' cores, cultures, traditions or history. Neither can we compute spirituality, quantify love, calculate beauty, measure goodness or appraise fear. That's inexact work, left-side or interior work. For many financial advisors, left side imprecision generates anxiety. Words like "values," "spirit" or "soul" may be just plain scary—but they come with the human package.

Predictably, within financial planning, most money work and professional development have been right-side. There we find statistics, indexes, the "dismal science" (economics), measurement systems for banking and accounting, and legal systems for protection and guidance. The right side contains our bits and pieces—retirement accounts, estate planning, miscellaneous rates, rules of 72, interest rates, betas, alphas, Sharpe ratios, miscellaneous financial products and the like.

Unfortunately, left-side work lags developmentally. We give it lip service but what "counts"<sup>15</sup> is exterior. The left side is soft. Touchy feely. Not substantial. For softies. Unworthy of respect. Right side starkly contrasts as "technical" work. It is "real" work for "real" financial planners. Right side work is "true." It is on the test.



The left side is messy, immeasurable. It requires conversations and results require interpretation. From spirit to values, feelings to hope, despair to anger, joy to fear, humor to sadness, "enough" to deprivation, accurate measurements elude us. Also elusive are cultural implications, community value systems, perceived natures of morality and goodness, concepts of beauty, and so on. Left side is not on the test.

Liberal arts serve the left side. The left side anchors interior work within individuals and within our cultures. It enables the big questions. Can money be integrated within a pluralistic planet without death and destruction? Can couples, companies, communities or nations talk about it healthfully? Can we begin to address irrational divides between classes, resources or laws? Can we minimize the negative repercussions of global monetization? Can we resolve laws, money and governmental sovereignty? Free markets require freedom but they are indifferent to human frailty. Are there low-impact buffers to market indifference? What about the marginalized? The poor, the sick, the young and the old? Can money/family/children conundrums be creatively resolved?

Left side carries the soul's weight.

## Holons, Spiral Dynamics and V Meme Theory

Holons are pyramidal building blocks providing functional, relational views of "everything." Taken one by one, a holon is an "I." Each "I" has an interior aspect and an exterior aspect. Each "I" exists in relationship to other "I's." Each human being is a holon.

Taken relationally with other holons, each holon is part of a "we." Each "we" has an interior aspect and an exterior aspect. Each aggregation of holons is, itself, a holon.

Each human is an aggregation of "we" qualities consisting of bones, flesh, molecules, atoms, protons, electrons, nuclei, quarks and so on. Reversing directions, each human is an "I" part of her family, neighborhood, workplace, profession, community, city, county, state, region, country, planet, solar system, and so forth. At each juncture, we find those same quadrants. At each juncture we are face to face with the exterior, the interior, the "I" and the "we." The broader the base, the shallower the constituent number of holons, or the "we." The deeper the constituent number of holons, the narrower the constituent number of holons. In other words, there are more molecules than there are humans—broad but shallow. Humans contain more holons than do molecules—narrow but deep. Taken together, "everything" is integrated.

Spiral dynamics and vmemes are less intuitive but more powerful. VMemes represent a method for observing and integrating developmental stages. VMemes can apply to each quadrant as well as the spiral. Based on the social, they take us from the earliest foragers (beige) to the spiritual evolved (yellow-turquoise-coral) and beyond. In between, we find levels of magic (purple), myth (red), mental-rules (blue), success (orange) and "other" orientation (green).

VMemes are not ladder rungs but simple observational tools, instruments of interpretation. We each have different aspects, different vmemes as parts of our own selves within diverse aspects of our lives and selves, and at different times. As individuals, we have made our own progression from forager-baby, to magic-two-year-old to myth-childhood, to rules and reasoning-teenager to success-oriented adult to other-oriented adult.

These are not hierarchies. None is better. They just transcend and include. An adult has aspects unavailable to children; all adults have been children. Sometimes, when confronted with something profound, like death, children reach toward extraordinary maturity. Sometimes when confronted with something banal, like traffic, adults can reach toward infantilism. When we watch a football game, we are probably watching at our own level of myth along with a community of others engaged at a level of myth. When we watch football, we are not typically contemplating spiritual mysteries. When we watch the World Trade Center collapse, we feel for others (green) yet have retributive impulses from red-purple. When we strive for personal and financial reward, we are looking for success. And so on. Apply the same thing to a culture or to a body. Now apply the same thing to a geographic community. Now watch these forces operate together in a swirl of color, transcendence and inclusion—a dynamic spiral, if you will. Now cut across a section of this spiral to understand the interplay.

Now add money to the resulting whirl. Blend with "I," "we," "interior" and "exterior" at the different vmemes. Absorb

money as a survival tool; now go to money as magic...as myth structure...as reward...as status...as a tool for social good...as a part of stewardship and spiritual evolution. Grasp that money has mutated from simple exchange medium to a most mystifying force. Though it maintains the qualities of mystifying spiritual forces, money is still just simple exchange, a magical transformer, command and hierarchy, rules and regulations, success symbol and compassion tool. Read these concepts again. Then prepare to consume many books by very smart people, and understand that this description is merely access to tools, vocabulary, and vision and foreshadowing of things to come.

Implications for money advisors? Well, basically, everything. Integralism enables relational exploration between money and other powerful forces and issues. Within an integral approach we can talk about society, the Kosmos (purposeful, symbolic spelling), science, history, evolution, business, psychology, medicine, education, ecology, politics, morals, religions, mysticism, spirit and vision and anything else. These theories are not easy going—but they make consistent, expansive sense.

Integralism contrasts with more typical conceptual debates. Because it tends to honor, respect and understand the fundamentals of contrasting approaches, nobody gets hurt in obscene dances of mutual disrespect. We don't need to argue whether the "technical" is more important than the "intuitive" because all quadrants, all holons and all levels are equally important. Everybody is included. Yet integralism is tautly logical, thematically visionary and intellectually provocative. It honors all while reconciling "everything." In Wilber's own words, "Everybody is right."<sup>16</sup>

All quadrants/all levels. Which is more important? Who is a "true" financial advisor? How high is up? Skills and craft count. Art and wisdom count. Delegation, mutual reliance and networking count. My team versus your team? Doesn't count, at least not in the development of our theory.

Obviously, financial service industries are oriented to the exterior. Most advisors consider money work to be particularly right-side. Personally and culturally, we devote extraordinary resources to it. Perversely, our tools for addressing left-side concerns are unimpressive. Tightly locked within cultural taboos and the green closet, they await development.

Where can we take these tools from the left side of "we"? Look around. Where can we see the impact of the money forces? Who and what would benefit from our financial literacy? Who and what could benefit by the heartfelt intelligent address of money from the inside out? Political processes? Speaking for the money and its integrity? Cultural perspectives? Looking closely at how money issues unfold within the body social? Anticipating their impact within families, communities, occupations and personal economic decisions? Assisting with goal setting or participating in the resolutions of trauma?

Somewhere between cultural malaise and individual despair, amid inter-global conflict and money's impact on individual life decisions, working on the interior will be profound. Public money? Remember: money has no conscience. Countries and companies both bankrupt. Flawed economics dehydrate the oasis while deserts bloom where money runs free. There is no better tool for prosperity, peace, harmony and goodwill. Neither is there a more singularly vicious instigator of violence, conflict and hate. Everybody is weird about money. For many of us, it contains seeds of destruction and despair. It is not just cake and cotton candy. It is also exploitation, destruction and dependency. Circumstances abound. Answers do not.

Our work is here.

## **Profound Ramifications**

Interior finance has been controversial. Notwithstanding money's interface with mental and spiritual health, culture, social mores and the host of interior concerns discussed herein, practitioners loudly and proudly proclaim that they are not psychologists or pastors. Or they diminish conceptual rigor with feel-good nomenclature. To repeat, the money does not care. Interior issues exist. They are not all nice. They do not have solutions, much less simple ones. Some of the issues exceed established skills. So?!? That they go untended does nothing to reduce their profound ramifications or potential for both creation and destruction. Genuine professions work in such places. They establish their theory to do so. Then they work their skills into profit centers.

Exterior finance remains critical. Integral finance transcends and includes both right-side-only and left-side-only skill



sets. The quadrants must be included within financial planning theory. Each practitioner need not be excellent. Not all doctors are brain surgeons or psychiatrists. Medical theory provides for each. Neither does it damn current business practices or diminish the importance of current competencies. Existing skill sets remain valuable and viable. This is no contest for theoretical preeminence. To the contrary, I suspect we will move from our cottages into definable specialties. No matter, our turf is expansive. Hopefully, we can all simply grasp money's big pictures, relevant issues and personal limitations, both receiving and referring business, ethically, as appropriate, as fiduciaries, in the client's best interests.

Nonetheless, our best practitioners should have left-side competencies. Minimally, they must have sufficient interior understanding to issue-spot and collaborate—and sufficient personal maturity to acknowledge, recognize and utilize. Interior education is different from technical competencies, but our best practitioners should be both technically grounded and self-aware around money.

Clearly, not all financial planners are or will be skilled with the interior, but the best ones are. Of course, competent advisors must understand the right-side parts of money. Obviously, we must at least have working vocabularies for the exterior, just as we should recognize that clients come as wholes. Each personal relationship demands functional familiarity with left side issues and skill in their recognition. For now, we need language and structure that can help us work intelligently with both interior and exterior. Integralism has the requisite power for appropriate reconciliation.

"Integral theory" bridges spirituality, psychology and technology as it couples nicely with "integrity" and "integrated." Its axiomatic "all quadrants-all levels" successfully melds all four quadrants into holonic units within the vmeme spiral. "Transcend and include" leads to an integral approach to personal financial work where all elements and implications of our craft can be addressed free of divisive intellectual choices.

Repeat: Money is the most powerful secular force on the planet. Money skills are unnatural 21st century survival skills. Money has mutated in the modern era. Money is both taboo and intimate. Money forces profoundly affect every human being and our diverse cultures in manners far-ranging and potent. We must develop left-side issue frames. We have responsibilities.

Theory should highlight our profession's purpose and function. Perhaps it leads to intense study, healthful micro decisions, acceptance of personal responsibility and viable peace making. Perhaps it aids genuine understanding of the historical continuum, the nature of daily trade-offs and the future's demands. Certainly it helps us evolve and vitalize our profession's mission.

Money is global lifeblood. It breathes life into our complex, intertwined relationships. Money challenges our understanding of life, the universe and everything. Appropriately addressing money's ramifications is the right and proper work of the financial planning profession. Integral approaches can help us do this in thoughtful, disciplined, ethical, conscientious manners.

Our profession's future requires theory. "Integral finance" presents viable vehicles for discourse and discovery. This enables growth and maturity, acceptance of appropriate responsibilities, and service to both our species and our planet. Money requires this vision and our good work. This vision befits a genuine profession.

## Endnotes

1. Howard Gardner, Mihaly Csikszentmihalyi and William Damon, [Good Work](#), (New York, NY: Basic Books, 2001), 23.
2. Gardner, Csikszentmihalyi and Damon, *ibid.*, 10.
3. Gardner, Csikszentmihalyi and Damon, *ibid.*, 16–21.
4. Gardner, Csikszentmihalyi and Damon, *ibid.*, 21–22. Note: The second is the "ethical dimension."
5. Former French prime minister Lionel Jospin, quoted in A. Etzioni, *The Third Way to a Good Society* (London: Demos, 2000), 47.
6. For purposes of this discussion, replicable services are deemed "products" even if customized. This includes money management, legal documents and tax returns.
7. Gardner, Csikszentmihalyi and Damon, *op. cit.*, 14.

8. As this is written, news from Argentina continues to worsen. Enron has collapsed. Kmart has declared bankruptcy.
9. *Webster's Ninth New Collegiate Dictionary* (Springfield, Mass: Merriam-Webster, 1983).
10. Gardner, Csikszentmihalyi and Damon, op. cit., 10.
11. [\*Black's Law Dictionary\*](#).
12. Gardner, Csikszentmihalyi and Damon, op. cit., 24.
13. [\*Dictionary of Pastoral Care and Counseling\*](#) (Nashville, Tenn.: Abingdon Press, 1990).
14. Ken Wilber, [\*The Eye of the Spirit\*](#) (Shambhala, 1998).
15. Humor intended.
16. Ken Wilber, [\*A Theory of Everything\*](#) (Shambhala), 140.

### **Acknowledgment:**

Some of the concepts were first presented in an article titled "The Power of Integral Finance," *Financial Advisor*, December 2001.