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Анализ дискурса: интегральный подход

В докладе исследуется проблема интерпретации дискурса в различных научных парадигмах. Рассматриваются вопросы определения дискурса, его структуры и основных единиц, соотношения понятий «дискурс», «текст» и «коммуникация». Приводятся различные подходы к анализу дискурса, особое внимание уделяется интегральному подходу. Предлагается интегральная модель текста и дискурса с учетом когнитивного, социального, культурного, языкового и коммуникативного аспектов. С позиций интегрального подхода текст как продукт дискурса представляет собой интегральный рассредоточенный объект, единство четырех фрагментов: фрагмента знания, фрагмента национальной культуры, фрагмента языка и фрагмента социального пространства в их глобальном единстве и взаимообусловленности. Коммуникативная деятельность как ролевое исполнение речевой деятельности является стержнем, который объединяет указанные фрагменты в единое целое. Исходя из этого, дискурс можно интерпретировать как интегральный рассредоточенный процесс сопряжения коммуникативных деятельностей участников коммуникации, в ходе которого вербализуются фрагменты знания, национальной культуры, языка и социального пространства в их глобальном единстве и взаимообусловленности и происходит управление неречевой деятельностью коммуникантов. Намечаются перспективы дальнейшего исследования.

Ключевые слова: дискурс; текст; коммуникация; интегральный подход; интегральная модель

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Discourse analysis: an integral approach

The report focuses on the problem of discourse interpretation in different paradigms. The notions of discourse, its structure, principal constituents and correlation of discourse, text and communication are investigated. Different approaches to the analysis of discourse are described with a special emphasis on the integral approach. An integral model of text and discourse with respect to their cognitive, social, cultural, language, and communicative aspects is presented. From the integral perspective, text as a product of discourse is an integral distributed object, a unity of four fragments: a fragment of knowledge, a fragment of national culture, a fragment of language, and a fragment of social space in their global interrelation and interconnection. Communicative activity as a role performance of speech activity is the core process which unites the above fragments into a single whole. Thus, discourse may be interpreted as an integral distributed process of linking communicative activities of different communicators, in which fragments of knowledge, national culture, language and social space are verbalized in their global interrelation and interconnection leading to the control of the non-speech activities of those involved in communication. Perspectives of further research are outlined.

Keywords: discourse; text; communication; integral approach; integral model

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1. Introduction

Discourse analysis is an increasingly popular and important area of study. However, it still remains a vast and somewhat vague sub-field of linguistics. In this paper I want to examine the problem of discourse analysis and different approaches to discourse definition with a special emphasis on the new integral approach.

The term *discourse analysis* was first employed in 1952 by Zellig Harris as the name for 'a method for the analysis of connected speech (or writing)', which goes 'beyond the limits of a single sentence at a time', and for 'correlating culture and language' (Harris, 1952: 1-2). We can clearly see from this definition that Z. Harris distinguished two aspects of discourse: it is a unit above the sentence and it correlates with culture.

However, Harris' analysis was concerned only with sentences, that is, units within longer stretches of text, and not with discourse itself. This explains why Harris' early attempt to deal with discourse as a sequence of transformed sentences was not pursued. It was not until the mid 1960s that other models of discourse analysis started to emerge. It is important to note that they emerged within very different academic disciplines (anthropology, ethnography, sociology, pragmatics, sociolinguistics, psycholinguistics, and text linguistics) and developed parallel to each other.

The need to unite different models of discourse analysis resulted in the appearance of a new academic discipline, which re-

sides at the borders of the above disciplines and is supposed to study discourse from different angles. It is known as discourse analysis.

2. Definitions of discourse

The object of discourse analysis is discourse. Definitions of discourse have been changing over time with different approaches. In addition to Harris' definition of discourse as a 'sequence of sentences' other definitions of discourse were introduced. Thus, modern linguists view discourse as 'a social interaction' (Brown & Yule, 1983; Fasold, 1990), 'a complex unity of form, meaning and action', 'a communicative event' (van Dijk, 1985), 'the sum of the socially-instituted modes of speech and writing and the related forms of power' (Foucault 1972), 'text plus situation' (Ostman & Virtanen, 1995), 'text and talk' (Tannen, 1981; Bogdanov, 1993; Makarov, 2003), 'text and context' (Georgakopoulou & Goutsos, 2004), 'utterance' (Schiffrin, 1994), 'speech act' (Sidorov, 2008), etc.

In her book *Approaches to Discourse* Deborah Schiffrin (1994), a prominent American linguist, considers three different definitions of discourse. She explains the difference in definitions in terms of the difference in approaches, recognizing the existence of two general paradigms in linguistics. These two paradigms are called formal (structural) and functionalist (interactive).

The two paradigms are based on different assumptions about the general nature of language and the goals of linguistics. The

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methods of studying the language and the nature of empirical evidence vary as well. These differences in the two paradigms also influence definitions of discourse: a definition derived from the formal paradigm views discourse as '*a sequence of sentences*'; a definition derived from the functionalist paradigm regards discourse as '*language use*' or '*social interaction*'. A third definition of discourse proposed by D.Schiffrin considers discourse as '*an utterance*', and attempts to bridge the formal-functionalist dichotomy. Thus, the relation between structure and function is an important issue that is related to other issues central to discourse analysis.

The two definitions of discourse prevalent in linguistics reveal the differences between formalist and functionalist paradigms. Let us consider them in detail.

3. Different approaches to discourse

3.1. Formal approach. Discourse as language above the sentence

The classic definition of discourse according to the formalist paradigm is that discourse is '*language above the sentence or above the clause*' (Stubbs, 1983). Despite the diversity of structural approaches there is a common core: structural analyses focus on the way different units function in relation to *each other*, but they disregard the functional relations with the context of which discourse is a part.

Structurally based analyses of discourse find constituents (smaller linguistic units) that have particu-

lar relationships with one another and that can occur in a restricted number of arrangements. In many structural approaches, discourse is viewed as a level of structure higher than the sentence, or higher than another unit of text. Z.Harris claimed that discourse is the next level in a hierarchy of morphemes, clauses and sentences.

Thus, structurally based definitions of discourse lead to analysis of constituents (smaller units) that have particular relationships with one another in a text. They also try to extend methods of linguistic analysis that have been useful for other levels of linguistic description. They rely on linguistic characteristics of sentences as clues to textual structures. The terms '*discourse*' and '*text*' are interchangeable in the formal paradigm. Discourse is just another name for text.

3.2. Functionalist approach. Discourse as language use

The functionalist definitions of discourse view discourse as language use. According to this view discourse analysis cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs. Discourse is assumed interdependent with social life, such that its analysis necessarily intersects with meaning, activities, and systems outside of itself.

This view reaches an extreme in the work of the critical language school, which advocates that '*language is a part of society; linguistic phenomena are social phenomena of a special sort, and*

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social phenomena are (in part) linguistic phenomena' (Fairclough, 1989). According to this view language and society are interwoven to such an extent that analysis of language as an independent system would be a contradiction in terms.

A functional approach views discourse as a system (a socially and structurally organized way of speaking) which allows particular functions to be realized. Although formal regularities may very well be examined, a functionalist definition of discourse deflects analysts away from focusing on such regularities. Functionally based approaches rely less on grammatical characteristics of texts, than on the way texts are situated in contexts. Functional analysis focuses on how people use language to achieve different ends. It is concerned less with referential and more with social, cultural and expressive meanings stemming from how people's utterances are situated in contexts.

However, a functionalist definition of discourse provides no way to define discourse as distinct from other levels of language use (the use of sounds, words, sentences). This is because discourse is identified with social life. This inclusive view of discourse has the potential to submerge discourse analysis under broader and more general analyses of language functions. That is why another attempt to define discourse, a formal-functionalist, has been undertaken. It defines discourse as 'utterances' (Schiffrin, 1994).

3.3. *Formal-functionalist approach. Discourse as an utter-*

ance, as a text in social context, as a communicative act

The definition of discourse as 'utterances' captures the idea that discourse is 'above' (larger than) other units of language (Schiffrin, 1994: 39). However, by saying that utterance is the smaller unit of which discourse is comprised, D.Schiffrin suggests that discourse arises not as a collection of decontextualized units of language structure, but as a collection of inherently contextualized units of language use. Thus, this definition sits at the intersection of structure and function.

However, the main problem with this definition is that the notion of 'utterance' is not clear. For many linguists, utterances are contextualized sentences, that is, they are context-bound. Others propose that sentences and utterances are radically different from each other: sentences are abstract objects that may never actually be realized, while utterances need not have any grammatical backing at all (Fasold, 1990). A third group proposes that sentences are 'decontextualized' utterances (Figuerola, 1990). Regardless of these difficulties the definition of discourse which includes both form and function seems most reasonable. However, for the above reasons we cannot agree with Schiffrin's use of the term "utterances" to define discourse.

I have already mentioned some other formal-functionalist definitions of discourse, i.e. discourse as 'text plus situation' and 'text and context'. They include 'text' as a communicative unit,

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and 'situation' and 'context' as extralinguistic conditions in which texts perform their functions. Thus, discourse in a formal-functionalist paradigm may be interpreted as a context-bound text. By context social context is meant. This comprises speech community (*speaker-hearer, and their personal characteristics: age, gender, education, religion, profession, social status, health, thesaurus, background knowledge, grammatical competence, etc.*), speech competence (*rules for the conduct and interpretation of speech*), speech situation, the subject of communication, the goal of communication, the form of discourse (*oral/written, dialogue/monologue*), time limit, the result of communication, etc. (Hymes, 1972; Levitsky, 1997).

Another variation of a formal-functionalist approach may be the definition of discourse in a communicative paradigm: discourse is an autonomous speech act, a process in which a text is generated in a social-cultural context (Sidorov, 2008). Thus, discourse is viewed as a processual aspect of communication encompassing the result of communication which is the text, and both social and cultural context. The advantage of this approach is that it resorts to the actional aspect of communication, as well as to the nature of the text as a linguistic sign, interpreting it as a sign model of communicative interaction of those participating in communication.

Proceeding from the above definitions of discourse, we may establish a relation between text

and discourse. The following five major interpretations of the above relations may be distinguished:

Text and discourse are *complete synonyms*; the terms are used interchangeably in both formal and functionalist approaches to denote either language above the sentence, or language in social context (Kamenskaya, 1990), or a linguistic component of communication (Levitsky, 1997).

Text and discourse are *different notions*. Text is an *abstract linguistic unit*, i.e. language, while discourse is *realization of text*, i.e. *speech* (Sinclair & Coulthard, 1975).

Text is an *aspect of discourse* (Tannen, 1981; Bogdanov, 1993; Makarov, 2003). Discourse is defined as *speech activity*, including texts and talk. Text is viewed as *recorded language material*, while talk is unrecorded.

Text and discourse are *different aspects of the same phenomenon*, which is called *communication* (Georgakopoulou & Goutsos, 2004: 4), *discourse-text* (Gordejeva, 1999), *the sum of communicative speech acts* (Milevskaja, 2002). Discourse is viewed as *speech activity*, which is the process of sharing knowledge in communication, while text is seen as a *result* of this process (Gordejeva, 1999), its product (Brown & Yule, 1983), and the means of this communication (Georgakopoulou & Goutsos, 2004).

Discourse is an *act of speech communication*, while the text is a *sign model of discourse* (Sidorov, 2008).

Concerning the above interpretations of relations between

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text and discourse, several concepts must be emphasized. First, almost all the interpretations define discourse as speech activity, a process of communication. Second, definition 3 is close to definition 1 regarding text as recorded discourse. Next, definitions 4 and 5 are very close with a difference in focus. The idea of the text being a sign model of discourse seems quite new and productive.

Thus, discourse and text do not refer to different domains. They are aspects of the same phenomenon, i.e. communication. The terms reflect a difference in focus. Discourse is the process of communication. Text is the resultant model of this process. Discourse is a more embracing term: it comprises both text as its model and communicative context as the reality of communication. Thus, we share the view that text and discourse are different aspects of communication. Understanding discourse as the process of speech communication in a certain social, cognitive, and cultural context shows the interdependence of language, cognition, culture and society to be an important feature of human life.

However, no matter how progressive the above formal-functionalist definitions of discourse may seem they do not give a ready answer as to how and to what extent the social-cultural context is interwoven with the text. That is why another attempt has been undertaken to explain the true nature of discourse, which stems from the integral approach.

3.4. *Integral approach. Discourse as an integral distributed phenomenon, a unity of cognition, culture, language, social space and communication*

3.4.1. *Integral paradigm*

The integral paradigm in linguistics arises from the concerns of modern linguists to give a comprehensive interpretation of language as a complex multi-aspective phenomenon. Among those who share these concerns are the proponents of the cognitive-discursive approach (E.S. Kubryakova), translinguistics/metalinguistics (M.M. Bachtin), functional stylistics (M.N. Kozhina), linguistic synergetics (R.G. Piotrovsky) and many more. All the above approaches are integrative in their essence and may be termed integral though they omit the word 'integral' in their names. However, by the end of the 20th century a new universal approach to research of different objects emerged which has become truly integral not only by its method but by its name as well. The founder of the universal integral approach is K. Wilber, an outstanding American scholar, psychologist and philosopher.

3.4.2. *K. Wilber's universal integral approach*

K. Wilber first used the word 'integral' to refer to his approach after the publication of his book *Sex, Ecology, Spirituality* in 1995. In this book he presented the AQAL quadrant model which forms the framework of his integral theory. AQAL stands for *all quadrants, all levels, all lines, all states, and all types*. These are five irreducible elements which signify the most

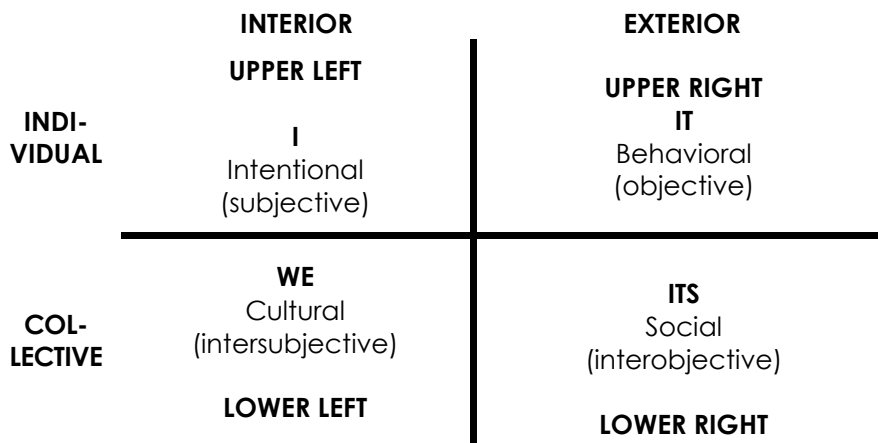
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basic repeating patterns of reality. Including these elements into research you get a worldwide view of reality and ensure that no important aspect is left out.

The AQAL model consists of four basic quadrants or perspectives: subjective, intersubjective, objective, and interobjective, which an integral practitioner

must resort to in his attempt to research any object or aspect of reality. The quadrants express that everything can be viewed from two fundamental directions: 1) an inside and an outside perspective, as well as from 2) a singular and a plural perspective (Fig 1).

Fig.1. K. Wilber's four quadrant model (Esbjorn-Hargens, 2009)



In his *Overview of Integral Theory S. Esbjorn-Hargens (2009)* states that in contrast to approaches that explicitly or inadvertently reduce one quadrant to another, integral theory understands each quadrant as simultaneously arising. Integral researchers often use the quadrants as their first move to scan a situation and bring multiple perspectives to bear on the exploration at hand. Thus, the AQAL model is quite comprehensive. In fact, you do not have to use all of these distinctions all the time, as even using one or two of these elements

can make your approach to analysis more integral than many others.

The methodological basis of an Integral approach and Integral science in general is Integral methodological pluralism which operates according to three principles: *inclusion* (apply multiple perspectives and methods impartially), *enfoldment* (prioritize the importance of findings generated from these perspectives), and *enactment* (recognize that phenomena are disclosed to subjects through their activity of knowing them).

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No wonder K.Wilber (2003) calls his integral approach 'a metaparadigm', or a way to bring together already existing separate paradigms into an interrelated network of approaches that are mutually enriching.

3.4.3. Integral approach in linguistics

An Integral approach in linguistics based on the principles of K.Wilber's universal integral theory was first worked out and put into practice by the author of this article in the book *Research Text: An Integral Approach* (Khomutova, 2010).

The integral approach in linguistics is defined as an approach which combines different perspectives of one and the same object of research to give it a global, multi-aspective, and comprehensive interpretation with all the elements of the integral approach being not a mere sum total but sharing a common core which helps to reveal their interrelation and interdependence in exploring and explaining the research object.

Our integral theory of the research text (Khomutova, 2010) looks at the latter as an integral distributed object, a unity of four fragments: a fragment of

knowledge, a fragment of national culture, a fragment of language, and a fragment of social space in their global interrelation and interconnection. Communicative activity as a role performance of speech activity is the core which unites the above fragments into a single whole. With the text being the sign model of discourse we suppose that this integral approach can be applied to discourse as a whole.

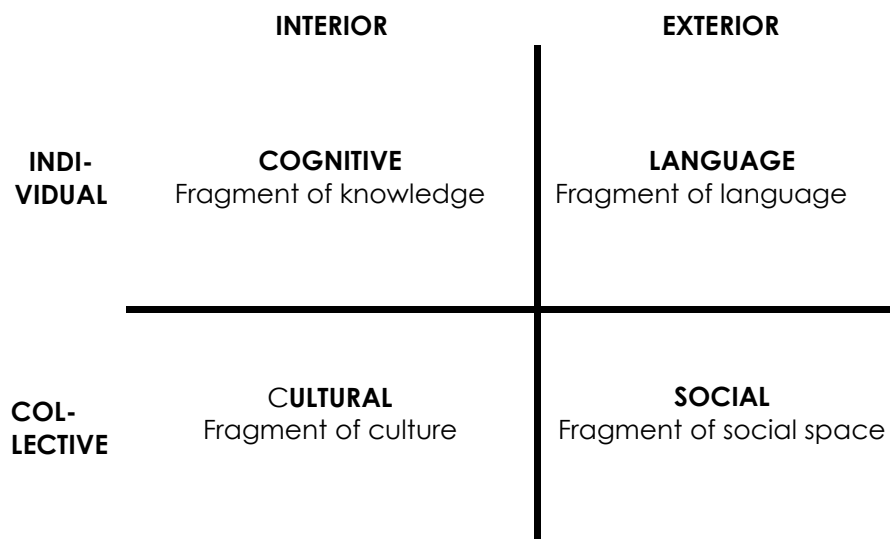
Thus, from the integral perspective, discourse may be interpreted as an integral distributed phenomenon, a process of linking communicative activities of different communicators, in which fragments of knowledge, national culture, language and social space are verbalized in their global interrelation and interconnection leading to the control of the non-speech activities of those involved in communication.

3.4.4. Integral model of discourse

Discourse as an integral phenomenon is distributed among four quadrants: cognitive, cultural, language, and social, the units of which are actualized with the help of the communicative activity mechanism (Fig.2).

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Fig.2. Integral model of discourse



In the *cognitive* quadrant discourse is a fragment of knowledge of a certain domain. This knowledge in general can be of two types: declarative (concepts and domain ontologies) and procedural (mental operations and strategies) with further subdivisions. In the *cultural* quadrant discourse is a fragment of national culture which involves cultural concepts, values, and structures inherent in the corresponding culture. In the *social* quadrant discourse is a fragment of social space including social concepts, such as participants in the communication with their respective age, gender, education, profession, religion and other social dimensions, as well as social structures and events. In the *language* quadrant discourse is a fragment of language *per se* representing fragments of

knowledge, culture, and social space with the help of multiple language categories and means (denotes, topics, micro- and macrostructures, superstructures, grammatical and lexical structures, various lexical, grammatical, and textual means, etc.). *Communicative activity* as a role performance of speech activity is the core which unites all the four fragments of discourse into a single whole with all of them being interrelated and interconnected so that they form an inseparable whole and are separated only for research reasons.

The elements of discourse are interrelated according to a certain pattern, which makes it possible to state that discourse is an integral process distributed among four quadrants distinguished within the framework of the integral approach. The units

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and categories of discourse as a fragment of knowledge are closely connected with units and categories of discourse as a fragment of culture, language and social space. This interconnection stems from the fact that the basis of language is formed by mental, cultural, social, and communicative meanings which are transformed into language meanings by the language system. One good example may be R.B. Kaplan's cultural thought patterns which illustrate the interdependence of cognition, culture, social space, and language (Kaplan, 1966). Lexical, grammatical, and semantic structures are not arbitrary, they reflect basic categories and structures of our cognitive, cultural, social, and communicative processes.

4. Conclusion

We have seen that discourse analysis remains a vast and a somewhat vague subfield of linguistics. There have been numerous attempts to disclose its true nature, including formal, functionalist, and formal-functionalist ones which, however, do not give a ready answer as to what discourse is. The solution of the problem seems to be found on the basis of an integral approach which is a way to bring together already existing separate paradigms into an interrelated network of approaches that are mutually enriching.

The integral approach in linguistics based on the principles of K.Wilber's universal integral approach is defined as an approach which combines different

perspectives of one and the same object of research to give its global, multi-aspective, and comprehensive interpretation with all the elements of the integral approach being not a mere sum total but sharing a common core which helps to reveal their interrelation and interdependence in exploring and explaining the research object.

From the integral perspective, discourse is an integral distributed phenomenon, a unity of four fragments: a fragment of knowledge, a fragment of national culture, a fragment of language, and a fragment of social space in their global interrelation and interconnection. Communicative activity as a role performance of speech activity is the core process which unites the above fragments into a single whole. Thus, discourse may be interpreted as an integral distributed process of linking communicative activities of different communicators, in which fragments of knowledge, national culture, language and social space are verbalized in their global interrelation and interconnection leading to the control of the non-speech activities of those involved in communication.

The perspectives of further research include contrastive investigation into the integral model of discourse in different languages, sublanguages and genres, which will contribute to defining the socially and culturally-bound character of discourse, as well as help participants in communication find and retrieve discourse information with minimal efforts.

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