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A PERSONAL INQUIRY INTO INTEGRAL PSYCHO-SPIRITUAL DEVELOPMENT

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BY

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There is nothing so practical as a good theory.

Kurt Lewin.

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Author's Declaration

Author's Declaration

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Contents

Table of Contents

LIST OF FIGURES.....	XI
LIST OF TABLES	XII
LIST OF ABBREVIATIONS	XIII
ABSTRACT	1
INTRODUCTION	2
John Heron’s Model of Psycho-Spiritual Development.....	6
Jorge N. Ferrer’s Model of Psycho-Spiritual Development	15
The Relevance of the Topic for the World’s Wicked Problems.....	20
The Research Questions.....	22
Overview of Dissertation	23
CHAPTER ONE: LITERATURE REVIEW-INTEGRAL THEORY IN CONTEXT	27
The Emergence of Integral Theory.....	27
Integral Theory in Context	29
Georg W. F. Hegel (1770-1831).....	29
Alfred North Whitehead (1861-1947)	34
Pierre Teilhard de Chardin (1881-1955)	37
James Mark Baldwin (1861-1934).....	39
Jean Gebser (1905-1973).....	42
Sri Aurobindo (1872-1950)	47
Jürgen Habermas (b. 1929).....	52
Ken Wilber (b.1949)	58
Holonics Tenets of Development	63
Summary	72

Contents

CHAPTER TWO: STATE-STAGES AND STATES.....	74
State-Stages.....	77
Gross State-Stage to Subtle State-Stage Identity	79
Deconstructing the Personality from Subtle State-Stage to Causal State-Stage Identity.....	81
From Causal State-Stage to Witness State–Stage Identity.....	82
Witness State-Stage to Nondual State-Stage Identity	85
Nondual Identity.....	89
A Note about the Gradual and Sudden paths.....	90
State-Stage Pitfalls.....	91
Relationship between State-Stages and Structure Stages	92
A Note on Dark Nights	93
States	94
Realms	99
Objects and Events	101
Interior-Exterior Phenomenon in States	103
Identity, Union and Communion State experiences	105
Fostering Access to States: Endogenous means	106
Ordinary Consciousness	110
Category 0	111
Category 1	111
Category 2	112
Category 3	112
Category 4	113
Category 4 or 5	113
Category 5	114
Category 6	115

Contents

Category 6 (sic)	115
Category 6 (sic)	116
Exogenous Practices to Cultivate Access to States	117
Summary	118
CHAPTER THREE: STRUCTURE-STAGES.....	121
Dynamic Structuralism	127
Ego Development Theory	133
Ego Clarification.....	142
The Interpenetration of Structure-Stages and State-Stages	148
Developmental Patterns	150
Person Perspectives	150
Time	151
Space.....	151
Feedback	152
Qualities	152
Prioritization.....	153
Poles	153
The Structure-Stages of Ego Development Theory	157
The Conformist /Diplomat Stage 3	158
Parallels.....	158
The Self-Conscious Structure-Stage $\frac{3}{4}$	162
Parallels.....	162
The Conscientious Stage 4.....	165
Parallels.....	165
The Post Conventional Stages	169
The Individualist/Pluralist Structure-stage	170

Contents

Parallels.....	170
The Autonomous / Strategist Structure-Stage 5.....	175
Parallels.....	175
The Construct-Aware Stage 5/6.....	182
Parallels.....	182
The Unitive Structure-Stages.....	190
Parallels.....	190
The Catalyst or Late Construct-Aware	191
The Unitive	193
The illuminative	193
The Transition to the Nondual Floor/Tier	194
Summary	196
 CHAPTER FOUR: THE SHADOW.....	 198
Levels of Shadow	204
Sub-Personalities	212
A Shadow Case Study.....	213
Unique Shadow	220
Transformative Shadow Practice.....	222
321 Shadow Practice.....	228
Transmuting Emotions	230
Golden Shadow	232
Shadow as an AQAL Affair.....	233
Summary	235
 CHAPTER FIVE: THE SPIRITUAL LINE OF DEVELOPMENT	 237
Definitions of Spirituality	240
The Line of Faith Development.....	243

Contents

Critique of Fowlers Faith Development Model	245
The Spiritual Line as a Multiple Intelligence.....	251
Gardner’s Chief Objections to Spiritual Intelligence	255
The Spiritual Line as an Amalgam.....	262
Operationalising the Construct.....	264
The 21 Skills of the SQ21 Assessment Tool	266
Dynamic Skill Theory, the SQ21 and Future Research	270
Developmental Maieutics	274
Summary	276
 CHAPTER SIX: METHODOLOGICAL CONSIDERATIONS OF USING INTEGRAL THEORY IN IPSD RESEARCH	 277
Integral Post-Metaphysics.....	279
Integral Methodological Pluralism	286
Upper Left Quadrant.....	291
Zone 1	291
Zone 2	291
The Lower Left Quadrant	292
Zone 3	292
Zone 4	293
The Upper Right Quadrant	293
Zone 5	293
Zone 6	294
The Lower Right Quadrant	294
Zone 7	294
Zone 8	294
Summary	296

Contents

CHAPTER SEVEN: METHODS AND APPROACH	298
Purpose of Study	298
Integral Inquiry Approach	299
Secondary and Tertiary Research Questions Methods	311
Data Analysis	312
Selection of Participants	313
Methodological Application: Reliability and Validity Profile of Spiritual Intelligence (SQ21) Psychometric Instrument	314
Ethical Considerations and limitations of Research	317
Self-as-instrument	323
Summary	326
CHAPTER EIGHT: ANALYSIS AND RESULTS.....	327
Analytical Scoring Scale.....	328
Table of Results	329
Potential Shadow Patterns by Structure-Stage	334
Findings	349
Limitations of the SQ21 instrument.....	349
Results of 2nd collaborative interview.....	351
State-Stage Assessment	352
Shadow Depiction.....	352
Growth and Trailing Edges	354
Summation of Findings for First Empirical Research Question.....	354
Tertiary Research Question	355
Other Findings	355
Summary	356
DISCUSSION	358

Contents

Beyond Randomness and Determinism	361
Unity in Diversity	363
Meaning Making, Constraints and Liberation	364
Summary	366
CONCLUSION	368
Second Research Question	372
Tertiary Research Question	373
Critical Review of Research	374
Limitations of the Study	376
Directions for Future Research	377
REFERENCES	380
APPENDIX	399
Appendix 1:	399
Appendix 2:	399

Tables and Figures

List of Figures

FIGURE 1. THE WILBER-COMBS LATTICE (WILBER, 2006).	76
FIGURE 2. A DEPICTION OF UNFOLDING STATE-STAGES.	89
FIGURE 3. EXAMPLES OF STATES IN THE FOUR QUADRANTS OF AQAL.	95
FIGURE 4. ORDINARY CONSCIOUSNESS EEG READOUT.	110
FIGURE 5. CATEGORY 0 EEG READOUT.	111
FIGURE 6. CATEGORY 1 EEG READOUT.	111
FIGURE 7. CATEGORY 2 EEG READOUT.	112
FIGURE 8. CATEGORY 3 EEG READOUT.	112
FIGURE 9. CATEGORY 4 EEG READOUT.	113
FIGURE 10. CATEGORY 5 MEDITATION PATTERN EEG READOUT.	113
FIGURE 11. CATEGORY 6 AWAKENED MIND EEG READOUT.	114
FIGURE 12. CATEGORY 6 (SIC) EVOLVED MIND EEG READOUT.	115
FIGURE 13. CATEGORY 6 (SIC) SUPERCONSCIOUS MIND EEG READOUT.	116
FIGURE 14. CATEGORY 6 (SIC) UNIVERSAL CONSCIOUSNESS EEG READOUT.	116
FIGURE 15. MAJOR DEVELOPMENTAL LINES (WILBER, 2006).	125
FIGURE 16. COOK-GREUTER'S (2013) DIRECTIONS OF DEVELOPMENT.	134
FIGURE 17. COOK-GREUTER'S (2013) MODEL OF ALTERNATING STAGES OF DIFFERENTIATION AND INTEGRATION AS DEVELOPMENT PROCEEDS.	137
FIGURE 18. COOK-GREUTER'S ARCH OF INCREASING DIFFERENTIATION AND INTEGRATION.	175
FIGURE 19. CORRELATION OF STRUCTURE-STAGES AND PATHOLOGIES. (WILBER, 1984)	207
FIGURE 20. PSYCHOGRAPH MODEL WITH PRIORITY LINES FOR SPIRITUAL LINE OF DEVELOPMENT INCLUDING MAJOR RESEARCHERS.	239
FIGURE 21. HISTORY OF INFLUENCE IN THE DEVELOPMENT OF INTELLIGENCE THEORY.	254
FIGURE 22. AMALGAM OF LINES WITHIN THE SPIRITUAL LINE OF DEVELOPMENT (DiPERNA, 2015). ..	263
FIGURE 23. THE SKILLS OF SQ21 BY SQ QUADRANT (WIGGLESWORTH, 2012)	267
FIGURE 24. CYCLE OF LEVELS OF DEVELOPMENT FOR A SKILL STRUCTURE (FISCHER & BIDEHL, 2006).	274
FIGURE 25. WILBER'S (2006) EIGHT PRIMORDIAL ZONES OF AQAL.	289
FIGURE 26. WILBER'S (2006) MAJOR METHODOLOGIES.	289
FIGURE 27. REPORT ANALYSIS: 1. STAGES AND SCORES CONCRETE TIER, SELF- PROTECTIVE/OPPORTUNIST STRUCTURE STAGE (14). CONCRETE STATE-STAGE (6).	335
FIGURE 28. REPORT ANALYSIS 2. STAGES AND SCORES: CONCRETE TIER, CONFORMIST/DIPLOMAT STRUCTURE-STAGE (31). CONCRETE STATE-STAGE (9).	337
FIGURE 29. REPORT ANALYSIS 3. STAGES AND SCORES: SUBTLE TIER, CONSCIENTIOUS STRUCTURE-STAGE (63). SUBTLE STATE-STAGE (20).	340
FIGURE 30. REPORT ANALYSIS 4. STAGES AND SCORES: SUBTLE TIER, INDIVIDUALIST STRUCTURE-STAGE (67). SUBTLE STATE-STAGE (20).	343
FIGURE 31. REPORT ANALYSIS 5. STAGES AND SCORES: AUTONOMOUS STRUCTURE-STAGE (95) CAUSAL STATE-STAGE (30).	346

Tables and Figures

List of Tables

TABLE 1. DiPERNA'S (2014) AVERAGE STATE-STAGE, STRUCTURE-STAGE AND STATE ACCESS AS TAUGHT BY VARIOUS RELIGIOUS TRADITIONS ACCORDING TO REGION.....	80
TABLE 2. A LIST OF PENNINGTON'S (2015) MEDITATION LANDMARKS.	109
TABLE 3. THE PERCENTAGE OF US POPULATION AT EACH EDT STRUCTURE-STAGE (COOK-GREUTER, 2005).....	142
TABLE 4. DEVELOPMENTAL PATTERNS IN CONCRETE, SUBTLE, CAUSAL, AND NONDUAL FLOORS/TIERS.	149
TABLE 5. EDT STRUCTURE-STAGE PERCENTAGE DISTRIBUTION AMONG 4 SAMPLE POPULATIONS.....	183
TABLE 6. SOME 'SYMPTOMS' OF SECONDARY EMOTIONS AND DRIVES AND THEIR ORIGINAL SHADOW FORM (WILBER ET AL., P. 57).	229
TABLE 7. WILBER ET AL.'S (2008) PROCESS OF TRANSMUTATION AND RESULTING LIBERATED ENERGY.	232
TABLE 8. KEY LIFE QUESTIONS, RESEARCHERS, PSYCHOMETRICS OF LINES.....	240
TABLE 9. FOWLER'S (1981) STAGES OF FAITH CHARACTERISTICS PLUS LATER COMPARISON WITH SD AND IT ALTITUDES.	243
TABLE 10. FISCHER'S SKILL STRUCTURES WITHIN O'FALLON'S TIERS.	272
TABLE 11. DISPLAYING HOW SKILLS STRUCTURES AND SKILL LEVELS LINE UP WITH COOK-GREUTER'S EDT PERSPECTIVES PLUS KOHLBERG'S MORAL LINE AND BECK'S VALUES LINE (STEIN, 2010A).	273
TABLE 12. SCORING SCALE PROXIMATE STRUCTURE-STAGES.....	328
TABLE 13. SCORING SCALE PROXIMATE STATE-STAGES AMONG SAMPLE N=20.....	329
TABLE 14. OVERVIEW OF RESULTS.	330
TABLE 15. PROXIMATE STRUCTURE-STAGE	334

List of Abbreviations

List of Abbreviations

AQAL	All Quadrants, All Levels, All Lines, All Types, All States
ABCD	Awareness, Being, Cognition, Doing
BMI	Basic Moral Intuition
CpplE	Collective Participatory Process for Emergent Insight
CR	Critical Realism
CRIT	Critical Realist Integral Theory
DMT	Dimethyltryptamine
DST	Dynamic Skill Theory
EDT	Ego Development Theory
EEG	Electroencephalogram
ER	Embodied Realism
EQ	Emotional Intelligence
FDT	Faith Development Theory
HCSS	Hierarchical Complexity Scoring System
ICC	Integral Coaching Canada
IOS	Integral Operating System
IPM	Integral Postmetaphysics
IR	Integral Realism
IPSD	Integral Psycho Spiritual Development
IT	Integral Theory
IMP	Integral Methodological Pluralism
LAS	Lectical Assessment System
LDF	Leadership Development Profile
LL	Lower Left Quadrant of AQAL
LR	Lower Right Quadrant of AQAL
LSD	Lysergic acid diethylamide
MI	Multiple Intelligence Theory
SCTi-MAP	Sentence Completion Test Integral-Mature Adult profile.
SES	Sex, Ecology and Spirituality
SOI	Subject-Object Interview
SQ21	21 Skills of Spiritual Intelligence Psychometric Assessment
SD	Spiral Dynamics
UL	Upper Left Quadrant of AQAL
UR	Upper Right Quadrant of AQAL

Abstract

Abstract

An incisive recognition of the intimate link between our present wicked global problems and consciousness, in particular the self induced nature of such, pervades the backdrop of this inquiry. However consciousness growth is far from a defined linear process and I set out to inquire in this study, into what I consider to be a potential high leverage nodal point, within a level/line framing of the issue. I explore the unfolding of the spiritual line of development within Integral Theory's AQAL matrix, beyond its presently perceived, in many respects seeming arrested nature in contemporary culture. I track and trace the spiritual line through empirically based structure-stages and state-stages of development and its potential occlusions in shadow, to set the foundation for a further empirical dimension of the research. Here I set out to measure through an integral lens interpretation of a rigorously designed and validated Spiritual Intelligence SQ21 assessment tool, an integral psycho-spiritual developmental profile, or the IPSD configurations of 20 research participants, with a view to creating a meaningful container for further inquiry into IPSD.

Introduction

Introduction

My interest in integral theory (IT) and integral psycho-spiritual development (IPSD) first arose when confronted with seeming intractable interfaith dialogue issues while studying Sociology and Theology in Trinity College Dublin. I had formerly spent three years carrying out contractual development work, living in a then slum area of Seoul, South Korea, with a Liberation Theology inspired organisation. I was pleasantly awoken many mornings in our tiny ramshackle dwelling, which I shared with a catholic priest, by the sound of a gong from a small nearby house temple attended by a Buddhist monk, who held a tangible presence in this difficult social area. While I spent much of my time learning the Korean language, teaching English in the local *kongubang* (a study room to sustain educational engagement) and working with people living with HIV/AIDS, I spent as much spare time as possible exploring my first personal encounters with Korean Buddhist monks and inquiring into their *view* of the world and all its seeming wicked problems.

On return to Ireland and university, I had in my final dissertation inquired into 'which theology of religions,' within the then Christian paradigms of exclusivist, inclusivist and pluralist approaches to other traditions. I questioned the approach to other religions which somehow placed them in an inferior position in relation to 'the truth' within Christianity and I tracked the evolving nature of this teaching, via an exclusivist *Unam Sanctum* (1302) 'outside the church no salvation' theology, to a more inclusivist *Nostra Aetate* teaching of the 2nd Vatican council. My further pluralist disposition in appreciating the deeper distinct truths within all religions, led me to what I then called a non-dual Christology, which I understood as the heart of the liberation to be found

Introduction

within Christianity. 'Christ consciousness' (a distinctive/ 'personal' unity) was not solely the preserve of Jesus of Nazareth as the one and only, but a gift for all, as St Paul had also reminded us, when he exhorted 'let the same consciousness that was in Christ Jesus be in you as well' and 2 Peter 1:3, that we 'may become participants of the divine nature.' This personal realisation radically reoriented my whole disposition, towards my own catholic tradition of upbringing and my sense it in many respects, appeared to foster a certain dependency, in its present institutional and organisational guise on *external authority* and occlude its own core teaching.

I took the further opportunity at postgraduate level to inquire into 'the nature of the self and ethics in (Zen) Buddhism and Christianity' and explore these two distinctive and seeming incommensurable views on *the world*, with all their consequential impact for how we engage with its *real* problems. It was during the course of this inquiry that I first came upon Ken Wilber's writings and kept abreast of further developments, until in 2006, upon the publication of *Integral Spirituality*, a certain resolve to former inter faith-dialogue issues emerged within a newly found resonant frame of reference. The 'AQAL' model as will be explored in relevant detail, provided an initial means for understanding the complexity of diverse worldviews and appeared to hold a sufficiently capacious and putative neutral meta-container, that allowed for clarifying distinctions between key trajectories of human/spiritual growth and development. It facilitated placing the former tripartite frame of exclusivist, inclusivist and pluralist approaches within a developmental matrix. It provided an expansive, explanatory, coherent account of the sheer diversity and complexity of the phenomenon of psychospiritual development.

Introduction

I initially experienced IT to work very satisfactorily on an intellectual level, with its capacity to abstractly situate varying perspectives, functioning something as a 'launching map' (Heron, 98) providing a wonderful scaffolding, macro overview. However I was also curious as to real nitty gritty, the micro, and as to how in practice the various AQAL elements dynamically played out. Wilber (2003a) himself claims to hold IT 'very lightly', recognising it will 'take decades of work among hundreds of scholars to flesh out a truly integral theory.' Indeed some of this scholarly work is emerging, with Alderman (2015) exploring 'an expanded integral grammar', with its shift of emphasis from the familiar 'pronounal' lens of IT (I- we- it) to other parts of speech. This potentially yields an entirely fresh configuration of ontological relations from pronounal Being as perspective, to verbal Being as process, to prepositional Being as relation. Bhaskar et al (2016) have also laid out some of the limitations and strengths of now three integral meta-theories, which provide an ever broadening context for critique and meta-'theoretical shadow work', with myriad application to real life problems in our *VUCA* times.

One recent emergent of pertinent interest however from this on-going, meta-theoretical development and inquiry, which posits variously something of a 'Complex Integral Realism', is the seeming 'striking referential overlap' between Wilber's IT, Bhaskar's critical realism (CR) and Morin's complexity theory (CT). This refers to the seeming irreducibility of at least the 'primordial perspectives' of 'Quadrants', plus a consensus on AQAL's *primary* strength being in the upper left (UL) Quadrant, with its focus on individual psycho-spiritual development (Hargens, 2016). It is thus the complex, elemental, developmental, interpenetrating relationships of the UL Quadrant of the AQAL model, that are primarily explored here in depth, in order to probe my first

research question, which inquires into the very nature of Integral Psycho-Spiritual Development (IPSD).

Thus since my original engagement with IT, I have observed its widening application to a diverse range of disciplines (Hargens, 2010b), paying attention to refined critiques of its shortcomings, most especially in relation to its approach to psycho-spiritual development. Given my own understanding of the nature of IPSD has benefited from the sometimes scathing critiques, issuing from other models and approaches, I will briefly review two related models in this introduction, emanating from John Heron and Jorge N Ferrer, along with their primary criticisms, which bear on the very neutrality of the AQAL framework. I will provisionally contend that their critical insights can be complimentary to a dynamic and evolving appreciation of an AQAL approach to psycho-spiritual development. With to date 5 phases of Wilber's work in train, it is critical to bear in mind at what particular phase a critique is levelled, given the evolving nature of this work. These phases are tracked and traced in their distinctiveness in Chapter 1.

Heron's (1992, 1998, 2008) critique includes Wilber 1-1V, and aligns similarly with Ferrer's (2011) approach, which however also includes Wilber 5, with Wilber 5's somewhat distinctive *post metaphysical* enactive turn. A more recent 'new chapter in integral theory' (Gaffni, 2012) is also referenced in this section, given its potential relevance for both Heron and Ferrer's primary ontological concerns. I suggest Heron and Ferrer's valuable insights as to the nature of psycho-spiritual development can be complimentary to an AQAL approach, when developmental dynamics such as *developmental range* and the *structure-as-form* fallacy are also given due attention and will

acknowledge in particular Herons' 'spiritual inquiry' approach, which informs my own 'integral inquiry' approach, as laid out in the methods chapter.

John Heron's Model of Psycho-Spiritual Development

Heron's (2007, p.2) model of psycho-spiritual development presents a cartography of the Divine, as 'the presence of the totality of all there is', an integral Many-One reality which includes the Manifest (Gross-phenomenal-sensory, Intermediate zone, and Subtle-extrasensory realms) and the Spiritual, 'an all pervasive conscious animation informing the manifest' in all their modes. The Spiritual has three primary aspects in Herons Model. It includes 1. The Situational, i.e. the spirit of location, occasion and relational distinctness in unity, the between, the here and now as you read these pages. 2. The Immanent, the indwelling *dues implicitus*, entelechy self, the embodied root of manifest becoming, ecstasy, the driving source, 'Eros as spirit in action' and 3. The Transcendent, cosmic consciousness, intelligence, Logos. These divine poles according to Heron interact and influence us and are accessible in our current local situation here and now as we participate as *integrating mediators* in an unfolding human-divine co-creation. 'Spiritual inquiry' for Heron (2008, p. 8) is about 'opening up and acting with spirit in its three modes' and not just the transcendent mode, which Heron believes has been disproportionately favoured in the past, expressed one might say in the call to 'flee the many find the One'. The validity for such co-shaping according to Heron, rests authoritatively within each of us in our 'critical subjectivity' (an internal spiritual authority) and between us as 'critical inter-subjectivity', and is both 'revelatory and fallible'. A basic (feminine) opening and (masculine) acting polarity, ensues in this form of spiritual inquiry within each mode, which Heron refers to as

Introduction

‘engagement’ which is central, in relation to the situational, ‘enlivenment’ in relation to the immanent and (on-going) ‘enlightenment’ in relation to the Transcendent, all calling for idiosyncratic embodied integration in a form of an ‘integral transformative inquiry’. In acting, the distinct spirit of each of us, as one of the Many, is co-creatively performative with and within the spirit of the One.

Heron’s (98, p. xi) model thus critically presupposes ‘the human person [as] a distinct spiritual presence in and non-separable from the given cosmos and as such is not to be reduced to, or confused with, an illusory, separate, contracted and egoic self, with which personhood can become temporarily identified.’ This distinction between ‘person’, with its core ‘capacity for feeling’ as a spiritual presence and ‘ego’ as an alienated part of the psyche ‘over identified with the individuating mode at the expense of the participative’ is understood as a emergent within his ‘states of personhood’ (Heron, 1992). Heron discerningly used ‘states’ of personhood to distinguish his scheme from overly determined sequential ‘stages’ which facilitates an appreciation of an idiosyncratic, innovative enactive psycho-spiritual developmental trajectory. Among his sometimes concurrent states of personhood are ‘compulsive’, ‘conventional’, and ‘creative’. And Heron (1992: p. 61) says of the ‘the self-transfiguring person[s]’:

[They have] embarked upon the realization of their subtle energies, psychic capacities and spiritual potentials. They are busy with transformations of ordinary perception and action, extra sensory development and access to other realities, ritual, meditation, prayer, worship, and living in the now. And all this is integrated with a creative, expressive life in the world’

Introduction

While Heron recognises his bottom four states do occur sequentially before his top four, in terms of basic maturational processes, his idiosyncratic model emphasises the unique nature, of when for example the 'compulsive person' takes root, i.e. when the first unmanageable psychological wounding occurs, whilst recognising it occurs early in life. Heron (92, p. 52) however recognised stages as 'broad generalisations...which hold universally', (while latterly modified in Heron, 2008) and does correlate his own states of personhood where appropriate, with Kohlberg, Loevinger, Torbert, Maslow and Wilber. He correlates his self-transfiguring person with Torbert's *magician* structure-stage (now alchemist) and thus with Cook-Greuter's *construct-aware*. Heron (97, p. 7) also correlates the emergence of 'critical subjectivity', which he defines as an 'internal spiritual authority...a discriminating inner light, attuned to spiritual life within, and in appropriate discourse with the other' (Heron, 2008, p. 54) with Gebser's *integral aperspectival* (structure-stage) and Kegan's 5th order, *Self Transforming Mind*. All of these variable developmental structure-stages are cross referenced and explored in detail, via Ego Development Theory (EDT) in Chapter 3. He notes, 'the spiral in the dipolar map [depicting his model]...is entirely within the later phase of self transfiguring and regeneration in spirit' (2008, p. 97). Thus it would appear, in one sense this self transfiguring level of structure-stage development, to use AQAL terminology, is a prerequisite for his form of 'spiritual inquiry', whilst from another viewpoint, it simply involves a recognition of the participatory nature of our embodied reality with Being, which according to Herons model, occurs intermittingly, until stabilised, within his self transfiguring state and his further 'charismatic person' state, (which correlates with O'Fallon's 'catalyst' structure-stage as laid out below). This resonates with an AQAL dynamic approach which recognises the subtle and criti-

cal distinction between the developmental value of certain states (occurring intermittingly) and structure-stages (stabilisation).

Heron's (2007, p. 21) approach to psycho-spiritual development thus presupposes 'enaction', which he describes as 'the integration of ideational construction and direct encounter with the divine', which critically assumes a 'mediated-immediacy' (a term borrowed from Karl Rahner). As Heron (Ibid, p. 22) expresses it, 'we both interpret divine reality and at the same time commune with it.' This *integral participative worldview* thus presupposes a relative-universal view of truth, insofar as claims to truth are relative to historical, cultural and immediate social and personal context, within which it is generated. Insofar as clarifying procedures (critical subjectivity, critical inter-subjectivity, and secondary 'objective' sources) are adopted, the fruits of this co-creative enactive inquiry process 'can lay a modest claim to have a bearing on what is universal' (Ibid, p. 22). Heron & Reason (1997) therefore make the case for a 'subjective-objective' ontology along with what Heron describes as an 'extended epistemology', which includes experiential (affective), presentational (imaginal), propositional (intellectual) and practical *ways of knowing*, affirming the primary value of the latter, all in the service of human flourishing.

Whilst one may readily see many complementarities with AQAL, Heron's states of personhood correlative with structure-stages, his extended epistemology with correlative lines (and states) of development, Heron is nonetheless scathing in his critique of Wilber's approach. Heron (2008, p.76) chiefly critiques Wilber's cartography 1-1V for what he sees in contrast, as its patriarchal, mono-polar, hegemonic and hierarchical focus, insofar as it is based on ancient Eastern traditions and accuses Wilber of a certain '*mauvais foi*', insofar as he veils his own direct experience in preference for

quoting world mystics. As Heron (2008, p. 81, my italics) argues from a basic post-modern insight, 'how can Wilber write categorically about *universally invariant higher stages* from within the limited perspective of the deep structure of his current stage'? While recognising Wilber's theology as dipolar, he sees Wilber's spiritual practice as mono-polar all directed at transcendence which amounts to 'a very one-sided dissociative account of spiritual development...typical of ancient Eastern practice' (Ibid, p. 77). According to Heron, Wilber's approach lacks an 'immanent' practice with its consequential horizontal extension, 'whereas for Wilber, who's ultimate goal is the top rung, end-state of unreal-self dissolution, the vertical is the real thing' (Ibid). Heron contends, 'something is seriously out of kilter with this kind of dismissive evaluation of the horizontal [in Wilber's terms, 'translational'] as if it has no transformative value' (Ibid, p. 77). He also critiques Wilber for subjectivising the subtle realms, 'where there is a lack of full ontological openness, robustness and rigour at this level...all viewed through the traditional Zen concept of *makyo* (Ibid, p. 78).

Heron thus takes substantive issue with this seeming, hegemonic 'transcendental reductionism' i.e., where the many are reduced to the one via the concept of illusion, where there are no Real many, only illusory selves which ultimately dissolve into the One (Heron, 1992, p. 10), which Heron (2008, p. 80) critiques as 'a *repeal* of a conservative creation model.' Heron (2008, p. 79, my italics) is concerned 'in elevating the human to the absolute, it ignores the *asymmetrical* relation between the finite and the infinite...and regards it in his model, as 'an illusory state of spiritual inflation.' Heron (Ibid, p. 82) thus maintains 'it is important to challenge these claims for the very good reason that they can, for a while at any rate, intimidate and disem-

Introduction

power some people from making deep, creative choices about their own spiritual path.'

My experience suggests there is much truth in Heron's claims, insofar as I have personally met many who while deeply disillusioned by exoteric Christianity in the West, have subscribed to Eastern paths and found themselves equally if not more disillusioned, 'in over their heads' and 'out of their depths' so to speak, presuming and projecting 'enlightenment' to be 'far above them', *achieved* only by a small number of masters and not for them, it would appear, in this lifetime. This indeed can make the ever present experience of Spirit, right now in your own embodied awareness seem inaccessible for many or fleeting, in the sense of being caught up in self referential experiences of 'lack'.

Heron (2007) from the outset makes it clear that he sees the spiritual traditions as having a secondary, yet significant role in spiritual development, and decries any notion of a constrictive 'perennial' philosophy, with its potential negative impact on an innovative and inner authoritative approach, to psycho-spiritual development. He thus distinguishes between spiritual education and training, self taught or socialised, and *spiritual inquiry*, which he views as an advanced form of spiritual practice, which 'requires its own preparation and is outside the aegis of any tradition' (Heron 2007, p. 210, Heron, 2008) His model then presupposes 'spiritual development [as] an inward process that is necessarily self-generated by inner light and inner life...it goes beyond learning some established set of practices and beliefs into a self-directed inquiry into the innovative emergence of immanent divinity as this self-reflexive and self-determining person in relation with other persons and beings here and now in this place and time' (Heron, 2008, p. 41). In one respect one might say the Heron is simply

carrying on a time honoured 'tradition of inquiry' unbound by the strictures of traditionalism which is seemingly unaware of the hermeneutic principles operative in interpreting the evolving nature of any religious tradition (Panikkar, 1979). And if 'tradition...is the democracy of the dead' (Chesterton, 1959, p.85) a less linear appreciation may facilitate cutting edge inquiry. In another respect, Heron's commitment to an exploratory path might be viewed as trans-lineage in a conventional sense and accords well with my own appreciation of the evolutionary nature of an integral spirituality, as will be explored below.

Heron's rightful concerns in relation to non-dual reductionism, and a reputed *authoritarian* nature of sequential *stages*, are appreciated and inquired into in a section on *state-stage pitfalls* in Chapter 2, and elaborated on in the discussion chapter. His expression of 'the asymmetrical relation' between the finite and infinite also deeply resonates with my own felt appreciation of a figurative 8 rhythmic nature of IPSD (elaborated on in the methods chapter), and aligns with my reconfigured depiction of IT's symmetric relationship into an asymmetric, co-determinate relationship between epistemology and ontology, probed in the methodology chapter and deployed, as laid out in the methods chapter.

Heron's depiction of the nature of psycho-spiritual development, being of unique concurrent movement within relative autonomous levels of development is fully cognised, and I suggest compliments the presuppositions and appreciation of the developmental dynamics explored here. If one gives full consideration to the phenomenon of developmental range (as explored in Chapter 7), and the structure-as-form fallacy (explored in Chapter 3), plus takes due cognisance of the recent emergent of 'unique self' teachings, regarded by Wilber as 'a new chapter in integral theory', as

will be seen below in this section, a more dynamic appreciation of the nature of IPSD emerges. Also Heron's earlier critique of a lack on immanent practice may be seen in a fresh light, in view of the publication of *Integral life Practice* (Wilber et al, 2008) with its multitude of immanent practices, whilst noting Ferrer's (2011, p. 24) still cautionary critique, 'insofar as they are still mentally or externally guided.' Wilber et al (2008, p. 13) also reiterate in response to any sense of over-determination:

The adventure of waking up is among the most universal of human dramas. It takes every possible form, and thus it's an utterly creative, unpredictable and unprogrammable process. The river's twists and whitewater sometime include passages such as the 'dark night of the soul' or gates through which no one passes except on their knees. It can be experienced as an ordeal of transformation, a process of "blossoming" or as a romance with God.

Yet on balance as will be seen, Heron's location of an initiative 'spiritual authority' is suggested by the empirical data, through the course of the interpenetrating nature of structure-stages of EDT and state-stages, as laid out in the body of this inquiry. Similar alignment within AQAL terms, is Heron's characterisation of his 'emergent self' as 'post-linguistic and post-conceptual' (Heron, 1992, 1996a) to mean simply, that it follows from deconstructing the subject-object split that language use, wounding and the 'human condition', impose on the process of perceiving. And as alluded to, Heron's self transfiguring and charismatic person would appear also to resonate with Gafni's (2012) notion of *Unique Self*. According to Wilber's postscript (Ibid, p. 392) this represents 'a highly significant new chapter in Integral Theory', which significantly in light of Heron's concerns, rehabilitates and reanimates *the personal*, as distinct from a contracted separate egoic self and recognises not just a 'true self' but 'an infinitely unique self', as an 'evolutionary emergent', 'an enactment', not recognised by tradi-

tional cartographies. This recent emergent evidently provides fresh grounds for re-interpretations of supposed 'pre-ordained' end states, and bridges some of the gaps between Heron's concerns and the practical nature of what I lightly call *the murmurations of the AQAL model*, as indicated in the methods chapter.

Wilber (ibid, p. 397) for instance, has recently recognised in non-dual states when 'you are one with everything that is arising...you still feel a Unique Perspective on how this arises in your experience..[which] would traditionally be interpreted as an egoic holdover...[and] prevent you from acting in the world on that uniqueness.' Wilber (ibid, p. 398, my italics) thus posits:

[T]he one true self is realising for the first time that it can manifest and embody in all these different perspectives and *not just force all of them to be reduced to the perspective of the One True Self* ...there's still just One True Self and it's the same I AMness arising in all these perspectives *that makes them real*.

As will be seen, the evidence explored in Chapter 3 is suggestive of when this taste of *uniqueness* potentially comes online, within an AQAL configuration. According to EDT, it arises at the beginning 'post conventional' levels of development (Gafni & Cook-Greuter, 2010), and is expressed more fully in Cook-Greuter's *unitive* structure-stages, as will be further refined through more granular distinctions in Chapter 3. According to Gafni (2012, p. 363) 'it is paradoxically through the imitable contours of your Unique Self nature, that the alienation of separation is overcome...which acts as...the source code of all authentic relationships.'

While Heron would not ascribe O'Fallon's *causal* or *metAware* tier or construct aware structure-stage of development to his starting point of spiritual inquiry, for I believe *practical* reasons (to primarily emphasise the inner initiation of spiritual au-

thority and an acute awareness of the projective mechanism), the presuppositions of Heron's participative inquiry approach to psycho-spiritual development are shared and as mentioned, inform my Integral inquiry approach to IPSD. However I do employ also an evidential approach to these mapped insights, to assist with the process of psycho-spiritual orientation, which I will flesh out further in my methods chapter. A distinction is also drawn between what is or is not Wilber's preferential non-dual monistic bias, and my understanding of an integral AQAL approach, which facilitates an evolving expression, as will be seen within a reconfigured appreciation of the *individuality* state-stage of psycho-spiritual development in Chapter 2. I will turn now briefly to a second model which offers another critique of some of the seeming shortcomings of an AQAL approach, which includes Wilber 5. I will likewise contend that some of its valuable insights may also be integrated to better appreciate the complex nature of IPSD.

Jorge N. Ferrer's Model of Psycho-Spiritual Development

Akin to Heron's *engagement, enlivenment and enlightenment*, Jorge N Ferrer (2011a) likewise sees psycho-spiritual development and spiritual co-creation as having three interrelated dimensions, intrapersonal (embodied, spirit within), interpersonal (relational, spirit-between) and transpersonal (enactive, spirit beyond). Critically Ferrer (Ibid, p. 3) roots intrapersonal co-creation in a principle of *equiprimacy* according to which 'no human attribute is *intrinsically* superior or more evolved than any other,' seeking to chiefly mitigate the 'cognicentric' (mind-centred) character of Western culture, which can hinder the maturation and development of our non-mental attributes, body vital energy , heart, etc. Secondly, Interpersonal co-creation, emerging

from healthy peer co-operative relationships, reminiscent of an integral psychographic depiction (Hargens, 2010b) is grounded in a principle of *equipotentiality*, according to which ‘we are all teachers and students’ (Ferrer, 2011a, p. 3). As Ferrer (Ibid) remarks on the principle (as seen in the ethics of employing psychometrics, in Chapter 7), ‘it simply means that human beings cannot be ranked in their totality or according to a single developmental criterion.’ Interpersonal co-creation according to Ferrer can also include contact with perceived psychic, natural and/or cosmic non human intelligences, and in essence affirms the importance of communion with spirit ‘in between’, and characterises his participatory approach as intrinsically relational. Finally Ferrer (Ibid, p. 4) speaks of *transpersonal cocreation*:

[This entails] the dynamic interaction between embodied human beings and the mystery in bringing forth spiritual insights, practices, states and worlds...grounded in the principle of *equiplurality* according to which there can *potentially* be multiple spiritual enactions that are nonetheless equally holistic and emancipatory.

Transpersonal co-creation thus affirms the importance of being open to *spirit beyond* and makes ‘participatory spirituality fundamentally inquiry driven and enactive’ (Ibid, p. 4).

Ferrer (2011) refutes and somewhat anticipates Wilber’s earlier (2002) ‘green meme’ characterisation of his participatory approach, given its seeming ‘eqi’ nature, its depiction as relativist and falling prey to a performative contradiction with hidden universalist claims. Ferrer (2011) makes it clear that qualitative distinctions among traditions, teachings and practices are indeed made within his *revisioning*, but critically not on what he sees as objectivist or apriori ontological criteria, but on pragmatic and transformational grounds. What he refers to as egocentrism and dissociation tests

and the practical values of selflessness, embodiment and integration, function as criteria in this regard. Whilst recognising the often derivation of spiritual transformational goals from ontological views, his 'participatory ranking' is as he sees it, not itself precipitated by privileging of a single spiritual goal, but a plurality of spiritual realisations.

So even with what Ferrer (2011) describes as the '*ad hoc* modifications' in Wilber 5, with its seeming 'assimilated aspects of the participatory approach,' Ferrer (2011, p. 9) still challenges what he sees as the traditional doctrinal nature of Wilber's ranking of nondual monism over theistic approaches. As Ferrer (Ibid, p. 8) puts it, 'insofar as Wilber's model retains this sequence and associated doctrinal rankings of spiritual states, stages and traditions, the essence of the participatory critique is both applicable and effective.'

Whilst Ferrer (2011, p. 8) sees his critique as justifiable, he 'does not think of it as a definitive refutation of Wilber's model'. He critically recognises that both 'integral metatheories...can accommodate spiritual diversity in different ways...[but]...in contrast to Wilber's theory...participatory integralism meets this challenge...without distorting [whilst challenging] respective tradition's self understanding...engendering more harmonious inter-religious relations.' Participatory integralism according to Ferrer also substantially overcomes strictures 'by emancipating individual spiritual inquiry and growth from the constraints of an evolutionary laid down, pregiven sequence of transpersonal stages' (Ibid, p. 8). As will be seen in the discussion chapter, this is a very interesting site for further subtle elaboration insofar one seeks a way beyond what are perceived as deterministic *strictures*, which seem to make free will an illusion and complete randomness, which makes meaningful *structures*, meaningless, in any real sense of the word.

Introduction

Ferrer's model thus calls for the cultivation of *spiritual individuation* regulated by something of an integral bodhisattva vow, and the recognition of a multiplicity of paths, distinct but aligned in spiritual networks, recognising human beings to be unique embodiments of the mystery. Ferrer (2011a, p. 5) emphasises however:

It is important here to distinguish sharply between the modern hyper-individualistic mental ego and the participatory selfhood forged in the sacred fire of spiritual individuation. Whereas the disembodied modern self is plagued by alienation, dissociation, and narcissism, a spiritually individuated person has an embodied, integrated, connected, and permeable identity whose high degree of differentiation, far from being isolating, actually allows him or her to enter into a deeply conscious communion with others, nature, and the multidimensional cosmos. A key difference between modern individualism and spiritual individuation is thus the integration of radical relatedness in the later.

Finally Ferrer (2011, p. 21, italics in original) also challenges 'the logic of [Wilber's] transcend and include as *the* formula for spiritual development' and claims:

When both consciousness and energy (matter) are understood as equally fundamental spiritual players, *integral spiritual development unfolds in a dialectical interaction with both transcendent and immanent spiritual sources that the logic of 'transcend and include' fails to capture.*

As Ferrer (2011a, p. 6) states,

[T]he relationship between pluralism and universalism cannot be consistently characterised in a hierarchical fashion, because while there are "lower" and "higher" forms of both universalism and pluralism...*the dialectic between universalism and pluralism between the One and the Many, displays what it [sic] may well be the deepest dynamics of the self disclosing of the mystery.*

Introduction

Thus my working assumption is, some very valuable developmental insights from the participative inquiry approach, which characterises Herons and Ferrer's modelling, can be complimentary to a utilisation of the AQAL model. This assumes a critical appreciation, among other potentials (Alderman's grammatology), of the phenomenon of developmental range and distinctions within the structure-as-form fallacy, plus a transcend, include and *penetrate* logic, which all lend a vastly more dynamic feel as to the nature of IPSD and its AQAL configurations, than may appear in its initial propositional format. Also bearing in mind the aforementioned *new chapter in integral theory*, the emergent of *Unique Self*, lends itself to complementarities with spiritual individuation, and poses challenges to any non dual reductionist construal and doctrinal rankings of preordained states and stages, given its recent novel emergence. Yet I will inquire as to whether a depiction of spiritual development that deconstructs and reconstructs *identity* at certain pivotal junctures, i.e. *body/mind*, *ego*, *space-time*, *witness/individuality* and *non-dual* state-stages can still leave ample room for diverse enacted configurations and meaningful unique expressions, without inhibiting spiritual inquiry. Cognisant of Heron and Ferrer's critique, and including the data from my 2nd collaborative inquiry interviews, in essence I suggest a somewhat reconfigured depiction of state-stages of spiritual development (in relation to *individuality*), with discernment, can act as potential pragmatic signifiers and orientation points for *waking up*, without any undue deterministic constriction. I will elaborate further in my analysis and results chapter and subsequently in my discussion and conclusion.

The Relevance of the Topic for the World's Wicked Problems

To return to the primary concern expressed at the beginning of this introduction, in relation to the world's 'wicked problems', it can be variously presumed and acknowledged, along with Bhaskar et al (2016, p xxix) that 'the main cause of our present global ecological crises has to be understood in terms of four-planar social being' (i.e. four Quadrants). Bhaskar (Ibid, p. xxx, my italics) continues, 'I don't think that you will get any social change, and really significant social change, without transformation on all four planes of social being, *and you can't do anything without acting on your self, because that will be the thing that will produce change in other things.*' Wilber (2000r, p.137-138) makes a similar case and has characterised the present ecological crises as a 'crises of perspectives' and contends:

Gaia's main problem is that not enough human beings have developed to the post conventional, worldcentric, global levels of consciousness, wherein they will automatically be moved to care for the global commons...The primary cure for the ecological crises is not learning that Gaia is a Web of Life, however true that may be, but learning ways to foster these many arduous waves of interior growth.

In a similar vein Edwards (2016, p. 69, my italics) says that:

Many of these predicaments are self induced in that we believe in and utilise inadequate political, cultural, religious, scientific and commercial ideologies and their *associated identities and practices* to deal with these ills and consequently end up reproducing them in new and sometimes even more vicious forms. All this is taking a massive toll on the viability of the planets systems.

Thus it is proposed that fostering these 'arduous waves of interior growth' is key to alleviating both personal and collective planetary suffering, given its potential

Introduction

for subsequent forms of healthier action on this planet, impacting on our approach to climate change, poverty, dis-ease, religious and ecological issues. However optimising 'consciousness growth' for ourselves and others is still in many respects a deeply mysterious process, and 'operationalising' it far from any easy linear approach, and rather marks the very edge of present human exploration and inquiry. AQAL however claims to be an integral theory of consciousness, insofar as the model has previously integrated 12 of the most influential schools of consciousness studies (Wilber, 97b), and concludes on the basis of this 'extensive data search' that an 'all-quadrant, all-level approach is the minimum degree of sophistication that we need into order to secure anything resembling a genuinely integral theory of consciousness' (Ibid, p. 71). This leads Wilber (Ibid, p. 82) to call for "the interior transformation of the researchers themselves" within any methodology for studying consciousness. I will explore this transformational aspect further in Chapters 6 and 7.

Thus one of the core critiques emanating from the AQAL model in relation to *the self*, is the contention that *the spiritual line* of development was arrested in modernity at the mythic stage, and that this stage of psycho-spiritual development was confused with the whole line (Wilber, 2006). This *level/line fallacy* framing of the issue carries significant explanatory potential when I reflect on my own life history and what I experience in my social-cultural environment on an almost daily basis, in relation to the role and understanding of *spirituality* in the media, my workplace and social milieu. Research on fundamentalism (Streib, 2005) for instance, where cognitively intelligent university educated engineering students, can seemingly inhabit both a mythic literal understanding of their own faith tradition, whilst holding a scientific view on the

world, may well attest to the seeming bound and arrested nature of parts of our being in certain structure-stages of development and pose a real challenge for integration.

The Research Questions

Could then a focus on the spiritual line of development, given its orientation to that which is of 'ultimate concern', be perhaps a meta critical and crucial leverage point for impacting on consciousness growth overall ? And if so, how could one foster its development? It was on exploring this initial research interest that I came upon various models of *spiritual intelligence* (SQ), and in particular Cindy Wigglesworth's skill based approach (SQ21), with its adequately researched assessment and coaching tool, as will be explored below. I therefore trained personally with Cindy in the coaching, scoring and debriefing of this tool in order to employ it with participants in this study.

However as emerged through the course of the research into the literature, the spiritual line of development is best understood as an amalgam of lines, developing within the overall AQAL framework. And as Moustakis, (1990, p. 17) contends, 'learning that proceeds heuristically has a path of its own. It is self directed, self motivated, and open to spontaneous shift.' Thus true to heuristic form, my initial research interest shifted to a more focused empirical question as to whether the SQ21 tool might provide an insight into my research participant's overall levels of IPSD, hypothesising that the core elements of IPSD were implicit within the instruments design. The premise arose, if one had a good initial indication of participant's present IPSD configuration, it may provide substantive empirical grounds for fostering spiritual inquiry into IPSD.

Introduction

Thus the scope of this research first inquires into the very nature of IPSD, laying a granular and nuanced foundation for second focused empirical question. The empirical side of my research explores the question as to whether the SQ21 instrument, when interpreted through an integral lens, can provide a meaningful snapshot of participant's IPSD configurations. More specifically, a meaningful depiction of participant's respective development, according to structure-stages, state-stages and potential shadow issues, i.e. the (3S's) in the spiritual line of development, as gleaned from the first inquiry. A tertiary empirical question inquires into learning sequences, and asks whether certain SQ21 skills cluster at respective concrete, subtle, causal and nondual tiers, as the spiritual line unfolds.

Overview of Dissertation

I will pay attention in Chapter 1 to some of the preeminent progenitors of AQAL, given these remarkable figures have all in their own way been historically instrumental in its genesis and development. Allowing for variation in nomenclature, it is noted that some of these pioneers have variously focused on 'lines', others 'levels', whilst some have recognised 'quadrants', with 'states' and 'types' also featuring, in interpenetrating constellations in respective authors. The list of thinkers explored is quite extensive while not exhaustive, but worthy of note, insofar as they bear testimony to a loose tradition of 'evolutionary thinkers', and provide a certain broad orientation to this developmental field, and in particular to those thinkers who testified as to what they understood as 'the spiritual character of evolution.' I will subsequently explore in turn the distinct elements of IPSD.

Introduction

In chapter 2 I will lay out state-stages and states in textual and graphic detail and inquire into their profound significance for our topic, fleshing out the subtle distinctions between these respective vectors of growth, within an integral approach.

Chapter 3 will explore structure-stages via the prism of EDT. I will review critiques of its underlying methodology, namely 'structuralism' and advocate for dynamic or 'adequate structuralism', as a sound method of constructive developmental approaches, when the structure-as-form fallacy is adequately understood. I will place EDT within its third generative iteration, which highlights the interpenetration of structures-stages and state-stages.

Chapter 4 will explore the psychodynamics of shadow, in order to lay out 'the strange logic of the psyche'. I will subsequently explore various levels of shadow, recognising that different pathologies are likely to arise at different structure-stages of development. A further presentation of sub-personalities will indicate that different lines of our development can be problematic at different levels, all requiring navigation and integration by the evolving ego. I will ground this inquiry in a real life case study of psychoses and depression, with the subject reflecting on her experience from a psychiatric and spiritual perspective. I will explore a proposal to evolve our understanding of shadow integration, by revealing its *unique* nature, and in turn focus on transformative shadow practice.

Chapter 5 will inquire into the nature of the spiritual line of development. I will look at variations in relationships among lines of development. I will graph five lines in particular of relevance for the spiritual line. Having explored one of these, the ego line in detail in Chapter 3, I will pay particular attention to the *faith line* in this chapter, and critically review related research in this area. I will also pay attention to Howard Gard-

ner's theory of 'multiple intelligence' (MI), given their common association with lines of development, and critically evaluate his own stated case on the theoretical inclusion of 'a version of spiritual intelligence', suggesting it is markedly lacking in adequacy, based on the inquiry in the nature of IPSD undertaken. I will inquire into Kurt Fischer's work in Dynamic Skill Theory (DST) and propose its relevance for operationalising the construct of the spiritual line. I will submit the spiritual line is thus best understood as an amalgam of lines, which constitute a web like cluster of holonic skills. Thus the 21 skills of SQ21 emerge as a practical candidate, potentially further enhanced by an integral analysis of the instrument, to facilitate granular inquiry into the development of this line, within an IPSD configuration. I conclude by proposing directions for future research, which entail exploring developmental sequences and pathways of learning in the spiritual line.

Chapter 6 will explore methodological considerations of using IT in this research, with Integral Methodological Pluralism (IMP) laid out, providing an adequate context for recognising the strengths and limitations of the methodical approach employed in this study. Critical questions in relation to epistemology and ontology come to the fore, as I explore a *post-metaphysical* and enactive approach to IPSD. This ongoing inquiry into the profound relationships between *how-who-knows-what* informs a methodical 'integral AQAL inquiry' *approach*, which presupposes and appreciates the critical and participatory role of the researcher, in the deployment of *self-as-instrument*, in all phases of the research. This is fleshed out in detail in the subsequent methods chapter.

Chapter 7 will lay out the approach and methods used in this study which include an integration of Moustakis' heuristic inquiry, Braud's (2011) Integral Inquiry,

Introduction

Heron's (1998) Person centred 'Integral transformative inquiry', and Wilber's IMP approach, insofar as my integral inquiry approach into the nature of IPSD includes critical insights, processes and phases from each. The methods of investigation and data collection to answer my secondary research question, include an inbuilt questionnaire, assessment, qualitative thematic analysis, and follow up debriefs and collaborative inquiry interviews. Chapter 8 presents the analysis and results with a thorough description which includes a tabularisation of all the thematised data that emerged from the assessments, integral analysis, debriefs and interviews.

A penultimate deliberation of the results in light of IT, and some of the pertinent critiques stemming from Heron and Ferrer, as seen in this introduction, is presented in the discussion chapter. Lastly my conclusion displays my current understanding as to the nature of IPSD, in light of the work undertaken. I also conclude as to whether the scores on the SQ21, when interpreted through an integral lens, can give a meaningful snapshot initial indication of participant's IPSD configurations, and respond to my tertiary question, which inquires into potential learning sequences. I provide a critical review of the work undertaken, flag the limitations of the research, and provide indications for future research.

Chapter One: Literature Review-Integral Theory in Context

While it would be customary in any literature review on IT, to focus on Wilber (2000r) *Sex Ecology and Spirituality* (SES) for (Wilber 4), and Wilber (2006) *Integral Spirituality* along with *excerpts ABCD and G* for (Wilber 5), I will avoid unnecessary duplication in this chapter, given the attention paid to this literature throughout the body of the work. I will however distil 5 distinct phases of IT to date, in a section towards the end of the chapter. I will thus primarily focus in this literature review on some of the pre-eminent progenitors of IT, given they have in their respective work been instrumental in the genesis and development of AQAL and IT. Allowing for variation in nomenclature, some have focused on 'levels' and/or 'lines', whilst others have variously recognised 'quadrants', 'states' and 'types', in interpenetrating configurations. The list of pioneers surveyed while not exhaustive, is worthy of note, insofar as it bears testimony to a loose tradition of *evolutionary thinkers*, and provides a certain orientation to this developmental field, and in particular to those thinkers who testified as to the spiritual character of evolution. It also serves to illustrate the capacious nature of IT, given its subsequent integration of these complex variations into a coherent frame of reference.

The Emergence of Integral Theory

IT has emerged in the context of the ever-greater complexity we face on a daily basis. It is said we live in *VUCA* times. The specialization in almost any field of human endeavour connotes the mesmerizing cornucopia of perspectives, operative on any given occasion. If for example, we take the discipline of ecology, a relatively new field of study, we can see it presently boasts over two hundred distinct schools of thought

(Hargens, Zimmerman, 2009). The field of spirituality similarly presents us with an almost overwhelming abundance of rich perspectives. How can we discern, navigate, evaluate, and make sense in such a fecund environment, with various schools and traditions vying for our attention, with the value of their insights, discoveries and claims?

An immense strength of the IT approach is it allows us to specifically locate particular perspectives, within a context which sets out their significance, and at the same time limits each by virtue of identifying their proper purview, within a simple and capacious framework. To reiterate, from an IT informed perspective, what were formerly seemingly contradictory positions can be shown to be legitimate, but partial perspectives on the whole. For example the field of inter-religious dialogue may be ably assisted by an initial Quadrant approach, as expressed in the '123 of God' practice (Wilber et al. 2008), given the accentuation of various traditions historically on one particular 'face of God'. Alderman (2011, 2012) and DiPerna (2012) tease out some critical distinctions within this ever evolving field. And given Kung's (1996) famous dictum, 'no peace among the nations, without peace among the religions, no peace among the religions, without dialogue between the religions and no dialogue between the religions, without investigation of the foundation of the religions', one may appreciate the profound implications of more efficacious approaches to 'the other' (Alderman, 2015) enabled by an IT approach.

As Wilber (2003d, p. 7) somewhat humorously says of a guiding principle of IT, 'since no mind can produce 100% error, this inescapably means that all...approaches have at least some partial truth to offer an integral conference.' Referred to as *the principle of non exclusion*, it along with other core principles are explored in the methodology chapter. IT can thus in a sense serve a heuristic function (Cook-Greuter,

2005), and foster *integral awareness* by simply helping us make object, that which was formerly subject, in focusing attention on the sheer majesty of different parts of the whole. Indeed the term *holon*, coined by Arthur Koestler (1967, p. 48) to describe this seeming dynamic ‘whole-part’ nature of reality, made up of infinite contexts within contexts, is employed as a core construct by IT, to help navigate this simultaneous whole-part Universe, more on which will be explored in a section on holonic tenets, in this chapter. However it may be instructive at this point to place IT itself in context, in order to better appreciate its own seeming holonic unfolding.

Integral Theory in Context

While it would be edifying to spend time exploring the seeds of ‘integral consciousness’, from among the following thinkers from Johann Wolfgang von Goethe (1749-1832) to Fredrich Wilhelm Joseph von Schelling (1775-1854), Gustav Fechner (1801-1887), Georg W. F. Hegel (1770-1831), Henri Bergson (1859-1941), Alfred North Whitehead (1861-1947), Teilhard de Chardin (1881-1955), Jean Gebser (1905-1973), Sri Aurobindo (1872-1950), James Mark Baldwin (1861-1934), Clare Graves (1914-1986), Jürgen Habermas (b. 1929), Rudolf Steiner (1861-1925) and Abraham Maslow (1908-1970) among many others, within the constraints and limitations of our present study, I will select but a few from these luminaries, in order to satisfactorily contextualise and inquire into the emergence of IT.

Georg W. F. Hegel (1770-1831)

It is important to note at the outset that IT is not strictly ‘Hegelian’, insofar that certain problematic aspects and consequences of Hegel’s metaphysics are not appli-

cable. His logically necessitated teleological course of history for example, critiqued by Popper (1945), needs careful and critical reception. However, his foundational contribution is still worthy of significant acknowledgement, whilst emerging 'post-Kantian' readings may as yet yield fresh insight into this complex evolutionary thinker (McIntosh, 2007). As Taylor (1975, p. 3) points out:

[M]uch in the writing of Hegel and his contemporaries can be explained by the need to come to terms with the painful, perturbing, conflict ridden moral experience of the French Revolution.

Taylor (1975, p. 3, my italics) underscores, '*the central problem*' that demanded solution from the thinkers of the time:

[This] concerned *the nature of human subjectivity and its relation to the world*. It was a problem of uniting two seemingly indispensable images of man, which on one level had deep affinities with each other, and yet could not but appear utterly incompatible.

This central problem and 'two seemingly indispensable images of man', one might say manifested culturally, in what are often termed both the 'dignity and disaster of modernity' (Wilber, 1998). While the great achievement of the Western enlightenment is well recognised in the differentiation of the value spheres of science, morals and art, or 'the true, the good and the beautiful', from a pre-differentiated and (con) fused prior mythic worldview, this differentiation seemingly disastrously, degenerated into dissociation. The true, now sought to dominate the good and the beautiful, or as Habermas (1987) with nuance contends, manifested in a 'colonization of life-world by systems', lending itself to a sense of a disenchanted modern, social, scientific and pervasive cultural materialism.

While this disaster of modernity has been severely critiqued by Hegel (2008), it is more than interesting for our topic to inquire further, into what precisely caused this dissociation. What instigated the disaster? As noted above, Wilber (2006, p. 186, my italics) claims (along with other factors) 'there was *at the heart of this collapse a profound [spiritual] 'level/line fallacy.'* Thus the contention here is the spiritual line of intelligence was arrested in modernity at the mythic stage, and this level of development, was confused with the whole line. As (Wilber, 2000r, p. 590) in relation to Hegel maintains, 'the fundamental Hegelian project was the healing of this 'diremption' or 'divorce', [disaster of modernity] and laterally notes the related contemporary solution to '*make available and better known the orange and higher levels of spiritual intelligence*' (Wilber, 2006, p. 183, my italics).

As the Hegelian project rolled on, Taylor (1975, p. 73) tracks a subtle developmental difference between the young Hegel and the mature Hegel. This developmental difference lies in:

[Hegel's] conception of the role of willed action to political change. The regeneration he looks for in the 1790's is something which seems largely to have to be done by religious and political transformation. In the later system the fulfilment of man's destiny is something which is in train; it is incumbent in men to recognise and live in relation to it.

While there is much subtle interpretation at play in this passage, one may almost tangibly feel the shift in energetics from an agitated struggle to a defter attunement and alignment, an act of 'recognition' in the mature Hegel. As we shall see in Chapter 3, such a transition is reflected in the structural unfolding of post-conventional structure-stages. As Taylor, (1975 p. 73) interprets:

[T]o recognise ones connection with *geist* is ipso facto to change oneself and the way one acts...a change in consciousness cannot be just opposed to a change in reality; they are bound up together...there is a difference nonetheless between a view which sees widespread willed social and political transformation as something to be *done* by those who would achieve regeneration and a view which sees the relevant social and political transformations as needing to be *discerned* and hence accepted and lived in the right spirit.

Thus as Tarnas, cited in McIntosh (2007, p. 163, my italics) elaborates:

Hegel recognised that the developmental process of consciousness mirrored the larger dialectical development of Spirit as a whole, which he called the “absolute” – a synthesis of humanity, nature and God. *He was thus among the first to understand how this process of development or “becoming” is the central motif of the Universe.* According to Hegel “every era’s world view was both a valid truth unto itself and also an imperfect stage in the larger process of absolute truths self-unfolding.”

Given our focus in this study, it is worth noting that awareness of one’s own worldview (SQ21 skill 1) and the worldview of others (SQ21 skill 7) are two foundational spiritual intelligence skills, and feature centrally in the developmental assessment tool employed here. As McIntosh (2007, p. 160) continues:

[B]y revealing how history unfolds in a dialectical process wherein conflict makes possible the transformation to a higher state, [structure-stage] Hegel laid the foundation for the evolutionary understanding of the Universe that has since become central to all scientific and philosophical thought.

According to McIntosh (2007) many of Hegel’s discoveries, (his evolutionary understanding of consciousness and the Universe) was a result of an early form of

what he terms “integral consciousness” demonstrated by his use of the “dialectical evaluation” or what Wilber (2000r, p. 191) describes as “vision logic”:

As such vision-logic can hold in mind contradictions, it can unify opposites. It is dialectical, it is non-linear, and it weaves together what otherwise appear to be incompatible notions, as long as they relate together in a new and higher holon, *negated* in their partiality but *preserved* in their positive contribution.

Indeed Hegel (1977) was arguably quite aware of this capacity, which he distinguished as *Vernunft* or mature reason from a preceding form of rationality termed *Verstand*, usually translated ‘understanding’ or perhaps ‘intellect’. Yet, however pioneering Hegel’s idealism was, it may be true to say the details of his developmental dynamics lay implicit, and his influence began to wane in the main with the subsequent rise of scientism, and its interpretation of *natural selection* denying any transcendent drive or Eros to *nature*, in the second half of the nineteenth century. Of interest for this inquiry however, it is worth exploring briefly some of the reasons that the vision of Hegel and other German Idealists, Fichte, Schelling etc., failed to take cultural hold. An interesting contention, aligned with Wilber (2000r) is the possibility it had more to do with ‘practice’ than theory. Unlike the Shankaras of the East, who held similar grand unified visions, the apparent glimpses, peak (peek) experiences, or states of the nondual realm within the German idealist camps simply failed to develop into practices, injunctions, or paradigms, for repeatable stabilised experience for the wider culture, and could thus be easily dismissed as ‘mere metaphysics’. However the threads of Hegel’s thought and parallel weavings were picked up by later evolutionary thinkers, one of whom was Alfred North Whitehead, affectionately known as ‘the father of process philosophy’.

Alfred North Whitehead (1861-1947)

Whitehead's work (1967, 1978) significantly influenced by Henri Bergson, was and is through his successors, Charles Hartshorne (1897-2000) and David Ray Griffin (b.1939), in essence an attempt to integrate, harmonise and reconcile *science* and *religion*, utilising and integrating William James' methodology of 'radical empiricism' (McIntosh, 2007). Significantly for Whitehead, consciousness is not only the estate of higher animals, but something which goes 'all the way down' as such, lending every exterior an interior, with an objective and subjective mode arising simultaneously. Excavating the implicit metaphysical assumptions, in an age where all metaphysics were widely denigrated for a supposed lack of empirical verification, Whitehead (1967, p. 17) maintained:

There persists...[a] fixed scientific cosmology which presupposes the ultimate fact of an irreducible brute, matter or material, spread through space in a flux of configurations. In itself such a material is senseless, valueless, purposeless. It just does what it does do, following a fixed routine imposed by external relations which do not spring from the nature of its being. It is this assumption that I call 'scientific materialism'. Also it is an assumption which I shall challenge as being entirely unsuited to the scientific situation at which we have now arrived.

While the level of consciousness differs, insofar as an atom according to Whitehead possesses a more primitive form of what he referred to as "prehension", this pan psychic, or pan-experiential view, provides significant epistemic gain. As Griffin cited in McIntosh (2007, p. 171, my italics) alludes to:

One advantage of panexperientialism is that it gives us some kind of idea of *what matter is in itself*...we realise that a purely behaviouristic approach is inadequate for human beings, and other higher animals. By generalising this insight to all levels of nature, we can have some slight intuition of *what things are in themselves*. What we call matter is then the outer appearance of something that is from within, analogous to our own experience.

Analogously as Singh (1994) relevantly noted on our forerunner Hegel:

[T]he basic question for Hegel [was] how in consciousness we are related to our objects, and when our object is our own consciousness, it is clear that there is no danger that our consciousness should have an existence *in itself*, which is in principle hidden from us and separate from that consciousness as it exists *for us*.

As a matter of qualification, Wilber (2000r) claims not to hold a 'pan psychic' view but a 'pan depthist' or pan interiorist stance, where he states his claim that consciousness is depth and ultimately unqualifiable, thus not to be equated with any particular level of depth, i.e. psychic, sensation, impulse or intention. Wilber derives this notion from Mahayana and Yogachara Buddhist conceptions of *Sunyata* and pure emptiness, where pure consciousness and pure emptiness are synonymous. So the strong claim is not so much where to draw the line, in terms of 'how far down' so to speak, 'but that the line involves pre-eminently the distinction between interiority and exteriority' (Wilber, 2000r, pp. 118, 566). This 'Whiteheadian' view of a critical interior/exterior distinction has significant support also among many eminent physicists, including Bohm (1980) and Dyson (1985). Dyson (1985, p. 297) for example makes the point:

Matter in Quantum Mechanics is not an inert substance, but an active agent constantly making choices between alternative possibilities...it appears that mind, as manifested by the ability to make choices, is to some extent inherent in every electron.

Hence, *objects* from a Whiteheadian and contemporary scientific point of view, may be more accurately thought of as *activities*, which carries significant implications for our normal everyday dualistic *subject-object* rather habitual, solid static perception of the world. Yet, this seeming 'spell of solidity' (Phipps, 2012) or what Whitehead (1978) called 'the fallacy of misplaced concreteness' is pervasive, and indeed I submit characteristic of structure-stage development up to and including 'self authoring' or 'conscientious', as will be explored in detail in Chapter 3. If however, the 'subject' of this duality is not even a real subject, insofar as we can be aware of it, i.e., it becomes an object of our awareness, it may assist with an appreciation of the ego, also as an activity. If we understand our ego self as a force for function, process and activity, as will be explored in Chapter 3, it somewhat illuminates the rationale of contemplative practice in its quest for 'stillness'.

While this expression of an internal/external Universe is not totally unique to Whitehead, Teilhard de Chardin holding a similar view, it does find initial articulation with him, and is a critical distinction adopted by IT in its AQAL configuration. While Whitehead's philosophy in itself is pre-postmodern, in the sense it fails to fully appreciate the dimension of inter-subjectivity, its contribution to the field is significant and worthy of note insofar as it at heart, attempts to overcome a purely scientific materialistic worldview and articulate the spiritual character of evolution (McIntosh, 2007).

Given our knowledge that 'normal matter' (the .5% visible portion of our double dark or lambda (Λ CDM) Universe) is constituent of all physical bodies, and that we

are literally made from the same star dust and hydrogen, astro-contemplation may provide rich resources for a felt *embodied awareness* of ‘the interconnectedness of all life’ (SQ21 skill 6). This may assist in overcoming *the artificial separation* between humans and cosmos that according to our next pioneer, French scientist and Catholic priest, Pierre Teilhard de Chardin, lies at the root of our contemporary moral confusion.

Pierre Teilhard de Chardin (1881-1955)

With the eventual English publication of his seminal work, after his death in 1955, de Chardin (1959) also significantly influenced by Bergson (2014), laid out his understanding of the spiritual character of evolution, apparently totally independent of Whitehead’s work in the same direction. In effect, de Chardin (1959) mapped out what he referred to as distinct evolutionary thresholds, a succession of enveloping spheres of evolving activity. This “development by envelopment” from the physiosphere (including the lithosphere, hydrosphere, atmosphere, and the stratosphere) to the beginnings of life in the biosphere, to the psychosocial layer of the ‘noosphere’ (one of Teilhard's many neo-logisms) subsisted in his scheme of ‘cosmogenesis’, as it first unfolded on earth. In his postscript, de Chardin (1959, p. 329, my italics) sums up his thesis as such:

Reduced to its ultimate essence, the substance of these long pages can be summed up in this simple affirmation: that if the Universe, regarded sidereally, is in process of spatial expansion (from the infinitesimal to the immense) in the same way and still more clearly it presents itself to us, physiochemically, as in the process of organic involution upon itself (from the extremely simple to the extremely complex)—and, moreover, this particular involution ‘of complexity’ is experimentally bound up with *a correlative increase in interiorisation*, that is to say the psyche or consciousness.

While de Chardin uses ‘involution’ in a manner distinct from Aurobindo (see section below) and IT, the telos of his supposition is clear, insofar as the Universe is in a process of expanding complexity, correlative with an interior expansion in consciousness. De Chardin (1959, p. 329, my italics) goes on to affirm:

[T]he *structural* relationship noted here between complexity and consciousness is experimentally incontestable and has always been known...it will be seen that consciousness transcends by far the ridiculously narrow limits within which our eyes can directly perceive it.

The recognition of this “law of complexity–consciousness” is interesting to note in light of our characterised *VUCA* times, which clearly calls for enhanced ‘capacity’ within the species, to respond efficaciously to our wicked problems. De Chardin (1959, p. 283 ff) makes explicit a connection between the discovery of ‘the sidereal world, so vast’ and the *depersonalisation* or *impersonalisation* of modern man. However de Chardin (Ibid, p. 285) maintained:

[F]ar from being mutually exclusive, the Universal and Personal (that is to say ‘centred’) grow in the same direction and culminate simultaneously in each other. It is therefore a mistake to look for the extension of our being or of the noosphere in the Impersonal.

De Chardin (Ibid, p. 287) poses the question, 'what is the work or works of man if not to establish, in and by each one of us, an absolute original centre in which the Universe reflects itself in a unique and imitable way?' This characteristic of evolution according to de Chardin (Ibid, p. 288) is underscored in any domain, 'whether it be the cells of the body, the members of a society or the elements of a spiritual synthesis,' in the principle *union differentiates*. De Chardin maintained:

[T]he peak of ourselves, the acme of our originality, is not our individuality [ego as over identified with the individuating function] but our person; and according to the evolutionary structure of the world, we can only find our person by uniting together...[though] not every kind of union will do...it is centre to centre that must make contact and *not otherwise*...[as] the true ego grows in inverse proportion to 'egoism' (Ibid, pp. 289, 290).

While so much more could be written about de Chardin, a final quote from McIntosh (2007, p. 174, my italics) citing de Chardin (1966) may lend itself to a broader appreciation of the work of our next integral pioneer.

Let us recognise frankly, once and for all, that in any realistic picture of world history, the coming to power of thought is as real, specific and as great an event as the first condensation of matter or the first appearance of life: and we shall perhaps see, instead of the disorder we feared, a more perfect harmony pervading our picture of the Universe.

And it is this very *event of thought* and in particular its developmental aspect, that this next pivotal figure probed in precise detail.

James Mark Baldwin (1861-1934)

According to Wilber (2000, p. 78), Baldwin was 'the first great developmental psychologist in modern history, he was the first to clearly define a stage of develop-

ment and proposed detailed developmental stages in [the Aesthetic, Moral and Scientific] domains'. He in effect had teased out certain facets or lines of development across stages. As Baldwin (1904, p. 216) sets out:

[A] tentative scheme of the genetic progression of psychic objects....address[es] two broad questions...first, what are the conditions determining the construction of objects at any given stage of mental development; and second, what are the psychic characters of the objects thus determined at any stage ?

With far reaching impact on developmental luminaries like Jean Piaget and Lawrence Kohlberg, both developing his cognitive developmental scheme, Baldwin's research in the inter-subjective sphere also provided foundational material for John Dewey, George Herbert Mead and Vygotsky. Of particular import and relevance for this present inquiry, is the succession most notably of James Fowler to Baldwin's work on religious-spiritual development, which I will pay particular attention to in Chapter 5. As Wilber (2000, p. 81, my italics) relevantly notes:

Baldwin...presented one of the first and still one of the most sophisticated, accounts of the stages of religious development. In order to do so, Baldwin had first to argue (successfully, [Wilber] believes) that religious or spiritual interests were an independent domain, not reducible to economic, scientific, or moral interests. Rather, [Wilber quoting Baldwin] "religious motivations stand alongside theoretical, moral and aesthetic interests as one of the irreducible and, *when properly understood, ubiquitous motivations of persons.*"

Baldwin's work was thus seminal to the pool from which the entire field of developmental psychology arose. Baldwin (1906, 2000) laid out the dialectical development of human consciousness through five distinct stages, from pre-logical, quasi logi-

cal, logical, extra-logical into what he termed hyper-logical stages of mental development. He included 'a subject-object theory', which Kegan (1998, p. 32) subsequently wrests as 'the root or "deep structure" of any principle of mental organisation.'

Baldwin's contributions and influence was and is truly remarkable, maybe all the more so as much of his writings were later dismissed, when the positivist and behaviourist schools began to dominate the landscape of his era. A narrow empiricism, in part seemingly owing to the editorial decisions of his co-founded journal *Psychological Review*, rose in prominence, with Baldwin having to step down in the wake of a scandal, which forced a departure to Paris. However the rediscovery and recognition of Baldwin as a founding father of developmental psychology, and the significance of his work in the development of AQAL, seems entirely appropriate given the complexity and prescience of his vision. As Wosniak (2009, p. 93) contends:

[Baldwin] is of the most important and least known early American scientific psychologists...he proposed a mechanism relating learned adaptations in the individual to phylogenesis (frequently termed the "Baldwin effect") that is of considerable interest to those currently modelling processes of learning and evolution.

The controversial *Baldwin effect*, through which an initially learned response to environmental change evolves a genetic base (the supposition being adaptive learning influences the rate of evolution, because it changes the relative fitness of phenotypes), is also receiving fresh attention in this contemporary computer learning age (Puentedura, 2003). Thus with the integration and appreciation of his work within IT, the enduring relevance of this pioneer continues to unfold, not least as mentioned, his influence on the spiritual line of development. However, I will for now turn to another decisive figure who has laid the groundwork for an unfolding integral vision.

Jean Gebser (1905-1973)

Gebser a seeming obscure character, perhaps related to issues of writing style, is none the less a key figure when it comes to recognising contributions to the development of AQAL and IT. His vision in relation to the emergence of a new structure of consciousness and culture is enunciated after decades of research (Gebser, 1985), with a depiction of human culture unfolding in archaic, magic, mythic, rational, and integral stages or mutations, with Gebser quite remarkably emphasising the distinct emergent epistemological capacities of each.

Gebser (1985) describes in precise detail across a number of disciplines, (economics, biology, psychology, architecture, painting, law, philosophy, mathematics, and physics) the “mutation” from rational-perspectivism to ‘integral-aperspectivism’, and distinguishes what he calls an efficient response in a given structure, from a deficient form. This distinction is now differentiated within IT as efficient integral aperspectival awareness, as distinct from a deficient, extreme postmodern structure-stage of consciousness. In essence, the ‘aperspectival’ insight that no perspective is finally privileged is flattened out within ‘deficient’ extreme versions of postmodernism, for example *post-structuralism*, as will be discussed further in Chapter 3. This deficient position effectively posits there is no advantage in any perspective over another (relativism), and commits a performative contradiction by covertly privileging this very perspective, rather than a true interrelation of all perspectives (Wilber, 2000). As will be seen, I shall explore IMP in the methodology chapter, which navigates this very terrain within its heuristic principles of non-exclusion, enfoldment, and enactment.

According to McIntyre (2007, p. 178, my italics), Gebser argued that the emergent epistemological capacity of the aperspectival mind 'renders reality transparent and diaphanous, allowing us to literally see through previous perspectives and recognise the *ever-present origin* behind all appearances.' Gebser (1985, np) states:

The mutations are an awakening of consciousness, and their "history" as we have presented it is a contribution toward the understanding of this awakening of consciousness. This history makes us aware of the vitality and plenitude with which these structures function.

As Feuerstein (1987, p. 3) elicits:

[T]his suggests that consciousness is not merely "wakeful presence," but wakeful presence that is structured in a certain way and which structures its experienced Universe. Another way of putting it is that consciousness is intentional, in the phenomenological sense.

Accordingly, for Gebser what we call 'reality' is determined by the type and structure-stage of consciousness. Indeed, in this vein he disputed the very existence of 'the unconscious' per se, with his friend Carl Gustav Jung. Gebser argued 'there is no so-called unconscious. There are only various modalities (or intensities) of consciousness' (Feuerstein, 1987, p 4). Gebser (1985) also pertinently noticed that the various 'structures', 'mutations', 'frequencies', 'contexts', or 'psychic environments' he described, are critically revealed by among other things, their relationship to space and time. As Wilber, (2000 p. 125, my italics) further elucidates:

[E]ach of these structures of consciousness generated a different sense of space-time, law and morality, cognitive style, self identity, mode of technology, drives or motivations, types of personal pathology, (and defences) types of social oppression/repression, degrees of death seizure and death denial, *and types of religious experience*.

As will be seen, aspects of the above are empirically borne out in the inquiry into structure-stages in Chapter 3, and within the spiritual line of development in Chapter 5. As Wilber (2000r, p. 194) sums up the extent of Gebser's thesis:

For better or for worse, the world is in the midst of the torturous birth throes of a collective emergence of an entirely new structure of consciousness, the centaur in vision logic, the integral aperspectival mind.

Gebser saw these “mutations in consciousness” or ‘intensifications’, throughout human history, within what IT calls a ‘transcend and include’ developmental dynamic. Wilber (2000r, p. 194) citing Gebser in Feuerstein (1987):

None of these mutations in consciousness is responsible for the loss of previous possibilities and properties, but suddenly incorporates them into a new structure. Within the mutations of consciousness there takes place a process of re-arrangement beyond the reach of mere space-time-bound events, an [emergent] process, which manifests itself discontinuously, or by leaps and bounds. With every new mutation of awareness, consciousness unfolds more powerfully.

While the continuity and discontinuity is in some respects, an evidential lack of intermediary structures, Gebser does concede that we should perhaps interpose a ‘post archaic’ and a ‘pre magical’ stage, to allow for significantly more continuity than his thesis of sudden mutational leaps suggests (Feuerstein, 1987, p. 8). However as Gebser (1985, np) presents to us:

To live these structures together, commensurate with their respective degrees of conscious awareness, is to approach an integrated, integral life. And there can be no doubt that our knowledge of the particular structure from which a specific event, reaction, attitude, or judgment originates will be of aid in clarifying our lives.

In recounting the dynamic nature of consciousness, Gebser notes at a certain point, 'consciousness makes it possible to retract the projection that once took place. Thus critically, *'the reintegration of the projection is itself an act of awakening consciousness.'* (Feuerstein, 1987, p. 4, my italics). As Feuerstein (1987, p. 10) explains:

For Gebser each structure coincides with a particular reading of reality. He understands these different readings as projections. Since the arational-integral consciousness renders all other structures of consciousness transparent, we must assume that it also retracts all kinds of projections or single choice interpretations of, and exclusive modes of participation in, reality.

The forgoing one might note, has considerable import for shadow work, not least the recognition of the structure specific nature of pathological issues, as will be subject to inquiry in Chapter 4.

While Gebser's contribution is foundational to IT, it has as Gebser's interpreter par excellence Feuerstein (1987) contends, some unresolved difficulties, owing in part to the multiply metaphorical nature of language, and in particular the nature of 'being'. While Wilber (2000r) attempts to resolve some of these, it is more than interesting to note, at the heart of the resolution lies the distinction between structure-stages, states and state-stages, not yet explicit in Gebser's work. Wilber (2000r, p. 788) in effect, critiques Gebser equation of the 'archaic' structure with the 'ever present origin', levelling a subtle form of the *pre-trans fallacy* at Gebser's door, insofar as

Gebser conflates the 'pre rational' archaic with the 'trans-rational' causal state-stage, the latter of which will be explored in detail in Chapter 2.

As noted above, the distinction between structure-stages, states and state-stages was as yet unclear in Wilber's earlier work, but with this reorientation now explicit in a revised Wilber 4, a reconfiguration of Gebser's ground breaking work is possible. In essence the *recognition* of the ever-present nature of witnessing and non-dual awareness, at any structure-stage, reconfigures Gebser's 'ever present origin' from a premature conflation with the archaic structure-stage. This *developmental turn* may well have assisted Gebser, in bringing about his sought for 'mutation'. As Gebser (1985, np) inquires:

Yet one question remains: what can man do to bring about this mutation? To this we have already hazarded an answer: we must know where we are to effect events, or to let them take their course; where we are merely to "be aware" of truth, and where we may "impart the truth." For we too presentiate the whole by realizing that we are to the same degree active as well as enduring and passive, past as well as future. Man is in the world to sustain it as well as himself "in truth," not for his or its own sake, but for the sake of the spiritual present. It is this spiritual present which elevates wholeness to transparency and frees us from our transient age, for this age of ours is not the present but partiality and flight, indeed, almost a conclusion. Only someone who knows of origin has present - living and dying in the whole, in integrity.

Thus the potential to 'presentiate' the 'origin' at any structure-stage provides a fresh impetus to Gebser's vision. It is worth reiterating however at this point that neither Gebser or Wilber nor any of the evolutionary-oriented theorists, (the subtleties of Hegelian thought aside) see the emergence of "integral consciousness" as being a sure thing. Not only does evolution exhibit extraordinarily complex meanderings, and pro-

gress when it does by means of *dialectic*, but no guarantees as such are being proposed here. However pre-empting the post-metaphysical stance laid out in the methodological chapter, one might cite Wilber's (2000r, p. 197) supposition:

The claim is simply that the Integral Structure *can* integrate the physiosphere the biosphere and the noosphere - it has the *potential* for that integration. Whether that potential becomes actual is up to you and me; *it depends on the concrete actions that each of us takes*. As always we have to make the future that is given to us.

Our next integral forebear took some very interesting concrete, subtle and causal actions over his lifespan, setting out to actualise such integration by identifying the ever present origin with 'witnessing consciousness', in the long standing and 'constant reiteration of the Hindu authorities' (Feuerstein, 1987, p. 7).

Sri Aurobindo (1872-1950)

Wilber (2000r, p. 83) recognises Aurobindo as 'India's greatest modern philosopher-sage and the magnitude of his achievements are hard to convey convincingly.' Wilber (2000r, p. 83) goes on to describes his "Integral Yoga" as 'a concerted effort...to unite and integrate the ascending (evolutionary) and descending (involutionary) currents in human beings, thus uniting otherworldly and this-worldly, transcendent and immanent, spirit and matter.' Aurobindo significantly, given his later integral work, studied in the West from a boy of 7 years and graduated from Kings College Cambridge, England. He was tried and imprisoned for radical political activities (influenced in his 'spiritual nationalism' by Irish revolutionaries from Parnell to DE Valera, penning a poem *lines on Ireland* in 1896), in his home country India, and on release plunged headlong into intense 'evolutionary' activities until his death in 1950.

Aurobindo was perhaps the first to use the term *integral* in his journal *Arya* essays, which carried some of his profoundly ambitious spiritual poetry (*Savitri*) and prose.

Miovic (2004) in his overview of Aurobindo's psychological thought and system, notes three main challenges in coming to a balanced understanding of Aurobindo. The first challenge is simply coming to terms with the vastness of his and his spiritual collaborator Mira Alfassa's (*The Mother*) (1878-1973) work, spanning 60 years of written, oral, public and private communication. Secondly Miovic notes the rather long and meditative Victorian style prose, and thirdly his cosmology, which is radically different from the materialist worldview.

In Aurobindo (2005), the first draft of which was written in (1914-1919), he questions the foundational assumptions of the materialist worldview, wherein matter is supposedly the only reality and expounds on the hypothesis of 'involution'. Here he explores an account of how matter itself came to be with 'spirit' 'descending', one may say 'involving' itself in matter, 'an involved superconscious', with evolution a 'secondary' process, with spirit now slowly 'ascending', disclosing, revealing the divine potential therein. Aurobindo (2005, p. 17) says that:

Matter expresses itself eventually as a formulation of some unknown Force. Life, too, that yet unfathomed mystery, begins to reveal itself as an obscure energy of sensibility imprisoned in its material formulation; and when the dividing ignorance is cured which gives us the sense of a gulf between Life and Matter, it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers...What is that work and result, if not a self-involution of Consciousness in form and a self-evolution out of form so as to actualise some mighty possibility in the Universe which it has created?

Aurobindo (2005) thus endeavours to integrate premodern Hinduism with Western philosophical and scientific evolutionary thought, espousing an enlarged understanding of the evolution of consciousness, stretching both as Wilber (2000, p. 84) recounts, 'above the mind (higher mind, illumined mind, intuitive mind, overmind, supermind) and below the mind (the subconscious and unconscious) - all nested in Sat-Chit-Ananda or pure nondual Spirit.' Indeed Wilber in his introduction to Dalal (2001, my italics) contends Aurobindo was:

[T]he first great philosopher-sage to deeply grasp the nature and meaning of the modern idea of evolution. And thus, in Aurobindo, we have *the first grand statement of an evolutionary spirituality*...Aurobindo thus stands as one of the great founders of integral spirituality and integral practice. All subsequent attempts at such integrative efforts must, I believe, at least acknowledge Aurobindo's enduring genius and in many ways still unsurpassed efforts.

As Aurobindo (2005, p. 122) posits, 'to this mutual self-discovery and self-illumination by the fusion of the old Eastern and the new Western knowledge the thought of the world is already turning.' Aurobindo (2005, p. 1052, my italics) thus maintains, 'if there is a Being that is becoming, a Reality of existence that is unrolling itself in time, what that being, that reality secretly is [is] what we have to become, *and so to become is our life's significance.*'

Wilber (2000) while appreciating Aurobindo's contribution as 'indispensable' for any truly integral model, nonetheless mentions some 'inevitable' shortcomings. He notes Aurobindo's focus, primarily on the UL Quadrant and the correlations in the UR Quadrant, the material body. And whilst there were also important insights into the social and political system, Wilber (2000, p. 84) contends:

[H]e did not seem to grasp the actual interrelations of cultural, social, intentional, and behavioural, nor did his analysis at any point proceed on the level of inter-subjectivity (LL) and interobjectivity (LR). He did not that is fully assimilate the differentiations of modernity.

In integral parlance Wilber is claiming Aurobindo was not 'All Quadrant'. Aurobindon scholar and practitioner Charles Flores however argues to the contrary. Flores (2010, p. 379) cites Aurobindo's writings in *The Human Cycle*, *War and Determination* and *The Ideal of Humanity*, plus the last chapters of *The Life Divine* as 'all treatments of the lower quadrants...albeit not as well packaged as Wilber's AQAL model might have it.' Thus as Aurobindo's work is further appropriated by integral scholar practitioners, in no small part due to gnostic intermediaries that interpret his corpus for the West (Murphy, 1992, Dalal, 2001), one might suppose fresh insights into the depths of his work will emerge. This not least given his exemplar status in 'the cognitive line' within present empirical research, which as yet has little hard data for Aurobindo's 'higher minds' (O'Fallon, 2013), which is telling of his pioneering status.

Of immediate interest however is undoubtedly Aurobindo's 'planes' and 'parts of being', as they correlate with structure-stages and state-stages of IT respectively. As Aurobindo (1971, p. 16) stipulates, in analogous relation to structure-stage and type, 'the outlook of the subjective personality is determined by the grade of consciousness in which it is organised according to its typical nature or its evolutionary stage.' Yet some notable distinctions in relation to 'parts of being' arise. As Miovic (2004, p. 127-128) states:

[F]or IYP [Integral Yoga Psychology] the development of the psychic being (true soul) across multiple lives, and the outer personality (ego, self) in one life, are two distinct yet interacting trajectories of growth...The most pervasive example of this interaction effect is captured in the Western construct of “ego strength”, which for IYP includes positive effects the psychic being exerts on ego development and functioning...Practically, this means the psychic being (soul) has the power to transform ego functioning, even to heal psychological wounds that seem therapeutically unsolvable...whereas ego defense mechanisms deny, disguise, or distort negative/painful/frightening psychological content so as to make it more bearable, psychic (soul) “movements” [longing, surrender, discernment] accept such content unaltered and work to transmute it.

Now it has been a feature of integral spirituality to date to say ‘meditation’ in itself will not transform the ego wholesale (Wilber, 2006, p. 130), and one may concur insofar as meditation proceeds through state-stages up to a causal state-stage awareness, as will be tracked in the following chapter. What is gleaned from Miovic’s reading of Aurobindo however is a more than causal location of the ‘psychic being’, understood as an evolving individualised soul. Presently *the soul* is given a *subtle* Kosmic address within IT. With its *location* ‘behind the heart’ (presuming a gross, subtle and causal heart) the psychic being, has according to Miovic the power to transform ego functioning and transmute content, and thus displays notable features of shadow work. There is also a distinction in Aurobindo’s Integral Yoga between *liberation*, accessing the psychic being and *transformation* (its impact on ego functioning). This may hold the prospect of evolving shadow work, as it is presently conceived within IT, with ‘IYPs central strategy...to “quiet” the outerbeing so that the psychic being can emerge’ and ‘heal...wounds that seem therapeutically unsolvable’ (Miovic, 2004, p. 128, 129).

Indeed there is much nuance in these distinctions between ‘psychic’ or ‘soul essence’, ‘identical with its divine origin’ (Aurobindo, 1989, p. 8), and psychic being an evolving, developing, individualised soul, with *psychic* categorically not denoting its common meaning of paranormal, etc. (Ibid, p. 3). It would suggest that Aurobindo deserves much greater attention within integral spirituality, especially in light of the noted ‘significant new chapter in integral theory’, save for now to note the seeming more extensive provenance and function of the individualised soul within his work, than is presently accorded in IT. However, within this present short synopsis, hopefully some appreciation of Aurobindo's vast contribution may be recognised, given his noted influence on IT.

Jürgen Habermas (b. 1929)

Given the vista held by Aurobindo, it will be interesting to bear this order of being in mind, allowing it to function as something of a critique on Habermas’ location so to speak, on spirituality. In brief, Habermas is a post-postmodern philosopher from the esteemed Frankfurt School of Critical Theory, where formerly Adorno and Horkheimer (2002) had diagnosed a regression or reversion of ‘reason’ back to ‘myth’, in light of the former rise of fascism and totalitarianism, in its National Socialist, Soviet and Chinese guise. Summing up in part their critique in the theses ‘myth is already enlightenment, and enlightenment reverts to mythology’ (Adorno, Horkheimer, 2002, p. xviii), they expressed a pronounced pessimism in the wake of this ‘reversion’ experience. This had left this first generation of critical theorist’s explanatory and normative critique of ‘domination’ undermined, given the merging of ‘forces and relations of production’ in the form of state intervention, which had yet proved not only to re-

produce but to exacerbate domination. Habermas however rather than rejecting reason altogether (extreme postmodernism with its end in relativism), sought to reconstruct reason, seeing its potential to be made good by further development.

Habermas (1971) thus aims for an interdisciplinary critical social theory and makes explicit the distinction between three modes of reason. He distinguishes 1) instrumental reason and 2) practical reason, with their respective technical (empirical, analytical, and efficient) and practical (consensus oriented) deep seated cognitive interests. Thirdly, and perhaps a little more problematic in its initial formulation is the emancipatory interest of reason, with its intent of overcoming domination. In Integral parlance one might say Habermas opened up the legitimate value sphere of the LL Quadrant with a hermeneutical approach, which sought to dispel illusions of interest free knowledge (positivism), with its conflation to the exterior UR and LR Quadrants alone, and its unacknowledged or disavowed contributions to the maintenance of domination. The potential for domination is made conscious in ‘the unity of knowledge and interests’, with a proposed liberating practice stemming from the emancipatory interest of reason, issuing from a UL phenomenological and epistemological *self critical* methodological approach.

With Habermas’ interest in an interdisciplinary critical social theory, one can see the shape of a ‘methodological pluralism’ and can note its influence on IMP, as laid out in Chapter 6. However, Habermas’ reliance on Freud and Marx for emancipatory critique fell short at this juncture, because of a perceived democratic deficit (with Freudian analysis simply not available for everyone) and issued in a new phase of his evolving thought. Yet this initial overture planted seeds that were to mature in later normative articulations. With an assessment of ‘the dignities and disaster of moder-

nity', and intent to clarify a validity basis for critical social theory, Habermas (1984) further critiques instrumental reason for dominating and reducing *deliberative democracy*, in service of an ideological capitalist status quo.

Murray (2011, p. 98) citing Cooke (1994) succinctly summarizes Habermas' 'communicative' phase and one can note the emergence of critical concern for deliberative democracy in that:

[Habermas] (a) called into question the substantive conceptions of rationality (e.g., "a rational person thinks this") and put forward procedural or formal conceptions instead (e.g., "a rational person thinks like this"); (b) replaced foundationalism with fallibilism with regard to valid knowledge and how it may be achieved; (c) cast doubt on the idea that reason should be conceived abstractly beyond history and the complexities of social life; and has contextualized or situated reason in actual historical [and institutional] practices (i.e., collaborative [communicative] action and dialog); and (d) given up philosophy's traditional fixation on theoretical truth, to the extent that they also recognize the moral and expressive functions of language as part of the [reasoning process] [which is thus affected by notions of rightness, sincerity, and authenticity].

As Matustik (2007, p. 230) Habermas' biographer, notes:

Wilber adopts the Habermasian linguistic structure of the three validity claims...[of communicative action] i.e., truthfulness (UL) truth (UR) and rightness (LL)]...and the distinct non-linguistic rationality of systems theory...[i.e., functional fit (LR)]...into the structure of the four quadrants.

As Habermas (1987a) underscores, a system's theory methodological approach to human sciences alone, cannot do justice to the complexity of normative issues faced by humanity, thus a methodological pluralism is required. As Matustik (2007) stipulates however, it is not so much what Wilber adopts from Habermas, but rather

where he leaves off, 'namely that his social evolutionary model stops with the formal stage of communicative rationality' (Matustik, 2007, p. 230). Habermas, in line with some of our aforementioned theorists, understands the evolution of human history (and human agency) across three broad stages and presupposes Kohlberg's (1981) pre-conventional, conventional and post-conventional schema in the area of moral development (Kohlberg's work somewhat problematic now according to Gibbs, 2013), whilst Habermas uses the terminology of 'mystical', 'religious metaphysical', and 'modern'. One might immediately sense within his schema the potential for the level/line fallacy, where the spiritual line is apt to be equated with the *religious metaphysical* level/stage and something to be grown out of, i.e., *the* assumption of the 'secularisation theses'.

Critically, Matustik (2007, p. 230) pointedly remarks, 'Habermas is...partial to his version of postmetaphysical thinking, insofar as he accepts Weber's reduction of all religious development into one of the secularized validity spheres of culture, (science, morality, law and art).' This fails according to Matustik, to allow for the possibility of a post-metaphysical and post formal spirituality to emerge from a disenchanted post-modernity. Accordingly for Habermas, given his adoption of Weber's (and generally critical theory's) disenchantment with religion, Matustik (2007, p. 231, my italics) pointedly notes, '*If there had been a line of religious or Spiritual development, like the evolution of the dinosaurs, it ends with the linguistification of its claims to validity*'. As Matustik (2007, p. 231, my italics) further argues, 'the post formal model of human evolution is, like Habermas', based on a reconstructive social science, yet unlike Habermas, it theorizes experience and claims of individuals *who already today develop stages and states of consciousness beyond formal rationality*.'

Habermas accordingly is committed to a ‘methodological atheism’ and presumes Heidegger’s ontotheological critique. While Wilber also underscores problems with *traditional* Western metaphysics, which Heidegger equates with ‘ontotheology’ (Thomson, 2005), unlike Habermas he develops a *post rationalist* perspective, within a contemporaneous approach, including of the insights of postmodernism. Wilber thus essentially sees Habermas, in terms of the spiritual line of development, denoting ‘that which is of ultimate concern’, at a rational level, wherein Habermas’ ultimate concern is articulated as ‘communicative rationality’ i.e., the rational potential built into everyday speech. Yet from reconstructive science, there are evidently levels beyond this formal stage, as will be explored in Chapter 3, which if countenanced might give Habermas pause for methodological thought (Wilber, 2003a). From this reading Habermas does effectively fall prey to the level/line fallacy, when it comes to spirituality, reducing all spirituality in this instance to the maximum level of the rational, and requiring translation into a secular form in the public sphere. Whilst a communicative possibility may well be a ‘secular spirituality’ deduced from transcendental argumentation ala (Bhaskar, 2016, 2012), it is beyond the confines of this present inquiry to develop this further for the moment.

While Wilber (2000, p. 83, my italics) has undoubtedly a deep appreciation for Habermas’ contribution to the development of his own work, he sums up his position succinctly with what he sees as some of Habermas’ major shortcomings:

Habermas is the most comprehensive developmental philosopher now working. However, lamentably he leaves out and totally ignores any of the stages of I, We and It [The Beautiful, The Good, The True] consciousness beyond vision logic...*Habermas is all quadrant but not quite all level.* Moreover, in placing his reliance on linguistically generated structures of understanding, Habermas places an unfortunate wedge between human and non-human nature, so that his approach to nature is essentially instrumental. In short, we might say that his integral view is inadequate to both the pre-rational and the postrational domains—inadequate to both nature and spirit (a major flaw, some would say).

Yet it is worth noting as Stein (2015) points out, Habermas at an earlier stage had taken extensive consideration of Kabbalistic theological principles of Tsim-Tsum and Tikkun, and one can observe that Habermas' (2002) position has in more recent years, developed from a treatment of religion as a form of 'archaic' social integration, plus a move from his former allegiance to the secularization thesis (Habermas, 1984). His more recent prognosis of an open ended process in a 'post secular society', connoting a mass 'change of consciousness' surrounding the role of 'faith' in the public sphere, quite remarkably sees Habermas' 'rehabilitation of religion as a resource within the project of modernity' (Kenny-Junker, 2014, p. 150). However it would appear to be the outstanding case that Habermas still falls prey to reductionism as mentioned, in the form of the level/line fallacy, given his as yet lack of any explicit recognition of post formal structure-stages in the spiritual line of development (Matustik, 2007). It appears rather ironic in some respects, as this very recognition may offer further resources for his own project, that of the unfinished project of *Western enlightenment*. Despite these perceived 'major flaws' Habermas' work has nonetheless critically informed the development of AQAL, particularly its *post-metaphysics* (noting the caveats above) and IMP (Wilber 5), as explored in the methodology chapter. As Wilber

contends, 'it appears that no integral view can hope to succeed that ignores his profound contribution' (Wilber, 2000, p. 83).

And so from the foregoing inquiry into this loose collection of developmental thinkers, one may derive something of the integrative nature of IT, with these significant threads of influence evident in its fabric. The following section will focus on Wilber's own work and seek to further track the emergence of IT into its present (Wilber 5) formulation.

Ken Wilber (b.1949)

Reception of Wilber's work frequently categorises it into five general phases, leading to the AQAL framework and its present post-metaphysical Phase 5, somewhat illustrating in itself the developmental transcend, include and penetrative nature of his oeuvre. Visser (2003) adequately introduces the first 4 phases, which Wilber (1997a) himself identified, covering his earlier attempts at synthesising the seeming fissiparous nature of our accumulating premodern, modern and postmodern *knowledge* and *information*. As an historical indication of the magnitude and complexity of this integrative project, it is interesting to contemplate the former CEO of Google, Eric Schmidt's estimation where he says, 'there were 5 Exabyte's [of information, 1 Exabyte 10^{18}], created between the dawn of civilisation through 2002, but that much information is now created every two days and the pace is increasing' (Bhaskar et al., 2016, p. xiv). As Wilber (1997a, p. xiii) remarks:

The works of these [first four] phases form a fairly coherent whole. It is not so much that one period was rejected and replaced by its successor, but that the works of each period remain, in my opinion, largely valid, and the succeeding works simply add new material, not erase old. Each phase was relatively true but partial, and had much of its partialness corrected by subsequent addition (or so I trust). Even the works of phase-1, if their occasional Romanticisms [pre-trans fallacy] are removed, contribute useful foundation stones for this particular edifice.

Helfrich (2007, p. 2) provides an adequate account of the five phases to date and points up the relevant distinctions in each:

Phase-1 [Romantic: (Wilber, 1977, 1979)] and Phase-2 [Developmental: (Wilber, 1980, 1981, 1983 a)]...emphasized the importance of levels of human development, and the individual and collective interiors (two of the four quadrants). Phase-3 [Holonc: (Wilber 1983 b, 1986, 1991)] added developmental lines (e.g., Gardner's multiple intelligences) states (waking, dreaming, deep sleep, altered, meditative, etc.) and the self-system (locus of identification, navigation, and integration). Phase-4 [AQAL: (Wilber 1995-2000r, r=revised edition) Wilber 96, 97, 98, 99, 2000] was the first mature formulation of AQAL metatheory, also called the Integral Operating System (IOS). AQAL added the four quadrants (individual, collective, interior, and exterior perspectives) and types (e.g., male/female "voices," Myers-Briggs, etc.). Phase-5's [AQAL, IPM, IMP, Kosmic Address, (Wilber, 2006) Excerpts A-D, G from unpublished Vol 11 of Kosmos Trilogy] main focus thus far is the application of Integral Post-Metaphysics (IPM) and Integral Methodological Pluralism (IMP) to create an integral scientific method and applications.

Given it is chiefly the more recent AQAL phase 4 onwards, that is of more immediate interest in this study, it will be worth considering what Wilber (2000r) attempts to set out in his 'first mature work', *Sex Ecology and Spirituality: The Spirit of Evolution*. In brief, part one of the book essentially sets out a 'holonic Kosmos', and the 'integral worldview' that has the capacity to appreciate and express it, displaying a

vast vista on the level of 'orienting generalizations'. As Wilber acknowledges to critics who decry the lack of detail in specific disciplines, the 800 pages of 'SES is [necessarily] a summary' (Wilber, 2000r, p. xiv).

In part two, Wilber (2000r, p. xv) thus addresses the question 'if the world is whole why do so many people see it as broken...fragmented, alienated, divided?', and goes on to explore the problematic nature of what he terms, 'flatland' worldviews. He zones in on the ecological crisis and the aforementioned problematic associated worldviews, now variously dubbed mechanistic to dualistic, and recounts that ever since Plato and Aristotle there was, until the modern era, a general acceptance of the contours of the *traditional* 'perennial philosophy', which sought an all encompassing schema for the interconnection between "the great chain of being" i.e., from the physiosphere-matter to the biosphere-life, the noosphere-mind and the pneumasphere-soul-spirit. The entire Universe was according to Plato, "a visible, sensible God" (Wilber 2000r, p. 16). *Perennial theorists* have thus looked for and reputedly found common patterns, threads of repeating activity in their various domains. When we stretch our 'cosmic' (a Pythagorean term connoting all domains of existence) canvas, the supposition is, certain patterns emerge, distilled from the various branches of our knowledge, connecting the various spheres of unfolding, as the perennial philosophy has traditionally schematised it.

However, Wilber (2000r) goes on to trace how the perennial philosophy lost its binding force in modern times. In short, with the rise of 'a mechanistic view' of the Universe through the discoveries of luminaries like Galileo, Kepler, Copernicus, and Descartes adoption of same, the traditional great chain of being became apparently unintentionally decoupled. For classical mechanics the laws of motions proceeded ei-

ther forward or in reverse, with planetary bodies going either way, but with the advent of 'thermodynamics', a radical shift in orientation occurred. While certain physical processes do indeed wind down, it was [in part] this *partial but true* (when applied to 'closed systems') entropic interpretation and ascription of Rudolf Clausius (1822 – 1888) of the 2nd law of thermodynamics (the entropy of the Universe tends to a maximum) to the physiosphere as a whole, that apparently usurped the great continuum of Being. In essence, the perceived wisdom from this quarter of science, until very recently, was that the physiosphere as a whole was winding down, popularly known as 'the big crunch'. As Wilber (2000r, p. 538) expresses the scenario:

[T]he laws of thermodynamics seemed to totally undermine any sort of "organic unity" or "self organising nature" or "the total and unitary process of self manifestation" (Schelling, Hegel) - let alone any sort of Eros operative "even in the lowest states of matter" (Kant).

In contrast however, what Darwin (1809 –1882) and others were digging up in the biosphere, was the opposite. Organic evolution was undirectionally winding up, from amoeba to ape to human. Hence, physics and biology were apparently heading in opposite directions. The initial motif of 'no gaps in nature' left a perplexing gaping hole, which had a seismic impact on the whole perennial schema. The more primary disconnect between physics (matter) and biology (body), led to a seeming uncoupling of the entire chain. With the 'hard' 'factual' physiosphere now split off from the biosphere and consequently the 'soft' value laden noosphere, natural philosophy and moral philosophy, *facts* and *values* dissociated. The hard sciences and the soft humanities, or the *two cultures* of Western civilisation, proceeded apace in pathological mode (Wilber, 2000r).

Indeed, it was not until quite recently that a resolution emerged for the supposed perplexing *opposing arrows of time*, providing the conditions for the possibility of something of an *aggiornamento*. And so it is, with the advent of the new sciences of complexity and their evidential discoveries of the capacity of *matter* to wind itself up, that we enter a new era. Chaos theory, systems theory (Bertalanffy), dissipative structures, irreversible thermodynamics (Ilya Prigogine) and autopoiesis (Maturana, Varela), have all led us to new understandings of the capacity of matter to emerge and self organise. A *undirectionality of time* has once again been established, and the context created for a reconnection between the physiosphere and the biosphere, and indeed the rest of the great chain including significantly, a potential re-unification of facts and values (Wilber, 2000r).

The new sciences trace a hierarchical pattern within these developmental self-organising sequences, which from an 'it', 3rd person perspective, proceed from sub atomic particles into atoms, into molecules, into cells, into organisms, from acorns to oaks, etc. And the substantial claim from the system sciences is, *these hierarchical patterns hold true for all evolutionary sequences*. It is a repeatable confirmatory observation, 'a law' so to speak, with added value at each new stage in the sequence. Nothing of the previous capacity is lost, it is included, integrated, and in this sense the new stage is more valuable. Applied across the domains or Quadrants, this recognition of evolutionary patterns has enormous practical potency, and in effect means that valuable *qualitative distinctions* are justifiable.

The extreme postmodern position where all values are supposedly equal or denied, has accordingly been exposed to some penetrating critiques (Taylor, 1992 p. 88), teasing out the profound performative and pragmatic contradictions therein. In

essence to say that all 'truth' is arbitrary is to make a truth claim that denies such claims can be made, and hence unwittingly performing the contradiction. To deny a hierarchy of values is itself a value judgement. We are hence free to evaluate, to make *judgements* as we intrinsically must, of what we see as the good, the true, and the beautiful. Hence, IT makes the claim that making qualitative distinctions is unavoidable and constitutive of the human condition. The pertinent question becomes how we rank, i.e. consciously or unconsciously. This recognition of the inescapable nature of hierarchy (ranking orders of events according to their holistic capacity), aligned with the sciences of complexity, mapping out developmental sequencing in respective Quadrants, thus brings the potential advent of a more comprehensive and integrated worldview.

Therefore a radically reoriented perennial philosophy is required, now attuned to the insights of traditional, modern and the postmodern era, to take full cognisance of *the evolving nature of the Uni-verse*. As will be explored further in the methodology chapter, this entails a post metaphysical appreciation in relation to the core inquiry of this study, and its radical recalibration of supposed pre-existing sequences of development. Thus placing of all of the various hierarchies in right holarchical relationship in their respective Quadrants, in essence provides the rationale for IT's initial AQAL approach set out in SES.

Holonic Tenets of Development

Critical to IT's understanding of the nature of development, is the notion that all of these "holarchies" in their respective domains are made of whole/parts, what Wilber after Koestler (1967) calls 'holons'. Simply put, if we take any developmental

sequence, what is whole at one stage becomes part of the whole of the next stage.

According to Wilber (2000r, p. 44) holonic theory in essence maintains that:

Reality is not composed of things or processes; it is not composed of atoms or quarks; it is not composed of wholes nor does it have any parts. Rather, it is composed of whole/parts, or holons. This is true of atoms, cells, [materialism] symbols, ideas, [idealism]. They can be understood neither as things nor processes, neither as wholes nor parts, but only as simultaneous whole/parts, so that standard “atomistic” and “holistic” attempts are both off the mark. There is nothing that isn’t a holon (upwardly and downwardly forever).

The supposition that holons are within holons, within holons, suggests *the world* is without *foundation* in either wholes or parts, with the holon, as a central AQAL construct, providing the means for connecting and integrating all the various fields of knowledge, across the sciences and the humanities. While pertinent critiques issue from (Edwards, 2002-3) on Wilber’s use of the concept, notably present since (Wilber, 1977), in the main it is proposed by Edwards (2003, p. 11), if applied ‘in a consistent and valid way...the holon and its associated theoretical principles will open up the most crucial and richest fields of scientific and cultural endeavour in the 21st Century.’ The signifier itself derives from an amalgam of the Greek “holos”, meaning whole, and “on” as in neutron, proton etc., intimating a particle, or part. It has, as Koestler (1967) points out a long and distinguished history among developmental thinkers (Leibniz, Hegel), and elucidates succinctly the significance of hierarchy and connectivity within and between various fields. Wilber has in formulating AQAL distilled from the modern evolutionary sciences a number of associated holonic tenets, and the claim from the sciences as mentioned is, these tenets, ‘laws’, ‘habits’, hold true for all three domains of evolution, the physiosphere, the biosphere, and the noo-

sphere. While IT takes issue with the subtle reductionism of systems theory, in its exclusion of 'the good and the beautiful', with everything purporting to be ensconced in objective 'it' language, the claim nonetheless still holds true and can be expanded in an integral fashion.

With the advent of IMP, Wilber concludes that the Universe is composed not only of holons per se, but 'perspectives belonging to holons' (Hargens et al., 2009, p. 64), with these holonic tenets proposing to greatly assist in understanding evolution and development in any domain. Wilber (2000r) in setting out the twenty or so tenets (which may be construed as twelve tenets, with tenet two having four parts and tenet twelve with five parts, plus three others throughout SES, of which two tenets, seven and nine are more 'word definitions'), claims in effect to set out the very dynamics of evolution, its drive towards increasing complexity and consciousness, through differentiation and integration.

It is however important to differentiate these developmental dynamics from the 'mechanisms' of evolution, claimed presently by neo-Darwinian approaches to operate according to *random mutation* and *natural selection*. The randomness of neo Darwinian formulations is sorely contested and as Wilber (2006, p. 240) maintains, after doing his post grad research work in bio-chemistry, 'what we don't know about the mechanisms of evolution would fill the library of congress many times over.' Accordingly (Wilber, Fuhs, 2011) posits, 'the twenty tenets are the patterns of existence, laws of form or propensities of manifestation. These twenty relatively stable habits are involutionary givens or patterns that are required for the world of form to manifest.' These *involutionary givens* then account for the *minimum metaphysics* referred to in the methodology chapter, which characterise Phases 4 and 5 of IT, and provide

the conditions for the possibility of a post metaphysical approach. I will explore the first 4 significant tenets of interest and provide a distilled version of the rest, for a taste of their contours and their capacity to further an appreciation of the dynamic nature of IPSD.

Reality is said by IT to be composed of perspectives that are holons (individual and social) i.e., everything is a whole/part. Nothing is a part alone or whole alone. Both individual and social holons follow the tenets as described below. These are not different entities but different aspects of all holons, since all holons have an interior and exterior, in singular and plural forms i.e., the four Quadrants, whilst individual and social holons cannot be equated, without leading to category error and more besides. For example, if misapplied to social polity, it can and has resulted in disastrous consequences, where individuals become conflated with a social holon i.e., a state, instead of *members* with cognition and not mere cogs in a machine, as in totalitarian regimes. While Wilber (1995) left out a finer distinction between *sentient* and *non sentient* holons, i.e., non sentient ‘artifacts and heaps’, in his initial exposition, he has latterly included this distinction in a revised version (Wilber, 2000r). In essence the claim at this point is that ‘artifacts’ (a product made by a holon) and ‘heaps’ (a random pile, rocks, dead leaves, etc., whilst composed of atoms) do not follow the twenty tenets, i.e., does not have agency, its defining pattern being imposed by a sentient holon. Thus reality is said to be composed of holons with perspectives, *all the way up* and *all the way down*, in a living holonic sequence according to the twenty tenets. Holons are first said to have four defining characteristics, all of which have profound consequences in terms of development and on that account critically significant for this inquiry into the nature of healthy IPSD.

The first tenet is one of self-preservation or variously expressed in terms of autonomy, agency, yang, individuality, rights, or the whole dimension of a holon. Just as critical however, is the recognition that too much agency so to speak, too much whole and no recognition of the part, can lead to pathology, which may be expressed in terms of alienation, or repression. One might note the *masculine type* quality of this tenet and its potential typal shadow, which with developmental nuance, correlates with Herons definition of ego as an over identification with the individuating function, as seen in the introduction.

The second tenet is that of self-adaptation, the part dimension, or variously expressed as fitting into the environment, communion, the responsibility aspect, yin, participation. This *feminine type* quality mirroring the foregoing, if not in balance i.e., too much part and no whole so to speak, can lead to pathological expression whereby fusion (rather than communion) and indissociation are apt to occur.

Self-transcendence the third tenet, is the capacity within evolution to go beyond what went before introducing the novel, the creative element, *Eros*, or as described in the scientific literature, 'emergence'. The emergence of sight or the various types of eyes for example, still eludes our scientific understanding in terms of *how* it actually occurs. How do we get something totally radically new, which is a sum of more than its parts? While 'natural selection' picks traits that have emerged, how do we explain emergence itself? Nonetheless, emergence is unmistakably an intrinsic characteristic of evolution and thus a featured tenet. However, as with the foregoing 'too much' *Eros* and this drive can degenerate into pathology, described as *Phobos* i.e., the repression rather than the transcendence (and inclusion) of the lower.

The fourth major drive of any holon is self-immanence or *agape*, meaning the embracing of the lower by the higher, enfolding it, including it. As above there is also the danger of overextension or imbalance with this dynamic, with a potential pathological element said to lead to self-dissolution of the higher into the lower, or *Thanatos*. Holons that transcend can also *break down*.

There is a constant but alternating tension between these first four tenets, these ingrained characteristics, which have significant explanatory potential in terms of application across the physiosphere, biosphere and noosphere, and thus for our navigational understanding of both the nature of healthy and unhealthy IPSD. It would also seem Ferrer's 'eqi' principles as outlined in the introduction have potential complementary application here, in negotiating these tensions. These tenets too when applied with nuance to the individual, in relative circumstances may best be seen, not so much as 'problems to solve', but better reframed as dynamic 'polarities to manage' (Johnson, 1992).

Holons proceed to emerge holarchically with each emergent holon transcending and including its predecessors, with the lower setting the *possibilities* of the higher, and the higher setting the *probabilities* of the lower. The number of *levels* within a holarchy determines whether it is *shallow* or *deep*, with the number of holons on any given level referred to as its *span*. Each successive level of evolution produces greater *depth* and less span, since the lower are part of the higher, the number of wholes will always be less than the number of parts. This tenet also critically entails *the greater the depth of a holon, the greater its degree of consciousness*. One may for example, employ this analysis to engage the complexities of some extremely sensitive moral debates in relation to depth (significance) and span (fundamental), as set out by

Wilber (2000r), in the application of 'basic moral intuition' or BMI. BMI transcends and includes the oft quoted utilitarian ethic (the greatest amount of good for the greatest number) adding a qualitative distinction in the form of *the greatest good for the greatest depth and span* (Wilber, 2000r).

One significant implication of all of the foregoing is the recognition that *indeterminacy* is built into the very fabric of the kosmos, with *determinism* and novelty seen by IT to arise *in proportion to a holons self-transcendent capacity*. With humans the capacity for novelty, for self-transcendence, carries profound potential within a balanced matrix of given possibilities and probabilities, as will be explored in detail within the state-stages explored in Chapter 2 and the empirical structure-stages of EDT in Chapter 3. I will probe further into the implications of some of the finer subtleties at play here and inquire into a nuanced view in the discussion chapter, taking cognisance of some of the expressed concerns from Heron and Ferrer in the introduction, in relation to a perceived over emphasis by Wilber, on the ascending drive.

If however you destroy any type of holon, you will destroy all of the holons above it and none of the holons below it. This holonic tenet thus provides a certain clarity within present environmental debates, with already species extinction proceeding at a mass rate ensuing from habitat destruction. Given humans are 'higher holons' within this unfolding, as a species we are vulnerable. However *the earth* itself in its *physiospheric dimension* as a lower holon, can according to this calculus prevail in our absence, while not vice verse. In short, alignment with our BMI would accordingly lead to a profound appreciation and respect for the earth, given our very dependence on this more *fundamental* aspect for our bodily being.

Holarchies are also said to co-evolve, because there are no stand-alone holons i.e., all agency is always agency in communion. This tenet recognises that there are no first instances in evolution, no singulars without plurals, no I's without we's, adding to the profound, still mysterious nature of emergence.

The micro is in relational exchange with the macro at all levels of its depth. This tenet when applied to the human holon on the levels of matter, bios and mind, stipulates, 'all of these levels maintain their own existence through an incredibly rich network of relational exchange with holons of the same depth in the environment' (Wilber, 2000r, p. 73). This in effect means the physical body for example, depends on its existence on a system of relational exchange with other *physical* bodies i.e., 'water', 'light', and 'food'. Thus as mentioned above, recognition of this tenet also fosters awareness of the fundamental importance of our physical environment for our own wellbeing. It is also worth recognising where 'we' start and end in many respects, depends on the scale we are employing. Whilst from a gross physical level, our boundary stops with our physical bodies, yet as we *know* from a cellular level, we have a community of trillions (and variable by trillions depending on the metrics used, volume or weight) of active self-organising cells. At a molecular and atomic level we are in total porous exchange with our *environment*. Recognition at the level of quantum exchange can cultivate an appreciation of our *cosmic body*, whilst the 'non-local' expressed in terms of *quantum entanglement* (Kafatos, 1999), entails as Nobel physicist Paul Dirac reputedly and rather poetically put it, 'pick a flower on earth and you move the farthest star' (Hewitt, 1981, n. 51).

At the level of mind, there is relational exchange of symbols, embedded in our cultures with new concepts, thought patterns and worldviews emerging. Indeed

Wilber (2006, p. 299) claims that studying the integral map itself is 'psychoactive', i.e., being exposed initially on the level of conceptual exchange to its unfolding AQAL dynamics is deemed to have an impact on one's own development, with the vital caveat of the necessity to cultivate all bodymind potentials, given its transcend include and penetrate nature.

The final holonic tenet of IT for our purposes, posits evolution has directionality. Directionality in creative emergence, self-transcendence and increasing depth have already been noted, but we also see increasing complexity which carries an accompanying increasing *simplicity*, given that a new whole is simpler than its many parts. Evolution it is argued displays continuous differentiations (more parts) and integrations (new wholes), increasing organisation, increased relative autonomy and increasing Telos. What is being suggested here with nuance, and will be elaborated upon in the discussion chapter, is the end point of the holons deep structure, DNA, or *entelechy*, tends to attract, pull, draw, call the holon towards actualisation and development in that direction. As Wilber makes clear, biologists now "recognise the existence of direction towards future functions...the purposeful aspect of organisms is incontrovertible" (Wilber, 2000r, p. 83, my italics). Wilber (Ibid, p. 564, n.77) citing virologist Jonas Salk in Jacobson (1990), creator of the vaccine for infant polio, evinces:

It is the nature of the organism to be oriented for the change that occurs. The intrinsic nature of the organism [regime, deep structure] influences the range and direction of change that can occur; the change that occurs becomes added to others, all of which together seem to be 'causes' toward which the developing organism is drawn, and the word 'cause' in this context obtains the philosophical meaning of 'end or purpose'.

Summary

I have in the foregoing placed IT in context in order to explore, appreciate and inquire into the seeds of the integral approach. I have reviewed the contributions of a loose tradition of forerunners, who in essence and in the main, testified as to the ‘spiritual character’ of evolution. I have highlighted some valuable insights and approaches of these evolutionary thinkers that have variably been integrated within IT. I have referenced Wilber’s synthetic oeuvre which highlights the incremental nature of the formation of IT, while I have focused on SES which essentially sets out a holonic kosmos, placing growth hierarchies in respective right relationship with each other, providing the rationale for IT’s initial AQAL approach. I have subsequently explored the tenets of this holonic unfolding which IT maintains are the laws of form, patterns of existence and ‘involutionary givens’, required for the world of form to manifest. I registered their relevance for better appreciating and inquiring into the nature of IPSD, whilst briefly mentioning the complimentary potential of Ferrer’s ‘eqi’ principles, as set out in the introduction, to potentially assist in navigating the respective tensions between these basic tenets.

Notwithstanding IT’s expansive view, one must be aware of the potential ongoing theoretical developments of IT (Bhaskar et al., 2016) and how this will bear on the overall presuppositions of IT into the future, recognising no matter how comprehensive IT claims to be, it is itself, true but partial, which alerts one to ask, what is presently being excluded or occluded? As will be seen in the methodology chapter, my contention is IT may occlude its ontological depth dimension within a form of reductionism, in the form of *actualism* and/or succumb to a form of non-dual monistic infla-

tionism, and have proposed a potential asymmetric course corrective to offset such *in practice*, in real recognition of our *finite participation within Being*. However, I will in the coming chapters concentrate on the salient features of IT, beginning in the next chapter with an inquiry into the nature of the state-stages and states of IPSD.

Chapter Two: State-Stages and States

I will inquire into the state-stages and states of IPSD in textual and graphic detail in this chapter fleshing out the subtle distinctions between these respective vectors of growth. While I will chiefly draw on Wilber (2006) and Browns (1986) nomenclature, it can be noted that cartographies of state-stages could analogously, whilst distinct, draw on more Western models (Chirban, 1986) as in the ‘way of purification’, the ‘way of illumination’ and the ‘way of unification’ (Underhill, 2011). State-stages are best read as general sequential stages and not some rigid schema, and hold true in that flexible sense. The nomenclature lends itself to unique configurations within their broad contours. Some contemplatives for example may not proceed as neatly laid out, and thus it is vital to bear in mind, as Wilber stipulates, ‘only that this is a synoptic composite’. However notwithstanding the fluidity and ‘peaking’ with regard to states, ‘the *general progression* of states-[stages] as they are mastered [5-20 years] was indeed from gross to subtle to causal to nondual’ (Wilber, 2006, p. 82, my italics). This it must be stressed leaves open space for variable expression with the states-stages themselves perhaps best functioning as distinct orientation markers, that may be helpful for practitioners to intra-inter-subjectively check for resonance, within their fluid parameters, cognisant of the nature of language and its limitations.

I will also draw on a useful distinction between ‘spiritual realisation’ in relation to state-stages and ‘spiritual cultivation’ in relation to states, stemming from DiPerna (2013) who relies heavily on the work of Wilber and Brown (1986, 2006). I will conclude the first section on state-stages with an outline of some state-stage pitfalls and a brief excursion on ‘dark nights’, before commencing with a section on states. I will

within this section also inquire into ‘realms’ that act as the container for states, and distinguish interior and exterior ‘events’ and ‘objects’ that can arise within states. I will conclude with a review of endogenous and exogenous practices which foster access to the various types of states.

State-stages and states are often somewhat conflated and presented simply as *states*. As noted above, they were in the not so distant past (Wilber, 1993) placed on top of structures-stages, in efforts to make sense of the vast data, stemming from both Western psychological developmental models and the Eastern and Western contemplative traditions. Essentially early researchers in the field of psycho-spiritual systems used Loevinger's *integrated level* and stacked the major states of meditation on top of them, i.e., from the integrated structure-stage on *up to* gross, subtle, causal, and nondual, or initiation, purification, illumination, and unification. However, a single trajectory configuration does not make adequate sense of the data. It does not account for the spiritual experience of many renowned mystics, who had reportedly advanced spiritual development, prior to the relatively recent emergence of later structure-stages, which from post metaphysical perspective would for example, not have been formed in the time of the Vedas.

The rationale for this single trajectory was in part owing to the very characteristics displayed by these higher structures-stages, i.e., *unity*, transcendent, and *ego aware* like qualities, which were evidentially extremely hard to discriminate from similar unity qualities exhibited in states. The initial distinction thus between structure-stages and states is one of the key explicit clarifications of *integral spirituality*, and it is worth underscoring its significance insofar as according to Wilber (2006, p. 72, italics in original) the relationship between structure-stages and states ‘*turns out to hold*

perhaps the single most important key to understanding the nature of spiritual experience.' The 'Wilber Combs lattice' diagram below provides a visual of this structure-stage and state distinction along a vertical and horizontal axis.

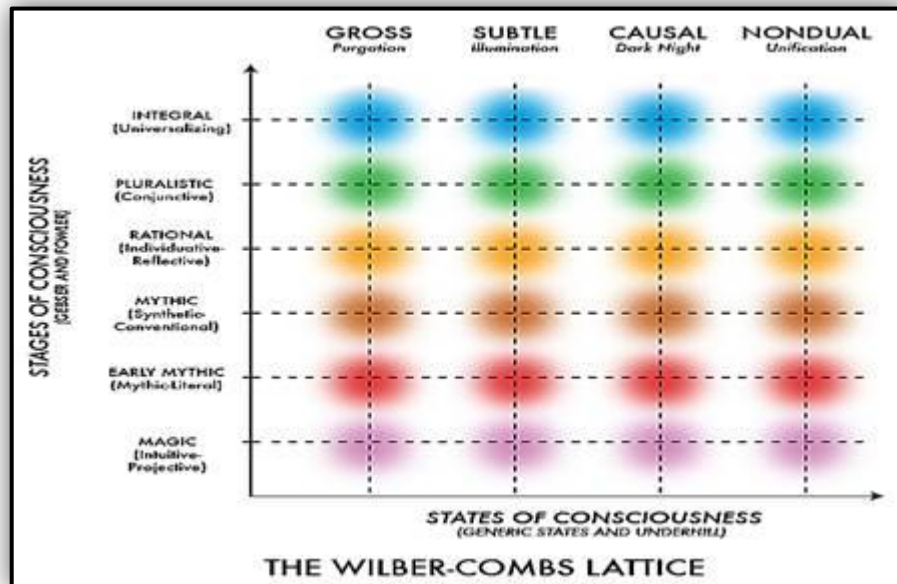


Figure 1. The Wilber-Combs Lattice (Wilber, 2006).

Yet, I am in this chapter inquiring into the further finer distinction between state-stages and states. The state-stages I will outline in this section are states held to unfold in a variable sequence, in the main as a result of training, as distinct from the more fluid, fleeting and transient nature of states, as will be explored in the subsequent section. Structure-stages will be explored in Chapter 3.

O'Fallon's (2013, p. 8) 'StAGES' developmental model provides an adequate appreciation of a more or less sequential four phased patterning of states to state-stages. She explains:

First, a state is an uninvited accident, which happens to you (receptive). The second phase is the attempt to get back to the state again by engaging in a practice, which makes you more prone to access this state again (active). Next, one can rest in the state at will but cannot maintain it in one's ordinary life (reciprocal) and lastly, the state becomes a stage and is so ordinary that it operates out of consciousness (active-interpenetrative); you now have this mature state as a stage. This series of steps repeat in each of the sub-quadrants,' [i.e., the concrete tier, the subtle tier, the causal tier and the non dual tier, which I will lay out in the next chapter].

While this appreciation of states to stage-stages is presented in a gradual 'rocking chair' momentum, there is a further depth dimension that adds a finer distinction as will be seen.

State-Stages

In essence state-stages or 'vantage points' (Brown, 1986) refer to *the source of awareness* or 'the knower' as distinct from states which refer to *the field of awareness*, or 'the known', comparable with the *Nunc Stans* and *Nunc Fluens* of the Western tradition. Critically this also adds a further dimension to IMP insofar as it allows for a distinction in Zone 1 between Zone 1 (a) and (b). Zone 1 (a) refers to source of events, objects i.e., state-stages and Zone 1 (b) refers to interior events and objects of awareness, i.e., states (DiPerna, 2014). It is the unfolding or development of these state-stages and source of awareness along variable but somewhat 'predictable patterns' that is of immediate interest here.

Significantly, the claim is made by Brown (1986) that these 'deep structures' of state-stages are *universal* and operate across traditions. They are in effect trans-lineage, while their surface features differ, being variously expressed (allowing for

Brown's research being conducted prior to the AQAL map) via the AQAL matrix of language, culture, social systems, self and biology, etc. Thus contrary to perennialists, who it is claimed fall prey to the myth of the given, i.e., *modernist* interpretations of the perennial philosophy, where all paths are said to lead to the same enlightened end, Brown (1986, p. 266-267) argues the evidence suggests 'there is only one path but it has several outcomes, there are several kinds of enlightenment, although all free awareness from psychological structure and alleviate suffering.'

One can note the significant post-post-modern or integral claim, with this supposition of a universal underlying deep structural path. And while at first blush this may sound similar to that long critiqued by post modern scholars, this claim of access to universal deep structures purports to transcend and include the postmodern critique of universals and *essentialism*. Thus distinct in its 'surface' and 'depth' expression and perhaps somewhat problematic in this conception, in relation to *the ontology of the surface* according to Heron (1998) this integral claim may be appreciated, *mutatis mutandis*, within the epistemic and ontological assumptions of an integral participative worldview, as probed within the philosophical inquiry in the methodology chapter.

Brown's research explored this topic of universal deep structures across the source texts of three major traditions, Hinduism, Theravada and Mahayana Buddhism and derived his conclusions from a precise analysis of the technical language used in the *Yogasutras*, *The Vissudhimagga* and *The Mahamudra* traditions. It is counted by Wilber as 'a brilliant and enduring classic in meditative stages' (Wilber, 2006). The yoga sutras of Patanjali are thought to have been compiled c.a. 400 CE and comprise 196 sutras variously divided into chapters on Samadhi/absorption, Sad-

hana/practice, Vibhuti-siddhis/ powers, and Kaivalya/moksha/ liberation. The Vis-sudhimagga by Buddhaghosa (voice of the Buddha) is a comprehensive distillation, summary and analysis of the Tripitaka, the canons of Buddhist scriptures, Sri Lanka (ca 430) CE. 'Mahamudra' is a body of quintessential teachings from Tibetan Buddhism, the root text being the *Phyag chen zla ba'd od zer* of Tashi Namgyal or 'Moonbeams of Mahamudra'. Through Brown's (1986, 2006) extensive scholarship the following state-stages are derived.

Gross State-Stage to Subtle State-Stage Identity

It is through a continual process, or preferably practice of deconstruction on the subtle process of *perception*, that a shift in state-stage identity emerges along the way. That which was formerly identified with is transcended, included and *penetrated*, (DiPerna, 2013). In the initial gross/concrete state-stage, awareness is said to be confused and identified solely with the body and thoughts. In effect one is saying 'I am my body', 'I am my thoughts'. Critically there is as such no distinction yet between the field of awareness and the source of awareness, between states and state-stages.

With particular forms of contemplative practice, meditation, and /or inquiry (Bohmian) one can learn to become aware *of* your body and your thoughts, and while still having a body and thoughts, you 'realise' *you are more than you think*. This is the first level of awareness within our integral model and is classified as subtle state-stage identity. To illustrate the potential mainstream application and relevance, I am including a table from DiPerna (2013) which, allowing for its geographical and major denominational limitations provides a figurative analysis of many of the major exoteric and esoteric spiritual tradition's *average* proximate state-stage, structure-stage and

state access. I have included my own approximations of the ‘catholic’ tradition which was absent from the original, given its global populace. In essence the table suggestively reveals the correlation between contemplative practice and core vectors of IPSD.

Subtle state-stage awareness thus transcends, includes and penetrates the relative *density* of concrete matter, the body, and the habitual thinking that prior one was not aware of, but identified solely with. And as will emerge with structure-stage development à la Kegan (1998) a similar developmental dynamic pertains here, insofar as the subject of one state-stage becomes the object of the subject of the next state-stage. While there is an abundance to explore in relation to the subtle state-stage, *subtle energy, subtle bodies* (Sovatsky, 2014) associated ontological implications (Heron, 98) and the potential powerful social and planetary impact that ‘subtle activism’ can foster (Nichol, 2015) I will for now given the limitations and focus of this particular study, flow with the general progression of these state-stages to essentially frame the reference area of IPSD.

Table 1. DiPerna’s (2014) average state-stage, structure-stage and state access as taught by various religious traditions according to region.

Religion	State-Stage (Vantage Point)	Structure- stage	State Access
Protestant Christianity in the US	Gross	Mythic	Gross
Pentecostal/Evangelical Christianity in the US	Gross	Mythic	Subtle
Eastern Orthodox Christianity	Nondual	Mythic	Causal
Buddhism in the US	Nondual	Postmodern	Causal
Buddhism in South East Asia (Theravada)	Causal	Mythic	Causal
Buddhism in Tibet	Nondual	Mythic	Causal
Islam in the US	Gross	Mythic	Gross
Islam in the Middle East	Gross	Mythic	Gross

State-Stages and States

Islamic Sufism	Nondual	Mythic	Causal
Hinduism in the US (e.g., Siddha Yoga)	Nondual	Postmodern	Causal
Hinduism in India	Nondual	Mythic	Causal
Judaism in the US (non orthodox)	Gross	Modern	Gross
Jewish kabbalah	Nondual	Mythic	Causal
Shamanism in the US (as practiced by non-natives)	Subtle	Postmodern	Subtle
Shamanism in the Amazon.	Subtle	Magic	Subtle
Catholicism (Exoteric)	Gross	Mythic	Gross
Catholicism (Esoteric)	Nondual	Mythic	Causal

Deconstructing the Personality from Subtle State-Stage to Causal State-Stage Identity

The next deconstruction practice focuses on the *personality* with all its patterned proclivities, behaviours, conditioning, familial, cultural, and social identifications, making this also an object of awareness, and thus transcending any *exclusive* identification with it. An exemplar practice for moving through this developmental space, allowing for some variance in terminology (which I will clarify in an extensive section on *ego* and its potential semantic confusions in the next chapter), is provided within the container of *Mondo Zen* (Kelly, 2014) a contemporary adaptation of Chinese and Japanese Zen for the West.

With its ‘ego deconstruction/reconstruction koans’ the temporary nature of ego arising as personality as distinct from ‘personhood’ is seen through, as one recognises the truth that the ego comes and goes. Thus It may be helpful to also bear in mind Heron’s (92) definition of ego, referring to that alienated part of the psyche which is over-identified with the individuating mode of freedom and agency (masculine), at the expense of participative, connective mode (feminine). As Zen Master Jungpo Kelly (2016) notes, the ego changes (and develops) over the course of time,

disappears in deep delta sleep, plus it can become delusional, neurotic or psychotic, and it eventually dies. It is thus a temporary arising. As Kelly (2016, p. 7) states:

The problem with our ego, [personality] this self-maintaining illusion, is that it formed within us before our brains were developed enough to consciously recognize our deeper nature...over time your preferences and reactions became habitual, memorized and ingrained, as neurological brain structures. Your ego constantly references and reacts to these memorized patterns. Concentration/mediation practice allows us to actually witness this process so that you can begin to see where your conditioned, reactive patterns are arising...It is only because deeper meditative mind, - Pure Awareness - exists that our ego can arise and continue to arise.

Hence within this model when awareness is free from exclusive identification with body, thought, and personality, it is classified as holding a causal state-stage identity. This is no doubt a potentially powerful state-stage realisation and we are only beginning to explore the practical import it can have, as seen for example by the emphasis on 'causal leadership' as taught in some leadership development programs (Ramirez, 2013). The reference to causal in Ramirez, is not just to state-stage, but to what O'Fallon (2013) refers to as the 'causal tier', an interpenetration of stage-stage with structure-stage, now referenced as *MetAware* within O'Fallon's model, explored further in Chapter 3.

From Causal State-Stage to Witness State-Stage Identity

This variable 'predictable pattern' distilled from Brown's (1986) research continues to unfold with practice focused now on the deconstruction of 'space-time' with an emerging recognition of an 'ever present presence' an 'eternal now', referred to and classified as the 'witness' state-stage, free of exclusive identity with the body,

thought, personality, space-time. One possible orienting deconstructive inquiry into this state-stage is the claim distilled by Wilber (1979, p. 70) that:

[It's] fear of death [that] generates an intense sensation of time...at this level man creates the illusion of time to assuage his fear of an illusionary death...to accept death is thus to be totally comfortable living without a future, that is living in the present.

Indeed fear of death is long referred to as one of the 5 kleshas in Vedanta as a primary cause of suffering. It is maintained that fear of death stems from its roots in the primary dualism of subject versus object, with Wilber (1979, p. 68) quoting Krishnamurti who pointedly remarks, 'in that division [subject v object] the whole conflict of man exists.' Wilber here refers to this primary dualism, as 'the primary boundary' between knower and known. 'With the primary boundary Man forgets his prior identity with the All and concentrates it exclusively on his body mind...Unity consciousness becomes individual consciousness. Our supreme identity becomes a personal [egoic] identity, the Self becomes a self' (Wilber, 79, p. 68). This primary dualism of an egoic 'me versus the world' generates a world, which now holds a felt sense of objective threat, to what I now feel to be my 'real me' inducing thus the fear of death. As Wilber (1979, p. 70) notes the 'death of the organism is only a problem to [an egoic] self which identifies exclusively with that organism.' Thus as the forgoing suggests the deconstruction of *time* is intimately related with the *prior* deconstruction of the egoic self, emphasising the non-linear and ironic *concurrent* nature of stage-stage *progression*.

Loy (1999) argues similarly that our primary repression may be even deeper than a fear of death but the related 'quite valid suspicion that 'I' [as in an egoic i] am

not real', giving rise to a gnawing 'sense of lack'. As Loy maintains, 'in more Buddhist terms, the sense of time as something objective that we are *in* derives from our sense of *lack* and our projects to fill up that *lack*' (Loy, 1999. p. xiv, italics in original). Meister Eckhart in sermon sixty nine (Walsh, 2009, p. 354, 355) likewise alerts one to the potential hindrance of, what he refers to in the middle ages as 'time and place', in spiritual state-stage advancement. He states:

Nothing hinders the soul so much from knowing God as time and place. Time and place are fractions, and God is one. Therefore if the soul is to know God, she must know him above time and place: for God is neither this nor that as these manifold things are: God is one. If the soul is to know God, she must not regard anything in time, for as long as the soul is regarding time and place or any such idea, she can never know God...I am as certain as that I live and God lives that for a soul to know God, she must know Him above time and place. And the soul that gets so far and has these five things, that soul knows God and knows how near God's kingdom is, that is, God with all His wealth, which is God's kingdom.

To further inquire into our potential to deconstruct our notions of time one may recall that time in physics, as defined in Einstein's relativity theory, is the fourth dimension beyond height, depth and width. We thus experience time ordinarily as the passage of time, i.e., 'change', also known as *chronos*, the linear time that we talk about, while *kairos* is the more subjective process experience of time. What is called 'space-time' essentially means distance in space is also distance in time. We know from special relativity theory, if an object is travelling at the speed of light, time as in *chronos*, or linear time, stops. From general relativity, time stops at the boundary or 'event horizon' of a black hole. Both special and general relativity thus suggest far away from highly curved space-time, at the edge of a black hole, or travelling at the speed of light, the limitations of space-time. *Nonlocality* enters the picture with quantum theory, where ordinary notions of proximate space break down, as referenced in

the last chapter illustrating quantum entanglement, with the attempt to unite both relativity and quantum theory recognised as an on-going problem in contemporary physics (Kafatos, 1999). As Wittgenstein (2015, 6.4311, p. 573) derives, ‘if we take eternity to mean not infinite temporal duration but timelessness, then eternal life belongs to those who live in the present.’ And one can employ a variety of ironically time honoured practices, to realise this *ever present* witness state-stage (Wilber, Patten, Leonard, Morelli, 2008 p. 239). It is also worth noting the relevance of this profound inquiry into time, for developing SQ21 skill 8 ‘breadth of time perception’, on the assessment instrument employed in this study.

Witness State-Stage to Nondual State-Stage Identity

At the witness state-stage, awareness is still said to be confused with *individuality*, and it is this individuality which becomes the momentary *object* of practice of the next state-stage, which is best understood as the condition (for the possibility) of all other state-stages. Within a non-dual monist schema the duality between ‘witness’ and ‘witnessed’ ultimately collapses now into nonduality or the nondual state-stage of awareness, or unity consciousness, as one recognises ones original source, totally free of body, thought, personality, space-time, and individuality. Whilst within a more panentheist oriented approach, one might note a different conception of individuality, insofar as what may be conceived as a core birthing wound of the unique *individual soul* is resolved at this juncture in the recognition of Source, within a nonduality which transcends, includes and penetrates a *real distinctive unity*. As referenced in the introduction, Wilber’s recent recognition of *Unique Self* teachings suggests a shift in his prior conceptions of nondual monism, insofar as a rehabilitation of

the personal and individual, as distinct from the ego, facilitate a more dynamic appreciation of the evolving nature of IPSD, particularly the status of *unique individuality*, within its configuration, as intimated in the section on Aurobindo in Chapter 1.

Notwithstanding the obvious language limitations at this point, if we conceive of prior stage-stages using the analogy of waves, this ever present unity condition (for the possibility of prior state-stages) may be conceived as the water that equally pervades all, as awareness so to speak, shifts from witness to wetness. While there are many practices (Mahamudra, Dzochen, Christian contemplative prayer), to realise *nondual awareness*, a 'grand paradox' arises for this state-stage in that seeking it, misses it, as this very *seeking presumes its absence*. It is rather in *assuming* its ever present nature, in understanding our present unconditioned condition that *recognition* occurs.

Are we then not to seek? Do nothing? Or, is this non-seeking another subtle attempt to try to not try? As Wilber (1979, pp. 128-129) quoting Zen master, Ma tsu puts it, "in the Tao, there is nothing to discipline oneself in but if there is no discipline whatever in the Tao, one remains an ignoramus." A core teaching of the contemplative traditions is thus according to Wilber (1979, p. 129, italics in original) '*special conditions*' are appropriate (but not necessary) for the actualisation of unity consciousness', as these conditions do not lead to nondual or unity consciousness, but are themselves an *expression* of nondual state-stage awareness. Wilber (1979) employs the famed Zen expression 'honsho myoshu', which translates as 'original enlightenment is a wondrous practice', indicating that unity consciousness is not the result of a practice, implying a temporal beginning, but a recognition that spiritual practice arises from, not toward nondual consciousness. Thus, the implication as is suggested from

honsho myoshu is of the *ever present nature* of original enlightenment. Here the practice *is* nondual consciousness. It is always already present. As Meister Eckhart with nuance envisions *unity*, 'the eye with which I see God is the same eye with which God sees me: my eye and God's eye are one eye, one seeing, one knowing and one love (Walsh, 2009, Sermon 57, p. 298).

Yet difficulties do arise in relation to unity consciousness with the supposition that we don't really want it, resist it or are clouded by deeply held assumptions and the conditioning of separation (Heron, 92). Akin to earlier (and on-going) forms of developmental resistance where shadow aspects of ourselves are seen as objects 'out there' or 'down there', now the whole environment itself, the Universe is still seen as out there. However as Wilber (1979, p. 134) exhorts, 'the sun the moon and the stars, the trees and birds...are just as much part of our real self as the shadow is of our egoic self and the body is of our centauric self.' One might recall the prior inquiry into our micro/macro relational exchange at all levels, to get a tangible sense of how this can be so. Thus as Wilber (1979, p. 136, italics in original) elaborates:

The special 'therapeutic' conditions...of any one level are actually what a person on the next deepest level can do...by assuming the characteristics of the deeper level as the special conditions of your *present practice*, your resistance to that deeper level is exposed, frustrated, and undermined, thus returning you to the deeper level itself.

Allowing for what I have called variable murmurations within this classification schema, and its concurrent rather than linear nature *in practice*, the insight may eventually dawn that 'resistance' and the 'sensation of a separate self' are one and the same (Wilber, 1979). Resistance is therefore understood as *an activity of the separate egoic self*. It is deemed the very reason that everything you did or didn't do, resulted

in frustration, rather than nondual state-stage awareness, as it was a separate self reinforcing itself. Seeing through this resistance holds the possibility of spontaneous surrender, an awakening beyond the sensation of separateness to unity consciousness, or non dual state-stage awareness, that is always already, ever present, eternally now. So in effect *we practice the goal, moment to moment*, as the path and the destination are one. According to Wilber (1979, p. 130) ‘because of honsho-myoshu, moment to moment practice as the joyful and grateful expression of original enlightenment is the only way to live...If we understand honsho-myoshu then everything we do is practice, chanting, meditation, washing dishes.’

This realisation of *the absolute* is said within the Mahamudra tradition, (reputedly from the 16th Karmapa, one of the progenitors of the Mahamudra tradition in the West), to be too simple you can’t believe it (for conventional self), too good you can’t accept it, too close you can’t recognise it (closer than an eyelash on your eyeball) and too profound you can’t appreciate it. The recognition of nondual awareness is pure gift and realising it is not something to be *achieved*, in a sense that runs counter to so much of our egoic conditioning, as will be explored in detail in the next chapter, but to be received and one might say claimed, as a right by virtue of *birth*. Difficulties however inevitably arise if one cannot receive and accept the gift of ever present unity consciousness, if one is still attached to negative self images, attached to seeking, alienation and a whole host and variety of gross and subtle clinging, which seem to variably call for our attention and healing, as will be explored in Chapter 4, as I inquire into shadow dynamics. It would thus seem within the sudden and gradual nature of IPSP, that unity consciousness is an experience of connecting, disconnecting, and con-

necting again and again, until as referenced above, the state becomes integrated and a more pervasive sense of an ongoing participation in Being is present.

While some traditions have further depths of the nondual state-stage, an ‘all-at once-ness,’ wherein the various realms are all known at the same time, this ‘synoptic composite’ state-stage schema, as outlined from subtle to causal to witness to nondual, will suffice for our purposes here, insofar as it is held and understood dynamically. Notwithstanding the caveats on differential non-dualities and Wilber’s more recent appreciation of Unique Self teachings, it allows us to variably track a path of ‘spiritual realisation’ via significant stations of state-stage spiritual development, as an undulating movement of awareness and awakening. The graph below depicts the unfolding of state-stages as laid out above and the associated expanding sense of identity.

Nondual Identity

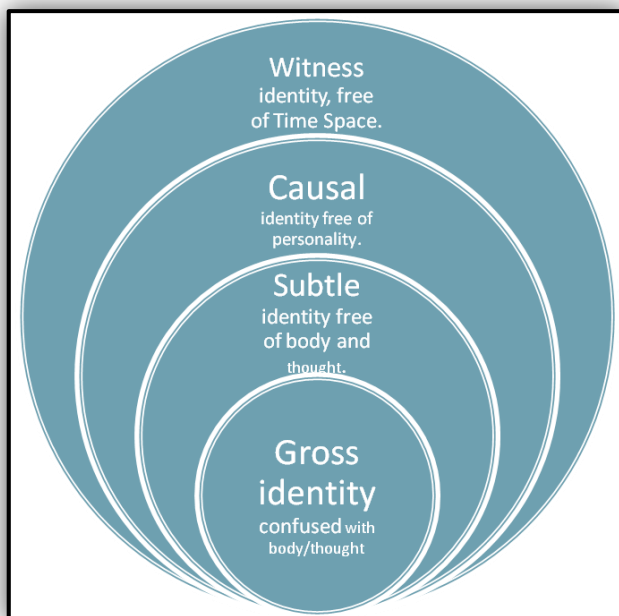


Figure 2. A Depiction of Unfolding State-Stages.

A further brief distillation of the foregoing comes via the *Heart Sutra* of Mahayana Buddhism, which allowing for a recalibration of the personal and individual succinctly exclaims: *Gati, gati, paragati, parasamgati, bodhi svaha!* The given translation from the Sanskrit is:

- *Awareness gone beyond thought* (subtle state-stage awareness)
- *Awareness—itself gone beyond personal [egoic] identity* (causal state-stage awareness)
- *Changeless, boundless awareness gone far beyond the convention of time* (witness state-stage awareness)
- *Awakened awareness gone, gone, beyond the constraints of individual consciousness. Oh what a realization!*

(Awakened nondual unity state-stage awareness)

A Note about the Gradual and Sudden paths

In reference to the outlined state-stage unfolding, there has historically been a varied emphasis in particular traditions on either the ‘sudden’ or the ‘gradual’ path. One may note that the Mahamudra tradition for example seeks to hold space for both, insofar as it is deemed skilful and motivating for *students* to get a taste (sudden) of ‘ever present’ witness and nondual state-stages and proceed (gradually) in stabilising this awareness. This approach colours my orientation here, with the always-open possibility of deeper insight in the assumption of our always already ever present participation in Being, with the gradual unfolding of *such* in our distinctive and unique configurations.

State-Stage Pitfalls

Critical from an *integrative* perspective on psycho-spiritual development is the understanding that each state-stage transcends, includes and *penetrates* (tip) the *lower* state-stages. This means that later state-stage realisations are manifestly expressed *through* the lower state-stages which still maintain their functionality. In the absence of such *performance*, one may suspect potential state-stage pathology in the form of ‘nondual reductionism’, or ‘disassociation’ with its consequential devaluation of this very realm and its profound implications, not least in terms of our present ecological crisis. When one transcends an exclusive identification with a prior state-stage one still expresses this awareness *through* individuality, space-time, personality, thought and body. Any notion of nondual reductionism, whereby duality is ‘spiritually bypassed’ in a ‘transcend and exclude’ fashion is thus problematic from this perspective on the *tip* dynamics of healthy IPSD. As alluded to in the introduction, Heron (2008, p. 85) similarly argues:

The problems with the classic nondual state are its monopolar fixation, its dissociation from active charismatic participation in the process of divine life and divine becoming, the deluded end state claims made for it, its gender bias, and its internal association with spiritual authoritarianism.

Some nondual-reductionists for example, ironically posit that if reality is non-dual then duality is not *real*, where as DiPerna (2014, p.76) notes, ‘non-duality when properly understood [from direct knowing rather than a more conceptual understanding] is in fact trans-dual...it includes non-duality and duality.’ DiPerna co-opts a novel way of expressing state-stage realisation as a function of the ‘the speed of awareness’, with each deeper/higher state-stage vibrating at a faster speed than the state-stage

below it, thus making it transparent to awareness. This recognition is aligned with some of the initial concerns raised by Heron and Ferrer in the introduction insofar as it opens up profound ontological questions with all their implications, as to who we are and what we value. And if *integral* is a term primarily about what we value (Stein, 2010) then healthy IPSD will variously value and embrace all dimensions of our Being and Becoming, moment to moment. For now I will briefly inquire into how these very state-stages relate to structure-stages, before I progress to a note on *dark nights* and the section on states.

Relationship between State-Stages and Structure Stages

It is worth recounting at this stage varying conceptions as to how these two trajectories of waking up and growing up variably relate. DiPerna for instance holds to Wilber's initial view that these two vectors of spiritual development (state-stages, structure-stages) are 'linked but not hooked', and maintains that 'ego development' is mainly a function of gross and subtle state-stage identity (DiPerna, 2014, p. 226). However, as I will note in Chapter 3, O'Fallon's (2012, 2013) work suggests in order for people to enter later, i.e., the 'causal tier' of structure-stage development, a causal state-stage identity is required. O'Fallon's work thus somewhat challenges DiPerna view of ego development being 'a process of developing complexity and not a process of transcending the construction of identity' (DiPerna , p. 226 n. 46) as the very nomenclature for these later structure-stages, 'construct aware', 'unitive', alerts one to the potential transcendence of identity construction. Cook-Greuter (2008) for example explores the territory of 'mature ego development being a gateway to ego transcendence', and provisionally concludes long term immersion practice is required analo-

gous to ‘the language habit’, to truly transition to ‘non-symbolic’ consciousness. I will revisit this evolving dimension in the next chapter when fleshing out these structure-stages but for now hold open the possibility that the dynamics between state-stages and structure-stages may well be more ‘hooked’ at ‘higher’ structure- stages of development than prior suspected.

A Note on Dark Nights

As one passes through each of the state-stages a potential ‘dark night’ may emerge. The term itself, is a generic term representing different things in different wisdom traditions, but in general signifies a passage, kenosis, ‘a letting go, of attachment or addiction, to a particular gross, subtle or causal realm (Wilber, 2016, p. 99). Thus according to this more Eastern taxonomy, one can have ‘a dark night of the senses’, i.e. letting go of the gross realm, ‘a dark night of the soul’, i.e., letting go of the subtle realm, and ‘a dark night of the self’ i.e., letting go of the causal realm. It may also be the case that peak experiencing a ‘higher’ state and being subsequently plunged back into the densities of the lower realms can bring associated loss and suffering. This generally occurs in the transition phases between state-stages (Wilber, 2006). I will explore this area of ‘dark nights’ in greater depth in an exploration of shadow in Chapter 4, with the inclusion of a case study which may help illuminate the actual experience. For now I will continue with an exploration of states and their relevance for this inquiry into the nature of IPSD.

States

One of the primary reasons for distinguishing between state-stages and states within IPSD is that it purports to defuse conflation between *absolute* and *relative* reality or nonduality (unity) and duality respectively. To reiterate, spiritual realisation described above in state-stage development involves an increasing subjective shift in the identity of the knower, the *via negativa*, via a practice of deconstruction of relative reality and is intended to uncover *the absolute Source of awareness*. (It may be noted in light of the above on non-dual reductionism, the requirement also of a *via positive*, insofar as these very deconstructed configurations are reconstructed and re-evaluated and *realised* in a fuller embrace). State experiences however are more related to the objective field of awareness, the known and an unfolding part of relative reality. States are also as O'Fallon (2013 p. 9) contends 'the engine for structure-stage development' and each structure-stage requires that particular states must be at requisite levels of maturity as a condition for its emergence.

Thus by nature, states are transient. They come and go in a sometimes spontaneous fashion (peak/peek experience), while sometimes intentionally fostered and cultivated, as we shall see. It is understood that changes in states do not immediately impact upon one's state-stage identity and therefore it is deemed essential from an integral perspective not to confuse ever present spiritual realisation as described above, with more fleeting spiritual states.

As DiPerna (2014, p. 98) notes, states do have 'substantial heuristic and evolutionary value' which is of chief interest here. I will first inquire into a cartography of states as they are presently understood within IT and latterly explore practices to fos-

ter access to particular states, deemed relevant for tasting the nature of IPSD. It is also worth noting that experience of states is included in SQ21 Skill 11, 'experience of oneness' in the developmental assessment tool deployed with the participants in the empirical dimension of this study.

As the diagram below illustrates, states like the other elements of IT are all Quadrant in character and while we are chiefly focused on the individual UL Quadrant in this section, we duly note the impact of the other three Quadrants. One can for example be aware of the impact that LR Quadrant weather states and economics states can have, from tsunamis to economic depressions etc., on our individual and collective sense of well being. One might also note the powerful impact of states 'in' the LL Quadrant, from 'group think' to 'mob mentality', and 'collective hysteria' that can all hold sway for a time with variable impact. Much research is also presently underway in the area of brain states, in the UR Quadrant (Hanson, 2009).

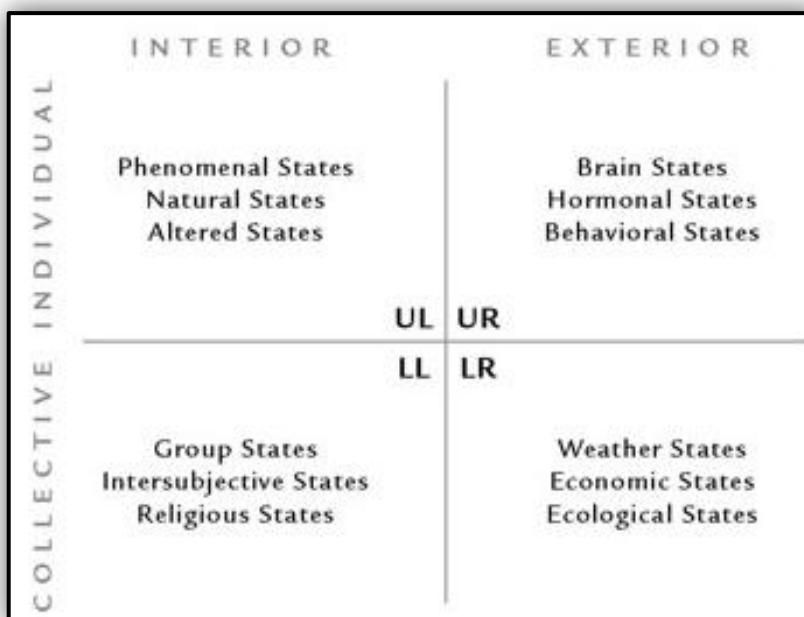


Figure 3. Examples of States in the Four Quadrants of AQAL.

While phenomenal states in the diagram refer primarily to emotional states, it is from traditions like Vedanta, Vajrayana and Neo-Platonic traditions in the West, that we source cartographies of the 5 'natural' (or ordinary) states of consciousness. The major natural states are said to be, waking, dreaming, sleeping, witnessing, and non-dual. We can also refer to pathological (Ingersoll, 2010) defensive (Witt, 2014) non-ordinary (Tart, 2001) or altered states. Altered states can be (a) of an exogenous or externally induced variety and (b) of an endogenous or internally induced nature. According to Vedanta and Vajrayana, meditative states are understood as variations of natural states and as noted above we can make the further distinction within these 'meditative states' in terms of state-stages and states, with different practices fostering each as will be seen in this chapter (Wilber, 2006, p. 74).

There is radical equality with states, insofar from an integral perspective all of these natural states are available at any structure–stage of development. This is a critical feature, especially when we speak of spiritual development in children and recognise the potential access to meditative states from an early age (Battagin, 2012). This recognition of the relative distinction between states and structure-stages has definite advantages over than less integral models of spiritual development, which apparently fail to appreciate the interpretive element, owing primarily to structure-stage development. For example one can indeed access ever present, timeless dimensions of our being (Tolle, 1999) but an awareness of structure-stages inserts a critical moment, in that one still interprets this state experience from whatever structure-stage of development one has grown up to. In some cases, this may be ethnocentric while the framing is often unconscious and claimed as timeless truth, as Victoria (2006) examines in relation to Zen. Also Eckhart Tolle's (1999) own experience of en-

tering into the present moment beyond concepts of time is reportedly more spontaneous and possibly fails to appreciate the paradoxically gradual practice element, required for most practitioners, while Tolle (1999) also apparently lacks any explicit structure-stage awareness.

From an integral perspective, natural states and most altered states (unlike state-stages) are said not to show development in terms of dynamic stages etc., rather they characteristically simply come and go, while we may indeed have a growth in our interpretations of these states (particularly dreams states), owing to structure-stage growth. Grof's (1999) cartography of altered psychedelic states for example which Wilber (2006) denotes as Zone 1 (more accurately Zone 1 (b) as noted above) show no stages of growth. However, one might note their otherwise therapeutic nature insofar as Schreck (2011) commenting on Grof's work explains:

These states reiterated sequences from the individual's own gestation and birth. Through the vehicle of the non-ordinary state, one could re-experience and work through early pre- and perinatal experiences and traumas. This discovery led to the development of perinatal psychology and the recognition that these primary experiences impact human development into adulthood.

Grof (2000) refers to this specific category of states, which he names 'holotropic' (holos = wholeness, trapeis = towards) as serving a heuristic and healing purpose. Grof (2000, p. 2) notes of holotropic states:

[They are] a subgroup of non-ordinary states of consciousness...and represent an invaluable source of new information about the human psyche in health and disease. They also have a remarkable therapeutic and transformative potential...the full meaning of this term [holotropic] suggests in our everyday state of consciousness we identify with only a small fraction of who we really are. In holotropic states we can transcend the narrow boundaries of the body ego and reclaim our full identity.

For reference, holotropic states are thus what integral spirituality describes as 'peak experiences' or 'peek' experiences, the feeling of being at one with the phenomena of any realm, as in gross nature mysticism, subtle deity mysticism and causal formless mysticism. As for the ontological reference of these phenomenological subtle, causal, state experiences, the questions remain open. Ontological inquiry for instance in relation to states are highlighted in La Berge's (1985) work in Stanford University, on 'mutual dreaming' given the reported 'objectivity' of a dream experience shared by more than one person. And as recounted in the introduction Heron (98, p.78) also decries any subjectivising of the subtle realms, 'where there is a lack of full ontological openness, robustness and rigour at this level...[when] viewed through the traditional Zen concept of *makyo*.'

Most states are also said to be usually all encompassing, insofar as people are either awake, dreaming or in deep sleep, while with reference to the phenomenon of lucid dreaming, a trained porous fluidity can obtain between the realms. Within the Tibetan Buddhist tradition a form of dream yoga meditation is designed to cultivate wakefulness while in the subtle dream state and parallels what La Berge (2004) refers to as lucid dreaming. The impact of cultivating such states on practitioners are according to La Berge, sometimes considered the most wonderful experience of people's lives and apparently of immense value in terms of the quality and depth of one's life

experience. Essentially La Berge (1990, p. 9) contends by 'waking in your dream you can waken in your life.' It is also imperative to note that natural states persist even when one has realised nondual or unity state-stage consciousness, i.e., at nondual state-stage awareness one still wakes, dreams, and sleeps, whilst now from an ever present awareness, witnessing these states come and go (Wilber, 2006, p. 75).

DiPerna (2014) following Wilber's and Daniel P Brown's work, echoes the very subtle distinction between what we are calling the more objective like *field* of experience as states, as distinct from the more subjective like *Source* orientation of state-stages. The provenance of this essential insight between state-stages and states stems from Tibetan and Hindu tantric traditions, initially relayed to Daniel P Brown via the Venerable Denma Locho (Brown 2006, DiPerna, 2014). In AQAL fashion, DiPerna (2014) further correlates states experienced in the UL Quadrant, with reference to the exterior UR Quadrant. Accordingly, within an integral approach we can say, 'realms' in the UR Quadrant act as the 'containers' for states, the various changes arising in the field of experience and that states further contain 'objects' and 'events', with these objects and events arising as interior or exterior phenomena. I will inquire into these distinctions in the coming sections.

Realms

Our natural states of waking, dreaming and deep sleep are said within the Vedanta and Vajrayana traditions to be supported by and correlate with 'energy-bodies' or 'realms' which within IT are mapped in the UR Quadrant (the exterior of the individual). Thus we can speak of the gross waking state correlated with the gross realm, i.e., (physical) / energy body or (Nirmanakaya) the subtle sleeping state with the sub-

tle realm /energy body, or (Sambhogakaya) and causal deep sleep state with the causal realm, or energy body or (Dharmakaya). The terms 'gross', 'subtle' and 'causal' thus technically refer to the UR Quadrant but are used interchangeable within the traditions mentioned, with interpenetrating descriptions of these realms/states, as in gross states, subtle states and causal states, etc.

While these realms-energy bodies are presently beyond direct measurement by our scientific instruments, their effects can be known, not least insofar as they correlate with our interior states and thus are detectable in correlative brain waves, i.e., beta (gross, waking), alpha (gross, day dream), theta (subtle, dream sleep), delta (causal and nondual, deep sleep) and gamma (super lucid) wave patterns. While the variable interpretation as to the *meaning* of these brain wave patterns can indeed be controversial (Beauregard, 2012) they nonetheless in practice function as the basis of 'brainwave entrainment technology', tools that can assist a meditation practitioner access deep states/realms with all the associated well being benefits these state experiences can bring (Beauregard, 2012).

As integral recovery practitioner (an application of the integral model to addiction) Dupuy (2013, p. 86) notes, 'our knowledge of states and brain waves and our ability to entrain the brain are perhaps some of the most exciting and positive discoveries of the twentieth century and are only now starting to be put to use by a significant amount of people.' Dupuy (2013) further testifies to the benefit of these brain entrainment technologies in assisting people in developing a beneficial contemplative practice as part of an integral approach to overcome addiction. While research is indeed on-going in this area, the contention is that access to these states/realms impacts on brain development. Beauregard (2012, p. 65) cites the Dalai Lama who sum-

marises the contention succinctly by saying ‘in a real sense the brain we develop reflects the life we lead.’ While research into ‘neuroplasticity’ is on-going, Beauregard (2012, p. 83, my italics) among an abundance of related research, cites a Harvard study by Sara Lazar, who concludes, “these findings are consistent with other studies that demonstrated increased thickness of music areas in the brains of musicians, and visual and motor areas in the brains of jugglers. In *other words, the structure of an adult brain can change in response to repeated practice.*” Thus the presupposition is that conscious repeated meditative practice entails accessing states that correlate with empirical brain waves, which are hypothesised to correlate with the gross, subtle and causal realms of the wisdom traditions, which impact on the very ‘material realm’, in this case the ‘exterior’ brain, evolving it in ways more conducive to human health and well being revealing the therapeutic nature of IPSD. What then of the ‘objects’ and ‘events’, that arise in these states?

Objects and Events

I will refer to two differing perspectives in relation to objects and note the relevance of awareness of how objects arise in states for this inquiry. DiPerna speculatively refers to the participatory enactment of objects owing potentially to state-stage development or ones vantage point. DiPerna (2014, p. 242) posits:

For instance, I suspect that in the waking state, a person will enact objects in the gross realm to the degree to which the vantage point has been realised. This means that while waking in the gross realm with a subtle vantage point, one will have access to gross and subtle objects while in ordinary consciousness.

O'Fallon (2010) however in a precursor to her later work in StAGES (O'Fallon, 2012, 2013) draws out the distinction between not only gross (concrete) subtle and causal states but also gross (concrete) subtle and causal 'tiers', wherein certain structure-stages of development inhabit these respective tiers. While I will inquire into the finer details in the next chapter, it is instructive for now to note O'Fallon's categorisation of the early structure-stages lie first within the *concrete tier*, with four middle structure-stages within the *subtle tier*. Four later structure stages are located within the *causal (MetAware) tier* with the latest (more recent emergent) structure-stages within the *nondual tier*. According to O'Fallon (2010) the objects within a state will be *determined by the structure-stage and the tier of development*. This suggests the relationship between these distinct but intimately related vectors of growth, states, state-stages, structure-stages is extraordinarily dynamic and interpenetrating and thus I submit is presently best mapped by O'Fallon's (2012) interpenetrating concrete, subtle, causal and nondual tiers.

This understanding of the enactment of objects according to tier is potentially extremely useful (with a certain proviso around the 'content-structure' debate which I will revisit in Chapter 5), in helping to distinguish in real time, where ones interlocutor is coming from, so to speak. For example when someone at a 'concrete tier' is in a subtle state, the objects of that state will be concrete, i.e., can be apprehended by the external senses, as in food, a house, animals, nature, perhaps the 'sky god' etc. In the subtle tier the objects can still be concrete and/ or now subtle, as in for example 'god' will likely be experienced as an interior, subtle sacred rather than a (concrete) old man with a beard in the sky. O'Fallon (2010, p. 31) speaking about someone at a subtle tier

(structure-stage) developmental level having a causal state experience, recounts the following:

They may have experiences of causal states of emptiness [awareness itself] or fullness without any objects at all, but the objects they empty themselves of are both concrete (sensory) and subtle (e.g., planning, ideas) objects, and when they come out of causal states of emptiness, they tend to interpret their experience with a subtle mind rather than with a concrete mind, expressing their feelings, their thoughts, and causes and effects.

As Cook-Greuter (2013, p. 83) notes on the causal tier, ‘when people see through the filter of the symbolic construction and mapping of reality, their disposition towards the language habit can change profoundly. In general, ego-aware individuals try to remain aware of the pseudo-reality created by words.’ Thus in relation to objects, the ‘spell of solidity’ gives way to more translucent object awareness. At alluded to above, at the nondual tier, the distinctions between subject and object are said to collapse and from a more Eastern view all previous state-stages, states and objects arise as a single identity, ‘the self aware great gesture’ of reality, as taught by Mahamudra (Brown, 2006, DiPerna, 2014). Thus from the foregoing, the enactment of objects in realms according to concrete, subtle, causal or nondual tiers potentially gives an initial indication of the IPSD configuration of an individual, by paying attention to the kinds of objects enacted and expressed.

Interior-Exterior Phenomenon in States

To recapitulate, the basic premise thus far of this approach to states is that realms contain states, states contain objects and events. And to now note, these objects and events can arise as interior or exterior phenomena. Exterior phenomena

simply refers to that which arises in the UR Quadrant, zones 3, 4, (zones are set out in the methodology chapter) i.e., our brain, breath, body, behaviour, all events and external objects of our awareness, plus those artifacts and objects that surround us, books, plants, chairs, desks, cars, etc. Interior objects simply refer to that which arises in our interior field of awareness, the UL Quadrant of individuals. Thus interior objects refer for example to shifts in emotional experience or seen, felt and heard patterns, sounds and/or light.

A further very subtle distinction within *interior* can be drawn, corresponding to state-stages and states respectively. Thus we get the (subjective) of the inside of the interior individual and the (objective) of the inside of the interior individual, Zone 1 (a) and Zone 1 (b) respectively. Zone 1 (a) or the 'mind perspective' (Brown, 2006) in essence is the distinction I tracked and traced along the subjective aspect of awareness, i.e., state-stage development. Zone 1 (b) or the 'event perspective' (Brown, 2006) is the objective aspect of the inside interior awareness that we are referring to here as aspects of states. As Brown (2006, p. 286, my italics) notes from a Mahamudra standpoint, '*the fundamental task is to determine whether or not the mind (or any of it's [objects or] events) is an entity (ngo bo) that is something substantially and independently existent*', echoing a similar inquiry of Hegel, referenced in the preceding chapter. In practice these granular distinctions may alert practitioners to this very subtle nuance in relation to the objective aspect of the inside of the interior, and the subjective aspect of the inside of the interior and thus the distinction between states and state-stages, between the unfolding relative and the absolute Source of awareness.

Identity, Union and Communion State experiences

Within an integral view, our relationship to any of these events, objects, arising in states, may be experienced in terms of identity with the object, union with the object or communion with the object. Thus the 'type' (identity, union, or communion) of state experience chiefly depends on the perspective, 1st 2nd 3rd person, i.e., (Quadrants) taken to co-create and enact it. As DiPerna (2014, p. 104) notes, 'because the process of enactment necessarily requires an apparently separate subject and object, state experiences of identity, union, and communion are enacted by those identities shallower than nondual [state-stage] identity.'

Thus gross, subtle, and causal identities still arise within the transcend, include and penetrate nature of stabilised nondual awareness. In an identity type state experience, using a first person practice, all distinctions between subject and object, self and other, temporarily (thus not to be confused with a nondual state-stage realisation) dissolve and one becomes 'the other'. In union state experience, a 2nd person practice of love or devotion to 'the other' enacts a merging and unification while a subtle trace of duality remains. In a communion state experience as delineated here the subject/object is clearly separate while observation and a communing with the object of awareness is fostered. Wilber *et al.* (2008, pp. 211-220) outline a practice referred to as the 'three faces of spirit' to foster and enact these states as they relate to the primary experiences of 'the divine' within major religious traditions. While I would suggest a modification of this practice insofar as Wilber (2006, p.159) seems to still conflate 'individuality' with ego with the second face practice, unlike his later Unique Self expression, (Gafni, 2012, p. 397) this modified practice can lead to an ap-

preciation of the validity of distinct AQAL configurations, insofar as they enact variable experiences and expressions of *the Ultimate*, attested within and between traditions, as in *theosis* and/or *nonduality*, etc. Needless to say these fine distinctions are heuristic in nature and allow for some orientation in an extremely complex and fluid field, wherein the subtleties are refined in and through practice and experience itself, which I will look to in our next section.

Fostering Access to States: Endogenous means

Meditation and contemplative practices are some of the primary endogenous or internal practices to appreciate the nature of this state vector of IPSD. While there are many types of 'meditation' practice, for our concerns here let us note the distinction between practices that focus on the deconstruction of the mind, leading towards state-stage realisation and the source of 'awareness', as looked at above, as distinct from concentration and contemplative practices that focus on the 'field of awareness' and the cultivation of states. It is customary therefore to broadly categorise meditation into two types, A) 'concentration' (Samatha) and B) 'awareness' (Dyana, Prajna, Vispassana, Koan, Centering prayer), (Wilber, 2011a).

For our purposes here, we have looked at 'awareness' practice in relation to state-stage development and now recognise concentration practices in their total focus on a single object, a flame, the breath, a mantra, which over time undercuts the subject object dualism, opening up to the subtle, causal, and nondual states-realms. As Wilber (1999, p. 356, my italics) comments on concentration practices:

[T]his is reaching the higher dimensions by “brute force”, so to speak. And although concentration meditation is said to be very important, by itself it doesn’t uproot our tendencies to create dualism in the first place. In fact, it just ignores them, it tries to bypass them. It focuses on one dot and ignores all the others. Concentration meditation can definitely show us some of the higher realms, but it can’t permanently install us at those higher realms. For that, you have to look at all the dots. [Awareness practices] You have to investigate all of experience, with detachment, nonjudgmentalism, equanimity, and crystal clear awareness.

Wilber in this instance is echoing Brown (2006) who notes concentration practice with all its discreet stages as still preparatory for insight meditation as taught within the Mahamudra tradition. Brown (2006) lists in detail the nine discreet stages of concentration meditation, which are chiefly designed to provide a considerable depth experience into the workings of the events of the mind. The goal is to calm the coarse/gross mental content, which obscures the mind in its natural state. One might just recall at this point that the Mahamudra tradition seeks to hold space for both the sudden (state experiences) and gradual paths, and profoundly values these preparatory practices that cultivate state experiences as tastes of more stable awareness.

Indeed ‘concentration without effort’ is said to be the fount of contemplative Christianity. Tomberg (2002, p.10) uses the analogy of the tightrope walker, who necessarily has to suppress the ‘oscillations of the mental substance’ in order to perform, concentration without effort, which is said to be:

[T]he state of consciousness where the centre directing the will has ‘descended’ (in reality it is elevated) from the brain to the rhythmic system, where the oscillations of the mental system are reduced to silence and to rest no longer hindering concentration.

Both types of meditation however do something very significant. They still the active discursive, chattering, ‘monkey mind’. As Wilber (1999, p. 357) notes, ‘and once the monkey mind quiets down a bit, it allows the subtler and higher dimensions of awareness to emerge—such as the psychic, the subtle, the causal, and the ultimate or non-dual. That is the essence of genuine meditation.’

Given the relevance of SQ skill 11 on the assessment tool for states, I will inquire into some resources that may facilitate this skill development and foster access to contemplative states. I will look below at a simple biofeedback mechanism, which may assist in feeling into what has been explored above. Essentially, as we deepen into meditation, we descend into lower and slower brainwave frequencies. In the absence of an EEG machine, the following table of ‘subjective landmarks’ from Pennington (2015) may be of benefit to gauge progress. The ‘lesh scale’ describes the subjective phenomenological felt sense of shift as we *descend* into these states with their correlative brain wave patterns.

Table 2. A list of Pennington's (2015) Meditation Landmarks.

Table of Subjective Landmarks		
#	Descriptions	EEG
0	May have difficulty stilling the mind or mind racing out of control Itchy, distractible, inattentive state A feeling of "Why am I doing this?" Just beginning to relax A feeling of "settling down"	<ul style="list-style-type: none"> ◆ Continuous beta, often with some flares of other waves ◆ Possibly intermittent alpha
1	Foggy state * Feeling dizzy * Sensations of going under an anesthetic Occasional feeling of nausea Mind filled with everyday affairs—almost as an avoidance of inner stillness A feeling of scattered energies A sensation of drifting off to sleep or being pulled back from the edge of sleep	<ul style="list-style-type: none"> ◆ Somewhat reduced beta, but still present ◆ Intermittent but stronger alpha
2	Scattered energies beginning to collect Childhood flashbacks Beginning to feel calmness and relaxation Uninvited vivid flashes of imagery Images from distant to immediate past Attention not very sustained A feeling of being in between states Transitional state	<ul style="list-style-type: none"> ◆ Reduced beta ◆ Stronger alpha could be continuous ◆ Intermittent low-frequency
3	Greater sense of stability Well-defined state Pleasant bodily sensations of floating, lightness, swaying, or rocking Occasional slight rhythmical movement Concentration easier and stronger Increased and clearer imagery Increased ability to follow guided imagery	<ul style="list-style-type: none"> ◆ Highly reduced beta ◆ Continuous alpha ◆ Possibly more continuous theta with increased frequency and/or amplitude
4	Extremely vivid awareness of breathing, heartbeat, blood flow, or other bodily sensations Feeling of loss of body boundaries Sensation of numbness in limbs or of being full of air Sensation of growing to great size or becoming very small Sensation of great heaviness or lightness Sometimes alternating between external and internal awareness	<ul style="list-style-type: none"> ◆ Highly reduced beta ◆ Continuous alpha ◆ Increased theta
5	Very lucid state of consciousness Feeling of deep satisfaction Intense alertness, calmness, and detachment Sensation of spacing out or disappearing from environment and /or body Extremely vivid imagery when desired Feeling of altered state lacking in previous levels, 0-4 Sense of peak experience, "ah-ha" moment, intuitive insight High performance	<p>Best meditation (alpha, theta, delta) Awakened mind (beta, alpha, theta, delta)</p> <ul style="list-style-type: none"> ◆ Strong beta mastery, ranging from no thoughts to creative thoughts ◆ Continuous alpha ◆ Continuous theta
6	New way of feeling Intuitive insight into old problems, as though seen from a more aware level Synthesis of opposites into a higher union Sensation of being surrounded in light A feeling of higher spiritual awareness A sensation that nothing matters other than just being The experience of bliss or of indefinable peace A feeling of greater knowledge of the universe	<p>Five Possible patterns:</p> <ol style="list-style-type: none"> 1. Awakened mind (beta, alpha, theta, delta) 2. Evolved mind (circular pattern) 3. Occasional flares of delta (yoga nidra) 4. Little to no brain activity (out of body pattern) 5. Superconscious mind or higher self

The read outs, with descriptions of the patterns from Pennington (2015) give a flavour of an EEG machine session during these respective state experiences.

Ordinary Consciousness

Ordinary consciousness (see Figure 4) 'shows the beta waves of random thinking and mind chatter (top of the pattern). No mid-range alpha or theta is included. Delta's radar-like empathy or psychic awareness present in most people (bottom of the pattern).'

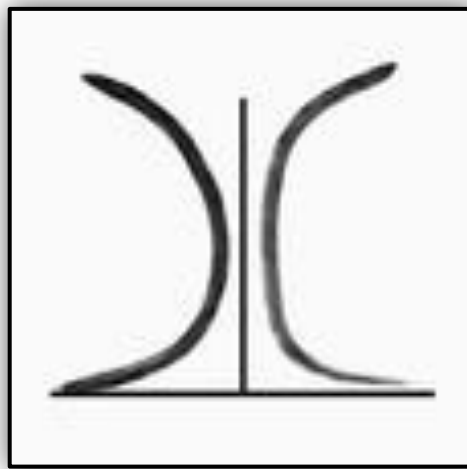


Figure 4. Ordinary Consciousness EEG readout.

Category 0

Category 0 (see Figure 5) shows 'beta begins to reduce (dotted lines) and intermittent flares of alpha bridge and deeper subconscious theta occur with delta still present.'

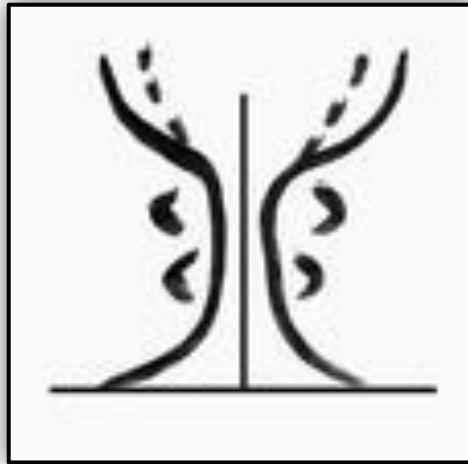


Figure 5. Category 0 EEG Readout.

Category 1

Category 1 (see Figure 6) shows 'reduced beta and intermittent but stronger flares of alpha and no theta. Delta is still present.'

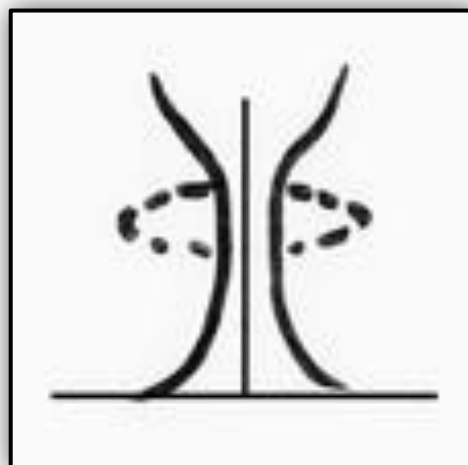


Figure 6. Category 1 EEG Readout.

Category 2

Category 2 (see Figure 7) shows ‘highly reduced beta, continuous alpha and intermittent theta; possible flashes of imagery related to subconscious memories.’

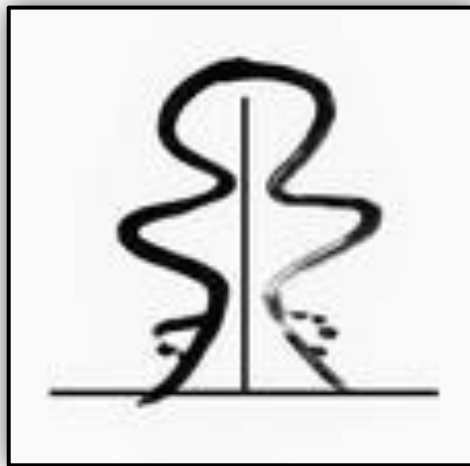


Figure 7. Category 2 EEG Readout.

Category 3

Category 3 (see Figure 8) shows ‘light, but relatively stable meditation, highly reduced beta and continuous alpha; possibly more continuous theta, with increased mental focus and concentration.’



Figure 8. Category 3 EEG Readout.

Category 4

Category 4 (see Figure 9) shows 'continuing and strengthening meditation state with highly reduced beta, continuous alpha, and increased theta.'

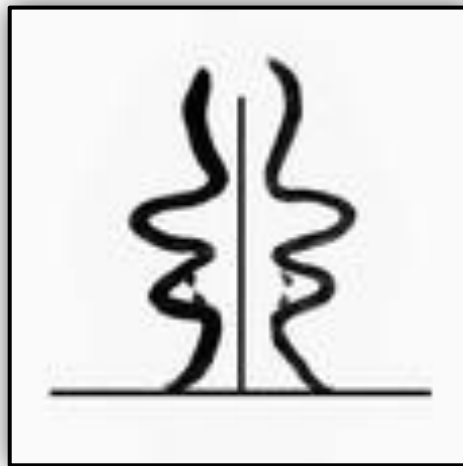


Figure 9. Category 4 EEG Readout.

Category 4 or 5

Category 4 or 5 (see Figure 10) is a '**meditation pattern** with deep, strong, stable alpha-theta pattern and little to no beta, with or without the presence of delta. Alpha and theta are in proper ratio to each other and the rest of the pattern.'



Figure 10. Category 5 Meditation Pattern EEG Readout.

Category 5

Category 5 (see Figure 11) shows '**the awakened mind** of creative flow and peak performance. This meditation pattern with quiet rounded-in beta for problem solving is said to be characterized by strong intuitive insights into questions, issues and challenges.'

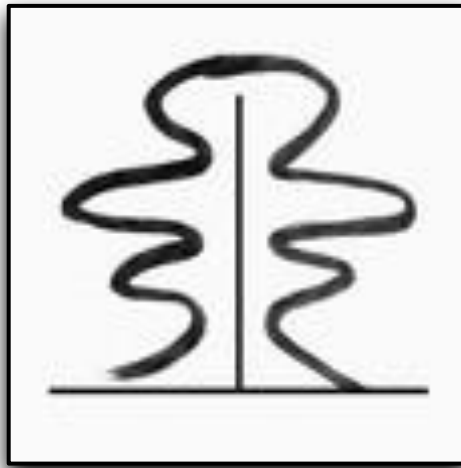


Figure 11. Category 6 Awakened Mind EEG Readout.

Category 6

Category 6 (see Figure 12) shows '**the evolved mind** of oneness, bliss and illumination. As categories unite, self-separation dissolves into universal awareness and transcendent state of unity consciousness.'

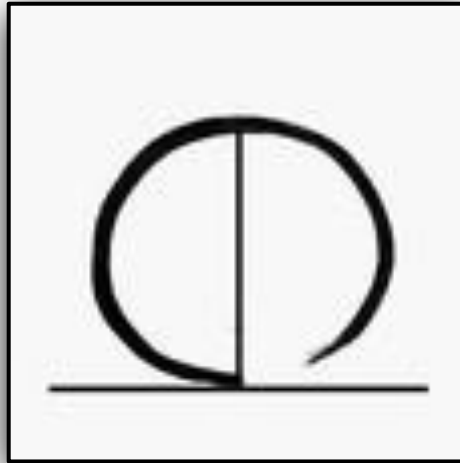


Figure 12. Category 6 (sic) Evolved Mind EEG Readout.

Category 6 (sic)

Category 6 (7th State of consciousness) (see Figure 13) shows 'Superconscious mind: gamma frequencies (30-64 Hz) over an awakened mind, Compassion, spiritual ecstasy, mystical transcendence, attentional awareness. Aha insights, super-lucidity, hyper-intuition, kundalini energy. Formation of new brain cells (neurogenesis); rewiring via neuroplasticity. Constant flow of creative energy used in compassionate service.

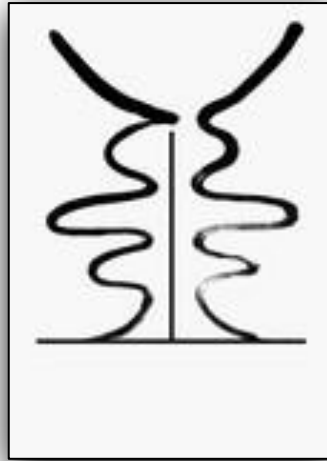


Figure 13. Category 6 (sic) Superconscious Mind EEG Readout.

Category 6 (sic)

Category 6 (8th State of Consciousness) (See Figure 14) shows 'Universal consciousness: gamma frequencies over an evolved mind pattern with spiritual oneness, mystical union, gamma-induced neurogenesis and neuroplasticity, joy and bliss in complete spiritual surrender.'



Figure 14. Category 6 (sic) Universal Consciousness EEG Readout.

As one may note from the above the ‘awakened mind’ is ‘characterized by strong intuitive insights into questions, issues and challenges’ somewhat illustrating the potential benefits of accessing these states. As one deepens within this schema to the last two states depicted, it is claimed, gamma forms new brain cells (neurogenesis) and rewires neural circuitry (neuroplasticity), with increasing ‘hard’ evidence to support the profound benefits of accessing these states (Hanson 2009, 2015), (Beauregard, 2012), (Black, 2015), (Pennington, 2015b), for human growth and development.

While much more could be said on endogenous practices, it will suffice for now to note the distinctions between state cultivation concentration practices and state-state realisation awareness practices and acknowledge the former, as principal endogenous means for fostering access to states.

Exogenous Practices to Cultivate Access to States

External or exogenous practices to cultivate state access include chanting, dancing, traditional drumming practices along with psychoactive medicines of a synthesised or natural variation have been shown to provide access to the subtle and causal realms. Plant based medicines from Ayahuasca, Mescaline, Psilocybin, Amanita muscaria, Salvia divinorum, plus the synthesised LSD (John Hopkins Study, 2006) and DMT have all the potential to open up to these realms (DiPerna, 2014). However unlike the recreational and perhaps more chaotic use of some of these substances, there is great emphasis on ‘set and setting’ for their proposed therapeutic benefits.

Summary

Thus to summarise the foregoing we can say of the nature of states that some type of state whether *universal* 'ordinary' (waking, dreaming, and sleeping, emotional) or 'extraordinary' (mystical, formless) is continually happening in our objective field of awareness. Waking, dreaming and sleeping can be categorised as 'major states' given that by and large most people are in one major state at a given time, whereas emotional states and shifts in the affective quality of experience can be categorised as 'minor states', as they are experienced within major states /realms.

Further we can say states by their nature are often associated with a particular realm, gross, subtle, or causal which act as the containers 'holding' variable states. Stemming from Brown (1986, 2006) above we can say each state / realm correlates to the myriad configuration of patterns in categories of consciousness, i.e., perception, attention, intention, thought, feeling, self-system, reality sense, space-time organisation. This lends itself to understanding how states are enacted from a particular AQAL configuration.

Using IT, I tracked the correlation of UL ordinary states like waking, with UR gross vibrational frequencies, dreaming, with subtle realm frequencies and deep sleep with causal realm vibrational frequencies. Similarly extraordinary states, i.e., mystical states correlate with gross-'nature' mysticism (communion), subtle-'deity' mysticism (union) and causal-'formless' mysticism (identity), notwithstanding also the possibility of intentionally inducing access (lucid dreaming) to the subtle realm while in the gross waking state, testifying to a certain porous fluidity between the realms. Indeed as above, the supposition and goal of meditation is that wakefulness is to be taken into

all states. However as stated generally, major states tend to be exclusive and all comprehensive .i.e., one is either awake, dreaming, or in deep sleep.

I outlined that realms and states contain objects and events, exterior and interior, inside (subjective and objective) and outside. Witnessing states allow us to witness all the above with a steady unbroken attention (Wilber, 2006) while nondual awareness is 'ever present as such' and therefore is technically not a state, rather experienced as the *isness* of all. *Objects* that arise are enacted by perspectives. Thus, depending on one's AQAL configuration a different quality of relationship to various objects within realms can arise. This can be simplified by reference to a 1st person perspective where 'identity' with the object is experienced, a 2nd person perspective where 'union' and intimacy is experienced with a slight differentiation to 'communion' from a 3rd person perspective, where a more flowing and distinct quality of relationship is experienced. Thus depending on the perspective adopted, one can for example talk 'about' 'God', from a 3rd person perspective, talk to 'God' from a 2nd person perspective, or arise 'as/in God' from a 1st person perspective. It is interesting to note in this context, all three perspectives according to (Smith, 2011) are present within the narratives about Jesus of Nazareth, alerting one to the fluid nature of perspectival awareness within IPSD. Finally, I also outlined in this chapter how conscious and controlled access to particular realms and states can be fostered through endogenous, internal or exogenous, external means.

It is also worth briefly noting that DiPerna (2014) in speculating on the relevance of consciously cultivating access to realms and states notes their connection in relation to shadow work. DiPerna (ibid, p. 117) posits that 'we could collectively begin to live and honour multiple levels of reality' and not only the gross realm and its wak-

ing state as the only valid realm of reality, as our current socially accepted map dictates. We may thereby begin to take advantage of the abundant benefits not least of what he describes as the potential '*massive karmic metabolising and shadow work*' (Ibid, p. 118, my italics) that can take place in these states and realms. In order to validate this approach and its potential benefits, DiPerna (Ibid, p. 119) posits:

A transrational Integral post metaphysics may very well have the capacity to explain multiple realms of existence based on injunctions and intersubjectively validated truth claims without any of the pre-rational or pre-modern baggage.

This is a vital growing area for research as integral configurations of states traditionally construed within the wisdom and indigenous traditions gives fresh impetus as to the nature and validity of these realms/states. This has the potential to open up reality beyond and through the gross waking state and perhaps allow us to awaken from what Tart (1986) referred to as 'the consensus trance,' that seems to monopolise our present perspective and experience of everyday reality.

Chapter Three: Structure-Stages

I will in this chapter inquire into the nature of structure-stages via the prism of EDT. I will review critiques of its underlying methodology, namely structuralism and advocate for dynamic or adequate structuralism as a sound methodology of constructive developmental approaches, of which EDT is one, when the *structure-form* fallacy is given due cognisance. I will place EDT within its third generation iteration, which highlights the interpenetration of structures-stages and state-stages. I will explore and clarify the definition of 'ego' and place it within the context of an overall self-system, relevant for IPSD. I will outline some pivotal developmental patterns and provide a detailed description of each of the meaning making structure-stages in the ego development line. I will also correlate each stage with reference to structure-stages in other lines of development, deemed relevant for the spiritual line. A presupposition of this study is thus, adequately understood, the spiritual line is an amalgam of lines, not least among them, the line of ego development.

Structures-stages of development can be understood as the capacity for perspective taking, and are an integral part of appreciating the unfolding of the spiritual line, as all lines according to IT go through respective structure-stages. Technically 'structures' and 'stages' are different insofar as structures are in themselves dynamic holistic stable patterns, often autopoietic or self organising 'causal mechanisms' (Bhaskar et al, 2016, p. 129) whilst stages, signify emergence. Thus our usage of structure-stages refers to the dynamic patterns of unfolding in 'Zone 2' structures, as will be recounted in the methodology chapter. While we cannot see actual structures, hence the need for Zone 2 methodologies, for example, adequate structuralism, plus

‘arguably a more empirically grounded form of transcendental argumentation’ (Hargens, 2016, p. 137, n.3) we ‘can feel the inside of structures’, insofar as according to Wilber (2006, p. 72) ‘they are the grooves in which your thinking and feeling run.’ I will throughout this chapter use the nomenclature of structure-stages, waves or levels to signify this unfolding or growing up vector of IPSD.

It is significant to note in relation to the construct of structure-stages, Wilber’s (2006) question, as to whether there is one yardstick that can be used to measure the height of all the developmental lines. Citing two theories, both of which IT utilizes, Wilber notes the general acceptance among developmental practitioners of the cognitive line being a common yardstick, given research continues to confirm its ‘necessary but not sufficient relationship’, to other lines of development. The other theory is that the vertical or Y axis is from a 1st person perspective, ‘consciousness’ per se, or from a third person perspective, ‘increasing complexity’, intimating that all the developmental lines move through the same ‘altitude’ gradient.

As Stein (2008a, p. 111) points out, ‘altitude serves as a kind of *regulative ideal*...that serves a normative function.’ Thus altitude is not an empirical concept and operates beyond the specifics of models of development, and while altitude per se, cannot be measured, aspects of it, i.e., lines within a certain developmental range (structure-stages) lend themselves to such. A note of caution here from Edwards (ND) is also instructive insofar as it alerts us to what he calls ‘altitude sickness’ insofar ‘as with all lenses the altitude lens is subject to different kinds of truncations and reductionisms.’ One form of such reductionism is what Edward’s (Ibid) calls ‘metricism’ or ‘the seriously mistaken view that we need to be able to measure the altitude of individuals to be able to help them develop.’ Indeed as Stein (2009, p. 10) points out, ‘im-

portantly, with the exception of a few experimental paradigms (e.g., Piagetian balance beam tasks) all developmental metrics entail the interpretation of linguistic performances.' Thus the limitations of 'the language habit' (Cook-Greuter, 1995) needs to be borne in mind as the developmental range within these models is largely determined by such. Indeed 'language awareness' (the subject-verb-object structure of the English language cultivates a worldview which sees subjects and objects are separate 'things') itself becomes characteristic of mature structure-stage emergence within EDT. Also while we may use altitude, as a 'universal developmental characteristic instantiated in particular domains' (Stein, 2008a, p. 111) it is critical we don't fall prey to what Wilber (2006) refers to as 'line absolutism' i.e., generalising the structure-stage like properties from one line to others lines. The properties of respective lines are unique. That is indeed what makes them separate lines, while their common alignment is through altitude. Hence these dynamics need to be borne in mind when 'psychographic' (display of lines by altitude, as in the next diagram) comparisons with other developmental models are employed.

An inevitable complexity therefore arises when the supposition is, as we shall explore in Chapter 5, the spiritual line is construed as an amalgam of lines, i.e., faith, ego, cognitive, moral and values lines. Thus the dialectical nature of these respective lines in variable contexts is presupposed while simultaneously recognising their interpenetration in a somewhat special integrated configuration, i.e., the spiritual line. This interpenetration is somewhat illustrated with the ego and faith development lines, when we explore for example the specific life questions they seek to address. The ego or self development line can be understood to ask the life question, who am I? The faith or *spiritual intelligence* line asks, what is of 'ultimate concern'? (Tillich, 1957). Yet

inquiring into the question ‘who am I?’ can readily become a question of ultimate concern and so an intimate relational interdependent quality is meaningfully present with these respective lines. I will thus explore the contours of the ego line as integral to an appreciation of the spiritual line, in order to lay out relevant structure-stages of development, which we can refer to as ‘aspects’ of altitude. Indeed contemporary spiritual teachers, AH Almaas for e.g., readily acknowledge that *ego development* is a prerequisite stage, with nuance, for soul/spiritual development and part of the gradual process of healthy integral spiritual individuation (Ferrer, 2017).

Cook-Greuter (2010) regarded as an authority in the area of post-autonomous ego development draws on a developmental constructivist approach akin to other noted luminaries in this field, to map this territory. As the diagram below indicates, while the models all differ in terms of their domain, nomenclature and applicability, they all align in altitudinal space.

Structure-Stages

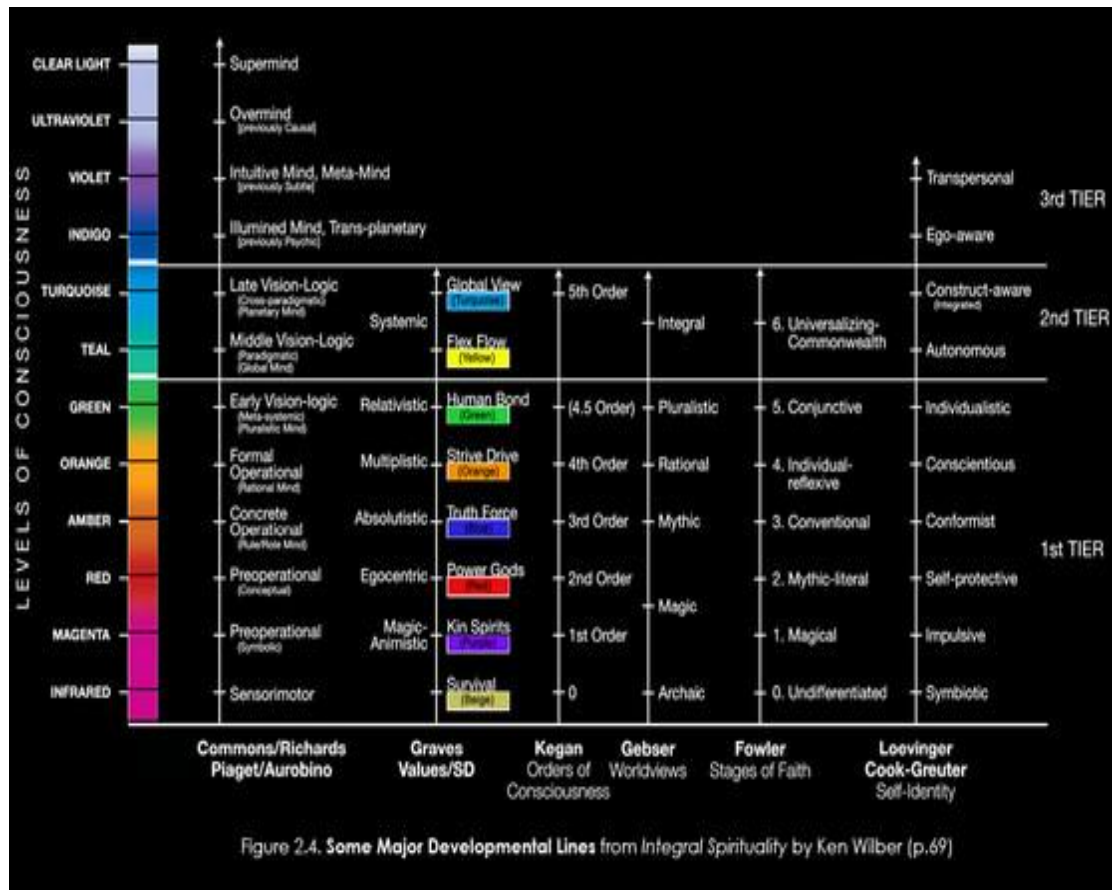


Figure 15. Major Developmental Lines (Wilber, 2006)

It is worth noting at this point that there is a reduction of sorts in this diagram from Wilber (2006). Ross (2008) points out it denotes Commons 'in' the cognitive development line (with Richards, Piaget, and Aurobindo), when Commons *et al.* claim their 'hierarchical complexity scoring system' (HCSS) is a broader 'content free...deep structural' metrics of analysis (Stein, 2009 p. 13). This *content-structure* distinction is significant when it comes to structure-stage assessment, as will be explored in this chapter and elaborated further in Chapter 5.

Cook-Greuter (2010) within her seminal publication *Post Autonomous Ego Development* has taken cognisance of many of these structure-stage theories, whilst grounding her own work in the development of Jane Loevinger's EDT. However, unlike some of the critiques directed at Piaget or Fowler's faith development research from

for e.g. (Heywood, 2008) (Coyle, 2011) (Streib, 2003) Cook-Greuter's research, notwithstanding Stein's (2008) provisional quality control concerns in the field, is empirically validated to a high degree (McNamara, 2013). Her research instrument the 'Sentence Completion Test Integral-Maturity Assessment Profile' (SCTi-MAP) or MAP for short, is a well respected and widely used data gathering assessment tool, consisting of 36 contextual sentence stems and used in a myriad of contexts, including education, business, and leadership programmes.

Apart from its statistical verification in terms of self development, its role in the spiritual line and its utility within IT, I selected EDT as an illustrative developmental model given its empirically tested positive cross correlation with the SQ21 instrument, deployed to the 20 research participants in this study. The proposition in effect is, upon examining scores on the SQ21 instrument, allowing for the caveats explored in the methodology chapter, it lends insight into the structure-stages of ego development. Thus an intimate familiarity with the ego development model is required for our broader topic of inquiring in to the nature of IPSD, with particular reference in this instance to the phenomenon of growing up.

However, before proceeding to lay out the variable levels of meaning making of the model, it will be instructive within the present academic climate to say a brief word about the methodology underpinning all these approaches namely 'structuralism'. This is pertinent insofar as many post-modern scholars argue we now live in a post-structuralist period. If for example one takes a look at some of the critiques of Fowler's FDT, despite recognition of its pastoral utility, Heywood (2008, p. 263, my italics) notes:

It is suggested that, despite Fowler's position, key elements of the theory are very much in tune with post-modern thought and if the *abandonment of the theory's underlying structuralism* were to be allowed, these might be taken to point a constructive way forward.

Coyle (2011, p. 288, my italics) expresses similar concerns:

Critical themes concern Fowler's understanding of 'faith'; *the theory's structural 'logic of development'*; its over-emphasis on cognition and consequent lack of attention to emotional/psychodynamic dimensions as processes of transition and transformation; its gender bias and cultural specificity; and its purported difficulty in accommodating post-modern trends in psychology.

While appreciating much of the critical content of these critiques the contention of this inquiry holds, these critics in essence confuse 'structure' and 'form'. What Wilber (2006) refers to as 'adequate structuralism' or Fischer (2006) as 'dynamic structuralism' is thus assumed as an exemplar methodology in the UL Quadrant (Zone 2) in this study.

Dynamic Structuralism

As Wilber (2006a, p. 2, my italics) maintains:

Early, pioneering structuralists included Levi-Strauss, Roland Barthes, early Foucault, and Lacan, among others. Unfortunately, as often happens, their pioneering but less-than-adequate paradigms and theories came to define "structuralism" as a whole, so that when the "post-structuralists" came along, they interpreted poststructuralism as going beyond structuralism altogether, whereas it was simply trying to go beyond inadequate structuralism (and ended up beneath adequate structuralism)...Because "structures" have caused so much confusion—especially in light of postmodernism's self-definition of being "post" structuralist—*let's look more closely at the types of structures that even post-modernism has not coherently denied or deconstructed.*

Wilber (2006a) mentions most of the theorists mapped in the diagram above, as examples of types of structures across various lines of development ‘that even postmodernism has not coherently denied or deconstructed.’ Fischer (2006) for example makes it clear, one reason structure has often been treated and misconstrued as static, is that theorists have so often confounded structure with form. According to Fischer (2006, p. 314) ‘structure refers to the *system of relations*, by which complex entities such as [chemical] biological organisms and psychological activities are organized.’ Wilber (2000, p. 221, n.7) specifically defines ‘structure as a holistic pattern [that] is roughly synonymous with “holon.”’ In contrast, form is an abstraction of a common pattern that can be detected in a dynamic structure. For example, at a chemical level, the structure of an apple is dynamic, developing from seed, sustaining a dynamic equilibrium before decaying. The concept of ‘a sphere’ however is an abstract form, an ideal form we usefully apply of one trait of the structure, its shape, across myriad instances of spherical objects. The structure-as-form fallacy thus arises when we expect conformity of reality to the ideal form, or as Fischer (2006, p. 314) succinctly puts it, ‘a structure/form problem arises when an abstraction used to describe reality is confounded with the reality described.’

Static conceptions of structure and stages as form, as in classical conceptions of ‘structuralism’ simply cannot account for the massive variability we see in development, which is the norm, rather than the exception. Fischer (2006, p. 314) insists ‘dynamic structuralism thus differs from the classic structuralism of Piaget (1983) Chomsky (1995) and others, which isolate structure from the variability of mental dynamics, treats it as static, and attempts to explain development in terms of the static forms.’ *Reality* is profoundly more dynamic. As mentioned in the introduction this dis-

inction between structure and form also speaks to the concerns Heron (92) has expressed with *stages* of development. I will revisit some of the finesse of Fischer's DST in Chapter 5, its relevance for the spiritual line of development and the SQ21 skills instrument.

Wilber's (2004) also valuably explores the nature of structure in relation 'morphogenetic fields'. While Sheldrake (2011) hypothesises 'morphogenetic fields' as one of the most promising ways of exploring the development of living organisms, Wilber (2004) makes the case, they (morphogenetic fields) are in fact a homologous with what psychologists would call *structure*, defined not by their components, but by their overall holistic pattern which govern their constituent components. So unlike the initial formalism and dualism of Sheldrake's theory, where morphogenetic fields were said to be abstract, without any type of mass or energy, these structures, Wilber (2004) postulates, do correlate with very subtle i.e., *causal* energies, holding a formative influence on denser (subtle and gross) energies. This proposed causal nature of structures is best understood in terms of *probability* and alerts one to their potential profound significance when so understood, acting as something of attractors in our development. With these caveats included it is thus Wilber's (2006a, p. 2) contention also that adequate structuralism is still a sound methodology and its aims are clear:

I can take up a third-person stance to my own interiors, and that is the start of structuralism. It is an "objective" or third-person view of a first-person holon, but it then goes an extra step and attempts to offer a reconstructive account of the pattern or agency of that holon's interior. That is, it attempts to discover, describe, or elucidate what we have called the "internality codes" of a holon, or the rules and patterns that the subholons internal to that holon are following; in this case, the internality codes of an interior (I or we) holon.

One can see from the foregoing, illustrated by the two papers referenced in relation to Fowler, (Heywood, 2008) and (Coyle, 2011) stemming from a post-structuralist perspective, the common misstep of dismissing 'structuralism' outright, when a recognition of what we are calling 'adequate structuralism' or 'dynamic structuralism' could beneficially assist in understanding developmental unfolding.

It is also suggestive, given the above, that the structure-form fallacy is I submit a characteristic of a certain structure-stage itself, with a tendency to reify structure-as-form. Kegan (1998) for example poses a distinct question to assist in recognising the move from fourth order, or 'self authoring mind' to fifth order or 'self transforming mind' (all correlatively set out below). He simply asks 'do we take as prior the self-as-form or the process of form creation...do we take *as subject* the self-as-form (the fourth order) or do we take the self-as-form as object (the fifth order)?' (Kegan, 1998, p. 316). While noting the dynamics of projection and reification and the increasing developmental capacity to be aware of and withdraw such, it will suffice for now to note the distinctive nature of structure as dynamic, in contrast to form as an abstraction, the latter oft confused with a conception of rigid static stages.

So along with the validity of a structuralist approach is the consequential need for a recognition of the strong claim, that according to Wilber (2006a, p .21) 'structures co-create, present, and enact worlds, and do not merely perceive or represent them, [and this] is the revolution at the heart of the post-Kantian, postmodern understanding (and a feature therefore of any Integral Post-Metaphysics).' While I would qualify this recognition with the view that it is 'persons' who variably co-create and enact worlds, this recognition as laid out in the methodology chapter also posits that to lack developmental awareness of the lens through which you variously see the

world is, to a corresponding degree, to live within ‘the myth of the given’ and the purported illusions this quality of awareness generates. It is cautionary to note that up to more recently this lack of ‘structural’ awareness has been deemed extremely common in spiritual studies, as attested by a list of authors that Wilber (2006) uses to illustrate the point. Edgar Morin to Margaret Wheatley, AH Almaas, Byron Katie, Fritjof Capra, David, R Hawkins, Ervin Lazlo, Michel Lerner, Deepak Chopra, Rupert Sheldrake, Michael Murphy, Thich Nhat Hanh, in some of their former writings, are all adjudged by Wilber (2006, p. 284) to have fallen foul, and as he maintains, ‘the tragedy...is that this is so easily remedied’ (Wilber 2006, p. 275) i.e., by firstly at least integrating the post-modern revolution that replaced naive perception with *perspectives*.

Much of the post-structuralist rejection of structuralism is also motivated by an apparent internal performative contradiction, insofar as all hierarchies and judgments are prejudged to be bad, apart from its own hierarchy and judgment, i.e., that no hierarchies can be countenanced. This view rather ironically stems apparently unawares, from a particular structure-stage of development in itself, which has much to offer in its healthy expression. In a sense there is a very good reason for this, given as stated, structures are not apparent to first person awareness and necessitate a third person perspective on first person realities for unearthing, thus relying on reconstructive research, to allow structures to become (subtle and causal) object. This also illustrates a particular nature of structural unfolding as ‘the subject-object relationship, becomes increasingly expansive at successive levels of mental capacity’ (Kegan, 2009, p. 52). As seen above, with the distinctive shift from self authoring to self transforming mind, the nature of such development entails the subject of one stage becoming the object of the subject of the next, and until this developmental transition, we are deemed

‘embedded’ in our views. As I shall inquire as I go, this lends itself to appreciating a developmental dynamic where the subject/ego itself becomes object and transparent at a certain point in development.

It will be good to also reiterate and acknowledge from the outset that the particular model chosen here to illustrate structure-stage development deals principally with the UL Quadrant of the AQAL map and that we are dealing principally, with the interior of the individual. Recognizing the integral nature of consciousness unfolding, one can note however the intimate correlations with the other Quadrants. For example we don’t get external democratic structures, until a certain rational level of ego-development has been sufficiently achieved in the culture (among enough individuals) to support them. Thus social transformation is presupposed as an AQAL affair, with agency stemming at a certain point in the cycle from the individual in the UL Quadrant with an idea, its correlative UR neuronal firing in the brain, its sharing in the LL Quadrant, leading to a shift in paradigm/practice in the LR Quadrant, if transformation is to take hold (Wilber, 2003b, pp. 33-43). This as I will note, is partly one of the reasons that ego development beyond the cultural norm, is quite a challenging journey insofar as the mainstream culture will support you up to its own centre of gravity, so to speak. After that it can appear people can increasingly be thrown back on their own resources with perhaps finding more niche communities of resonance.

McNamara (2013, p. 70) for instance explores the various flavours of *loneliness*, adults growing up through post conventional structure-stages experience, and flags this area as a potential rich developmental juncture, that is often misunderstood and pathologised. Understood developmentally, loneliness can be potential powerful fuel for greater contact and intimacy (with oneself and others) and leveraged for

growth, into a new construction of self. The point (with nuance) is illustrated in the nomenclature of the first post-conventional meaning making stage of ego development, ‘the individualist’, as will be laid out in a following section in this chapter.

Ego Development Theory

Cook-Greuter (2010) as mentioned is widely recognised as a leading authority in ‘post autonomous adult development’. Post ‘autonomous’, stems from a revision of the ego development schema of her predecessor Jane Loevinger, who had one slightly vague post autonomous level (E9) which Cook-Greuter (2010) has refined and revised, into two structure-stages, *construct aware* and *unitive*, which I detail below. Cook-Greuter’s model, a continuation of the research of Loevinger is empirically verified though the analysis of over 9,000 assessments, in over 200 various academic and business settings (McNamara, 2013). As Cook-Greuter (2013, p. 4) emphasises:

EDT has been developed and refined over 40 years by *empirical means* unlike almost all other developmental approaches which first proposes a theory...It was derived solely based on evidence from responses to the sentence completion test, the MAP (Maturity Assessment Profile)’.

The ego development model while presented in a linear fashion is better understood as a consolidation of waves of possibility and/ or probability. Development accordingly is not just a hierarchical or vertical affair, designated as ‘transformation’ in IT. One needs to take cognisance of and include the horizontal dimension, or ‘translation’, when someone enacts a new structure-stage, as a certain *embodying* of that level needs to take place, with regression in certain conditions also being a possibility.

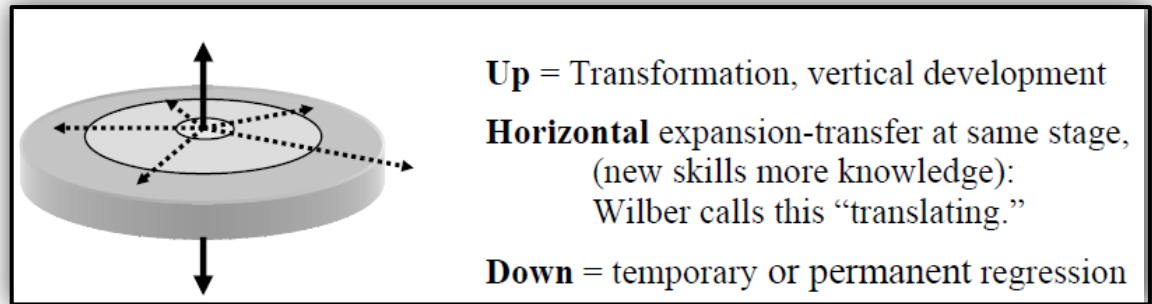


Figure 16. Cook-Greuter’s (2013) directions of development.

Maturity, as a construct is useful to describe this desirable ‘girth’ for healthy development (Ingersoll, 2010). As Cook-Greuter (2013) also makes clear, ego stages as described are ‘idealizations’, describing the ideal outcome of healthy development with no individual fitting all aspects of the portrayal. No model or map can do justice to the complexity and mystery of the territory of human growth and development. This model thus serves as an orienting road map towards how people are likely to make meaning from each wave, and indicates where growth edges towards further maturity may lie, all the time recognising the need for *wisdom* in the fostering of overall balanced individual development (Walsh, 2012).

Most types of learning are ‘translational’ rather than ‘transformational’, acquiring new knowledge etc., within present mental schemas. As mentioned, regression is also possible as can happen at times of duress. Beck and Cowan (2006) recognise a change in life conditions can entail a temporary shifting down ‘the spiral’, to the level, which addresses those conditions (e.g., survival in the case of catastrophe, war, etc.). However, it is generally recognised among developmental constructivists that development proceeds through the structure-stages in a progressive sequential fashion. People don’t go from structure-stage 1 to structure-stage 4 without the interven-

ing steps, while as recounted in Chapter 7, the construct of developmental range and/or *centre of gravity* accounts for noted variability where people can alternate between 2/3 waves. For example an estimated 50% of sentence completion test (SCTi) answers can come from one structure-stage, 25% coming from below and 25% above, depending on context (Wilber, 2000). This data also suggests and affirms the 'line' component of development, given this contextual variation, highlighting the situational nature of IPSD.

For ease of navigation, I will refer to EDT as an ABCD interdependent self-system and whilst not claiming to be comprehensive, it distils some of the essential aspects of the theory. Therefore A includes awareness, B includes being (including affect), C includes cognition, and D includes doing (plus behavioural, needs and purpose). The awareness domain of the theory has become more explicit with the advent of O'Fallon's StAGES work, with the addition of higher structure-stages in the causal tier. In essence the EDT model is a map of meaning making which addresses crucial human questions in each of these domains, within each structure-stage.

The awareness domain essentially relates to the focus of awareness, interior thoughts feelings, behaviour, and awareness of awareness itself. The being domain relates how we feel about being in the world including ones affective dimension, ones emotional life. The cognitive domain deals with how a person thinks about their own self and the world, their interpretive meaning making schemes, their worldviews, the concepts and logic behind this thinking. The doing domain relates to our actual behaviours and deals with purpose, ends, and the needs people act upon. EDT theory thus variously includes epistemological, ontological and methodical concerns of the individual human being at various structure-stages. Accordingly Cook-Greuter (2005, p. 3)

Structure-Stages

emphasises that 'it is important to understand that each stage emerges from a synthesis of [awareness] doing, being and thinking'. Thus, an integration of ABCD leads to healthy growth and development. As Cook Greuter (2005, p. 3) explains her approach:

Each new level contains the previous ones as subsets. Each new level is both a new whole logic with its own coherence, and at the same time...also a part of a larger, more complex meaning system...The descriptions answer the questions... as to what is likely to be observed at each stage in terms of complexity of action, affect and thought.

As Cook-Greuter (2013) stipulates, in EDT (as in many others models, Piaget, Commons & Richards, Kegan) each progressive structure-stage in the model makes sense of reality in a different way, with an alternating pattern, or developmental dynamic of differentiation and integration, transcend and include, as one differentiates from the previous structure-stage and further still integrates it in time. Differentiation or integration (agency and communion, masculine and feminine, justice and care) dynamically come to the fore at particular structure-stages and half structure-stages, and over the entire span, as can be seen from the table below.

Structure-Stages

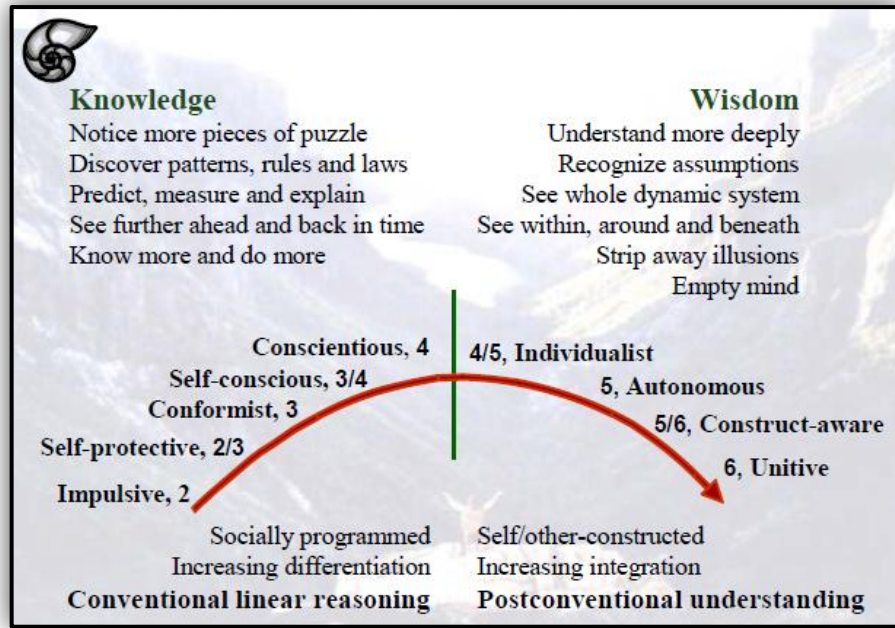


Figure 17. Cook-Greuter's (2013) model of alternating stages of differentiation and integration as development proceeds.

Structure-Stages

In relation to the turbulence often experienced by structure-stage growth and development, Cook Greuter's, (2005, p. 4, my italics) remarks on her model:

[Structure]-stages with a slashed number on the figure above are stages of differentiation...Each time someone emerges from a previously shared worldview, they are apt to focus on their difference from the previous stage. *They assert their newly won independence, but also express some distress because of the loss of the connection they leave behind.* People at single number stage...are generally more balanced because they are now in harmony with a new community to which they connect in ways that fits their current cognitive, emotional and transactional needs.

It is worth underscoring for our topic in this light, along with McNamara (2013) that not all distress is pathological, but rather through a developmental lens one can indeed understand it as part of a normal progression, through structure-stages. Hence as McNamara suggests, developmental coaching may be a more appropriate support, than approaches that tend to pathologise the sometimes arduous journey of development.

Accordingly post-conventional structure-stages show an overall trend of assimilation and integration '*towards an ever more conscious sense of belongingness and unity with the ground*' (Cook-Greuter, 2013, p. 17, my italics). One might note the *spiritual* flavour of language operative here and interpret at higher structure-stages of development, structure-stages and state-stages can interpenetrate and/or integrate as O 'Fallon's (2013) StAGES model illustrates. EDT thus pays particular attention to the deconstructive developmental dynamic operative in ego development, as it proceeds through to more mature levels, and not only the increasing complexity of the self. This will become apparent in the descriptions below.

It is clear from the model that *the goal of Western socialisation for fully functioning adults* is structure-stage 4, the 'conscientious/achiever', Kegan's 'self – authoring' and Piaget's (cognitive) 'formal operations' or the achievement of the scientific rational mind, with its *taken for granted assumption* of a subject and object distinction. This structure-stage in essence defines what it is to be an adult from a Western (conventional) perspective. As Cook-Greuter (2013, p. 19) elaborates:

By most modern Western expectations, fully functional adults see and treat reality as something preexistent [the myth of the given] and external to themselves made up of permanent, well-defined objects that can be analyzed, investigated, and controlled for our benefit...Most adults (including many developmentalists) are not concerned with the basic arbitrariness of defining the objects. They are quite unaware that according to Koplowitz "the process of naming or measuring pulls that which is named out of reality, which itself is not nameable or measurable." They assume that subject and object are distinct, and that by analyzing the parts one can figure out the whole.

However as Cook-Greuter's empirical research shows, there are 'higher', 'later' structure-stages to growth which display an evolutionary and one may say, spiritual trajectory towards an increasing capacity for perspective taking, towards a more unitive perspective on reality.

As may be noted from the forgoing, language and an awareness of its nature, plays a crucial role in EDT. As Cook-Greuter (1999, pp. 51-52) who has a background in linguistics stipulates, 'Ego Development Theory postulates (a) that the content and structure of people's language reveals their conceptual frame of reference, and (b) that their underlying cognitive structure can be deduced from a matrix of linguistic signs.' Cook-Greuter (2013, p. 11, my italics) updates this view making the now critical distinction between 'content' and 'structure' clear, in her explanation that 'structure

looks at the way a person responds to life, at *what is in their awareness and how they frame that awareness*. Content refers to the choice of topics and concepts a person mentions. Looking for deep and surface structure is another way of expressing this distinction'. As we will see, it is the aforementioned language habit that is the chief focus of deconstruction, at later structure-stages of development.

I will in the following section quote somewhat liberally from Cook-Greuter's wording to give her very precise description and overview of each of the structure-stages from conventional stages onwards. I will also draw on O'Fallon (2010, 2012, 2013) and McNamara (2013) and distil from these sources the detail of each structure-stage. It is interesting to note in light of Cook-Greuter and Kegan (2009) that we can estimate about 75% of US adults congregate at a 'conventional' level of self development. Another 15-20 % approx, score at 'post conventional' (postmodern) structure-stages and less than 5% at 'post-post conventional' or integral. While much can be speculated on these figures re 'tipping points' in cultures etc, the research on this remains scant and speculative at this point while promising to be an interesting site for further inquiry.

O Fallon (2013, p. 21) for example muses on the prospects of a 'second axial age'. She states, 'the first Axial Age spiritual transformation appears to have occurred during a tier change from the concrete [structure]-stages (2.5) to the subtle [structure]-stages (3.0). We seem to be on the cusp of a leap into another Axial Age, moving from the subtle [structure]-stages (4.5) to the causal [structure]-stages (5.0) another leap in growing up as waking up and waking up as growing up.' One might note for instance, the abolition of (traditional) slavery (Wilber 2000r, p. 399) in the British Empire and laterally the US, coming into force through approx. 10 % of the population having

reached a 'rational' structure-stage of (moral) development, thus impacting sufficiently on the whole, to enact change in this area. One might refer to post-modern values, ecological, feminist, social inclusion for minorities etc., all coming into cultural play since the 1960's, when this post conventional structure-stage reached a certain population density and depth, impacted sufficiently on prevailing attitudes and legislation. One can reiterate in this respect the AQAL nature of social change with the emergence of post-modern structure-stages, first in individuals ('the transcendentalists', Emerson, Thoreau, etc.) well before this collective cultural shift. However, much research is needed to precisely understand how this flow of *values* are appropriated by *younger* structure-stages, not yet actively expressing them, but apparently in certain circumstances, by and large willing to support their institutionalization. Given that according to Cook-Greuter (2005, pp. 3-7) structure-stage descriptions answer the questions 'as to what is likely to be observed at each stage in terms of complexity of action, affect and thought', it is of particular interest if and when 10% of the population enact from integral perspectives, in terms of the likely impact this will have in addressing our present global challenges. The following table provides a visual of these percentages within Cook-Greuter's model, alongside models by Wilber and Torbert.

Structure-Stages

Table 3. The percentage of US population at each EDT Structure-Stage (Cook-Greuter, 2005).

<i>K. Wilber</i>	% of US population	<i>Cook-Greuter</i> Ego Development Stages		<i>Torbert</i> ¹ Action logics
<i>SOUL</i> Transcendent	<u>Postpostconventional. Transpersonal. Ego-transcendent</u>			
Unitive view	<1%	6	Unitive	Ironist
<i>VISION LOGIC</i> <i>Postconventional</i> Systems view	<2% ~12%	5/6 5 4/5	Construct-aware Autonomous Individualist	Alchemist Strategist Individualist
<i>MIND</i> Conventional	~75%	4 3/4 3	Conscientious Self-conscious Conformist	Achiever Expert/technician Diplomat
<i>BODY</i> Preconventional	~10%	2/3 (Δ) 2	Self-defensive Impulsive	Opportunist Impulsive

The foregoing provides context for the ego development model and rationale for its use here. However ego and its nature can cause so much confusion, not least in the context of spiritual development, where in some cases one can be advised to obliterate the ego (traditional Zen) and in others to develop a bigger or stronger ego, as in structure building therapy techniques (Wilber, 2000). In the next section I will clarify its usage as regards this inquiry.

Ego Clarification

According to Wilber (2000, p. 91) a lot of confusion in relation to the nature of ego 'is almost entirely semantic'. If one describes 'the goal' of spiritual development as transcending the ego, meaning transcending an exclusive identification with ego, this is deemed healthy. Strictly speaking, it would appear it is the exclusiveness that is lost rather than the ego. Wilber (2000, p. 91) maintains:

Structure-Stages

If by ego you mean a *functional self* that relates to the conventional world, then that ego is definitely retained...Likewise, if you mean-as psychoanalysis does-that an important part of the ego is its capacity for detached witnessing, then that ego is definitely retained (and almost always strengthened)...And if by ego you mean -as ego psychology does-the psyche's capacity for integrating, then that ego is also retained and strengthened.

In short, the *exclusiveness* of an identity with an evolving ego at each structure-stage is released with an embrace of the next structure-stage of growth. But as Wilber (2000, p. 91, italics in original) insists 'the important *functional capacities* of each are retained, incorporated (holarchically) and often strengthened in succeeding stages.' Wilber thus in this context agrees for instance that 'meditation increases ego strength' (Wilber, 2000, p. 91) in reference to the egos capacity for detached witnessing, or the *observing sense* that will be clarified in context just below.

According to Wilber, James Strachey, Freud's translator, used 'ego' a term Freud never used to translate the simple pronoun (das Ich) 'I', and (Id) instead of 'It' to suggest a more scientific resonance. Thus Freud's summary of the goal of psychotherapy, rather than the obscure 'where Id was there Ego shall be', in direct translation states, 'where It was, there I shall become' (Wilber 2006, p. 123) which is a succinct synopsis of the psychotherapeutic process. It is common for instance to hear an equation of ego understood in disparaging terms, signifying 'self centeredness' or grandiosity, i.e., not healthy. What may be referred to also, is the sense of a 'false self' a 'pseudo I' or 'persona'. Thus another *equation* which may be helpful for orientation is, false self (pseudo i) + shadow (it) = healthy ego (I) i.e., and the proper concern of psychotherapy and/or shadow work, as will be visited in Chapter 4.

The simple use of *relative self* denoting an evolving sense of self that develops through structure-stages and tiers of consciousness may defuse some of the energetics that have grown up culturally around ego and assist in drawing some useful distinctions. Of course this presumes one recognizes an Absolute self, which is simply not the case to say the least, within *modern* culture.

As Loy (1999) notes a pervasive sense of *lack* permeates contemporary culture, which can lead among other ills, to a situation where the relative self *itself* is absolutised and reified, instead of being understood as part of a continuum. Much confusion in the West in spiritual circles can also derive from the perils of Buddhist *no-self* teachings, which when not understood in context can have a debilitating impact in attempts to annihilate the ego (Wilber, 2000r, pp. 717-734) rather than embrace a transcend, include and penetrate developmental dynamic.

While I will clearly outline Cook-Greuter's definition below, the ego is understood here as part of an overall self system, similar to Wilber's (2000, p. 33) exposition below:

If you get a sense of yourself right now—simply notice what it is that you call “you”—you might notice at least two parts of this “self”: one there is some sort of observing self (an inner subject or watcher); and two there is some sort of observed self... (some objective things that you can see or know about yourself) —I am a father, mother, doctor, clerk: I weigh so many pounds, have blond hair etc.

The first observing sense Wilber calls the ‘proximate self’, i.e., as it’s the sense that’s closest to you, and the second observed sense of ‘me’, Wilber refers to as a ‘distal self’, as it’s more distant. These simple distinctions are helpful insofar as we recognize during psychological development the subject I (proximate self) or observer of

one stage becomes the object, me (distal self) or observed of the next stage. To conclude this self system, Wilber includes an 'anterior transcendental witness self', that sense of a deeper *witness*, at the back of our awareness so to speak. While a number of other 'self related lines' (aesthetics, affect, cognition, moral, interpersonal, and intrapersonal) are intimated also in Wilber's self-system, the proximate, distal and witness *selves* are its operational core. Technically, Cook-Greuter's ego is right between Wilber's proximate and distal self and could be called '1/me'. Significantly for our topic, Cook-Greuter, (2010, p. 138, my italics) acknowledges:

I have found Wilber's addition of a third, intuited witness-self or anterior self to the dyad of the proximate self (I) and the distal self (me) as *especially meaningful, illuminating and promising for future research in the Spiritual line of development.*

Thus Wilber in understanding ego as 'quite similar' to the proximate self, (2000, p. 35, my italics) states, 'and proximate-self development is in my view at the very heart of the evolution of consciousness. For it is the proximate self that is the navigator through the basic waves in the Great Nest of Being.' Indeed it is this proximate self that Wilber (2000, p. 37) cites 'as the locus of integration...responsible for balancing and integrating all the levels, lines and states in the individual...on its extraordinary journey from subconscious to self conscious to superconscious.' One further distinction rounds off this presentation when 'at the very upper reaches of the spectrum of consciousness, your individual I—your separate self or inner subject [proximate self]—becomes an object of the ultimate I, which is none other than radiant Spirit and your own true Self (Wilber, 2000 p. 34). Accordingly 'this [true] Self is re-

sponsible for the overall integration of all the other selves, waves and streams' (Wilber 2000, p. 127).

From the foregoing, we get the sense of an evolving self line, which bleeds into the spiritual Self so to speak, 'on its extraordinary journey from subconscious to self conscious to superconscious.' Given then the proximate self line is according to Wilber 'responsible for balancing and integrating all the levels, lines and states in the individual' up to what we can call its surrender in service to the 'ultimate I', how do we understand the relationship between the ego line and the spiritual line of development?

Cook-Greuter (2010, p. 138) as above chiefly understands the spiritual line as associated with the 'witness self', this being 'especially meaningful, illuminating and promising for future research in the Spiritual line of development'. However, Cook-Greuter (2015) also stipulates that ego development includes the spiritual line, insofar as 'there is always an ego that interprets all those lines, [including the spiritual] and tells a story about it and so ego development would be encompassing all the different lines'. O'Fallon (2015) in this same conversation duly notes, 'one of the unique things about this [ego development] scale is that it has 36 contexts...you can see almost all of them are included...a genius way to have a scale configured...so talking about a whole person.'

While this affirms an integral approach to psycho-spiritual development, insofar as a recognition of the witness self (state-stage development) is aligned with a grounded recognition of structure-stage development, in that there is 'always an ego that interprets' this development, I submit a necessary further distinction is required. As will be seen in Chapter 5, a further distinction is meaningful insofar as appreciating the spiritual line as an amalgam of lines, allows for variation in ego development,

which doesn't countenance the spiritual so to speak. My contention is thus that growing up *can* be waking up if the spiritual line is fostered. For example, one cannot but say Edgar Morins 'Complexity Theory' (Bhaskar et al, 2016) is anything but a grown up, *integral* level of appreciation of the reality we live in. Yet Morin outrightly rejects any notion of a transcendent Spirit within his *view*, while perhaps the case for an immanent spirituality in *nature*, à la Spinoza, may be made, (Bhaskar et al, p.169). As alluded to above in relation to James Mark Baldwin, Wilber (2000, p. 81, my italics) makes the point:

Baldwin had first to argue (successfully, [Wilber] believes) *that religious or spiritual interests were an independent domain*, not reducible to economic, scientific, or moral interests. Rather, "religious motivations stand alongside theoretical, moral and aesthetic interests as one of the irreducible and, *when properly understood, ubiquitous motivations of persons*.

Thus the presupposition is here is that the spiritual line is an independent domain, a distinct configuration, which vitally includes the line of ego development and is hypothesized here as *the line* that lubricates further growth and development within ego development, freeing it to evolve to its higher stages.

Thus ego as understood thus far is functionally necessary for navigation in the world and is understood as part of a whole, higher Self system, as mentioned above. Therefore being exclusively identified with ego is deemed a case of *mistaken identity* within the unfolding dynamics of healthy IPSD, whilst ego is understood to be integral to the evolution of consciousness, insofar as it evidently navigates or *self's* up through various structure-stages finding greater wholeness as it goes. It thus serves and stories the emergence of our 'higher Self', or unitive consciousness, where structure-stage

and state-stage identity further interpenetrate in unique configurations, attesting to both transcending and descending currents of our being. I thus as mentioned hypothesise that growing up can be waking up, if the spiritual line, which transcends and includes the ego line, is nurtured. It is also worth noting in this context SQ21 skill 5 which sees ‘awareness of ego self and higher Self’ as a crucial site for development.

The above thus provides a working definition of ego up until the construct-aware and unitive stages, whereupon Heron’s depiction of ego, as recounted in the introduction, becomes apt i.e. as an over identification with the individuating function (masculine) which can now be balanced by an integration of the participative (feminine) in a growing recognition of a deeper sense of personhood, *not separate from the cosmos*. I will in the upcoming section, inquire into how these evolving, seeming interpenetrating structure and state-stages align and subsequently present a detailed account of EDT’s developmental levels.

The Interpenetration of Structure-Stages and State-Stages

I will initially inquire into how structure-stages of ego development and state-stages interpenetrate in order to better appreciate the integrative nature of IPSD. The following figure will be instructive as it lays out Cook-Greuter’s structure-stages of ego development (with the addition of three further stages) within O’Fallon’s (2010, 2012, 2013) integrative work. We can thus track ego structure-stages within concrete, subtle and causal and nondual tiers/floors, facilitating an increasing integration and interpenetration of structures-stages, states-stages and states of development, with a focus on pertinent developmental dynamics.

Structure-Stages

Table 4. Developmental Patterns in Concrete, Subtle, Causal, and Nondual Floors/Tiers.

Developmental Patterns							
Stages	Person Perspective	Time	Space	Feedback	Qualities	Prioritization	Poles
Concrete Floor							
Opportunist	1st	1 day	Skin	Threat	Self	Desires	1 pole
Diplomat	2nd	1–5 weeks	Clan	Guilt (rules)	Self/other	Other	1 concrete pole
Subtle Floor							
Expert	Early 3rd	18 months	People	Cause of	Abstract ideas	Cannot prioritize ideas	1 subtle pole
Achiever	Late 3rd	5 years	Humanity	Cause/effect	Analysis	Ideas and analysis	Either/or
Individualist	Early 4th	10 years	Sentience	Aware of, defensiveness	Context aware	Cannot prioritize contexts	Both/and
Strategist	Late 4th	25 years	Sentience	Invites	Context aware	Prioritizes contexts	Integrate
Causal Floor							
Construct Aware	Early 5th	25+ years	Cosmos	Constructed	Construct aware	Cannot prioritize construct	1 causal pole
Catalyst	Late 5th	25+ years	Cosmos	Constructed	Construct aware	Prioritizes construct	Either/or
Unitive	Early 6th	Eternity	Infinity	All is perfect	Unified poles	Cannot prioritize tier patterns	Both/and
Illumined	Late 6th	Eternal	Infinity	All is perfect	Unified poles	Prioritizes tier patterns	Integrate
Nondual Floor							
Intuitive	Early 7th	All time, no time	All space, no space	All is perfect	Mind aware	Not applicable	Not applicable
Over Mind	Late 7th	All time, no time	All space, no space	All is perfect	Nondual	Not applicable	Not applicable
Super Mind	Early 8th	All time, no time	All space, no space	All is perfect	Nondual	Not applicable	Not applicable

Structure-Stages

As O'Fallon (2010, p. 16) describes her table within the concrete floor/tier, these two (four in all, two not included) [structure] stages are 'a highly researched description of people who experience primarily the exterior concrete with their senses.' As one moves to the subtle floor/tier, these two 'third-person' [perspectives] and the two 'fourth-person' stages 'describe people who add awareness of experiences on the interior that the senses cannot see, such as thinking, dreaming, and emotions.' Within the causal floor/tier, 'the two fifth-person and the two sixth-person stages describe people who have experiences of emptiness/immanence.' And lastly, within O'Fallon's nondual floor/tier, 'this floor holds levels that describe people who have nondual experiences beyond the sixth-person perspective. I will next provide a description of these core developmental patterns.

Developmental Patterns

Person Perspectives

As one can see from the table the structure-stages of Cook-Greuter's model of development progresses from a 1st person perspective, where concerns are solely for one's self to 2nd person perspectives which include others, to increasingly the capacity to take broader wider more complex perspectives with the capacity to see how others see others. Thus, the *capacity for perspective taking* is a pivotal key developmental pattern. Each perspective includes early and late person perspectives, which are each indications of structure-stages of development. This pattern is also particularly relevant for SQ skill 4, 'complexity of thought and perspective taking', on the developmental assessment tool employed in this study.

Time

As one can see from the table, the awareness of time is also a significant developmental pattern with the increasing momentum of awareness evident from days, to weeks, to months, and years, to decades and *eternity*. And I have considered the relevance of one's relationship to time in Chapter 2 for IPSD. To recall, it was noted it is 'fear of death [that] generates an intense sensation of time...at this level man creates the illusion of time to assuage his fear of an illusionary death [thus] to accept death is thus to be totally comfortable living without a future, that is living in the present (Wilber, 1979, p. 70).

Space

Space is a very significant developmental pattern insofar as it correlates strongly with the worldviews people are enacting. One can texture this developmental pattern, as seen in the table, noting the developmental trajectory from *ego-centric* (awareness of one's own 'skin', one's own self and its desires, to *ethnocentric* awareness of one's own clan, family, one's own community to (later perspective) awareness of one's own people, one's national (nationcentric) identity. As one can see for instance with *the achiever* structure-stage, awareness of space has evolved to include all humanity, with human rights, now being a concern at this *worldcentric* developmental stage. It is instructive to note in light of our environmental crisis, that it is not until the individualist structure -stage that capacity develops to hold an awareness of *sentience*, thus including all creatures in one's heart. Indeed as the structure-stages develop, this awareness of space includes a truly environmental planetary awareness. One can see within the causal floor this expansion of awareness develops into cosmocentric

awareness, where one can *hold space* outer and inner, for the entire cosmos into *infinity*, recalling also the inquiry into space-time in Chapter 2.

Feedback

Given the topic and use of a developmental assessment tool, including a debrief, this particular developmental pattern is also of key interest. Essentially as one can conclude from the table, each structure-stage reacts / responds to feedback along a spectrum from initially, resisting and perceiving it as a threat, to a perception of it being a reinforcement of the rules. As development proceeds, a gradual soliciting and welcoming of feedback in an open non-defensive manner is present. At later structure-stages one eventually 'sees through' the constructed nature of all feedback. Thus in the context of using the SQ21 and the debrief, it is worth paying attention to the potential developmental differences showing up in this area.

Qualities

A specific unique quality or focus is said to pervade each evolving perspective within the structure-stages. Briefly, development moves in the direction of an initial focus on self with first person perspectives, to a focus subsequently on self/other and the quality of *concrete operations* (rules) within the conformist/diplomat structure-stage, with its second person perspective. The expert and achiever's third person focus becomes the quality of *formal operations* or *analysis*. And development proceeds from the individualist and strategist's fourth person focus on *awareness of context* to a fifth-person *construct aware's* focus on *awareness of constructs* whilst within this

present schema, the sixth-person perspectives focus on *awareness of unification of polar opposites or unitive consciousness* (O Fallon, 2010, p. 19).

Prioritization

This alternating pattern relates to the qualities just described and a person's capacity to prioritise each new quality as it arises. The early person perspective of each structure-stage adapts but is as yet unable to prioritise the new quality, while the late person perspective is able to prioritise and utilise the quality to optimum effect and affect. O'Fallon (2010) describes this as a 'rocking chair' momentum where one rocks back and forth, discovering a new quality before being able to prioritise and enact it in the world. In some ways the extraordinary, ordinary act of a child learning to walk exemplifies this momentum insofar as it crawls, attempts to walk, falls back, and moves forward again, in a constant rocking (dopamine drive and opiate reward) fashion, to learn the new skill. This all ideally take place within a supportive environment with the parental intuition of a goldilocks zone of proximate learning. Just to note at this point, while discriminating debates around 'learning' and 'development' abound (McNamara, 2013 p. 23) much is dependent upon definition. I will thus hold this space lightly at this point, with the distinct terminology of horizontal and translational connoting learning and vertical and transformational connoting development.

Poles

This pattern describes the evolving nature of how people relate to polarities. Whether it is concrete, hot or cold, subtle, love and hate, or causal, emptiness and fullness, polarities abound and as we come upon a new set we tend at first to rigidly

emphasise just one pole. However as development proceeds our capacity to be more flexible emerges, exhibiting an either/or capacity, a both/and capacity, plus further, an integration of both poles, where the pattern repeats at the next tier.

The primary poles within IT are taken up by O'Fallon (2013) in her StAGES model. As seen with IT's Quadrants, we have an individual and collective pole, an interior and exterior pole, and an inside and outside pole. 'These three binary capacities seem to be the primal polar pairs that enact distinction-making.' (O'Fallon, 2013, p. 3) In essence O'Fallon, on the basis of the AQAL model, asks three probing questions using these polar distinctions to help ascertain an individual's structure-stage of development in the moment. (1) Are the *objects* concrete, subtle or causal? This discerns what tier the person is coming from. Are the objects individual or collective? Individual objects tend to indicate stages of differentiation while collective objects indicate stages of integration, as illustrated with the graph on 'alternating stages of differentiation and integration' above. The third probing question asks, are the objects receptive, active, reciprocal, or interpenetrating? This pattern is explained by the following from O'Fallon (2013, p. 10):

In the first stage in each of the four tiers, one is in a *receptive* space, learning the contours of a new body. The second stage is an *either-or* stage where one can *actively* see the capacities of themselves and others, but they cannot yet see that others can see them in return. The third stage in a tier is a *both-and* stage where reciprocity arises, and a realization of how other creates you and you create others. Finally, in the last stage, *interpenetration*, one understands projection and introjection—which leads to a new self at the next tier and the pattern iterates over again, from the concrete tier experiences, to the subtle tier experiences, to causal tier experiences and beyond.

While considerable practice in recognising these patterns and objects is no doubt required, O'Fallon's distillation from the AQAL framework and its integration with Cook-Greuter's work in her StAGES model is to be welcomed for its potential to provide something akin to 'a periodic table of consciousness' (Salzmann, 2014).

Critically O'Fallon (2013, p. 9) also contends that 'states are the engine for structure-stage development [as they are metabolised by the self] and each structure-stage *requires* that *particular states* must be at some level of maturity in order for it to arise.' As we have noted above in Chapter 2, not all states become state-stages but particular states are so critical according to O'Fallon (2013 p. 9) 'without their activation and maturity development wouldn't occur.' O'Fallon (2013) classifies these critical states for structure-stage development as it proceeds through the concrete, subtle, causal and nondual tiers as (a) concrete sensory states, (b) subtle internal sensory states, (c) focused attention i.e., concentration, (d) awareness, (e) awareness of awareness, (f) nondual, (g) awakening.

While as we have noted that each of these states can arise at any structure-stage the sequential supposition is here that each of these states require a precursor state to be at a minimal level of stability and maturity, in order for its successor to arise. Thus (a) is required for the concrete tier, (b) (c) and (d) are gradations required within the subtle tier, whilst (e) is required within the causal tier and (f) and (g) are required for the nondual tier.

Thus accordingly *awareness of awareness* is required for access to the casual tier structure-stages. Awareness of awareness constitutes a causal state-stage and is, as laid out in Chapter 2, a stabilised *identity*, transcending and including body, thought, and personality, and normally emerges as a fruit of spiritual practice. This

supports my contention that explicit attention to fostering the spiritual line, does seem to be required for growing up and waking up and at the very least is likely to expedite development, insofar as concentration and awareness are fostered and enhanced by spiritual discipline. Thus the nomenclature of gross, subtle, causal, and nondual tiers, presupposes gradations of interpenetrating state-states and structure-stages. I shall in the next section provide a more granular description and inquire into how this interpenetrating dynamic can inform our topic of appreciating the complex nature of IPSD. I will also include a cross reference to those other theorists and lines deemed relevant for the amalgam of lines, which configure the spiritual line of development, as I proceed. I will reference James Fowler's faith development stages, Jean Piaget's stages of cognitive development, the values line of Don Beck and Chris Cowan or spiral dynamics, plus Lawrence Kohlberg's moral line of development, where applicable. I will also reference Bill Torbert's terminology on the ego line, which he has adapted for the business world. I will also refer to Kegan's (2009) model of mental development, where the majority of adults fall within three structure-stages or are transitioning between them. What Kegan refers to as socialized mind and self-authoring are conventional (concrete and early subtle tier) structure-stages and according to Kegan's (2009, p. 28) research, 80-90% of adults habituate or are transitioning between these stages. Kegan's post conventional structure-stage, self-transforming mind (early causal tier) records a mere 1% of the adult population accurately testing at this stage, whilst according to the data, another 6-7% are transitioning out of self-authoring into self transforming mind.

It is also relevant to note how this very material with modification, can be used in itself as a practice. As McNamara (2011, p. 4) referring to *Unique Self* (Gaffni, 2012) an integration of state-stage and ego structure-stages of development, coaches:

As you read, practice inhabiting these perspectives as a means of clarifying the evolving nature of your self and how you can participate with greater fullness in the integral yoking of Being and your Becoming. Ego development provides a lens through which you can feel and see how perspectives, needs and directed actions towards meaningful ends transform and evolve into ever greater expressions of embodied fullness. At each stage of ego development you will briefly explore functional capacities and the state-stage expressions of [your] Unique Self.

The Structure-Stages of Ego Development Theory

According to Sharma & Cook Greuter (2010, p. 5, my italics) the ego has two main functions:

1. The *ego as processor* perceives, mediates, orchestrates, metabolizes, and digests both outer and inner experience throughout development up to the subtlest distinctions in the transcendent realm. The ego is thus seen as the tireless story teller, *the essential meaning maker*.
2. The *ego as representation*, on the other hand, integrates all strands of experience in order to tell a coherent self story. *It does so to create a permanent and solid self-identity to stave off the fear of non-being and impermanence.*

In short, Cook-Greuter uses the term ego to connote 'the underlying principle in personality organization that strives for coherent meaning and orchestrates how we perceive reality' (Cook Greuter, 2010 p. 50). It also seems apparent from the foregoing, as discussed in the section of state-stages, that facing ones 'fear of non being and

impermanence' may be decisive in transcending, including and penetrating an egoic 'permanent and solid self identity'.

The Conformist /Diplomat Stage 3

Parallels

- Fowler: Stage 3, Synthetic Conventional Faith,
- Piaget: Concrete Operational Cognition,
- Beck: Blue Values, Truthforce, The Purposeful Meme.
- Kohlberg: Moral, Ethnocentric.
- Kegan: 3rd Order of Consciousness or the 'Socialised mind',
- Torbert: The Diplomat.
- Heron: Conventional Person.

In the words of Cook-Greuter (2005, p. 13):

The Conformist [Structure] stage (3) describes persons with an early adolescent frame of mind. Their self-identity is defined by their relationship to a group. This leads to confused boundaries between oneself and the group (whether family, team [work or sports] or nation). Being part of this larger entity allows one to be protected and share in its power. The price for inclusion is loyalty and obedience. Conformist adults thrive on dependency and are apt to feel responsible in situations where they are not.

One might get the sense of a 'them and us' feel to this structure-stage. People are either 'in or out', 'friend or enemy', with matters being 'black or white'. There is an ethnocentric spatial feel, with little room for ambiguity, 'others', or 'diversity', which in unhealthy cases is apt to lead to fundamentalism and overt prejudice. Given its habituation within the concrete tier, people functioning within this conformist structure-

stage focus primarily through the external senses, and tend to like and find meaning and purpose in status symbols of a materialistic nature. Keeping up with a peer-group, neighbours, a focus on concrete externals, i.e., 'appearances' of both self, clothes, house, prestige, reputation etc., are all primarily important for their *self image*. There is a general tendency to accept norms without questioning, to conform, to just follow *the rules*, often contributing to *group think*, unquestioned hierarchies and taken for granted boundaries. There is often *con-fusion* in so far as there is a rigid polar tendency towards overdoing *communion* without the counter balance of *agency*. This can also tend towards co-dependency, as loyalty and obedience at all costs, tends to be paramount. A suppression of any negative emotions which are 'not nice' tends to lead to projection, gossip and introjection in the form of self put downs, shame, and compensation in the form of exaggerated niceness, pleasantness, clichés and platitudes. This suppression one can note, may surface as shadow issues from this structure-stage in later development, which will be further explored in Chapter 4.

Essentially those at this conformist structure-stage do not yet have a sense of their own separate self-identity, with a dependency on their groups for the supply of such. There are of course many positive healthy qualities (loyalty, tradition, service, hard working, *tight knit* communities) and it needs to be fully appreciated in light of its own emergence from the prior opportunist structure-stage, with its immediate focus on self, and its needs alone, oriented towards instant gratification with a sometimes blatant disregard for any rules.

In relation to the spiritual line, those within this structure-stage will tend towards an external mythic *god* and the rules given by the various religions will often be followed to the letter, sometimes tending towards a literal interpretation of the Bible,

Torah, Koran, or the Eightfold path and the Ten Commandments, etc. A proclivity towards statues and ornaments ground their experience through concrete forms. Usually conformists wish to be told what to do, what practice they *should* do, generally wishing to comply, in order to feel secure. One might note the high vulnerability of those inhabiting this stage and thus the responsibility of those in *authority* to respect these dynamics. One can for example refer to the more recent spate of global scandals in 'the catholic church' which have entailed a gross abuse of authority and partially recognize the context, within which that abuse can take place, where a conformist tendency 'to accept norms without questioning or inspection', can lead to subservience and a consequent lack of accountability. One can however see this wave operative at certain levels within any traditional pyramidal organizations, the civil service etc., where a common practice of 'just obeying orders' or following 'my superiors' in an unquestioning fashion is prominent and open to abuse.

Thus in relation to spirituality, preliminary concrete ethical practices (Brown, 2006) tend to be a good guide to foster at this structure-stage, as they outgrow the instant gratification of the previous level and develop towards the emergence of an interior self. One can note the relevance of *the moral line* at this juncture. Prior to the emergence of an interior self, fostering interior practices of meditation etc., can be quite frightening and open to misinterpretation from a concrete, mythic perspective, possibly as the work of *the devil*, as one can hear from some *fundamentalist* quarters (O'Fallon, 2010). However, the growing edge is towards entering the subtle tier, thus practices to promote the subtle interior senses (visualization, audition or kinaesthetic feeling) of the next tier will likely be beneficial.

Structure-Stages

Thus, the conformist does not yet have a self in the sense of a separate adult identity and is rather *defined* by others. The self-other boundaries are blurry and not yet differentiated. Relationships have a needy or co-dependent quality. Some of the language clues that may assist in recognizing people habituating within this conventional structure-stage point to stereotypical phrases, a love of clichés, and an exaggerated positive affect. They also tend to use predominantly *concrete* descriptions of objects and events.

Kegan's socialized mind is very similar in its description to the conformist/diplomat just described. As McNamara (2013, p. 48) notes, 'the individual in the socialised mind often experiences his or her own well being and integrity as intrinsically connected to the well being of his or her relationships', a significant shift from a former focus on personal needs and desires, to those of relationships and cultural norms. As McNamara (2013, p. 50, my italics) elaborates 'relational loyalties' are now 'the substance' of the [socialized] self and *automatically defended and supported*. McNamara (2013 p. 50) notes, 'one of the major limitations of the socialized mind is where authority resides', i.e., always outside the self. Kegan's (2009, pp. 27, 28) research figures, originally published in 1994, on different samples populations show:

In a majority of respondents mental complexity [SQ, Skill 4] is not as far along as the self authoring mind...58% are not at this level and since both studies are skewed towards middle class and college-educated professionals, the actual percentage in the general population is likely even higher.

According to Kegan's (2009) major survey findings, 8-14 % of respondents were at socialised mind with between 32-47 % *bridging* between socialized mind and the self authoring mind, which correlates with a subsequent structure-stage of EDT.

The foregoing provides a flavour of the conformist/diplomat structure-stage and the probable patterns that can be observed, providing insight into both the gifts and shortcomings, of what in more general and very broad terms may be described as a traditional worldview. The next structure-stage that emerges from Cook-Greuter's research is what she refers to as the self conscious ego.

The Self-Conscious Structure-Stage $\frac{3}{4}$.

Parallels

Notably the Self-Conscious structure-stage distinction is absent in the other models apart from Torbert's:

Torbert: The Expert or Technician Stage.

According to Cook-Greuter (2005, p. 15, my italics) who says of this next measurable structure-stage of ego development:

[IT] characterizes people who are now able to step back and look at themselves as objects from a distance. They can see themselves as object and thus start to reflect upon the self. A conceptual watershed is crossed when one can take the *third person perspective*. This stage has a distinctly different clinical feel. Individuals begin to be capable of some introspection and self-understanding. It also means they need to differentiate themselves from the immediate family context and assert and express their newly discovered personhood.

One of the chief characteristics of this structure-stage is the shift from a focus on likeness (conformist) to differences, as *the expert self* asserts their new capacities within an expanded sense of space-time, able now to stand back and see 'causes'. The capacity to ask a *subtle why* also comes with this early third person perspective. What was often suppressed at the prior structure-stage in a bid for acceptance now resur-

faces in assertions of their own more individual needs and wants. The tendency now is wishing to stand out from the crowd, be a mover, having a propensity to think they have figured it all out. A certain 'know it all' feel comes with this territory with the potential for harsh criticism, a righteous imposition of views and 'isms', high moral standards and a hostile ridiculing humour, directed at those whom they deem inferior in terms of their own standards and capacities. One-upmanship is common, expressed in a 'yes-but' fashion and those at this structure-stage can come across as very opinionated and argumentative.

On a more affirming note, self conscious or experts according to EDT tend, as the latter name suggests, to find new and better solutions and see an expanded possibility for alternatives in most scenarios. The shortcoming however is the seeming inability as yet, to prioritise among all these possibilities, with perfectionist tendencies operative and a tendency to externalise blame. However, a growing interior humility may also start to emerge, with now an awareness of a prior *concrete ego* with its propensities for materialism etc. in view.

Discernment factors for recognizing this structure-stage also include paying attention to the language being used, with on-going comparatives with others in play, now in the subtle tier of ideas. One can also note the expanded sense of time (18 months) in terms of planning etc. As one may glean from our last table above, a major transformation is underway with the move from the concrete tier/floor to the subtle tier /floor. The orientation now moves to a progressive awareness of one's interiors, with a shift in the navigation from the polarities of self/other in the prior structure-stage, to the polarities of interior/exterior, with however a tendency to hold just one pole, in a somewhat rigid fashion. Given the self conscious self is the first structure—

stage of the subtle tier, this shift in floor/ground, tends to carry more of a dramatic impact, than *simply* transitioning between structure-stages.

In terms of the spiritual line, traversing this structure-stage can be quite a shake up. The former more traditional rule based religion tends to give way to a more questioning and searching self, seeking to fill the apparent hole left by moving beyond the concrete mythic god. This is often accompanied by a sense of having being fooled, given the lack of 'proof' available, and can give way to 'a dark night of the senses' with a sense of desolation (O'Fallon, 2010). Quite often people at this juncture can identify as 'agnostic' or 'atheist' with the rejection of the concrete, exterior, mythic god as 'the only god' they knew and which they now 'know' does not 'exist'. Hence, the hypothesis as outlined in our introduction in relation to the spiritual line being arrested at the mythic stage within modernity is suggestively supported by this characterisation.

However, the challenge is to transition and transform through this structure-stage and open to a new more subtle sense of the sacred within, beginning to recognize subtle interior movements and *focusing* on taming the now subtle mind of so many ideas. Thus concentration practices are apt to be beneficial at this point (Brown, 2006). Subtle 'sensing' and 'feeling' the connection between concrete embodiment and their emerging subtle self, is an important integration that begins with this structure-stage, culminating in 'the centaur' of later structure-stages (Wilber, 1979, O'Fallon, 2010). It is also potentially the case that facilitating IPSD with people operating within this structure-stage may best be achieved by setting out one's own *credentials* and spiritual *expertise* to foster confidence. This is the case given the patterned proclivities at this level to only take feedback from those who know more than they do,

while simultaneously holding and profoundly respecting the inherent uniqueness of each person (O'Fallon, 2010).

The Conscientious Stage 4

Parallels

- Fowler: Individuative-Reflective Faith.
- Piaget: Formal Operations Cognition.
- Beck: Orange Values, '*Strive drive*', The Strategic Meme.
- Kohlberg: Moral, Worldcentric.
- Kegan: 4th Order-Self Authoring Mind.
- Torbert: The Achiever.

Cook-Greuter (2005, p. 17) research supports the claim that:

The Conscientious [Structure] - Stage is [the] target stage for Western culture. Our educational systems are intended to produce adults with the mental capacity of the Achiever stage, that is, rationally competent and independent adults. Democracy as a form of government is based on the capacity of its independent-thinking voters to make reasoned and informed choices.

According to EDT this conscientious or achiever structure-stage is with its expanded sense of space-time and more mature third person perspective now able to prioritise and plan accordingly. People habituating this stage are generally future focused on goals, interested in consequences, reasons and causes. They are also more truly introspective, learning to see themselves through the course of a bigger time frame, recalling past events and future plans, recognizing more fully they are still in the process of growing. However given our overall topic, it is worth underscoring a

tendency at this juncture to be hypercritical of oneself, often to a neurotic degree, with guilt a central emotion, given the single mindedness, and conscientiousness towards very high minded intentions and goals. And this may be exacerbated within certain religious and cultural settings. The famed 'catholic guilt' for instance is an all Quadrant affair, insofar as historic institutional practices and teachings effect and affect collective and individual interiors. As Loy (2002, p. 36) notes:

Understood metaphorically the doctrine of original sin contains at its core an invaluable grain of liberating truth: Our sense of lack is the price of our individuality and freedom; my lack teaches me that I am not self-present but conditioned by something that it is my spiritual responsibility to discover. Understood more literally, however original sin enslaves my incipient freedom to those religious institutions that claim to control its dispensation.

It is interesting in this light to just note for now one of the more common zero scores on the SQ21 assessment generally, as referenced in the results chapter, is related to SQ21 Skill 12, 'demonstrating commitment to personal spiritual growth.' Zero scores can indicate shadow issues and in this instance with people who may very well be genuinely committed to spiritual growth. The issue at play, as teased out in the associated gateway questions, is related to learning from people 'inside the faith tradition of upbringing'. Many people, for various complex reasons, while invariable related to issues of *power* and *control*, have been unable to find the spiritual fulfilment they seek within their own traditions. However, unresolved shadow issues with possible symptoms and expression in rage, anger, fear, guilt, sadness, related to dynamics with perhaps a parent, pastor or 'the institution' within this very 'tradition of upbringing', can hamper further spiritual growth. I will explore shadow in detail in Chapter 4.

Structure-Stages

However, analysis of self and others becomes a major talking point at this structure-stage with great desire to understand human beings, reflected in an interest in typologies and theories. A sense of positive self-regard is normal with a now capacity to navigate, self-author their destiny, providing internally sourced self esteem. With greater interior awareness, interpersonal relationships also take on a deeper and more meaningful pallor including greater diversity, intensity and richness and 'agreeing to differ', when necessary to allay or resolve conflict. This new capacity also allows for greater collaboration and team work with a certain 'strive drive' action oriented ability to get things done, while this can, pertinently for our topic, often lead to over extension, exhaustion and indeed burn-out, with a difficulty in acknowledging *limits*. There is a generally a strong belief in *progress*, the scientific method, evidence, the value of scepticism, and the improvability of society the world and humankind, within a now expanded world space.

While historically one can look to Greece, we have seen an on-going consolidation of people inhabiting this stage since the 'age of reason', 'the (Western) enlightenment', up to modern times, with the consequent manifestation of achiever values *en-shrined* in constitutions, such as 'the rights of the individual' now expressed in democratic structures. According to EDT, people 'formally operating' within this structure-stage are indeed responsible for much of the 'goods' that have improved life conditions for many on the planet insofar as it epitomizes the progress of modernity, the age of reason, and enlightenment values, with as mentioned, the rights of the individual being paramount. It is also worth reiterating it is deemed *the* target worldview within which our Western culture frames reality.

Structure-Stages

Discernment of the achiever structure-stage, beyond the above characterisation and paying attention to the objects in view, can also be mined through attention to the use of language. As mentioned, there is much talk of goals, progress, 'going forward', planning, effectiveness, agreements, achievements, reasons, causes and choices, with also a greater use of psychological parlance. However, a sometimes neurotic business, overly thinking and doing can impact and distract from one's interior life and being at this stage.

Thus in relation to the spiritual line one can see how this goal orientation can also be *profitably* brought to interiors and spiritual practice, recasting it for 'spiritual progress' and interior 'goals' (concentration) with the aim of further taming and stilling the activity of the subtle mind as it unfolds. There may well be something of an extended dark night of the senses, 'desolations', trailing over a lengthy period of time at this stage, with a seeking disposition to replace the consolations of the concrete mythic god (O'Fallon 2010). As extensive information gatherers, appropriate reading recommendations can be useful assists. An embrace of technology is also most likely at this structure-stage, with brainwave entrainment and biofeedback devices potentially quite useful in establishing a meditation practice. Such practices that assist with slowing down are likely to help foster their sense of awareness from its present reflective, introspective awareness after the fact, to an increasing awareness as things, thoughts and objects arise in the moment (O'Fallon, 2010).

Cook-Greuter (2005, p. 21) comments on what she sees as the limitations of the forgoing conventional structure-stages and alludes to the profound shift which can take place with a move to the next post-conventional levels, which I will lay out in the coming sections.

Structure-Stages

The major limit of the conventional mind set is its acceptance of facts and the external world as real and its blindness to the constructed nature of beliefs, especially the grand myth of conventional science. Although complex scientific analysis is applied, the underlying assumptions of any system are rarely questioned or made explicit. Especially at this stage, knowledge, measurement and prediction are taken for granted as means to control nature, self and society. This attitude changes dramatically with post conventional development.

The Post Conventional Stages

The next two structure-stages regarded as post conventional include the individualist and the autonomous stages. From the sample of 4,510 mixed US adult population (table 3 above) we can see an 11.3 % distribution of the individualist structure-stage and 4.9% distribution of the autonomous structure-stage. The higher percentage of individualist and autonomous among the UK sample in this table is deemed by Cook-Greuter, 'likely due to self-selection bias' (Cook-Greuter 2005, p. 35). One can however interpret this potential distortion also as interesting data in itself, insofar as it reflects a certain inaccuracy of 'self image' given 'accurate self assessment' is highly regarded as an emotional intelligence skill (EQ) and a prerequisite for SQ21 skills.

Cook-Greuter (2005, p. 21) provides a brief overview of these two 'general systems' structure-stages:

At the first postconventional level adults come to realize that the meaning of things depends on one's relative position in regard to them, that is, on one's personal perspective and interpretation of them. Although the objects themselves are seen as permanent, their meaning is seen as constructed. "Variables are now seen as interdependent, causality experienced as cyclical and boundaries of objects as open and flexible" (Koplowitz, 1984) depending on one's definition of what is to be considered within a system or outside. This view of reality is called the systems view because it allows individuals to look and compare systems of thought or organizations with distance.

The Individualist/Pluralist Structure-stage

Parallels

- Fowler: Stage 5. Conjunctive Faith.
- Beck: Green Values, *Human Bond*, The Relativistic Meme.
- Kegan: 4.5 order.
- Torbert: The Individualist.
- Heron: Creative Person.

According to EDT, this structure-stage with its now expanded 4th person perspective recognizes that unlike the scientific 'objective' stance of the last structure-stage, interpretation of reality is relative to the position of the observer. The 'participant observer', now emerges as a conscious preoccupation. Thus depending on context and observer, the same object or event will have different meanings. This is quite a profound insight and tends to lead towards intense introspection on one's own assumptions, etc. Purely rational analysis and often hyper rationality of the prior stage is

set aside for more holistic ways of knowing, which includes feelings, intuitions, dreams, while paying attention to the process which now becomes an outcome, in itself. With a fuller recognition of the socially constructed and conditioned nature of prior meaning making, a re-evaluation of the conditioned and constructed self leads to an intense desire to redefine and shape a 'unique', 'individualist' 'authentic self', independent of one's received role identities, with a deepening towards interiors in pursuit of their own daemon. An appreciation of paradox emerges and a shift occurs from one's prior preference for doing and the future to a more 'now' focus on feelings and being.

Individual differences and diversity are whole-heartedly celebrated and embraced in a pluralist fashion, with everyone's voice being given expression and a hearing within a generally non-judgemental environment. With an expanded sense of space-time, this can also extend to the voice of all sentience and indeed the planet itself. However, a passion for equality for all can entail a difficulty in prioritizing among sentience. This can in certain cases lead to a 'flat land' view without recognition of any significant depth distinctions. I have briefly referred to integral ethics in this regard and BMI in Chapter 1, which accords value to promoting 'the greatest depth for the greatest span'. BMI thus provides orienting criteria for distinction making with a depth dimension, a significant development from utilitarian ethics, with its 'greatest good for the greatest number' and its concomitant potential of the tyranny of the majority.

Thus when the individualist-pluralist structure-stage tends towards pathological expression as in extreme postmodernism or 'pluralitus', an ironic absolute claim can be made whereby there is no position to adjudicate on anything, with relativism rather than relativity, the order of the day. There is yet no recognition of the perfor-

mative contradiction within this position, i.e., the debunking of hierarchies and judgement creates its own hierarchy and judgment, privileging this claim above all else. There is as yet no distinction between what IT refers to as healthy 'growth hierarchies' as seen in nature and unhealthy 'domineering hierarchies' as exemplified in culture, for example within the complexities of the caste system in India. Also given the recognition of the limitations of the rational and an intense interest in other ways of knowing, there can be a tendency in certain instances toward the 'pre-trans fallacy' i.e., confusing pre-rational, often regressive material with post-rational ways of being. Indeed Walsh's (2004) analysis of astrology deems about 5% of astrological data to have validity and yet it is widely, perhaps unwittingly used, without such distinction in many 'post conventional' spirituality forums.

Relevant for the spiritual line is an awareness of a major preoccupation and struggle within this structure-stage to integrate all 'the voices' vying for attention, with an inner confusion and conflict common among these 'contextual selves'. As everything is seemingly socially constructed and relative, it can potentially lead to despair around ever finding ones 'true voice', one's true self. Discernment skills are thus a key focus for development given all the voices vying for attention and a potential assist to those at this structure-stage in prioritizing what is given more weight. It is thus worth noting with this level the potential depths of further exploring SQ21 Skill 5, 'awareness of ego self and higher self' on our developmental instrument. Also the utility of 'voice dialogue' as used in the 'Big Mind' process (Merzel, 2007) with its acknowledgement of the voice of 'inner child', the voice of 'higher self', the voice of 'inner critic', to name but a few, which is likely to be beneficial at this stage.

Structure-Stages

Within an expanded organism, an embodied (mind-body) a growing awareness of subtle energies can arise which can initially be quite disconcerting. This experience of states can be further fostered and matured with state-stage awareness practices as referenced in Chapter 2, plus biofield entrainment technologies which are likely to further 'tame' and entrain this expansive subtle mind. Given the more radical departure of this first post-conventional structure-stage, facilitating the spiritual line will take on a very different hue than with previous levels, with an 'equal' 'transparent' and 'authentic' exchange desired from individualists/pluralists (O'Fallon 2010).

Feedback however is sought and welcomed at this first post-conventional stage with an enhanced capacity for both-and perspective taking, lending itself to warm relationships with rich interior exchange and awareness. There is also a growing appreciation of their capacity for subtle intimacy beyond prior, more fixed self-boundaries (O'Fallon 2010). With an enhanced capacity of a now fourth person perspective, a unique post conventional style and being can emerge free of former restrictions and concerns. However, this may not always be appreciated from the vantage points of former structure-stages, especially the 'strive-drive' environments of the achiever self, with their primary focus on doing and as Rooke and Torbert (2005) recount, in the business and organisation work world, this can be quite challenging in terms of navigation and potential pitfalls.

One might discern this structure-stage, apart from attention to the objects in view, through linguistic expressions of 'feelings' in the moment, an awareness of context indicated by 'it depends', descriptions of context, and a greater awareness of one's own assumptions within a given context (O'Fallon, 2010). This first post-conventional wave, while a stage of differentiation can be of a more communal

'green' oriented disposition (pluralists) or more withdrawn, often creatively exploring this vastly expanded interior space, while holding the exterior context in view (individualist) indicating in part a Quadrant priority preference of LL and UL respectively. One might also note the emphasis on social inclusion, a concern for minorities, equality, tolerance, the voice of those at the margins of society, liberation theology, feminism, and/or ecological concerns being to the fore. This structure-stage is still relatively recent insofar as culturally we can somewhat trace its roots in terms of population density to the sixties, while its felt impact in different cultures will vary with a seeming higher density initially in the West in so called protestant countries, given the denominations more predominant individual focus and proclivities (McIntosh, 2007).

According to EDT, the hubris or arrogance that can be associated with the previous structure-stage, with its focus on strive drive and achievement is now transcended within a postmodern worldview that recognizes the limitations of that outlook. Much of this is due to recognition of the pathologies and 'bads' associated with 'the goods' of modernity. Environmental pollution, 'materialism' 'consumerism', are all recognized as the down side to the up side of supposed unlimited 'growth'. One can also note within this structure-stage, as displayed again for convenience in the diagram below, what is termed a shift from a 'knowledge' orientation to the beginnings of 'wisdom', which as Walsh (2012, p. 16) succinctly defines is 'a function of deep, accurate insight and understanding of the central existential issues of life, plus practical skill in responding effectively and benevolently.' As we shall in Chapter 5, this accords with Gardner's (1999) definition of a type of *spiritual intelligence*. Thus one can note the particular relevance of the 5 'wisdom' 'SQ21 skills' 17-21, in this context, to further assist and scaffold at this structure-stage.

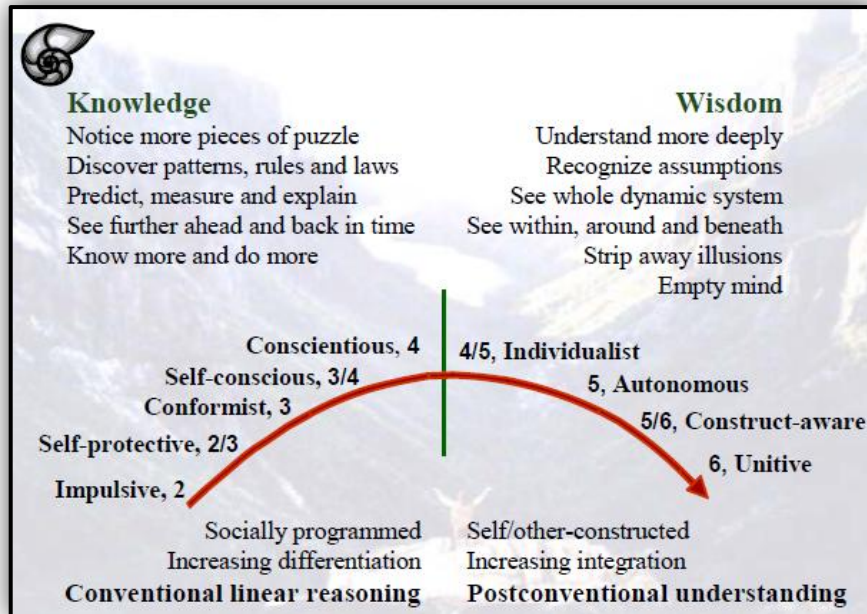


Figure 18. Cook-Greuter's Arch of Increasing Differentiation and Integration.

The next structure-stage in EDT is significantly understood within IT to be the first structure-stage of integral consciousness, with its capacity for middle 'vision logic' and an appreciation and inclusion of all the levels expressed to date.

The Autonomous / Strategist Structure-Stage 5

Parallels

- Fowler: Universalising Faith. (Located a half stage beyond Autonomous, and prior to the next Construct Aware stage).
- Beck: Yellow Values Flexflow. The Systemic Meme.
- Torbert: The Strategist.
- Heron: Self Creating Person.

Cook Greuter's (2005, p. 24) empirical research findings indicate:

Structure-Stages

The Autonomous stage represents an enlarged fourth person perspective, which places the individual's experience into the context of particular worldviews and within the totality of a person's lifetime. With the expanded time frame and wider social networks, Autonomous persons can perceive systemic patterns or long-term trends and are often valued for that "strategic" capacity. Cognitively they have a general systems view of reality, that is, they can comprehend multiple interconnected systems of relationships and processes. Autonomous persons realize that they may notice different conflicting aspects or polarities in themselves at different times and in different contexts, but -- unlike Individualists, who may despair about ever knowing who they really are -- Autonomous persons are capable of "owning" and integrating many disparate parts of themselves.

This crucial new capacity which 'owns' and integrates our disparate selves is in many respects what appears to release fuel and energise further growth and development at this structure-stage. The integration of 'compartmentalized sub identities' at this level can be likely seen as a reference to the fruits of shadow work, with its potential to release energy, previously expended on possible painful psychic activity. A reflective awareness now of one's own projections, is a crucial insight which further propels later structure-stage development. In this light, it is interesting to note the reference in Chapter 2, to an increase in 'the speed of awareness' so to speak, as we develop. One might also note at this point, a particular definition of spirituality being utilized in this study, attests with nuance, to its meaning referring potentially to 'the higher levels of any line of development'. I shall explore definitions of spirituality in Chapter 5, but save for now to note, the 'autonomous/strategist' structure-stage as a 'higher altitude' in terms of the ego line and thus one may perceive a more pervasive sense of what may be termed spiritual, throughout this and subsequent stage presentations.

Structure-Stages

According to EDT, the capacity of the autonomous level to see and accept paradox, and transcend the proclivities towards relativism of the prior structure-stage, entails a now greater capacity to take personal responsibility and mature commitment for meaning making. This entails a capacity to hold ambiguity within a less cynical and distinctly different, 'together' emotional texture and tone than that which preceded it. This is precipitated by a finer attunement to ones interior energetics, which allows as mentioned a greater embrace of disowned shadow elements, facilitating an energetic shift-release with an enhanced capacity to prioritise. An openness, acceptance, tolerance and even welcoming embrace of distressing elements and emotions are possible, because of the capacity to work with and transform what arises, with a simultaneous lesser need to defend the self.

This tolerance and acceptance extends to others also with a capacity for mutuality and interdependence, stemming from this profound recognition and awareness of the unfolding complexity of fellow human beings, mirrored in intimate exchange and non-possessive love. Observing and witnessing the unfolding self is a major preoccupation and satisfaction, with an intense desire tending towards 'self-actualization'. This desire extends also to others and the passion to help and foster growth in others is a major motivator for people at this structure-stage, as well as its potential blind spot. As Cook Greuter (2005, p. 26, my italics) comments:

Psychologists, coaches and consultants often inhabit this stage, as do effective executives and when this need to have others "become the most they can be" encounters resistance, Autonomous persons may feel impatient with others' slow development and frustrated with their "unwillingness" to grow despite their efforts. *This is likely the central flaw of this stage.*

Perhaps a keen working with what Bourgeault (2013) eloquently lays out as, the 'law of three', may be helpful for people at this juncture, insofar as this 'basic metaphysical principle', first articulated by G. I. Gurdjieff, recognises *au contraire*, that *resistance* is an absolutely essential part of any new manifestation. Thus rather than trying to eliminate it, it is better to work with it and fully honour it, insofar as what is being potentially birthed, is not what you most expect, but a new and surprising emergent. The three forces (affirming, denying/resistance, reconciliation) according to Bourgeault, all work together to dissolve impasses and are directly relevant to SQ21 skill 10, 'Awareness of Spiritual Laws and Universal Principles'.

Notwithstanding, autonomous / strategists tend to be single minded in the notion that 'higher' development is 'better' no matter what, providing a greater authenticity of self which is now a cherished value, with a developmental disposition that leaves no stone unturned. Good feedback is also actively sought at this wave, to assist with 'walking their talk' and to 'be the best one can be,' with the need as mentioned to defend the ego considerably lessened. While defence mechanisms are a part of ongoing development (thus a line in itself) they become increasingly subtle, with each new wave.

The aforementioned central flaw can be a major insight for those at autonomous structure-stage, but a very difficult one to navigate, given the intense preoccupation with growth and development. Ironically though the central flaw may very well be the key to becoming a more effective 'change agent' by letting go and being open to possible post autonomous ways of being and becoming. It is also worth noting as (McNamara, 2013) points out, while higher development does have more capacity for complexity, this extra capacity may or may not be used with responsibility. This de-

bunks the notion that higher is 'always' better and provides underpinnings for a recognition of the relative distinctiveness of lines, in this case the moral line, a crucial line within the configuration of the spiritual line, as delineated in this study.

According to EDT, autonomous/strategists are driven, propelled, to fulfil their 'unique' open and non-predetermined human purpose. Any perceived failure to live up to deeply valued, mature ethical universal 'principles,' which are now prioritised over 'process', can be 'gutting' in terms of self agency. Language usage belies an awareness of the situational nature of contexts, plus a recognition of how these contexts can integrate over time, and thus through prioritization, one can foster the fruition of seeds that may not germinate for generations. The language of 'learning' and reference to 'practices,' for development are prevalent, with a focus on 'service' to others and the world. Yet very interestingly for our topic, a 'wilful' approach to development through 'effort' (subtle ego) is still predominant at this structure-stage.

A readiness with psychological parlance in providing explanation for events and behaviours, with a now noted transparency towards their own interiors (body-mind integration) is evident, whilst somewhat expressed in sanitized form. 'Principled anger' and moral indignation and outrage at global injustices within an expanded sense of space-time are all deeply felt and expressed. Persons habituating at this structure-stage can be powerful actors for change if not 'overly forceful'. It is also worth noting the relevance of these patterns for developing SQ skill 18, 'being a wise and effective change agent'.

While interior authenticity is deeply recognized, it is still held up by 'a subtle ego', which can be viewed by others as pushy and arrogant, and will need to be 'surrendered' to develop to the next structure-stage. To patiently facilitate development

Structure-Stages

at this structure-stage, it may be best to continue to support the wilful effort to grow, (O'Fallon 2010) holding lightly and humorously the adage of the fool who persists in his/her folly may become wise.

Shadow work on projections is deemed extremely helpful at this wave, through perhaps the '321 shadow practice' mentioned above and or journaling etc. Byron Katie's, *The work* (Hidalgo, ND) may also assist in fostering the move from reflective awareness of projections, to bringing awareness to those projections into the moment, supporting the flowering and potential stabilisation of causal and witness state-stage awareness, where one can observe the subtle ego and allow development into the causal or metAware floor (O Fallon, 2010, p. 57). The Big Mind process (Merzel, 2007) may also be a continuing useful practice for this structure-stage in further discerning the disparate voices, whilst those maturing at this level are likely to benefit from awareness of awareness meditation practice or a deep recognition of 'I'=Awareness (Deikman, 1996) which is according to our mapping, a prerequisite for causal tier access.

One can begin to sense what can be termed an appreciation for 'qualitative distinctions' at the autonomous wave, where one recognizes that some states of affairs are 'better' than others and qualitative choices do need to be made, insofar as one sees that not making a choice, is itself choosing. Thus one may argue 'it is better' to make conscious choices and note its relevance for developing SQ21 Skill 19, 'making wise and compassionate decisions'.

We can note from Cook-Greuter's research figures above that just 4.9 percent of a mixed adult US population of 4,510 people are making meaning from the autonomous stage. This constitutes part of the 5-7 % that (McNamara, 2013) recog-

nises as transitioning into self transforming mind, which comes online at our next unfolding wave. Wilber (2000, p. 238) also characterizes the autonomous structure-stage as using as 'middle vision logic' and as rule, a 'general competence' is needed prior to the emergence of its successor. As Hargen's (2009, p. 564) explains:

Vision-logic, the cognitive stage necessary to support Integral awareness, is typically subdivided into early, middle and late stages. Early vision logic differentiates reality into relativistic systems, [individualist] while middle [autonomous] and late vision-logic [construct aware] add up and integrate those perspectives into systems of systems.

Cook-Greuter characterises her last structure-stages within EDT's present mapping capacity, as the unitive stages. This provides further granularity for the initial vague 'integrated' structure-stage of Jane Loevinger's original work. From here on in, there is a dearth of theories that postulate differentiations from the systems view, represented by these structure-stages. Significantly, Cook-Greuter (2008, p. 10, *my italics*) states in relation to other developmental models, referring specifically to Commons, Richards and Stein:

[They] do not realize or acknowledge the incommensurability between symbol and that which is symbolized. Their creators do not recognize the limits of rational analysis and of symbolic representation, and thus, they cannot discover the hidden assumptions and paradoxes that they enact in their models.

According to Cook-Greuter (2005, p. 28, my italics) her last two structure-stages of EDT display the following contours:

At the second level of postconventional stages (construct-aware and unitive) people come to realize that all objects are human-made constructs, *including such abstract constructs as the ego*, three-dimensional space and time. All are based on layers upon layers of symbolic abstraction. Even such an everyday concept as “a chair” is an enormous simplification. No two people’s mental picture of a chair is alike and no two chairs in the world are identical. And yet we all use the term “chair” and it works well for most purposes of communication. *To become cognizant of the pitfalls of the language habit as well as its tremendous gift to humanity, is a unique feature of the high-end ego stages.*

The Construct-Aware Stage 5/6

Parallels

- Fowler: Universalising Faith.
- Beck: (Second Tier) Turquoise Values, Global view.
Holistic Meme.
- Kegan: Self-Transforming Mind (5th Order).
- Torbert: The Alchemist.
- Wilber: Late Vision logic.
- Heron: Self Transfiguring Person.

We can note from the outset from Cook-Greuter’s and Kegan’s (2009) data, the percentage of people globally reaching these higher structure-stages are rare. From Cook-Greuter’s (2013, p. 21) sample from a US mixed population of 4,510 people we see a data point of 1.5% at construct aware and 1% at Kegan’s (2009, p. 28) self transforming mind. However from Kegan’s (2009) distillation of his data, a population of 6

Structure-Stages

to 7% is transitioning from self authoring mind into self transforming mind, while as have we noted above, Kegan's model omits (the individualist and autonomous) intervening waves, in this depiction.

Table 5. EDT Structure-Stage Percentage Distribution Among 4 Sample Populations.

Stage/Stage	N=4510 USA (1999) mixed adult population	N=497 USA managers & supervisors	N=535 UK managers & consultants	N=3397 international 2000-2007, self-selective
Impulsive/ (2; 2/3)	4.3	2.2	0.4	72
Conformist (D3; 3)	11.3	8.2	1.7	
Self-conscious (3/4)	36.5	47.8	21.1	
Conscientious (4)	29.7	34.8	33.5	
Individualist (4/5)	11.3	5	23.4	15.5
Autonomous (5)	4.9	1.4	13.5	0.9
Construct-aware (5/6)	1.5	<1	5.6	3.0
Unitive (6)	0.5		0.9	0.5

As mapped at the last structure-stage, a deconstruction of a permanent object world was underway with a recognition of the centrality of interpretation and context. However, now at the construct aware/chemist wave, reality includes an awareness of an underlying unity. Understood as something of an 'undifferentiated phenomenological continuum,' the need to make order out of such apparent chaos is a central existential concern at this level.

This is the first structure-stage that the ego becomes transparent to itself with the translucent realization of just how the ego has functioned as a central processor and reference point for self identity up to now. All that was thought of as 'solid' within the subtle floor is seen through and a construct of the subtle mind. While this can possibly bring on intense existential angst, with a sense of one's 'ground' falling away, it also holds the profound capacity for extensive freedom and creativity. Former 'ego-

centricity' is seen as a limitation with a now 5th person perspective, where the actual pattern of standing back to take a fresh perspective on a previous perspective, becomes transparent and present.

Construct-aware persons begin to see the 'mirroring' dynamic that is present and are now able to take perspectives on perspectives at will, on into an nth person with a witnessing, ever present, awareness of awareness, into their own projections and those of others now in the moment. As O'Fallon, (2010, p. 59) phrases it, 'judgments and thoughts about anything outside the self, are finally recognized as being projected, from what is inside oneself: awareness of the mind and the emotions making up these feelings, stories and judgments loops back to one's own interior.' This awareness may be brought to bear on the development of SQ21 skill 10, 'awareness of spiritual laws / universal principles', where experiential practices can be exercised to explore causal objects and discern rules that govern connections between *the inner and outer world*.

As with the autonomous stage, given the relative altitude of ego development at this altitude, a sense of the *spiritual* can be pervasive. Thus, construct-awares realize the limitations of all human map making and theorizing, given their constructed nature, which is split off from the underlying unity. Korzybski's famed expression 'the map is not the territory' becomes a lived reality (while an appreciation of it being an expression of the territory, can also emerge). An expansion of space-time brings awareness to multigenerational historical constructions, with a 'cosmic sense' of space more present. This level of awareness also brings a concomitant genuine humility and gratitude, while also holding a concern over any perceived internal arrogance and hubris (O'Fallon, 2010). An awareness of the profound depths of the language habit i.e.,

splitting reality into opposites, life and death, light and dark, good and evil, and the attending judging habit, along with incessant analysing and reflecting, become more conscious, with the recognition that these opposites, dualities, mutually define each other. *Crucially all of these activities are now understood as defences against realising the impermanence of the embodied self.* When the symbolic construction of reality is understood as permeable, a profound shift towards language can emerge. As Cook-Greuter (2005, p. 29, my italics) underscores:

To reiterate a crucial point, the *language habit works to support the ego's supremacy* whenever we make meaning through representations regardless of the specific tongue, power base, or cultural or personal context.

In an analogous vein McNamara (2013, p. 218) states, 'the first step in working with habits is suspension.' Some form of a moratorium on habits is thus often necessary. It is therefore interesting to note in relation to the language habit, the *wisdom* of the traditional silent retreat, while this is not what McNamara is referring to, could, along with many other *fasting* practices be gainfully employed and reframed, within an integral (premodern, modern, postmodern) spiritual developmental perspective. With that said it is important to note also the profound appreciation that is simultaneously present within EDT, of the vital function that language plays in individual, cultural and social development, held now in a broader and deeper embrace.

With a recognition of the limits of reason further differentiated, an opening and access to dreams, feelings, states and other post rational sources of knowledge become as significant as rational sources for making meaning at this level. This capacity to access 'post rational' sources and currents of meaning continues to thread its way through these postconventional structure-stages. Brown (2011, p. 1, my italics) in

‘an empirical study of sustainability leaders, who hold post conventional consciousness’, documents ‘how leaders and change agents, with a highly developed meaning making system, design and engage in sustainability initiatives’ and lists ‘*access [to] non-rational ways of knowing* and [their] use [of] systems, complexity, and integral theories’, as a principal finding of his empirical research. While Browns (2011) articulation is perhaps better served by the use of ‘post rational’ rather than ‘non-rational’, (to clarify and differentiate from pre-rational material, signified briefly prior by the ‘pre-trans fallacy’, Wilber, 2000r, pp. 210-213) the context clearly refers to ‘post rational’ ways of knowing.

As EDT characterises, a practice of observing ones mental and emotional processes is now ordinary, with often spontaneous blissful experience, accompanying ‘a direct mode of knowing’, where knower and known are one. The former sense of self transforms in flow, peak, or peek experiences as recounted in our states section, all impacting and further reconfiguring the conditioned self. Yet *resistance* can still arise and reluctance to let go of familiar functioning, even though a felt sense of blissful *invitations* is frequent and easily accessed. Yet paradoxically, as the adage goes, the only one that wants to get rid of the ego is the ego. Cook-Greuter cites Chogyam Trungpa’s (2002) Cutting through Spiritual Materialism as ‘perhaps the most cogent analysis of this mechanism, of how the ego can usurp these ego transcendent moments for its own glorification. Once more SQ21 Skill 5 ‘awareness of ego and higher self’ is relevant at this stage.

Given according to the data, the relatively few numbers of people making meaning from within this structure-stage, a basic sense of one’s aloneness and independence on their unique, conscious evolutionary journey, can be experienced. How-

ever, aware now of a fuller developmental process in themselves and others, according to EDT, construct-aware people usually possess finely tuned interpersonal skills and insight into developmental dynamics. This entails an ability to give clear intelligent feedback and tailored engagements with others, meeting them where they are at for optimum interaction. If in a mentoring, coaching or consulting role, a respect for the profound uniqueness and already perfection of each one on their respective paths is palpable. As regards receiving feedback, a certain scepticism and cynicism can surface, given 'when one can see one's own constructions of everything (and everyone else's) what parts of the feedback should one take seriously?' (O'Fallon, 2010, p. 59).

Construct-awares can initially be overly self critical when first aware of their still ego attachment. However with a kenotic practice of letting go and surrender, a greater tolerance emerges towards self, releasing in the process a sense of exaggerated ego power and ego responsibility, with the use of sublimation and non hostile humour emerging as defences. According to EDT, their present task is learning how to live within the now recognized paradox of language and the limits of reason, and prioritise certain constructs, within the recognized on-going potential reification of an underlying flux. Some may prioritise the construction of ever more complex theories and meta theories, which are nonetheless 'not the territory'. They can either act alone or in organizations as 'catalysts', 'alchemists' or 'transformers' of change but may characteristically depart, when the job is done.

Language clues into this structure-stage reveal an awareness of projections and a recognition that the judgements and discernments made, are also applicable to oneself. An awareness of the changing nature of one's own story is also present with a settling and acceptance 'for now' on a provisional *relative* identity, an 'I/me'. A distinct

shift in the feel and use of language can occur with an unearthing and integrating of prior roots giving rise to more raw, earthy and less sanitised expression. Concerns about arrogance, hubris, and spiritual materialism may all surface in expression, through sophisticated and complex psychological parlance, often now understating one's own abilities.

Support in terms of the spiritual line can consist of accompanying a working through of the potential 'dark night' of the soul that can arise at this juncture. The new 'emptiness' may not yet be felt for its pure 'fulfilling' potential, leaving many feeling alone, confused, and lost within this *normal* transition, with few others to converse with 'on the level'. Whereas contemplative prayer was particularly useful in the past in finding sacred silence, by taming and emptying the concrete thoughts of the conformist/diplomat and the subtle thoughts in the self conscious/expert, through to the autonomous/ strategist mind, now emptiness gradually moves towards an underlying silence in everyday waking life, for early construct-awares (O Fallon, 2010). The 'hollowness' felt at these initial causal stages begins to fill out over the coming structure-stages as construct-awares begin to become 'creative' with this new 'post-metaphysical' capacity, learning how they might construct tools to foster an enhanced quality of life, with a new found *faith* in its meaning and purpose. It is worth noting the relevance of these characterisations for developing SQ21 skill 14, 'living your purpose and values with compassion and wisdom.'

While construct awareness aligns with Kegan's self transforming mind, there is something of a distinction in Kegan's model and EDT at this stage, with regard to polarities. It is my contention is that Kegan's self transforming mind is a broader more general level and stretches below and beyond construct aware in its relation to polari-

ties, in contrast to the more granular EDT model. Nonetheless as an indication of what is to come in the causal tier, McNamara (2013, p. 74) states:

Self Transforming Mind is a dramatic shift in identity from one that organizes around one pole inside of a polarity to an identity that embraces, holds and is friendly towards polarities...[This is] a defining feature of Self Transforming Mind.

And as McNamara (2013, p. 77, my italics) critically contends:

*99% of all spiritual practice injunctions and self-development exercises are embedded in the primacy of the self. Thus they are largely impotent to facilitating growth beyond the separate distinct autonomous identity. Instead injunctions stemming from a presumed primacy of selfhood often reinforce and further entrench autonomous functioning instead of frustrating it in service of the next developmental move into Self Transforming Minds *interpenetrating self*...The all-important question is, do you take the self-as-form as subject or do you hold it as object?*

As I have noted above ‘interpenetration’ is a fourth stage pattern according to O’Fallon’s (2013) StAGES model, which would indicate it as a quality at the previous autonomous stage and the last ‘illuminated’ stage within the causal tier, while the next two structure-stages in the causal tier are ‘friendly toward polarities’. This simply underpins the prior supposition that Kegan’s self transforming mind covers a broader territory and is less granular than EDT, noting also its absence of defined structure-stages between self authoring and self transforming mind, which as mentioned is stationed by two stages in EDT, the individualist and autonomous respectively. However if we focus on the substance of McNamara’s contention, it points up the relevance of practices like the Big Mind process (Merzel, 2007) Mondo Zen (Kelly, 2016) Centering Prayer (Bourgeault, 2004) (Heron, 2007) and Wilber et al. (2008) to facilitate growth

beyond 'the primacy of the self'. The final structure-stage of Cook-Greuter's model is the unitive structure-stage, which tends in that very direction. On a final personal note I believe in one sense, that the nomenclature of this 'construct aware' structure-stage can in some respects elicit a 'constructivist' understanding, which I submit can be misleading, insofar as a *participatory awareness* is present. A subtle/causal quality here is markedly distinct from a constructivist approach, in terms of its now capacity to recognise a mediated-immediacy, which is the experience at this stage (Heron, 97) and perhaps a co-construct awareness, better describes the territory.

The Unitive Structure-Stages

Parallels

- Torbert: The Ironist.
- Sri Aurobindo: Illumined mind.
- Heron: Charismatic Person.

Originally Cook-Greuter's data finished here at EDT's unitive structure-stage which condensed several structure-stages into one. However, more recently O'Fallon (2013) has been able to source new empirical data within the causal tier and make these finer distinctions explicit, entailing the addition of three further structure-stages beyond construct-aware. I will provide a flavour of these newer distinctions below. Overall, according to Cook-Greuter (2005, p. 32) and stemming from her empirical research data:

The Unitive structure-stage[s] present an entirely new way of perceiving human existence and consciousness. The previous way of viewing reality solely from the self's perspective and through the medium of language is transformed. The new paradigm has a universal or cosmic perspective. Unitive individuals experience themselves and others as part of ongoing humanity, embedded in the creative ground, fulfilling the destiny of evolution. The two sides of the Pascalian paradox are integrated: feelings of belongingness and feelings of one's separateness [distinctness] and uniqueness are experienced without undue tension as changing perceptions of many possibilities of being.

Of particular interest for our purposes here is Cook-Greuter's (2005, p. 33) contention from the data at this structure-stage (to be further refined below), that the 'center is no longer in the ego but the higher Self.'

The Catalyst or Late Construct-Aware

This finer distinctive stage is the first of three within Cook-Greuter's unitive stages, distilled and outlined by O'Fallon (2010). At late construct aware or 'catalyst' a finer integration and prioritisation of constructs is now possible with some 'illusionary' constructs and stories seemingly serving better than others, in terms of the relatively real effects they inveigh. As O'Fallon (2010, p. 62) puts it, 'those inhabiting this stage have the capacity to "move the line" rather than "step over the line" or "step out of line" for they see the line itself as a construct that can be changed" (O'Fallon, 2010, p. 62).

The pole pattern as per O'Fallon's table above on tiers/ floors and developmental patterns is either/or, with the overarching poles within this causal floor/tier indicating transcendence and immanence. Hence one or other is emphasised at this structure-stage with perhaps a focus on *embodiment* signalling immanence or *witness-*

ing signalling transcendence. There is a capacity to actively leverage and integrate already formed constructs, ideas that are out there so to speak, in unique new ways. IT in its formative phases exemplifies this capacity. Yet this may also be a potentially lonely place, given the complexity of the integrations and the lack of collective understanding as to just what is potentially being accomplished. Catalysts therefore may not be so open to feedback, unless this complexity is fully recognized (O’Fallon 2010).

Language and behaviour clues display fluency with language and an obvious intelligence pertains, expressed in nuanced, clear and often playful expression. Also a genuine heart-fullness with evident care and compassion for all-comers can be observed, with the capacity to speak to all, on their level. Yet according to (O’Fallon, 2010) given their complexity and surefootedness they can seem somewhat arrogant to others, given their need at this structure-stage to make ‘high level choices’, come what may. Of significant interest for our overall topic is that ‘typical spiritual practices may fall to the wayside; [as] witnessing tends to be constant and ordinary’ (O’Fallon, 2010, p. 64). The former more performed contemplative practices, sitting meditation, are now integrated into everyday waking life with perhaps ones breath, birdsong, or swaying trees calling one to ‘prayer’. While at early construct aware one is still acclimatising and calibrating to ever present witnessing, stabilization occurs at this further structure-stage, with the dark night of the soul, often experienced through these transitions into the causal floor, now giving way to a fresh face of the Divine. The next structure-stage for which empirical data is available is the unitive.

The Unitive

Given the apparently rarefied air at these mature structure-stages, with percentiles of .05% of the population at this altitude, the data gets thin as we proceed. A sixth person perspective is possible at this unitive juncture, where the unitive can sit in the eye of the storm, in silence, so to speak, beyond the complexities of the catalysts mind. Deep peace pervades with a uniting of the poles of transcendence and immanence, in a both /and reciprocal holding disposition. A deep acceptance for life 'as it is', is the pervasive mode and mood of being, without any need to change one-self or others. With an experience of eternal time and infinite space, a spontaneous 'all at once' knowing can arise from the profound 'silence', with expressions of gratitude, lightness of being and wonder for the extraordinary, within the ordinary of life (O'Fallon, 2010).

Language and behaviour clues alert one to unique metaphors that may be employed to express their experience, with an undulating and cascading effortless connecting of levels of their being (O'Fallon's, 2010). As within many wisdom teachings (esoteric Christian and Dzogchen) everything is 'perfect just as it is' and 'just as you are' (Chodron, 2009). It is usually a structure-stage of consolation, in which 'the causal soul' is at peace and 'what was once seen as meditation or contemplative prayer seems like a natural waking peaceful state' (O'Fallon, 2010, p. 66).

The illuminative

While it may be difficult to conceive of any further structure-stages, there is empirical evidence for such, with a further integration of 'transcendence into immanence' operative within the illuminative wave, with a now interpenetrating 'oneness

beyond unification'. As a transitional structure-stage prior to the nondual floor, O'Fallon (2010, p. 66) uses the active forward momentum of the rocking chair, in contradistinction, to the more lean back momentum, of the prior unitive stage to indicate a qualitative very subtle shift.

Meta maps and meta patterns can become evident '*out of nowhere*', at this level in a spontaneous now-here fashion, all characterized by an elegance and simplicity, whilst having the capacity to hold the entire cosmos within their depths. Integral meta-theory serves as an illustration of/from this altitude with its relatively simple 5-strand AQAL layout and Phase 5 integrations, yet subsuming an extraordinary amount of developmental data within its purview. While this kind of intuition and inspiration can happen on other levels as well, these 'revelatory' maps or 'downloads', at this wave are more characterised by the intent of service rather than any smack of 'ego' glorification. The illuminative level can thus be a very generative structure-stage for the world.

The Transition to the Nondual Floor/Tier

Very little empirical data to date is available for the structure-stages within the nondual floor (O'Fallon, 2010) (Martin, ND). As noted above in Chapter 2, on the nondual state-stage, paradox abounds at this point, insofar as the conceptual distinction making (causal) egoic mind, is trying to make meaning of that which is 'beyond' its meaning making structures and will inevitably try to conceptualise the non-conceptual. As noted from old, thinking in 'opposites' is a deeply ingrained pattern of our thought processes and meaning making. One notes in O'Fallon's developmental figure above however, the 'non-applicability' of poles to the nondual tier. 'Drsti' for

example, a Buddhist ‘concept’ that connotes this type of post-polar, post-opposite thinking, is a root practice of the Madhyamika tradition, and focuses on how to transcend this dualism. As Wilber (2000r, p. 719, my italics) elaborates, ‘the real is utterly devoid (Sunya [Empty]) of these and other conceptual constructions; it is transcendent to thought and *can be realised only in non-dual knowledge-‘Prajna’ or Intuition* which is the Absolute itself’. As Sharma (2010, p. 1) further points out:

Most people are not aware of the fact that mental growth without the intermediary of a shared language has never been observed. We can only navigate experience and communicate with each other by reducing the infinite number of stimuli we receive into nameable objects. Whenever we pull something out of the undivided phenomenological continuum we automatically create the object (A) and it’s opposite (not-A). Describing experience in dualistic terms is inevitable in the everyday discursive realm.

As O’Fallon, (2010, p. 68, my italics) however differentiates the nondual structure-stages:

All of the stages through Illuminative [causal tier] operate under the gaze of this categorizing, distinction-making, and perspective-taking mind. A signal of a move into the nondual floor is a deep apprehension of that mind by *another Mind* that is not ruled by making distinctions, but instead, is edging into a nondual mind stepping into the nondual floor.

Aurobindo, as referenced in Chapter 2, surveys this other ‘Mind’ territory and provides the following ‘distinctions’ in the nondual tier, from which O’Fallon draws her nomenclature, i.e., ‘intuitive mind’, ‘overmind’, ‘supermind’, with Aurobindo adding ‘Sacchidananda’. From Aurobindo’s (2005, p. 64, my italics) *perspective*:

Structure-Stages

The limited ego is only an intermediate phenomenon of consciousness *necessary for a certain line of development*. Following this line the individual can arrive at that which is beyond himself, that which he represents, and can yet continue to represent it, *no longer as an obscured and limited ego, but as a centre of the Divine*, and of the universal consciousness embracing, utilizing and transforming into harmony with the divine all individual determinations.

Thus, aligned with this trajectory in recognising the evolutionary nature of IPSD, Aurobindo (2005 p, 64) also tends to the nondual nature of ‘spirit’ and ‘matter’ in that:

We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind [concrete, subtle, causal ego] and Supermind [nondual] as the condition for our activities; for it is this evolution which has enabled man to appear in Matter and *it is this evolution that will enable him progressively to manifest God in the body—the universal incarnation*.

Aurobindo (2005, p. 65) concludes, ‘this is the supreme birth which maternal Nature holds in herself; of this she strives to be delivered.’

Summary

I have in this chapter explored structure-stages through the prism of a third iteration of EDT, which highlights the interpenetration of state-stages and structure-stages, by placing structure-stages within concrete, subtle, causal and nondual tiers. I have explored the methodological approach underpinning constructive developmental psychology and proposed the validity of ‘adequate’ or ‘dynamic’ structuralism, as a sound method when the structure-as-form fallacy is highlighted. I have explored and clarified a working definition of ‘ego’ and placed it within the context of an overall

self-system, particularly relevant for IPSD. I have outlined some pivotal developmental patterns, and provided a detailed description of each of the meaning making structure-stages in the ego development line. I have correlated each level with reference to structure-stages in other lines of development including those particularly pertinent for the spiritual line, namely, faith, cognition, values, and the moral lines of development.

It would appear from Cook-Greuter and O'Fallon's empirical results that the spiritual developmental goal of transcending and including the ego is potentially verifiable from their research. While the numbers stabilizing at the higher structure-stages are small, development along the trajectory outlined, with nuance, provides grounding to a core tenet of IT, I referenced in Chapter 1, namely, *evolution has directionality* and it is worth noting in this respect the relevance of SQ21 skill 2, 'awareness of life purpose'. However all the above notwithstanding, it is also the case that ego development can be severely hampered by shadow elements, which can occlude one's view and impede healthy growth. I will turn to a detailed exploration of this vital element of IPSD in the following chapter.

Chapter Four: The Shadow

I will explore in this chapter the psychodynamics of shadow, in order to lay out what is often referred to as *the strange logic of the psyche*. I will subsequently explore various 'levels' of shadow, recognising that different pathologies are likely to arise at different structure-stages of development. A further presentation of 'sub-personalities' will indicate that different lines of our development can be problematic at different levels, all requiring navigation and prior integration by the ego. I will ground this theoretical overlay with a real life case study of psychoses and depression, with the subject reflecting on her experience from a psychiatric and spiritual perspective. I will explore a proposal to evolve our understanding of shadow integration by revealing its *unique* nature, and in turn focus on transformative shadow practice. I will also briefly explore 'golden shadow' and finally explore the all Quadrant nature of shadow, drawing attention to its *collective* dimension, along with potential 'we-space' practice solutions.

No approach to IPSD would be complete without reference to the shadow and its significant implications for our overall topic. Along with waking up (state-stage), growing up (structure-stage), this cleaning up (shadow) aspect is a vital aspect in appreciating the complex nature of IPSD. Along with states-stages and structure-stages, shadow is recognized as the third 'S' and according to Wilber (2006, p. 140) 'perhaps the three most important facets of interior upper left quadrant awareness'.

However, it is apparently a relatively new addition to spiritual development insofar as Wilber (2006, p. 119) points out, 'the understanding of psychodynamic repression as well as ways to cure it is something contributed exclusively by modern Western psychology'. Significantly then, given the terrain covered thus far, Wilber

(2006, p. 119) recognises that even advanced practitioners, who may normally operate from more advanced state-stage development or higher structure-stage development are often 'haunted by psychopathology as their shadows chase them to enlightenment and back...[with the] good news...that this is fairly easily remedied.'

The discovery of shadow is according to Wilber (2006, p. 120, my italics) 'one of a half dozen truly great discoveries of all time in Zone 1 psychology, East or West, ancient or modern.' The core premise is under certain circumstances and conditions, 1st person (the person speaking, 'I' 'me' 'mine', thus to include the subjective, objective and possessive case), feelings, qualities, impulses, which are often despised, can become disowned, dissociated, denied, and/or repressed into the subconscious and/or projected onto others. This potentially gives rise to their appearance, as second person qualities, the person being spoken to, you, you'se or yours. One-step further and this repressed material can arise as third person (the person or thing being spoken about, he, she, his, hers, or 'it' and 'its') qualities and events in my own first person awareness, or within parts of my own psyche, showing up for example in my dreams. This move to third person, tends to further compound things within what one can refer to, as mentioned, 'the strange logic of the psyche', whereby we can be reactive not just in response to our denied shadow parts in 2nd person, but also to their emotional opposites in 3rd person, which calls for a recognition of primary and secondary emotions.

For example, having totally lost touch with a primary emotion, 'my anger', perhaps now in complete denial, I can push my anger into an 'it', where I may now experience fear, sadness or depression as secondary emotions in response to all the anger 'out there', and thus further alienate from the primary unacceptable and perhaps

despised anger. I will elaborate on this further below with a '321 shadow practice' that seeks to address these issues, along with a table of primary and secondary emotions and drives.

Thus as Wilber (2006, p. 120) submits 'in 9 out of 10 cases', 'those things in the world that most disturb and upset me about others are actually my own shadow qualities, which are now perceived as 'out there'. This is not to say however that the triggering qualities may not be also part of the 'other', which makes them a prime receptacle or hook, but the essential question becomes, why does that quality I *perceive* in the other bother me? If one can see the quality and note it as information, there is no problem, but if there is a strong reactivity or charge, then according to this shadow logic, this likely indicates shadow material in oneself.

According to this strange logic, the quality, impulse, emotion, in 2nd person entails a certain relational 'still on speaking terms' feel, while with complete denial, the quality is further projected into a third person, she or it, cutting off all communication. She becomes a stranger, so to not speak. At this point neurotic symptoms may arise, perhaps anxiety or depression and a list of other 'its', which I will list below for illustration, including their original shadow forms, which can help inform shadow practice, as a critical element of unearthing the healing nature IPSD.

To be clear, the premise here recognizes the potential of shadow issues left unresolved, to severely hamper and compromise structure-stage and state-stage development. As Wilber (2006, p. 123) succinctly summarises the goal of psychotherapy in the phrase, "where It [das Es] was, there I [das Ich] shall become," similarly shadow work recognises that healthy I 'ego' development critically first needs to own its shadow elements, *prior* to transcendence. This is generally done through an explora-

tion of the historical [genealogical] origins of these symptoms, of uncomfortable needs, drives, impulses, potentials or feelings, or alternatively as Wilber (2006, p. 134) stipulates, 'try transcending the ego before properly owning it and watch the shadow grow.'

Thus within the proposed trajectory for healthy development, one proceeds along the 'I', from subjective to objective to the possessive case, i.e., from I to me to mine. One might thus say, I *have* angry feelings, but 'I' am not those angry feelings, thereby owning the quality *before* disidentifying with it, and thus transcending *and* including the quality. Within unhealthy development or pathological dissociation however, 'I' proceeds to a third person 'it', in first disowning and disidentifying with the quality, as in, 'I am not these angry feelings, I do not have angry feelings'.

Hence the nature of healthy IPSD is also a matter of *developmental timing*, insofar as one needs to first identify (or re-own and identify, if the quality is felt as 'out there') with the quality before, differentiating and transcending it. I would in this context note the further relevance of the reference in Chapter 2, to 'the speed of awareness', which progressively catches, the process of projection in the moment. Thus, one might also note the interpenetrating nature of state-stage awareness for shadow work, insofar as your speed of awareness increases and stabilises as state-stage development proceeds. I will outline a practice below, which seeks to bring somatic awareness to the projection mechanism, in the moment.

Wilber (2006, p. 127, my italics) pointedly contends in relation to shadow dynamics, that '*this is one of the most significant disclosures of the AQAL perspective*'. This serves to emphasise the profound impact shadow issues can have on our spiritual growth and development and is pronounced against the backdrop of years of confu-

sion within spirituality, on these very issues, where for many, meditation was deemed a cure all. Bracketing for now the contention in relation Aurobindo's 'psychic being' in Chapter 2, Wilber indeed (2006, p. 126) claims 'meditation simply will not get at the original shadow' and in some cases can exacerbate it, and while it 'can relax the repression barrier to some degree' and increase access to the shadow, that in itself does not guarantee ownership of it (Wilber 2006, p. 139). The example is provided of just 'bare witnessing' meditation or 'noting' as in Vipassana practice, where the practitioner notes whatever is arising. So for example one may note 'there is anger arising', 'there is sadness arising', or any of the other myriad qualities that may arise in your awareness. It may for example be perceived as 'her sadness' or 'it anger', in relationships and/or events in your life. However the wisdom of shadow work contends, 'just noting', 'second or third person' qualities, can effectively be a form of premature dis-identifying. One is just witnessing anger, or whatever quality is perceived to be of another, that is arising in your awareness, and this in itself according to this *logic*, is not sufficient to release and transmute shadow elements. The reason is simply, that it may *in practice* help sustain and reinforce their 'it' ness.

As stated, the logic is these qualities first need to be re-owned and experienced as mine, *before* disidentification (Wilber, 2006, p. 128). Thus premature disidentification of qualities, before the sequence of 'I to mine', can lead to *objects* in my own awareness not truly owned, hidden I's, 'little subjects', seen as 'others', unconscious attachments, hence not truly transcended and consequently problematic insofar as it, they, irritate, annoy, compel, infuriate, or obsess me. Therefore as Wilber (2006, p. 134) contends, 'understanding the genesis [genealogy] of my resistance can help me overcome it and befriend my own shadow.'

Notwithstanding Freud's (1955) adventurous phenomenological and theoretical speculations and Jung's (2009) inner ventures, in helping us understand and appreciate this terrain, both somewhat ironically provide us with a salutary historical lesson. According to Wilber (2000r) both illustrate respective versions of the pre-trans fallacy. Wilber (2000r) cites Freud as a chief example of the divorce of Eros and Agape, wherein Freud (1955) in essence proposes the conflict between Eros and Thanatos as the cause of human misery. In short, Freud failed to carry Eros to its 'higher' and integrating dimensions, believing all such domains to be pathological and infantile regressions, a classic case of the pre-trans fallacy according to IT. As spiritual development proceeds from pre rational to rational to post rational or pre egoic to egoic to post egoic, pre and post or pre and trans can get confused, primarily because both appear similar insofar as both are 'non' egoic or 'non' rational. Freud (2008) accordingly treats all 'trans' states as 'pre' states, seeing them all as pathological regression.

Jung (2009) is adjudged to have fallen foul at the other end of the spectrum, insofar as he 'elevated' pre material to trans eminence, reading 'a spiritual status into states that are merely indissociated, and undifferentiated and actually lacking any sort of integration at all' (Wilber, 2000r, p. 211). In effect both were 'half right and half wrong', insofar as a lot of neurosis is a regression or fixation to pre rational states, but as is contended, post rational mystical states do also exist and require requisite attention. Thus it is this very propelling drive of Eros (transcending and including and penetrating the sexual instinct and not merely being truncated and reduced to it, as Freud would have it) that acts as a potential course corrective for the self-dissolution of Thanatos, which Freud one may argue, gave disproportionate attention to, resulting in his somewhat pessimistic prognosis as regards human flourishing (Wilber, 2000r).

Navigation therefore between reductionism on one hand and elevationism on the other, and discerning the difference between differentiation (transcend, include and integrate) and dissociation (transcend, exclude and repress) emerge as key SQ shadow discernment skills for healthy IPSD.

One of the potential profound benefits of shadow work is its claim to free up energy that is otherwise spent resisting or ‘shadow boxing’, which can now be deployed for the transformational nature of IPSD. The choice appears indeed to be quite stark, insofar as you either ‘own your own shadow or be owned by it’, and thus allow ‘it’ rather than ‘I’ to guide and shape your life.

We can however also have *unique* and distinct levels of shadow or neurotic symptoms, as the psyche is variously wounded at each structure-stage of development. I will in a subsequent section inquire into this unique aspect and explore a fresh proposal to ‘evolve what shadow means and how shadow work is done’ (Gafni, 2013, p. 231). However, for the moment it will be instructive to generally view ‘the self and its pathologies’ as they impact on development at each structure-stage.

Levels of Shadow

Recounting some of the major breakthroughs in depth psychology over the last few decades, Wilber (2000, p. 93) draws on the insight that there is not just different ‘types’ of psychopathology (depression, anxiety, phobias, obsessive compulsive disorders) but also different ‘levels’, including, ‘psychotic’, ‘borderline’, and ‘neurosis’, which overlap with the three early pre-conventional structure-stages of ego development. These are essentially structure-stages of infant and child development, and while not the primary focus of EDT, given it sets out to be a theory of adult develop-

ment, they are however relevant in the context of arrested adult development. As Cook-Greuter (2013, p. 20) duly notes, 'good adjustment in adulthood depends on the successful solution to the problems of these earliest periods in life including developing a separate self-identity as well as adequate psychosexual, intellectual, emotional, social and moral development.'

Cook-Greuter's predecessor in EDT, Jane Loevinger, subsumes all development from birth to the development of language, 1-2 yrs. approx, within her 'symbiotic-stage'. The subsequent EDT stages in the concrete tier, (2) impulsive to (2/3) opportunistic/ self-protective and (3) delta rule-oriented, are representative of normal child maturation from about the ages of 2 to 12 yrs., while signalling arrested, problematic development in adults when these characteristics and behaviours are latterly present. The opportunist/self-protective and rule-oriented stages, while statistically quite rare in adults, do for instance significantly populate certain adult concentrations in particular institutions, namely our prisons and mental institutions (Salzmann, 2014). I will reference these structure-stages as appropriate in the following presentation, noting in advance their sometimes-overlapping nature with the graph below, rather than any strict correspondence. I will also subsequently inquire into what such serious psychopathology may mean for IPSD, looking at a particular case study of psychosis, from both a psychiatric and spiritual perspective.

Given the enormous bio-psycho-social complexity and multi-factorial aetiology of this terrain (Forman, 2010), I will lay out the following by way of general orientation. As seen above a general healthy developmental dynamic involves a transcend, include and penetrate movement, a differentiation from the lower level and identification with the next level, with a resulting differentiated integration of both levels.

However if something goes awry at any structure-stage, pathology can result, thus critically *the level of the structure-stage helps determine the level of pathology*.

We can therefore sketch developmental and potential shadow issues from the very earliest wave. As Cook-Greuter (2013, p. 20) submits, ‘there is wide consensus that human beings are born undifferentiated and symbiotically merged with their initial caregivers.’ However, if the self doesn’t clearly *differentiate* at this early symbiotic stage, from its environment and *integrate* its image of its physical environment, developmental problems can occur. For partial example, an infant biting her blanket and then her thumb learns to differentiate from her fusion with the environment, and identify with her emotional feeling body, level 2 on the graph below. However in short, if this early differentiation goes awry, accordingly the fusion may latterly be triggered and contribute to the hallucinatory psychotic experience of being unable to tell where the body stops and the environment begins.

Allowing for its earlier depiction of psychic, subtle, and causal stages still placed on top of the ‘existential’ level (rather than a clear differentiation of state-stages and structure–stages) the graph below serves to illustrate these correlative levels or stages with their corresponding pathologies, plus the recommended therapeutic interventions.

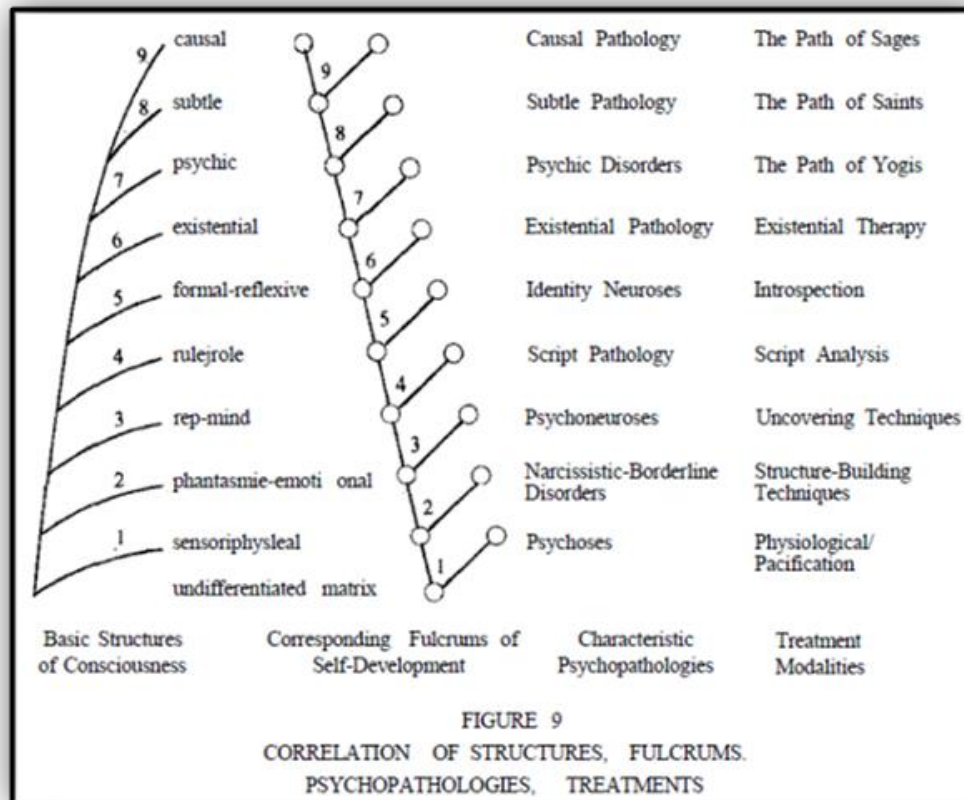


Figure 19. Correlation of Structure-Stages and Pathologies. (Wilber, 1984)

Level 1 and 2 overlap with the initial symbiotic stage, where as intimated above, infants first begin to construct *object permanence* and begin to differentiate themselves also as an *object*, i.e., *me*. They will learn to say their names and express it in terms of 'Jen wants' etc. It is thus critical to recognize from an early stage the tetra- or all-Quadrant nature of *self-emergence*, through not least language and a viable external nutritional, nurturing environment at this level (Cook-Greuter, 2013). The first two levels on the graph above also include the impulsive sensorimotor stage, where children are learning to make sense of a 'magic' world entirely through their 1st person perspectival senses and movement, and are still totally dependent on others. *Punishment* for instance at this stage is perceived as entirely random, or the way the world is, and not at all related or connected to one's actions or behaviours. The

word 'no' also signifies their emerging sense of self as does the word 'mine' with its connotations of 'ownership' (Cook-Greuter 2013).

Thus as development progresses a healthy self has differentiated from its environment and now identifies with 'the emotional body'. At this next level however, borderline disorders, *boundary issues* or narcissism, can latterly result if the emotional body self with its magical worldview, cannot now clearly differentiate itself from other's emotions and feelings and identify with its emerging 'representative mind'. Representative mind or 'rep mind' is the pre operational thinking stage of Piaget and entails the emergence of symbols from age 2-4 and concepts from age 4-7. Thus, what we see within the space of a few short years (ages 1-7) is the extraordinary, but ordinary transition, insofar as it happens in the main in a relatively healthy fashion, of *the self* from 'matter-environment' to 'body' to 'rep mind' or 'mythic mind'. A healthy developmental experience results in now being identified with this 'early mind', while including the integration of environment and body. However if any pivotal dynamic goes awry at this mythic stage, if differentiation goes too far, i.e., a lack of sufficient integration, the resulting scenario is likely dissociation, where classic neurosis or psychoneurosis can latterly arise, with repression rather than integration of bodily emotions by the mind (Wilber, 2000).

Level 3 (rep mind) on the graph overlaps with the self-protective /opportunistic stage (emerging 2 years plus) or beginning 'preoperational' cognition, with children learning to talk but not yet understanding 'cause and effect'. Tantrums and striking out can be common and comes with the territory, insofar as limits for safety are enforced, but generally not received well by the exploring toddler. As

above, noting the all Quadrant nature of self-emergence, any number of factors can influence developmental progression.

Mindful of the complex fluidity of this area, however to illustrate the point, it is generally the case that levels 1, 2 and 3 respond better to different treatment modalities when issues do surface. Level 3 onwards, with its more classic symptoms of neurosis are particularly relevant to psychotherapy and shadow work, where one gets *back in touch* with the early trauma or the alienated drives, feelings, or impulses, befriending and integrating them into the psyche, a process that can be understood in terms of *regression in service of the ego*. ‘Structure building’ techniques are recommended for building a stronger self at level 2, and medication, Grof’s (2000) ‘holotropic breathwork’, or primal scream therapy (not without controversy) are seen as potentially beneficial to the deeper wounds of level 1 and/or psychosis.

Thus, this cursory glance merely notes that each structure-stage of self-development has a qualitatively different level of pathology. Level 4 on the graph, rule-role mind overlaps with EDT’s last two concrete tier waves, rule oriented plus the conformist structure-stages. The rule-oriented stage as the name suggests, lends itself to wanting to know the rules and social conventions based essentially on the need to fit in and be liked by others. The conformist structure-stage as has been addressed in detail in Chapter 3 is descriptive of the teenage years and many adults who *choose* to inhabit this structure-stage. As we enact these structures the concrete self progressively learns to take the role of the other in rule/role mind and having spent time learning the rules, i.e., rule-role oriented persons want now to further play and socialise by these rules and pre-set roles, i.e., conformist.

The noted possible pathology at this level 4 on the graph, referred to variously as a 'script pathology', entails the self taking on, taking in, and learning false beliefs, stories, or scripts about itself. The on-going significance of recognizing the all Quadrant nature of development is paramount insofar as parents, culture, society, authority figures etc., are all *external* 'sources of the concrete self' at this stage. Given the variability of sources, any number of beliefs and scripts can be taken on at this level only to surface at a later point in need of attention. Cognitive therapeutic interventions can be used for access to this level, where healthier stories and scripts in effect enact a conceptual reprogramming, and can replace the often damaging or maladaptive versions, that were prior introjected, from external authoring sources. This formation process at this level is particularly relevant to the development of SQ21 skill 1, 'awareness of own worldview', which is shaped initially within our families, cultures, and societies, all with varying degrees of health.

It is worth noting therapies may generally be beneficial within a range of one or two levels, each side of level 4 in our diagram (3,4,5,6,) with levels 1 and 2 as noted mostly preverbal, and levels beyond fulcrum 6, mostly post rational, and thus requiring different approaches, which will be explored below. The next developmental shift, level 5, involves a transition into the subtle tier, self authoring or conscientious structure-stage, where the self needs to source its identity, beyond the roles offered to it by conventional society. Therapeutic interventions include 'introspection' with Erikson's 'identity crisis' deemed to be the classic summary of potential symptoms at this juncture. Critically, there is also a particular tendency at this structure-stage in '(bracketing out) the negative pole and shadow' (Cook-Greuter, 2002, p. 19).

Finally, level 6 on the graph involves a shift and deep concern with existential issues, life and death, self-actualization, etc., 'along with the possibility of a more fully integrated body-mind or 'centauric self' (Wilber, 2000 p. 105). This level correlates with the subtle tier, individualist structure-stage and its major concerns for integrating its various voices, with its potential trajectory towards relativism and despair about ever finding its *true self*. However, it is more than significant to note that the individualist is the first structure-stage to truly embrace its shadow, with a subtle self now potentially mature and strong enough to *face it*.

Hence at each level, different pathologies and challenges come to the fore and therefore need different interventions to be effective, which are in themselves only effective within a certain range. As Wilber (2000, p. 97) ruefully notes, 'all too often one particular psychotherapeutic approach (psychoanalysis, gestalt, neuro-linguistic programming, holotropic breathwork, transactional analysis, biological psychiatry, yoga, etc.) is used for *all* types [and levels] of psychopathologies often with unfortunate results'. Notwithstanding, a common golden thread connects these treatment modalities, in that, with nuance, *awareness* in and of itself is curative. As Wilber (2000, p. 99) makes the case:

The curative catalyst in every case is bring awareness or consciousness to bear on an area of experience that is (or has been) denied, distorted, falsified or ignored. Once that area enters or reenters consciousness, then it can re join the ongoing flow of evolutionary unfolding, instead of remaining behind, stuck in a distorted or alienated loop and sending up painful symptoms (anxiety, depression, phobias) as the only indication of imprisonment. Encountering or (reencountering) these disturbed or ignored facets allows them to be differentiated (transcended) and integrated (included) in the ongoing waves of ever expanding consciousness.

The reason awareness is curative is that by genuinely acknowledging and owning these elements, seeing them as object, one can truly transcend and include them in a wider self. This at its core reiterates the logic of shadow work, which pertains to all structure-stages, while the specifics at each level differ. As Wilber (2000, p. 99) summarises:

[I]n short in the grand morphogenetic migration from matter [through body] through mind, through soul through spirit, facets of consciousness can be split of, distorted, or neglected at any of those waves--facets of the body can be repressed, elements of the mind can be distorted, aspects of the soul can be denied, the call of spirit can be ignored.

Sub-Personalities

To add further granularity to the nature of shadow work, a word on 'sub-personalities' may be helpful. It is estimated the average person has a dozen or more sub personalities or *psycho-social functional selves*, in various states of health, within varying contextual situations (Wilber, 2000). These voices of our inner dialogue typically include some of the following, a parent ego state, a child ego state, a top dog, an underdog, an idealized ego, a false self, an authentic self, a spiritual bypassing self, an inner critic, a husband persona, a wife persona, a professional persona, a voice of conscience, etc. And all of these voices need to be navigated and integrated into some form of harmonious *whole* by the ego at each of its structure-stages.

As Wilber (2000, p. 100) outlines 'each of these sub personalities can be at a different level of development in any of its lines', indicating that sub personalities akin to lines of development can unfold relatively independently. Thus, a person can have facets of their consciousness at different structure-stages. Any particular individual

can have numerous types and levels of pathology up and across the spectrum of development. However of particular interest and relevance is the recognition that any of these submerged or problematic sub-personalities when split off, due to trauma, serious stress, etc., can jeopardize and sabotage further growth and development. In short, the catalytic cure proposed within an integral approach is transcending, including, penetrating and reintegrating all of these *members* with ‘loving awareness’. I will explore this as a practice below, save for now to recall tenet 4 of IT which highlights ‘self-immanence’ or ‘agape’ as a major drive of any holon, meaning the embrace of the lower by the higher, in essence, enfolding it, including it and *loving it*.

In order to ground this inquiry into the nature of healthy IPSD, I will review a documented case of psychosis from a deeply reflective spiritual practitioner and therapist, who has written with vivid transparency on her own rather tortuous experience. While holding at this remove, my analysis lightly, it appears to progressively bear out the depictions of neurosis and introjections associated with level 3 and 4 (self-protective and rule-oriented/conformist). It also casts relief on the developmental differentiation and integration of level 1 and level 2, (symbiotic and impulsive) particularly the difficulty in differentiating from ‘the emotions of others’ and goes on to explore territory which uncovers the integrative nature of healthy IPSD.

A Shadow Case Study

Dr Pamela Kribbe, a successful practicing spiritual therapist recounts through the following, her own recent experience of psychosis and depression and reviews it latterly, from the perspective of psychiatry and spirituality. Kribbe (2015) narrates a downward spiral over the course of a year of violent fear, pain, anxiety, panic attacks,

and self-recrimination. She speaks also of hyperventilation, an eating disorder and insomnia, before eventually telling of sinking into depression and psychosis. She was subsequently involuntarily admitted, by physical force, to a psychiatric ward by her husband and family. Looking back after a full *recovery*, Kribbe (2015, p. 1) records how she ‘experienced states of consciousness that I didn’t know existed’, while now ‘perceiv[ing] the contours of an underlying spiritual logic’, on what she describes as a horrific experience, yet ‘deeply valuable...with the seeds of true love for myself and a sense of joy that felt divine’ (Kribbe, 2015, p. 1).

Kribbe (2015) relays it was in ‘early childhood’ in the desire for external approval and appreciation, that she moved away from ‘her centre’, a pattern that repeated itself in subsequent adult relationships including her professional practice. This was apparently motivated by a desire to please and help others, but resulted in her own ‘loss of self’. From the perspective outlined this appears to fit the need to first develop ‘fundamental trust’, and a healthy ‘sense of concrete self’, before one can transcend it, and somewhat illuminates the structure-stage element of earlier developmental pathologies, possibly triggered by subsequent life events. Kribbe goes on to describe her experience of being completely cut off from herself and others, with a passive, deadening, lifeless feeling, lacking in all emotion, while on the other hand, being caught in a sense of frenzied, feverish, negative, destructive and compulsive critical thoughts, chiefly about being ‘a bad person’, potentially as outlined above, echoing introjected scripts from the conformist structure-stage.

Accompanied by an impaired memory and poor concentration, daily life became quite hellish. Kribbe describes how a frenetic sense of awakesness, ‘an unnatural form of being awake’, accompanied her as she further entered psychosis, while aware

(at some level) she had '*crossed a boundary*, and that there was something very wrong' (Kribbe, 2015. p. 41, my italics). One may elicit from this a sense of a further movement of 'descent' into the lower structure-stages or levels, from level 2 to level 1. With regular nightmares when she did sleep, the boundary between waking and sleeping she recounts, all but vanished. She describes experiencing what she realised afterwards through the psychiatric term, 'flight of ideas', a ceaseless flow of frantic thoughts, accompanied with a manic state (which can be euphoric or depressive), which in Kribbe's case were depressive, plus thoughts of doom and disaster, fear and suspicion. She also describes experiencing 'delusions of reference', where *everything in her environment* was interpreted in a mostly paranoid way as either caused by her or a sign for her. Kribbe (2015) notes her delusions of reference as a desperate attempt to find meaning in a life that had become utterly meaningless, despite her very successful practice, her loving husband and daughter. Without denying the authentic phenomenon of *synchronicity*, it is interesting to note, as above with Jung, the pre-trans dimension, where delusions of reference can be elevated to such, and claimed as 'spiritual', whilst the genuine trans-rational experience is of a different, more integrative order.

Kribbe (2015) further recounts how her behaviour had now become almost totally incomprehensible to friends, family and even to her husband, who was an experienced regression therapist. She became emaciated with a serious eating disorder (a reoccurrence also from her early teens), hostile, argumentative and unable to make the simplest of decisions, without reading into the significance of each minute detail. The why of turning on the hot or cold tap, of wearing this or that piece of clothing, all took inordinate amounts of time, in order to decide precisely how to go about it. As

she describes, the ability to just do things on ‘autopilot’ had vanished. She also had suicidal thoughts, which at the time she didn’t share. It may be worth recalling in this context the shadow of tenet 4, asserting an imbalance of Agape (descending current) when not weighted with Eros (ascending current) potentially results in a pathological Thanatos, said to lead to *self-dissolution* of the higher into the lower, in that holons that transcend, can also break down.

Eventually after resisting help for over a year, Kribbe was involuntary admitted to a psychiatric hospital, where she was diagnosed with ‘psychotic depression’. Quite miraculously however, according to many around her, she began to very quickly experience the environment as supportive and recounts the diagnosis helped her see she was ‘sick’ and not ‘bad’. With the assistance of medication, antidepressants and sleeping pills, a more normal sleeping routine returned, accompanied with an enormous sense of relief. While finding the hospital strange and an unnatural environment, ‘tinkering aimlessly’ during the day with other ‘lost’ people, Kribbe (2015) duly acknowledges its role in her ‘basic recovery’. This included the use and desirability for ‘meds’ for her condition, a prejudice against which she let go off, in light of her ordeal.

Quite extraordinarily two weeks after her admittance she experienced ‘the desire to live again’ (Eros), that just bubbled up and was stronger than the shame she had felt about all that had happened, describing it as ‘unconditional and shamelessly joyful’ (Kribbe 2015, p. 50). Kribbe describes that she was now able to gain some ‘perspective’ on her situation, and choose more positive thoughts about herself, not so much consciously willed as a ‘deeply felt insight that somehow broke through in me’, which she describes as a ‘wave of grace’ that washed over and through her (Kribbe,

2015, p. 55). This was in stark contrast to Kribbe's (2015, p. 78, my italics) earlier experience where she recounts:

[T]he part of my ego that was full of fear and mistrust against life rose to the surface. It took charge of my consciousness in such a way that I drowned in it. There seemingly wasn't any growth anymore because *I had no inner space left to observe or reflect on my negative emotions. I was them.*

Kribbe's reconstruction of her recovery acknowledges in integral terms, the UR Quadrant, her diet, sleep and the impact of her medications on her brain, and also her ability to re-enter her body so to speak, from a felt sense of having lived for so long in her head. However, in addition to these physical impacts she experienced what she describes as a 'spiritual breakthrough'. The love and value family and friends held 'for her', regardless of her 'roles' and ability to do anything, was deeply restorative. She was discharged after just three weeks in hospital. While the recovery stabilized, and indeed developed into a greater sense of joy and fulfilment in her life, she still experienced 'manic states' for a time, now more euphoric in nature, which she queries in terms of comparison and interpretation with 'enlightened states'.

Kribbe (2015, p. 58) however now feels it was 'quite liberating' rather than 'labelling', to name 'symptoms', insofar as it had the impact of removing the pathology from just the individual, with the explicit recognition of these symptoms being a part of 'the human condition'. It provided 'a wider perspective on a unique experience', while at the same time, Kribbe (2015, p. 53) feels a 'chemical' explanation to be too narrow, and reductionist of her experience. She thus explores the question how one should interpret 'extreme states of consciousness' such as depression, mania and psy-

chosis. She asks should they be regarded as psychiatric disorders only, or can they be conceived as transformative, meaningful or even illuminating experiences?

Kribbe (2015, p. 59) notes that by speaking of 'a dark night of the soul', which she describes as 'the total collapse of her certainties', she wishes to introduce another perspective, i.e., the 'perspective of the soul'. This stems from her belief that the experience cannot be reduced to just to a mental illness. In essence, Kribbe (2015) contends from a 'soul perspective', it is our 'resistance' to what is going on in our lives that exacerbates, rather than wards off suffering, and it is in 'surrender' (to our own 'soul') and acceptance, that we can allow growth to take its unique course.

Gerrit (Kribbe, 2015, p. 65, my italics) her husband, an experienced regression therapist recounts his experience of the ordeal in the following:

It seemed as if her soul itself, the good and beautiful in her, withdrew very slowly. Only the bad characteristics remained. What remained was a dismal, evil shadow of the personality that she had been once, as if something dark had completely taken over. Every character flaw was magnified to the extreme.

He (Ibid) recalls:

There was something paradoxical about her self-image. On the one hand she felt very bad and inferior; on the other hand, her ego was so big that she thought everything that happened was related to, or caused by, her and her alone.

Given our review of ego development above, one might say it fits more of a 'narcissistic' regression to 'egocentricity' rather than a 'big ego' per se, while Gerrit's comments may be interpreted as a reference to his wife being solely 'identified' with

this regression. Gerrit (Ibid, p. 77, my italics) speaks about holocaust survivors, and further inquires:

How do you integrate trauma like that? How do you bring such a shadow back into the light? *Pamela did it by becoming that shadow all over again.* Step by step she descended into the dark to reclaim this lost part of hers. Whereas from our perspective she was losing herself, *from her soul's perspective the errant shadow was being filled again with the light of consciousness.* This is my explanation of what happened during Pamela's dark night of the soul: *a lost part of her personality was recovered and integrated.*

This recent case study *mutatis mutandis*, does seem to fit the general understanding of shadow integration, as laid out in this study, insofar as it also illustrates the therapeutic maxim, 'where it was I shall become'. Kribbe (2015, p. 76) records:

From a purely psychiatric point of view, my 'illness' can be attributed to an unfortunate genetic sensitivity and/or unfortunate external events which caused me to break down. From a spiritual perspective, the breakdown is a meaningful part of a bigger story: a tale about inner growth and gradual awakening to the reality of the soul.

For Kribbe the experience of 'extreme states', including a prior experience of mania, can indeed be interpreted as deviant brain processes, yet with both experiences, she notes also a 'rebirth' on an inner level, and in the end positive experiences of transition. According to Kribbe (2015, p. 82):

The extreme states of consciousness I experienced may be compared to birth pangs. When you observe a woman in labour and regard the birth contractions as an isolated event, you see a woman who is apparently ill and crying out in pain. But when you see the contractions in the light of the impending birth, they are not symptoms of illness, but rather the gateway to a new birth which brings something magnificent into the world.

In highlighting the mysterious nature of IPSD, it is worth noting as Kribbe (2015, p. 79 *my italics*) submits:

Even though inner work and things like regression therapy can be extremely valuable, we should not underestimate what we still do not know and *the depth of the emotions that we hide from ourselves*. Life is a wild ride. It is much more uncontrollable than our personality would like it to be, yet there is meaning behind it, which one can often only understand and appreciate later on. I am actually relieved by this realization, because the ambition to make yourself a better person is often fraught with struggle and judgment. Life is lighter now. I feel more drawn to seeking stillness, trying to surrender to what is and embracing the mystery of that which surpasses our human understanding.

Kribbe (2015) thus goes on to advocate implicitly for a more integral approach to psycho-spiritual development, which includes all Quadrants, given her experience in dealing with ‘psychic imbalance’. She also decries the other extreme of spiritual bypassing or ‘spiritualising’ the experience to the neglect of the physical, emotional, and mental, with the potential benefits of a ‘multilevel’ approach, which includes if necessary, medications, etc. From the foregoing one may note some of the depths of the terrain we are in when we speak of, to, *shadow*, and acknowledge the recurrent theme and wisdom of ‘facing it’, ‘talking to it’ and ‘owning it’, despite the fear it may hold for us. I will now inquire into a further proposal by Gafni (2012, p. xxii) to ‘significantly evolve our understanding of shadow integration’ by accentuating its ‘unique’ nature.

Unique Shadow

Gafni (2012) draws initially on contemporary neuroscience in noting how little of our mind’s potential we actually deploy consciously. He subsequently calls upon

expansive texts from his own Jewish tradition, replete as they are with accounts of where the original light that initiated the cosmic creative process was hidden, given the original light was deemed all too much, for the world to bear. In essence, Gafni's (2012, p. 231) exegesis concludes, 'the original light was hidden in the darkness...and still appears in the world...in the person of the enlightened ones.' Thus, the premise goes, for 'enlightenment', one must follow the path of light, hidden in the darkness.

While we may be pretty familiar with this mythic motif, played out in human history in the battle between light and dark, it is at a deeper level of realization, Gafni (2012, p. 233) maintains, that 'the relationship between light and darkness...is much more of an elegant dance than a vicious battle.' He suggests from a nondual state-stage perspective, it is in loving and befriending the shadow, rather than 'conquering it', that is key to reclaiming 'the light'. From this vantage point, Gafni (2012) makes the case for the uniqueness of shadow, not so much in its symptoms, but in 'how' symptoms show up in our lives. It is he claims, in their particular frequency, intensity, flavour and texture, that they tell us each something unique about 'what is not being expressed' in our own lives. Accordingly Gafni (2012, pp. 238, 253) claims 'shadow pathology at its ultimate source is rooted in *your* unlive d life...[connoting] a lie about your essential identity.'

Gafni (2013, p. 238) gleans from his own tradition that 'every person has a unique soul Tikkun [fixing] to do in this world...and this fixing is connected to his unique *Chiasron*' i.e., shadow. This unique 'inferior function' or 'core wound' is the place of your unique pathology, and within the paradoxical character or 'logic' of shadow work, 'your inferior function itself is also the greatest gateway to the numinous...[where] your demons become your daemons...[where] the deepest transforma-

tions occur' (Gafni, 2012, p. 239). Quoting Meister Eckhart, Gafni (2012, p. 239) states "to get at the core of God at his greatest one must first get into the core of himself at his least".

So how does this transformation of identity happen 'in practice'? Gafni (2012, p. 264) posits 'love is the evolutionary force that transforms shadow into light', and as he maintains love at its core is not (only) an emotion but *a perception, a way of seeing*. The premise is love perceives the true nature of things and thus holds, creates space and safety, within which you can engage your shadow. This may be the love of another holding space for you or within meditation, holding your own 'small self', arousing self-love. Hence, the essence and key to this form of practice is to be so initially rooted in your own goodness, that you can bear anything that arises in those potentially painful broken places, where displeasure with oneself occurs, thus facing everything, head and heart on. The practice of 'loving awareness' is thus deemed curative, insofar as it can hold this necessary 'space' in a 'welcoming' and inclusionary way, allowing a 'remembering', and re-owning of those vital aspects of our being, that have for one reason or other prior, not been included.

Transformative Shadow Practice

Gafni (2012) thus echoes what Hedlund (2008, p. 1) presents in granular detail, recognising the profound power of 'unconditional presence' and 'acceptance' as core 'for certain kinds of authentic healing, integration and transformation'. Hedlund (2008, p. 3) explores the potential of a 'holding loving space' practice to initially promote 'vertical interpsychic integration of the major [IT] First Tier [O'Fallon's concrete and subtle tier up to and including 'individualist' structure -stage] sub-identities at

their respective levels.’ Hedlund (2008, p. 3) also highlights the limitations of contemporary meditation research insofar as in a review of over 1,000 publications with the notable exception of Charles [Skip] Alexander’s work in TM, ‘virtually none of those studies have explored meditation’s effects on adult development, deep structural transformation and intrapsychic integration.’ The holding loving space practice itself includes three levels, which Hedlund (2008) submits as sequentially exercising and fostering ‘health’ at the ‘individualist’, ‘autonomous’ and ‘construct-aware’ structure-stages of EDT. As Hedlund (2008 p. 22) comments:

[I] noted a strong experiential connection between the basic stance of the conscious self’s spacious awareness, unconditional presence, and unconditional acceptance at the foundation of Holding Loving Space, and what in Integral Theory is known as the causal. This correspondence is even stronger in this third level wherein the causal can be seen as very roughly corresponding to a fusion of what Hamilton [originator of the ‘holding loving space’ practice] calls Self-no-self and Pure Consciousness.

Thus while not theoretically explicit in Hedlund’s presentation at this point, this strong ‘experiential connection’ between the third level of holding loving space and causal state-stage, lends phenomenological data to the presentation in Chapter 3, of the potential progressive integration of structure-stages and state-stages. Critically according to Hedlund’s (2006, p. 27) inquiry, he noticed:

The key instructional elements of the first level of Holding Loving Space appear to exercise primarily healthy Individualist qualities, whereas those of the second level tend to exercise healthy Autonomous qualities, and the key elements of the third level tend to exercise healthy Construct-aware qualities.

As noted above, construct- aware is the first stage of the causal tier and thus causal awareness, or level 3 of this practice, reflects the impact of ‘awareness of awareness,’ when employed for shadow work.

Hedlund (2008) thus provides a ‘first person’ account of his experience of the practice noting parallels with the structural literature as mapped out in Chapter 3, namely EDT and Torbert’s work. He recounts his experience of transformational movement through the structure-stages whilst working with the practice, giving voice to the claim that shadow work, via this loving awareness practice, frees up energy and facilitates structure-stage and state-stage development. As Hedlund (2008, p. 52) recounts:

[I]n my experience, Holding Loving Space simultaneously supports state-stage and structure-stage development in relation to particular state-stages and structure-stages. While not all practices that support state-stage development simultaneously support structure-stage development, these two distinct categories of development can overlap.

Thus of pertinence for this section is to note the potential virtuous cyclical nature of IPSD, as initiated in this practice. As alluded to above, Cook-Greuter (2002, p. 19) points out one of the ‘chief defences [of the conscientious/achiever structure-stage] is the ‘intellectualization, rationalization, suppression (*bracketing out*) of *negative pole and shadow*...better to concentrate on the positive and on what can be done than to dwell on the problems and difficulties.’ In contrast however as Hedlund (2008, p. 25) notes, ‘Torbert states that the Individualist often attempts to acknowledge and deal with inner conflict and “starts to notice [their] own shadow.’ The critical contention being, the individualist structure-stage is the first structure-stage that tends to

fully embrace shadow work, with as noted the subtle self now apparently ready and mature enough to face it.

While there is much subtlety and further complexity to the holding loving space practice, with its inclusion of a 'transformative voice dialogue' with subconscious parts, the following themes give an indication of its depth, at each of the three levels. I have bracketed these in terms of the structure-stages, to assist with orientation. Hedlund's (2008, p. 9) themes include:

The Shadow

Level 1:

- (1) From identification with a persona of success to the recognition of repression and inner conflict, [Conscientious/ Achiever-Individualist].
- (2) Relaxation and opening of defensive boundaries, and beginning psychodynamic healing, [Individualist].
- (3) Distinguishing, connecting with, and dis-embedding from sub-conscious parts/sub-personalities, [Individualist].

Level 2:

- (4) Embodied connection with the superconscious vision, [Autonomous, with 'superconscious' understood as 'trans-rational' and related to one's unique purpose and gift].
- (5) Agapic alchemy towards essential translation [Autonomous]

Level 3:

- (6) Philosophical dialogue leading to co-creative synergy with sub-conscious parts [Construct-Aware]
- (7) Simultaneous awareness and interweaving of gross, subtle, and causal bodies [Construct-Aware-Catalyst]

To provide a further flavour of the practice, I will include a description of the third level of holding loving space, which critically differentiates it from 'meditation' practice as recounted above, that 'simply does not get at the original shadow' (Wilber,

2006, p. 126). While being mindful of ‘metaphorical pluralism’ with regard to terminology, it is also worth recalling in this context, the distinctions in Chapter 1 from Aurorbindo, between ‘liberation’, i.e., accessing ‘psychic being’ (evolving soul) and ‘transformation’, i.e., ‘psychic being’s’ healing and transmuting impact on ego functioning and content. Hedlund, (2008 p. 22, italics in original) recounts:

My enactment of [level three] Holding Loving Space meditation often begins simply by using the breath to ground in the *gross*-physical body, noticing the somatic sensations as they dance within me, moment-to-moment. This tends to have a centering effect, and organically seems to widen my awareness to include the lowest of the *subtle* bodies—the etheric (prana or chi) body. From there, I continue widening my awareness to encompass my emotional body, mental body, and any experience in the higher superconscious bodies. Aware of these bodies *and aspects of my experience*, I notice that *whatever is emerging in my awareness* is simply a form *object*, and therefore that I (the *subject*) am not identical with that object. Assuming the witnessing stance of Self-no-self’s Pure Consciousness engages the *causal* body and grounds me in a place of true safety to fully connect with any part of me. Therefore, the practice, in contrast to many of the causal practices I am aware of, is not to simply remain detached in the transcendental expanse of the witness but to fully disidentify from the temporarily arising forms on the way toward relating to those forms such that they can then be deeply engaged, embraced, and fully experienced. The extent to which the vibrational form is actually felt, pervaded, and embraced (opposed to [merely] disidentified from, judged as illusory, an ontological contraction, etc.) is the extent to which the form actually evolves.

Thus, presupposing an awareness of structure-stages, state-stages, sub-personalities, lines and shadow dynamics, one might in essence say that the holding loving space practice consists of grounding and relating for the purpose of transformation. I will further inquire into *relating* in an additional ‘321’ shadow and transmuting practice below. The forgoing merely serves to illustrate a way of working and integrat-

ing those aspects of ourselves, that have as outlined, become ‘split off’ and note the process of re-integration can channel energy for structure-stage and state-stage development. As Hedlund (2008, p 27, my italics) tentatively concludes from his inquiry, a daily practice of ‘holding loving space meditation supports transformation into, and intrapsychic integration at, both the Individualist and early Autonomous levels in the self-identity line, as evaluated vis-à-vis the AQAL map of the psyche’, whilst slightly reserving judgment on higher transformations.

321 Shadow Practice

In order to further distil the logic of shadow work, I will trace the steps of the following integral ‘321 shadow practice’, which gives voice to the ground and relate aspect of the forgoing. This practice starts by recognizing symptoms, given by definition, shadow is usually repressed from awareness, until the individualist structure-stage. As one might note from the nomenclature of this practice, it is a form of reverse psychology so to speak, insofar as it attempts to reverse the mechanism and sequence of dissociation from 1st person (I) to 2nd person (she) to 3rd person (it) outlined above. This integrally informed ‘perspectival shift’ thus follows the following procedure, and is captured in the following three steps, (1) face it (2) talk to it (3) become it.

Thus in this integration of ‘holding loving space’ or ‘loving awareness’ with ‘321’, one first grounds, or ‘drops in’ to ‘centre’. Then you face the symptoms, and perhaps identify a person, thing, situation, sensation, or an all pervasive mood, that ‘triggers’, upsets, disturbs, angers, or causes ‘re-activity’ in you. Alternatively, for ‘golden shadow’ one may notice infatuation, idealization, obsession, etc. In facing the ‘disturbance’, it is usually helpful afterwards to journal or record and describe it in de-

tail, using 3rd person pronouns, (it, he, she, they) recalling what precisely it is about 'he' 'she' 'it' that bothers you. The proposed next step in order to reenter into relationship with the disowned aspect is to 'talk to it'. Using 2nd person pronouns, in a dialogical form, one inquires as to, who are you? What do you want? Where do you come from? Why are you here? Allowing the 'you' to speak his/her story and respond in detail, recording what is being said. This may entail a recognition of sub-personalities, an inner child, an inner critic, personas etc. of one type or another. The third step of this practice is to become it.

Reverting now to 1st person pronouns (I, me, and mine) become the situation that you have been facing and talking to. From the perspective of the disturbance, gently feel into identification with the situation, issuing in a progressive statement of, I am (this quality) this is me, this is mine. One may still notice 'resistance' in doing this identifying practice, given the nature of shadow and the former disassociation that preceded these steps. However if one 'accepts' the logic and felt energetic of the practice, and sustains with the loving intention to integrate, one may notice a shift in subtle energy, emotional tone, and awareness, as the former energy of denial, of effort, is released in favour of oneself, which reveals the value of the practice.

As with all practice, it is not in describing in third person terms its contours, but in the cave of the actual practice itself, that bears fruit by becoming 'familiar' with the ecology of selves, that inhabits one's own unique being. The table below provides a general guide to symptoms and their original shadow forms, according to the strange logic of the psyche, as presented thus far in this chapter.

Table 6. Some 'Symptoms' of Secondary Emotions and Drives and their Original Shadow form (Wilber et al., p. 57).

(Symptoms) Secondary Emotions and Drives	Primary Emotions, Drives and Original Shadow Forms
Sad	Mad
Anxiety	Excitement
Envy	I'm Great. Golden Shadow projection
Rejection	Rejection of others
Pressure	Drive
Fear	Hostility

Transmuting Emotions

Once having reclaimed the primary emotions, renowned them, the question arises what to do, with for example this primary anger or 'madness'? The tendency of course can be to get rid of it again, which merely reverts to the initial problem. The alternative approach, gleaned from wisdom traditions, is to transmute these emotions into a more liberating energy. I have modified the sequence and terminology of this following practice from the Christian contemplative tradition (contemplative outreach organisation) which is reminiscent of Rumi's *guesthouse*, to align with the momentum of 'ground and relate', to better illustrate the transmutation of emotions. This practice is designed to be carried out in the moment, on your daily round and critically, my inclusion in *[italics]* attempts to catch the projection mechanism, often associated with emotions, in the moment. A table of transmuted primary emotions follows below.

Welcome the Divine 'I AM' Indwelling, Witnessing, the feelings,
emotions, thoughts, commentaries,
or sensations in your body by saying
"Welcome."

Notice, focus, feel, and sink into
the feelings, emotions, thoughts, sensations,
and commentaries in your body.

The Shadow

[If your emotion is about someone or something else relax your relationship to the 'other' and take full responsibility for 'my' emotions]

Breathe and allow the energy of the emotion to flow

Let go by repeating the following sentences:

"I let go of the desire for
security, affection, control."

"I let go of the desire to change
this feeling/sensation."

Recognize the transitory nature of the emotion and allow its felt raw energy to self-liberate.

Needless to say this is an on-going practice given the deeply *habitual* nature of emotions and our conditioning in dealing with them, and so the goal over time, is simply for you to have your emotions, rather your emotions having you. Hence, shadow work involves integrating aspects of the relative self and bringing it into health and wholeness. Held lightly *the formula* as alluded to above, may be distilled as false self + shadow = healthy ego (structure-stage development) which can then be transcended and included in 'true self' (state-stage development) which in its witnessing of all, inter-penetrates in favour of being all, in all, through loving awareness.

Table 7. Wilber et al.'s (2008) Process of Transmutation and Resulting Liberated Energy.

Primary Emotion	Transmuted Liberated energy of Primary Emotion
Fear	Raw present embodied awareness
Rage	The energy to overcome obstacles
Anger, critical mind	Clarity, integrity and penetrating intelligence
Terror	Awareness of our mortality
Pride and Arrogance	Equanimity, contentment, and ease
Stubbornness, ignorance and dullness	Spacious relaxed awareness
Sorrow	Care and connection
Doubt	Inquiring intelligence
Insecurity and anxiety	Surrender and spaciousness
Self hatred	Intuition of transcendence
Desire, revulsion	Raw vitality, primordial aliveness
Jealousy	Equanimity, self love, generosity
Ambition, Lust	Skilful, powerful action
Passion and Grasping	Wisdom and effortless intelligence
Greed and gluttony	Satisfaction, generosity
Restlessness, jealousy, and paranoia	Sanity, efficiency and effectiveness
Numbness and rigid abstraction	Non-attachment and Big perspective

Golden Shadow

While most of the above has covered what we might perhaps label as 'negative' aspects of shadow, those repressed aspects we deem threatening to our sense of I, it is also the case that 'positive' aspects or what we can refer to as golden shadow, also play a deeply significant part, particularly in relation to the evolving nature of healthy IPSD. This refers to those 'emergent capacities' that we have not yet claimed ownership of. This can be quite common in spiritual circles where these 'golden' qualities can be projected onto someone greatly admired. Again, this is not to say that this person doesn't possess these qualities, but that they are also, if projected, a part of oneself, even if as yet unclaimed. One can for example with nuance note how 'divinity' in mainstream Christianity has been in practice, such a quality, given its *systemic* projection and absolutising onto just one individual. Thus reclaiming this golden shadow,

via a recognition of a nondual 'Christology' or 'Christophany' may be the developmental logic par excellence, within the Christian tradition (Panikkar, 2006) insofar as it entails re-owning one's own divinity (Smith, 2011).

Shadow as an AQAL Affair

In this chapter, I have focused on individual shadow in the main, however as Murray (2015, p. 3, my italics) argues:

The most effective emancipatory actions and *systems* require forms of individual and *collective* "shadow work" stripping the mind/ego of systematic biases that occlude experiencing the deeper nature of things and the deeper connections between beings.

Murray (2015, p. 27, my italics) critically contends, 'importantly in work or relationship contexts *the performative capacity of an individual or group may be more determined by shadow processes than by the developmental "center of gravity" suggesting 'wisdom is not necessarily related to ego development as one might think'*. Murray (2015, p. 27) in pointing to the leveraging impact of collective shadow work, 'contemplative dialogue' (Bohmian dialogue, Scharmer's U-practice, Big-Mind practice) or 'we-space' practices (Gunnlaugson, Brabant, 2016) develops 'the idea that wisdom abides in the healthy expressions of consciousness, undistorted by dysfunction and internal conflict, regardless of the sophistication or developmental level of consciousness'. As noted above, the shadow element in the autonomous structure-stage of EDT, which tends to be the assumption that 'higher is always better' is here potentially transformed into a 'wise' pragmatic recognition that *healthier is better*, lending itself to an optimal prioritisation of practice.

Murray (2015) drawing on the ‘collective participatory process for emergent insight’, (CpplE) of Bonnitta Roy, proposes an evo/invo-lutionary model for ‘insight’ generation and an ablative process of group shadow work. Murray (2015, p. 34, my italics) defines *insight* in this context ‘as a realization about love or unity that emerges when we roam the spaces of experience and possibility made available when shadow is negated’. His levels and ‘widening sense of we’ correspond and go ‘beneath’ O’Fallon’s table as presented in Chapter 3, to the ‘stratified layers of the human being’ including ‘mammalian’, ‘biotic’ and the ‘material self’, and explores what can be driven into shadow at each level. As Murray (2015, p. 38) notes with some of these layers, the occlusion or shadow is deeper than psychological and ‘constitutes conditioning that stems quasi-universally from ones basic humanity (or animal-ness) independent of cultural immersion or personal history,’ somewhat echoing (Kribbe, 2015) above in relation to the recognition of ‘the human condition’.

The model and practice proceeds from a sense of commonality, unity, and care for all humanity, ‘involutionar[il]y down’ the layers of self, to ‘a sense of commonality, unity, and care’ for all animals (the mammalian self) and for all life (the biotic self). Murray (2015, p. 26) continues, ‘it is when insight begins to reveal truths at the deepest level of the Material Self that one feels a real (not a metaphorical, symbolic, or meta-theoretical) unity with all of existence—a deep intuition of one’s solidarity with the sun, the rock, and the atom.’ As Murray (2015 p. 26, my italics) critically contends:

This is why I frame the goals of contemplative practice in terms of downward embodiment and ablation. The call is not to take what we already know and build upon it or mix it creatively or synergistically—as what we already “know,” in common as a species, is, in a sense, deeply flawed and tainted by shadow material. *The types of messes humanity has gotten itself into (global warming, economic inequality, obesity, market collapses, high rates of depression, etc.) are not primarily because we lack intelligence (in the IQ sense) or data, but because we lack wisdom and insight into collective shadow material.*

One might note in this context the relevance of ‘SQ’ which I will explore in the next chapter, while noting for now the deeply ‘somatic’ nature of all shadow work. As Witt (2014) in relation to the ‘neurobiology of shadow’ points out ‘all psychotherapy is somatic’, emphasizing the necessity of ‘including’ ‘body based’ practices. Masters (2010, p. 5) likewise observes, ‘a common tell-tale sign of spiritual bypassing is a lack of grounding and in-the-body experience that tends to keep us either spacially afloat in how we relate to the world or too rigidly tethered to a spiritual system that seemingly provides the solidity we lack.’ Being integrally mindful when we talk of ‘body’ we have more than one (gross /concrete/material, subtle and causal), it is instructive to finally note that ‘to be fully healthy you have to exercise all three’ (Wilber *et al.*, 2008, p. 128) whilst not least ‘the material’.

Summary

I have in this chapter explored the psychodynamics of shadow and various levels of its arising, recognising that different pathologies are likely to arise at different structure-stages of our development. I have looked at sub-personalities, indicating that different lines of our development can be problematic at different levels, and all require negotiation, navigation and integration by the ego. I subsequently grounded

this inquiry in a real life case study of psychosis and depression, with the subject reflecting on her experience from a psychiatric and spiritual perspective. I explored a proposal to evolve our understanding of shadow integration, by revealing its unique nature, and in turn focused on transformative shadow practice. I thus explored the potential of loving awareness and unconditional presence, to bring healing and integration, which in turn, is likely to facilitate structure-stage development. I further explored the dynamics of a 321 shadow and transmutation practice, providing a tabular presentation of symptoms and their original forms. I also briefly explored the area of golden shadow. Finally I looked at the all Quadrant nature of shadow, with a focus on its collective dimension, with potential we-space practice solutions that promote a recognition of commonality, unity and care, within a more expansive sense of who 'we' are. In the next chapter, I will inquire into the final requisite element of IPSD as according to IT, structure-stage development is always development in a particular line.

Chapter Five: The Spiritual Line of Development

I will in this chapter inquire into the nature of the spiritual line of development. I will look at variations in relationships among lines of development. I will graph five lines in particular, of relevance for the spiritual line. Having explored one of these, the ego line, in detail in Chapter 3, I will pay particular attention to the faith line in this chapter, and critically review related research in this area. I will also pay attention to Gardner's theory of multiple intelligence (MI), given their common association with lines of development, and critically review his own stated case on the theoretical inclusion of 'a version of spiritual intelligence'. I will briefly review the SQ21 instrument, displaying its skill set and some of its definitions, assumptions and distinctions, whilst I will explore the potential enhancement of this modality, by virtue of an integral analysis in further detail in Chapter 8. I will inquire into Kurt Fischer's work in DST and propose its relevance for operationalising the construct of the spiritual line. I will submit the spiritual line is thus best understood as an amalgam of lines, which constitute a web like cluster of holonic skills. I will subsequently outline some directions for future research, which entail inquiring further into potential variable developmental sequences, and pathways of learning in the spiritual line.

Wilber (2006) makes it clear that when we speak of 'lines of development' we are not speaking of *lines* in any strict sense. At most, we are talking about 'probabilities of behaviour' and the use of the terms, streams or spirals, may better indicate the potential fluid flowing nature of such. It is also worth underscoring given, in a previous chapter we have explored structure-stages or levels of development, that as mentioned, according to IT, 'a level of development is always a level in a particular line'

(Wilber, 2006, p. 61). Wilber first adopted the notion of lines of development, from Anna Freud, a daughter of her famous father and well regarded psychotherapist in her own respect, who was among one of the first to introduce the concept of 'developmental lines', to indicate that humans have *distinct psychological capacities*, that develop relatively independently of each other (Hargens, 2010c).

One can note three sets of relationships operative between lines. (1) A necessary but not sufficient relationship, where growth in one line must precede growth in another, in order for it to develop. The cognitive line, which is not simply to be equated with *IQ*, and said to address the question, 'what am I aware of?' is presumed to be of this first order. It is a prerequisite for development in many of the other lines, whilst not without some contestation and nuance as we shall see below. (2) The lines develop holarchically, at different rates, through a variable terrain of depth and complexity, relatively independent of each other, for e.g., the moral line and kinaesthetic line. (3) Some lines are autonomous, for e.g., the aesthetic line, which may or may not be actively developed in a person's life (Hargens, 2010c).

Wilber (2000) proposed the idea of an integral psychograph to depict the relationship between lines and their relative unfolding, each gaining altitude through structure-stages, as can be seen from the colours on the left hand side of the graph below, as development proceeds through 1st, 2nd and 3rd tiers. The psychograph has considerable appeal for use among integral practitioners in various contexts, from business to education, coaching, and psychotherapy, while it is not without its operational challenges. An expertise in the profiles of each line at each structure-stage is a prerequisite for optimal and ethical use (Hargens, 2010b). Brown (2007) provides phenomenological content for some of these lines, as they develop through the struc-

Spiritual Line of Development

ture-stages. It is also worth bearing in mind, that different lines will be more relevant in some contexts, than others. The lines below as we shall see are among the most relevant within the context of our present inquiry, and are covered by Brown's (2007) descriptions. The psychograph below provides a visual of 5 lines and their chief researchers (all correlated in Chapter 3), particularly relevant for the spiritual line of development, including faith, ego, moral, values, and the cognitive line. It also includes Kegan, who with some nuance, 'is closest in intention to EDT' (Cook-Greuter, 2013, p. 12) covering similar but not identical terrain.

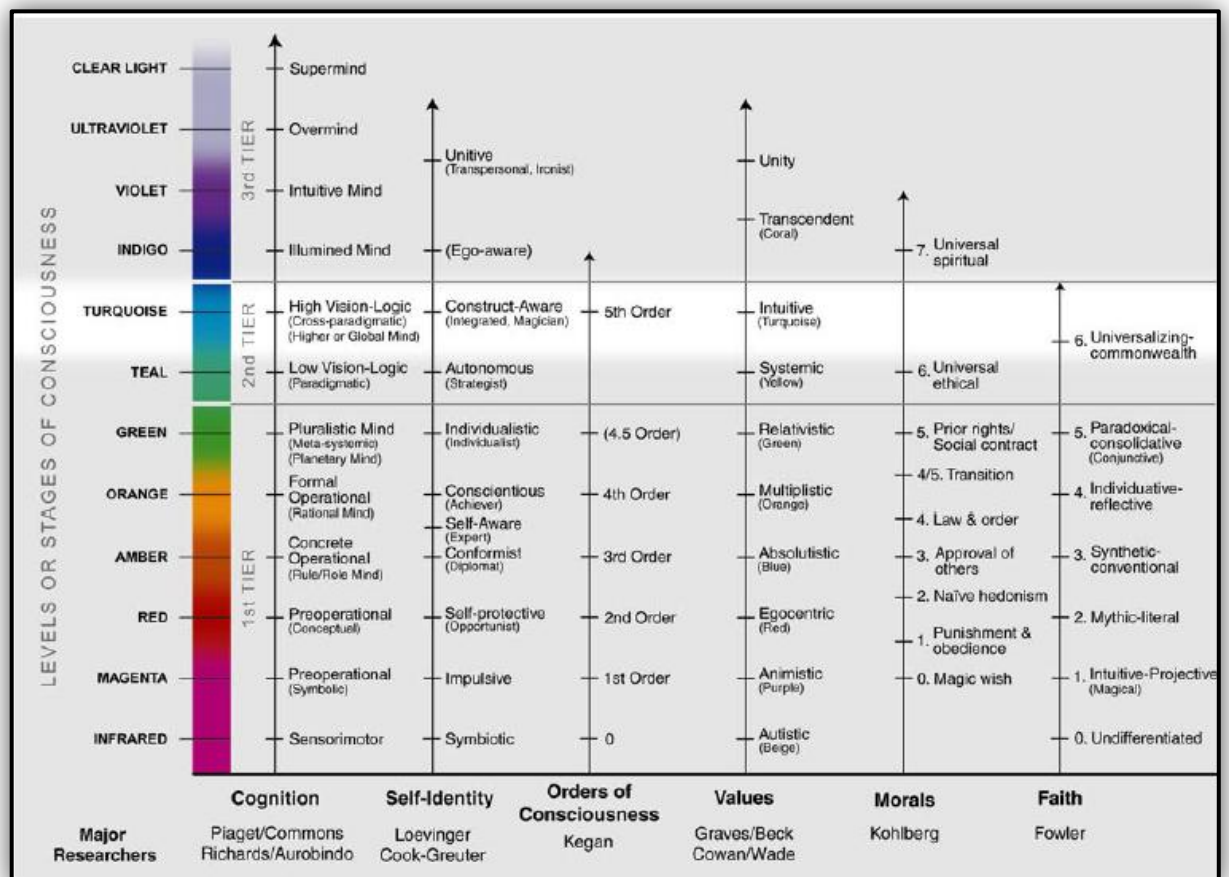


Figure 20. Psychograph Model with Priority Lines for Spiritual Line of Development including Major Researchers.

Spiritual Line of Development

The table below also lays out some of these chief lines of interest for this inquiry, by way of their key questions and available measuring tools.

Table 8. Key Life Questions, Researchers, Psychometrics of Lines.

Developmental Line	Key Inquiry Question	Key Researcher	Key Psychometric
Cognitive	What am I aware of?	Piaget.	Science Reasoning Tasks & Arlin Test Of Formal Reasoning
Self Identity Line	Who am I?	Loevinger, Cook-Greuter.	WU Sentence Completion Test. SCTi.
Values	What is significant to me?	Graves, Beck	(VO)Values Orientation Technique
Morals	What should I do?	Cowan. Kohlberg	Socio-Moral dilemmas.
Faith/Spiritual Intelligence	What is my ultimate concern?	Fowler. Wigglesworth.	Faith Development Interview. SQ21.

As we can see, various theorists have opted to answer some profound life questions and have pursued the answers through various waves of structural unfolding. In relation to our particular interest in the spiritual line, Wilber (2000) makes the point that it is extremely important how we define *spirituality*, for our understanding of whether it develops or not. I will inquire into these various definitions in this next section.

Definitions of Spirituality

Wilber distils five very different, but all variously legitimate definitions, of the phenomenon we call spirituality, some of which evidently show development and some of which do not. From a structuralist point of view, the term ‘development’ implies ‘change that eventuates in increasingly complex structures’ (Fowler et al., 2004, p. 11) or ‘the process by which predictable and patterned changes take place within an individual over the course of a life time...or as the degree to which levels of matur-

ity and complexity unfold in human beings' (DiPerna, 2015, p. 53). Pertinently development while directional need not be understood as linear and indeed may be more *web* like, involving 'a web of particular skill sets', *ala* Fischer et al (2006) as I shall explore in a coming section.

Hence Wilber (2000. p.129) defines spirituality as (1) the highest levels of any of the developmental lines, i.e., the transpersonal or post-post conventional stages of these lines, and which by definition show sequential unfolding. We have partly explored this aspect of spirituality through an exposition of the self line, through EDT's structure-stages, and have seen in this case, the self line potentially exhibits what can reasonable be called 'spiritual qualities' at (but not only) its highest structure-stages. Kohlberg for example, also controversially proposed a metaphorical seventh structure-stage to moral development, which he called a 'universal spiritual' stage, claiming it, was 'essential for understanding the potential for human development in adulthood' (Gibbs, 2003, p. 91-93).

Spirituality can also be understood as (2) the sum total of the highest levels in all developmental lines, signalling the relative independence of the lines, wherein one could reach higher developmental structure-stages within various lines, and not so in others, exhibiting an asymmetric psychograph, the sum total of which appears to follow no set sequence or pattern at all. This however, somewhat paradoxically, may in pertinent ways be one of the most important aspects of spirituality to bear in mind, as its recognition I submit, provides a profoundly important grounded developmental disposition and orientation in itself. It calls for radical humility in our approach, to meet its strong suggestion of the radical uniqueness of persons, which can keep us

attuned to the unknown and emerging aspects of the territory, not covered by neat models and maps.

Spirituality may be understood as (3) a separate developmental line, which exhibits development. It is this particular developmental aspect, which is the main topic of inquiry here. Further spirituality can be understood as (4) an attitude, such as openness or love, that you can have at whatever stage you are at and as Wilber (2006) states, it is probably the most popular or common definition, while not without its problematic features, insofar as one tries to claim that 'egocentric' or 'ethnocentric' love is 'spiritual'. Finally, spirituality involves (5) peak experiences and states, fleeting in character, while state-stages, as we have explored in Chapter 2, do exhibit development.

Wilber (2006) thus identifies *spiritual intelligence* with the third definition above, i.e., as a line of development, which exhibits structural unfolding. I will accordingly, primarily refer to the spiritual line of development as spiritual intelligence, which presumes its unfolding through structure-stages. A chief theorist of this intelligence, whilst not without controversy, is James Fowler. Fowler, deeply influenced by Tillich's (1957) rather succinct definition of faith as 'that which is of ultimate concern', and as 'an orientation of the total person', developed his 'Faith Development Theory' (FDT) in response to 'the universal human burden of finding or making meaning' (Fowler, 1981, p. 33). One might immediately note its resonance with EDT, insofar as both hold a central concern with *meaning-making*. With a definition of faith as distinct from religious 'belief', he interviewed his sample populations asking ultimate meaning making questions, recorded in the 3rd edition of the Manual for Faith Development Research (Fowler et al., 2004).

The Line of Faith Development

Across a range of demographics of age and religious or non-religious background, Fowler essentially explored the meaning making worlds of his participants and drawing on the work of Piaget, Erikson and Kohlberg, collated his multifarious data into his progressive ‘stages of faith’ (Fowler, 1981). Pertinently for our topic, he was at pains to point out this is a formal theory, that did not take away from the unique nature of each journey (Fowler, 1981). An outline of Fowlers stages with their characteristics, strengths, limitations and transition factors, can be seen in the figure below.

Table 9. Fowler’s (1981) Stages of Faith Characteristics plus later Comparison with SD and IT altitudes.

Stages of Faith	Age	Fowler /Spiral /Integral	Description	Emergent Strength	Danger of Limitation	Transition Factor	Church	Maslow / Wilber
Undifferentiated	Infant Toddler	0 Beige Infrared	Seeds of trust, courage, hope and love	Building the basic fund of trust and mutuality	Failure of mutuality	Convergence of thought and language		Psychological. Egocentric
Intuitive, Projective	3-7 years	1 Purple Magenta	Fantasy filled, uninhibited by logical thought				Tribal	
Mythic literal	6-12	2 Red	Tacitly held beliefs, us v them	Forming personal myth	Twofold loss of autonomy, nihilistic despair.	Contradiction between valued authority sources, critical reflection on beliefs, ‘relativity’	Traditional	Social belonging, Ethnocentric.
Synthetic Conventional	Adolescents	3 Blue Amber						

Spiritual Line of Development

Individual- ative Reflective	Young Adults	4 Orange	Responsibility for ones be- liefs. One is not con- strained by group opinion, critical reflection, 'relativity' 'demythologis- ing.	The strength of this stage is its capacity for critical reflection on identity (self) and outlook (ideology)	Exces- sive confi- dence in the con- scious mind and critical thought .	Disillusion- ment with ones compro- mises and rec- ogni- tion that life is more complex than stage 4 logic.	Mod- ern	Self esteem Ethnocentric with move to Worldcen- tric.
Conjunc- tive	Mid life	5 Green	Critical recogni- tion of one's social uncon- scious. Alive to paradox, vul- nerable to strange truths of others. Commitment to justice is freed from tribe, class religious com- munity or na- tion.	Capacity to see and be in ones or ones groups pow- erful mean- ings, while simultane- ously recognis- ing that they are par- tial, and inevitable distorting apprehen- sions of transcend- ent reality	Paralys- ing passive- ty or inaction giving rise to com- pla- cency or cyni- cal with- draw- al	The call of radical actualisa- tion	Post- mod- ern	Self actuali- sation, Worldcen- tric.
Conjunc- tive transition- ing to Univer- sal- ising.	Late life	6 Yellow Teal					Inte- gral	Worldcen- tric Planetcen- tric
Univer- salis- ing	Late Life	7 Tur- quoise	They are living incar- nations of ab- solute love and justice, spending and being spent for the transformation of present reality	Inclusive- ness with all be- ings, and freed from ideological shackles Universal Communi- ty Liberation			Holis- tic	Self tran- scendence Kosmocen- tric.

The description of the autonomous structure-stage from Cook-Greuter's EDT lends some flavour to the dynamics operative in the blank no 6, yellow/teal/integral space in the table.

Critique of Fowlers Faith Development Model

While I have mentioned critics of Fowlers FDT stemming from a perceived 'post structuralist' perspective in Chapter 3, it is perhaps the appreciative inquiry of Hans Streib and his extensive review, that merits greater mention here. Streib, recognizing the impact of Fowler's work, in essence also draws attention to what he sees as the over emphasis on Piagetian cognitive dimension, in his model. He also critically points to an under emphasis on what he sees as crucial (a) interpersonal (*self-other*) (b) interpretive narrative 'content' dimensions (*self-tradition*) and (c) the life world, religious styles-types dimension (*self-social world*) within Fowlers FDT.

It is worth underscoring that Streib's inclusion of 'narrative content' may be problematic, if trying to ascertain development. As McNamara (2013, p. 43) points out, it is 'a common and grave mistake to look at the content of thought, feeling and/or social relating to attempt to determine development.' He insists, 'we must get more curious about ourselves and one another in order to better understand these underlying relationships between subject and object, what Kegan calls 'the deep structure in meaning evolution.' McNamara (2013) for example provides the scenario of two individuals who may both express the value of universal human rights. At a surface level one might presume both to be at the same developmental structure-stage in the moral line. However when probing the subject-object architecture, one might discover how A is reflecting their family of origin in a conformist way, while B is ex-

pressing a value he/she has created for herself, i.e., self-authored, in response to life circumstances and questions. So while both hold the same surface features in 'content', the source of *authority* in one case is external and in the other, internal. And while 'locus of authority' is an 'aspect of faith' within FDT, a focus on content tends towards surface rather than deep structural features, and a critical point to be mindful of with Streib's reformulation of Fowler. This deep structure (beyond content) distinction is also recognised in the lectical assessment instrument (LAS), which claims to be a domain general ruler for altitude development, based on Kurt Fischer's work, which I will revisit below in the section on DST (Stein, 2008a).

Streib (2003) analyses some of the impact of Fowler's FDT, presented in papers and dissertations and concludes it is chiefly in the US, within the fields of religious education and pastoral work, its utility has been explored. On the other hand, 'European research on religion appears rather reserved regarding the inclusion of Fowler's theory' (Streib, 2003, p. 16). He highlights from these publications a myriad of other 'perspectival' critiques from which Fowler is adjudged to have fallen foul. From its lack of psychoanalytical perspective, to post-modern concerns with 'foundations' and 'universals', contextual socio-political and gender issues, to a perceived lack of adequacy of stage 4 and stage 6 descriptions, the critics continue to expound on the theory's reputed weakness. FDT is perceived to suffer from cultural bias, is deemed inadequate in relation to particular religious beliefs, while its definition of faith itself is also critiqued, along with its perceived theological inadequacy in relation to the shadow or 'dark side of human nature'. As one may perceive from the forgoing, these critiques in themselves bear testimony to the complexity of *faith* development.

While Streib (2003) concludes that his extensive survey of critical reflections ‘cannot be distilled into an harmonious synthesis’ and resembles more of ‘a dissonant orchestra’, I submit on the contrary, from an integrally informed viewpoint, there is indeed a place and welcome for all of these perspectives, if we hold that these critiques are coming from various AQAL configurations. Streib (2003) also concludes in the negative about the availability of well-validated and reliable shorter metrics to measure faith development and acknowledges the need for a good instrument with rigorous testing for reliability and validity, given the relatively lengthy process for FDT interviews with larger samples. Perchance the SQ21 instrument as employed here, with its tested validity and reliability, may go some ways to furthering Streib’s stated aim and desiderata for further research.

Fowler (1984, 1991, 2003) has of course responded to some of these criticisms over the years, proposing applications to religious education, pastoral care, and seeking to address the challenges of postmodern life with its predicaments, to varying degrees of satisfaction from his detractors. It is suggested he hasn’t made any major theoretical revisions and instead focused on deepening and enriching the theological grounding, while looking for correlations with other theories, for e.g., (Kegan, 1998) in explicating the value of FDT for predicaments in church and society (Streib, 2003). Yet a psychoanalytic perspective, at least in relation to the early stages, has been brought to bear, including Erikson’s/Rizzuto’s work more prominently and in integral parlance one might say, an emergence of the recognition the profound impact of the LL Quadrant (Fowler, 2000) (Streib, 2003).

As Streib (2003) contends the theory is very much ‘still in motion’. Thus one welcomes its postmodern critiques as above, while holding the view they all have a

place within an integral model of spiritual development, yet maintaining, as submitted in Chapter 3, the significance of adequate or dynamic structuralism. Fowler, (2000) himself concludes, that what the field really needs is 'a theory of types that can cross-cut stages but not replace them'. Streib (2003) has therefore proposed qualifications of FDT in his *Styles* approach (Streib, 2001) in order to better account for some of these perceived deficiencies of the original FDT model. And as Fowler et al. (2004, p. 14, my italics) contends:

[W]hile it has been the assumption in previous faith development research that the *seven aspects of faith*, are at the same level or stage, or not more than one stage apart from each other, future research should pay attention to *greater cross-domain diversity*, and partial revivals of earlier forms of meaning-making should not be precluded, especially when investigating fundamentalist orientations.

The foregoing gives voice to the phenomenon of developmental range, as laid out in Chapter 7, while as Fowler (2004, p. 3, my italics) further explains:

The seven aspects...taken together, describe the *structuring* characteristics of a faith stage. Aspects, compositely taken, are essentially the cognitive and emotional operations that give pattern to the creative and interpretative composing of person's account of their faith.

Streib (2001, p. 153) thus poses the core query from which his reformulation of Fowler, in his *Styles* approach is an attempt to answer:

In terms of developmental theory, how can we understand that a person is able to perform formal operations in most domains of everyday life and that this same person takes every word of a guru or fundamentalist leader as the revelation of truth?

This question has been similarly posed in the introduction, in recognition of the real possibility of 'arrested' spiritual development. It was recognised that part of the *disaster of modernity* and feeding into our present global problems, stem from the hypothesis of the level/line fallacy in the spiritual line (Wilber, 2006, p. 183). As the fallacy contends, the spiritual line of intelligence was arrested in modernity at the mythic stage, and this level of development, was confused with the whole line. While Streib (2001) similarly recognises a prevalence of earlier forms of literal mythic understanding, to account for 'fundamentalism', he also draws attention to possible revivals or regressions, and notes this as a challenge and questioning of the 'structural developmental principle of invariant sequence of the structured whole' (Streib, 2001, p. 149). Once more I contend an appreciation here of the phenomenon of developmental range, where variable context and a myriad of AQAL factors, from stressed inner states to broader environmental pressures, can indeed contribute to regression, would be beneficial to Streib's reformulation, including also a fuller appreciation of adequate or dynamic structuralism.

Thus Streib's Styles reformulation of Fowlers FDT is essentially an integration of lines and stages of development, to account for variation and perceived issues with 'invariant sequential structures'. While his reformulation of FDT is tending in an integral direction, with its rightful inclusion of lower Quadrant concerns, one might note it leaves out some very significant elements of IPSD, notably states and state-stages, with also inadequate attention to shadow. It would also as mentioned appear Streib's reformulation could significantly benefit from an appreciation of developmental range, to account for the noted regression, plus a more refined distinction between 'structure' and 'form' to allow for deep *structural* invariance. Streib's (2001, p. 149)

questioning of the 'structural developmental principle of invariant sequence' within spirituality, may however be said to be true in certain sense, but partial, when one takes into consideration the 2nd definition of spirituality, mentioned above, and thus highlights the significance of definition, which facilitates focused attention on those aspects of spirituality, which do show structural unfolding.

In stating as Streib (2004, p. 12, my italics) does, 'in the final analysis faith development has to do with interpreting the *relative stability of human self understanding* in the midst of change', one might again readily see the correlation between ego development and faith development thus construed. While a transcendent element is acknowledged in FDT, with no explicit appreciation of states or state-stage development, it is I submit, principally dealing with the unfolding of the relative self. Whilst Fowler himself laterally recognises that 'stages' of faith are only half the story, one might agree and supplement that according to AQAL, perhaps a fifth of the story, but none the less, a very significant unfolding dimension of faith development, if adequately understood i.e., as *structure*-stages as opposed to abstract *form*. Thus, a more comprehensive container is evidently required, which transcends and includes the faith line as it is presently conceived in FDT, to appreciate the complexity of psychospiritual development.

Wilber (2006) makes analogous reference with this line aspect of the AQAL model, with Gardner's (1993) popular MI theory. While there is apparent overlap, he latterly concludes there is a distinction to be gleaned where lines are not to be directly equated with MI, because according to Wilber, Gardner's '7 or 9 multiple intelligences just don't cover all the developmental lines and he contends, 'equating developmental lines with multiple intelligences really gets us off the mark' (Hargens, 2010b, p. 29).

This recalibration from Wilber may be based on deliberations to include spiritual intelligence, into Gardner's MI theory (Emmons, 2000) stemming from Gardner's (1999) consideration of the evidence, in favour of a 9th intelligence, where Gardner concludes it to be 'problematic'. Gardner has expressed his reticence for the moment about the inclusion of *spiritual intelligence* in his model, in part 'due to the challenge of codifying quantifiable scientific criteria'. However he has become convinced there may be an 'existential intelligence', that he regards as capturing, at least in part what people mean when they talk of 'spiritual' concerns.

I will review Gardner's contribution here to elaborate on Wilber's 'of the mark' comment, but also to highlight the very capacity of an integral lens to shed light on common perspectives and misconceptions of spirituality and the spiritual line of development. It may also be helpful to appreciate how *intelligence* is presently defined within the contours of psychology plus to briefly track the emergence of *psychometrics*, given their deployment in this study.

The Spiritual Line as a Multiple Intelligence

In a special edition of the *International Journal for the Psychology of Religion* devoted to spiritual intelligence, Gardner (2000, p. 27, my italics) in response to Emmons (2000) maintains:

Whether spirituality should be considered an intelligence depends upon definitions and criteria... Those aspects of spirituality that have to do with phenomenological experience or with desired values or behaviours are best deemed *external to the intellectual sphere*. A residue concerning the capacity to deal with existential issues may qualify as an intelligence. Emmons's overall enterprise is plausible and he raises many intriguing issues (e.g., sacredness, problem solving, the unifying potential of religion) that merit further investigation.

Gardner, (1999, p. 33) defines intelligence as 'a biopsychosocial potential to process information-that can be activated in a cultural setting to solve problems, or create products that are of value in a culture'. Gardner's (2000, p. 28) research question which led to MI theory asks 'how did the brain/mind evolve over many thousands of years, in order to allow individuals (and the species) to survive across a range of environments?' Gardner thus firmly places intelligence within an evolutionary framework, which allowed him to elicit his initial 7 intelligences, namely (1) Linguistic, (2) logical-mathematical, (3) Musical, (4) Spatial, (5) Bodily-kinaesthetic, (6) Interpersonal, (7) Intrapersonal, adding an 8th Naturalist intelligence latterly.

To qualify as an intelligence the particular capacity under scrutiny was considered from multiple perspectives, consisting of eight specific criteria, drawn from the biological sciences (UR) logical analysis (LL, UR) developmental psychology (UL, UR) experimental psychology (UR) and psychometrics (UR). Thus one can somewhat see the construction of Gardner's definition of *intelligence* with the inclusion of my provisional Quadrant methodological analysis, with its weighting towards the (UR) Quadrant, whilst inclusive also of interior Quadrants.

To nonetheless contextualize the significance and emergence of the notion of MI, one can trace through Smith (2014), the literature on intelligence theory going

back to Plato and Socrates. However, it was with Francis Galton, a cousin of Charles Darwin that the notion of human intelligence as ‘hereditary’ and ‘evolutionary’ emerges. While Galton’s psychometric work was further developed by James Cattell, and reputedly debunked by Clark Wissler, owing to the utility of emerging *statistics*, and the *Pearson correlation coefficient*, Wissler’s work itself was later robustly challenged by one Charles Spearman. Correcting Cattell’s work through *factor analysis*, a significant statistical technique, Spearman rather famously proposed a *general factor* or ‘g’, which he used to account for positive correlations across all mental tests. It is interesting to note that Spearman thought of ‘g’, in quite subtle terms, as ‘a metaphorical pool of mental energy’ and in 1904, submitted intelligence *as a single unitary quality* within the human mind or brain. The following map provides a catalogue of authors and the various strands of theoretical influence between each, which provides an orientation to the field (intelltheory.com).

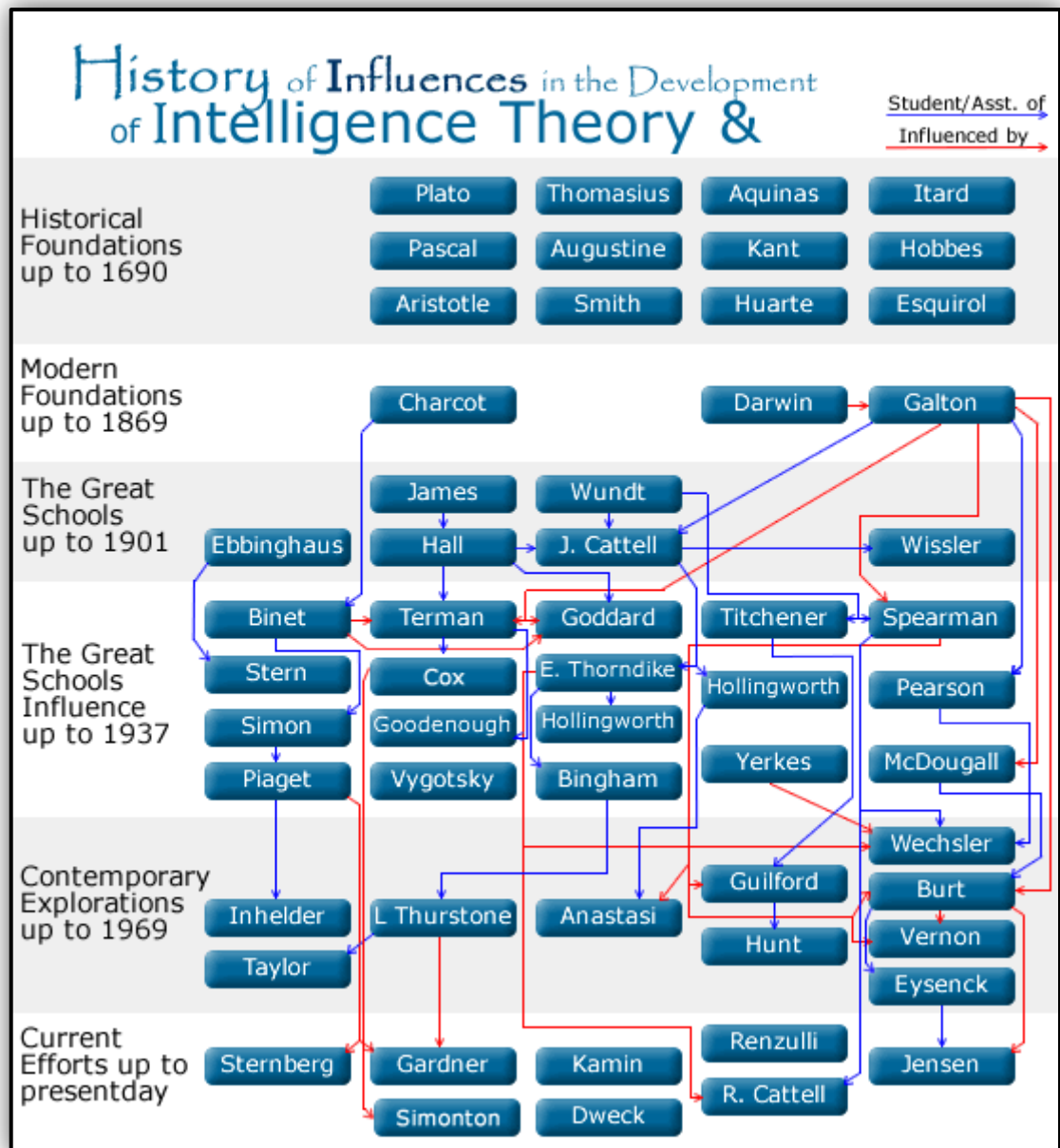


Figure 21. History of Influence in the Development of Intelligence Theory.

Development of the field continued In France with Alfred Binet and Theodore Simon in 1916, constructing what they thought to be an intelligence test with greater validity. This was subsequently revised in the US by Lewis Terman, with iterations of this *IQ* test widely utilised today as the Stanford-Binet intelligence scale (SB 1V 4TH edition), notwithstanding the variant positions Terman and Binet held on the *philosophy*

of assessment, noted as a critical contemporary issue, that Stein (2016) explores in terms of the substantial social justice issues inherent in educational measurement.

It was within this narrow psychometric perspective that Gardner (1983) made a significant public impact with his own pluralistic theory of intelligence or MI. Gardner's popular departure from solely 'g' based theories with their single unitary quality of intelligence is quite extensively used within educational and developmental settings, whilst Gardner (1999) himself has strongly rejected many of what he refers to as 'myths' about his theory. Intelligence theory is thus one of the most highly controversial and highly contested areas of research and now, as Gardner (1999, p. 25) readily acknowledges:

Intelligence as a construct to be defined and a capacity to be measured, is no longer the property of a specific group of scholars, who view it from a narrowly psychometric perspective. In the future, many disciplines will help define intelligence, and many more interest groups will participate in the measurement and uses of it.

Gardner (2000) however nonetheless makes 'a case against spiritual intelligence', which I will critically review in the next section.

Gardner's Chief Objections to Spiritual Intelligence

Gardner's (2000, p. 29) definition of spirituality includes references to two types of states. The first refers to the ability to realise certain 'physical states' such as those he understands induced by meditation. Gardner however regards these states as best thought of as expression of bodily-kinaesthetic intelligence, as these states according to Gardner, involve control over one's body, an intelligence normally exemplified by athletes, surgeons etc. Gardner (2000, p. 29) regards a second aspect of spiri-

tuality as having to do with ‘phenomenological states’, where ‘the spiritual individual on this account feels “at one” with the Universe, or loses himself in an ‘oceanic state or experiences a special link to God’. Gardner (2000, p. 29) in relation to his depiction of states, thus reasons why he does ‘not want to include within the definition of an intelligence a certain “felt experience”...such feelings, I submit, are not intrinsic to the actual intelligence...[and] are best considered external to the intellectual realm.’

According to Chapter 2 and the contemplative traditions millennia of experience, Gardner treatment of states may be seen as literally ‘grossly’ reductive, to the body and feelings, with apparently little cognisance of subtle, causal and nondual state-stage progression, with their potential to transcend and include bodily feeling and thought. Also, rather than being ‘external to the intellectual realm’, states may be thought of transcending including and penetrating this realm, with the intellectual being integral to certain states, given our very capacity to catalogue, describe and sequence their texture and significance.

In a section entitled ‘a personal perspective on spiritual intelligence’, Gardner (1999, p. 65) acknowledges he ‘feels no personal involvement in the realm of spirituality’, and identifies as a cultural Jew. He reports that he is as ‘much frightened as intrigued by people who see themselves (or who are seen by others) as spiritual individuals...and I fear the effects that charismatic figures (in the style of Jim Jones or David Koresh) may exert on often hapless followers.’ It is clear that Gardner fears the dogmatic and possibly fundamentalist elements of ‘religion’ and he clearly sees the potential difficulties in competing ontological claims regarding ‘spiritual truth’. Gardner (1999, p. 56) contends, ‘while the attainment of altered states of consciousness can be measured objectively, the same does not hold true for the attainment of a

state of spiritual truth. Here we have left the realm of intelligence and moved to the sphere of dogma' (Gardner, 1999, p. 56).

And while one may appreciate Gardner's concerns and the historical difficulties associated with 'dogma', it is assumed in this inquiry, that an integral appreciation of spiritual development does provide rich potential to navigate and make qualitative judgments in relation to his fears. The essential distinction between states and structure-stages for example could allay Gardner's anxiety, insofar as one recognises any *revelations of the Absolute* are necessarily expressed through *the relative* unfolding self, which can be critically interpreted and evaluated, according to their expression, within structure-stages of consciousness making claims of 'spiritual truth' subject to critical inter-subjective and *objective* scrutiny.

Gardner (1999, p. 57) distils his difficulties with spirituality insofar as 'interested observers see the essence of spirituality as primarily phenomenological-the attainment of a certain state of being...and not as a domain that involves any kind of problem solving or product making.' While no doubt this perspective is prevalent, one can also point to many instances of the problem solving capacity of 'spiritual technologies' applied in many contexts, not least leadership development, considered crucial for leveraging change, to address pressing global problems (Reams, 2014). Integral applications alone presently boast significant engagements in critical fields from climate change to ecology, education, mental health to business and management to name but a few (Hargens, 2010c). All of these examples include a sophisticated appreciation of 'interiors'. It may be ironic in this light to suggest, in one sense 'spiritual solutions' may well be the most effective solutions, for the seeming intractable, complex global problems we presently face, in that leveraging an increase in 'consciousness' of

who we are, beyond gross state-stage identities, is for many a global imperative to address global problems.

It is within this perspective on spirituality that Gardner (1999, p. 60) 'thinks it best to put aside the term spiritual with its manifest and problematic connotations, and to speak instead of an intelligence that explores the nature of existence and its multifarious guises...an existential intelligence' and its concern with 'ultimate' issues. From an integral perspective on spirituality however, Gardner (1999, 2000) presentation may be said to conflate structure-stages and states, while expressing typical *modernist* concerns with the shadow of *traditional* spirituality. This somewhat ironically, I submit, calls for a greater appreciation of the developmental nature of spiritual intelligence, in assisting with distinguishing the pre-rational from the rational, to the genuinely post-rational, along not least structure-stages and state-stages of development.

Gardner (1999, p. 60) however feels much more assured within the aspect of spirituality, he designates as 'existential' and locates it within the 'cognitive strand of the spiritual'. He thus explores *existential intelligence*, as a gateway so to speak, to the possibility of a fuller blown spiritual intelligence. Described as "the intelligence of big questions," Gardner (2006, p. 20) recognizes:

This candidate intelligence is based on the human proclivity to ponder the most fundamental questions of existence. Why do we live? Why do we die? Where do we come from? What is going to happen to us? What is love? Why do we make war? I sometimes say that these are questions that transcend perception; they concern issues that are too big or too small to be perceived by our five principal sensory systems.

Gardner (1999, p. 61) thus in reviewing existential intelligence recognises 'a species potential to engage in transcendental concerns...valued in every known cul-

ture', which is crystallised within symbols systems with 'clear stages of sophistication' from novice to expert status. He notes a better marker for 'later existential excellence' might be an early emerging concern for cosmic issues, of the sort relayed from religious leaders like Gandhi or for physicists like Albert Einstein. It is worth noting in this context, SQ21 skills 6-11 which focus on developing such 'universal awareness'. Gardner (1999, p. 62, my italics) however concludes that by the Stone Age:

[H]umans clearly possessed a brain capable of imagining the infinite and the ineffable and of considering the cosmological issues central to existential intelligence...indeed I would go so far as to suggest that one of the major cognitive activities among early humans was a grappling with these existential issues and that much early art, dance, myth, and drama dealt implicitly or explicitly with cosmic themes...Like language existential capacity is a distinctive trait of humans, *a domain that separates us from other species*...More generally human consciousness in its fuller senses may presuppose a concern with existential issues.

When discussing issues of pain Gardner (1999, p. 63) comments, 'it is at least imaginable that ultimate concerns have some adaptive significance', now noting the mobilisation of certain brain centres and neural transmitters during state experiences. Gardner (1999, p. 66) is unsure about how to name his own state experiences, while he recounts 'triggering events' of 'affecting' objects and experience, such as music that activates an existential intelligence and quotes Proust, to provide an insight into his ontological musings:

It is inconceivable that a piece of sculpture or a piece of music which gives us an emotion that we feel to be more exalted, more pure, more true, does not correspond to some definite reality, or life would be meaningless.

While above Gardner did ‘not want to include within the definition of an intelligence a certain “felt experience” this sublime instance, apparently cracks open his criteria. Gardner (1999, p. 64, my italics) concludes:

Perhaps surprisingly existential intelligence scores reasonable well on the eight criteria and *considering this a version of spiritual intelligence* eliminates some of the problematic aspects that might otherwise have invalidated the quest. Although empirical psychological evidence is sparse what exists *certainly does not invalidate the construct*’.

While I have pointed to inadequacies with Gardner’s definitions of spirituality, and his seeming difficulty in making critical distinctions on its ‘problematic aspects’, it is instructive to note the relative validation of ‘a version of spiritual intelligence’, within the context of a modern scientific paradigm, which in itself, may well be seen as *progress*. As Gardner (2006, p. 25, my italics) notes, within the context of the US, individuals have very strong views on religion and spirituality and remarks:

[P]articularly those of a scientific bent, cannot take seriously any discussion of the spirit or the soul; it smacks of mysticism. And they may be deeply sceptical about God and religion—especially so in the academy.

Mysticism aside, it is somewhat ironic in our privileged seats of learning and what are in some respects, the front trenches for impact and influence, such *conventional views* on spirituality still hold sway. It attests I submit to the significance of fostering a deeper appreciation, of the developmental nature of this line, within the context of IPSD. Indeed findings from Astin et al.’s (2011) first national longitudinal study (7 years) of 14,527 college students indicate 3 in 4 US students identify as spiritual and are actively seeking meaning and purpose in life, but with little or no encouragement

in the main, from faculty members. This is despite the study's findings of spiritual development's positive correlation with academic and leadership performance. Gardner (2006, p. 24) nonetheless concludes:

[C]urrent views of intellect need to be leavened with other more comprehensive points of view. It is of the utmost importance that we recognize and nurture all of the varied human intelligences and all of the combinations of intelligences...perhaps if we can mobilize the full range of human intelligences and ally them to an ethical sense, we can help to increase the likelihood of our survival on this planet, and perhaps even contribute to our thriving.

I would submit given our global context that recognition and nurturance of spiritual intelligence or the spiritual line of development, in its fuller and integral sense might provide the 'leaven' Gardner calls for. One may hope with time and dialogue, Gardner may see fit to revisit his own view of spirituality and potentially realise, as with science or any other human endeavour, its evolving nature and expression. As Mayer (2000, p. 48) notes:

If a new intelligence really has been found, it would enrich and broaden our notions of what intelligence may be ...Labeling something an intelligence also raises its prestige. Scarr (1989) has argued that one reason psychologists and educators are motivated to label something an intelligence is in an attempt to adjust social behaviour to value the entity more than before.

Whether spiritual intelligence emerges in conventional academia as a recognisable intelligence and line of development is difficult to say, given definitional contestations, only to conclude that Gardner's *case against spiritual intelligence* makes I submit, rather ironically an excellent case for *re-cognition*, displaying as it does gross inadequacy in its present construal. 'Labelled' and named as an intelligence carries

considerable semiotic significance and could have profound cultural and educational impact, on indeed ‘increase[ing] the likelihood of our survival on this planet, and perhaps even contribute to our thriving’, at this crucial global juncture. While Wilber may well be right regarding Gardner’s MI, not covering all the lines, the spiritual line as conceived in this study, is inclusive of Gardner’s existential intelligence, and critically includes a cognitive dimension. As Wilber has distilled in his writings, the spiritual line of intelligence with its interest in ultimate concern is better understood as an amalgam of lines, which includes the cognitive, which as explored in Chapter 3, is an integral facet of EDT.

The Spiritual Line as an Amalgam

Wilber (2000, p. 263) argues, ‘Fowlers stages of faith for example are a mixture of [aspects of Faith] morals, capacity for role taking, and worldviews.’ And despite test results showing Fowlers stages as virtually indistinguishable from Kohlberg’s moral line, Wilber (2000, p. 263) believes that ‘Fowlers stages of faith are a legitimate distinct line of development (*because they are actually a useful amalgam*)’. He thus maintains these amalgams are significant because, they have shown over time to unfold in a developmental stage sequence, ‘as a functional grouping’ (Ibid). And as Stein (2010a, p. 179) likewise delineates, ‘a line of development is made up of a set of skills that all serve a relatively similar function.’ EDT as mentioned above also includes in its research, ‘7 aspects’ of faith development. Each of these aspects correlates within the functional grouping that constitutes the spiritual line. These correlations may be lightly made as follows, Aspect (a) form of logic (cognitive line) Aspect (b) social perspective taking (ego, interpersonal line) Aspect (c) form of moral judgment (moral line)

Spiritual Line of Development

Aspect (d) bounds of social awareness, (ego, interpersonal line) Aspect (e) locus of authority (ego line) Aspect (f) form of world coherence (ego line) Aspect (g) symbolic function (ego line, cognitive line). DiPerna (2015, p. 56) similarly works with an amalgam and lists five lines, necessary to determine a person's 'religious orientation' which includes, (1) the faith line and (4) 'secondary lines', cognitive, ego, values, and the moral line. Whilst I submit the primary and secondary roles may depend more on context for the spiritual line, it is nonetheless this interpenetrating functional group construct, as depicted in the following figure that I am principally referring to when speaking of the spiritual line.

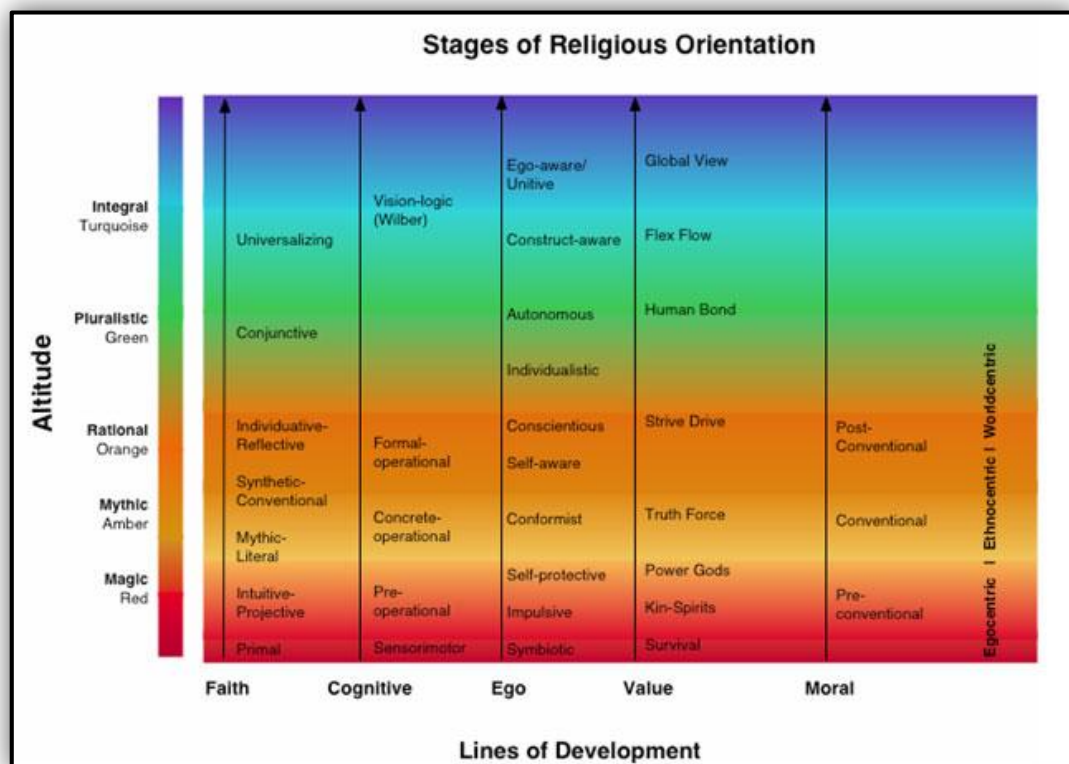


Figure 22. Amalgam of Lines within the Spiritual Line of Development (DiPerna, 2015).

Operationalising the Construct

As Kurt Fischer (2006) gleans from Lakoff and Johnson (1999), people unknowingly ground their concepts in metaphorical frames which provide meaning, including concepts and theories within science and the humanities. For example, the metaphor of 'ladder' for development perhaps no more than 'line' is probably not the most useful, given their 'linear' connotations and the necessity of preambles to offset such interpretations. Wilber (2006, p. 66) does use the ladder metaphor with nuance, insofar as there is a distinction between ladder, rungs and climber, with the climber seeing new worldviews at each rung, which entails transition, while the rungs are enduring, in particular lines. The cognitive rung of concrete operations for instance is enduring, even when one transcends and includes it, with the move to formal operations. In essence, when we learn to run, we don't forget how to walk.

Fischer (2006) however introduces the metaphor of 'a web' to allow the role of constructivist activity and contextual support, to come to the fore in development. As a dynamic metaphor, it also allows for variability and stability. As he notes, 'the metaphor of a web is useful for dynamic models because it supports thinking about *active skill construction* in a variety of contexts and for diverse variations' (Fischer et al., 2006 p. 319, my italics). Fischer (et al., 2006 p. 319) continues:

The separate strands in a web represent the various pathways along which a person develops. The strands in a web can start in a number of places, take a variety of directions, and come out at a range of endpoints, all determined by active construction in specific contexts...using the constructive web as a metaphor for devising models of development facilitates the unpacking of variability relating to constructive activity and context, which are conflated in the image of a linear ladder of static structures.

Critically Fischer's DST, building on the research of decades of developmentalists, has emerged with new insights into 'domain general' properties, and so claims to be applicable to operationalising altitude across a number of lines. Significantly, for our topic, lines according to Fischer can be thought of as a cluster of related dynamic *skills*. And skills are best understood not as isolated units but as functioning together as in an ecosystem, with Stein (2010a, p. 179-180, my italics) also noting:

[S]kill structures [as] built and rebuilt [are] honed relative to tasks and contexts and vary dynamically over time...and combine to construct new higher-order emergent skills...central to learning and development [and while] *skill sets with a different function* develop in a different way and at a different pace, *yet, and this is key, the same patterns of skill construction characterize the developmental process of all lines.*

I will lay out this pattern of skill construction below. However as Stein (2010a, p. 179) further elaborates, Fischer's concept of 'skill' is similar to Wilber's *holon* insofar as:

[I]t signifies a generic unit of psychological process at all levels...Importantly the notion of a skill like the notion of a holon, also explicitly implies relations between diverse constitutive elements, for instance, biological and sociocultural...if held rightly, *it also counteracts the partitioning of cognition and action, and behaviour and context*'.

Thus my working assumption is the spiritual line is best understood as an amalgam of lines, composed of a web of skills, which are holonic in character. These holonic skills actively hold the potential to counteract partitioning, and integrate distinct elements, which in the case of the spiritual line constitute the cognitive, moral, values, ego, and faith lines of development, into a functional whole. I will next explore

the SQ21 assessment tool as a viable skills based approach, which while aligned with the foregoing presuppositions, can I contend, in my subsequent analysis chapter, be further enhanced by virtue of an integral lens interpretation, which seeks to optimise the instrument by placing it within the contextual frame, of particularly the 3Ss (structure-stages, state-stages and shadow) of IPSD. We may therefore appreciate the development of the spiritual line as it evolves through obscurations and interpenetrating structure-stages and state-stages, via *skilful means*.

The 21 Skills of the SQ21 Assessment Tool

The following figure presents the 21 skills of spiritual intelligence, as clustered by the SQ21 instrument within respective SQ quadrants.

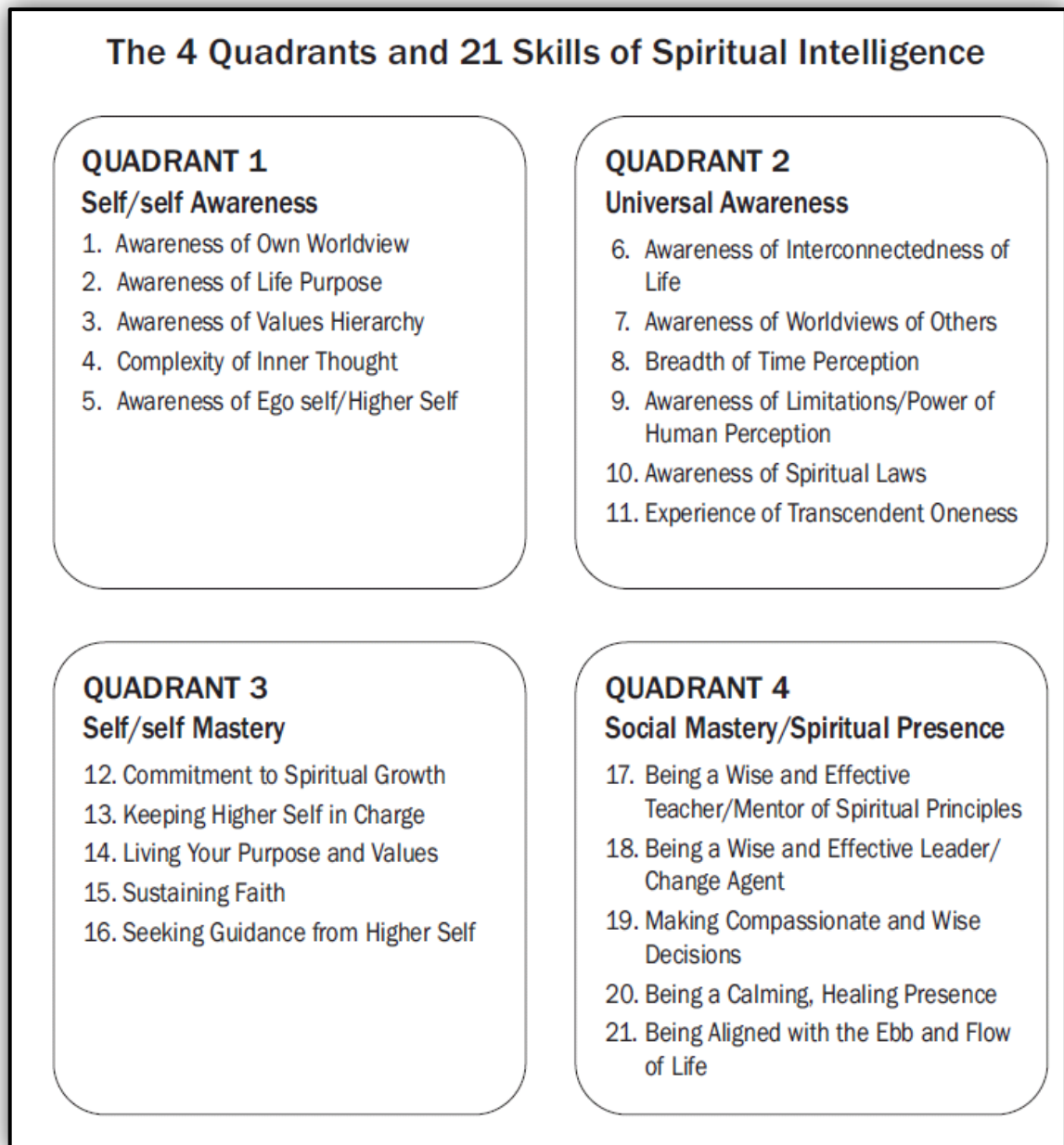


Figure 23. The Skills of SQ21 by SQ Quadrant (Wigglesworth, 2012)

The SQ21 approach is no doubt, unashamedly from its inception, a pragmatic approach to spiritual development. Wigglesworth the deviser of the SQ21 instrument uses the term 'spiritual weightlifting' to characterise its constructive activity. One might relate this to the practiced formation of new habits and neural pathways referenced above in Chapter 3. While the model itself is 'complex and multidimensional' with more depth than appears at the first blush, according to Wigglesworth 'the es-

sence of spiritual intelligence’ is quite simple, ‘it is about shifting from ego to higher self’, and she offers a nine step practice for doing so in the moment (Wigglesworth, 2012, pp. 123,131). I would add that this is *in practice* a slow and gradual process, insofar as *shifting* presumes connecting, disconnecting and reconnecting, until on-going stabilisation is present.

As explored more fully in the methods chapter, the SQ21 skills development approach first involves taking a psychometric assessment, i.e., answering 169 likert style questions and receiving a 20-page report, scoring the 21 skills on 5 levels, from novice to mastery. The report highlights SQ skills participants can focus on, with suggested next steps. Critical ‘coaching points’ can be discerned from an analysis of the ‘gateway questions’ which lead on through the five levels of each skill, with a number of gateway questions at each level. There is sufficient nuance in the report, in the recognition of its snapshot character, to allow an SQ coach trained in the instrument, to interpret and rescore the skills if necessary, within the context of a follow up debrief and coaching sessions. When one looks at the ‘next steps’ for each skill, its predominant focus is on practice.

Wigglesworth (2011, p. 7) in relation to the five definitions of spirituality above, while seeing elements of all in her model notes, beginning with definition number five i.e., spirituality as a peak experience, that:

Wilber has said, a “peak experience” gives us a “peek” into the nondual realm. It can leave “stretch marks on our minds” but it does not translate into character traits unless we have the overall [structure] stage development to hold that consciousness...people can be skilful at obtaining peak experiences and NOT be able to consistently translate those moments into what we might call spiritually admirable behaviours.

As Gardner (2006, p. 23) has similarly expressed:

[H]aving a strong intelligence does not mean that one necessarily acts intelligently. A person with high mathematical intelligence might use her abilities to carry out important experiments in physics or create powerful new geometric proofs; but she might waste these abilities in playing the lottery all day or multiplying ten-digit numbers in her head.

A similar presupposition is operative here with 'spirituality'. One may say we are all 'spiritual', but not all necessarily 'spiritually intelligent'.

Wigglesworth (2012, p. 8) therefore maintains a distinction between her own definition of spirituality and spiritual intelligence. She defines spirituality as "the *innate human need* to be in relationship with the something larger than ourselves – something we consider to be divine, sacred or of great nobility', thus in the latter expression pragmatically, facilitating and including a *secular spirituality*. Spiritual intelligence, on the other hand she defines as 'a set of skills we develop over time with practice'. Wigglesworth (2012, p. 8) specifically defines SQ as 'the ability to behave with wisdom and compassion, while maintaining inner and outer peace regardless of the situation'. One might note the critical emphasis in SQ on *behaving*, showing up, acting with wisdom and compassion, and thereby *demonstrating* one's SQ. As Wigglesworth (2011, p. 8, my italics) notes of this 'innate human need':

[N]ot everyone "wakes up" to this facet of human nature and acts on it. But we tend to be miserably unhappy when we do not address this need. We need an active process – a relationship – with whatever we call the divine. My embedded assumption, which is made explicit in the spiritual intelligence model, is that *the goal is to be both ascending and descending* in the experience of our spirituality. That is – to be in the world while also not being limited to this three dimensional dualistic experience.

It is critical to emphasise the contextual conception of the SQ21 model for adaptation within the stratified environment of 'the workplace', where 'talk of spirituality', can be difficult. This is exemplified with Gardner's (2006, p. 25) comments above, with reference to 'the academy', where 'particularly those of a scientific bent, cannot take seriously any discussion of the spirit or the soul; it smacks of mysticism.' Thus, the SQ21 is developmentally informed and pragmatically designed to be 'faith neutral' and 'faith friendly' for skilful navigation through the myriad of possible difficulties, talk of spirituality, can potentially throw up in a public environment.

With this nuanced understanding of the spiritual line as an amalgam of lines, composed of a web like cluster of holonic skills, a potential for further research might test the cluster of SQ21 skills, according to level, in order to map 'developmental sequences', and 'pathways' of learning. Pathways as understood in this context, are 'empirically grounded reconstructions of the steps and stages in the acquisition of a concept or skill...that is a rational reconstruction of how a specific line of development unfolds' (Stein, 2010a, p. 184). I shall explore this granular potential in the next section through an exploration of DST.

Dynamic Skill Theory, the SQ21 and Future Research

DST in essence, investigates skill structure regardless of domain, reflecting the process and principle of 'differentiation and integration' towards increasing degrees of abstraction and complexity. Thus the domain general nature of DST allows it to model development through multiple domains across five 'skill structures' or 'tiers', each having three iterating 'skill levels'. This lays the foundation for a metric, the Letical Assessment System (LAS) to serve as a ruler of development, across different devel-

opmental lines, measuring complexity of performance, based on their level of differentiation and integration, a property of *deep structure*, critically without reference to specific conceptual *content* (Stein, 2008a).

Presently 14 'skill levels' of hierarchical complexity are mapped across a common scale with the LAS instrument, 'capable of measuring performance across almost the full range of skill structures. I have in the following integrated Fischer's skill structures or tiers with O'Fallon's tiers, to assist orientation and will only use *tiers* with reference to O'Fallon. Thus, skill development proceeds along the following skill structures, [within concrete tier] *reflexes, actions, representations* i.e., concepts, [within subtle tier] abstractions, (which classify and organize representations) and [within causal tier] principles, (which tend towards overarching 'metatheoretical' constructs, that guide entire disciplines and perform a 'discourse regulative' function). The figure below provides a small table of this information.

Table 10 Fischer's Skill Structures within O'Fallon's Tiers.

O'Fallon's Tiers	Fischer's Skill Structures
Causal Tier	Principles
Subtle Tier	Abstractions
	Reflexes
Concrete Tier	Actions
	Representations

Each skill structure signifies a major re- (self) organization of action and thought, 'with the emergence [at each] of qualitatively new types of skills' (Stein, 2010a p, 182). Within each skill structure there are skill levels of increasing complexity and co-ordination i.e., 'single' elements, 'linear' combinations (mappings) to 'multi-variate systems', all of which reiterate in each skill structure, displaying a cyclical dynamic growth process (Stein, 2010a).

The following tables illustrate this foregoing information with an altitude comparison with Cook-Greuter's structure-stage perspectives, in the last column. Kohlberg's moral line is also noted with Becks spiral dynamics values line, also notable for comparison. The second table provides a visual of the skill level cycle within each skill structure, from single, mappings, systems, and system of systems, all of which suggests 'human development is best understood in terms of diverse *hierarchies of skills*' (Stein, 2010a p. 181) in various lines, through structure-stages. A method for inquiring into various domains to elicit pathways of learning is briefly explored in the next section.

Spiritual Line of Development

Table 11. Displaying how Skills Structures and Skill Levels Line Up With Cook-Greuter's EDT Perspectives plus Kohlberg's Moral Line and Beck's Values Line (Stein, 2010a).

	Skill levels (Fischer)	CSSS (Com- mons)	SISS (Kohl- berg)	SOI (Kegan)	SD (Beck)	Perspec- tives (Cook- Greuter)
Principles	principled systems	cross paradig- matic			coral	Cosmic
	principled mappings	paradig- matic	Stage 6		global holistic	global/ 6 th person
	single principles	meta- systemic	Stage 5	interind- vidual	systemic integra- tive	5 th person
Abstractions	abstract systems	systemic	Stage 4	institu- tional	relativis- tic	4 th person
	abstract mappings	formal	Stage 3	inter- personal	individ- ualistic	3 rd person
	single abstractions		Stage 2		achiever absolut- ist	
Representa- tions	representa- tional systems	concrete		imperial	power gods	2 nd person
	representa- tional mappings	primary	Stage 1		magical animistic	
	single representa- tions	pre- opera- tional		impulsive		1 st person
Actions	sensorimotor systems	sentential				
	sensorimotor mappings	nominal				
	single sen- sori- motor actions	sensory- motor				
Reflexes	reflexive systems	circular sensory & motor				
	reflexive mappings single reflexes	sensory & motor calculatory				

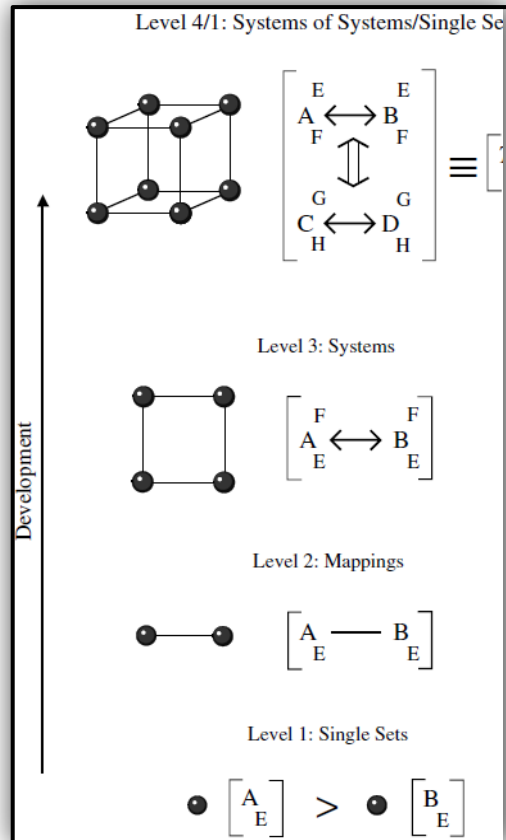


Figure 24. Cycle of Levels of Development for a Skill Structure (Fischer & Bidell, 2006).

Developmental Maieutics

Developmental maieutics, a dialogical approach reminiscent of the Socratic Method, can be employed as a method to ascertain pathways of learning in a given field. According to Stein (2010a, p, 176) as an empirical process it 'involves first determining the different lines (skill sets) and levels (hypothetical learning sequences) in a domain'. The next step in the methodological process is 'using this to construct a developmental assessment to generate data, which in turn is used to develop an empirically grounded set of learning sequences' (Stein, 2010a, p. 176). As Fischer (2006, pp. 334-335, my italics) elaborates:

[T]here is high variability in developmental sequences, *but this variability is neither random nor absolute*...varying as a function of learning history, cultural background, content domain, context, co-participants, and emotional state...[i.e. developmental range] as well as the level of analysis on which the sequence is examined.

Critically Fischer (2006, pp. 334-335, my italics) maintains, 'within the web metaphor many developmental differences become *alternative pathways instead of deficits*.' Thus, in relation to what has been referred to as *arrested* spiritual development, it is constructive to note this reframe and inquire into potential alternative developmental sequences, for facilitate the development of the spiritual line. This may entail collaborative inquiry into implicit assumptions and affirming the developmental nature of a *secular* spirituality, given the recognition from Habermas of the now, *post secular* nature of society (Kenny-Junker, 2014).

Of course, within the domain of spirituality, 'developmental sequences' have been pursued intuitively and by iterative practice down through the ages. Brown (2006) provides an exemplary reconfiguration of ancient texts for Western students to develop meditation skills, in his precision sequencing of practices for *stages of meditation*. However, in tandem with traditional methods, Developmental Testing Services (DTS) responsible for the LAS instrument, who specialise in rationally reconstructing 'levels and lines', in various domains, could well be explored as a contemporary avenue for future research on the spiritual line. Given some initial iterations of the developmental maieutic process have already been accomplished, with the establishment of an SQ21 skill set and assessment with levels set out from novice to mastery, the SQ21 may provide a viable platform for further research. With data from over 2000 SQ21 reports garnered to date, this database may provide a foundation to develop an

empirical grounded set of learning sequences and pathways, to further inquire into the nature of unfolding in the spiritual line of development.

Summary

I have in this chapter looked at the varying relationships among lines of development and displayed a graph of five lines in particular, which constitute the spiritual line of development. Having explored the ego line, in Chapter 3, I inquired in this chapter into the faith line of development and critically reviewed relevant related research. I explored Gardner's theory of MI, given its common association with lines of development, and reviewed and critiqued his stated case on the proposed theoretical inclusion of 'a version of spiritual intelligence', into his MI theory. I briefly reviewed the SQ21 instrument, displaying its skill set and some of its definitions, assumptions and distinctions. I examined Kurt Fischer's work in DST and explored its relevance for operationalising the construct of the spiritual line, which I have proposed is best understood as an amalgam of lines, which constitute a web like cluster of holonic skills. I concluded by recommending some proposed directions for future research, which entail inquiring further into the variable developmental sequences and pathways of learning, in the spiritual line. In the next chapter, I will inquire further into some of the guiding assumptions which shape this inquiry into the nature of psycho-spiritual development.

Chapter Six: Methodological Considerations of Using Integral Theory in IPSD Research

In order to inquire into the nature of IPSD, it is critical ask as to the genealogy of some of its core elements, i.e., states, state-stages, and structure-stages. I will in this chapter inquire into an appreciation of their emergence through a post-metaphysical stance and underscore the critical role our philosophical assumptions play, in selecting approaches and methods for this type of inquiry. Creswell and Clark (2011, pp. 38) make it clear that all research carries philosophical assumptions and these should be clearly articulated, which includes acknowledging the worldview, providing the foundation for the study. This entails describing the elements, i.e. ontology, epistemology, methodology, which shape the process of research, and subsequently relating all these elements to the specific procedures of a mixed method project. Anderson and Braud (2011, p. 114) also note the terms *methods* and *methodologies* are often used interchangeably by researchers, whilst along with Braud's distinctions, I use *methodology* to signify 'the formal study of methods and their associated philosophical assumptions and implications', whilst *methods* as laid out in the following chapter, are understood as 'the actual procedures, techniques and activities that a researcher uses in gaining knowledge, testing knowledge claims and communicating newly acquired knowledge to others' i.e., the tools of disciplined inquiry. Also in between ones worldview and methods, Braud (2011) makes a further distinction, highlighting one's *approach*, where 'approaches are larger, more inclusive and usually involve a set of methods, with a coherent thread weaving all these facets of the research process together.

In this chapter the contours of an *integrative participative worldview* which provides the orientation for this inquiry, will surface from a prior depth inquiry into its associated epistemological and ontological assumptions. I will latterly explore integral methodological pluralism (IMP) and its function as an adequate contextual frame, insofar as the implications of choosing from among its family of methods, facilitates an awareness of the relative strengths and limitations of this research. Critically, however a prior inquiry into integral post-metaphysics (IPM) is required, insofar as it carries significant *big assumptions* and philosophically under-labours for this world view and prepares the ground and rationale for IMP awareness, and its more limited mixed methods expression, employed in this study. I will also propose a transfigured asymmetric post-metaphysical approach, in order to accentuate IT's depth ontological dimension (implicit within its state-stages) to act as a *practical* course corrective, to both a potential form of IT *actualism* and a form of ontological non-dual monist *inflationism*.

The foregoing critically assumes and locates methodology within an asymmetric co-determinate relationship with epistemology and ontology. A significant implication of which recognises *relative reality* is not an ontological given, that exists independently of its perceiver, but is participatorily *tetra* enacted, according to at least one's AQAL configuration (in the moment). This on-going inquiry into the profound relationships between, what I term as, *how-who-knows-what* informs a methodical 'integral AQAL inquiry' *approach* which presupposes and appreciates the critical and participatory role of the researcher, in the deployment of *self-as-instrument* in all phases of the research, as is fleshed out in detail in the subsequent methods chapter.

Integral Post-Metaphysics

According to IT, a 'minimal metaphysics' is all that is really required to explain among other facets of evolution, the states, state-stages, and structures-stages of IPSD. The prefix 'post' as used by Wilber (2006) is similarly employed to chiefly signify the move beyond some of the problematic terrain, associated with traditional metaphysics. Wilber adapted the term post-metaphysical from Habermas (1992) whilst drawing distinct lines of differentiation, particularly in relation to the latter's view on spirituality. Matustik (2007, p. 230), Habermas' biographer, notes, 'Habermas is...partial to his version of postmetaphysical thinking, insofar as he accepts Weber's reduction of all religious development into one of the secularized validity spheres of culture, (science, morality, law, and art).' This fails according to Matustik, to allow for the possibility of a postmetaphysical and post formal spirituality to emerge from a disenchanted postmodernity. Accordingly for Habermas given his adoption of Weber's (and generally critical theory's) disenchantment with 'religion', Matustik (2007, p. 231, my italics) recounts, *'If there had been a line of religious or Spiritual development, like the evolution of the dinosaurs, it ends with the linguistification of its claims to validity.'*

As Matustik (2007, p. 231, my italics) further pointedly asserts, 'the post formal model of human evolution is, like Habermas', based on a reconstructive social science, yet unlike Habermas, it theorizes experience and claims of individuals *who already to-day develop stages and states of consciousness beyond formal rationality.*' Even with Habermas' more recent prognosis of an open ended process, in a now 'post secular society', connoting a mass 'change of consciousness' surrounding the role of *faith* in the public sphere, which quite remarkably sees Habermas' recognition and 'rehabilita-

tion of religion as a resource within the project of modernity' (Kenny-Junker, 2014, p. 150), it would appear to be the outstanding case that he still falls prey to reductionism as mentioned, in the form of the level/line fallacy, given his as yet lack of any explicit recognition of post formal structure-stages in the spiritual line of development (Matustik, 2007). Despite these perceived flaws it is worth re-iterating his work has critically informed the development of AQAL, particularly IPM and IMP as explored in this chapter.

Hence given what Murray (2011) refers to as the 'epistemic indeterminacies' and 'metaphorical pluralism' of our language, seeking to express this 'post' terrain, working definitions are paramount. For instance integral philosopher McIntosh (2007) argues for the inescapability of *metaphysics*, as does Puntel (2012, p. 1) who contends:

[T]he term 'postmetaphysical', as Habermas uses it, means only, "beyond what Habermas calls "metaphysics"—hence, most importantly, beyond Kantian and post-Kantian philosophies of subjectivity. It cannot mean, beyond everything that, in the history of philosophy, has been called 'metaphysics'.

Murray (2011, p. 98) is adamant these arguments on the 'inescapability of metaphysics', referring specifically to McIntosh (2007):

[They] misunderstand the post-metaphysical project (and Habermas' and Wilber's approach to it) as being anti-metaphysical as opposed to post-metaphysical, (he assumes that it rejects metaphysical concerns and thinking rather than transcending and including them).

To be clear IPM as the term is employed here, seeks to transcend, include and penetrate the concerns of traditional metaphysics. This means the term includes, a 'post-Kantian' orientation and centrally and critically its disavowal of the *myth of the*

given with its pre-critical ontology, unaware of developmental epistemic concerns. Critically, however it also includes a disavowal of the *myth of the framework* with its ontological reductionism, to cultural and linguistic constructions alone.

The implications of recognising, these persistent and pervasive modern and postmodern *myths* with their associated epistemic and ontological assumptions, lends itself to an *integral inquiry approach* to psycho-spiritual development, which critically presumes *enaction*. As seen in the introduction, Heron (2007) described (human) enaction as ‘the integration of ideational construction and direct encounter with the divine’ and which was said to critically assume a ‘mediated-immediacy’ where ‘we both interpret divine reality and at the same time commune with it’ (Ibid, p. 22). This *integrative participative worldview* thus presupposes a relative-universal view of truth, recognising claims to truth are indeed relative to historical, cultural and immediate social and personal context within an subjective-objective ontology, having thus also a modest claim on what is *universal*. As Heron (2008, p. 15) declares:

[I]n a critique of Katz, Wilber (1995: 599-605) acknowledges the mediate-immediate nature of all experience, but then makes too much of the immediate ‘touching’ component, and implies it is this which entitles us to make universal and objective validity claims.

While Wilber (2006) does rely on more empirical evidence, (Piaget, Kohlberg, Cook-Greuter, Brown, etc) and *universal* and *objective* carry respective distinctions, Heron’s view nonetheless cautions in relation to a potential imbalance which overreaches, given the mediating component (of AQAL) with its philosophical implications, towards a more provisional claim, in that we recognise we have a limited view, from our relative location on/in that which is universal. While this ‘relative-universal’ ap-

proach does seeks nuanced expression in IT's characterisation of the integral dynamic between subjectivity and objectivity, between epistemology, methodology and ontology as a '*symmetrically* co-determinate relationship' (Wilber, 2015) it may from my view benefit from a recognition of an asymmetrical course corrective which accentuates IT *absolute depth* ontology as not opposed to its *relative scientific* ontology, to offset the potential twin (practice) pitfalls of non-dual monistic reductionism (in a dissociated *inflationary* guise) as recounted in Chapter 2, and a form of ontological reductionism, in the guise of 'actualism,' a reduction of the Real to the actual and empirical (Bhaskar et al, 2016). No doubt the *practice* of such, feels like threading a needle insofar as one is holding continuity or participating in a continuous penetrative flow between the Real, the actual and the empirical or the absolute and the relative. However as Edwards (2016, p. 70, 87, my italics) stipulates:

This fundamental [speaking specifically about the absolute and relative] lens has implications and repercussions that ripple down through the centuries and into our current times *whether we acknowledge them or not...*how we manage and apply this lens has systematic and long-lasting impact on a great range of difficult philosophical topics *that ripple through into the ontologies, epistemologies and methodologies of all the sciences.*

And adding to Edwards one may note how we manage and apply this fundamental lens has implications and repercussions into our very moment to moment practice, of *waking up, growing up, cleaning up and showing up*. It is interesting to note also in this light that Ferrer (2011a p. 6) moves similarly beyond the myth of the framework, insofar his *participatory* approach conceives of spiritual experience or mystical phenomena, as also transcending and including cultural and linguistic constructions, via human 'multidimensional cognition.' Thus we participate with a non-

determined mystery or spirit ‘as the generative source of all spiritual enactions’, in what he characterises in a ‘more relaxed spiritual universalism.’ And despite the recognised ‘availability for all’ (universal) of kosmic habits or states of consciousness, critically for Ferrer (2011a, *Ibid*, my italics) as distinct from Wilber’s reputed nondual monist depiction, this shared generative Source, in contrast to any Kantian like noumenon or dualistic ‘thing in itself’, is not conceived as having ‘objectifiable pre-given attributes (personal, impersonal, dual or non-dual)’ but via an enactive epistemology, affirms ‘the radical identity of the manifold spiritual ultimate’s and the mystery, *even if former does not exhaust the ontological possibilities of the latter*’, lending itself to an asymmetric view on the relationship between epistemology and depth ontology.

This integration of the partial truths of both the modern subjective turn and post-modern inter-subjective constructivism, aligns with Hedlund’s (2016, p. 184-185) description where ‘a definitive signature of integrative metatheory is its fundamental break or asymmetry and transformative negation in relation to the ontological and epistemic foundations of its antecedent philosophical formations concomitant with the enfoldment of their enduring moments of virtue.’ However unlike Bhaskar (2016) and Hedlund (2016) this integrative move of a participative worldview, beyond constructivism and relativism, is performed here without Critical Realism’s proposed conditionality. As Hedlund (2016, pp. 218, 189, my italics) notes from this ontological stance:

While the panpsychic qualification of Wilber's post-metaphysical /enactivist position does seem to distinguish it from standard anthropocentric expressions of actualism and the epistemic fallacy, to my mind...Wilber's panpsychic enactivism still *necessarily must presuppose a mind-or pre-hension-independent world-an implicit ontology anterior to enactment.*

a *sine qua non* of an authentic and substantive break from the radicalised forms of social constructivism and epistemic relativism.

Definition as mentioned is paramount, insofar as 'enactment' it would appear is somewhat inadequately understood in this context, as according to Bhaskar (2016, p. xxiv) it refers to the notion 'that things don't really exist until you can enact them epistemologically or in a laboratory or something like that' (Ibid, p. xxiv) This echoes some of the very problematics associated with inadequate interpretations of quantum mechanics culturally exhibited by *What the Bleep*, movie, etc., where essentially reality is deemed quaffed into existence by the human mind alone. Hedlund (2016, p. 199) thus on his '*reality independent*' assumption also claims that IT's postmetaphysical position commits a performative contradiction, insofar as IT says it 'does not rely on the existence of a pregiven world', as Hedlund claims, this is precisely what it relies on.

Heron (2008, p. 35, my italics) however makes the point 'on the view that all realities are subjective-objective...*any view that reality is independently objective has a suppressed and unacknowledged subjective component* which is prior, and which is inevitably misrepresented by the purely objective account. Heron (Ibid, my italics) continues, 'so in perceiving a world, if the subjective process of visual imaging is displaced and projected out as an objective image, then the subject is misrepresented as *a dissociated Cartesian ego peering out at an independent world*, instead of being known as *a presence in mutual participative engagement with other presences in a*

shared world.' Thus the supposition here is of an asymmetric subjective-objective ontology where the subjective is critically an affirmation of our *personhood*, a penetrative spiritual presence not separate from our *greater* (thus asymmetric) Reality. And this subjectivity is intimately related to state-stage development, as has been laid out in Chapter 2.

Notwithstanding the subtle nuances of the forgoing and what is ultimately a matter of continuous balancing practice, Wilber (2006 p. 234, bold in original) nonetheless affirms 'for the most part' post-metaphysical *levels of being and knowing*, would have to be conceived as forms that developed in time, evolution, and history...Today's a posteriori is tomorrow's a priori.' IPM thus arises in the contemporary context of an acute recognition of the evolving nature of *the goal* of psycho-spiritual development, where a present awareness of the very evolution of *form* is recognised in the dynamics of Being *and* Becoming. Thus from an IPM perspective, in relation to human evolution and development, it is those territories that are explored and 'tetra mesh' thus resonating in all Quadrants at a given level, that co-create 'structures' which are then 'selected' and carried forward, to sediment as what Wilber refers to as *universally available* Kosmic habits (Wilber 2006, p. 246). Within this integral approach apart from the *twenty tenets* ('minimal' metaphysics) which as recounted in Chapter 1, were described by (Wilber, Fuhs, 2011) as 'the patterns of existence, laws of form or propensities of manifestation', everything else in the manifest realm that *appears* as a 'pre-given', is understood from an IPM orientation as 'an evolutionary apriori' and laid down in time.

Wilber (1996) for example, in relation to the UL Quadrant and psycho-spiritual development, traces the general phylogenetic evolutionary emergence of structure-

stages, correlated with state-stages, from the Palaeolithic 50,000 years ago, where 'magic' 'gross' structures were laid down, through to the Neolithic 'mythic' 'subtle' ca. 10,000 bc, to the 'rational' 'causal' beginning ca. 500 bc, flowering in the 17th century. Accordingly the 'post-rational' structure-stages were collectively laid down in the 1960's, correlating with the 'witness' state-stage, while the spectrum is brought up to date with the potential emergence now of an integral structure-stage, correlated with nondual state-stages. As Hargens (2006, p. 85, my italics) succinctly elaborates:

Thus Wilber's use of the phrase 'today's a posteriori is tomorrow's a priori' implies that today's potentials will become tomorrow's constraints. The more a particular form has been enacted, the more established that form becomes, and the more subsequent forms inherit that form. Thus, reality is not dependent on the postulation of pre-given ontological structures, archetypes, essences, eternal laws that exist independent of the consciousness enacting the phenomena. *Integral Post metaphysics replaces perceptions with perspectives.*

And it is this post-metaphysical enactive aperspectival recognition, which transcends the performative contradictions of postmodern epistemic relativism that lays the philosophical groundwork and lends itself to an appreciation of IMP. I will thus in the following section provide a brief overview of this IMP frame of reference and its capacity to highlight the methodical strengths and limitations of this research.

Integral Methodological Pluralism

While IT can be traced through 5 phases of its development (Helfrich, 2007), it is particularly the relatively recent Phase 5 that is of interest with regard to methodology. Pertinently, phase 5 of IT, initially explored in excerpts A-D and G from the unpub-

lished *Kosmic Karma and Creativity*, and Wilber (2006), is chiefly characterised as we have seen, by reference to IPM along with this pragmatic co-relate of AQAL, i.e., IMP.

In short there are three key heuristic principles regulating an IMP appreciation. These are (1) non-exclusion, (2) enfoldment and (3) enactment. The prevailing open attitude of (1) the non-exclusion principle, recognises that ‘everyone is right’, every valid perspective has some part of the whole, which by its very nature alerts one to the nuance that everyone is right, but not equally so. A ‘valid perspective’ thus means truth claims that pass the validity tests, which according to Wilber (2006) include injunction (method), data and confirmation in their respective fields, for reproducible knowledge or experience, and only insofar their statements are about the existence of phenomena enacted by their own injunctions, and categorically not, about phenomena enacted by other practices, which would violate the principle. This implies further modification, hence (2) ‘the enfoldment principle’.

With the enfoldment principle, the limited nature of all perspectives are recognised (relevant for SQ21 Skill 9: awareness of the limits and powers of human *perception*), along with the qualitative distinction that some perspectives, given their location, cosmic address so to speak, *can* simply be more inclusive, more comprehensive and adequate than others. This is made explicit in and through the very holonic or holarchical nature of healthy structure-stage development. By implication then, the phenomena/ world-space/zone that is disclosed significantly depends on the AQAL cosmic address of the researcher, i.e., (3) ‘the enactment principle’, plus the cosmic address of the object, speaking to the adequacy of the researcher, in relation to the phenomenon under investigation.

Methodological Considerations

This ‘gracious and spacious embrace’, a ‘hermeneutic of generosity and care’, with its recognition that all valid modes of practice or inquiry hold some piece of the overall puzzle, facilitates a somewhat concise organising of methods. Each can be placed within their respective representative methodological families, with each family within their respective Quadrant, perspectives/dimensions. As (Wilber 2003, Excerpt A, p. 71) notes:

Each of the important methodologies (from empiricism to collaborative inquiry to systems theory) are actually types of *practices* or *injunctions*—in all cases, they are not just what humans think, but what humans do—and those practices therefore bring forth, enact, and illumine a particular dimension of one’s own being—behavioural, intentional, cultural or social...(this is why different forms of praxis yield different theoria.)

This leads, as in the figures below, to the further distinction (beyond interior and exterior) between the ‘inside’ and ‘outsides’ of Quadrants, accessed variously, as alluded to in Chapter 2, by very particular methodologies/ practices, thus revealing now 8 primordial indigenous zones (or *fields*) world-spaces, perspectives, *hori-zones* of awareness.

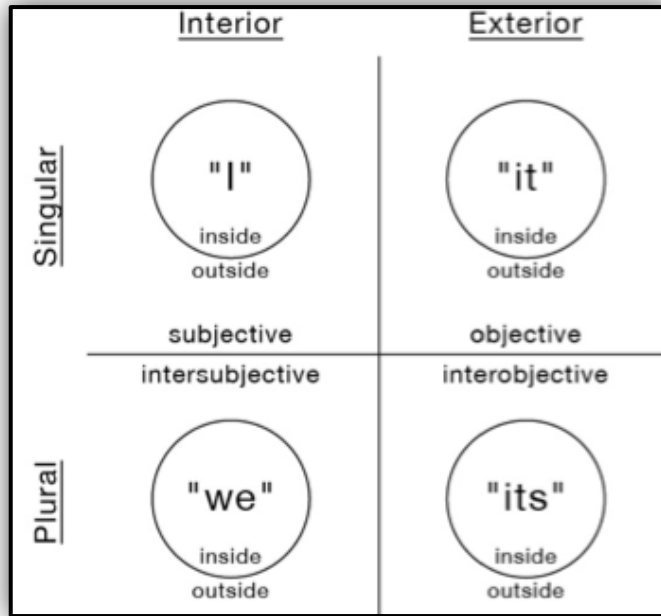


Figure 25. Wilber's (2006) Eight Primordial Zones of AQUAL.

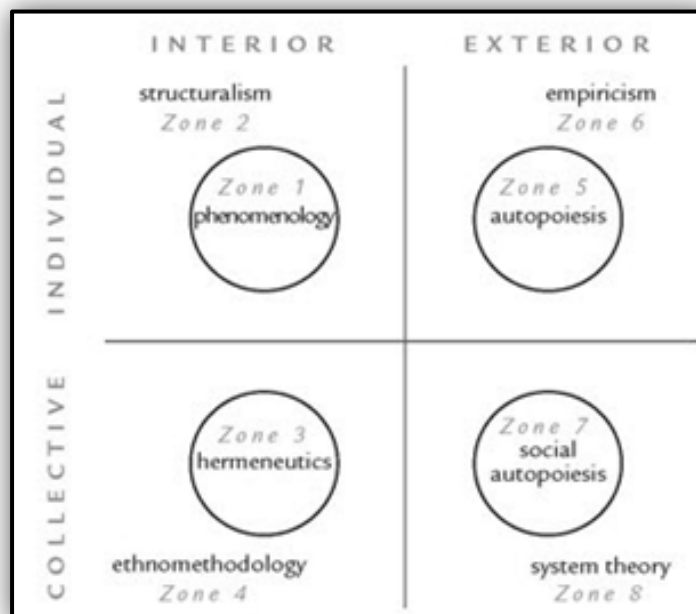


Figure 26. Wilber's (2006) Major Methodologies.

This methodological approach which provides co-ordination for multiple methods of research, promises to provide significant contributions to the on-going deliberations about qualitative and quantitative methods of research (Creswell, 2002)

and the implications of truly recognising, the strength and limitations of respective studies. Given, according to IT, every occasion or 'holon', a construct as noted in Chapter 1, which simultaneously connotes the whole /part 'nature of things, possesses (at least) these 8 primordial perspectives, it is incumbent for a comprehensive view, to consciously include as many as one can, and/or at least to be aware of the potential shortcomings of one's findings, given the methodologies/zone/Quadrants not included. Wilber (2006) has laid out an integral calculus to map these perspectives which refer variously to the interior and exterior of the individual and collective, the inside and outside (plus the internal zone 1a, and external zone 1b, as explored above in the inquiry, into some finer distinctions between states and state-stage development) of each of these Quadrants.

We can thus identify the following representative families of methodologies, exemplars, paradigms, the perspectives they enact, and underscore which of these methods were included in this study. As Wilber emphasises, "an integral paradigm is a set of practices, not theories" and "this is a paradigm of paradigms...a practice of practices and not a theory of theories" (Wilber, 2003c, p. 12).

Thus 'in' the UL Quadrant (while being mindful of 'prepositions' insofar as the intention is not to depict the *Quadrants* as 'boxes', insofar they are more perspectives/dimensions of our being) we have the following representative methodologies.

Upper Left Quadrant

Zone 1

Phenomenology (introspection, inquiry, meditation, contemplative prayer, Husserlian phenomenology) exploring direct experience, 1-p x 1-p x 1p (the inside of the individual interior).

As one might note these methods are relevant for the overall topic. My own 1st person reflective introspection and inquiry into the nature of IPSD is on-going throughout, as is an awareness of 'self-Self' as instrument, insofar as an appreciation of the foregoing philosophical considerations, are assumed. This introspective element is also activated in the research study as participants reflect on the likert style questions in the assessment tool, which probes their own individual interiors, (zone 1a and zone 1b) which they can variously access (or not) through their own introspection and or contemplative practice.

Zone 2

Structuralism explores recurring patterns of direct experience, 1-p x 3-p x 1p (the outside of the individual interior) which Wilber (2006) posits as akin to phenomenology *plus* history.

Apart from an on-going reflexive inquiry into my own consciousness in the spiritual line within various contexts, as depicted with Zone 1, I have also taken the SQ21 assessment tool, which purports to provide insight into structure-stage development. These structure-stages were laid out in detail via an evidence-based model in Chapter 3 and correlated briefly with other structure-stage models for comparison. All participants in this research have taken the assessment and thus their SQ21 report

and scores purport to lend insight and initial indication of their structure–stage development, in the spiritual line. Critically, these structure-stages cannot be seen from Zone 1 methods of introspection and the reason why Wilber (2006) contends the world’s contemplative traditions have had no real knowledge of them, until Western psychology brought attention to bear on this zone. This is seen as critically important in terms of fostering psycho-spiritual development for example when transposing Eastern practices (Zen) on to ‘Western minds’, (Kelly, D. Smith, KM, 2014). These practices stem from and foster advanced state-stage development, yet instruction may often be couched in ethnocentric structural-stage ‘philosophy of the subject’ or ‘philosophy of consciousness’ interpretations, stressing the critical significance of this zone and its relevance for an inquiry into the structural nature of IPSD.

The Lower Left Quadrant

Zone 3

Hermeneutics (the science of interpretation) explores intersubjective understanding, 1-p x 1-p x 1pl (the inside of the collective interior). My use of the documents and literature surrounding IPSD, inescapably involves me within the hermeneutic circle, where my pre-understanding is brought to bear on the texts within a dialectic that impacts on my consequent self understanding, revealing the hermeneutical nature of IPSD. I review my pre and post lens in my methods chapter and the latter’s subsequent application to an interpretation of the SQ21 reports. The SQ21 debriefs also inescapably explores this zone in its mutual clarifying, questioning, and eliciting of meaning and import of the SQ21 assessment reports, in dialogical ‘*inter-view*’ with participants. This is somewhat reflected in the rescoring of reports in an intersubjec-

tive context, in contradistinction to the original individual context, upon taking the assessment, which is significant in terms of the related phenomenon of developmental range, as will be explored further in the methods chapter.

Zone 4

Ethno-methodology explores recurring patterns of mutual understanding 1-p x 3-p x 1pl (the outside of the collective interior). Genealogy, archaeology, semiotics, cultural studies, post structuralism are familial approaches in this zone. No explicit use of this methodological family is being directly employed in this study, apart from a keen awareness of the 'language habit', and its formative influence whilst a discussion of semiotics and meaning, centrally emerges in the discussion and conclusion chapters.

The Upper Right Quadrant

Zone 5

Autopoiesis theory (e.g., 'cognitive' science) explores self-regulating behaviour, 3-p x 1-p x 3p (the inside of the individual exterior). Other than the recognition of Lakoff and Johnson's 'cognitive' scientific 'embodied realism' which straddles this zone, no explicit direct use of this methodological family is used in this study. It may also be worth clarifying that *cognitive* in this reference does not simply equate with rational or intellectual (which are levels of cognition) but more any organism's registration of its environment. Thus, an organism's registration of light for example, signifies its cognitive capacity.

Zone 6

Empiricism (scientific method, positivism, behaviourism, evolutionary biology, genetics, brain state research, surveys) explores observable behaviours, 3-p x 3-p x 3p (the outside of the individual exterior). The assessment tool I am deploying seeks to solicit objective measurable data and straddles this zone in its attempt to measure skills of spiritual intelligence, through a survey questionnaire. It is also worth noting it is this very zone, a pervasive perspective unconsciously privileged in research, that Nagel (1986) referred to as, the supposed 'view from nowhere'.

The Lower Right Quadrant

Zone 7

Social autopoiesis explores self-regulating dynamics in systems. 3-p x 1-p x 3pl (the inside of collective exteriors) cognitive view. No direct employment from this methodological family is used in this study.

Zone 8

Systems theory explores the functional fit of parts within the observable whole, 3-p x 3-p x 3pl (the outside of collective exteriors). No explicit use from this methodological family is being employed in this study, save to note in relation to Habermas' contention regarding the 'colonisation of the lifeworld' referred to above, also entails imposing this human systems view, onto the autopoietics of organisms (Wilber, Fuhs, 2011). For example, the 'web of life' is a human 'rational' Zone 8 notion, stemming from an intelligent appreciation of connectivity in nature.

Methodological Considerations

This cursory glance of IMP somewhat contextualises and provides an indication of some of the very real strength and limitations of this study, insofar as it highlights the world-spaces/zones I will and will not be engaging. Thus methods straddling three of the four Quadrants are consciously employed, Zone 1 (inquiry) Zone 2 (structuralism) in the UL Quadrant, Zone 3 (hermeneutics) in the LL Quadrant, Zone 6 (empiricism) in UR Quadrant, and while there is a vivid awareness of LR Quadrant, as alluded to above, with its determining influence on the average level of consciousness, no method from this Quadrant is being systematically employed. This in effect provides this study with an integrative mix of interior, (internal and external) exterior, inside, and outside zones/ perspectives.

It is worth noting at this point, according to Murray (2008) there are a number of reasons why IMP is difficult, not least 'cognitive load' which entails 'span complexity', referring to the sheer volume of data one is exposed to. Cognitive load also refers to 'depth complexity', insofar as one may not be able to assimilate a new perspective, because to use Kegan's (1998) term, it is simply 'over one's head'. Another difficulty can arise with 'emotional load' i.e., 'dissonance', or overload, owing possibly to 'ego attachment' and identity, entailing a difficulty assimilating new perspectives, because of a clash with ideas one already holds dear. It may thus be helpful also to note a grounding contribution from Hargens (2006):

While the above task of including such an array of methodologies may seem daunting on first approach, it is more than instructive to note once more that these are already dimensions of our very being, insofar as we already actively engage these methods in an informal way as we go about our daily round. With self reflection, chatting to family and friends, discussing life issues, trying to understand each other, to going for a hike, a stroll in nature, noticing all the wonder and beauty that abounds, all entail informal versions of our more formalised methodologies in first second and third person forms.

Summary

I have in this chapter explored IPM and its philosophical assumptions which inform an integral participative worldview, providing orientation for this study. I have proposed a transfigured asymmetrical view on the relationship between methodology, epistemology and ontology. This accentuates IT's depth ontological dimension (implicit within its state-stages) as not opposed to its relative scientific ontology, to act as a possible course corrective to offset the potential twin (practice) pitfalls of non-dual monistic reductionism (in a dissociated *inflationary* guise) and a form of ontological reductionism, in the guise of 'actualism,' a reduction of the Real to the actual and empirical. I subsequently explored IMP and its function as an adequate contextual frame, insofar as the implications of choosing from among its family of methods, facilitates an awareness of the strengths and limitations of this research. I have highlighted the territorial zones via their respective methods, covered in this research.

As mentioned, this assumes and locates methodology within an asymmetric co-determination and participative interpenetrative relationship with epistemology and ontology. This variously implies, given the philosophical ground covered, that *relative reality* is not an ontological given that exists independently of its perceiver, but is

Methodological Considerations

participatorily *tetra* enacted according to at least, one's AQAL configuration, in the moment. This informs my methodical 'integral AQAL inquiry' *approach* or just *integral inquiry* which appreciates the critical and participatory role of the researcher in the deployment of *self-as-instrument* in all phases of the research. This inquiry approach will be laid out in the next chapter.

Chapter Seven: Methods and Approach

This chapter describes the inquiry approach into the nature of IPSD, which emerged in its present form during the course of this research. It is a confluence of Moustakis' (1990) heuristic inquiry, Braud's (2011) integral inquiry, Heron's (1998) person centred 'Integral transformative inquiry' and elements of Wilber's IMP approach, insofar as it includes critical insights, processes, perspectives and phases from each. My methods for exploring my secondary research question, the empirical dimension of the work are also laid out, along with indications of my analysis and treatment of the data, plus my process of participant selection. The reliability and validity of the SQ21 assessment tool is presented, along with associated ethical considerations and the limitations of this research. A final word is teased out on the use of self-as- instrument.

Purpose of Study

The purpose of this study was to inquire deeply into the nature of integral psycho-spiritual development and explore its elemental unfolding, its developmental patterns and dynamics. My method of data collection initially entailed an extensive document and literature review, relevant to the AQAL model. I explored in detail each vector of IPSD, as it is summarised in the aphoristic injunction to wake up, grow up, clean up and show up and inquired into the developmental patterns of each, in depth. My aim was to first understand these psycho-spiritual developmental dynamics, in order to further explore the possibility of their measurement, with a view to providing a platform and meaningful container for further inquiry into IPSD. Thus my secondary research question asks whether the scores on the SQ21 reports, when interpreted through an integral lens, can give a meaningful snapshot initial indication of partici-

pant's IPSD configurations, aligned with the understanding of the nature of the construct, as it emerged from this research.

Integral Inquiry Approach

If as a core insight of a transfigured post-metaphysical approach to IPSD suggests, that *relative reality* is not an ontological given that exists independently of its perceiver, but is participatorily *tetra* enacted according to at least one's AQAL configuration, in the moment, the role of the researcher becomes an intimate part of the process of research, in all its phases. The addition here of 'in the moment' is a recognition that emerged from this inquiry, at the sheer complexity of the relationships between the *murmurations* in these AQAL elements, and takes on board critical notions from Fischer et al (2006), including developmental range, with a deeply contextual understanding of variance, in how we show up in functional or optimal modes, as clarified later in the chapter.

Thus the *integral inquiry approach* as it is employed here presumes, akin to Herons 'person centred inquiry', an asymmetric subjective-objective ontology and an epistemic developmental 'critical subjectivity', a 'mediated-immediacy', an interpenetrating co-presence, within a living Kosmos. According to the chapter on structure-stage development, it may be noted this awareness appears to come online at a post-conventional level of development, which transcends both the myth of the given (a reifying of a constructed worldview), still unconsciously operative at conventional levels of adult development and the 'myth of the framework', still under sway to limiting post-modern epistemic assumptions (Heron & Reason, 1997).

Methods and Approach

Thus a prerequisite for inquiring into my first research question, as to the nature of integral psycho-spiritual development, demands an 'adequatio' and preparedness on behalf of the researcher and an insight and awareness into my own psycho-spiritual development and any apparent 'lack' thereof. As Braud (2011, p.79) maintains, 'a researcher can know only those things for which she or he has been adequately prepared', contending to date that little attention has been paid to 'the role of the researchers *own being*', in the research process (Ibid, p.79). Braud (Ibid, p. 80) uses the analogy of music, akin to the deployment of 'self-as-instrument' in the research enterprise, in noting the physical phenomenon of *resonance* and resounds that 'sonic resonance occurs only if the to-be-resonant systems are sufficiently similar'. Thus inquiring into the nature of IPSD takes on a different tenor as my own embodied being feels into the inquiry *in* different AQAL configurations, according to my own developmental range, within different contexts. Bringing conscious awareness to those different configurations adds a level of complexity to the research process that may best be described and tracked as/by an 'integral AQAL inquiry' (or just Integral inquiry) into the nature of IPSD.

Integral Inquiry as it is conceived here thus includes the insights and processes of heuristic inquiry, insofar as it too recognises an 'emphasis on the investigators internal frame of reference, self searching, [self dialogue, self disclosure, tacit knowing, focusing] intuition and indwelling [that] lies at the heart of heuristic inquiry', (Moustakis 1990, p. 12). Integral inquiry is also an inquiry into the nature and meaning of phenomenon, which holds passionate interest for the researcher, but develops the heuristic approach insofar as it includes a conscious developmental articulation, putting meat on the bones of one's 'internal frame of reference' so to speak, through the

utilisation of resonant AQAL developmental structural data. Integral inquiry recognises and is cognisant of both the 'internal' and 'external' of in this case the individual, insofar as the integral researcher is through not least, conscious intention and attention (interior), aware of the alchemical transformational potential in the very neural 'wiring and firing' of one's (exterior) brain, (Hanson, 2009) and impact on one's very DNA and genetic makeup (Tanzi & Chopra, 2015). A heuristic approach also recognises, akin to a post metaphysical stance, that 'an unshakeable connection exists between what is out there, in its *appearance* and *reality*, and what is within me in reflective thought, feeling and awareness' (Moustakis, 1990 p.12). Integral inquiry includes this perspective but seeks further to articulate and make explicit this 'connection', grounded in an experiential recognition of the relative qualitative distinctions within this very 'awareness', through an exploration of state-stages of development. Here an ever present distinctive unity consciousness is presupposed and experienced as an ontological given, to be claimed, enacted, and variously attuned to, in the simple feeling of Being-being and symbolically mapped to a degree within an AQAL configuration. Integral Inquiry thus aligns with the contention as noted above, where Wilber (2006, p. 1) presents the very AQAL elements as 'critical essential keys to human growth', and 'not merely theoretical concepts', but 'aspects of your own experience' and variably 'available in your own awareness'.

Integral inquiry like heuristic inquiry, recognises an intimate 'knowing by being' but 'locates' this asymmetric co-determinate relationship between epistemology and ontology, as apparently coming online at 'later' (ever-present) state-stages of development, noetic states or at post conventional structure-stages of development, which integrate these states. It also recognises with authenticity the 'don't-know' spaces,

Methods and Approach

when ones view is clouded by contracted egoic states or aspects in shadow and seeks further to inquire into this very occlusion and 'shadow crashes' of the researcher, as ones AQAL configurations shifts down so to speak, in different inter-subjective/objective contexts, and where ones experience of reality can often dramatically change. As Heron (1999, p, 18) puts it, 'the inquiry itself attends to and manages the rhythmic sequence of contracted and open states.' Thus an Integral Inquiry into IPSD as I conceive it, also includes Romanyshyn's (2007) notion of the research process as soul and shadow work, in terms of one's willingness to face one's own deep wounds, in the course of the research project, and spiritual work, 'because in relinquishing ones claims upon the work and the narrow perspectives with which one began, research again takes on a lively character all its own...the researcher begins to ask 'who's doing this work after all ? begging the question even of authorship' (Anderson & Braud, p. 27).

However as Braud (2011, p 80) maintains in relation to this knowing by being or a Plotinus like recognition that 'all knowing comes by likeness...the implication...is that the quality of being of a knower can be changed - i.e., the knower can be "transformed" - so that previous unattainable knowings now become possible.' This transformation is articulated here in conventional AQAL terms, while holding open the vast possibility of further fruitful articulations.

Hermeneutics (and embodied reading) is also an inescapable dimension of an integral inquiry approach, insofar as my method of data collection, to answer my first research question as to the nature of IPSD, entails a deep trawl of the relevant documents and developmental literature and texts, related to the topic. My interpretation of these documents in journal and book form thus inescapably involves me within the

hermeneutic circle, where my pre-understanding is brought to bear on the texts, within a dialectic that impacts on my consequent self understanding, revealing the hermeneutical nature of IPSD. Thus an integral inquiry approach as laid out here, variably includes the five iterative, personal and cyclical cycles of hermeneutic interpretation that Anderson (2011, p. 18) describes. 1. A clarification of the topic, 2. Explication of preliminary lens via engagement with literature, 3. Data collection, analysis and descriptive findings, 4, Researchers final interpretive lenses, 5. Discussion of final Lens and theoretical implications. Thus the very approach I am now laying out is a result of this iterative cycle, wherein my preliminary lens have, through a research process of not merely, conceptual clarification of the AQAL elements and engagement with the literature (stage 2), evolved to an awareness of their conscious configurative deployment for embodied inquiry (stage 4). A deliberation on my preliminary lens and how I presently 'see' and its implications, are included in the discussion chapter.

The cyclical phases of heuristic inquiry also adequately describe the integral inquiry research process and research design, insofar as a period of initial engagement with a topic of passionate interest was followed by a period of intense immersion, where everything related to the topic is construed as data for the inquiry. Along with engagement with the literature, my workplace and daily round became a living laboratory for inquiry, with my being variably acutely attentive to the developmental dynamics operative within myself and the large public service organisation I work within, plus within 'the field' as a liaison and facilitator of/with community groups. This immersion process entailed a recognition of both the health and shadow of traditional and modern worldviews, operative within my working environment, attentiveness to the pockets of postmodern world spaces and expressions, and involved reflexive awareness of

Methods and Approach

my own trigger points and my 'capacity' to leverage and reframe my experience and circumstances, for a felt sense of development and emergence. For example I felt frustration at times at the sheer rigidity of the characteristic command and control style of the pyramidal structured organisation, within which I work, with its cast iron roles defining selfhood, rather than the other way around. I felt deep empathy and compassion at times for some colleagues and *grades* who I experienced as cowed by the present organisational structure and decried the apparent sheer waste and *instrumentalisation* of 'human resources' in my working environment. I observed and listened to peoples at times, sense of resignation and collusion in their apparent acceptance of 'that the way things are' (myth of the given), while tacitly a sense of powerlessness, seemed to lurk beneath. I therefore shared my 'view' transparently, where appropriate, and initiated developmental conversations in an on-going inquiry into my observations of how, not least, LR Quadrant structures and contexts interact and impact on our development and expression. I shared simple 30 second state-shifting practices with some colleagues when it seemed eminently timely, as colleagues vented about their working environment and experience. While these immersive observations are beyond further development within the limitations of this particular study, the impact of the LR Quadrant is referred to in the body of the work as the seeming 'largest determinant of the average level of consciousness' and just noted for now, awaiting further investigation and inquiry.

While I don't conceive the incubation period in some linear manner, given the experience of working fulltime and doing PhD research, I experienced incubationary periods, when work or family duties necessitated a certain retreat from the sheer intensity of the research process, while in truth it more entailed a certain dialling down

Methods and Approach

so to speak, insofar as I discovered ‘the nature’ of this inquiry is constant. One might say we are *awareing*, whether we are aware of it or not, and resting in this awareness, is in itself incubationary. Illumination took place insofar as Douglas and Moustakas in Moustakis (1990, p. 17) reminds us, ‘learning that proceeds heuristically has a path of its own. It is self directed, self motivated, and open to spontaneous shift.’ This phase allowed a potential of the research to unfold in dialled down moments, to explore further the possibility of adding developmental value to the SQ21 instrument. I had prior followed an alternate line of inquiry focusing on just the spiritual line of development, as recounted in my introduction and discussion. An explication phase thus entailed teasing out this line of inquiry, by making explicit the AQAL themes, implicit within the design of the SQ21 instrument and variably within our own awareness.

My integral inquiry thus recognises this approach as integrating a deductive and inductive orbital dynamic, insofar as these AQAL themes have been abstractly available so to speak from the outset, in the form of Integral metatheory, whilst now are recognised as ‘aspects of [my] own experience’ and variably ‘available in [my] own awareness’, plus embedded and thus explicated from within the design, questions and reports of the SQ21 instrument itself.

Braud (2011, p. 71) further describes Integral inquiry as a research process that integrates aspects that conventional approaches to research deliberately keep separate, insofar as it provides opportunities for knowledge gain for the discipline, the psycho-spiritual growth and the possibility of transformative change for the researcher, the participants and the eventual readers of the research. Braud maintains through this approach, ‘a greater understanding of the topic of inquiry is made possible through attention to the nature of experiences, their history and conceptualisation,

their dynamic unfolding and the processes that facilitate or inhibit them, and their outcomes or fruits' (Ibid, p. 71). My tracing of the genealogy and development of the AQAL conceptual elements is aligned with this approach. There is also according to Braud and akin to heuristics (Ibid, p. 72) recognition within Integral Inquiry of:

many complimentary forms of knowing being and doing- including conventional, tacit, intuitive, body-based, feelings based, and direct forms of knowing; ordinary and non-ordinary states of consciousness; analytical/linear and nonanalytical/nonlinear ways of working with data; and alternative ways of expressing findings (themes, narratives, metaphors, similes, symbols and nonverbal creative expression).

As a small example of tacit awareness and the eliciting of images and symbols, is the emergence in the course of the research of the figure of 8. This symbol surfaced from a vague insight I had into possible ways to image my sense of asymmetrical attunement, within the expansive rhythm of epistemological relativity and ontological realism. I played with the symbol to discern its significance which surfaces in its invocation as an image of eternity. It allowed me to place the feeling of connectivity and flow around its figurative ∞ movement. I envisaged our dynamic asymmetrical location as potentially happening anywhere on its circumference, at any point in time, whilst simultaneously also intimately being one with the whole figure. It in some ways also captures my sense of the 'law of complexity consciousness' as referenced in Chapter 1. I 'delighted' when I came across this figurative imagining, months later in Herons work (2008, p. 96). The image also later surfaced in Tomberg (2002, p. 10) who describes it as 'not only the symbol of eternity but also that of rhythm, of the respiration and circulation...of eternal rhythm.' The experience for me inter-subjectively af-

firmed my faltering explication of this tacit awareness and indeed it is somewhat ironic and deeply humbling in that the unitive state, I envisaged at the intersection of the $\rightarrow 8$, is situated similarly in Heron's use and understood merely as the 'starting point' of the spiritual journey. We are always beginning anew. As Tomberg (2002, p.129) states, 'knowledge of the beginning, *initium* in Latin is the essence of *initiation*.' He further states, 'initiation is the conscious experience of the initial microcosmic state...and of the initial macrocosmic state' (Ibid p.129), which in light of an aforementioned tenet of IT (micro-macro exchange) in Chapter 1, elicits profound current, ongoing, intimate cosmic connectivity. One other image that similarly emerged, to symbolise this broader dynamic movement and sense of participative attunement, surfaced with the forming murmurations of sparrows and the 'scale free correlative' nature of such, which serves to increase their 'effective perceptive range'. This serves to perhaps provide a more dynamic visual feel to the reality of AQAL configurative development, which may get forgotten in reified AQAL linear mappings.

Braud's own approach to Integral Inquiry originating in the Institute of Transpersonal Psychology, in the early 90's, and recognises the 'considerable overlap' with the views of Jean Gebser, Aurobindo and Wilber (Ibid, p. 74), and describes how some topics (and researchers) are 'especially well suited for this kind of approach'. He notes among other characteristics, topics that have great personal 'heart and meaning', and a 'topic that will help you move ahead in your own psycho-spiritual development', knowing also that 'you will confront all of your own issues during the course of the work', to be especially well suited to this approach.

Braud (2011, p. 95) also makes the point, that Integral Inquiry recognises 'a variety of evidential sources' and need not neglect or devalue early knowledge claims

‘simply because they were old or ancient’ and that such recognition of value in the ancients so to speak, can cultivate an ‘attitude of humility’ into the seeming perennial nature of some of our questing. This aptly applies to the topic at hand, as the recognition of the wisdom and knowledge from some of the contemplative traditions, over the millennia, are succinctly recapitulated in the chapter on state-state development, along with a critical recognition of their *non-deterministic* nature, more of which will be teased out in the discussion below. Integral inquiry according to Braud also values ‘personal and anecdotal’ *evidence* and one can see a ‘broader empiricism’ applicable in this approach, which is recognised explicitly in the adoption from Habermas within IT, of the distinctive nature and types of validity claims, operative within different Quadrants, i.e. truthfulness (UL) truth (UR) and rightness (LL) and functional fit (LR).

Braud (2011, p, 99) also clarifies within an integral inquiry approach, the varying but necessarily interdependent or yin yang nature of qualitative and quantitative approaches, with neither being ‘pure’ insofar as each contains elements of the other, noting:

[M]any different *qualities* (i.e. *kinds* of things) are part of and can be examined in quantitative studies...and the themes that emerge in many qualitative studies can be quantified by noting and reporting their differing densities or degrees of presence in participants reports (*amounts* of things).

This quantification of qualitative data, elicited by the SQ21 likert style questionnaire, is initially portrayed in the skill scores of the SQ21 reports, which in turn feeds into in a qualitative thematic analysis of the reports, according to an integral (3S’s) lens, based on a devised quantitative scoring system (set out below), explicating proposed correlations with EDT.

Methods and Approach

Braud (Ibid, p.99) lays out major types of research questions and the most fitting approaches and methods to answer them. He summarises that these types of research questions closely correspond to 'the well known goals of science and conventional research: to describe, explain, predict and control aspects of what one is studying', insofar as we can describe an experience, conceptualise it, inquire into its process of unfolding and note the outcomes and the methods which best serve each. The topic at hand recognises these goals insofar as an integral inquiry into IPSD wishes to describe it, conceptualise it utilising the elements of the AQAL framework and IT, explore its process of unfolding through a post metaphysical appreciation, and seek to empirically measure it in various configurations, with a view to latterly providing a platform and meaningful container for further inquiry.

Indeed Braud (Ibid, p. 114) recognises the value of such an approach while cautioning the necessity of the researcher to be alert to the risks of attempting to explore too many aspects without sufficient thoroughness and adequate depth. I suggest the extensive document and literature review provided in this study, does not shirk from this necessity to inquire thoroughly and in depth into each of the elements of IPSD and their potential variable configurations, as they show up in my interpretation of the SQ21 reports.

Heron's personal and co-operative inquiry approach is also significant, as his presuppositions and work deeply resonate, with this integral inquiry approach. For instance as recounted in the introduction, Heron (92 p. 45) guiding presupposition recognises:

Methods and Approach

[T]he human person is a distinct spiritual presence in and nonseparable from, the given cosmos; and as such is not to be reduced to, or confused with, an illusory, separate, contracted and egoic self with which personhood can become temporarily identified.

This distinction between person, with its core ‘capacity for feeling’, as a spiritual presence and ego as an alienated part of the psyche, over identified with the individuating mode (masculine) at the expense of the participative (feminine), comes stably online within an AQAL configuration, at EDT’s construct aware structure-stage, and is assumed here as a touch point, for this integral inquiry into the nature of IPSD.

And as outlined in the previous chapter, Wilber IMP approach outlines a family of perspectives that can legitimately be brought to bear in any inquiry, a number of which as outlined, informs the approach taken here, Zone 1 (inquiry) Zone 2 (structuralism) UL Quadrant, Zone 3 (hermeneutics) LL Quadrant, Zone 6 (empiricism) UR Quadrant. Thus my conception of integral inquiry allows a certain interweaving of inner and outer, interior (internal and external) and exterior, individual and collective perspectives (debriefs/collaborative interviews), to arise as naturally as they do through the course of the inquiry and to pay adequate attention to respective configurations as they arise, seeking to attune to the dynamic nature of IPSD. And so aligned similarly with Heron (98, p.107), who states:

I take the view that an inquiry method both presupposes a metaphysic - a theory of the nature of reality and how to acquire knowledge of reality - and gives expression to it. It certainly doesn’t establish it, prove it, validate it. It is because we already have a certain view of the world that we devise a method to express and explore it.

Methods and Approach

After the initial inquiry into the nature and contours of IPSD, my secondary research question inquired as to whether the scores on the SQ21, when interpreted through an integral lens, can give a meaningful snapshot initial indication of participant's IPSD configurations. I will lay out the respective methods employed in the next section.

Secondary and Tertiary Research Questions Methods

The methods of investigation and data collection to answer my secondary research question, includes a inbuilt questionnaire, assessment, qualitative thematic analysis, and follow up semi structured collaborative interviews. This entailed the deployment to n=20 research participants of a 169 item questionnaire embedded within the SQ21 instrument, which generates scores within a range of novice to advanced, on the 21 SQ skills. A readout report of each level of skill attainment is generated by the instrument with suggested next steps for development of each skill, according to a present level of attainment. I initially followed up with a debrief of the instrument with all participants, given the initial research intention to assess whether cultivation of the spiritual line was feasible through this method. This entailed exploring coaching points via gateway questions with participants, from their respective reports, as had been imparted during training in the instrument. However as stated in the introduction, the research took a turn when my initial research question evolved to focus on whether the SQ21 tool might provide an insight into people's overall levels of IPSD given the spiritual line traverses such, hypothesising that the core elements of IPSD were implicit within the instruments design. I thus analysed and interpreted the SQ21 reports through an integral lens and devised a scoring schema which purports to as-

sign initial IPSD configurations to participants and followed up with a second semi-structured collaborative inquiry interview, with a select number of participants, 50 % of the original sample, (n=10) to ascertain face validity and accuracy of IPSD configurative readouts. The collaborative nature of the follow up interviews entailed inquiring with participants into the meaning and experience behind the 3S signifiers of their readouts, (displayed in results table in Chapter 8) with the aid of explanatory synoptic, yet sufficiently detailed respective descriptions from the research (provided to participants in advance), and ascertaining accuracy and resonance with their lived experience.

Also as laid out Chapter 5, given our understanding of lines, as a cluster of related dynamic 'skills', a tertiary research question emerged in the course of the research, as to whether certain SQ21 skills, cluster at concrete, subtle, and causal, and nondual 'tiers', as the spiritual line unfolds. This question is explored further in the analysis and results chapter, save for now to note the limitations of the SQ21 instrument and the research methods in this regard, whilst my recommendations for further research in Chapter 5, provisionally address this area.

Data Analysis

I analysed the primary empirical data, the SQ21 reports according to AQAL 3S's themes and laid out a potential snapshot of participants IPSD configurations. This required developing a scoring schema, partially resting on the assumption of the instruments prior researched correlation with adult development theory, in the form of EDT, as recounted above. This proposes to provide an initial snapshot of participant's structure-stage and stage-stage development, plus potential shadow issues, in the

spiritual line of development. I followed up with a collaborative inquiry interview of selected participants to ascertain accuracy, and resonance or not, with their respective IPSD configurative readouts. The interview data is then further analysed and discussed in terms of semiotics.

Selection of Participants

Purposive and non-probabilistic sampling was used to gather research participants, with a deliberate intent to seek out people within my own networks, who I felt would be receptive and potentially benefit from participating in research of a psycho-spiritual nature. While idiographic in nature, with no intent to generalise findings at this point, there is no theoretical reason that one might not use a more representative sample of willing participants, in order to ascertain provisional IPSD configurations within a larger population. Braud (2011) makes the point that while there are very good methodological and ethical reasons to conduct research with participants who do not know the researcher well, a case can indeed be made for working with participants who have closer ties with the researcher. While there are varying degrees of closeness with all participants, I would characterise in the main, the common thread as one of a shared and passionate interest in psycho–spiritual development, within a wide diversity of approaches. Thus I extended initial invitations to members of a male spirituality group I am involved in. I was also asked to present a workshop on ‘integral spirituality’, to a mixed group of trainee spiritual directors/companions (a two year training programme, I had formerly undergone and completed), to whom I also extended an invitation to participate in the research. I likewise extended invitations to a local eco-spiritual working group, where I was jointly participating in developing an

eco-spiritual centre and organic farm. I further extended invitations to some fellow PhD researchers, who were inquiring similarly in other related fields. And finally an invitation was extended to some personal acquaintances, who upon recounting the nature of my research, expressed a decisive desire and willingness to take part. (Sample size n=20)

Maximal variation as possible was welcomed, with a diversity of perspectives, backgrounds, nationalities, religions and cultures, with prima facie differentials among structure-stage development in the spiritual line. Thus participants hail from six countries, Denmark, Netherlands, UK, (England and Northern Ireland) France, Poland and Ireland. The gender breakdown is 15 Females, 5 Males, within an approximate age range of mid 30's to 65.

Methodological Application: Reliability and Validity Profile of Spiritual Intelligence (SQ21) Psychometric Instrument

The chief empirical instrument employed in the study is a metric, devised to score 21 spiritual intelligence or SQ skills-competencies. The SQ21 instrument is devised primarily as an assessment and coaching tool, enabling those trained in its application, to administer and coach to the instrument, with the prospect of fostering development in each of the 21 spiritual intelligence (SQ) skills. The instrument as mentioned in Chapter 5 was conceived by Cindy Wigglesworth, president of Deep Change, an international network of coaches and consultants, trainers and facilitators of developmental change, and was initially inspired by the emotional intelligence (EQ) work of Daniel Goleman and Richard Boyatzis (2008). The SQ21 model also utilises four quadrants (Self/self awareness, universal awareness, Self/self mastery, social mastery

/ spiritual presence), each comprising a breakdown inventory of 5 skills in quadrants 1, 3, 4 and 6 skills in quadrant 2.

While there is overlap with the AQAL model (Wigglesworth, 2011) this instrument was constructed prior to an awareness of the 4 Quadrants of the AQAL matrix, which provided proximate developmental space for the integral lens interpretation, I conducted. The survey comprises 169 likert style questions to assess *spiritual intelligence*, which I explored in terms of definition in Chapter 5. Professionally devised by consultants Dr Bryant Wilson and Joan E Jones at their company, Customer Value Systems, the 21 skills are scaled from novice to mastery, over 5 levels of increasing complexity and depth. There is a claim of strong correlation between these 5 levels and other adult development assessments, most notable the well-respected work of Cook-Greuter (2010). There is also a claimed 'rough' correlation with James Fowlers (1981) 'stages of faith', which was also explored in Chapter 5.

Assisted by Dr Judith Neal, executive director for the *Tyson centre for Faith and Spirituality in the Workplace*, an alpha version of the survey was conducted among a group of coaches and consultants, interested in the sensitive area of 'spirituality in the workplace', with a view to assessing the fit of questions, language and the scoring method. This resulted in refinements to the scoring of the instrument, plus the addition of a glossary (Wigglesworth, 2012).

As a self-report assessment, the instrument is limited and vulnerable to bias, as are all instruments of its type, but stringent efforts were made in line with best practice, to mitigate such. (1) Focus groups were used to check word choice with the testing of only one construct per question. (2) The respected 'likert scale' is utilised, with scales of agreement and frequency. (3) An alternating scoring system is used to avoid

Methods and Approach

rote answering down one side of the scale, fostering genuine reflection on the questions. There is also provision within the instrument for further face validity, with the suggestion participants show their SQ21 report to a significant other, in order to enquire as to whether or not, it reflects the person they know.

A beta pilot was subsequently offered to more than 500 people and revealed a high internal *reliability* with a .97 Cronbach Alpha, showing the related items in the survey purporting to measure a similar construct, show a strong relationship to each other. There was on-going tweaking of certain wordings and questions, arising from the beta feedback (Wigglesworth, 2012). A study supervised by integral leadership consultant Dr Michael McElhenie (2012), also positively compared the scores from the SQ21 with interview and essay based questions, to further test 'criterion validity', indicating the SQ21 scores relate to some external standard, and confirming the instrument was actually measuring what it was proposing to measure.

Over 100 people at the world business academy also took the survey and offered feedback on 'language', further honing the developmental process of the instrument. There has also been 'strong positive feedback' from clients and coaches as to 'face validity', [content validity] insofar as the questions make sense to those taking the survey, as being related to SQ skills and the 20 page feedback report, provides a reasonable reflection of where people potentially are, on these skill scales (Wigglesworth, 2012).

A key hypothesis was tested that high SQ scores would correlate highly with Cook Greuter's (2015) respected SCTi-MAP, a sentence completion test, as mentioned in Chapter 3, and claimed as a valid and reliable tool for measuring adult development. Wigglesworth hypothesised that SQ supports and perhaps is even required, for

higher stages of adult development. In effect this means when SQ goes up, so should adult structure-stage development. A test conducted in 2008, with 139 subjects who took the SQ21 and Cook-Greuter's SCTi-MAP, revealed a high correlation, with Dr Bryant Wilson describing this as a 1% chance that it was an accident (Wigglesworth, 2012). However as Wigglesworth (2012, p. 194) duly notes:

[P]roving correlation is not the same as causation [but also no correlation, no chance of causation]-so further study is needed to see if SQ development can act as an accelerant of adult development, and /or if the failure to develop SQ skills impedes development, this would have great relevance for leadership development, as well as for personal growth.

On the basis of the foregoing and from a comparison with other limited tools, seeking to measure SQ (Smith, 2014), I submit the SQ21 instrument proves adequate as a research tool, to gather data on the spiritual line of intelligence. This data provides a platform for my further integral lens interpretation, to potentially indicate IPSD configurations.

Ethical Considerations and limitations of Research

It is however critical to acknowledge the limitations of any and all 'psychometrics', given Stein and Heikkinen's (2009) concerns with quality control in this field. As Edwards (ND) also remarks it is advisable to avoid *altitude metricism*, which he describes as mentioned above, as 'the seriously mistaken view that we need to be able to measure the altitude of individuals to be able to help them develop.' While Edwards's comments are well received, it is pertinent, with nuance, to add as one might note from below, that we are intuitively in many respects, *already* 'measuring' people, usually according to some implicit and unconscious criteria. Thus a more explicit

Methods and Approach

awareness of what is it we are measuring, according to what criteria and why, may facilitate of a more conscious and integral inquiry approach. While the SQ21 assessment was not included in Stein & Heikkinen (2009) exploratory review, of published reliability and validity studies for developmental metrics, many of the models referred to in this study were included for comparison. Cook-Greuter's SCTi-MAP, Kegan/Lahey's Subject-Object interview (SOI), Torbert's (LDF) and Graves/Becks Spiral Dynamics (SD), were each reviewed, with varying degrees of published validating literature available. It is sobering to note Stein & Heikinnen's (2009, p. 19) provisional conclusions based on their explorations. They state:

In fact, in light of this exploratory literature review, it appears that the LAS [Lectical Assessment System] and HCSS [Hierarchical Complexity Scoring System] are the only metrics that have been calibrated using quantitative indexes of internal consistency. This means that the LAS and HCSS are the only ones that can be validly and reliably used to assess individuals; they are the only *calibrated metrics* in the set, the rest are *soft measures* that should only be used for research purposes.

It is worth noting in light of Stein's conclusions the relative validity and reliability of the SQ21, noting its 'excellent' .97 Cronbach's alpha rating on internal consistency. However, general limitations of the use of metrics still apply, with cautions as to the proper ethical use of such instruments. As metrologist Stein (2008, p. 8, my italics) emphasises:

Methods and Approach

There is overwhelming evidence showing that our metrics are limited and that we can't touch the true complexity of human development. In this light, the idea that a holistic assessment could tell us about the *essence* of a person is absurd and flagrantly ideological. Developmental assessments *at their best* can only paint pictures of the differential distribution of capabilities within persons. We can't assess people as a whole, *we can only assess their performances along particular lines in particular contexts.*

This developmental understanding is critical, insofar as one is aware that what is revealed in the SQ21 assessment is a snapshot in time of the participant's performance, along the spiritual line of development, in two particular contexts. As Stein (2008, p 8, my italics) makes clear:

And performances vary across contexts, which means that you may perform at one level in one context and at a very different level in another context...*Intra-personal developmental variability is ubiquitous and throws into doubt the validity of blanket generalizations about who a person is or what they are capable of based on the results of even the best assessment.* That is, if we take all methodological caveats into account, *it is fundamentally wrong to think of a person as being at a level. Individuals perform at different levels along different lines and at different levels along the same line in different contexts.*

This understanding helps inform an ethical use of developmental models, metrics and developmental language, insofar as it cautions against a noted tendency to 'colour code' individuals 'at a level', in some applications of developmental models and metrics, all too easily. Ross (2008) likewise cautions against the potential distortions in applied developmental theory, with 'major implications for ethics and expertise issues', when the nuances and dynamics as alluded to by Stein (2008) are all too easily glossed over and used inappropriately. As integrally informed practitioners, Patten and Morelli (2012) similarly exhort:

Methods and Approach

Let's be more careful about the tendency to designate people or groups by the categories of "integral" and "non-integral" (and likewise, "first Tier" or "second Tier" or the various colours of Spiral Dynamics and the AQAL altitudes of development). As veteran integralists, we have no problem with developmental holarchies, particularly in theory and specific applications. But these labels can be less useful in real world interactions, working with diverse people. In fact, they can be downright damaging to human relations, when applied carelessly. The attempt to narrowly define what is "truly integral" is a turn-off that echoes the kind of absolutism that we typically see in right-wing politics and religion. Instead, we can practice the generosity of seeing integralness everywhere, while often dropping the nomenclature altogether—simply letting beings be, as Martin Heidegger (that most abstruse of philosophers) described the "essence of truth" in his later thought.

Indeed as Stein (2010 p. 14, my italics) concludes (as briefly referenced above)

on the use of the designation *integral*:

It is not a term that is best used to describe the capabilities and artifacts associated with late-stage development. It is a term best used to evaluate capabilities and artifacts at any level and to make prescriptions about preferable developmental trajectories based on a specific set of ethical and epistemic commitments. *This makes integral a term about what we value* not about what we believe is the case regarding the highest levels of human development.

Thus any usage of developmental material, if it is to be employed in an ethically appropriate way, must be specific and include reference to context, level and line, with an explicit recognition of the variability therein. The foregoing has particular relevance for this research, in that particular attention was initially paid to how participants performed differently in (a) taking the assessment alone, and (b) the intersubjective context of the follow up debrief, interviews, where a rescoring of scores in

various skills was possible. As Stein (2008, p. 11, my italics) who regards educational measurement as a critical social justice issue (Stein, 2016), enjoins:

We should be very concerned about the basic ethical frameworks that guide our use of developmental assessments. Importantly, in my view this comes down to the classic Kantian ethical decision: do we relate to others as ends-in-themselves, or as means to-an-end? We can also read it in light of Wilber's Basic Moral Imperative: are we promoting the most depth for the most span? According to both views *it is clear that we should administer developmental assessments in order to promote development, not just to rank people* and assign them their position in an organization or social group...It seems vastly preferable to wed assessments to educative efforts at all levels and use assessments *solely for the purpose of promoting development*.

Stein thus cautions against any simplistic notion of linear development, or what can be conceived as simple *growth to goodness* modelling of development, a notion traced back to James Mark Baldwin, an integral pioneer, highlighted in Chapter 1. Critically Stein draws on his own mentor Kurt Fischer's (2006) in terms of some key developmental dynamics that are clear and pertinent from Fischer et al., (2006) decades' long developmental research. These dynamics include (a) functional-level of performance vs. (b) optimal level, and the difference between these two namely (c) developmental range. Stein (2008, p. 10) as he elaborates on Fischer's findings states:

[In] any given domain individual's performances are best thought of in terms of a developmental range. We perform at a higher level—our optimal level—in supportive and familiar contexts, whereas in challenging or unfamiliar contexts we drop down to our functional level. The difference between functional and optimal levels can be very large (spanning as much as 3 or 4 levels). Throw in issues of stress, emotion, and interpersonal dynamics and variability of level across contexts becomes a major issue in the study of development.

Methods and Approach

Indeed, there is something deeply intuitive about this finding. We recognise people perform better in 'supportive contexts', however the co-creative design and nature of these supportive contexts are complex, and are an exciting feature of ongoing integral research and application, in a number of domains from education (Hargens et al., 2010) to large organisations and workplaces (Laloux, 2014). I would also submit it is more accurate, to suggest the role of proximate challenge (Manners and Durkin, 2000) as a positive accelerant of consciousness development, while noting along with Vincent (2015, p. 10), that challenges which are too far from an individual's range of understanding may seem 'absurd, overwhelming and /or threatening and may elicit hostility or indignation, neither of which is likely to be conducive to consciousness development.' Whilst Vincent (2015) also indicates many 'range' variables from 'type' and 'stage' that are factors in 'interventions' for consciousness development, I would submit that a person's entire AQAL configuration is paramount, in determining the appropriate intervention, as exemplified in 'integral coaching' (Hunt, 2009).

It should be noted that Stein is chiefly interested in education and sees the proper role and goal of developmental assessments, in fostering the 'autonomy' of individuals. While in the context of this study, this will apply to those moving from 'socialised mind' to 'self authoring', to use Kegan's (2009) nomenclature, I am mindful here also of 'post autonomous' development and its relationship to psycho-spiritual development, as seen in Chapter 3. Given this outlined variability, a radical honesty and humility about the use of metrics and models is required. Bearing the above caveats in mind, it may be helpful to finally and somewhat extensively, whilst critically note:

Many who do theoretical work in metrology (e.g., Peirce, 2000; Piaget, 1972; Husserl, 1970) maintain that we can trace physical metrics like rulers and scales—and all the science that depends on them—back to the reliable capabilities of our organism and the concomitant sensorimotor practices that attune us to invariance in the world. These basic skills of being-in-the-world congeal into everyday practices that we take for granted (i.e., they form a part of the lifeworld). It is in the course of working to clarify this background of informal practices that we begin to build intersubjectively codified and calibrated metrics...Along these lines, we propose that developmental metrics should be understood as rational reconstructions of a kind of deep-seated intuitive knowledge that is always already a part of the network of practices and beliefs that constitute the lifeworld. Just as we unreflectively wield an intuitive knowledge of distance (based upon certain invariant relations between organism and environment) we also unreflectively wield an intuitive knowledge of development (based upon certain invariant psycho-social structures)...This insight is important and ultimately suggests that developmental metrics are simply attempts to improve upon the ways we have always already made developmental judgments of each other and ourselves (Stein, 2009, p. 10, *my italics*).

Self-as-instrument

Thus in our everyday interactions we are ‘always already’ using ‘self-as-instrument’, attuning to ourselves, our interlocutors and our environment, as we make ‘developmental judgements’, some more informed and relatively accurate than others. Bringing conscious attention to bear on ‘self’ as primary instrument within a developmental context, carries profound possibilities and as Kennedy (2015, p. 21) concludes in relation to coaching, ‘the more coaches understand their own way of being and what it enables and inhibits, the more masterfully they can use themselves as instruments of intervention more effectively.’ This entails an awareness of one own ‘developmental bias’ (McNamara, 2016), through an intimate knowledge of one’s own

structure-stages and state-stage centre of gravity, and how it bears and impacts inter-subjectively within a coaching situation.

Kennedy's (2015) chief interest was in measuring the impact of integral development on coaches use of *self-as-instrument* and her findings are strongly suggestive, that 'integral development' is possible, via the intense training of a coaching programme, designed according to integral principles, as measured via an 'AQAL Configuration'TM (an operationalised self assessment tool according to the AQAL model). This suggests confirmation of Stein's stipulation above, regarding optimal performance in supportive and familiar (and appropriately challenging) contexts.

It is interesting to note all participants in Kennedys research, showed an increase in use of self-as-instrument, across the 4 Quadrants, variously themed as, (a) an expanded sense of awareness, (b) embodied presence, (c) empathic connection (gross, subtle and causal) and (d) employed self-as-instrument. 'Employed self-as-instrument', in this context refers to an 'actively engaged use of self responding, adapting, and co-creating with clients'. This, I submit is ideally suggestive of characteristics of 'self transforming mind' or a 'construct-aware' structure-stage, which I explored in detail in Chapter 3. Kennedy's (2015, p .7) findings, report that all 'graduates of the ICC Integral CoachTM training program, perceived an impact on their use of self-as-instrument, in all four quadrants of reality'. Of particular interest and relevance is that 'the relaxation of the Big Assumption' [Kegan, 2009] and the corresponding change in the use of self was one of the most exciting and interesting findings of this study'. This relates to our often unconscious limiting and inaccurate beliefs, we hold about *the world* and *ourselves* and is related to SQ skill 1, 'awareness of own world-view' and SQ skill 5 'awareness of ego and higher self' and thus one might speculate

for many, *the big assumption* can relate to the very question of ‘who we are’ and associated, often unexamined, introjected beliefs.

Thus Kennedy (2015), Hedlund (2008), Stein (2008), McElhenie (2012), Scharmer (2009), Silsbee (2008), and McNamara (2013), all variously reference that it is potentially the case that ‘self’ or better adapted for present purposes, ‘self-Self’, or ‘self as soul’ (Reams et al. 2014), is our developmental instrument par excellence. It is thus assumed at the core of an integral inquiry approach and employed through all phases of this research.

According to the preceding we might also tentatively say the SQ21 relatively holds its own, according to the exemplar standards of psychometric rigour, posited by (Stein 2008) in terms of reliability and validity, while ultimately appreciating it as a ‘soft measure’ for the purpose of this research. It is also employed strictly for developmental rather than ranking purposes. Yet, as Stein (2009, p. 13) also contends:

It should be said we are definitively *not* suggesting that *calibrated measures* are, in principle better than soft measures (or these metrics are in principle better than *clinical assessments*). Depending on the situation and the metrics in question, a calibrated measure can be misleading where a soft measure is revelatory and vice-versa.

Given the dynamic nature of IPSD as explored in this inquiry, one posits overall that a soft measure with the potential for proximate revelatory space, via an interpretation of the SQ21 reports, through an integral lens, aligned with the use of self-as-instrument within an integral inquiry approach, is methodically ideal within the situational context of this study.

Summary

This chapter described the integral inquiry approach into the nature of IPSD that emerged during the course of the research. As noted It is a confluence of Moustakis' (1990) heuristic inquiry, Braud's (2011) integral inquiry, Heron's (1998) person centred, Integral transformative inquiry and elements of Wilber's IMP approach, insofar as it includes critical insights, processes, perspectives and phases from each approach. My methods for exploring the empirical dimension of the work to answer my secondary research question was laid out, along with indications of my analysis and treatment of the data. Participant selection was referenced, the reliability and validity of the SQ21 assessment tool was presented, along with pertinent ethical considerations, all impacting on the limitations of this research. Finally the use of self-as-instrument was explored and posited as my developmental instrument par excellence and assumed at the core of the integral inquiry approach into the nature of IPSD, and is employed throughout all phases of this research. I will in the upcoming chapter present my overall analysis and results.

Chapter Eight: Analysis and Results

My analysis is aligned with IT's supposition of the repeating AQAL elements as 'critical essential keys to human growth...[variably] available in your own awareness...not merely theoretical concepts...aspects of your own experience (Wilber, 2006, p. 1,2). I thereby assume these patterns, which according to (Wilber, 2006, p. 31) can act 'as a guiding framework to organize and understand any activity' envelop the data, which I seek to elicit through my analysis. I thus analyse the skills and scores of the SQ21 reports through an integral lens, specifically the 3S's, structure-stages, state-stages, and potential shadow issues, in the spiritual line of development.

The level or structure-stage aspect employs Cook-Greuter's EDT stages, which is regarded as an integral element of the spiritual line. Thus the contention is, given the positive correlation of SQ21 with EDT, the structure-stage analysis reveals distinct levels of development in the spiritual line, via EDT stages. State-Stage analysis is explained in a section and table below. Shadow elements are potentially identified by uncharacteristic zero (0) and one (1) scores, and are explored as they arise in reports and debriefs. Uncharacteristic scores are scores at the edges, outliers, above or below the participant's centre of gravity.

As explored above, given our understanding of lines, as a cluster of related dynamic skills, a tertiary research question as to whether certain SQ21 skills cluster at concrete, subtle, causal and nondual tiers, as the spiritual line unfolds is also subject to inquiry. If there are patterns one may be able to provisionally discern 'learning sequences', not so much as a 'reconstruction of the steps or stages in the acquisition of a skill', but in the more general level of the skills themselves, as they qualitatively clus-

ter at each tier. Hence, one may determine preliminary skills for practice, prior to more intermediate and advanced skills. This question is borne in mind throughout. However, my secondary research question primarily guides my analysis, inquiring as to whether the scores on the SQ21 reports, when interpreted through an integral lens can provide a meaningful snapshot initial indication of participant's IPSD configurations.

Analytical Scoring Scale

The scoring range, according to my analysis of the novice to mastery, 1-5 levels on the SQ21 reports, initially indicate the following proximate structure-stages of development, with the centre of gravity indicated by reference to entry and exit scores. The scores are calculated variously by levels (with the first two levels subdivided) x no of skills, i.e., 21. The lower scores in the entry and exit range indicate a potential 'trailing edge', within specific skills, with higher scores in the range, indicating potential 'growth edges', within specific skills, and understood within the phenomenon of developmental range.

Table 12. Scoring Scale Proximate Structure-Stages

Levels	Entry Scores and Exit Scores	Proximate Structure-Stage Correlations among sample n=20
Level 1	0-10	Impulsive
Level 1	11-21	Self Protective/Opportunist (1)
Level 2	22-32	Conformist /Diplomat (1) transitioning
Level 2	33-42	Self-Conscious /Expert (1)
Level 3	43-63	Conscientious/Achiever (4) (1) transitioning
Level 4	64-84	Individualist/Pluralist (11) (2) transitioning
Level 5	85-105	Autonomous/Strategist (2)

In relation to state-stages, score levels 1-5 initially indicate the following vantage points within 7 skills I deem potentially prioritising this vector. These 7 skills are

also included in structure-stage calculations, given their interpenetrating nature. The supposition here is that performances on skill 5, 'Awareness of Ego and Higher Self' plus 13, 'keeping higher Self/Spirit in charge, plus the 5 *outcome*, 'Being' skills (SQ skills, 17-21), give an initial indication of State-Stage development. Centre of gravity is indicated by reference to entry and exit points, calculated variously by levels (with levels 1+2, levels 3+4 grouped together) x no of skills, i.e., skills 5,13,17-21, (7 skills). State experiences are initially suggested by uncharacteristic peak 4/5 scores.

Table 13. Scoring Scale Proximate State-Stages among sample n=20

Levels	Entry and Exit Scores	State-Stage
Level 1+ 2	0-14	Gross/Concrete State-Stage (4)
Level 3+4	15-28	Subtle State-Stage (13)
Level 5	29-35	Causal State-Stage (3)

Table of Results

Below is a table of results of all participants n=20, with their respective IPSD configurations, according to structure-stage, stage-stage and potential shadow issues, in the spiritual line. I have included some very brief comments, either from the debrief and/or the 2nd collaborative interview n=10, plus some of my own commentary (R), noting specifically in the relation to the 2nd interviews, the sense of resonance and accuracy with their IPSD configurative readouts or nay.

Table 14. Overview of Results.

Parti- pants	Structure-stage	State- state	Potential Shadow Is- sues.	Debrief	Second interview of 50% of Sample (2017) to more con- cisely assess accu- racy of IPSD con- figurations.
1 (M) (Irish)	(34) Early Self-Conscious/ Expert.	(14) Late Concrete	Six zeros not uncharacter- istic in rela- tion to other scores.	'I didn't real- ise I was quite as blinkered'	
2 (F) (Irish)	(80) Individual- ist/Pluralist	(18) Sub- tle	One Zero, skill 17	'Very inter- esting proc- ess'	
3 (M) (Irish)	(31) Exiting Conformist /Diplomat	(9) Con- crete	Nine zeros not unchar- acteristic.	See full SQ report 2 in next section below.	'Personally I could see a lot of The Dip- lomat and The Ex- pert in reading the explanations'.
4 (F) (Irish)	(60) Late Conscientious /Achiever	(15) En- tering Subtle	One zero, skill 17		'Most of the time in the achiever' I think subtle is correct. I don't think I'm in the causal'
5 (F) (Dutch)	(76) Individual- ist/Pluralist	(18) Sub- tle	No zeros, uncharacter- istic 1, skill 19	'Questions evoked in me...made me reflect how I am living my life'	'I strongly recognize within myself com- pared to a decade ago' "An appreciation of paradox emerges and a shift occurs from one's prior preference for 'do- ing' and the future, to a more 'now' focus on feelings and being." (R) Resonant extract for participant from synopsis sent.
6 (F) (English)	(83) Exiting Individualist/ Plu- ralist	(25) Sub- tle	One zero, skill 17	'Thought provoking' quite com- plex, quite intricate' Shed a light on different ways of see- ing things... Surprised by high scores'. [SQ report]	R: It would appear this participant has transitioned into autono- mous/strategist and causal state-stage since taking the as- sessment in 2015. 'I feel the individualist/ pluralist was a stage that was accurately

Analysis and Results

					assessed as being exited and that now I would say that I identify with the features of autonomous strategist more.'
7 (F) (English)	(83-3+80) Late Individualist/Pluralist	(25) Subtle	No zeros, uncharacteristic 1, skill 21.	R: Major distinction between structure-stages and state-stages deemed helpful for orientation. 'Result [SQ] way higher than I really am'	
8 (F) (Irish)	(63) Exiting Conscientious/ Achiever	(20) Subtle	One zero, skill 4	See full report 3 read-out below.	
9 (F) (Irish)	(67) Early Individualist /Pluralist	(20) Subtle	Two uncharacteristic zeros, skills 12 & 17	See full report 4 read-out below	R: Participant described her feedback as 'accurate' both in terms of structure-stage and state-stage.
10 (M) (German)	(95) Autonomous/Strategist	(30) Early Causal	One uncharacteristic 1, skill 19, notable 2, skill 4.	See full report 5 read-out below	'The accuracy is quite good'.
11 (F) (Irish)	(78) Individualist/Pluralist	(26) Late Subtle	No zeros, one notable 2, skill 4.	'Accurate description of where I'm at in relation to world around me and spiritual development'	
12 (F) (Irish)	(94) Autonomous /Strategist	(30) Early Causal	One zero, skill 9. notable 1, skill 19	'Very valuable exercise'	
13 (M) German.	(74) Individualist /Pluralist	(21) Subtle	One notable 1, skill 12	'Next step thing a very good principle' New Agey taste in some parts.	

Analysis and Results

				Just the word-ing...things like 'higher self'.	
14 (M) Polish.	(68) Early Individualist /Pluralist	(21) Subtle	No zeros or ones.	'It got much more value after the debrief. I want to highlight how NB the debrief was...Language succeeded in keeping it neutral. For me as a person from a Christian background' it worked.'	
15 (F) (Irish)	(44+ 6 on debrief rescore. = 50) Conscientious /Achiever	(13) Late Concrete	Five zeros 8/9/12/17/21	'Very interesting next steps'	R: Assessed in interview as accurate as regards structure-stage, with further probing and teasing required into nature of state-stages. Also a slight misalignment in this assessment when O'Fallon's tier considerations are taken into account.
16 (M) (Irish)	(14) Self protective/Opportunist.	(6) Concrete	Thirteen zeros.	See full report 1read out below.	
17 (F) (Irish)	(72) Individualist /Pluralist	(22) Subtle	No zeros or ones	'trauma not captured in the report' 'Not feeling seen' R: This feedback (prior to 3s interpretation) may indicate the value added, 3S feedback	

Analysis and Results

					may have for participants insofar as 'shadow' is included in IPSD read-outs.
18 (F) (Danish)	(75) Individualist /Pluralist	(29) Entering Causal	Two zeros, skills 1 & 12	'I was trained to look at all the subtle signs that other people might miss and thus I am used to assess situations very well 😊'	R: Seeming slight misalignment when compared with O'Fallon's tiers with this n=1 assessment, i.e. causal state-stage and individualist [R] Observations do indicate an advanced practitioner.
19 (F) (Irish)	(68+7 on debrief rescore =75) Individualist /Pluralist	(25+ 3 rescore on debrief)+28 Late Subtle	One zero, skill 9		R: Sense of straddling individualist/strategist. Sense of straddling subtle –stage/ causal state-stage (original assessment in June 2014)
20 (M) (Ireland)	(60) Conscientious/Achiever	(22) Subtle	One zero, skill 10		My assignment of "Achiever" based on my responses to the questionnaire is reasonably accurate'

Analysis and Results

Researcher	(97) Autono- mous/ Strategist	(34) Late Causal State- Stage	No zeros.	Assessed in 2011.	Felt movements in terms of 3s's in meantime inducing deep sense of grati- tude, whilst awareness of developmental range, and ne- cessity for on- going shadow work plus dis- tinctions be- tween 'libera- tion', 'integra- tion' and 'trans- formation' very grounding and inductive of deep sense of humility, awe and wonder.
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Potential Shadow Patterns by Structure-Stage

Four participants at Individualist /Pluralist showed the same potential shadow pattern at SQ21 skill 17: 'Being a Wise and Effective teacher of Spiritual and Universal principles'. This is related to gateway questions around a potential reluctance towards stepping into a *teacher* role.

Table 15. Proximate Structure-Stage

Proximate Structure-Stage Correlations with Shadow
Impulsive
Self Protective/Opportunist (1)
Conformist /Diplomat (1) Transitioning
Self-Conscious /Expert (1)
Conscientious/Achiever (4) 1 Transitioning
Individualist/Pluralist (11) 2 Transitioning (Potential Shadow at Skill 17 for n=4)
Autonomous/Strategist (2)

I present this integral lens analysis of five SQ21 reports in the following section, to illustrate the range and utility of the analysis, as well as the range and utility of the instrument. I include some of my initial attempts to put the analysis into practice, util-

Analysis and Results

using the data gathered from the prior inquiry into the nature of IPSD, with some of the feedback and comments from my field notes. They are presented to give a flavour of an integral lens analysis with the SQ21 and the use of self-Self-as-instrument. This analysis was conducted prior to the 2nd confirmatory collaborative inquiry interviews, referenced in the table above and discussed further below in the findings section.

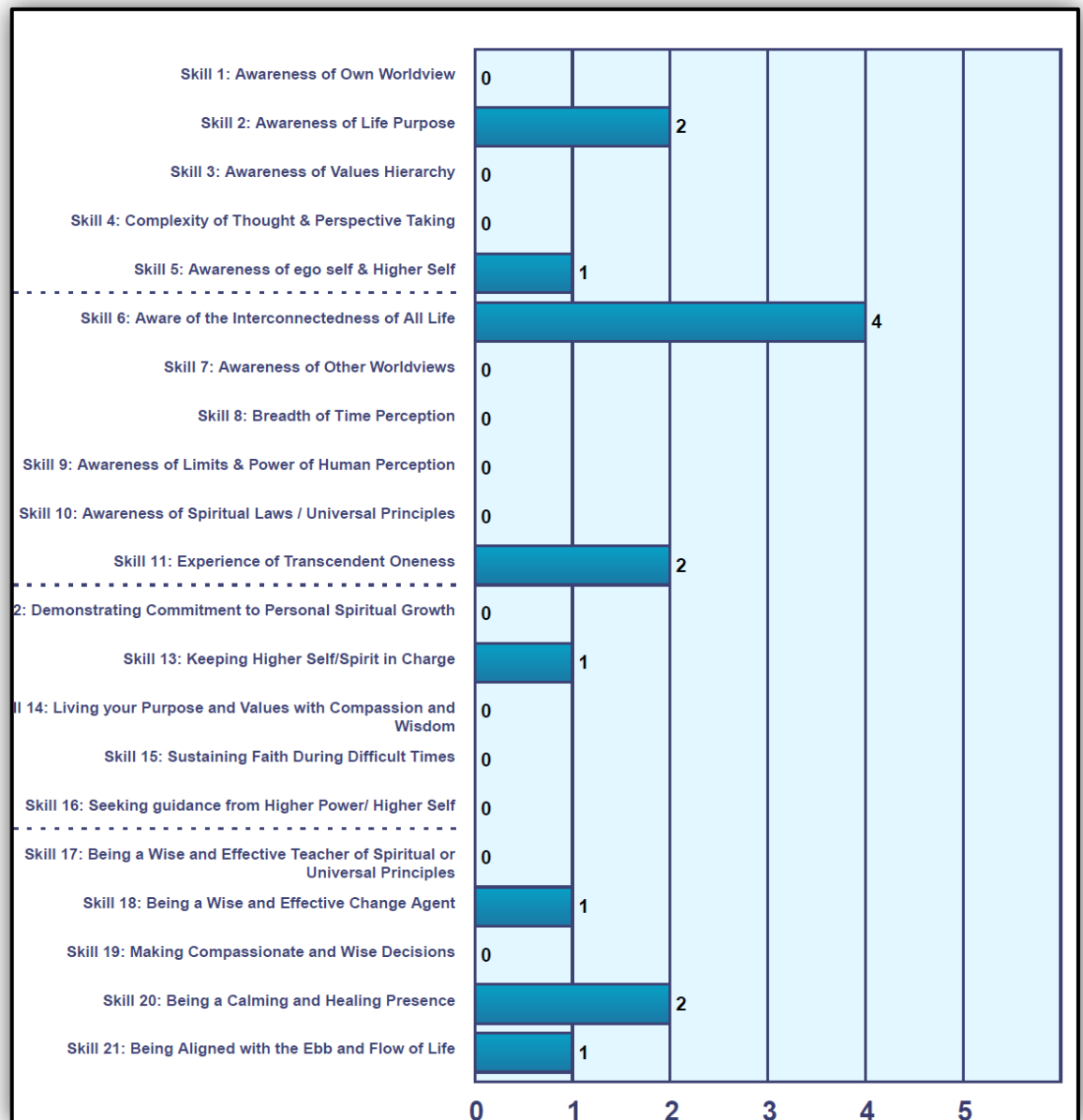


Figure 27. Report Analysis: 1. Stages and Scores Concrete tier, Self-Protective/Opportunist Structure Stage (14). Concrete State-Stage (6).

Analysis and Results

Initial analysis from this adult report would suggest a self-protective/opportunist structure-stage with gross/concrete state-stage development. The zero scores are not uncharacteristic and initially indicate concrete tier levels in the spiritual line and skills for development, but may also be masking shadow issues. The participant did report that he had been in receipt of counselling on 'emotional issues'. As noted above this stage in adults can signal so called arrested development. I noted the opportunist in Chapter 4, at level 3, with its possible symptoms of 'neuroses', indicating a potential quality of shadow work where one latterly gets back in touch with the early trauma or the alienated drives, feelings, or impulses, befriending and integrating them back in to the psyche, a process understood as 'regression in service of the ego'.

The direction of growth would appear to necessitate stabilizing the value of conformist norms and positing *expert* rudimentary *self reflection* exercises. The relatively high score in SQ21 skill 6 (aware of interconnectedness of all life) may indicate peak state experiences. This participant is highly skilful manually and musically adept 'by ear', which potentially provide experience of *flow* states. This is suggestive of the potential value of promoting state experiences to assist with self reflection. I therefore proposed the use of bio-field entrainment technologies as scaffolding, to initiate a contemplative practice, which may simply be too much to sustain without UR Quadrant support, plus a simple 7 step practice, for releasing emotional pain. Initial receptivity was high with an expressed genuine enthusiasm 'to learn'. Follow up supportive contact for this participant has been made available on an on-going basis, within the context of SQ21 development.

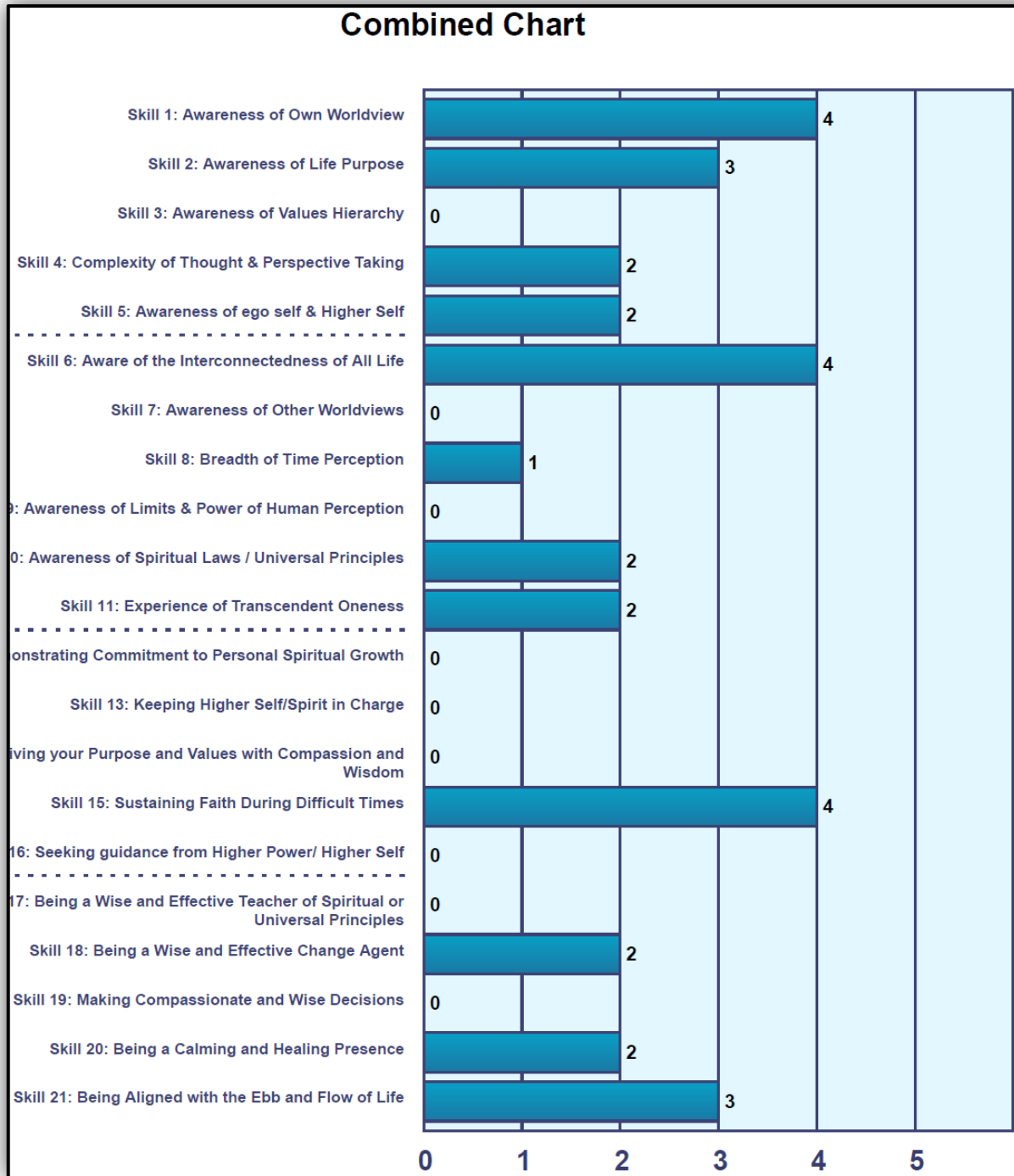


Figure 28. Report Analysis 2. Stages and Scores: Concrete tier, Conformist/Diplomat Structure-Stage (31). Concrete State-Stage (9).

Initial analysis would suggest this participant holds a concrete tier conform-ist/diplomat structure-stage centre of gravity and gross/concrete state-stage devel-opment. The spread on the report potentially attests to the phenomenon of develop-

mental range, with skills 1, 6, and 15, displaying somewhat uncharacteristic levels, and potentially indicating peak state experiences. Zero scores are not uncharacteristic and initially indicate skills for development.

As noted above in relation to this structure-stage and spirituality, fostering preliminary concrete ethical practices, tends to be a good guide to follow, as people at this juncture tend to outgrow the instant gratification of the previous level and develop towards the emergence of an 'interior self'. One can note the relevance also of the moral line in this instance. As noted in Chapter 3 prior to this emergence, fostering interior practices of meditation etc., can be quite frightening and open to misinterpretation from a concrete, mythic perspective. However, if matured at this structure-stage, practices to promote the subtle interior senses (visualization, audition or kin-aesthetic feeling) of the next tier will likely be beneficial.

While noting these caveats, the participant during the debrief expressed a particular interest in developing SQ21 skill 5 (awareness of ego and higher self) and initial contemplative practice instructions (Centering Prayer) were shared, given an expressed conventional Christian background, with a suggestion to try suitability and fit for a number of weeks. Difficulties in establishing a practice were later communicated, with the 'distractions' of daily life, despite seeming good intention, being the rationale provided. This would indicate the context for future support could be held within Brown's (2006, pp. 37-65) designated, 'cultivating the motivation' stage, where he notes, 'well intentioned actions are not likely to get the novice practitioner very far.'

The first step in this direction is designated 'interest generating'. This involves reflection on what one is doing with one's life and whether one's lifestyle enhances or diminishes the preciousness and value of human life. This participant's zero score on

SQ skill 3, 'awareness of values hierarchy', suggests it as a likely good skill to develop in this context, in order to clarify priorities, and make them *object*. The *next steps* on the SQ21 report on this skill include the creation of a list of top values.

Thus supporting this participant in understanding the experience of distractions as a very common pattern was received well, as was the suggestion to try out bio-field entrainment technology, in order to scaffold and support the potential establishment of a daily mediation *habit*. This participant found the glossary very helpful and while had initial 'low expectations' in relation to their spiritual intelligence, positively experienced the report as 'an assessment rather than a judgement' and found it 'enjoyable enough' with an appreciative curiosity about spiritual intelligence.

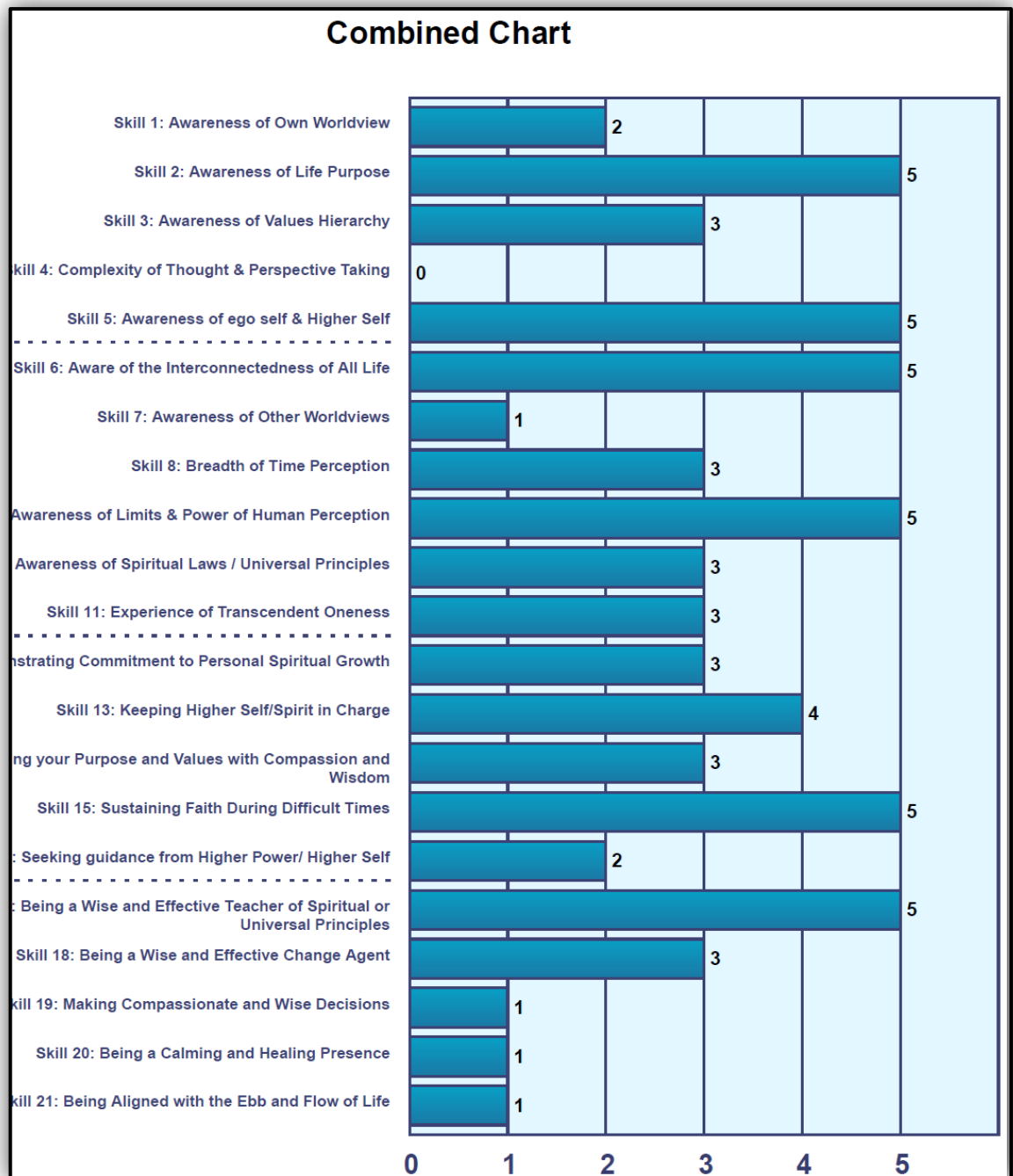


Figure 29. Report Analysis 3. Stages and Scores: Subtle tier, Conscientious Structure-Stage (63). Subtle State-Stage (20).

Initial analysis would indicate outgrowth of the subtle tier conscientious/achiever structure-stage centre of gravity, with an individualist structure-stage growing edge. A subtle state-stage development is indicated with potential shadow issues around SQ skill 4, 'complexity of thought and perspective taking.'

An exploration with the participant around the gateway questions for SQ skill 4, revolved around attitudes and feelings towards 'rules'. This participant expressed she initially 'felt a bit judged' by the report in relation to this skill, where the SQ21 feedback noted 'possible concern'. On exploration of what was arising for her, she came to recognize she did indeed feel 'resistance' around this area and expressed a lot of reasons why, stemming from personal and professional history and was thankful the feelings and resistance were raised to awareness, i.e., had become object.

She also expressed surprise by the scores on the last 3 skills, while accepting the score for SQ skill 19, 'making wise and compassionate decisions', feeling it could well be a growth area. She thus found the report's next step suggestions 'helpful', some of which suggest 'to develop the same compassion toward others who might be behind you on the spiritual path,' and not to 'push' insofar as 'pushing comes from ego and it creates an ego counter-reaction (defence) in the other person.'

These later scores were not explored at this point, at the participant's request and *may* indicate potential shadow issues, as a gateway question of potential significance revolved around the 'judging' habit. As has been noted in Chapter 5, the individualist stage is the first stage, to really embrace shadow work, while the participant, on the basis of this reports analysis is now growing into this structure-stage. The participant found the first section of the report, mentioning SQ skill 1, 'awareness of own worldview', not as interesting for her as other sections, noting she felt she was more 'intuitive' than 'rational', which appears to indicate a recognition of the limitations of 'the rational', and the move to more 'postconventional', individualist ways of meaning making.

This participant also expressed she felt she had in her answers gone for a sense of 'modesty' and noted at the end of the session, 'perhaps I should articulate more my inner truth'. Insufficient time prevented inquiring further into this 'inner truth' and the seeming reluctance surrounding its expression. The whole area was left open for the participant to ponder, with my coaching questions as to 'what is the worst thing about not expressing your inner truth?...what might be the best ways you could begin to express your inner truth more?' This reluctance in articulation may also be indicative as noted in Chapter 3, of the growing individualist's sense of difficulty in discerning 'all the voices'. The participant in summing up her experience expressed, 'overall [she] enjoyed it'.

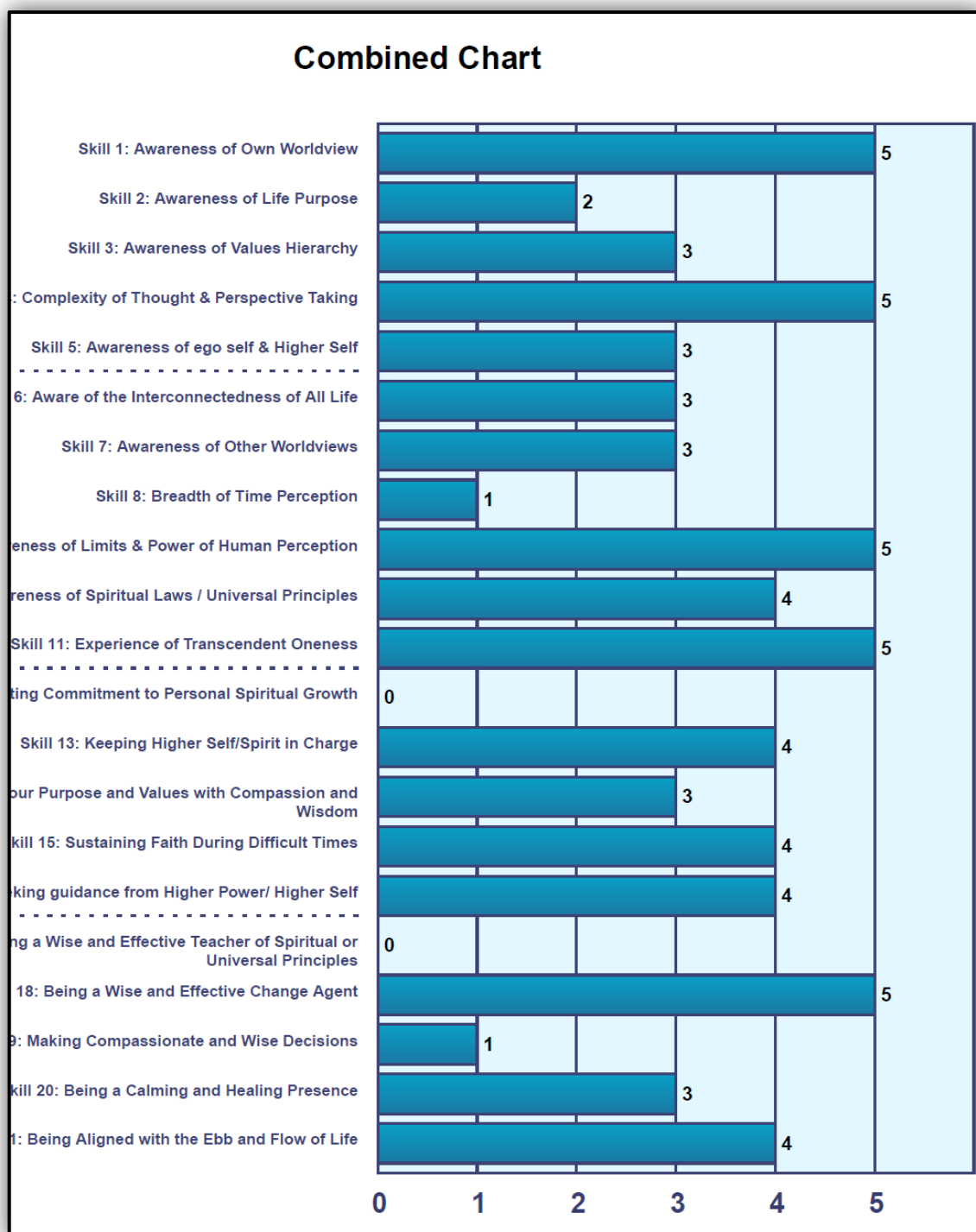


Figure 30. Report Analysis 4. Stages and Scores: Subtle tier, Individualist Structure-stage (67). Subtle State-stage (20).

This report suggests a subtle tier individualist centre of gravity, subtle state-stage development, with potential shadow at SQ skill 12, ‘demonstrating commitment to spiritual growth’, and SQ skill 17, ‘being a wise and effective teacher of spiritual or

Universal principles.’ The participant found ‘the process very clear, very straightforward’ and ‘very challenging’ and ‘thought provoking’. She commented ‘in terms of content [she] had to think very hard.’ The participant felt she was ‘in a transition period’, and reflected that she felt she had been ‘very competitive’ potentially signalling a move from a former ‘strive-drive’ ‘achiever’ structure-stage to her present growing individualist structure-stage, initially indicated in the report.

The potential shadow issue around SQ skill 12, was somewhat firmed up during the debrief, stemming from an analysis of the gateway questions, revolving around learning about spirituality *within* the ‘belief system of upbringing.’ This participant coming from a ‘deeply religious upbringing’ in Ireland and at some point ‘threw it all out’ commented, ‘there’s something around religion [she] hadn’t quite come to terms with’. As DiPerna (2015, p. 6) points out, ‘the most common discovery, at least among the [SQ21] samples taken within the United States is that many individuals have rejected the Christian tradition as a result of their childhood experience. Some have rejected the tradition so profoundly that there is a great deal of unresolved anger towards Christianity in general.’ Thus the rationale for exploring this ‘reactivity’ is to cultivate peace with the belief systems of upbringing and their variable expression and interpretation that still pervade our world today, potentially allowing a fresh perspective to emerge, which can often be powerfully liberating.

It is worth noting this zero has shown up in 6 reports out of 20 (in Europe) in this research. However it is not possible to confirm all as indications of shadow, as only uncharacteristic scores are recorded as indications of such by my analysis. Yet, it is also worth noting the potential masking effects of numerous zeros. A Danish participant, who did score an uncharacteristic zero on this skill, ‘strongly felt’ in expressing

the following: 'the only score I do not agree with is the 0 in commitment to spiritual growth. I have read their reasoning for it but I don't agree. I think it's strange that a spiritual assessment tool should link religion and spirituality this much. Now it seems they are making a big deal out of something that really shouldn't be.' Perhaps, but given the deep influence of traditions of upbringing (which can be non-religious also), it may be and appears to be, healing to make peace, to 'transcend and include' this 'tradition'. As noted above in Chapter 4, this may also include 'its representatives', i.e., perhaps parents, pastor and/or institutions, and thus one can move on peacefully or perhaps decide to go deeper.

One postulates, given the cultural and historical context of Ireland in relation to 'religion', this shadow issue is also of a collective nature and that an integral approach lends itself to framing a space for affective healing and developmental conversations, which this modality initially facilitated with this individualist participant, who was very open and keen to inquire further, into this territory.

Analysis and Results

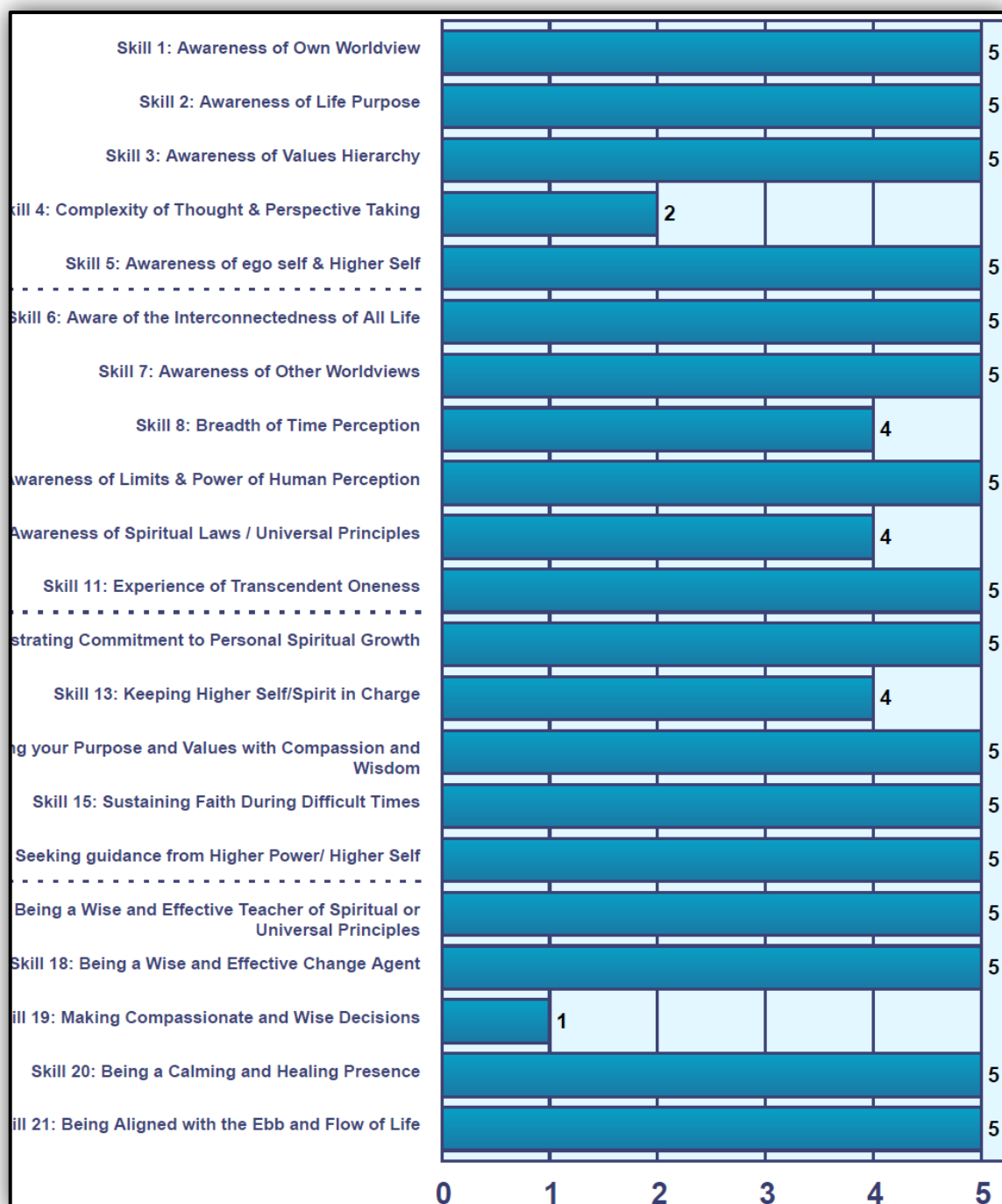


Figure 31. Report Analysis 5. Stages and Scores: Autonomous Structure-Stage (95) Causal State-Stage (30).

Initial analysis from this report suggests a subtle tier autonomous/strategist structure-stage centre of gravity with a causal tier 'construct aware' growing edge. A causal state-stage is indicated, with potential shadow issues around SQ skill 19, 'mak-

ing compassionate and wise decisions.’ Significantly, this report also seemingly stretches the limitations of the instrument.

On debrief with this participant, the initial analysis of autonomous/ strategist with a construct aware ‘growing edge’ appears to be borne out with the demands of his environment in a senior management and consulting role, requiring advanced ‘hierarchical complexity’ of meaning making. Serious and life changing health issues, which the participant holds with considerable elegance, appear also to have been instrumental and a catalyst to his developing a spiritual view on life. As stated in Chapter 3, on qualities of this stage, an openness, acceptance, tolerance and even ‘welcoming’ of distressing elements and emotions is possible, because of the capacity to work with and transform what arises. The participant exhibits a palpable care, concern and loving presence, indicative of mature autonomous structure-stage of development.

This participant stated he thought the report gave, ‘a very good description of where you’re at’, was ‘very easy to read’ and ‘quite insightful’. He said he found it a ‘very good reflective exercise’ and rather ironically posited, it, as ‘something everybody should do now and again’, as the shadow issue on exploration of gateway questions in SQ skill 19, ‘making compassionate and wise decisions’ revolved around ‘knowing what’s best for others’ on the spiritual path. Also, as noted above, Cook-Greuter (2005, p. 26, my italics) comments, ‘psychologists, coaches and consultants often inhabit this stage, as do effective executives and when this need to have others, “become the most they can be” encounters resistance, Autonomous persons may feel impatient with others’ slow development and frustrated with their “unwillingness” to grow despite their efforts. *This is likely the central flaw of this stage.*’ Thus making this

blind spot, object, is likely a good developmental move, positing 'healthier' over 'higher' at any level, to be priority.

SQ skill 4, 'complexity of thought and perspective taking' is a potential chief indicator of ego development, although, not on its own, according to my findings. This skill was rescored in this debrief to an autonomous level. This rescore entailed a rich conversation around 'certainty of outcomes', flagged by a gateway question which seemed very apposite and experientially relevant to the participant's consultancy work and deep interest in 'systemic change', on a number of levels.

While much more could be explored within this context, for instance the potential 'life changing' move from the subtle to the causal tier, limitations were reached within the context of the 1 hr. debrief. A simple '321' shadow practice was shared on request, as were some 'pointing out instructions' to assist with fostering state-stage development.

This brief analysis of these five SQ21 reports demonstrates the range of the SQ21 instrument, when interpreted through an integral lens. It provides a flavour of the capacity of this approach to facilitate inquiry in the spiritual line, through skilful means, utilising the data gleaned from the prior inquiry into the nature of IPSD. I will present my findings in the next section.

Findings

I will here provide an account of my findings by first recalling and answering my guiding empirical research questions:

Can the scores on the SQ21 when interpreted through an integral lens give a meaningful snapshot initial indication of participant's IPSD configurations?

Do certain SQ21 skills cluster at concrete, subtle, causal, and nondual tiers as the spiritual line unfolds?

The SQ21 report, when analysed and interpreted through an integral lens, lends itself to initial indications of structure-stage and state-stage development, plus potential shadow issues, in the spiritual line of development. It also provides an initial indication of potential peak state experiences by reference to high outlying scores. Potential 'trailing and growth edges' are also similarly indicated by skill scores with reference to the notion of centre of gravity. This analysis rests on my scoring scale, which aligns the score levels on the SQ21 instrument with the sequence of state-stage development and the structure-stages of EDT, as laid out respectively in Chapters 2 and 3, and utilises the phenomenon of developmental range, in discerning shadow plus trailing and growth edges.

Limitations of the SQ21 instrument

Limitations in the instrument were found, insofar as the SQ21 instrument's Kosmic address is apparently limited to the concrete and subtle interpenetrating tiers, as laid out in Chapter 3. An apparent discrepancy arises in relation to my analysis, as there is, at first pass a seeming slight misalignment with the causal state-stage and 'subtle tier' autonomous structure stage, at the farther reaches of the instrument. For

example, a full score of 105 indicates the subtle tier autonomous structure-stage development, whilst a full score of 35 on my state-stage scale, indicates causal state-stage development, in ostensible discord with alignments as set out in Chapter 3. This may indicate that my scoring scale needs to be revised to detect the presence of a first, causal tier structure-stage, within the instrument. However, the present fit along the scale sits well, and accords with my inter-subjective informal intuitive evaluations. Thus alternatively, this semblant discrepancy seems to indicate and confirm the sequential priority of causal state-stage development, before it's metabolising in the causal tier. This analysis aligns with O'Fallon's contention that a causal state-stage or 'awareness of awareness', is a prerequisite for entering the causal tier. This alternative interpretation is I submit, more likely than a causal tier stretch, of the instrument. A further misalignment is apparently present with n=1 (individualist-causal state-stage), which potentially necessitates an autonomous structure-stage or subtle-state-stage rescoring.

Thus the range of the SQ21 instrument within the AQAL matrix, its proximate Kosmic address, is according to my analysis, defined by the upper end of the subtle tier in the spiritual line. It lies primarily within the UL *Quadrivium* i.e., the Quadrant of *the perceived* (given as an artifact it does not *have* perspectives but can be viewed *from* perspectives, Wilber, 2006, p. 34), and a causal state-stage leading edge. Given the relatively small percentages globally populating the upper reaches of this scale, with less than 5% approx. (US population) at an autonomous structure-stage centre of gravity, the instruments utility if these findings are accurate, is not unduly restricted.

Results of 2nd collaborative interview

The 2nd collaborative inquiry interviews, which were more concise in terms of their specific focus on the 3S's, with a view to assessing the accuracy and resonance of participants IPSD configurations, suggest that the analytic readouts, as presented in the table of results above, do provide a meaningful snapshot indication of participants IPSD configurations. Participants were able to identify their structure-stages of development with confidence when prior provided with their IPSD readouts, plus an overview of the structure-stages, which formed the basis for subsequent collaborative inquiry interviews. 10 out of 10 of the reports were deemed accurate, as to structure-stages in this respect. One participant who identified strongly with the accuracy of her depiction, also nonetheless recognised her entry into the next structure-stage on her report. Given the 2 year timeframe between taking the assessment and this second intervention, this self report is not overly surprising, whilst the participant (19) in question, was not picked up as 'exiting' at the time of assessment. One other participant (6) who was picked up as exiting individualist/pluralist, does now identify more with the next autonomous/strategist structure-stage and a causal state-stage. One exiting conformist/ diplomat (participant 3), also upon the 2nd follow up interview, recounted potential progression into the expert structure-stage, which is suggestive of a potential move into early subtle state-stage awareness, perhaps correlated with this participants new interest in contemplative practices (See SQ21 report 2 above) and developing SQ21 skill 5.

State-Stage Assessment

State-stage assessment is no doubt more difficult to ascertain, with some, noticeably participants depicted at concrete-structure-stages, finding it harder to accurately self report, even when relatively clear ‘concrete’ descriptions were provided. This in some respects aligns with a recognition of there being as yet no adequate signified (what comes to mind), for the signifiers (concrete state-stage, subtle state-stage), or real referent, i.e. conscious experience of such to draw on, ironically somewhat suggesting the accuracy of the depiction. However, teasing out the meaning and understanding of state-stages with participants at ‘higher’ state-stages were also noticeably more nuanced, with the distinction between states and state-stages reported as very helpful. While in the main, the state-stage depictions do appear to be accurate with (n=8) participants teasing them out in interviews, with a certain vagueness pertaining with (n=2), the experience itself of opening up this space, for developmental conversations and collaborative inquiry was undoubtedly reported as meaningful, ranging from expressions of appreciation for the research work, to heartfelt expressions of real interest in the descriptive material of their depicted IPSD configurations, provided for reflection.

Shadow Depiction

The interpretation of the SQ21 reports uncharacteristic zeros (0's) and 1's, to indicate potential shadow, suggests their portrayal as such is meaningful, with participants finding inquiry into respective gateway questions, as explored in the initial debrief, *revealing* in terms of felt resonance, when attention was brought to focus. Brief examples relate to ‘self compassion’ or an acknowledged recognition of a lack of such,

in relation to a participants perceived 'failures', arising from gateway questions in distinct SQ21 skills. Another pertinent example from the initial assessment and debrief includes one participant (6), who potentially displayed a shadow issue around being a *teacher*, and who has in the intervening period (2 years), somewhat radically stepped up into her role in this regard. While shadow is no doubt a vast area for exploration, as exemplified in Chapter 4, and one which can only be referenced here within the limitations of the SQ21 instrument, resting on my integral lens interpretation, the experience of bringing focused attention to these granular areas, as highlighted by uncharacteristic zero and 1 scores, suggests itself as revealing and meaningful for participants. It is worth reiterating, there may be some interesting repeating potential common shadow patterns, at the Individualist structure-stage, relating to skill 17, being a spiritual teacher, (n=4) the potential significance of which, I will explore further in the discussion chapter, in light of Heron's work.

This form of interpretation is also suggestive, within the participant's developmental range, as to what particular structure-stage, the shadow element may be operative. For instance an uncharacteristic zero from an individualist/pluralist participant in SQ skill 19, may potentially be indicative of shadow in 'making wise and compassionate decisions', at an earlier conventional structure-stage. Thus the gateway questions, in this instance highlighting a potential lack of self compassion towards ones 'mistakes' or 'failures', can lend itself to an inquiry into possible introjections and internalisations of anger or guilt, issuing from an earlier external 'authority' figure, when one was initially inhabiting this earlier structure-stage.

Growth and Trailing Edges

The depictions of participants as ‘transitioning’, ‘exiting’ ‘late’ or ‘early’, according to the devised scoring scale, does appear to add further valuable distinctions to the IPSD readouts, insofar as it facilitates paying attention to growth edges, which may be the next structure-state, or developing girth in their present structure-stage, thus providing an early, middle and late granularity, to each of the structure-stages, defined by reference to entry and exit scores.

Summation of Findings for First Empirical Research Question

Thus in summation, my findings suggest the scores on the SQ21 when interpreted through an integral lens, can provide a meaningful snapshot initial indication of participants IPSD configurations. This conclusion is based on the forgoing and principally based on the feedback from the 2nd collaborative interviews. A more comprehensive scrutiny of this conclusion will be discussed in the following chapter. While it is recognised that the sample size (n=10) of these second interviews is small, highlighting limitations, the high rate of resonance and report of accuracy, is suggestive of a high degree of face validity, in the absence of other confirmatory findings. These findings include the caveat that the range of the SQ21 instrument is, according to my analysis, defined by the farther reaches of subtle tier structure stages, in the spiritual line, with an early causal state-stage leading edge. This finding on the ‘range’ of the instrument is also significant for answering my tertiary research question.

Tertiary Research Question

My tertiary question inquired into learning sequences in a general way, and asked whether certain SQ21 skills cluster at respective concrete, subtle, causal or nondual tiers, as the spiritual line unfolds. My findings indicate no specific clustering of skills were confirmable at this stage according to tiers, with the range of the SQ21 instrument as analysed, limited to the concrete and subtle tiers, with all of the 21 skills, in variable activity within the subtle tier. These findings tally with the notion of 'relative synchronic development' in DST, given as a cluster of interrelated SQ21 skills, they all serve a relatively similar function. However as proposed in Chapter 5, a developmental maieutic dialogical method, could be employed as a finer method to ascertain pathways, and may well be a viable option for future research on the spiritual line.

Other Findings

Other findings indicate SQ21 skill 4, 'complexity of thought and perspective taking', whilst designed by the instrument to be a chief indicator of ego development, is insufficient on its own to determine such. It is better placed within the context of all other SQ21 skills, given as mentioned, the relative synchronic development of these skills. A majority of reports entailed a small no of rescores in certain skills, none of which impacted on overall IPSD configurations, with in some cases (n=2) people feeling their scores were too high. Being able to rescore, retest on the spot during the debrief is thus valuable, insofar as it lends itself to flexible recalibration, in alignment with a recognition of developmental range. It provisionally operationalises the insight that people do perform variously at different levels, in different lines and particularly,

at different granular levels in the same line, in different contexts, whilst confirmation of the reports initial scores, where retests were conducted, was similarly a feature in a majority of reports. The deployment of the phenomenon of developmental range to the interpretation of the SQ21 reports, also lends valuable insight into the spread of scores, with a potential subsequent coaching focus on trailing or growth edges, and/or peak state or potential shadow issues, as indicated above.

Summary

In this chapter I have provided an account of my analysis and results, which initially involved the application of AQAL themes to the SQ21 instrument. I displayed a devised scoring scale designed to provide an initial indication of structure-stage and state-stage development, in the spiritual line. An integral lens analysis on the range of skill scores, also aimed to provide an initial indication of potential shadow issues, occluded in respective skills. Peak states, along with trailing and growth edges, are also postulated by the integral analysis, operationalising the phenomenon of developmental range.

I have presented a table of my results according to participants (n=20) IPSD configurations, i.e. structure-stage, stage-stage and potential shadow issues, in the spiritual line of development and followed up in collaborative inquiry interviews with 50% of the sample (n=10), to assess accuracy and resonance of IPSD configurative readouts. I have presenting my findings, which indicate that the SQ21 reports when interpreted though an integral lens, can provide a meaningful snapshot initial indication of participants IPSD configurations, with a high rate of face validity. This comes with the caveat that the instruments range and proximate Kosmic address, is defined

by the upper subtle tier of structure-stages in the spiritual line, with indications of a causal state-stage leading edge. Further findings attest to not locating skill clusters at respective tiers, whilst also noting the concrete and subtle tier limitations, of the SQ21. These findings accord with the phenomenon of 'relative synchronic development' in DST, given as a cluster of interrelated SQ21 skills, they all serve a similar function, whilst also noting the potential for further more granular research methods, to scope out learning sequences in the spiritual line.

My findings further suggest that SQ skill 4, 'complexity of thought and perspective taking', while designed to score ego development, is insufficient on its own to indicate such. The skill is thus best placed, aligned with DST's notion of relative synchronic development, within the overall context of all SQ21 skills, to initially indicate correlative structure-stages of EDT. The rescore flexibility of the instrument also provisionally operationalises the phenomenon of developmental range, given contextual variance in assessment and debrief, with developmental range found to be also of significant heuristic, and explanatory value, given the spread of SQ21 skills on respective reports. Cognisance of developmental range, aligned with an integral lens analysis, as alluded, assists in identifying and thus also prioritising, potential higher leverage focus on shadow, trailing and /or leading edge inquiry points, during a debrief. Thus with my analysis and results presented, I will in the following chapter discuss these results in light of the IT and Heron and Ferrer's critiques and contributions, as recounted in the introduction.

Discussion

Given the previous inquiry into the nature of IPSD facilitates a deeper understanding of its complex and dynamic character, the results displayed are first held lightly, as a snapshot of participants IPSD configurations, within an appreciation of the phenomenon of developmental range and all that has been laid out, in relation to the ethics and limitations of psychometrics in the methods chapter. While, as has been seen, the main body of the work eschews any simplistic linear interpretation of the nature of IPSD's unfolding, it is nonetheless worth noting that Wilber and DiPerna (2016, p. 3) do seek to reiterate, the evidential innate capacity of humans to grow and heal through 'broad', 'general', 'invariant', 'empirical', 'unity in diversity' characteristics, with 'predictable sequential patterns of mental, emotional and spiritual unfolding...[countenancing] all of their relative differences and idiosyncrasies...determining a great deal of what and how [people] think about their religious notions (Ibid, p.6). In their recent white paper, which presents a three 'S' (structures, states, shadow) synopsis of the AQAL model, Wilber and DiPerna (2016, p. 2, my italics) offer a *descriptive* approach to spiritual transformation, and say their thesis is simple, insofar as:

[A]ny global, universal, cross-cultural understanding of human transformation that seeks to base its orientation on the evidence available must take states, structures, and shadow into account. Conversely, any approach to human transformation and development that leaves any one or more of these three elements out of the overall developmental picture, is by its very nature creating conditions for the development of partial/stunted human beings.

When one considers the vast panoply of *developmental* approaches that tend to focus on none or perhaps just one of these elements, it lends itself to contextualis-

ing to some degree the results, in the attempt to broach these dimensions in their heights, depths, and breadth. Otto Laske's relatively high profile constructive developmental framework (CDF) of IDM, for just one example, explicitly states via Shannon (2013), 'in no sense, does IDM attempt to embrace the "Spiritual",' and makes some very *big assumptions* with its constructivist epistemic 'stance', focused on the cognitive and socio-emotional lines as to its nature, in most respects consigning it, i.e., Spiritual to 'content', in its otherwise sophisticated, but nonetheless accordingly, partial approach to 'adult development'.

However, as was also noted in our introduction, Heron and Ferrer's sometimes scathing critique against what they perceive as monopolar, hegemonic and hierarchical tendencies in iterations, articulations and applications of AQAL, offer a potential valuable corrective to any proclivity of an AQAL overly deterministic imposition, which risks regression one might say, to the myth of the framework and a reductionist merely propositional way of knowing. As a qualitative intuitive yardstick therefore, I regard and now see 'imposition' as any subtle degree the framework takes deterministic precedence, or runs counter to the primary cultivation of our unique critical subjectivity. For instance Heron (2008, p. 53, my italics) pertinently asks in relation to 'structure':

[Do] these ground potentials act upon us willy-nilly, pre-determining the basic stages of our explicit spiritual development? Do they constitute a fixed pattern of our future unfolding? Wilber thinks they do so far as the deep structures of our development are concerned. *Alternatively, do the ground potentials offer a range of possibilities from among which we may choose and so create our own pattern?* I take this second view, based on the notion of our inclusion within innovative divine becoming. I believe that we may co-create our path in dynamic relation with a set of options emerging from the spiritual life within. And this not only in relation to the daily surface structure of the path, but also concerning its basic unfolding pattern. Of course, we must at any given time entertain a working hypothesis of some basic array of options for developing our potential, if we are effectively to set about actualizing it. But what this array is, and by what sequence it may be realized over time, are matters, I suggest, open to creative innovation with immanent spirit, through processes of individual lived inquiry and co-operative inquiry.

There is I suggest a degree of further finesse to be teased out in relation to Herons ascription to Wilber above, insofar as Wilber (2017, p, 645) does indeed maintain the relatively deterministic nature of deep structures, *once formed* in a particular way, whilst initially *in-forming*, ‘deep structures could have gone in any number of ways’, noting the evidence from 40 diverse populations where cognitive forms have been investigated, from Australian aborigines to Amazonian tribes. Hence rather than an either-or framing of what might be broadly caricatured as Wilber’s concerns with ‘randomness’ and Herons concerns with ‘determinism’, an alternate discourse via reference to what Klee Irwin (2017) proposes as ‘a third ontology’, may prove beneficial.

Beyond Randomness and Determinism

Irwin's scientific research on 'emergence theory' describes 'the quasicrystalline nature of consciousness' in the Universe, where a quasicrystal is in essence, a code or a language. Irwin (Ibid, p.2) contends:

[T]he code theoretic axiom is a logical alternative to the two older ideas of determinism and pure randomness. Reality would be non-deterministic, not because it is random, but because it is a code – a finite set of irreducible symbols and syntactical rules.

The foregoing is thus akin to the grammar of 'deep structure' and/or a 'basic array of options', as noted above. Irwin et al's axiomatic contention that reality is made of *information*, with information described as 'meaning conveyed by symbolism', and *meaning* further described as 'a quality deeply related to entities capable [of] ascribing or actualizing meaning', leads Irwin et al, even with their physicalist leaning ontology, to logically conclude, 'scientists contending that reality is information must deal with the fact that information relates to meaning and meaning relates to choice and consciousness,' (Ibid, p. 4). Irwin (2016, my italics) thus contends:

[W]ithin the rules you must make choices that are not forced by those rules'...because it is not a deterministic or forced set of building instructions, *there is freedom to create many patterns while still obeying the rules of the code*. It is a language in every sense of the word. Specifically it is a language of waves or vibrations.

Thus the analogy of structure as nondeterministic code of waves and vibrations, as has been intimated to a degree with reference to dynamic structuralism, can potentially facilitate both a cultivation of critical subjectivity (inner authoritative

choosing) with myriad murmurations, as free creative expressions of structure, whilst simultaneously acknowledging at more *conventional* levels of development, the as yet implicit nature of greater conscious choice. As the evidence surveyed in the forgoing chapters suggest, this greater choice emerges with the 'self authoring' structure-stage, on into critical subjectivity, with nonetheless people relatively choosing prior, to *conform* to convention, as long as it is meaningful for them. This aligns with IT's contention of relative greater freedom, innovation and *invention*, emerging at maturing levels of development. This appreciation of structure as code, expressed in symbolism, language with syntactical choice, thus places *meaning* front and centre in our discussion. As Irwin phrases it in third person 'it' language, 'if the Universe is code-theoretic, it traffics in the substance of all codes – meaning' (Ibid, p, 18). And/or perhaps somewhat analogously, in more affective 2nd person expression, Gafni, (2012, p. 140, my italics) suggests, '*Love as an ever expanding shift in perception is the source code of evolution.*'

As seen in the introduction, I have proposed if one takes full cognisance of the phenomenon of developmental-range and the structure-as-form fallacy, plus an appreciation of the recent emergence of *unique self* teachings, regarded by Wilber as 'a new chapter in integral theory', an infinitely more dynamic (8) appreciation of the nature of IPSD can emerge. This picture holds lightly their presently AQAL depicted nature, whilst deeply honouring and appreciating the *capacious* meaning making quality and the potent practical utility of the 3S's in the spiritual line, when utilised as skilful means, with due regard to all their complex depth dynamics, in providing containers and language to stretch, so to speak, our appreciation of reality.

As outlined, from a post-metaphysical enactive understanding, it is 'we' who are primarily co-creating the murmurations of AQAL and whilst their elemental ingredients are variously weighed, in variable configurations, a fuller appreciation of the nature of IPSD somewhat ironically calls for a co-construct-awareness in the practical deployment of AQAL elements, if they are to be a valuable heuristic for inquiring into the nature of psycho-spiritual development. Thus aligned with Heron who from the outset disclaims any neat and tidy unfoldment of the emerging person, facilitating room for unique idiosyncratic expressions etc., it is noteworthy to briefly focus on the SQ21 reports of those who were assessed as inhabiting the same IPSD configurations.

Unity in Diversity

In short, despite the identical alignment according to these pivotal AQAL elements, Achievers with a subtle state-stage depiction ($n=3$, with $n=1$ achiever exiting concrete), Individualists with a subtle state-stage level of development ($n=10$, $n=1$ with a causal) and Autonomous with a causal state-stage depiction ($n=2$), there is nonetheless a distinct variability on respective SQ21 reports, in terms of the distribution of skill scores, across the SQ21 skills. No two SQ21 reports within identical IPSD configurations were the same. Thus the granular variability of these reports according to SQ21 skill development, lends itself to a suggestive differential appreciation and respect for the uniqueness of each participant.

And yet as provisionally noted from the results chapter, there may be some interesting repeating potential common shadow patterns, at the Individualist structure-stage, relating to skill 17 ($n=4$), 'being a wise and effective *teacher* of spiritual or Universal principles.' In light of Herons work, this may suggest itself as an integrative task,

i.e. variously rebalancing masculine (individuating), feminine (participative), at the next structure–stages, i.e. autonomous, and construct-aware, where ‘being a teacher’ is more evident, in terms of the quality of presence one brings to bear. While this may appear quite simple in terms of mere propositional description, the potential significance for collaborative endeavour that such integrative moves can make, can be truly transformative. As McCallum et al, in Gunnlaugson & Brabant (2016) demonstrate, via the deployment of Heron’s work in various collective contexts, simple *presencing* exercises, which require a participative awareness and openness, were not feasible in certain ‘we’ contexts, given the egoic dynamics operative and subsequently brought to light and consciousness by skilful facilitation. Thus a clear interrelationship between interior and exterior becomes apparent, given intrapersonal growth or intra psychic integration lends itself to interpersonal participatory endeavour, now freer of egoic contractions, in the form of an alienated illusionary self.

Meaning Making, Constraints and Liberation

However notwithstanding the potential of making such granular distinctions within these elements, a co-construct awareness of AQAL, lends itself to a certain prioritisation of the 3S’, insofar as a 3S configuration provides a *meaningful* container for overall discussion of the results. Indeed Wilber (2017, p. 642) has recently maintained, ‘the main problem with spirituality in today’s world is a semiotic problem’, and has made a repeated call for an ‘integral semiotics’, as he posits we are slowly entering a time, having gone from ‘God everywhere’ to ‘God nowhere’ to now ‘God everywhere’ again, thus now demanding ‘an entirely new language of God talk’ (Ibid, p. 626). Wilber (Ibid) thereby flays ‘flatland ontologies’ at the base of ‘virtually all schools of

semiotics', where what is universally agreed and considered 'real' is that which exists in the physical sensorimotor world-space. In the language of the results, this essentially means we live in a predominant culture where what is considered real, is often confined to the conscious space between an IPSD configuration of achiever/self-authoring and gross/concrete state-stage awareness (subtle-state-stage as best), with the limiting dominance of the prevailing conventional modern scientific worldview, acting as something of a cultural, spiritual glass ceiling.

Thus from an integral semiotic appreciation one can note that certain signifiers (the material words, sounds, e.g. *panenthesim*) at certain IPSD configurations, the signifiers real meaning, its referent, the adequate signified, can remain 'over one's head'. Wilber (2017, p.770) accordingly maintains, 'the super secret of integral semiotics, and that which accordingly suggests its 'profound emancipatory power and emancipatory interest' is that 'referents exist in worldspaces, that is, have [AQAL] 'Kosmic addresses'. Thus if something cannot be verified by reference to observation in the UR physical world, it can easily be ascribed as 'meaningless' or 'nonsensical', in its common sense (five senses) meaning. Yet as has been explored, each structure-stage and state-stage is in many respects, a new world of meaning making and not just an interpretation of a single given real sensorimotor world, i.e., the myth of the given. As Heron (2007, p. 2) expresses it, 'we participate as *integrating mediators* in an unfolding human-divine co-creation', thus co-creating a relatively new (ultimately) real, ontological world-space, at each more mature wave which can be said to be 'more adequate', more real, 'meaning more Being and Consciousness' (Wilber, 2017, p.635).

Thus considering the developmental literature and the results, within the notwithstanding, also limiting confines of the SQ21 instrument (Autonomous–Causal) we

see suggestive empirical evidence of more expansive world-spaces, with greater capacity 'to hold' more reality, expressed through meaningful frames of reference. Hence, balancing the weight of the evidence based nature of these critical AQAL elements, with a co-construct awareness of their potential, when deployed as orienting means, lends itself to optimising their practical utility in creating meaningful containers, when talking *about/from/to* psycho-spiritual development.

Thus the *developmental language* of structure-stages, state-stages and shadow are in themselves arguably a pragmatic step in the right direction of mapping and expressing the territory, signifying these world-spaces. Without confusing the map for the territory an integral semiotics recognises that to 'Name it' – is the key to all realities, insofar as 'If we don't adequately name it (the signifier) then for all intents and purpose, it (the real referent) doesn't exist, or wont commonly exist' (Wilber, 2017, p. 637).

Summary

I have in the foregoing discussed the results in relation to some of the strengths of IT, with reference to Ferrer and Heron's related concerns. In recognising a *coded cumulative conscious choosing*, with reference to Irwin et al's work, an infinitely more dynamic appreciation of the nature of IPSD emerges. This is somewhat exemplified and suggested by the SQ21 results, given their granular skill distinctions and unique expressions, within their respective identical IPSD configurations. Whilst simultaneously, the significant pragmatic strengths of the 3S's in the spiritual line, with all the aforementioned caveats in place, evidently lend themselves to holding a capacious

Discussion

repository for generative and expansive meaning making, when it comes to discerning the distinctive and unified nature of IPSD.

Conclusion

Conclusion

In this conclusion I will present my understanding as to the nature of IPSD, in response to my first research question, in light of the work undertaken. I will also conclude as to whether the scores on the SQ21, when interpreted through an integral lens can give a meaningful snapshot initial indication of participant's IPSD configurations, in response to my second research question, and respond to my tertiary question, which inquired into potential learning sequences. I will provide a critical review of the work undertaken, flag the limitations of the research and provide indications for future research.

Recalling the initial prompt to research this area, stemming for an incisive recognition as illustrated in the introduction from Wilber, Bhaskar and Edwards, to name but a few, of the intimate link between our present wicked global problems and *consciousness*, and in particular the noted *self induced* nature of our planetary predicament, I set out to inquire into what I considered to be a potential high leverage nodal point. The level/line framing of the issue, as recounted in the introduction, provided an initial theoretical focus to explore the development of the spiritual line within an AQAL matrix, beyond its presently perceived, in many respects, seeming arrested nature in contemporary culture.

Having tracked and traced its unfolding through empirically based structure-stages and state-stages and its potential occlusions in shadow, one is left with the profound recognition of the extraordinary heights, breadth and depths of our potential as human beings. Traversing through the myth of the given and the myth of the framework lends itself, with all the associated epistemological and ontological and indeed methodological implications, to entering into and enacting an integrative participative

Conclusion

worldview, where the wondrous evolving nature of our lived reality is recognised as a constituent part of an unfolding kosmos. A felt awareness of our intimate embodied micro and macro on-going relational exchange within this vast expanse means we are very much at home in the Universe.

Yet as has been seen through the course of this inquiry, a felt sense of *lack* seems pervasive also within our adult populations, with estimates as seen of about 75% of US adults congregating at conventional levels of self development, and roughly 70% of world's population at conformist structure-stages, with all the attending egoic fragmentation and wider social and ecological repercussions, that evidently accompany our sometimes arduous growth and development. And yet as a species, it appears we are slowly 'growing up', with O'Fallon as noted speculating on perhaps a second axial age, given a wide eyed lens look at the data. Thus it would appear in one respect, the nature of psycho-spiritual development is time bound, with the necessity to take the long view, to appreciate the nature of its unfolding. As we have seen, Gebser had researched and recognised just 5 major epochs of human developmental unfolding, from Archaic to Integral, over some millions of years, whilst along with Wilber's (1996) tracing of our general phylogenetic evolutionary emergence, one may note something of an asymmetric quickening, with an evidential decrease between collective emergent structures and intervening timeframes, with post conventional structures largely emerging in the sixties, to be followed now closely by incipient post-autonomous development.

There is thus an evidential sense of a tendential and evolutionary nature to healthy psycho-spiritual development, as consciousness grows through structure-stages in the individual and the species, with a consequent and evidential widening

Conclusion

embrace, as our perspectives expand and our awareness grows, from self care to self-other care, to an expanding awareness of context and constructs, and to the very nature of the self and its unfolding.

From the inquiry into state-stages, we have seen as a species we hold a rich heritage from the contemplative traditions, with their evidential pathways and markers, where through millennia of both laser focused practiced attention and 'big mind'- 'big heart' expansive awareness, our very sense of selves can become object and the nature of egoic consciousness laid bare, with the seeming time bound nature of our being, blown wide open, in a recognition of our deeper spiritual nature, found in stillness and silence.

And yet even with the liberation that comes from such insight and experience, there is still the on-going task of integration. How do we bring our insight back into the world? How do we integrate who we are, our 'selves' within our families, our communities, our organisations, our workplaces, our countries, our nature, our wailing and wily planet? How do we integrate the timeless within time? These are some of the profound and beautiful questions that arise when one inquires into the nature of IPSD, and takes full cognisance of its capacious character.

As intimated, the contour of some of these answers, it would appear, are very unique to individuals, given their Kosmic address, their IPSD configurations, where people variously respond in an abundance of diverse ways, coloured by their location, bringing their own distinctive gifts to bear, in respective areas of toil and talent, passion, interest and expertise. As de Chardin expressed it, 'what is the work or works of man if not to establish, in and by each one of us, an absolute original centre in which the Universe reflects itself in a unique and imitable way?'

Conclusion

And thus cognisant of the potential brilliance of each and all, the nature of IPSD lends itself to a tailored and personal approach to our wellbeing and spiritual individuation, expressed in dynamic murmurations. Thus awareness of our life purpose (SQ3), with awareness of our values hierarchy (SQ4), and living our purpose and values with compassion and wisdom (SQ14), by keeping higher Self /Spirit in charge (SQ13), thereby potentially becoming a wise and effective change agent (SQ18), all take on a distinctive flavour, to the degree they (and other SQ skills) are contemplated and practiced in respective contexts.

So as seen from our discussion, the nature of IPSD lends itself to a pragmatic approach to our lives, with a deep recognition of the shaping and moulding, constraining and/or expansive, liberating effects of our language, conceptual apparatus and constructs. Through integrative and intentional practice and the recognition of its effects on our interiors and exteriors, individual and collective, we can variably choose to foster habits that evidently impact on the health of our brains, our bodies and our minds, and by extension our families, our communities, our workplaces and our world. Working in an area where I meet with addiction, unresolved conflict, family breakdown, anti-social behaviour and mental health issues, on an almost daily basis, the effects of our more negative and unconscious habits, individual, collective, behavioural and systemic, are tangible.

Hence the recognition of the dynamics of shadow and how it plays itself out individually and collectively, in our interior and exterior environments, lends itself also to a deep appreciation of the by times, truly mysterious and dark nature of IPSD, insofar as embracing and compassionately facing our-selves in various guise, is an integral

Conclusion

part of growing up, waking up, cleaning up and showing up, to elicit the potential healing and wholeing nature of IPSD.

It is hoped the forgoing provides an adequate flavour of my present understanding of the dynamic nature of IPSD, as it emerged in this inquiry and lends some appreciation for its variable configurations, having noted in the body of the research the significance of some of their associated epistemological, ontological and methodical implications. I will now address my second research question which probed the feasibility of whether the scores on the SQ21 assessment tool, when interpreted through an integral lens, can give a meaningful snapshot initial indication of participant's IPSD configurations.

Second Research Question

The high degree of participant resonance and affirmations of accuracy in their IPSD configurative readouts, stemming from the integral lens interpretation of the SQ21 reports, more specifically a 3S's interpretation, in collaborative inquiry interviews, provides face validity and is significantly suggestive that this approach can provide a meaningful snapshot of participants IPSD configurations. It was evidently easier for participants to identify their structure-stages and their *bobulations* in-between, in various contexts, with state-stages requiring more teasing out, in terms of the qualitatively different flavours, distinctions, and quality of *presence*, with the distinction also between states and state-stages, evidently beneficial. Given the depth of the terrain in question, the markers of the state-stages, as laid out in the body of the work and shared with participants, proved useful as signifiers, with responsive resonance from participants indicating *meaningful* referents were in purview. The recognition also of

Conclusion

potential shadow issues in respective SQ21 skills, as teased out through SQ21 gateway questions, proved significant to participants in their self report and inquiry. Some notable inquiry into the meaning of *teacher* (SQ17) emerged for example, when this construct was reframed into a primary recognition of a quality of presence, rather than solely role and content, with a consequential recognition that we primarily teach *who* we are, eliciting tangible referential significance i.e., therefore proving meaningful.

It was borne very much in mind and shared with participants, that their respective IPSD configurative readouts were intended only as a snapshot, and shared along with the notion of developmental range, inviting a flexibility and freedom within these idealised constructs, for genuine self expression, beyond any apparent stricture. However no sense of stricture was reported or detected, (unlike n=2 with the SQ21 report alone, prior to debrief) and as has been noted in the discussion, the naming of potential more expansive, proximate *locations*, especially as regards state-stages, seemed to facilitate a genuine appreciative response.

Before recounting a critical review of the work as a whole, I will turn briefly to my tertiary research question, which emerged during the course of the research process. Interested in the notion of 'learning sequences' and 'pathways', I inquired as to whether certain skills in the SQ21, cluster according to tiers.

Tertiary Research Question

My tertiary question inquired into learning sequences in a general way, and asked whether certain SQ21 skills cluster at respective concrete, subtle, causal or nondual tiers, as the spiritual line unfolds. I reported in my findings that no specific clustering of SQ21 skills according to tiers was found. I found the SQ21 instrument was

Conclusion

evidently limited to the concrete and subtle tier range, and all of the SQ21 skills were in variable activity within the subtle tier, with the majority of participants of the research sample $n=13$ habituated this *space*, exhibiting activation in the full range of skills. This finding tallied with the notion of 'relative synchronic development', in DST, given as an assemblage of SQ21 skills, they all serve a relatively similar function. Yet as seen, a developmental maieutic dialogical approach may be further employed as a finer method, to ascertain pathways, and could prove a viable option for future research in the spiritual line, more on which I will conclude below.

Critical Review of Research

Given the dynamic nature of the topic and the subtleties involved in articulating its vitality and movement, IT in the main proved an adequate *frame* in providing coherence, stability and flexibility to a complex area, over an extended lustrum. The level/line focus, on specifically the spiritual line and its unfolding through meaningful constructs that resonated with participants lived experience, provided further empirical grounding, which kept in relief the idealised nature of the supporting theoretical data.

Given the somewhat specialised nature of the nomenclature employed from the literature, language awareness and the matter of translation emerged as a priority practice *going forward*. The recognition of the primacy of practice is also a constant spur to develop the theory (or ones understanding of it) to fit *reality*, rather than force fit participant's reality, to the theory. This recognition of the primacy of the cultivation of our critical subjectivity and our decisive freedom, in variably choosing to co-create our lives, attuned to a greater sense of meaning and purpose, carries a unique flavour

Conclusion

that requires the recognition of *many tastes*. That said the sense of triangulation and resonance experienced, when the constructs and themes are held lightly and attunement to the deeper territory prioritised, can cultivate a palpable sense of *unity* beyond language, challenging any sole linguistification of the sacred and its validity claims.

The SQ21 tool also proved an adequate and timely research instrument, given its prior alignment with EDT and the relative rigour (and money) invested in its development, as regards reliability and validity. The move to interpret the instrument through an integral lens provided a re-orientation and sense of alignment between the prior extensive documentary and literature review and the empirical dimension of the research. Having a more general depiction of deep patterns in the form of IPSD configurations and the granular variability of respective SQ21 reports, empirically accentuated the unity and diversity dynamic, referenced above.

While the first interviews (n=20) were conducted in line with my training in debriefing the SQ21 instrument, along with soliciting a sense of the experience for participants, its utility in terms of research design to answer an initial research interest in fostering of the spiritual line of development proved flawed. Yet the practice of debriefing the instrument over and again allowed me to prime myself with its nuance and scoping capacities, its resonance with participants, in particular through the *gateway questions*, all providing a certain enhanced personal capacity in both the deployment of the SQ21 instrument and self-as-instrument, within the intersubjective context of the research debriefs and interviews. A recalibrated research design which focused on a more empirically supportable question, resulted in the second collaborative inquiry interviews (n=10), which sought to ascertain the accuracy of the respective IPSD configurative readouts. This proved predominantly a qualitatively meaningful in-

tersubjective experience, whilst also significantly confirming the accuracy of the IPSD readouts.

Limitations of the Study

In one regard there is a sense that the project cast too wide a net, insofar the ground work felt necessary for a level of familiarity and expertise with the literature and theoretical data, consumed a large amount of time and space. A scaled down less wordy proposition would have been preferable. In large respect this reflects my own pre-study lens and limitations, with a passionate interest but felt insufficient mastery in the granularity of the data, felt as imperative in preparation for the empirical work.

Given the AQAL nature of PhD research and legitimate contestations over what does and does not constitute *validity*, it was challenging to take on the topic in question, particularly the empirical dimension, with the associated requirement to support ones findings in a field replete with contestation and as seen in the discussion, outright denial of its reality, within flatland ontologies permeating semiotics. Also recalling Gardner's revealing remark with reference especially to the academy, that 'particularly those of a scientific bent, cannot take seriously any discussion of the spirit or the soul; [as] it smacks of mysticism', it would be naive to think my results purporting to indicate the reality, associated implications and presence of a causal state-stage for example, would be received without appropriate challenge. And so the lack of external confirmatory and alternative methodical validation is a limitation.

And whilst this may be pragmatically remedied, in part by the cultivation and detection of correlative delta brain waves, as seen in the body of the work, the variable interpretations, given variable AQAL configurations, as to the meaning of these

Conclusion

brain wave patterns, will no doubt prove inconclusive for some, even if their effects prove therapeutic, as referenced in the body of the work.

The limitations found in the range of SQ21 instrument itself, limits its application, whilst as suggested, not unduly, given the data indicating the relatively small percentage of people globally, populating post-autonomous development.

The size of the second cohort of collaborative inquiry interviews was small, n=10 and reflects the real life personal and work time pressures accompanying the completion of this project. This included a cognisance of my successive time demands on the selected participants and a sensitivity and commitment to facilitating their participation, in their own time, given their other priorities, in order to provide a relaxed container for quality work.

Directions for Future Research

As mentioned in the analysis and results chapter, a developmental maieutic approach may facilitate a finer methodical process to ascertain learning sequences and pathways in the spiritual line, potentially drawing on a database of now over 2,000 SQ21 reports, from many countries worldwide, over and above my more general attempt in this study, to discern clusters of SQ21 skills, in certain tiers of development.

Another area of particular interest is sparked from Astin et al.'s (2011) finding in the US, which as seen in the body of the work, was the first national longitudinal study (7 years) of 14,527 college students, indicating 3 in 4 US students identified as spiritual and were actively seeking meaning and purpose in life, but with little or no

Conclusion

encouragement in the main, from faculty members, despite the findings of spiritual development's positive correlation with academic and leadership performance.

Is this reflected also on Irish campuses? Is there timely room for a more integral approach? And given the rather tumultuous cultural shifts experienced in Ireland in relatively recent times, one might well hypothesise that the 2016 census figures mask to a significant degree, the reality of developmental change, given their mono-plane constructs. With 90% designated as *religious*, 78% (a fall of 3.4 % in 5 years) of whom identify as *catholic*, and 10% having *no religion*, a growth of 73.6 % to 468,400 people in 5 years, one suspects there is more granular developmental nuance and data behind these figures and characterisations.

With a view of psycho-spiritual development that facilitates an interpretation of secularisation as a potential developmental move beyond a mythic framework, within a level/line framing, one might explore, as to whether a more sophisticated and nuanced developmental inquiry, around the merits of healthy psycho-spiritual development, which appreciates variable IPSD configurations and their associated, often implicit, epistemological and ontological assumptions, can through further research make a worthwhile contribution to facilitating a more expansive and timely enlightened view on the topic within Irish culture.

I can also envisage variable applications of the body of this work in terms of individual or group participant collaborative depth inquiry, as our capacity to expand our conscious awareness into its/our micro and macro dimensions are explored. Of particular personal interest is the increasing shift from the experience of egoic separateness, displayed up until the subtle tier, into what has been characterised as personhood, with a stable entry into the causal or metAWARE tier, or construct aware

Conclusion

structure-stage, given its potential profound implications for both personal, collective and planetary healing and integration, mirrored in a deep recognition and appreciation of our infinitely intimate embodied connection with the Kosmos. This is supported by De Witt et al (2016) findings, of consistent relationships between worldviews and a range of opinions, political priorities and behaviours, with *postmoderns* and *integratives*, showing significantly more concern about climate change and sustainable behaviours, in comparison with *traditional* and *moderns*. This innate sense of intimate belonging in this vast Universe nurtures a deep appreciation, wonder and awe in our being and given the taste of this experience is a birth right so to speak of all, and understood within the AQAL model and variably in Heron and Ferrer, as a state experience that can be readily cultivated and developed into stable maturity, conducting attentive inquiry into this aspect of IPSD, given its potential profound catalytic character and significant consequential disposition towards the planet, may serve well as a site for future research.

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Appendix

Appendix

Appendix 1: Original invitation letter to all participants prior to shift in focus in interpreting the SQ21 through an integral lens, with a view to constructing respective IPSD configurations.

Appendix 2: Follow up letter of invitation for continued participation in collaborative inquiry interviews.



Padraic Hurley,
Holywell Grove,
Kilcoole,

Letter of Invitation

June 2014.

Dear prospective participant,

I would like to take this opportunity to thank you for your interest in participating in this research study and outline the specifics of participation in this letter.

The research project is focused on the following question. What is integral spiritual development and how can we foster it? (ISD). In short, ISD refers broadly to, *waking up* - structures-stages, *growing up*-state-stages, *cleaning up*-shadow work and *showing up*-the spiritual line of intelligence (SQ).

The chief data gathering instrument I am using for the research is a professionally developed assessment tool which will ask 169 likert (scale of agreement /disagreement) ISD related questions, which scores 21 spiritual intelligence (SQ) skills, from 0-5, novice to mastery. The SQ21 assessment can be taken online and will take 40-60 minutes approx, to complete. A 20 page detailed SQ21 report will be issued specifically to you, identifying your current level in each skill with suggested 'next steps' for further development. I will follow up with a 1 hour debrief/ coaching of the instrument which allows for clarification, and possible rescoring, if a question was misunderstood, etc. This is also an opportunity to focus on the development of that or any particular skill/s you choose from the report.

It would be really helpful for the research if you could keep some notes and send me your feedback on your learning during the following phases.

- 1) When you take the assessment, please note any insights or learning.
- 2) When you read the report, you will notice reactions to some statements, maybe a surprise or two, and a second opportunity to reflect;

There is a charge of €45 for the assessment which covers a cost of administering the tool I am certified by deepchange.com to rescore and coach to the instrument. I am providing the instrument here without charge above cost. If there is any financial impediment to your participation, please inform me with an earnest view to facilitating a satisfactory solution.

Sincerely,

Padraic Hurley

Appendix



Letter of invitation 2

Padraic Hurley,
Holywell Grove,
Kilcoole,
Co Wicklow.

November 2016.

Dear Research Participants,

I am writing to you in relation to your potential continued participation in our PhD research.

Sincere thanks for your valuable contributions to date.

In a nutshell, I have now interpreted your Spiritual Intelligence (SQ21) reports through an integral lens, and would like to solicit your feedback on whether your integral psycho-spiritual developmental (IPSD) configurative readout resonates as accurate or not with you.

Please let me know if you would like to further participate which will involve the following:

I will send you an email with an initial readout of your potential present structure-stage of development, your state-stage development and possible shadow issues that emerged from my integral lens interpretation of your SQ21 scores, on your report.

An accompanying detailed synopsis from the research will provide sufficient granular data on your readout.

The inquiry is to evaluate the information as to whether your IPSD configuration resonates as accurate for you, according to your lived experience.

We will then have a follow up collaborative inquiry (Skype) interview (1hr. or so) to tease out the material and gather your feedback.

Please let me know by return email if you can and would like to further participate.

With sincere gratitude for your involvement to date.

Kindest regards,

Padraic Hurley

086-8543785.