

S^tAGES: Growing up is Waking up—Interpenetrating Quadrants, States and Structures

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Introduction

Many significant movements have graced humanity through its journey from its beginning to the present. While they are all important, there are several that seem to serve in fundamental ways.

The great mystical traditions, such as Christianity, Buddhism, Hinduism, Judaism, have influenced our human family for 2000 years or more, their practices surviving by handing down the teachings and practices from generation to generation, to this very day (Smith, 1989). These traditions seemed to focus on particular areas that make us uniquely human: the areas of awareness and states.

As awareness developed in the form of states and state stages, it also developed structurally, recognizing first, the physical growth of a human and then later, the growth and maturity of the human mind. During the past 100 + years we have experienced the birth of the developmental movement with the research of people like James Mark Baldwin (Baldwin, 1901) and Jean Piaget (Piaget, 1969) who took notice of their own children's developmental maturity of mind. The growing awareness in this field has propagated a full range of human developmental research from birth to death, and on many specific developmental lines such as moral development (Kohlberg, 1973) (Gilligan, 1993); values (Hall, 1994) (Graves, 2002); lines in context (Stein, 2010) general, and ego development (Cook-Greuter (2002), R. Kegan (1994), Loevinger

(1998)); worldview (Gebser, 1985), systems (Commons, 2008) each categorizing developmental stages in their own particular way. Even though these researchers worked independently from each other in most cases, (some, standing on the shoulders of earlier researchers), when put side by side, these research studies show strikingly similar stage descriptions (Wilber, 2000).

Informed by numerous independent theories and practices, three fundamental elements of 1) awareness/states 2) individual and collective development and 3) development in specific areas known as “lines”; became roots of the Integral Frame which Wilber categorized into four quadrants (Wilber, 1995). The most recent version of this evolving theory categorizes levels, lines, states, and types into four quadrants and eight zones (Wilber, 2006). Over the past 17 years, this theory has become a full-blown movement that includes all these important areas through which virtually every perspective can be enacted. Integral Theory is an ontological view that describes a fundamental theory of “being” from the beginning to the end of matter, concrete, subtle, causal and non-dual time and space (Wilber, 2001). The subsequent map is very elegant and succinct. It is based on the intersection of two sets of primordial polar pairs that seem primary to the understanding of the evolving world, a part of which we as humans have inhabited in our history. The two intersecting polar pairs are:

1. The individual and collective
2. The internal and the external

Framing the Integral map with these intersecting polar pairs, one begins to encounter four primary developmental spaces of the world that can enhance a fuller, more integral and less partial apprehension of the world.

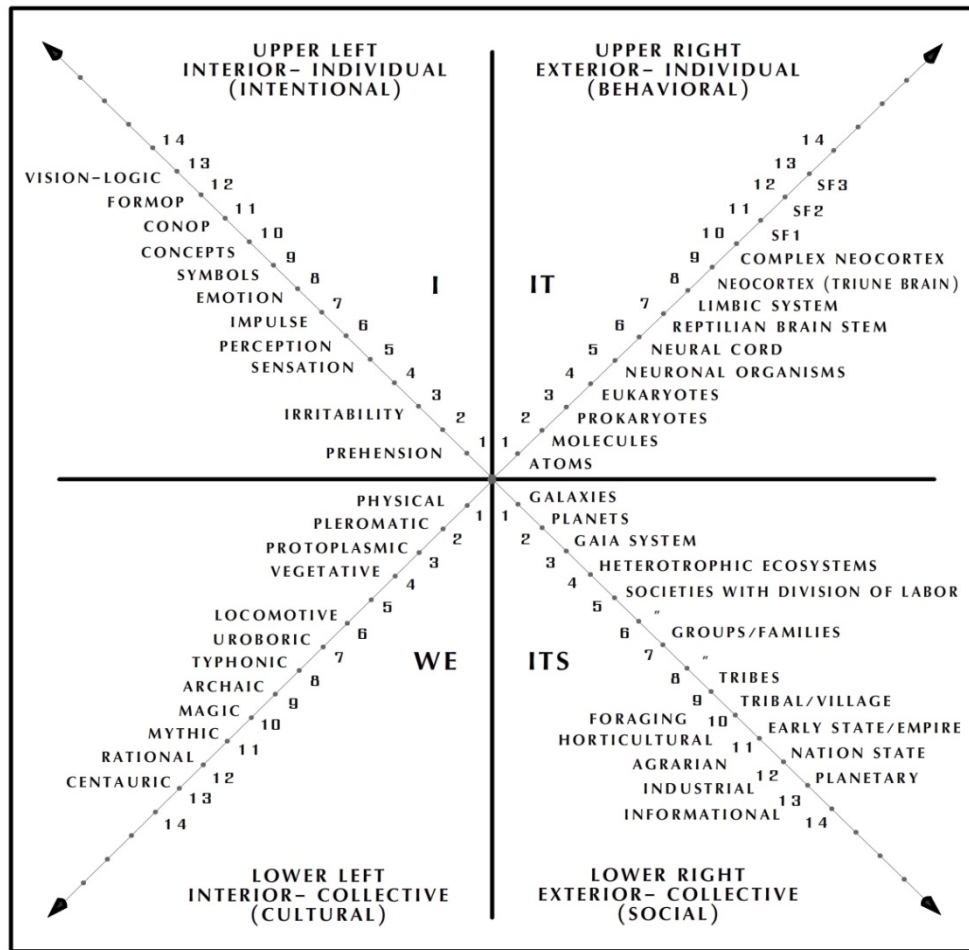


Figure I Wilber's Four Quadrant map with development

This elegant Integral MAP, though deceptively simple in its presentation, seems to have the components necessary to portray all perspectives. By locating any particular perspective in its representative space within the map, one can put it in context with all the other perspectives that arise within us, and thus see what one might be leaving out of one's view. This includes seeing how one's perspectives fit within in the four developmental trajectories that are represented in the four quadrants.

Looking at this map through a magnifying glass gives us even more insights into our own views. The learning is enhanced, then, by bringing awareness to what is present within the map, and also to what spaces are empty and what those spaces might represent.

With these empty and full spaces in mind, and a magnifying glass as a tool for enlarging our “insight field” for all quadratic spaces, we can take a different kind of journey through Integral backwoods, beyond the well-traveled super highways.

The three areas of 1) states/awareness, 2) development and 3) quadrants all seem to inform each other in hidden ways. We can begin to sense into these veiled parts by observing them in more granularity, and seeing how they inter-penetrate.

Zooming in and literally drawing lines in all four quadrants to distinguish the developmental levels that fall earlier than humans, identifies the remaining space that represents human developmental levels (see figure 2 below). The central square in the heart of the quadratic diagram represents the earliest forms of matter, plant, cold-blooded animals and warm-blooded animals: enactment that is prior to Homo sapiens.

The next area to be identified represents the “concrete” human levels described in developmental research on humans. The third level is labeled “Subtle” to depict the next set of validated developmental levels, because this band depicts those levels that describe subtle experiences that are noticed beyond the concrete senses and symbols. These two bands are supported by ample research (Cook-Greuter, 1999), (R. Kegan, 1994) (Gilligan, 1993) (Commons, 2008), (Gebser, 1985) for example.

Fourthly, the next band, marked “causal” describes the developmental perspectives that begin to bring awareness to the emptiness and fullness of concrete and subtle experiences, also described in the latest developmental research (Cook Greuter, 1999). The last band, marked “non-dual” is a projection based on the later stages described by Sri Aurobindo (1992). So here we seem to have a series of sub-quadrants that represent beingness that is earlier than humans; and concrete, subtle, causal and non-

dual sub-quadrants that represent human experience. These terms, so often used as descriptions of state experiences, seem also to describe broad categories of human developmental stages.

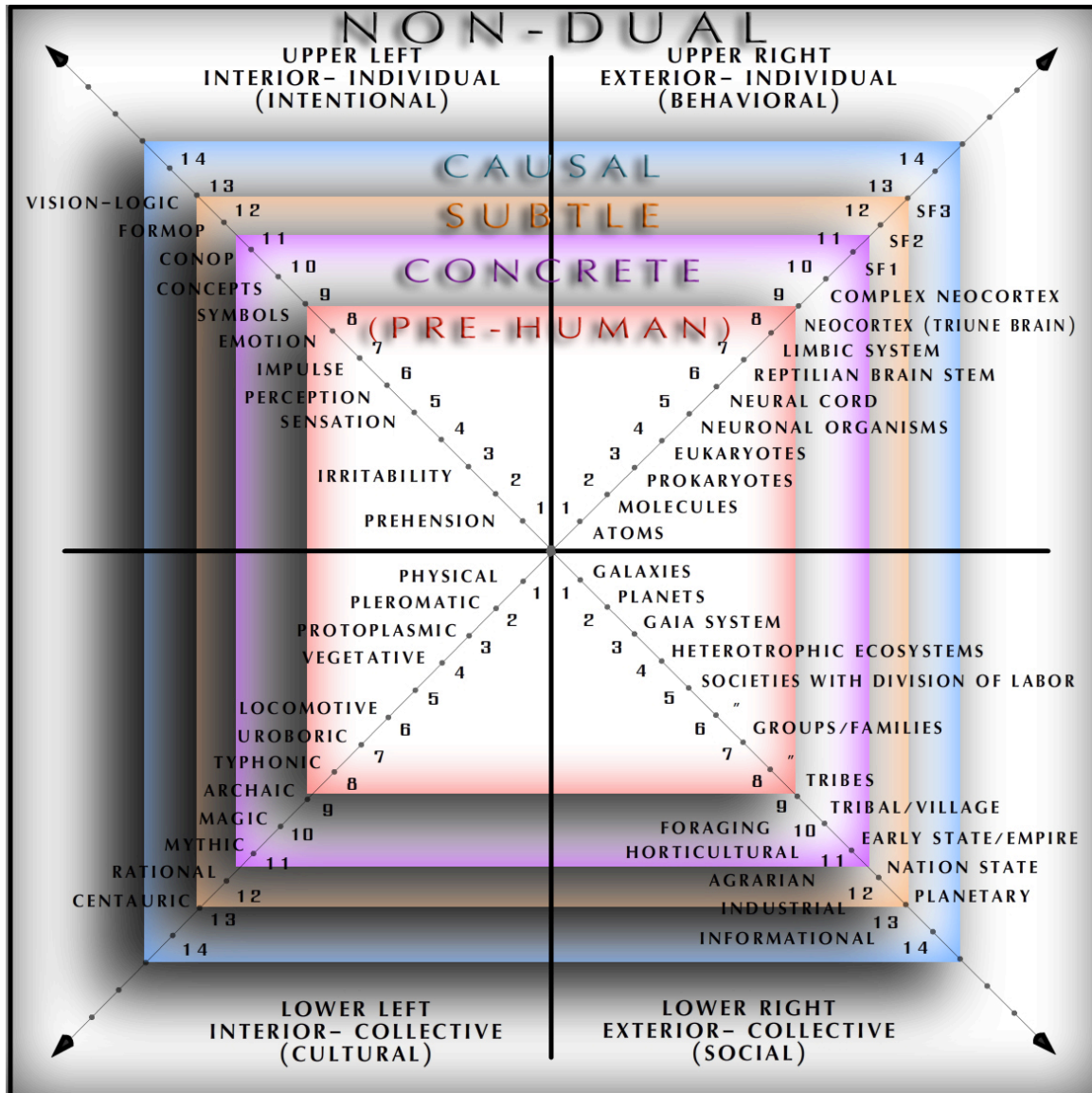


Figure 2 Developmental Sub-quadrants within Wilber's four quadrants.

Distinguishing these developmental concrete, subtle, causal and non-dual quadratic categories allows us to see that each of these sets of sub-quadrants would have a slightly different set of polar pairs. For example, in the concrete sub-quadrant of

development, we would be aware of a concrete individual, a concrete collective, a concrete interior and a concrete exterior. These poles would be different than the poles depicting the subtle sub-quadrant of developmental levels: the subtle individual, the subtle collective, the subtle interior and the subtle exterior and so on. Figure three depicts intersecting polar pairs for each of the sub-quadrants.

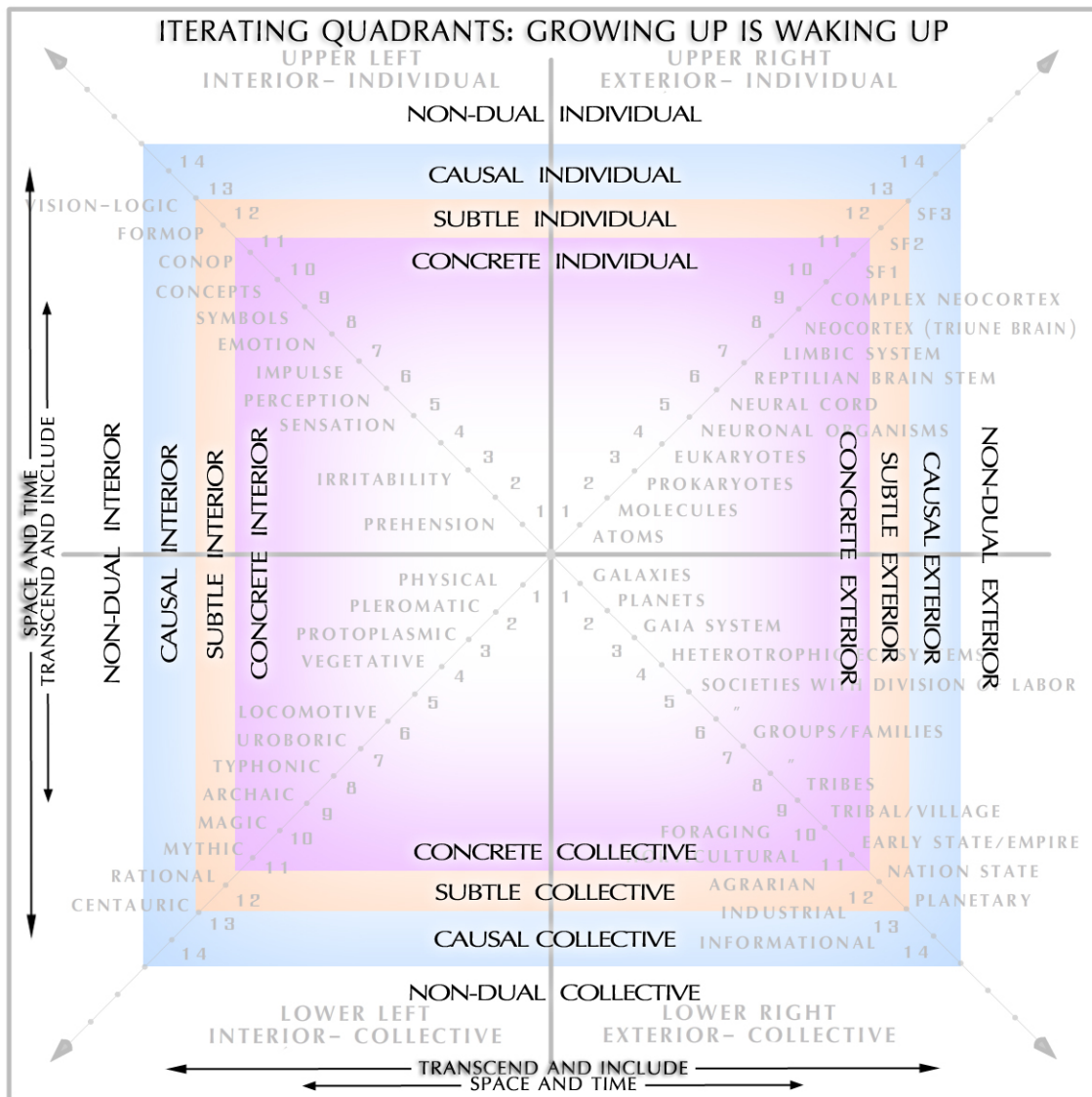


Figure 3: Intersecting polar pairs of the sub quadrants.

Distinguishing these more descriptive sub-quadrant poles begins to open up inquiries about spaces that we may not have considered before; for example, what is a *concrete-individual interior* (the upper left in the concrete sub-quadrants)? What is a *subtle-individual exterior* (the upper right in the subtle sub-quadrants)? What is a *causal-individual exterior* (the upper right in the causal quadrants)? These are not obvious inquiries in the single quadrant map; it is common for us to have an experience and then locate those perspectives somewhere on the quadratic map. However, asking these more veiled questions may help us see more clearly the trajectory of development within the representative spaces of the quadrants and to find parts of ourselves we didn't know existed; ones that could be standing in the dimness of the single quadrant map but can be highlighted in the sub-quadrant maps.

Probing further is the question of how the eight indigenous perspectives, or zones (Wilber 2005) might be applied to these four sub-quadrant maps. Wilber's map of the eight zones shows the insides and the outsides of each of the quadrants. This is such a useful map: it supports the understanding of a well-known pattern in the developmental field: differentiation and integration (Cook-Greuter, 2002). Perspectives represented by the inside zones enact "in-the-moment" apprehensions as one is differentiating from a prior level, and the outside quadratic zones enact "through-time" and prioritized perspectives: the individual now "has" those perspectives and integrates them.

4 QUADRANTS: 4 INSIDES & 4 OUTSIDES

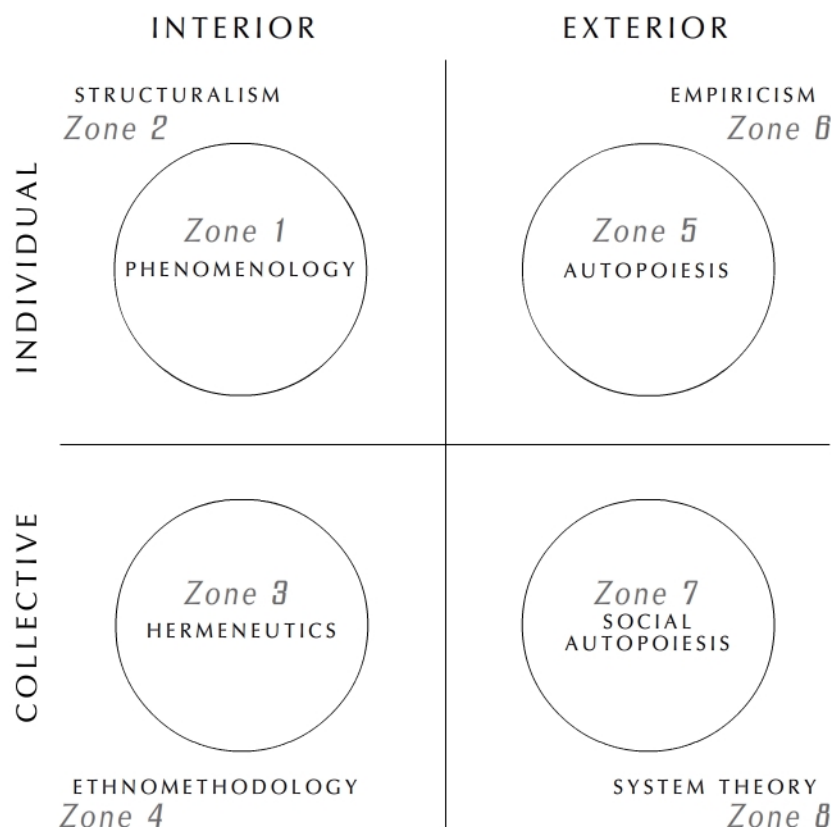


Figure 4: The Eight Zones

This pattern indicates that the insides and outsides of the quadrants relate directly to development as well. By depicting each sub-quadrant separately with its own zones and the particular developmental levels it represents; we can begin to see with more ease, a greater granularity, the developmental perspectives within each sub-quadrant with their four insides and four outsides.

The Concrete Sub-quadrant

The earliest sub-quadrant falling in the human developmental spectrum within Wilber's quadrant map is the concrete sub-quadrant with the intersecting poles of

concrete- individual and concrete-collective; concrete-interior and concrete-exterior

(figure 5)

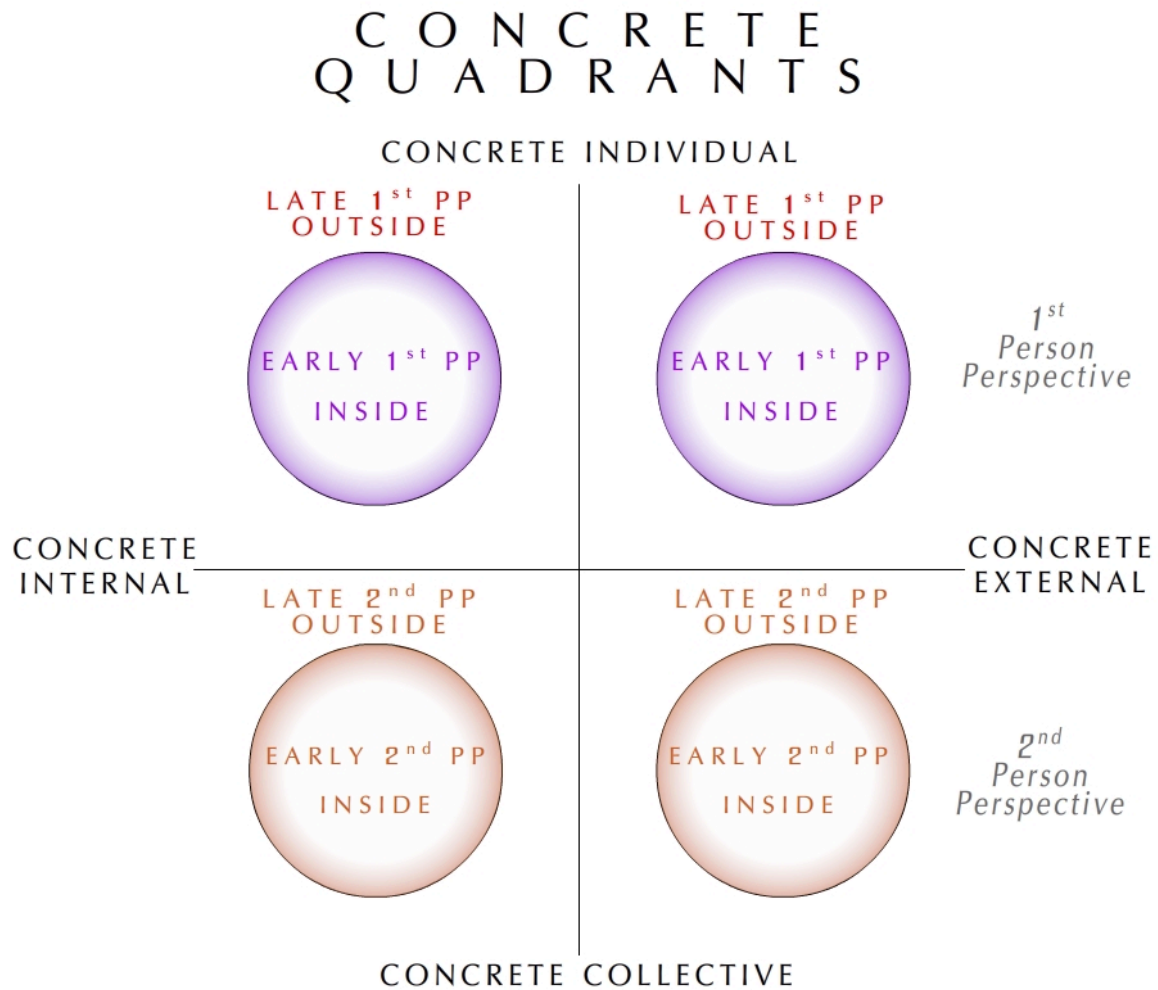


Figure 5: The Concrete Sub-Quadrants

The upper vertical pole, *concrete-individual*, would point to first person perspectives being represented in the upper right and left quadrants, each having “in-the-moment” exterior and interior perspectives (the inside circles) and through-time perspectives which, prioritize exterior and interior perspectives (the outsides of the quadrants).

The lower vertical pole, *concrete-collective*, would represent second person perspectives in the lower right and left quadrants, each having “in-the-moment” exterior and interior perspectives (the inside circles) and through-time perspectives which prioritize exterior and interior perspectives (the outsides of the quadrants).

Thus, represented in the top quadrants are perspectives relating to the individual, or the early first person perspective and the late first person perspective. Represented in the lower quadrants are perspectives related to collectives, or the early and late second person perspectives.

The perspectives continue to iterate through each of the four sets of sub-quadrants, each with their own set of quadratic poles, their own specific developmental levels, and insides and outsides; this may bring light to previously veiled spaces.

Quadrants VS Quadrivia and the Third Person Perspective

By viewing the *concrete* sub-quadrants with more detail, some insights begin to come up. It appears that the concrete sub-quadrants represent the developmental space in which the first and second person perspectives (con-op) are enacted. If one were looking “from or as” the developmental perspectives depicted within these quadrants, the third person perspective hasn’t been enacted yet. However if one were looking “through” these concrete quadratic perspectives (quadrivia) at something else, one could take their own (perhaps a third, fourth, fifth, sixth or later) view, as they are looking “at or through” these first and second person perspectives. In this case, their own later personal perspective taking would color what they see of the first and second person perspectives. (See Gary Ruiz’s visual at the end of this paper).

In Wilber's quadrant map, the right quadrants are depicted as "third person singular and plural" (Wilber, 2006) p 16-17. If we look "as" this integral microscope, we can see that perhaps the third person perspective isn't enacted in the concrete sub-quadrants. It seems to show up at the next, and later, *subtle* sub-quadrant because it represents the more subtle capacity of abstract and formal operations: e.g. thinking about thinking and feeling, which is a capacity beyond concrete perspectives. So here we recognize the difference between a third person perspective, and a "third" person (you can see and refer to a third person using pronouns without taking a third person perspective). One definition of "third person" places the third person perspective in a trajectory of perspectives from the first through the latest known perspectives.

However, the notion of language conventions arises here. There seems to be three classes of language related to person perspectives represented in personal pronouns: "I" language which is usually depicted as first person subjective perspectives, "we" language, which is generally described as second person subjective perspectives, and "it" language which is sometimes portrayed as objective third person perspectives. The question that comes up here is, "What pronouns represent the 4th through the 8th person perspectives?"

In this model, the third person perspective will be used as one of all of the levels of perspectives, representing formal operational capacities, and not just perspectives related to "it" and "its"; rather we will recognize the existence of an "it" and some "its" represented in the concrete quadrants as a concrete objects of a subject which could arise in any of the four quadrants.

States within the Concrete Quadrants: "it" and "its", as objects as well as pronouns

The mystical wisdom traditions all have some focus on awareness and states, even at these earliest of stages (Underhill, 1911). Concrete, subtle, causal, and non-dual states of awareness in the concrete sub-quadrants have been described by the traditions for thousands of years; they can be distinguished by apprehending concrete objects or their symbols as their focus of awareness, rather than subtle or causal objects. For example a personified, symbolic god-in-the-sky, an animal guide, a fairy world, concrete nature, or nature spirits would all be concrete objects within state awareness in the concrete quadrant perspectives, while the “subtle” god “within” might be thought of as a subtle object within state awareness represented in the subtle sub-quadrants.

Language wise, these objects are “its”, and some arise on the interior side of the quadrants (such as bliss that arises from over-exposure to the elements) and some on the exterior side of the quadrants (such as moving without a mover). These are individual states. There are also collective *interior* “its” states (collective bliss from attending concrete rituals, such as religious services and chanting) and *exterior* “its” states (collective action such as ecstatic dance). It seems that objects (“it, and its”) are represented in all four quadrants when it is the object of awareness in *any* quadrant rather than that which is being spoken about in the right quadrants.

State awareness is critical in the evolution of the developmental stages. The primary classes of states have often been depicted within several traditions as waking, dreaming and deep dreamless sleep. These same states can be represented in our common daily life. For example, imagination, and the capacity to visualize (i.e. being lucidly aware in a daydream) is a corollary of “lucid night dreaming”, and is necessary for one to move from a first person perspective to a second person perspective; one must be able to

first visualize that which you cannot concretely see (mommy is around the corner in the kitchen), before one can take a second person perspective and recognize that another person can literally see concrete objects that you can't see or even visualize.

Although there are many states in addition to these necessary critical concrete-subtle states (that have concrete objects), once they progress through first person and second person and become ordinary, they fuel the leap to the next developmental sub-quadrant tier; thus states and stages are interdependent and interpenetrated in their evolutionary journey. States in the concrete stages always have concrete objects of awareness.

The Subtle Sub-quadrants

The capacity to move from concrete perspectives to the subtle perspectives in the subtle sub-quadrants represents a tier leap. The subtle quadrants have their own unique set of intersecting poles.

The horizontal poles representing this subtle space are: the subtle-interior and the subtle-exterior; the vertical poles are the subtle-individual and the subtle-collective. This sub-quadrant map represents the enactment of the third and fourth person perspectives.

S U B T L E Q U A D R A N T S

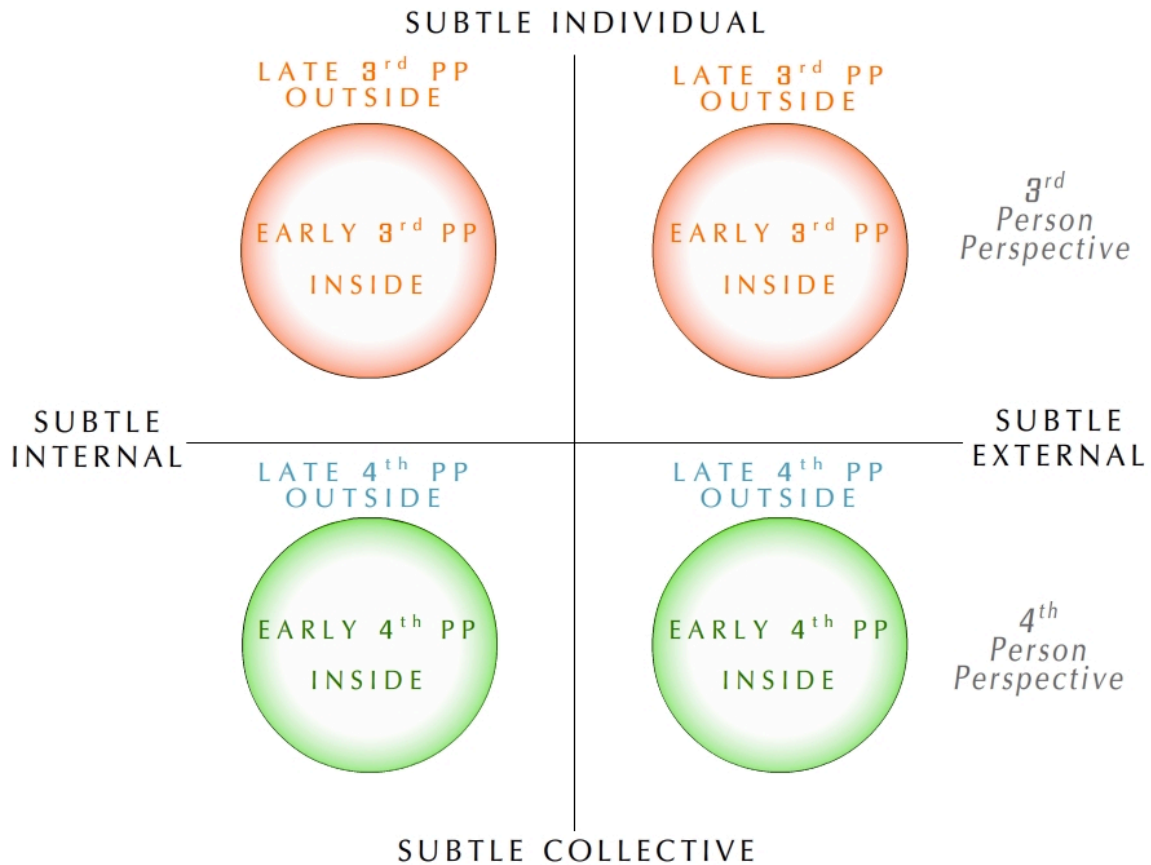


Figure 6: Subtle Quadrants

The eight-perspectives pattern that is represented in the subtle sub-quadrant is identical to that in the concrete sub-quadrants. However it is based in the *subtle* polar pair intersections rather than the concrete ones, so it symbolizes a very different terrain. For example, one might wonder what an *exterior-subtle individual* perspective is (upper right subtle quadrant), or what an *external-subtle collective* is (lower right subtle quadrant); the perspectives represented by these intersecting poles may not seem all that intuitive. One can begin to fill in the empty spaces in one's perspective taking by identifying what these

spaces represent in experience. Embodying these hidden perspectives might bring a more robust balance to one's experience and support the trajectory of development.

States within the subtle sub-quadrants

The concrete, subtle, causal, and non-dual states of awareness represented in the *subtle* sub-quadrants have been described by the wisdom traditions in more recent times; and they are distinguished by adding *subtle* objects, in addition to concrete objects, to their focus of awareness. For example, the “god in the sky” becomes the “god within”; one brings awareness to one's thinking processes themselves, beyond the concrete objects within one's thoughts. The *subtle states with concrete* objects have been mastered at the concrete tier before people begin to experience individual and collective *subtle states with subtle objects* in the subtle tier. While the traditions, and some people cultivate causal and non-dual states of awareness in the concrete stages they are not necessary to move into and inhabit the subtle tier perspectives. However since the causal quadrants represent *causal* perspectives, it is immensely useful to cultivate causal states in the subtle stages, for at some point in the causal quadrants, emptiness/fullness becomes ordinary.

The causal sub-quadrants

The capacity to move from subtle perspectives to the causal perspectives depicted in the subtle sub-quadrants represents another tier leap. The causal quadrants have their own distinctive set of intersecting poles.

The horizontal poles representing causal space are the *causal interior, or emptiness* and the *causal exterior, or fullness*; the vertical poles are the *causal individual or the witness* and the *causal collective*, or all of concrete, subtle and causal existence,

which Wilber calls the Kosmas (Wilber, 2006). This sub-quadrant map depicts the enactment of the fifth and sixth person perspectives, which represents Cook Greuter's (1999) latest research. She is the sole researcher to date that has statistically documented one level of fifth and one level of sixth person perspectives.

If we were to assume that the patterns of the first two sub-quadrants iterate into the causal sub-quadrants, then one could surmise that there would be two fifth person perspectives (an inside early, and an outside later perspective) symbolized in the upper quadrants and two sixth person perspectives represented by the insides and the outsides of the lower quadrants. This gives us some impetus to identify later levels of these two perspectives.

One thing in particular to note about the polar pairs in the causal quadrants is that their span is much wider and deeper than the ones in the concrete sub-quadrants (which has a more narrow span) and the subtle sub-quadrants (which increases its span beyond the concrete levels by transcending and including them). The wider the span the more different the space would be between the intersecting poles of the sub-quadrants. Thus external "fullness" fifth person perspectives would seem immensely different than internal "emptiness" fifth person perspectives because of the vastness between these two horizontal poles.

CAUSAL QUADRANTS

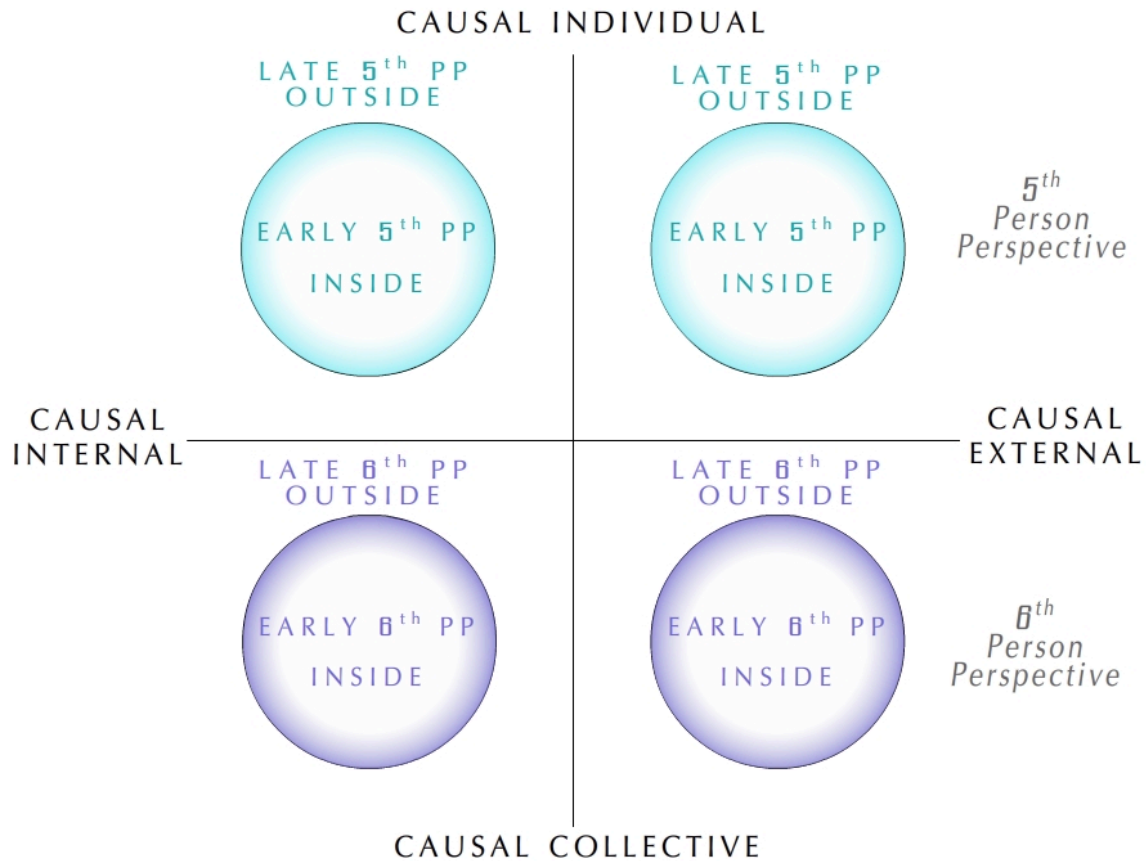


Figure 7, the causal quadrants.

States within the Causal sub-quadrants

Concrete, subtle, causal, and non-dual states of awareness represented in the causal sub-quadrants are distinguished by adding causal (emptiness and fullness) objects to their focus of awareness in addition to subtle and concrete objects. To begin taking the perspectives represented by the causal sub-quadrants, subtle states with subtle objects must be mastered, and subtle states with causal objects must be cultivated. You don't need access to non-dual states to move into this sub-quadrant; however cultivating them is helpful in the move to the later levels of the causal tier.

The non-dual sub-quadrants

The non-dual sub-quadrants are obviously a supposition based on iterating patterns that appear to be manifesting in the previous three sub-quadrants and the few accounts we have of these very late levels of being. Developmental stages that seem to fit the spaces symbolized by non-dual sub-quadrants have been described in the literature (Aurobindo, 2000). Here is where we begin to see how the iterating pattern related to the arising of new poles manifests. This is described in the section below.

The horizontal Causal horizontal poles of emptiness and fullness (form) come together to form the first Non-dual presence; when emptiness and fullness come together, there is no opposing pole to arise to the non-dual space because they are no longer “two”. Thus the horizontal poles disappear and there are no longer four quadrants in the non-dual diagram, but two spaces, representing the two remaining poles, the Non-dual Individual and the Non-Dual Collective. Individuals can realize a Non-Dual Oneness all along the developmental trajectory, but this space represents a Non-Dual Stage one begins to walk around with. None-the-less, this doesn't complete the Non-dual Journey; indeed emptiness and fullness have come together non-dually, but the Individual and the Collective have not. This sub-quadrant map symbolizes the enactment of the seventh and eighth person perspectives, early and late, which represents Aurobindo's (2002) latest stages. At present there is no research to verify these stages other than the phenomenological experience described by Aurobindo and others.

NON - DUAL

NON-DUAL INDIVIDUAL

LATE 7th PP
OUTSIDE



7th
Person
Perspective

LATE 8th PP
OUTSIDE



8th
Person
Perspective

NON-DUAL COLLECTIVE

Figure 8, the non-dual Stages

These stages represent the ever-present enactment of the evolutionary itch, which fuels the enactment of the next iteration of perspective taking.

Iterating patterns.

There are several iterating patterns that point to this kind of granularity to the developmental levels, lines and states in quadrants with zones.

1. Four Integral Quadrants (Wilber 1995) and folding polar pattern.
2. Four state/ awareness stages; concrete subtle, causal, non-dual of the great traditions described by Wilber (2005)

3. Four stages of polar opposites:

- Awareness of only one side of a pole
- Awareness of polar opposites and choosing either one side or the other (either/or, neither/nor)
- Awareness of and choosing both sides of polar opposites (both/and)
- Inter-penetrating both sides of polar opposites

4. The differentiation and integration pattern (*Cook-Greuter, 2002*) is a pattern of twos that represents the zone pattern. This pattern has been so widely recognized, researched and used that it is no surprise that it was included in Wilber's map. This pattern describes the experience that humans have when they transform developmentally. First they differentiate from their prior person perspective capacity, which introduces them to a new person perspective, but they are "had by" this new perspective. In the Integration stage they become mature in this person perspective taking, and can own and "have" this perspective (R. Kegan, 1994). Other theorists and researchers have recognized this pattern by other names: transcend and include (Wilber, 1995) Subject/object (R. Kegan, 1994); Insides and outsides (Luhmann, 2006) passive/active language (grammar); assimilation and accommodation (Piaget, 1969) Involution and involution (Aurobindo, 1992).

When carried out consistently within the quadrants/zones, these patterns iterate, and this supports the understanding of the interpenetration of quadrants, zones, states, and development.

These iterating patterns suggest certain developmental tenets related to quadrants, levels, lines and state stages:

Tenet 1 arising from the four-quadrant pattern:

One can depict more granularity of the arising of the Kosmos with sub-quadrants all the way up and down because the poles to sub-quadrants are more detailed; this includes the spaces representing pre-human conditions.

To move from one sub quadrant to the next, first the Individual pole will collapse into the Collective pole to form the lower quadrant collective stages. (You can visualize folding the top quadrants down into the bottom quadrants) Then the Interior and the Exterior poles fold together to support a move to the next quadrant. In the next quadrant a new Individual pole arises to oppose the last quadrant collective and a new interior pole arises to oppose the exterior pole (which is an interpenetration of the last quadrants individual and collective pole). This process works well until you move into the Non-dual Stages where emptiness and fullness fold together, and when emptiness and fullness are non-dual there are no possible arising poles to oppose so the horizontal poles vanish at that point and we are left with only the Individual and the Collective non-dual stages at that point.

Tenet 2 arising from the four states from the great wisdom traditions

Concrete, subtle, causal and non-dual *states* arise in all four quadrants; Concrete subtle, causal and non-dual *stages* are depicted by the sub-quadrants, and represent states that have become ordinary, and thus a state stage.

Tenet 3 arising from the four stages of polar opposites:

Each sub-quadrant represents within it, the stages that enact these four polar opposites; thus in this meta-theory, there are four fundamental primary stages representing each of these four polar stages in each sub-quadrants, even though many research projects may categorize with more or less than four iterating stages in each tier.

Tenet 4 arising from the differentiating and integration pattern (transcend and include)

Each sub-quadrant represents early parts of stages, (which are symbolized by the insides of the quadrants), and late parts of stages, (which are symbolized by the outsides of the quadrants); thus the right and left insides of top sub-quadrants arise together, and the right and left outsides of top sub-quadrants arise together. This same pattern repeats itself in the lower quadrants.

Tenet 5 arising from concrete to subtle to causal

Concreteness arises before subtleness, which arises before casualness. Therefore when one develops they begin with the most concrete perspectives, and develop through the subtle perspectives into the causal perspectives, etc. This suggests that the developmental trajectory would begin on the inside circle of the upper right concrete quadrant, then go to the inside of the upper left (because the early parts of pp. arise together), then to the outside of the upper right, and then to the outside side of the upper left in that order. This pattern is repeated through the bottom quadrants and through the subtle, causal and non-dual quadrants.

Tenet 6, from transcend and include patterns

The zone pattern of “transcend and include”, (i.e. differentiation and integration) symbolizes a move within stages (from an early to a late pp). However when this occurs from one sub-quadrant to the next, (the nondual sub-quadrant transcends and includes the causal sub-quadrant, which transcends and includes the subtle sub-quadrants, which transcends and includes the concrete quadrants), this pushes the quadratic poles to wider and deeper spans causing the stages in the latest tiers to cover an extended distance in each stage: so wide that a single stage may be experienced as two or more stages.

Evolutionary research methods

The recognition of these reoccurring patterns may support developmental research to engage with both grounded theory-from an inductive process, and a hypothesis-deductive approach in an evolutionary/involutionary approach, where methodology and theory continues to evolve, as well as the content it is representing. History has shown us that a larger view can transform the entirety of all that we thought we knew, so it is but a practical approach to find ways for our ontological theories, our epistemological ways of knowing and our methodological verifications to have evolutionary/involutionary fluidity built into them.

This may guide the research of later perspectives where we have no integrated research approaches as of yet; this calls for new Integral research methodologies, which would take advantage of an evolving, integrated, methodological approach for verifying new developmental stages.

Summary

The integration of these iterating patterns (quadrants, polar poles, states and

transcend-and-include) into sub-quadrants integrates all of the perspectives on a more granular level than a single set of quadrants can depict. Furthermore, we can begin to see how we must always be aware of our own perspectives as we look through the perspective in these sub-quadrants. If we develop the perspectives symbolized in a particular sub-quadrant, we likely will not yet see later ones, and the ones we hold will color the perspectives we can take in the earlier sub-quadrants. This phenomenon is depicted in this last summary map of how our own views color the original perspectives as we look through these maps in a quadrivia approach. Gary Ruiz created this map.

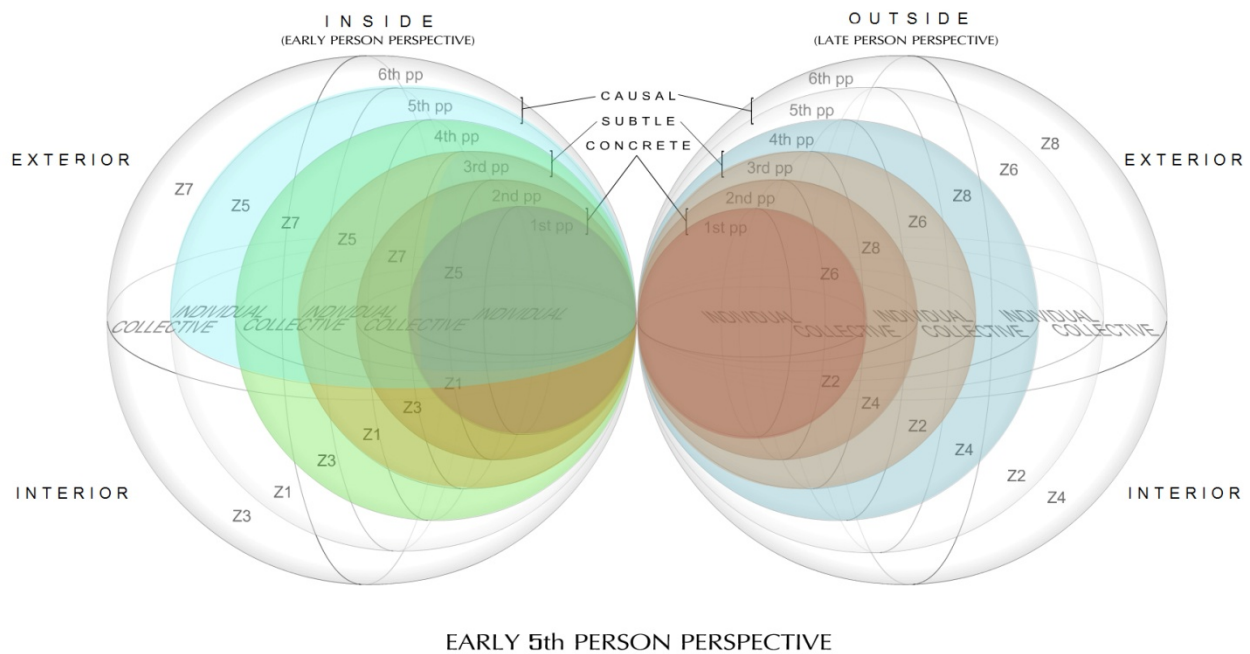


Figure 9, O'Fallon Hierarchy of Development/ Integral Kosmology

<http://www.thetechtonicplate.com/Integral%20Kosmology%20Infographic.swf>

(click link for online interactive model)

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