

CONSCIOUSNESS ASCENDING: LEVELS OF CONSCIOUSNESS AND THE ENNEAGRAM

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“What Gurdjieff calls ‘Objective science’ uses the musical analogy to depict a universe composed of a chain of energies that stretches from the lowest octave to the highest: each energy is transformed as it rises and falls, taking on a coarser or finer nature according to its place in the scale. At each specific level, an energy corresponds to a degree of intelligence, and it is consciousness itself, fluctuating within a wide range of vibrations, that determines human experience...Gurdjieff also affirms the reality of an absolute level of pure quality (*always evolving*). From this source, energies descend to meet and interact with the energies we know. When this intermingling of pure with gross takes place, it can change the meaning of our actions and the influence they bear on the world.”

Peter Brook (Gurdjieff, 2008)

Abstract

Our experience has shown that if the Enneagram is used as an isolated personality system, people can become more identified with their type rather than evolving. In *Integral Psychology*, Ken Wilber (2000) states that typology systems such as Meyers-Briggs, the Enneagram, and Jungian types are horizontal systems. While useful for self awareness, these systems do not describe the whole picture of human development. However, pairing a horizontal system like the Enneagram with a vertical system of the stages and waves of the unfolding of human consciousness like Spiral Dynamics®, “you can start to see what a truly multidimensional psychology might look like” (Wilber, p. 54).

In order to bring about true evolutionary change in an individual and humanity, we believe that systems can help us understand and define the personality and the different levels of human consciousness. There are a number of systems that describe these two areas in the human being. The Enneagram of Personality is a dynamic and powerful personality typing system that assists individuals in elucidating their unique and particular personality structure; it is magnificent in its description of the psychological defense mechanisms that each and every one of us uses (Palmer, 1998). As we become more aware through self-observation by understanding our patterns and habits, we are better able to make empowering conscious choices. Spiral Dynamics® is a system that offers a view of the evolution of human consciousness over the last 100,000 years (Graves, 2005). It is a superior tool for helping humanity to shift cultures. As we become more aware of the spectrum of human values and worldviews, we are capable of

developing deeper insight into the core issues that are responsible for conflict or cohesion among people, groups, and cultures. When combined, each of these systems informs the other, allowing individuals to have a multi-dimensional understanding of their inner workings over their lifetimes and a broader view of the always evolving levels of consciousness operating within and without (Ooten, Unpublished).

The first phase of the study was completed in 2005 at the International Enneagram Association Conference in California with 38 individuals who were very familiar with their Enneagram types and who are widely known Enneagram teachers. Participants were taught the Spiral Dynamics system and then divided into nine groups based on Enneagram type. Each of the groups was asked to: “Give a one-word name that describes your Enneagram type at each level of consciousness,” (Figure 1) and to “Give a descriptive phrase that describes your type at each level of consciousness” (Figure 2). A consensus was reached among recognized Enneagram teachers and researchers of 63 archetypal titles and descriptions for each of the Enneagram types at each of the levels of consciousness.

The second phase of the research has been ongoing for the past five years. Deborah Ooten, Ph.D. has administered the Values Test to 230 individuals who were already familiar with their Enneagram type through training with Dr. Ooten or with other recognized Enneagram teachers and have taken Spiral Dynamics training with Dr. Ooten through outreach programs and the School of Conscious Living, a two-year IEA Accredited Enneagram Certification School. “The Values Test: Priorities for Life Choices, An Analysis of Seven vMememes, Worldviews and Belief Systems in People, Organizations, and Cultures” (Beck, 2002) is a scientific and validated analysis of an individual’s acceptance and rejection of the worldviews and values of the seven developmental levels of the Spiral Dynamics® system and tabulates the levels of consciousness operating in an individual and whether these levels are operating consciously (acceptance) or unconsciously (rejection). There have been 74 men (32%) and 156 women (68%), ranging in age from 21 to 65 years, who have participated in the study to date. The mean age is 47. The levels of consciousness develop sequentially, each level encompassing the levels before. While not all participants have developed to the highest levels, all levels of consciousness have been represented. Twenty-one participants had developed to the Blue Level, 52 participants had developed to the Orange Level, 73 participants had developed to the Green Level, 65 had developed to the Yellow level and 19 had developed to the Turquoise level.

Participants were then presented with the 63 archetypal titles and descriptions of the Enneagram types at each of the levels of consciousness. Participants were asked for their feedback on how well each of the titles and descriptive phrases described their type at each of the levels of consciousness. The original descriptions from 2005 have expanded based on the most frequent responses. This study is still continuing through students of the School of Conscious

Living and will be published in more depth in Deborah Ooten's upcoming book (Ooten, Unpublished).

This paper presents the Levels of Consciousness of the Enneagram through these 63 archetypal titles and descriptions.

This look at the Enneagram personality types within each of the levels of consciousness elucidates the vast variety of characteristics of the Enneagram types beyond wings, dynamic movements and subtypes as well as bringing an added dimension to the lifetime work of conscious evolution.

Spiral Dynamics®

Spiral Dynamics® was developed in 1970 by Dr. Clare Graves and has been elucidated since then by Drs. Don Beck, Chris Cowan and Natasha Todorovic, among others. This system describes a bio-psycho-social, double-helix, open-ended emergent model of human consciousness that provides a new way of framing and understanding the forces of human interactions and behavior through stages of human development (Graves, 2002; Graves, 2005; Beck, 2006). These stages can be applied to individual, organizational and geo-political nation-state levels (Beck, 2006). The expression of the level of consciousness is a product of interaction between external conditions of existence and internal complex adaptive systems.

Nine basic levels or waves of human consciousness have been observed at this point, alternating "I" expressive and "We" sacrificing levels, divided into two tiers. In the first tier focus, there is conflict within levels and between levels. The second tier levels promote alternative, highly adaptive means of problem resolution. Each emergent level transcends the level before while also including the values, methods, and perspectives of the previous stages (Graves, 2002).

Levels of Consciousness

Spiral Dynamics® is an open-ended system, meaning that levels continue to emerge as humanity evolves. To date, eight levels of development have been clearly observed, studied, and documented (Graves, 2002; Graves, 2005; Beck, 2006). The ninth level of development is just now emerging, but not enough individuals have reached this level to accurately describe it yet. The image of the spiral is used because each level includes the values, skills, and mechanisms of the levels below it while becoming more adaptive, complex, and expansive (Beck, 2006). As we evolve through each of these stages, all previous levels of consciousness are still operating and can be expressed appropriately or inappropriately given the life conditions of the time, place, problems, and circumstances we face (Beck, 2006).

While Clare Graves assigned letters to the levels during his double blind studies, the levels are now often referred to by the colors assigned by Beck and Cowan for simplicity, and we will adhere to their color naming scheme for this paper (2006).

These levels apply across different types of development, including the span of time of human evolution, the continued maturation of the individual from infancy through adulthood, the progression of societies, and the stages of corporate culture (Wilber, 2000).

Beige

The first level is the Beige level of existence. The Beige level of consciousness is concerned with instinctual drives of survival of the species and immediate gratification of the very basic needs of food, water, safety, and sex. This level is sensory-driven and has no concept of individuated self, no temporal concept beyond immediate needs, nor spatial concept beyond the occupied space. Individuals can decreasingly still be found existing primarily at this level in remote areas, living off the land in loose, small bands with no leadership. It is also expressed as the primary level of operation in newborn infants, late stage Alzheimer's patients, and after extreme trauma and shock (Graves, 2002; Graves, 2005; Beck, 2006). Managing survival is completely integrated into the genetic code and social operations for most individuals today. Survival is rarely an issue and if so, then usually for only brief amounts of time. However, when survival is again an issue, this level rises to the forefront as during extreme events like the Indian Ocean Tsunami in 2004 and Hurricane Katrina in 2005. Since the Beige level is inherent and fully integrated in 99.9 percent of all humans, it is not separately evaluated in the Values Test (Ooten, Unpublished).

As additional energy becomes available to humans, observation of cause and effect emerges, and when competition and threats endanger satisfactory survival, the Beige level shifts to the next level. At this point, new neurological connections create an awareness of a distinct self as well as awareness that group efforts are needed to ensure continued existence (Beck, 2006).

Purple

The Purple level is magical and animistic, and the core motivations are about keeping the spirits happy, the tribe safe, and ensuring continued gratification of basic needs. In this stage, the core belief is that the world is mysterious and frightening, and in order to survive, the tribe must band together to placate or appease the gods, spirits, deities, and authorities. The needs of the individual are subsumed in the group. In an animistic worldview, everything has meaning and is living, including the rocks, trees, and earth (Graves, 2005; Beck, 2006). This level is highly motivated by assurance of safety and survival, which is achieved through traditionalism and adherence to the tribal order (Graves, 1974).

If and when the rituals, taboos, and tribal order become too constrictive or do not assure survival, some individuals will evolve to the next level, which focuses on expression of self for self-gratification (Ooten, Unpublished).

Red

The Red level of consciousness is impulsive and egocentric. The core motivation is about doing what you want and being who you are, regardless of the consequences (Ooten, Unpublished). Neurotransmitters related to guilt are not physiologically present in individuals at this level, thus guilt is not expressed (Graves, 2005). The world is seen as rough and harsh; the mentality is about fighting to survive. At this level of consciousness, the needs of the individual outweigh the needs of the group. The individual expresses himself in an egocentric, exploitive, impulsive, control-driven manner. There are two categories of individuals at this level: the victim and the perpetrator, or a few “haves” and many “have nots” (Beck, 2006). Hedonism, immediate sensory gratification, power impulses and displays, and spontaneous guilt-free actions drive the individual. Individuals at this level are most motivated by survival fears, using any means of exploitation to attain power (Graves, 1974). When individuals begin to question why they must die and impulsive living takes its toll, some people will shift into the next wave of development (Graves, 1974).

Blue

From the chaotic and usually short-lived lifestyle of the Red level, arises the Blue level of consciousness, wherein the individual becomes concerned with the world being divine, controlled and purposeful. There is obedience to authority and, for the first time in the developmental stages of humanity, the sense of guilt becomes present, thereby creating a desire at this level to do right, to do good, and to sacrifice now in order to obtain rewards in the afterlife (Ooten, Unpublished). At this level of consciousness, individuals are likely to find purpose in causes and to dedicate themselves to crusades or jihad. Fundamentalism predominates (Graves, 2002; Beck, 2006). “At this level man accepts his position in life. Inequality is a fact of life. He believes that the task of living is to strive for perfection in his assigned role—absolute perfection, regardless of how high or low his assigned station” (Graves, 2005, p. 254). Individuals operating at this level seek security of salvation through sacrifice. Tired of sacrificing for future gains, the Orange level arises, seeking immediate rewards (Graves, 1974).

Orange

The ego becomes fully individuated at the Orange level of consciousness in a world view where independence, logic, competition, success, optimism and progress are highly valued (Ooten, Unpublished). Orange level thinking rationalizes the means to reach the ends. The scientific method is highly valued, yet learning is often through self-experimentation and observing what has

worked for select others. Authority, however, is not highly respected. At this level, individuals are capable of seeing many ways to solve a problem; yet, they also believe there is always one best way. They are highly self-motivated and often shrewdly, subtly and strategically manipulate others to reach their goals (Graves, 2002). Paradoxically, individuals at the Orange level see themselves as highly objective, yet the ego is most subjective at this stage (Ooten, Unpublished). This level of consciousness is instrumental in raising quality of life through technological advances for the entire world and is also responsible for heavy depletion of natural resources (Graves, 2005; Beck, 2006). From the Orange level, people are motivated by independence and use scientism to achieve materialism (Graves, 1974).

Green

From recognizing the intense pain that arises from ego individuation, independence and competition in the Orange level of thinking, the individual may realize that he or she has separated from fellow humans (Ooten, Unpublished). A need to connect and join in community with others develops in the transition into the Green level of consciousness where the valued group, inner peace and unity are valued over materialism. Thinking at the Green level is more expanded and open to more solutions than previous levels. Individuals at this level turn their attention to their fellow man and creating equality of rights, opportunities and resources (Graves, 2005). Yet paradoxically, this level becomes lost in self-contemplation and uses massive resources with little production. Acceptance and harmony within the valued group are key to the individual at this stage. Feelings and spirituality become more important than rational thought and materialism (Graves, 2005). This level of consciousness is highly idealistic and believes that all humans are equal and, as such, equal opportunity will allow all individuals to flourish. There is discrepancy when both freedom of expression and adherence to the group are equally valued. Consensus rules while change and action occur slowly in an attempt to maintain group harmony, consider all options, and maintain the status quo. This level also naively believes that all humans are loving, good, and can learn to appreciate one another (Graves, 2005; Beck, 2006). Individuals are motivated by affiliation and use sociocentricity to achieve a sense of community (Graves, 1974).

Yellow

The transition from the First Tier of Consciousness to the Yellow level of the Second Tier is a “momentous leap” according to Clare Graves (1974, 2005), when the individual realizes that equally distributing resources among all people and expecting that all humans are equally good and loving creates more problems than it solves. This leap may occur when life conditions change to seriously threaten survival, and the individual/species has to relearn survival (Graves,

2002). There are currently a small number of individuals who operate from the Second Tier of existence, but the species as a whole has not yet evolved to this level (Ooten, 2010).

Adherence to the favored group in the Green level is transformed into acceptance of all people for who they are, where they are in the Second Tier. This acceptance allows individuals at the Yellow level of consciousness to speak to the listening of others, regardless of their level. Chaos is seen as part of the natural order and imperative for change (Graves, 2005). These individuals are highly flexible in their thinking and are able to see from a perspective that is larger than all the levels of the First Tier combined (Graves, 2005). The reality of existence is emphasized and interconnected with spirituality. The individual transcends self-centered, instinctual and emotional drives to a way of being that expresses self to the benefit of self and others (Ooten, Unpublished). Individuals at this level live from the knowing of the interconnectivity of all of humanity, and that what affects the individual, affects the whole. The focus becomes the continued existence of all of life (not just humanity), using whatever means are appropriate given place and time (Beck, 2006). Methods and thinking are fluid, adapting to conditions. If democracy is appropriate, democracy is used. If consensus is appropriate, consensus is used. Technology is highly utilized for self and all of humanity to rapidly network and interconnect with others at all levels of development, as well as to quickly produce solutions and resources for existential problems. People at this level can also express a level of arrogance about their broader perspectives and understandings (Graves, 2005; Beck, 2006). Individuals at the Yellow level of consciousness are motivated by the continuation of existence and use acceptance to ensure the continuation of life (Graves, 1974).

Turquoise

The Turquoise level arises when the interconnecting technology of the Yellow level creates chaos and new global problems. In the Turquoise level, a sense of order is understood within the chaos of the universe, and spirituality and physics are combined for a deeper understanding of how the universe and multiverses operate (Graves, 2005). The idea of the holon is embodied (that the microcosm reflects the macrocosm and the macrocosm reflects the microcosm; or as above, below and as below, above). The individual is seen as a part of the larger cosmos, a conscious collective, which serves the whole and the one as the same, because they are not separate (Ooten, Unpublished). In the understanding of that Oneness, individuals at the Turquoise level are aware that all actions and non-actions impact all beings, all planetary bodies, the entire cosmos (Graves, 2005; Graves, 2002; Beck, 2006). Individuals at this level see the earth and all living beings that inhabit the earth as one organism and understand that sacrifices are necessary by all for life to continue. These individuals learn intuitively and experientially, are deeply grounded in the metaphysical, and live minimalistically

to create more for all (Graves, 2005). With such a broad awareness, there may be difficulty with creating direct and focused action. Paradox is embraced and known as essential (Graves, 2005; Beck, 2006). Individuals who operate from the Turquoise level value experience and through experiencing, they create communion with all that is (Graves, 1974).

Enneagram Archetypes within Levels of Consciousness

Spiral Dynamics is a model that describes phylogenetics, the evolution of the species. The Enneagram of Personality is a tool that details the fixated aspects of the individual and describes ontogenetics, the development of the individual of the species. Pairing these two systems provides a map for the evolution of individuals through levels of consciousness. Through properly comprehending and applying these two systems, we can develop deep compassion and understanding for our fellow human beings and can be more effective in all endeavors (Ooten, Unpublished).

Purple Level of Consciousness

Type One: The Judge/The Magistrate. Enneagram Type One, the Judge, at the Purple level functions as the Magistrate. The Judge at the earliest stage of evolution is consumed with keeping the rules of the group and providing indoctrination for the group members. The primary focus of the Magistrate is to ensure the group maintains cohesive structure that ensures the safety of all. The Judge at this level of awareness is the keeper of the tribal rituals, handing these rituals down through the narrative traditions (Ooten, Unpublished; Ooten, 2010).

Type Two: The Provider/The Martyr. At this level of consciousness, Type Two, the Provider, shows up as a Martyr who makes the home/hearth safe for all. The Martyr will sacrifice self on many levels in order to ensure the safety and continuation of the group (Ooten, Unpublished; Ooten, 2010).

Type Three: The Doer/ The Magician. At the Purple level, Type Three, the Doer, shows up as the Magician, ready to defend the group through any magical means required. The Magician works by interfacing tirelessly with the spirits in an effort to maintain a bridge between harsh reality and the magic of the natural world, the universe (Ooten, Unpublished).

Type Four: The Idealist/The Keeper of Mysteries. Type 4, The Idealist at this level becomes the Keeper of Mysteries and communes with the magic of nature to solidify the safety of the group. The Keeper of the Mysteries holds the oral or narrative traditions of the properties of healing and the secrets of nature. Type Four communes with the mysterious aspects of nature, which brings about the information needed to protect the group (Ooten, Unpublished).

Type Five: The Sage/The Ascetic. In the Purple level, Type Five, the Sage, becomes the Ascetic and serves as the shaman, the holder of the wisdom that the universe imparts in nature's mystery. The Ascetic is the seer of the group, tapping into universal wisdom (Ooten, Unpublished).

Type Six: The Questioner/The Vizier. In the Purple level of awareness, Type Six, the Questioner, takes on the role of the Vizier, becoming an advisor to the authorities of the group. The Vizier rigidly obeys the magical beliefs in order to keep the group safe, secure, clothed, and fed. The Vizier uses her intuitive powers to forestall or forewarn of dangers that may compromise the group, advising the authorities how to remain in power (Ooten, Unpublished; Ooten, 2010).

Type Seven: The Adventurer/The Pixie or Jester. Type Seven, the Adventurer, acts as the Pixie or Jester in the Purple Level. His role in the group is the bearer of levity and has a chauvinistic flavor. He brings fun, laughter, and spontaneity to keep the group together and soften the harshness of reality. The sprite-like nature of Type Seven ensures that humor is injected into daily life, bringing an ability to make fun of ourselves (Ooten, Unpublished; Ooten, 2010).

Type Eight: The Defender/Priest or Priestess. At this level, Type Eight, the Defender, operates as the Priest or Priestess, interacting directly with the deities to defend, control, and represent the needs of the group. The Priest or Priestess uses him/herself as a protective force between members of the group and the forces of nature (Ooten, Unpublished).

Type Nine: The Moderator/The Dreamer. In the Purple level, Type Nine, the Moderator, functions as the Dreamer. She lives in a dream-like state, maintaining the trance that bridges the gap between the magical world and the "real" world. Type Nine holds the group rituals and daily life repetitions in place as the Dreamer, bringing the physical and spiritual worlds into alignment (Ooten, Unpublished).

Red Level of Consciousness

Type One: The Judge/The Vindicator. Type One, the Judge, at this stage of evolution is the Vindicator, concerned with black or white, right or wrong, justice or injustice as proscribed by their own internal values. At this level the Vindicator manages to maintain a predatory position held in place by a belief structure that says those who criticize, question or doubt my authority or power, deserve to die (Ooten, Unpublished).

Type Two: The Provider/The Profane Prostitute. Type Two, the Provider, at this level performs as the Profane Prostitute and controls through indispensability, operating from either a position of power or as the liaison to the power gods or as the lieutenant in the gang. The Profane Prostitute is not about sex, but is about offering self to obtain a position of power. At this level of consciousness, power is obtained by being the liaison to power brokers, gang leaders or the gods. The Profane Prostitute is represented in the masculine form by being the second in command to the most powerful leader (Ooten, Unpublished).

Type Three: The Doer/The Warrior: At this level, Type Three, the Doer, shows up as the Warrior, ready to fight for whatever she believes will make her successful and gain her recognition. She will not give up her freedom to meet another's expectations. At this level Type Three is likely to be in the perpetrator, not the victim, role, because it is still imperative that she be viewed as the leader, the one in control. The Doer at this level tends to move against others in an effort to position herself on top. Her run for success is at all costs, because there is no conscience to hold her back. Power brings acclaim (Ooten, Unpublished).

Type Four: The Idealist/The Hysteric. Type Four, the Idealist, operates as the Hysteric at this level of awareness from the position of being extremely rebellious and "pissed off". He finds himself more often in the role of victim than perpetrator, because he is controlled by his emotions and sees things happening to him, rather than taking responsibility for creating his own life. The Hysteric allows his emotions to spontaneously run free, creating that fine line between genius and insanity. The Hysteric either finds himself leading from a position of passion or following from a position of suffering (Ooten, Unpublished).

Type Five: The Sage/The Wizard. For Type 5, the Sage, or the Wizard at this level, it is good to be close to the king but not the king. This allows for a position of power from a safe distance. At this level, the Wizard maintains a foothold in the previous level of consciousness and brings forth the elements of the magical in a way that represents artful genius. From a Wizard platform, they maintain a position of intellectual power and distance from the perpetrators. Depending on their intellectual prowess they can either move into the perpetrator or prey position (Ooten, Unpublished).

Type Six: The Questioner/The Conniver. Type Six, the Questioner, is the Conniver at the Red level. The Conniver has the ability to move into the phobic prey space or the counterphobic perpetrator space. The paranoia is in full swing with the mentality that "I'll get them before they get me" and "better you than me". The phobic Conniver uses her intellectual faculties to move

towards those more powerful to be protected. The counterphobic moves into a position of perpetrator, defending their hedonistic desires intellectually (Ooten, Unpublished).

Type Seven: The Adventurer/The Addict. At this level, Type Seven, the Adventurer, functions as the Addict. The Addict lives for today, indulging all hedonistic sensual and sexual pleasures, because tomorrow may not come. For the Addict, planning is engaged in day by day by day, having the most pleasure possible each moment. The Addict soothes the pain by whatever means possible. Type Seven at this level holds a position of power through the illusion of “smoke and mirrors” (Ooten, Unpublished).

Type Eight: The Defender/The Amazon/The War Lord. At this level of adult psycho-social behavior, Type Eight, the Defender, is the perpetrator, excessively controlling and dominating from a position of totality and fear as the Amazon or War Lord. The Red Type Eight holds the “power” and provides protection to those who bend totally to his/her will. The Eight operates as a protector for a price. Since guilt is not present at this level of development, nothing reigns in Type Eight’s insatiable proclivities for power and control (Ooten, Unpublished).

Type Nine: The Moderator/The Imploder. At this stage of development, Type Nine, the Moderator, is the Imploder and has a greater capacity for being in touch with his own needs, rather than the needs of others, than at other levels in the first tier. He is driven by the internalized or imploded anger that gives him permission to indulge narcissistically in his own desires and pleasures. At this level of development, the Nine’s desire to avoid conflict recedes, giving way to a sense of power over others that is not dampened by guilt or conscience. The imploding of anger is likely to move the Nine into a position of isolation (Ooten, Unpublished).

Blue Level of Consciousness

Type One: The Judge/The Crusader. At this level, Type One, the Judge, manifests as the Crusader for “the right and the good”, and judging self and others from a place of nonadaptability and adherence to his chosen authority’s fundamental rules and laws. The Crusader uses the belief in “the one right way” to bring order to the chaos experienced at the Red level when the individual supersedes the group (Ooten, Unpublished).

Type Two: The Provider/The Servant. At this level of awareness Type Two, the Provider, places herself in the Servant role to the authority, the organization, or

the cause, dedicating herself to a life of service and sacrifice for all. At this level Type Two uses guilt as a primary source to motivate self and manipulate others to obey the group authorities and rules for future gains (Ooten, Unpublished).

Type Three: The Doer/The King/The Queen. Type Three, the Doer, takes on the role of the leader or the King/Queen of the group, organization or family, the authority to be obeyed at this level of awareness. The Three sets the ideals and values which they believe will maximize everyone's potential and bring about success for the group. The Three believes that a strict adherence to the game plan will win great rewards in the future. Hard work, dedication and perseverance are expected and are reward enough for the present moment. Guilt can creep in if the Three allows for slacking of self or others in the group (Ooten, Unpublished).

Type Four: The Idealist/The Living Sacrifice. The Four, the Idealist, at this level is concerned with an inner code of conduct that inflicts internal suffering. The Four serves as the Living Sacrifice for the good of all. S/he can become the monk/nun/monastic, taking on a solitary life to observe the guilt rooted in the preoccupation with self, rather than the group. This introspection can be used to create, condemn or destroy, depending on the attentional focus of the individual Four (Ooten, Unpublished).

Type Five: The Sage/The Gnostic. Type Five, the Sage, operates as the Gnostic at this level by being the keeper of the knowledge. There is a certain safety in knowing that they "know." This knowledge is used to keep the group adhering to the values that will ensure a place of good standing with the perceived divine powers (Ooten, Unpublished).

Type Six: The Questioner/The Obligationist. Type Six, the Questioner becomes the Obligationist at the Blue level, as duty calls the righteous to battle for the good of all. Type Six understands that sacrifice is necessary to ensure safety and security for the group. The Six sacrifices self and is subsumed in the group, believing that this is the only way to attain salvation. Doubt and questions are permitted to recede in the mind of a true believer, and this allows the Questioner to have the desired certainty of "the authority", sacrificing the "inner authority" (Ooten, Unpublished).

Type Seven: The Adventurer/The Imaginer. Type Seven, the Adventurer, performs as the Imaginer at the Blue level. The Adventurer is willing to do whatever is necessary inside his/her own mind to bend to the "beliefs" of the authority in charge. Since "reality" is subjective, the Seven is able to live within

the constriction of the values that are present, always able to create an alternative imagined reality to avoid the limitations that sacrifice requires. The cause is what is important, truth is relative (Ooten, Unpublished).

Type Eight: The Defender/The Enforcer. Type Eight, the Defender, appears at the Blue level as the Enforcer. Someone must lead the Crusade/Jihad, and the Eight is capable of defending and enforcing the group's beliefs and values, providing the security that the group believes will lead to ultimate salvation. Type Eight at this level of consciousness is prepared to die for the group and the cause, knowing that this alone brings about absolute salvation, the ultimate power (Ooten, Unpublished).

Type Nine: The Moderator/The Compliant. For Type Nine, the Moderator, achieving everlasting peace of mind is easy when one adheres to the "one true way" as the Compliant. Harmony is assured if one accepts his/her position in life and maintains comfort and stability through current relational patterns. There is no need for guilt when inequality is a given, and disharmony comes only when one does not accept the truth. Type Nine at this level finds safety in not rocking the boat; compliance is easy when everything is prescriptive and choice is virtually eliminated (Ooten, Unpublished).

Orange Level of Consciousness

Type One: The Judge/The Auditor. At the Orange Level, Type One, the Judge, pursues self-perfection. Type One believes that his way is the right way; he applies high standards of integrity and attention to detail to succeed through continual self-improvement. Ones at this level are concerned with rules, codification, how things are being allotted, and who is right and who is wrong. The Auditor audits himself more than anyone else (Ooten, Unpublished; Ooten, 2010).

Type Two: The Provider/The Executive Assistant. Indispensability in organizations as the Executive Assistant, whether business, familial or social, is the key means of maintaining and achieving success for Type Two, the Executive Assistant at the Orange level. Type Two at this level often appears as the "power behind the throne", giving to those in power as a means to attain power and material success for self. Executive Assistants often put themselves into the position of "gatekeeper" to the highest executive, controlling who has access to what and whom. The Provider wants his giving to be recognized, appreciated and rewarded (Ooten, Unpublished; Ooten, 2010).

Type Three: The Doer/The CEO. Type Three, the Doer, develops and maintains a pristine image of competency and efficiency in the climb to the top. Operating as the CEO role in the Orange level, achievement is more important than anything else. The chameleon-like abilities of Type Three are applied to creating a waterproof image that instills trust and confidence in those with whom they relate. At the Orange level, the CEO wants others to think that she knows what she is doing, and that she will lead others where they want to go. The sky is the limit, the mountaintop is the requirement, and failure is not an option. Every person and every event is an opportunity to achieve success (Ooten, Unpublished).

Type Four: The Idealist/The Manipulator. Envy drives competition and an emphasis on having material possessions for Type Four, the Idealist, who operates at the Orange level as the Manipulator. Individualism emphasizes the uniqueness and elitism of Type Four, who manipulates the system for what is “deserved.” Entitlement is the rationalization for doing whatever he wants, in the quest to quench the thirst of envy and desire. Image is applied to “dressing for success” or creating the “look.” Presentation of self and the surrounding environment is highly emphasized to create a feeling of material luxury and wealth (Ooten, Unpublished; Ooten, 2010).

Type Five: The Sage/The Investigator. Type Five, the Sage, works at the Orange level as the Investigator, containing and preserving energy to direct it into seeking rational answers and best results. Intellectual learning, analyzing, and thinking drive the pursuit of knowledge for scientific and personal gain. Deep level, niche knowledge and research are applied to create material wealth and/or gains. Rationality is elevated as the best philosophic and scientific approach to life. Type Five at the Orange level attempts to be devoid of feelings, which cannot be quantified and qualitatively measured and lives from a state of super-rationality (Ooten, Unpublished; Ooten, 2010).

Type Six: The Questioner/The Frenetic. The independent mindset at the Orange level reduces the ability to trust in an outside authority and Type Six, The Questioner, must look inward for authority. Yet, Type Six still questions and doubts her inner authority. Questioning the inner authority, combined with needing external scientific proof, leads Type Six to become the Frenetic. Faith in an external authority is mistrusted. There is also a drive for material security, which can be procured only through one’s own actions. This drive can create courageous action through risk taking to seek ways to advance, forcing through fears and questions (Ooten, Unpublished; Ooten, 2010).

Type Seven: The Adventurer/The Innovator. At this level, Type Seven, the Adventurer, sees the world as full of opportunity. As the Innovator, he or she is resourceful, using patterns of possibility-seeking and interconnecting ideas to envision and create, charming others to get for self. Type Seven has an inferior/superior dichotomy, and to avoid the painful feelings of inferiority, will “level the playing field” with authority in his mind. This leads to an indirect challenge of authority, which is also used to “climb the ladder” (Ooten, Unpublished; Ooten, 2010).

Type Eight: The Defender/The Boss. Type Eight, the Defender, shows up as the Boss at the Orange level, motivated by materialism and avoiding the fear of being controlled at all costs. At this level, the Boss works to ensure that he or she maintains positions of authority, imposing his own version of truth on situations and others. Intensity and lust are channeled into empire building. The Boss can only follow a very strong leader, and if one is not present, will quickly take over the group consciously or unconsciously. Type Eight at the Orange level believes that being an island is a protection from vulnerability (Ooten, Unpublished; Ooten, 2010).

Type Nine: The Moderator/The Consistent Self. Type Nine, the Moderator, will go along with others to attain the fulfillment of her own desires—it is beneficial to go along with the group when the group is going in the same direction. The Consistent Self operates at a slow, steady, plodding, consistent pace of progress for material gain and advancement. Passive aggressiveness aids in maintaining her autonomy to reach her own goals when her goals are different from the group, partner, family or workplace. (Ooten, Unpublished; Ooten, 2010).

Green Level of Consciousness

Type One: The Judge/The Objector. Type One, the Judge, acts as the Objector in the Green level and objects to the “normal way” of being because he or she believes in a more idealistic “right way.” Ones become the chaos engine—they shake things up at the Green level. The Objector looks to uphold a cause that reflects Green level values like diversity, justice, and preserving the environment. Conflict within the chosen community must be avoided to maintain group harmony, and the internal anger of Type One is turned to those outside the group’s acceptable range of differences of opinions and ways of being (Ooten, Unpublished; Ooten, 2010).

Type Two: The Provider/The Earth Mother/Father. Type Two, the Provider, expresses the “need to be needed” in the Green level as sympathizing and giving

self away to take care of the needs of all, serving as the Earth Mother/Father. The belief is that everyone needs care and sympathy, the Earth Mother/Father's version of compassion. The Earth Mother/Father believes that he or she has a big enough heart to give the love he or she perceives the world needs. This sacrifice of self is exhausting and diminishes the impact the Provider could make on the world (Ooten, Unpublished; Ooten, 2010).

Type Three: The Doer/The Politician. The exploration of feelings becomes acceptable at the Green level, and for Type Three doing is combined with an image of caring. As Type Three, the Doer turns her interest into serving the "common good" with her work as the Politician. Energy is applied to make the world a better place through serving groups and populations that match her ideas of a better world. Consensus-seeking often mires down progress (Ooten, Unpublished).

Type Four: The Idealist/The Connector. Type 4, The Idealist, at the Green Level, acts as the Connector, connecting to the community and other individuals. He values the need to connect and serve the community over connecting with self, which perpetuates an illusion of abandonment. Much time and energy is spent processing the range of feelings of others and sometimes of self. He shares what is in his heart that he perceives will be valued by the community, while keeping the darkness still locked inside (Ooten, Unpublished; Ooten, 2010).

Type Five: The Sage/The Professor. As Type Five, the Sage, becomes more aware of others and develops a need for community, he becomes more accepting of different ways of operating and being in the world, developing a "live and let live" attitude and acting as the Professor. At this level, Type Five can begin to recognize the presence of emotions and needs. The heart is considered, pondered, and reflected upon (Ooten, Unpublished; Ooten, 2010).

Type Six: The Questioner/The Champion. As Type Six, the Questioner becomes aware that "going it alone" doesn't bring security, she turns to trusting others. In allowing herself to trust others, she begins to learn to trust herself. She finds connection with others through serving as the Champion for underdog causes, the downtrodden, and the disenfranchised. In the egalitarian mindset of Type Six in the Green level, she still does not trust authority figures, and she does not trust herself as an authority (Ooten, Unpublished; Ooten, 2010).

Type Seven: The Adventurer/The Conceptualizer. Type Seven, the Adventurer, in the Green level is the Conceptualizer who sees that pain not only limits self but others as well. He envisions an egalitarian society where limitations in life

are eliminated for all. The Conceptualizer turns attention about limitations outward and sympathizes with others, to avoid his own pain. There is a high tolerance for many ways of being as long as those ways don't enforce limitations on the Adventurer's way of life (Ooten, Unpublished; Ooten, 2010).

Type Eight: The Defender/The Protector. Recognizing that a solitary existence doesn't bring happiness, feelings of needing connection with others arise for Type 8, the Defender. Connecting with others requires vulnerability. Energy to avoid this inner vulnerability is channeled into being the Protector by leading causes, protecting the weak and fighting for the disadvantaged (Ooten, Unpublished; Ooten, 2010).

Type Nine: The Moderator/The Communalist. The Green level for Type Nine, the Moderator, becomes a spiritual bypass where time is wasted in spiritual-like pursuits that bring no real change. The Communalist will look like a part of the community to avoid conflict yet doesn't really connect or become involved. She will appear to be moving along in life but is merely "narced out" on the spiritual message of the day. Type Nine can become very comfortable in the consensus-seeking and status quo of the Green meme. The ego for Type Nine most wants a communal existence with others that is conflict-free and easy to maintain, yet avoidance of conflict can never bring true harmony (Ooten, Unpublished; Ooten, 2010).

Yellow Level of Consciousness

Type One: The Judge/The Idealistic Self. In the momentous shift into the Second Tier, Type One, the Judge, finds connection with her heart and embodies compassion. Instead of projecting the ideal, the Idealist Self becomes the ideal. From the acceptance of the Yellow level, the Judge is able to relax judgment and criticism of self and others. Judgment is transformed as the boundaries of good and bad dissolve into grays, and the Idealist Self can allow herself to be who she is, visioning from the understanding that all is good (Ooten, Unpublished; Ooten, 2010).

Type Two: The Provider/The Facilitator. Type Two, the Provider, recognizes in the Second Tier that because he is part of the whole of existence, his own needs are equally important as the needs of others. Manipulation turns into resourcefulness as Type Two operates as the Facilitator, able to match needs and resources for the benefit of all, including himself. "Giving to get" is transformed into true altruism, and knowledge is as valued as feelings (Ooten, Unpublished; Ooten, 2010).

Type Three: The Doer/The Teacher. By seeing the value of all the ways of being in the world, Type Three, the Doer, can allow herself to be authentic. When energy is no longer spent in creating different images for different audiences, it can instead be effectively channeled into what she has to offer the world as she spreads hope as the Teacher. Rather than losing time in frenetic doing to compensate for a deep sense of valuelessness, the illusion of having to do to be loved is transformed into being able to make the best use of her time for serving the world (Ooten, Unpublished).

Type Four: The Idealist/The Intuitive Self. Realizing that everything is interwoven, Type Four, the Idealist, relies on intuition and knows that nothing can be missing from the interconnected whole, and that everything is love. Loosening his image of uniqueness, he experiences the simultaneous individuality and homogeneity of existence, which allows him to tap into his Intuitive Self. From accessing intuition, his deep sense of abandonment becomes transformed into the knowing that he is love and a lightness of heart emerges. Knowing who he is empowers him to make intense change in the world (Ooten, Unpublished; Ooten, 2010).

Type Five: The Sage/The Quantum Healer. Through the awareness that energy is never created nor destroyed, Type Five, the Sage, no longer has to conserve, and through non-attachment, can step forward energetically into interactions and interconnections with others. Through accessing her heart, knowledge becomes understanding, and she is empowered as the Quantum Healer to bring healing to the world (Esposito, 2008; Ooten, Unpublished; Ooten, 2010).

Type Six: The Questioner/The Trusting Self. In the Yellow level of consciousness, Type Six, the Questioner, is able to trust himself for the first time. The Trusting Self transforms rigidity and inconsistency into solidity as faith is embodied. From an understanding of the need for adaptive, flexible systems, the Trusting Self can operate under external authority when needed, or can serve as the authority. “Authority can be authorities because I’m the authority too, and I trust myself” (Ooten, Unpublished; Ooten, 2010).

Type Seven: The Adventurer/The Unified Self. At this stage of evolution, Type Seven, the Unified Self, recognizes that pain is an integral aspect of existence, and that pleasure is possible only when contrasted with the pain. This realization brings freedom of heart, and the Unified Self can turn his mental abilities to integrating complex concepts that address existential issues and world problems (Ooten, Unpublished; Ooten, 2010).

Type Eight: The Defender/The Coach. Seeing that true strength lies in softness and openness, Type Eight, the Defender, can relax into her vulnerability and innocence, which gives her true power. From the empowerment that comes in accepting her own vulnerability, the Coach empowers others and facilitates change in organizations and systems (Ooten, Unpublished; Ooten, 2010).

Type Nine: The Moderator/The Ambassador Self. In the interconnected web of life, everything has importance and value. This recognition allows Type 9, the Moderator, to be clear in expressing his own priorities while also collaborating with others to create change in the world. In loosening the illusion of separation, he sees the importance of himself and his work in the world where he serves as the Ambassador Self for all people (Ooten, Unpublished; Ooten, 2010).

Turquoise Level of Consciousness

Type One: The Judge/The Unifier. Evolving to the Turquoise level, Type One, the Judge, understands that everything that occurs is perfect “as it is because it is” and lives from a position of unity consciousness and serenity. There is no right or wrong, no good or bad. From this non-dual perspective, Type One serves the universe as the Unifier, and this wisdom is applied to defining ways of life that benefit the whole and ensure the continuation of existence (Ooten, Unpublished; Ooten, 2010).

Type Two: The Provider/The Social Servant. Type Two, the Provider, emerges in the Turquoise level recognizing that we all have needs, are all loveable, and are all free. There is no separation between the needs of an individual and the collective needs of the whole. At this level Type Two serves with true humility in the role of Social Servant, working within the universe to provide for the whole. She is truly free because she operates with surrender to the flow of the universal direction and will. She doesn't need anyone, and doesn't need to be anything for anyone (Ooten, Unpublished; Ooten, 2010).

Type Three: The Doer/The Benefactor. At this level, Type Three, the Doer, no longer sees himself as a separate entity, competing for accolades as “the high note.” The Benefactor knows that we are all precious notes in the complex symphony of life and that the Universe acts “through us, as us.” Each note is required to create life, and Type Three works to accomplish for the benefit of all beings (Ooten, Unpublished; Ooten, 2010).

Type Four: The Idealist/The Inclusive Self. Type Four, the Idealist, understands that we can never be separate because there is no time and space. We are one with all as an integral aspect of the unfolding of reality and never apart from the

Source, Origin. Embodying this oneness, Type Four serves as the Inclusive Self, knowing that all are part of the overwhelming beauty of existence, and fiercely defends the continued existence of life (Ooten, Unpublished; Ooten, 2010). Type Four knows that “we are waves in the Ocean of Being” (Esposito, 2008).

Type Five: The Sage/The Integrative Self. In seeing the individual reflection of the whole and the whole reflecting the individual, Type Five, the Sage, lives from omniscience as the Integrative Self, knowing that even the unknown is part of the whole. Knowledge is combined with action to become true understanding for the collective consciousness of all beings (Ooten, Unpublished; Ooten, 2010). “The Universe knows Itself through us” (Esposito, 2008). Enlightenment comes through the experience of direct knowing and intuitive direct connection to consciousness. In listening directly to unity consciousness through mindfulness and meditation, doubts and fear dissolve (Ooten, Unpublished; Ooten, 2010).

Type Six: The Questioner/The Faithful Self. Type Six, the Questioner, understands at the Turquoise level that fear is simply one aspect of the multitude of experiences, and it has no more meaning than any other experience (Ooten, Unpublished). Realizing that life and death are merely energy states, the Faithful Self understands that security is always present and trusts in reality as it unfolds. Faith and trust in the unknowing brings courage to act spontaneously and allows Type Six to lead the continuation of life (Esposito, 2008; Ooten, 2010).

Type Seven: The Adventurer/The Renaissance Self. Knowing that nothing exists outside the eternal now, including the self, Type Seven, the Adventurer, allows the universe to reveal itself while playing a part in its unfolding. Understanding how all the intricate parts are merely representations of the whole, the Renaissance Self envisions new ways of being for all, and by transcending illusions of limitations of space and time, has constancy to lead others right here, right now (Ooten, Unpublished; Ooten, 2010).

Type Eight: The Defender/The Way Shower. All ways of being are components of the greater whole. Able to see the truth in all perspectives, the energy, intensity and drive of Type Eight, the Defender, is used magnanimously as the Way Shower to evolve the collective consciousness for the benefit of all. Relaxing into vulnerability allows innocence to be expressed (Ooten, Unpublished; Ooten, 2010). When innocence emerges, desires, fear, separation, alienation and anger dissolve into “the peace that surpasses understanding” (Esposito, 2008). Leading from innocence, the Way Showers are wisdom teachers and empowerers of others who embody the understanding that “All is One” (Ooten, 2010).

Type Nine: The Moderator/The Psychic. The entirety of existence cannot be without each requisite part, and the parts cannot exist outside the whole. Type Nine, the Moderator, knows at this level that All is Love, and nothing can be separate from love. There is no separation of self and the Divine, and he knows he is worthy of being seen (Ooten, Unpublished). He remembers that he is “one with the Divine Love that creates and sustains the Universe” (Esposito, 2008), and from this direct knowing, he serves as the Psychic, understanding all things from the embodiment of love (Ooten, Unpublished).

Descriptive Phrases of Enneagram Types and Levels of Consciousness

Turquoise	Unity Consciousness	We all experience need/ We are all loveable/ We are all free	We are precious notes in the complex symphony of life	Connected to All in time and space
Yellow	Idealists	I see what the world needs - and us in it too	Make the best use of our time and spread hope in the world	Knowledge of love super-cedes power
Green	Individualistic Ecologists	We empathize with everybody	Use our energy and creativity to serve the common good	Share what's in our hearts
Orange	My way is the right way	I aid the person in power (and so am powerful)	Trust us. We know how to get things done	I work the system
Blue	The right and the good	I sacrifice myself for us (I'm a martyr for you all)	Bring forth everyone's potential - make good helpers	Inner code of conduct - silent suffering for the good of all
Red	Those who criticize me deserve to die	I control through indispensability (You need me)	Will not give up our freedom to meet your expectations	Pissed off! Rebellious
Purple	Rigid group rules and indoctrination	What can I do to make us ok? (Give self up)	Let us defend the honor of the group	Mystery, the magic of Nature
Beige	Pragmatics (for pragmatic selfishness)	I need/ me first	I will fight to the last drop to make it	Escape or give up and die
	Judge	Provider	Doer	Idealist

Enlightenment	Faith in reality as it unfolds - Holy Faith	Transcendent	Wisdom Teachers	All is One
Quantum Healing	Respect for higher authority - not suspicious - not rigid	Integrating complex concepts	Facilitator	Collaborative and homogenous
To each other "live and let live" - a new paradigm	Trusting self and others	Egalitarian Tolerant	Protector, Leader	False harmony - Spiritual by-pass
Practical knowledge - be the best through	Courageous to act, owning own authority	Resourceful, indirectly challenges authority	Leader, Boss	Go along to get along
Experts in Gnosticism	Dutiful - duty calls the righteous to battle	Will do what is necessary, cause is important, truth is relative	Warrior, We focused	Maintain comfort and stability through current relational patterns
Good to be close to the King but NOT the King	I'll get them first before they get me	Live for today, plan for tomorrow	Attila the Warlord	I'll do what I want
Became the shaman	Rigidly obeying magical beliefs in order to be secure	We are chauvinistic	Priest/ Priestess - Witch	Likes rituals and repetition (group trance state)
Felt comfortable on search to find survival tools	Fight or Flight	Uses wits to survive	Barbaric - Mother Bear	Plodding, persistence (sleepy cave dweller)
Sage	Questioner	Adventurer	Defender	Moderator

One-Word Names of Enneagram Types and Levels of

Turquoise	Unifier	Social Servant	Benefactor	Inclusive Self
Yellow	Idealistic Self	Facilitator	Teacher	Intuitive Self
Green	Objector	Earth Mother/ Father	Politician	Connector
Orange	Auditor	Executive Assistant	CEO	Manipulator
Blue	Crusader	Servant	King/Queen	Living Sacrifice
Red	Vindicator	Profane Prostitute	Warrior	Hysteric
Purple	Magistrate	Martyr	Magician	Keeper of Mysteries
Beige				
	Judge	Provider	Doer	Idealist

Conclusion

It is essential to remember that Spiral Dynamics is an open-ended system, and that as long as human beings continue to exist, new levels will always emerge as new problems are created by the prior level. It is also important to remember that all levels are necessary for the development of humanity. All levels have advantages and all create problems; no level is better than another (Graves, 2005). We must learn how to apply an understanding of these levels appropriately for the benefit of all people. Our responsibility as shepherds of consciousness is to guide ourselves and others only as and when they are ready to shift, and allow for all the variations of humanity. We must remember that neither individuals nor the whole of humanity can be forced to skip levels; we must all follow through the steps and stages of evolution. Multiple levels operate within us at different times and in different circumstances (Graves, 2005). Individual evolution is a life-long process. The journey has no ending. If we want to evolve, whether on an individual or global scale, we must always start with ourselves and be honest about the levels from which we are operating. From this awareness, we can challenge ourselves to expand and evolve to find adaptive, creative solutions for our personal lives, our intimate and work relationships, and for world problems. In creating personal change, we change the world.

Integrative Self	Faithful Self	Renaissance Self	Way-Shower	Psychic
Quantum Healer	Trusting Self	Unified Self	Coach	Ambassador Self
Professor	Champion	Conceptualizer	Protector	Communalist
Investigator	Frenetic	Innovator	Boss	Consistent Self
Gnostic	Obligationist	Imaginer	Enforcer	Compliant
Wizard	Conniver	Addict	Amazon/ War Lord	Imploder
Ascetic	Vizier	Pixie/Jester	Priest/ Priestess	Dreamer
Sage	Questioner	Adventurer	Defender	Moderator

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