

TOWARDS AN INTEGRAL ENNEAGRAM

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Abstract

In this article I consider how mistyping can happen by looking at the issue through the lenses of Ken Wilber's Integral Model of A.Q.A.L.A.L.A.S.A.T. (All Quadrants, All Levels, All Lines, All States, All Types). Recognizing that the best that any model can be is "true and partial", and thus all models should be held lightly, I briefly describe the Integral Model before moving on to the All Quadrant aspect of it. There follow sections on the "monological gaze vs. duological gaze", "introversion vs. extraversion", and "individual vs. collective" in which I point out that unless we consider all of these aspects when working with others there is a strong possibility that we might mistype others. There follows a brief introduction to NLP (Neuro Linguistic Programming) leading into a section on the Meta Model, which is a tool to help us with the category errors that we might make while considering Quadrants. There are examples of how two of the thirteen patterns from the Meta Model can be used, Modal Operators and Nominalizations. The final section explores the "All Levels" aspect of Wilber's model by introducing Clare Graves' work on world-views and how it might relate to mistyping.

1 Introduction

For as long as I can remember I have loved magic and out of that love came a thirst for knowing how the magic works. For me, the "trick" becomes even more magical once I know how it works, but although I am not alone in this, there are also many people who don't want to know how "tricks" work; they want to hold on to the "magic". Once I know how things work, however, I have a much better chance of replicating them. As I explored further, one of the main things that I have learned is that even the best magic, the most magical of "tricks", has, at its heart, the simplest of principles. Once you understand the principles you realize how simple it is; suddenly, it makes total sense.

My favourite "trick" at the moment is one where the magician riffles through a deck of cards and asks someone to say, "Stop," and in doing so chooses a card that only she and other participants see. She puts it back anywhere into the deck and it is now her job to find the card that she chose. The magician deals out the cards into six piles, turning the remaining four cards face up, and, of course, the chosen card isn't one of them. Our participant then has an entirely free choice in discarding five of the piles and as the piles are discarded they are turned face upward. Once there is only one pile left, the remaining eight cards are dealt out with the last two being discarded face up. The participant then has an entirely free choice in discarding the cards one by one until there is only one left; when it is turned over it is revealed to be the chosen card.

If you really think about it, there is only one way that this trick could possibly work but not one person, including magicians, has been able to tell me how it does. We are programmed to work with what we see, and if there are any gaps we fill them in. What we fill the gaps with seems to matter less than the fact that they are filled in, and that is how this “trick” works. The eyes see things, not the whole picture, of course, but enough that the mind can fill in the gaps.

This is not just true of magic. In other situations, maybe at an unconscious level, we fill in gaps, we interpret, we make assumptions, we make inferences. There are very good evolutionary reasons for us to be hard-wired in this way. Our ancestors were far more likely to survive on the African plains if they responded instinctively to the slightest movement in the grass; it might be a predator and not to run at that point would not be the best option, even if they were wrong. Those who did not run were more likely to take their genes out of the gene pool. The best option in those circumstances is to run, even if ninety nine per cent of the time you are wrong.

Wilber puts all of this into context for me when he writes that any model that has been created can only ever be “*true but partial*” (Wilber, 2000a, p.140).

“In this Theory of Everything, I have one major rule: Everybody is right. More specifically, everybody – including me – has some important pieces of truth, and all of those pieces need to be honored, cherished, and included in a more gracious, spacious, and compassionate embrace, a genuine T.O.E.” (Wilber, 2000a, *ibid.*)

It is for this reason that I try to hold models like the Enneagram lightly. Each model we use to look at a situation will offer some truths, but it will not offer the whole truth, and that is why I use other models while I am using the Enneagram. I happen to believe that it is one of the best typologies around at the moment; this does not stop it from being “true and partial”.

This article is an attempt to move towards a more robust Enneagram, a more Integral Enneagram. It is informed by extensive reading and attending many workshops, but more importantly it is based on over twenty years of running workshops and coaching in a wide variety of organizations in the public sector, the private sector and not-for-profit. I have set forth some of my thoughts in the hope that this will be the start of a dialogue and I would welcome feedback and comments, because this article can only be “true and partial”.

1.1 1995

1995 was a magical year for me. I had been learning and then teaching NLP for six years when in 1995 I qualified as an INLPTA Master Trainer (which meant that I could certify NLP trainers), certified as a MBTI Practitioner, discovered the Enneagram, was introduced to Clare Graves’ Model (a year later to become known as Spiral Dynamics), and started reading about Ken Wilber’s AQAL Model. It was also the year that “Sex, Ecology, Spiritually” was published and went on to become the best-selling textbook in the US.

Initially, I kept these models apart. Over the years I realized that not only was this futile, it was also detrimental to my work, as each of them offer different perspectives of the same situations. Integrating them allowed me to gain a richer view for me and for my clients. Since then I have been working towards integrating them to create the richest model that I have experienced up to this point (while recognizing that there is much further to go).

2 Integral

The word, “Integral” has been creeping inexorably into the Enneagram world, the NLP world, and the Spiral Dynamics world. As someone at home in each of these different worlds, I have been pleased to observe this and also to be a small part of this development, because I believe that the concept has the potential to enhance each of those worlds.

2.1 So What?

The more practical of you may be asking *why* you should be interested in the Integral Model and *how* it intersects with the Enneagram world. My work, and the work of many others that I have trained and worked with, has become more efficient: in my workshops, in my training programmes, in my teambuilding work, in my coaching, and in my writing. We are now able to ask better questions, give better homework, and achieve better results, faster. We find it easier to work out what’s behind the tricky questions that our clients ask us. In fact, in any situation where it is important to understand another person, the Integral Model offers a deeper and richer perspective, and it is this that I’d like to share with you.

But we need to take a step back and explain these models briefly before we can explore how we can use them.

2.2 The Integral Model

Since publishing his first book, *The Spectrum of Consciousness* in 1967 (an expansion of his doctoral thesis), Ken Wilber has been trying to develop a model that is inclusive rather than exclusive as most others are. In all of the models of the world that he has studied, and he has listed hundreds in the vast appendices of *Integral Psychology* (Wilber 2000b), there were truths contained in each but he also noted that they are contradictory. How can this be? He realized that each of these models is “true” but it is also “partial”. In other words, it describes and explains part of the picture.

This is problem because we seem to have a built-in need for simplicity making it much easier to believe one model rather than several, which is the Freudian-Behaviourist-Marxist-Jungian problem that I write about below.

I also feel that it is important to address the category errors that are made with the model by people who are conflating the different elements involved and thereby contaminating all of the models involved, be they “quadrants”, “levels”, “lines”, “states” or “types”. This also causes problems in taking this material into

the “real world”, giving the people we are trying to convince of the efficacy of what we do every reason to dismiss the models because they don’t make sense when presented in this way.

As I mentioned above, the Integral Model itself also helps to explain why people try to conflate the models because the complexity necessary to understand and utilize them is beyond them. In terms of “levels”, some people have not yet reached the point where they can comprehend such complexity.

In Wilber’s words, the “*pre/trans fallacy*” kicks in here and the concept that simplicity lies at the other side of complexity not before it.

“The essence of the pre/trans fallacy is itself fairly simple: since both pre-rational states and trans-rational states are, in their own ways, non-rational, they appear similar or even identical to the untutored eye.” (Wilber, 1995, p.211)

Once this has happened, argues Wilber, one of two fallacies occurs, either “*all higher and trans-rational states are reduced to lower and pre-rational states*” or “*if one is sympathetic with higher or mystical states, but one still confuses pre and trans, then one will elevate all pre-rational states to some sort of trans-rational glory*”. (Wilber, 1995, *ibid.*)

2.3 AQALALASAT (All Quadrants, All Levels, All Lines, All States, All Types)

According to Wilber, if we are to fully understand any situation we need to pay attention to at least the five elements of “*quadrants*”, “*levels*”, “*lines*”, “*states*”, and “*types*”. Elsewhere I have written about how “*quadrants*” and “*levels*” intersect (McNab, 2005) and for this article aimed at an Enneagram audience, I want to add in “*types*”. I recognize that I need to add in the other two elements but believe that it will be easier to assimilate the three already mentioned and save “*lines*” and “*states*” for another time.

In short, paying attention to “*quadrants*” ensures that we have considered the internal and the external of the individual and of the collective, “*levels*” recognizes that each part of the “*quadrant*” may also be at different levels of consciousness, “*lines*” invites us to look at different skills that may be manifested in different quadrants and at different levels, “*states*” understand that we may manifest different states of consciousness at any level, and “*types*” show us that we may go through each and every part of this model in different ways depending on our particular typology.

If we are to have a truly Integral approach we need to be paying attention to all of these elements in any interaction with self and/or others. However, it can get very complicated to always address each and every part. This is what the Integral Art group of the Integral Institute came across when considering what an integral piece of art might look like. They decided, and Wilber agreed with them, that a piece of art can be “*integrally informed*” without necessarily having to contain all of the elements of the AQALALASAT. This makes sense to me when I am coaching and when I am in the training room; I am aware of the different elements as they appear and pay specific attention to the ones that will enable us

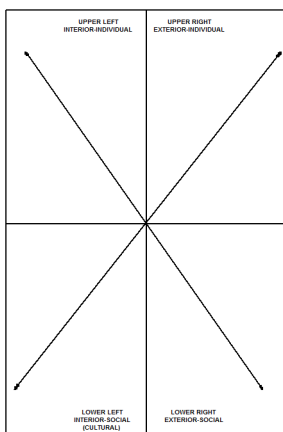
to meet the specific needs arising in that moment. Like the integral piece of art, the intervention may be very simple but elegantly meets the needs manifesting.

3 All Quadrants

The idea of “*true and partial*” had been one that I had been considering for decades, without knowing the name for such a concept. During my teacher training in the 1970s and my social work training in the 1980s, I was introduced to a variety of models and perspectives. I found that each, not only had merit, but was also practical and useful. Freud started me on the road of exploring the internal world not only of myself but also of my pupils and my clients; Skinner showed me that helping people to change their habitual behaviours could really help them; Marx helped to deepen my understanding that sometimes it is deep-rooted societal issues that need to be addressed if the people we work with are to be helped; Jung was really useful in exploring some of the cultural nuances that affect us. I was attracted to each of these great thinkers but was told, basically, that one has to make a choice; one cannot be a Freudian-Behaviourist-Marxist-Jungian. In fact, each of these models looks at the world through a particular set of eyes that is different from the others.

Wilber describes in *Sex, Ecology, Spirituality* (1995) and *A Brief History of Everything* (1996) how he sat with the masses of different hierarchies that he had collected from a wide variety of philosophers, biologists, psychologists, and educators and tried to make some sense of them. How could each of these models be true and yet contradict one another? It was after two years of contemplation (Wilber is a self-confessed Enneagram Type Five and this shows just what it must be like for a Five to live in Seven for two years until suddenly all of the pieces coalesce into one) that he created the concept of “*quadrants*”.

The quadrants consist of four elements: the Interior and the Exterior, and the Individual and the Social or Collective. When we put these together we get the Individual Subjective or Upper Left, the Individual Objective or Upper Right, the Collective Subjective or Lower Left, and the Collective Objective or Lower Right.



The Individual Interior or Upper Left includes what we think and feel and what we can see and touch.

The Individual Exterior or Upper Right includes our brain, our body and our behaviours.

The Social Exterior or Lower Right includes the external manifestations of our society such as buildings and societal structures.

The Social Interior or Lower Left includes the culture and belief structures of our society.

In other words, I am an individual with intentions that derive from my beliefs and values (Upper Left Quadrant) that I can bring into the real world by exhibiting behaviours (Upper Right Quadrant) and that these can only exist within a

culture that is the sum of my society's beliefs and values (Lower Left Quadrant) that have created a physical space and system of structures that reflect and affect the culture (Lower Right Quadrant).

One of the problems in describing this process is that we have to start somewhere and wherever we start can be assumed as the most important quadrant. In reality, each one is as important as the others and we could in actuality start anywhere.

If we go back to my own little dichotomy from teaching and social work days, Freud is predominantly looking at the world from the perspective of Upper Left Quadrant, Jung from Lower Left Quadrant, Skinner from Upper Right Quadrant, and Marx and Engels from Lower Right Quadrant. Each of these perspectives provides an equally valid way of looking at the world *but* each is true *and* partial.

If we approach the Quadrants with the understanding of only one model, there is a strong chance that we might conflate any models we meet subsequently with the one that we already know. For example, if someone only knows the Enneagram and then discovers the Quadrant Model then it is possible that we might think and argue that Sixes operate exclusively in the Lower Left Hand Quadrant. At first sight this appears valid because Sixes appear to be so heavily invested in what the culture around them is saying; it could explain why they have a tendency to defer to Authority. On the other hand, as all Enneagram aficionados know, Sixes also have issues with Authority and living exclusively in the Lower Left Hand Quadrant does not explain this. In fact, it is an understanding of the Quadrants that can help to us to explain this supposed dichotomy, as has been borne out by many of the Sixes that I have met.

If this imagined Six were operating exclusively from the Lower Left Hand Quadrant then there would only be conflict if the Six were living in a world where there were conflicting cultures, and this might explain some of what is going on. If we bring in the Upper Left Hand Quadrant, however, we can see that a much richer picture emerges. We know that Sixes tend to have a very strong set of beliefs and values tied in to a sense of moral obligation, and while this may have been learned from the culture that the Six grew up in, it is also likely that this will have been integrated at a deep level and probably have shifted up into the Upper Left Hand Quadrant. At times when these two sets of values are in conflict, it might be difficult for the Six to make a choice and the result will be an internalized sense of confusion as two sides of the Six's internal world fight it out.

If we were to leave it there, however, we would still have an incomplete version of what is going on for the Six. We need to add in the elements on the Right Hand Side. The Lower Right Hand side is how the Six checks out what is going on in the external world, the behaviours of others, and also the external representations of the internal culture and mores. The Upper Right hand side is the way in which the Six manifests the conflict, the words being spoken and the tone in which they are being spoken, plus the body language that accompanies it.

If I am to work with this particular Six then I need to use all of the elements in my attempts to understand them and make an intervention, and to show the Six

that there is a much richer self-model to be developed when we use all aspects of our experience.

One of the problems is that we all have the propensity to consider just one or two of the Quadrants, not realising that a richer and potentially more useful version is available.

3.1 The Upper/Lower Split

One example of this that I studied at school was the situation in the United Kingdom in Victorian times. The Conservative Party in those days was very keen on keeping the status quo; change for them was a bad thing and they emphasized the Lower Left and the Lower Right to maintain this. What society thought and valued was far more important than the individual's right to do what he wanted to. The Victorian Age was really one of consolidation. It was the non-conformists who believed that individual freedoms were more important than maintaining a repressive status quo. If we jump a few decades, the position shifts and the Conservative Party (now led by Margaret Thatcher) has become the party of the individual and Thatcher once famously said that there is no such thing as society. If individuals are not doing so well or need a job then they are responsible. As Norman, now Lord, Tebbit, a senior Conservative politician in the UK in the 1980s famously said. *"I grew up in the '30s with an unemployed father. He didn't riot. He got on his bike and looked for work, and he kept looking 'til he found it."* At the same time in the UK, the Labour Party shifted from a universal belief in individual freedom to one that believed that individuals are not to blame for their own problems; it is society's responsibility to find them work. This rift between Upper and Lower Quadrants is still being fought today, although the battle lines are shifting, and this may be a realization by both that all Quadrants are needed; we need to look at Upper and Lower elements – private and public responsibility.

3.2 The Left/Right Split

The other way of splitting the quadrants also produces some interesting quandaries.

If we believe that all that really exists is the objective truth then we can try to deny the existence of the Left Hand Side, and Skinner famously did at one point in his career, when he asserted that we are *only* behaviours. A similar thing happens if we only believe that the Left Hand Side is correct and we deny any physical evidence that disagrees with our particular worldview.

What Wilber is saying is that in every situation there are all four elements of the Quadrants present. Although we may have our preferences, if we fall into the trap of believing that these preferences represent the whole picture we will reduce our understanding of the situation considerably. We must pay attention to all Four Quadrants.

3.3 Using The Quadrants

All that we can engage with when communicating with another is the body language that we see, the words that we hear, and the tone of voice in which those words are spoken. And yet, there is much to another than just mere body language, words and tone of voice; at the simplest level, there are the beliefs and the values that underlie the behaviours, and for some even these may be outside of conscious awareness. In order to get closer to the meanings underlying the internal processing of another we have to engage with them.

Habermas (1987) differentiates between the two “gazes” that we might put upon another, “monological” and “duological”. The “monological” gaze is when we observe the other; the “duological” gaze is when we engage in dialogue with the other. Habermas seems to be saying that if we want a closer understanding of the other, we must use both gazes. This concept is deep at the heart of Wilber’s Quadrant theory (Wilber, 1995) and the “monological” gaze is “looking” at the Right Hand Quadrants whereas the “duological” gaze is “looking” at the Left. There are, of course, proponents and champions of both and, depending on their Level, they may even deny the other side, and certainly its value. Complete rationalists will argue that we cannot truly know what is going on inside another (and even they may get this wrong or be in denial) and so it is best to ignore the Left hand Quadrants; this was the view of Skinner, a radical behaviourist, who at one point argued that there is no such thing as “mind”, and that all solutions will come from changing behaviours. Complete relativists will go as far as denying the Right Hand Quadrants because they believe that we create our own reality and that everything in the world is merely a projection of our own thoughts. If this were the case there would be no need to bother with the material world.

(This has been an issue in the world of NLP where, because we can model excellent exemplars, the unnatural extension of this was twisted and took hold in some parts into the idea that if one person can do something then anyone else can. This radical denial of the Right Hand Quadrants was supposed to have emanated from the original developers of NLP, but, to his credit, it was certainly debunked by Richard Bandler. I was told many years ago that Bandler had been approached by one of his more incredulous participants who put forward this theory. Without batting an eye, Bandler took the participant right up to a wall and told him that the wall was only made of molecules and that he should be able to walk through it; he then rammed the participant’s face into the wall. I am sure that this tale is apocryphal, but it surely makes the point that we have to pay attention to all four of the Quadrants so that we can get as much of the “picture” as we can.)

We need to be very careful, as there are many peculiar individual and cultural differences. The example that I give in my workshops is of folded arms that everybody knows means that the person is being defensive, and we all know how ridiculous that assertion is, for we have all had occasions when we have felt relaxed and crossed our arms, when we have felt cold and crossed our arms, when we have felt defensive and crossed our arms, when we have spilt coffee on

our shirts and crossed our arms, etc., etc. What we need to pay attention to are the patterns for each individual; there will be patterns for each person and those patterns may mean something but it is only after being with that person for some time and talking with that person that we start to notice these patterns and they start to become useful, but we still have to be very careful in making judgments about them.

3.4 Introversion vs. Extraversion

An example of this that I can personally relate to is the difference between those tending to introversion and those tending towards extraversion within the MBTI model and which can lead to the mistyping of others if they don't understand the Quadrants.

If I use myself as an example, as an introverted (INFP) Three, my primary function is "feeling" and my secondary is "intuition". What this means is that in any situation the first thing that I do is to relate whatever is happening and my response to it to my values. I am asking myself if there is a fit or a mismatch, and this is of primary concern to me; all of this is processed internally in the Upper Left Quadrant (although I will in all probability refer to the values being espoused in the situation and in my culture and compare these to my own, which takes in the Lower Left Quadrant). However, what I externalize in words and behaviours is my secondary function of "intuition"; while I am internally processing in one way, I am externalizing something completely different, and the other person sees and hears lots of ideas and possibilities as concepts are connected. Internally, I "feel" like a Three; externally, I may look to others like a Seven. It is only other "introverts" that I have discussed this with who have understood and as we are in a minority of three to one this can explain why we feel that we are misunderstood (this is written about very eloquently in a new book by Susan Cain, *Quiet: The Power of Introverts in a World That Can't Stop Talking*).

Other examples I have met include an INTJ Eight (with Introverted Intuition as his primary function and Extraverted Thinking as his secondary) who is often mistyped as a Five, and ISTJ Five (with Introverted Sensing as her primary function and Extraverted Thinking as her secondary) who is often mistyped as a Seven.

When we are communicating with Introverts, I believe that it is even more important that we engage in dialogue with them, otherwise we shall be basing our intuitions on data that is important but maybe not paramount.

3.5 Individual vs. Collective

As someone from the UK who has spent a lot of time in other countries and on other continents, I have also found that the cultural aspect also affects the ways in which we manifest our Enneagram Type. Generally speaking, when we are "typing" others or helping them to type themselves, we are paying most attention to the Upper Right Quadrant; for reasons given above, it should now be clear that we need to pay attention to the Upper Left Quadrant too, but it also

behooves us to look further than that. The Lower Quadrants also come into play, as anyone involved in coaching will know. It doesn't matter how much I help an individual to change and grow if we do not pay attention to the environment into which they are to return to exhibit these changes. If we do not help the person to consider this environment and to explore *how* they are going to ensure that these behaviours stick and they do not revert back to old habits and behaviours that are not useful. This is the domain of the Lower Quadrants and they are equally important when we consider Type.

As most of the Enneagram literature has been written from an American perspective and most of the research has been conducted in America, there has been an (unwritten and unacknowledged) assumption that Type is universal without any variance depending on culture.

When I raised this with C.J. Fitzsimons, he e-mailed me the following:

Hoffmann et al (2004) offer evidence that this is not the case. While the book focuses on how cultural differences impact working together in international projects, the authors also explore how expression of Type is affected by culture.

Hofstede defined culture as the collective programming of the mind distinguishing the members of one group or category of people from others (Hofstede (1997)). He developed a five-dimensional model of culture based on an extensive survey of ca. 80,000 people in 76 countries. One of the dimensions is Power Distance, which expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. One example in Hoffmann et al (2004, P. 195) illustrates the different responses of a Spanish (moderately high power distance culture, Type One) and a US American (lowish power distance, Type One) project manager during a team development workshop. Neither was able to tolerate flexible, undefined structure that their US American Type Seven boss was proposing to introduce to the department. Toward the end of the first day, the American Type One could no longer hide his irritation and demanded a clear definition of his role in the new structure. His Spanish colleague, who had a higher power distance differential to overcome only exploded on the third and final day of the workshop and demanded a clear and logical structure with well-defined responsibilities.

It has been my experience, and the experience of others I have spoken with from outside the US, that the way that type manifests is the same the world over; the Quadrants Model is a great way to explore and explain this. I have met many Threes, for example, who do not fit the American stereotype of a Three because it is not socially acceptable to behave in that way.

An example of this was when I was wandering around Copenhagen with two other Brits and an American when we came across a billboard advertising Carlsberg lager. Fellow Europeans will know that this particular lager has been advertised for many decades as "probably the best lager in the world"; the irony clearly works beyond Denmark and the slogan has been translated into many

languages. Our American friend, however, was completely flabbergasted and could not understand why the “probably” was there. In Denmark there is a concept called “yendelaw”. Very roughly translated, it means that people should not put themselves above others in their society as it is considered to be bad manners. The “probably” supports this as it would be bad form to advertise a lager as “the best in the world”. This makes it difficult to act out as a Type Three in Denmark and other countries where there is some version of “yendelaw”, or “tall poppy” syndrome.

In conclusion, if we are to engage with others in a meaningful way, we need to get beyond the external, we need to take the duological gaze and shift from Upper Right and get in touch with the Left Hand Quadrants, and we can only do this by asking questions. We know that every person and every situation contains the elements of all four Quadrants, so all of these must be revealed if we are to get the full picture.

While we are eliciting information from all four Quadrants, we also need to be aware of the different Levels. Most people will have a centre of gravity around one or two worldviews and we can discover this through dialogue but we must also be aware that people will revert to previous worldviews when stressed or talking about times when they were stressed.

Within all of this, each Type will exhibit both the Quadrants and the Levels in their own particular way. This makes any interaction incredibly complex and maybe too complex for some, and for most of these, they will tend to have a fallback position of just one element over-simplifying the situation too much. In our Enneagram world we have the tendency to mistype if we are not careful.

This is why, while all of these models are incredibly useful, it is also important that we hold them lightly and integrally.

3.6 Some Examples

Many people accuse Wilber of being too abstract and while I do not find him so, I can understand this; for me, he is a really good storyteller and his books read like the best page-turners. To try to overcome this perception, I’d like to give some examples of how useful the Quadrants can be from my own book, *Towards An Integral Vision*:

3.6.1 A Health Example

Let’s listen in on a typical discussion about health:

“Health is all about fitness and diet – as long as I get those right I’ll be O.K.”

“No, no. What you need to do is get rid of those unhealthy emotions and say your affirmations – feel and think healthy and you’ll be healthy.”

“Actually, all you need to do is to join a therapy group where you can share all of your problems and emotions and you’ll be fine.”

“The real way to good health is to join a private health scheme because they have all of the latest technology – that’ll get you well.”

Each of these perspectives has something to add to Health but none of them will keep us healthy or get us well alone because each emphasises only one of the quadrants – in order, UR, UL, LL, LR.

You can exercise and diet as much as you like (UR) but if you break your leg you’ll need a well-equipped surgery or hospital to help you (LR) but if as a society we don’t believe in the value of health care for all (LL) then the hospital will be run down and there will be no individuals willing and able to have the motivation (UL) to train as doctors and nurses but it doesn’t matter how much you believe in your own good health (UL) it won’t work unless you do something about your physical health and watch what you eat (UR) but however healthy you are as an individual that won’t make a difference if you live right in the centre of a polluted city (LR) ... and so we go around the quadrants ...

If we are to achieve maximum health for the greatest number of our citizens, we must ensure that any health service that we develop reflects all four of the quadrants equally. We now know that the mind-body connection is a powerful part of the healing process and that people working on their own beliefs and values in conjunction with the medical treatment delivered by the health service are more likely to heal themselves quicker than those who don’t. This is not to say that we can heal ourselves *just* by saying affirmations and changing our beliefs about health. Nor is saying that *just* working with the physical body will work optimally either. We need to consider *all quadrants* every time.

Ironically, the problem that often arises from Ken’s all-inclusive approach is that everyone feels attacked because he does not believe that their one approach is the best one. Rather than being flattered at being included in an integral map they tend to get annoyed at being knocked off their perch as the best approach to any situation.

3.6.2 A Business Example

That big speech the Boss made (UR) about us all needing to make sacrifices (LR) to save the company was received well and we all believed (LL) in his passion (UL) to work (UR) with us (LR). When he arrived the next day in his new company top-of-the-range Rolls Royce (UR) (LR) (LL), it became really hard for me to motivate (UR) (UL) (LL) my managers. They no longer believed (LL) in the messages we were trying to get through to the workforce ... and so we go around the quadrants ...

The message for business and organisations is that each of these quadrants is equally important to us and that each affects the others. Mission Statements may be developed by individuals (UL), but they need to be owned by the whole company (LL) if they are to affect our behaviours (UR). And they need to be reflected by the ways in which we structure our company and develop the business environment in which we work (LR).

In an organisation you need to make sure that all four quadrants are considered and especially during any change process. You need to make sure that every individual's thoughts, feelings and emotions are considered important (UL). You need to make sure that there are corporate values that everyone shares (LL). You need to make sure that each individual is enabled to behave in ways that allow them to feel congruent with their own and company's values (UR). You need to make sure that the structures and processes that are put in place to support the company and its workforce are in line with all of the above (LR). It is important to reiterate here that the order in which you consider these doesn't really matter because you need all of these elements to be in place simultaneously. Only when there is a fit between all of them can the organisation move onwards and upwards together.

3.9 Working With Individuals

The Quadrants is a really useful tool that I have in mind when coaching individuals too. As we start to set an outcome together I get the person I am coaching to consider the issue that we are exploring from all four angles (I also use "levels" and "types" too but for simplicity's sake let's stick with just the Quadrants here). I ask them to consider all of their beliefs and values around the situation and we then check that these match what it is that they want in the situation. We need to ensure that the behaviours that they are going to exhibit in the new situation will not clash with their beliefs and values. As a lot of incongruence is often at an unconscious level, much of the work here is using questions and language patterns to bring these patterns to conscious awareness.

A simple example of this might be someone who lists "health" as a really highly regarded value, but when we explore their behaviour we discover that they get up incredibly early to drive for many hours to get to a meeting that lasts an hour and then repeats the stressful journey back home stopping only to grab a burger and a coke and a chocolate bar for an evening meal having already missed breakfast and lunch but filled up with coffee and cigarettes to stem the hunger. Most of us would agree that there is some incongruence between the stated values and the behaviours exhibited to achieve them.

This is not the full picture because we then have to take a look at the lower quadrants. Do the organisation's espoused values match those of the individual? And do they match the organisation's "behaviours"? There may be a perceived match between UL and LL but is this real. A common statement made to me when I am running workshops is that the organisation has a "blame-free" culture (an interesting use of language in the first place if we remember the purple alligator and the glass of milk; why do they use the word "blame-free" rather than "an enabling culture?"). The important question is what happens if someone does take a risk or even make a mistake, what *behaviours* does the organisation manifest then? And so often in my experience, that is when organisations show the incongruence that really exists between LL and LR.

Once we have congruence between UL and UR, and I will use the Quadronics Language Patterns to ensure this, we need to move down to LL and LR.

In this exploration we are looking for the anomalies and the gaps in the map. If there are none then we know that the individual's UL and UR are in synch and that the organisation's LL and LR will actually support these. If this is not the case then the individual has to decide whether or not she or he is in a position to influence the organisation, if not then maybe it is time for the person to move on to another organisation. This has proved a very powerful tool in my work with individuals (and even more powerful when we add in levels and type).

4 Neuro Linguistic Programming

The three models so far discussed are really useful as descriptors but unless we have a technology to help us to change (or when we are working with others, to help them) they will remain as merely that. What NLP allows us to do is take the issues revealed by these models and apply specific tools and techniques to speed up the change. There are many books that describe these processes and I will not go into them now; suffice it to say that there are methods to help people to transform limiting beliefs into empowering ones, to relieve phobias and allergies, to resolve internal conflict, to gain better control over our emotional states, to take control over annoying habits and addictions, etc., etc. I would, however, like to share one of the first and most powerful tools from NLP.

4.1 The Meta Model

Like all of the processes in NLP, the Meta Model was modeled from an exemplar found by Richard Bandler and John Grinder in the mid-1970s as they were developing what became known as the field of NLP. Virginia Satir was a family therapist who had already started working with Systems Theory in her work with families when Bandler and Grinder discovered her work. Bandler was recording some of her workshops for her and was aware that something special was happening when Satir asked questions. He called in Grinder, a linguistics professor, who recognized some of the patterns from his understanding of transformational grammar but he also realized that there were other things going on (and indeed, Satir was successful for some of the other things that she was doing in her work with dysfunctional families).

The two of them started codifying her work and developed what they called the Meta Model, so called because it enables the person being questioned to go to the "meta" position of Observer to their own process ("meta" is ancient Greek for "aside", "beyond", "above").

4.2 Deletions, Generalisations & Distortions

The major patterns that Virginia Satir was challenging were the deletions, generalisations and distortions that her clients were making as they talked about their inner experience. In transformational grammar this is described as the

distinction between the “surface structure” and the “deep structure”, where the surface is what we can see and hear of the other’s communication as they attempt to explain the deep structure that includes everything that happened in the experience. Inevitably, we will not explain everything that happened in any situation. For brevity’s sake we delete information, we generalize about what happened and we distort what happened for a variety of reasons, good and bad. A large part of Virginia Satir’s work was to help her clients to get closer to the deep structure of their experiences and also communicate as much of this as possible within their families. This is also one of the most powerful tools in any coach’s toolbox.

You will have noticed, of course, that there is a strong correlation between the deep structure and Wilber’s Left Hand Quadrants, and the surface structure and Wilber’s Right Hand Quadrants. One of the best ways to reach from the Right Hand to the Left Hand is via the Meta Model.

Each of these major patterns has a different number of subsections. I do not have the time and space to explore these in great detail but I would like to share a couple that I have found to be the most useful in my coaching work; one will take us from the Surface Structure into the Deep Structure, while the other takes us from the Deep Structure into the Surface Structure.

4.3 Modal Operators

There are two types of Modal Operators: the Modal Operator of Necessity and the Modal Operator of Possibility. They both help us to make generalizations about the world and the way that it works. When we use them well, they help us to generate our beliefs about the world; when they are not working so well for us, we may find ourselves limited by our own beliefs and thought patterns.

The Modal Operator of Necessity reveals what the person believes that they *have* to do, what they *must* do, in order to stay in line with their own beliefs. The Modal Operator of Possibility reveals what the person believes they *ought* to do to stay in line, what they *should* do. The main difference between these two categories is where in time the cause of the belief lies; in the former it is in the past and in the latter, the future.

It is imperative to state at this point that many of the beliefs that we hold are useful to us, even the ones that we may feel are limiting us; for this reason, whilst it is useful to challenge these beliefs, we must do so with care and respect, and recognize that the person has some good reason for holding the belief even if they are not currently consciously aware of its positive intention for them. The Meta Model is a very powerful tool and has to be used judiciously.

In a coaching session, or even in general conversation, whenever I hear someone say, “I have to do this”, I immediately become aware of the Modal Operator of Necessity. I know that there is a belief or a rule that the person has, maybe at the level of unconscious competence or unconscious incompetence. I will challenge the pattern if it seems to be limiting the person, and I am also aware that it could be generated from several different places.

Ones, Twos and Sixes all have heightened superegos that generate such beliefs or rules but they also come from different places in terms of Quadrants. Ones are more likely to have generated them in Upper Left, Sixes Lower Left, and Twos either of them. If I am to challenge the belief or rule (and this would only be appropriate if that is our “contract” and if a challenge will produce a more empowering position so that the person can transform the Upper Left or Lower Left and produce more useful behaviours in Upper Right to improve their situation in Lower Right), it makes a huge difference as to where the belief or rule was generated.

Generally speaking, Ones generate their “rules” internally and find it hard to explain why the “rule” is the case because it is at a gut level. As a belief is a generalisation made about the world, the best way to get the person to challenge is for them to find “counter examples” to the belief. As the One’s generalisation has been made internally, it is necessary for the “counter examples” to be ones personal to the Ones, times when they have “broken” the rule and it worked for them or was appropriate to the situation. This may then generalize out into the world (Lower Left), but I have found that the starting point always has to be internal.

Generally speaking, Twos have picked up the “rules” from others and then internalised them. “Counter examples” that work for them can be found in the “real world” of Lower Left and Lower Right and this makes the work much easier because of the very fact that the “rules” are generalisations and there have to be “counter examples” to them as there are few “universal quantifiers” in the world.

Interestingly, Sixes generate their “laws” both internally and externally and flip between the two realms of Lower Left and Upper Left. Most of the Sixes I have met have an internal set of “laws” that they live by, their internal morality, that, if broken, causes them great internal turmoil. At the same time, however, they also hold strictly to the “laws” of the land, the “laws” of their society, the “laws” of the group that they have affiliated to. As all of these are “generalizations”, they do not, in reality, always hold true all of the time and there will be times when fall down. Whether these are inconsistencies of the internal or the external “laws”, they cause Sixes internal anguish. The problem is compounded for them, however, when there are inconsistencies *between* the internal and the external “laws”, and this is the root cause of their ambiguous relationship with authority. When I am working with Sixes, I have to pay attention to the generalisations of both the internal and the external worlds, the Upper Left and the Lower Left, and how these affect and are affected by the concrete world of the Right Hand Quadrants.

On the other hand, however, the Modal Operator may come from an entirely different place; it may come from the Level or worldview that the person holds, and I’ll comment on that in due course. For now, it is useful to know that the “rule” that lies behind the Modal Operator may be coming from a different Level which means that the most appropriate intervention will be different.

4.4 Nominalisations

For those of you who studied grammar at school, a “nominalisation” is an “abstract noun”, and there is an easy test to check out whether you are looking at a noun or a nominalisation: can you put it into a wheelbarrow (assuming that said wheelbarrow is large enough)? Nominalisations cannot be put into wheelbarrows because they are not really nouns, they are verbs masquerading as nouns, and they are processes that have been nominalised. We have taken a whole series of experiences and generalized them to such an extent that they have now acquired a solidity that they did not originally have. This generalising process has its uses as it allows us to shorten our communication when talking of such concepts as the “Enneagram” and “Type”. The cost, however, is that there will be a myriad of meanings that people make of such concepts (itself a nominalisation). When I teach this part of the Meta Model quite a few people get lost at this stage but I believe that this is merely the residue of poor teaching at school as the concept is both easy to understand and incredibly useful.

Some examples at this stage might prove useful. We could take the word “Enneagram” but I think that we’ll consider that later. For now, consider the word “relationship”. What does this word mean to you? When you think of a “relationship” or “relationships”, what pictures do you see? When asked this question, most people report a picture or a series of pictures that are static, still, lacking movement, like a photograph or series of photographs, but as you reconsider your most significant relationship, can it really be summed up as a photograph or series of photographs?

Now, as you consider your most significant relationship again, think instead about how you are “relating” with the other or others (in linguistic terms, we have “denominalised” the abstract noun and turned it back into what it was originally, a verb). This time, most people tell me that they now see a movie or a series of movies.

Looked at through the lens of Wilber’s Quadrants, you have probably taken something that you have internalized in the Upper Left Quadrant, and moved it back to where it happened, the Upper and Lower Right Quadrants. This has several effects: it releases energy as “relating” is more dynamic and includes the element of time. It also helps us to recognize that both parties had an effect and some degree of responsibility in the outcome of the encounter, and to realize that this is not the only time that we have been with this person, allowing us to compare and contrast different events. The end result is the release of something that was stuck, which helps both parties to be more resourceful the next time they meet.

The problem is, however, that the English language (and most of the others that I have encountered in twenty years of teaching this material) is stuffed full of nominalizations. Here are just a few that I hear on an almost daily basis: beliefs, communication, competences, education, health, leadership, learning, management, morale, motivation, organization, politics, religion, skills, spirituality, team, values

As I said above, these words are really useful to help us to shortcut our communication. The problem is that when we hear any one of these words, we have to go inside to make sense of it, but we do so based on our Deep Structure and not the Deep Structure of the of the person uttering the word.

What has this to do with mistyping? Hopefully, you have already realized the huge pitfalls that this concept produces in the Enneagram (nominalisation) Community (nominalisation) as we discuss Type (nominalisation) and whether we believe that someone is a Type (nominalisation) Three or a Type (nominalisation) Seven. If we do not engage with the other and ask them questions (nominalisation) about their understanding (nominalisation) of the concept (nominalisation) under discussion (nominalisation), we cannot understand the other in any real way, and as we are a Global Community (nominalisation) in communication (nominalisation) with one another in ways that are predominantly written, we really do need to be very careful with one another.

Interestingly, Gregory Bateson, the British anthropologist, on first reading Bandler and Grinder's *The Structure of Magic 1*, asked them: "Is 'I' a nominalisation?" Their answer was a resounding "No!" but certainly Grinder has had a change of mind (story quoted in DeLozier and Grinder, 1987, pp.195-6).

This is one of the reasons why I prefer to use the term "space" (still a nominalisation) rather than Type when introducing the Enneagram. If we are aware of this process of nominalising, however, and challenge it when appropriate, we are less likely to mistype one another and have a richer model as a consequence.

These are just two of the thirteen patterns modeled from Virginia Satir's work and I would highly encourage you to look out for one of the many NLP books on the subject (my favourite is still Lewis & Pucelik's even though it was written as long ago as 1982).

5 Levels of Development

It is fairly clear that we engage with people that they are at different Levels of development. At its simplest, children are not as developed as adults. Their worldviews are not as complex and they are unable to work with or accept the same levels of complexity as the adults around them. There are many ways in which we can look at these different Levels and Wilber lists over 200 in the appendices of *Integral Psychology* (Wilber, 2000b). I have found through experience that Clare Graves' version is both easy for people to understand within organizations and also quickly useful; at the same time, it also bears much deeper study and in my experience this often follows after a brief introduction. In my work with a large scientific civil service organisation in the UK, it has become a really useful lingua franca when exploring difficult interpersonal and organizational issues.

(It is also important to state here that the levels that I will be discussing are different from the Riso/Hudson Levels of Development, which are levels within

type; the Levels that are under discussion here lie outside Type. Once we have looked at both models, we can start to explore how different Types move through the Levels and/or how the Levels manifest differently in each Type. It is important however to emphasise how important it is to differentiate between the different ways of looking at any relationship or intervention before we start to consider integrating the different models; the cost of not doing so is to oversimplify things and to fall into another version of the “pre/trans fallacy”.)

Many of you will be familiar with the work of Abraham Maslow (1998) renowned as the first psychologist to produce a book based on his work with psychologically healthy people. A friend and colleague of his, Dr. Clare Graves, was a little concerned by how little research Maslow had done before producing his theory of the Hierarchy of Needs. At almost the same time Graves was going through his own personal crisis. Working as a psychology professor in upstate New York, he was becoming quite disillusioned with his work. He was becoming increasingly bored by his students constantly asking him what a psychologically healthy person was and why there were so many different views on this amongst the “experts”. This mirrors Ken Wilber’s own “dark night of the soul” when he was considering over two hundred hierarchies and which led to his Quadrant theory.

Dr. Clare Graves’ solution to these conundrums was ingenious as he turned them on their heads. Every semester for a couple of decades he started his series of lectures by asking his students the question first. Their prime concern for the rest of the semester was to answer the question: *“What is a psychologically healthy person?”* With another stroke of genius, at the end of each semester he gave the papers that his students turned in to his colleagues and asked them if they could “grade” them in any way.

Although Graves was always very tentative about the results of his research, and he studied over a thousand students over a semester for several decades, and even more tentative about going public with them (and his one book was not finished or published until long after his death), significant and consistent patterns started to emerge.

The first thing that he noticed was whether his students considered psychologically healthy people to be “expressing self” or “sacrificing self for others” (this primary attention on Self or Other[s] has strong correlations to the Upper and Lower Quadrants of Wilber’s Model but more of that later).

These two were also broken down into sub-sets: *“Express self for self gain but calculatedly and rationally”* and *“Express self with concern for others but not at the expense of others”*, and *“Deny/sacrifice self now for later reward”* and *“Deny/sacrifice self now to get acceptance now”*.

Graves conducted his research over several decades and when he had the opportunity to interview his students again after a break of several years, he noticed another interesting pattern that started to emerge; if people changed their worldview, there was a specific direction in which they all moved. Whilst in particular circumstances it might be more appropriate to recognize a “lower”

worldview, the trend when people are “healthy” and growing was in one direction. As the general centre of gravity clustered around a particular worldview, Graves could predict the next worldview that would emerge. For example, if someone was moving away from Blue, it would be towards Orange, and while for some time both worldviews could be observed, the general shift would be into Orange unless the world circumstances changed and a drop back into Blue was more appropriate. This might be the case in terms of behaviour, but, once tasted, the Orange worldview would prove more attractive in the long run.

Due to affirmative action programmes, Graves also started to notice a worldview he hadn’t seen before: *“Express self impulsively at any cost”*. When asked about this worldview, Graves’ students gave a consistent and completely understandable answer, *“You don’t understand, Doctor Graves, it’s a jungle out there; you’d be a fool, or dead, to respond in any other way!”*

This brings us to another really important aspect to Graves’ Model. He posited that it is our environment that influences our responses, which in turn transforms our responses, which in turn changes the environment, which in turn ... and so on. He used the newly discovered concept of DNA to describe this process and came up with his “double helix” theory where one strand is the environment and the other the human response; while this is not the same as Wilber’s Quadrants, there is some similarity to the Upper and Lower Quadrants. He eventually called his model, *The Emergent Cyclic Double Helix Model Of Mature Adult Biopsychosocial Behaviour*, and although this is a mouthful, it does elegantly describe what he had discovered.

The final thing that we need to draw attention to is the concept of First Tier and Second Tier thinking about which Graves was even more tentative (and he did speculate that he may only have seen the shift from FS [Green] to A¹N¹ [Yellow] as a major leap because he was operating from ER [Orange]).

AN	1	Beige
BO	2	Purple
CP	3	Red
DQ	4	Blue
ER	5	Orange
FS	6	Green
GT (A ¹ N ¹)	7	Yellow
HU (B ¹ O ¹)	8	Turquoise

He noticed that with the first six worldviews of AN, BO, CP, DQ, ER, and FS, people not only held that worldview, but also believed that that was the way that world was and that everybody either held that view or ought to. Anyone who did not was not just different but wrong. When people reach the Second Tier, however, they get to a point where they can see that the world is a much more complex place and that not only do people hold different worldviews but that this is appropriate for them and that this complexity needs to be worked with if we

are to achieve results. In organizational terms, this is often a major breakthrough for many of the clients that I work with as they realize that not only do organizations consist of different worldviews but that this diversity makes it a healthier organization when these differing worldviews are welcomed and valued when they emerge in the appropriate places.

This is not the place to describe the different worldviews in massive detail and my hope is that I shall have piqued your interest enough to go to the source material, given in the bibliography, for more information *A Theory of Everything* (Wilber, 2000a) is a good starting point (and I have also been told that my own book is a useful introduction).

But before I give short descriptions of the worldviews, a little about the names. As above, Graves first used letters to describe them. He started at the beginning of the alphabet for the environments and then the middle of the alphabet for the human response to it; hence, AN, BO, CP, etc.

It is important that we use both letters to emphasise the point that we are looking at four very different aspects of a situation; the human and the physical, the internal and the external. Interestingly, this precedes Wilber's Quadrants, although there are similarities, and probably explains why Ken picked up on the Graves' Model when I introduced it to him. It also provides a useful shorthand in my coaching when people realize that they may be operating in an environment where the centre of gravity is different from their own.

This has given some the idea that Graves thought that there were only thirteen potential worldviews and in the mid-1990s it was possible to travel to the US to learn the thirteenth level; this is a complete misunderstanding of what Graves was sharing. He described the model as "emergent", recognizing that the worldviews emerge from the constant interplay of environment and humans. In fact, one of the problems that Graves had with Maslow was that his model had an end in sight, "self-actualization". Part of Graves' research project was to find out if there was an end point or if we were in states of constant change; the difference between "self-actualization" (nominalization) and "self-actualizing" (process) that we shall explore further below.

Back to the letters, as you can imagine it is conceptually quite difficult to talk with others about the differences between BO and ER, and the similarities between DQ and FS; Graves knew that he needed a better way to describe them. He started giving them numbers and AN became 1, BO became 2, CP became 3, etc., but he became concerned that, whilst there is a hierarchy to the Levels, no one of them is any *better* than any other, as each response is context-dependent. He reverted back to the letters and uses them in his book (Graves, 2005). He also used A^1N^1 and B^1O^1 for the 7th and 8th Levels not only in to differentiate between First Tier and Second Tier but also to recognize his speculation that A^1N^1 revisits the issues of AN, and B^1O^1 revisits the issues of BO, but at a global level.

Two students of Beck and Cowan, who were amongst the first to bring Graves' work to the attention of the public, gave Graves' theory the name that it is generally known as, *Spiral Dynamics* (Beck and Cowan, 1996), although the

theory had been written about as early as the late 1980's (Lynch and Cordis, 1988; James and Woodsmall, 1988). They started using colours as an easier way to remember the different worldviews. Although the colours do have some resonance with political parties in some countries, they do not seem to contain the same hierarchical value judgments as numbers.

There is a lot of speculation about where the colours come from and some have decided that they relate to the "chakras" or "colour therapy". The truth is much more prosaic. Chris Cowan told me that he was sitting down in a hotel room going through his overheads the night before giving a presentation and thinking how dull they looked. He started colouring them in trying to find the most appropriate colour for each worldview.

"Express self impulsively at any cost"

"Deny/sacrifice self now for later reward"

"Express self for self gain but calculatedly and rationally"

"Deny/sacrifice self now to get acceptance now"

"Express self with concern for others but not at the expense of others"

"Deny/sacrifice self to existential realities"

5.1 The Emergent Cyclic Double Helix Model Of Mature Adult Biopsychosocial Behaviour

As mentioned above, I am not going into great detail here about the different worldviews as there are plenty of better places to go to get better descriptions than I could give (see bibliography). What I would encourage you to do is to notice where you recognize yourself most and also how you might mistake your Level for your Type as it is my conjecture that when we type others, this might just be what we are doing.

As with Wilber's Quadrants, there is a tendency for people to try to squash Type and Level together and this is just as much of a mistake here. In reality, all of the Types can and do go through all of the Levels but will manifest them in different ways. You will notice, however, that you may be drawn to a particular Level because of your Type and because you feel comfortable there, the temptation may be to stay at that Level. The encouragement, however, is to "transcend and include" the Levels as you move on, remembering that each Level is the accumulation of everything that has preceded it *plus*.

The worldviews shift between two basic needs – "to express self" and "to sacrifice self for the greater good". This is something that we all go through all of the time, we have a need to be our own unique person *and* we have a need to be part of the group, and we constantly shift between these two depending on the situation that we find ourselves in. The switch between the different worldviews appears to mirror that tension. In evolutionary terms, this makes complete sense. It is important for me to survive but it is also important that my family, my tribe, my species, also survive. I need to look after myself but I also need to look after others so that I can survive so that the tribe can survive, and so on.

This shifting emphasis on Self and Other is one way that some people immediately jump to Type to explain as some Types are more self-oriented and other Types more other-oriented. But when we really consider it, both are about survival. If I do not survive, then future generations will not survive in which case I shan't survive. As with the Quadrants, we need all elements to survive; it is just that the emphasis shifts depending on which worldview predominates.

To illustrate some of these differences between the Levels, I now outline the Red, Blue, Orange and Green Levels.

5.2 Red

It is important that Graves believed that each of these worldviews emerges from the particular environment in which it finds itself and from this develops what feels like an appropriate response to it. At its roots, Red believes that it is living in a world in which there are limited resources and so it is a survival imperative to go out and get what it needs; not only that, but anyone who didn't do this is foolish. It follows that in such a world power and strength are what is needed to survive. This is a world in which "might is right", "strength is all".

It would be easy, and simplistic, to mistake this behaviour for that of an Eight, or even an unhealthy Two, and it is true that this would be correct for some Eights and some Twos. Someone who supposedly tramples over others to get what they want disregarding others' wants and needs would also make sense for any of the other Types *when* they are living within this worldview or believe that they are; it is behaviour that makes total sense if one is living in a world in which there are limited resources. It is less acceptable, while still fully understandable, when mainstream society has moved on from this need as resources become more easily accessible to the majority. There will still be pockets of Red, however, if resources are not shared equitably, and so it still seems to Red that there are limited resources. People will also revert back to this behaviour if they find themselves in a Red environment again, or believe that this is the case. We must also remember that every human being goes through each of these stages as we develop and grow; something that every parent will be fully aware of when toddlers believe that there aren't enough toys to go around and discover that the strongest one will get the teddy (even if that is Mummy or Daddy intervening).

As with all of these Levels, we have to identify the motivation behind the behaviour before we can know if it is Type or Level that we are seeing and hearing, as the behaviours may appear the same.

5.3 Blue

Blue is the antidote to Red, which is why each of these Levels emerges, to pull back from the excesses of the previous worldview. Taken to its extreme Red will eventually destroy the world that it inhabits and everyone in it, such anarchy must be controlled and what controls strength is a greater strength, a greater power, a greater authority. In the new Blue world I am willing to subsume my own needs because in doing so Blue will control Red and produce a world that is

safer for me and mine. The compact that I am willing to make is that if I do this I will be rewarded later. In an organizational setting, this might take the form of promotion or a good pension when I retire; societally, it might give us entrance into heaven.

In this world, I can relax knowing that there is a right thing to do and I do the right thing I certainly won't be punished and I may be rewarded. I can put my own ego to one side and a much larger superego than mine can take its place. This is a much easier world to live in for many. If we use Riso's and Hudson's framework, this sounds very much like the Hornebian Earners, Ones, Twos and Sixes, and maybe even Nines, who seem to be the obvious candidates for Blue, but only if we use the simplistic viewfinder of Type. The truth is that we all know Ones, Twos, Sixes and Nines who do not conform to this stereotype. For example, Ones may take their "knowingness" from society but I have met far more whose "knowingness is totally unique to them – if you like, these are the Ones who are more driven by the Upper Left Quadrant rather than the Lower Left. The same is true of counter-phobic Sixes who very definitely have issues with "authority", and would be considered the anti-thesis of Blue. At the same time, I have Threes, Fours, Fives and Eights who can operate very easily within an authoritarian Blue environment, but they do so in their own way.

5.4 Orange

Although Orange is similar to Red in some ways, it is very different in that it can defer its gratification and its needs; Graves described it as "express self calculatedly" rather than "express self now". This is because in the Orange world (according to Orange anyway) there are actually unlimited resources and so there isn't the scarcity mentality that exists in the Red world. Orange has also got to the stage where it has developed lots of technology to resolve the problems that it sees in the world. It has developed out of Blue because the "sacrifice self" side tends towards atrophy and inertia and Orange wants to redress this balance to achieve, to streamline, to make things happen, to achieve goals and objectives, and as it has technology and there are unlimited resources, what is to stop it? "If you want to join in on the Orange adventure, fine, come along with me; if not, fine, but don't come whining to me". Unlike Blue that respects authority and tradition, Orange only really measure things against its own experience and has no truck with anything that is outside of this.

Those of us who teach the Enneagram (or the Graves Model or NLP) will recognize these participants who remain cynics unless and until they have checked out what you are saying for themselves. This happens on a regular basis on my four-day NLP Business Certificate; the first two days of input are considered very skeptically and then the participants have three or four weeks to try the material out in their own lives. When they return, they are either converts and become my best advocates in the organization, or they remain skeptics; it all depends on their experience and what has happened as they try out what they have learned.

Does all of this remind you of anybody? If you are not careful, you may have typed Orange incorrectly as a Three or a Seven or an Eight. Stereotypically, Threes will be primarily those who operate from Orange (and even more so, American Threes living in a predominantly Orange culture), as they are the ones who will thrive the best in such a culture and also be highly prized there. There are even those who type whole countries and I have heard the US typed as a Three culture (although how you can type a whole culture is beyond me – except where I type it according to Level). It is true, however, that what we see of American culture is predominantly Orange (although there are clearly elements of it which are more likely to be fundamentalist Blue). Hopefully, my message is by now clear, which is that we need to look below the surface and can only do so by engaging with individuals and cultures at a much deeper level.

5.5 Green

Green is needed to address the extremes of Orange. The immediate problem that Orange has failed to notice is that there are not unlimited resources, that they will eventually run out and that a more appropriate response might be to start preserving them. Green's presupposition is not just that this is dangerous but that it could even presage the end of society as we know it; apocalyptic indeed. Green also recognizes that not everyone can succeed in the Orange world; it is inevitable that people will get left behind and this is not "fair", and fairness is important to Green that believes that everyone deserves a place at the table. This is not just because of the fairness issue, but also recognition that there are skills and attributes that are needed to sustain a healthy society that Orange just cannot see. Green has a facilitative style and needs to ensure that in decision-making consensus is reached because everyone has something to offer. At its best, Green includes everyone; at its worst, nothing happens because so much time is taken up in including everyone. As with all of the "sacrifice" worldviews there is a tendency towards consolidation, which can lead to inertia. Do you recognize any personality traits in this description? I think that you'll agree that the most obvious contender is Nine but we can also see elements of Two and Six and even Five. As with previous worldviews, such stereotyping would be a mistake as all Types can reach Green and beyond. But imagine what a Green One, or Three, or Eight would look like; nothing like the usual picture of such Types but no less true for these types as for others in experiencing the world from this point of view.

Graves, and later Beck and Cowan, and Wilber, have written about this as a tremendous shift in consciousness, but we need to take a step back for a moment.

Ken Wilber differentiates between "translation" and "transformation"; simplistically put, the former is growth within a Level whereas the latter is growth to another Level. He has written about this concept in several places, but nowhere more compellingly, I believe, than in the journal that he kept in 1997 and later published, *One Taste* (Wilber, 1999).

“With translation, the self is simply given a new way to think or feel about reality. The self is given a new belief – perhaps holistic instead of atomistic, perhaps forgiveness instead blame, perhaps relational instead of analytic. The self then learns to translate its world and its being in the terms of this new belief or new language or new paradigm, and this new and enchanting translation acts, at least temporarily, to alleviate or diminish the terror inherent in the heart of the separate self.

“But with transformation, the very process of translation itself is challenged, witnessed, undermined, and eventually dismantled. With typical *translation*, the self (or subject) is given a new way to think about the world (or objects); but with radical *transformation*, the self itself is inquired into, looked into, grabbed by its throat, and literally throttled to death.” (Wilber, 1999, pp. 27-28)

This is certainly something that I recognize in myself when I first discovered both NLP and The Enneagram; *translation* was achievable with both of these technologies, but the change felt both shallow and temporary. This was also borne out in my training work and in my coaching; it feels as though *transformation* is something very different and much rarer. Looking back, those times when either I was shifting from one Gravesian world-view to another, or watching as others made this shift, it felt and looked very much more like what Wilber describes as *transformation*.

Given all of this, Graves noticed an even bigger shift in his students when they transformed from FS (or World-view 6 or Green) to GT (or World-view 7 or Yellow). According to Graves, there is such a massive change in consciousness that he called the next level the beginning of the “second tier”.

(I think that it is also worth noting a conversation that I had with Chris Cowan some years ago when he told me that Graves thought that he was operating predominantly from Orange and that what he saw as a major shift in consciousness might only have appeared so because of where he was looking at it from.)

The biggest difference that he noted in his students was that whereas the worldviews in the “first tier” were self-contained, in the “second tier” there was an ability to see and to understand and truly communicate with the different worldviews. For example, when someone is operating from Blue, not only do they consider that to be the only worldview for them, they cannot imagine that anyone else would consider operating from any worldview other than Blue. From the Second Tier, the values of Blue can be seen and also how useful and necessary this worldview can be, but also the limitations of such a worldview. Second Tier is also able to establish and maintain rapport with Blue, and, in fact, with any of the other worldviews. Although Blue will find Second Tier a bit different and maybe even eccentric, it will get on with it and also quite like it, whereas Blue may have big problems with other worldviews (actually, most often with the worldview that it is heading for, Orange, and the same is true of Orange which does not really get on with Green).

Second Tier is much more able to see things from a more systemic perspective, recognizing that all of the worldviews offer something to a situation but that no single view offers the whole picture; as always, it may “true” but it is also “partial”.

5.6 Fear

In addition to the shift into second tier Graves noted something else quite fundamental in that shift, as people reach Yellow fear drops away. And once again we can recognize similarities to the fears of types again explaining how and why we can mistype when we mistake Level for Type.

According to Graves,

- Beige is afraid that it will not find food.
- Purple is afraid that it will not have shelter.
- Red is afraid of those stronger than itself.
- Blue is afraid of god.
- Orange is afraid that it does not have status.
- Green is afraid of social rejection.

At the risk of stereotyping, Purple might be mistaken as the fear of Sixes, Red as the fear of Fives and Eights, Blue as the fear of Ones and Sixes, Orange as the fear of Threes and Sevens, and Green as the fear of Twos, Fours, Sixes and Nines.

5.7 Yellow

Yellow emerges from the inertia of Green in which, although it is good at including people, potentially little is decided and little happens. The issues that have been emerging are not being dealt with as the problems of Beige re-emerge at a global level. A new way of exploring issues and problems is needed; a systems approach is needed as the different worldviews interact. When Graves put “yellow” students in groups he found that they were much more flexible and creative and would come up with as many as ten times the solutions to problems he set them as all of the other worldviews put together. The motivation in Yellow is also very different, as it wants to engage with issues that are complex and interesting. It has resolved the fears of the previous six previous worldviews, has enough material things, and the ability to earn the money it needs, isn’t bothered about status and doesn’t really care about what others think or feel. What it does recognize and celebrate is knowledge and skills and expertise. Rather than accept leaders and authorities that Purple, Blue and Green will but only those based on the above criteria plus fun and engagement and being interested and the ability to make a difference to the system and at a larger scale, the world. Although not all Fives and Sevens are operating from Yellow and above, they do look like them, don’t they?

Yellow also does not recognize hierarchy in the same way that others do and bases its operations around which part of the system has the skills and the competences and the knowledge for any specific project. For this reason it is happy not to be in charge and likes to see leadership shift around as is appropriate for the situation. Yellow does not like to feel restricted and gets involved in projects where it feels that it can make a contribution and where it can feel engaged in something intellectually and learn from it.

As it has gone through the previous stages many of its needs have either been met or else fallen by the wayside and for this reason Yellow can easily survive on very little in terms of the material things that the previous worldviews seem to “need”. In my experience, Yellow can find organizations restrictive and often operate outside of them, dipping in as needed and as appropriate.

It should now be clear that any Type can achieve Yellow but in terms of the Enneagram Sevens seem to be the obvious candidate for mistyping here, with Fives and Eights following closely behind.

Graves also posited that it might be the case that when we reach Second Tier we are in fact revisiting the issues that we faced earlier, that Yellow was in fact “second tier” Beige except that now the issue was about the systems rather than the individuals which is why he also called Yellow A¹N¹.

Yellow emerges from the inertia of Green which, although it is good at including people, because of this potentially little is decided and little happens. The issues that have been emerging are not being dealt with as the problems of Beige re-emerge at a global level. A new way of exploring issues and problems is needed, a systems approach is needed as the different worldviews interact. The motivation in Yellow is also very different, as it wants to engage with issues that are complex and interesting. It has resolved the fears of the previous six worldviews, has enough material things, and the ability to earn the money it needs. What it does recognize and celebrate is knowledge and skills and expertise.

With the same caveats that I gave when looking at the Meta Model, some of the Level Look-alikes that I have noticed:

- Purple can look like Four or Nine
- Red can look like Two or Eight
- Blue can look like One, Five or Six
- Orange can look like Three or Eight
- Green can look like Two or Nine
- Yellow can look like Five or Seven

5.8 An Example

In my experience, lots of people assume that understanding these models is an esoteric affair, but, as someone who has always been a pragmatist, I am only interested in models that I can use. I’d like to finish with an example from my own coaching work that demonstrates how useful these models are.

Several years ago I coached a very successful businesswoman. She and her surgeon husband had a beautiful house in the best part of town. She had led an organization from near bankruptcy to profitable success in very difficult times during the 1990s. She had been rewarded by her industry and by the city that she had lived in all of her life in a variety of ways. I had not long known about the Enneagram and immediately typed her as a Three and having predominantly an Orange world-view. Our sessions progressed based on that assumption and we had some degree of success. Looking back now, I believe that it was probably at the level of *translation*; there was some change and she was happy that we were working well together. We both knew that something was missing from our work.

One of the things that I like about NLP is that it is future-oriented and a concept that I use a lot in my coaching is that of “Present State” plus “Resources” leads to “Desired State”. In most cases this works, but sometimes it becomes necessary to explore the past as well, and this always means shifting the emphasis from the Right Hand Quadrants to the Left Hand Quadrants. As we delved deeper and deeper it became clear that I had mistyped her in several ways. Although she talked a lot about her successes, and they were clearly important to her, that wasn’t what motivated her.

One of the things that I started to notice was that whenever I was with her I got her full attention, unless and until someone of authority entered the room; at which point I was quickly dropped and full attention shifted to the other person. This was disconcerting and also a little annoying. As I watched her, I began to see that this behaviour wasn’t just aimed at me, it happened to others too. When I asked about this, she was mortified that I had noticed and also wanted to know how this affected me. As we talked more and more, it transpired that she had been very ill when she was a child and had become very fearful as she spent less and less time with her family. She told me that she didn’t feel that she belonged and that this was a terrifying thought. As we tracked back, she became even more aware of this trait; it was vital for her for her safety that she belonged to as many groups as she could. She sought out the influential people and groups and started joining them. If necessary, she would work really hard to get the qualifications needed to join the group. What looked like Three Achievement behaviour was in reality Six Belonging behaviour, but I only found this out when I started to dig deeper. It was the same with what appeared to be Orange behaviour emanating from an Orange world-view; it was in fact Blue behaviour as she did the “right” things to gain the acceptance of the “authority”. Our work from that point on had a very different quality as she relaxed into her “Blue” “Sixness”.

6 “Putting It Together”

If I were reading this article, I would be asking how one brings all of the above together and puts it into practice, and that is what I would like to finish with. As I mentioned earlier, it is very difficult to pay attention to all aspects of the Integral Model all of the time and it is more important to be “integrally informed”. When I

am working with someone, I have all of these models and tools and techniques to draw upon and tend to find that the most appropriate ones surface as and when they are needed during an intervention with another individual. It is also worth noting that the other person does not need to have an understanding of any of the models, although I prefer to share these with them at some stage.

For as long as I can remember I have loved magic and although I can manage a little sleight of hand and read people's minds, the best magic that I perform is when I am working with someone using the Core Transformation™ process; actually, the process is more akin to alchemy as it helps people to transform the problems and issues and symptoms of today into the pure gold of "Core States". I have been using the process for over twenty years but my success with it has changed over the years as I have added more and more elements of the Integral Model.

6.1 Core Transformation

I first learnt the Core Transformation process from its developer when I was assisting her in 1991 at her only UK workshop. The genesis of the process is interesting in itself. Despite having a vast array of NLP tools and techniques at her disposal, Connirae Andreas set herself the challenge of working with clients for three months using anything but them. When she and her husband Steve unpacked what she had been doing, two major new NLP processes fell out of the modeling exercise: Aligning Perceptual Positions and the Core Transformation process which includes Parental Timeline Reimprinting.

Since 1991 I have taken hundreds of people through the process and taught many more how to use it with others. It sometimes feels as though there is no issue that cannot be improved by the process but here are just a few examples: people with phobias, allergies, and addictions; people trapped in the world of their own limiting beliefs who are ready for personal growth and development; people working in organizations who feel blocked in some way in aim to become more efficient, including Board Members and even Teams; sportswomen and sportsmen wanting to raise their game to a higher standard (including an Enneagram Type One who worked her way up from Number Ten in the world in her sport to her current position of Number Three in less than twelve months).

The Core Transformation process is elegant and simple and gently paces each individual's model of the world. Taking a person through the whole process takes between an hour and two, and the vast majority report that it is one of the best experiences that they have ever had, with many experienced meditators telling me that the process has taken them to places even deeper than those achieved with their usual practice.

6.2 An Abridged Version of the Process

The basic presupposition of the Core Transformation process is that the symptoms that we experience, be they physical or mental, are self-generated and that some part of us has created them in order to remind us of a need that is not

being met. If we communicate with this part it will eventually let us know what this need is. This might seem a little twee or esoteric but the metaphor is reflected in our language and even the most rational of clients generally goes along with this. For example, when we have an internal conflict, such as that between fasting and bingeing, we say that a part of us wants one thing whereas another part of us wants something else; with the process we are pacing this metaphor.

Once rapport has been established with the “part”, usually through a light trance, it is a simple matter of asking what it wants, what its outcome is. The presupposition that we are working with, and that has proved the case every time I have taken someone through the process, is that as the “part” was created by the person, then it will have had a positive intent in doing so. This is what makes the process so invigorating to use, whatever the “symptom”, whatever the initial problem, the end result is a “core state”.

We ask how the person knows that it is an issue and this is useful information about Type. The most common answers are that it is a voice, either inside or just outside the head, it is a picture, or it is a feeling or sensation inside or outside the body, in the head, or the chest area, or in the belly. Obviously, this is a metaphor but a useful one as it represents how the person perceives the issue.

Having established what the “part” wants, we keep asking it what it would get if it already had this, and repeating this with whatever response is given. Very often these are “positive” but sometimes they might be “negative” (*“I’ll kill them all”*); all we do is to pace this, *“And if you did kill everyone, what would you get from killing them?”*. If we follow the process we eventually get to what Connirae Andreas started calling “core states” after discussing it with her clients.

There are several common shifts during the process, even if the “part” starts as a physical symptom (in the Upper Right Hand Quadrant) eventually the locus will move inwards (to the Upper Left Hand Quadrant). There may be shifts back to the Right Hand Quadrants (behaviours) but these are usually manifestations of the consequences of the “outcome” on the “chain” rather than the “core state”, what the “part” really wants. The length of the “outcome chain” can vary from one or two to over a dozen but we are aiming for the major physiological shift that occurs when the person achieves the “core state”; breathing becomes much deeper and slower, tension is released from the body and especially from the face, and it often looks as though people have lost five years. At this stage the “part” can often not respond verbally as words are beyond this experience which is not an emotion or feeling or behaviour but a state of being beyond all of these. We grab for words but they seem like clichés when we read them later; words like “connectedness”, “peace”, “OK”, “at one”.

The “part” now needs to learn that the only way to achieve this state again is to just to step into it. Previously it has believed that it has needed to behave or think in the way suggested by the “outcome chain” but this has patently not helped the person to achieve the state. Once this has been accepted it is an easy thing to step into the “core state”. We reverse the “outcome chain” bringing

the “core state” to the surface and then ensure that it does not just reside in the part of the body mentioned earlier but that it spreads throughout the whole of our being.

There are a few other things to do but basically we are making sure that the “core state” is fully present in the “now” with the realisation that this has always been the case, and there is a timeline exercise “giving” the “core state” from birth to the future that integrates the whole experience.

Whilst I recognise that this may sound a little “airy-fairy”, I have taken the most hardened, scientific, cynics through this process with great success.

6.3 Towards An Integral Core Transformation

The Core Transformation process works beautifully on its own and does not *need* anything added to it to make it work, however, we can make it an even richer experience.

The first place that we start to see correlations with the Enneagram is when we ask where the “part” is located. As mentioned earlier, the most common places are the head (usually voices, pictures or pressure), the upper torso (usually a sensation but sometimes a voice), and the lower torso (also more usually a sensation). As with all information that I see or hear during any interaction, I hold this information lightly without making judgments too early, but I have found a strong correlation with the three centres of the Enneagram. The more useful place however is during the elicitation of the “outcome chain”, the things that the “part” believes are necessary in order to attain the “core state”; if I do not already have some inkling about the person’s Enneagram Type, it becomes clear now. The “outcome chain” often consists of behaviours that the “part” feels it “ought” or “must” do (which brings us back to the Modal Operators of the Meta Model), but there comes a point where the “part” gets stuck. For example, I have yet to work with an Enneagram Type Six who does not have “safety” and or “security” on the “chain” and it usually takes a while for the “part” to work out what it would get if it had this. The breakthrough, when it comes, is often into “peace”, matching exactly the journey from Six to Nine. Another common example I have found is Enneagram Eights who want “power” or “to control them” who break through to “play”, and this is often accompanied by a shift into a more childlike physiology. Threes usually have “success” or “achievement” on their “chain” and Ones “being right”. This is really useful information when we work out what “homework” is needed before the next session as the real success measure of the process is the change in behaviour that accompanies the holding of the “core state” in everyday life.

While this is going on, I am also noting where in Wilber’s Quadrants we are during the process and this is most easily noted through the use of personal pronouns. Twos and Sixes often start the process by using “you” and “we” a lot but by the end of the process they have more often than not shifted to “I”, which is a lovely thing to see and hear. Eights and Fives have a tendency to the opposite and they shift from the Upper Right Hand Quadrants into a better appreciation of

the Lower Quadrants using “we”; to hear a Five have as a “core state” “connectedness” is wonderful thing to share.

I have already mentioned the shift between the Quadrants during the process as an indicator of where we are in the process and that when I am hearing about behaviours and actions, we are either on the way to the “core state” or hearing the consequences of achieving it.

Throughout this process I am also aware of the “levels” that are manifesting during the process. When people come to me and we decide to do the Core Transformation process together it is usually because they are dissatisfied not just with the “unhealthy” side of their Enneagram Type but also the “level” that they are at:

- If at Blue, they are fed up with the status quo and want to move on and become more efficient or make more money.
- If at Orange, they are beginning to realize that there is more to life than material rewards, labels, and technology.
- If at Green, they realize that although they deeply care about others and the planet, if things are to change, they need to do something.

Remembering the “Self”/“Other” split that Graves discovered in his students, we can notice that the solutions to each of the above existential problems requires a shift from either self to other, or other to self, and as none of them have actually experienced the next worldview, they don’t know what they are trying to achieve. I have found that the Core Transformation has the solution built into its structure. As we take the “part” on its journey to the “core state” it becomes apparent that there is a journey back in time (this becomes even clearer when we ask the “part” how old it; generally speaking, the answer is between three and seven). This means that some of the resources needed to move forward are already there in the “part’s history”.

- For Blue wanting move on to Orange, the resource will be the Red energy from the past.
- For Orange wanting move on to Green, the resource will be the Purple and Blue energy from the past.
- For Green wanting move on to Yellow, the resource will be the Red and Orange energy from the past.

It is an awareness of *all* these elements that can make our work more effective, more efficient, and more elegant.

And, of course, for me, that’s magic.

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