

# Seven Perspectives on the STAGES Developmental Model

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## Table of Contents:

Preface: The Shape of Consciousness .....	70
1. Psychological Application of the STAGES Model .....	72
Introduction – The STAGES Matrix .....	72
The Perspective Column.....	75
The Tier Column .....	76
The Social Preference Column.....	77
The Learning Style Column .....	77
STAGES for Mentoring .....	79
Summary.....	81
2. Shadow Patterns and Other Conundrums of Consciousness .....	83
Introduction .....	83
Walling off Shadow.....	85
Evolving Shadow.....	86
Resolving Shadow .....	87
Height: The Evolution Solution.....	88
Breadth: The Dilution Solution .....	89
Depth: The Dissolution Solution.....	90
Functional and Dysfunctional uses of Depth, Breadth and Height .....	91
Summary.....	94
3. Typology and The STAGES Model.....	96
Introduction: The Development of Awareness of and within Typologies: .....	96
Human Development within Typologies.....	99
The Development of Understanding Typologies .....	104
Summary.....	107
4. The Illusion of Distinct Lines.....	110
Introduction .....	110
Interacting Parameters .....	113
Ego-states and Development .....	115
Summary.....	117

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5. STAGES and Parenting .....	118
Introduction .....	118
Overview of Child Development.....	118
Stages of Parenting Developmental Skills .....	120
Parenting Tools – 10 Tools for Optimal Parenting .....	123
Summary.....	126
6. The Love Matrix.....	128
Introduction .....	128
The Four Love Instruments: Physical, Intellectual, Emotional, Social.....	130
Development and the Love Matrix.....	132
Depth, Breadth and Height .....	133
Content .....	134
Instruments/Style/Content .....	135
Summary.....	135
7. Organizational Shadow: Projection/Introjection Dynamics.....	137
Introduction .....	137
Projection and Introjection .....	137
Defining Terms.....	140
Assessing Organizational Shadow .....	140
Summary.....	148

## Preface: The Shape of Consciousness

What shape is your consciousness? How is it constricted, distorted, expanded? How does it move? What is its balance? In this series of articles, I will discuss the shape of consciousness from several perspectives. I will discuss some of the tools I have used to explore consciousness with my clients, colleagues, and in workshops over the last 30 years. We will explore how the STAGES framework can lead to profound impacts upon the shape of our individual and collective consciousness... and its evolution.

I am particularly interested in models and methods that allow consciousness to evolve in a flowing, enriching, and fulfilling manner. My intention in the articles below is to provide tools to open this type of flow of consciousness. I also illustrate novel tools that we can use to understand and open the field of our conscious evolutionary growth.

*Psychological Applications of the STAGES Model* shows us how we can use the STAGES model in an effective and efficient manner for healing. It discusses how psychologists, coaches, guides and spiritual directors can utilize the stages model in healing and evolutionary growth. This chapter provides the most complete introduction to the STAGES framework itself.

In *Shadow Patterns and Other Conundrums of Consciousness* I discuss how shadows form, how to heal them, other patterns of consciousness and how to frame them for the benefit of consciousness evolution. I discuss types of shadows and how we need to understand the specific type of shadow if we are to heal and not harm. I also discuss height, depth and breadth orientations to consciousness and conscious evolution.

While our consciousness evolves, our models can evolve too. In *Typology and The STAGES Model* I discuss the evolution of typologies and the evolution of our consciousness within typologies. I share how we move from pre-typological awareness, through typological awareness to post-typological awareness. I discuss the benefits and pitfalls of the use of typologies.

All tools for understanding consciousness have some benefit and may also have some harm. In *The Illusion of Distinct Lines*, I discuss how the concept of distinct lines of development falls apart upon closer inspection. I share how even the concept of separate lines impacts how we hold our own consciousness. I share an alternative model that I think is more in line with neurobiological research and with spiritual orientations, and fits with my exploration of mind with myself and my clients in over 30 years of practice.

The parenting relationship has its own unique collective. In *STAGES and Parenting* I discuss this unique yet ubiquitous collective. By understanding the shape of consciousness of children and parents and the interaction between these shapes of consciousness we can shape our parenting in ways that will revolutionize human consciousness for generations to come.

What is a discussion of consciousness without some understanding of love? *The Love Matrix* discusses the shape of consciousness in love. I provide a model for understanding how we constrict our love and how we can expand it. I also provide a model for understanding how we often live in a sea of love without recognizing it and how we can begin to recognize the love coming into us every day.

Not only do individuals have shadow issues – organizations do too. In *Organizational Shadow* I discuss the shape of shadow patterns in organizations, how you can identify them and how you might go about healing them. I provide a model for identifying, understanding and resolving organizational shadow patterns.

I enjoyed writing these articles for you. I hope you find them intriguing, challenging, or at least in some way beneficial.

Sending love to you all,

Kim Barta

# 1. Psychological Application of the STAGES Model

## Introduction – The STAGES Matrix

The ultimate frontier for humanity is the exploration of its own mind. The Human mind has more neural connections than there are stars in our galaxy – more than 100 of our galaxies put together. It is more complex than the most sophisticated supercomputers. The power of the mind can and has literally moved mountains.

There is a lot that can go wrong in such a sophisticated instrument, and a lot can go right. This article will discuss how the human mind can go wrong how it can go right and how we can create optimal outcomes in coaching/psychotherapy and mentoring. We can use the STAGES Matrix to understand both our potential and our limitations.

Below, please refer to Figure 1.1, the STAGES Matrix:

**The STAGES Matrix & the Three Questions**

	Question 1: Is the object of awareness Concrete, Subtle, or MetAware?	Question 2: Is the experience Individual or Collective?	Question 3: Is the experience Receptive, Active, Reciprocal, or Interpenetrative?	
PP	TIER	SOCIAL PREFERENCE	LEARNING SEQUENCE	STAGE NAME
1.0	Concrete	Individual	Receptive	Impulsive
1.5	Concrete	Individual	Active	Egocentric
2.0	Concrete	Collective	Reciprocal	Rule Oriented
2.5	Concrete	Collective	Interpenetrative	Conformist
3.0	Subtle	Individual	Receptive	Expert
3.5	Subtle	Individual	Active	Achiever
4.0	Subtle	Collective	Reciprocal	Pluralist
4.5	Subtle	Collective	Interpenetrative	Strategist
5.0	MetAware	Individual	Receptive	Construct Aware
5.5	MetAware	Individual	Active	Transpersonal
6.0	MetAware	Collective	Reciprocal	Universal
6.5	MetAware	Collective	Interpenetrative	Illumined

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**Figure 1.1.** The STAGES Matrix.

In the STAGES Matrix, you can find four columns. The first column is the person perspectives (pp). As you can see, we have 6 person perspectives. Each perspective is divided into two yielding 12 stages of development. Each perspective indicates a whole new way we can view the world in which we live.

The second column is the tier, which indicates the content. In each tier we can see different content. In the concrete tier we see concrete objects and their representations. In the subtle tier we see subtle objects...objects of mind and their representation. In the MetAware tier we see objects of awareness itself.

The third is the social preference which indicates foregrounding individual or collective orientations. We all have an individual and we all have a collective. This column indicates which we are foregrounding.

The fourth is the learning style which is how we are learning consciousness on our leading edge. First, we must receive to have knowledge of anything. Once we receive, we can act upon it. Once we act upon it, we can interact with it and with others with it. Once we have that learning mastered enough, we can become interpenetrative with it.

If you look at each box or cell in the matrix, you can see it as a representation of a piece of consciousness. The middle three columns operate together turning on and off like DNA to create a new expression of consciousness. The final column is simply a name to use as a place holder for that configuration of DNA consciousness.

If we look at each box or cell within the matrix, it represents a specific piece of defined consciousness. If each cell is healthy, it is like having healthy cells in our body. If a cell is distorted in our body, we can get sick. If a cell in our body is healthy, it leads to more health and vitality. Likewise, if a cell in the matrix is distorted, it leads to a sickness of consciousness. If a cell in the matrix is healthy, it will lead to a healthy vital consciousness.

When we use the STAGES Matrix as a guide, we can pinpoint exactly where the disturbance of consciousness is. This helps in several ways: First, we know exactly where to target explorations for healing. Instead of wallowing around in the whole field of consciousness looking for the source of the disturbance, we know exactly which cell of consciousness to target for healing.

Second, we can identify the type of disturbance, so we know what we need to do to do the healing. If the disturbance is in the concrete tier with reciprocity then we can target that directly. It is fast, efficient and the client feels heard and understood intuitively.

Third, we can track how any single disturbance disrupts the other cells horizontally creating a syndrome of disturbances that can be quite predictable. For example, if we have disturbance with concrete reciprocity then we can predict problems with concrete collectives.

Fourth, as a result of the horizontal configuration of disturbances, we can see how the disturbance echoes up the developmental levels creating predictable patterns of problems and

stuck places in the person's life. For example, if a person has not been able to skillfully master concrete reciprocity, we can predict problems arising as they move into Subtle reciprocity.

Fifth, we can also see and track shadow crashes. For example, if a person is having issues with subtle reciprocity, they are likely to shadow crash to concrete reciprocity. While most people will just see shadow issues arising, we can see that this regression to an earlier level actually allows them to strengthen their reciprocity skills on that earlier level so they are strong enough to handle later level reciprocity. The same thing happens with subtle active. Often when the subtle individual active driver set is frustrated beyond the coping mechanisms of the client, they will shadow crash to 1.5 concrete individual active. There are various patterns of shadow crashes. The advantage of the STAGES Matrix is you can track each and identify the specifics of how and why the client moved from one stage of development to an earlier one.

Sixth we can predict what kind of stressors are likely to lead to further shadow crashes. For example, if a person is having a weakness with the individual receptive parameter set, we can predict that weakness will travel up the developmental trajectory with them affecting every developmental level in fairly predictable ways until they address and heal the specific distortion. As a result, we can predict that anytime the environment requires receptive awareness we will see a re-arising of that shadow issue.

And seventh, we can see what leading-edge developmental growth issues are likely ahead for an individual and help them address those issues before they become serious problems. For example, if a person is having problems with their active driver in the concrete tier (1.5), we can predict that as they move into 3.5, they are going to struggle as the new world situation demands even more sophisticated Subtle action. They will have problems again at 5.5 if they make it that far. If we have a client with a shadow issue with receptivity and they are at 4.5 we can predict a tough dark night of the soul as they move into 5.0. If they have a healthy receptivity driver, the move may be one of open bliss instead.

In addition to understanding how shadow manifests through each developmental level, we can also articulate what it means to be psychological healthy and whole at each level. Since each level builds upon (rather than replaces) the prior, it is important to aim for robust development (substantial "surface area") at each level. Applications of focusing on this "health and wholeness" side include the following. First, we can see how to construct parenting protocols to help raise the most health-conscious individuals. Second, we can see how to develop each cell in an individual to make it healthy and robust so that it will help other cells related to it (ultimately all are interconnected as you probably have already guessed). Third, we can anticipate upcoming existential issues and put practices in place to avert a crisis before it manifests. Fourth, we can utilize it to enhance group experiences like couples, experiential groups, and business teams. Sixth, we can identify and enhance the development along the way, creating protocols to make earlier stages more robust and current stages filled out so we can live the most optimal fulfilled life possible. Seventh, we can use the STAGES Matrix to identify what meditative or spiritual practices are perfectly targeted for the individual at this point in their spiritual evolution to further their next step of development.

Exploring health and disturbance are two sides of the same coin of consciousness. Below this article will go into more detail with each cell.

## The Perspective Column

The first column is the person perspective. There are two aspects to a person perspective: the early and the late. The early is represented by a numeral followed by a .0. The early perspective is receptive. We must first receive information before we can act on it. The late person perspective is indicated by a numeral followed by a .5. It is active. After we receive information, we can act on it. We have six person perspectives each, with an early and a late dynamic. Each perspective builds on the perspective before it.

An early first-person perspective can only see things through their own eyes. A late first-person perspective only sees things through their own eyes but can act on it to get what they want. The difference in this one little shift is that of a baby crying until someone figures out what it needs and gives it to the child vs. the child that figures out how to push a chair up to the cupboard to get into the cookie jar while the parents are not looking.

A second-person perspective can see things through their own and another eyes. They can receive and act within the interactive dynamic. A late second-person perspective can see things through their own and other eyes and act not just within the interactive dynamic but see it from outside and act upon that interactive dynamic itself. The difference here is being in love and bounced around by everything our new lover does, vs. living on principles (rather than the social impulse of the moment) and thus being able to stay stable and loving even while our partner is getting upset with us.

Each of these perspectives: first, second, and the others, third, fourth, fifth, and sixth, holds the previous perspective, but sees beyond it – from a larger perspective. They include the original perspective but hold that perspective in a larger whole. Second-person perspective does not lose a first-person perspective. The first-person perspective remains intact and whole. Second-person perspective just wraps around the first-person perspective to a larger whole. Each succeeding perspective wraps around the previous whole to an even larger whole.

A third-person perspective can see things from an eagle eyes view, looking at both self and others independently. It can see things from first and second person perspectives both and also look at self and other from a remote and neutral vantage point.

A fourth-person perspective pans out even farther and can see the third-person perspective within a context. Being able to be in first, second, and third-person perspective simultaneously and in addition, hold all this within a larger contextual aware space – the context of culture, or the collective conscious for example

A fifth-person perspective can see all this as well as see the fourth-person perspective (encapsulating all the other perspectives) within an awareness of construction – how mind itself constructs awareness and perceptions.

A sixth-person perspective can look at the fifth-person perspective within a collective whole of the human mind; understanding it from first, second, third, fourth, and fifth person perspectives, and how all of these are manifestations of the empty constructing collective mind of humanity.

## The Tier Column

The second column is the tier column. The tier column is the WHAT of consciousness. The tier indicates what our consciousness is able to sense. The first tier is concrete. In our first four levels of human consciousness, what we are sensing is the concrete nature of reality. This is based upon our concrete senses of sight, sound, touch, taste, smell, and movement. We can also see the extensions of these with tools like telescopes and microscopes, radio waves, and others, these are all just tools to extend the capacity of our concrete senses.

As we move through the four stages, we can perceive subtle awarenesses too, helping us move into the subtle tier. However, our subtle awarenesses, like imagination, are still based upon concrete items. For example, we can visualize a tree, or a house or a friend, or running through the streets with a friend. But we won't be able to visualize a strategic plan or the dynamic of how memes and emotional energy are passed through the family system.

The second tier is the subtle tier. In the subtle tier, we sense subtle objects. These subtle objects are different from concrete objects. A concrete plan to run through the streets with our friends grows up to a strategic plan that has no concrete pictures to it. Cliques that we live in concretely grow up to seeing culture, not cultural artifacts (concrete) but culture itself. In the concrete tier, we can see how we pass a plate of food around the table so everyone can eat. In the subtle tier, we can witness the passing of memes and emotional energy from one person or group to another and how those memes and energies affect people as they are moved around. In the concrete tier, we can think or cognate about anything. But we can't meta-cognate. We cannot analyze and think about our thinking itself. We can have rich emotions, but we can't have meta-emotions, feelings about feeling. In the subtle tier, we can think about thinking, feel about feeling, think about feeling, and feel about thinking. It is this meta-capacity of thoughts and emotions that signals a clear shift into the subtle tier.

In the third tier, the MetAware tier, we are able to sense MetAware objects. This is a perception of mind awareness itself without concrete or subtle objects at all. We may include them, but we may exclude them as well, just like in the subtle tier when two philosophers talk about the nature of thought, neither may ever mention a concrete object. So too when in the MetAware tier, one can experience mind without a concrete object or even a subtle object. The mind is tuned to awareness of mind vs. thought.

Each tier can hold the previous tier but within a larger whole. In each tier, our senses get more refined. They are more able to perceive finer sensorial stimuli. This does not mean our concrete senses themselves get more refined. We may go blind and deaf and still be able to sense these more refined sensorial stimuli.



Yet, with a twist of irony, it is these same concrete senses, fading away in the concrete world, that are still the seed of our more refined subtle and MetAware sensorial capacities. There is still, sight, sound, touch, taste, smell, and movement. Just in a different dimension of awareness.

Each tier is defined by the objects one can “see” or experience. The concrete tier experiences concrete objects. The subtle tier experiences subtle objects and the MetAware tier experiences MetAware objects. One of the concrete objects is family. If we do not have a stable concrete collective object, like family, then we have more difficulty trusting a subtle collective when we move to the next tier.

And this brings us to the third column.

## **The Social Preference Column**

The third column indicates our social orientation with the information the senses are picking up. Each tier begins with an individual orientation and ends with a collective orientation. When we are first introduced to a tier, we have to figure it out for our self, as an individual. Then, after we have a sense of our self as individuals, we can engage with it collectively in a group.

In the concrete tier, we go from all about me concretely, to all about us concretely. Look at me becomes look at us. Me doing what I want fades into the background of us doing what we want. Me wanting the toy takes second fiddle to us being friends.

In the subtle tier, we change our focus from ‘my’ thought processes to ‘our’ thought processes; my business dynamics fades into the background of how our business cultural dynamics operate. Personal success fades in interest while improving cultural dynamics like social justice for all steps into the light.

When we move from a concrete collective (2.5) to a subtle individual (3.0) we do not lose our collective care, we just add a new individual capacity around it.

## **The Learning Style Column**

The fourth column indicates our leading-edge learning style. When we first learn, it is from receptivity. We cannot learn anything if we do not receive. Our capacity to receive information is fundamental to being able to perceive reality. Once we can receive and perceive, we can act.

The second learning style is active or agentive. Once we have received information, we can act on it. A child who is able to receive food on the one hand and movement of their limbs on the other can now figure out how to use the two to push a chair up to a counter to get a cookie, much to the chagrin of the parents.

The same thing occurs in the subtle tier. We need to be able to receive subtle data before we can act on it. We have to be able to observe thought processes before we can think about them and alter them, so they work more efficiently in our lives. While on the concrete tier, we can alter concrete reality to get what we want – pushing a chair to a counter to get a cookie; in the subtle

tier we can, for example, move thought around to make it more efficient. By directly changing our thought patterns we can live a more versatile, adaptive life.

Upshifting even more to the MetAware tier, we receive MetAware signals and capacities before we can act on them. We develop the ability to alter awareness patterns which is even more comprehensive and efficient, leading to increased capacity for fulfillment.

Of course, this improvement is dependent upon our skillful use of these additional capacities. We can also alter our concrete world, creating a disaster like lying to our parents which may lead to disciplinary actions. We might allow unethical corporations to write political policy leading to environmental degradation. On the Subtle level, we might be altering our thought patterns to become anxious or depressed instead of open and alive. On a MetAware level, we may engage in consciously constricting awareness or becoming self-indulgent with it vs. creating an open field of all potential.

Once we can do this, for better or for worse, (preferably for the better) for ourselves, we can then interact with others around this capacity. We call this reciprocity. In the concrete tier, we move from taking things out of others hands, or hitting them on the head to get what we want, to sharing and caring. We hold ourselves accountable to fairness because now we care more about the collective (third column, second question) than our individual self. In other words, we want the friendship more than we want the toy. Our primary way of learning is in reciprocity with others. By receiving what others want and identifying what we want together, we can come up with a better solution for everyone than by hitting and stealing.

In addition, in the second tier, we also move into reciprocity. We move from strategic plans for personal success, to designing corporate culture that makes everyone's lives better. We move from discovering what makes us happy individually, to relishing deeper intimacy with others. A deeper intimacy that also allows us to see ourselves in a more complete manner – leading to deeply rewarding relationships. MetAware individualism focused on self-infatuation with our enlightenment transforms into MetAware reciprocity.

Once we can engage in reciprocal capacities with the content from the tier, we are able to perceive, we then move to interpenetration. Interpenetration is that capacity to see self and other in a united or unified manner. We are one, and that oneness can generate a whole new level of depth and understanding. On the concrete tier we all become one around concrete objects. We dress alike, we talk alike, we walk alike, we go to the same church or bar, or club. Our beliefs become alike, and we can feel a deep closeness in our oneness with each other. We understand how this occurs and we hold others accountable to their responsibility in it.

In the second tier, we are able to see the sameness of humanity regardless of culture, creed, race, sex, or even belief system. If we are oriented to 'we vs. they' based politics, in and out religious groups, and divergent belief and thought systems, we are not yet robust at 4.5. Finding our oneness in humanity itself, and of the manifestations of human consciousness, becomes the fulfillment at 4.5. We can watch the cyclical dynamics of the manifestations of consciousness impacting in cascading manner around the table or around the globe. Even more, we are able to see the thoughts, impulses, issues, and capacities in others are in us as well. We all drink from the

same well of humanity so the ‘me vs. you’ and the ‘we vs. them’ breaks down into a larger we-one (We-Won!).

In the MetAware, we unite not just with common humanity and consciousness manifestations but the whole of consciousness itself. This vast expanse of consciousness and its cyclical cycles and our capacity not only to observe them but direct and manage them leads to powerful impacts with minimal movement. The passion of this space does not require any concrete or subtle experiences at all; no manifestations of human consciousness are necessary for passion. But it can wrap up all of humanity in concrete and subtle into a MetAware space and act upon that MetAware space in such a way that it ripples throughout the whole system.

These drivers we have discussed turn on and off in a similar manner that DNA turns on and off. With each switch of a driver, we may accelerate to a new level of understanding, or shadow crash to an earlier level of capacity. When we understand the STAGES Consciousness Matrix, we can locate ourselves and our capacities in every situation in which we find ourselves.

## **STAGES for Mentoring**

Next let us explore how we can further use the STAGES Matrix in mentoring: Psychotherapy, coaching, spiritual guidance. When people present with issues, it is often a smorgasbord of symptoms and struggles. Often, we rely on active listening and support the person to figure it out for themselves within an environment of unconditional love. This is a powerful and beautiful method for helping people heal.

But it can often take a long time. We can “hack” this process by utilizing the STAGES Matrix. Every cell of the matrix has a plethora of information. Each cell ties to the others in intimate and predictable manners. As a result, we can gather a lot of information in a short amount of time and utilize it to help our clients with more ease, efficiency, and effectiveness.

For example, let us take a male who presents because his marriage is falling apart. He loves his wife dearly, provides abundantly, and makes bountiful plans for making their lives better. He is often very successful in accomplishing his goals in both home and business. But still, his wife is unsatisfied, and is having a hard time understanding why, and expresses meekly she just feels he is not really emotionally intimate with her. You can see he wants to solve this problem but can’t seem to understand exactly what his wife is wanting.

With the STAGES Matrix, we can see that his individual subtle capacities are intact (3.5 individual, subtle [plans into the future] and active). The wife is not clear on what is dissatisfactory, so she is being had by vs. having (a .0 stage) and she wants more intimacy (an even stage: 2,4,6) so, she is 2.0, 4.0, or 6.0. If she were at 2.0, she would not likely be asking for intimacy she would be asking to get along with each other. Furthermore, she would likely be getting plenty of intimacy for her needs from a 3.5. And 6.0 is very rare and would understand clearly what they need from a 3.5, what they could provide, and what they could not. So, she is very likely at 4.0 seeking deep authentic intimacy but not quite sure herself what that really is. 4.0 would be a transformational leading edge for him – something he has never done before – but

is right at the apex of his leading potential at 3.5. With this information, we know exactly what to target for him – a 3.5 to 4.0 transformational crossover.

This existential move requires a shift of 2 parameters. We move from **individual** to **collective** and **active** to **reciprocal** (See STAGES Matrix). We know from the STAGES model that to help him in his marriage, we need to help him move into these new types of consciousness on the subtle level. Our targeted interventions will be to explore if he is able to engage in authentic self-expression in sessions and transfer that to his marriage. If this leads to high levels of disturbance, such as increased anger and temper tantrums, or active dominance of the conversation, we have new information. Angry temper-tantrums and dominance of conversation are a 1.5 dynamic (concrete individual active). There is a very high likelihood that this person learned that he could hang onto his concrete individual ego by engaging in temper tantrums or dominance of conversations. This is a common echo because 1.5 and 3.5 and 5.5 are all **individual active** types of consciousness (refer to the STAGES Matrix). As a result, they resonate with each other up and down the developmental spectrum. 2.0, 4.0, and 6.0 are all **collective reciprocal** types of consciousness. They too resonate up and down the developmental spectrum.

When we move from **individual active** to **collective reciprocal**, we have to change two parameters. This is a developmental consciousness stressor. How we handled it the first time (from 1.5 to 2.0) is likely to repeat when we meet this same challenge the next time (3.5 to 4.0). Since we see a regression to 1.5 when invited him into 4.0, we realize there was very likely a struggle letting go of the individual ego at the 1.5 to 2.0 crossover.

Since this strategy is repeating now as an adult, we can surmise it was successful in the past to hang on to the individual ego and resist full exposure into the 2.0 collective. There is a high likelihood that his parent was more passive, which allowed him to accentuate his active.

Reciprocity is a combination of reception and action. But we can often get the balance wrong or distorted. We can be overly passive, which allows others to walk all over us. We can be overly active and walk all over others. We can be right in the middle where we can be mutually egalitarian in our reciprocal experiences. Overly receptive or passive parenting often leads to overly active individual children who then grow up with a bias toward the individual active.

He chose a partner who was like the passive parent because that fit well with his overly active individual without creating much conflict. If he had chosen a partner who biases on individual active like himself, there would be a lot of stress and conflict as the two egos battled each other. However, we note that she responds “meekly” not with a great deal of active agency.

In addition, we can assess with a high degree of success that despite being biased toward the active part of the reciprocal dynamic he did successfully navigate a degree of health in the 2.0 and 2.5 concrete collective. We know this because he does love his wife vs. just being annoyed that she wants something else from him. He also provides for her and is quite generous. So, we see genuine care for another (developed at 2.0) and clear principles (2.5) that he lives by (providing and giving).

Thus, we have a reasonably healthy man who is successful in his 3.5 capacities, biases toward the active side of the reciprocal collective and will have some struggles in developing a truly egalitarian reciprocity on the subtle level until he develops a broader capacity to be egalitarian on a more concrete level.

We can begin helping him by having him monitor reciprocity exchanges. How many sentences does he talk vs. partner talk? How many decisions does he make vs. partner make? How often does he lead vs. partner lead? Monitoring and balancing reciprocity in the concrete collective (which he has skills with) will lead to a lot more success than trying to force him into 4.0 without foundational skills. Once these concrete skills are established, it is likely he will transfer them into the subtle realm without us even needing to work with it. But we can help there too by having him start with monitoring egalitarian reciprocity of plans with his partner. Planning into the future is an early subtle skill so we can start working with reciprocity with that skill as well with his partner. Then we can be introducing authentic self-expression and vulnerability as his skill base is intact and stable.

Notice that we have been able to track shadow issues, breadth issues, and leading-edge issues. We were able to zero in on the exact DNA cell of consciousness that needed work (reciprocity). We knew exactly how to help heal or make more robust that dynamic in him in shadow format (going back and reworking 2.0 reciprocity), in breadth format (working on reciprocity at his current developmental level of 3.5), and in a leading-edge format for improved marital relations (by moving into a shared deep authenticity and subtle vulnerability).

You might notice too that we can do the shadow work in a coaching format. This is basic skills training, not deep psychotherapeutic diagnostic shadow work. For example, we do not need to ask him to delve into and reexamine his relationship with his parents as might be the case in traditional narrative psychotherapy. And yet, it accomplishes the same outcome, and perhaps more efficiently. The reciprocity cell is healed or made more robust.

If you refer back to the original presentation, you might notice that is a lot of information to gain from three sentences and one reaction. Being able to glean this much information from limited time and exposure with the client allows us to begin fruitful suggestions that will lead to real improvements in the client's life. It is efficient, effective, pervasive, and lasting.

Of course, we don't just assume this is all correct. We constantly monitor to see if our hypothesis is accurate. By utilizing the STAGES Matrix, we can, in addition to gathering a great deal of information in a short amount of time, also catch ourselves when we are operating on faulty thinking and make corrections immediately in session as new information arises.

## Summary

In Summary, the STAGES Matrix is a vital tool helping us to resolve shadow, develop breadth and successfully navigate transformational existential issues in a clear, efficient and effective manner. The parameters within the STAGES Matrix provide multiple benefits. First, they provide an open field of exploration of each developmental level which can be constrained by stereotypes of each developmental level. The stereotypes we have today around each developmental level are

not the same as they were in the past, and mostly likely will not be the same as they will be in the future. By understanding parameters, we can free ourselves of the constriction of stereotypes. Second, each parameter has a healthy aspect and an unhealthy aspect. By understanding the parameters of the STAGES Matrix, we can zero in on the specific parameter or parameter set that needs attention for healing instead of wandering around in the vast territory of the whole of consciousness. Third, by utilizing the stages matrix we can gather a lot of information with each sharing a person reveals to us. Coaches, psychotherapists, spiritual leaders and others in the helping field will find STAGES to be a helpful and clear guide in their personal growth and in helping others.

## 2. Shadow Patterns and Other Conundrums of Consciousness

### Introduction

As we explore the evolution of our consciousness, we inevitably come across struggles. Some of these struggles are existential in nature. Some are holes in our skill development. Still others are ghosts from our past...the Dark-side of our own being. This Dark-side carries many names: the shadow, the unconscious, the demons within. In this article I will outline the underlying nature of shadow. I will identify the forms that shadow takes. I will share with you how shadows form in the first place. What happens to shadow once it is formed: how it operates within us. And I will also discuss with you the resolution of shadow dynamics.

Shadows from our history inevitably create blind spots. These blind spots create holes in our current operational capacities. I will discuss filling in holes created both by shadow and by the very nature of time constraint upon the evolving carnal time bound journey to the incarnate timeless boundless landscape.

The next leading edge landscape on this journey has its own unique challenges. I will also share insights about handling our leading edge existential conundrums. The challenges that can and often do occur as we reach into the next ethereal threshold of our unfolding.

Let us start at the bottom, in the dark dredges of the human soul. There are three basic forms of shadow. These three forms are introjections, projections, and split ego states. All shadow dynamics fall into one of these three major classes of shadow. Introjects are the absorption of false/inaccurate information coming in from the outside that we accept as true about ourselves and/or the nature of the world. Projections are taking qualia of ourselves and putting it on others and/or the world. Split ego states are when we divide our self into two parts...the shadow side of this is when these two parts are in disagreement with each other or out of contact with each other.

Every shadow has a developmental level. Just like each of us do. I find the STAGES MATRIX to be the most valuable tool I have seen to identify the birth place of any given shadow, identify its current placement, track its history, and predict its future if left unresolved. Below let us take a look at the STAGES Matrix

At **1.0** we can see that the pattern of consciousness is **concrete individual receptive**. This is the first-person perspective and this stage represents birth to about one year old. During this period of time we are in deep receptivity. What we receive is sight, sound, touch, taste, smell, and sense of movement. These stimulations are provided abundantly by the environment around us. Much of what comes in is accurate information of colors, sounds, shapes, textures, flavors, odors, and movement. However, some of what comes in is not direct experiences of the pure environment, but behaviors from others that are distorted from the pure experience of the environment around us. For example, we might cry, which is a normal experience for a child. However, our parent might be very upset listening to the crying so they may punish us, and yell “stop crying.” As a result, we introject: “rejection of crying”. We somatically constrict...shutting down the full range of emotional expression. We swallow whole a false belief that crying is not ok. Now in a sense the belief that “crying is not ok” is accurate, because in that specific

environment crying is not ok as it leads to getting hurt. However, in the world our genetic heritage and primordial nature, crying is generally an ok experience that historically and genetically resulted in caring attention from parents. Unfortunately, the 1.0 child cannot make distinctions between healthy and unhealthy parental responses. So the introject distortion goes in whole, un-assessed, un-mitigated and generalized.

At **1.5** we can see (in the stages matrix, see Figure 1.1) the pattern of consciousness is **concrete individual active**. These are toddlers up to about age five. 1.5 children are running all over the house. They are tearing our pots and pans from the cupboards and banging on them. If they want something, they might just take it out of somebody's hand. If they meet with resistance, they very likely will hit the person so that they can get the item that they want. At 1.5 children are active agentive beings exploring their power and sending it out into the world. This is where projections are first born. What 1.5 children do is project onto the world is: the world wants me to have what I want. As a result, when the 1.5 child does not get what they want they can get very confused, upset and angry.

That we project out onto the world that the world wants us to have what we want to have is a very understandable thing. After all, the 1.0 child only had to cry and the parent would come and find out whether they needed: food, moisture, Love, changing, warmth, or movement. At 1.0 the child did not have to do anything for themselves, the world just gave the 1.0 child anything it wanted. As a result, at 1.5 the child now projects onto the world that that is the nature of life... that the world gives the child anything that it wants just because it wants it.

But now that the 1.5 child is active and getting into all kinds of things, so instead of indulging every need the child has, the parents start setting boundaries. The child has never known boundaries and does not understand them. Now the projection that they get anything that they want butts up against reality, the reality of boundaries.

It is this vibrant clash between the projection of the 1.5 child's wants and the clear firm unrelenting boundaries of the parent that puts the child into a crisis. If the parents do a good job of holding good clear boundaries the child's only solution eventually is to move into second person perspective.

At **2.0** (on the STAGES MATRIX) we can see that the formulation of consciousness is **concrete collective reciprocal**. To get into second person perspective, one needs to take their one whole perspective and divide into two. One part of them continues to see the world directly through their own senses and their own wants. But this new segmented part, the second person perspective part, begins to see and feel from another person's perspective. This allows a child to move into pro-social Life. It also opens up for the child whole new world of friendship and connections that it has never before realized.

The natural problem here is that now there are two perspectives in one mind. These two perspectives sometimes disagree. We still have the first-person perspective mind that wants what it wants when it wants it. And we have the second-person perspective mind who wants to have friends and get along with others. Often these two mind-perspectives within the one-mind are at



odds with each other, often resulting in significant internal conflict. We call these minds within the one mind Ego-states.

Multiple ego states within one person can also be created through trauma. When a child is traumatized, often the child uses split ego states to deal with the trauma. One ego state holds the trauma while the other ego state continues to move on in the world and grows up. Thus, now we have three personas within one mind. This traumatized ego state within the mind has interactions with the other ego state within the mind and this leads to further cognitive, emotional, behavioral dissonance. This is the third form of shadow.

To summarize, we have three classes of shadow: introjects, projections, and split ego states. 1.0 is a place of deep receptive being and it is the birthplace of introjections. 1.5 is a place of agency, it is the birthplace of projections. 2.0 it's a place of reciprocity and it is the birthplace split ego states. Split ego states can be naturally arising as we move into new perspective heights or they can be induced by trauma.

Once we have shadow issues there are three processes that we can do with them:

1. We can wall them off
2. We can evolve them
3. We can resolve them

## **Walling off Shadow**

When we wall off an ego state it is similar to how we have an infection in our finger. We wall off the infection so it cannot travel through our body and kill us. We do this until our body gathers the resources to heal the infection and then our body sends antibodies in to heal the infection so that we are whole again. So too, when we wall off a shadowy ego state, it is not in communication with the rest of the consciousness. Ideally, we need to come back when we gain enough resources to heal it so that it can be resolved and reunited with the rest of consciousness.

However, often what we do is continue keep wall it off. Every time it puts its head out to say "Hey I am here", we cram it back down into its container, into its prison where it festers and festers until our whole system begins to feel the impact of the infected bit of consciousness. It becomes very irritated by the way it is being treated. Then something happens in the outside world and triggers this little walled off ego state to come out into full force. Then it takes over our dominant ego, and completely controls our thoughts feelings and behaviors for a period of time.

You might remember times in your life where you felt like you were behaving in a fairly mature manner. You had a plan; a goal and you were on your way to accomplishing it. Suddenly you find yourself triggered and started behaving more like a child...very upset, irritated, perhaps pouting a little and throwing little temper-tantrums. This is an example of a "shadow crash." A shadow crash is simply an earlier developmental level ego state that has been walled off that comes out of its prison, takes over the dominant ego and drags the entire person down into behaving from that earlier developmental level.

At some point, the shadow ego state burns itself out or goes back to sleep. Alternatively, we regain control and shove it back down into its prison and we go on as before hoping that it never happens again. In the meantime, the suppressed ego state festers again in the background just waiting to erupt at the right moment...which is often the worst time for the dominant ego state.

With the stages matrix we can track these shadow crashes precisely. As a result, we can identify the exact developmental level of the shadow. We can pin-point the exact parameter that was distorted. The specific parameter that defines that specific shadow issue. As a result, we can be efficient in targeting precise solutions for the specific shadow issue.

In the above case, we have an adult operating at 3.5 (Subtle, Individual, Active) and crashing to 1.5 (Concrete, individual Active). This is a common shadow crash pattern. Since two of the consciousness parameters are the same between the two stages any issues with that combination, when over stressed, will result in this pattern of shadow crash. The beauty of such shadow crashes is they give us the opportunity to rework the distorted parameter that was never healed. By healing it at its earlier echo, the healing solution then can echo upward allowing the later level self to heal as well.

There are many shadow crash patterns and I will not discuss them all here. With our limited space we will address the next process of what we do with shadow.

## **Evolving Shadow**

The second thing that we do with shadow is we evolve it. When we evolve a shadow we take a shadow from an earlier developmental level and give it additional skills as it grows up through the developmental spectrum. Instead of healing the shadow, the shadow co-opts later and later levels of capacities and uses those ever-increasing capacities to accomplish its distorted shadow agenda. Let us begin with the classic projection of the 1.5 child. That the world wants me to have what I want. As we discussed earlier, if we wall this off it goes into hiding and erupts at inopportune times. However, we might not wall off this distortion. Instead, we might grow it up. Below is an example of the evolutionary mindset of a 1.5 shadow seed growing up through the developmental levels:

- 1.5: The world wants me to have what I want to have. And I can go take whatever I want.
- 2.0: My role is to manipulate other people to get what I want.
- 2.5: I deserve what I want. It's good for me to have it and I am morally justified in taking it.
- 3.0: I can explore the world in new ways. This exposure to new experiences will help me to discover new wants, new pleasures. I have the right to discover and have any new pleasure I can discover, regardless of the law.

- 3.5: I can visualize my wants, plan into the future to get them (regardless of the law, consequences to others, or the environment) and then go get them by whatever means are available to me. I have the right to get whatever I want by whatever means. Including the manipulation of language and concepts of truth.
- 4.0 If I pretend to be deep and intimate and listen to others I can more effective in my manipulation of them to get what I want on a whole new level.
- 4.5 By understanding system patterns I can manipulate dynamics so that more things that I want will naturally flow to me. As a result I can get what I want for me with more efficiency and less effort.
- 5.0 By seeing the illusion in language and the projections people have but don't see, I will have increased command over how to manipulate people to my advantage.
- 5.5 By manipulating the boundaries of language and ethics and perceptual projections of others and communities to my advantage I can get what I want and get others to do what I want them to do, while maintaining the image I need to get more of what I want. I can recombine solutions in even more creative ways leading others to work for me with even less work and even less accountability on my part.

As you can see, Shadow issues grow up and can and will continue to grow up with more skill and sophistication until we resolve the issue.

If we have a shadow issue of not being good enough we can construct the same kind of evolutionary trajectory of that issue. Any issue we have may be locked in at the developmental level in which it was born or grow up through the developmental levels unchecked and gaining more and more skill and sophistication until they are so slippery they are nearly impossible to detect.

## Resolving Shadow

The third thing that we can do with shadow is resolve it. To resolve it, we need to clearly understand the class of shadow. Each class of shadow requires a very different form of resolution. If we use the wrong form of resolution, we can actually cause harm and enhance the shadow issue.

Introject shadow are distortion's coming in from the outside. What we need to do to resolve an introjected shadow issue is to identify it and release it back to its source. A projection is distorted material inside of us that we put on to the outside world. To resolve a projection, we need to take that back inside of us. A split ego state is a division of our consciousness. What we need to do is integrate the split ego states into a unified consciousness.

If we use an interject solution with a projection, we will enhance the projection. If we use a projection solution with an introject, we will enhance the introject. If we use a split ego state

solution with an introject, we will lock the interject into the identity of the self. It is very important that we clearly identify the class of shadow and match it accurately to the appropriate form of resolution or we will cause damage and actually solidify the shadow issue.

In addition to the styles of shadow resolution we have three other forms of resolution that are important to discuss. These forms of resolution of issues can work with both shadow issues and other issues that we have in our life. These three forms of issue resolution are:

1. Height: the evolution solution
2. Breadth: the dilution solution
3. Depth: the dissolution solution

## Height: The Evolution Solution

The evolution solution is about gaining greater heights to gain greater perspective upon the issue involved. By gaining height we can look down upon the issue, put it in perspective, so we can utilize multiple different shadow techniques to resolve the issue. The Evolution solution has 4 main steps to it:

1. In the world
2. Of the world
3. From the world
4. Beyond the world

When we are **in** the world, we are had-by it. We cannot see the issue because we are swimming inside of it. We do not feel like we have the power over the shadow issue because it appears bigger than we are. When we are **of** the world, we have 1 foot in and 1 foot out which gives us some perspective and some management capacities. When we are **from** the world, we have 2 feet out looking in at it (We have moved from subjective to objective). We still have some attachment; it is still something that we attend to, but we can be objective about it. This allows us to have much more control over our triggers, come up with clear viable solutions, and resolve the issue of that world view. We are still connected because we are from this world. When we move to **beyond** the world, we are no longer triggered by it. It does not have an effect upon us any longer. This process works not only with shadow issues but with any issue we have or any developmental perspective.

Let's take a simple example of a pacifier. When we are a baby or a toddler we are in the world of the pacifier. We need it and without it we may become extremely upset and so distraught that we don't know how we will survive. After a time, we are of the world. The pacifier is still vitally important, but not so much that we can't step away from it. We have a sense of life outside of the pacifier and we can easily let go of it in ideal circumstances. When we are from the world, we have both feet outside of the world of the pacifier. We can remember what it was like to want it and sometimes we might even pick it up and put it back in our mouth, like a nostalgic observation, but then set it back down because we don't really want it. It still might grab our attention a little bit. Our mind still preferences it over another item, but also just as easily lets go of it. When we are beyond the world, we don't even particularly notice the pacifier anymore. Yes,

it is a pacifier but there's no attachment. There is no preferencing of any of the senses toward or away from the pacifier. It no longer carries any energy whatsoever for our attachment or rejection. We are beyond attachment and clinging or repulsion and pushing away. We no longer even live in the world of the pacifier.

You can substitute the word pacifier for any issue or perspective. For example, in terms of a shadow issue, we might get very angry and upset if somebody co-opts our role in the family. If our role is threatened, we may become so distraught we are completely beside ourselves. We may act out to get the role back, we may talk behind another back to try to tear them down, we might create other alliances to get our role back. We are completely had by the role. We are **in** the world of the role. But at some point, we might find that we can shift our role in the family. We find that if a certain person co-opts our role, we can let go of it for a time, as long as we can have it back on occasion. In the meantime, it is ok to play with other roles. But we are still very attached to our primary role. At some point we can have both feet out of the role. We can look at the role, we can see what it did for us, we can see that we're OK without the role, we're still triggered into the role many times, but we can step back out and be completely out of the role and be genuinely happy to be out of the role. We are **from** the role, but we don't need the role any more. Eventually we move to **beyond** the world of the role. At this point the role no longer has any attachment value. We can step into the role if it's important for us to do so but we do not feel compelled to take on the role nor do we feel we need to push the role away. The role is just a role and it can be used or not used without attachment or pushing away.

We can track our development and spiritual processes with this as well. I have an ego. I am very attached to it. Any time this ego gets confronted I get very disturbed. I get so disturbed that I act out and do whatever I can to defend and honor this ego. I am **in** the ego. Next I can see a world outside of my ego. If my ego is confronted, I feel the disturbance but I have some capacity for managing it. While I may be very upset and have a lot of impulses for revenge, avoidance, or control, I can see a larger picture and manage my impulses to mitigate additional suffering to the ego. I am **of** my ego, but there is more going on than just ego. Next I can step outside of my ego. I can see it getting confronted and being upset by getting confronted, but the new space of consciousness has no trigger whatsoever. I am **from** my ego, but my consciousness is looking in at it not out through it. Finally, the ego has dissolved. Consciousness is fully inhabited in the new space. There are no triggers. Consciousness can choose to play the part of the old ego, but has no attachment to do so nor any pushing away of it. This is **beyond** the ego.

Each of these steps is very important. Each step marks a very important point in the transition. The first is a point of only awareness. The second is an either/or awareness, the third is a both/and awareness the fourth is empty awareness that allows the both/and to arise and fall without attachment. The first two are more subjective, the third is objective. Keep in mind "objective" is attached to the "objective" position. The fourth is beyond objective to a place of empty-full-non-preferencing.

## Breadth: The Dilution Solution

The dilution solution is about utilizing our breadth. As we expand out wider, the material on which a shadow, or other issue, can hold onto becomes less and less until the shadow just has

nothing left to hang onto and it falls away into oblivion. For example, let's say we have an issue with being judgmental at 2.5. At 2.5 we are working with sacred principles. An example of a sacred principal might be "Love your neighbor as yourself". But what constitutes a neighbor? Does that mean we love the people within a 300-foot radius of our house, but outside of that we might hold anger, fear, resentment, rejection, and a whole host of other feelings? When we work with breadth solutions, the space in which we hold our sacred principal gets larger and larger. We might expand it to the whole city, then to the nation, or even to the whole world. At this point whole world is seen as our neighbor and we don't have anything left to hold the hate, anger, resentment, fear, and other issues that we have. With nothing for these issues to hang onto they fall away.

Breadth solutions can work another way as well. For example, most of us in today's world don't consider our neighbors necessarily the people around us. The people of our community are all over the world, perhaps, but they tend to have a certain belief system. These belief systems might be religious in nature such as Christian, Jewish, Muslim, Buddhist etc. They might be conservative versus liberal. Whatever the collective meme is, we tend to apply our sacred principles to them. But we don't apply our sacred principles equally to the other group. By utilizing a breadth solution, we expand our sacred principles of love of in group to larger and larger in groups until everyone is contained within that in group. With nothing left for our issues to hold onto they systematically drop away. Consider your best friend. Think of how you hold them with compassion, love, support, tolerance, understanding, and forgiveness. Now think of your worst enemy. Think of the person who triggers you the most. When you can expand that same genuine experience of compassion love, support, tolerance, understanding, and forgiveness to them you have successfully utilized a breadth solution for your issue. Breadth resolution does not work if it is only cognitive. It is easy for one to claim "I love the whole world". It is another to FEEL it when a specific formation of personality is presented in front of you that you have to deal with.

## **Depth: The Dissolution Solution**

The dissolution solution is a depth solution. Some people call this "metabolizing" the issue. With the Depth solution, we go into the suffering deeply. We sustain the pain of the suffering until the suffering dissolves. By having the courage to drop into the depth of the suffering with courage and sustainability we metabolize the issue until it dissolves into Pure Energy which can then be readily used by any aspect of consciousness for new purposes. To accomplish this journey successfully we need several capacities in place. First, we need an unconditional loving witness that holds an unconditional loving environment within which we conduct our Journey. Without this holding, when we dive into the darkness, we can get lost in it indefinitely. The more we swim in the lost space the more we train the neural pathways to keep firing in those ways. As a result, we can actually accentuate the problem we seek to resolve. The unconditional loving witness prevents this problem.

Sometimes the unconditional loving witness is held by another person: a friend, a lover, a therapist, a coach, a spiritual mentor. By having someone hold the unconditional loving witness space, we can drop into the depth of the suffering while being held in unconditional love. This external support can encourage us to sustain the pain that we would rather run away from, to

understand it intimately, and to hold the tension until the distorted illusions are clarified and transformed.

The second thing we need, is courage. Courage is what allows us to take this journey in the first place. The third thing we need is endurance. Endurance gives us the persistence to follow through to the end until it is resolved. There are also a host of skills that can help: altering cognition, altering emotion, altering impulse. We need access to all of our senses: sight, sound, touch, taste, smell, and movement/proprioception. Ultimately, this is our journey: we are diving into a realm where our senses are holding a particular configuration, identifying that configuration, dismantling it, discovering the treasure that that configuration of consciousness was hiding, and returning with the treasure. Then we nurture that treasure to build a new configuration of consciousness.

## Functional and Dysfunctional uses of Depth, Breadth and Height

If we are holding the unconditional loving space for ourselves, we need to understand something very important. Recall the **evolution solution of height**. You might remember the discussion on: in the world, of the world, from the world, and beyond the world. We must have a part of ourselves that is *from the world* or *beyond the world* that can hold this unconditional loving space. The other two stages do not have the strength in their perspective to hold the unconditional loving witness as we journey through the underworld. What can happen when we use the dissolution solution of depth without a corresponding skill in height is we can get lost in the under-world. As a result, we actually enhance the issue. The issue appears to become bigger than us. It controls us, and we re-enforce its power in our life. It is crucial that if we use a depth solution then we do it within the environment of unconditional love, courage, endurance, and persistence. And that that environment is held by an ego-state that is at least at the place of seeing itself *from the word* or *beyond the world*. If we do not have that presence then we need to find someone who does to hold it for us.

We can run the risk the other way as well. If we use a height solution without concurrent use of depth, then we run the risk of what is often called spiritual bypass. We rise to these transcendent places, but all of the issues are still there. When we come out of our transcendent height, we still get triggered by all these issues that populate our life. Indeed, these issues that populate our life will pull us out of our transcendence again and again until we dive into depth and breadth where vital aspects of authentic and whole resolution reside.

If we use a breadth solution without a depth solution with it, a similar problem occurs. We can move to a place of unconditional love and deep compassion for everybody in the world, conceptually, until we get triggered. Then we succumb to the dreaded *shadow crash*.

Ideally what we want to do is use all three forms of resolution of an issue for complete and thorough resolution. By utilizing height, we can hold space for doing depth and breadth work. By doing depth work we have a solid foundation for our height work to stand on to reach new heights. If we do our breadth work then the platform is not only solid enough but wide enough for our new height to have freedom of movement in its new explorations. We enter new expansiveness instead of constriction.

That being said some issues are more prone to resolution by one or another of these issues' solutions. For example, shadow issues almost always require depth to resolve. Social conflict issues generally require breadth. Existential issues require height.

A shadow issue requires going into the feeling to generate a release. Whether we are dealing with introjects, projections or split ego-states, all of them require an in-depth experience for several reasons. First, to get an accurate "diagnosis" of what kind of shadow we are dealing with, we need to go in and experience it. As we identify it we can know what to do with it. Once we identify it we need to develop more intimacy with it to complete the resolution. We need to experience all of the introject pattern to be able to release all of the introject pattern. We need to experience all of the projective pattern to be able to call it all back. We need to experience all of the Internal thoughts, feelings, and impulses of each ego state if they're going to become intimate with each other and come up with mutually acceptable solutions to the problems. To try to solve shadow issues with Breadth or Height is simply bypass.

Many issues regarding social interactions, especially interactions between groups and interactions regarding social justice, often require breadth solutions. We can go as deep as we want and work on the issue so we are not triggered by those around us. But that does not mean that we will expand this solution beyond our own circle. As a result, as soon as we move outside of one circle, the same issue reemerges. We might solve the problem with one coworker but as soon as another coworker brings up the same issue we're back to being triggered. Without a breadth solution we continually engage in the revolving door of having to rework the same issue with new people and new situations. On a larger scale what this means is social justice issues remain unresolved due to the endless revolving door syndrome.

Existential issues require a height solution. Existential issues often arise because of a conundrum that we cannot solve with our current perspective. The current perspective has many potential solutions. But none of those solutions by definition can address the existential issue. That's what makes it an existential issue. It requires a new perspective to solve it.

Recall our discussion of the 1.5 child moving into 2.0. The 1.5 child still wants what it wants. But these wants are butting up against other people's boundary setting. The 1.5 child can try many things to solve this problem. They might try hitting. If hitting doesn't work they can try the same solution in a different way. They can hit harder, they can hit faster, they can hit longer. That is the first level of solution: use what you already have, just do it harder, faster, and longer. This solution often solves the problem at hand. But sometimes it doesn't. Sometimes no matter how hard, fast, and long we work, it doesn't solve the problem.

So instead of using a physical solution we might use an emotional solution. We might cry, we might rage, we might deeply express our inner most feelings. Sometimes this works too. If those don't work, we can call on our previous in-class solution. We can cry harder, louder, for longer periods of time. If that does not work, we might change classes of solutions again. we might try an intellectual solution.

The intellectual solution is to solve the problem in a new way. We're going to figure out the smartest way, a trickier way, a sneakier way, an "out of the box" way to get what we want. And if



the first attempts don't work, we can escalate our in-class solutions again by being more clever, more tricky, continuing to be so until something maybe works. Once we see that that this class of solution does not work, we might go to our final class of solution: the social solution.

In the social solution, we might try to get what we want in situations where mom is embarrassed to say “no”, such as in public. Or we might try to get what we want by asking dad after mom is already said “no”. Or we might pit one against the other...” dad lets me do it” ... and that might manipulate mom into saying yes. Alternatively, we can work the easier person over and over and over until they can't stand it anymore and they go convince the person in charge to give us what we want. If it doesn't work at first, we can escalate our in-class solution: Faster, harder, longer.

As you can see here, from our own developmental perspective we can solve things within a class of solutions such as the physical. If that doesn't work, we can continue to work within that class by doing the same things harder, faster, and stronger. If that doesn't work, we can cross over into another class. If that doesn't work, we can try using that class of solutions harder, faster, and stronger. And we do so again and again until we have exhausted every class of solution as hard and fast as we know how to do it.

The next developmental perspective's way to solve things is to combine classes of solutions. So, I might combine a physical and intellectual combo to try to get what I want. Or I might try social and emotional combination. I might even put all 4 classes of solutions together into one comprehensive system to try to get what I want. For example: (and notice in the following each class of solution coming on line: Physical, Intellectual, emotional and social) the child might cry when mom says "No"(emotional). And continue to escalate crying and anger (escalation of emotional in-class solution) and sadness...feeling so sad and with puppy dog eyes might say “dad said I could” (Social solution). He is in the garage; can you just go ask him...Pleeeeeeeze? and then when mom goes to ask dad the little bugger runs and gets what he wanted and runs and hides. (– Physical solution; while the whole thing was set up in a cognitive solution.) Combining classes of solutions within our developmental level can be very powerful and effective! This is the power of breadth.

Let me summarize this before moving on to the next concept. First, we have a problem and we try to use a solution within our developmental level. Each developmental level has 4 classes of solution. These classes of solution are the same for each developmental level but our understanding of what they mean and how they can be used vary often dramatically from one developmental level to the next.

First, we try within our developmental level as class bound solution: Let's say physical. Then we use an extension in that class, stronger harder faster. We can try a different class of solutions, such as intellectual, and again accentuate that, smarter, trickier, more clever. Once we have two or more classes of solution, we can begin combining solutions. Ultimately, we can combine all four class solutions within a given developmental perspective in complex systemic ways to solve our problem.

Once all of these classes and combinations of classes of solutions don't work. Once we have tried every behavioral intellectual and emotional and social skill available. Once we have tried all the combinations available and they all fail, we have two options. We can give up. Or we can drive forward and crash into an existential crisis. Much of our distress in life is butting up against an existential crisis, attempting a breadth solution to solve it, burning ourselves out into collapse. Recuperating from collapse, and then doing it all over again. The suffering of these crisis is only resolvable through a height solution. Specifically, for our 1.5 child, only by going into 2pp and seeing through the eyes of the parents can the child solve this problem. Only by going into second person perspective and seeing what the child has never seen before... The pro-social world laid out in front of them... can they see what boundaries are, why they are important, and thus develop the capacity to hold the boundaries for themselves so they no longer get into trouble. In this transformational shift one is not solving the original problem, what one discovers is the problem one was were trying to solve is actually not the problem at all.

Now instead of trying to get the toy I want, I no longer even want the toy, what I want now is the friend. I want the family, I want community. No depth solution and no breadth solution could ever solve this problem. Only a height solution can solve these types of existential issues. These existential issues occur at every developmental transition. Height solutions do not give us what we want now. They transform us and deliver us from the want to a place where what we thought we wanted is meaningless (beyond the world) and a whole new passion arises.

With the STAGES MATRIX we can track these depth issues (and the regressive issues), the breadth issues and the height issues. We can pin point with laser accuracy where they are, what they need and how to solve them. We can identify where is shadow is on the developmental spectrum. We can then identify any one of the three forms of shadow. We can then apply the appropriate shadow resolution technique that will heal that shadow and certainly avoid causing harm that is so rampant today with randomly applying techniques regardless of the style of shadow involved. We can also assess whether the issue is best solved with a depth solution, a breadth solution or a height solution. We can assess which combinations and in which order will lead to success in the most organic, flowing, efficient, and effective way. Whether you are working with shadow issues, depth issues, breadth issues, or existential issues, the STAGES Matrix is a powerful tool for efficiency, clarity, and effectiveness.

## Summary

In summary, we have three classes of shadow:

1. Introjections
2. Projections
3. Split ego states

1.0 is a place of deep receptive being and it is the birthplace of introjections. 1.5 is a place of agency, it is the birthplace of projections. 2.0 it's a place of reciprocity and it is the birthplace split ego states. Split ego states can be naturally arising as we move into new perspective heights or they can be induced by trauma. While these are the birth places where these types of shadow generally first arise, they may continue to arise at every developmental level thereafter.

Once we have shadow issues there are three processes that we can do with them:

1. We can wall them off
2. We can evolve them
3. We can resolve them

Walling off locks an ego state in its original developmental level. Evolving our shadow leads to the shadow developing ever increasingly sophisticated tools to use even if its original impulse it is acting out comes from an earlier developmental level. Resolving the shadow releases the distorted conscious energy into a free form that can be reutilized in more beneficial ways.

Each class of shadow requires its own style of resolution:

1. Introjects require release techniques
2. Projections requires re-owning techniques
3. Split ego states require integration techniques

If we use the wrong technique with a shadow issue, we can actually deepen the shadow issue rather than resolve it. We can solve shadow and other Conundrums of consciousness in 3 main ways:

1. Depth
2. Breadth
3. Height

With depth we use the dissolution solution. As we progress to deeper states of consciousness the issue dissolves from its distortion into deep authentic truth. With breadth we use the dilution solution. As we expand out broader, the issue becomes so diluted in the expansive awareness that it has nothing left to cling to and falls away into a wholeness of awareness. With height we use the evolution solution. We can also call it the illusion solution. With height we become aware of the illusions of our original issue and discover a later stage awareness that has greater passion for us than the original want. Some conundrums of our consciousness can be solved by any one of these solutions. However, some issues can only be resolved by a specific use of only one of them.

When dealing with shadow issues and other conundrums of consciousness these understandings can help us to navigate the murky waters. It can clear away the confusion of why using one technique in one area is unhelpful in another. It helps to understand there are multiple solutions to resolving issues. Some issues can use multiple styles and some require a specific style to resolve. By learning all the styles and not being attached to any specific one of them, we can enter the natural flow of shadow resolutions and the natural clearing of conundrums of consciousness. When we have and can utilize all these skills in a non-preferencing orientation, the resolution of our issues becomes less of a chore and more of a natural flowing unfolding.

### 3. Typology and The STAGES Model

#### Introduction: The Development of Awareness of and within Typologies:

Two very important aspects of exploring human consciousness are the fields of typologies and development. We will take a meta-perspective and integrate these themes in two ways: by discussing the developmental evolution of typologies and by discussing the human developmental evolution within typologies.

Let us begin with the developmental evolution of typologies themselves. There are many differences between typologies that may appeal to one or another individual personally. This diversity is wonderful so all can enjoy their own favorite style of typology. However, in this paper I want to explore the differences that indicate a developmental trajectory of typologies themselves. As I explore this aspect of typologies, I have formulated the following sequence for understanding this developmental evolution:

1. Fixed typologies:
2. Sequentially changing typologies
3. Simultaneously Inclusive typologies
4. Developmentally informed typologies
5. Integrated typologies

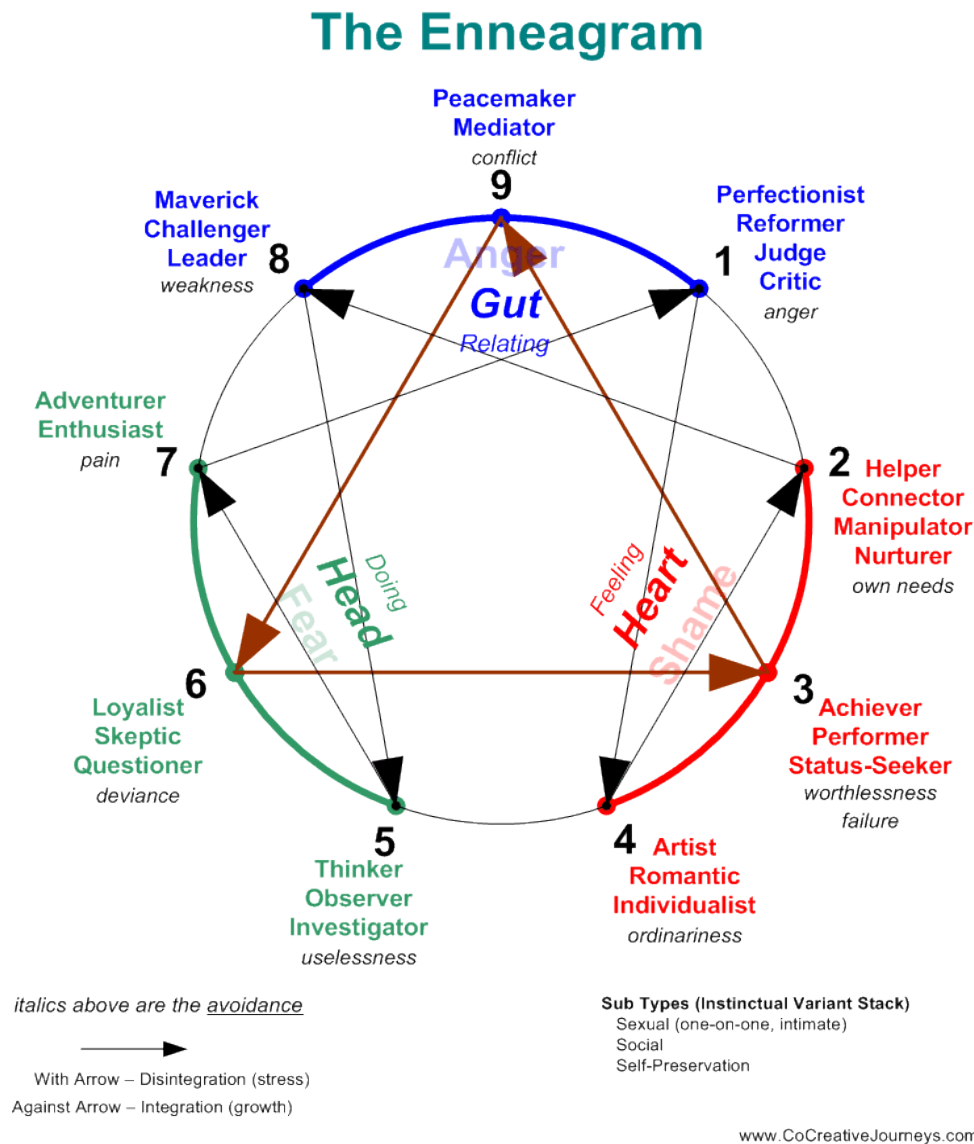
The most basic style of typologies are fixed typologies that test you, define your type, and lock you into that type for life. Astrological models of personality characteristics are probably the best known of these. Within psychology, the original Myers-Briggs is an example of this kind of typology. The original Meyers Briggs tests your type, claims you have been this type all your life, and you will be that type for the rest of your life. Such typologies are highly deterministic and unchanging. Below is an image of the zodiac from Astrology bay.



**Figure 2.1.** Zodiac.

Some of these typologies allow for only one type and others allow for one dominant type and 1 or more defined sub types. The next “type” of typology acknowledges that while we have a type, this type may change over time. As we grow, we understand that we can move from one type to another. With this understanding comes more advanced typology modeling. Those who work with the Meyers-Briggs are now acknowledging this aspect of typologies. Another example of this is the Enneagram. In the Enneagram, while we might have a core type, there is at least a mechanism for revolving around the type sets so that you become all of them eventually. This provides for more holistic exploration of human consciousness.

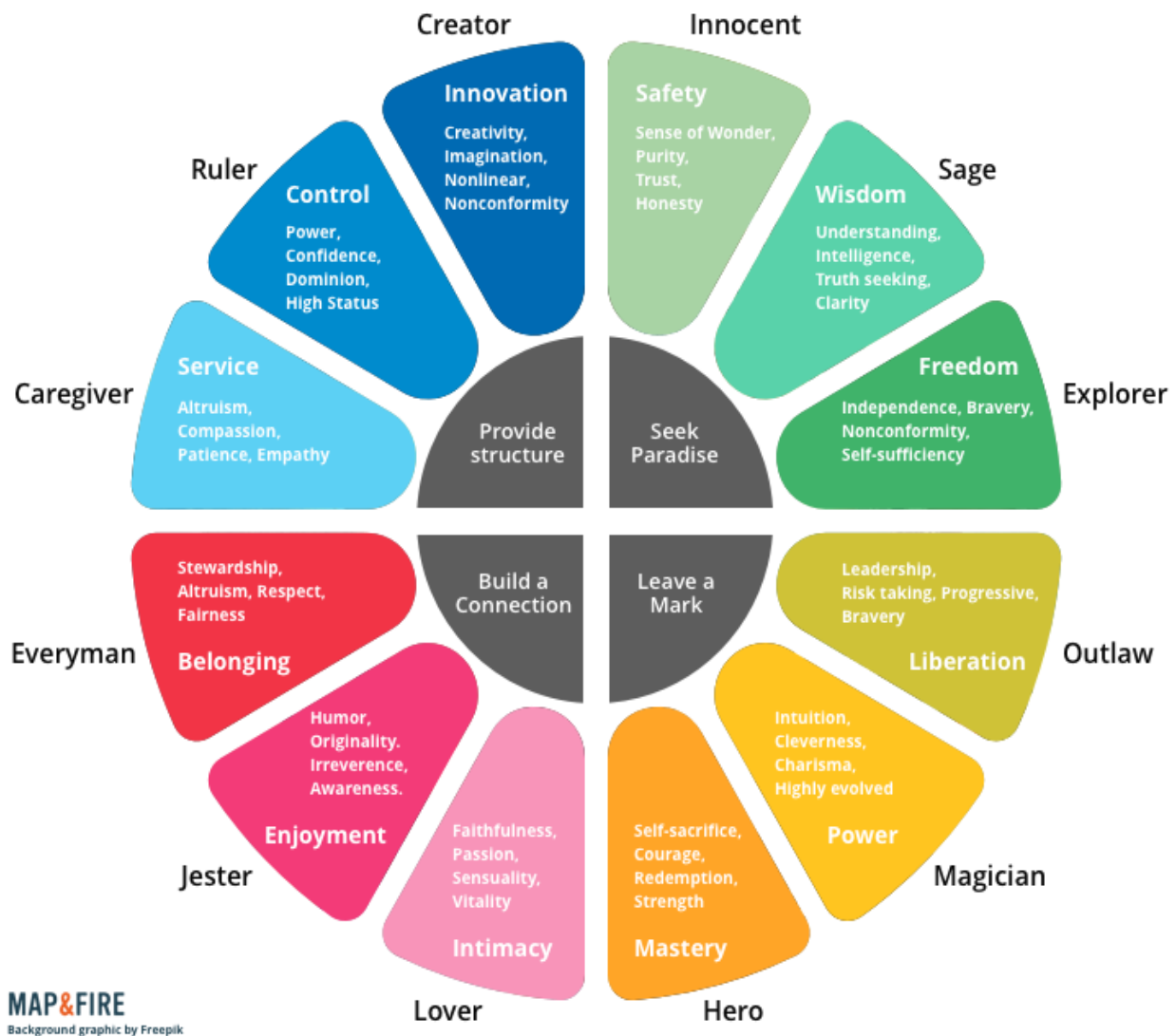
See the Enneagram Below (from Co-Creative Journeys):



**Figure 2.2.** The Enneagram.

Another example of the inclusion of multiple types is Jung's 12 archetypes (see Figure 2.3 below). With this typology, each of us has a multitude of archetypes within us.

Both the enneagram and Jungian typologies indicate we are all of them at once, but that we may focus on one or another to develop it. The enneagram has a specific sequence to follow while the Jungian archetypes orient to a more organic explore-as-you-like dynamic. Both styles can be useful in different ways. The former has a specific lesson in how to go about accessing other types in a systematic and healthy way. The latter offers more flexibility. As a result, I can call upon whatever type is needed in the moment. If I need a Caregiver, I call on that type within me, If I need a Warrior, I call on that type. If you need a new type all you need do is look within and find it.



**Figure 2.3.** Jung's 12 Archetypes.

A next step in typological sophistication is Pearson's adaptation of Jung's 12 archetypes. Pearson arranged Jung's archetypes in a developmental format (Carol S. Pearson: *Awakening The Heroes Within*). See Table 2.1.

In this adaptation of typologies, we can see that certain archetypes come online before other archetypes do. For example, the Innocent and the Orphan obviously must be developed before we can move into something like the Warrior and the Lover. And certainly, these would be developed before you would move into something like the Sage and the Wise fool. With Pearson we get both wholistic embracing of multiple archetypes as well as an understanding of archetypal human development overtime.

**Table 2.1.** Pearson's developmental model of archetypes.

Archetype	Fear	Strength	Weakness/Shadow
Innocent	Abandonment	Fidelity/Trust/Optimism	Denial Reality/Seek Rescue
Orphan	Exploitation	Process pain/Interdependence	Irresponsibility
Warrior	Weakness	Fight what matters/Courage/Discipline	Compromised Principles
Caregiver	Selfishness	Give to others/Compassion/Generosity	Guilt Manipulation
Seeker	Conformity	Be true to self/Autonomy/Ambition	Commitment Avoidance
Lover	Loss of Love	Follow your bliss/Passion/Commitment	Seductive Sirens
Destroyer	Annihilation	Ability to let go/Humility	Addictive Compulsions
Creator	Inauthenticity	Self-acceptance/Individuality/Calling	Obsessive Distractions
Ruler	Chaos	Take responsibility/Control/Order	Tyrant
Magician	Evil Sorcery	Align with Cosmos/Personal Power	Evil Sorcerer
Sage	Deception	Enlightenment/Wisdom/Nonattachment	Heartless Judge
Fool	Nonaliveness	Trust process/Joy/Freedom	Without dignity/No Self Control

An additional feature that arises as an integral part of understanding archetypes developmentally is that we now have not just egalitarian types but hierarchical types as well. With Egalitarian types, all types are created equal. With the inclusion of hierarchical types, we see both the egalitarian and the hierarchical nature of typologies within. As a result, we can use this hierarchical nature to have later level archetypes help earlier ones. For example, the caregiver can help the orphan, the worrier can protect the innocent. This is different from just calling on you caregiver when it is needed and calling upon your warrior when it is needed. This difference will be illustrated later in this paper in the section on development within typologies.

## Human Development within Typologies

With the integration of types and development we can understand human consciousness in a much more sophisticated wholistic way. Pearson starts with archetypes and arranges them into a developmental sequence. This next section will explore what happens when we start with development and view Archetypes from a developmental lens. We will discuss how human consciousness develops in regard to typologies.

First, I will propose a broad overview of how our awareness moves in regard to typological awareness:

### 1. Pre-typological awareness

2. Typological awareness
3. Post-typological awareness

In pre-typological awareness we have not yet formulated an understanding of typologies. Typologies are not in an infant or young child's awareness. We begin to develop typological awareness in second person perspective. From here through fourth person perspective we can be enamored by various typologies. We can enter post-typological awareness in two ways. First, via height development. By 5th person perspective, if we have done our 4pp consciousness work, typologies begin to fade. Soon afterward we enter post-typological awareness.

Another way we enter post-typological awareness is from depth. This occurs when we move so deep that typologies become meaningless in their lack of granularity. We will discuss these styles of post-typological awareness later in the article.

For now, let us turn our attention to how human consciousness develops through the typological awareness phase (phase 2 above). As I explore human consciousness, I notice the following sequence emerge in our experience of typological awareness:

1. Fixed types: (I am a type: I have always been that type and I always will be.)
2. Sequentially changing types: (I have a type and this type may change with time.)
3. Inclusive types: (I have many types inside of me.)
  - a. Sequentially: (I can see the types one at a time)
  - b. Simultaneously: (I can see the types simultaneously)
4. Interactive types: (The types have their own relationships with each other)
  - a. This occurs with two pairs of dynamics:
    - i. The internal collective: I see the typologies interpersonally relating to each other within me
    - ii. The internal/external collective:
      - A. Seeing the internal typological collective in me I can see it in others and how the internal and external typological relationships play out in social interaction.
  - b. The egalitarian and hierarchical nature of typologies:
    - i. Egalitarian: Each type is equal to any other type
    - ii. Hierarchical: Some types are more developed than other types:
5. Type systems: (The way I manage the interactions of types, the way they relate to each other, creates better or worse outcomes).
  - a. Internally
  - b. interpersonally
6. Integrative types: (Wholes) With better system design, the types integrate into larger wholes of consciousness until they become one whole.
7. Post-typological awareness: the types have dissolved allowing for post-typological consciousnesses to arise. But we retain the capacity to re-create and engage in typological interactions when helpful and can dissolve them again when they are no longer helpful.

To better understand this sequence of our consciousness in regard to types let us utilize the STAGES Matrix (see Figure 1.1 in the first article).



The STAGES matrix is a unique developmental model based upon the above parameters. The Stages Model uses these parameters instead of using descriptions like most other developmental models. The parameters are organized into sets. You can discover these sets by reading horizontally across the STAGES matrix. The 1.0 set of Parameters is **Concrete, Individual, Receptive**. The parameter set of 4.0 is **Subtle, Collective, Reciprocal** (see the first article in this series for a deeper explanation).

By utilizing sets of parameters instead of descriptions of developmental levels, the STAGES Matrix provides open fields of exploration of consciousness. Each level is defined within each parameter set without it being limited to what other people have experienced before. It is an unlimited field of potential...as long as it fits within the parameter set. If the expression of consciousness is beyond one parameter set, you simply move to the next parameter set which opens up a wider field. This is the transcend and include nature of development. Each successive developmental level holds all the previous levels within it but adds a new level of understanding.

Each parameter set holds a particular configuration of human consciousness. From research we know that these configurations follow a particular sequence. The sequence is intimately connected to the "person perspectives" (PP in the diagram). On the left side of the STAGES matrix you see the person perspectives from 1.0 through 6.5. In the next column you see the Tier category. The Tier column lets you know just what it is that consciousness is aware of. Is our consciousness aware of Concrete objects, Subtle objects or Metaware objects? The next column is the social preference column. This column lets us know if we are preferring an individual understanding of consciousness or preferring a collective understanding of consciousness. The fourth column is the learning style column. In this column we can see that we sequence our learning style from receptive to active to reciprocal to interpenetrative. Once we have completed this learning cycle on the Concrete tier, we repeat this same cycle on the Subtle tier and then again, we repeat it on the Metaware tier. The fifth and final column is simply a name column for each stage.

Each parameter set can be considered a developmental typology. As a result, we can see in the stages matrix 12 developmental "types." When we progress from one developmental stage to the next, we transcend and include it. As a result, the field of typologies we can use to understand our consciousness grows as we grow. We have more access to more type sets than we did previously. 3.0 has access to all of the typology sets previous to it but does not have access to 3.5 and later. 4.0 has access to 4.0 and all those sets earlier but does not have access to 4.5 and later.

Not only can each developmental level be considered a typology, but each developmental level allows for a certain type of typology to arise within it. Remember Pearson's arrangement of Jung's archetypes into developmental levels. In general, we can note that the innocent and the Orphan are types that arise in 1st PP. The lover and the Warrior are two types that arise in 2nd PP. the Seeker, Lover, Destroyer and Creator all arise in 3rd PP. While the Ruler, Magician, Sage and Fool represent 4th pp types.

Keep in mind that when we are in 1pp we do not see types or typologies...we are in pre-typological awareness. However, when we look back on our own 1pp we can see typologies emerging at those developmental levels. It is when we look back on ourselves that we can see our

own innocent, our own orphan within. In addition, we can see such typologies continuing to operate from a 1st PP orientation within our current lives. If we don't attend to these earlier developmental types within us, they can co-opt our later level awareness leading to what I call a shadow crash. A shadow crash is what happens when earlier developmental orientations out of our awareness take over our consciousness. We find ourselves suddenly acting like a person who is significantly earlier in development than our common way of operating. Suddenly we find ourselves acting like a child might.

With Development applied to typologies we can see how we can grow our typology sets in depth, breadth and height. Depth is how intimately we know our typological self. Breadth is how varied we understand our typological self, Height allows us to develop new later level typologies that we can functionally have at our disposal.

In addition to depth, breadth and height, we can also go back to earlier typologies and develop the depth and breadth of each of these earlier typologies. When we take these journeys to our earlier typological selves, we can provide a stronger base for the later developmental levels and typologies with them that "sit on top" of the earlier level. As a result, we also eliminate or reduce the frequency and intensity of our shadow crashes.

Depth, Breadth and Height intimately interact with each other. You cannot gain height without some development of depth and breadth. Once we develop enough depth and breadth, the height we later gain can provide crucial perspective to broaden and deepen those earlier styles further.

Let us now refer back to the STAGES Matrix. When we understand the typology parameter set at each developmental level, we know exactly what to work on to deepen it. If we are at 4.0, we know we need to deepen our understanding of **subtle** consciousness in a **collective** using **reciprocity**. What this means in real life is we seek to share our deep authentic self with others with similar capacities and desires in an egalitarian manner. We seek deep authentic intimacy, and wish to build the skills associated with it.

In regard to types we might, for example, deeply understand our own unique Sage self. Then we may access this Sage self while interacting with others. By having our Sage-self interact with others, we learn even more about our Sage-self. We might learn about how wise we are, we might learn about our subtle narcissism. Either way we learn more about ourselves.

We can broaden our 4.0 types by getting to know not only our Sage-self, but also our Magician, our Fool and our Ruler. We can broaden our typologies by learning not only Jungian archetypes, but the Enneagram, the Myers Briggs, the Zodiac and others. One step further, we can broaden even more by getting to know all of our Enneagram types within, all of our Myers Briggs types within and all of our zodiac types within and pursue any other typology styles out there and get to know ourselves through each type within those typologies as well.

By gaining height we gain access to more typologies. If we are in 3pp we are limited to the types that we can genuinely get to know and functionally use. As we move to 4th pp we gain access to the genuine and functional use of more types. As stated earlier, the Sage and Wise fool are not as readily and fully available to a 2nd and 3er pp as they are to a 4pp.

Referring back to the STAGES Model, limitations and problems arise when we distort or constrict any one of the 3 parameters in a set. If, at 4.0, we constrict the **Subtle** parameter we are not exposing ourselves to enough Subtle consciousness. We can increase our exposure by reading subtle information about things like goal setting, future planning, systems dynamics, and psychological typologies. On our inside, we can explore our own archetypes/typologies and ego states to create deeper self-insight.

We can expand the 4.0 **collective** parameter by exposing ourselves to deep intimate conversations and connections with others. We might do this in our everyday lives with friends and family. We can also do this in workshops teaching things like psychological growth. We can also engage in intentional experiential subtle collective experiences.

At 4.0 we can constrict our **reciprocity** parameter by only studying these things we just discussed, but never engaging these ideas and experiences with others. Even if we do engage with others with these subtle topics, we may not do it in a truly reciprocal manner. We might dominate by taking up most of the air time. Or we may defer, and not take time to share about ourselves. Noticing the egalitarian balance in reciprocity can help us to expand the **reciprocity** parameter to its full potential, challenging us to learn to defer if we tend to dominate and to speak up if we tend to defer.

Similarly, on our inside we can begin to explore our internal subtle self and subtle collective. We can explore all these types inside of us. I get to know, as stated earlier, the Sage, the Magician the Ruler, the Creator the Orphan the Innocent and all others within me. We begin to want to get to know them all. Then as we can identify and become intimate with them, we can also let them engage in reciprocity with each other creating an internal **Subtle, Collective, Reciprocal** typology parameter set within us. We now have, for example, the Caregiver, lover, creator, warrior, magician, etc. all sitting down at the table having a discussion with each other within us. As we do this, we develop our internal Subtle collective reciprocity: The Subtle Collective: the archetypes within... and the Reciprocity: all of these subtle archetypes talking and listening to each other.

Finally, we can extend our consciousness capacities by moving to new developmental levels thus increasing our field of typology sets and understandings of consciousness. For example, if we have a clear understanding of our internal archetypes and they are in interaction with each other we can move from 4.0 to 4.5.

The only change in the parameter set here is the learning style. We move from reciprocity to **interpenetrative**. What we do is we start observing the way we are interacting internally and come up with more skillful systems of interactions within... among the internal archetypes. When we get good at this all the archetypes begin to work seamlessly together. We have created a smooth operating system within. Eventually we may get skilled enough to create a system that becomes one whole interpenetration. If we do this, we are nearing the end of phase 2: typological awareness and heading into phase 3 post-typological awareness.

Meanwhile, externally we may be able to see all the types in others. We may see that those types in them are doing similar things that they those same types are doing inside of us. We

realize that whatever we see in others we can see in ourselves and whatever we see in ourselves we can see in each other. Healing self means healing other and healing the other means healing the self. Typologically speaking, we become interpenetrated internally/externally. When we get here, we begin to be able to accurately predict our own and others behaviors. We can also begin to predict with increasing accuracy the outcome of any given set of interactions between people.

## The Development of Understanding Typologies

Next we will explore how our understanding of typologies changes as we develop. At 2nd person perspective, and perhaps at 3.0 as well, we understand typologies in terms of labels that authorities or peers attach to individuals. We might also orient more to conventional (traditional) typology systems. For example, when labeled as a "Capricorn" we might read the definition of Capricorn in a newspaper section and find a sense of self through that definition. We will tend to view typologies as fixed deterministic and unchanging.

As we move into 3.5, an active stage, we begin to use typologies as tools to improve ourselves and better understand (not just label) others. For example, we might be able to utilize our understanding of our type to help us get a job that fits well for us or to succeed in life better or different ways. We may still view typologies as fixed and unchanging, but in contrast to earlier views, we might see them as tools we can use to make decisions; and we have increased ability to consider different typing systems. But ultimately, we see ourselves as fixed at a particular type's characteristics.

This idea of type stability might actually feel safe and secure. The typologies block off a little piece of consciousness out of the whole. The whole of consciousness is a big and sometimes overwhelming space. One can easily get lost in it. Having one little piece blocked off allows us explore that one little piece of consciousness without feeling overwhelmed.

However, we can get lost in the typology and have the type define us: I am defined as a caregiver so that is what I will be... and I make that my identity. I was scored as a 5 so I read up on 5 on the Enneagram and that is who I am... and I fashion myself into a 5. My Astrological chart says I am a Cancer so I read up on Cancer, develop a Cancerous personality, and die of Cancer (ok I am playing here). The point, and the problem, is the type begins to define us. As a result, we don't get to know who we really are. We use the type not to discover who we are uniquely but to have a safe sterile sense of identity. This typological identity is a false copy/paste identity. You are not a 5 or a Leo or an INFP or a Magician. You are YOU.

We have gotten it all backwards and upside down. Typologies are an initial inroad to getting to know our deeper inner selves, not an avoidance mechanism for constructing a false template self. So now that we have an inroad to the self, we begin to dissolve the templates and get to know the true authentic self. Who am I as a Warrior? Who am I as a 3? Who am I as a Capricorn?

As we grow into 4.0, just one archetype can begin to feel less like a safe haven and more like a prison. At that point we will want to explore other "types" of consciousness. We will start seeing how we *are* multiple types. We may notice we express different types sequentially. For example, at one point I might come from a Warrior and the next time I might come from the Caregiver. I

might come from a 7 one moment and a 4 another. I might behave like a Taurus in my family but like a Virgo with my friends.

Later in 4.0 we might notice **simultaneous typologies** occurring within us. For example, I can see my Caregiver, my Warrior and my Lover all operating simultaneously. I can see the 7, the 5, and the 2 in me all at once. I am aware that I am like a Capricorn, Leo, and Virgo at the same time. When we get really skilled at this, we can see how we can hold awareness all of the types at once. We have all of the types engaged in community within us. Sometimes these communities have factions or clicks and sometimes we can have one big happy community of archetypes within.

The next sequence in the evolutionary journey of types, we can observe how these different aspects of our typologies are **interacting with each other** in our internal collective. We move from identification of the different types within us to developing intimacy between the different types.

The Enneagram introduces us into this understanding and offers a pathway for some aspect of intra-typology relationship and intimacy. However, it is very mechanistic and limiting. At some point we allow all the types to begin to interact with each other in a more organic manner. This allows for more genuine intimacy between the internal types. In the case of the Enneagram, imagine any given number being able to be in interaction with any other given number and develop an intimate conversation with it all internally within you. In the case of Jungian Archetypes any give archetype can interact with any other given archetype, listen closely to each of their needs, wants, fears, hopes, etc. It is this intra-type intimacy that leads to a deeper understanding of the internal collective self.

This brings us back around to what we mentioned earlier, the rigidity of the types begins to fall away. As the multiple types within us interact with increasing intimacy (depth) we see how each archetype within has its own unique flavor for us. The lines begin to blur between each type. At this point we spend less time reading about what my type is and more time intimately getting to know the unique flavor of me as a version of the type. Eventually the type itself fades completely, giving way to the more nuanced ego-state...or simply a sub-personality that need not have a name from any formal system. You can't get to that level by reading books. It only happens in the courageous inward journey to your own unique soul self. As we explore this, types fall away in the intimate depth of each nuanced self. We enter post-typological awareness from depth. As we allow each nuanced inner-self to interact genuinely with every other nuanced inner-self, we get to deeper more authentic self-intimacy.

At (late) 4.5 we begin to really understand the systemic dynamics of how all the types (and the ego-states that hold them) inside of us are operating and how they are interacting with each other. From this vantage point we can see that some environments and styles of interacting within the internal community lead to better or worse experiences. We learn to adjust that system so that the types get along better within us. We learn how to build a better internal community.

How we organize this in internal collective system has a significant impact upon how we interacted externally with others. The reverse is also true. How we interact with others and how

others interact with us has an impact upon how we can conceive of configuring the internal collective dynamic. As we expose ourselves to others who are self-organizing their internal complex adaptive systemic communities, we gain more wisdom in how to do so for ourselves.

When we take a Meta-view upon this intra-inter-personal dynamic, we can begin to observe how the internal collective of types within me interact with the internal collective of types within you in our shared external we-space. We learn how to adjust the internal collective within to adapt in the moment to the expressions of the others internal collective interactions. As a result, we can build better external communities at the point of interaction with others in the ever-arising moment.

For example, if I have not developed my internal Innocent very well and I'm coming primarily from my internal Orphan it might have a big clash with your Orphan over some power dynamic. On the other hand, I may clash with your Innocent by taking advantage of you. This may bring out your Warrior which clobbers my Orphan for hurting you. As a result, I might bring out my Warrior and we end up in a Warrior-Warrior clash. Thus, we can see typology wars within and between us. Once we can see this, we can see it play out on a larger scale as well, as groups and nations play out different typology sets leading to peaceful alliances and bloody wars.

Instead of entering into a Warrior-Warrior battle, I might bring out my Wise fool and undermine your Warrior leaving your Warrior defenseless. You then might bring out your Sage and we convert the bloody battle into a communal rejoicing of togetherness in the wisdom/folly polarity of life. We become conscious co-creators of the internal-external community as it unfolds in the ever-arising-moment we-space.

As stated earlier, we can also start becoming wise to how our internal dynamic system is operating. If we learn how to construct our internal system in a way that all of the typologies operate smoothly, coherently, compatibly, and in an integrative fashion, we can lead a very peaceful smooth life.

By holding all of the archetypes within us and understanding how they interact with each other, for better or worse, we are more able to understand how to interact with others when they approach us with any particular consciousness set of archetypes. That is, if we truly understand both the shadow and the light side of our own Warrior, we will understand how to handle another person when they come at us with their shadow Warrior without creating an interpersonal shadow crash.

If we understand the shadow and the light side of our 7 and our 1 on the Enneagram, we are better able to understand another when they come at us with their shadow in a 7 or a 1. As a result of doing the intra-personal work we have more smooth relations inter-personally. Thus, we elevate the we-space to healthier and healthier forms of systemic interaction of internal archetypes. As a result, our one little drop of wisdom in the pool of human consciousness reverberates outward inoculating the larger collective. By healing ourselves we heal the collective. The reverse is also true. When others respond to our unconscious shadow type with a healthy response, they can heal us from our typology shadow. Their drop of wisdom in the collective heals each of us.

When we create healthier we-spaces, these healthier spaces provide an environment for healthier individual growth. As a result, we have a positive feedback loop that elevates all consciousness as we elevate our own. As all elevate their consciousness, it provides an environment for each to elevate as well. The continuous cycle of the evolution of consciousness is magnetized and accentuated.

Eventually we begin to integrate the types together so that they begin to form a cohesive whole. As you can see, we move from identification of types to intimacy between types to integration of types. Once we integrate types, types tend to fall away for us. The configuration of the typology style of consciousness does not allow for later level psycho-spiritual states and stages. The next stages require post-typological awareness. However, as we move into late 5th and 6th person-perspectives, we can reformulate typologies again at will, as necessary, depending upon the situation in which we find ourselves. Just like at 3pp we can move beyond rules but still come back and formulate and follow rules as necessary when appropriate, so too at 5pp we can do this with our typologies.

## Summary

In summary, typologies have a developmental trajectory. They begin as a fixed, rigid, and deterministic type for life. The next typology style is that while people have a type, these types can change sequentially over time. The third style of typologies orients us to experience multiple typologies simultaneously. This allows the types within to begin to interact with each other eventually formulating egalitarian systems. The fourth typological orientation is that varies types within any give typology have a developmental trajectory. This allows for both the egalitarian and hierarchical nature of typologies to exist simultaneously within us. As a result, the internal adaptive system becomes more complex and multi-functional. This sets us up for the fifth typological style where both hierarchal and egalitarian Typologies themselves integrate into a whole interpenetrative well-functioning system. Here is an outline of the sequence of the development of typologies for your review:

1. Fixed typologies:
2. Sequentially changing typologies
3. Simultaneously Inclusive typologies
4. Developmentally informed typologies
5. Integrated typologies

Not only do typologies have a developmental sequence, our awareness as we move through typological awareness also has a developmental sequence. We move from believing we are a type for life to experiencing our type change sequentially.

As our awareness capacity grows, we can begin to hold multiple types within us simultaneously. This allows us to have types interacting with each other within us. This also allows us to create egalitarian systems where multiple types within us can interact in increasingly cooperative ways. How we create these egalitarian systems has a mirror effect upon how we interact with the external world and how we perceive the external world as it comes in through our senses.

As our awareness grows more, we are able to hold both egalitarian and hierarchical types within us simultaneously. This allows for even more complex and functional multi-type interactions within us. For example, later level types can hold nurturing space for earlier level types while earlier level types can then explore in safety and freedom new passions and interests of which we previously were unaware.

As our consciousness expands to look in at this system, we can create ever more functional and alive internal complex adaptive systems that operate in increasing cooperative styles. These internal egalitarian/hierarchical systems become even more adept with the external egalitarian/hierarchical systems creating ever more smoothly operating internal/external complex adaptive and interpenetrative systems.

Here is the outline of the growth of our consciousness through typological awareness:

1. Fixed types: (I am a type: I have always been that type and I always will be.)
2. Sequentially changing types: (I have a type and this type may change with time.)
3. Inclusive types: (I have many types inside of me.)
  - a. Sequentially: (I can see the types one at a time)
  - b. Simultaneously: (I can see the types simultaneously)
4. Interactive types: (The types have their own relationships with each other)
  - a. This occurs with two pairs of dynamics:
    - i. The internal collective: I see the typologies interpersonally relating to each other within me
    - ii. The internal-external collective:
      - A. Seeing the internal typological collective in me, I can see it in others and how the internal and external typological relationships play out in social interaction.
  - b. The egalitarian and hierarchical nature of typologies:
    - i. Egalitarian: Each type is equal to any other type
    - ii. Hierarchical: Some types are more developed than other types:
5. Type systems: (The way I manage the interactions of types, the way they relate to each other, creates better or worse outcomes).
  - a. Internally
  - b. interpersonally
6. Integrative types: (Wholes) With better system design, the types integrate into larger wholes of consciousness until they become one whole.
7. Post-typological awareness: the types have dissolved allowing for post-typological consciousnesses to arise. But we retain the capacity to re-create and engage in typological interactions when helpful and can dissolve them again when they are no longer helpful.

If we do this skillfully, we may move into post-typological awareness in two ways. We move to such an intimate DEPTH of understanding types that types fall away into the more nuanced, maneuverable and adaptive ego-states. Alternatively, or in addition, we move to a later level HEIGHT where all the types within interpenetrate into a single whole system. At this point types fall away and we enter post-typological awareness.



Understanding typologies within the whole of development allows us to understand the purpose and trajectory of typing. This helps prevent us from getting stuck in any given type or typology style. As a result, our personal and collective consciousness is allowed to evolve free of the obstacles and pitfalls prevalent in the maze of typologies. Instead, we follow a clear path through a beautiful forest that leads to a mountain peak with clear views of the timeless boundless landscape. But remember, it's not about the end. Enjoy the whole journey. It is all beautiful!

## 4. The Illusion of Distinct Lines

### Introduction

Lines of development have been promoted by multiple authors. The attraction to lines of development is at first quite understandable and appealing. They appear at first glance to explain how some people appear to have high cognitive development while others appear to have high emotional development and still others have high physical skills and others great musical capacities. Below is a typical list of various proposed lines of development:

Cognitive, Emotional/Affective, Kinesthetic, Ethical, Aesthetic, Spiritual, Musical, Spatial, Logical-mathematical, Karmic, ...

However, lines of development appear to me to break down quite rapidly upon closer inspection. I claim no scientific background in this field. My only offering on this subject is the observations of the working of my own mind and the minds that I have intimately worked with over the last 30 years as a therapist, coach, and workshop leader. Drawing on these experiences I have developed some perspective on “lines” and alternative orientations that I think are more functional and accurate ways to view the human mind.

At this point in time, I see the concept of separate lines of development has several problems. First, any given line will sub-divide into an infinite array of sublines. Second, these sub-lines will invariably either blur with each other or outright contradict each other. Third, lines make more sense from the bottom up than from the top down. Fourth, the conceptual structure of lines does not fit with brain structure research, nor with the concepts of the Dali Lama. And fifth, just the concept of lines pulls the mind into a line or multi-line thinking modality where a more complex interconnected neural web orientation is more functional and more in line with the research and more in line with how I experience my own mind and the minds of others I work with. This paper is not enough to make a thorough argument on each point nor is it intended to do so. It is only intended to provoke thinking in different ways.

Let us begin with how lines break down. To do this let us start with the “musical” line of development.

### Example: The Music line

As soon as we claim a musical line of development the next question is which kind of line? While we all can clearly see some people are very musically adept and others are not, what exactly does it mean to have a musical line of development. Some people can read sheet music on sight and sound amazing. But get them to play by ear and they are incompetent. Others can play by ear, but cannot read a single note. Both require movement through various skills development to be highly competent, but both are clearly utilizing very different parts of the brain. I know people who are tone deaf but can read sheet music and play wonderfully. Others can play by ear but cannot read sheet music. So now we have a technical sheet music line of development and a playing music by ear line of development.

Next, let us consider jazz vs. classical music. Jazz requires quite a different orientation to music than does Classical. So now we have a Jazz line and a Classical line. But wait, these can both be done with sheet music or by ear so now we have 4 lines of musical development. Sheet reading jazz (like precision jazz) sheet reading classical, playing by ear jazz (such as jamming) and playing by ear classical. This of course only begs the question when we move into blues, folk, bluegrass etc. After all, there are musicians that can play bluegrass so fast a classical person could envy and yet not have any capacity to create classical music and vis versa. So now we have technical lines, playing by ear lines and style lines. All of these different sub-lines can be clearly defined. In fact, they can be more clearly defined than the sub-line of music. Perhaps, since this is the case, we need to move from separate lines of development to micro-lines of development that are more clearly defined and therefore more clearly measurable for study.

Let us look at one more complexity. Consider those who write music vs. those who listen to music vs. those who perform music. There are great song-writers who can't perform (Bob Dylan for example...haha) there are great performers who can't write music (Taylor Swift...haha) and there are great people who can listen and enjoy all the technical nuances of music but can neither write nor perform. All of these people can be considered advanced along the "music" line. But while each is advanced in their own way, they are completely incompetent in the way the other kind of musical person is.

Writers are using a creative aspect of the brain while performers are utilizing a repetitive memorized precision part of the brain while the listener is utilizing an analytical technical part of the brain. These are clearly different aspects of the brain in action. So, they, by definition are different lines.

Next let us compare a sheet reading bluegrass banjo player, a tone-deaf technical composer and a deaf performer. All of these people are utilizing technical parts of the brain to accomplish their musical task. None are using the musical ear. And yet one is a performer, one is a composer and one is a reader of music. So now we have all these nice crisp lines blending into something altogether different. Instead of having more sublines to make things more crisp and clear the lines are now getting blurred. For example, we have these nice crisp lines of jazz, classical, blues, technical, organic playing by ear, Performer, writer, listener, analytic. But as soon as we define one of these lines for study it will cross over the other lines.

A similar issue occurred in Anthropological studies of race. The common knowledge was that race existed so let us study it. But as soon as they went to study race, they could not find it. As soon as they isolated for skin color, eye color did not hold consistent, nor did hair color, nor height, nor any other measurable trait. The same thing occurred when they isolated for hair color, blood type etc. The conclusion was that Race is a false concept. If you lined everyone up in the world in a line there would be no place to draw a line to say one race starts and the other ended. Even more, by lining up by one trait of race (skin color) all the others traits went askew.

The same is with line. As soon as you define a line in one way, you will contradict other lines that make just as much sense. In the long run, the only reasonable conclusion to make is that lines, like race, appear true on the surface, but upon deeper inspection, break down into non-sense. (This is not to undermine race relation issue, as these are serious issues. Just because

something is an outdated concept does not mean it does not continue to create devastating consequences).

To be more specific, it appears that:

1. All lines break down into sublines
2. Sublines break down into an infinite array of smaller sublines
3. Once you really look at the sublines, they will invariably contradict each other.
  - a. That is to say that to follow any given sub-line alone you might think you are doing fine
  - b. But invariably there is another sub-line that will contradict that subline.
  - c. Therefore, BY DESIGN the concept of separate lines puts us in a contradictory state of understanding the mind. To prove one line will inevitably deny another line which on its own will prove itself and deny the former.

We can do the same thing with cognitive line, the affect line, the kinesthetic line, the moral line etc. Regardless of the line you use, all lines break down quickly upon deeper inspection to either infinite sublines and into blurring between lines and even out right contradictions.

One of the classic arguments for separate lines goes something like this: Nazi doctors were cognitively developed but not morally developed. This appears very clear at first blush. But what happens when we look a little closer. First, for a Nazi doctor to be functional at all they have to adhere to basic morals of codes of conduct of the scientist...and they did this with excellence. Their moral line was EXACTLY the same as their cognitive line. It was compartmentalized, yes. But that does not mean it was not there and was not developed.

Secondly, the Nazi doctors adhered to the sub-culture moral orientation at that time in history. They treated other Nazi doctors with respect, followed social moral norms and engaged in the societies moral character. Was it compartmentalized? Yes, was that tragic? Absolutely! But that does not mean the morals were not in line with their cognition. The horrifying fact is, we all compartmentalize a little bit. We all adhere to wonderful morals in one or even most settings but then do not do so well in other settings. This is compartmentalization. Does that mean all of us have no moral development? Of course not! Is it tragic that we can't generalize our greatest moral character across all situations and apply it to all conditions, yes of course! Does that make us all Nazis? No, but in humbleness we can realize we do a similar thing, albeit in perhaps a much smaller way.

From what I can observe is minds work as whole units. Complex cross-referencing neural networks. Clusters form around orienting perspectives, not around specific lines. If we want to study clusters of consciousness then we would do better to understand how these clusters are actually forming.

The clusters are not around cognitive vs moral. The clusters are around perspective orientations. One perspective orientation creates a neural cluster network that contains a generally homeostatic alliance of cognition, emotion, impulse, morality, art, etc. configuration while another orienting perspective within the same person contains a different configuration made up

of the same whole elements of the human being but with its own homeostatic alliance configuration.

Next, instead of breaking down every other “line” let us go to a macro view of lines. First, let us address the idea that cognition, emotion and kinesthetic are separate or separable. In Danial Goldstein's book, *Destructive Emotions* the latest neurobiology researcher and the Dalai Lama, agree that Cognition and Emotion are co-arising phenomena. In further research we realize that Impulse (kinesthetic) also co-arises. These are not separate human capacities but an integrated web of human experience. You can't take one away without the other two. There is no human who can have emotion without cognition and without impulse, there is not cognition without emotion and without impulse.

We may be able to have impulse without emotion and cognition... as in reflexes and impulses such as a chicken that flaps around for a bit after its head is cut off. But these are pretty limited. These reflexes come from the brain stem and for all practical purposes would not be considered conscious action (after all the head IS cut off!). Cognition, emotions and impulse including all other kinesthetic movement are all intricately interrelated. You cannot have cognitive development without emotional development and impulse development.

Give me the best mathematician in the world and I will show you a person who is equally passionate about math as they are intelligent. I will also show you a person who has equal capacity to manage impulse....in that as they are intellectual and emotionally wise.

Show me a professional athlete and I will show you someone who has passion and emotional command in their profession and impeccable impulse control in it as well. But get them off the sport and their emotions may be wavery, their impulse control suspect and their cognition limited. In fact, even on the court they may waver from professionally controlled impeccably kinesthetic wonders. Get them angry and suddenly their kinesthetic command falls, their intellectual precision falters and their emotions run amok. This is so well recognized that professional athletes are trained in getting into their competitors head to create this decompensation.

Lines really begin to falter here. If it was just lines, this dynamic would make no sense. After all, the capacities are there just a moment before. Why are they not there now?

How do we make sense of these variabilities if lines don't work? The answer is a conglomerate of interacting parameters within a multi-self orienting perspectives.

## **Interacting Parameters**

The first set of parameters (which come right from the STAGES model) are:

1. Content: Content is the what of what we are doing or assessing. There are 4 sub parameters to the content:
  - a. Concrete content
  - b. Subtle content

- c. Metaware content
- d. Unified content
- 2. Process: Process is the How or the learning style of how it is being done. There are 4 sub-parameters to the learning process style:
  - a. Receptive
  - b. Agentive
  - c. Reciprocal
  - d. Interpenetrative

The second set of parameters is:

- 3. Interest: interest is the desire one has toward the content. Interest is moderated by 3 sub-parameters
  - a. Environmental exposure
    - i. Without some environmental exposure there will be no development.
  - b. Sociocultural memes
    - i. The socio-cultural memes that the individual is raised in provide further funneling of interests. Again, one cannot have development of something they have no exposure to
  - c. Personal preferences: From this environment the individual makes personal preferences which may be acted upon. These personal preferences are limited only by the type of content they are able to see (first parameter set).
- 4. Talent: Talent is the ability to act on the interest. It is also moderated by 3 sub parameters:
  - a. Genetic configuration: Ones genetics have a great deal to do with one's developmental capacity in any given realm.
  - b. Industriousness: Given a set of genetic capacities the individual may develop them or not. This is called industriousness
  - c. Confidence: whether developed or not there is a spectrum of confidence to use this capacity. Some people are genetically primed and have been industrious enough to develop great talent but lacking confidence never act on it.
- 5. Opportunity: Opportunity is the situation in which one can apply and develop the talent: it is moderated by 3 sub parameters
  - a. Exposure: one must have exposure to not only the environmental awareness of the content but also the exposure to be able to act upon it. In addition, exposure to opportunities like schooling or jobs.
  - b. Training: Training can help optimize the talent
  - c. Experience: Having opportunity to have specific or variable experiences in the content provides significant opportunity for growth.

The third "set" of parameters is:

- 6. Ego-states: Ego states are the multiple selves within us.
  - a. Each ego-state operates upon its own configuration of the above parameters...its own orienting perspectives
  - b. If ego-states are in conflict they will sabotage each other's success
  - c. If ego-states are in alliance they will support each other's success.

- d. Ego states explain how a person can be highly adept in cognitive, emotional and impulse awareness in one content and a completely incompetent in any or all of these in another
- e. It also explains why in testing people may score high in one way, but with a different kind of testing or environment may not do so well. How one might score high in awareness but only in a given interest. Thus, not score high over all in one test while scoring quite high in another. (see Thomas Jordan)

When these 3 sets of parameters interact, we get an infinite array of organically arising “lines” of development. This better explains human variability in developmental capacities.

## Ego-states and Development

Let us explore this a little more by starting with the third parameter of ego-states. Ego states are the sub-personalities within us. Each ego state is a co-arising interactive conglomerate of cognition, emotion and impulse (Cognition, Affect, Kinesthetic). These co-arising and intimately interactive aspects of human consciousness form a single ego. The ego, when under pressure to solve certain problems in certain ways divide creating split ego-states or separate sub-personalities or as other say separate inner selves. This is not just due to trauma; this is a part of normal human development. We can't get into second person perspective without having one self that monitors 1<sup>st</sup> person perspective and a second self that monitors second person perspective. If we only had the second person perspective self, we would not be able to identify our own needs. If we only had the first-person perspective self, we would not be able to understand the other's needs. Thus, the 1pp ego splits, retaining part in first person perspective and allowing the second to “grow up” to understand the other persons perspective. This typically happens around age 5.

As we grow more, we create more developmentally oriented ego-states. 3pp allows us to observe 1<sup>st</sup> pp, 2<sup>nd</sup> pp, and also 3<sup>rd</sup> pp. third person perspective allows us to take a non-biased observer view of the other two selves. As you can guess, this is very handy as it allows us to take an objective view on ourselves. 1pp orients to egoic wants. 2pp orients to beliefs, 3erpp orients increasingly to observable replicable facts with the understanding that our wants and out beliefs can make us astoundingly biased in what we observe to experience as “facts”. 4<sup>th</sup> pp allows us to do this while taking an understanding of constructs that cause biases in our observations and even the way we set up experiments. At this point we have 4 developmentally oriented ego states.

Ego states can be created via trauma, even everyday ones. We might get hurt playing hard ball with the big kids and now when we are around baseballs, or around kids or adults with certain attitudes it brings us back to that day we were hurt. When that ego-state comes out it takes over the dominant ego orientation and operates at its own developmental level. I call this a shadow crash.

We all have had the experience of behaving perfectly adult-like then a spouse or co-worker or neighbor says or does something and suddenly we are behaving like a child. This is the experience of a shadow crash. It is when one earlier developmental level ego state takes over the dominant ego perspective.

The opposite occurs as well. People who seem to be ordinary non-risk-taking people have been known to suddenly charge into a burning building to save a child that they do not even know. Reports from many of these people indicate their surprise at how selfless and focused and efficient their actions were. Far superior to their normal everyday lives. We all have ego states that have learned skills here and there but do not have the opportunity to act on them until a certain event occurs, then suddenly out of the blue comes this new ego state ready for action.

When we understand ego-states we realize we can have later level development with one ego state and earlier developmental level with another ego state. Each ego-state has its own separate set of parameters listed above. They each have their own interests, talents and opportunities. How can they be different if they are in the same body? Because when one ego state is dominant it gets to act out on its interests, talent and opportunities. The others do not. Just like the eldest child gets a different exposure to opportunities that the youngest, different ego states within get different exposures to the world. They may observe but not be in charge of the impulse action.

When the next ego state comes out it comes out in a different orientation. Perhaps there is a fear that becomes so intense the traumatized ego-state arises. Its priming is already fear and so it sees the danger in the world. It acts to create survival and succeeds and that re-enforces to that ego-state that hypervigilance is the way to live.

A second ego state does not have to attend to danger because this first one is so hypervigilant, so the second one sits back and observes without having the power to control the impulses at this point, thus it learns patience and when it does have control of the impulses (when the fear subsides) it may do so with patience, persistence and focus.

A third ego state would not have those opportunities so when it comes out it might be ready to play and is highly spontaneous and lively. Each ego state is just like a mini self, with its own cognitions, affect and impulse management. Each ego state then can grow up or stay at a certain developmental level.

When we add in the other parameters, we can see how one ego state may be interested in different content (first parameter set). One may be interested in music, a second in spirituality a third in ethics, a fourth in athletics, a fifth in psychology. Each of the ego states have their own unique co-current cognition affect and impulse that goes with its particular talents, interests, and opportunities. Each of these may be in a different sequence of learning style. Each of these may also be seen in a concrete manner, a Subtle manner, a Metaware manner or a Unitive manner.

When all these parameters are interacting in a population of 7 billion, we can see how the unique variations can arise. When these are mitigated by sociocultural memes all the way from global national cultures to sub cultures of ethnic and family we can see a funneling of these potential interests into categories that some look at and then call lines. But as soon as you get out of the constructed nature of the funnel and see from a construct aware place you can see the funnels and realize they are not really lines of development (from the bottom up) they are simply the infinite potential from the top down being constrained into certain interests.



## Summary

In summary, in my personal view, the concept of separate lines fails to understand human consciousness in multiple ways. The first is that lines can be infinitely divided to the point of being irrelevant, the second is line boundaries can get blurred as soon as they are divided. The third is sub-lines will invariably contradict each other. As soon as one is “proven” it will inevitably contradict another type of line. Fourth, the seduction of lines is similar to the seduction to believe in race. It makes sense until you actually look deeper. Fifth, is looking at humans from the bottom up within a construct to create a construct from the bottom up vs. stepping outside of the construct to see the funneling occurring which helps you realize the lines are an illusion. They are an illusion as soon as you go into detail (depth) and they are an illusion as soon as you go into height (construct aware).

Finally, this does not mean lines are not useful. I think they may be fine tools for a while to help you get oriented to different capacities. They can be used to break consciousness up into bite size pieces for study. However, I find lines inadequate in explaining the human mind. More importantly, just thinking of the human mind in terms of lines, in my experience, constricts the mind using them. It tends to narrow the mind into multi linear format instead of a multi interacting neural network format. When we understand our development and our consciousness through interacting parameters, we get more accuracy, understanding of complexity and deeper understanding of ourselves, others and the dynamics of human consciousness.

## 5. STAGES and Parenting

### Introduction

As we reach out to touch our future, a future of greater developmental capacities, wiser social structures, and as-yet unattained spiritual states and deeper understandings of the human mind, humanity's reach into its ultimate destiny relies upon today's parenting. If we are to build a wiser culture, a deeper soul, a brighter mind and greater spiritual capacity, we need to invest in the intergenerational passage of wisdom. This wisdom cannot be taught in books: it can only be discovered through experience. It is the spiritual task of parenting to wallow in the mud with the unwieldy untamed human psyche of the wild child and provide the environment for this delightful monster of the marsh to rise to pro-social living, post-conventional awareness and eventually, spiritual wisdom.

This paper presents a model for how we can go about this parenting task with empowered wisdom and grace.

To accomplish this heroic task, it is helpful for parents to be able see three aspects of parenting:

1. The child's developmental stage.
2. The parent's developmental stage of parenting.
3. The parenting tools used in parenting.

These three aspects of parenting create a very sophisticated complex dynamic that has significant impact upon both parent and child. This article provides an overview of these 3 aspects and some of their dynamics, to help parents be effective as parents. We will discuss childhood development, parent development, and the parenting tools parents use. Each parenting tool must be adapted to the child's developmental level. We will begin with Childhood development utilizing the STAGES model.

### Overview of Child Development

This overview of child development focuses on the child's key functional learning tasks at each developmental stage, and the basic parenting features that help them at each stage. In this I am interpreting and applying the STAGES model, developed by Terri O'Fallon (REFS). to both child and parenting development. See the first article of this series for an overview of the STAGES model, which labels its 12 developmental levels 1.0, 1.5, 2.0, 2.5 ... 6.5.

**Stage 1.0.** When children first enter this world, they are helpless. The parents' task at this stage is to make this experience of helplessness safe and loving. The child's core challenge is to be completely helpless in this world and be able to trust well enough to be able to feel the love coming in... well enough to establish bonding and attachment. The key parenting task at this stage is to provide a safe, loving and engaged environment for the child, an environment safe enough that the child can receive this world through their senses of sights sound, touch, taste, smell and movement without having to become fearful during any of these experiences. The

parent/child relationship must be sufficiently engaged and sustained through the senses that the child can bond to someone. Parents are developing the core love bond... loving so the attachment becomes pro-social. Parents provide an environment of loving kind gentle attentiveness.

**Stage 1.5.** At about 12 months (the precursors to this having started at about 6 months, and it being in full swing at 18 months), children are transitioning from helpless beings to active toddlers. Their core challenge and excitement are to discover their own power and agency in this world. The parenting challenge is to provide a safe place for children to discover and explore their personal power without causing harm to self, other or the environment. Children need an open place where they can run and explore safely and a comforting place to come running back to when the world gets too big for them. If parents are too restrictive, children lose that light of spontaneity and miss opportunities for learning. If parents are too lax, children cross boundaries that lead to harm to self, others, or destruction of the environment. Finding a good balance is the art of the wise parent.

**Stage 2.0.** At about 4 to 6 years children are transitioning from a first-person perspective (everything is about *me*) to a second-person perspective (the *we* matters). They mature in this perspective at about 12 to 16 years of age. The child's challenge is to learn the basics of pro-social behavior (taking turns, fairness, reciprocity, etc.) The parenting challenge is to provide the social exposure for the child so the child can explore their social self. The balance parents must navigate is to provide social experiences with enough freedom that children can explore their own social skills, and enough boundaries so they don't run amok. Children at the later part of this stage are particularly vulnerable to peer pressure, so managing the social environment is important. But over-controlling the exchanges within this environment limits children's social growth. This balance needs systematic adjustment by parents as their children grow from 6 to about 16 years of age. Part of this balance is to trust that the child is robust enough to engage and learn from "the world," including extra-family social contexts, with only limited oversight from parents. Finding and adjusting the balance between these two is the art of the parent at this stage of the child's development.

**Stage 2.5.** At about 13 to 18 children move into understanding and internalizing principles. These principles grow to become more important than spontaneous exchanges with peers. Peer pressure begins to recede behind the power and stability of principles. The parenting challenge is to provide continued exposure to a principled lifestyle which may include theology and/or philosophy. The art for the parent at this stage is to provide enough exposure and modeling of a principled lifestyle without becoming so dogmatic that children do not feel they have no freedom for self-development, and self-exploration of their own emerging principles. This process begins much earlier, when parents model the values and principles they want their child to adopt. However, it is at this age that children don't just follow parental modeling: they integrate the modeling of parents and the rest of their social world into their own character.

**Stage 3.0.** At about 16 to 24 children begin to discover their more unique self. While they still hold to principles, they can see where rigid application of principles in all situations can cause harm. In doing this, children often reject their parents' viewpoints and values as they seek a space free of those influences so they can discover their own unique self. The parenting challenge at this stage is to support their child to explore the nuances of their unique selves: alternative

thoughts, feelings, values and moral orientations are part of the child's exploration at this point. They are making them their own, not just because someone told them this is way things are. This includes taking enough distance to allow the child to make some mistakes based on their emerging autonomous ideas, even though it can be quite uncomfortable to witness this. If parents notice their child is exploring their own values, morals and philosophies of life at this juncture, parents can enter into non-judgmental discussions with their child, while they explore their unique orientations on life. 3.0 marks the beginning of logical reasoning faculties. Offering gentle critical challenges or asking for justifications helps build these skills, as long as it is done with love, empathy, and non-dogmatically.

When adults see their child develop to new stages, they may also notice that these stages get longer as the child becomes older. The first stage is only about 18 months, the second 3 to 4 years, the third 6 to 8 years, and the fourth 8 to 10 years.

## Stages of Parenting Developmental Skills

It is not only children who have developmental levels. Adults do too, both in terms of their overall psychological development and specifically in terms of the skills of parenting. Adults may remain in one stage of development for their whole adult life, or they may move only one stage over that time.

It is important for many reasons for parents to understand the core tasks and challenges of their own developmental level and how that impacts upon how they view parenting. Each stage has its own world view, its own tasks and its own blind spots. When parents understand their own developmental level, they can identify and enhance its gifts, give them to their children and minimize the consequences of their blind spots and biases.

Knowledge of these basic parenting developmental levels allows parents to see their leading-edge gifts and blind spots, while also helping them see where they will often "shadow crash" into earlier developmental levels under stress. Earlier developmental levels contain fewer options for parenting. As a result, if parents shadow crash under stress, parents may have fewer resources and less skill available in parenting. Watching what, when and how one gets triggered into a crash in their own developmental level and skills, is as important for parenting as learning all the tricks of the trade on how to parent. With this knowledge, parents can develop better parenting skills for the best of times and the worst. This includes knowing when to bring in additional resources, such as swapping with the less stressed parent, or asking trusted friends for support.

Below is a brief description of parenting styles.

**Stage 1.0 Helpless Parenting.** Being at this stage is the result of a stress crash for most parents. Stress crashes occur when people get over-stressed and operate from a much earlier level than normal. It happens when parents get way too burned out, tired, and want to quit and just have someone else take care of them. It can also happen, if parents suffer from a severe illness or severe addiction. Some parents get stuck here and live out their lives having their own child care for them, while the child raises themselves to adulthood. The parent's gift is that child learns the power to nurture and self-manage. The deficit is that the child become over stressed playing the

adult role and never learns to have the freedom of being a care-free child. These children often create either a rebellious, disconnected or co-dependent oriented self-identity.

**Stage 1.5 Parent-centered Parenting.** Being at this stage is also usually the result of a stress crash for parents. In parent-centered parenting, the parent gets from the child what the parent wants. The parent has little concern for the child and the key issue is that the child does what the parent wants for the parent's own benefit. In contrast to Stage 1.0 parents, Stage 1.5 parents are demanding of the child rather than just passively in need. The parent's gift in this stage is modeling of personal power. The parent's blind spot is blatant unawareness of their child's needs in the moment. This often leads to either a rebellious or a slave oriented (obedience-based) self-identity for the child.

**Stage 2.0 Norm-centered Parenting.** Parents in this stage get focused on their child fitting in. The child needs to behave and look in a way that is required for fitting in, i.e. to be accepted or admired within their cultural context. There are two aspects to this. These parents may want their child to fit in with other children, or they themselves may want to fit in with their own group based upon how their child behaves (i.e., these parents control their child to make the parents look good to their community, so the parents can fit in). The parents' gift from norm-centered parenting is social awareness. The parents' blind spot is the judgementalism that derives from an overly social norm-focused worldview. Their children become either hyper-confirmative, which leads to an external locus of control and as a result, severe susceptibility to peer pressure; or the children develop a more oppositional orientation, in which they reject the social acceptance they desperately need and behave in ways that embarrass their parents.

**Stage 2.5 Principled Parenting.** Parents in this stage lead a principled life and provide principles for their child to live by. The moral life becomes paramount. The parents' gift is to provide basic morals and principles to live by that can guide their child to a better life. The parents' blind spot is that they can become rejecting of their child if they do not live up to the moral environment the parents expect them to live by. In other words, when morals become more important than accepting and loving their child, parents cause damage - even while they think they are doing something for their child's own good. Their child may develop principles, but those principles are often applied without concern for the genuine wellbeing of others. To clarify: the child, just like their parents, uses moral principles to humiliate and harm people rather than live out their morals in a way that truly helps people. However, the child may also live a life that actively rejects their parents' principles and even mock them. If parents can lead with their values but hold them lightly, so they hold their love for their child paramount, then they can soften the rigidity of moralizing that can come at this stage of parenting development. This will help their child to develop principles to live by without having to beat others over the head with them or be led them to rebel to get some space.

**Stage 3.0 Professional Parenting.** In the professional parenting stage parents get to be very open to learning new ways to make themselves better parents. Professional parents want to be the best parents ever and are willing to study diligently to become that. As a result, they often do become very good parents. They learn a great deal about what works and what doesn't, and how to parent better from various professionals. They are open to getting help when needed to make things better. Professional-oriented parents are parents 110% and give themselves fully to their

parenting. The concern at this stage is parents may become overly devoted to one model of parenting at a time, unable to coordinate the perspectives of different theories. The drive to perfection can also be transmitted to the child via the parents' expectations and direct modeling, so their child can get the idea that they are not ok unless they are perfect. If parents can rejoice in their perfectionism, yet hold it lightly so they lead from love, then their child will be free of that haunting feeling that they are never perfect enough and be able to benefit from their parents' detailed perfection.

**Stage 3.5 Achievement Parenting.** In this parenting stage parents want their child to achieve at everything they do. They are also focused on achieving "success" themselves as parents. Success in their every endeavor is paramount. Here success differs from the perfectionism of the 3.0 parent in that 3.5 parents are more interested in flexibly trying out different parenting models and techniques, as long as it works in a "better" outcome. The gift offered by this parenting style is the development of success patterns and achievement values that will serve the child for life. The blind spot is that the parents can become so obsessed with achievement and success that they don't see they are driving their child into high levels of stress. These parents also inadvertently send the message that their child has to achieve to be ok, or loved, or acceptable. Instilling the importance of group norms is also a weak point for this parenting style. The result is that the child can develop either a highly individualistic competitive personality that misses out on the joys of bonding in egalitarian friendship, or a rebellious nature which gives up on achieving and becomes lazy or self-sabotaging.

**Stage 4.0 Intimate Parenting / Egalitarian Parenting.** In the intimate/egalitarian parenting style, parents focus on developing an intimate relationship with their child. The gift of the intimate parent is that they are able to establish very close relationships with their child that supports and serves the child for a lifetime. The child learns to be their authentic self and feels loved unconditionally. The blind spot is that these parents can be so focused on allowing the pure spirit of their child to emerge in this intimate environment that they don't set important limits. As a result, these parents often inadvertently create an indulged child pattern that actually causes more harm to the child than if hard limits had been set. Indulged children have little skill for developing truly reciprocal relationships and end up being rejected by peers or becoming controlling of them, so they never enjoy the beauty of the reciprocal relationship the parent is so deeply trying to inculcate in them.

**Stage 4.5 Adaptive Parenting.** In the adaptive parent style, parents can generally see the benefits and consequences of all the previous styles and are in the best situation for being able to, flexibly and in the moment, identify the parenting styles that are best for the child/parent/community system now and into the future. The problem with this type of parenting is that it's more sophisticated and therefore takes longer to learn. It also requires a perspective that most parents have yet to develop, as it generally occurs later in a person's lifetime. (This can lead to an appreciation of the benefits of grandparents and elder-mentors for both parents and children.)

If parents notice their parenting style and are aware of the gift they are providing because of it, and are careful to soften the potential problems it can create, they can use that to help themselves and their child to create the best parent/child relationship possible.

It is likely that parents will be able to see multiple parenting styles in their own parenting. Parents often use various styles of parenting as they wave in and out of various developmental levels.

This overview of the developmental understandings inherent in the various parenting stages will serve parents as they investigate parenting techniques. All the parenting techniques used by parents exist within the perspective of their own parenting developmental stage, and in turn, are received by their child in their own specific developmental stage. Consequently, how parents use parenting techniques does matter.

## Parenting Tools – 10 Tools for Optimal Parenting

Now, we will turn our attention to the tools and techniques of parenting. In this, parents can consider their primary style of parenting, notice how they resist certain parenting tools and over-rely on others. These tendencies are partly the result of their developmental level.

**1. Environment management.** Everything occurs within the environment we inhabit. Some environments are a set up for chronic conflict and others for smooth operation that allows beautiful relationships to unfold. Noticing and attending to the environment, physically, emotionally, intellectually and socially, will make a huge impact on the overall tone of the parent/child dynamic.

**2. Relationship.** Everything in parenting comes down to relationships. The nature of how parents craft that relationship with their child will determine the joys and sorrows to come. Relationship-based parenting is not myopically focused on just the child. True relationship-based parenting helps parents to consciously craft the parent/child relationship in a way that benefits the whole family. Leadership and co-discovery can co-arise in the parenting dynamic. Co-discovery is about exploring with the child how the world works; it is an egalitarian approach where parent and child bond over a mutual passion. Leadership is about taking charge of a situation from a wise, strong and loving perspective; it involves skillful use of any or all of the tools listed here. Leadership and co-discovery are two poles of the bonding experience between parent and child. Healthy attachment requires both.

**3. Modeling.** Modeling occurs when parents behave how they want their child to behave. Parents do this by using the same visual cues, verbal expressions, behavioral actions and attitudes they would like their child to have. Children naturally learn by modeling, so much so that they will tend to learn more by what their parents do than by what their parents say. Consequently, one of the most powerful methods of parenting is for parents to become the person they want their child to be like. As parents becoming healthier, that feeds back into the quality of their relationship with their child. The quality of that relationship provides the basis for how their child learns to interact with others for the rest of the child's life.

**4. Noticing.** What we notice tends to grow. If parents keep noticing misbehavior, they will tend to believe that their child is a misbehaving child... and children absorb what their parents believe. Children tend to live up to what their parents believe, so if parents notice misbehavior, their child will tend to give them misbehavior. On the other hand, if parents notice kindness,

helpfulness, and other skills, then that is what the parents will see, and they will inculcate these traits into their child. Noticing is not denial, nor is it seeing the world through rose-colored glasses, and it is definitely not seeing their child as better than everyone else. It is seeing into the positive traits, skills and capacities in their child even in the midst of problems. By doing this, parents teach their child that their positive traits do not disappear in the face of challenges, and that in fact, they can be drawn upon to overcome hardship.

**5. Wondering.** Wondering is a gentle yet powerful tool that helps parents direct their children's learning in key areas that may be helpful or need attention. What parents wonder about out loud attunes their child to that same kind of wondering. Wondering helps parents and their children to discover and co-discover together. Modeling curiosity and openness helps set the stage for learning and education.

**6. Education.** Educating is a gentle form of parenting that parents use to guide their children in directions and lessons they want them to learn. This is different from forced teaching and lecturing. Forced lessons and lecturing are not education. Education involves parents clearly understanding the lesson they want their child to learn and providing the information in a manner so that their child is likely to absorb or receive it. Education is filled with empathy and a generally cooperative engagement in the learning process.

**7. Asking.** Sometimes parents just need to make a direct request. When parents ask, they should do that with the attitude that they are asking for a favor. Children do not have to do what they say... as every parent who has taken their two-year-old into a grocery store has well observed. Commanding and asking are two different things. When we ask first in a respectful manner, we model respectful interchanges and children are more likely to agree and to model that back to us.

**8. Negotiating.** Negotiating is a great tool for teaching children to be able to speak up for themselves. Negotiation allows children to learn how to speak up for themselves while respecting the other. If parents succumb to negotiating with their child over every issue, it leads the child to using it as a manipulative tool; but if parents use it at the right time and place, it will teach their child interaction skills that will be useful throughout their lives.

**9. Choices.** Offering choices to children is another powerful parenting tool. It helps narrow the field for children, effectively reducing anxiety and providing direction for outcomes that are more desirable for all. By offering two positive choices (or more depending upon the situation), parents can help their child move in one of two directions, both of which are acceptable to the parent and situation. A third choice, often unstated, always exists and that is that the child might choose to not choose one of the parent-provided choices. Sometimes children want the parent to choose, sometimes they refuse to choose, and sometimes they choose something that is not an option. The latter choice may lead parents into the parent/child dynamic of behavioral management (see below).

**10. Behavioral Management.** Behavioral management comprises three sub-phases: Discipline, Consequences and Punishment. It is used when previous tools fail.



**Discipline:** Parents use discipline when they actively apply a behavioral management program to their child. This one has five steps:

1. Parents make a clear concise statement of expectation
2. Parents make a clear concise statement of consequence
3. Parents make a clear concise statement of the time stamp, i.e. when the action must be completed by to prevent discipline.
4. Parents follow through on the agreed upon response... what people often call a consequence.
5. Parents debrief with their child by going over the lesson; or revising it to increase its success and either terminate, change or continue the plan.

**Consequences:** Consequences can be either natural or logical.

*Natural consequences:* Natural consequences are those the child will suffer from because of their own actions unless their parents rescue them. With natural consequences parents don't have to actively implement a behavior management tool... they just allow the natural course of events to provide behavioral feedback to their child. The parents' job is to stop themselves from rescuing or being co-dependent. Sometimes it is best to say and do nothing. If the same consequence for the child occurs repeatedly, we can sometime enhance natural consequences with noticing and wondering. We notice or wonder with the child the sequence of events and link the child's behavior to the natural consequence.

*Logical consequence:* Logical consequences are based on logic and relate to the topic at hand. For example: if a child uses the car and stays out after curfew, the car was not used in the expected way, so removing access to the car is a logical consequence. On the other hand, though, if a child does not do the dishes because they are playing on a gaming device, removing the car is not logical – the logical consequence in this case is to remove the gaming device. Using logical consequences instead of random punishments helps the child link the problem behavior to the consequence in an understandable way. When consequences are not linked logically children often just feel the parent is just using the excuse to get them to do extra labor. This can set up a dynamic of the child “punishing” the parent when the parent does not give them what they want.

**Punishment:** Punishment is the parents' use of tools that harm their child in an effort to get a desired response. This often leads to short term success with long term consequences. For example: when parents yell at or spank a child for not doing what the parent asks, the child's immediate response may be to do what the parent says. However, the long-term trend will usually be that the child takes less notice of the parent and that the parents will more frequently and/or intensively employ yelling or spanking. The result is a child who cowers in fear or becomes indifferent to punishment over time.

There are a further two follow-ups parents can use in behavioral management.

**Debrief:** The first follow up is for parents discuss the incident and the disciplinary / consequences / punishment to ensure the lessons are learned as intended and to explore alternatives to having to go into these experiences in the future. This helps build the skills awareness, self-reflection, rational reasoning, and self-directed learning.

**Re-engage:** The second follow-up is for parents to re-engage the child into a positive parenting relationship, i.e. return to relationship-based parenting, modeling, and healthy co-discovery. This keeps the relationship functioning at optimal levels. Ideally, parents never really leave relationship-based parenting, but when they go into discipline mode, sometimes a child does not realize this. As a result, it is a good idea for parents to make a marker, some shift in attitude or behavior, that indicates to the child that they are ultimately in love with their child and the child is invited into that space with them.

**Sequences:** It is important that parents use these parenting tools in the given order. They have been specifically sequenced so that parents can create the most beautiful, healthy relationship with their child possible. If parents use these tools in reverse order as many parents mistakenly do, then they start out with the most constricted parent-child relationship and they may never get to the most beautiful parent-child relationship available to them.

**Developmental interactions:** The developmental level of parents has a unique and powerful impact upon their child's developmental level. For example: if parents are coming from a Stage 3.5 achievement-oriented parenting perspective, they will tend to promote their child's individual achievement. This can be good if the child is in Stage 1.5 and attempting to discover their personal power. However, when the child moves to Stage 2.0, the child needs to background their individual achievement in order to bring forward the beauty and intimacy of the collective. The very same parenting perspective can be beneficial for a child at one developmental level and actually harmful at another. Every parenting style has a different impact upon each of the child's developmental levels.

If parents notice which developmental stage perspective their child is doing the understanding, that can help them to craft a tool skillfully for communicating what is important to their child at that time. For example, if a child is at 1.5, they are in first person perspective. Telling them what they should do will have less effect for them than if the parent identifies alternative wants the individual child might like or point out that if the child keeps doing what they are doing it will not lead to what they want but to some other experience.

## Summary

Every child operates within a developmental level that shapes what the child can see, what the child can't see and what the child needs. Every parent operates within a developmental level that shapes what the parent can see, what the parent can't see and what the parent needs. How each tool in the list of parenting tools is used by a parent will be shaped by the parent's developmental perspective at that time. If the parent is in a stress crash to an earlier developmental level, even the most beautiful parenting tool might come across negatively to the child.

In addition, every time a child receives a parenting intervention, the child receives it within their own particular perspective. When parents understand their own developmental level, their child's developmental level and use the sequence of parenting tools in the order listed above, they can craft the most beautiful, healthy parent/child relationship possible.

This paper has given a relatively short summary of material that I teach in my parenting workshops and which will appear in my parenting book due to be available in 2020.

## 6. The Love Matrix

### Introduction

You are a symphony of love. An amazing amalgamation of music and instruments all working together to transmit love vitality and magically through the air to and between those receiving your love song. Below we will be using the STAGES model's concepts of receptive, active, reciprocal, and interpenetrative to explore this wondrous journey.

**Receiving Love.** The first step in this journey is to learn what it means to actually receive love. We love to feel loved. It softens us, excites us, relaxes us and vitalizes us all at once.

But sometimes we don't receive the love that is given to us. We are like those child toys where you put the square object in the square hole and the round object in the round hole and the star object in the star-shaped hole. Sometimes we only experience the love in one shape. Sometimes this is just because we don't realize there are other shapes of love. This paper explores some of the shapes of love and how you can recognize them when they come to you. Sometimes we can get a little snobby about what love we are willing to accept. "What is this round shaped love? I do not accept round shaped love; I only accept star-shaped love". This silliness can leave us empty of love. Both of these styles, not recognizing the love, and being picky about how the love should be shaped, leave us feeling deficient of love even in a sea of abundance.

If we want to hear the full symphony of love, we need to open ourselves up fully to all the ways the song of love can be sung. Think of the times in your life where you loved someone so dearly and no matter what you did, they did not feel or receive your love. How did that make you feel? That is what we make others feel when we cannot recognize their love or when we get so picky about its form that we do not accept it.

People talk about identifying their love language, as if that is the only language of love they can understand. Well, perhaps it is time to be multi-lingual with our love. And I can guarantee you there are a lot more than five languages of love (as described in Gary Chapman's 1992 *Five Love Languages: How to Express Heartfelt Commitment to Your Mate*). Below I will show you sixteen love styles: sixteen ways you can sing your love song, receive the love song of others and feel the abundance of love all around you every day. Because our job is not to run around frantically trying to get that one form of love we hope to receive. Our job, as both conductors, and aficionados of the love song, is to learn all the styles of singing and listening to the songs of love. If we feel love is in short supply, it is simply because we have not yet learned how to see it in all its forms and let it in. When we do, we will discover that love is all around us in every moment, and we will never be in short supply again.

**Giving Love.** While learning to receive love is the first step in learning how to play the love songs of your life, giving love is the second. When we feel our love deep inside, what is the impulse inside of us? How do we feel compelled to act on this love, to show this love to another? Remember what it was like to show your love to another and have them openly receive it? How beautiful it is to have our love openly accepted and received.

Perhaps we also have memories of when our love was not accepted. Either it was not noticed, or it was actively rejected. As a result, do we shut down our love by becoming afraid to show it? Perhaps we don't show our love because of cultural standards, allowing society to influence our views of what is acceptable when it comes to the amount of love we show, and the ways we show it. At some point, allowing the impulse of our love to launch though the fear and social norms to express itself allows us to bring to fruition our second love song.

Just like receiving love, sometimes we can get snobby about how we show our love. "I will only show my love in a square shaped pattern. If you can't feel it, then forget it." This attitude robs us of the joy and delight of showing love in all its forms. It's like having a beautiful love song, but only playing the opening line over and over again. By expanding our expressions of love in all its forms, we can play the whole love song. Now that feels a bit more fulfilling, doesn't it?

If our natural style does not land for our partner, it does not mean that our love isn't good enough. It may be their receptivity is shut down a bit. However, only hearing the first line of a love song might get a bit old or even irritating after 20 years. If we expand our range of notes, carry out the song to the end, we are more likely to find a style of song they can hear. It also provides some variety for our partner to enjoy. And that is a wonderful gift for anyone.

**Reciprocating love.** The third love song is reciprocity. Instead of just enjoying our partner delight us with *their* love song, or serenading our partner with *our* love song, with reciprocity we can sing the love song together. This deepens the love 'we space' shared between two people. If I only receive one note or one stanza, that is going to limit how much we can sing together. If I can only sing one note or one stanza that too will limit how much we can share together. But when we expand our range of love notes and stanza, we can combine them in an infinite array of love expressions. The love harmony is expanded.

Reciprocity of love has four styles: symmetrical, asymmetrical, synchronic, and asynchronous. This synchronic/asynchronous, symmetrical/asymmetrical pattern can be shown in quadrant form below:

**Table 4.1.** The Love Exchange Quadrants.

Synchronic symmetrical	Synchronic asymmetrical
Asynchronous symmetrical	Asynchronous asymmetrical

Synchronic reciprocity is when we are both sharing the love at the same time with each other. This can be symmetrical or asymmetrical. Sharing in a symmetrical manner is exemplified when two people hug each other. Both are sharing the same love form at the same time. But it can also be asymmetrical. For example, one person is rubbing their partner's foot while that partner is sharing a love poem they wrote about the foot-rubbing partner. The love is being share synchronically (at the same time) but the style of love being shared is asymmetrical...it is a different love form. Still, the love is in reciprocity.

We can also have asynchronous love sharing. This is love being shared reciprocally but at different times. It can come in both symmetrical and asymmetrical forms. For example, someone might have received some bad news, so you hold them in your arms with love. They are in distress and not reciprocating the love at that time. But when you have bad news, they hold you that same way. That is an example of asynchronous love in a symmetrical pattern. It is the same style of love but reciprocated at different times. We can also have asynchronous love in an asymmetrical pattern. For example, I may be in distress and you listen to me deep and hold a loving space for me to share. Later, feeling so appreciative of your support I offer to give you a back rub. That is asynchronous and asymmetrical reciprocity. The love is being reciprocated, but at a different style and at a different time. After all, sometime people need love in different ways at different times.

**Unified/integrated (interpenetrative) love.** The fourth love song is unified/integrated. Young lovers sometimes get this feeling when they surprisingly finish each other's sentences. It feels like you are the same. Like you are one person, one being. Older couples may find it in the daily life of having lived together so long they know exactly how the other person will wake up, go to sleep, manage their day and they are so connected mutually in this experience it is as if they are operating as one whole system. This unified love song leaves one in such a deep 'we' space of love that the individuals within that 'we' space fade in and out as needed but do not cling to their individual identities. It is a type of non-dual love space.

This non-dual love space has two elements to it. The first is seeing in the other traits of the self and seeing in the self traits of the other to such a degree that one can see that confronting the partner is confronting the self. Therefore, when the partner confronts us, we realize they are confronting themselves at the same time and when we confront our partner, we realize we are confronting ourselves at the same time.

The second aspect is seeing the co-developed co-evolving system of living that the two have created together as one living system. There is no blame to be had about what the other brought to the relationship or not. Both have contributed to this here-and-now dynamic. In time, this dynamic becomes stable yet evolving in such a way that the fulfillment within the relationship becomes increasingly stable yet dynamic, peaceful yet exciting.

I have written so far about lovers in this matrix of love, but of course that is just one form. Any form can be put into the matrix. Parent-child, friends, co-workers, neighbors, etc. Love, compassion, and mutual regard can also manifest at the level of groups and collectives – along the same STAGES dimensions of receptivity, activity, reciprocity, and interpenetration. These are just different forms that the love dynamic can take. It's like soft-rock, classical, rap, alternative, and country. There is a place and a space for it all.

## **The Four Love Instruments: Physical, Intellectual, Emotional, Social**

This next section is about not the song of love, but the instruments that play the song. A song without instruments or a voice to give it words is an unheard song. The four instruments of love come from you. You are the virtuoso of love, and you have four classes of instruments to use, each with an endless variety of expressions. Just as a guitar can be played beautifully in different

styles, so too can each of our classes of instruments of love express itself in a plethora of different styles and ranges.

The first instrument we can use to play our love song is our physical self. The physical self can use touch, movement, gifts, etc., in such a wide variety of forms we cannot list them all. The instrument of our physical self can play all the love songs listed above. We can receive love with our physical self, we can give love with our physical self, we can reciprocate love with our physical self, and we can unify love with our physical self.

The second love instrument we have is our cognition. We can think about anything: the stars, novels, fascinating studies, what the neighbors are doing. There is virtually an infinite number of ways we can share love with our intellect. Our intellectual instrument of love also can play all the love songs. We can receive with our intellect. We can give of our intellect. We can reciprocate with our intellect. We can unify with our intellect.

The third love instrument we have is our emotional self. There are many emotions and many experiences to have emotions with. We can share our emotion of love. We can share enjoyable feelings within a space of love. We can share difficult emotions with in a space of love. Our emotional self can also play all the love songs. We can receive emotional love. We can give emotional love. We can reciprocate emotional love. We can unify emotional love.

Finally, we have the social instrument. We are social beings and we have many ways to share social love. We can go out in social settings together. We can share our friends. We can share our family. Wedding ceremonies are often about sharing social love. We bring family, friends, neighbors, and congregations of church, work or clubs all together to share this social love. Social love can also play all the love songs. We can receive the gift of social love. We can give the gift of social love. We can reciprocate social love. We can unify social love.

The four love songs and the four love instruments create a sixteen-set matrix of love as illustrated below:

**Table 4.2.** The Love Matrix.

	<b>Physical</b>	<b>Emotional</b>	<b>Intellectual</b>	<b>Social</b>
<b>Receptive</b>	Receptive Physical	Receptive Emotional	Receptive Intellectual	Receptive Social
<b>Active</b>	Active Physical	Active Emotional	Active Intellectual	Active Social
<b>Reciprocal</b>	Reciprocal Physical	Reciprocal Emotional	Reciprocal Intellectual	Reciprocal Social
<b>Integrated</b>	Integrated Physical	Integrated Emotional	Integrated Intellectual	Integrated Social

## Development and the Love Matrix

As we develop as humans, the way that our love songs and instruments present themselves develop along with us. The evolutionary trajectory of our beings can be mapped onto a matrix of consciousness. The STAGES matrix of consciousness has three tiers of stages; and a fourth tier that is predicted with the same model that identified these first three tiers. These four tiers are the Concrete, Subtle, Metaware, and Unified. They are defined by the perspectives held by individuals at specific stages of development. Within each tier there are four stages, which share the names of the love songs you learned in the first section: receptive, active, reciprocal, and integrated/unified.

At each stage of development, we have a love matrix specific to the strengths, weaknesses, interests, and wisdoms that define that stage. Below I have included the four tiers of the STAGES matrix, with the love matrix I described above. (See a deeper description of STAGES, including the numerical stage names, in the first article of this series, and in further material at [stagesinternational.com](http://stagesinternational.com).) The value of this is to see that each of these sixteen styles of love grows and changes along with our consciousness through four tiers, thus creating a potential of 64 love styles. I will not go into the specific attributes of the love song at each level in this paper, but it is worthy to note that this development occurs, and that the same pattern of 16 love songs exists at each developmental level.

**Table 4.3.** Physical, Emotional, Intellectual, and Social aspects of the Tiers.

<i>Concrete Tier</i>	<b>Physical</b>	<b>Emotional</b>	<b>Intellectual</b>	<b>Social</b>
<b>Receptive</b>	Receptive Physical	Receptive Emotional	Receptive Intellectual	Receptive Social
<b>Active</b>	Active Physical	Active Emotional	Active Intellectual	Active Social
<b>Reciprocal</b>	Reciprocal Physical	Reciprocal Emotional	Reciprocal Intellectual	Reciprocal Social
<b>Integrated</b>	Integrated Physical	Integrated Emotional	Integrated Intellectual	Integrated Social
<i>Subtle Tier</i>	<b>Physical</b>	<b>Emotional</b>	<b>Intellectual</b>	<b>Social</b>
<b>Receptive</b>	Receptive Physical	Receptive Emotional	Receptive Intellectual	Receptive Social
<b>Active</b>	Active Physical	Active Emotional	Active Intellectual	Active Social
<b>Reciprocal</b>	Reciprocal Physical	Reciprocal Emotional	Reciprocal Intellectual	Reciprocal Social
<b>Integrated</b>	Integrated Physical	Integrated Emotional	Integrated Intellectual	Integrated Social



<i>Metaware Tier</i>	<b>Physical</b>	<b>Emotional</b>	<b>Intellectual</b>	<b>Social</b>
<b>Receptive</b>	Receptive Physical	Receptive Emotional	Receptive Intellectual	Receptive Social
<b>Active</b>	Active Physical	Active Emotional	Active Intellectual	Active Social
<b>Reciprocal</b>	Reciprocal Physical	Reciprocal Emotional	Reciprocal Intellectual	Reciprocal Social
<b>Integrated</b>	Integrated Physical	Integrated Emotional	Integrated Intellectual	Integrated Social
<i>Unified Tier</i>	<b>Physical</b>	<b>Emotional</b>	<b>Intellectual</b>	<b>Social</b>
<b>Receptive</b>	Receptive Physical	Receptive Emotional	Receptive Intellectual	Receptive Social
<b>Active</b>	Active Physical	Active Emotional	Active Intellectual	Active Social
<b>Reciprocal</b>	Reciprocal Physical	Reciprocal Emotional	Reciprocal Intellectual	Reciprocal Social
<b>Integrated</b>	Integrated Physical	Integrated Emotional	Integrated Intellectual	Integrated Social

Depending on where you are developmentally, your love song and instruments will be different.

## Depth, Breadth and Height

In addition to the developmental "height" of the tier structure, we also have depth. Depth is how intensely we feel an experience. Is it a barely recognizable noticing, or is it a detailed and deeply felt experience? A person who says they love basketball may casually enjoy watching the sport, while another may be fascinated with the specific strategies and all the statistics of each player and their team. They feel the love of their sport deeply and daily. Spiritually a person might say "Yes I was raised Christian", while another devours the bible memorizing line and verse, and yet another feels the depth of love of spirit within them every moment as they walk through life.

Breadth is the ability to transfer the experience to other areas of life. I may love sports but only if my team wins. Or I may love sports regardless of which team wins, I love all the ways every team moves. Moving to even more breadth, I might love only one sport or I might broaden my experience of love to include all sports. In spirituality, I may be a devout loving Christian or I may fall in love with the beauty of all religions...delighting in all the ways humanity has found to connect with spirit. Breadth allows us to take love from one area of our life and transfer love to other areas. As a result, we can love our religion and not hate or push away any other religion.

We can love people of all religions and have a deep, fond connection to anyone we meet in a religious dynamic.

Height is our ability to take a new perspective on any given dynamic. I may love basketball with all my heart and soul (Depth). I may love all sports of all teams (Breadth). I might realize that all sports are an attempt at creating community (Height). As a result, of height awareness, I might begin to explore what ways of creating community I might love even more than my beloved sports. Is focusing on sports really doing the best for my overall community? Or is it draining resources that could be better utilized in other ways. Time, money, energy, that I put into sports might be better utilized if I put them into family connections, social justice, spiritual practices... or not. We may decide that sports **are** the best way for us. But we now know why we are doing the sports and what the point is and as a result we may actually engage in the sports experience in a new and more fulfilling manner.

Spiritually I might love Christianity with my whole heart and soul (depth). I may expand to Buddhism, Islam, Hinduism, etc. (breadth). With height I might realize all of these practices are just tools for understanding consciousness. As a result, I can explore more directly tools for understanding consciousness that I might love. In the end I might decide that Christianity is the best tool for understanding consciousness for me (and we can broaden that to what is the best tool for understanding consciousness in the community) or for me in the we-space. But now I understand why I am engaged in Christianity and I may now utilize and engage in Christian practice from a completely new perspective. One that allows my love to flourish from a new space of consciousness.

## Content

We can put any content into these matrixes: from sports to spirituality, from gossip to intellectual discoveries of quantum physics, from simple hello's to sharing ones deepest gut-wrenching secrets, from introducing two acquaintances in passing to inviting a friend or lover to join our family.

Content is what most people talk about when they say “we are compatible”. Content can be exciting or disturbing. It arouses the senses, the intellect and the emotions. It can rally the external community or be shared exclusively with the internal community we all hold inside. The content we choose reverberates through the matrix. When we highlight similar and congruent content, we can develop increasing intimacy and closeness. But we might also increase boredom and stagnation. When we highlight different content, we might increase dissonance and conflict. However, we might also nourish excitement and new discovery. As you can see, the way we approach content matters.

Concrete content are things we can experience with our senses or imagine experiencing with our senses. I can see a tree. I can imagine a tree. I can imagine a purple tree I have never seen before. All of this is concrete. Subtle content is more nuanced. A strategic plan, a typology, a complex adaptive system, internal ego-states are examples of subtle content that people can share. Metaware content is even more subtle. It is sharing of pure awareness itself. Unified content is unified objects of consciousness.

But Content is just one aspect of compatibility. *How* we share our love song and the instruments we use are also important points of compatibility. The Depth we reach, the Breath we experience, the Height we discover, are all aspects of the journey of consciousness and specifically of discovering love, and relationship in our lives.

When we expand our love song in all three dimensions of height, depth and breadth we can create a very large space of love that can last through various challenges and persist over large spans of time.

## Instruments/Style/Content

Instruments play the love song. How the instruments are played provides the style. Content is the music that is played. I have chosen the instruments of Physical, cognitive, emotional and social because all humans have these. If they did not, they would not be alive and they would not be human. There are a billion people on the planet that do not have a spiritual life. But there is not one person alive that does not have a body, cognition, emotion and social experience. Even if you isolate yourself as a hermit you were raised in a social world or you would have died, you carry that social context within you everywhere you go. How we play the instruments is the style of music that is played. Content is what the music is. Content may be empty or full. It may contain anything from peanut butter sandwiches to spiritual states.

## Summary

In summary, we have the four love songs: receptive, active, reciprocal, and unified. We have four instruments of love: the physical instrument, the intellectual instrument, the emotional instrument and the social instrument. These two sets combined create sixteen ways human love can be expressed. When we add in height, developmentally and/or spiritually speaking, this sixteen-piece matrix repeats itself in four tiers: The Concrete, the Subtle, the Metaware, and the Unified. This creates a field of 64 different love songs. Each of these 64 love songs can be played in infinite levels of depth and breadth. Each of these love songs can be played out with any content you wish to put into it from dust to spirit.

The love matrix can be used as a tool to help you in your loving relationships. First and foremost, if you feel like you are not loved, one thing you can do is look at the love matrix and see what types of love you are not recognizing. There is a good chance that at least one or many of these forms of love are coming in to you at any given time, if not from the Concrete tier, then from the Subtle or Metaware tier.

Secondly, if you want your love to be felt by another, you can look at the love matrix and see what styles of love you are actively expressing and which ones you are leaving out. By adding in these styles of love you will likely increase your chances of having your love felt by another.

Thirdly, if you want to deepen your love intimacy with another you can notice how much you let in their presence to actually affect you. You can share that deep effect upon you back to them and allow them their next expression to affect you. This leads to a co-evolutionary cycle of love growth.

Fourth, to broaden your love, you can explore the various forms of love in the love matrix. You can explore the matrix cells you enjoy and explore how to include other forms of love and connection from other cells in the matrix that might be enjoyable for you and your partner.

You can then add in to each cell any of the infinite forms of content that is more specifically important for you and your partner in your unique relationship. Notice what content you partner likes and match it. Or notice what they don't have and complement it.

Finally, if you are feeling stumped or feel a passion for it, you can raise your consciousness to a later perspective to get a bird's eye view on the entire process. This height exploration will open up a new world of love and exploration and will progressively move you to later stages of understanding and experiencing love.

These tools will help you to feel, express, exchange and deepen your love. The songs available in the love matrix will give you a life time of endless explorations in the world of love. I invite you to enjoy the symphony.

## 7. Organizational Shadow: Projection/Introjection Dynamics

### Introduction

Our internal disturbances, our interpersonal conflicts, and our organizational dysfunctions are often a result of shadow. In this article, we will review organizational shadow specifically as it relates to the Projection/Introjection dynamic. This dynamic drives a great percentage of the issues that arise in organizational work.

To begin, let us review the STAGES Matrix briefly – see Figure 1.1 in the first section.

Focusing on the learning sequence column (4th column, Question 3), we see that we begin our learning sequence with receptive skills. Receptivity is the ability to allow things to come into us. To learn anything new we must first receive it. The second phase of the learning sequence is active. Once we receive, we take what we received and learn to be active with it. The third phase is reciprocity. In reciprocity we combine receiving and action into an interpersonal dynamic which leads to our pro-social world. Finally, we have interpenetration which allows us to understand how the systems works as a whole. In short, instead of being in the system and had by it, we can see the system and make conscious adjustments to it that will affect others and ourselves within the system. This final skill allows us to be powerful and efficient at organizational design. But this capacity is only as good as the depth of each stage before it.

One of the crucial elements to good organizational design is understanding organizational shadow. Without it your greatest designs can be undermined and destroyed as fast as you can build them. Organizational shadow is framed primarily by two shadow dynamics: projection and introjection.

### Projection and Introjection

We tend to reserve the term ‘projection’ for unconscious traits that we have and put onto others. For example, I might be critical, but I see another person as critical and talk about how critical that other person is. Even if the other person is somewhat critical, it is my un-owned critical behavior that fuels my drive to complain about this other person. Whole organizations can participate in projection which keeps the organization from seeing important traits in itself that could be improved and result in more efficiency and enjoyment.

Projection comes from our action phase of learning. We project out onto the world our behavior, thoughts, emotions, and beliefs. Projection is the same dynamic as action/agency – it is the same *process*. Anytime we publicly act, think, believe, and express our feelings we are projecting them into the world for others to receive.

What we receive is introjection. Introjection is a term often reserved for receiving things from others that are not ours to hold. In the example above, I might be projecting upon another person that they are critical. They might believe this about themselves even if it has little or no truth to it. Thus, they have introjected my projection into themselves. Whole organizations can get lost in introjections and thus manufacture problems that did not exist. Introjection is often reserved for

when we do this in an unconscious manner. However, introjection is simply receiving something that has been presented. It is the same process as receptivity.

Life uses what is available. Referring to our shadow, we use the psychological tools that are available – namely receptivity and agency. In shadow, we use these tools in an unconscious and often unhealthy manner. Projection is the use of agency in an unconscious manner. Introjection is the use of receptivity in an unconscious manner.

Projection and introjection are not necessarily bad. We project upon our 1.5 children moral values and they introject them and become pro-social beings that no longer hit people to get whatever they want. They do not consciously introject these values, and we are often unconscious in how we project these values onto our children. However, it still works and makes for a better society.

The outcome of combining receptivity and agency is reciprocity. The reciprocity of receptivity and agency routinely gets so good it becomes unconscious and becomes projection and introjection. Much of the time this process, even unconscious, works well. Often it works well precisely because it is unconscious. We take new things we learn and make them habitual so they operate automatically and unconsciously. Walking, for example, used to take all our conscious effort. But now we can walk without thinking about it and use that freedom to think about other things. It is because it is unconscious that we free up pre-frontal cortex activity for learning something new.

Unfortunately, some of the coding we have made habitual works in some situations (like growing up in a specific kind of a family) and does not work in other arenas (such as new families or work environments). As a result, this core human process sometimes breaks down in new environments leading to personal and interpersonal dysfunction. And this leads us directly into organizational shadow.

Let us next turn our attention to *how* projection and introjection leads to organizational shadow. Below is a chart that defines out 25 specific projection/introjection dynamics that define and delineate organizational shadow. See Table 5.1.

This chart defines each type of shadow that occurs in collectives including business and organizational settings. The first column contains the part that is enacting the projection. As you read left to right you see the various ways that unit may project shadow issues upon other units. For example, in the first column we begin with the individual. The individual may project shadow upon another individual (column 2) an individual role (column 3) a collective (column 4), a collective role (column 5) or a developmental perspective (column 6).

**Table 5.1.** Organizational Shadow Chart.

	<b>Individual</b>	<b>Individual Role</b>	<b>Collective</b>	<b>Collective Role</b>	<b>Development Perspective</b>
<b>Individual</b>	Individual to Individual	Individual to Individual Role	Individual to Collective	Individual to Collective Role	Individual to Development Perspective
<b>Individual Role</b>	Individual Role to Individual	Individual Role to Individual Role	Individual Role to Collective	Individual Role to Collective Role	Individual Role to Development Perspective
<b>Collective</b>	Collective to Individual	Collective to Individual Role	Collective to Collective	Collective to Collective Role	Collective to Development Perspective
<b>Collective Role</b>	Collective Role to Individual	Collective Role to Individual Role	Collective Role to Collective	Collective Role to Collective Role	Collective Role to Development Perspective
<b>Development Perspective (Dp)</b>	D.P. to Individual	D.P. to Individual Role	D.P. to Collective	D.P. to Collective Role	D.P. to Development Perspective

The second reference in each cell is who is being projected upon. Those that are being projected upon are susceptible to introject shadow. When we operate within an environment of specific projections it is common that we take on some or all of these projections. Thus, the second reference in each cell is the unit that is introjecting the projective shadow dynamic. For example, in the individual row and the second column, an individual is introjecting a projection from another individual. In the next column it is an individual role that is the target of the projection and any individual in that role would be potentially introjecting the projection. In the next column we have a collective introjecting from an individual. By design, then, you can use this chart to identify personal and organizational projection, personal or organizational introjections or comprehensively the projection/introjection dynamic.

Projections are the inverse partner of introjections. One unit projects onto another, and the other unit (often) introjects that projection. We don't have to introject any given projection. However, being social beings, we often do. And we often do so unconsciously, habitually, and pervasively. This is what sets up the projection/introjection dynamic.

In physics, an object in motion will remain in motion unless acted upon by an outside force. Similarly, once the projection/introjection dynamic is in motion it will remain in motion unless acted upon by an outside force. That outside force is someone who can see it and make the changes so everyone lives a happier life. Sometimes we can do this ourselves, sometimes it requires another skilled observer. This article is about helping you to be that skilled observer. To do this effectively let us begin with definitions.

## Defining Terms

For the purposes of this chart we will use the following definitions:

An *individual* is a specific person.

An *individual role* is the role that person plays in the collective. It may be a specific job in a business. It may be a family role such as father, mother, or youngest child. It may be an archetypal role such as hero, clown, rebel, etc. The important thing to note here is that it is not about the person, it is about the role. Anyone who would be in that role would receive the same shadow projection. However, people don't realize this is happening, so the individual and those projecting upon the individual role often unwittingly make it about the individual person. Often, we introject from roles as well and play them out as if that is who we really are. We might also, as a nature of the role, tend to project onto others.

A *collective* is a sub-group within the overall organization. Collectives gather around similar values, orientations, and often around charismatic leaders that may or may not be official leaders.

A *collective role* is what a sub-groups role is. It may be parenting, it may be team leadership collective, it may be billing office staff or direct providers. Collectives often have roles that receive projection. Those within such collectives might feel it is about them personally, but anyone in that collective role would receive the same shadow projection in that situation.

*Development perspective* is the perspective from a stage of development. Each developmental stage tends to see the world in a particular way and will have tendencies to project and be projected upon in a certain manner.

## Assessing Organizational Shadow

When we assess organizational shadow, it is important to understand exactly what kind of shadow projections are occurring. If we do not accurately assess the type of shadow projection, we can be ineffective or even harmful in our attempts to address it.

For example, if we think the shadow projection of a collective on an individual role is accurate feedback about that specific individual, we accentuate the shadow by addressing the individual's issues. It is important to assess if the feedback is truly about the person or about the role dynamics. What we need to do instead is address the way the collective treats anyone who is in that role. Each type of shadow projection requires a different nuanced way to address it. Let's explore these nuances by going through each cell of the chart.

**Individual to Individual:** The individual to an individual projection/introjection dynamic is what most people think about when they hear about projection. One person projects upon another and the other person absorbed that projection as an introject. We all have shadow (hidden parts of ourselves). It is easy and common to take a hidden part of ourselves and put it onto another person. I might be critical of others; I don't notice it in myself, but I really notice it in others and



criticize them for it. I might do this even if the person has very little critical elements. My lack of seeing my own criticism will often accentuate seeing critical elements in the other person.

This is the common way of looking at projections and introjections. However, after working for 30 years with projections and interjections it has become clear to me that that is far too simplistic of a notion. As you can see in this table that way of projecting is only 1 of 25 styles of projection/introjection dynamics.

**Individual to Individual Role:** Often the projection is not as personal as we might make it. It is common for an individual to project upon another individual not because of who they are but because of their role. Any person in that role would receive the same basic projection regardless of who they are.

Individuals in organizations can project upon leaders anything from heroic figures to controlling tyrants. Sometimes the projection is a golden projection, such as undue respect. Sometimes the projection is a dark projection, like undue criticism: that since the boss is the boss the individual in that role of being the boss is heartless and controlling. Other roles that may receive undue projections are roles of balancing the budget and setting spending limits, roles of scheduling, roles of service, etc.

When doing organizational shadow work, it is important to notice if the disturbance is really about the person or about the role. The individual will feel and make it sound like it is a personal issue, but often it is really about the role.

**Individual to Collective:** Individuals have all manners of personal issues. As a result, they may see collectives in different and unique ways. A person who was routinely bullied in collectives might find collective gatherings a source of anxiety. Another individual might find the same collective a source for personal showcasing. Sometimes the disturbance is about the individual's personal issues and understandings of what a collective is.

This is also the place of individual sexism, racism, homophobia, religious orientation persecution, and other such horrors that we see in the world and the workplace. Prejudices are generally individual (or collective) projections upon others. When you listen to a prejudice person talk about the group they are prejudiced against, you will hear many of the traits of their own shadow self. We can notice this in ourselves with our own prejudices.

**Individual to Collective Role:** Often the projection is not really about the specific collective. Individuals will often project upon a collective role. Collective roles of authority can bring out authoritarian issues with some individuals. Some individuals may have dominance issues with collectives that do service work. Notice here it is not an individual role, it is a collective role. For example, all janitorial staff are lesser than me. All leadership staff are arrogant.

**Individual to Developmental Perspective:** Individuals often get triggered by certain developmental levels. For example, some individuals were traumatized when they were at a specific developmental level. As a result, when they witness someone in that developmental level, they may have an undue reaction to them just because of the developmental traits. In

addition, the person who traumatized them was also at a specific developmental level. This kind of incident can lead to generalizations and thus projections upon others at that developmental level. Positive projections also occur in this way. Someone who was close to their dad who was at 3.5 might idolize others at 3.5.

**Individual Role to Individual:** Sometimes it is not the individual per se that is projecting, but their role. In organizations there are often many roles and many of these roles might be in a hierarchy. If we introject meaning about ourselves based upon the hierarchical role division, we might inflate or deflate our actual value in relation to others even outside of the role differential. A person in a higher position might carry this role into their life. Thus, when they meet someone for dinner, they may project that others are not as great as themselves because of the role they carry with them. A person in a lower role position might defer to others in life when in fact, they may have stronger traits than others in many areas.

**Individual Role to Individual Role:** In organizations there are often many roles and many of these roles might be organized into a hierarchy. A person in a higher role than another might project that the person in a lower role is less smart or less advanced than themselves. A person in a role living in that projection might then introject that projection and feel subordinate not just in organizational ranking but as a person, even though it is solely about the role differential. The difference between this and the previous cell (individual role to an individual) is that the dynamic occurs with both sides in roles.

It is not uncommon that at least some “subordinates” are more intelligent and more developmentally advanced than their “superiors.” Dr. Terri O’Fallon has conducted developmental assessments of various people throughout organizations. In one, the head of the janitorial department was later than everyone in the executive leadership team.

In a related example, I had a therapist tell me one time about a problem client. She had the role of therapist, the other had the role of client. Since the client did not heal from her treatment the client was considered a “treatment failure.” You might imagine that a client of this therapist might take that a little personal. But it was really about the roles the therapist had in her mind and how she lived up to her role to provide a treatment protocol, but the other person did not live up to their role to heal. Role projections can feel very personal when it is just a role projection. Clarifying that distinction can make all the difference in healing both the injured person and the organizational dynamic.

**Individual Role to a Collective:** To understand this one, consider how the head of an advertising agency might view the collective of potential customers vs the head of the customer service department, or the head of the design team for the product. Each will have their own projection upon the collective of consumers even though the consumers are the same people. Understanding how the role affects the view of a population is important in understanding shadow and has a huge impact upon how the organization develops products and interacts around them.

**Individual Role to a Collective Role:** People may project from their role onto an entire collective role. A doctor might project onto all nurses that he or she is superior to the nurses

because of the degree as a doctor. They may do so even if the nurses often know more about the patients than the doctor does. In such cases, the doctor could be a much better doctor by listening to the nurses' wisdom instead of lording superiority over them.

**Individual Role to Developmental Perspective:** An individual role may be a set up for projecting upon an entire developmental stage. It is common for executives of corporations to project upon those at 4.0 as inefficient when those at 4.0 are working on deeper and cooperative solutions which may last longer and have fewer issues over time.

**Collective to Individual:** It is common for collectives to project upon an individual. This is how collectives socialize their children, peers, leaders and others. This is how the unofficial corporate culture gets created. Leaders can say whatever they want about designing corporate culture, but that declaration often has little effect upon the very real covert culture being played out. When new people come into the collective the collective begins to shape them via the projection/introjection dynamic. If we do not address this often-unconscious-process, our conscious efforts to design corporate culture will never get to the undercover culture that has an impact on daily operations. This undercover culture can undo the intentional corporate culture as fast as the designers can implement the cultural change.

**Collective to Individual Role:** Collectives also routinely project upon an individual role. Congregations generally project upon their pastor spiritual purity and wisdom. In business, collectives form around all manner of conscious and unconscious processes. A person who is a charismatic social leader without official position has a great deal of power on shaping how the collective views individual roles such as team leader or CEO.

In one large organization, a charismatic transgender person rallied a large collective against the CEO who was already enacting great changes in gender equality/neutrality in the workplace. Ironically, it was the very gender training that gave this person a platform for acting out their personal authoritarian issues (individual to individual role projection) and rallying a collective for support. The result was a collective projection upon an individual role. The CEO took this personal when it was really an individual's issue with the role he held and that individual's charismatic appeal to a collective rallying around the very training the CEO enacted.<sup>2</sup>

**Collective to Collective:** We also commonly see collectives project upon collectives. Republicans project upon Democrats that Democrats are stupid while Democrats project upon Republican that Republicans are stupid. In business we see similar divides in the collective workplace. It is like grown-up versions of high school cliques. These divisions can range from completely irrelevant to organizational functioning to those that become massively disruptive. Noticing these divisions and knowing how to address them can help an organization to function better.

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<sup>2</sup> I want to acknowledge Dr. Terri O'Fallon who identified this pattern. She worked with an organization that the collective targeted an individual role. This person had taken on the role of keeping the organizations up to credentials while everyone else was enjoying deepening their interactions. The role she took on left her a target to the dominant culture.

The Roman leader Constantine understood this and addressed it when he designed holidays integrating Christian names and Pagan rituals so the two groups would stop fighting and function together. It worked, and we continue following his design even in different cultures on different continents and around the world nearly 2,000 years later. When we design well, it is durable, functional and lasting.

**Collective to Collective Role:** The population of the United States often projects upon congress either honor or disgust. In business, collectives can form (like those cliques above) that congregate around similar personal issues and project upon collective roles. They might complain about leadership staff or the janitorial department.

**Collective to Developmental Perspective:** Collectives can form against a whole developmental perspective. In organizations that are not consciously aware of specific shadow issues, a charismatic leader can have an issue with a specific developmental level and rally a collective against it. It might be against 3.0 perfectionism, 3.5 achievers, 4.0 group think, etc.

**Collective Role to Individual:** A team of management executives may not like a person who is outspoken (and accurate) about their failures. They might project that this person is a trouble-maker and fire them when they could be a source of valuable information that might make their company more successful.

**Collective Role to Individual Role:** Using politics again, Congress, a collective role, may project upon the individual role of the presidency different than they would project upon the individual role of the head of the janitorial department (even if the janitor is significantly smarter than the president). Organizations, especially large ones, often have multiple people in a similar collective role. They can get excited and frustrated as they pursue their collective role agenda. Thus, roles that support or inhibit them will receive different projections.

When we have collective role issues with an individual role, that individual role often becomes vacant as the person in that role keeps receiving inordinate amounts of negative projections. If you see a revolving individual role vacancy, then there is a good chance there is a problem with the role carrying heavy negative projections. Often an individual can sustain projections from another individual or another individual role. But when collectives and collective roles become involved in the projection it is quite often nearly insurmountable for the individual to continually sustain such levels of negative projection. Thus, they get sick, die, or leave.

**Collective Role to Collective:** This is how Congress might look at the American population, or an advertising unit looks at consumers. The view that a design team has of consumers will affect how they design a product. The design team may come up with a great idea that consumers want. However, it may have a part that is inconvenient. A part that requires more work and more money. As a result, they might project upon consumers that they will not notice if they use a cheap alternative. (What they are projecting in this case is their desire to not have to solve the problem correctly and projecting then that the customers won't care either.)

**Collective Role to Collective Role:** Senators may view Representatives in a particular light and vice versa. The design team may project failure upon the marketing department when it is the product that needs improvement. The projection/introjection dynamic can work in reverse as well. The marketing department complains about design team instead of seeing that they themselves do not understand the actual design purpose and function correctly and are marketing it to the wrong clientele in the wrong manner. If the design team accepts the projection (introjects it into their collective) then they will work harder at creating new designs the marketing team is marketing instead of designs that consumers need. As a result, good designs get changed and there is no re-education of the marketing team on understanding who, what, why, and how the marketing needs to work for this product.

**Collective Role to Developmental Perspective:** In organizations, collective roles often lead to common orientations as the team collaborates around the role goal. If the goal requires quick adaptive changes the collective can begin to project dark shadow on 3.0 who preferences perfection over efficiency and 4.0 who preferences collective agreement over efficient 'good enough' decision making. Alternatively, if the role requires detailed and cooperative work, anyone at 3.5 or 4.0 could be projected upon in a positive light.

**Developmental Perspective Column:** Each developmental perspective has its own lens through which it views the world. As a result, there are multiple developmental levels that could be addressed on each of these next projection/introjection pairs. I will not go into that level of detail but instead will provide a sampling of how this column works. If you want more detail on it, you may choose to get more in depth training in developmental levels.

**Developmental perspective to individual:** One thing common to most developmental levels is that we tend to project that others can see exactly what we see. As a result, we get confused, frustrated, and condemning to those who see the world differently.

The other common projection is that if people don't agree with our basic viewpoint then they just can't or won't see what we see. Sometimes, however, the other person can see exactly what we see but also sees from another perspective.

As a result, our 2.5 self will often project upon an individual that they need to be converted. If they will not be converted to their belief system, then they will tend to be rejected. Our 3.5 self, a common business executive developmental level, will tend to see an individual as someone who wants to achieve. If they do not, we may see them as lazy. Our 4.0 self may project that others want/need to be deeply intimate and process. If they do not then they are superficial.

**Developmental Perspective to Individual Role:** Development perspective of an individual also will look at roles in very different ways. A person at 2.0 or 2.5 might view a fundamentalist preacher as a link to God and salvation while a 4.0 might recoil in disgust. A 3.5 might like the hierarchical leadership with a CEO while someone at 4.0 might project upon the CEO they are an egoist even if the CEO would like to create a horizontal organization.

My 3.5 clients often attempt to motivate people the way they themselves are motivated and are bewildered by those who don't respond, often seeing them as lazy or stupid. In reality, many of

these “subordinates” would give the shirt off their back if they were just recognized for their humanity rather than bribed for harder work. At 3.5 we can often push our children to achieve better than their peers when their children at 2.0 need to let go of their ego and get along as equals.

My 4.0 parents project their passion to process upon their children. The children often come to me wishing they could just get on with their life, but they have to process with their parents “forever.” (It is good to talk with our kids, but prolonged processing is often not what they need or want.)

**Developmental Perspective to Collective:** We can also explore how each developmental level tends to view a collective. At 2.0 collectives are groups to join. At 2.5 collectives are groups that are converted or are in need of conversion. At 3.0 groups are experiences to help explore who we are and how we operate. At 3.5 collectives are a means to achievement. At 4.0 collectives are ways to develop deep intimacy and we-space understandings. At 4.5 collectives are seen as integrally interactive and interpenetrative complex adaptive systems.

**Developmental Perspective to Collective Role:** Each developmental level may also view a collective role in a certain light. Collectives that make decisions for the larger group will receive projections differently from those from different developmental levels. 2.5 might project wisdom upon the role of the rule makers. 3.0 might project some wisdom, but limited. 3.5 may project onto rule makers limited authority and claim their own authority even if it is not institutionally accurate if the rule gets in the way of achievement. 4.0 might project that since not everyone was consulted the role has limited validity.

**Developmental Prospective to Developmental Perspective:** This last one requires additional discussion. Each developmental perspective may engage in the projection/introjection dynamic with each other stage. The following outlines this dynamic:

**Table 5.2.** Projection/introjection dynamics developmental perspective to developmental perspective.

	1.0	1.5	2.0	2.5	3.0	3.5	4.0	4.5
1.0		x	x	x	x	x	x	x
1.5	1.5/1.0	1.5/1.5	1.5/2.0	1.5/2.5	1.5/3.0	1.5/3.5	1.5/4.0	1.5/4.5
2.0	2.0/1.0	2.0/1.5	2.0/2.0	2.0/2.5	2.0/3.0	2.0/3.5	2.0/4.0	2.0/4.5
2.5	2.5/1.0	2.5/1.5	2.5/2.0	2.5/2.5	2.5/3.0	2.5/3.5	2.5/4.0	2.5/4.5
3.0	3.0/1.0	3.0/1.5	3.0/2.0	3.0/2.5	3.0/3.0	3.0/3.5	3.0/4.0	3.0/4.5
3.5	3.5/1.0	3.5/1.5	3.5/2.0	3.5/2.5	3.5/3.0	3.5/3.5	3.5/4.0	3.5/4.5
4.0	4.0/1.0	4.0/1.5	4.0/2.0	4.0/2.5	4.0/3.0	4.0/3.5	4.0/4.0	4.0/4.5
4.5	4.5/1.0	4.5/1.5	4.5/2.0	4.5/2.5	4.5/3.0	4.5/3.5	4.5/4.0	4.5/4.5

First, we will note that 1.0 is a baby, they are in receptive mode and are not yet capable of personal agency. As a result, the row is blank because they are not yet projecting. They are interjecting, however, which is how they learn.

Second, let us explore patterns of projection. Often each developmental level has a rejection quality towards the developmental level just below it. Thus 1.5 will call 1.0 babies. 2.0 will call 1.5 spoiled brats. 2.5 will call 2.0 immature. 3.0 will call 2.5 rigid. 3.5 may often call 3.0 inefficient. 4.0 may consider 3.5 ego driven. 4.5 might call 4.0 victimhood mentality.

The reverse can sometimes be true as well. Starting at 2.5, those at this developmental level might feel that 3.0 is losing their moral compass. 3.0 might feel like 3.5 has little pride in their work, 3.5 may consider 4.0 inefficient and 4.0 may consider 4.5 elitist.

Positive projections occur as well. 2.5 and 3.0 might project awe upon 3.5 who can put together complex business dynamics successfully. 3.5 may project awe upon 4.0 who senses things that they do not. (This often shows up in marriages where the 3.5 husband feels a great deal of honor for his 4.0 wife who just understands things he does not.)

Passive stages (X.0 stages) will tend to project upon active stages as either oppressive or guiding. Active stages (X.5 stages) will tend to project upon passive stages as weak or awe inspiring.

Passive stages will tend to project upon other passive stages either camaraderie or lack of motivation. Active stages will tend to project upon other active stages either like-mindedness or competitiveness.

Each developmental level tends to have a projection on each other developmental perspective. We will not go through all of these in this short paper. If you want more detailed information on this, you may consider taking courses in development and developmental perspective interactions.

In our workshops we have people play different developmental levels in conversations to get the feel of what it is like to have developmental projections and introjections occurring based solely upon developmental perspective. Even in role play, the developmental projections often lead to significant introjections that leads to disturbance in the individuals in the role play. The participants feel the disturbance even when they are role playing and that highlights how powerful, pervasive and impactful developmental projections are in our lives, businesses, and relationships.

This pervasive dynamic of developmental projection/introjection in all collectives drives much of the agreement and conflict within them. People are often shocked to discover that much of what we think of as personality conflict is actually purely developmental perspectives reacting to other developmental perspectives.

All of this inter-developmental dynamic is contained within this last cell of the Organizational Shadow Chart. Even though it is only one cell in the Organizational Shadow Chart, it is pervasively involved in the whole chart because we all are always perceiving the world from our own developmental perspective.

When we are working with organizational development and we discover that there is disturbance between two units (individuals or collectives) it is easy to delve into the personality issues that may be involved. This often leads us down a path of personal issues with each other, personal conflict and belief in “personality incompatibility”.

However, by taking a larger view we can see that most of the time the personality is not the issue at all. It is *role* and *developmental perspectives* that drive much of the internal disturbances between people and collectives.

By knowing this and utilizing the charts above you will be able to more easily and accurately identify the true source of the individual or organizational conflict. Once identified, you can focus in on the true source of the issue to make targeted, effective, and comprehensive changes. As a result, people will internally feel less disturbed and more at peace. The collectives they inhabit will function with a more effortless flow. You will be able to be more effective whether that conflict is in a small collective like a marriage or a vast collective like a fortune 500 company.

## Summary

In summary, even though projection feels very personal, in most cases it is not. Instead it is virtually choreographed into the roles and developmental perspectives that various people have and hold.

When you understand these roles and developmental perspectives you can actually predict the future of interactions between individuals and collectives as long as they remain in their perspective and roles. If they change perspectives and/or roles, then these predictable patterns change as well.

With these understandings you can often predict organizational dynamics, successes, failures, and trouble spots. You can institute changes to existing issues efficiently and effectively. In addition, you will be able to prevent predictable problems in the future before they occur. Finally, by addressing the true source of the conflict you will more rapidly, effectively and comprehensively help individuals and collectives through conflicts to more enjoyable and functional dynamics.