



# **THE HUMAN GROWTH CONTINUUM**

## **The Eight Dimensions of Personal Development**

**-- An Integral Theory for Growth Professionals --**

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## The Human Growth Continuum

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# THE HUMAN GROWTH CONTINUUM

## The Eight Dimensions of Personal Development

### INTRODUCTION

The world is made up of two kinds of people – the few who grow, and the many who don't. Those who grow are called Cultural Creatives<sup>1</sup> -- or self-actualizers, or Translucents, or enlightened beings. Those who don't are called Droids, or Zombies, or Stepford Wives, or Couch Potatoes, or flatlanders, or meatheads (at least by the Creatives!). The Cultural Creatives seek various forms of growth -- enlightenment, enlivenment, maturity, individuality, fulfillment, out-of-the-box thinking, the cutting edge, or realizing their human potential. The Droids generally seek stasis – in the form of comfort, security, stability, conformity, herd mentality, status quo, and fitting into the most convenient niche. The Creatives often see life as a journey or a quest. The Droids rarely contemplate life at all.<sup>2</sup>

Cultural Creatives are often involved in radical politics (at both ends of the spectrum), environmental issues, the human potential movement, Eastern religions, the arts. They need not be in the vanguard. They need not be of a particular political or religious persuasion. But they are all involved in, committed to, and passionate about personal growth, radical self-expression, spiritual evolution, transformation of consciousness, and other forms of improvement and enlightenment.

Why is growth important? What difference does it make? Why make the effort? – especially since it seems so much easier to just stay the same. Growth offers several significant benefits:

- ⊗ **Aliveness.** If we are growing, we feel more vital, more engaged, more aware, more present, more exhilarated by each moment,. Life is more fun and more interesting.
- ⊗ **Health.** If we are more alive, our bodies feel better. If we are more energetic, and more flowing, it's likely we'll be healthier and live longer.
- ⊗ **Significance.** If we are growing, we are more likely to be on the cutting edge of change. As a catalyst to those around us, we are more likely to impact and influence the course of society – to be a greater force for good.
- ⊗ **True to nature.** As we look around us, all living things are growing and changing. Trees spread their branches, caterpillars metamorphose into butterflies, birds mate and bear young. If we embrace growth, we are more true to our own nature as living beings.
- ⊗ **Fulfillment.** As Creatives, we yearn to drink deeply of all life has to offer. Growth allows us to fill that inner longing, to satisfy that desire to move beyond the confines of the ordinary.
- ⊗ **Inevitability.** If we are at heart Creatives, we can't remain static even if we want to. We may crave stability, but it slips from your grasp. If our life will be in flux any-

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<sup>1</sup> Cf. Ray (2000).

<sup>2</sup> Of course, this comparison is an exaggerated, tongue-in-cheek caricature, designed to engage the reader and illustrate a point. There are, of course, many fine people who lead such exemplary lives they have little need to grow. Conversely, there are many so-called Creatives whose pretensions to enlightenment are embarrassing. One's ideological camp is never an adequate indicator of one's value as a human being.

way, why not let go? Why not jump into the tumbling, frothing current, and enjoy swirling flow?

In human potential circles, there is much talk about growth. There are many generalizations about personal development, self-actualization, achieving one's potential, and connecting with one's true self. But almost no one asks what growth actually consists of. What does it really mean to grow? What are the components of personal evolution? Who within us actually does the growing? How do I know whether I am growing, and in what directions? What's the difference between evolutionary growth, and just solving problems? How can we distinguish between true growth and mere posturing and self-aggrandizement? How can I consciously initiate and orchestrate my own growth? This article endeavors to find meaningful and relevant answers to such questions.

## THE GROWTH CONTINUUM

Growth is the process of moving or progressing along what we call the **Growth Continuum**. The Growth Continuum is a multi-faceted field consisting of eight **Dimensions** – all of which cohere, resonate, and weave into a single, seamless pattern of personal development. The eight Dimensions are:

- ⊗ **Stage growth.** We grow as we move through the various Stages of human development.
- ⊗ **Transition growth.** We grow as we Transition from one Stage to the next.
- ⊗ **Realm growth.** We grow simultaneously in all four Realms of human consciousness.
- ⊗ **Arena growth.** We grow differentially within the various Arenas of each Realm.
- ⊗ **Participant growth.** We grow individually within our Selves, but also collectively – as members of groups.
- ⊗ **Vector and direction growth.** We grow in four Vectors – but also in two Directions along those Vectors.
- ⊗ **Therapeutic growth.** As basically healthy people, we grow by actualizing our human potential. But as people with our normal share of problems, we grow by resolving those problems.
- ⊗ **Coordination growth.** We grow by coordinating all the other Dimensions of growth into balanced, harmonious whole.

Each of these Dimensions will be examined in detail in the course of this article.

## THE PROCESSES OF GROWTH

In professional practice, as well as one's own life, growth along the Growth Continuum is implemented by a set of Processes. **Processes** of growth are all the techniques, therapies, practices, programs, activities, explorations, studies, and focused experiences that move us along the Growth Continuum. The 32 major Processes of human growth are described in detail in our companion article, *The Processes of Growth* ('Processes'). Specific experiential examples of each Process are presented in our second companion article, *The Processes in Real Life* ('Real Life') [both in preparation as of April 2007].

## THE WHOLE LIFE MODEL

The framework for our investigation is called the Whole Life Model – since it addresses the ‘whole person’ over a ‘whole lifetime.’ The Whole Life Model (WLM) is derived in large part from the Integral Psychology of philosopher Ken Wilber<sup>3</sup> – generally recognized as the most profound, comprehensive, influential, and popular integral theorist of our day. Parallels to and departures from Wilber’s system are noted in the footnotes – along with contributions from other important investigators.<sup>4</sup>

Key terms are Capitalized; the first appearance of such terms is **bolded**. Illustrations and examples of key concepts are provided through the set of simplified Tables in the Appendix of this article – which are referenced by footnotes and links, as appropriate. For additional validation and illustration, the reader is encouraged to consult the more complex and complete tables in *Arrays of Light – Ken Wilber’s Tables of Correspondence* (‘Arrays’) -- our companion article posted on IntegralWorld.net.

Since no one can be an expert on such a vast array of fields, this study is offered not as a definitive answer – but as an invitation to focused inquiry and spirited discussion. Please send your comments, questions, and proposed modifications to the addresses shown at the beginning of this article.

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<sup>3</sup> The major source referenced in this presentation is Ken Wilber’s *Integral Psychology* (Wilber 2000) (‘IP’). For additional Wilber sources, see Appendix, *Resources for Study*, page 40. Wilber’s approach to the practicalities of growth will be explored in greater detail in our companion article, *Processes*.

<sup>4</sup> For references to various important investigators, see Appendix, *Resources for Study*, page 40.

# THE EIGHT DIMENSIONS OF GROWTH

## STAGE GROWTH<sup>5</sup>

We grow as we move through the various Stages of human development. **Stages**<sup>6</sup> are the levels of development, maturity, ment, or enlightenment through which we pass as we grow. Stages are generally periods of horizontal **Translation**<sup>7</sup> – times when we are expanding and becoming better at activities we already know how to do. **Stage Growth** occurs as we meet and master the lenges presented by a particular Stage.

- Ex: “As a toddler, I’m getting better and better at walking.”
- ⦿ For an example of Stage Growth, see Table 1, Life Passages, page 23, colored rows.



## TRANSITION GROWTH<sup>8</sup>

We grow as we Transition from one Stage to the next. **Transitions** are the quantum leaps that take us from one Stage to the next. Transitions are generally periods of vertical **Transformation** – times when we are becoming something we’ve never been before. Transition growth<sup>9</sup> occurs as we leave the familiar comfort of past (often-surmounted) challenges, and venture into the unknown tory of strange and daunting new challenges.

- Ex: “I’m getting up off all fours, taking the chance I might fall and hurt myself, and learning how to toddle.”
- ⦿ For an example of Transition Growth, see Table 1, page 23, Life Passages, grey rows.



### ***The Transition cycle***

Transition occurs through a four-phase process we call the **Transition Cycle**:<sup>10</sup>

<sup>5</sup> See also: Stage Impediments, page 17.

<sup>6</sup> Referred to variously by Wilber as Levels, Waves, Spheres, Nests, Holistic Patterns (Wilber 2000: 7).

<sup>7</sup> Wilber tends to disparage Translation, in comparison to Transformation: “Transformation. . . is a type of vertical shift or even mutation in consciousness structures, while Translation is a simple horizontal movement within a given structure. . . Translation. . . is moving around on one floor; transformation is moving to a different floor altogether.” (Wilber 1981: 71)

However, according to our model, human growth is an alternating series of Stages and Transitions – of Translational phases succeeded by Transformational phases. Since Translation and Transformation are links in the same sequence, each is equally essential (and equally challenging) in the overall growth process. As with the tottering infant learning to walk, experimentation and practice on one flat ‘floor’ is as essential to growth as ‘climbing the stairs’ to the next level of development.

Compare Life Passages footnote, page 9.

<sup>8</sup> See also: Transition Impediments, page 17.

<sup>9</sup> Described as Transformation by Wilber. See above Translation footnote.

1. **Identification** ('embedding'<sup>11</sup>). Initially, the Self identifies with a particular Stage of development (manifests the initial Experienced Self<sup>12</sup>).
  - Ex: "I am a baby."
2. **Differentiation** ('dis-embedding'). Next, the Self transcends that Stage by dis-identifying with it (manifests the Observed Self).
  - Ex: "I am no longer the baby I was."
3. **Re-identification** ('re-embedding'). Then, the Self begins to identify with the subsequent Stage of development (manifests a new Experienced Self).
  - Ex: "I am now a toddler."
4. **Integration**. Finally, the Self consolidates the new identification -- integrating the new Experienced Self with the old Observed Self.
  - Ex: "I'm a toddler with good feelings about the baby I used to be."

### **The Sequence of Stages and Transitions**

The basic developmental sequence is a series of alternating Stages and Transitions – of Translation, followed by Transformation, followed by Translation, and so forth.<sup>13</sup>

- ☸ **Fundamental Developmental Sequence.** For the internal Passages<sup>14</sup> of psyche, body, and spirit, the entire series of alternating Stages and Transitions is called the Fundamental Developmental Sequence (FDS).<sup>15</sup> All told, the FDS for internal Passages consists of 38 distinct steps.<sup>16</sup> For the sake of clarity and simplicity, these steps are consolidated into 12 developmental **Clusters**,<sup>17</sup> – consisting of 12 Stages, separated by 11 Transitions. Within those 12 Clusters, the seven central Stages are known in Eastern philosophy as the Chakras.<sup>18</sup>

<sup>10</sup> The Transition Cycle is comparable to Wilber's term Fulcrum – which consists of three phases: differentiation, identification, and integration (Wilber 2000: 93. See also Wilber 2000: 35-36, 92-108, Wilber 1996, 131). (See Transition Cycle Impediments, page 17.)

In his discussion of Fulcrums, Wilber tends to conflate the two separate phases of Stage and Transition by equating two terms which are really quite different: Fulcrum (pivot point, i.e. Transition) and Milestone (intermediary destination or achievement, i.e. Stage).

<sup>11</sup> Embedding terminology from Kegan (1992). (See Wilber 2000: 42-43.)

<sup>12</sup> For definitions of the Experienced Self and the Observed Self, see Participants section, page 12.

<sup>13</sup> For a clear example of this two-phase pattern, see the Stages and Transitions columns of Table 1, Life Passages.

<sup>14</sup> For an explanation, see Realm Growth, page 9.

<sup>15</sup> The FDS corresponds to Wilber's Correlative Structures -- second-to-left column of each *Integral Psychology* Table (Wilber 2000: 197-217).

<sup>16</sup> Although characterized as a neat, ladder-like progression, growth is, of course, a very 'messy affair' – with the Self wandering all over the behavioral map (from mature to infantile) from one moment to the next. The bell curve of our actions and attitudes will tend to hover around a particular Dominant Stage – with perhaps half our actions emanating from that Stage, and perhaps a quarter ranging to either side of it (Wilber 2000: 35-36). Likewise, the number, order, and character of developmental Steps is somewhat arbitrary and subjective. As Wilber points out, “. . . all such cartographies are simply different approaches to the many waves in the great River of Life, matter to mind to spirit, which is the most precious legacy of ancient wisdom.” (Wilber 2000: 190).

<sup>17</sup> What Wilber calls 'functional groupings' (Wilber 2000: 18).

<sup>18</sup> See Chakra section in Realm Growth, page 10.



- ☉ For an outline of the FDS, along with its related Clusters and Chakras, see Table 2, The Fundamental Development Sequence and the Chakras, page 25.

## REALM GROWTH<sup>19</sup>

We grow simultaneously and differentially in all four Realms of consciousness. The **Realms**<sup>20</sup> are the major domains or spheres of human experience in which growth and development can occur – everyday life, the psyche, the body, and the spirit. Responding to these Realms, there are four major sequences of human growth (called **Passages**) -- one external and three internal. Each sequence contains a series of Stages and Transitions through which growth takes place.<sup>21</sup>



- ☉ **Life Passages.**<sup>22</sup> Life Passages are the external phases of accomplishment or ment that occur as we progress through the Life Cycle.
  - ☉ Ex: “In my Life Passages, I develop from infancy to old age along the biological life cycle.”

<sup>19</sup> See also: Realm and Arena Impediments, page 18

<sup>20</sup> Referred to variously by Wilber as Realms, Planes, Domains, Spheres, and Axes (Wilber 2000: 7, 237). Wilber’s emphasis is almost exclusively on the Realms of Psyche and Spirit.

<sup>21</sup> Wilber’s basic Great Nest model describes the fundamental structure of reality – a series of nested wholes (Holons) of increasing complexity. Wilber’s developmental system then applies those Holons to human growth – tracing development through a series of physical, psychological, and spiritual stages. So far, so good. However, once formed, Wilber’s system appears to portray our interior architecture of Body, Psyche, and Spirit as an ‘archeology,’ where one layer is stacked on one another in a single, continuous progression. (Wilber 2000: 102-8)

However (as we see it), in the evolutionary process of increasing complexity, each Realm was not built over the last, like layers of an archeological dig, but was *added to the existing ‘architectural’ structure* as another level of Functionality. (Literally, a case of ‘transcend and include’!) That is, the seven Chakral regions – originally only physical – took on psychological and spiritual functions as humans evolved. This distinction alters the whole strategy of personal growth or therapeutic treatment. With a layered or ‘stacked’ model (Wilber’s), the Realms of Body, Mind, and Spirit are dealt with *sequentially*. With a Multiple-Functionality model (WLM), all three Realms are addressed *simultaneously*, because they are structurally inseparable. (See Chakra section of Realm Growth, page 10, for further exploration of this interpretation.)

The two views are not so contradictory as they may seem – just the same reality seen from two different perspectives. At the core, Wilber is describing a systems-oriented theory of knowledge (from the lower-right perspective), while the Whole Life Model is describing a process-oriented approach personal growth (from the upper-left perspective). Thus, the system itself does move sequentially toward increasing complexity. However, the therapeutic process for *achieving* such complexity is, we believe, not sequential but simultaneous.

<sup>22</sup> Wilber largely ignores external Life Passages, relegating them to the status of ‘horizontal translation.’ Regarding Daniel Levinson’s influential *The Seasons of a Man’s Life*, for example, he comments, “Several stage conceptions, such as Levinson’s, deal with the ‘seasons’ of horizontal translation, not stages of vertical transformation” (Wilber 2000: 227). Neither Levinson nor his prolific popularizer, Gail Sheehy, rate even an index reference in *Integral Psychology*.

However, as we see it, Life Passages -- as with the other three Realms -- consists of alternating phases of Translation (Stages) and Transformation (Transitions). Thus, Life Passages – though by definition more superficial – is just one more Realm in which ‘true growth’ takes place. (See discussion of Stage and Transition growth, page 7.)

- ☉ For details and examples, see Table 1, Life Passages, page 23, and Table 3 in *Arrays*.
- ☸ **Psyche Passages.**<sup>23</sup> Psyche Passages are the internal phases of mental Maturation that occur as we progress through the Stages of psychological Development.
  - Ex: “In my Psyche Passages, I progress from a survival mentality to visionary wisdom.”
- ☉ For details and examples, see Table 3, Psyche Passages, page 28, and Table 4A-I in *Arrays*.
- ☸ **Body Passages.** Body Passages are the internal phases of physical Enlivenment that occur as we awaken and connect the Energy Centers of our body.
  - Ex: “In my Body Passages, my attention proceeds from Base Chakra needs for food and comfort to the Brow Chakra higher-thought functions of my central nervous system.”
- ☉ For details and examples, see Table 4, Body Passages, page 30, and Table 5 in *Arrays*.
- ☸ **Spirit Passages.** Spirit Passages are the internal phases of spiritual Enlightenment that occur as we ascend through the Stages and **States**<sup>24</sup> of spiritual Development.
  - Ex: “As Christians and Jews, we honor the Spirit Passages of life with seven sacraments – ranging from Baptism at birth to Extreme Unction at death.”<sup>25</sup>
- ☉ For details and examples, see Table 5, Spirit Passages, page 31, and Tables 6A-D in *Arrays*.

Because growth in psyche, body, and spirit occurs through corresponding Stages, such growth can occur simultaneously in all three internal Realms. Such simultaneous and corresponding growth is best described from the perspective of Eastern philosophy, using the concept of the Chakras.

- ☸ **The Chakras.**<sup>26</sup> The Chakras may be viewed as both a condensation of the FDS<sup>27</sup> and as an integration of the three internal Passages. From a Western perspective, the Chakras are merely a consolidation, condensation, or simplification of the FDS into seven basic Stages.<sup>28</sup> From an Eastern perspective, the Chakras are energy phenomena that manifest themselves simultaneously in all three internal Realms of Body, Psyche, and Spirit. At the Body level, the Chakras are experienced as seven nerve plexes located in ascending bodily regions from the base of the spine to the crown of the head. At the Psyche level, the Chakras are experienced as seven Stages of mental and emotion-

<sup>23</sup> The concept of Psyche is a composite for all the mental experiences that occur within the human brain and nervous system – urges, emotions, routines, creativity, thought, and so forth. The Psyche, in other words, comprises all the subjects in the field of psychology, or ‘psyche-logy.’

<sup>24</sup> Wilber (1996), 182-86, 191-93, 199-210. Wilber calls these States nature mysticism (psychic), deity mysticism (subtle), formless mysticism (causal), and non-dual mysticism.

<sup>25</sup> See Myss (1996).

<sup>26</sup> See Judith (1996), Brennan (1998), and Easley (2006) in Resources Appendix.

<sup>27</sup> See Fundamental Developmental Sequence (FDS), page 8.

<sup>28</sup> Wilber’s categorization of the Chakras relative to the FDS differs considerably from the traditional placement. See Table 2, The FDS and the Chakras, for a side-by-side comparison.

al expansion. At the Spirit level, the Chakras are experienced as seven portals through which universal cosmic energy flows into our being. Thus, from an Eastern perspective, each Stage of development is simultaneously physical, psychological, and spiritual.

- “When my chiropractor gives me a sacral adjustment (base of spine), I experience increased physical stability (body), emotional grounding (psyche), and spiritual compassion (spirit). When he gives me an atlas/axis adjustment (top of neck), I experience improved eyesight (body), mental clarity (psyche), and spiritual enlightenment (spirit).”
- ⊙ For a comparison of equivalent Stages in all three internal Realms, and their correspondence to the Chakras, see Table 6, Internal Passages, page 32.

## ARENA GROWTH<sup>29</sup>

We grow differentially within the various Arenas of each Realm. **Arenas**<sup>30</sup> are the spheres of action, the types of experience, the themes of development, or the aspects of personal evolution within each Realm in which growth takes place. Each Realm possesses its own set of Arenas.



- Ex: “I live my everyday life in approximately 12 Arenas – ranging from my career, to my finances, to my health, to my marriage. I’m growing fine in the Career Arena – but not so well in the Relationship Arena.”
- ⊙ For the Arenas in Life Passages, see Table 7, Life Arenas, page 33.

At each Stage of life, and within each Arena, we grow by encountering certain key Issues. These challenging Issues must be addressed and resolved to transition successfully to the next Stage.

- Ex: “In the relationships Arena, I used to experiment and ‘play the field’ as an unattached teenager. Now that I’m a Young Adult, the Issue of finding a lifetime partner is becoming important to me.”
- ⊙ For typical Issues in the Relationships Arena of Life Passages, see Table 8, Relationship Issues, page 34.

## PARTICIPANT GROWTH<sup>31</sup>

We grow individually, but also as groups – couples, families, workgroups, communities, or societies.



<sup>29</sup> See also: Realm & Arena Impediments, page 18.

<sup>30</sup> Although Wilber has no term comparable to Arena, he does sometimes group his Lines into Arena-like clusters – as seen in his tables for Cognition, Self-development, and Morals. (Wilber 2000: 201-02, 203-05, and 206-08, respectively.)

<sup>31</sup> See also: Participant Impediments, page 19.

- Ex: “As an individual, I continue to grow well. But at the group level, my family is in strife, and my workgroup is really bogged down.”

Therefore, Participants in the growth process can be of two types -- **Individual** or **Collective**.

### ***Individual participants***

**The Self.** The Individual Participant in the growth process is the Self. That Self is encountered in three aspects:<sup>32</sup>

- ⊗ **Experienced Self, or I-Self.**<sup>33</sup> The Experienced Self is the observing, subjective, inside Self. This Self identifies with our current Stage of development.
- ⊗ **Observed Self, or Me-Self.**<sup>34</sup> The Observed Self is the detached, objective, outside Self. This is the Self from a prior Stage of development that we have transcended, or otherwise ceased to identify with.
- ⊗ **Transcendent Self or Witness.**<sup>35</sup> The Transcendent Self is the all-pervasive Seer or I-I-Self. It is our Essence, True Self, or True Nature.
  - Ex: “When I was a Young Adult, I was intensely involved in striving for the perks of success. Now that I’ve passed through Mid-Life, I look back at the Old Me with bemusement. My compassionate Witness takes in all of it – both the striving and the bemusement.”
  - ⊙ For examples of Individual growth of the Immediate Self, see Table 1, Life Passages, page 23 – as well as Tables 3-5.

The Experienced and Observed Selves together comprise what we call the **Immediate Self**. Since the Immediate Self undergoes sequential, stage-like development<sup>36</sup> it is the essential participant in the individual growth process.<sup>37</sup> The Immediate and Transcendent selves together comprise the **Overall Self**.<sup>38</sup>

There are two other aspects of the individual Self which are essential to growth -- the Persona and the Sub-personalities:

- ⊗ **The Persona.** The **Persona** (or **Role**) is our ‘public face’ -- the set of attributes and behaviors we construct to enable the Self to play a part in the drama of existence.<sup>39</sup> In other words, the Persona is the Self’s way of engaging in Life Passages.<sup>40</sup>

<sup>32</sup> Wilber (2000), 33-35, 91.

<sup>33</sup> Wilber’s ‘Proximate Self.’ Wilber (2000), 91, 197, 225. Related to what Wilber calls ‘Self-sense.’

<sup>34</sup> Wilber’s ‘Distal Self.’ Related to what Wilber calls ‘Self-system.’

<sup>35</sup> Wilber (1996), 199-210. Referred to variously by Wilber as: ultimate subject, pure consciousness, antecedent self, emptiness.

<sup>36</sup> See Transition Cycle, page 7.

<sup>37</sup> As Wilber poetically describes it, “. . . the Proximate Self. . . is the navigator through the basic waves in the Great Nest of Being.” (Wilber 2000: 35) As seen in our discussion of the Transition Cycle (page 7), both aspects of the Immediate Self are central participants in the growth process.

<sup>38</sup> Wilber refers to the combination of Proximate and Distal as the Overall Self (Wilber 2000: 33), and has no term for the composite of all three Selves.

<sup>39</sup> See Inter-Passage Growth below, page 13.

<sup>40</sup> From our perspective, a Persona is not Stage-specific, but can be created at any Stage of development to deal with real-life circumstances. Wilber uses Persona in a more restricted sense, to refer specifically to the Membership-Self

**Enneagram Roles.** The **Enneagram** is a particular system for categorizing (‘typing’) Personae. An **Enneagram Role**,<sup>41</sup> or ‘Enneagram Type,’ can be viewed as the fundamental cluster of attributes by which the Self manifests its public character. Normally, a person will manifest a **Dominant Role** and one or more **Contributing Roles**.

- Ex: “I’m predominantly a principled, idealistic Reformer – but I’m supported in that Role by strong characteristics as an ambitious Achiever and a meticulous Investigator.”
- ☉ For an outline of all nine Enneagram Types, in both fixated and evolved forms, see Table 9, Enneagram Roles, page 36.

**Inter-passage growth.** The Persona serves a key function in a form of development called Inter-Passage Growth. Inter-Passage Growth describes the trajectory the Self passes through over the course of a lifetime -- from internal growth, to external, and back to internal.<sup>42</sup>

- Ex: “I began life as a dreamy, clueless kid. Over the years, I learned to cope and make my way in the world. Now I’m ready to return to that idyllic state of internal awareness – but with heightened insight and wisdom.”

The three phases of Inter-Passage growth are as follows:

1. **Internal Orientation** (immature Essence). Initially, the infant and young child is focused entirely on its internal needs, urges, and desires. Lacking an effective Persona, the child is relatively helpless regarding the challenges of everyday life.
2. **External Orientation** (Persona). External orientation emerges in order to equip us to confront and cope with a variety of real-life situations. As we mature, our Self develops a Persona, or Role, that allows us to ‘play a part’ (really, a whole series of personae and a whole series of parts) in the drama of existence. Maximum external-orientation generally occurs by mid-life, when our greatest level of worldly success is attained.
3. **Internal Orientation** (mature Essence). Once that Persona has served its purpose, the Self moves back toward Internal Orientation. Role dissolution takes place (often through mid-life crisis) -- breaking down the artificial Persona, and allowing the Self to return home to its authentic nature, or mature Essence.

Thus, we begin life narcissistically-focused on the internal Passages of Body, Psyche, and Spirit. Increasingly, we direct our attention to experience-rich, external Life Pas-

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(conformist Role-Self) or to the Rule/Role region of his Correlative Structures (steps 12-18 in the FDS). (See Wilber 2000: 91, 126, 240-41, and 198 self-sense column)

<sup>41</sup> The Enneagram Roles are examples of true horizontal equivalence – since each of the nine Roles exist on the same hierarchical level, and each can undergo comparable Stages of development. (Compare Wilber’s reference to Translation in Life Passages footnote, page 9, and in Stage Growth footnote, page 7.)

<sup>42</sup> Wilber rightly criticizes the Pre-/Trans- Fallacy – the notion that spiritual Enlightenment is equivalent to a return to an idealized, womblike Eden of early childhood. In our model, the Self returns to an internal state that is radically matured from its original condition.

For a discussion of the Enneagram from the perspective of Essence, see Almaas (1998).

sages. Finally, we return to wisdom-filled, internal Passages in the latter trimester of life. The result is a peculiar U-shaped Pattern of development -- where internal growth is initiated early in life, then apparently abandoned, then resumed much later.<sup>43</sup>

- ☸ **Sub-personalities.** Our psyche holds numerous **Subpersonalities**<sup>44</sup> – Personae, Roles, Ennea-types, Adult/Child/Parent ego states, and so forth. In their benign form, these mini-identities help us handle various life situations – speaking before a group, settling an argument, joking with friends, and so forth. On the other hand, pernicious or malevolent Sub-personalities -- sometimes called inner saboteurs, shadow-selves, or **Gremlins**<sup>45</sup> -- are subterranean creatures sometimes spawned when the Self fails to dis-identify with a past Stage. These perverse, often-neurotic Gremlins – the harsh inner critic, the devious underdog, the neglected child, etc. -- may ‘set up shop in [our] basement, where they sabotage further growth and development.’<sup>46</sup>
  - Ex: “Every time I try out for a job, my Inner Critic tells me I’ll never measure up – so I blow the interview.”

### **Collective participants**

**Collective Participants.** Collective Participants in the growth process include every human group from two-person relationships, to families, to workgroups, to communities, to cultures. Human groups follow a stage-related growth sequence very comparable to that of Individuals.

#### ☸ **Culture Passages.**

Among Collective Participants, the ones most commonly studied from an integral perspective are cultures.<sup>47</sup> Culture Passages are the internal (cultural) and external (societal) phases of development that occur as mass populations progress through the Stages and Transitions of cultural development. Culture Passages follow a Stage-related growth path similar to individuals, but spread over eons of time. The **Spiral Dynamics**<sup>48</sup> model of Clare Graves and Don Beck is perhaps the most popular and influential contemporary system of Culture Passages.

- Ex: “I’m just a farm boy living a country life not much different from olden times. But after I go to college, and go to work for a big city corporation, I’ll become part of the modern age.”
- ☉ For details and examples of Culture Passages, see Table 10, Culture Passages, page 37.

<sup>43</sup> Wilber particularly notes this phenomenon in the spiritual realm (Wilber 2000: 126, 141-42, 266), although it can be observed in all three internal Passages.

<sup>44</sup> See Rowan (1990).

<sup>45</sup> Wilber (2000), 100-02, 246-47. For the effect of Gremlins on growth, see Transition Cycle, page 7, and Transition Cycle Impediments, page 17. Term originates from Richard D. Carson, *Taming Your Gremlin* (1986).

<sup>46</sup> Wilber (2000), 101.

<sup>47</sup> In discussing Collective Participants, Wilber’s emphasis is almost exclusively on Cultures. See Wilber (2000), 145-49, 154-55.

<sup>48</sup> See Beck (1996).

⊗ **Generational Growth.**

An important but little-recognized form of Collective Growth is called **Generational Growth**. A **Generation** is a biological period of life, normally about 20-25 years, between the time one is born and the time one first procreates. According to Strauss and Howe,<sup>49</sup> dynamic cultures repeatedly pass through a **Generational Cycle** consisting of four characteristic **Generations**:

- \* **Prophetic.** Conceives a new cultural vision and a new impetus for change.
- \* **Reactive.** Reacts against or detaches from the dominance of the Prophetics.
- \* **Civic.** Fills out and implements the vision of the Prophetics.
- \* **Bureaucratic.** Institutionalizes and standardizes what once was the Prophetic Vision.

After the four Generations are complete, the cycle repeats all over again – but at a higher level of development. A small number of great people dominate and typify each Generation.

- Ex: “Between the Civil War and the 1950’s, America passed through four Generations: Roosevelt and Frank Lloyd Wright (Prophetics), Hemingway and Bogart (Reactives), Disney and John Wayne (Civics), Walter Mondale and the Four Freshmen (Bureaucrats). In the 1960’s, a whole new Cycle began with the Beatles and Bill Gates (Prophetics).”

- ⊙ For details and examples, see Table 11, Generational Cycles, page 39.

## VECTOR & DIRECTION GROWTH<sup>50</sup>

We grow in four Vectors – but also in both Directions along those Vectors.

### **Vectors of growth**

The Individual and Collective Participants in growth<sup>51</sup>, combined with the inner and outer Passages of growth,<sup>52</sup> form what we call the **Vectors**<sup>53</sup> -- the four major paths along which human growth proceeds.

- Ex: “My financial achievements (upper-right) affect my external circumstances, but also my internal state of pride and confidence (upper-left). In addition, they affect my accepted role in society (lower-right), and the respect accorded me by a materialistic culture (lower-left).”



<sup>49</sup> Strauss and Howe (1991).

<sup>50</sup> See also: Vector & Direction Impediments, page 19.

<sup>51</sup> See Participants section, page 11.

<sup>52</sup> See Realms section, page 9.

<sup>53</sup> The Vectors correspond closely to Wilber’s four Quadrants of Integral Theory. We prefer the term Vector, because it conveys the dynamic and directional quality of each Quadrant. The four Quadrants of Wilber’s Great Nest represent the four fundamental domains of reality. (See Wilber 1996, 64-68 and all Wilber writings since 1995.)

The matrix below illustrates the four perspectives represented by these Vectors:

<u>Participants/Passages</u>	<u>Vectors of growth</u>	<u>Perspectives</u>	<u>Wilber Quadrants</u>
Individual/ Body-Psyche-Spirit Passages	Individual/ internal	Inner Personal	Upper-left
Individual/ Life Passages	Individual/ external	Outer Personal	Upper-right
Collective/ Body-Psyche-Spirit Passages	Collective/ internal	Cultural	Lower-left
Collective/ Life Passages	Collective/ external	Societal	Lower-right

### **Directions of growth**

External development occurs in only one **Direction** – as our Life Passages proceed inexorably from infancy through old age. Internal growth in psyche, body, and spirit, however, takes place in two opposite Directions – ascending and descending.<sup>54</sup> Thus, in each internal Realm of development, we actually evolve toward two opposite states of consciousness:

<u>Passage</u>	<u>Ascending vector</u>	<u>Descending vector</u>
<b>Life Passages</b>	Upward toward Achievement	Downward toward Fulfillment
<b>Body passages</b>	Upward toward Aliveness	Downward toward Grounding
<b>Psyche passages</b>	Upward toward Maturity	Downward toward Authenticity
<b>Spirit passages</b>	Upward toward Enlightenment	Downward toward Compassion

- Ex: “As I grow up, I develop psychologically in two very different, but complementary ways. I become more mature mentally and emotionally. At the same time, I slough off false identities, and become progressively more authentic.”

The Growth Continuum, then, is best characterized, not as a single upward trajectory, but as a cyclic movement between two opposites. According to many religious and philosophical perspectives, these opposites are manifestations of fundamental **Polarities** of the universe – male and female, mind and body, spirit and flesh, symbol and meaning, yang and yin. As healthy human beings, we embrace, actualize, and integrate both Polarities and all intervening Stages – moving fluidly up and down the developmental column in a rhythmic ebb and flow.

<sup>54</sup> Wilber acknowledges both Directions, which he calls Evolution and Involution (Wilber 2000: 110-11, 190, 251). However, throughout his work, Wilber’s strong emphasis is toward the ascending Vector.



## THERAPEUTIC GROWTH

As basically healthy people, we grow by actualizing our human potential. But as people with our normal share of problems, we grow by resolving those problems.

- Ex: “My career and my financial life are going well -- but I’m working to release blocks, so I can express my emotions more freely.”

When growth Processes are applied to so-called ‘normal’ people, they are described in terms of the Wellness Model -- as ‘experiences’ and ‘explorations’ in ‘human potential,’ ‘self-actualization,’ or ‘personal evolution.’ When such Processes are applied to people who are viewed as ‘having problems,’ they are described in terms of the Medical Model -- as ‘therapies’ or ‘treatments’ of ‘neuroses,’ ‘pathologies,’ or ‘mental illness.’

Problems, or **Impediments**,<sup>55</sup> are all the ways the growth process can go wrong. In every Dimension, Impediments can cause the growth process to be distorted, neglected, split off, repressed, denied, ignored, or avoided. Thus, for every Dimension of the Growth Continuum, there is a corresponding Impediment – as outlined below:

### **Stage Impediments**<sup>56</sup>

We can avoid, or fail to confront, the challenges that are inherent in a given Stage of development.

- Ex: “As a young adult, I’ve been putting off seeking a challenging job.”

Or, in facing those challenges, we may fail to surmount them.

- Ex: “As a young adult, I found a job I liked, but got fired for irresponsibility.”

If severely challenged or thwarted, we may regress back to a previous Stage – or shift our efforts to another Realm or Arena entirely.

- Ex: “I’m thinking of going back to school, so my parents will take care of me.”

### **Transition Impediments**<sup>57</sup>

We may have trouble relinquishing the comforts of a prior Stage.

- Ex: “As a Mid-lifer in Transition, I’m reluctant to give up the perks of wealth and success.”

Or, we may have difficulty facing the challenges of the new Stage.



<sup>55</sup> Wilber discusses both therapeutic and normal growth in his writings. *Integral Psychology*, for example, deals largely with therapeutic growth (Wilber 2000: 92-100, 102-10), with a short section devoted to growth practices for normal people (Wilber 2000: 112-14). *Integral Spirituality* concentrates on normal or evolved growth (Wilber 2006: 201-10). Wilber’s approaches to growth will be discussed more fully in *Processes*.

<sup>56</sup> See Stage Growth, page 7.

<sup>57</sup> See Transition Growth, page 7.

- Ex: “As a Mid-lifer, it’s too painful to resurrect all those long-buried dreams and aspirations of my youth.”

Among Impediments, some of the most insidious and tenacious are those of the Transition Cycle.<sup>58</sup> Problems may develop in any of the four phases:

1. **Weak bonding** (vs. Identification). Our identification or bonding to the initial Stage may be weak or tenuous. Thus, we can lack a solid platform from which to move forward with confidence and strength.  
Ex: “I’m an insecure baby.”
2. **Fixation** (vs. Differentiation). We may cling to the old Stage, failing to Differentiate – remaining fixated, fused, embedded, arrested.  
Ex: “I won’t give up my babyhood.”
3. **Disattachment** (vs. Re-identification). We may fail to establish a solid bond or commitment to the new Stage – thereby leaving ourselves disattached, alienated, fragmented, rootless, homeless, in limbo.  
Ex: “I’m no longer a baby, but I can’t cope with the challenges of toddlerhood.”
4. **Dissociation** (vs. Integration). We may dissociate ourselves from the prior Stage – avoiding, denying, repressing, or disowning the Observed Self. We may thereby force it underground, creating an inner saboteur, or Gremlin,<sup>59</sup> with all the classic symptoms of neurosis.  
Ex: “I’m a toddler, but want to forget how unpleasant it was being a baby.”

### **Realm and Arena Impediments<sup>60</sup>**

We may concentrate on the Realms and Arenas we do best at, and ignore the ones where we have trouble succeeding.

- Ex, Realms: “I tend to avoid the practical issues in the Realm of Real Life. I prefer to live my life in the Realms of Psyche and Spirit.”
- Ex, Arenas: “In the psychological Arenas, I’m great at feelings and relationships, but I avoid thinking and expressing opinions, because I’m afraid of embarrassing myself.”

We may also experience Inter-Passage Impediments. We may never build an adequate Persona for dealing with the external Realm of Real Life.

- Ex: “My Mom always remained a little girl, and just let Dad take care of everything practical for her.”

Or, we may cling to that Persona, failing to return to the internal Realms of our True Self.

- Ex: “My Dad became so practical, he never found out what he really wanted from life.”

<sup>58</sup> Wilber (2000), 92-108, 246-47. (See also Transition Cycle, page 7.)

<sup>59</sup> For a discussion of Gremlins, see Sub-personalities section, page 14.

<sup>60</sup> See Realm Growth, page 9, and Arena Growth, page 11.

## **Participant Impediments<sup>61</sup>**

We may know our own mind, but never be able to function in groups.

- Ex: “I’ve always been a maverick, who did things in his own time in his own way. I never did well in team activities.”

Or we may always follow the crowd, and never be able to speak up for ourselves.

- Ex: “I don’t seem to know what I want, unless I ask someone else’s opinion.”

We may have problems with our Enneagram Role. We may fail to recognize and live within our innate Role.

- Ex: “I’m embarrassed at being an ambitious, competitive Achiever, and have always longed to be an idealistic Reformer.”

Or, we may accept our Role, but fail to evolve within it.

- Ex: “I’m a principled, crusading Reformer, but I always alienate others because I’m rigid, hostile, and judgmental.”

The Generational Cycle may be disrupted by social catastrophe.

- Ex: “The Generational Cycle in 18<sup>th</sup> Century America was aborted – when so many hopeful, loyal, patriotic Civics were wiped out in the Civil War.”

Or, the Generational Cycle may lapse altogether (‘de-generate’), if the culture slips into static, non-progressive behavior – perhaps as a result of political-economic difficulties and/or loss of vision.

- Ex: “The Golden Age of Israel progressed from Samuel (Prophetic), to Saul (Reactive), to David (Civic), to Solomon (Bureaucratic) – but then rapidly fragmented and degenerated as a result of Solomon’s excesses.”

## **Vector & Direction Impediments<sup>62</sup>**

We may emphasize a single Vector, at the expense of the other three.

- Ex: “I’m concerned with the betterment of mankind through social change, so I ignore the personal needs and desires of both myself and my family.”

We may be all-head -- over-emphasizing the exhilaration of the ascending Direction of growth.

- Ex: “As an enlightened meditator, I am filled with compassion for humanity, but don’t actually care much for individuals.”

Or we may be all-feelings -- over-indulging in the comforts of the descending Direction.

- Ex: “As a gifted thinker, I can solve differential equations in my head, but have trouble tying my shoelaces.”

## **Coordination Impediments<sup>63</sup>**

We may exploit our strongest, most lavishly-rewarded Talents, while neglecting or avoiding our weakest, or least-rewarded attributes. As a result, our constitution may become

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<sup>61</sup> See Participant Growth, page 11.

<sup>62</sup> See Vector & Direction Growth, page 15.

<sup>63</sup> See Coordination Growth below, page 20

over-developed in one area (say, career) – with all the attendant stress and exhaustion to our systems – while our other capabilities (say, emotions) may atrophy through under-use.

- Ex: “I have lots of psychological self-knowledge, and a pretty solid spiritual path, but I can’t find a satisfying job or maintain a long-term relationship.”

Alternatively, we may become content with mediocrity -- never developing any of our gifts to a level approaching their potential.

- Ex: “I could have become a successful concert pianist, but because of my inheritance, I never had to try my hardest at anything.”

## COORDINATION GROWTH<sup>64</sup>

We grow by coordinating all the other Dimensions of growth into balanced, harmonious whole.

- Ex: “It’s important to me to balance my material achievements with physical vigor and psychological maturity.”

Through luck, diligence, and inspired intuition, we endeavor to weave together the diverse strands of our development – the challenging Stages we pass through, the harrowing Transitions we overcome, the magical Realms we explore, the busy Arenas where we conduct daily life, the contending Participants who share our journey, the Vectors and Directions we travel, the Problems we ultimately hope to resolve. The multi-dimensional fabric that results is our life.



## CONCLUSION: From Theory to Real Life

The human Growth Continuum consists of eight Dimensions – Stages, Transitions, Realms, Arenas, Participants, Vectors/directions, Therapeutic growth, and Coordination. As distinct and diverse as they are, all eight Dimensions weave and interlace together in a single, grand, comprehensive process. In all forms of growth, we develop through alternating phases of Stage and Transition – in an undulating flow of placid equilibrium, turbulent disequilibrium, and restored equilibrium. This pulsing flow takes place on the broadest scale in the great Realms of consciousness, then on the more immediate and specific scale of life’s numerous Arenas. There are various entities, both individual and collective, who participate in the flow. The flow is of a cyclic nature, involving various Vectors and Directions. Sometimes our access to the flow is impeded, diverted, or blocked – so we need Therapeutic growth to get us back on track. And finally, we must orchestrate the various strands, so they all work together. This is the miracle of growth. It is complex, intricate, multi-faceted, at times almost chaotic – yet it all resonates, harmonizes, and coheres – flowing as a unity toward maturity, health, fulfillment, and enlightenment.

<sup>64</sup> See Coordination Impediments above, page 19

The present article has established the theoretical groundwork for understanding human growth. In our companion article, *The Processes of Human Growth* [in preparation as of April 2007], we bring this theorizing to fruition. There, we describe the 32 Processes that human beings have devised over the centuries to grow, develop, and evolve. We outline the specific Modalities (techniques, programs) used within each Process – and show tangible, practical examples of how such Processes and Modalities may be applied to your practice, and to your life. In a second companion article, *The Processes in Real Life* [also in preparation], we present detailed experiential examples showing how each Process looks and feels in real-life situations. We encourage you to continue with us on this exciting and rewarding journey.

## **The Human Growth Continuum APPENDICES**

* Tables illustrating the growth continuum	page 23
* Resources for study	page 40
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### **SPECIAL NOTE**

For maximum benefit, any Table with an up-arrow should be read from bottom to top – beginning on the last page of the Table.

Tables without an arrow may be read normally – from top to bottom.

# Appendix A: TABLES

**Table 1: STAGES OF DEVELOPMENT – Life Passages**

This Table traces human development in the external Realm of Life Passages. Life Passages are the external phases of accomplishment or achievement that occur as we progress through the biologic life cycle. The human life cycle can be divided into ten Stages (colored rows), plus two more for before-birth and after-death. Between each two Stages is a Transition (italicized grey rows). Life Passages is the only Table that uses as a benchmark (vertical axis) the actual Stages of biological development – rather than the psycho-spiritual Stages of the FDS (see Table 2).



Life cycle step	<u>Stages/ Transitions</u>	<u>Age of Emergence</u> (approx. years)	<u>Characteristics</u>
25	<b>Legacy</b>	After-death	Genetic, cultural, psychological & material endowments passed to succeeding generations
24	<i>Death</i>		<i>Physical functioning stops</i>
23	<b>Senescence</b>	95-100+	Diminished capacities
22	<i>Debility or illness</i>		<i>Significant physical or mental setback</i>
21	<b>Elderhood</b>	75-95	Communicating experience and wisdom to next generation
20	<i>Passing-the-baton</i>		<i>Recognition of mortality. Shift of attention to next generation.</i>
19	<b>Mature adulthood</b>	55-75	Shift to internally-validated identity. From success to significance
18	<i>Mid-life passage</i>		<i>Breakdown of externally-validated identity</i>
17	<b>Middle adulthood</b>	35-55	Stability of stature and position
16	<i>Making-the-grade</i>		<i>Peak of external life achievements.</i>
15	<b>Young adulthood</b>	21-35	Striving for external life achievements
14	<i>Nudged from the nest</i>		<i>Completing school. Finding real job, permanent partner</i>
	[college]	18-22	Independent identity, while supported by home
13	<b>Adolescence</b> [high school]	13-18	Formation of independent identity, while living at home
12	<i>Coming-of-age</i>		<i>First adolescent traits – physical, psychological</i>
	[upper grades]	9-12	
11	<b>Older childhood</b> [primary grades]	6-8	Early schooling. First enrollment in society outside the home.
10	<i>Entering school</i>		<i>First days at school</i>



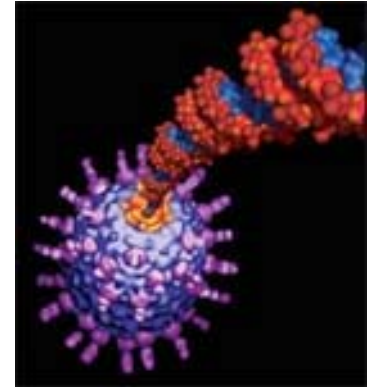
Life cycle step	<u>Stages/ Transitions</u>	<u>Age of Emergence</u> (approx. years)	<u>Characteristics</u>
9	<b>Young childhood</b>	3-6	Partial independence within home environment
8	<i>Onset of Terrible 2s</i>		<i>First actions independent of mother</i>
7	<b>Toddler</b>	1.5-3	Early efforts at self-initiative and self-support
6	<i>Crawling/ walking</i>		<i>First mobility</i>
5	<b>Infancy</b>	0-1.5	Total sustenance and bonding outside the womb
4	<i>Birth</i>		<i>Emergence from the womb</i>
3	<b>Gestation</b>	Pre-birth	Total sustenance and support within the womb
	<i>Conception</i>		<i>Sperm meets egg</i>
1	<b>Heritage</b>	Pre-conception	The genetic and cultural endowments we inherit



## Table 2: FUNDAMENTAL DEVELOPMENTAL SEQUENCE (FDS) / CHAKRAS

For the internal Passages of Psyche, Body, and Spirit, the entire series of alternating Stages and Transitions is called the Fundamental Developmental Sequence (FDS). Derived from the Tables of Ken Wilber,<sup>65</sup> the FDS consists of 38 distinct steps. These steps can be consolidated into 12 developmental Clusters, – ing of 12 Stages, separated by 11 Transitions. Step numbers are shown in the left-hand column; Stages and States are indicated by bands of color comprising several rows; Transition rows are italicized in grey.

Within those 12 Clusters, the seven central Stages are known in Eastern philosophy as the Chakras. From a Western perspective, the Chakras are a consolidation, condensation, or simplification of the FDS into seven basic Stages. From an Eastern perspective, the Chakras are energy phenomena that manifest themselves simultaneously in the three internal Realms of Body, Psyche, and Spirit. The simplified Chakras are shown in the right-hand column (with Wilber’s version in Column 3), using the colors traditionally assigned to each level.



FDS Number	<b>FUNDAMENTAL DEVELOPMENTAL SEQUENCE</b> (Wilber)	<b>Definitions of FDS Terms</b>	<b>Chakras</b> Ken Wilber version (IP 16-17, 199)	<b>Chakras</b> Simplified & New Age versions
38	<b>[Beyond consciousness/ Divine]</b>	[Beyond consciousness]		7. WISDOM (crown of head)
37	- transition -	<i>[Relinquishment of consciousness]</i>		
36	Non-dual: Late	Constant consciousness		
35	Non-dual: Middle	Spirit and World Process		
34	<b>Non-dual: Early</b>	Non-dual mysticism – union of form and formless	(Release of all Chakras in the Real)	
33	- transition -	<i>Merging of consciousness with Creator</i>		
32	Causal: Late	Cessation -- union with the source of all manifest realms		
31	<b>Causal</b> (formless): Early	Formless mysticism – awareness of the source of consciousness		
30	- transition -	<i>Emergent consciousness of the holy essence of the Creator</i>	(Higher Chakras to cessation)	
29	Subtle: Late	Union with creator of gross realm		
28	<b>Subtle</b> (archetype): Early	Deity mysticism – awareness of divine source of creation		
27	- transition -	<i>Departure from the material realm. Emergent consciousness of the Creator</i>	7. Sahasrara: Transcendental consciousness, light	
26	Psychic: Late	Union with the world process		

<sup>65</sup> See Wilber (2000), pp, 197-217 and *Arrays*.

FDS Number	<b>FUNDAMENTAL DEVELOPMENTAL SEQUENCE</b> (Wilber)	<b>Definitions of FDS Terms</b>	<b>Chakras</b> Ken Wilber version (IP 16-17, 199)	<b>Chakras</b> Simplified & New Age versions
25	<b>Psychic</b> (vision): Early	Nature mysticism – awareness of divine embodied in the material		
24	- transition -	<i>Emergent consciousness of supernatural realm beyond the material</i>	6. Psychic mind: vision (Ajna)	
23	Vision/ logic: Late	Integrated perspectives: Holistic, unified, integral thinking		<b>6. VISIONARY THOUGHT</b> (brow, third eye)
22	Vision/logic: Middle	Interacting perspectives: Dialectical, comparative thinking		
21	<b>Vision/ logic:</b> Early	Multiple perspectives: Relative, pluralistic, contextual thinking		
20	- transition -	<i>Emergence from mechanistic to fluid, multi-dimensional thinking</i>	5. Verbal-rational mind	
19	Formal: Late	Broad, complex abstract and logical thinking		<b>5. EXPRESSION</b> (throat)
18	<b>Formal:</b> Early	Small, simple abstract and logical thinking		
17	- transition -	<i>Emergence from myth and superstition to generalized, abstract logical thinking</i>	4. Community-mind: love	
16	Rule/role: Late	Large, complex social structures – elaborate rules and roles		<b>4. LOVE</b> (heart)
15	<b>Rule/role:</b> Early	Small, simple social structures – basic rules and roles		
14	- transition -	<i>Emergence of god-centered social structures (rules and roles) and concrete, literal thinking</i>		
13	<b>Concept</b>	Capacity to derive abstract principles from related experiences	3. Intentional-mind: power	<b>3. POWER</b> (solar plexus)
12	<b>Endocept</b>	Grasping or apprehending the internal, hidden characteristics of an object		
11	<b>Symbol</b> - transition -	Capacity to use signs, characters, objects to represent something else <i>Emergence of the individual identity</i>		
10	<b>Image</b>	Capacity to visualize or otherwise experience something not present		<b>2. SEXUALITY</b> (genitals)
9	<b>Impulse/ emotion</b>	Capacity to experience self-centered urges, drives, desires	2. Emotional-sexual	
8	- transition -	<i>Emergence of capacity to respond</i>		
7	<b>Exocept</b>	Apprehending the external appearance of an object		<b>1. SURVIVAL</b>

Higher Consciousness



FDS Number	<b>FUNDAMENTAL DEVELOPMENTAL SEQUENCE</b> (Wilber)	<b>Definitions of FDS Terms</b>	<b>Chakras</b> Ken Wilber version (IP 16-17, 199)	<b>Chakras</b> Simplified & New Age versions
6	<b>Perception</b>	Capacity to receive information from environment through sense organs		(floor of pelvis)
5	<b>Sensation</b>	Capacity to feel undifferentiated stimulation of sense organs <i>Emergence of life</i>		
4	Matter: Molecular, polymer	Atoms bonded into molecules		
3	Matter: Atomic	Discrete atoms	1. Material	
2	<b>Matter: Subatomic - transition -</b>	Subatomic particles <i>[Creation event: Matter created from energy and/ or void]</i>		
1	<b>[Before matter/ Void]</b>	[Before creation: Before matter came into existence]		

### Table 3: PSYCHE PASSAGES

Psyche Passages are the internal phases of mental Maturation that occur as we progress through the Stages of psychological Development. In the simplified schema below, Psyche Passages progress through seven Chakra-related Stages of Maturity (left column), occur within several psychological Arenas (other columns), and focus on particular psychological Issues at each Stage (cells of each column). For a more comprehensive treatment, see *Arrays*, Tables 4A-I.



<u>Chakras</u>	<u>Central Focus</u>	<u>Psycho-social Development</u> (Erikson) <sup>66</sup>	<u>Ego Development</u> (Kegan) <sup>67</sup>	<u>Cognition</u> (Piaget <sup>68</sup> / Wilber)
<b>7. WISDOM</b> (crown of head)	Understanding, knowing, transcendence, peace	Immortality vs extinction		
- transition -				
<b>6. VISIONARY THOUGHT</b> (brow, third eye)	Clairvoyance, imagination, psychic experiences, inspiration	Integrity vs despair Generativity/ stagnation	Post-formal Inter-individual	Polyvalent logic
- transition -				
<b>5. EXPRESSION</b> (throat)	Communication, creative expression, synthesis of ideas into symbols/ words	Intimacy vs isolation Individual identity vs role confusion	Formal-institutional	Formal operations
- transition -				
<b>4. LOVE</b> (heart)	Relationships, emotions, affinity, compassion, self-acceptance	Group identity vs alienation Industry vs inferiority	Interpersonal	Concrete operations
- transition -				
<b>3. POWER</b> (solar plexus)	Will, purpose, autonomy, identity, self-esteem	Initiative vs guilt-anxiety	Imperial	Intuitive conceptual
- transition -				
<b>2. SEXUALITY</b> (genitals)	Urges, desire, passion, pleasure, feelings	Autonomy vs shame-doubt	Impulsive	Preconceptual
- transition -				



<sup>66</sup> See Erikson (1950).

<sup>67</sup> See Kegan (1982).

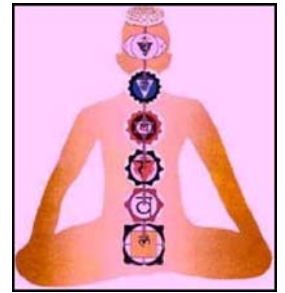
<sup>68</sup> See Piaget (1958).



<b><u>Chakras</u></b>	<b><u>Central Focus</u></b>	<b><u>Psycho-social Development</u></b> (Erikson) <sup>66</sup>	<b><u>Ego Development</u></b> (Kegan) <sup>67</sup>	<b><u>Cognition</u></b> (Piaget <sup>68</sup> / Wilber)
<b>1. SURVIVAL</b> (floor of pelvis)	Grounding, security, stability, trust, vitality physical health	Trust vs mistrust		Sensorimotor

## Table 4: BODY PASSAGES

Body Passages are the internal phases of physical Enlivenment that occur as we activate and connect the Energy Centers of our body. In the simplified schema below, Body Passages progress through seven Chakra-related Stages of Functioning (left column), occur within several physical Arenas (other columns), and focus on particular bodily Issues at each Stage (cells of each column).<sup>69</sup> For a more comprehensive treatment, see *Arrays*, Tables 5.



<u>Chakras</u>	<u>Spine</u>	<u>Bodily System</u>	<u>Sensory Mode</u>	<u>Typical Maladies</u>
<b>7. WISDOM</b> (crown of head)	Cranium	Central nervous system	Clairvoyance	Alienation, confusion, apathy
- transition -				
<b>6. VISIONARY THOUGHT</b> (brow, third eye)	Upper neck	Nerves	Visualization	Vision problems, headaches, nightmares
- transition -				
<b>5. EXPRESSION</b> (throat)	Lower neck	Respiration	Hearing	Lung and throat problems, thyroid, colds, hearing, asthma
- transition -				
<b>4. LOVE</b> (heart)	Upper spine	Circulation	Touch	Coronary disease, high/low blood pressure, anemia
- transition -				
<b>3. POWER</b> (solar plexus)	Mid spine	Digestion	Sight	Digestive troubles, ulcers, diabetes
- transition -				
<b>2. SEXUALITY</b> (genitals)	Lower spine	Reproduction	Taste	Sexual problems, menstrual, menopause
- transition -				
<b>1. SURVIVAL</b> (floor of pelvis)	Base spine	Elimination	Smell	Elimination, weight, skeletal problems

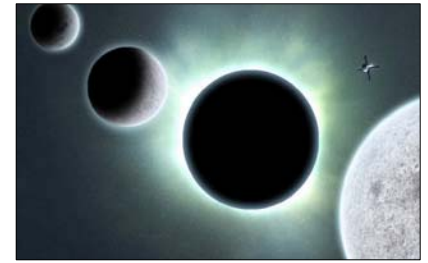
Higher Functioning

[TABLE UNDER DEVELOPMENT]

<sup>69</sup> See Judith (1996) and Easley (1987).

## Table 5: SPIRIT PASSAGES

Spirit Passages are the internal phases of spiritual Enlightenment that occur as we ascend through the Stages and States of spiritual Development. In the simplified schema below, Spirit Passages manifest themselves through seven Chakra-related Stages of spiritual Enlightenment (left column), occur within several spiritual Arenas (other columns), and focus on particular spiritual Issues at each Stage (cells of each column). For a more comprehensive treatment, see *Arrays*, Tables 6A-D.



	<u>Chakras</u>	<u>Greek Deities</u>	<u>Deadly Sins/ Heavenly Virtues</u>	<u>Sacraments</u> (Myss) <sup>70</sup>	<u>Moral Span</u> (Wilber) <sup>71</sup>
Higher Consciousness	<b>7. WISDOM</b> (crown of head)	Zeus (ruler)	Pride/ Faith	Unction (death)	All earthly beings, natural law
	- transition -				
	<b>6. VISIONARY THOUGHT</b> (brow, third eye)	Athene (wisdom, reason)	Sloth/ Hope	Ordination (priesthood)	All humans
	- transition -				
	<b>5. EXPRESSION</b> (throat)	Apollo (music, healing)	Anger/ Prudence	Confession (surrendering to divine will)	Tribe, nation
	- transition -				
	<b>4. LOVE</b> (heart)	Aphrodite (love)	Envy/ Charity	Marriage (consecrating love)	Family, clan
	- transition -				
	<b>3. POWER</b> (solar plexus)	Ares (war)	Greed/ Justice	Confirmation (coming of age)	Self/mother
	- transition -				
	<b>2. SEXUALITY</b> (genitals)	Demeter (agriculture)	Lust/ Temperance	Communion (community of believers)	Symbiotic
	- transition -				
	<b>1. SURVIVAL</b> (floor of pelvis)	Poseidon (sea, natural forces)	Gluttony/ Fortitude	Baptism (initiation into life)	Undifferentiated

[TABLE UNDER DEVELOPMENT]

<sup>70</sup> See Myss (1996).

<sup>71</sup> See *Arrays*, Table 4H2.

## Table 6: THE CHAKRAS: INTERNAL PASSAGES

From a Western perspective, the Chakras are a consolidation, condensation, or simplification of the FDS into seven basic Stages. From an Eastern perspective, the Chakras are energy phenomena that manifest themselves simultaneously in all three internal Realms of Body, Psyche, and Spirit. In the simplified schema below, the Chakras are shown in the left-hand column, with examples from the three internal Realms in the next three columns. The colors are those traditionally assigned to each Chakra.



<b>Chakras</b>	<b>Psyche Passages</b> (Maslow: Needs) <sup>72</sup>	<b>Body Passages</b> (bodily systems)	<b>Spirit Passages</b> (monastic spiritual life)	<b>Seven Dwarfs</b> <sup>73</sup> (fully realized beings)
<b>7. WISDOM</b> (crown of head)	Self-transcendence	Central nervous system	Prayer	Happy
- transition -				
<b>6. VISIONARY THOUGHT</b> (brow, third eye)	Self-actualization	Nerves	Contemplation	Doc
- transition -				
<b>5. EXPRESSION</b> (throat)	Self-esteem	Respiration	Silence, chants	Sneezy
- transition -				
<b>4. LOVE</b> (heart)	Belongingness/ love	Circulation	Seclusion	Bashful
- transition -				
<b>3. POWER</b> (solar plexus)	Safety/ security	Digestion	Renunciation of earthly possessions	Grumpy
- transition -				
<b>2. SEXUALITY</b> (genitals)	Safety/ security (beginnings)	Reproduction	Mortification of the flesh	Dopey
- transition -				
<b>1. SURVIVAL</b> (floor of pelvis)	Physiological	Elimination	Fasting	Sleepy

[TABLE UNDER DEVELOPMENT]

<sup>72</sup> See Maslow (1968, 1983).

<sup>73</sup> Just checking that you're still paying attention!



## Table 7: ARENAS (Life Passages)

Arenas are the spheres of action, the types of experience, the themes of development, or the aspects of personal evolution within each Realm in which growth takes place. Life Passages are the external phases of accomplishment or achievement that occur as we progress through the biologic life cycle. The Realm of Life Passages includes the ten different Arenas shown below.




Arena Number	<u>Arena</u>	<u>Activities and objectives</u>
<b>INDIVIDUAL ARENAS</b>		
1	<i>Education &amp; skills-building</i>	Obtaining the education and training we need to attain our life goals.
2	<i>Career &amp; calling</i>	Discovering what work we are meant for, how to succeed in it, and how to adjust to changing work conditions.
3	<i>Finances &amp; investments</i>	Building and maintaining the financial resources we need to stay comfortable and to achieve our life goals.
4	<i>Health &amp; well-being</i>	Maintaining, enhancing, and restoring our health, vitality, and well-being.
5	<i>Recreation &amp; enjoyment</i>	Savoring life to the fullest. Taking pleasure in everything we do.
<b>COLLECTIVE ARENAS</b>		
6	<i>Relationships &amp; marriage</i>	Building intimate relationships that are happy, stable, and mutually supportive. Finding the right life partner.
7	<i>Sexuality &amp; sensuality</i>	Developing a sexual relationship with a beloved partner that is intimate, meaningful, and satisfying. Enjoying the world around us as a pleasure-filled, sensory experience.
8	<i>Family &amp; children</i>	Birthing and raising children who are happy, healthy, well-adjusted, caring, creative, responsible, and successful.
9	<i>Friendships &amp; community</i>	Developing deep, lasting friendships with kindred spirits. Contributing to the strength and vigor of our communities.
10	<i>Society &amp; culture</i>	Supporting and building our society. Catalyzing the evolution of our culture.

## Table 8: ISSUES OF THE RELATIONSHIP ARENA (Life Passages)

At each Stage of life, and within each Arena, we grow by encountering certain key Issues. These challenging Issues must be addressed and resolved to transition successfully to the next Stage. In the Arena of Relationships and Marriage, we build intimate relationships that are happy, stable, and mutually supportive -- and seek to find the right life partner. In this Arena the following Issues may assume major importance.



Life cycle step	<u>Stages/ Transitions</u>	<u>Age of Emergence</u> (approx. years)	<u>Relationship sit- uations</u>	<u>Typical issues</u>
25	<b>Legacy</b>	After-death	Influence on des- cendents	Passing along a lifetime of wisdom and experi- ence. Adding to family and cultural traditions.
24	<i>Death</i>			
23	<b>Senescence</b>	95-100+	Loss of partner	Mourning and recovering from loss of loved one.
22	<i>Debility or illness</i>			
21	<b>Elderhood</b>	75-95	Partners support and assist	Supporting one another in compassion and trust.
20	<i>Passing-the-baton</i>			
19	<b>Mature adulthood</b>	55-75	Relationship rejuve- nates	Restoring passion and intimacy to the relation- ship.
18	<i>Mid-life passage</i>			
17	<b>Middle Adulthood</b>	35-55	Relationship stabi- lizes	Remaining close while growing. Resolving differ- ences and conflicts maturely.
16	<i>Making-the-grade</i>			
15	<b>Young adulthood</b>	21-35	Long-term partner- ship	Building solid, authentic lifelong relationship based on meaningful shared values.
14	<i>Nudged from the nest</i>			
13	<b>Adolescence</b>	13-22	Temporary partner- ships	Experimentation and experiencing relationships.
12	<i>Coming-of-age</i>			
11	<b>Older childhood</b>	6-12	Friends, school- mates	Building friendships. Acculturation.
10	<i>Entering school</i>			
9	<b>Young childhood</b>	3-6	Bonding with father	Degree and quality of paternal attentiveness. Detachment, domination, abuse.



<u>Life cycle step</u>	<u>Stages/ Transitions</u>	<u>Age of Emergence</u> (approx. years)	<u>Relationship situations</u>	<u>Typical issues</u>
8	<i>Onset of Terrible 2s</i>			
7	<b>Toddler</b>	1.5-3	Semi-independence from mother	Over-protectiveness or inattention.
6	<i>Crawling/ walking</i>			
5	<b>Infancy</b>	0-1.5	Bonding with mother	Quality and availability of attention. Maternal neglect or unresponsiveness.
4	<i>Birth</i>			
3	<b>Gestation</b>	Pre-birth	Union with mother	Uterine environment – nourishment and toxicity. Maternal moods.
2	<i>Conception</i>			
1	<b>Heritage</b>	Pre-conception	Influence of ancestors	Family cultural and religious traditions. Patterns of connection or abuse.

## Table 9: ENNEAGRAM ROLES

The Persona (or Role) is our ‘public face’ -- the set of attributes and behaviors we construct to enable the Self to play a part in the drama of existence. The Enneagram is a particular system for categorizing (‘typing’) Personae. An Enneagram Role (‘Enneagram Type’) is the fundamental cluster of attributes by which the Self manifests its public character. According to Enneagram theory, every person exhibits one of nine dominant Roles. Each Role is endowed with Traits that can become fixated, or can evolve as the person grows.



<small>Enneagram number</small>	<b><u>Enneagram Role</u></b> <sup>74</sup>	<b><u>Characteristics</u></b>	<b><u>Fixated Traits</u></b>	<b><u>Evolved Traits</u></b>
1	<i>Reformer</i>	Principled, idealistic crusaders	Rigid, judgmental	Idealistic, visionary
2	<i>Helper</i>	Caring, self-sacrificing supporters	Possessive, manipulative	Generous, compassionate
3	<i>Achiever</i>	Ambitious, adaptive competitors	Driven, boastful	Pragmatic, high-achieving
4	<i>Individualist</i>	Romantic, introspective artists	Withdrawn, self-absorbed	Passionate, creative
5	<i>Investigator</i>	Intense, cerebral analysts	Isolated, preoccupied	Perceptive, innovative
6	<i>Loyalist</i>	Committed, security-oriented team-players	Suspicious, conformist	Responsible, faithful
7	<i>Enthusiast</i>	Busy, social bon-vivants	Scattered, escapist	Gregarious, optimistic
8	<i>Challenger</i>	Powerful, dominating leaders	Domineering, tactless	Self-confident, decisive
9	<i>Peacemaker</i>	Good-natured, easy-going, conciliators	Passive, self-effacing	Inclusive, serene

<sup>74</sup> Role names and characteristics derived in large part from Riso/Hudson (1999).

## Table 10: CULTURE PASSAGES

Culture Passages are the internal (cultural) and external (societal) phases of development that occur as mass populations progress through the Stages of cultural growth. In the simplified schema below, Culture Passages progress through seven Chakra-related Stages of Development (column 1) -- following a growth path similar to individuals, but spread over eons of time (column 2). The Spiral Dynamics<sup>75</sup> model (column 4) is perhaps the most popular and influential contemporary system of Culture Passages. In any present-day culture, vestiges of all previous cultural Stages are still to be found (column 5). For a more comprehensive treatment, see *Arrays*, Table 6A-D.



<u>Chakras</u>	<u>Ascendance</u>	<u>Cultural stages</u>	<u>Spiral Dynamics</u> (Graves, Beck)	<u>Cultural layers</u> <u>in modern America</u> (Martin, Beck)
<b>7. WISDOM</b> (crown of head)	[2000+ AD?]	[Harmonious civilization orchestrated by Holy Spirit]	[next awakening] (coral) Holistic organism/global (turquoise)	Translucents, intelligent design, vibrational medicine, saints Cultural creatives, integral psychology, Bioneers, Esalen, Gaia
- transition -				
<b>6. VISIONARY THOUGHT</b> (brow, third eye)	1950 AD	Global economies coordinated by networks	Systematic process/integrative (yellow) Social network/ Relativistic (green)	Ecology, appropriate technology, biomimicry, permaculture Co-ops, Peace Corps, sensitivity training, affirmative action, idealistic crusaders, Olympic Village Silicon Valley, dot-com entrepreneurs, software programmers
- transition -				
<b>5. EXPRESSION</b> (throat)	1500 AD	Mercantile nations run by machines	Strategic enterprise/ Individualistic-achiever (orange)	Multi-national corporations, Wall Street, bureaucrats, assembly-line workers, foot soldiers
- transition -				
<b>4. LOVE</b> (heart)	4000 BC	Agrarian empires ruled by dominant god	Authority/ Absolutist-religious (blue)	Family farmers, Amish communities, Boy Scouts, orthodox Jews, 12-Step members
- transition -				
<b>3. POWER</b> (solar plexus)	20,000 BC	Militaristic hordes driven by pagan gods	Strong-man/ Power-gods (red)	NFL teams, neo-Nazis, Black Panthers, Mafia clans
- transition -				



<sup>75</sup> See Beck (1996).



<b><u>Chakras</u></b>	<b><u>Ascendance</u></b>	<b><u>Cultural stages</u></b>	<b><u>Spiral Dynamics</u></b> (Graves, Beck)	<b><u>Cultural layers</u></b> <b><u>in modern America</u></b> (Martin, Beck)
<b>2. SEXUALITY</b> (genitals)	50,000 BC	Nomadic kinship clans controlled by spirits	Tribe/ Magical- animistic (purple)	Street gangs, Star Trek groupies, Masonic lodges, herbalists
- <i>transition</i> -				
<b>1. SURVIVAL</b> (floor of pelvis)	Dawn of hu- manity	Hunting bands unit- ed for survival	Survival band/ Instinc- tive (beige)	Mountain climbers, cowboys, street people, terrorists, Rambo

### Table 11: GENERATIONAL CYCLES<sup>76</sup>

A Generation is the biological period of life, normally about 20-25 years, between the time one is born and the time one first procreates. The Generational Cycle is a series of four characteristic Generations – Prophetic, Reactive, Civic, Bureaucratic – which dynamic cultures repeatedly pass through. The Table below outlines the five Generational Cycles that have occurred in America since it was first colonized. For each Generation, the range of possible birth dates is shown, along with prominent members who were born during that period.



Generation number	<u>Generation Cycle</u>	<u>Prophetic</u>	<u>Reactive</u>	<u>Civic</u>	<u>Bureaucratic</u>
7	Translucent?				
6	Vision-logic?				
5	Millennial	Boomer (1943-1960) Steve Jobs, Steven Spielberg	X-Gen (1961-1981) Tom Cruise, Curt Cobain	Millennial (1981-2001?) Dakota Fanning, Frodo Baggins	Protected? (2001-?)
4	Great Powers	Missionary (1860-1882) Franklin Roosevelt, Henry Ford	Lost (1883-1900) Ernest Hemingway, Humphrey Bogart	G. I. (1901-1924) John Kennedy, John Wayne	Silent (1925-1942) Walter Mondale, Carl Sagan
3	Civil War	Transcendental (1792-1821) Abe Lincoln, Robert E. Lee	Gilded (1822-1842) Mark Twain, John D. Rockefeller	[Aborted by mass slaughter]	Progressive (1843-1859) Teddy Roosevelt, Booker T. Washington
2	Revolutionary	Awakening (1701-1723) Ben Franklin, Jonathan Edwards	Liberty (1724-1741) Patrick Henry, Daniel Boone	Republican (1742-1766) Thomas Jefferson, John Paul Jones	Compromise (1767-1791) Andrew Jackson, Washington Irving
1	Colonial	Puritan (1584-1616) John Winthrop, Miles Standish	Cavalier (1615-1647) Increase Mather, William Kidd	Glorious (1648-1673) Cotton Mather, Hannah Dustin	Enlightenment (1674-1700) Samuel Johnson, William Shirley



<sup>76</sup> For further details, see Strauss and Howe (1991).

## Appendix B: RESOURCES FOR STUDY



There is a growing body of literature describing and explaining every aspect of the Growth Continuum. An essential library might include the following.<sup>77</sup>

### ***Ken Wilber/ Integral Studies***

One of the most insightful and comprehensive thinkers of our time. Hip and accessible. A major inspiration for this study.

- ☸ Wilber, Ken: Works. Especially pertinent to this study:
  - \* Integral Psychology – Consciousness, Spirit, Psychology, Therapy (IP). Boston, MA (2000): Shambala Publications.
  - \* Transformations of Consciousness: Conventional and Contemplative Perspectives on Development . Boston, MA (1973, 1986): Shambala Publications.
  - \* Integral Spirituality: A Startling New Role of Religion in the Modern World. Boston, MA (2006): Shambala Publications.
  - \* A Brief History of Everything. Boston, MA (1996, 2000): Shambala Publications.
  - \* Up From Eden: A Transpersonal View of Human Evolution. Garden City, NY (1981): Anchor Press/Doubleday.
- ☸ Visser, Frank 2003. Ken Wilber – Thought as Passion. Albany, NY: SUNY Press. Excellent and readable guide to Wilber’s life and work.
- ☸ Reynolds, Brad 2004. Embracing Reality – The Integral Vision of Ken Wilber. New York, NY: Tarcher/ Penguin. Thorough and faithful summaries of Wilber’s works.
- ☸ Martin, Hugh and Kaye 2007. Arrays of Light: Ken Wilber’s Tables of Correspondence (‘Arrays’). IntegralWorld.net. In preparation as of April 2007: The Processes of Growth (‘Processes’); and, The Processes in Real Life (‘Real Life’).

### ***Life Passages***

- ☸ Sheehy, Gail 1995. New Passages – Mapping Your Life Across Time. New York, NY: Random House. (Life, Culture, Participants) The reigning queen of Life Passage studies.

### ***Psyche Passages***

- ☸ Erikson, Erik 1950. Childhood and Society. New York, NY: Norton. (Life, Psyche, Culture) Classic psychoanalytic study on the development of character.
- ☸ Maslow, Abraham H. 1968. Toward a Psychology of Being. New York, NY: Wiley (Life, Psyche) Famous and influential exploration of the hierarchy of human needs. (Psyche, Life)

<sup>77</sup> Items within categories listed roughly in order of importance to this study. Other pertinent Resource categories shown in parentheses.



- ✿ Piaget, Jean and Barbel Inhelder 1958. *The Growth of Logical Thinking from Childhood to Adolescence: An Essay on the Construction of Formal Operational Structures*. New York, NY: Basic Books. The classic research on the development of logical intelligence. (Psyche – Cognitive)

### **Body Passages**

- ✿ Easley, Norman 2006. *Naturopathic Medicine*. Santa Rosa, CA: Unpublished manuscript. (Chakras, Body)  
The most thoroughly-investigated study of the connection between bodily processes and psycho-spiritual health.
- ✿ Brennan, Barbara Ann 1998. *Hands of Light – A Guide to Healing Through the Human Energy Field*. New York, NY: Bantam Books. (Body, Spirit)  
Remarkable delineation of the Subtle Bodies from a hands-on bioenergetic practitioner with extraordinary sensitivities to non-material phenomena.

### **Spirit Passages**

- ✿ Wilber, Ken (2006). See above.
- ✿ Myss, Caroline 1996. *Anatomy of the Spirit: The Seven Stages of Power and Healing*. New York, NY: Harmony Books. (Spirit, Psyche)  
Sensitive exploration of the spiritual energy centers from the perspective of Christian sacraments and the Hebrew Kaballah.

### **Culture Passages**

- ✿ Beck, Don Edward & Christopher C. Cowan 1996. *Spiral Dynamics – Mastering Values, Leadership, and Change*. Malden, MA: Blackwell Publishing. (Culture)  
Sophisticated and illuminating explication of Culture Passages and developmental levels in general.
- ✿ Howe, Neil and William Strauss 1991. *Generations – The History of America’s Future, 1584 to 2069*. New York, NY: Wm. Morrow. (Culture, Generations)  
Masterwork on the four-stage cycle by which cultures evolve.
- ✿ Ray, Paul H. and Sherry Ruth Anderson 2000. *The Cultural Creatives – How 50 Million People Are Changing the World*. New York, NY: Harmony/Random House. (Psyche, Culture)  
Valuable survey of the exciting psychological transformation at work in today’s culture.

### **Internal Passages & Chakras**

- ✿ Judith, Anodea 1996. *Eastern Body, Western Mind – Psychology and the Chakra System*. Berkeley, CA: Celestial Arts. (Internal Passages, Chakras, Participants)  
Comprehensive and insightful exposition of the Chakras at all three levels.

### **Participants**

- ✿ Riso, Don Richard & Russ Hudson 1999. *The Wisdom of the Enneagram – The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types (Roles)*. New York, NY: Bantam Books. (Roles, Enneagram)  
Clearest discussion of the Enneagram types and their potential for personal evolution.
- ✿ Almaas, A.H. (1998). *Facets of Unity – the Enneagram of Holy Ideas*. Berkeley, CA: Diamond Books. (Roles, Enneagram, Spirit)  
Profound exploration of Enneagram Types as fixations which disconnect us from higher spiritual truths.

- ✿ Keegan, Robert 1982. *The Evolving Self – Problem and Process in Human Development*. Cambridge, MA: Harvard University Press (Self).  
Landmark work on human development from a Western academic perspective.
- ✿ Rowan, John 1990. *Subpersonalities – the People Inside Us*. New York, NY: Routledge. (Subpersonalities, Impediments)  
Intriguing study of the characters and demons that populate our interiors.

## Appendix C: GLOSSARY OF TERMS

This Table displays all the key terms and concepts pertaining to the Growth Continuum. Each term is defined and its first appearance in the text noted. The closest equivalent in Ken Wilber's AQAL system is indicated in column 4. Further information on the nature and degree of correspondence (or divergence) is footnoted in the main text. In the main text, these terms are Capitalized; the first appearance of each term is **bolded**.



<u>Term</u>	<u>Definition</u>	<u>First occurrence</u>	<u>Wilber equivalent</u> (closest)
<b>Arenas</b>	The spheres of action, the realms of experience, the themes of development, or the aspects of personal evolution within each Realm in which growth takes place	10	Lines
<b>Body Passages</b>	The internal phases of physical Enlivenment that occur as we awaken and connect the Energy Centers of our body	9	
<b>Bonding</b>	Our connection to others. Our identification with a particular Stage	16	
<b>Bureaucratic generation</b>	The Generation that institutionalizes and standardizes what once was the Prophetic Vision. Phase 4 of the Generational Cycle.	14	
<b>Chakras</b>	Energy phenomena that manifest themselves simultaneously in all three internal Realms of Body, Psyche, and Spirit	9	Same
<b>Civic generation</b>	The Generation that fills out and implements the vision of the Prophetic Generation. Phase 3 of the Generational Cycle.	14	
<b>Collective</b>	Group Participants in the growth process	11	
<b>Collective Participants</b>	Every human group from two-person relationships, to families, to workgroups, to communities, to cultures	13	
<b>Contributing Roles</b>	Supporting Enneagram Role	12	
<b>Coordination</b>	Combining all Dimensions of growth into balanced, harmonious whole	18	
<b>Culture Passages</b>	Follow a Stage-related growth path similar to individuals, but spread over vast eons of time	13	
<b>Differentiation</b>	The Self transcends a particular Stage by dis-identifying with it	7	Same
<b>Dimensions</b>	The eight facets or types of growth in the Growth Continuum	5	
<b>Directions</b>	Internal growth in psyche, body, and spirit takes place in two opposite Directions – ascending and descending	15	Evolution and involution

<b>Term</b>	<b>Definition</b>	<b>First occurrence</b>	<b>Wilber equivalent</b> (closest)
<b>Disattachment</b>	Failing to establish a solid bond or commitment to a new Stage – thereby remaining alienated, fragmented, rootless, homeless, in limbo. Opposite of Re-identification.	16	Same
<b>Dissociation</b>	Avoiding, denying, repressing, or disowning the Observed Self. Opposite of Integration.	16	Same
<b>Dominant Role</b>	Primary Enneagram Role	12	
<b>Enneagram</b>	A system for categorizing ('typing') Personae	12	
<b>Enneagram Role</b>	The fundamental cluster of attributes by which the Self manifests its public character	12	Enneagram type
<b>Experienced Self</b>	I-Self. The observing, subjective, inside Self. Identifies with our current Stage of development	11	Proximate Self, self-sense
<b>Fixation</b>	Clinging to an old Stage, failing to Differentiate – remaining fixated, fused, embedded, arrested. Opposite of Differentiation.	16	Same
<b>Fundamental Developmental Sequence</b>	The entire series of alternating Stages and Transitions	7	Correlative structure
<b>Generation</b>	A biological period of life, normally about 20-25 years, between the time one is born and the time one first procreates.	14	
<b>Generational cycle</b>	A series of four Generations that occurs repeatedly in the growth of dynamic Cultures	14	
<b>Generational growth</b>	A form of Collective Growth that occurs from one Generation to the next, and from one Generational Cycle to the next	14	
<b>Gremlins</b>	Pernicious or malevolent Sub-personalities spawned when the Self fails to dis-identify with a past stage. Also called inner saboteurs or shadow-selves.	13	
<b>Growth continuum</b>	A field of growth consisting of eight interwoven Dimensions	5	
<b>Identification</b>	The Self identifies with a particular Stage of development	7	Same
<b>Immediate Self</b>	Experienced and Observed Selves together	11	Overall Self
<b>Impediments</b>	Problems -- all the ways the growth process can go wrong	16	Pathologies
<b>Individual</b>	Single Participant in the growth process	11	
<b>Integration</b>	The Self consolidates the new identification -- integrating the new Experienced Self with the old Observed Self	7	Same
<b>Inter-passage growth</b>	The trajectory the Self passes through -- from internal, to external, and back to internal	12	U-shaped pattern of development, Pre-/Trans- Fallacy
<b>I-Self</b>	See Experienced Self	11	Same

<b><u>Term</u></b>	<b><u>Definition</u></b>	<b><u>First occurrence</u></b>	<b><u>Wilber equivalent</u></b> (closest)
<b>Life Passages</b>	The external phases of accomplishment or Achievement that occur as we progress through the Life Cycle	8	Horizontal translation
<b>Me-Self</b>	See Observed Self	11	Same
<b>Observed Self</b>	Me-Self. The detached, objective, outside Self. The Self from a prior Stage of development that we have transcended, or ceased to identify with	11	Distal Self, self-system
<b>Overall Self</b>	The Immediate and Transcendent selves together	11	
<b>Passages</b>	The four major sequences of human growth corresponding to the four Realms	8	
<b>Persona</b>	Our 'public face' -- the set of attributes and behaviors we construct to allow the Self to play a part in the drama of existence	12	Membership-Self, Rule/Role region
<b>Polarities</b>	The fundamental extremes of the universe – male and female, mind and body, spirit and flesh, symbol and meaning, yang and yin	14	
<b>Processes</b>	All the techniques, therapies, practices, programs, activities, explorations, studies, and focused experiences that move us along the Growth Continuum	5	
<b>Prophetic generation</b>	The Generation that conceives a new cultural vision and a new impetus for change. Phase 1 of the Generational Cycle.	14	
<b>Psyche Passages</b>	The internal phases of mental Maturation that occur as we progress through the Stages of psychological Development	9	Vertical transformation
<b>Reactive generation</b>	The Generation that reacts against or detaches from the dominance of the Prophetic Generation. Phase 2 of the Generational Cycle.	14	
<b>Realms</b>	The major domains or spheres of human experience in which growth and development can occur	8	Realms, planes, domains, spheres, and axes
<b>Re-identification</b>	The Self begins to identify with the subsequent Stage of development	7	
<b>Role</b>	See Persona	12	
<b>Self</b>	Individual Participant in the growth process. Encountered in three aspects: Experienced, Observed, and Transcendent Self.	11	Same
<b>Spiral Dynamics</b>	The most popular and influential contemporary system of Culture Passages	14	Same
<b>Spirit Passages</b>	The internal phases of spiritual Awakening that occur as we ascend through the Stages and States of spiritual Development	9	Vertical transformation
<b>Stage Growth</b>	Occurs as we meet and master the challenges presented by a particular Stage	6	

<b><u>Term</u></b>	<b><u>Definition</u></b>	<b><u>First occurrence</u></b>	<b><u>Wilber equivalent</u></b> (closest)
<b>Stages</b>	The levels of development, maturity, enlivenment, or enlightenment through which we pass as we grow	6	Stages, levels, waves, spheres, nests, holistic patterns
<b>States</b>	The four levels of spiritual experience: Nature mysticism (psychic), deity mysticism (subtle), formless mysticism (causal), and non-dual mysticism	9	Same
<b>Sub-personalities</b>	Benign or pernicious mini-identities that emerge in response to specific life situations	13	Same
<b>Transcendent Self</b>	The Witness. The all-pervasive Seer or I-I-Self. Our Essence, True Self, or True Nature	11	Witness, ultimate subject, pure consciousness, antecedent self, emptiness
<b>Transformation</b>	Times when we are becoming something we have never been before	6	Same
<b>Transition Cycle</b>	The four-phase process through which Transition takes place	6	Fulcrum, milestone, round
<b>Transitions</b>	The quantum leaps that take us from one Stage to the next	6	
<b>Translation</b>	Times when we are becoming better at activities we already know how to do	6	Same
<b>Vectors</b>	The four major Quadrants of reality along which human growth proceeds – combining the Individual and Collective Participants with the inner and outer Passages of growth	14	Quadrants
<b>Witness</b>	See Transcendent Self	11	

## Appendix D: CREDITS

Thanks is gratefully given for permission to publish the following images.

**Title page.** *GrowthRoots*. UKansas.edu.

**Stage growth.** *DNA Flow*, Genomenewsnetwork.org

**Transition growth.** *Bay Bridge at Night*, Thomashawk.com

**Realm growth.** *Realms of Humanity*, Arrowriver.ca

**Arena growth.** *Coliseum by Moonlight*, Hillmanwonders.com

**Participant growth.** *Whitewater*. Oxeyes.org.uk.

**Vector and direction growth.** *Red Arrows in Formation*, Bluelinecruises.co.uk

**Therapeutic growth.** *Personalities*, WebRing.com

**Coordination growth.** *Gymnast*, Photosport.com

### Tables:

1. *Stages of Human Development*, W. H. Freeman.
2. *DNA Spiral*, www.berkeley.edu
3. *Soul*, SusanArt.org
4. *Chakras in the Etheric Body*, Shivayoga.net
5. *A Journey Beyond – Passing Barnard’s Star*, NewTox.com.
6. *RealmKeepers*, Photobucket.com
7. *Gladiator*, Dreamworks Studios
8. *The Wedding 2*, Ezthemes.com
9. *Parthenon*, Macalester College, Classics Department, Macalester.edu.
10. Laurel and Hardy, *Way Out West*, Hal Roach Studios.
11. Norman Rockwell, *Freedom From Want*, ArtArchive.com

**Resources.** *Big Book*, Sterin.com

**Glossary.** *Mag Glass*, Nyu.edu

## HUGH AND KAYE MARTIN: Biographical Information

**HUGH MARTIN** is listed in Who's Who in the World. He has appeared on numerous talk shows, led seminars at many colleges and corporations, and spoken at numerous professional conferences and colloquia. Mr. Martin is president of the NASD-registered securities brokerage firm, Hugh Martin Securities, and of the SEC-registered investment advisory firm, Hugh Martin & Co. Hugh is also president and co-founder of the life planning and counseling firm, Whole Life Advisory.



**AMALIA KAYE MARTIN ('Kaye')** is a gifted natural medicine practitioner and an instructor in nutrition and natural medicine at Baumann College. Kaye is a dedicated homemaker, a devoted mother, perceptive life coach, certified natural foods chef, and dynamic community

organizer.



**HUGH AND KAYE.** Hugh and Kaye are best qualified as integral theorists and practitioners because they have lead integral lives. Both have richly diverse backgrounds in a multitude of fields:

- **Personal transformation:** Esalen, group process, gestalt, Reichian, bioenergetics, Rolfing, yoga, various religious and spiritual traditions.
- **Natural medicine and health:** Homeopathy, chiropractic, acupuncture, organic nutrition, vibrational medicine. Terminal cancer survivor (Hugh). Expert practitioner in nutrition and natural medicine (Kaye)
- **Artistic and creative expression:** Nature photographer, documentary videographer, poet, painter/sculptor (Hugh). Batik artist, home decorator (Kaye).
- **Education:** Ghetto school teacher, college literature instructor, financial seminar leader, early-reading curriculum developer (Hugh). Nutrition/natural medicine instructor, home-school network developer and coordinator (Kaye).
- **Societal change:** Civil rights, environmental issues, sustainability/permaculture.
- **Natural and cultural environments:** Backpacking, mountain biking, exotic travel, home exchanging.
- **Academics:** Hugh -- Swarthmore College (Bachelor's), University of Pennsylvania (Master's), Indiana University (doctoral), UC Berkeley (credential), Coaches Training Institute (CTI), member of Mensa.  
Kaye -- Cal State Northridge (Bachelor's), Baumann College (natural medicine), Coaches Training Institute (CTI).
- **Marriage and family.** Thirty years of happy, occasionally turbulent, marriage. Five highly-independent, multi-gifted kids with close family ties.

**WHOLE LIFE ADVISORY.** Using the experiences and expertise described above, Hugh and Kaye have developed a program of personal and professional growth called Whole Life Advisory. Whole Life Advisory empowers clients to achieve success and fulfillment in the 12 most important arenas of life: education, career, marriage, family, community, emotions, sexuality, finances, health, recreation, nature, and spirituality.