

Actualize OS

10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

TRANSCRIPT

INSTALLATION FOUR
INITIALIZATION



4

INITIALIZATION MODULE ACTUALIZING THE INNATE POWER OF YOUR TYPOLOGY

Susannah: Welcome to Installation 4 of the Actualize OS course with Ken Wilber. This is the initialization session, or Part 1, of this installation. Our topic for this module is Types.

You've experienced the first three Installations, which consisted of Levels of development, Lines of development, and States of consciousness; all of them are aspects of ourselves that, as we explore them, help us uncover and start to actualize our greatest capacities.

Today's installation begins our exploration of types of personalities, including masculine and feminine types, along with some of the more useful typological systems commonly used. We'll start by having Ken tell us about Types from the 30,000-foot view. What are the types? What do they represent? And how can we start using them to better ourselves and the world around us?

And here's Ken.

Ken: One of the things that we first learn as we take an integral approach and we look at the overall landscape of a human being, and their awareness, and their consciousness, and their drives, and their purpose, and their goals, their aims, their wishes, what makes them happy, what makes them unhappy is that there's been a huge change over the last decade or two from the idea that basically the same thing applied to all people, that one size fits all, so there's only one or two intelligences, and in terms of levels, everybody is the same level, no real differences there, they certainly weren't noticed in adults.

And so if you signed up for a self-improvement course or something like that, then what would invariably happen is the person that created this course, are themselves at a particular level, and

they're emphasizing a particular line, and they're largely in a particular state, and so they write the self-improvement practices, and maxims, and exercises, and thoughts, and so on from that particular psychograph. A psychograph is what we call in the Actualize OS, when we take all of these elements like levels, lines, states, and we just put them on a graph, so you can just see where you are on each of these elements. It's an interior thumbprint. It's a picture of where you are uniquely at that point.

So this person who's created this self-improvement program has a particular psychograph. They're coming from one level, they're emphasizing one, at most two lines, they're coming from a particular state and generally don't even understand what the other states have to offer, let alone what the other levels have to offer, the other lines have to offer, or things that we'll get to eventually like quadrants. They'll produce this program of self-improvement, and it will work for a person if they happen to have the same psychograph as the person who created it.

If you take this course and you're at the same level as the person who created the course, using the same line that the person that created the course is, in the same state that they are, the chances are it will work; but for the 95% of people that aren't at that, it just doesn't work very well, or you're forcing yourself into certain types of categories and certain types of traits that really don't fit you, and really aren't appropriate, and can actually slow your development, and actually hurt your growth.

Increasingly, what we started to see, going back to the '60s, with for example the great influx of Eastern traditions -- this was a mind-blower particularly in terms of states, because these traditions had an extraordinary typology and understanding of gross and subtle and causal, and witnessing, and non dual ultimate states. It's just unheard of, and so that just expanded our understanding of the fact that people can be at different states, that these are very important to understand. If you're really going to develop your potential, you need to know this and know that you can work through these states. People like Howard Gardner said, "Wait a minute. There isn't just one or two intelligences. There's up to a dozen." Some people say even two dozen.

This also enormously expanded what a person's psychograph could look like, what your actual psychological profile, what a snapshot of you would look like. That opened up the gate enormously in terms of, "Wait a minute. I have to find out first of all where I am in all of this, and I have to be able to recognize it, and then I have to be able to practice those things that are going to help where I need help and in places that I'm actually blocked. I really need to address those, so they're not stopping me entirely." This is entirely different from the typical way it used to be done where you just come in, learn this practice, do this one technique, it will make you better.

What the integral approach, in a paradoxical way has done is this is integral, meaning it's unified. It's holistic. It includes everything in a sense. By doing that, it actually also pinpoints ways how you can be different, because now we have all of these different categories, and you can be different in all of them. Now, even though we're still working with a big picture and working with a holistic unified operating system that includes everything, the other side of that is it gives a much greater understanding of the differences that you have and the differences that you'll have between you and the next person and the next person.

Taking a course where you're just taught one practice addressed at one level, and one line, and one state is very likely not going to help. The unfortunate thing is that's still the way it's typically done. Somebody comes in, and they have a particular practice. It works to a certain degree on that one element but leaves out all the other elements, and it usually leaves out all the differences within that element as well. One of the things that we've learned is with taking an integral or holistic approach is both how to bring things together and also how to differentiate them, so we're seeing unity and diversity.

It's this diversity that turns out to be as important as the unity because it's the diversity where each of our unique talents lie, and it's the diversity where each of our unique capacities and our unique awareness is going to lie. Ultimately of course, we want to touch bases with as many as we can that's pragmatically possible. We don't want to overdo it. As I said, Mike Murphy and I when we were developing Integral Transformative Practice, we used to say we don't want to give people metaphysical hernias. We don't want to put so much stuff in that it's just overwhelming."

What we do want is the minimal amount of material that gives the maximal amount of results, and so that's the framework that we have. One of those elements that we've learned that shows differences that are important are just generically referred to as Types. Now, types is, of all of the elements that we examined in the integral framework, types is one of the most different elements. One of the reasons is that with all of the other elements like levels, or lines, or states, it just turns out that there's a relatively fixed number of those. When we look at states, we look at waking, dreaming, deep sleep, witnessing, and non dual, that's five major states, and there are also minor variations, and there are states you can train yourself and so on. But those five pretty much cover the real basics.

When you're looking at levels of development, if you're somewhere between 8 and 10, you're covering the major levels of vertical development, and you just don't find models that have much more than that because we find we just don't need them. That as development unfolds, it unfolds in these chunk-like transformative leaps and there's only so many required to get you from birth to enlightenment.

When it comes typologies, first of all, the number of typologies are staggering. They're just literally a hundred or more. The thing about types is that almost anything can be made into a typology, but the real typologies that we're interested in are ones that first of all don't cover the other dimensions that we've dealt with because we've already covered those, and we don't need to just toss in a typology based on those. The real definition of a type, and I use a simple typology like masculine and feminine right now.

The real definition of type is that is a characteristic that a person has and that characteristic even though it can grow, and develop, and expand, become more inclusive, and so on, it doesn't itself fundamentally change. If you're born male or you're born female, then at infrared level if you're male, you're male. At the next level, magenta, you're still male. The next level, red, you're still male, and so on. It's a characteristic that is generally going to follow you throughout your life. The little footnote on that is that in some models of masculine and feminine, evidence suggests that the higher your growth, your level growth, your altitude, then the more masculine and feminine tend to be integrated in individuals.

By the time you get to second tier, and Carol Gilligan calls that stage integrated as many pioneering developmentalists do, starting around second tier, she maintains that the evidence shows that the essential differences between masculine and feminine start to merge; and so men start to include ways of thinking that are more typically feminine, and females start to include ways of thinking that are more typically masculine. In that sense, they really do start to become integrated. Now, that doesn't mean that you have to actually lose your masculine capacities.

You can actually become more masculine in the sense of feeling much better about yourself as a man, feeling comfortable with the traditional characteristics of being a man, but you're also including ways of thinking that you get included earlier stages that tend to have more feminine flavor. In a sense, it's a way to have the best of both possible worlds. Typologies are ways that we can take particular characteristics, and the many different typologies cover all sorts of areas. There are typologies on ways of thinking, typologies on ways of somatic body types, typologies on value preferences, typologies on ... When we look at social typologies, the techno-economic mode of development. A classic typology there is foraging to horticultural, to agrarian, to industrial, to informational. That's a typology that's not been challenged, and we find out that those have profound impact on how the typology is expressed. We'll be getting to that a little bit more when we talk about something called Quadrants.

As just a quick example and to show how even though masculine and feminine, male and female are essentially unchanging, the context, the culture, the social background, their own psychological traits, and biological traits can act to change the actual expression or manifestation of these types.

If we look at foraging for example, also known as hunting and gathering, and looking at masculine and feminine, the men tend to do hunting and women tend to do gathering. A feminist system theorist named Janet Chafetz (who is one of my favorite theorists), she has gone through different cultures the world over and looked at the differences in status between men and women at these different stages: foraging, horticultural, agrarian, industrial, informational. She finds that there are universal differences that occur between men and women. Because these are universal, she says they must come down to some sort of universals in humans.

For her, the ones that she found were that men on balance have stronger physical body, and women give birth and lactate. Those two simple factors actually have a huge hand to play in how men and women select the roles that they're going to play in society, that these are choices made by both men and women alike in terms of how their biologies fit with the required job. When you move from foraging which is hunting and gathering into horticultural which is the first form of farming. Now, the first form of farming, named horticultural, is done with the simple digging stick or hoe, and pregnant women can do that kind of farming without any health hazards.

As it turns out, about 80% of food stuffs in horticultural societies are produced by women. They have a great deal to say in the public arena because they're involved in that. Agrarian is differentiated from horticultural because agrarian is done with a heavy animal-drawn plow usually drawn by an ox or a horse. Women that do that kind of severely straining and heavy work while they're pregnant show very high rates of miscarriage; and so women themselves said, "Wait a minute. I'm not doing this. You do it," and so the men started moving into food production and well over 95% of food produced in agrarian cultures are produced by men.

Now, how does this impact the culture at large? In horticultural societies, with women producing 80% of the food stuff, one out of three of those cultures have female only deities. It's the only place we find it. Another third of those cultures have male and female deities, and then the third have male only deities. Now, when you get to agrarian where men are doing all the food production and are moving into the public arena, over 95% of those cultures have male only deities. You can start to see the overall impact that these different types of elements that we're talking about have on how types are expressed. It changed according to the techno-economic mode, and what was required, and what the different bodies were adapted to do.

By the time we get to industrial, now all of a sudden machines are starting to do the work that used to select for male strengths. As machine started to do the work that men used to have to do, there was an equalizing force that started to enter the culture. That equalizing force allowed the beginning of women moving into the public sphere. Of course, that is simply continued to this day. Now today, there are more women college attendees. In every single discipline, there are

more women than men with two exceptions -- only two -- of mathematics and engineering. All the others, medicine, law, education, history, etc., women outnumber men. We start to see that women are still women and men are still men. It's all sorts of other factors enter into how these typologies play out.

Susannah: We asked Ken to take us deeper and help us understand how typologies can be identified and held in a way that creates greater balance and optimal development, as we spiral upward to higher and higher levels.

Ken: Here, we want to keep in mind how the different typologies carry different characteristics, and so learning what those typologies are doesn't mean that you're stuck with that characteristic. It just means it's more likely that you do have that. If we look at just as a short background, if we look at some of the typologies that are more complex and that we also recommend, but things like Myers-Briggs or things like the Enneagram. If you take the Enneagram which has nine types and those nine types are: the perfectionist, the giver, the performer, the romantic, the observer, the questioner, the epicure, the boss, and the mediator.

Now, those are clearly different types of personality. Again, a one-size-fits-all is not going to fit all of these types. One of the things that we recommend and we won't be going into this particular typology ourselves right now, but there are numerous books on the Enneagram, numerous books on Myers-Briggs. They're very easy to understand. They're very easy to apply. We recommend checking into those typologies, one or two of those, or whatever typology you can find useful. We're going to use a simplified one to show what's involved in the overall process.

These can be important because if you look at something like a personality type that's the "observer", and let's say this person undertakes meditation, and starts moving through the states of meditation, and goes to gross, goes to subtle, goes to causal, and gets to witnessing. Now, witnessing is where you learn to simply sit back and witness. Just simply sit back as the observing self and observe with a mirror mind, no judgment, no identification, no condemnation, but just a plain mirror mind reflecting what's arising moment to moment. That allows you to make those things arising, to make those subjects into objects, and that's the key to development.

Now, let's say you're an "observer" Enneagram type, and you're moving into this observing witnessing stage, your tendency to stand back and observe, when added to the actual practice of standing back observing can end up being too much standing back and observing. That's just one example of how knowing types can play in to the overall growth and development process in general.

Susannah: Two major types that affect all of us, regardless of how we identify in terms of gender, are masculine and feminine. So we also want to know how these in particular can help a person unlock their highest potential. How are these types also part of the psychoactive map?

Ken: First, we have to go up with characteristics that we can generally agree on are masculine and feminine. This of course is where a great deal of acrimony, and arguments, and debates, and so on can occur. What we have increasingly, a profound series of experimental tests, and surveys, and studies looking into what the “average masculine” and “average feminine” is. Again, these differences go back to Carol Gilligan's book *In a Different Voice* and the whole point about *In a Different Voice* was that women tended to reason using different categories than men. She was a student of Lawrence Kohlberg. It upset her that women always scored lower in Kohlberg's moral test. The reason they did is that he had three major stages of development.

The major stages were pre-conventional or egocentric, the middle stages were conventional or conformist, and then the highest stages were post-conventional, individualistic, and based on universal principles or reasoning. Now, women tended to show a much higher score in the conformist, the second stage, and men showed higher in the third stage, tending to make them look more moral than the female. As a scientist, she would've accepted it. As a woman, it pissed her off. She started examining women in terms of how they make more moral decisions. It turns out she found that women and men go through the same four major hierarchical levels of moral growth.

We've already covered this general levels when we talked about them and grouping them together. They were egocentric, which is just me, me only; and then ethnocentric which was my group, and my chosen people, and my country, right or wrong. The next highest was worldcentric which is caring for all humans regardless of race, color, sex, or creed, that started to become famous in the universal rights of humans during the enlightenment. Her fourth stage was integrated, and that's for both men and women, started to integrate the contrasexual characteristics.

What she found was that women tended to reason in categories across the board that integral theory would summarize as communion. For her, that meant relationship, care, and responsibility. These are all indicators of relational types of thinking. They didn't think hierarchically. Men on the other hand thought in terms of agency. They tended to think in terms of autonomy, rights, and justice. They thought hierarchically, they ranked. Because Kohlberg's middle stage of development used terms like relationship and conformity and care and responsibility, it made women, even if they were at the third stage of development, sound like they were at the second stage because the characteristics that were feminine in general were the way that Kohlberg defined the second stage in particular.

Just because women used those terms didn't mean that they couldn't be at third stage. They were just talking in a different voice, and it convinced Kohlberg. He went back, redid the test, and it's now generally considered that the tests are gender neutral because they don't take the way men tend to think just in terms of justice and rights and individual principles of universal morality, and put those at the third. The way women tended to think which was relationally and care and responsibility and so on make that just second stage. When we do that, we find a much even number of men and women at higher levels of development.

What we're looking at is the characteristics that mark masculine and the characteristics that mark feminine. The characteristics that we use to define men and women are ... let me just briefly point out that when it comes to sex based in biology, that's referred to male and female. When it comes to cultures, ideas about what should be male and what should be female, that's referred to as masculine and feminine. That's not biological, that's cultural. We have male-female, biological sex and masculine-feminine, cultural viewpoints.

Susannah: Understanding types can feel like a courageous leap, because when discussing types like masculine and feminine, we must confront not only outdated stereotypes, and our reactions to those stereotypes, but we must at the same time make room for the changing situation currently moving through our culture. Are these useful distinctions anymore, in any sense? Or is there still value in assessing human beings according to a binary biological function?

As we aim to free ourselves from all those things that hold us back from our highest potential, it's necessary to identify any meaningful differences that exist between men and women — as well as those that do not. The sincere goal here is to help us form the most authentic and constructive relationships with ourselves and with one another that we can. And our hopeful premise is that by understanding both men's and women's needs, desires, motivations, and drives — even in the relatively binary way presented here, we can help bring us closer together. This is meant to be the very heart of this installation.

Ken: Exactly. One of the reasons that that becomes important is that as we develop individually up the levels of development and as we start to continue our growth to wider and wider perspectives, and wider and wider sense of loving, and caring, and consciousness, and concern, then that's where men and women literally can be teachers to each other. That is really important because given the differences, and I'll mention ... I'll go ahead and mention this one, and come right back to that. We've been talking about men having a tendency towards agency which include things like autonomy, and justice, and rights, and women tending towards communion or relationship, and responsibility, and care. These are the two horizontal drives that men and women have.

Incidentally, it's the same drives that all holons have. All holons, a whole that's part of a larger whole like atom is part of a whole molecule, a whole molecule is part of a whole cell, a whole cell is part of a whole organism, and so on. The universe is made of holons. Holons by virtue of the fact that they're wholes within larger wholes have two directions they can grow and two different dimensions in each of those. Horizontally, they can either choose to be more autonomous, more whole, more separate in that sense, or they can choose to be more in relationship with the larger whole, or in communion, or in responsibility.

That's where we say the men tend towards agency, the women tend towards communion. Both of these have a pathological form. Autonomy or agency, that the men tend to; excessive autonomy, excessive agency isn't just an autonomous healthy whole individual, it becomes separated, alienated, set apart. And so you have men who are just all on their own, doing it myself, don't need any help, until it can turn into some very pathological forms. Now, when communion is excessive or dysfunctional, you don't just get being in relationship, you get fusion. The woman isn't just relating, she is fused with that relationship.

All of her goals and drives in the pathological form, are whatever her relationships want and so those relationships tend to take over, and that can cause a woman to lose all sense of herself, to lose all sense of her own degree of autonomy, her own degree of being able to make up her own mind. Those are the two horizontal drives, agency and communion; and those are those are the two pathological forms, alienation (for agency) and fusion (for communion). Now then, not only are you at a particular level, you can move to higher levels of wholeness or lower levels of wholeness. A molecule can move up to become part of a cell, that's part of a higher, larger wholeness. The move up is called Eros. Eros is reaching up to higher wholes.

The other force is that once these had been brought together, they need to be held together, and so the higher needs to reach down and embrace the lower that it's now enfolded, and that's Agape. That's the higher reaching down to the earth, to the roots, to embodiment, whereas Eros is reaching up to the sky. We have these four drives, and what we have is men tend towards agency and Eros, and women tend towards communion and Agape. Now, as we develop through the levels, remember that the tendency is for these to tend to come together. Now, they'll never be completely overcome and a male will still have an XY chromosome and a female, an X chromosome.

The point is that it's by learning from each other that we get a more, as Gilligan puts it, integral or integrated, sense of being able to think and how we think. Relationships can be very important in drawing together into a unified whole the way our minds actually think. That's one of the reasons something like masculine and feminine can be so important. Of course, it's also important as we understand the differences between the masculine preferences and the feminine preferences,

that is, each of them understand each other, then the relationships get on a lot better, and they can actually end up being very smooth. Because each person realizes what means the most to the other, and they can give that to them. That in itself can help enormously.

Susannah: Because this is a psychoactive map Ken is laying out for us, simply hearing this higher-level analysis gives us the ability to understand much more – such as how we can see that masculine energy tending to forge ahead, and feminine energy tending to move more towards communion. Bear in mind that in our postmodern culture, these distinctions may hold little or even no importance – and certainly far less than in any of the previous stages of human cultural development. With this kind of insight, our relationships can take a quantum leap forward.

We also want to look at why it is so important to understand our own personality types. So we asked Ken to share more on the relevancy of understanding our individual personalities and how that relates to unlocking our potential.

Ken: One of the items that we look at is, and we sometimes just say “quadrants, levels, lines, states, types” -- seeing those types of things can make a huge difference in terms of how just something like relationship goes. It's still something that is fairly crucial. Most humans are in relationship, and the statics aren't great. The relationships often don't last. One of the main reasons they don't is because the individuals don't have an understanding of the lay of the land. They don't have an understanding of the different levels that are possible, the different lines that are possible, different states that are possible, the different types that are possible.

The more you can learn about that, then the more you can bring that to relationship. That's going to increase the chances of it working dramatically. What we're trying to do here is move from a human being that has certain capacities, traits, and gifts to a superhuman being that is really at a level of mastery of these various traits, talents, and gifts that they have because we have that possibility. That's something that we can do, and it makes an enormous difference in life. It changes how we actually feel our existence, and it also changes what we can actually do in the world, how we can both increase our own livelihood, and our own happiness, our own achievement, our own success, and what we can do for the world.

We're at a point where there are so many wicked problems in the world. It's very safe to say that the only way they're going to be solved is by superhumans. The standard human working at 9% of their capacity is not going to be able to help with these wicked problems.

Susannah: What we mean by this “9%” is the percentage of our brain-power that human beings typically are actively using.

Ken: That's right. We want to, across the board, because masculine and feminine has an obvious relationship to relationships, then we've been discussing that. From what we've seen, we

know that these ... all these various elements apply to work, career, our sense of purpose, our own happiness, and each of those is going to go up. The greater our growth and development, the larger our consciousness, the more caring we are, the more loving we are, the more perspectives that we can see. The thing is it's not even in question that this can happen. This can happen in every one of these levels. They've simply never been brought together before.

Susannah: What does a deeply actualized relationship look like, a relationship where two people are downloading this operating system and reach the turquoise level?

Ken: They have an increase in empathy and understanding for what the other person wants. They have an increase of care and concern, and a feeling of ... even biological desire increases. Most people find that a person is attractive not just for the positive aspects they have, but for the fewer negative aspects that they have. As you continue to grow and evolve and develop, one of the things that you're doing is you are lessening, removing, lowering the negative qualities you have, which makes you more desirable, and you're increasing the positive qualities. That makes you more desirable.

Across almost any category you can think of, looking at any of the intelligences whether it's interpersonal intelligence, emotional intelligence, cognitive intelligence, somatic intelligence, spiritual intelligence, these are all becoming greater. The easiest way to think about an increase in growth is you can picture a guitar for example, and the guitar has strings, and it has that box behind it. That box acts as a resonator. That's where the sound resonates, and you can hear it. Every level that you grow and increase in, that guitar box becomes bigger; and so it resonates more. It's a more beautiful sound.

It's more beautiful cognitively, emotionally, interpersonally, intrapersonally, kinesthetically, spiritually, and so you're just producing a more beautiful and beautiful harmony. The good, the true, and the beautiful, being three aspects of one thing, then your life is becoming not just more beautiful, but more good and more true. That is the whole point in a sense of being a human is to reach the greatest possible depths and heights that you can because that's going to contribute, and that's the important point, not just to making you happier. It's going to change the world whether you want it to or not.

You might say, "Well, I'm doing this because I want to change the world," or you might do it just because, "I want to be a better person." They go together. Better people make a better world, and a better world produces better people. These are items that are intimately linked. No need to feel selfish about doing work on our self, and apparently not doing work for the world at large, because they're actually intimately connected.

Susannah: One powerful tool for working with ourselves is the Enneagram, a typology system that has nine core types. When an individual studying the Enneagram identifies their core type — their core fixation — it's often quite a powerful experience! We can start more clearly seeing and sensing into what our core fears and strengths are, and how to work with them.

Ken, please share with us how you recommend we go about incorporating the Enneagram into our work with the Actualize OS.

Ken: What a good typology like the Enneagram will let you do is in a sense just what you described. It will help you recognize your strengths, and it will also show you your weaknesses. All of those will have a direct application to all the other areas that you're working on, if you're number five, the observer, and you take up meditation, and you get to stage of observing, knowing that can help you not overdo it and become dissociative. This is true across any number of these elements. What typologies do, you can think of them as fine-tuning the system.

If you had to just pick items that you had to focus on, certainly levels, certainly lines, absolutely states, and waking up, and then all of those are going to be important and true; but then you can go in and just tweak it. "Okay. This is ... I still got that this state is important. I know I need to move through that, but I'm a seven. I don't want to feel boxed in by this." I'm going to take that into account, and we can say, okay, when it comes to this particular part of the practice, be sure and give yourself a sense of openness and a sense of freedom, and don't take this part too seriously. Don't be afraid of what this part is doing.

Just see it, recognize it, see it as an object, and then go ahead and move forward. If you have trouble, come back. Repeat that, relaxing with it, seeing it as an object. You're not identified with it anymore. You're transcending it, and then move on. That can be true at literally every one of these elements. You can tweak them, and that's how I really like to think about typologies is they're just the perfect tweaking mechanism because they get down into just the small details. To say they're small doesn't mean they're not important. It means that they actually give you some crucial tips on how to make these big items really kick in and really work.

I personally have found the Enneagram surprisingly accurate, and so we feel very comfortable using that and, as you say, is the one that we'll be looking at more closely. When we had like graduate courses and integral studies, we always include a typology, and it's almost always Enneagram. Now, it's not to say that others aren't also useful. Myers-Briggs has been around forever. It's very useful, with 16 different tweakings. But Enneagrams seems to be just ... In all of these things, you want the smallest number necessary to give the biggest amount of understanding that just allows you to just really fine-tune what you're doing. We're highly in favor of finding a typology that can work for you.

Susannah: Thank you so much, Ken. And for our Actualize OS participants, we hope you are feeling fascinated and empowered to have a working understanding of levels, lines, states, and types. We encourage you to use the Enneagram to explore your own personality type and to use all that Ken has just shared about masculine and feminine types to fuel your own discoveries of how human beings can operate at optimum levels of development.



ACTUALIZE OS