

Actualize OS

10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

WORKBOOK

INSTALLATION FOUR





Installation Four

ACTUALIZING THE INNATE POWER OF YOUR TYPOLOGY

In the 4th Installation of the Actualize Operating System, Ken introduces us to Types and Drives. Here, we delve into how to identify and maximize the potentials of our inherent nature (male, female, short, tall, strong, weak, adventurous, nurturing, etc.) as well as the more complex aspects of who we are, such as our predilections, proclivities and natural abilities.

Ken also introduces us to some of the essential organismic drives shared by all humans, such as Agency (independent engagement) and Communion (collective engagement), and Eros (the drive to create) and Agape (the drive to nurture). Understanding how to identify and work with our own personality type is crucial to boosting the effectiveness and maximizing the results of the Actualize OS.

What You'll Discover in Installation Four

- Explore the basic types that describe all human beings.
- Learn how to identify your innate Drives and how they are affected by your particular Type.
- Understand more deeply why men are men and women are women.
- Discover new ways to work with both your strengths and weaknesses in order to get the most out of your relationships, your job, and life in general.
- See how to optimize your own personality Type with all the other elements of the Actualize OS.

INSTALLATION FOUR MODULE INTEGRATION QUESTIONS

When you finish the Installation 4 training audios contemplate and answer the following questions.

1. How does understanding types expand your awareness of your own tendencies and potential for growth?

2. How can you use your understanding of types to create environments and conditions that are more conducive to your natural tendencies? For example, finding space to be alone if you tend toward agency, or finding community to support your growth if you tend toward communion.

3. How can a deeper understanding of types help you to more fully take the role of others?

INSTALLATION FOUR EXERCISE ACCESSING THE INNATE POWER OF YOUR TYPOLOGY

The intention of this exercise is to develop your awareness of your native typology, and to discover how it influences your experiences and behavior.

Each day for the next week, observe yourself in your day-to-day activities. Notice yourself in a variety of situations (work, home, social, etc.) As you are in these various environments, become aware of your own drives and motivations.

Agency/Communion and Eros/Agape. Keep in mind that we all have both masculine and feminine within us, yet many of us tend to be more driven by one or the other.

Throughout your day, notice the following, or simply reflect back at the end of each night:

- What drives were you aware of operating within you? Which type (masculine/feminine) do these drives represent? What does this say about your type?

For optional additional learning:

- Sense into the environment you were in. Was that environment predominantly calling for the same drive or the opposite?
- Sense into the other people you engaged with. Were they similar or contrasting to your tendencies?

How can you include an awareness of types (your own and others') in your day-to-day activities and interactions? What does this allow for?

DRIVES SUMMARY

Vertical

Eros (vertically moving up):

This is the impulse of ascension, growth, and progress. The upward moving and ascending evolutionary impulse towards self transcendence. It is the desire to grow and become something more. Reaching up, this is the force in nature that evolves matter and pushes toward higher and higher degrees of complexity, diversity and wholeness. Eros is connected with the masculine drive within you. Its complementary opposite is Agape. Its pathological expression is Phobos.

Agape (vertically moving down):

This is the impulse of love, embrace, inclusion, and unity. The downward and descending involutory impulse towards self-immanence and embodiment. Reaching down, it embraces and enfolds all forms of matter. Once things are brought together, they need to be held together. Agape is the force of nature that reaches down to the lower material realms to embrace them. Agape is connected with the feminine impulse within you. Its complementary opposite is Eros. Its pathological expression is Thanatos.

Horizontal

Agency (horizontal individuation):

The agency drive is the movement toward individualism and sovereignty. It is the drive to be autonomous and free of limitation and constraint. It is the impulse towards self-preservation and wholeness. This is the impulse toward solitude, to be free of disturbance, to be unbridled by relationship and obligation to others. It's complementary opposite is communion. Its pathological expression is alienation, repression, rigid autonomy, and hyper-agency.

Communion (horizontal linking):

The communion drive is the impulse to join and connect with others, to unify the individual parts into great wholeness. It is the drive for self-adaptation and to be part of a community, a church, a tribe or a relationship. It is the impulse to be in connection with others and with the whole of nature. Its complementary opposite is agency. Its pathological expression is fusion, herd mentality, and hyper-communion.

INSTALLATION FOUR GLOSSARY

Types: A general characteristic that will follow you throughout your life. There are hundreds of different typologies. The context, culture, social background, psychological traits and biological traits can act to change the expression of the types. Different typologies carry different characteristics. Some examples include: Masculine/Feminine, The Enneagram, and Myers-Briggs.

Masculine/Feminine: The masculine tends toward eros and agency. The feminine tends toward agape and communion. We all have both of these within us. Evidence suggests that the higher your integrated stage of development, the more integrated your masculine and feminine aspects will become.

Eros: Reaching up, driving toward higher wholes. Eros in action is evolution. This is the drive to form things that are more and more complex, more and more whole. Men tend to operate more from eros.

Agape: Reaching down, embracing wholes. Once things are brought together, they need to be held together. Agape is the higher reaching down to the lower to embrace it. Women tend to operate more from agape.

Carol Gilligan: Researcher of moral development. She discovered that women tended to reason using different categories than men. Women tended to reason using communion, relationship, care, and responsibility - these are indicators of relational thinking. Men reason using agency, autonomy, rights, justice, and hierarchical ranking.

Janet Chafetz: Researcher who went through cultures the world over and looked at differences in status between men and women at every stage of human development. Found there are universal differences between men and women, which must have some universal impact on all humans. Men generally have stronger physical bodies, and women give birth and lactate. These two simple factors have enormous effect on how men and women select the roles they play in society. They make choices related to how their biologies fit with the required jobs.

Foraging: Hunting and gathering society. Men would hunt and build, women would forage.

Horticultural: Food production done with a hoe or digging stick, could be done by pregnant women. These cultures were matriarchal, and one out of three of them had female-only deities, one-third male and female deities, and one-third male only deities. 80% of food stuffs were produced by women, so they had a lot to say in the public arena.

Agrarian: Food production using a heavy, animal drawn plow. Women doing this work during pregnancy showed high rates of miscarriage, so chose not to. Men moved into food production. Over 95% of food stuff was produced by men. Over 95% of those cultures had male-only deities.

Industrial: Machines started doing the work to make food. This is when we saw the rise of the feminist movement, and the end of slavery. There was an equalizing force that started in society.



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