A QUALITATIVE STUDY OF POSTAUTONOMOUS EGO DEVELOPMENT: THE BRIDGE BETWEEN POSTCONVENTIONAL AND TRANSCENDENT WAYS OF BEING

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ABSTRACT

A Qualitative Study of Postautonomous Ego Development: The Bridge between Postconventional and Transcendent Ways of Being

By

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This research represents a further exploration of postautonomous ego stages first introduced by Susanne Cook-Greuter (1999).   Cook-Greuter added two new ego stages to replace and expand the final stage, *Integrated*, in Loevinger's Ego Development Theory. These two new stages, Construct-aware and Unitive, represent the bridge between postconventional and transcendent ways of being.

This exploration involved in-depth interviews with 16 postautonomous individuals as determined by the Washington University Sentence Completion Test (SCT). Interviews were conducted using a modified version of Kegan's Subject-Object Interview. Interviews were then coded and analyzed to determine if Cook-Greuter's postautonomous stage descriptions and scoring categories revealed themselves through an interview format and also to investigate whether any new understandings and subtle nuances of the existing theory could be discovered.

The data analysis process included two basic steps. The first step included estimating each participant's ego stage based solely on the interview data and then comparing these estimates with the participant's SCT ego score. The second step compared the participant's SCT ego score with entire coding system. The purpose of the second step was to determine whether certain codes or themes were more prevalent at

certain ego stages and, if so, did they support existing postautonomous theory or suggest something new.

Results of the study suggest that there was a strong correlation between the interview data and existing postautonomous stage descriptions. Additionally, the interview data served to flush out a number of subtle nuances to the existing theory. Some of these areas include how postautonomous individuals handle emotions, strategies in effecting transformational change in others, and the importance of present-centered awareness. The results also pointed to two distinct styles or orientations of postautonomous individuals and the developmental challenges and imbalances that can occur at these high-end ego stages.

Finally, the study uncovered some inherent advantages to an interview format versus the written format of the SCT. The additional data generated from the interview format allows for greater clarity around (i) the developmental challenges and imbalances that can occur at high-end ego stages and (ii) the transition process between ego stages.

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Chapter I – INTRODUCTION

Background

One of my initial intentions in beginning doctoral work was to gain a better understanding of myself. In order for me to be of maximum service to others, I first had to understand the instrument that I would be using--namely me. In this process, I became interested in human developmental models that focused not only on more conventional models of human development (Piaget, Freud, Erikson, Kohlberg) but also models that included postconventional (Kegan, Loevinger, Cook-Greuter, Torbert, Joiner) and transpersonal stages of development (Wilber, Washburn, Wade, Grof). "Conventional" refers to those models that concentrate on developing an independent, responsible, and separate self-identity; "postconventional" meaning those models that include the capacity to utilize ways of knowing that go beyond a linear, scientific mindset to include non-rational ways of knowing and the ability to question culture's assumptions, beliefs, and norms. "Transcendent" applies to those models that encompass a self-identity that goes beyond a separate self or ego and include ways of knowing that move beyond representational thought. All of these models provided me with insight as to where I personally had been and might be headed in terms of my own development.

I then became interested in how these developmental models might inform my work as an Organizational Development Consultant. This led me to the writings of William Torbert who had used the ideas of Robert Kegan, and Jane Loevinger to construct a detailed developmental stage model that could be applied to both leadership and organizational development. At the heart of Torbert's model is the belief that deep,

transformational change within organizations does not take place without leaders who are at postconventional levels of development (1987, 1991). This thinking, in turn, prompted me to concentrate on gaining a better understanding of postconventional levels of development and the interventions one might use in promoting the development of leaders to move into these later stages.

This attraction also stimulated me to become familiar with the primary psychometric instrument that is used to measure and identify individuals at postconventional levels of development. This instrument is The Washington University Sentence Completion Test (SCT)[1] that was developed by Jane Loevinger and several of her colleagues. In exploring the SCT, I was initially puzzled over the lack of clarity around stage descriptions and scoring criteria for her latest ego stages--"Autonomous" and "Integrated." It was this confusion that led me to the work of Susann Cook-Greuter. Cook-Greuter, through her collaboration with Loevinger and through her scoring thousands of SCTs over a 20 year period, was also troubled by Loevinger's lack of clarification at postconventional levels, specifically postautonomous levels,[2] and by the absence of any underlying structure or theory. In response, Cook-Greuter modified Loevinger's model by replacing her highest stage, the Integrated stage, with two sharply defined stages (Construct-aware and Unitive) that included a clear set of scoring

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[1] The Washington University Sentence Completion Test (SCT) was introduced by Loevinger (1970) to measure the different stages of ego development. It now exists in several forms generally consisting of a scoring guide (Loevinger, Wessler & Redmore, 1996) and manuals for specific items. The written test consists of a set of 36 sentence stems that subjects are to finish in whichever way they like. The SCT is based on the fact that language is so much a part of our unconscious behavior that we reveal our underlying interpretation of who we are and what we believe reality to be when we express ourselves verbally and in writing. For each ego stage there is a list of categories and representative responses.

[2] The term "postautonomous" refers to stages that follow Loevinger's Autonomous stage. In Loevinger's model it is the "Integrated" stage while in Cook-Greuter's modified model it is both the "Construct-Aware" and "Unitive" stages.

categories for each stage (refer to Appendix A). She also put forth an underlying

theoretical structure to support each stage. All these modifications were explored in

detail in her dissertation completed in 1999 entitled "Postautonomous Ego Development:

A Study of Its Nature and Measurement."

Research Interest

It is against this backdrop that my research interest has taken shape. My research

interest entails the exploration of postautonomous levels of human development. This

exploration involved conducting a phenomenological-qualitative study of "high-end"

individuals. This study represents a logical extension to research already completed by

Cook-Greuter in that it offers a triangulated research dimension. Cook-Greuter's

dissertation included empirical-quantitative and theoretical inquiries into postautonomous

individuals. My research offers a third form of inquiry--a phenomenological-qualitative

study based on in-depth, qualitative interviews. This study is important in that it offers

additional empirical grounding for the latest stages of adult development building upon

the work of a number of postconventional developmental theorists (i.e., Wilber, Kegan,

Cowen & Beck, Wade, Torbert).

Postconventional developmental theory, or more specifically postautonomous

developmental theory,[3] is the theoretical tradition in which this research is most directly

grounded. This later phase of human development, represents the bridge between more

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[3] Postautonomous developmental theory is a subset of postconventional developmental theory and
represents the later stages within this collection of theories. Examples include Cook-Greuter's Ego-Aware
and Unitive Stages, Grave's Turquoise and Coral vMemes, Torbert's Magician and Ironist leadership
action logics and Joiner's Synergist and Transformer stages, and some elements of Kegan's Interindividual
stage.

conventional, empirically based, western theories of human development (Piaget, Freud, Erikson) and the more theoretical based, eastern influenced transcendental theories of human development (Wilber, Alexander, Washburn). More recently, a growing number of postconventional theorists (Cook-Greuter, Torbert, Kegan) have offered empirical evidence to support and add clarity to this important phase of human development that lies between the conventional and the transcendent. My research expands this particular body of empirical research – the importance of which I address later in this introductory chapter. A detailed description of postautonomous developmental theory is included as part of my literature review (chapter two).

My research is built upon Cook-Greuter's modification and refinement of Loevinger's conception of high-end ego development. Cook-Greuter's motivation for modifying Loevinger's theory was a result of her uneasiness with a number of unusual test responses (protocols) that she collected while scoring nearly 5,000 SCTs over a 20 year period. This collection of atypical protocols did not fit neatly into any of Loevinger's existing ego stages and their corresponding scoring categories. After 10 years of collecting and analyzing these unusual protocols, Cook-Greuter (1987) presented her recommended modifications to Loevinger's ego development theory and measurement instrument (SCT). These changes included replacing Loevinger's Integrated stage with two new stages--the Construct-aware and Unitive stages. These two stages represent the transition into post-representational or transcendent ways of knowing and being.

These new stages are particularly interesting because they are characterized by a deconstruction of one's ego and an increased understanding of the constructed nature of

everyday reality. These stages represent a departure from more traditional western developmental models which are based primarily on the strengthening of ego identity, increased differentiation and cognitive complexity as one moves to later stages of development. Cook-Greuter conceived her dissertation as "a secondary analysis and testing of these modifications" (1999, p. 232).

Cook-Greuter tested the validity of her two postautonomous stages in two ways. The first research method included comparing her reconceptualization of the two postautonomous stages to other theories from both postconventional constructivist developmental (Basseches, 1984; Common & Richards, 1984; Kegan, 1982, 1994; Koplowitz, 1984; Torbert, 1987) and transpersonal psychology (Alexander & Langer, 1990; Wilber, 1980, 2000a). The content validity of the stage-wide categories was assessed by investigating: (a) how these theorists categorized and defined postautonomous development, and (b) how they characterized their most advanced stages of meaning making. Overall, there was considerable congruence between Cook-Greuter's scoring categories for her two postautonomous stages and other seminal developmental theories of high-end adult development (Cook-Greuter, 1999, pp. 182-188).

Cook-Greuter's second research method included a quantitative-empirical inquiry which involved subjecting a sample of postautonomous protocols to a multiple analysis by trained SCT scorers. The primary purpose was to determine if Cook-Greuter's two new stages and their respective scoring categories could be utilized in a reliable and practical way. Three scorers were trained by Cook-Greuter to perform the multiple analyses. Overall, the interrater agreement among the three trainees in using the Cook-

Greuter's scoring categories for the two new stages was high with r = .95 (p<.0001) for

the Total Protocol Rating[4] (Cook-Greuter, 1999).

My research offers a qualitative lens in which to explore and expand Cook-

Greuter's important work. Cook-Greuter herself stressed the importance of this type of

qualitative / phenomenological study in her own dissertation as stated below:

> Loevinger has argued that improving her measure at the upper end could
> not be done due to the paucity of data, the uniqueness of the completions,
> and the likely researcher bias. I had faith that, with patience I could
> overcome the first two hurdles. In which way the third blinds me to
> alternative interpretations and other problems, I await and welcome
> comments from others concerned with similar matters. Especially
> meaningful would be reactions from those whose meaning making I am
> trying to map. How well do these categories capture postautonomous
> people's active lived experience? Can they relate to my characterization?
> Does it ring true, false, or partially adequate? How do people identified as
> being at the same high ego stage actually understand each other, and how
> do they differ? (1999, p. 254)

Research Objectives / Questions

The two primary objectives of this research study are:

1. To determine if Cook-Greuter's scoring categories reveal themselves in

    postautonomous individuals[5] through a third form of inquiry -- a

    phenomenological-qualitative study in the form of in-depth interviews.

2. To determine if any new patterns or understandings can be discerned in

    postautonomous individuals through this third form of inquiry.

These two objectives represent an effort to determine if existing theory is supported in a

different mode of inquiry (in-depth interviews) and to flush out any new understandings

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[4] Total Protocol Rating reflects the final score given on the SCT after progressing through a number of
rating steps.

[5] Postautonomous individuals have been identified through completing the Sentence Completion Test
(SCT) and scored using Susann Cook-Greuter's postautonomous scoring categories (refer to Appendix A).

and subtle nuances of existing postautonomous theory. It does not attempt to validate

Cook-Greuter's scoring categories. This point becomes relevant in terms of the size and

characteristics of my 25 person participant pool which is detailed in chapter three.

Overview of the Methodology:

These two core research objectives/questions were addressed through a

phenomenological-qualitative study using in-depth, semi-structured interviews. Each

interview included two separate phases. The first phase took the form of a modified

version of Kegan's Subject-Object Interview (refer to Appendixes B and C). The second

phase involved recording my own personal observations and reflections of the interview.

There were 25 participants -- 9 scoring at the Autonomous stage, 9 at the

Construct-aware stage, and 7 at the Unitive stage.[6] The group of participants scoring at

the Autonomous stage was included in the study to serve as a benchmarking group for the

two postautonomous stages.

A smaller participant pool was chosen in order to provide sufficient time to

conduct and analyze in-depth interviews to determine if additional subtle distinctions and

understandings could be discerned to expand existing theory. This research is not

intended to statistically validate existing theory which would require a larger participant

pool. Refer to chapter three for a detailed description of the research methodology.

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[6] Participant's ego stage is based on their SCT scores completed by Susanne Cook-Greuter. Note that two participant's SCTs were considered unscorable. These two participants' ego stages were based on their interview data.

Implications of the Research

Why is it important that we be concerned with the study of postautonomous levels of human development? While it may be interesting or intriguing to explore these unique individuals, what practical use does it serve? This research is significant for several reasons ranging from a very broad evolutionary / global perspective to an individualistic perspective. The specific reasons include:

- From an *evolutionary* perspective, I believe postconventional development, as characterized by Cook-Greuter's two postautonomous stages (in addition to Kegan's Interindividual level, Wilber's Causal stage, Torbert's Magican and Ironist Action Logics, Grave's Turquoise and Coral value memes, and Joiner's Synergist and Transformer stages) may represent our next great transitional period in human development. (Beck and Cowen, 1996; Wilber, 2000b) The first great transitional period in human development involved the acquisition of representational or symbolic thought. This served to form the concept of a separate self or ego, created a past and future and created a dualistic reality. The next great leap may be the transcending of representational thought to include the transpersonal realm and the direct experience of an unfiltered reality. Cook-Greuter's postautonomous stages form the bridge between these two fundamental tiers of human development.

- A *global* reason for pursuing this type of research is based on my belief that the resolution of the most important issues facing our planet (i.e., environmental issues, global economy, nuclear threat, terrorism) will require

transcending the interests of any one person, group or nation.[7] This will require development from both an individual and collective level that entails the ability to question engrained assumptions, to honor and integrate multiple realities, to generate solutions that address the future needs of many generations, and to realize the systemic and constructive nature of reality. These are some of the abilities that research indicates unfold at postconventional levels of development (Alexander & Langer, 1990, Cook-Greuter, 1999; Cook-Greuter & Miller, 1994; Fisher, 1991; Kegan, 1994).

- From an *organizational* perspective, Torbert (1987) and others (Fisher, 1991; Kegan, 1994) offer evidence that deep, transformational change within organizations requires the presence of postconventional leaders. My research fosters a better grasp of this form of leadership.[8]

- From an *individual* perceptive, I believe any additional insight and knowledge that sheds light on the behavior and motivations of individuals who have reached later development stages will help pave the way for those who want to follow.

- Finally, I believe that serious and rigorous research in postautonomous and transpersonal development will help legitimize ways of being and knowing that have often times been ignored by the traditional academic community due to the small amount of empirical evidence. This research helps breaks down

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[7] Support / evidence for the belief that postconventional competencies will be necessary to resolve the most critical global issues are offered in part by Wilber (2000b), and Beck & Cowen (1996).

[8] Refer to the research of Thomas Jordan (1998,2002) who explores the cultivation of postconventional leadership competencies using workplace conflicts as a developmental tool.

this barrier by offering additional empirical research in a field that is largely

theoretical.

Chapter Two – LITERATURE REVIEW

My research focuses on postautonomous stages of human development or those levels of development that represent the bridge between postconventional and transpersonal ways of being.   I view my research as one small part of a vast, interconnected whole. Consequently, I have purposely thrown a wide theoretical net in grounding my research. I have tried to capture some of that whole in order to give more meaning and clarity to the part.   In order to accomplish this, a number of theoretical traditions and theorists are included in this review. Detailed below is a brief description of what is included in the literature review along with the reasons why.

The literature review begins with the "whole," or a wide lens, and continues to work its way to the "part," concluding with a specific focus on postautonomous developmental theories. Ken Wilber's Integral Philosophy and Integral Psychology (1995, 2000b) provided this initial wide lens. Wilber's work was chosen because it offers a number of unifying principles or tenets that serve to integrate the broad disciplines of systems and evolutionary theory with developmental psychology. In reviewing developmental psychology, five key developmental structures are introduced that serve to integrate human development in general with its subset postautonomous development. These structures include *stages, states, tiers, lines*, and the *self-system*.   The final section focuses specifically on postautonomous developmental theories. Cook-Greuter's work is given special attention because it represents a comprehensive description of postautonomous development and is the theoretical foundation of my research. Let us begin with Wilber's Integral Philosophy.

I.   **Wilber's Integral Philosophy: Uncovering the deep patterns that connect**

Wilber (1996) spent a number of years in intense study attempting to develop a grand unifying theory that could address how all of reality fit together. Wilber went first to the perennial philosophers (e.g. Nagarjuna, Meister Eckert, St. John the Cross, Plotinus) whose focus was on finding the core underlying beliefs contained deep within the great wisdom traditions.[9] One of these core underlying beliefs that ties the spiritual traditions together is the belief that all of reality is spirit--a united, unbroken whole-- which reveals itself in increasing levels of complexity moving from matter to body to mind to soul.

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[9] Wilber's Integral Philosophy is based on the core assumptions or tenets contained within perennial philosophy. The most basic one being that there exists a 'single truth' or 'ultimate reality' which can be directly assessed or experienced. Other core principles of perennial philosophy as described by Jorge Ferrer (2001) include:

1. Involutionary cosmology – physical universe is a process of emanation, restriction or involution of spirit.
2. Hierarchical ontology.   Reality is composed of different layers or levels (Wilber's term--waves) of being that are hierarchically organized--i.e., matter, biology, mind, soul, spirit (Great Chain of Being).
3. Hierarchical epistemology. Knowledge at higher realms of the hierarchical ontology are comprehensive, and more revealing concerning reality than earlier realms. So for example, knowledge of Spirit (contemplation, gnosis) is more true and valuable than knowledge of the mental and physical levels (rational and empirical knowledge).

 It is also important to note that there are number of different overlapping strands within perennial philosophy of which Wilber's Integral Philosophy primarily reflects one strand - Structuralist. These strands include:

> Traditional Perennialism - one path, one goal; phenomenology is identical (E. Underhill).
> Esotericist Perennialism - many paths, one goal; mystical core is the same (H. Smith)
> Perspectivist Perennialism - many paths, many goals; "blind men touching the same elephant." (Northrup)
> Structuralist Perennialism - many paths, many goals reflect surface manifestations / structures of a deeper underlying universal pattern (deep structure). (Wilber, Brown)

Uniting all of these different strands of perennial philosophy is the common belief that the experiences of this deepest reality or ground of being is the same but may be interpreted differently. However, there is another school of thought--Contextualist--that believes that all experiences are mediated and shaped by the language and culture of the individual. There is no common experience or ground of being common to everyone. Refer to Jorge Ferrer's "The Perennial Philosophy Revisited" for a good overview of this entire topic (2000).

Fueled by this core tenet, Wilber explored hundreds of theories or models that were hierarchical or evolutionary in nature. At one point, Wilber had over 200 hierarchies written out on legal pads spread out across the floor trying to determine how all these models fit together. As Wilber explained, "There were linguistic hierarchies, contextual hierarchies, spiritual hierarchies. There were stages of development in phonetics, stellar systems, cultural worldviews, autopoietic systems, technological modes, economic structures, phylogenetic unfoldings, superconscious realizations . . . and they simply refuse to agree with each other" (2000b, p. 39). However, near the end of a 3 year solitary retreat, Wilber began to see the patterns that tied all these theories together --they fell into four fundamental categories. Some hierarchies addressed individual phenomena and some collective phenomena; some were about exterior realities while others dealt with interior realities. The common ingredient of all these hierarchies is a holon. The term holon[10] simply means that any phenomenon is both a whole and a part. Whether the phenomena are a thing, a concept, a sensation or symbol, what they all have in common is that they are both a whole and a part. The holon is discussed in detail later in this review. From these simple yet important realizations, Wilber fit all these hierarchical systems together to build the foundation for his grand unifying theory--or as the title of his last book reflects, "A Theory of Everything."

However, Wilber did not stop with these two foundational tenets. He also clarified nearly 20 more tenets or deep underlying patterns that serve to integrate all these hierarchical models and provide the foundation for his mega-map of the Kosmos.[11] In

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[10] This term was first made popular by Arthur Koestler in "The Act of Creation" (Koestler, 1964) and "The Ghost in the Machine" (Koestler, 1968).

[11] Wilber (1995) used the word Kosmos to not only include external physical aspects of reality, as commonly associated with the more popular term Cosmos, but also the internal and spiritual aspects.

formulating these tenets, Wilber's drew largely upon modern evolutionary and systems science (Bertalanffy & Laszlo, 1972; Jantsch, 1980; Laszlo, 1996; Lovejoy, 1936; Sheldrake, 1985). Several of the tenets are especially relevant to ego development and my research topic in general. These specific tenets are detailed in the next section.

Patterns that Connect: The Six Core Tenets Relevant To Ego Development

Wilber's core tenets that speak directly to ego development include:

1. <u>The Kosmos is composed of holons or whole / parts</u>. This is the foundational tenet which states that any manifestation of reality--whether an atom, a cell, symbol or idea--is neither a whole nor a part but both at the same time. For example, an atom is part of a cell, which is part of a molecule which is part of an organ and on and on. Or a letter is part of a word which is part of a sentence which is part of paragraph.

2. <u>Holons have both internal (subjective) and external (objective) realities in the individual and collective forms</u>. As illustrated in Figure 1, this delineation results in four separate quadrants of reality or as Wilber refers to it, "The Four Corners of the Kosmos."

UPPER LEFT inner-individual	**UPPER RIGHT** outer-individual
LOWER LEFT inner-collective	**LOWER RIGHT** outer-collective
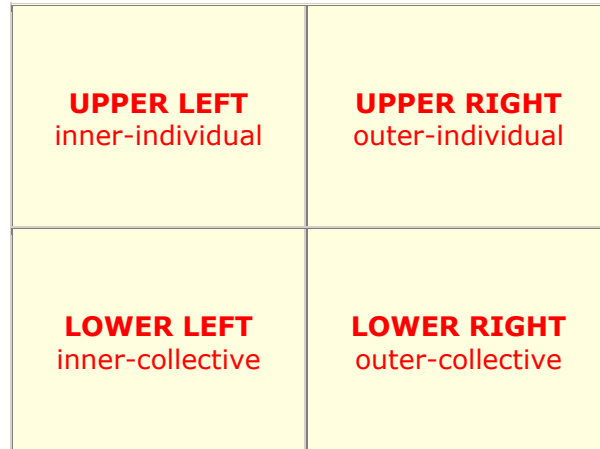
Figure 1. Wilber's four quadrants.[12]

A brief description of each of the quadrants is detailed below. Let's start with the individual holon, in both its interior and exterior aspects.

The *upper-left quadrant* (inner-individual) represents the interior, subjective world of the individual holon. It is what one actually experiences -- it is first person 'I" language. The *upper-right quadrant* (outer-individual) represents the exterior and objective manifestations of those interior states of consciousness detailed in the "I" quadrant. One example of this is the mind-brain correlation.   Scientists often suggest that what separates us from the rest of the animal kingdom is our ability to experience reality through symbols and concepts, which is related to the evolution of our neo-cortex. So in this particular holon, the internal subjective experience is one of symbols and concepts. You can't actually touch and feel symbols and concepts. However, you can touch and see the neo-cortex of the brain, which is an exterior manifestation of the experience of producing symbols and concepts.

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[12] Refer to Appendix D for a detailed version of Figure 1.

The lower half of Figure 1 represents the collective aspects of the holon both in their subjective and objective forms. Holons -- whether an individual, symbol or thing-- do not exist in solitude. They interact with the rest of the Kosmos, which is what the lower two quadrants address. The *lower-left quadrant* (inner-collective) represents the inner or subjective world of the collective or the values, meanings, and worldviews that are shared by the group. The language of this quadrant is the second person or "we" language. One can also view it as the cultural quadrant.

The *lower-right quadrant* (outer-collective) represents the outward or exterior aspect of the subjective or interior realm of the collective. In other words, every culture with its common values, ethics and worldviews manifests itself in the outside, objective world. This takes the form of social systems, which can include institutional forms, political formations or means of production ranging from foraging to horticultural to agrarian to industrial to informational.

3. <u>Holons share four basic drives: agency, communion, dissolution, and transcendence.</u>
    The first two drives, agency and communion (horizontal dimension), are natural extensions of the first tenet that imply everything is both a whole and a part or holon. *Agency* reflects the holon's drive to maintain its own unique identity or separateness while *communion* is the holon's drive or necessity to adapt to, and be part of, its environment. These two forces run through all of existence and are often expressed in the Taoist concepts of yin (communion) and yang (agency). Both drives, when held in proper balance, insure that the holon survives. If the holon fails to do either, it ceases to exist.

The third drive, *dissolution*, occurs when holons do not maintain that proper balance between agency and communion. They break down or decompose into their previous and less developed level of organization (i.e., cells to molecules to atoms to quarks and so on). The final drive, *transcendence,* occurs when holons come together and something new emerges. This is not to be confused with the communion drive when holons interact without a new quality emerging. The example often used to demonstrate this point is the joining of an hydrogen atom with two oxygen atoms to form a water molecule of which "wetness" is an emerging quality. Neither oxygen nor hydrogen in isolation has the quality of wetness.

4. <u>Holons emerge</u>. When there is a balanced interplay between communion and agency, the holon transcends and something new emerges. The new holon has added something novel in the form of a higher level of integration and wholeness. Furthermore, these holons continue to emerge across the four fundamental levels of the Kosmos--matter, body, mind, soul and spirit. This is why reality can not be explained by trying to uncover and understand its smallest part or simplest holon because as new holons emerge something new is added.

5. <u>Holons emerge holarchically.</u> Building on the previous tenet, each newly emergent holon includes its preceding or lower level holons and adds its own novel or higher level qualities--or in other words, each emergent holon transcends but includes its predecessors.

At this point it is important to offer a more detailed explanation of the different forms of holarchies. Wilber's model, as well as many other developmental

stage models, has been criticized for an elitist quality in that it favors higher levels of development. In response, Wilber distinguished between a natural holarchies and dominator hierarchies (Wilber, 1995).   Natural holarchies embrace and include all lower levels of integration that lie within it. So, for example, an organism integrates cells which integrate molecules which integrate atoms and so on. In contrast, dominator hierarchies exist when any part or sub-holon within the whole structure decides to revolt and dominate the whole / holon. This may include cancer trying to usurp the body or a dictator dominating a social system. And for those who are against any form of rank, value system or hierarchy in general, this opinion in and of itself, is a value hierarchy making the whole debate itself circular and to some extent pointless. The important issue is whether the particular hierarchy is healthy in terms of integrating all lower levels or pathological in trying to dominate any level within the system - natural holarchy or dominator hierarchy.

6. Evolution has directionality. As holons emerge, their unfolding moves them through the basic levels of the reality (material, biological, mental, and soul) and across the four domains or quadrants.   This direction is characterized by increasing complexity, and variation that includes both differentiation (agency), by forming more and more parts, and integration (communion) by forming new connections. The dance between these two forces continues nonstop - agency and communion, yin and yang - moving holons to increasing levels of both partness and wholeness.

These are some the main connecting patterns that serve to unite all of reality. The Kosmos or all of reality is composed of holons, from a speck of dust to the deepest parts of our psyche, and possesses four fundamental drives - agency, and communion, and

transcendence and dissolution. Out of the interplay of these forces new holons emerge, including and transcending each other in increasing complexity, variety and organization. And these universal tenets are just as valid and illuminating for human beings and how they develop -- the topic of the next section.

II. Integral Psychology

We now turn our attention to one specific type of holon that is the topic of my research - the human holon. More specifically, we turn our attention to the interior dimension of the human holon or Wilber's Upper Left quadrant which includes interior stages of consciousness.   I could have chosen to study humans from the Upper and Lower quadrants of the exterior objective world, which might have included focusing on observed behavior, or how the development of the brain affects our personality and behavior. Or I could have focused on the intersubjective world of the Lower Left quadrant, by perhaps, looking at cultural norms and values and how they relate to human development. Although I make these distinctions in this dissertation, these dimensions of reality are all intertwined and very difficult to tease apart.

The first thing that I noticed in this exploration was that consciousness and human development can be viewed as unfolding in the same way that the rest of the Kosmos does. As human consciousness unfolds it transcends and includes its predecessors in increasing levels of differentiation and integration, complexity and wholeness. Additionally, consciousness or human development unfolds in a continuum moving from the earliest signs of prehension all the way to unitary consciousness. Developmental psychology in part reflects an effort to clarify and delineate the important milestones,

events, and stages in this unbroken continuum or spectrum. In order to explain these

important developmental milestones, five key structures are introduced--*stages, states,*

tiers, lines and the *self-system*--that play critical roles in the unfolding of human

consciousness. We start with an explanation of the *stages* of human development.

Stages of Human Development

This developmental continuum or spectrum of consciousness represented by

Wilber's Upper Left Quadrant has been broken up in a number of ways by developmental

theorists (Wilber, Loevinger, Kolhberg, Maslow, Kegan)   These theories include a

number of different stages with each stage representing a fundamental shift in an

individual's worldview, way of making meaning, self-sense, or moral reasoning.

Piaget (1932, 1959a, 1959b, 1965) was one of the first of theorists to propose a

detailed stage model of human development. He developed his stage model by exploring

how children and adolescents make sense of their experiences across a number of

different domains or lines of development. This approach took two forms. He gave

children practical problems to solve, observed their behavior, and then probed them for

explanations of why they did what they did.   His other approach included presenting the

children with everyday natural phenomena and concepts (e.g., What is the sun? Where is

language?) and probed for the meaning behind what they said. This second approach

closely matches the interview format used in this study. From these investigations,

Piaget identified four major stages that children pass through towards the development of

adult cognition.

In the process of developing these four cognitive stages, Piaget uncovered what

he believed to be basic patterns or tenets in the way humans develop. These tenets

include his definition of a "stage"--a definition that still remains relevant in developmental psychology today. It is also striking how similar these tenets are to those offered by Wilber.[13] (Refer to Appendix E for a comparison between Piaget's and Wilber's tenets.) Piaget's basic tenets of human development include:

1. Humans develop as a sequence of increasingly complex and integral stages or coherent systems of meaning making. (Wilber's tenet #4 and #6)

2. These stages unfold sequentially; in short, no stages can be passed over. (Wilber's tenet #6)

3. Each stage constitutes a different way of how people know reality (epistemology or worldview).

4. The process of knowing reality is both a personally and socially constructed phenomenon in which language plays a critical part.

5. Stage sequence is unidirectional and later stages constitute hierarchical integrations. (Wilber's tenet #6)

6. A subsequent stage integrates the material or content then adds something different that creates a more inclusive or complete meaning making system. (Wilber's tenet #5)

It is from these foundational tenets that a number of developmental stage models took form (i.e., Wilber, Loevinger, Kolhberg, Maslow, Kegan). Some of which are detailed later in this chapter.

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[13] An important difference in Piaget's and Wilber's models is that Piaget's stages of development include only the cognitive line of development. Wilber's stages integrate a number of developmental lines (i.e. cognitive, spiritual, moral, emotional).

<u>States of Consciousness</u>

It is important to distinguish between *stages* of consciousness or human development and *states* of consciousness. Stages of consciousness, as detailed above, represent the individual's most consistent way of making meaning. Developmental psychologists have identified a number of different stages, or meaning making systems, through which individuals progress through in a sequential fashion. In contrast, states of consciousness are internal experiences that individuals temporarily move in and out. States of consciousness can take two general forms: natural and altered. Natural states of consciousness include waking, dreaming, and deep sleep, with the waking state consuming most of our conscious awareness. Altered states are "non-ordinary" states of consciousness that can include anything from near-death experiences, drug-induced states, and peak-experiences. Individuals at any stage of development can experience altered states, but their stage of development will determine how they make meaning or digest this temporary experience. This point becomes important in the analysis of my data.

Another important difference between stages and states is the manner in which they are identified. Stages can be identified through various psychometric instruments (e.g. Loevinger's SCT and Kegan's Subject-Object Interview) while states can be partially identified through brain activity, which can be measured through laboratory equipment (Wade, 1996; Wilber, 2000a, Cook-Greuter, 2000).

Major Tiers of Human Development

A number of developmental theorists have grouped their stages into major tiers to highlight the most fundamental shifts in human development. These tiers represent the major milestones or thresholds in the evolution of human consciousness. Three specific examples are offered below starting with Wilber's "Full-Spectrum" model of development.

Wilber's (1979, 1980) developmental model distinguishes 10 stages across three fundamental tiers. These three fundamental tiers of development include preconventional, conventional and postconventional. The "preconventional" tier includes those stages of development that come before, or precede, an individual's entrance into society, which is characterized by unclear boundaries of a separate self and full use of a rational thought process. In the conventional tier, the individual is influenced and largely defined by the constraints of society and characterized by a sense of a separate self, and the use of a rational, objective mind. The focus is on developing clear boundaries between self and other. The last tier, the postconventional, is where the individual is able to move outside of and question, conventional norms, identify with a self that is larger than one's own physical body and begin to know in ways that lie beyond the rational mind. Personal boundaries are transcended to eventually include all of the Kosmos.

Clare Graves (1970), with later refinements by Don Beck and Christopher Cowen (Beck & Cowen, 1996), proposes a version of the developmental spectrum which includes two basic tiers of consciousness along with eight separate stages. The first six stages represent the 1st tier consciousness. In the last two stages, or 2nd tier consciousness,

Graves believes that individuals undergo a radical change in consciousness. This change includes the realization of the developmental spectrum itself which includes the awareness that reality is unfolding from matter to mind to spirit across the four corners or quadrants of the Kosmos.

Melvin Miller and Susanne Cook-Greuter (1994) divide the developmental spectrum into four basic tiers with a number of sub-categories. While the first two tiers parallel Wilber's pre-conventional and conventional levels, Miller and Cook-Greuter further subdivide Wilber's postconventional level into two separate tiers. I use Miller and Cook-Greuter's four-tier model to frame and give context to my research and its focus on postautonomous stages of development. As such, a more detailed explanation of each of the four tiers is warranted.

The *first tier, or preconventional tier*, is the period in a person's life where cognitive and affective development has not reached a level where the individual is able to fully function in conventional society. This tier is represented by Piaget's (1932, 1959a, 1959b, 1965) sensorimotor and preoperational stages with most adults moving beyond this tier by the age of 12.

The *second tier* is where we find most adolescents and adults residing. It is characterized by the individual's unexamined adherence to society's conventional norms, beliefs, practices and values. Here we include Piaget's stages of concrete, abstract and formal operations which reflect the individual's abstract, linear, and rational view of reality. Reality is made up of clearly identifiable parts, which can always, at some point, be understood and managed.

The third tier, or postconventional, is evidenced by the individual's ability to objectively view society's conventional norms, beliefs, practices and values as object. The postconventional individual has the capacity to step back and evaluate societal norms and, therefore, is no longer subject to, or totally defined by them. Additional capacities of this tier include the ability to utilize both rational and non-rational ways of knowing, the ability to think systemically, and a greater ability to deal with ambiguities and paradox. Nearly all western psychology ends at this tier (Commons & Richards, 1984; Kegan, 1982, 1994; Kohlberg, 1969; Loevinger & Blasi, 1976, 1996).

The *fourth and final tier*, the *transcendent*, is represented by a level of consciousness where the filters of the mind and representational thought begin to fall away altogether, leaving a direct experience of the fundamental "ground of being."[14] This tier has just recently been taken up by western psychology in the name of transpersonal developmental psychology (Alexander & Langer, 1990; Wade, 1996; Washburn, 1988; Wilber, 1979, 1980).

My research focuses on individuals who are moving from the third and fourth tiers of human development.[15] As such, a more detailed look at the third tier is included later in the chapter.

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[14] There are some theorists (Contextualist) who don't adhere to the assumption that there is ultimate, nondual experience that is untouched by ones' cultural or individual filter. Refer to footnote 2 for additional comments.

[15] It is impressive to see how many of the developmental models travel through these same basic tiers of development. Alexander and Langer (1990) explore 13 top developmental psychologists (Piaget, Kolhberg, Carol Gilligan, Kurt Fisher, Howard Gardner, Karl Pribram, Robert Kegan). Although many of these models focused on different aspects of the developmental spectrum, they all passed through the major tiers of development--moving from preconventional, to conventional, to postconventional with a few models including the transcendent tier.

<u>Lines of development</u>:

Although nearly all developmental theories suggest that humans unfold through these basic tiers of development, it is not to imply that human development is a nice neat affair, smoothly traveling through these basic stages and major tiers of development. Part of this messiness may be explained by a third structure known as lines of development. These major tiers of development represent broad territories through which run a number of separate lines or streams of development. Each line of development represents a single component of an individual's development.

Wilber (2000a) identifies multiple lines of development including: morals, affects, self-identity, psychosexuality, cognition, spirituality, empathy, worldviews, and many more. Now the complex part is that each one of these lines may move or develop through the different stages and tiers relatively independently. For example, a great astrophysicist or philosopher might have reached a very advanced cognitive line but possess an immature affective line which may translate into an inability to form intimate relationships.

It is important to note that the issue of whether development is unified, or represents a number of different lines unfolding quasi-independently, is still an open issue within the psychological field with evidence supporting both positions. Piaget (1959a, 1959b) advocated the unified position suggesting that each stage represented a structured whole. Loevinger (Loevinger & Blasi, 1976) also adheres to this unified view with a number of different domains of the ego (impulse control, character development, interpersonal style, conscious preoccupations and cognitive style) developing more or less together. This question of developmental lines unfolding at different rates surfaced

as an important issue in the analysis of the research data. This issue is addressed further in the Findings and Discussion chapters.

The Self-System

To this point, four fundamental structures of human development have been identified--stages, states, tiers, and lines of development. The final structure to be discussed is the self-system. The self-system navigates through these basic stages and tiers by integrating the multiple developmental lines, as well as all other aspects of the psyche (i.e. personality type, gender, body type, learning styles) with the purpose of creating a coherent whole or meaning making system. This concept of self-system parallels the way in which the term "ego" is used within ego developmental theory.[16]

Wilber (1983) uses the metaphor of a ladder to help explain how the stages, lines and the self-system work together in explaining human development. The basic stages of development can be viewed as each rung on a ladder in which the self-system or climber can navigate up and down. At each rung on the ladder, or stage within the spectrum of consciousness, the self has a different perspective on reality or worldview, a different sense of identity (Loevinger & Blasi, 1976) and a different type of morality (Kolhberg, 1964). Furthermore, the self-system moves up and down the ladder or levels of

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[16]Harold Sullivan (1953), an original contributor to Loevinger's Ego Development Theory, was the first to refer to the ego as the "self-system." Sullivan believed that the ego or self-system's primary function is to create self consistency or a unified whole. The self-system accomplished this by selective inattention, filtering out any experiences that threatened this unified self. Fingarette framed this need for an undivided self-system in terms of the central function of the ego as maintaining a coherent meaning making system or world view. Fingarette defines "the ego as the autonomous drive towards meaning making" (1963, p. 86). It is against this backdrop that Jane Loevinger formed her ego development theory, where she views the ego as a unified whole always searching for coherent meaning. Loevinger states, "the fundamental characteristics of the ego are that it is a process, a structure, social in origin, functioning as a whole, and guided by purpose and meaning (Loevinger & Blasi, 1976, p. 67). A more recent proponent of this holistic view of the ego is Cook-Greuter who views the ego as "the underlying principle in personality organization that strives for meaning and orchestrates how we perceive reality" (Cook-Greuter, 1999, p. 73).

consciousness depending on the internal and external factors that are occurring in the moment. However, the self system has a basic center of gravity around which it hovers around producing relatively stable self-identity, self-needs, and moral sense.

A prime motivator within the self-system of the individual is to seek greater and greater wholeness (Wilber's tenet #6), or to use our ladder metaphor, to gain a broader view of the Kosmos by climbing to a higher rung on the ladder. Each step to another rung on the ladder involves first fusing or "identifying" with the current rung, then "dis-identifying" with that level and transcending or climbing to the next rung where the individual reaches a new center of gravity, meaning making system, or level of consciousness. This process of the self-system first identifying, and then dis-identifying, with the current rung or stage of development parallels Piaget's (1932, 1959a, 1959b) concepts of "assimilation" and "accommodation." Assimilation occurs when the individual integrates and makes meaning of experiences using their existing meaning making system or ego stage while accommodation occurs when the individual must develop a new way of making meaning or climb to a higher rung on the ladder to integrate experiences.

The purpose of the self-system is to integrate a number of different psychological components to create a coherent whole. A number of theorists (Peck, Wilber, Jung) have tried to delineate these different components. One theorist whose presentation of the self-system is especially relevant to postautonomous development is by Joel Funk. Funk presents a detailed and expanded version of the self-system which includes processes that serve to deconstruct those aspects of the self-system that maintain a sense of a permanent

separate self (1994). The deconstruction of a separate self is a central component of postautonomous development.

Funk distinguishes between two basic structures of the ego-- the representational ego (ERep) and the ego as process (E-Pro). The representational ego (ERep) is one's sense of a separate self--both "I-ness" and "me-ness." The ego as process (E-Pro) is responsible for integrating both internal and external experiences into a coherent structure of meaning. It is important to note that EPro closely mirrors the way the terms "self-system" and "ego" are being defined and used for this study. Funk's model suggests that as humans move to higher rungs on the developmental ladder, the representational ego (sense of I / me - ness) weakens or deconstructs while ego as process actually gets stronger.

Funk further delineates another sub-component of ego as process which he labels *EPro*. *EPro* is a level of awareness in which an individual has the ability to "witness" their own psychic structures and processes. This ability emerges at higher transpersonal stages of development. It is this *EPro* component of the ego or self-system that deconstructs the ERep (sense of I-ness, ego-defenses). In short, they are incompatible. Funk also introduces the idea that the *EPro* is the vehicle that allows the individual to come into contact with the numinous--often referred to as the divine, God, or dynamic ground of being--which he labels CN.[17]   One hypothesis is that *EPro* is a

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[17] Funk subdivides contact with the numinous or dynamic ground into the following five levels: 1. CN-libidinal - lower, instinctual or prepersonal aspect of the ground; 2. CN-Personal - the psychological or personal aspect, manifest, i.e., in the "charismatic" individual or in creative activity; 3. CN-nature - the extraverted (nature oriented) transpersonal aspect; 4. CN-archetypal, - the archetypal, visionary aspect and 5. CN-spiritual - monistic, nondualistic aspect. Funk also refers to another type of CN with he labels CN* which includes non-ordinary states of reality such as near-death experience and shamanic journeys. Funk felt the need to add this level

defining characteristic of postautonomous development, serving as a core underlying mechanism which moves individuals into transpersonal ways of being. We return to this underlying mechanism when we focus specifically on postautonomous theory later in this chapter.

Summary of the Integral Map

At this point, it might be helpful to provide a brief summary of the main points of this broad integral map before narrowing the lens to focus specifically on postconventional developmental theory. The main points of this integral map include:

- The Kosmos or all of reality is composed of Holons--or both wholes and parts.

- These holons possess four fundamental drives--agency, communion, transcendence, and dissolution.

- Out of the interplay of these forces, new holons emerge, including and transcending each other in increasing complexity, variety and organization.

- Moving this entire process is the Kosmos' innate drive to move towards greater complexity and wholeness.

- Human holons also adhere to these foundational tenets--part of which includes the interior domain of the human represented by the entire spectrum of consciousness.[18]

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based in part by the work of Grof (1985, 1988, 1998, 2000) and his detailed mapping of non-ordinary states of reality.

[18] Please note that the word "development" is sometimes used for the word "consciousness." For purposes of this dissertation, they refer to the same concept.

- This spectrum of consciousness can be divided into stages and major tiers through which every individual passes.

- The navigator through these basic stages and tiers of consciousness is the self-system. The self-system navigates through these basic stages and tiers by integrating the multiple developmental lines, as well as all other aspects of the psyche (i.e. personality type, gender, body type, learning styles) with the purpose of creating a coherent whole or meaning making system.

- As the self-system attaches itself to a higher stage of consciousness, a new and broader view is obtained in terms of sense of self, sense of identity, worldview, and morality.

- And finally, at high-end adult or postautonomous stages, the self-system begins to deconstruct one's sense of a separate self, which ideally leads to transpersonal ways of being.

III. Postconventional Development Theory: The Third Tier of Development

The lens will now be narrowed to focus on those areas that speak directly to the research topic--the exploration of postautonomous stages of human development or the bridge between the postconventional and the transcendent. This effort will include providing an overview of postconventional theory or the third tier of development. This will be followed by a more focused exploration of postconventional theories that include postautonomous stages of development and contain some form of a self-system or mechanism that synthesizes the many different developmental lines (i.e., moral,

emotional, spiritual, and cognitive).[19] This is in contrast to focusing on theories that focus

on only one line or strand of development (i.e. Kolhberg, Fowler).

The first postconventional theories (Kohlberg, 1969; Loevinger, 1966; Perry,

1970) were offered in the late 60's and were primarily responding and challenging

Piaget's belief that meaningful development ended in adolescence with the onset of

formal-operations. These theorists'[20] research suggested that the possibility of significant,

qualitative changes in people's meaning making systems does occur into adulthood. And

these significant changes include making meaning out of experiences that are

qualitatively more inclusive, complex and integrated than Piaget's formal operations.[21]

This assumption is part of what my research is exploring.

The Two Sub-Levels of The Postconventional Tier

Cook-Greuter (1999) delineates two distinct sublevels of the postconventional

tier: the systems level and deconstruction or postautonomous level. The first level

represents the more typical developmental progression of increasing complexity, which

allows individuals to take-in, assimilate, and make meaning out of more varied levels of

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[19] There are other postautonomous developmental models (e.g., Wade, Washburn, Grof, Graves) that integrate a number of developmental lines but were not included in this review. This is because these models did not include either a clear description of a "self-system" or are too theory driven rather than data driven.

[20] These early postconventional theorists primarily focused on logical analysis and reasoning/cognitive and moral reasoning and were often referred to as post-Piagetian or post formal. A question for me is if post-Piagetian / formal simply represents a subset of postconventional thought which came to include not only cognitive ways of knowing or more objective, external ways of knowing but also internal and subjective ways of knowing which included meaning making, values, emotions, intuition.

[21] It is important to note that there are a number of developmental theorists that do not see human development as a linear progression through stages--especially in adulthood in domains outside cognitive development. These theorists (Dittmann-Kohli and Baltes, 1990; Langer et. al., 1990, McGuinness, Pribram, Thayer, 1990) suggest more of a surface change in development in later years rather than a deep structural change where higher stages encompass and reorganize earlier stages.

experience without having to alter their meaning making system. The second level represents a stepwise deconstruction of that which this increasing complexity had unconsciously constructed up to that point in the individual's life. Cook-Greuter suggests that these two forces are complementary and necessary for describing different aspects of postconventional development. Detailed descriptions of both levels are detailed below:

<u>Level A -   The Systems Level of Postconventional Development</u>

One important emergent quality of the postconventional tier is the ability of the individual to think and make meaning using a systems perspective. The individual realizes that the parts of a system are given meaning by the system in which they are embedded. Meaning is contextual. This is in contrast to the conventional level/tier and formal operations where meaning is primarily derived from the linear causal relations of the specific part. In short, the conventional tier's primary focus is on the parts while in the postconventional tier it is the relationship between the parts and the whole that becomes critical.

The ability to see systems of parts and wholes enables the individual to see their own identity as part of a psychological system which includes their subpersonalities, shadow elements, and defense mechanisms. And an individual's own psychological system is seen as interacting and being constructed by their interaction with psychological systems of others. Furthermore, people see themselves as part of a societal system with constructed values and assumptions necessitating an ongoing process of questioning these values and assumptions.

This ability to take a systems view of both the external world and of one's own internal self-system, allows for a more integrated and autonomous self-identity. The creation of a unified and whole self-identity, including the integration of body and mind, shadow and persona, is a principal goal of the first postconventional level. This goal of creating an autonomous self is reflective of Loevinger's final ego stage, "Integrated" and Maslow's "self-actualizing" level.

Level B - The Postautonomous / Deconstruction Level of Postconventional Development:

Where the first level of postconventional development is focused on creating mental maps that reflect a more complete, integrated and systemic view of reality, the second level is able to take as object the entire process of mapmaking. The individual is able to see deep seated patterns of the mind which continually attempt to reify or construct reality, and paradoxically, keep one from the actual experience of a deeper unfiltered, nonrepresentational and unified reality.[22] The individual gains a taste for this deeper and unified reality. The postautonomous individual sees the limitations of continually trying to create more complete and complex maps of reality. The few Western constructivist developmental theorists that address this post-systemic way of viewing reality include Basseches (1978, 1984), Koplowitz (1984, 1990), Kegan (1982, 1994), Cook-Greuter, (1999), Torbert (1987, 1991, 1994) and Fowler (1981).

The second level, or postautonomous stages of postconventional development, represents the bridge into the final tier of human development where one's experiences

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[22] This process of deconstructing reality parallels Funk's concept of *EPro* that was mentioned earlier in this chapter.

and meaning are more consistently grounded in a deeper unreified and unfiltered reality. In this final tier, the separate ego is simply the vehicle through which this deeper reality flows. The ego is not to be overly dramatized or defended. Detailed descriptions of this final tier have historically been the domain of Eastern mystical traditions such as Buddhism (Brown, 1986; Fowler, 1981; Nuernberger, 1994; Wagner, 1985) and Vedic / Hindu schools of human development (Alexander, Heaton, & Chandler, 1994; Alexander & Langer, 1990; Brown, 1986; Chandler, 1990; Fowler, 1981; Nuernberger, 1994; Wagner, 1985). More recently there have been several Western developmental models that have covered the fourth tier. These models are often grouped into the field of Transpersonal psychology and include the work of Maslow (1971), Fingarette (1963), Wilber (1980), Wagner (1985), Washburn,(1988) and Wade (1996).

All of these postconventional theories cover different aspects of what is an unbroken developmental continuum. I am especially interested in the fundamental shift that takes place during the later phases of the postconventional development where the focus moves from finding increased levels of complexity, organization, and integration to one of deconstruction, simplification and types of knowing that exist beyond representational thought.

Postautonomous Models Of Human Development (Level B)

This section focuses on those developmental models that include: (a) post-autonomous stages of development and (b) a self-system as part of their model. Post-autonomous stages represent the bridge between tier 3 (postconventional) and tier 4 (transcendent) basic levels or waves of development. This section covers Jane Loevinger's Ego Development theory including Cook-Greuter's subsequent

modifications, Robert Kegan's Levels of Consciousness Model, and Ken Wilber's Integral

Model of Development. Table 1 compares the three developmental models that will be

discussed by aligning their respective stages.

Table 1
POSTCONVENTIONAL DEVELOPMENTAL THEORIES

	SELF-SYSTEMS (Ego)		
Major Tiers of Development	**Loevinger / CookGreuter's EGO DEVELOPMENT**	**Wilber's FULL-SPECTRUM MODEL**	**Kegan's LEVELS OF CONSCIOUSNESS**
TIER 4 (Transcendent)		Ultimate / Non-Dual	
		Subtle	
		Psychic	
TIER 3 (Postconventional)	*Unitive	Centaur / Vision Logic	
	*Construct-Aware		Interindividual
	Autonomous		
	Individualistic		
TIER 2 (Conventional)	Conscientious	Reflective – Formal Mind	Institutional
	Self-Aware		
	Conformist	Rule-Role Mind	Interpersonal
	Self-Protective		
TIER 1 (Preconventional)		Representational Mind	Imperial
	Impulsive		Impulsive

* Please note that Cook-Greuter's Construct-aware and Unitive stages replaced and expanded Loevinger's final Integrated stage.

(1) Loevinger's Ego Theory of Development

Loevinger's (Loevinger & Blasi, 1976) Ego Theory of Development is the model which Cook-Greuter expands by offering a more comprehensive description and theoretical foundation for postautonomous development.   The following historical review of Loevinger's model provides a backdrop for Cook-Greuter's contribution. A review of Cook-Greuter modifications follows.

Loevinger's Ego Theory of Development represents one of the few developmental models that is grounded in empirical research and offers a measurement instrument that provides a method for converting qualitative data into psychometrically sound quantitative data. In terms of Wilber's Integral approach, Loevinger's ego theory and measurement instrument allows us to better integrate the Upper Left quadrant of internal subjective consciousness with the Upper Right quadrant of external objective behavior-- or in this case, the objective behavior of how the individual completes the Washington University Sentence Completion Test (SCT). Loevinger's measurement instrument is critical in my own research as it is a validated instrument with which to identify individuals located at the upper ends of human development.

Taxonomy and Ontogeny:

When Loevinger first introduced her theory in the early 70s, it helped bring together two prominent fields in psychology that were both attempting to explain human behavior: personality theories, or more specifically trait theories, and developmental theories. These two major schools within psychology were approaching the explanation

of human behavior from two different perspectives. Personality or trait theory[23] reflects a taxonomy or a classification system in which to place individuals while developmental theory [24]represents an ontogeny in which human behavior is explained in terms of development.

Loevinger's model and instrument took form out of these two approaches to explaining human behavior, one focusing on personality types or taxonomy of human behavior, the other on development and change. Ironically, Loevinger's ego development theory and measurement instrument emerged from the failure of existing trait theories or psychosexual stage theories to explain differences in research data concerning women's attitudes toward family issues. Loevinger and her colleagues first attempted to explain the differences in their data using a trait-cluster analysis. When this failed, Loevinger entertained the idea that the differences in their data could be explained by the maturity

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[23] Trait Theories and Typologies. Trait and typologies theories differentiate individuals based on different personality characteristics (i.e., introvert-extravert). Typically, these theories or models involved classifying individuals based on the most salient personality characteristics. These theories included the more intuitive type typologies models like the Zodiac and Hindu and Carl Jung's psychological types (1921) and the more recent Trait theories, which offered a more scientific approach to the classification of individuals. This more scientific approach often times included factor analysis in which large amounts of data was collected in the form of big samples and sometimes hundreds of descriptive word pairs (submissive-dominant, sad-happy) in effort to reduce human differences / behavior to a small number of dimensions or factors (i.e., Myers-Briggs Type Indicator, FIRO). However, what most of these theories suggest is that these character traits or factors are inherited and do not change over time. (Cook-Greuter, 1999)

[24] Developmental Theories. In contrast to trait theories, developmental theories do focus on changes that take place during an individual's lifetime. These developmental theories basically fall into two categories-- Phasic Theories and Constructive Developmental Theories. Phasic theories differentiate among individuals according to an individual's response to common life task and challenges that present themselves at certain periods of life. These life tasks or challenges include a number of common adult roles (working, parenting), pivotal life events or passages (first job, choosing a partner, giving birth, menopause, retirement) and crisis (physical and mental illness and abuse, addiction, divorce, natural disasters, wars). Overall, phasic theories frame development in terms of a number of life task and challenges that present themselves at specific ages of life.
 Constructive Developmental Theories. In contrast to focusing on specific age periods in relation to certain life task and challenges, constructive developmental theories view development in terms of how individuals structure reality and make meaning out of it. This approach was primarily built on the work and ideas of Jean Piaget which viewed human development as a sequence of increasingly complex and integrated stages or coherent systems of meaning making.

level of women they were studying. It was at this point that several of Loevinger's

colleagues suggested that the sentence completion technique might be a way to measure

an individual's maturity level. Loevinger then turned to the work of C. Sullivan, Grant,

and Grant (1957) who had outlined several levels of interpersonal maturity and

interpersonal integration and who had used their own configuration of the SCT.

Loevinger initially adopted four of C. Sullivan's stages, but later expanded the

number of ego stages to eight to explain and support the new data that were being

generated from the SCT. And again, Loevinger took a holistic and macro view of the ego

in which its primary function was to integrate one's experience into a coherent meaning

making system.

Loevinger also utilized the work of a number of contemporary theorists to provide

more detailed descriptions of these eight stages and to distinguish four distinct

developmental lines. These included moral development (Kohlberg, 1964), character

development (Peck & Haviighurst, 1960), interpersonal reliability (Isaacs, 1956), and

cognitive complexity (Harvey, 1961). Loevinger's stages and how they relate to these

four developmental domains are detailed in Appendix F. Please note that many of the

above theorists' work was based in turn on the work of H.S. Sullivan's "Interpersonal

Theory of Psychiatry" (1953) and Piaget's "Moral Judgement of the Child" (1932).

Loevinger's model includes three postconventional stages--the Individualistic, the

Autonomous, and Integrated stages. A review of each of these stages follows:

The *Individualist* stage is one of separation, individuation, or agency. This stage

marks the initial separation and questioning of the norms, values and assumptions of

society. The realization that one's truth largely depends on the lens in which one views the situation is first experienced at this stage. A purely objective, rational and scientific worldview begins to lose its meaning. One begins to experience and honor more intense emotional conflict – as compared to the prior stage (Conscientious) where the individual attempt to control, and rationalize away emotional messiness. As the stage name implies, there is a growing need for individuality -- to actively question and move away from that which has been expected from them all their lives. Overall, this is often a very unsettling and tumultuous time in individuals' lives as they begin to rebel, question and grow tired of continually trying to live up their image of their "ideal self."

The *Autonomous* stage represents the further consolidation of characteristics first identified in the Individualist stage and an overall "settling down" within ones personality. The individuals are now focused on honoring their entire self as well as others -- both positive and negative aspects. There is a greater respect for individuals to develop at their own pace and terms. As the stage description indicates, the autonomy of the individual is respected. The autonomous individual sees the limitations of this excessive drive for individuality. One is a unique individual but one's own identity is forged and develops within the community of others. The Autonomous individual is also better able to integrate all the different parts of themselves, which were first experienced in the prior stage, into a more coherent whole. The Autonomous individual is also more open to the paradox, conflict, and relativism that is inherent and unavoidable in life.

Loevinger only offers a brief description of her final *Integrated* stage. She concedes that this latest stage is hard to define and offers a brief statement that the

integrated individual transcends the conflicts of the Autonomous stage and it parallels Maslow's Self-Actualizing person (Loevinger & Blasi, 1976, p. 26). However, she never clarifies which exact conflicts are actually transcended. It is the *Integrated* stage that Cook-Greuter replaces and expands into two new ego stages. Cook-Greuter's contribution is detailed next.

(2) Cook-Greuter's Modifications

Cook-Greuter, through her direct work with Loevinger and through the scoring of thousands of SCTs over a 20 year period, was troubled by Loevinger's lack of clarification at postconventional levels--specifically postautonomous levels,[25] and by the absence of any underlying structure or theory. In response, Cook-Greuter modified Loevinger's model by replacing her highest stage, the Integrative stage, with two separate stages (Construct-aware and Unitive). She also established a set of scoring categories for the SCT specifically for the two new ego stages (refer to Appendix A for these scoring categories). Cook-Greuter also put forth an underlying theoretical structure. All of these modifications are explained in detail in her dissertation completed in 1999 entitled "Postautonomous Ego Development: A Study of Its Nature and Measurement."   These modifications are explained in the next section.

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[25] The term "postautonomous" refers to stages that follow Loevinger's Autonomous stage. In Loevinger's model it is the "Integrative" stage while in Cook-Greuter's modified model it is the "Construct-Aware" and "Unitive" stages.

Underlying Structure:

A. Expanding Perspective on the Self

Cook-Greuter offers an inner logic or deep structure of the ego stages (hard stage theory) by detailing what the self can take a perspective on, or take as object, at each successive stage of development. Ego development fundamentally involves the self being able to differentiate, or take as object, more aspects of itself. This concept of what was subject at one stage becoming object at the next stage is very similar to Kegan's orders of consciousness and Wilber's proximate ("I") and distal ("me") where what was "I" at one stage become "me" at the next.

The preconventional, or first tier levels of development, includes a 1st person perspective (Impulsive, Self-Protective and Rule-Oriented stages)[26] in which individuals are unable to see any perspective other than their own desires, needs, and wishes. Other individuals are basically viewed as an "it" with no internal desires, needs or wishes of their own, which results in a personality that is egocentric. The preconventional or 1st tier of development also includes the rudimentary beginnings of a 2nd person perspective which something outside of themselves also has an internal subjective world with their own desires, wishes and feelings.

The conventional or tier two includes the 2nd tier perspective (Conformist) in which one's own perspective or sense of self is largely defined by one's immediate relationships or family unit (socio-centric). The conventional stages also include a 3rd person perspective (Self-Aware, Conscientious stages) in which individuals can take themselves as object or see themselves as unique individuals. However, this unique

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[26] The Rule-oriented stage is no longer included in Hy and Loevinger, 1996.

individual is still a product of society's norms and assumption and basically represents one's persona or image of what the individual believes s/he should be.

The postconventional stages or tier three includes 4th, 5th, and 6th person perspectives. The 4th person perspective (Individualist, Strategist stages) allows one to take as object more of one's entire psychic system. This includes not only the persona but also the many subpersonalities that reside within. From a 5th person perspective (Construct / Ego Aware stage), one is able to take the entire ego as object or a construct. Individuals now begin to experience the limitations of the mind as a mapmaker in that it blocks one from a deeper reality that is just beginning to be sensed more directly. The 6th person perspective (Unitive stage) can more consistently and more easily take the entire representational mind as object allowing for a more ongoing experience of this deeper, unfiltered reality.

Dialectic of Development: differentiation and integration:

Cook-Greuter incorporates another element into her underlying structure, which is the concept of the "dialectic of development." The dialectic of development is the process within ego development in which each successive ego stage moves back and forth from an emphasis on independence (to be a separate self) to inclusiveness (to join with others). This element is also part of other well-developed developmental models (i.e., Kegan, Wade, Wilber, Graves).[27]

An important question is how the dialectic of development directly affects the descriptors of each stage. In general, those stages with an emphasis on independence (Opportunist, Individualist, and Construct-aware) all emphasize their uniqueness and

difference from the prior stage. Setting new boundaries is also important in independence-driven stages. The descriptors of these stages usually reflect more tension and negative effect because their need for relatedness is not being fulfilled.

Those stages that stress inclusiveness (Conformist, Conscientious, Autonomous and Unitive) are more focused in integration into a larger whole. This new relationship into something larger results in stage descriptors that are generally more positive and harmonious.

Postautonomous Stage Descriptions

This section provides a more detailed description of Cook-Greuter's (2002) two postautonomous stages of development--the Construct-aware and Unitary Stages. To make the presentation of this information clearer, Table 2 provides the key highlights of each stage and allows for easier stage comparisons. A description of the Autonomous stage is also included to serve as a benchmark to these two postautonomous stages. Table 2 is followed by a brief narrative description of the Construct-aware and Unitive stages.

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[27] This concept of agency and communion was first introduced by A. Angyal (1965) and D. Bakan (1966).

Table 2
COMPARISON OF POSTCONVENTIONAL EGO STAGES

	POSTCONVENTIONAL EGO STAGES		
		Postautonomous Stages	
	Autonomous	Construct-aware	Unitive
Example from SCT:	I am – well-balanced professional human being, definitely on the path of self-actualization and self-fulfillment.	I am – sensitive, honest, striving to always love others . . . reflective . . . sometimes to the point of being unable to get out of endless loops, striving to take responsibility for myself.	I am – alive, trundling along, making sense as best as I can, diversifying & expanding while consolidating and contracting.
Focus:	Self-development, self-actualization; creating a meaningful, coherent, objective self-identity.	Exploring the habits and processes of the mind and the way one makes sense of experience through cognition and language.	Non-evaluating, integrative witnessing of ongoing process of experience.
Self-definition:	Autonomous, multiple roles; self-generated core-identity; aware of many defenses. Sense of self-esteem, empowerment.	Complex matrix of self-identification, at the same time questioning their adequacy. Description of self in stages.	Description of self as in constant flux and transformation.
Dominant center of awareness:	Rational mind and intellect; though as mediated through language.	Rational mind plus intimations of transcendent awareness, and intuitive knowledge during peak moments.	Metarational, postrepresentational, immediate, integrative awareness and direct experience of what is.
Range of awareness:	Aware of body/mind as system, aware of context dependency and personal interpretation of internal and external events.	Aware of the limits of symbolic and codification and rational thought; aware of ego and conventional reality as constructs. Keenly aware of difference between map and territory.	Aware of perceptional flux and changing levels of awareness; life as is; aware of "illusion" of a permanent, individual self and object world. Cognizant of witness-Self.
Method of knowing:	Reasoning, rational analysis aided by some intuition: one assesses, evaluates, judges, compares, measures, contrasts and predicts.	Rational awareness with awareness of the mechanics of thought, symbolic codification, construction of meaning, contemplation of limitations of present way of knowing – existential paradox.	Contemplation, witnessing of continuous flux; subjective experience of non-symbolic mode of direct knowing; intellect and intuition are used, but not overvalued.
Goal:	To be the most one can be	To be aware	To be

Note. *Postautonomous ego development: A study of its nature and measurement.* (p. 266), S. Cook-Greuter, 1999, Unpublished doctoral dissertation, Harvard University, Boston. Copyright 1999 by S. Cook-Greuter. Reprinted with permission.

<u>Construct-Aware Stage</u>**:**

This stage marks the first fundamental shift away from ever increasing complexity, and abstractions (more complex theories and maps) towards a way of knowing that transcends the mind and representational thought altogether. The developmental pendulum swings back towards agency and differentiation. At this stage, individuals begin to differentiate from representational thought altogether. This is a stage of tension and existential angst as the individual is caught between a glimpse of a unfiltered deeper reality and the dualistic reality of the mind and language; caught between the map and the actual territory. They are aware of the mind's attempt to continually maintain a separate ego and frustrated at their inability to have much effect on this pattern. In fact, the motto at this stage is "being aware." They now realize that they are no longer the center of their own world but share a common experience and awareness that goes beyond their individual self. Individuals at this stage are also very aware of others from a developmental perspective.

<u>Unitive Stage</u>:

This final stage distinguished by Cook-Greuter is both rare and difficult to explain. This is the first stage that both developmental forces--autonomy and integration--are in balance. Unitive individuals are more consistently centered in the present moment. Their minds are not unduly preoccupied with the past or future. This creates a "lighter" feel about them when compared to the Construct-aware individual. They have a greater capacity to accept things "as-is." There is openness and receptivity to what each moment brings--either pushing the experience away nor trying to hold on to it. Unitive individuals see polar opposites – good and evil, separate and together, many and the one

– as all just natural manifestation of reality. They have quality of "tuning-in" into life rather than trying to figure things out or "having to get some where." To some observers, this is interpreted as "aloofness" or not being engaged enough in worldly affairs.   These individuals also have a way of knowing (insight) that transcends rational thought - its source is this deeper unfiltered reality.

(3)   <u>Kegan's Levels of Consciousness</u>

Kegan (1982, 1994) puts forth a comprehensive constructive-developmental model which was initially theory driven and later grounded in data generated from the model's psycho-metric instrument –the Subject-Object Interview (SOI). Kegan's model is applied to a number of different human domains. These include parenting, therapy, marriage, learning and the workplace / leadership. Kegan's developmental model has been included as part of this review because at the core of model is a self-system. And like the ego, its primary function is to make meaning and in this process synthesizes a number of developmental lines. In explaining the core of his model, Kegan states:

> "I am referring to the person's meaning-constructive or meaning-organizational capacities. I am referring to the selective, interpretive, executive, construing capacities that psychologists have historically associated with the "ego" or the "self." I look at people as organizers of their experience. . . . This kind of "knowing," this work of the mind, is not about "cognition" alone, if what we mean by cognition is thinking divorced from feeling and social relating. It is about the organizing principles we bring to our thinking and our feelings and our relating to others and our relating to parts of ourselves. (Kegan, 1994, p. 29)

For Kegan, meaning making is the core of self-development, which is a manifestation or product of the individual's subject-object relations. It is the subject-object relations which serve as the deep structure within his model.   In this model of self-development, the subject refers to those aspects of the self from which the person is

unable to separate, and therefore, has no awareness of. In short, he or she is embedded in a particular meaning making system. Or as Kegan states, "to be subject" is to "see with" rather than to "see through." The object, on the other hand, refers to those aspects of the self the person has separated from and, therefore, can take a perspective on and have some control over. For example, an infant is embedded in their reflexes of sensing and movement (i.e., hunger pains). The infant can only act on reflex without understanding those reflexes. The infant can cry out in hunger without knowing or reflecting on the fact that she is hungry.

Kegan's model proposes five stages with the subject of the lower stage becoming the object in the next higher stage. And each new stage or broader subject-object relationship generates a completely new meaning making system for the individual.   And this meaning making system is composed of different domains or lines--some of which include emotional, social, and moral.

Kegan's model also includes as an underlying principle, the dynamic interplay between the fundamental forces of autonomy and communion. Movement to each one of Kegan's five stages or levels of consciousness represents a shift of focus from one of autonomy or one of communion. Kegan states, "It would be true to say that every evolutionary truce--each stage or balance I have sketched--is a temporary solution to the lifelong tensions between the yearnings of inclusion (communion) and distinctiveness (autonomy)" (1994, p. 108). Kegan's 1st, 3rd, and 5th orders of consciousness favor inclusion while the 2nd and 4th stage favors independence. This general dynamic mirrors Cook-Greuter Dialectic of Development as detailed earlier.

Overall, Kegan's five levels of consciousness takes in and includes preconventional, conventional, and post-conventional levels of development--or in Cook-Greuter's terminology, tiers one, two and three including both systems and deconstruction elements of tier three. Kegan's model did not include transcendent or tier 4 level of development.   Kegan's 5th and final level of consciousness, the "interindividual" stage, represents postconventional stages of development including some aspects of Cook-Greuter's postautonomous stages - Construct-aware and Unitive stages. Kegan developed the Subject-Object Interview (SOI) (Lahey, Souvaine, Kegan, Goodman, & Felix, 1988) to determine an individual's level of consciousness or meaning-making system. (Refer Appendix B for further details on the SOI.)

In Kegan's final stage, the Interindividual stage, a person's entire psychological system is taken as object. This in contrast to the previous stage where one's psychological system is who they were--or in Kegan's terms, "there is a self who runs the organization (psychological system), where before the self was the organization" (1984, p. 103). The need to defend an ideal self begins to fall away. This ability to take as object their psychological system rather than be totally defined by it results in a reduced vigilance to defend against anything that might be seen as a threat to the self-system or ego, resulting in an individual with a much more flowing, intimate and open personality. This stage also represents the shift to inclusion or communion as opposed to the previous stage where the emphasis was on independence and agency in an effort to form a coherent self-identity. However, this stage's form of inclusion brings with it a strong and coherent ego that also realizes its interdependence with all other self-systems.   At this

stage, the ego finally realizes that it is truly a holon, to use Wilber's term, in that it is both a part and a whole -- a unique self that is only a small manifestation of the entire Kosmos.

Kegan's final stage includes some characteristics of Cook-Greuter's first sublevel of tier 3 or the systems level. Kegan's description of his final stage demonstrates the individual's ability to stand apart and integrate differing systems. This includes the ability to embrace contradiction and paradox (Kegan, 1982, p. 29) and to question underlying assumptions contained within the system. However, I was curious if Kegan's final stage also spanned Cook-Greuter's second level of tier 3--the deconstruction or postautonomous level. At this second level, rather than building more complex and integrated maps of reality, the individual is increasingly concerned with deconstructing and penetrating the mapmaking process all together.

Cook-Greuter explores this issue in her dissertation (Cook-Greuter, 1999) and concludes that Kegan's final stage contains some postautonomous components (p. 146). One postautonomous component that Kegan alludes to in the Interindividual stage is an awareness of the process of mapmaking itself--that the mind is always reifying and structuring reality into maps or systems which are always partial. Kegan comments:

> that the logical power a system has on its own terms is flawed and incomplete when viewed from outside . . . that each system--each "way of knowing" -- is inevitably "decisive" in the literal sense of cutting some things off and including others, that each way of knowing is a way of not knowing, that each discipline is itself an ideology offering the power of explanation but at the price of inevitably advantaging someone or something and disadvantaging someone or something else. (Kegan, 1994, p. 290 as cited in Cook-Greuter, 1999)

Kegan also states in reference to the 5th order of consciousness:

> We could argue that the purpose of reconstructing--this creating of a better and better theory--is to arrive eventually at the Complete Theory, but a truly reconstructive view would actually be more likely to associate such a "victory" with death. As long as life goes on, the process will need to go on. (Kegan, 1994, p. 330 as cited in Cook-Greuter, 1999)

These passages suggest that Kegan 's Interindividual stage sees the limit of creating a more complex map and can take the process of mapmaking itself as object.

The task of identifying elements of Kegan's Interindividual stage that fall into Cook-Greuter's Unitive stage proves to be a little more challenging. In the Unitive stage, as compared to the Construct-aware stage, the individual is not constantly questioning and deconstructing reality. The person is more open to the constant flux and the flow of existence and fully embraces the interconnectedness of all things without any undue tension. The Unitive self is able to witness the process of this deeper, unfiltered reality manifesting itself into this dimension of time and space. Seeing this deeper reality, Cook-Greuter suggests that Kegan's Interindividual stage contains some of these elements. This conclusion is based in part by the following statement contained in the Subject-Interview Guide (Lahey et al., 1988), "This ability to see the other as part of oneself (universal connectedness) and the ability to hold simultaneously the visions of the real and the ideal (seeing both the mundane and the sublime) are features common to Interindividual construction of the world" (p. 253). Overall, Kegan's Interindividual stage appears to point to characteristics that are more fully explained in Cook-Greuter's Unitive stage.

(4)   Wilber's Full Spectrum Model

Wilber offers the most comprehensive developmental model to date. His developmental model includes 10 distinct stages which span all four tiers of development.   Wilber's Centaur stage spans tier 3 and includes both the systems and Unitive sub-categories. Centaur is the name of a great mythological being with an animal body and human mind existing in a perfect state of at-one-ment. This is the stage of the integration of the body-mind where the separate self more fully integrates the aspects of the psyche -- the body and its instincts, the persona and the shadow, and all of the ego's subpersonalities.

Wilber (1980)suggests that the Centaur stage is the first stage that breaks the confines of the conventional. It is post-conventional, post-rational, post-language. Therefore, this stage has many qualities of preconventional stages but now at a more integrative and matures level. The areas that he focuses on in making this point include the individual's relationship to logic, language, society, time, and spontaneity.

Wilber explains that the deep structure within the Centaur self-stage is vision-logic, which represents the cognitive structure immediately following formal operations in Piaget's model. The quality that emerges in vision logic is the ability to think systemically or holistically. This is compared to formal operations where a more linear sequential thought process is used (i.e., if a, then b). In vision logic, a number of these linear, sequential propositions can be grasped simultaneously.

Wilber also mentions as part of vision-logic the ability to once again engage in fantasy or deep imaging that transcends conventional language and serves to contact transcendental realms. This fantasy and imaging are often associated with the

preconventional child. He points to the fact the deep imagery and visualization are often an important part of transpersonal meditation (Wilber, 1980, p. 63). It is important to distinguish here between an awareness that one's perceptions are largely conditioned by language and obtaining knowledge that is post or trans language - i.e. fantasy or deep imaging as detailed above. Wilber seems to suggest that vision logic includes both an awareness of cultural and linguistic conditioning and also the ability to tap into ways of knowing that are altogether translinguistic.

Wilber's vision logic covers both substages of tier 3--the systems level and the unitary or deconstruction level. The systems level is evidenced by this stage's capacity to perceive networks or systems of relations. The unitary level is evidenced by the individual's ability to perceive ways of knowing that are transverbal or beyond mental abstractions.

The Centauric individual is also post-societal in that he or she can question and take action outside of societal norms, values, and assumptions. Consequently, the Centuaric individual may engage in behavior that seems outside the conventional norm appearing as a maverick or rebel. To the conventional person, this may be confused with preconventional childlike behavior. However, the primary difference is that the postconventional individual is engaging in this behavior fully aware of the societal assumptions that are being broken while the preconventional individual is not.

In addition, the Centauric individual's release from believing they have to abide by conventional norms generates more spontaneity and playfulness, which sometimes may mirror the preconventional child. But again this spontaneity, Wilber suggests, is born from a release from conventional constrictions rather then a blindness to them.

Another interesting quality of the Centaur stage is its relationship to time. A person operating from this stage is able to be more fully present in the moment. This is a quality that is absent in the conventional, ego driven levels where one is either in the past or planning for the future. In explaining this characteristic, Wilber again distinguishes between the "post" or "trans" version of living in the moment versus the "pre" version of living in the moment that is a quality of early childhood stages. Wilber states,

> The Centaur's presence is a transequence one: from above and beyond
> the temporal sequence, the self surveys the flow of linear events. It can
> see the past and future, still remember yesterday and plan for tomorrow,
> but it can see them as movements of the present, a perception
> fantastically beyond the capacities of the typhoon (early
> preconventional stage in Wilber's model). The infantile body-ego can
> only see the present; the Centaur can see all time from the present.
> Whatever else might be said, these are two entirely different modes of
> present-centered awareness". (Wilber, 1980, p. 69)

The Centaur individual also experiences existential despair due to the realization that self-actualization does not necessarily result in happiness. The Centaur stage includes the realization that even the self-actualized, autonomous individual is "a brief spark in the cosmic void." Wilber explains some of the major concerns of the existential or Centaur self as follows:Associated affects are: a concern for overall meaning in life (or-being-in-the world); a grappling with personal mortality and finitude and finding a courage-to-be in the face of lonely and unexpected death. Where the formal mind begins to conceive of life's possibilities and take flight in this new-found freedom, the existential mind (via vision-logic) adds up to the possibilities and finds this: personal life is brief spark in the cosmic void. How the existential self handles the new potentials of autonomy and self-actualization, and how it grapples with the problems of finitude, mortality, and apparent meaninglessness - these are the central factors in F-6 pathology

(1980, p. 118). These qualities include both postconventional and postautonomous

elements. In fact, Wilber states quite clearly that the Centaur stage is the gateway or

bridge into tier 4 or the transcendent realm.   These qualities of present centered

awareness and transverbal ways of knowing all suggest a beginning taste of this more

direct unfiltered way of knowing that is not limited by the by the unconscious patterns of

the mind.. This clearly points to a postautonomous way of being as defined by Cook-

Greuter.

Summary:

As a way of summation, provided below is a table comparing the four

postautonomous models discussed.

Table 3
COMPARISON OF POSTAUTONOMOUS MODELS OF DEVELOPMENT

	Loevinger's Ego Development	Cook-Greuter's Ego Development (expanded version)	Kegan's Levels of Consciousness	Wilber's Basic Structures of Consciousness
Postautonomous Stages:	1	2	1	1
Includes transpersonal stages (4-tier model):	NO	YES Unitive stage includes beginning characteristics of the transpersonal tier.	NO	YES
Data Driven (bottom-up) or Theory Driven (top-down):	Data Driven	Both data and theory driven.	Both data and theory driven.	Theory Driven
Psycho-metric instrument:	YES Uses SCT with no clear scoring criteria for postautonomous ego stages.	YES Uses an expanded version of the SCT which includes postautonomous scoring criteria.	YES Uses an interview format (SOI). No clear scoring criteria for postautonomous levels.	NO
Detail of Postautonomous Stage Discriptions:	Very Limited Includes no meaningful description of postautonomous stage.	Strong Includes detailed description covering two separate stages. Stage descriptions include details around a number of different psychological categories (e.g. time frame, cognition, preoccupations, person perspective, language clues).	Limited Includes one stage which primarily focuses on Level A or the systems level of postconventional development. Stage description only provides partial detail to Level B or postautonomous / deconstruction levels of development.	Limited Identifies core elements of postautonomous development (e.g. post-logic; post-societal, post-temporal) in a way that creatively reveals both the similarities and differences with preconventional and postconventional tiers of development. However, descriptions do not include more detailed descriptors of the personality traits of postautonomous individuals.

<u>My Research – A logical next step:</u>

My research represents a further exploration of postautonomous development. This specific range of development is important because it represents the next major transition in human development that brings with it capacities that are critical in resolving many of today's global issues.[28]   I have chosen to focus on Cook-Greuter's model over the other postautonomous models because her work offers the most comprehensive description of postautonomous development. This comprehensiveness includes a validated psychometric instrument, and detailed stages descriptions which are both empirically and theoretically grounded. None of the other postautonomous models offer both of these characteristics.   (Refer to Table 3 for a detailed comparison of postautonomous models based on a number of key variables.)

Furthermore, my research is a logical next step within postautonomous theory in that it offers a third form of inquiry to important work already completed by Susann Cook-Greuter.   Cook-Greuter based her findings on empirical-quantitative and theoretical inquiries. My research engages a third form of inquiry--a phenomenological-qualitative study which involves empirically based in-depth interviews with individuals who have measured at these high-end ego stages. This form of inquiry allows me to collect data on the meaning attached to actual lived-experiences of postautonomous individuals including the common vernacular used to communicate their way of being in the world. The methods used to collect these data are detailed in the next chapter.

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[28] Support / evidence for the belief that postconventional competencies will be necessary to resolve the most critical global issues are offered in part by Wilber (2000b), and Beck & Cowen (1996).

Chapter Three - RESEARCH METHODOLOGY

Research Objectives and Method Used

The two primary objectives of this research study were:

3. To determine if Cook-Greuter's SCT scoring categories reveal themselves in postautonomous individuals through a third form of inquiry--a phenomenological-qualitative study in the form of in-depth interviews.

4. To determine if any new patterns or understandings can be discerned in postautonomous individuals through this third form of inquiry.

These two objectives represent an effort to determine if existing theory reveals itself in a different domain (in-depth interviews) and to flesh out any new understandings and subtle nuances of the existing theory through evidence-based qualitative data. This research does not attempt to offer solid validation for Cook-Greuter scoring categories. This point becomes relevant in terms of the size of my participant pool, which I detail later in this chapter. This chapter will be organized around the five main phases of this research process. These include:

Phase 1: Participant Selection and Recruitment

Phase 2: Data Collection

Phase 3: Coding Process

Phase 4: Data Analysis

The chapter will conclude with sections detailing the limitation of the research methodology and a review of the validity and reliability of the SCT.

PHASE 1: Participant Selection and Recruitment

The participant pool included 25 participants who represented a mix of Autonomous, Construct-aware and Unitive ego stages, as measured by the SCT.   A group of Autonomous individuals were included in this study to serve as a benchmarking group to contrast the two postautonomous stages.

The participants were selected through a two-step process. The first step included a call for participants which took the form of placing an announcement (refer to Appendix G) in various Internet listserves. The particular listserves that were chosen were thought to have a greater likelihood of having postautonomous individuals. The listserves included groups with a common interest in various spiritual disciplines, and integral approaches to business, politics and psychology. It also included retreat centers that offered spiritual and psychological training and graduate schools that attracted primarily mid-life students with curriculums that included postconventional topics (e.g., transpersonal psychology, consciousness studies, transformational leadership, organizational change, systems science).

Individuals that expressed interest were then given a consent form (Appendix H) which provided an overview of the study and the criteria being used to select the final participant pool.   The selection criteria detailed in the consent form (step 1) stated that the final participant pool would represent a diversity of meaning-making approaches (i.e., ego stage), be geographically accessible and be gender balanced. The interested participants were not informed of the specific ego stages being studied.

Individuals who were still interested in becoming a participant were then asked to complete the SCT to determine if they met the primary criteria of scoring at one of the three ego stages being studied. (Refer to Appendix I for the version of SCT used in this study.) The SCTs were then evaluated by an outside scorer--in this case Susanne Cook-Greuter, the creator of the SCT scoring system for postautonomous stages. Those selected for the final participant pool were then asked to execute another consent form (Appendix J) which provided further details of the interview process. I did not access these scores until all of the interviews were completed and analyzed.

Approximately 160 individuals volunteered to take the SCT of which 25 were chosen for the final participant pool based on the stated criteria (i.e., ego stage, geographically assessable and offered gender balance). Table 4 includes some basic demographics of the participant pool. Worth noting is that the average age at each stage offers beginning evidence for the sequentiality of ego stages at postautonomous levels of development. Refer to Appendix K for additional demographic information on the participant pool.

Table 4
PARTICIPANT POOL

	No. of Participants	Gender Breakdown		Avg. Age
		Male	Female	
Autonomous	9	4	5	41
Construct Aware	10	4	6	49
Unitive	6	5	1	54
TOTAL	**25**	**13**	**12**	**47**

PHASE 2: Data Collection

The data collection process entailed collecting two main types of data: the interview data and the SCT data. The specific process for collecting these two types of data was as follows:

Interview Data. The interview data were collected using Robert Kegan's Subject-Object Interview format. The *Subject-Object Interview* format was chosen in part for its ability to get the participants to talk about actual lived events. This is in contrast to the participants only analyzing or philosophizing about their way of functioning which might indicate just an "espoused theory" rather than actually a "theory-in-use." The Subject-Object Interview attempts to mitigate this concern by inviting the subjects to demonstrate their way of being through sharing actual lived experiences.

The Subject-Object interview provides the participants with a list of five words. These words included: "anger," "torn," "success," "change" and "important to me." This represents a slight modification to the standard Subject-Object Interview where the participants have the option of choosing from 10 words. This modification was made to ensure that participants commented on the same five words which made the data set more uniform and amenable for analysis purposes. The participants were then asked to think about recent occasions when they experienced each particular kind of experience. This was followed by the interviewer asking probing questions to determine how the subject constructed meaning around that particular event or experience.

This interview procedure is in the tradition of the Piagetian semi-clinical interview in which the experimenter asks questions to determine how a given "content"

(e.g., the same quantity of water in two differently shaped glasses) is construed. The chief innovations of the Subject-Object Interview are that the contents are generated from real-life experiences of the interviewee, and involve emotional as well as cognitive, and intrapersonal aspects of psychological organization. (Refer to Appendixes B and C for detailed descriptions of the Subject-Object Interview.) It is important to note that I was not aware of the subject's specific ego stage as measured by the SCT until after the interviews and coding process were completed.

I also generated a second layer of data from the interviews by recording my *personal reflections and observations* after each interview. This included estimating the participant's ego stage. There were three basic reasons for completing this step. The first was to determine if the participant's ego stage or meaning making system at postautonomous levels was identifiable through an interview process with the interviewer (me) having an understanding of Cook-Greuter's scoring categories. The second reason was to capture data that was as far removed from the theory or coding template as possible to determine if something new might be learned. This included capturing data like overall demeanor of participants, and nonverbal data like body language and tone of voice. The third reason was to uncover my own biases and expectations of individuals operating at later ego stages.

The average interview lasted approximately 75 minutes with the shortest lasting 25 minutes and the longest over 3 hours. Nineteen of the interviews were completed in person and six were completed by telephone.

SCT Data. The SCT data took three basic forms: (a) the completed responses from each protocol; (b) the scorer's (myself and the external scorer) estimated ego stage;

and, (c) the scorer's rating comments. The SCT was introduced by Loevinger and her associates (Loevinger & Wessler, 1970; Loevinger et. al., 1970) to measure the different stages of ego development. It now exists in several forms generally consisting of a scoring guide and manuals for specific items. The written test consists of a set of 36 sentence stems that subjects are to finish in whichever way they like. The SCT is based on the fact that language is so much a part of our unconscious behavior that we reveal our underlying interpretation of who we are and what we believe reality to be when we express ourselves verbally or in writing (Cook-Greuter, 1999).

Subject-Object Interview Data versus SCT Data

It is important in terms of my research methodology and findings to understand both the similarities and differences between the two instruments used in this study: the Subject-Object Interview and SCT. They are similar in that both psychometric instruments generate and measure data that determine an individual's most consistent and coherent system for making meaning. This similarity is important because it allows the comparison of data generated from the Subject-Object Interview with the SCT data and the ego stages to which they point.

These two instruments are different in the specific type of data they generate. The SCT generates data that "signals" a given stage of ego development but does not directly show someone demonstrating a particular way of making meaning. In contrast, the Subject-Object Interview produces data that actually "demonstrates" an individual making meaning in a detailed way. The advantage of the SCT is that it is more efficient in terms of time needed to complete the assessment and analyze the data.

In contrast, the completion and analysis of the Subject-Object Interview is much more cumbersome because it requires a lengthy interview and data analysis process. The advantage of the Subject-Object Interview is that it generates data that reveal in much greater detail the change process between stages, and the developmental challenges and imbalances unique to the individual. These differences between the two instruments surface as an important issue in the analysis of the research data discussed in the final chapter.[29]

PHASE 3: Coding Process

The coding process entailed three basis steps: (a) the actual coding of the interviews, (b) a "cleaning-up" process; and finally, (c) the organization and grouping of these codes. The software program *NVivo* was used to assist in the coding process.

Coding of the Interviews. The first step involved an open coding process where no explicit coding template was used in reviewing the data. I tried to allow myself as much flexibility to capture as many different themes and patterns as possible. This included codes that both addressed meaning making material and codes that did not. The process produced over 250 separate codes.

Clean-up Process. This second step involved *merging* those codes that addressed the same phenomenon, *splitting* codes where greater specificity was needed, and *deleting* codes that were only used once, did not make sense to merge with other codes, or did not specifically address my research topic. Very few codes were deleted.

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[29] Refer to following source for an excellent article on differences between the SCT and the Subject-Object Interview: Kegan, R., Lahey, L. & Souvaine, E. (1998). From taxonomy to ontogeny: thoughts on Loevinger's theory in relation to subject-object psychology. In P.M. Westenberg, A. Blasi, & L. Cohn (Eds.) , *Personality development: theoretical, empirical, and clinical investigations of Loevinger's conception of ego development.*

Organization and Grouping of Codes. The final step included a series of related activities or sub-steps. The first sub-step involved determining the *type* of each code. This involved attaching to each code the label of "stage descriptor" or "non-descriptor." The label "stage descriptor" designated that the code was capturing material that pointed to how someone made meaning. The label "non-descriptor" represented everything that did not directly address how someone made meaning which often times included a behavior (i.e., crying), or an event or topic (i.e., childhood, divorced, transpersonal experience). Refer to Appendix L for a list of codes with their designated label.

This sub-step was followed by examining those codes that were considered "stage descriptors" and determining if those codes were mentioned in Cook-Greuter's stages descriptions (2002), directly or indirectly or not at all. The purpose of this sub-step was to begin clarifying those codes that were directly supporting existing postautonomous theory and those codes that were perhaps offering something new or at least a subtle nuance or twist to existing characteristics mentioned in the theory. This sub-step also included attaching the specific ego stage which the code was believed to be addressing. Assigning a specific ego stage to a code was based on a thorough review of Cook-Greuter's stages descriptions and postautonomous theory in general (Joiner, 2002; Kegan, 1982, 1994; Torbert, 1991; Wilber, 1980). This determination could not be done with every code.

PHASE 4: Data Analysis

This phase included a number of different steps that served to analyze the studies' two primary forms of data: the interview data and the SCT data.   These two types of data

were first analyzed separately and then together. A list of each one of these steps and

clarifying statements is detailed below:

Interview Data Separately

1. Analyzing Post-Interview Reflections and Observations. The primary focus of

   this step was to gain clarity for my own personal lens in which I viewed

   postautonomous individuals. This process included estimating each participant's

   ego stage based solely on my initial reflections and observations.

2. Estimating ego stage of participants based on coding system. This score was

   based on the following factors: distributions of coded material across ego stages;

   review of non-stage descriptor codes, amount of coded material from each

   respective code, number of codes utilized; range and diversity of utilized codes.

   A full explanation of these factors is included in the Data Analysis Chapter.

3. Comparison between Estimated Ego Scores from Post-Interview Observations

   and Coding System. The intention of this step was again to flesh out my own

   personal biases and unexamined assumptions as they relate to postautonomous

   individuals and to determine what additional clarity would be gained through the

   coding process.

SCT Data Separately

4. Scoring Participants' SCT. After completing all of the above steps I then scored

   the participants SCTs.[30] When scoring the SCT, both the identity of the

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[30] In September of 2001, I was trained and certified to score SCTs at postautonomous ego stages.

participant and the rating given by the outside scorer was unknown to me in an

effort to limit personal bias.

5. SCT Interrater Agreement. This step involved comparing SCT scores given by

    myself and the outside rater. The primary purpose was to uncover any

    meaningful differences in the way I scored SCTs and what that might imply about

    my general understanding of postautonomous theory in general.

Comparison between Interview Data and SCT Data

6. Comparison Between SCT Scores and Interview Scores. The main purpose of

    this step, as well as step 7 below, was to directly address the main objective of

    this research to determine if Cook-Greuter's scoring system and accompanying

    stages descriptions would reveal themselves in an interview format.[31]

7. Comparison Between SCT Scores and Coding System. This analysis compared

    the participant's ego score based on the written SCT with all of the 250 codes.

    The purpose was to determine if certain codes or themes were more prevalent at

    specific ego stages. I was also interested to see if the codes that were more

    prevalent at certain ego stages supported or did not support existing

    postautonomous theory or perhaps offered something new to the existing theory.

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[31] Studies that attempted to determine an individual's ego levels through interviews include Lucas (1971), Farrell (1974), Brinkerhoff (1971) which included samples of female freshman college class, male engineering students, and 16 year old female parochial students. Correlations with the SCT ranged from .32 to .61. Somewhat surprising is that Loevinger considers these correlations relatively high given the fact that no manual exist for scoring ego level based on interviews (Loevinger, 1998, p. 34).

Limitations of Research Methodology:

There were two important limitations of the research methodology that need to be acknowledged. The first limitation included the fact that six interviews were completed over the phone while 19 were done in person. Ideally, in order to keep the interview format as consistent as possible, all of the interviews would have been completed in person. However, the great difficulty in locating postautonomous individuals made it necessary to extend the geographical location of my participants to areas that made it impractical for travel.   Consequently, my personal observations and reflections for the 6 individuals whose interviews were completed by phone lacks non-verbal data (e.g., eye contact, posture, body contact). This made estimating their ego stage following the interview slightly more difficult. However, non-verbal data represented only one indicator of many in determining their post-interview ego stage. The primary indicators were the actual verbal content of the interview, which more directly pointed to the participant's primary way of making meaning or ego stage.

The second limitation included the flexibility in the space participants were allowed to complete each protocol. All of the SCT forms were emailed to participants through a word attachment. This allowed participants to electronically change the spacing between protocols if they so desired. Ideally, a hard copy of the SCT would have been sent which would have forced them to stay within the 3-4 lines which is the standard spacing format. However, it is the content of the protocol that more directly determines the individual's ego stage rather than the length of the response. Furthermore, it is

assumed that the additional data provided by longer responses assisted in determining a more accurate ego score rather than hindering it.

SCT - Reliability and Validity of the Instrument

This section focuses on the literature addressing the reliability and validity of the SCT. It includes two parts. The first part reviews the reliability and validity of Loevinger's SCT. The second part includes the reliability and validity of the modifications made by Cook-Greuter to Loevinger's final stage (i.e., Integrated). We start with Loevinger's SCT.

Loevinger's SCT

What makes Loevinger's ego development model unique and valuable is that it offers a theoretical model for understanding human development and offers a highly reliable and validated psychometric instrument (SCT) for determining one's meaning making system or ego stage (Hy & Loevinger, 1996; Loevinger, et. al., 1970; Loevinger & Wessler). In this section, I focus on the literature addressing the reliability and validity of this instrument which includes, as of 1991, over 280 studies (Cohn, 1991).

First let us look at the background of the instrument itself. The SCT is a projective test which consists of 36 sentence stems that subjects are to finish in whichever way they choose. The SCT is based on the assumption that language and the way we use it is able to reveal the underlying structure of how we make meaning of our reality--or our ego stage.

Loevinger has published several manuals (Hy & Loevinger, 1996; Loevinger & Wessler, 1970; Loevinger et. al., 1970) which include a number of different versions of

the test as well as scoring instructions and actual examples of representative responses of each stem within each ego stage. Refer to Appendix M for a list of additional sentence stems that are used in the various forms of the test.

<u>Construct Validity</u>

<u>Content Validity</u>. As pointed out by Loevinger (1979), the key questions regarding the content validity of the SCT include whether responses classed at each ego level make coherent sense, and whether the succession of ego stages is logical. Now in terms of the first question, the primary means of validation are studies of interrater reliability. Loevinger and Wessler (1970) suggest that interrater agreement was high even when comparing professionally trained raters with self trained raters. They demonstrated median interrater correlations between professionally and self-trained raters on 100 protocols from .89 to .96. These conclusions were supported by other studies such as Hoppe (1972) and Cox (1974). Further support of the coherence of the model include Redmore & Waldman's study (1975) which reveals that very experienced raters perform just as well with the manual as without it. Redmore and Waldman concluded from this study that the ability to rely only on the conceptual understanding of ego development to correctly score the SCT supports the coherence of the underlying structure of the model. Loevinger believed that these studies all supported "the communicability, hence the coherence, of the underlying construct" (1970, p. 284).

<u>Structural Component of Validity</u>. This second component addresses the validity of the SCT in terms of its internal consistency and the sequentiality of the stages. Loevinger & Wessler (1970) suggest that the SCT measures a single dimension by conducting a factor analysis on SCTs from 543 women. The factor analysis revealed

only one principal component accounting for over 20 percent of the variance with other factors being relatively trivial and not interpretable. From this analysis, Loevinger and Wessler (1970) concluded that the SCT is measuring a single unitary dimension.

Other studies challenged this unitary concept by attempting to carveout particular SCT subsets that would reveal that the instrument was also measuring different lines of human development. Lambert (1972) attempted to demonstrate this in terms of a moral subset and Blasi (1971) attempted this in terms of a responsibility subset. Both studies could not support the existence of subsets within the SCT.

Internal consistency in terms of split-half reliability was confirmed by Redmore and Waldman (1975) where two groups with no time between test halves was .90 and .85.

Sequentiality. Sequentiality suggests that ego stages always unfold in the same order, with no stages being passed over and that progress is typically irreversible. Researchers have gone about trying to verify sequentiality in the following ways:

Age Differences. Perhaps the most straight-forward method for demonstrating sequentiality is by studying cross-sectional age groups to determine if ego stages progress sequentiality. Most of the research in this area involved children and adolescents because changes in ego stages occur most frequently at younger ages and, therefore, sequentiality can be seen more clearly.

Studies which have attempted to verify sequentiality, by exploring cross-sectional age groups, include Loevinger and Wessler (1970, p. 50) whose sample included 191 children and young adults ranging from ages 10 - 18; a study by Coor (1970) whose sample included Black inner city youths, male and female, grades 7 through 10; and a study by Hoppe (1972) which included 107 prep school boys ranging from grades 7

through 10. All of these studies demonstrated the sequentiality of ego stages within children and young adults.

Additionally, this particular study on postautonomous individuals offers beginning evidence of sequentiality at highend ego stages (refer to Table 4).

Distribution of Stage Usage. Another kind of evidence supporting sequentiality involves exploring the distribution of protocol scores contained within the SCT. The assumption is that the variance of distribution of scored protocols should gravitate around adjacent stages as opposed to non-adjacent stages if there is true sequentiality. A study by Loevinger and Wessler (1970) verified this assumption.

Longitudinal Studies. This form of verification perhaps offers the most compelling evidence for sequentiality. This form of sequentiality is based on test-retest verification over a period of time. The most noted studies include several high school samples retested at intervals of between 1 1/2 and 6 years (Redmore & Loevinger, 1979). Another study included testing college age students during their freshman year and then retesting 2 years later (Loevinger, 1979). Both studies demonstrated test-retest correlation and increases in ego stage development over time.

Theory Relevant Interventions. This type of study of sequentiality involves observing if changes in ego stages occur following a theory-related intervention. Some of the more interesting studies in this area include those of Blasi (1971) where he suggested that if there was sequentiality, then children trained to reason at the next higher stage would be more influenced by those children trained to reason at two stages higher. The findings of Blasi's study were inconclusive.

Another study by Mosher and Sprinthall (1971) involved students given psychological training over an entire semester. When the students were pretested and posttested using the SCT, there was evidence of movement to later ego stages when compared to the control classes. Another study by Lasker (1978) involved an organizational development program based on ego development theory. The test-retest results showed some modest gain to higher ego stages but only stages moving to the conformist level. There have been a number of other studies (Erikson, 1974, 1975; Exum, 1977; Sullivan, 1975; Torbert, 1994) using theory relevant interventions which had mixed results.

Asymmetry of comprehension. A final form of evidence for seqentiality is asymmetry of comprehension, which is simply the notion that individuals can understand ego levels at an earlier level than their own, but will have difficulty understanding levels that are beyond one stage later. In another study (Redmore, 1976), a sample group, after taking the SCT, was asked to retake the test, trying to mirror how a person would answer at a later or earlier ego level. He found that most of the group were able to lower their SCT score but those trying to score higher mainly stayed the same or at best only scored at 1/2 level higher. Another study performed by Blasi (1976) suggested that individuals found it very difficult to play roles at ego stages higher than their own.

External Validity

External validity asks the question of whether the SCT correlates to an external criterion of what the test is designed to measure. However, accomplishing external validity for the SCT is somewhat problematic because the test is designed to measure an individual's underlying meaning making system; not an external behavior that can be

easily measured. So for example, two individuals can engage in exactly the same behavior but be operating from two completely different ego stages or meaning making systems.

Despite this inherent difficulty, a number of studies have been conducted to determine external correlates through (a) interview estimates of ego level, (b) correlation with other objective tests, (c) projective tests, (d) tests of other developmental-stage theories, and (e) behavior measures. A general overview of some of these studies is highlighted below.

Studies that attempted to determine an individual's ego levels through interviews include Lucas (1971), Farrell (1974), Brinkerhoff (1971) which included samples of female freshman college class, male engineering students, and 16 year old female parochial students. Correlations with the SCT ranged from .32 to .61. Somewhat surprising is that Loevinger considers these correlations relatively high given the fact there is no manual for scoring ego level based on interviews (Loevinger, 1998, p. 34).

Correlation with other traits (including correlation with other developmental test). Another group of studies have approached external validity by attempting to verify the validity of traits contained within the ego stages. This has been done by using various ways to measure these traits with the SCT.   Another form of this external validity is correlating specific behaviors to ego stages. Refer to Appendix N for a detailed list of studies correlating specific traits and behaviors to ego stages.

Discriminant Validity (a part of content validity)

The area where the SCT has received the most criticism concerns discriminant validity--especially around the areas of I.Q. and verbal fluency. The issue is whether the

SCT is simply an assessment of an individual's I.Q. as demonstrated in part by their verbal fluency. In short--Is ego development simply another term for one's intelligence or as Loevinger states, "nothing but intelligence poorly measured"? Any attempts to demonstrate that the SCT is measuring something other than I.Q. or verbal fluency is difficult because I.Q and verbal fluency are, in fact, a component of an individual's ego level. As mentioned previously, ego is a master trait which synthesizes behavioral, cognitive and affective elements of one's personality. This makes separating an individual's I.Q. and verbal fluency from one's ego stage difficult if not impossible.

In terms of intelligence, a number of studies (Blasi, 1971, 1976; Coor, 1970; Hauser, 1978; Hoppe, 1972; ; Schenberg, 1973) have demonstrated some correlation, but not a one-to-one correlation, between intelligence and ego level. And this should be expected as intelligence, or cognitive complexity, is one component or line of ego development. This might also speak to the possibility that different baselines of intelligence are required to reach specific ego levels. What these specific baselines are has yet to be clarified.

In reference to verbal fluency, Loevinger & Wessler, (1970, p. 51) did find a correlation between the number of words in subjects' responses with their total protocol ratings of ego development level. Loevinger and Wessler suggest that this is to be expected as conceptual capacity and complexity are elements of ego development which often times requires more words to express this complexity. However, Loevinger adds that it is the conceptual complexity revealed by the words chosen rather than simply the number of words.

The findings suggest that intelligence and verbal fluency are a part of ego development but do not reflect it in its entirety. These results fit neatly into the definition of ego being a synthesizer of many strands of development rather than a unique separate strand. Other serious concerns have been raised in reference to the SCT and ego theory includes the absence and lack of an underlying theory (Cook-Greuter, 1999; Kegan et. al., 1998), and the lack of clarity conserning stage descriptions scoring criteria at high-end ego stages. These criticisms have been addressed by Cook-Greuter--details of which are provided in the next section.

Cook-Greuter's Modifications to the SCT

The primary study verifying the validity of Cook-Greuter's modifications was her own dissertation (1999). In her dissertation, Cook-Greuter, tested the validity of her two postautonomous stages in two ways. The first research method included comparing her reconceptualization of the two postautonomous stages to other theories from both postconventional constructivist developmental (Basseches, 1984; Commons & Richards, 1984; Kegan, 1982, 1994; Koplowitz, 1984; Torbert, 1987) and transpersonal psychology (Alexander & Langer, 1990; Wilber, 1980, 2000a). The content validity of the stage-wide categories was assessed by investigating: (a) how these theorists categorized and defined postautonomous development, and (b) how they characterized their most advanced stages of meaning making. Overall, there was considerable congruence between Cook-Greuter's scoring categories for her two postautonomous stages and other seminal developmental theories of high-end adult development (Cook-Greuter, 1999, pp. 182-188).

Cook-Greuter's second research method included a quantitative-empirical inquiry, which involved subjecting a sample of postautonomous protocols to a multiple analysis by trained SCT scorers. The primary purpose was to determine if Cook-Greuter's two new stages and their respective scoring categories could be utilized in a reliable and practical way. Three scorers were trained by Cook-Greuter to perform the multiple analyses. Overall, the interrater agreement among the three trainees in using the Cook-Greuter's scoring categories for the two new stages was high with r = .95 (p<.0001) for the Total Protocol Rating (Cook-Greuter, 1999).

It is also important to note that the external validity of Cook-Greuter's stage descriptions has also been supported by over 200 feedback sessions with postconventional subjects. These feedback sessions were conducted by Cook-Greuter as part of the "leadership development profile" which is modified version of the SCT used for leadership development and coaching.[32]

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[32] Based on written correspondence with Susann Cook-Greuter (7/22/03).

Chapter Four – FINDINGS

This research project included two forms of raw data--interview data and SCT data. The SCT data reflected each participant's completed SCT. The analysis of this data entailed three main phases. The first two phases involved the analysis of the interview data and SCT data separately, and the final phase included comparing and contrasting these two types of data in an effort to gain a better understanding of Postautonomous Ego Theory. This chapter details the findings from these three phases of analysis.

I. Analysis of The Interview Data

The analysis of the Interview Data involved three separate steps. The first step included recording my immediate reflections and thoughts following each interview and estimating the participant's projected ego stage. The second step occurred after all the codes were organized and categorized where I again estimated the participant's ego stage. The final step included comparing any meaningful differences in the estimated ego scores from steps 1 and 2.

Step 1: Post-Interview Analysis

One of the main reasons I decided to record my initial, and more intuitive post-interview thoughts, was to provide a lens of analysis as far removed from postautonomous ego theory as possible. I did not want to get locked into seeing the participants only through the existing theory which might obstruct me from seeing something new in the data. Now having said this, it is unrealistic to believe that I could ever completely remove myself from a theory that I have studied for the last 4 years.

However, I tried to mitigate this factor by recording my initial thoughts, feelings and intuitions as soon after the interview as possible. In short, I did not want to allow much time after the interview to wrap my mind or theory around what I was thinking and feeling. Additionally, I did not use an upfront template or set of evaluation criteria that might further restrict my observational lens in this phase of my analysis--that would come later.

Another reason for recording my post-interview reflections was to determine if it was possible to assess an individual's ego stage or way of making meaning through an interview process as opposed to a written test. And finally, I thought if my ego stage estimates at this phase ended up being highly unreliable that it might shed some light on my own limitations and biases as it relates to this theory. These biases would be important to surface prior to engaging in later phases of my data analysis.

After reading all of my post interview notes, the tacit or unconscious lens that I was using to evaluate the interview became more explicit. The main focus of my lens addressed the issue of how "open" the individual was. My definition of "open" in this context represents more of a gestalt or a number of different components that come together to form an intuitive feel for a person. In short, the more open a person is the more receptive or attuned he or she is to what is going on in the moment devoid of mental abstractions or psychological defense mechanisms. Additionally, openness speaks to an individual's capacity to fully experience and engage all forms of emotional and mental states--both pleasant and unpleasant--without becoming attached to them or shrinking back in closure.

My concept of "openness" is similar to the idea of "mindfulness" used in some Buddhist teachings. One such description of "mindfulness" that parallels my term "open" is offered by Henepola Gunaratana (1993, as cited in Joiner, 2002), a Buddhist meditation teacher. He states:

> Mindfulness is non-judgmental observation. . . . Whatever experience we may be having, mindfulness just accepts it. . . . Mindfulness is an impartial watchfulness. . . . Mindfulness does not get infatuated with the good mental states. It does not try to sidestep the bad mental states. There is no clinging to the pleasant, no fleeing from the unpleasant. . . . Mindfulness is non-conceptual awareness. . . . Mindfulness registers experiences, but it does not compare them. It does not label or categorize them. It just observes everything as if it is happening for the first time … It is the observance of what is happening right now, in the present moment. . . . Mindfulness is participatory observation. . . . Mindfulness is objective, but **it is not cold or unfeeling** [my emphasis added here]. It is the wakeful experience of life, an alert participation in the ongoing process of living. Mindfulness is extremely difficult to define in words--not because it is complex, but because it is too simple and open. (pp. 152-154)

The question of whether this form of "mindfulness" is an important signifier of postautonomous ego development is something that is explored in later phases of my data analysis. At this point, it was my assumption that this level of openness or "mindfulness" begins to reveal itself only momentarily at the Construct-aware ego stage and becomes more stabilized in the Unitive stage.[33]

Some of the things I was sensitive to during the interview and some of the components that fed into my overall impression of how "open" the participants were included the following:[34]

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[33] William Joiner (2002) offers a developmental stage model that focuses on "present-centered awareness" as a key signifier of later stages of development.

[34] Please note that some of the components of "openness" that were visual (i.e., eye contact, body contact, physical surroundings) were not relevant for those participants who were interviewed over the phone.

Eye Contact: What kind of eye contact did they have with me? Did they look down a lot when they talked? What was their eye contact like when we first met? Did they look away when they were telling me something that was difficult or emotional to them? Or was the person able to maintain eye contact even when experiencing an unpleasant emotion? This capacity, if done spontaneously, often times reveals the capacity to remain present and open to whatever one is experiencing in the moment--again a possible signifier of later stages of development.

Body Contact: How open were they to physical contact? Five participants hugged me when we left. What did the hug feel like? Was it forced, stiff, a ritual? Or did it feel spontaneous and real?

How big was their story?: Did they primarily talk just about themselves and how they made meaning out of things? Were they caught only in there own story? What types of things kept them in their own story? Did they question the way they viewed reality? Did they see their story as part of a larger story? Or did they have no personal story at all?--perhaps feeling too clinical, or philosophical.

Strong Emotions. How did they handle strong emotions?--all the way from controlling their emotions (little emotional content at all displayed during the interview), from being overwhelmed by their emotion to the point of narrowing their focus or limiting their story. Or did they have the capacity to fully feel their emotion while at the same time not becoming overly attached to them?

Light or heavy touch: How serious were they? Did they feel the universe was a friendly or unfriendly place?--full of meaning or without meaning?

Sense of realness: How genuine did they appear? Was there a need to have it all together, to impress or be a certain way? Or did they have the freedom to offer themselves as they were in that particular moment?

Physical Surroundings: I had the opportunity to interview 9 participants at their homes. This allowed for some interesting data in relation to what type of living space they had created and what that might reveal about how they made meaning. Unfortunately, I did not have this opportunity with everyone.

Rational-Directed or Intuitively Directed: This category was captured to follow up on a recent distinction made by Cook-Greuter (2000) at the Construct-aware stage and to explore further my own personal experiences of meaningful differences regarding individuals at postautonomous ego stages.

Cook-Greuter (2000) delineated two different personality types at the Construct-aware stage based on an individual's response to the realization that the mind, and its habit of continually labeling reality, keeps one from a more direct way of knowing. The first response, labeled "rationally-directed," reflected individuals who continued to use the mind to "valiantly construct an ever more precise account in real-time of their complex and dynamic theories about how the world and their minds work, only to deconstruct them as soon as they become aware of doing so" (2002, p. 235). The second response was labeled "intuitively-directed." This reflected individuals who

> "yearn(ed) so deeply to make the transpersonal experience permanent,
> they may find themselves in a no-man's land. The old way of mediating
> experience no longer satisfies while the new mode of processing has been
> glimpsed at peak moments or during temporary transcendence, but is not
> fully or consistently available." (2000, p. 236)

 This second group was less cognitive and more subjective and experiential.

Cook-Greuter's "rationally-directed" and intuitively-directed individuals mirrored two distinct styles that were discerned during the interview process. The first type was much more cognitive in the sense that they were fascinated by the workings of the mind--the mind's need to label things and how the very process of labeling kept one from a deeper and more direct way of knowing.   These individuals were also intrigued at developing more subtle and nuanced models of reality while at the same time realizing the futility in it. Many of these individuals had been engaged in a sitting meditative practice for a number of years. The other type of individual was much more focused on developing a deep connection with life. The communion oriented individuals were also very sensitive and intuitive regarding interpersonal and intrapsychic dynamics.   An interesting question is whether the Myers-Briggs Type Indicator (MBTI)[35] thinking-feeling dichotomy in any way parallels Cook-Greuter's rationally-directed and intuitively-directed hypothesis.   This is another interesting area for future exploration.

Examples from Field Notes: Some specific examples from my field notes that speak to some of the listed criteria include:

- Upon entering a participant's house I was struck by the amount and range of books on the bookshelves spread throughout the house. I was curious if this person was in the process of trying to figure everything out--developing more complex maps of the world (not a postautonomous quality). When I commented on the number of books, he said it was to "explore the mystery which was so much fun."

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[35] The MBTI identifies 16 personality types and is based on the theories of Carl Jung. The feeling-thinking preference category measures how an individual prefers to make decisions. A feeling style considers primarily value-centered, subjective data when making a decision while the thinking style considers primarily impersonal, objective data when making a decision. (Myers & Myers, 1995)

- A participant stopped twice in the interview to notice and comment on what was going on right in the moment. This included the participant noticing a siren in the background. He stated, "someone right now is in trauma, probably experiencing great pain and suffering." He simply breathed in and noticed it. Later he noticed a bird singing in his backyard. He stopped and commented how beautiful that was-- nothing more. Perhaps, this was a signifier of "present-moment awareness"--a postautonomous signifier.

- Two participants had made their homes into "sacred places." For one, this included, among other things, a yard full of flowers, tropical plants and all kinds of fruit trees. This individual's home was located in a poor, rundown neighborhood where most homes did not have any grass. This made it even more striking. The second participant displayed symbolic items throughout his entire house that reminded him of important stops along his journey. These were in the form of over 20 paintings and various miscellaneous items. He gave me a tour of the house after the interview sharing the stories and transformations around these objects.

- One person, after experiencing frustration trying to find our meeting location, greeted me with a guttural sound of frustration. "Augh." It was immediate, in the moment, without any discourse and then she simply moved on as I just observed.

- One participant had great difficulty in expressing himself as demonstrated by broken sentences, and tentative speech.

- I felt a general feeling after one interview that the participant was giving me primarily abstractions and a philosophy. I could not feel his own story in it. Perhaps, this person was a meditator with transpersonal experiences but had put a dogma to it.

In addition to basing my post-interview comments and ego stage estimates on my components of "openness," I also used to a lesser extent some "stage clues." "Stage clues" are often used to identify postconventional protocols prior to engaging in the more systematic approach of using the scoring manual and scoring categories.[36] These postautonomous stage clues are detailed below in Table 5:

Table 5
POSTAUTONOMOUS STAGE CLUES

	Autonomous (8)	Ego-aware (9)	Unitive (10)
Goal:	To be the most one can be	To be aware	To be
Tone of Voice	Sincere, open-minded, "understanding," pleased with self	Hyper-rational while questioning rationality; existential courage and humor	Deeply accepting and appreciative of difference, non-judgmental, light touch, simple language, awe & wonder of being
Favored Themes or Preoccupations	Growth, self-actualization	Understanding the mind, meaning making and existential paradox	Being, witnessing
Relational Space: (Who do you consider to be your brother/sister? Who is deserving of your consideration, love care?)	Multiple arenas of connection, own lifetime including parents and kids	Family of man across history, geography, and mindsets	All sentient beings; cosmos

Refer to Appendix O for a complete list of all the ego stage scores.

Step 2: Post-Coding Data Analysis

The participant's ego stage was again estimated after the codes were organized and categorized (refer to Chapter 3 for a detailed explanation of this process). The

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[36] These "stage clues" were introduced to me during a training workshop I attended to learn how to score postautonomous SCT's. The workshop was conducted by Susanne Cook-Greuter.

participant's ego stage was based on a number of different interrelating factors which formed a gestalt to support the final estimate. These specific factors included:

1. Distribution of coded material across ego stages. This addresses how the codes distribute across the three stages -- Autonomous, Construct-aware and Unitive stages. Again, codes were assigned a specific ego stage based on a thorough review of Cook-Greuter's stage descriptions and postautonomous theory in general (Joiner, 2002; Kegan, 1982, 1994; Torbert, 1991; Wilber, 1980). Additionally, codes at later stages were given more weight. This mirrors the rating procedure used for the SCT and is based on the principle that the individual has to reveal only enough evidence to support that they can consistently make meaning at a certain stage.

2. Review of non-stage codes. This involved a review of codes that had not been earmarked to a particular ego stage. Many of these non-stage codes reflected cultural or personality characteristics, or events rather then meaning making characteristics. Consequently, most of these specific codes were not used in determining the individual's estimated ego score.

3. Amount of coded material for each respective code. This reflects how many times a particular code was used throughout the entire interview based on the number of paragraphs. So for example, two participants may have had material coded under the same code. However, one participant might have five paragraphs coded under this particular code while the other participant had only one. Again, the more material coded at a certain stage supported the conclusion that the individuals could consistently make meaning from that place.

4. Number of utilized codes. Specifically, if the participant's transcript only

produced a small amount of codes when compared to other participants, the

transcript was reviewed further to determine possible causes.

5. Range and diversity of utilized codes. For example, one participant utilized codes

primarily at the Unitive range. Consequently, the participant's transcript was

explored further to determine any imbalance in the person's development.

Additionally, there were several participants who had both Autonomous and

Unitive labeled codes and only a few or a total absence of Construct-aware codes.

This resulted in a more conservative projected ego stage. However, the reason for

this abnormality remains to be explored.

6. Detailed Review of Selected Codes and Coded Sections. Again, when any

unusual patterns occurred in the above mentioned scoring factors, the actual

transcript was again reviewed to gain additional clarity or to determine if the most

appropriate decisions were made in the initial coding.

In order to provide some additional clarity to the above scoring factors, Table 6 is

an example of how these scoring factors were used for one participant.

Table 6
PARTICIPANT'S POST-CODING EGO STAGE ESTIMATE

Participant ID: #23	Autonomous (8)	Ego-Aware (9)	Transition Codes (9/10))	Unitive (10)	Total
Distribution of Differing Codes Across Ego Stages	8	6	0	0	14

Coding Breakdown:		
	Sections Coded	Comments
Autonomous Codes:		
1. Aware of deep psychological patterns	2	1 section reveals awareness of complex interdependent psychological pattern (this is more 9ish)
2. Need to be authentic	1	
3. Neg. emotions OK to express	1	
4. Integrity – important	1	
5. Ego-centric (inside own story)	1	Appeared like a sensitive spot ("block") around finding a man that met her in her intensity and yearning for a deep relationship. In this moment, demonstrated an inability to see point of view of other masculine person around a recent event. Seems more momentary around a block rather than a typical way of being.
6. Misuse of power (principled anger)	1	
7. Importance of meaning	1	
8. Shadow-side acknowledged	1	
Construct-Aware Codes:		
1. Loneliness / disconnected	3	
2. Energy	2	
3. Searching for this unitive place	2	
4. Non-rational ways of knowing	3	
5. Expanding awareness	3	
6. Gifting / transforming self and others.	2	
Transition Codes:	0	
Unitive Codes:	0	
Misc. Codes:		
1. Healing Oneself	2	
2. Life as a "spiritual boot camp"	1	
3. Relationship as spiritual practice	2	
ESTIMATED EGO STAGE:	9	9 rating based on code distribution, and number of sections codes at 9. However, 9 codes did not include more cognitive 9 codes (habits of mind; ego as object, constructed nature of reality). May speak to participant's more intuitive nature.

Step 3: Comparison Between Post-Interview and Post-Coding Ego Estimates

Overall, there were only minor changes to the participants' estimated ego stage scores from the post-interview estimate to the post-coding estimate. (Refer to Appendix O for a listing of participants' ego stage scores.) Most of the changes that did occur basically reflected a further refinement to the earlier ego estimate. In this analysis of post-interview and post-coding ego estimates, several factors were identified that made determining definitive ego stage estimates more difficult. These factors are detailed below:

   a. Bracketing Up. This term is used to describe a phenomenon that sometimes occurs in Subject-Object Interviews when the person only reveals his or her highest level of meaning making when there is some level of resonance and trust with the interviewer. Consequently, participants sometime display several ways of making meaning at different portions of the interview with later meaning making material coming near the end of the interview when a greater level of trust has been established.

   b. Person in Transition. The participant may be in the process of transitioning from one stage to the next and, therefore, produces meaning making content from two different stages.

   c. Unbalanced Development. A number of participants displayed what appeared to be fragmented or unintegrated parts of their psyche. I observed basically two forms of this which are described below:

   c.1. Transpersonal Experiences Not Fully Integrated. Some individuals have had one or more transpersonal experiences that did not appear fully integrated into

their more balanced way of making meaning. Some of the transpersonal

experiences were brought on by intense meditative practices, drugs, or by a

traumatic event. Some of these individuals had difficulty integrating these intense

experiences into daily life or had the effect of not transcending the ego but

actually fortifying it. Signs that these transpersonal experiences had not been

fully integrated included: a) developing a dogma or philosophy around this deep

experience; b) displaying an impatience with those who hadn't had or could not

understand these powerful experiences; and c) an inability or lack of interest in

managing day-to-day affairs. In short, these individuals' spiritual development or

insights seemed to exceed their aspect of their psychological development.

c.2   Arrested parts of their personality.   This often involved an early traumatic

event in their life that at times had the effect of pulling down their standard way

of making meaning.   This might come out in an unexpected level of anger or

animosity towards a particular person or activity or a momentary inability to

question their own assumptions and perspectives--an ability typically

demonstrated by individuals at later stages of ego development.

These two characteristics were displayed by some individuals only on a

momentary basis, and for several individuals, it colored much of the interview. In

any event, both characteristics made it more difficult to determine an accurate ego

stage for the participant.

d. Highly Intuitive-Directed Individuals. As mentioned previously, highly intuitive

individuals had the common characteristic of a lack of Construct-aware codes that

were more rational in nature (i.e., limit of language, ego as object). This often

resulted an a more conservative ego score.

II. SCT Data Analysis (Interrater Agreement)

The SCT data analysis involved the scoring of the participants SCT. Each

participant's SCT was scored by Susanne Cook-Greuter and myself. Interrater agreement

between myself and Cook-Greuter was 88% (22 out of 25) within ¼ stage and 100%

within ½ stage. In the three instances where there was a ½ stage score difference, all of

my scores were higher than Cook-Greuter's. There were a number of differences in

scoring between Cook-Greuter and myself when comparing each protocol score.

However, these differences were in a range that did not materially effect the final score

given to each participant. Refer to Appendix O for listing of these scores.

It is worth noting is that Cook-Greuter and I identified two SCTs as highly

unusual, making scoring very difficult, if not impossible. I decided to include both

individuals in the participant pool to see what might be learned from interviewing these

individuals. To what degree did these unusual SCTs indicate some type of pathology in

these individuals, advanced development or nothing at all? This question is explored in

detail in the next section where the SCT results are compared to the actual interview data.

III. Comparison of Interview Data and SCT Data

This data analysis section entailed two distinct steps in addressing the external

validity of Cook-Greuter's postautonomous scoring system and accompanying stage

descriptions. The first step compared the participant's ego scores based on the completed

SCTs with the scores based on the interview data. The second step compared the

participant's ego score based on the SCT with all of the 250 codes. The purpose of the second step was to determine if certain codes or themes were more prevalent at specific ego stages. I was also interested to see if the codes that were more prevalent at certain ego stages supported or did not support existing postautonomous theory, or perhaps offered something new to the existing theory.

Step 1:   Comparison between SCT Scores and Interview Scores

This section addresses the issue of external validity by comparing the estimated ego scores from the SCT with that of the interviews. In short, does someone having scored at postautonomous ego stage as determined by Cook-Greuter's scoring system actually manifest postautonomous characteristics in an in-depth interview? To answer this question, I estimated each participant's ego stage solely through the interview transcript and armed with an understanding of Cook-Greuter's stage descriptions. It is important to note that this comparison can be done because both instruments, the SCT and SOI, are specifically designed to generate meaning making data. The primary difference is that the SCT generates data that "signals" a given stage of ego development while the SOI "demonstrates" an individual making meaning in a detailed way. (Refer to Chapter 3 for a more detailed comparison between the SCT and SOI.)

As indicated in Table 7, there were 10 occurrences where the estimated ego scores from the transcript differed from the SCT scores resulting in an accuracy rate of 64%. Refer to Appendix O for a listing of all of the participants ego scores.

Table 7
DIFFERENCES IN INTERVIEW AND SCT EGO SCORES

Part. ID	Projected Ego Scores			Interview vs. SCT score	Reason for Difference
	Interview	**SCT (dch)**	**SCT (scg)**		
A	8	9	9	Lower	Scoring Unclear
B	9	10-	10	Lower	Scoring Unclear
C	9-	8+	8	Higher	Scoring Unclear
D	9+	10-	10	Lower	Unbalanced Development
E	8	10-	10-	Lower	Unbalanced Development
F	9	8+	8	Higher	Interview vs. SCT format
G	10	8+	8	Higher	Interview vs. SCT format
H	10-	9+	9-	Higher	Interview vs. SCT format
I	9+	9	8+	Higher	Interview vs. SCT format
J	8 or 10-	8	8	Higher	Interview vs. SCT format

SCT (dch) – Reflect SCTs scored by myself
SCT (scg) – Reflects SCTs scored by Susanne Cook-Greuter

Taking this analysis one step further, I looked for possible reasons for the differences in ego scores from the two sets of data to determine what might be revealed. Part of this process included going back and once again thoroughly reading those transcripts where ego scores differed between the data set in an effort to uncover possible reasons. This review suggested three possible reasons for the scoring differences. These include:

Scoring Unclear. The second review of the transcripts suggested that, for three participants, another ego score could be supported based on the data. For two of these participants, my ego score from the transcript was lower than their SCT score. In both cases I felt that I missed some meaning making material that was from one stage later than what was estimated. In both cases, the later meaning making material came at the end of the interview (bracketing-up). In these cases, I may have reached conclusions too

early in the coding process which desensitized me to later meaning making material that presented itself at the end of the transcript. In the third example, the transcript was rated too high when compared to their actual SCT score. In this transcript, the higher stage material that was coded appeared abstract and technical rather than being actually "lived" by the participant. This sometimes can occur with individuals who are familiar with developmental or transpersonal theory.

Unbalanced Development. There were two participants who offered a number of spiritual insights while at the same time revealing self-protecting tendencies at certain portions of the interview. Additionally, both of these individuals SCTs were scored at the Unitive stage. This might suggest that self-protecting behavior does exist at the Unitive stage where my assumption when scoring the transcript was that self-protecting behavior would be minimal at this latest ego stage. This phenomenon is explored in detail in the Discussion Chapter.

Interview versus SCT Format. Kegan's probing interview format (SOI), as compared to the Sentence Completion Test, allows participants a greater opportunity to reveal later meaning making material. Consequently, it would seem reasonable to assume that ego stage estimates from interviews would on average be higher than SCT scores. However, it remains an open question which instrument, the SCT or the SOI, reveals the individual's most consistent and stabilized way of making meaning. That being said, I believe the two different formats are the primary reason for scoring differences in five of the participants.

Additionally, some interesting patterns were revealed in this group of five participants who demonstrated later meaning making material in the interviews than in

their SCTs.   Three out of the five participants in this group had a more intuitive or feeling (i.e. MBTI) orientation in contrast to a more rational or thinking (i.e. MBTI) orientation. Although it is difficult to reach any hard conclusions in the limited number of interviews, participants with a strong intuitive and feeling orientation may not fit as neatly into Cook-Greuter's scoring system as do individuals with a more thinking and rational orientation.   This would be an interesting area for future research.

Unscoreable and Unique SCTs

There were two SCTs that were considered highly unusual and consequently proved very difficult to score. I was particularly interested in whether the interview data would reveal anything about these highly unusual SCT - again addressing the issue of external validity and whether very unusual SCTs would equate to very unusual interview data.

The first SCT was unusual in that there was very little diversity in responses with the vast majority of responses being scored at the latest stage, the Unitive stage. Additionally, there was a repetition of several transpersonal themes. This lack of diversity in responses and repetition in themes is often a sign of unbalanced development and/or someone who knows the theory and is trying to score high.

The second of these SCTs was unusual in its simplicity.   All of the protocol responses were very short and simple which is often seen at very early stages. However, the words that were used were not typical of early stage SCTs. The words used were more abstract than seen in early ego stages. This suggested that something else might be going on that would be important to explore further.

So then what did I discover? In the first case, the same qualities contained in the SCT--many high responses and repetitive themes--were also evidenced in the interview data. During the interview, the participant focused principally on a few transpersonal themes and for the most part came across as highly technical. Detailed below are some of my actual comments after coding the transcript:

> Codes centered around Unitive stage themes, little diversity, unbalanced development strongly suspected, abstract and dogmatic, not humble; couldn't feel his personal story; perhaps too far outside the room.

This is compared to Cook-Greuter's actual comments after scoring this participant's SCT:

> Very clever. Single-mindedly concerned about 'divine'; but divine expressed in theory. No compassion in action. Consider eliminating from study.

The similarity between my interview comments compared to Cook-Greuter's SCT comments would support the external validity of the SCT results as compared to actual interview data--even with highly unusual SCTs.

Ironically, the second SCT with the very short protocols was matched by an interview that was just the opposite. In fact, the interview with this participant was the longest of the 25 completed, lasting over 3 hours. This participant took great care and effort to explain the meaning he made to important life events which included a significant amount of coded material that was at the Unitive stage.

In an effort to address this question and better understand this individual's way of making meaning, a follow-up meeting was conducted with the participant to explore in more detail the meaning behind his SCT completions. At this meeting, the participant

was asked what meaning he attached to his original protocol responses. His comments were recorded and then again analyzed to determine the participant's primary meaning making level or ego stage. This follow-up meeting suggested that this individual was operating out of the Unitive stage.

Step 2: Comparison between SCT Data and Coding System

In the previous section of the data analysis, the participants' estimated ego stage from the written SCT was compared with the interview data. The purpose was to determine the external validity of the SCT at postautonomous stages through interview data. In this section, I compared the participant's ego score based on the written SCT with all of the 250 codes. My purpose here was to determine if certain codes or themes were more prevalent at certain ego stages. And again, I did not know the participant's SCT ego stage prior to coding the transcripts. I was also interested to see if the codes that were more prevalent at certain ego stages supported or did not support existing postautonomous theory or perhaps offered something new to the existing theory.

Coding Patterns. In order to complete this analysis, I developed a comprehensive table which allowed me to visualize the frequency distribution of a particular code across all of the 25 participants who were arranged based on their ego score. This comprehensive table revealed a number of frequency distribution patterns for the codes. These patterns included:

Pattern 1:   Code spread across three ego stages

Pattern 2:   Code concentrated at Autonomous stage

Pattern 3:   Code spread across the Autonomous and Construct-aware stages

Pattern 4:   Code concentrated at the Construct-aware stage

Pattern 5: Code spread across the Construct-aware and Unitive stages

Pattern 6: Code concentrated at only the Unitive stage

The six coding patterns suggest that human development is a complex affair. Developmental characteristics don't begin and end within a specific developmental stage. Some characteristics /codes (e.g. "present-centered awareness") revealed themselves at one stage and appeared to solidify over subsequent stages. While other characteristics appear to be a preoccupation at one stage and then gradually move out of awareness at the next stage of development (e.g. growth, development and learning).

In an effort to make the analytical process less cumbersome, codes that were spread across two or three stages (i.e. coding patterns 1, 3, and 5) were attached to one of the three ego stages being studied. The codes were attached to a specific ego stage based on where it was most concentrated, or if evenly distributed, at the stage it first appeared. The following table lists those codes that were utilized in a number of participant transcripts and where distinct coding patterns could be discerned.[37] The specific coding pattern is indicated in parentheses following each respective code. The table will be followed by a discussion of each code along with supporting quotes from the interviews.

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[37] Please note that there were codes that were utilized rarely and where no real pattern could be discerned. One possible explanation for this is that these particular codes did not speak fundamentally to the different ways individuals make meaning or ego stage but may reflect such things as personality type, or cultural differences.

Table 8
COMMON CODES GROUPED BY EGO STAGE

Autonomous Codes	Construct-aware Codes	Unitive Codes
• Multiple perspectives / truths • Misuse of Power • Notice of Subpersonalities • Unitary / Transpersonal Experiences • Energy • Now awareness / present centered awareness • Need to be authentic • Awareness • Growth, development and learning	• Searching for this unitive place • Limits of words / language as object • Ego as object / construct • Witnessing / non-attachment • Effecting transformation change in others • Vehicle flowing through me • Deep archetypes • Universal/Transpersonal Emotions	• Life as mystery • Life as precious • Shifting near and far • Compassion for self

Autonomous Codes

The following group of codes represents meaning making material that occurred most consistently across all 25 interviews and across the three latest ego stages. These codes were grouped with the Autonomous stage because this is the earliest stage where they consistently revealed themselves. These codes include: multiple perspectives / truths, misuse of power, notice of subpersonalities, unitary/transpersonal experiences, energy and now awareness. A description of each code follows:

<u>Multiple Perspective / truths</u>. (10 out 25 participants) This code reflected interview material that suggested an awareness that any perspective--no matter how well informed--is partial, context-dependent and culturally conditioned. This capacity is a key indicator of later stages of adult development in a number of postconventional models (e.g. Kegan, Wilber, Graves). This ability may also be related to an individual's capacity

to engage in dialogic communication (i.e. Senge, Aryris) and critical thinking. Some

examples of material coded with this theme include:

> Quote #1: Not ideas in a strict kind of way but I think I always have
> multiple voices going on. I really play situations from multiple
> perspectives . . . I really can see situations through a variety of eyes
> and ears, and I think those are the voices.

> Quote #2: The process of uncovering various desperate beliefs is a
> healthy process. Where we are able to acknowledge our
> disagreements and to also acknowledge that we do have a larger
> common purpose that we are all enrolled in. And once we do this, we
> can acknowledge . . . that each one of our desperate points of view
> has a piece of the truth of the larger whole . . . It's a place that
> transcends the paradox of the opposite points of view to a place that
> acknowledges where both of those points of view are valid. In the
> process of doing that, something new happens. Either somebody says
> "Yes I see that point of view, I'm willing to change mine" or this
> point of view seems to cover both of our opposite ones. Something
> different I would say magical happens.

Misuse of Power.   (11 of the 25 participants) This theme was a common topic

when participants were probed about a recent time they felt anger. This code closely

resembles a characteristic of Autonomous individuals where Cook-Greuter states

Autonomous people feel "principled anger and righteous indignation towards injustices

of the world" (2002, p. 25). There were two principles that were common to the

participants and if violated generated feelings of anger. The first principle was that you

do not abuse those who are powerless or can not protect themselves--specifically

children, and disadvantaged groups. The second principle was, you do not misuse your

power to take away somebody's innate freedom to express their autonomy and

creativity-- a principle which is a main tenet of the Autonomous stage.

Notice of Subpersonalities. (8 out of 25 participants) This ability to notice and

integrate many parts of one's psyche is also a characteristic common in other

developmental models that cover later stages of human development (Kegan, Wilber,

Wade). In Cook-Greuter's stage descriptions, this capacity begins to reveal itself in the

Autonomous stage where one of the main preoccupations is becoming whole and taking

back and owning all aspects of the personality. This capacity has a wonderful way of

adding texture and depth to one's personality. They are no longer either one thing or

another but a tapestry of many things. Cook-Greuter states, "Autonomous individuals are

capable of owning and integrating whatever is part of themselves. This includes

previously compartmentalized sub-identities of the self. Thus they become whole"

(2002, p. 23). Some specific examples from the interviews:

> Quote #1: I mean I have loved researchers, showmen, carpenters,
> musicians, not that trade has to do with it, but their personalities are
> wildly different, and I can't say that one relationship is necessarily
> better than another one. It really illuminated different parts of who I
> was.

The above quote reveals the postconventional capacity to see one's self as

being a product of who and what we are connected to in that moment; that

one's self is more an ongoing process rather than a stable structure.

> Quote #2: So I take that adult voice and become an ally with Ruddy
> (voice of internal child) and give him some power, acknowledge the
> goodness and say here's how we change it. And actually have the
> conversation with the parent who fortunately is still alive in both my
> parents so I can actually step into their voices and just process it out -
> bringing it up to consciousness. Some of this processing is just letting
> go of it . . . oh that's where we are . . . there are other ways . . . other
> places . . . other points of view.

> Quote #3: Well that's, the little kid inside me would use that, the
> tricking language. The adult side of me says adults do that all the
> time to get what they want.

<u>Unitary / Transpersonal Experiences:</u>   The vast majority of participants (18 out of 25 participants) indicated that they had experienced a non-ordinary, transpersonal experience. Cook-Greuter suggests that transpersonal experiences become more frequent as individuals move through later stages of adult development. (2002, p. 28) The high number of transpersonal experience in this study would seem to support this contention. Additionally, Ken Wilber suggests that although more prevalent at later levels of development, transpersonal experiences are available to individuals in any developmental stage. However, the way they integrate the experience and make meaning out of it would differ depending on their level of development or ego stage. (2000, p.12)

In looking at the code, I was interested if, in fact, I could distinguish differences in the way participants made meaning out of their transpersonal experiences based on the ego stage. In short, I could not. However, differences may be revealed if analyzing major tiers of development (i.e., conventional compared to postconventional tiers) where there is a greater contrast in meaning making as opposed to adjoining stages. Included below are a number of participants' descriptions detailing transpersonal experiences. Some common themes running through all of the transpersonal accounts included: feelings of deep connection with everything, bliss, intense feelings of love and acceptance, and a more direct type of knowledge and clarity.

> <u>Quote #1:</u> I have had experiences . . . kind of irrational experiences lasting 2 or 3 days where I just felt like the world pulled over my internal energies and like in a state of love . . . and able to maintain some kind of a relaxed kind of view of things . . . How did that come to be? How did that go away?
>
> <u>Quote #2:</u> I was on an eleven day meditation retreat once and it was like 4 seconds of clarity that came out of 11 days of arduous sitting. Its true connection um, bliss, absolute bliss. And this crazy sense of

invincibility. I think that nothing is stronger than that . . . I think it's a sense of, words are so limiting.

Quote #3: I smoked a joint and drank a few espressos, stayed up all night and had this amazing, very powerful . . . I don't know if you want to say transformative experience.   What I'm telling you here is taken from memory and it's internalized but in these states it's like a feeling and thinking and a certainty all in one. It's a sort of knowing. What I'm giving you now is sort of reciting from memory of what it was like. A bit, how to say, just this pervasive sense of harmony and good workings of the world in the society and the human interactions. When I see the suffering in the world, I guess the sadness is replaced with this great compassion and the great courage it takes to be human.

Quote #4: And I went to get up and all of a sudden everything was free. Everything was calm. I felt joy. I knew I was connected. I knew I was connected to the whole. And I could believe what I learned in Sunday school and what I have read since . . . It was just this sense of unity. Really, I am connected out to everything. It was an amazing feeling. And I was very sorry when it stopped. It didn't last a long time. That was my first experience with it and I've had several since. It's a tough place to stay--partly because the brain is a very difficult thing to shut down.

Quote #5: Yeah, yeah, it's you can stay in tune with everything that exists and doesn't exist. Say it's in tuned in with God. You can say you can use all kinds of concepts on it but when that experience happens.   I have had it several times. . . It's all there. All the answers to everything are right there . . . It's not conceptual. You just know its right because it is in tune with everything. It's what we're supposed to do. It's what we're here for. It's (laughing) words can't convey it. It's hard to conduct an interview when words can't convey it.

The description below is from a participant who scored at the Unitive stage. The entire description is included because of the richness and diversity of the transpersonal account. Some examples of this richness includes the participant's experience of this unity or "presence" as always being there, within everything, and that something within us chooses to turn away from it. This participant also speaks of the "awe within everything" and the experience of great humor . . . this "cosmic giggle." The participant states:

Quote #6: What I discovered was that there was something real behind the scene.   I guess is the best way I could say it.   Oh what's an easy way to describe something so close to your heart in one sentence or less.   One day as a result of a series of experiences, I was able to come to the realization that something extremely intimate to me which I had been lacking and missing all of my life and not knowing that I was missing it but suffering the lacking of it. I became aware of and realized that it was not the fact that it had left me but that I had turned away from it.

I knew this person . . . this presence. . . . I recognized who this was. It was that which embodies anything I was ever in love with or thought was beautiful my whole life. It was hiding inside that. It was almost like everything that you or I believe in . . anything that we are attracted to. You know the beauty of a woman or the beauty of a lover or the beauty of a mountain scene or you know the awe just within life. This is where my friend was hiding inside. He was hiding behind the scene. It was him who lifted the screen up to allow this awe to take place. It is awe you know. It's hard to describe this but the reaction on me was the recognition that I had a direct self relationship to a rock, to people you know. A deep intimate connection to people I've never met. And the ability to read spiritual literature which before I had never understood and now it was crystal clear.

I mean how many places do I go with this humor . . . immense humor. A natural free flowing humor just welled up and bubbled out of me continuously for months and it is spontaneous meditative stance of transit.

 . . . And I sat down one day spontaneously and just remembered the presence . . . and immediately captivated back into a connection to that presence all over again. And I came out of it discovering that my face and my top of my shirt were covered in my own tears. And I had been locked into almost a lotus position for a couple of hours to the point where my knees were screaming bloody murder. But I was utterly unconscious of all of it because I was totally, totally lost in the feeling connection to this presence. And over time it edged away. I lost it but what I didn't lose was the recognition that it's there.

Energy. (14 out of the 25 participants)   Many of the participants used the

concept of energy to explain an experience or how they made meaning.   The concept of

energy was used within a number of different contexts. These included the energy between two people or describing an individual in terms of "energy creator," a "energy drainer," or a "holder of energy." Additionally, energy was used as the primal creative force, or seeing reality as simply different levels of energy, archetypical energies, sexual energy and finally everything being a manifestation of divine energy. The common theme of energy at later stages of development is not addressed in Cook-Greuter's stage descriptions or any other developmental models that I am aware of. One possible explanation for the common use of this term is the realization or intuition at these later stages of development of an underlying unifying reality from which all phenomena derive. The term "energy" is used to capture this underlying creative force which gives form to everything from the interactions and connection between two people, the feel of an individual, the spirit or sensation running through one's body, all the way to explaining the underlying unity of all reality.

Now awareness / present centered awareness. (11 of the 25 participants) Another consistent theme/code throughout all of the interviews was the participants' focus on being present in the moment. Many of the participants yearned for the simplicity and calmness they felt in those moments when they allowed themselves to feel deeper than their mental activity. Cook-Greuter does make several statements in her postautonomous stage descriptions regarding the capacity of being present (2002, p. 28). However, it is not a main focus of her writings. It may be that Cook-Greuter speaks to this theme from more of a cognitive approach rather than an experiential approach, which results in a focus on the ability to take the mind and language as object or construct. It is

my belief that this capacity to take the mind as object or view it as a system is also

evidenced by growing interest and capacity to be present in the moment.

Worth noting is that two developmental theorists do make the quality of present-

centered awareness a key characteristic when describing postautonomous development.

The first, Ken Wilber, uses the term, "immediate present" in describing this aspect of the

Centaur stage (1980, p. 67). The other is William Joiner (2002) who suggests that the

ability to maintain centered awareness is a key indicator of an individual's movement

through postautonomous stages.

In order to provide more clarity around this important theme, listed below are

actual examples from the interviews:

> Quote #1; It felt like a triumphant moment that I'd gotten out of my
> head for a minute and was able to appreciate just being where I was.
> So if there was any theme I would think it would be just that I was
> present in the moment and that I was being. Also I was being fully
> myself and where I was supposed to be at the time because that's
> another thing I doubt a lot.

> Quote #2: There is always an inner dialogue going on so one of the
> big blessings of meditation for me is being in the present moment and
> realize when my mind is wandering and bring it back to the present.
> So that is one way in which my experiences, the way I feel in the
> world, is changed. It's really pervasive.

> Quote #3: And suddenly I realized, I'd been asleep all these years
> because I was not in the moment. I thought I was. I thought I was so
> awake but I was lost in a dream world, old dreams, old this, old that,
> old relationships. I couldn't even see my present, didn't even know.

> Quote #4: Working in the world and wanting to survive so our minds
> get into that mode. We take a thought that we keep it alive and we
> run it around and it spins and it keeps our minds going all the time.
> And maybe our thoughts are about the past and maybe those thoughts
> are about the future and very little of our being is in the present. I am
> just so appreciative of that reminder.

Quote #5: We are magical wonderful beings full of life and you know you lay your eyes on somebody and you are in love because that person is also a magical being of life. There you are so fully in the present moment and it is just full of celebration.

Quote #6: To learn to just be, just be aware whatever it is in the moment, be it intensely and fully and then respond hopefully appropriately to the next moment. And if not, make amends the moment after that.

I have included a number of quotes to demonstrate how the quality of "present-centered awareness" might unfold and stabilize across the three ego stages being studied. In quote #1, present-centered is experienced more as a temporary peak experience which is indicative of a person operating out of the Autonomous stage.   Quotes #2, #3 and #4 demonstrate an ongoing awareness of either being or not being in the present moment and how the patterns of the mind can keep one from being in the here and now. These qualities are indicative of the Construct-aware stage. The final two quotes (#5 and #6), suggest a quality of simply "being" in the moment or "tuning-in" to the here-and-now which are indicators of the Unitive stage. At the Unitive stage, present-centered awareness becomes more of an ongoing experience rather than a peak experience. There is less effort to be anything but to simply fully "be"; and from this place, comes more frequent moments of awe, celebration and universal compassion.

As part of this theme, I was interested to see if any participants actually demonstrated "present-centered awareness" during the interview in real-time. In effect, rather than talking about it, they actually demonstrated it in the moment. Apart from many of the participants allowing themselves to fully feel and express their emotions

during the interview in real time--which to me is a form of present-centered awareness--

there were only two instances where a broader form of present-centered awareness was

being demonstrated. This small number is probably to be expected as the format of the

interview specifically asked participants to comment on prior experiences.

These two examples came from the same individual. This individual's ego stage

based on his or her SCT was at the Unitive stage. The first example includes the

individual noticing a bird singing in his yard and then sharing what it means to him in

that moment. The participant states:

> I'm able to hear the beauty of that bird singing and am feeling almost
> every cell in my body from listening--knowing that's contributing to
> my health and his health. And then I wonder how that resonates
> through the universe.

The other incident occurred when the participant noticed a siren in the background. He

then commented on the meaning he attached to it and then noticed and felt the emotion it

brought up. The participant states:

> And the fire alarm, ambulance, I'm surprised you haven't heard it the
> two or three times that you've been here. It's going constantly. This
> is a very quiet period. That means somebody is in trouble somewhere
> and proportionately they're in trouble more often in this town than
> most any other town. That means somebody is in desperate straights
> and chances are that it's somebody who maybe doesn't have health
> insurance. If their house burns down they'll have nowhere else to go
> . . . I feel very sad.

Need to be authentic. (11 of the 25 participants) Many participants felt

compelled to express all of who they believed themselves to be--both negative and

positive aspects of their personality. Reasons given for the need to be authentic included:

the freedom and joy felt when offering all of who they were and the pain experienced

when not doing so; to foster deeper and more intimate relationships; to take back their

own projections in an effort to reduce the pain caused to others; and being authentic allowed themselves and others greater opportunities to grow and learn.

This need and the capacity to be authentic is a characteristic that is common within postconventional developmental theories (Kegan, Wilber, Loevinger, Cook-Greuter). Again with postconventional stages of development there is an increased capacity to question conventional assumptions and expectations of being or acting a certain way. Thus this need to be authentic is a natural outgrowth of this capacity.

Awareness. (12 out of 25 participants) Cook-Greuter suggest that a primary focus of individuals at the Construct-aware stage is to "be aware" (1999, p. 266). The focus clearly revealed itself throughout many of the interviews and across all three ego stages. However, upon a more thorough review of the material coded with this designation, I noticed a subtle difference between how awareness was framed in Autonomous and early Construct-aware stages as opposed to individuals who scored near or at the Unitive stage. In earlier stages, the focus was on expanding awareness while at later stages there was more focus on pure awareness. One explanation for this subtle difference is that at the Autonomous stage, the focus in on improving one's self or self-actualizing while at postautonomous stages the self itself is seen as a construct and the energy to improve it begins to fall away. Below are two examples of this subtle difference: the first passage focusing on expanding awareness, the second passage commenting simply on awareness itself.

> Quote #1: It's like being conscious--being aware that something is happening. If I become aware of something or aware about myself and it's not something I want, it's not serving me, and then I want to understand it. I want to work through it. Whereas with other people . . . the way you work through it is just pretend it didn't happen. You

know, just ignore it. Being unconscious is a really great strategy for getting through life and that's really hard for me to be around.

Quote #2: I don't see how it could be because spiritual has to do with awareness. You know you look around here you know what I see this crowded airport is? What I see is a lot of awareness. I used to see a lot of people and you know just physical but now I see a lot of awareness. I see different awareness . . . different levels of awareness. That is the common thread beings all have. Animals have awareness.

Growth, development and learning. (6 out of the 8 Autonomous participants) The only code whose utilization was centered primarily with individuals who had scored at the Autonomous stage was labeled g*rowth, development and learning*. This code was not utilized with any individuals scoring at the Unitive stage. Growth and learning focused on "expanding who they were," "growing spiritually," "being creative," and "seeing every opportunity as an opportunity to learn." The existence of this code at this stage correlates to Cook-Greuter's description of the Autonomous stage where she explains, "one's precious life work consists in trying to become the most one can be" (2002, p. 25).

Construct-Aware Codes

Searching for this unitive place. (12 participants, 6 at the Construct-aware stage) Something I noticed with a number of individuals in my study was a sense of being torn, and a feeling of loneliness. Although this occurred with individuals in all three ego stages, it seemed to be more prevalent with individuals in the Construct-aware stage. Now granted, a sense of torness and loneliness can occur at any stage of development and for reasons not always related to ego development. However, what the lens of ego development can speak to is the meaning and, perhaps, the deeper reasons for this loneliness. It's hard to reach any hard conclusions based on the number of participants

in my study; however, this loneliness and being torn appeared to manifest itself for several key reasons. This first was a feeling of being different and the feeling of loneliness that came with that. More specifically, these participants felt different in that they seemed to be much more sensitive to the complexity, connections and subtle nuances of an event. Although, on one level it was considered a gift, it also brought with it sense of being misunderstood, and a tiredness and frustration of trying to share their perceptions with others and feeling misunderstood. It also brought with it a sense of torness because on one hand they felt a sense of accomplishment in their ability to be in the world at a level of intensity and complexity most could not. However, not far from the feeling of accomplishment was also the feeling of frustration of being caught in the continual trap of the ego. That this sense of being different and more complex fed right into the realization that it was just another scheme of the ego to remain in control and to keep order--thus, this continual experience of torness, frustration and isolation, and never-ending mental loops.

A final reason for this loneliness and torness was the participants' sense of being caught between two worlds. The one world was the typical day-to-day reality of linear time, mundane events and surface relationships. The other reality was this other place where they felt deeper connection, peacefulness and meaning--where their ever-watchful ego and mental activities had momentarily stepped back to allow something deeper to reveal itself. It is, perhaps, this inability to maintain in this deeper place while being in daily life that results in this torness and frustration in some of the participants. Cook-Greuter also speaks to this torness and existential angst in a number of places in her

writings especially as it relates to the Construct-aware states (2002). A few examples

from the participants follows:

> Quote #1: The feminine feels as though they can reach a higher state of consciousness, a higher level of bliss through that relationship, and I absolutely feel that way. That is what my loneliness and aching is about. It is that I feel my efforts towards evolving are much more difficult doing it alone.

> Quote #2: And I can take this larger handle of the whole situation. A larger view that is not so accessible to me in my normal state of mind. I am striving to cultivate in this higher altered state of conscious where I can just step back and see the whole thing-- like this cosmic play.

> Quote #3: I have been working on a poem forever. I have been working on it for hours. And I went to get up and all of a sudden everything was free. Everything was calm. I felt joy. I knew I was connected. I knew I was connected to the whole. And I could believe what I learned in Sunday school and what I have read since. It wasn't a case of having a light head when I got up. It wasn't. It was just this sense of unity. Really, I am connected out to everything. It was an amazing feeling. I was very sorry when it stopped. It didn't last a long time. That was my first experience with it and I've had it several times since. It's a tough place to stay partly because the brain is a very difficult thing to shut down.

> Quote #4 I got torn between wanting to subsist in this state and somehow hope that this other reality is accurate. So I actually got to the point where I literally said to myself, 'I've got to withdrawal.' I've got to because otherwise our lives are going to fall apart in terms of the economics. And so it gradually subsided. Now had I simply surrendered to it I don't know how long it would have lasted but I definitely did resist it. I definitely said, 'I've got to get away from this thing." This has got to and it did gradually subside. But what it left afterwards . . . I was able to get back to work gradually but it left an altered person . . . a different individual.

> Limits of words / language as object.   (7 participants; 4 at Construct-aware stage)

A number of participants who scored at the Construct-aware stage and Unitive stages

were able to take language itself as an object. A major category within this theme was

the limitation of words in describing transpersonal experiences or more archetypical

concepts like "love," "spiritual" or "God." This theme speaks to Cook-Greuter's

suggestion that at the Construct-aware stage individuals become "more conscious of the

differences between symbols (i.e., words) and the underlying phenomenon it symbolizes"

(2000, p. 235). The following passages point directly to the capacity to view language as

a system and that language both limits and defines our reality:

> Quote #1: But then if the word . . . and this is something that I've
> become far more conscious of . . . is that it is the very words that we
> use, reflects the condition that we are in. You use the word "deep"
> and it has no meaning unless it is in relationship to something else . . .
> So language reflects the space-time matrix that we're in.

> Quote #2: I think he talks about the fact that it's not that . . . our
> language is really too literal. So when you ask me about deeper, I can
> tell you what that feels like physically as well as here but I have no
> words. It's the old idea of the unsayable, the unknowable. Language
> just flat out fails sometimes.

> Quote #3: I really prefer not to define it. I think . . . it's just a word
> that . . . it's like love. I would prefer not to define it or operationalize
> it if the person accepts or ah. . . or if they know what I am talking
> about I think that is fine but I don't think I would be interested in
> trying to define it.

Included below are some examples of participants demonstrating the limits of

language in capturing the essence and experience of this deeper and nonsymbolic reality:

> Quote #4: Yeah, there's no way you can put that into words without
> reducing it down to just strict verbal terms which utterly robs the life
> of it and makes it utterly ludicrous sounding. But bearing that in
> mind, I felt it to be in a sense of a friendship or intimacy so close to
> me that I knew it before I was born.

> Quote #5: But it is a very accepting blending, a homogenizing, and
> connected place. It is not a heaven and a hell . . . like the Protestant
> and the Catholic. It's not Buddhist or whatever. I had difficulties
> with the way our world wants to label things now having been to
> places I have been. It is a place of unity. We all come to that same
> point and it really is there.

Quote #6: I was on an 11 day silent meditation retreat once and it was like the 4 seconds of clarity that came out of 11 days of arduous sitting. It's true connection--bliss, absolute bliss. And this crazy sense of invincibility, I think that nothing is stronger than that. And when you got it, I mean it's gone now but we still have it. It's still there and it's just… I think it's a sense of . . . Words are so limiting.

Quote #7: There's a crossover there that's really you know . . . its like most of my understanding and communication comes from that place so it's very difficult… In my writing, I can do it in my writing. I have difficulty doing it in my writing. I struggle to get the exact words because it has to be so pure and it's really hard for me. In my painting, it is totally different. It's completely different. Although I couldn't get deep enough in it, I don't know how to explain it but I can feel it different in the painting when it's working rather than struggling with words. When I have to struggle with words with somebody, it's lost. It's lost. It's very, very hard.

Ego as object / construct. (5 participants; 3 at Construct-aware stage) This code is similar or a spin-off to the previous mentioned code: "limits of words, language as object." Both codes represent a separation or disembedding from the two fundamental constructs that limit us from a deeper unified field: The first is language and the second is our sense of who we are as a separate identity. Cook-Greuter suggests that an awareness of both language and the ego as constructs is a distinguishing characteristic of postautonomous ego development (1999). Specific examples from the transcripts include:

Quote #1: There's an example of the story I told you about success and when I was in front of that group. There are moments when my ego does step out of the way. I actually struggle a lot with ego because as soon as I feel like I'm in a strong sense of self place, that can easily sort of wash away, and I think that's sort of a result of having watched my dad growing up. And I also think it's partly spiritual because ego is definitely a human construct.

Quote #2: I almost think of it as a digging tool. It will tell me more about myself. I think of Ramana the Indian sage and he would say, 'Who is it? Who is it that's asking this question? Who is it that's feeling this anger?" And I'll ask myself, "Who is it that's feeling this

anger?' Well you know, the personality, "me", who is socialized a
certain way.

Quote #3: I mean we all change, of course, but you know we change
our habits, our diets, our likes or dislikes and that is all pretty surfacy
stuff. But in terms of real changes, even the personality is relatively
malleable.

Witnessing / non-attachment. Eleven participants (7 at the Construct-aware stage)

of the 25 participants shared the experience of watching or witnessing their thoughts and

emotions move through their awareness. All but 1 of the 11 participants scored in

Construct-aware and Unitive stages. Again, Cook-Greuter (2002) includes this capacity

to witness "the constant parade of thoughts and emotions" as a key distinguishing factor

of postautonomous individuals. There is an awareness that stands behind and deeper than

ones' personality or constant flow of thought and emotions. Some specific examples

from the transcripts include:

Quote #1: To learn to coordinate my witnessing self as I call it with
the personality and to have compassion for myself. I am a human
being . . . to more and more identify with what's important and what
matters in life. How can I serve? Do I have a purpose, a mission in
human service? I know I do. Will I be shown it?

Quote #2: It's all so dramatic and I just sit there and marvel at the
whole thing. I'm going in the opposite direction . . . I sit there and
sometimes I can just observe and witness and sometimes man, I just
gotta get out. [Laughter] It challenges everything I know about
awareness.

Quote #3: And so yes, constantly open to emotion but also there's this
really detached sense of me, too. It's just like watching the show and
having a good time . . . it's like watching a good play, you know,
there's heroes and villains and they're all doing their thing with
intensity. It's marvelous fun.

Quote #4: The way you've presented it with these instructions, it's all
just as clear as can be. And so that's the stuff that the ego loves and
wants to grab a hold of and feel this exalted sense of its all out

importance and wonders how great it is. And the observing self, all
right, kind of witnesses this tendency to even to do this and the
observing self says, "No that's not where you want to go." These
ideas that you were able to share with these people were not your
ideas.

Effecting Transformational Change in Others. There were a number of separate

codes that in isolation did not reveal any strong patterns. However, when I looked at

them in total, they seemed to hint at a general approach or style to how individuals at

postautonomous levels of development effect transformational change in others. The

three codes included in this group consisted of "mirroring," "serving as a "catalyst," and

"providing a container."   Details on each one of these codes follows:

Mirroring is the process and skill of being able to reflect back to another person

their own patterns or obstacles to growth. This serves to help the other person

actually see and experience their own patterns in real time. This is in contrast to

telling the person what their possible shortcomings are after the fact. This often

results in defensiveness and closure and/or only a rational and intellectual

understanding of the issue rather than a deeper experience of what is going on.

Serving as a catalyst in someone's transformation was mentioned by two

individuals who had scored at the Unitive stage--catalyst in the sense that they

simply served as a spark in someone else's deep transformation by intervening in

just the right moment and with the appropriate intervention.   Specific comments

from the transcript include:

Quote #1: Those bridges that I have been a part of and catalyzed and
facilitated, that is probably where I get most of my joy from in terms
of being of service. And the rest of my joy is watching the bluebirds
and the butterflies and all the things I can't explain but just love being
with.

Quote #2: It might be when they say something which indicates the dance I've tried to initiate with them . . . When I move away from sheer policies and procedures and stuff and begin to have them reflect on themselves. Those places that no one else has invited them to do . . . out of which they have a transforming experience. I didn't do it, they did it, but I'm sort of a catalyst who helped them move. But I can see the transformation in their eyes and tone of voice or their body language. I can see them beginning to accept the sadness in their life as a challenge.

The above quote also points this "mirroring" quality of helping the individual see what they need to themselves. The same participant explains later in the interview:

Quote #3: When I am dancing with someone else's potential and contributing then I'm catalyzing. One of the students said what they like best about me was I was the most effective catalyst they ever saw. When I'm catalyzing I can't think of anything better.

Providing a container. The final elements of effecting transformational change in others for these postautonomous participants were the importance and ability to create a container or safe space for transformation to occur. Perhaps several comments from the interviews will add some clarity to this transformational element:

Quote #1: Right, right and sometimes it's just like here. . . . It's just holding her space . . . yeah, yeah, just holding where she is . . . allowing her suffering to be and allowing her to suffer.

Quote #2: Often times I think my role in life is just to be a holder of space. I don't know if that makes sense, but just to help facilitate a process or keep some containment on a process that happens.

Quote #3: That's largely holding a space for somebody to do, to unfold their own mind or work their own process and you just kind of keep it safe for them and help nudge them back when you feel like they're getting a little unsafe or off track.

The same participant states later in the interview:

> Quote #4: I know some of the pieces that if people are going to open .
> . . going across boundaries, sleep deprivation. Those things do, in
> fact, alter states of consciousness. That much I know. But that final
> step . . . why someone goes to where they do? How you put yourself
> in a place that people protect your container and give you that so they
> don't lock you up or think your sick or call a medic or something?
> Those were all incredible gifts. In turn, I have given them back later.

Although Cook-Greuter does not specifically mention the themes of "mirroring"

and "providing a container," she does speak directly to postautonomous individuals often

gaining meaning from serving in the deep transformation of others.

There are two codes that are not directly mentioned in Cook-Greuter's

postautonomous stage descriptions that are logical extensions of the capacity to see one's

ego as a construct. These codes included "vehicle flowing through me" and "deep

archetypes." Both of these codes reflect an awareness of a reality that lies beyond the

constructed ego.

In vehicle flowing through me, participants expressed the sentiment that their

human form or ego simply represented a vehicle or tool in which a deeper, more

fundamental energy, expressed itself. Two participants state:

> Quote #1: All I am is an instrument that enables something to
> become manifest that in this particular time and place needs to be
> manifest. It doesn't belong to me. It doesn't belong to anybody. The
> idea of ownership of it is just something that seems fundamentally
> alien and I hardly ever talk about that with people because when I try
> to talk about it well they don't seem to understand. So it's better off I
> keep my mouth shut.

> Quote #2: One thing I noticed, again, is this clarity. I'm thinking in
> terms of interpersonal relationships here and dealing with other
> people. I'm not thinking as much as I am being. I don't think about
> what to say, it flows through me.

Deep Archetypes. (5 participants; 4 at the Construct-aware and Unitive stages) The code "deep archetypes" represented participants who had the capacity to interpret and view events through these fundamental patterns. These included archetypes of hero and heroines, the mother and father, the Christ sacrifice archetype. To me, this represented these participant's ability to see their life not only as an individual story but also contributing to the collective story of humanity. A few examples from the participants include:

> Quote #1: I was in the desert in the cave - all of the hero metaphors that you get in mythology. It was all there and I was just wallowing in that to the extent that it was destroying my life . . . our life together. And it's strange circumstances that I got this flyer in the mail about something called the creative problem-solving institute up in Buffalo.

> Quote #2: When I say existential sadness, it's a sadness that goes beyond sadness. It's the Joan of Arc. It's the Socrates. It's the Christ who is willing to give up his life for a belief and in that place of utter . . . ultimate surrender. And that is why I had my stigmata experience of crying the tears of blood and in the image . . . it was a masculine image or, put symbolically, was the Christ face. But it was there and literally I found "self" at Casemate in that environment as if I were a Christ person in that garden going through what the Bible says Christ went through.

> Quote #3: You know what happened to me when I found out where my father was and that he was alive? I had to go through a huge process. I was also angry about that. Where was my story? I was the abandoned girl who didn't know where her father was. I could blame all my abuses in my relationships. I mean I was ashamed to say and admit that. At some level, I was using that as an excuse. It's Adler's theory--we all have a story. We walk around. I was my life's myth. I was the abandoned girl, whatever Roman or Greek story is around that. That was me and suddenly I had a father that was alive and living in Long Beach.

> Universal/Transpersonal Emotions. (6 participants scoring at either the

Construct-aware or Unitive stages) Another very common theme among postautonomous individuals was universal or transpersonal emotions. This code reflects the capacity to

feel universal, transpersonal or archetypical emotions. This means feeling not only your

own emotions but the common or collective emotions that interconnect all beings. This

includes universal pain, suffering, love or compassion.   A few examples:

> Quote #1: The courage involved that it takes to be human. When I think of some of the people I know and some of the people in the world out there who are in such extreme circumstances--in poverty and etc. etc. I'm losing my train of thought. The sadness is replaced with just a deep compassion and knowing and understanding of the purposefulness of the experience of being human even in the midst of suffering.

> Quote #2: So I feel a purpose and have, since I was young, to stay awake. I seem to be the type that goes off the path and God finds me and drags me back thank God. To help others wake up but to be sensitive to the fact that when people wake up they feel such tremendous pain. They have to be willing to go through that pain and grief. They have to. And that means feeling the grief of the world.

The same participant expresses later in the interview:

> Quote #3: You know there's one Eastern mystic . . . I don't know who said it. I don't think it was Buddha, but that if you were to truly wake up to all the suffering in the world, truly, you would begin weeping and you would never stop the rest of your life. We have to feel that and still live and have a little hope that our little acts of kindnesses to strangers--human service, psychology counseling, helping people to move into a better place--that it does mean something.

> Quote #4: I don't know how much it correlates, but this is making meaning. I've got a deeper understanding of this sadness within me that was suppressed, denied and kept out of awareness for years--or all my adult life. And ripping the lid off of that and experiencing that. I've gotten a sense of the pain of just being human or being alive in the sense of the pain and the sadness that other people . . . That we as humans, to some extent or another, carry as just part of being alive and being in the world. Like being an intricate part of pain and suffering and maybe sadness to life in general and everyone's life, and feeling and getting a sense of that in other people is paradise. That's part of it.

Unitive Stage Codes

This final set of codes concentrated primarily on those individuals that scored at the Unitive stage. Again, the focus or preoccupation of this stage is the "non-evaluating, integrative witnessing of ongoing process of experience." (Cook-Greuter, 2002) Or to use a code previously discussed, "now-awareness," Unitive individuals are more permanently anchored in the present moment. This focus on the present moment often times is reflected in a lighter, more joyous way of being when compared to the previous ego stage--the Construct-aware stage. Two codes that were concentrated in the Unitive participants that reflected this "lighter" way of being in life were "life as a mystery" and "life as precious." Also related to these two codes was a sense of awe attached to reality. This lighter, simpler, more direct way of being in the world is reflected in the following passages:

> Quote #1: I'm successful when I wake up in the morning and I'm successful when I go to bed at night and I have a bed to sleep in. And when I get up in the morning and I do my exercises and I brush my teeth and the teeth are all there and I get in hot water. Hot water--it's in the shower. It's there. It's a miracle! It's an absolute miracle. I mean I don't know where that water comes from. And then I have a hot water heater that keeps it and all I do is pay a little money to get it. I walk out here and my refrigerator is filled with food and my house hasn't burned down and my beautiful yard is here and I'm in great health. Almost every moment I live is successful.

> Quote #2: Now I do trust and am hopeful enough and I don't look at every second as my last. It is not a burdensome or dark thing. It is like time is life. Life is precious so do with you life . . . do with your time those things that are important to you. They don't have to be important to anybody else. But that is one I shifted on some time back. I haven't worn a watch in 30 years.

> Quote #3: My body was just wrenching with the sadness of the loss of life, preciousness of life, the virility of it. I was just terribly moved by being in his presence.

The following quotes reflect the participant's view of life as a mystery and not something to be solved or figured out. This new found simplicity is a key indicator of an individual operating from the Unitive stance.

> Quote #4: We lived together a couple of years, the whole bit, and within 6 months we were at each other's throats. It's really quite amazing, the mystery of it all. I think that applies to change. I see it all as a really an incredible mystery and enjoying that. I had to solve the mystery before but now I'm just enjoying the mystery of it all.

> Quote #5: To the degree I'm effective, whatever that means . . . is the degree I am able to stand in the mystery . . . I resonate with joy more. I worry less. I'm able to let my son make the mistakes he makes and not judge him. I'm able to recognize better who I am and who I'm not and accept all of that without judging it like I used to. I'm able to hear the beauty of that bird singing and feel almost every cell in my body from listening knowing that's contributing to my health and his health, and then I wonder how that resonates through the universe. So meaning making is very simple."

Shifting near and far. (5 participants, 3 at the Unitive stage) Another code that was concentrated in the Unitive stage was the ability to shift near and far. This capacity is addressed directly by Cook-Greuter in her scoring categories she labels "Unitive Ability." She states in regards to Unitive Ability, "shifting near and far effortlessly between the near and far, mundane and sublime, temporal and eternal, serious and ridiculous, individuated and transcendent self as well as fluid transitions between different states of consciousness" (1999, p. 117). Some examples from the transcript that indicate this capacity include:

> Quote #1: Well I just got back from China from a successful trip. Everybody said it was a life altering experience and hugged us and that was a definite success. The fact that we haven't blown ourselves off the planet is another success so far. It could change at any moment. That's the most recent success. And if tomorrow morning my daughter folds up the towel and puts it on the rack, I'll consider that a major success on the planet. So, that's my experience with success.

Quote #2: How big is my picture? It occurred to me one day and I started drawing dots. And I think it was in my office at school and I was sitting in my chair in an office and I had before I retired. In this building, on this campus, in this city, in this county, in southern California, on the west coast in North America, and pretty soon I was at the further ends of the universe and I was in every one of them simultaneously. And the more I thought about that, the more I shared with people, the way I am present depends upon where I am present. How big my picture is. In what proportion is something I might be angry about, how is that related to me being part of the Milky Way? Here I am on the edge of earth traveling 360,000 miles. How important is that? I'm not saying it's less or more. It's a context in which I can weigh the importance of that event to me. And often that takes away much of what used to be a sharp kind of anger.

The same participants expresses later in the interview:

Quote #3: I don't meditate. I don't do ritual gardening. It's not true, gardening and cooking is very spiritual. I love cooking. As I cook then I'm thinking, 'potato, where did you come from?; who grew you?; what field did you come out of?' And then I see it transforming through my body and I see it circulating. And um, luminous, is that a right word for this? Things are really luminous for me.

Quote #4: You know, predator and prey; the eater and the eaten. Where it's just part of the cosmos thing and in that context my petty personal problems with this insane man trying to dominate me or destroy me are particularly pretty insignificant when one looks at this larger context of the injustice that has taken place in the world now and the injustice that has taken place in the world since the dawn of humanity. And then the larger ideas besides that. It's all part of the flow.

There were a set of two codes that were centered in the Unitive stage that are not directly mentioned in Cook-Greuter's stage descriptions that I found quite interesting. The first code was labeled "compassion for self" and reflected the capacity to feel both compassion for others but for themselves also. What was interesting was that two participants who had scored at the Unitive stage expressed "compassion for self" as a recent fundamental change in themselves that represented a major shift in their way of

being. This is in contrast to the Construct-aware stage which often times seems hyper-

sensitive to any form of ego attachment. Perhaps, this suggests an important transition

point in moving from the Construct-aware stage to the Unitive stage. One Unitive

participant states:

> Perhaps the key breakthrough in my entire life was a vision of
> compassion for myself. The moment my mind let me literally see a
> picture of myself at one of the points of my worst abuse. From that
> point on I was given the gift of seeing from the outside what I really
> looked like in that place. Just like someone was reenacting it in a
> movie.   The moment I saw that and really had empathy and true
> compassion for that little boy and what he had been through. That
> was the beginning of a major part of my healing. And I don't know
> how that happened to occur but it was an incredible window . . .
> Because when I began having compassion for myself than I could
> begin having interest and true compassion for another person.

The other interesting code centered in the Unitive stage was "relationship as

spiritual practice." This code reflects the belief that an intimate relationship with a

partner represents one of the best spiritual practices of evolving and unfolding. An

intimate relationship can present the most difficult place to remain open and present and,

therefore, that best place to practice. Specific examples from the transcripts:

> Quote #1: But "relationship" I have come to believe is a spiritual
> practice and it's the closest thing any of us gets to spiritual practice.
> It's not through dogma or the religious teaching of the churches or the
> synagogues and such. It's through literally relating in the most
> intimate way with one other person to begin with. And it starts with
> you and we will get to that point.   But after me it has to be with
> another person. And I can't be intimate with another person until I
> can be intimate with myself.   I just don't think it's possible.

> Quote #2: The feminine feels as though they can reach a higher state
> of consciousness, a higher level of bliss through intimate relationship,
> and I absolutely feel that way. So that's what my loneliness and
> aching is about is that I feel that my efforts towards evolving are
> much more difficult doing it alone.

Combination of Codes Around Major Developmental Theme

Handling Emotions. In the process of reviewing the codes, I noticed that a

number of codes when grouped together revealed some interesting patterns around

meaning making.   Specifically, one group of codes all addressed the issue of how

participants handled emotion specific to the ego stages being studied. These patterns of

handling the emotions at different ego stages are detailed below:

Some common capacities for individuals scoring as early as the Autonomous

stage as it relates to emotions included:

1. A willingness to express all emotions – This often represented those emotions that in

the past the participant considered less acceptable to express. One participant

comments:

> Quote #1: I like that I've actually gotten more expressive of just . . .
> like whap you know that my voice is louder, my body language is like
> aggressive. So that's kind of a choice that I now want to go in that
> direction. And then you know I'm with somebody who actually is
> comfortable with that and is so much more comfortable . . . You know
> ways of expressing emotion dramatically kind of gives me permission
> or makes me more comfortable with the way I express it. It's burning
> for years, how to get more expressive, louder, using language that
> isn't careful and just kind of letting it flow more I suppose.

> Quote #2: Ok, so it's pretty easy for me. This is funny because you
> know when I was a kid I would never ever say I was angry and I just
> didn't even know when I was angry, but it has been a gift over the last
> few years that I notice when I'm angry. (Participant #8)

2. A reduced need to judge their own or others emotions. Emotions, whatever form

they took, just were and were not to be denied.

> And time will tell. I mean maybe he is just busy with work, maybe he
> is just distracted with something else, maybe I haven't left his mind
> and I'm just overreacting but I'm angry whether I'm over reacting or
> not. That's the reality.

3. <u>An ability to recognize and feel a multitude of emotion in the same moment or around the same event</u>.

    <u>Quote #1:</u> I was angry and sad at the same time because, I don't
    know, it just had meant so much to me, and I told him, I'm like if this
    is social justice, I am walking out.

    <u>Quote #2:</u> This is a kind of a pattern and it happened this morning
    that he had a lot of different feelings. I think partly fear, anger, hurt
    all kinds of stuff. What he does is got very loud; saying things to me
    that he knows I feel hurt by.

4. <u>Feeling the emotion in the body</u>. This is a theme that was very common throughout

    all participants and covering all three ego stages. One explanation for this capacity is

    it reflects that ability to take emotions as an object rather than remaining subjective

    or embedded in them. This is sometimes evidenced by the emotion totally engulfing

    the individual, leaving no room between them and the emotion. In short, they

    become the emotion. Or conversely, as soon as the emotion arises they push it away

    by analyzing it; not allowing themselves to feel it. The ability for participants to

    become aware of the emotion moving through their body reflects the capacity to

    create this space between themselves and the emotion while simultaneously feeling it

    and not pushing it away by wrapping their mind around it. Many participants

    expressed the emotions moving through their body in terms of energy. One

    participant states:

    When it does grab me, it's like boooom. Just now I feel it within me.
    Then comes its own expression and just let it be there and let it feel
    and become conscious and present and stay with my anger. I just feel
    it. I can't describe anymore of what that's like because I'm actually
    in the process of trying to not put words to it when I get in touch with
    those kinds of feelings and just stay with whatever the feeling is,
    whatever is there.   It's a good word.

In addition to the above qualities, there were several codes that manifested themselves with participants who had scored at the very latest stages. These codes appear to represent just further refinements and a stabilized capacity to maintain this paradoxical ability to both totally feel and also remain separate from the emotion. The first postautonomous code was labeled "Emotion--to notice, to feel, to let go" and attempts to capture this capacity as reflected in the following passage:

> Quote #1: You ask me what I do with sadness? I try to stay with it. I try not to avoid it. I try to learn from it. I don't quickly know enough, which I can't do anything about, but it compels me. I'm not sure it stimulates me to do more about things I can do something about. I try… I am more lovingly present to my students because they need it.

> Quote #2: Just like abuse, I have learned with flashbacks - let them come up. It doesn't matter if you are in the bathroom or a post office, let it come up. Let it come up first or otherwise you can't physically be healthy and even if it seems inappropriate to others. Still let it come up. Get to a place where you can do it as quickly as you can. Because I am not able and I don't know of anyone who is able to on demand, by command, bring stuff up to the depth that it has to come up before you really learn; to where it really gets your attention. And then if you repress it, it is going to express itself at some point and then it can be very negative - - deep shadow stuff. Where I would rather it come out. Even if I would say an expletive with someone driving or road rage, it comes out and I notice it and I say, "Wow I said that.

> Quote #3: My own anger is to just stay with it. I mean to literally just stay with it, process it, let go of it, move on, forgive, be conscious through it.

> Quote #4: Yes I think the main thing is that I notice that I am angry. And once I notice that I am angry then that of course separates me from being the anger. I am conscious that my mind is wrapping itself around this anger and in scale it is kind of feeding it. If you know to just relax a little and let go and then the anger doesn't necessarily go away but it certainly tempers into a feeling that I can just live with and deal with.

Quote #5: I try to understand where it's coming from. I try to honor it. I trust the anger is there. I don't resist it like I used to. I say, 'oh there it is.' I mean I'm not emotional about it. I say, 'whoa,' you know what it is.

The other code prevalent at the late postautonomous stages was "Transpersonal Emotions." This code was addressed earlier in this chapter and reflects an ability not only to feel personal emotions but to feel emotions as archetypes of being a living being. So for example, not only do you deeply feel your own sadness, you feel the but universal sadness felt by all sentient beings.

CHAPTER FIVE – DISCUSSION

The two primary objectives of this study were the following:

Objective #1: To determine if Cook-Greuter's scoring categories and

accompanying stage descriptions would reveal themselves in postautonomous

individuals through a third form of inquiry – a phenomenological-qualitative

study in the form of in-depth interviews.

Objective #2:   To determine if any new patterns or understandings could be

discerned in postautonomous individuals through this third form of inquiry.

These objectives were addressed by comparing the SCT data and the interview

data. This comparison included two main steps. The first step included estimating each

participant's ego stage based solely on the interview data and then comparing these

estimates with participants SCT ego scores. The second step included comparing the

participant's SCT ego score with the entire coding system. The intention of the second

step was to determine whether certain codes or themes were more prevalent at certain ego

stages and, if so, did they support Cook-Greuter's stage descriptions.

This final chapter includes an overview of the main findings which is followed by

a more detailed discussion of the theoretical and practical implications of these findings.

The chapter closes with sections covering the limitations of the study, and

recommendations for future research.

Overview of Main Findings

Objective #1

In terms of the first objective, the results of the study suggest that Cook-Greuter's scoring categories and stage descriptions do reveal themselves through in-depth interviews. This is evidenced by the comparison between estimated ego scores generated from the SCT data and the interview data. This comparison yielded 10 scoring differences in the pool of 25 participants. However, only one of these differences was greater than one full ego stage.

In addition, many of the coding patterns revealed in the interviews mirror Cook-Greuter's key stage descriptors and scoring categories. Some of the specific coding patterns that are directly mentioned in Cook-Greuter's work include: "language as object," "ego as a construct", "developing the witness," and "non-attachment." These codes are covered in more detail later in the chapter. Overall, the interview data support Cook-Greuter's basic contention that the movement to postautonomous development represents a fundamental shift away from increasing levels of abstraction and complexity to a way of knowing and experiencing that lies deeper than the automatic patterns of the mind and language.

Objective #2

The in-depth interview format provided an excellent tool for flushing out a number of subtle nuances to the existing theory and revealed some advantages of an interview format over the SCT. The most notable of the findings include:

A further illumination of the lived experience of postautonomous individuals.

One of the areas that was illuminated is how emotions are processed at postautonomous stages of development. Other areas included a better understanding of some of the tools used to effect change in others, and the importance of being in the present moment. Some of the common vernacular used by postautonomous individuals was also revealed--concepts like "awareness," "energy," and the use of common archetypes to explain experiences.

The form and style of unhappiness and internal conflict that manifest at later stages was also made more evident--that this process of letting go of the life-long belief of a separate and permanent self is often a difficult and lonely experience. And furthermore, like more conventional stages of development, these later stages also have their own unique forms of psychological imbalances and developmental hurdles to overcome. Each one of these areas are addressed in more detail later in the chapter.

Different Styles or Orientations at Postautonomous Levels

The interviews revealed two distinct styles of participants. The first style reflected individuals that used language that was more cognitive in nature - cognitive in the sense that they focused on topics concerning the constructed nature of the reality and how language limits our experience. The other group appeared less cognitive and more experiential and sensitive to the inner-workings of relationships, interpersonal dynamics and this place of deep connection. At first, I thought these differences may be gender based but there was not enough data to support this hypothesis. Another possibility is that it may reflect the feeling-thinking preference category used in the Myers-Briggs

Type Indicator (MBTI)[38] or a recent delineation made by Cook-Greuter (2002) between

rational-directed and intuitive-directed orientations.

Overall, in the interviews with the more intuitive-feeling participants it was more

difficult to determine an estimated ego stage. This was largely due to the absence of

coded material at the Construct-aware stage that includes the ability to take language and

the ego as object. This leads me to question whether the more intuitive-feeling individual

fit as well into Cook-Greuter's stage descriptions, which are more cognitive in nature.

This remains an open question for me.

Unified versus Fragmented Development

The interview data pointed to a central question within the psychological field of

whether development is principally a unified phenomenon or whether different

components or lines of development can mature in relative isolation. The interview data

strongly support that certain lines of development can in fact lag behind. Several

participants, who had scored at the Unitive stages, revealed very advanced spiritual and

cognitive lines of development but whose interpersonal and affective lines seemed to be

less developed. This raises the issue of whether the SCT is more effective at measuring

cognitive development and less effective at measuring affective and interpersonal lines of

development.

This issue of fragmented or uneven development points to the importance of an

integral approach in which practices are undertaken with a focus on developing all lines

of development or the entire person. This includes those practices that serve to

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[38] The MBTI identifies 16 personality types and is based on the theories of Carl Jung. The feeling-thinking preference category measures how an individual prefers to make decisions. A feeling style considers

supplement the more solitary practices (i.e., meditation, yoga) that are often times associated with promoting movement to upper stages of development. This would include more social practices like being part of a trusted group or community that can give you honest and in-the-moment feedback of how you are being perceived and serve to keep you grounded in the practicalities of daily life. It may also include using intimate relationships as a vehicle for highend development.[39]

Advantages of an Interview Format

The study pointed to some inherent advantages of an interview format, as compared to the SCT alone, for evaluating an individual's ego stage and probing more deeply into how they make meaning. One advantage of the interview format is that it is a better tool for revealing and clarifying certain pathologies or unbalanced aspects of an individual's development that the SCT at best only alludes to. In conjunction, the interview format is a better instrument for identifying those events that seem to trigger an individual's reversion to earlier ways of making meaning.

The interview format has greater capacity to reveal the subtle movements from one ego stage to the next and indicate when an individual is actually straddling two ego stages. The SCT is more limited in this area.

The interview format also presents a greater opportunity for individuals to reveal their deepest way of making meaning. This was evidenced by 5 participants whose interview data supported a later ego stage estimate when compared to their SCT estimate.

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primarily value-centered, subjective data when making a decision while the thinking style considers primarily impersonal, objective data when making a decision. (Myers & Myers, 1995)

[39] This focus on engaging in practices that serve to develop all lines of development is sometimes referred to as a integral approach or an all-quadrant, all level approach (acronym is AQAL) which is based off the

However, it remains an open question which instrument, the SCT or the interview format, reveals the individual's most consistent and stabilized way of making meaning.

In addition, the interviewer themselves introduces an unknown variable that the SCT format does not. The interviewer may have the effect of either suppressing or drawing out later meaning making material based on their own ego stage or skill at conducting a Subject-Object Interview. Therefore it is critical when using the interview format that the person conducting the interview is well-trained in the interview format and sensitive to artificially leading the interviewer through their own comments and questions.

Perhaps, one possible outcome from this research may be the initiation of the future development of an interview format used to assess one's ego stage to supplement the written SCT format. The interview format may by especially relevant in coaching and therapeutic relationships where the determination of specific interventions is important.

Detailed Discussion of The Main Findings

Comparison between SCT Scores and Interview Scores

As indicated earlier, the comparison of the estimated ego scores generated from the SCT data and the interview data yielded 10 scoring differences with only one of these differences being larger than one full ego stage. These results suggest that Cook-Greuter's stage descriptions and scoring categories do manifest themselves in an interview format. Three possible reasons for the differences were identified which raised

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work of Ken Wilber and other integral theorist. (refer to http://www.integralinstitute.org/approach.htm for

some interesting questions and implications for the existing theory. These three reasons, and their relevance, are discussed below:

(1) Scoring Unclear

There were three interviews where the scoring was unclear due primarily to the transcript data clearly demonstrating meaning making from two distinct ego stages. This made estimating a final score difficult. The phenomenon of someone revealing two distinct ways of making meaning within a short time frame leads to some important questions concerning the theory. What could the possible reasons be for this occurrence?

One possibility is that the individual is transitioning between two different meaning making stages. The developmental process from moving from ego stage to the next is an area that is still unclear within existing postautonomous theory. Worth noting is that language has recently been added to ego stage descriptions used for leadership development (CRT Leadership Development Framework) that acknowledges this possibility. It states:

> People draw their understanding from multiple stages--at any time a person may draw their meaning making from more than one stage; they may be in transition from one to another, or may straddle two or more stages. Each person is able to choose behavior from a range of different stages. (Cook-Greuter, Rooke, & Torbert, 2001)

Bracketing-up. Another possible reason for a participant to display two different meaning making strategies in the course of the same interview is phenomenon called "bracketing-up". [40] Bracketing-up reflects that hesitancy of an interviewer to reveal later meaning making stages, especially those stages that are postconventional, until there is

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additional details)

[40] The concept of "Bracketing-up" was first introduced to me during a certification workshop on scoring the "Subject-Object' interview.

some resonance and trust with the interviewer. In these cases, later meaning making material will not reveal itself until later in the interview or not at all if this resonance is not established. It is interesting to consider the effects bracketing-up may have for postautonomous individuals in situations outside an interview format. If the same principal applies, this might suggest that postautonomous individuals may not always reveal later ways of making meaning if the immediate environment did not call for it or nurture it. This may also speak to the fact that very few participants had conventional jobs or worked in traditional organizations where it would be more difficult to find this resonance or reason to expose postautonomous ways of being.

Topic Being Discussed. Another possible reason for manifesting different ways of making meaning during the interview may be the actual topic of the interview itself. Again, the interview format called for participants to share an experience around a significant emotional event, which often causes a re-experiencing of the original strong emotion. For some participants, this may have momentarily caused them to revert to earlier ways of making meaning due to unconscious patterns. This issue of a strong emotion, or something in the external environment, being a trigger for reverting back to an earlier way of making meaning is not something for which the existing theory provides much detail.[41]

(2) Unbalanced Development

Another factor that I believe played a major role in the scoring differences for two participants was a form of unbalanced development. With these two participants, it took the form of transpersonal experiences that may have not been fully integrated into their

psyche. Both individuals had experienced a number of transpersonal experiences but still at times demonstrate narcissistic behavior, or an inability to fully integrate these experiences into more conventional reality. This interesting dichotomy resulted in me giving a more conservative ego score in relation to the SCT score. Both individual's SCT scores placed them at the Unitive stage. This discrepancy brings into question my initial assumption that narcissistic or ego-centric tendencies are minimal at the Unitive stage.

The phenomena of unbalanced development- where a component of one's development (i.e., cognitive, emotional, interpersonal, spiritual, moral) lags behind or is way ahead of the remaining components of development--points to a central issue in the developmental field where many unanswered questions remain. The issue is whether development is primarily a unified phenomenon or whether the many different components of development can develop in relative isolation. Again, my research revealed two to three instances where there was evidence of unbalanced development in the individual--specifically around the ability to fully integrate transpersonal experiences or a previous traumatic childhood experience into their common way of making of meaning.

The second possible explanation for unintegrated development, and the occurrence of different meaning making material in the same interview, may reflect specific pathologies related to postautonomous stages of development. There have been several theorists (Wilber, Washburn, Grof) who have attempted to clarify pathologies that are specific and unique to every stage or tier of development. Wilber offers one of the

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[41] Worth noting, it is also possible that a significant emotional event may cause the person to temporarily move into a deeper or later meaning making stage.

most comprehensive lists and descriptions of pathologies that occur throughout the four

tiers of development (Wilber, 1986). This includes pathologies that are specific and

unique to the movement from the postconventional to transcendent tiers of development.

Although, this was not the main focus of my research, included below are those

pathologies, or developmental challenges, that revealed themselves in the course of the

25 interviews.[42]

Existential Pathology. This is what Wilber calls the highest level pathology that

occurs at the personal level where autonomy, self-actualization and finding meaning in

the world is a primary focus. This corresponds to the Autonomous stage of ego

development. Existential pathology, in general, includes feelings of loneliness and

depression around questions of the true meaning of life, coming to terms with one's own

mortality, and the accompanying struggle to find meaning and motivation to maintain a

separate self that increasingly appears to be an illusion. There were a number of

participants in the study that carried at least an undertone of some of these qualities

associated with existential pathology. This is evidenced by the significant amount of

interview material that was coded under the labels of "need to be authentic," "need for

meaning," 'loneliness / disconnected," "different from others/not understood," and

"surrendering".

Wilber groups the following pathologies under "early transpersonal pathologies."

These pathologies or developmental hurdles became more evident with individuals who

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[42] Please note that the various pathologies that did exist in some of the participants did appear to be within a healthy range and seemed to me to primarily reflect typical roadblocks or obstacles encountered in the movement through postautonomous stages of development.

had scored in the two postautonomous stages (i.e., Construct-aware and Unitive).   The

specific pathologies include:

Spontaneous – Wilber's term for spiritual emergencies[43] where the individual

experiences a spontaneous and unexpected awakening of spiritual-psychic energies.

There were several individuals who provided detailed accounts of spontaneous and

disorienting spiritual emergencies. There is little doubt from the interview data that they

do occur and can be a life-altering experience.

Psychic inflation – This reflects the paradoxical phenomena of transpersonal

experiences and insights having the effect of fueling egoic/narcissist tendencies rather

than reducing them. I believe that it is this particular pathology that Cook-Greuter

alludes to in describing possible imbalances at the Construct-aware stages when she

states,

> The more one becomes attached to the idea of non-attachment, the more
> firmly one remains fettered. The more one is conscious and proud of
> one's psychic powers and ego-transcending quest, the more clearly one's
> ego is still enthroned . . . how the ego can usurp transpersonal episodes for
> its own glorification. (2002, p. 28)

 The term "spiritual materialism" (Trungpa) is commonly used to capture this

phenomena. Again, this particular imbalance was clearly demonstrated in two of the

participants and others to a lesser degree.

Split life goals – This is the difficult dilemma of choosing to remain in the world

or pursuing a life of intense spiritual practice. To use terminology that I used in the data

analysis chapter, it is the challenge of remaining both inside and outside the room when

engaged in many years of intense spiritual practice.   I believe at least 3 participants in

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[43] Stanzilof Grof primary focus, within the area of transpersonal pathologies, has been in "spiritual emergencies".

my study were facing this issue and recently had begun to make efforts to reengage

society following many years of meditative or spiritual practice.   The fact that they chose

to participate in my study is support of this.

Dark night of the soul – Wilber defines this early transpersonal pathology as the

depression or existential angst that occurs after one has an intense unitary experience

where they felt great clarity and ecstasy only to have it fade. This is in contrast to

existential depression, which is not brought on by a unitary/transpersonal experience.

Several participants spoke specifically about enduring a "dark night of the soul" with one

participant showing evidence of just beginning one.

Overall, the interview data presented strong evidence that these late

developmental pathologies do exist, which in two cases, made determining a definitive

ego stage based on the interview much more difficult. Again, in both of these cases the

ego score based on the interview data was lower than the one based on the SCT data.

(3) SCT versus Interview Format

A final factor that I believe led to a difference in the scores in 5 of the participants

was the difference in format between the SCT and an interview. Kegan's probing

interview format (SOI), as compared to the Sentence Completion Test, allows

participants a greater opportunity to reveal later meaning making material.

Consequently, it would seem reasonable to assume that ego stage estimates from

interviews would, on average, be higher than SCT scores. However, it remains an open

question under what contexts the SCT or the SOI reveals the individual's most consistent

and stabilized way of making meaning.

Comparison between SCT Data and Coding System

This final phase of my analysis involved a detailed look at the coding system to determine what it might reveal about postautonomous ego theory. Overall, most of the codes that were generated could be supported by Cook-Greuter's stage descriptions. However, what was interesting was how the scoring categories and stage descriptions came to life during the interview process in real time. The interview allowed me to get a sense of the actual lived experience of being in the world in this way. And this included the subtle nuances of postautonomous development that is difficult to capture by simply reading about the theory in a book. The following section details this important phase of comparing the participants' SCT scores with the themes and patterns captured by the coding system.

This discussion of the major findings is broken down into two main categories. The first category includes those findings, as reflected in the coding system, which directly support existing postautonomous theory. The second category represents those findings that, perhaps, offer a new twist or emphasis not directly mentioned in the existing theory. Please note that I only discuss those codes that were utilized most frequently during the coding process.

Findings that Supported Existing Theory

There were a number of codes or patterns in the interviews that directly supported Cook-Greuter's stage descriptions as well as existing postautonomous developmental theories in general (Kegan, Wilber, Graves).

A group of these particular codes were prevalent throughout most of the interviews and utilized by participants scoring at all three ego stages. One of these common codes reflected the ability to see that all *truths were relative and limited.* And, when, combined with other codes, this capacity seemed to evolve or take on different qualities at even later ego stages. First came the realization we are all culturally influenced and, therefore, truth is always partial, to the deeper realization that the mind itself interprets events through symbolic representation and that itself keeps one from a deeper, unfiltered reality. Again, this movement is a key component of Cook-Greuter's theory.

Another common theme among participants was this ability to *see themselves and others as a complex array of patterns and subpersonalities.* Individuals are not just one thing but a wonderful tapestry of different patterns. And as one enters postautonomous stages of development, one increasingly becomes aware that his or her entire psychological structure is a construct or a set of patterns that are in constant flux. And as one enters the Unitive stage, there comes an increased capacity to witness this set of patterns unfold in each moment, in real time – the self structure being a product and taking form in relation and response to those patterns (people, event, things) to which one connects. It is from this vantage point that the notion of everything being interconnected becomes much more than just a mental concept but an actual lived experience.

Many of the participants expressed *anger around the misuse of power.* Specifically, the misuse of power directed towards those who cannot protect themselves (e.g., children, minorities, the disadvantaged) and when power is used to restrict

someone's creativity and sense of self. This code is closely tied to "principled anger" which is a main component of the Autonomous stage.

The final code that was consistent across most participants and across all ego stages was the shared experience of transpersonal or peak experiences. This would seem to support Cook-Greuter's contention that non-ordinary experiences occur more frequently at postautonomous stages of development. Specifically, Cook-Greuter states, in reference to the Construct-aware stage, that "the more regular practice of turning inward and observing one's own mental processes often leads to the spontaneous experience of a direct mode of being in which the knower and the known momentarily emerge, and the personal self-sense disappears" (2002, p. 30). Cook-Greuter also states that at the Unitive stage these "peak experiences no longer have an out of this world quality. They have become a familiar way of being and experiencing" (2002, p. 31). In fact, 18 out of the 25 participants spoke of transpersonal experiences. This would seem higher than the general population but I have no clear data to support this conclusion. Additionally, Wilber suggests that any individual, regardless of their stage of development, can experience transpersonal experiences, but what makes them different as it relates to development is the meaning they attach to the experience. (2000, p. 12)

In evaluating the interview data concerning transpersonal experiences, I could not detect any clear differences in the meaning the participants attached to their experiences in relation to their ego stage. However, one trend was that several individuals, who had scored at later stages, shared transpersonal experiences that extended over days rather then momentary glimpses of this other reality.

There was another set of codes that also fit neatly into existing postautonomous theory but rather than being spread across all three ego stages was concentrated on only one or two ego stages. The first of these included the theme of *growth, development and learning* which was concentrated with participants who had scored at the Autonomous ego stage. This again is as a primary occupation of the Autonomous stage.

Within this group there was also a set of codes that focused on individuals who had scored at the two postautonomous stages--Construct-aware and Unitive stages. Three of these codes reflect central features of Cook-Greuter postautonomous stages. These codes include the capacity to take both language and the ego itself as object and the development of the "witness."

The *ability to take language as object* entails an awareness that language itself limits or restricts one from a certain type of truth or reality. Language represents the map but can never quite capture the underlying territory. And what I believe represents a close relative is the *capacity to take the ego or the entire psychological structure as object*. Even one's very sense of enduring self is constructed and that something lies even deeper and more fundamental than that. This reflects the third component of this set of codes that are key tenets of Cook-Greuter's two postautonomous stages. This is the *experience of the witness*. It is the witness that lies deeper than both language and the ego and where individuals operating at the postautonomous level begin to get their sense of identity. But this identity is not at the personal level but rather at a transpersonal level where one experiences their thoughts and feelings moving through a place of pure awareness or consciousness. Words become difficult here.

At the Unitive stage, the individual becomes more consistently grounded in this place of pure awareness, simply witnessing the ongoing parade of thoughts, emotion and sensations. Life is viewed increasingly from a place of awe and wonder; more a mystery to be lived and enjoyed in all its complexity rather than something to be figured out.

Another theme or code that revealed itself at the Unitive stage, although less dramatically, is this capacity to easily *shift from the mundane to the sublime* in describing or making meaning out of an experience. At the Unitive stage, there was some evidence that mundane, and simple qualities of every day life were not far removed from its great mysteries and fascinating complexities of life. These experiences were simply two sides of the same coin. This characteristic is reflected in one of Cook-Greuter's scoring categories for the Unitive stage.

Codes that Indirectly Support and Enrich Existing Theory

There were group codes that served to enrich and deepen my understanding of postautonomous levels of development. Many of these codes are indirectly mentioned in Cook-Greuter's stage descriptions but put in more academic or cognitive terms. So in short, these codes reflect more of an enrichment of existing theory, reflecting more of the vernacular that is used to explain the lived experience of postautonomous individuals, as opposed to offering something completely new to the existing theory.

One of the best examples of this is the development of the internal "witness" and related capacities to take both language and one's ego as object or construct. These are central tenets of postautonomous development but my sense is that it was primarily the more rational–thinking oriented individuals that spoke in these terms.   However, there were a number of participants that scored at both the Construct-aware and Unitive stages

that used different language to express the same underlying capacities or insights. I think this was especially true for the more intuitive-feeling individuals.

Some of this language was reflected in the code labeled *"awareness."* Many participants spoke in terms of expanding ones awareness or simply the concept of awareness itself. As many of the participants spoke about awareness, it seemed to me to have the same qualities of my concept of "witness." This deep part within everyone, which has no personal qualities, but simply observes -- this pure awareness or consciousness that begins to be felt so deeply by individuals at postautonomous stages of development. So again, the language many used to capture the qualities of "the witness," used so often in eastern thinking, may at times be replaced by "awareness."

Related to this term of awareness, was this preoccupation with postautonomous individuals with *present-centered awareness*. Many of the participants thirsted for the calmness and realness that is felt in those moments when they are able to feel deeper than their mental activity. This is where they felt most alive and deeply grounded. Again, this particular preoccupation seems to reflect simply more of the vernacular in the capacity to take both language and one's ego as object or as a construct. This capacity plays a more central role in Ken Wilber's and William Joiner's descriptions of postautonomous development. In fact, Joiner (2002) sees the degree at which an individual cultivates the capacity for present-centered awareness as one of the key indicators, if not the primary characteristic, of one's movement through postautonomous stages of development. So, for example, an important difference between someone scoring in at the Construct-aware versus the Unitive stage is the capacity to rest in and maintain this present-centered awareness in more and more moments. This is in contrast to Cook-Greuter's stage

description, somewhat similar to Kegan's, which takes more of a cognitive approach in terms of framing development in terms of differentiation and integration. Again, I see both perspectives as important and valid and serving to enrich and clarify the subtle differences within postautonomous development.

Another term that was used often to explain how postautonomous individuals made meaning was the concept of "*energy.*" Energy was used from anywhere to explain the intuitive feel of a particular individual, to the connection between two people, and the energy surrounding a particular event or feeling running through one's body. One possible reason for this is that many of these participants were using this term to explain this spirit or creative force that they deeply felt living and breathing every moment.

Two other terms used often by postautonomous individuals to get at the lived experience of this deeper unified field are the concepts of *"self as vehicle"* and *"archetypes."* Self as vehicle reflects postautonomous individuals who experienced themselves, or ego structure, as simply a vehicle for this deeper creative force or energy to take form and express itself. In this regard, the ego is not so much an illusion but rather an important component of something much more fundamental. Similarly, postautonomous participants often used the patterns of deep archetypes to explain and make meaning out of an event. These include the typical archetypes of the hero and heroines, the mother and father, and the Christ sacrifice figure. One explanation for the use of archetypes is that these individuals were connecting their own personal story with the universal or collective human story--the many and the one again being two sides of the same coin.

There were two other areas where the interviews served to flesh out subtle differences and details in existing postautonomous theory. These areas included how postautonomous individuals *effect deep transformation in others* and in the handling of *emotions.*

Existing postautonomous stage descriptions, specifically Cook-Greuter's, suggest that a common characteristic among postautonomous individuals is their capacity to serve as a catalyst in effecting deep transformational change in others. This, in part, is due to their ability to challenge other people's perspective while still maintaining nonjudgmental and intense relationships. The interviews provided some clarification on some of the strategies used in this process.

These strategies included the activity of "mirroring," which is the act of reflecting back to another person their own patterns or obstacles to growth. This serves to help the other person actually to observe their patterns in real time. This is in contrast to telling the person their shortcomings, which often results in defensiveness and only a rational and intellectual understanding of the issue rather than a lived experience of what is at hand.

These postautonomous individuals also saw their role as creating a safe container for transformation to occur. In this way, they viewed themselves more of a catalyst or caretaker in a process that, if created, would naturally unfold in a way did not need to be controlled but only nurtured.

One area where there was a large amount of data collected, and I believe serves to enrich existing theory, is around the topic of emotions. This is due largely to the format of the interview, which asked participants to share experiences when they felt a particular

emotion. The data suggested that beginning at the Autonomous stage, individuals expressed the capacity to share and feel a wide spectrum of emotions around a certain event. They can paradoxically feel both anger and sadness in the same moment. Additionally, there was less of a need to judge emotions in themselves or others. Emotions just exist -- to be noticed and learned from.

Many participants talked about emotions in terms of the feeling it evoked in their bodies--there seemed to be less of a need analyze the emotion but rather to simply feel it.

A number of participants scoring at the two postautonomous stages expressed simply witnessing the emotion – both fully feeling it and then letting it go. And for some, emotions were sometimes experienced as different forms of energy running through their bodies. In addition, a small group of participants scoring at the very latest stages shared the experience of feeling emotions as deep archetypes. So for example, it was not only feeling the sadness that was unique to them but the sadness running through all sentient beings throughout all of eternity.

One of the things Cook-Greuter makes clear in postautonomous development is that higher stages do not always equate to being more content or happy. It is what causes unhappiness and conflict, and the meaning attached to it, that changes as one moves along the developmental continuum. My interview data clearly support this notion. There were a number of participants in my study who shared experiences, and demonstrated in real time, a *sense of internal conflict or emptiness*. And this internal conflict seemed to have a certain quality to it.

The first quality of this internal conflict, in a number of postautonomous individuals, was a sense of being different and the feeling of loneliness that came with

that. More specifically, these participants felt different because of their heightened

sensitivity to the complexity, connections and subtle nuances of an event. Although, on

one level it was considered a gift, it also brought with it a sense of being misunderstood,

and a tiredness and frustration of trying to share their perceptions with others; often

feeling misunderstood. It also brought with it a sense of being torn because on one hand

they could see themselves making meaning on a level most could not. There was a sense

of accomplishment in that. However, not far from the feeling of accomplishment was

also the feeling of frustration of being caught in the continual trap of the ego. That this

sense of being different and more complex fed right into the realization that it was just

another scheme of the ego to remain in control and to keep order.

A final reason for this loneliness and feeling of being torn was the participants'

sense of being caught between two worlds. The one world was the typical day-to-day

reality of linear time, mundane events and surface relationships. The other reality was

this other place where they felt deeper connection, peacefulness and meaning--where

their ever-watchful ego and mental activities had momentarily stepped back to allow

something deeper to reveal itself. It is perhaps this inability to maintain this deeper way

of being in daily life that results in this feeling of being torn and frustration in some of the

participants. Cook-Greuter (2002) also speaks to this sense of being torn and existential

angst in a number of places in her writings especially as it relates to the Construct-aware

stages.

In concluding this section, there are two themes/codes that surfaced that are not

given a lot of attention in postautonomous developmental theory. The first is *compassion

for self.* There were two individuals who had scored at the Unitive stage who had

expressed that their recent ability to have not only compassion for others but true compassion for themselves was a real transformational event in moving them to their current way of being in the world. This may be in contrast to the Autonomous individuals who may, at times, be overly judgmental on themselves for not self-actualizing and reaching their fullest potential; or to the Construct-aware individual, who may be hyper-sensitive to any perceived notions of ego attachment. Perhaps, this compassion for self represents a letting go of both of these patterns.

The second code was *relationship as spiritual practice*. Three participants, who had all scored at the Unitive stage, believed that intimate relationship represented one of the most useful spiritual practices to raise one's consciousness. This is in contrast to the more solitary spiritual practice of meditation, which is often a common activity by those attempting to evolve and enter later ways of making meaning and being in the world.

Limitations of Study

There are a number of limitations to this study that are important to acknowledge. Some of these include:

Personal bias of researcher. I alone conducted the interviews and coded the interview data. Although this is beneficial in that it serves to keep one important variable constant-- namely, the level of expertise and style of the interviewer was held constant throughout all 25 interviews. The risk in this is that the researcher may, unintentionally or not, generate data that confirm what he or she thinks or wants to find. In an effort to mitigate this concern, a number of steps and processes were built into my research design. One of these steps included not knowing the participants' exact ego stage prior to the interview and coding the data. I did not want to be biased by knowing the ego stage

upfront and then, perhaps, unconsciously generating interview data through my responses and questions to support their ego stage score. I also had no pre-established coding template when evaluating the interview data. I wanted to keep the coding process as open and unstructured as possible. This also included generating codes that did not address meaning making with the possibility that this information too might reveal patterns about later stages of development that might not be obvious at first.

I recorded my reflections and more intuitive observations of each participant immediately following each interview--again, to distance myself as far as possible from the actual theory.

In addition, an interview design was used that was open-ended and encouraged individuals to talk about the meaning they attached to real life events. This is in contrast to a close-ended interview design that may have artificially led participants to generate data that appeared to reflect late stage development but was more intellectual than actually lived (i.e. espoused versus theory in use).

Competence and Style of Interviewer. Another initial concern of the research was my competence in conducting a Subject-Object Interview. If the interview was not done properly, it may have resulted in an insufficient amount of meaning-making data to support any real conclusion about the participant's ego stage. To address this limitation, I was trained and became certified in conducting and evaluating Subject-Object Interviews prior to beginning the study.

Size of participant pool. The size of the participant pool limits the ability to make generalized statements about all individuals who score at these postautonomous ego stages. However, the smaller participant pool made it more feasible to conduct lengthier,

in-depth interviews, which allowed me to probe more deeply into the actual-lived

experience of postautonomous individuals--a main focus of this study.

Interview Format. The highly unstructured format of the interviews was both

beneficial and limiting. It was limiting in the sense that it made it more difficult to

support any strong patterns around a certain topic. For example, several individuals chose

to talk about their leadership style, which was of particular interest to me. However,

there was not enough data generated from the interviews around this topic to generate any

meaningful themes.

Inconsistencies in the Interview Format. A limitation in the research

methodology was the fact that 6 interviews were conducted over the phone and 19 were

conducted in person. Again, this was done for practical reasons. Postautonomous

individuals were very difficult to find and the ones that were identified and willing to

participate in this research were geographically dispersed making telephone interviews

for some participants a necessity. However, I could not detect any meaningful

differences between the telephone and in-person interviews in respect to ego stage, length

of interview or actual content. However, important non-verbal data (e.g. body language,

eye contact) was not available for the 6 telephone interviews.

Recommendations for Future Research

The research methodology incorporated an open-ended interview format which

allowed the participants the freedom to discuss what held meaning for them. This

produced a wide range of topics and issues pertinent to postautonomous development

which future research could serve to gain more clarity around. Some specific areas

where future research would serve to enrich existing theory include:

Different orientations or styles at later stages of development.   This issue

addresses the recent delineation by Cook-Greuter of Rationally-Directed versus Intuition-

Directed individuals at postautomomous stages. My interview data raise some

speculation that there are different styles or orientations in which one can move through

these later stages of development. Perhaps, these differences may be addressing

personality type (i.e., MBTI, Enneagram) or gender differences. Future research could

serve to further clarify the characteristics of these different orientations.

Intimate Relationship at Later Stages of Development.   As mentioned earlier,

several participants mentioned the importance of intimate relationship as an important

spiritual practice to nurture deeper ways of being. This is in contrast to the perception at

times that more evolved beings are often not married or engaged in intimate relationship

with another-- that the journey to this place is often a solitary and monastic one.   A

greater understanding of those who are taking a more relationship-oriented path may

serve to open this possibility to others.

Postautomomous Pathologies / Developmental Challenges.   Later stages of ego

development do not necessarily equate to being happier or more psychologically

balanced. What form does this unhappiness or pathology take at postautonomous stages

and what practical things can be done to move through these difficult places would also

be rich territory for further exploration.

Unified versus Fragmented Development. This issue of whether the different

lines of development unfold in unison or separately continues to be an open and

important question within the field. I can envision future studies assessing

postautonomous individuals around a number of different developmental lines (i.e.

cognitive, interpersonal, moral, spiritual) to better determine how much variation exists.

      Correlation with other Meaning-Making Models of Development--e.g., Kegan's

Five Levels of Consciousness.   A natural follow-up study to my research is to

determine the correlation between Kegan's latest stages of development (Interindividual)

with Cook-Greuter's final two ego stages. The question remains if Cook-Greuter's

postautonomous stages--specifically the Unitive stage--are represented by Kegan's

Interindividual stage or, perhaps, represent a later way of making meaning.   The study

could be done quite easily due to the fact that this study used Kegan's Subject-Object

interview format as my primary data collection tool.

      Transition Process at Later Stages of Development. From a very practical

perspective, a better understanding of what fosters development at these later stages of

development would be very useful. The transition process at these later stages is still

largely a mystery. For example, what specific developmental hurdles and obstacles does

one face in moving from the Autonomous stage to the Construct-aware stage or from the

Construct-aware to the Unitive Stage? Another question related to the transition process

is whether an individual can be at a stage of development where they are straddling two

ego stages simultaneously?   The current scoring system does not really account for this

possibility. And if this is possible, does further research need to be done to create an

interview version of the SCT so that these more subtle distinctions can be made when

needed?-- again, all ripe areas for future research and exploration.

Final Reflections

I would like to share some final reflections on the interview and analysis process. A primary motivator for me in conducting this research was to gain a better understanding of the actual-lived experience of postautonomous individuals. I wanted to personally engage these individuals to explore their way of being in the world. I thought this approach would be a natural compliment to Cook-Greuter's more cognitive and detached approach, which involved analyzing hundreds of unusual SCT sentence completions and other postautonomous theories to formulate her detailed stage descriptions and scoring categories.

While conducting the interviews, I was fascinated with how Cook-Greuter's stage descriptions and scoring categories came to life in real-time. No longer were these postautonomous stage descriptors just written words on a page but were now revealing themselves through someone sharing real-life experiences. The interview format not only resulted in a better understanding of the meaning attached to these stories but also allowed me to feel the wide range of emotions that came with them.

In many ways, I see the differences in the two research approaches, Cook-Greuter's and my own, as exemplifying the style differences evidenced throughout the interviews. My own research approach reflects a more intuitive-feeling orientation and Cook-Greuter's demonstrates a more rational-thinking orientation. Hopefully, this more intuitive-feeling orientation serves as a valuable complement to the important work already done by Cook-Greuter and other postautonomous theorists.

I close this dissertation on a more personal note and in nonacademic language.   I completed my dissertation in part to more deeply connect with "something" that was inside of me by experiencing this "something" through my interview participants.   This "something" was this "life force," "spirit," Higher Self," "God" (or whatever one wants to call it) that I sense is trying to live through all of us and through everything. My experience is that for my interview participants this "something" or deeper part of themselves was closer to the surface -- the walls that had been built around this deeper self were beginning to crumple resulting in a different way of being in the world. My research tried to get a glimpse of the inner world of individuals making this journey into a more transcendent way of being.   However, what I have presented here is just a map and therefore partial and limited. And for me, maps are not where the real action lies. A recent passage by Ken Wilber captures this point and is where I currently find myself as I complete my dissertation. Wilber shares:

> In other words, all of my books are lies. They are simply maps of a
> territory, shadows of a reality, gray symbols dragging their bellies
> across the dead page, suffocated signs full of muffled sound and faded
> glory, signifying absolutely nothing. And it is the nothing, the Mystery,
> the Emptiness alone that needs to be realized: not known but felt, not
> thought but breathed, not an object but an atmosphere, not a lesson but
> a life. (Wilber, as cited in Visser, 2003, p. xv)

A good place to finish—creating new space for the feeling, breathing, and living of this mystery.

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Appendix A
COOK-GRUETER'S POSTAUTONOMOUS SCORING CATEGORIES

Stage C9 (5/6):   Construct-aware Stage

9v   Complex matrix of content (panoramic view; not linear list)
Array of contrasting possibilities, reasons, responses given in an attempt to approximate and express the complexity of one's insights, thoughts, feelings and observations (sometimes abstract, distanced or hyper-rational). *[Complexity may be signaled by the conscious use of dashes, semicolons, parentheses, underlines, and quotation marks etc. to structure long "unwieldy" completions and to signal one's awareness of subtle distinctions. Rule: If all the responses above E8 in a protocol are from category 9v, it is rated E8.]*

9w   Exploration and evaluation of intrapsychic and interpersonal dynamics
Wide range of personal thought, feelings, concerns and deep insights into one's own and others psychological functioning and interdependence; aware of ambiguities, simultaneous benefits and costs, and double binds in human relationships; aware of the stages and process of identity formation.

9x   Exploration and evaluation of habits of mind
Evidence of observing own thinking process and thought habits such as automatic judging, circular reasoning, infinite regress, defensive mind games; aware of existential and logical paradoxes; comments on various levels of own awareness or felt lack thereof; intellectual understanding of the nature of polar opposites as necessitating each other.

9y   Reference to constructed nature of reality
Specific reference to and questioning of underlying assumptions, multiple perceptions, frames of reference, paradigms and process of meaning making. Explicit about multiple, multi-layered and changing meanings of words and definitions. Aware of constructed nature of self and reality. *[Also comments on how SCT stems and "measurements" frame and limit the respondent.]*

Stage C10 (6):   Unitive Stage

10v   Wide range of thought on human relationships (self not as center) with unique positive affect and gratitude for people as they are; appreciation of their shadow sides and struggles as mirrors of all humanity.

10w   Expression of high tolerance, acceptance of self and world "as is": openness to life, change, process, rhythm, flux, self-in-transformation; letting go of judging need; signs of non-attachment and embracing of polar opposites.

10x   Non-trivial expression of universal connectedness, self as part of larger world, human-kind, womanhood, history, manifestation of creative process.

10y   Fundamental thoughts and feelings about the human condition including but not limited to the wonder of being, creation and destruction, joy and suffering, life and death, sexuality; nature; global concerns, conscience, consciousness.

10z   <u>Unitive ability</u>: Shifting focus effortlessly between near and far (geographically, historically, developmentally), the mundane and the sublime, the somber and the ridiculous, now and eternity, between different stages of consciousness without attachment to any one view or position. [Sometimes playful, light touch; illuminating metaphor: "Seeing a world in a grain of sand."]

Note. *Postautonomous ego development: A study of its nature and measurement.*
(p. 258), S. Cook-Greuter, 1999, Unpublished doctoral dissertation, Harvard University, Boston. Copyright 1999 by S. Cook-Greuter. Reprinted with permission.

Appendix B
THE SUBJECT-OBJECT INTERVIEW

The Subject-Object Interview is an approximately hour-long interview procedure used to assess an individual's unselfconscious "epistemology" or "principle of meaning-coherence." The procedures for administering and assessing the interview were designed by Robert Kegan and his associates of the Harvard Graduate School of Education to access the natural epistemological structures written about in his book, The Evolving Self (1982). The formal research procedure for obtaining and analyzing the data of the interview is described in detail in A Guide to the Subject-Object Interview: Its Administration and Analysis, by Lisa Lahey, Emily Souvaine, Robert Kegan, Robert Goodman, and Sally Feliz (1988).

The interview procedure is in the tradition of the Piagetian semi-clinical interview in which the experimenter asks questions to determine how a given "content" (e.g. the same quantity of water in two differently shaped glasses) is construed. The chief innovations of the Subject-Object Interview are that the contents: are generated from real-life experiences of the interviewee; and involve emotional as well as cognitive, and intrapersonal aspects of psychological organization. In order to understand how the interviewee organizes interpersonal and intrapersonal experiencing, real-life situations are elicited from a series of ten uniform probes (e.g. "Can you tell me of a recent experience of being quite angry about something . . . ?) which the interviewer then explores at the level of discerning its underlying epistemology.

Interviews are transcribed and those portions of the interview where structure is clarified are the units of analysis. A typical interview may have from 8 to 15 such units. Each unit is scored independently and an overall score is arrived at through a uniform process. Interviews are usually scored by two raters to determine interrater reliability, at least one of the raters having previously demonstrated reliability. The psychological theory distinguishes five increasingly complicated epistemologies believed to evolve in sequence, each successive epistemology containing the last. The assessment procedure is able to distinguish five gradations between each epistemology, so over 20 epistemological distinctions can be made.

The designers of the instrument have completed over 200 interviews with children as young as 8 and adults in their 70's; with psychological troubled persons and those functioning well and happily, with all social classes; with males and females. Interrater reliability in the doctoral dissertations using the measure has ranged from .75 to .90. One dissertation reports a test-retest reliability of .83. Several report expectably high correlations with like-measures (cognitive, and social cognitive measures), a preliminary support for the measure's construct validity.

Source: Lahey et. al. (1988), "A Guide to the Subject Object Interview: Its administration and interpretation."

Appendix C
THE SUBJECT-OBJECT INTERVIEW
Conducting the Interview

The interview format begins with the subject being shown five different words.   The words include: anger, sad, torn, success, and important to me. This represents a slight modification to the standard format where the interviewee is given a choice of ten words. The subject is then asked to think about recent occasions when she or he experienced each particular kind of experience. The person then chooses any one of these to discuss. This is followed by the interviewer asking probing question to determine how the subject constructs that particular event or experience. Kegan does not offer a specific list of probing questions but rather a set of general guidelines for certain situation for uncovering the underlying meaning making structure [Lahey et. al., 1988 #113, pp. 304 - 337].   These guidelines and general instructions of the interview are detailed below:

1. Greeting the Interviewee

- Know what he / she is agreeing to do.
- 1 hour long taped interview about whatever experiences they choose to talk about.
- Aim is to understand how they understand their experiences.
- Don't have to talk about anything they don't want to talk about.
- 2 parts: 1. fill out sheet listing topic words; and 2. choose word to talk about.
- Can stop / change topics whenever they would like.
- I won't see what they write on the sheet.
- Confidentiality:
  - Bring consent form explaining the research.
  - Transcribed.
  - No names revealed.

2. Filling out the sheet with list of words.

- Write whatever they need to remind them of the event.
- Think about a time a time or two when they recently experienced something on the topic.
- Usually takes about 15-20 minutes.

3. Conducting the Interview

Let the interviewee know that your turning on the tape recorder.

Situation #1 - When the interviewee gives you a list.
- Empathetic response.
- Follow-up on a particular event that they listed.

Appendix C – con't.

- Follow-up on two related events; give the person a choice which one they would like to discuss.

Situation #2 - When the interviewee has a lot to say.
- Empathetic response.
- Single out one ideas or theme to probe from the several expressed.

Situation #3 - When you want to ask why.
- Sometimes a "why" question infers judgment.
- "I'd really like to understand you in a little more detail"
- "I know this may sound like a silly question"
- "Why" can sometimes be misunderstood as how I got this way - which can lead into family history.
- "Why" can lead into more clarification about feeling - not what your after!

Situation #4 - Alternatives to "why" questions

a. Finding out what would have changed the situation.
b. Finding out the extremes.
  - what was the most ____ of the experience.
  - most significant thing about the experience.
c. Looking at the other side of the experience.
d. Asking what would be the important outcome; how would you like this to turn out?
e. Asking how the interviewee comes to know or evaluates something.
  - Can be effective in determining the 3 - 4 stage.
  - Useful when a person is describing a personal philosophy or belief.
  - Asking what the situation might tell the person about himself.
  - "It sounds as if this may say something about you.
  - Asking what is at stake for the interviewee.

Situation #5 - When you don't want to ask any probing questions

- painful situation

Source: Lahey, Kegan, et. al. (1988), "A Guide to the Subject Object Interview: Its administration and interpretation."

Appendix D
Wilber 4-quadrant model

(insert table)

Note. From <u>Theory of Everything</u> (p. 70) by Ken Wilber. © 2000 by Ken Wilber. Reprinted by arrangement with Shambhala Publications, Inc.,Boston, www.shambhala.com

Appendix E
COMPARISION BETWEEN PIAGET'S AND WILBER'S DEVELOPMENTAL TENETS

The following table illustrates the correlation between Piaget's basic tenets of human development and Wilber's grand unifying tenets that serve to integrate both the internal and external dimensions of reality.

PIAGET'S (1932) BASIC TENETS OF HUMAN DEVELOPMENT	CORRESPONDING WILBER'S (1995) GRAND UNIFYING TENETS:
7. Humans develop as a sequence of increasingly complex and integral stages or coherent systems of meaning making. *(similar to Wilber's tenets #4 and #6)* 8. These stages unfold sequentially – in short no stages can be passed over. *(similar to Wilber's tenets #6)* 9. Each stage constitutes a different way of how people know reality (epistemology or worldview). *(similar to Wilber's tenets #4)* 10. The process of knowing reality is both a personally and socially constructed phenomenon of which language plays a critical part. 11. Stage sequence is unidirectional and later stages constitute hierarchical integrations. *(similar to Wilber's tenets #6)* 12. A subsequent stage integrates the material or content than adds something different that creates a more inclusive or complete meaning making system. *(similar to Wilber's tenets #5)*	TENET #4: *Holons emerge.* When there is a balanced interplay between communion and agency that the holon transcends and something new emerges - a new holon which has added something novel in the form of a higher level of integration and wholeness. TENET #5: *Holons emerge holarchically.* Building on the previous tenet, each newly emergent holon includes it's preceding or lower level holons and adds its own novel or higher level qualities - or in other words, each emergent holon transcends but includes its predecessors. TENET #6.: *Evolution has directionality.* As holons emerge, their unfolding moves them through the basic levels of the reality (material, biological, mental, and soul) and across the four domains or quadrants. And this direction is characterized by increasing complexity, and variation.

Appendix F
Loevinger's Ego Stages

Stage	Impulse Control, Character Development	Interpersonal Style	Conscious Preoccupation	Cognitive Complexity
Impulsive (E2)	Impulsive, fear of retaliation	Receiving, dependent, exploitive	Bodily feelings, especially sexual	Stereotyping, conceptual confusion
Self-Protective (E3)	Fear of being caught, externalizing blame, opportunistic	Wary, manipulative, exploitive	Self-protection, trouble, wishes, things, advantage, control	
Conformist (E4)	Conforming to external rules, shame, quilt for breaking rules.	Belonging, superficial niceness	Appearance, social, acceptability, banal feelings, behavior	Conceptual simplicity, stereotypes, clichés
Self-Aware (E5)	Differentiation of norms, goals	Aware of self in relation to group, helping	Adjustment problems, reasons, opportunities (vague)	Multiplicity
Conscientious (E6)	Self-evaluated standards, self-criticism, quilt for consequences, long-terms goals and ideals	Inventive, responsible, mutual, concern for communication	Differentiated feelings, motives for behavior, self-respect, achievements, traits, expression	Conceptual complexity, ideas of patterning
Individualistic (E7)	Add: Respect for individuality	Add: Dependence as an emotional problem	Add: Development, social problems, differentiation of inner life from outer	Add: Distinction of process and outcome
Autonomous (E8)	Add: Coping with conflicting inner needs, toleration	Add: Respect for autonomy, interdependence	Vividly conveyed feelings, integration of psychological causation of behavior, role conception, self-fulfillment, self in social context.	Increased conceptual complexity, complex patterns, toleration of ambiguity, broad scope, objectivity
Integrated (E9)	Add: Reconciling inner conflicts, renunciation of unattainable	Add: Cherishing of individuality	Add: Identity	

Source: Loevinger & Blasi (1976, pp. 24-25)

Appendix G
ADVERTISEMENT SAMPLE

An invitation to a conversation about significant issues

I am searching for volunteers to participate in a research study exploring how individuals, who have explored the human, condition more than most, experience and make meaning out of their actual lived experiences. This research is part of my final dissertation from The Fielding Institute. Specifically, I would like to get in touch with persons who recognize themselves in one or both of the following descriptions:

1. When you compare yourself with most other people, you realize that very few people reflect as much as you do about yourself and the situations you encounter. You regularly explore your own motives, judgments, the nature of your own perspective, and other aspects of your inner world. You feel that people and the world in general are highly complex.

2. You are engaged in a discipline or practice or have had a significant transformative experience that has suggested the limitations of a separate ego. You feel that this practice or experience has changed the way you function in daily life in significant ways, e.g. as an enduring awareness of a witnessing self, or a distinct and strong sense of not being separate from others.

Participation in this research will include completing a short written assessment and engaging in a personal interview of approximately 60 – 90 minutes. The interview will focus on how you experienced and made meaning out of recent events in your life. This kind of interview is usually very stimulating and enriching for both the person interviewed and the interviewer.

If you would like to learn more or be considered to be a participant in this research, please email me at dh66@cornell.edu or call me at 607-254-8360. I look forward to hearing from you.

Dane Hewlett

Appendix H
Informed Consent Form – phase #1

"A FURTHER EXPLORATION OF POSTAUTONOMOUS EGO STAGES"
Researcher: Dane Hewlett

You have been identified as a possible participant for a research study to be conducted by Dane Hewlett, a doctoral student in the Human and Organizational Development Program at Fielding Graduate Institute, Santa Barbara, CA. This study will explore the different ways in which individuals come to make meaning out of their experiences with the intent to better understand the different stages of adult development.   This research project will fulfill specific Fielding requirements for the completion of a dissertation.

The final participant pool will be selected to ensure gender balance, are geographically accessible and offer a variety of meaning making approaches or strategies.   To insure that the pool offers a variety of meaning making approaches, all interested candidates will be asked to take the Washington University Sentence Completion Test (SCT). The SCT is designed to identify an individual's underlying approach to meaning-making. It does not measure intelligence, psychological well-being, or any other evaluation. This particular assessment involves completing 36 unfinished sentences in any manner desired. There are no wrong answers. Your completed SCT will be assessed by a trained scorer.   The total time commitment involved in participating in this first phase of this research project will be approximately 45 minutes which represents the time most individuals need to complete the SCT. The trained scorer will select a group of participants who represent several meaning-making systems, and forward their names to the researcher.

The final participant group will represent a diversity of meaning-making approaches, be geographically accessible and have a gender balance. Not being invited to participate only means that a sufficient number of individuals have already been identified based on the above criteria.

If you meet the selection criteria as stated above, you will be notified by the researcher and be invited to be a participant in the second phase of the research. The second phase of the research will involve undergoing a conversational interview of approximately 90 minutes where you will be asked to talk about self-selected events in your life and the meaning you attached to those events. The information from the interviews will then be reviewed in an effort the uncover any meaningful themes or patterns.

All participants, regardless of whether they are invited to participate in the second phase of the research, will be contacted (via mail) at the conclusion of the research to determine if they would like to receive the results of their SCT as well as a summary report of the research findings.

There is no financial compensation for participating in this study. However as a result of completing the SCT and receiving feedback on the assessment, you may develop greater self-awareness of how you make meaning out of your experiences. The risk of taking the SCT are considered minimal as you are able to complete the unfinished sentences in any way you like. Additionally, you may withdraw from this study at any time without negative consequences. Should you withdraw, your data will be eliminated from the study and will be destroyed.

The Research Ethics Committee of Fielding Graduate Institute retains access to all materials pertinent to the evaluation of research ethics. The information you provide will be kept strictly confidential. Your completed SCT will be identified by an assigned number with your identity only being known by the researcher and possibly members of the Research Ethics Committee. Additionally, the trained scorer will sign a Confidentiality Agreement (refer to attachment) prior to scoring your SCT.   All related research materials will be kept in a secure file cabinet and destroyed five years after the completion of the study.

If you have any questions, I can be reached at by phone at 607-254-8360 or by email at dh66@cornell.edu. My mailing address is also included at the end of this consent form.

Two copies of this informed consent form have been provided. Please sign both, indicating you have read, understood, and agree to participate in this research. Return one to the Researcher and keep the other for your files.   The Research Ethics Committee of the Fielding Graduate Institute retains access to signed informed consent forms.

_____
NAME OF PARTICIPANT(please print)

_____
SIGNATURE OF PARTICIPANT

_____
DATE

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Appendix I
SENTENCE COMPLETION TEST

The Washington University Sentence Completion Test (SCT) was introduced by Loevinger and her associates to measure the different stages of ego development. The SCT includes accompanying scoring guide / manuals (Loevinger & Wessler, 1970, Loevinger, & Blasi, 1996). The written test consists of a set of 36 sentence stems that subjects are to finish in whichever way they like. The scoring guide includes representative responses at each ego stage for each of the 36 protocols. The SCT is based on the fact that language is so much a part of our unconscious behavior that we reveal our underlying interpretation of who we are and what we believe reality to be when we express ourselves verbally. The actual test that I will be using for the pilot study is included below:

Sentence Completion Test

Directions for completion:

To the best of your understanding complete each of the 36 sentence stems in any way you wish - there are no right or wrong answers.

> Allow about half an hour and complete all the sentences at one sitting if possible.
> Please respond freely and honestly - this document will be treated confidentially.
> Please ensure your contact details are completed on this page.

1. When a child will not join in group activities	19. Crime and delinquency could be halted if
2. Raising a family	20. Men are lucky because
3. When I'm criticized	21 I just can't stand people who
4. A man's job	22. At times, s/he worried about ("S/he" should be read as she by women, he by men.)
5. Being with other people	23. I am
6. The thing I like about myself is	24. A women feels good when
7. My mother and I	25. My main problem is
8. What gets me into trouble is	26. A husband has a right to
9. Education	27. The worst thing about being a women (man) is (answer based on your own gender)
10. When people are helpless	28. A good mother
11. Women are lucky because	29. When I am with a man (woman) (answer using opposite gender)
12. A good boss	30. Sometimes she / he wished that *(S/he" should be read as she by women he by men)*
13. A girl has a right to	31. My father
14. When they talked about sex, I	32. If I can't get what I want
15. A wife should	33. Usually she (he) felt that sex (answer based on own gender)
16. I feel sorry	34. For a woman a career is
17. A man feels good when	35. My conscience bothers me if
18. Rules are	36. A woman / man should always

Appendix J
Informed Consent Form – phase #2

"A FURTHER EXPLORATION OF POSTAUTONOMOUS EGO STAGES"
Researcher: Dane Hewlett

You have been asked to participate in a research study conducted by myself Dane Hewlett, a doctoral student in the Human and Organizational Development Program at Fielding Graduate Institute, Santa Barbara, CA. This study will explore the different ways in which individuals come to make meaning out of their experiences with the intent to better understand the different stages of adult development. The results of this research will be published in my dissertation and possibly published in subsequent journals or books.

You have been selected for this study because you have expressed interest in increasing your self-knowledge, and have met the selection criteria in terms of geographical location, gender and meaning making system as measured by the Washington University Sentence Completion Test. The study involves a conversational interview, to be arranged at your convenience, which is expected to last approximately 60-90 minutes. Hence, the total time involved in the participation will be no more than 90 minutes.

The interview format will involve the researcher providing you with a list of words depicting common emotions (i.e. sad, angry) and then you being asked to share details of real life experiences when you have felt those emotions. The level of detail in which you share these experiences is completely at your discretion.

The Research Ethics Committee of Fielding Graduate Institute retains access to all materials pertinent to the evaluation of research ethics. The information you provide will be kept strictly confidential. The tape recordings will be listened to only by the Researcher, a confidential Research Assistant and possibly the Faculty Supervisor. Additionally, the Research Assistant will be made to execute a Confidentiality Agreement (refer to attached exhibit) prior engaging in this project. As part of the interview, you will also be asked to disguise the true identity of any individual to whom you might make reference to during the interviews.

If your interview is transcribed, you will also have the opportunity to review a transcript and remove any material you do not wish to have used by the researcher. In addition, the tapes and all related research materials will be kept in a secure file cabinet and destroyed five years after the completion of the study. The summary of the research findings will be sent to you at the completion of the study.

You may develop greater personal awareness of how you make meaning out of your experiences as a result of your participation in this research. Most find the interview an enjoyable experience and the risks to you in terms of psychological stress are considered minimal due to the non-obtrusive format of the interview. Again, you have full discretion over the personal experiences you choose to talk and at what level of detail. However, in the event you do incur psychological distress due to participation in this study, the researcher will refer you to a trained counselor.

You may withdraw from this study at any time, either during or after the interview, without negative consequences. Should you withdraw, your data will be eliminated from the study and will be destroyed.

There is no financial compensation for participating in this study.

If you have any questions, I can be reached at by phone at 607-254-8360 or by email at dh66@cornell.edu. My mailing address is also included at the end of this consent form.

Two copies of this informed consent form have been provided. Please sign both, indicating you have read, understood, and agree to participate in this research. Return one to the Researcher and keep the other for your files. The Research Ethics Committee of the Fielding Graduate Institute retains access to signed informed consent forms.

_____
NAME OF PARTICIPANT (please print)

_____
SIGNATURE OF PARTICIPANT

_____
DATE

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Appendix K
PARTICIPANT POOL
Demographic Information

ID #	Sex	Location	Type of Interview (in-person / tele.)	Age	Education	Profession	Ego Stage (a)
1	F	Florida	I	59	Ph.D.	O.D. Consultant / Academia	Construct -aware
2	F	New York	I			Counselor	Autonomous (+)
3	M	Maryland	I	59	B.A.	Management Consultant/Coach	(NS) Unitive
4	M	Colorado	T	43	Graduate work	No reply	Autonomous
5	M	Mass.	I	56	MBA	OD/Management Consultant	Construct -aware
6	F	Mass.	I	56	A.B.D.	OD Consultant	Construct -aware
7	M	Louisiana	T	36	B.S.	Musician/College Student	Construct -aware
8	M	Oregon	T	54	B.S./B.A.		Unitive (-)
9	F	New York	I	46	M.Ed.	Counselor	Construct –aware (-)
10	F	Arizona	T	55	No reply	Therapist / Counselor	Unitive
11	M	Oregon	T	47	Grad. Work	Artist	Unitive
12	M	New York	I	62	A.B.D.	Academia / Consultant	Autonomous (-)
13	M	Wash.	T	26	Graduate work	Student	Autonomous
14	M	California	I	55	Graduate work	No reply	Construct -aware
15	M	California	I	55	J.D./MA	Counseling	Autonomous
16	M	California	I	59	B.A.	No reply	(NS) Unitive
17	F	California	I	39	MBA	Management Consultant	Autonomous (+)
18	F	California	I	42	MA	Drama Therapist / Comedian	Autonomous (-)
19	F	California	I	**36**	M.S.	O.D. Consultant	Autonomous
20	F	California	I	39	Graduate work.	Student	Construct –aware (-)
21	F	California	I	36	Grad. Work	OD / Consultant	Autonomous
22	F	California	I	53	College / cert./lic.	Therapist / Counselor	Construct -aware
23	F	California	I	44	BA	Business Consultant	Construct -aware
24	M	California	I	64	MA	Counselor	Unitive (-)
25	M	California	T	45	Ph.D.	No reply	Unitive (-)

a. Participant's ego stage is based on their SCT scores completed by Susanne Cook-Greuter. Note that two participant's (#3 and #16) SCTs were considered unscorable. These two participants' ego stages were based on their interview data

Appendix L
SAMPLE CODE LIST

Note: The following table includes the more frequently used codes.

Code	SUPPORTS EXISTING THEORY	STAGE INDICATOR
	Coding Key: D=directly mentioned I=indirectly mentioned N=not mentioned	Coding Key: 8=Autonomous 9=Construct-aware 10=Unitive ND=non-stage descriptor
Multiple perspectives ~ truths 7	D	8
Gifting ~ serving others 13	D	8
Aware of deep psychological patterns 15	D	8
Need to be authentic 16	D	8
Holistic healing approach 38	I	8
Models ~ complexity 54	D	8
Neg~ emotions OK to feel, express 63	D	8
Not being heard or listened to~ 64	D	8
Ego-centric 65	N	8
Integrity – important 66	D	8
Important of becoming whole 69	D	8
Two things in same moments 81	D	8
Misuse of power 85	D	8
Meaning 91	D	8
Importance of dialogue 95	N	8
Growth and development, learning 96	D	8
Breakout, system, body, rules 111	D	8
Letting go - image, ego 129	I	8
Karma - cause and effect 138	I	8
Moving away from conventional society 179	D	**8**
Systems~levels~perspectives 187	D	8
Intolerance ~ prejudice 189	D	8
Multitude of emotions ~ layers 193	I	8
Imp~ of head and heart 221	D	8
Notice sub-personalities 239	D	8
Shadow side acknowledged 240	D	8
Principled anger - injustices of the 243	D	8
Now aware 4	D	9
Somatic ~ feeling the emotion in the 6	D	9
Limits of words 12	D	9
Paradox 14	D	9
Loneliness ~ disconnected 18	N	9
Witnessing ~ non-attachment 23	D	9

Code	SUPPORTS EXISTING THEORY	STAGE INDICATOR
Energy 25	N	9
Time - beyond own lifetime 26	D	9
Limits ~ habits of mind ~ ego 27	D	9
Evolutionary process 28	D	9
Searching for this unitive place 39	D	9
Mirroring 45	N	9
Taking human form 53	N	9
Non-rational ways of knowing 55	D	9
Service of self and others / egoless 57	I	9
Different from others ~ not understood 60	D	9
Ego – constructed, as object 61	D	9
Expanding Awareness, awareness 68	D	9
Yearning; loss 70	N	9
Less goal oriented ~ figure things o 72	I	9
Synchronicity 75	I	9
Meeting people where there at 101	D	9
Compassion in form of sadness 114	I	9
Emotion - notice and pass 118	I	9
Spiritual as awareness 135	I	9
Passing exp. Of time beyond time 140	D	9
Programmed 153	D	9
Place of complete unity 156	D	9
Death - don't fear 159	I	9
Pattern interrupts 166	N	9
Non-judging / deep acceptance 169	D	9
Universal ~ perennial truth 170	I	9
Socially programmed 172	D	9
To feel CONNECTED – important 174	I	9
Naming it 180	N	9
Beyond duality, one creates the other 208	I	**9**
Letting go – nonattachment 209	D	9
Language as object, construct 219	D	9
Place beyond the intellect 222	I	9
Ego sensitive ~ limits 244	D	9
Tolerance for other meaning making s 249	D	9
Witnessing self 3	D	9/10
Empathy ~ compassion 8	D	9/10
Interconnected - seeing them in me 32	I	**9/10**
Container ~ allowing, holding space 33	N	9/10
Vehicle ~ flowing through me 58	I	9/10
Archetypes ~ deep p 74	N	9/10
Universal ~ trans Suffering 77	I	9/10
Universal compassion ~ sadness 87	I	9/10
No watcher ~ unity 104	I	9/10
Surrendering 127	N	9/10

Code	SUPPORTS EXISTING THEORY	STAGE INDICATOR
Emotion - feeling it; letting go 149	I	9/10
Spiritual – abundance 151	N	9/10
Love – universal 157	I	9/10
Belief based on practical experience 158	N	9/10
Sharing through stories ~ parables 165	I	9/10
Transcend and include 214	I	9/10
Everything a human constructs 247	D	9/10
Connection w/ Everything 5 (10)	D	10
Wonder ~ mystery 17	D	10
Acceptance ~ flow ~ change 31	D	10
Catalyst in shaping others 41 (10)	D	10
Self-complimentary ~ not humble 42	N	10
Life as precious ~ miracle 43	D	10
Compassion for self 44	N	10
Simple truths ~ joys 48	D	10
Non-judgmental Relationship 73	D	10
Deep Impact on Others 79	I	**10**
Wake-up to feel everyone 83	I	10
Cosmic play ~ dance 86	I	10
Shifting near and far 100	D	10
To be - just notice 102	D	10
Play, beyond struggle 105	I	10
Beyond spiritual practice ~reconnect 106	I	10
Life as a mystery, awe 107	D	10
Joyful, light 122	D	10
Tuning in 134	I	10
Spiritual – relationship 152	N	10
Tolerance 160	D	10
Compassion for all sentient beings 167	D	10
Gratitude 171	I	10
Beyond thought / belief 173	I	**10**
Move towards simplicity 176	D	10
Time as life – precious 177	I	10
Playful ~ kids ~ creativity 184	I	10
Psychic ~ feeling others 199	N	10
Channeled, vehicle 200	N	10
Energy field 203	N	10
Transformational ~ peak experiences 1		ND
Traumatic experience ~ see 11		ND
Nature 19		ND
Career ~ purpose 21		ND
Intuitively inclined ~9~ 56		ND
Vocation 90		ND
Open - hugs, dancing 205		ND

Code	SUPPORTS EXISTING THEORY	STAGE INDICATOR
Divorce 2		ND
Love 9		ND
Spiritual practice 10		ND
Childhood 20		ND
Masculine ~ feminine 30		ND
Reason for doing interview 34		ND
Want to notice ~ doesn't fit 36		ND
Death 120		ND
Crying - long period 201		ND

Appendix M
EXPANDED LIST OF SCT STEMS

1. When a child will not join in group activities –	29. When I am with a man/women -
2. Raising a family -	30. Sometimes s/he wished that -
3. When I am criticized -	31. My father -
4. A man's job -	32. If I can't get what I want -
5. Being with other people -	33. Usually s/he felt that sex -
6. The thing I like about myself -	34. For a women a career is -
7. My mother and I -	35. My conscience bothers me if -
8. What gets me into trouble -	36. A woman (man) should always -
9. Education -	37. Most men think that women -
10. When people are helpless -	38. When they avoided me -
11. Women are lucky because -	39. If I had more money -
12. A good father -	40. If my mother -
13. A girl has a right to -	41. When I get mad -
14. When they talked about sex, I -	42. My husband and I will -
15. A wife should -	43. A pregnant women -
16. I feel sorry -	44. When my mother spanked me -
17. A man feels good when -	45. When I am nervous -
18. Rules are -	46. When his wife asked him to help with the housework -
19. Crime and delinquency could be halted, if -	47. A women's body -
20. Men are lucky because -	48. When s/he thought of her/his mother -
21. I just can't people who -	49. He (she) felt proud -
22. At times s/he felt -	50. If I were king (queen) -
23. I am -	51. A good boss -
24. A women feels good when -	52. People who step out of line at work -
25. My main problem is -	53. Whenever s/he was with her/his -
26. A husband has a right to -	54. When I was younger -
27. The worst thing about being a woman / man -	55. I am embarrassed when -
28. A good mother -	

Note. *Postautonomous ego development: A study of its nature and measurement.* (p. 267), S. Cook-Greuter, 1999, Unpublished doctoral dissertation, Harvard University, Boston. Copyright 1999 by S. Cook-Greuter. Reprinted with permission.

Appendix N
EXTERNAL VALIDITY OF SCT:
Studies Correlating Traits and Behaviors to Ego Stages

TRAITS:

Study	Trait	Measure	Comments
(Christie & Geis, 1970)	Manipulation ("end justifies the means")	Mach V	Mach peaked at the self-protective stage.
(Lasker, 1978)	Achievement	TAT	+ correlation peaking at conscientious stage
(Zielinski, 1973)	Empathy	Carkuff's Empathy Test	+ correlation
(Rock, 1975)	Self-Insight / Reflectivity	TAT Self-Interpretation score	+ correlation
(Atkins, 1976)	Complexity / depth of ones' experience (?)	Gendlin's Experiencing Scale	+ correlation
(Lambert, 1972)	moral development	Kohlberg's Moral Maturity Test	+correlation (.60)
(Sullivan, McCullough, & Stager, 1970)	moral development	Kohlberg's Moral Maturity Test	+correlation (.40)
(Harakal, 1971)	Conformity	Inventories of conformity	Peak in conformist range.
(Hoppe, 1972; Hoppe & Loevinger, 1977)	Conformity	Self-report	Peak in conformist range.
(McCrae & Costa, 1980)	Open minded and liberal thinking	Openness to Values scale	+ correlation
(McAdams, Booth, & Selvik, 1981)	Ability to question fundamental religious beliefs.		+ correlation
(Helson & Roberts, 1994); (White, 1985)	Tolerance for others values and beliefs.		Associated with higher ego development.
(Browning, 1983) (McCrae & Costa, 1980)	Authoritarian attitudes (not being tolerant of others)		Peaked at self-protective and conformist stages.
(McCrae & Costa, 1980)	Openness to aesthetic and artistic experiences.		+ correlation
(Westenberg & Block, 1993)	Self-awareness / knowledge		+ correlation
(Westenberg & Block, 1993)	Cultural sophistication		+ correlation
(White, 1985)	Greater internal locus of control	Rotter's internal-external scale	+ correlation suggesting a tendency to recognize internal psychological causation at later ego stages.

Study	Trait	Measure	Comments
(Carlozzi, Gaa, & Liberman, 1983)	Empathy		Subjects at and above the Self-Aware stage scored significantly higher on empathy than did subjects at lower stages.
(Westenberg & Block, 1993)	Interpersonal closeness		+ correlation
(Prager & Bailey, 1985)	Angrogenous (integration of both male and female personality traits)	Bem Sex Role Inventory	+ correlation
(Hodgetts, 1994)	Gender cross-over effect in management styles.	Semi-structured interviews	Higher stage managers more often use opposite sex management styles.
(Fisher & Torbert, 1991)	Transformational Leaders (question deep assumptions, different frames, task controlled jointly)	Semi-structured interviews.	Only leaders at the autonomous stage and later demonstrated qualities of a transformational leader.

BEHAVIORS:

Study	Behavior	Measure	Comments
(Blasi, 1971, 1976)	responsibility level & role playing.	Responsibility level rating	+ correlated; also behavior observations of subjects were highly correlated to general stage descriptions.
(Hauser, 1978)	Warm-Available & Active - Spontaneous	Interviews	+correlated
(Hoppe, 1972; Hoppe & Loevinger, 1977);	Conformity	# of demerits (nonconformity)	Curvilinear peaking at the conformist stage
(Frank & Quinlan, 1976)	Delinquent behaviors & status of offenses	Actual offenses	Deviant behaviors, especially fighting more frequent at earlier stages.
(Powitzky, 1975)	Type of federal offense		Would range from car thieves, bank robbers, to conscientious objectors. Basically confirmed.
(Mikel, 1974)	General descriptions of inmates	Adjective Checklist	Mirrored general ego stage descriptions.
(Helson & Roberts, 1994)	Cognitive complexity		Woman at higher ego levels were more open to thinking about difficult life experiences in new ways.
(Vaillant & McCullough, 1987)	Creativity		College men who were described as creative scored at higher ego levels.

Appendix O
PARTICIPANT'S EGO SCORES

Ego Stage Codes: 8 =   Autonomous Stage
9 =   Construct-aware Stage
10 =   Unitive Stage

Participant #ID	EGO SCORES			
	Based on Interview Data		Based on SCT	
	Post-Interview	Post-Coding	Hewlett	Cook-Greuter
1	9	9	9	9
2	9+	9+	9	8+
3	10	10	Unique	Unique
4	9	9	8+	8
5	9-	9	9	9
6	8	8	9	9
7	9	9+	9+	9
8	8+	8+	9+	10-
9	8	8+	8+	9-
10	9	10-	10-	10
11	9-	9-	10-	10
12	9+	10-	8+	8-
13	8+	8+	8	8
14	9	9	9	9
15	10	10	8	8
16	9+	10	Unique	Unique
17	8+	8+	8	8+
18	8+	8+	8	8-
19	9-	9-	8+	8
20	10-	10	9+	9-
21	8+	8+	8+	8
22	9	9	9	9
23	9	9-	9-	9
24	10	10	10	10
25	8	8	10-	10-