

Evolving Brains in Quadrants (EBIQ): The Three Dimensional Structure of AQAL

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Abstract

Wilber's AQAL theory organizes all of the world's knowledge structures into five essential dimensions necessary to obtain a full and complete understanding the nature of the human condition and its evolution. (Wilber, 2001). The five AQAL dimensions themselves however (i.e., the four Quadrants of existence, Lines of Development, Levels of Development, States of Consciousness, and Types of individuals) have no explicit underlying framework clarifying their relationships to each other. Evolving Brains in Quadrants (EBIQ) is an attempt to provide an underlying structure of how each of the five dimensions of AQAL Integral theory is related to the other. EBIQ proposes that the triune brain complex, composed of the physical, emotional, and intellectual brains, when followed over evolutionary time and examined within the context of the four quadrants, gives rise to a three dimensional model of AQAL. This paper goes into detail on how EBIQ generates Spiral Dynamic Integral (SDi). It also briefly summarizes how the other three AQAL dimensions are generated by the model and how EBIQ provides important insights into other integral constructs.

Evolving Brains in Quadrants (EBIQ) is an attempt to find the underlying structure of AQAL integral theory and how the five dimensions of integral theory are related. It does so by following the triune brain complex, in the context of the four quadrants, over evolutionary time. This paper goes into detail on how EBIQ generates the SDi Lines of Development and then elucidates the general principles on how it generates the other three dimensions of AQAL theory. Additional insights of EBIQ into AQAL theory are also summarized.

The Triune Brain

McLean (1973) proposed that the human brain is composed of three distinct but highly interconnected brains which reflect our evolutionary past. Our brains have evolved from cold-blooded, individually and sense-oriented reptiles, to warm-blooded mammals with emotional and social capacity, to primates with the ability to transcend the immediate moment of sensory and emotional experience and think about the future and the past. While the detail of McLean's evolutionary interpretation has been questioned, the brilliance of the central thesis is still appreciated (Genovese, 2005). In this paper I will refer to the triune brain complex as the physical, emotional, and intellectual brains, respectively.

The physical brain constructs interior representations ("objects") of physical reality, based on the psychophysical characteristics of the five senses used as inputs. The reality constructed by the physical brain is experienced as direct, raw, and intense. The physical brain lives in the moment - there is no time, only now - and hence, learning is limited to the immediate moment (<.5 seconds) relationships of classical and operant conditioning. The emotional brain processes the objects constructed by the physical brain for interpersonal information and relationship status, such as ranking within the group hierarchy. The emotional brain also lives in the immediate moment, but can "think" in and remember images from the past (which are stored with emotional valence), does pattern recognition, and can make up simple stories using images

and symbols. The intellectual brain creates and perceives conceptual reality, including the constructs of time and space. It acts on the outputs of each of the lower brains to create abstract concepts that can be manipulated using such processes as reason, logic, imagination, and inference. In doing so it is freed from the immediate moment, and need not be “present” to it, as the other brains must be.

The Triune Brain and Spiral Dynamics Integral

Infrared: The Infrared instinctive meme is characterized by processing the exterior world according to factors affecting physical survival. Raw sensory data are processed via the physical brain and parsed into objects containing basic survival information, such as “predator”, “prey”, “shelter”, and “sex”. The other two brains are operating in the background, as “the unconscious” and are focused on enhancing survival probabilities. For example, the emotional brain allows humans to form and function in small groups or packs, and the intellectual brain allow use of primitive tools such as clubs, spears, and fire. Given the group nature of humanity at this time, there is no sense of individuality as we presently know it and no real distinction between the individual and the collective. The experience of the individual is more “am-ness” than “I am-ness”. The transition from Infrared to Magenta is determined by mastering environmental conditions and no longer being challenged by basic physical survival needs.

Magenta: Magenta is a magical world of good and evil spirits, ancestors, curses and spells, and attempted communion with the other entities of nature (Beck and Cowan, 1997). Many of the rituals and sacrifices at this level of development are aimed at appeasing the higher powers/ entities in charge of nature’s forces (which affect the clan’s survival) and attempting to live in harmony with them. From an EBIQ perspective, there

are two reasons that the world appears magical at this stage of development. One, is having mastered basic survival needs, the human primate now experiences extended periods of non-crisis and stillness and becomes more “present” and self-reflective. Given the cognitive limitations of the physical brain however, the magic of the newly emergent self-awareness is over-generalized to other objects of the outside world, which are now also perceived being alive and magical. A second reason for the magical quality has to do with the learning capacity of the physical brain, which is limited to the immediate moment relationships of classical and instrumental learning. Causal relationships are experienced but the reasons for such are elusive, beyond the cognitive capacity of the physical brain. Thus magical entities and magical causality are invoked to explain observed relationships. For example, a brilliant flash of light and deafening sound precedes the explosion and felling of a nearby tree. The correct inference is made, that the light caused the tree to fall. That the Storm Gods are powerful and angry (and need to be appeased) is viable projection of known facts: powerful people and beasts can make great noise and damage when angry, therefore the storm must be a person, powerful, and angry.

Red: Anger and Fear are survival emotions and the first layer of the emotional brain (Tataryn, 2010). At the previous Magenta stage of development, the background “unconscious emotion” of the clan is one of fear and constant submission and appeasement of the spirits. Moving from Magenta to Red occurs when the spirits in charge of the relatively stable life conditions of Magenta are challenged, perhaps because they have been uncooperative or oppressive, and an individual in the clan asserts his individuality in the only way possible at that stage of development, as anger. Such an individual has likely experienced himself as the strongest or fastest or most aggressive hunter in his immediate

clan. He challenges the spirits (to the fear of the rest of the clan) and “wins” (either by default or literal victory). The angry individual moves from *being* the fastest, strongest, toughest to internalizing it as an attribute, identifying his sense of self with it - *I am Strongest, I am superior, others must obey me*. They become the de facto leader of the tribe, bringing the Red stage of development to their people, and breaking away from the “harmony” or pact they had with nature and its spirits. Prior to this, the group worked together but there was less of a sense of individuality within the members of the group, and the leader led not because of their strength, nor according to their individual whims, but according to the knowledge and wisdom of the traditions and spirits.

Attainment of Red level of development allows aggressive individuals and large tribes to flourish and dominate their environments, by creating dominance hierarchies amongst individuals and clans, within which each knows their place. However, for the first time in history people are living in close proximity to those considered “other” – not of my clan. This creates the conditions for impromptu violence and aggression on a daily basis, as new challengers attempt to rise in the rankings within the hierarchy and gain a greater proportion of status, goods, and resources.

Amber: Beck and Cowen (1997) describe Amber as having two separate functions; one is the imposition of structure, order, and morality; to reign in the impulsive and violent tendencies of Red, the other is the search for a transcendent purpose. In most cultures the transition to this level occurs when a prophet steps forward, representing the voice of God, bringing the message of an afterlife and the requirements for right living necessary to achieve a good afterlife. Whether this is a true trans-personal communication or the whisperings of another, unconscious but more developed, part of the brain (Jaynes, 1976) is immaterial.

The imposition of basic morality onto Red (to create Amber) can be motivated by either the survival layer (anger/ fear) of the emotional brain – follow these rules or you are damned/ will miss the wonderful afterlife, or by the social layer (happy/ sad) of the emotional brain (Tataryn, 2010). This latter layer is responsible for mammalian attachment and bonding processes. The children of what were once different clans grow up together and bond and feel as close to each other as they do their own clan. The “other” no longer feels as such and hence “feel” as though they should be treated the same as your own family and clan. These two motivations for social order are seen clearly in the Old Testament with the ten commandments and the severe punishments for violating them (fear and anger motivated) and the New Testament of Jesus Christ (social emotions; love-your-neighbor motivated).

The creation of a monotheistic religion is a function of the elaborate imaging and story-telling capacity of the emotional brain. The nature spirits of the Magenta magical world existed as separate entities invoked to explain the separate cause and effects relationships perceived by the physical brain. In contrast, the monotheistic religions created by the emotional brain try to make sense of the world by elaborating of the relationships of those entities. The form of the various religions that emerged at this time reflect the basic patterns recognized by the emotional brain at that time: paternal/ hierarchical - God is the father, we are his children, he will punish us if we disobey; and maternal/ bonding – a loving and forgiving God(dess), the creator of all things, who is here to nurture and protect us.

Orange: The Orange level of development is about the individual asserting his or her independent thought against the limitations of established morality and tradition. The struggle and emergence of Orange is the struggle and emergence of the intellectual brain over the emotional brain; of observation, reason, and inference over the guiding images and story structures (myths) of the emotional brain. The transition from Amber to Orange appears to be precipitated by either (or a mixture) of two paths, one emphasizing the emotional brain and the other emphasizing the intellectual. In the first, the mythic vision of an all-powerful or all-loving god does not live up to those qualities at times of great need (e.g., loss of a major battle with the enemy, death of a loved one). This precipitates an emotional crisis/ loss of faith; the mythic vision is shattered, and a new vision must arise to take its place. As the new vision forms, it often does not include a god (as least not the Amber version of god), and usually emphasizes self reliance and independence. This occurs because the anger or sense of loss is identified with more than the feelings of fear associated with violating the mythic vision. In the second transition path, there is simply an increasing trust of, and belief in, the emerging rationality and reason of the intellectual brain. The growing dominance of the intellectual brains shifts from simply questioning the validity of Amber mythologies to usurping them with a more reasoned and rational understanding of reality.

Green: As Orange cultures meet, Green individuals emerge as those that realize that Orange viewpoints are limited by the culturally determined assumptions brought to their scientific/ rational construction of the world. Without studying it further however, Green makes the logical inference that “my science” and “my truths” are not and cannot be objective and therefore no better or worse than any culture’s or meme’s world view and

truth statements. Reality is thereby deconstructed into a colorful flatland of equally valid truth claims in which no one view is better or worse, higher or lower, than others.

While still relatively flat, Green does correct one error of Orange and validates interior feeling experiences. In terms of the triune brain, this represents a very interesting shift in inter-brain dynamics. Prior to this each brain has successively usurped the dominance of the previous brain and did “not look back” so to speak, transcending and *excluding* the previous level/ brain and banishing it to the unconscious. In Green this pattern changes. Green looks back at the workings of the emotional brain and recognizes the important role feelings have in life and in truly understanding the interior of the individual to which one is speaking and wishes to know more fully. Because feelings are honored in this way, for the first time in history there is a need to articulate the nuances of the experience of the emotional brain. In the prior communal meme of Amber, individuals were perceived and treated largely by the roles they played and the clan they were part of, and rules of conduct were followed to ensure appropriate treatment. Thus only at a Green level of development does one individual care enough about the interior feeling experiences of another individual for nuanced emotional communication to be necessary and the construct of emotional intelligence emerges via Green culture.

2nd Tier – Teal and Turquoise: According to Beck and Cowan (1996) and Wilber (2001) the transition to 2nd tier is qualitatively different from all the previous meme transitions. It represents a shift from linear and logical based thinking to integral thinking. It also entails a shift in the sense of self, where the individual goes from being completely identified with their individual history and personal life, to recognizing and feeling their place in the bigger picture, part of the web of life and evolution of life. As well, the flatland view of Orange, partially corrected by Green’s acknowledgement and honoring of interior (feeling) experience, is

completely demolished; Green's non-hierarchical views of world memes give way to the realization that evolutionary principles are true not only for exteriors, but interiors as well: Growth and rankings are a natural and necessary component of an evolved worldview.

In terms of the triune brain, a qualitatively unique dynamic arises at this level of development as well. In Orange and Green, the intellectual brain has been dominant (over the emotional and physical brains) and the seat of the sense of self. At Teal, for the first time in developmental history, a "lower" brain (the emotional) takes the outputs of a higher brain (e.g., thoughts and concepts) as inputs for further processing. This generally occurs after extended periods of contemplation, during which the pattern recognition aspects of the emotional brain shift from externally focused processing (i.e. sensory objects/ relationships) to internally focused processing of conceptual objects. The sense of self also shifts from the intellect to the emotional, even if the individual is not able to articulate this shift. The difference between this sense of self and that of emotionally-based Red and Amber however is that 2nd Tier individuals have transcended and included intellectual processes, while the earlier two memes had no direct access to intellectual functioning; it was part of the unconscious at those stages of development.

As seen in Amber, the emotional brain used images and stories to convey complex relationships. In metaphors of Amber, an existing pattern or well-understood story is used to convey information about more abstract constructs that are sensed but not explicated. Both Jesus and Buddha spoke to their mythic level followers in parables (/metaphors). At the Teal level of development, the pattern recognition capacities of the emotional brain move from metaphoric communication to acting directly on the abstract concepts to specify and clarify their relationships. The patterns are no longer communicated just by metaphor, but explicitly.

From an EBIQ perspective, the defining characteristic of Integral thought is that it is based on the articulation of patterns of knowledge structures. Integral writing is writing about the patterns and relationships of knowledge structures. For example, Wilber (2001) writes his finally seeing the *patterns* within and across hierarchies that led to his realization of the four quadrants. The relationship of memes in Spiral Dynamics is explicitly articulated as following the *pattern* of a spiral. Holons are a description of a repeating *pattern* of part-whole relationships. The States and Types aspects of AQAL are both classification systems, which is a form of pattern recognition. The only dimension of AQAL that is not about patterns is the Lines of Development (though this is rectified in the EBIQ model).

EBIQ itself is an example of Integral thinking, in that it articulates the pattern underlying all of the five seemingly unrelated dimensions of AQAL. A qualitative difference between AQAL and EBIQ however is in EBIQ being “self aware” of its underlying nature and in articulating the underlying pattern recognition foundations of integral thought. Thus EBIQ may represent a more refined or “conscious” version of Integral thought.

Beck (2002) speculates that you can think of Yellow (SDi Teal) as “left brain with feeling” and Turquoise as “right brain with data” (p.126). While this does not map directly onto EBIQ, it has a fundamental similarity in that it emphasizes the integration of the emotional brain with the intellectual.

From EBIQ point of view, Teal and Turquoise are fundamentally similar in developmental attainment except in the degree to which the emotional brain actualizes its nature. In Teal the emotional brain *sees* the pattern of its relationship to all life (note that “all life” is a construct of the intellectual brain and cannot be perceived directly via the senses). In Turquoise the emotional brain actually *feels* that relationship and *feels* empathy for all life and thus *feels* a

more communal sense of self. It makes sense that Turquoise individuals “feel” connected to the rest of life on earth; that is what a fully actualized and healthy social emotional brain does - bond and establish caring relationships. This EBIQ formulation is consistent with Wilber (2007) who states “...second tier...<is> ... still a conceptual identity” and “...the highest of the personal levels” (p.1), albeit based on the “conceptualizations” of the emotional brain.

3rd Tier – Indigo, Violet, and Ultra-Violet: According to EBIQ, the transition to 3rd tier is qualitatively different than the earlier shift to 2nd tier, but similar in pattern. In this case the person makes an even more radical shift and dis-identifies with the contents and processes of both the emotional and intellectual brains. The sense of self shifts into the physical brain, and the activity, not the content, of the emotional and intellectual brain is “perceived” by the physical brain. As with the shift to 2nd tier, this is more likely to occur when the external sensory inputs are reduced to a minimum for extended periods of time, often in the form of extended meditation retreats or long periods of solitude.

Note that the physical brain, which is designed to process sensory inputs, perceives the *activity* involved in the formation of the contents of the two higher brains, not the contents themselves. It cannot perceive their contents as it does not have the capacity to know or understand that level of cognition. In Buddhist philosophy, such activity is described as the arisings of the sixth sense door. In advanced stages of Vipassana meditation one literally watches the formation of thoughts as they arise, prior to any content being experienced. My own questions in 2010 to advanced mystic and teacher of the Kargyu lineage, Lama Karma Tsundulp Lodro, regarding his experience of emotions, produced an astoundingly detailed description of the sensations of chemical and physiological activity throughout his body. It was

a completely “objective”, with no reference to anything emotional per se, such as fear, sadness, or anger. He perceives the activity of his emotions in his body, with his physical brain.

Once the sense of self re-situates in the physical brain, after previously *being* emotions and thoughts, who is “I”? Very clearly *I* am not emotions, and *I* am not thoughts, and *I* am not body (since that was given up long ago). The individual is left with the realization that if *I* am anything, *I* am the awareness of all phenomena arising from this specific point in space and time. *I* look out *these* eyes, *I* hear with *these* ears, and *I* think and feel *these* thoughts and sensations. This is personal taste of the causal realm, the realm of absolute stillness and pure awareness, the realm in which all other phenomena arise; at this personalized level it is the realm of the physical brain! This is not 3rd tier however, it is the last stage an individual can attain of their own accord. At this point in development an individual simply sits and waits for the grace of god to shift them into the trans-personal stage of 3rd Tier. According to Wilber (2007) “...in order to move into third tier and true transpersonal structures, you *have* to have some sort of state training” (p.1), usually meditation. This training essentially stops any inputs that tack a person onto their point in time and space, which pre-disposed an individual to “accidentally” become “untacked” from their point in space-time reality and the sense of self has the opportunity to slide into trans-personal realities and begin to realize the true nature of Self more fully. One is identified with pure awareness and that awareness is no longer “tacked” to or dependent upon the physical brain. One can slide through the time dimension and experience past and future lives. One can slide through the space dimension and experience reality through any of the potential vehicles for perceiving material reality, as a bird, a tree, a cell, Gia, etc, as well as into the enlightenment and non-dual experiences.

There is not enough written about the three stages of third tier at this time to delineate the nuances between them. According to Cook-Grueter (2002), the individuals of third tier “have a completely internalized transpersonal or interindividual morality” (p.34) and “Peak experiences no longer have an out-of-this-world quality, they have become a familiar way of being and experiencing” (p.34). It appears that Indigo may be the permanent achievement of Gai consciousness, that Violet may be permanent abiding in or access to Enlightenment, and Clear Light may be the embodied experience of non-dual awareness.

EBIQ Implications for Other AQAL Constructs

EBIQ and Transitions between SDi Stages of Development

EBIQ suggests that the factors facilitating transition between SDi levels are qualitatively different for each brain and a function of which brain is gaining and which brain is losing dominance during the transition. For example, contemplation and meditation training appear to be pre-requisites for the transition between tiers. In contrast, environmental conditions are responsible for determining the first two stages (physical brain based), while embracing first anger and then fear are necessary for the transition into and out of stages three and four (emotional brain based) respectively. The fifth stage, Orange, involves transcending fear and embracing the intellect as a primary modality for perceiving reality, while the sixth level, Green, emerges when the intellect embraces the outputs of the emotional brain and integrates feelings.

EBIQ and Lines of Development

While not fully developed it seems very promising that the EBIQ model can be used to circumscribe all major classes of Lines of Development. This is done by examining the potential actualization of each of the brains (and their sensory and expressive capacities) of the triune brain complex within each of the quadrants at each of the stages of SDi development. For

example at EBIQ(Infrared, Individual Exterior, Physical Brain) the potential Line of Development is “survival skills” and includes physical strength, speed, stamina, physiological fortitude, and procreational capacity. EBIQ(Red, Individual Interior, Emotional Brain) is the Level of Development that allows one to perceive and navigate dominance hierarchies. EBIQ(Red, Individual Exterior, Physical Brain) is individual combat and fighting skills. At EBIQ(Orange, Individual Exterior, Physical Brain) skills once developed for survival and war are now used for individual athletic achievement. At EBIQ(Orange, Individual Interior, Intellectual Brain) the Lines of Development for “general intelligence”, including reason, logic and rationality emerge. The emotional brain at the same level and quadrant is used for leadership skills and charisma. As clarified earlier in the paper, emotional intelligence per se does not arise until a EBIQ(Green, Individual Interior, Emotional Brain).

EBIQ and Types

Within the EBIQ model, all the dimensions of AQAL are orthogonal, that is they speak to entirely different aspects of the human condition. Thus from an EBIQ perspective, there are only two true Types of human individuals, male and female (with gradations of these extremes). These types reflect the different evolutionary and cultural pressures on the two sexes during the development of the each sex's triune brain complex and suggest that the specific Lines of Development for males and females will differ. Other typologies are not orthogonal to the other AQAL dimensions and thus not true Types. For example, Jungian types and Enneagram types are actually composed of different combinations of strata from the EBIQ model. For example the Jungian “Witch” archetype would be a female at EBIQ(Magenta, Individual Exterior, Emotional Brain). They like the shaman (their male counterpart), would be evolutionary advanced for the Magenta stage of development, and hence seeing patterns of reality un-noticed

by their contemporaries who sense of self is situated in their physical brains. The Enneagram types are all individuals who have achieved Orange level development but carry specific emotional brain impressions (Tataryn, 2010) which drive the majority of their activities and who have specific ways of coping/ trying to resolve those feelings. For example, the “Achiever” is driven by feelings of worthlessness and wishes to feel valuable, the “Helper” feels worthless and strives to be loved, and the “Investigator” feels helpless and useless and strives to feel adequate and knowledgeable. Thus while the concept of types as embraced by AQAL may be a useful heuristic for introspective people reflecting on their sense of self and why they function as they do, it is not a useful dimension to keep in an integral model unless it can be shown to add unique value to the AQAL map of the foundations of human consciousness and evolution. The closest Type that fits these criteria is Sex, for reasons indicated earlier.

EBIQ and States of Consciousness

The three states of consciousness – waking, dreaming, and deep sleep – are subjective experiences of the triune brain complex as each of the brains goes into temporary dominance or dormancy throughout the waking-sleep cycle. During the waking states of consciousness, the intellectual brain dominates and the other two (depending on the level of development) are more or less “unconscious”. During normal dreaming, the emotional brain is dominant, and the other two dormant, and the emotional brain replays and re-lives and attempts to integrate the emotional impressions of the day. During deep sleep the physical brain is dominant and the other two are dormant. Awareness of dreaming occurs when the sense of self is present in the emotional brain, during the dream, while lucid dreaming is possible when the sense of self can be maintained in either the intellectual or physical brain during the dreaming process. The experience of turyia happens when the sense of self can maintain awareness, in the physical brain, through all the

states of consciousness, including deep sleep (likely only occurring in pre-3rd Tier individuals about to turn 3rd Tier, or 3rd Tier individuals).

Recapitulating SDi as Descending and Ascending Spirit

The entire journey of consciousness through of SDi tiers 1, 2, and 3 represents the final portions of the descent of Spirit into matter and its full ascent out of it. During the “Descent of Spirit”, Spirit becomes more fully immersed and identified with the experience of the material universe. It successively identified with matter, simple life, and then complex life and the increasingly sophisticated nervous systems of the physical (SDi 1 and 2), emotional (SDi 3 and 4), and intellectual (SDi 5 and 6) brains and their perceptions. Having identified fully with the most rarified aspect of the material world - the conceptual and thought-based world of the human intellectual brain - Spirit now begins its ascent back to its origins. This ascent however is not done by moving from the physical to some energetic or spiritual body; it is done by descending back down through the three brains. Spirit dis-identifies with thoughts and concepts and locates its sense of self in the emotional brain (2nd tier). Then it dis-identifies with this pattern and feelings-based way of knowing the conceptual world by situating in the physical brain. At this stage Spirit is pure awareness identified with a point in space-time, and ready to breakthrough to 3rd tier. It must wait for “something divine to happen”, and it will eventually, through the three stages of 3rd tier, re-realize its fundamental nature.

Integral Thought, Pattern Recognition, and Insight

This conceptualization that integral thought is based on the pattern recognition of concepts provides several interesting insights into mechanisms of insight and integral thinking. It has long been observed that profound insights often arise after the person has stopped actively thinking about the topic. Many individuals have intuited that this was the result of the

intellectual brain relinquishing its dominance, but what was not understood prior to EBIQ was that it was allowing the emotional brain time to process the constructs of interest and find the underlying pattern that had been eluding the intellectual brain. There are other implications of this perspective that may be useful in facilitating development of integral thought and insight. The first is that insight can be facilitated by explicitly engaging in image-based, pattern recognition processes, when thinking of complicated constructs. Also in trusting and pursuing images and feelings and the “feel” of the understanding that appears to be emerging. Another dimension to pursue is isolation. It may be that the emotional brain, while engaged with everyday inter-personal feelings of relationships, is less able to shift to processing the conceptual outputs of the intellectual brain. Thus it is no accident that the great contemplatives have often lived in isolation. This recluse-oriented strategy is reported by Wilber in his discovery of the four quadrants. He had spent three years voluntarily locked away in his mountain-top home, limiting his interpersonal contact to the occasional visit with four of his closest friends (Wilber, 2001, p38). During that time he contemplated and laid out diagrams (invoking spatial pattern recognition processes) of over 200 different hierarchies from all the different knowledge disciplines he could find. First they fell into categories (a type of rudimentary pattern formation) and then he saw the pattern that made them all make sense and relate to each other in a meaningful way – the four quadrants (p40). His emotional brain was not busy processing relationships, so it could more readily process the intellectual constructs and find their pattern.

Summary

EBIQ represents an attempt to find an underlying pattern or structure to the five dimensions of AQAL theory. Since Integral theory represents an evolutionary approach to human consciousness and spirituality, and the triune brain complex is upper-right component of what has evolved to hold consciousness in humans over history, it is an intuitive, and it turns out

very potent, construct upon which to build Integral theory. Each of the stages of the first tier of Spiral Dynamics Integral map very compellingly onto the evolution of the sense of self “up” the triune brain, in an individual and communal context, and fit nicely with the Descent of Spirit into matter. Even more compelling is how well the Ascent Back to Spirit maps onto the progression of the sense of self back down the triune brain complex: It provides a clear upper right analogue for the process of “take what was one self and make it object” when there did not appear to be anywhere else to situate one’s self, after thoughts, in order to take them as objects. The correspondence between the two stages of Tier 2 (Teal and Turquoise) and the pattern-recognition (still fairly conceptual) and feeling-based (more truly “emotional”) actualizations of taking intellectual-brain concepts as objects meshes perfectly as well (as opposed to the six stages that Clair Graves intuited); furthermore, the qualitative “jumps” between Tiers and the “jumps” back down to lower brains also mesh well, as does the need for different explicit practices to facilitate those jumps (i.e., contemplation in the conceptual sense for Tier 2, and then meditation, in the pure-witnessing sense, for Tier 3).

While the nuances and details have not been worked out, EBIQ appears to offer firm foundations on which to clarify, constrain, and generate the integral dimensions of Types and Lines of Development. EBIQ maps exceptionally well onto the States of Consciousness dimension of Integral and provides an upper right quadrant grounding and insight into many relatively esoteric spiritual experiences, such as lucid dreaming, Turyia, and the causal realm (all based on the ability to establish a sense of self or presence solely within the physical brain). EBIQ also provides additional important insights for Integral theory. One is it provides additional focus and leverage for facilitating stage growth in individuals, by clarifying that the transition factors between stages of SDi are different, depending on the brain or brains

underlying the present and next stage. It also posits that the defining criteria of Integral thought is pattern recognition of concepts - the ability to use the emotional brain's facility for pattern recognition directly on the outputs of the intellectual brain, something that does not readily appear without formal or informal contemplation practices. Further to this insight is the realization that reclusiveness may be an important part of that process, in that the activity of the emotional brain is not taken up with external, inter-personal processes, and can stay focused on the internal inputs. Finally, in Greenish, 2nd Tier style self-reflection and humor; EBIQ is simply AQAL turned back on itself, seeing the pattern of Integral and integrating it into the model – that which was once subject is now object.

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