

# A UNIQUE VIEW INTO YOU

## *Working With a Client's AQAL Constellation™*

Laura Divine

---

**ABSTRACT** This article provides an introduction to the set of six lenses used to support client assessment and competency development. Integral Coaches™ receive in-depth training in the application of integral theory to the field of adult development. For the purpose of this article, a particular client thread is used to enable readers to grasp each lens in a coaching application. The six lenses used by Integral Coaching Canada are the four quadrants (competencies, orientation, and translation), levels of consciousness (including three levels within each level), six lines of development (cognitive, emotional, interpersonal, somatic, spiritual, and moral), states of consciousness (gross, subtle, and causal as well as productive and non-productive, high-energy and low-energy states), gender type structures (feminine and masculine development), and Enneagram type structures. Coaches graduating from Integral Coaching Canada use all six lenses from Looking AT and Looking AS perspectives for both client assessment and integral practice design.

**Key words:** human development; integral coaching; integral models; perspectives; unique self

---

The complexities of a human being need to be honored and included as a coach strives to profoundly understand and appreciate how a client sees the world, walks in it, and tries to carry out what deeply matters to him or her. This is the premise for how we work with assessment lenses. Rather than using models to reduce a client to a simple, easy-to-use equation or category, we use a set of lenses to help the coach see that an individual lives in and through many dimensions and perspectives. In so doing, the coach is able to gain an appreciable sense of the vivid, multidimensional landscape of a client. This way of working with a set of lenses also helps to minimize drawing conclusions about a client and their coaching topic based on the coach's unconscious personal preferences and projections.

While using a set of lenses is valuable, our view is that unless there is also a way to bring what each lens reveals together to form a tapestry of the client, all that remains is a collection of pieces of information. When woven together, however, patterns and themes arise, linkages are revealed, and the sense of the client goes from being a cluster of puzzle pieces to being a living system, a unique assemblage or composition; we call this a client's AQAL Constellation™. As is the case with stars forming constellations in the sky, no two are alike and they are constantly experiencing births and deaths. A client's unique AQAL Constellation™ is a complex and elegant map of the current arising of a human being, as I will explore in this article.

In this article I will introduce each of the six lenses that comprise a client's AQAL Constellation™, both in terms of how each lens contributes to understanding a client and what happens when all of the lenses are brought together. Threaded throughout the article is a client example that illustrates the actual application of

**Correspondence:** Laura Divine, Integral Coaching Canada, Inc., P.O. Box 74037, Ottawa, Ontario K1M 2H9, Canada.  
*E-mail:* laura@integralcoachingcanada.com.

what is being presented. It is important to note that this article gives the reader a *taste* of how we work with lenses and a client's AQAL Constellation™. In our coaching certification program we provide detailed, in-depth resource material, developed by Integral Coaching Canada, for each lens that comprises an AQAL Constellation™. Furthermore, it takes at least two years of study and practice for students to embody the capability set to elegantly work with a client's AQAL Constellation™. For the purposes of this article, I have endeavored to provide the reader with a working summary of each lens, alone and in combination with other lenses, applied to a professional coaching case example.

## The Integral Lenses We Use

The assessment lenses we use are those included in any truly integral or AQAL approach: all quadrants, all levels, all lines, all states, and all types. We have translated the AQAL model into a format and scale useful for coaching, and have developed training material for coaches to learn how to use each lens whether or not they have had previous knowledge of integral theory. In fact, the majority of our students—in our early years of operating—had never heard of integral theory, the AQAL model, or Ken Wilber. The design of our coach training program remains powerfully relevant for people new to integral theory as well as to those who have been studying and putting it to work for an extended period of time. The way that we use the AQAL model in coaching is like putting on a different set of glasses through which to see, appreciate, and get a felt sense of the client; hence, we call them lenses. In our coaching training, the order in which we teach the lenses is quadrants, lines, levels, types, and states. We introduce them in this sequence because we have found that students are able to readily grasp the use of the quadrants and lines lenses and apply them more rapidly than the others. Once they establish a degree of understanding and skill, students learn the remaining four lenses.

We use the four-quadrants lens in two ways: 1) to understand the client's way of orienting and translating and 2) to understand the client's levels of competency in each quadrant. These two uses of the four-quadrants model are discussed in detail in "Looking AT and Looking AS the Client" (pp. 21-40 in this issue). We use six lines of development: cognitive, emotional, somatic, interpersonal, spiritual, and moral. We chose these lines as they consistently proved relevant in working with clients in the professional coaching field. The levels of consciousness lens we use is based on Wilber's use of altitude and is a compilation of developmental research in the areas of self-identity, values, morals, and cognition (i.e., perspective taking) (Wilber, 2006). This lens describes the view available and expressed at a given altitude or level of consciousness. We use two different type structure lenses: the Enneagram lens and gender lens. Finally, we use a states lens that includes heightened states (e.g., runner's high, in the zone), everyday waking states (e.g., emotions, moods), and gross, subtle, and causal state experiences and understanding.

As discussed in the "Introduction to Integral Coaching®" (pp. 1-20 in this issue), the way in which we use each of these lenses is to Look AT and Look AS the client. Looking AT the client provides the coach with a more objective view of such things as their degree of competency, capacity levels, and what is within or beyond their access or reach. These lenses also help the coach take the position and view of Looking AS the client. For example, when using the lines lens, there is an assessment of the degree of development in a given line using a scale of low, medium, and high. By Looking AT the client we are able to identify the tangible capacities they have and do not have, and how this contributes to the challenges of the client's coaching topic. The same assessment of development is then used to Look AS the client. The coach steps into the shoes of the individual, attempting to see and feel the world through the eyes of the client: what is seen and how it is seen, how the world is related to and not, what capabilities and capacities can be drawn upon, and what is out of reach. From just this one lens, the coach can begin to build a comprehension for both the inside and outside aspects of the client relative to their topic. This not only offers more information through a wider, embodied way of knowing for the coach, it also develops the coach's perspective-taking muscles in relation to the client and their topic.

As you can imagine, doing this for each of the six lenses and then pulling together all of the seen and sensed information from these perspectives can provide the coach with a multi-dimensional sense of the client, like a many-faceted jewel that is to be appreciated and beheld in its unique beauty and limits. Thus, the six lenses combined generate an Integral Coaching® matrix that allows a skilled coach to engage in embodied perspective taking of their client. This is what we call the client's AQAL Constellation™, which we will explore once we introduce the client example that will be used in this article.

### *Introducing the Client Example*

The following client example will provide a way to vividly demonstrate the application and contribution of each lens as well as how these lenses come together to form a client's AQAL Constellation™. This example is based upon a client that I have coached, with some modifications to ensure that confidentiality is maintained. In this spirit, the name Brian will be used throughout the article.

Brian had spent the previous seven years building a start-up business in the high-tech sector that had successfully weathered substantial challenges to become more stable, and was poised to pursue further expansion. His history of experience as a leader was working with small groups of very bright and innovative people. His challenge now was to move from being a small and nimble organization to a larger one where he would need to lead through a leadership team rather than in the dynamic, entrepreneurial, hands-on style he had relied upon until now. His first step was to build a team of high-performing executives that could run with him and lead in a way that would carry on the quality and intensity of performance that the company had enjoyed.

Brian proactively sought to hire people that he thought would be the best fit. However, the turnover rate became quite high and he was consistently hiring new executives. At first he concluded that this was occurring because of the recruiting process and that he had just not found the right people yet. But after so many attempts he began to wonder if there were other reasons, in particular, his leadership style. It was at this time that Brian contacted me.

I spent time learning about Brian and his coaching topic during our Intake Conversation (see the "Transformational Conversations" article, pp. 69-92 in this issue). The lenses were resident in the background of this conversation both as a place to capture what I was learning about my client, as well as a source of guidance for the focused inquiry. At the end of the Intake Conversation, Brian and I agreed that the focus of his coaching topic was "to lead in a way that optimizes successful retention and performance of newly hired as well as existing executives."

After the Intake Conversation I took more time to sink into what I had absorbed in order to more fully Look AT and Look AS Brian in preparation for the Offer Conversation. It is during this time that I used the array of lenses previously cited to get a feel for my client's full AQAL Constellation™. This would then inform me during the creation of metaphors for Brian's Current Way of Being (CWOB) and New Way of Being (NWOB) in relation to his topic. It would also enable me to discern what the focus of Brian's development should be so that he could make measurable progress in his topic.

As each lens of the AQAL Constellation™ is introduced, I provide a taste of the assessment work that I engaged in and how this assessment work informed me as Brian's coach. As a practice in taking multiple perspectives, I encourage the reader to physically pause throughout this article and sit in the seat of the coach while also connecting to this particular client's world (to both Look AT and Look AS the client). Try to get a *felt sense* of how each lens provides another perspective or dimension through which to see, feel, and appreciate Brian as well as to discern what is needed in support of his coaching topic. As you gain more information,

allow yourself to feel the *unique contribution* of each lens and feel all six of them come together as a whole, full, and an evermore intricate expression of who Brian is and how he approaches his topic. Allow yourself to be influenced and guided by what Brian’s AQAL Constellation™ reveals to you regarding his way of being in his topic. Ask yourself: what is available to him, what is not, and what needs to become available to him both in terms of awareness as well as capabilities required for him to make progress in this important topic?

## Quadrants Lens

Figure 1 provides a summary of how the quadrants lens is used to Look AT key competencies needed *in this coaching topic*. Items highlighted are specific *topic-related* competencies where Brian’s current capability levels were assessed as low to medium-low and would require attention.

With just this use of the quadrants lens, we can see that there are more competencies rated low to medium-low on the subjective side than on the objective side. Although Brian is great at figuring out structure and goals, when it comes to the subjective quadrants, especially in the intersubjective field, Brian is not as skillful. While he can state what he wants and expects from others (Lower Right [LR]), he lacks Lower-Left (LL) skills to effectively establish a shared understanding between himself and his executives. Given that his skill level in being conscious of his own assumptions and judgments is medium-low, Brian is repeatedly surprised and sorely disappointed when he realizes in the next meeting with the executive that they did not “get it” in the previous conversation. Brian can sincerely think that everything was clear to everyone because it was clear to him, but in actual fact, the level of shared understanding with the newly hired executives was actually quite limited. No wonder there were such disappointments occurring!

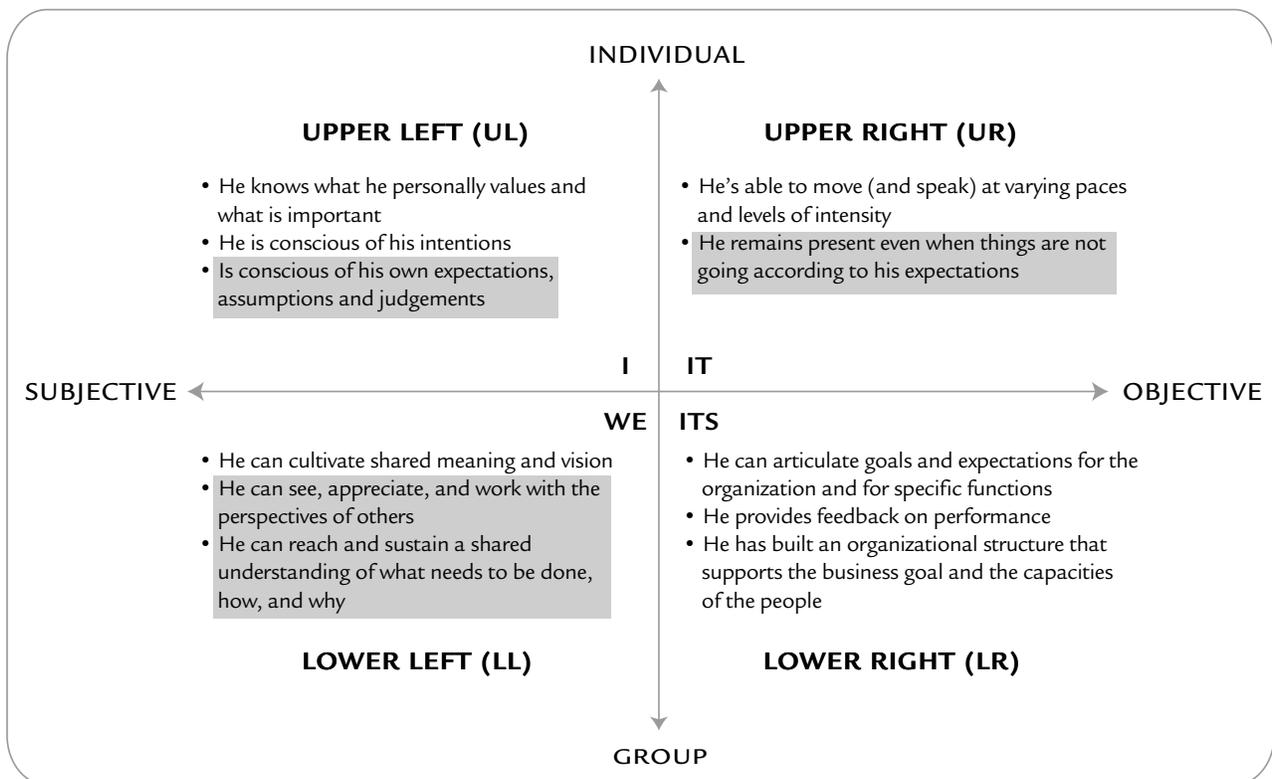


Figure 1. Looking AT Brian’s competency levels in the four quadrants.

Shifting to using the quadrants lens as a type structure, Brian's way of talking about his topic, how he had been approaching it up to now, and what he thought needed to happen to make progress on the topic strongly reflected the orienting view from the LR quadrant. The view of someone orienting from the LR is one that relates to everything from a place of "the system," how everything fits, how it works, and how to make it work; the goals, doings (process, roles, procedures) and results of the group; and the structure, in terms of how it can support and enable. Primarily orienting from the LR, Brian would then translate the other three quadrants based on this orienting view. Consequently he would engage in meetings as a place to discuss organizational performance relative to organizational goals. He would want to determine what needs to specifically happen in order to get the overall results he has deemed important, without ensuring that there is a shared understanding of what this means. The kind of "sharing" that is valued by Brian is the sharing of knowledge that will advance the understanding of things. This way of orienting from the LR sees little value or need for taking time to ensure that there is shared and common understanding of expectations between each other. More accurately, Brian believed that all of this *had clearly occurred* when he told executives their job responsibilities and the goals of the company. What more was needed?

With the first of six lenses, we now have an appreciation of key competencies that Brian has and does not have relative to his coaching topic. From this we can see how he will keep trying to use the same scope of capabilities repeatedly to tackle this topic. Over and over he tried to refine the structure and the goals of the company, tried to find the right people to join the company, and then tried to tell them the vision, the goals, and the expectations that they needed to meet. We also have an appreciation for his way of seeing and relating to this topic based on his primary orientation from the LR quadrant. Brian gets his bearings by looking at everything as a system. He checks to ensure all the parts within "the system" are fitting together before he can feel comfortable. He feels his internal compass align once he knows the pieces are all accounted for, including the pieces that belong to his interior. While sometimes the quadrant a person orients from is also where their competencies can be low, in this case, Brian's skill levels in the competencies listed in the LR are medium or higher. What this means is that not only does he orient from the LR, he is also skillful in the LR competencies needed for his topic. This would certainly give Brian a level of confidence as he is able to skillfully perform in the quadrant that feels like home base. And yet, his skill levels are low in the Lower Left (LL) and medium-low in the Upper Left (UL) and Upper Right (UR). This means his lack of skill and value of these diminished areas are contributing to Brian's failure to retain newly hired executives.

By using the quadrants to Look AT and Look AS Brian we have gained some understanding about him in the context of his coaching topic. While it may feel like that is enough information to guide the coach's work with the client, it is just the first of six lenses that make up Brian's AQAL Constellation™. Take a moment to allow this information to settle and then continue on to the next lens.

## Lines of Development Lens

In Wilber's discussion of lines in *Eye of the Spirit* (1998), he stated:

My general thesis is this: an overall spectrum of consciousness through which more than a dozen different developmental lines proceed, each of which may have a different architecture, dynamic, structure and function—"quasi-independent" of each other—but all loosely held together by the self-system. (pp. 216-217)

Wilber went on to reference Howard Gardener's work on multiple intelligences:

There is increasing evidence to suggest that [development] is better thought of as composed of a variety of domains [developmental lines], including not only logical-mathematical thought and linguistic knowledge, but also. . .visual-spatial thinking, bodily-kinaesthetic activity, musical knowledge, and even various forms of social understanding [including moral and interpersonal competence]. (Gardener, 1990, as cited in Wilber, 1998, p. 217)

Wilber's (2000) study of this rich field of research found that most of these lines "develop in a relatively independent fashion" (p. 44). Wilber continued:

Research is still fleshing out the details of these relationships, some lines are necessary but not sufficient for others; some develop closely together. But on balance, many of the streams (or lines) develop at their own rate, with their own dynamic in their own way. A person can be at a relatively high level of development in some streams, medium in others, and low in still others. (p. 44)

Wilber went on to explain in *Integral Spirituality* (2006), "Human beings have a variety of intelligences, such as cognitive intelligence, emotional intelligence, musical intelligence, kinaesthetic intelligence, and so on. Most people excel in one or two of those, but do poorly at others" (p. 8). What this speaks to is our potential to develop *and* that just because we are developed in one area or intelligence doesn't mean that we are automatically developing in the same way in another. "Some people have highly advanced cognitive development (they are very smart) but poor moral development (they're mean and ruthless). Some people excel in emotional intelligence, but can't add 2 plus 2" (Wilber, 2006, p. 7).

With regards to the relation of these developmental lines to each other, Wilber (1998) described how the development in one particular line may be necessary but not sufficient for development in another line: "Most evidence to date suggests that, for example, physiological development is necessary but not sufficient for cognitive development, which is necessary but not sufficient for interpersonal (and self) development, which is necessary but not sufficient for moral development" (p. 399).

Wilber (2006) calls these various intelligences developmental lines "because these intelligences show growth and development. They unfold in progressive stages" (p. 8). He demonstrated this by looking at moral development with a three-stage developmental model: the pre-conventional stage (egocentric), the conventional stage (ethnocentric), and the post-conventional stage (worldcentric) (Wilber, 2006, p. 6). With the introduction of the *integral psychograph*, Wilber provided a way to represent these intelligences or developmental lines using major developmental stages to indicate levels of growth within a line (Wilber, 2006, p. 7, p. 56). As he pointed out, levels or stages can apply to any developmental line: "The level of a particular line simply means the 'altitude' of that line in terms of its growth and consciousness" (Wilber, 2006, p. 35). And, as is the case in stage development, higher stages in each line tend to build upon or incorporate the earlier stages, no stages can be skipped, and the stages emerge in an order that cannot be altered by environmental conditioning or social reinforcement.

In coaching, the value of having a developmental lines lens is that it helps us appreciate where we excel and where we do not, where our greatest potentials are evidenced, and where our weaknesses may need some attention. While acknowledging that there are more than a dozen developmental lines, we drew upon our history

|                      |                                 |   |
|----------------------|---------------------------------|---|
| <b>COGNITIVE</b>     | Awareness of what is            | The capacity to see from different perspectives, the value, synergies and implications of those perspectives, and doing so through space and time   |
| <b>EMOTIONAL</b>     | The spectrum of emotions        | The capacity to access, communicate, discriminate, and skillfully be present to the emotional field of self and others  |
| <b>SOMATIC</b>       | Body/mind awareness             | The capacity to access, include, and skillfully draw upon the energies of the gross, subtle, and causal realms  |
| <b>INTERPERSONAL</b> | How I socially relate to others | The capacity to relate to and communicate with others in a way that all perspectives (I, We/Thou, It) are attended to at the appropriate level  |
| <b>SPIRITUAL</b>     | The ultimate concern            | The capacity to explore issues of ultimate concern.... “Who am I?” “Why am I here?” “What am I to do?” “Where to I go from here?” (from “me” to “us” to “all of us” to “all sentient beings”) |
| <b>MORAL</b>         | Awareness of what to do         | The capacity to reach a moral decision involving both moral judgment and care; attend to the moral depth and span it encompasses (from “me” to “us” to “all of us” to “all sentient beings”)  |

Figure 2. Definitions of six lines of development.

of experience in the coaching field to discern which developmental lines should be included in our lines lens. Given that coaching services cover a wide range of topics from work related topics to those that are more personal in nature, this lens needed to include developmental lines that are most commonly relevant across this spectrum. We also selected six lines that coaches could readily relate to, understand, and work with effectively both with themselves and their clients. Based upon these considerations, we chose the following developmental lines: cognitive, emotional, somatic, interpersonal, spiritual, and moral. In Figure 2, I have provided the introductory definitions for each line of development used by Integral Coaching Canada.

We have drawn upon the works of several key researchers who have specialized in specific developmental lines to establish definitions as well as to articulate the levels of development within each line. Figure 3 provides a

| Line                 | Key References                                  |
|----------------------|---|
| <b>COGNITIVE</b>     | Jean Piaget (1971), Robert Kegan (2006)         |
| <b>EMOTIONAL</b>     | Daniel Goleman (1995), David R. Caruso (2004)   |
| <b>SOMATIC</b>       | Michael Murphy (1992), Ken Wilber (2002)        |
| <b>INTERPERSONAL</b> | Daniel Goleman (1998), Robert L. Selman (2003)  |
| <b>SPIRITUAL</b>     | James Fowler (1981), Ken Wilber (1997, 2006)    |
| <b>MORAL</b>         | Carol Gilligan (1982), Lawrence Kohlberg (1981) |

Figure 3. Key researchers associated with each line of development.

list of some of the key resources we used in formulating our course materials that support the use of this lens.

From managers who want to become more capable at delegating rather than micromanaging to a person who is looking for more joy in his life, we have found that each of these six lines has an impact (or potential impact) on a vast range of client topics. The profile of these six lines will reveal which lines are well developed, which are not so well developed, which the client tends to rely on, and which seem to be lacking. This enables the focus on the manager’s topic of “skillful delegation” to become much more personal, but the same holds true for a client who is looking for more joy in his life.

For our lines of development lens, we used the three-stage developmental model described earlier, where the first stage is low (red altitude/egocentric), the second stage is medium (amber to low orange altitude/ ethno- and sociocentric), and the third stage is high (high orange to teal+ altitude/worldcentric). As illustrated in Figure 4, each stage of development transcends and includes the previous stage. Thus you never lose your ability to understand your first-person perspective as you develop the ability to understand a second-person perspective, etc.

| LOW                    | MEDIUM                 | HIGH                   |
|------------------------|------------------------|------------------------|
| Preconventional        | Conventional           | Postconventional       |
| Egocentric             | Ethno/sociocentric     | Worldcentric           |
| 1st-person perspective | 2nd-person perspective | 3rd-person perspective |
| Me                     | Us                     | All of us              |

Figure 4. Levels of development in each developmental line.

We have found that the use of this three-stage model to discern low, medium, and high levels of development in each of the six lines works well for the purposes of professional coaching. It gives the coach a relative sense of the client’s competency and capacity levels in the context of their coaching topic, which provides the guidance needed to discern where the focus of development should be for the client. To that end, we also found, over time, that coaches needed additional granularity in their line assessments to give them further clarity of focus. Therefore, we defined and added gradients of low, medium, and high within each of the three stages. This provides the coach with the granularity needed (9 phases across 3 stages) to appreciate what that client has access to and what they do not have access to in each line, and how this contributes to what the client is “good at” and “not-so good at” in relation to their topic.

Although I will not go through a detailed description of what delineates low, medium, and high levels of development, Figure 5 provides a taste of how these definitions support coaching by looking at Brian. As you read through Brian’s lines profile, see if you can get a feel for how his level of development in each line contributes to his current approach to his topic and the challenges that face him.

| Line                 | Low | Med | High | Comments   |
|----------------------|-----|-----|------|--|
| <b>COGNITIVE</b>     |     |     | X    | Brian can step back and objectively look at the merits and limits of multiple perspectives.<br>He takes into consideration the effect of actions & words on systems overall (beyond his own sphere).<br>He can see the cascading effects beyond self and other over significant spans of time. |
| <b>EMOTIONAL</b>     |     | X   |      | Brian can readily name what he feels or what he observes in someone else.<br>While he can name them as they arise, he wants them to go away or be controlled.  |
| <b>SOMATIC</b>       | X   |     |      | Brian can name only “gross” body sensations i.e., my muscles are sore after weightlifting.<br>He exhibits a rather mechanical way of talking about and responding to any body sensations that are noticed.   |
| <b>INTERPERSONAL</b> | X   |     |      | Brian only sees his own view and assumes that others surely see what is obvious (my view is “the view”); conversation is seen as a place to win or lose on behalf of getting what he wants.<br>His styles of interacting are either to avoid conflict at all costs or needlessly engage in it. |
| <b>SPIRITUAL</b>     |     | X   |      | Brian’s way of inquiring into or seeking answers on issues of ultimate concern are from the scientific rationalistic view and done so as if this view is the view, the doctrine, the ideology, and thereby relates to any other sort of ideology as fitting or not fitting.                    |
| <b>MORAL</b>         |     | X   |      | He is beginning to move more towards the high level where behaviors don’t come with a set of rules but from a logical application of universal, abstract moral principles.   |

Figure 5. Assessment of a client’s lines of development.

Looking AT Brian’s line development in the context of his topic, his two lowest lines are the somatic and the interpersonal. Brian’s low somatic line means that his connection to the sensations and wisdoms of his somatic capacities are quite limited. This translates into such things as not being aware of how his body gestures and postures impact the dynamics in a meeting with his executives (he often has quite a dominating presence), not being able to draw upon sensations in his body that could indicate such things as tension in him or in the room (as he keeps following his stream of conversation without considering their needs), or not being able to pick up cues when he is tired and pushing too hard (as he keeps himself running at high-output states). Brian’s low interpersonal line means that his capacities to actually see, appreciate, and consider the perspectives of others are low. At this level of development (pre-conventional/egocentric), his abilities are in the realm of knowing what his perspective is, with the assumption that everyone else surely can see what he can see. This, of course, limits what is possible in conversations he has with new executives. While these conversations would feel full and complete to Brian, they are actually lled with him expounding on his view.

The two lines assessed at being medium level (i.e., conventional [ethno/sociocentric]) are the emotional and spiritual. In the emotional line, while Brian is able to consciously experience a relatively robust array of emotions, as well as registering emotions in others, he is not yet able to get deeply intimate with the textures and

wisdoms of these emotions. Instead, he tries to manage and contain them. At this level he is able to know, through direct experience, emotions such as sadness, frustration, love, and joy, and he is also able to see emotions when expressed by others. How this translates into his topic is that Brian does have a certain level of emotional connection with himself and with others. This connection is part of what enticed new executives to come work for him. With regards to the spiritual line, at the level of medium, Brian has the capacity to explore issues associated with the “ultimate concern” from the dogmatic frame of scientific reasoning. Having developed beyond the magical or mythical approaches, Brian holds tightly to his frame for understanding and relating to these concerns. While for some people this dogmatic frame can take a religious form, for Brian it took a shape of science and reason. How this translates into his topic is that he will strive to see and understand how everything fits within the laws of science and nature; how he fits, how his decisions fit, how the new executives’ performances fit, and how whatever is occurring fits within this order.

Meanwhile, the two highest lines in Brian’s lines profile are the cognitive and moral lines. These are the lines that represent Brian’s highest capacities and are the ones that he will draw upon the most. Brian is exceptional in his ability to see systems at play and can cast forward (and backward) in time to anticipate and articulate scenarios, potential challenges, and benefits with substantial dexterity. In fact, his cognitive line has hugely contributed to the leading-edge products that he has invented and the business models he has created. Putting this into the specifics of his topic, Brian would go to great lengths to be sure that he had everything figured out in terms of the organizational structure needed to expand his company; he would be sure that the criteria needed to be met by anyone applying for a job in his company was well thought through; and he would be sure to communicate everything that he thought a new executive would need to know to be able to take a leadership role in the company. This is all very commendable and quite beautiful, but with low development in the somatic and interpersonal lines, the potential of having his vast comprehension grasped and digested by new executives became dependent upon the degree to which they were just like Brian! And, as Brian learned, the likelihood of this occurring was quite low.

Brian is also well developed in the moral line. His capacities in this line are at a point where he is beginning to be able to make decisions on courses of action that not only take into consideration the explicit and implicit rules of conduct associated with the ethics of running a business, but also those variables that are unique to the situation at hand. For example, when a newly hired executive did not work out, Brian did not just follow the standard procedure for firing that person. He tailored the severance agreement to honor such things as the impact this would have on the person’s world, the amount of effort they put into trying to make it work, as well as the impact that could possibly be felt in the world of the remaining employees. So, while staying true to his company’s human resources policies, he was also allowing these key principles to interact with the uniqueness of each person’s situation to shape the specifics of his decisions and actions. These capacities contribute to him being flexible while still being principled.

Shifting the lines profile to Look AS Brian, we can see and feel how important it is to Brian to have a comprehensive picture of the overall system and how everything fits (cognitive line); how stressful it is when things (and people) do not all come together as planned (emotional); how he will go to great lengths to have everything work such that he will ignore all signs of exhaustion (somatic); have everything explained from higher principles (spiritual); while attending to the unique variables in a given situation with integrity (moral line). By Looking AS Brian, we can appreciate his sincerity as he brings all that he has available to a challenging and deeply meaningful topic.

Looking AT and Looking AS Brian through the lines lens added to and reinforced what we learned about

him through the quadrants lens. We have further refined and expanded our understanding of Brian's various capability levels in his coaching topic and have gained additional facets through which we are able to see and appreciate the world through his eyes. And yet, there are still four more lenses to explore that constitute Brian's AQAL Constellation™. These additional perspectives will continue to advance what we are able to see and feel through Brian's eyes, body, mind, heart, and spirit, and will support us in discerning where he will need to develop to make progress in his topic.

## Levels of Consciousness Lens

This lens pertains to structure-stages, levels of consciousness development, or altitude. As Wilber discussed in *Integral Spirituality* (2006):

Stages of consciousness are permanent. Stages represent the actual milestones of growth and development. Once you stably reach a stage of growth and development, you can access the qualities of that stage—such as greater consciousness, more embracing love, higher ethical callings, greater intelligence and awareness—virtually any time you want. (p. 5)

He further stated:

Stages of development are also referred to as levels of development, the idea being that each stage represents a level of organization or a level of complexity. The word “level” is not meant in a rigid or exclusionary fashion, but simply to indicate that there are important emergent qualities that tend to come into being in a discrete or quantum-like fashion, and these developmental jumps or levels are important aspects of many natural phenomena. (p. 5)

While the presence of levels/stages of development appears to be present in all developmental lines, Wilber explains that what constitutes the levels/stages in one line cannot be assumed to be the same for another line/stage. The question then becomes, what is to be used to measure the height of all these developmental lines? The cognitive line has been considered to be such a measure because there does seem to be a way in which the other lines relate to this line in that, “Growth in the cognitive line is necessary but not sufficient for growth in the other lines” (Wilber, 2006, p. 65). The example that Wilber (2006) provides to illustrate this is, “You can be highly developed in the cognitive line and poorly developed in the moral line (very smart but not very moral: Nazi doctors), but we don't find the reverse (low IQ, highly moral)” (p. 65). This certainly does suggest that the cognitive line could be the measure and provide the markers for levels/stage development in all lines. Wilber (2006) offers an alternative whereby the “degree of consciousness is itself the altitude. . . where all developmental lines move through the same gradient—and that gradient is consciousness” (p. 65). By using the term “altitude” as the gradient with which to mark the degree of consciousness in a given line, there is not one single line called *level of consciousness*, nor can all of the lines be collapsed or reduced into one. This gives us a way to acknowledge the distinctness of each developmental line's structures and stages while also providing a way to look across the lines via a common gradient.

By using the colors of the rainbow to represent ever-advancing levels of development, known as “altitude-up-the-mountain,” Wilber (2006) has provided a way to hold and articulate the progression of consciousness or structure-stage development. Given that “consciousness is not anything itself, just the degree of openness or emptiness, the clearing in which the phenomena of the various lines appear,” these various levels describe the

“space” currently available to us at a specific structure-stage or level of consciousness (Wilber, 2006, p. 66). This provides the opening for the depth and breadth of what we are able to see, the way in which we relate to and interpret what we see, what is available, accessible, and therefore, possible for us at a specific moment in time. And, as we develop and “grow up” as human beings, we have the potential to keep expanding this space (our consciousness) such that greater breadth and depth can occur.

Within the context of our Integral Coaching® method, a client’s level of consciousness is the fundamental backbone to their structural view of reality. This not only significantly influences the particular view that a client has, but more importantly how they interpret and relate to that view. And as the subject of this view (the client himself) becomes object (his ability to look at himself) in the transcend-and-include methodology, this view also morphs to its next vantage point either through horizontal translation or vertical transformation. As discussed in “Introduction to Integral Coaching®” (pp. 1-20 in this issue), it is essential to have an understanding of how a client holds himself—his particular level of awareness, his sense of self or egoic identity, what he values, and how he determines what to do in a particular situation. How we answer the fundamental human questions listed below composes our sense of self, identity of being, and knowing of self and other:

1. What am I aware of? And given that....
2. Who am I? Who are others?
3. What is significant to me? What matters to me?
4. What should I do? What actions? Which words?

These questions actually refer to particular lines of development that have been explored by researchers for decades. Some of these lines and researchers are listed in Figure 6.

| Line             | Life's Question            | Key References                        |
|------------------|----------------------------|---------------------------------------|
| <b>COGNITIVE</b> | What am I aware of?        | Piaget (1971), Kegan (2003)           |
| <b>SELF</b>      | Who am I?                  | Loevinger (1976), Cook-Greuter (1999) |
| <b>VALUES</b>    | What is significant to me? | Beck & Cowan (1996)                   |
| <b>MORAL</b>     | What should I do?          | Kohlberg (1981)                       |

Figure 6. Lines of development explored by researchers.

Guided by the theory and principles discussed earlier, our levels lens incorporates the levels of development in each of four lines (cognitive, self, values, moral) into a format that helps the coach discern and appreciate the “altitude” at which the client tends to live from and through day-to-day. This lens articulates the following components for each level of consciousness. (Full descriptions of each of these elements are provided in our training materials.)

1. What is important at this level?
2. What are the perspectives available?
3. What is the basis of moral reasoning?

- a. How is “what is right” determined?
- b. What are the reasons for doing what is right?
- c. What is the social perspective? How are self, others, things, and life viewed at this level?
4. How is this focus carried out?
5. What are the characteristics of language?
6. What does one come to discover as one begins to feel the call to something more (the next level)?

In trying to discern what level or altitude a client is primarily living from and through, we are interested in discerning the view that most steadily and consistently guides the client as they move through their day. While a person can temporarily roam all over the spectrum of consciousness, descending to lower levels when “buttons are pushed” or elevating to higher levels in “moments of grace,” there is a particular altitude or level of consciousness that Wilber (2003) describes as the “center of gravity for an individual” and “that the proximate self-sense is basically identified with that level (although many other developmental lines might be at other levels).” What this means is that while a person may have cognitive access to one or maybe even two levels higher (which is often the case), their center of gravity is the level that they most fully embody, inhabit, and orient from as they operate in their life (Wilber, 2003).

Based upon the language Brian used, the perspectives he was able to access (and not), where he directed his attention, how he approached and explained things, the values he expressed, and how he related to himself, others, and his surroundings, my assessment of Brian was that his center of gravity was at a dominantly orange altitude (see Appendix A on page 65 for a summary of orange altitude from our course material).

Let us now look at how Brian’s orange altitude contributes to the way in which he has approached hiring executives and expanding the size of his company. What is seen as important and guides a sense of purpose at this level are such things as progress, independence, success, and advancement in ways that are measurable and of value. This feeds his drive to have a successful company, hire the best and right people, and expect high performance of his employees. The actions taken to carry out what is important at an orange center of gravity will be done with a sensibility to sustaining the social order of things. (Unless, of course, the person’s moral line is very low, which is not the case with Brian.) He works hard to make sure that hiring (and firing) policies are properly considered. At orange altitude, Brian is able to step back and take a reflective position on his own views and trusts that others can do the same. In contrast with this is the predominant focus on what is observable, measurable, and rational, which is certainly the way Brian shows up. When you weave this understanding with his quadrant orientation and solid skills in the LR, you can see what is so strongly present in his view (i.e., systems, structures, and what is measurable—all on behalf of success) and what is not so readily available to him (i.e., the role that shared meaning and understanding have in being successful). His low skill levels in the LL, along with a low interpersonal line, combined with a general bias towards his own indicators of success all limit what he is fundamentally aware of in these realms. In other words, if he cannot see it, he cannot become skillful in it. And so, Brian continues to sincerely draw upon the capacities and competencies that he possesses as he faces the mysterious challenges of his topic.

Through our use of the levels lens as part of a client’s AQAL Constellation™, we have found that not only does a client have a center of gravity, but that there are actually distinct phases of development within a level. A person first entering a level feels very different compared to a person who is solid and strong in that level. Different again is the person who is seeing progressively beyond what has been their center of gravity for years

**WOBBLY PHASE**

A person is new in this level...in the midst of “death” of their old view (disidentifying with and integrating it) and the birth of a new view (identifying with the next level)

**SOLID PHASE**

A person has grown into a new view of self, others, and the world and is effectively living life from that view; it becomes so embedded that it is hard to see it when living in it

**DISINTEGRATING PHASE**

A person begins to get glimpses of the limits of this level and progressively sees that there is something more beyond the confines of this view that speak to the person’s longings

Figure 7. Phases within a level.

and is feeling their current level disintegrate in its ability to hold and make sense of all that they are now seeing. In our coaching work, we call these three phases *wobbly*, *solid*, and *disintegrating* (Fig. 7).

At the wobbly phase, a person has just begun to see, move, and relate to the world from this wider view. The ground does not yet feel solid. In fact, sometimes they are not sure there will be ground when they put their foot down. And yet, the person cannot go back to the worldview they held previously because they have seen and have begun to take steps into a world beyond it. Thus the term *wobbly*—like a newborn colt standing up shakily on new legs, yet standing nonetheless.

A person who is in the solid phase fully identifies with the views from this level and is anchored securely in their way of perceiving. Life is working for them in the sense that there is not any kind of significant questioning or feeling the limits of this worldview. Their decisions and actions come with a certain clarity and surety. People often do not tend to look for a coach when they are at the solid phase unless they are simply looking to get better at what already feels steady and sure.

The third phase, which we call *disintegrating*, occurs when a person experiences two components. The first is that things just are not working like they used to. Secondly, longings become stronger and stronger for something that feels just out of reach, just around the corner. This is the phase where there are many questions and much soulful searching. As a person progresses in this phase, there is a profound sense of grief, death, and loss, while at the same time there are glimpses of a world beyond, and it is compelling enough to draw one forward. At some point, there is a transition from disintegrating at one level to stepping onto the ground of the new level. At wobbly the person is stepping away from their disintegrating center of gravity as they foray into a newer, younger, and therefore less secure worldview. Once in this new level of development, the cycle continues, as humans keep birthing themselves anew.

In Brian’s case, my sense was that he was just beginning to touch the disintegrating phase of orange altitude. The mere fact that he contacted me was one of the indicators of looking for something beyond what was in his reach. Furthermore, while he continued to pursue a goal that had been driving him for years—to grow the company and to advance his financial success—he also found himself longing to build a culture where employees could thrive and he could pass along his wisdom to emerging leaders. Brian’s emergent longings track

#### What One Comes to Discover...

- Often after many accomplishments have been made, many goals met, and much time and energy have been spent, one's hope of feeling fulfilled isn't met. Rather, a sense of dissatisfaction prevails and there is a feeling inside that something is still missing.
- Begin to see that the definitions of "success" were limited and a search for a deeper sense of meaning and fulfillment raises more questions than gives answers.
- A deep call....an inner call....to live a life that is on behalf of fully expressing what one feels "called" to express.... a move from accomplishing to expressing....from mastery of to internal satisfaction.
- As the questioning progresses, the view widens. One opens to see that what brings meaning to life depends upon one's relative position....one's own personal perspective or interpretation. And that when the interpretation shifts, meaning shifts. What was once clear and definitive in the realm of the rational and scientific now falls away as the realm of personal interpretation becomes a mysterious realm that beckons to be explored.
- Concurrently, as the view widens, what begins to show itself is a systems view. A view that reveals interdependencies and causalities at larger scales. Something about this wider view shakes up the assumption that "it's up to me," that is beyond or behind specific goals and plans. In seeing this, one also sees that they are part of a larger system while being unique within that system.

*Figure 8. Disintegrating phase of orange altitude.*

with our levels of consciousness lens description regarding what a person comes to discover as they move into the disintegrating phase of orange (see Fig. 8).

By sincerely taking in and appreciating the rich information about the content and context(s) available to a client given their center of gravity, the coach can then calibrate their language and degrees of perspectives brought forward in the coaching conversations to truly meet the client in their worldview—and just beyond. As we will explore later in this article and more fully in "Transformational Conversations" (pp. 69-92 in this issue), this understanding and appreciation is infused into the formation of metaphors to describe the client's Current Way of Being in their topic as well as a New Way of Being that they could be in their topic. By relating to and working with the client from where they are situated in their structure-stage development, the client will feel more fully seen and more fully met. As discussed in the "Introduction to Integral Coaching®" (pp. 1-20 in this issue), our approach to change starts by meeting the client in their current world. By getting established there, the coach and the client have a place to move from and through into something new that both transcends and includes the present. While the levels lens significantly contributes, the coach needs to draw upon the client's full AQAL Constellation™ to discern the right calibration and attunement for a given client.

The primary focus of a client's development is not to try and get the client to the next level (vertical development). Rather, the focus is on discerning what needs to be developed so that the client can advance and expand their perspectives and capabilities in an area that is important to them at that juncture in their life. This includes horizontal health, vertical development, or both. Figure 9 provides a description of horizontal health and vertical development (see Wilber, 2006, pp. 137-138).

For Brian, this means continuing to fill out healthy horizontal development in his interpersonal and somatic lines, and building competencies primarily in the LL. This also requires leveraging his UL and strong cognitive and moral lines in a way that allows development itself to further awaken and draw him into the next

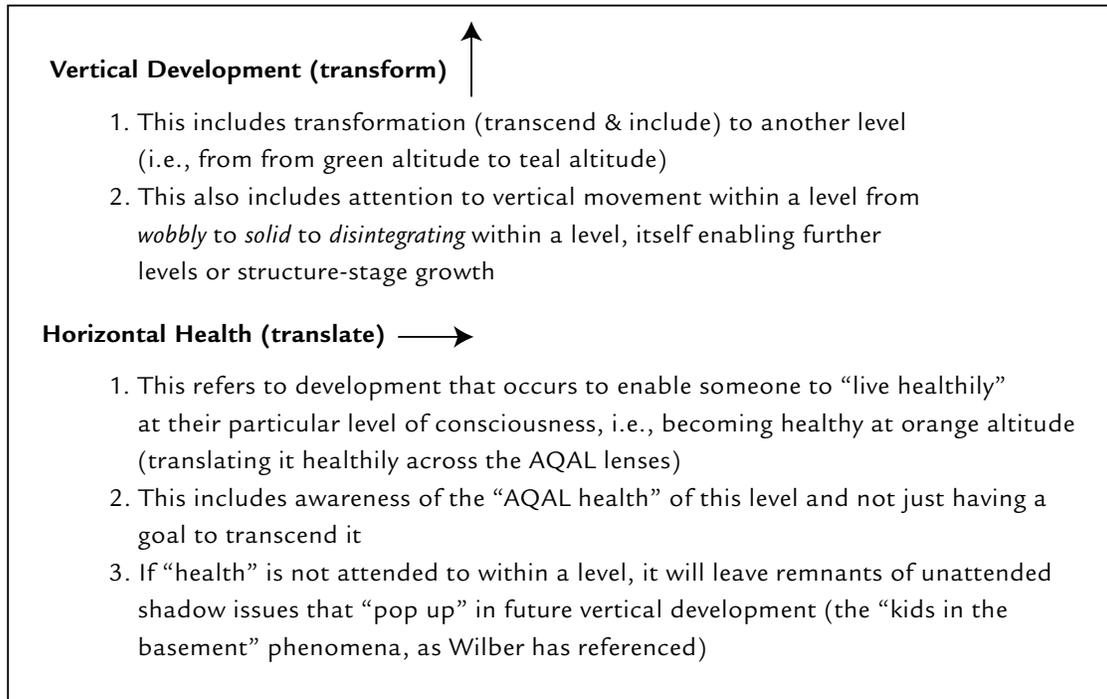


Figure 9. Horizontal health and vertical development.

level of development, known as the “sensitive” green altitude. As far as Looking AS Brian and meeting him on his terms, it is important to speak in the language of orange altitude (his language vs. mine). This includes being sensitive to his strong reactions to rules and conformity (amber altitude) as well as his disdain for the overly sensitive and non-productive ways of consensus seeking (green altitude). While he is just beginning to shift from the solid to the disintegrating phase, his orange altitude views are still very strong. And yet, I still need to be sensitive to the emergent longings and dissatisfactions which will most likely grow as he continues to awaken throughout his coaching program. And, as ever, I will hold the mystery of Brian’s unfolding as emerging across his full AQAL Constellation™. Assessment and inquiry at each meeting reveals new aspects of Brian with which our Integral Coaching® method can *ex* and *ow*, while attending to a robust structure of development.

## Type Lens: Enneagram

Type structure lenses help the coach get a feel for and an understanding of those aspects of a client that remain core regardless of the growth that occurs through structure-stage and/or state-stage development. Of course, how *healthily* we are living our particular type structure is influenced by our development in all the lenses that comprise an AQAL Constellation™. One of the type lenses we use is the Enneagram. The Enneagram is a system that maps out nine fundamental personality types of human nature and their core complex relationships. Each personality type is characterized by specific patterns of thought, speaking styles, feelings, emotions, sensations, and belief systems that are universal to the type. Given that the Enneagram is a system already widely written about and where user-friendly resources are easily accessible, we did not need to translate or synthesize these resources into something specific to coaching, *per se*. Our Integral Coaching® students are introduced to the works of Helen Palmer (1988), David Daniels and Virginia Price (2000), and Don Riso and Russ Hudson (1999, 2000) to learn about and use the Enneagram.

Our way of working with and using this lens is not to label or categorize someone, but rather to help the coach become more able to readily gain access to the unique view and territory of the client's way of seeing, going, and checking. Please refer to "Introduction to Integral Coaching®" (pp. 1-20 in this issue) for a more complete description of seeing, going, and checking. Understanding and appreciating these nine fundamental "type structures" and the specific Enneagram type of the client helps the coach see through the eyes of the client: what they pay attention to, how it registers, how they tend to manifest in reactions and actions, and how they can grow (integrate) and regress under stress (disintegrate). This helps the coach immensely in developing metaphors to depict the client's Current Way of Being in their topic, as well as possible New Ways of Being in the topic. This type lens also guides the coach in discerning which capabilities need to be developed and how to approach the developmental cycles so that they meet clients in their worlds, through their own ways of relating. While other type structures are also useful and relevant, we have found the Enneagram system to be particularly helpful in filtering out thematic personality aspects of the client's AQAL Constellation™.

The Enneagram helps the coach get tuned into the way the world is seen and related to by the client, how he moves through his day-to-day landscape, and what he checks to know that he and his world are okay. My sense of Brian is that he is an Enneatype Eight—"The Challenger." While there are many facets to each Enneatype, following are excerpts from a variety of resources that can provide you with an initial felt sense of "The Challenger." See if you can feel Brian as you read these excerpts and my commentary:

"Eights enjoy taking on challenges themselves as well as giving others opportunities that challenge them to exceed themselves in some way" (Riso & Hudson, 1999, p. 289). *This contributes to some of Brian's unconscious assumptions that everyone takes on a challenge like he does.*

"In their direct engagement with the world, head-influenced Eights want to work out what is going on—and they do so by engaging directly with their situation: Eights try things out, and observe the results" (Hampson, 2005, p. 26). *This form of direct engagement contributes to Brian's style of putting out his expectations and taking the actions he thinks are necessary with very little receptivity or openness to others.*

"What causes (eights) stress, is going full-out and denying fatigue or pain" (Daniels & Price, 2000, p. 50). *This tracks with Brian's low somatic line for actually being sensitive to fatigue or pain that would deter him from being fully engaged and wrestling with challenges!*

"This type (eight) does not naturally empathize with others. He expects others to stand up for themselves, just as he does" (Palmer, 1988, p. 138). *This gives us another glimpse into some of the beliefs, assumptions, and associated judgments Brian tends to make about others without realizing that not everyone sees it the way he does.*

As an Enneatype Eight, orienting from the LR, with strong cognitive and moral lines, and an orange altitude, Brian's way of relating to and approaching his topic will include good intentions (that he keeps to himself), pursuing a comprehensive understanding of the system, making decisions along the way that take into account the multidimensional impacts of those decisions, and taking charge with a focus on reaching (and exceeding) the milestones of success. At a deeper level, there is a sense that what is unconsciously important for Brian is that he feel securely in charge of the overall system (LR) and that things go his way (UL, low interpersonal line, Enneatype Eight), thereby fulfilling what is important and right (orange center of gravity, moral line), and

doing so in a way that protects him from experiencing being vulnerable or weak (Enneatype Eight, medium emotional line).

You can also see here how important it is to take an AQAL approach and not collapse any of the lenses into another. Separating out the lenses so that each one offers its own view of Brian (and as Brian) helps construct a more accurate picture instead of favoring one lens or another. While this may appear fairly thorough, there are still two more essential lenses to bring into view and include in Brian’s AQAL Constellation™.

### Type Lens: Gender

The gender type lens is not about assigning attributes based upon our biological gender (UR). Rather, it is a lens that helps the coach to appreciate two types of gender development: 1) the specific ways of being aware and 2) ways of knowing and of perceiving that manifest through the energies of the masculine and of the feminine. Additionally, this lens informs us that both feminine and masculine ways of perceiving have hierarchical stages through which they can develop.

Carol Gilligan’s (1982) work indicates that both the masculine and feminine have very distinct stages, or levels of development, with respect to orientation and emphasis (Fig. 10). Men tend to be guided by the values of the masculine, which have an emphasis on autonomy, rights, justice, and agency, which contribute to their unique way of seeing, going, and checking. Women tend to be guided by the values of the feminine, which have more to do with care, relationships, and responsibility. Although our socio-cultural biases significantly influence what a person pays attention to, does, and values, from a developmental perspective both men and women can develop along the full spectrums of feminine and masculine capacities. This becomes more and more apparent at higher levels of development, where the sphere widens to embrace the “all of us.” Since each of us has masculine and feminine capacities, it is helpful to think of this lens not as a general assessment and orientation of the whole person, but of the person in their coaching topic. So: how might masculine and feminine principles be useful in meeting Brian where he is and what would provide him traction in his topic? In using this lens, we are not attempting to have masculine men become more feminine or feminine women develop their masculine capabilities. Rather, we look at this lens in the context of the client’s coaching topic, and their associated developmental needs. Within that context, the gender lens informs us of opportunities for growth, and therefore, impact on the client’s topic.

| <b>FEMININE</b><br>An emphasis on care,<br>relationship, responsibility<br><i>Fullness</i> | <b>STAGE of<br/>DEVELOPMENT</b> | <b>MASCULINE</b><br>An emphasis on autonomy,<br>rights, justice, agency<br><i>Freedom</i> |
|--|---------------------------------|---|
| Selfish care<br>(me)   | Pre-conventional                | Selfish rights<br>(mine)  |
| Our care<br>(us, clan)   | Conventional                    | Our rights<br>(conformist rights)   |
| Universal care<br>(global, all)  | Post-conventional               | Universal rights<br>(global, all)   |

Figure 10. Gender values and stages of development.

Each gender also has its own versions of unhealthy or pathological development. Figure 11 lists a few examples as well as what kinds of development are needed to shift from unhealthy to healthy (Kegan, 2003; Wilber, 2003). Note that the kinds of development needed actually draw upon some of the characteristics and capacities inherent in the other gender.

| FEMININE   | MASCULINE  |
|--|--|
| <ul style="list-style-type: none"> <li>• Fusion with those around</li> <li>• Can't speak for self</li> <li>• Radically passive</li> <li>• Part of the herd</li> <li>• Nothing but relational</li> <li>• "Process Queens"</li> </ul> <p>Needs to learn to speak own mind, build autonomy, stand up for self and views</p> | <ul style="list-style-type: none"> <li>• Rigid association</li> <li>• Alienation</li> <li>• Radically assertive</li> <li>• Repressed from body, nature</li> <li>• Isolated</li> <li>• "Power Over"</li> </ul> <p>Needs to be "part of," to connect, to touch, be impacted and influenced by others</p> |

Figure 11. Pathological versions and what needs to be developed.

Looking AT Brian, my sense is that he sees and relates to life from a very strong masculine perspective. I think he is late-stage conventional as he pays attention to and tries to contribute towards people "taking charge" in their jobs and in their lives. By people, I mean those with whom Brian has contact, personally and professionally. I am also aware of some hints of the radically assertive and "power over" pathological behaviors that appear especially when he is under stress. My sense of his way of seeing and relating to his topic is that it is up to him to set up the right structure and provide the goals and expectations to new employees so they can go out and "get it done." Once he has given both this structure and freedom, the rest is up to the new employees to figure out. This lens illuminates how Brian's masculine view and his masculine capacities (healthy and unhealthy) contribute to the force of his being, as well as to his expectations that everyone else has (or should have) the same zeal for autonomy, agency, rights, and freedom.

I would like to point out that there are many different (and sometimes competing) vantage points from which to examine gender development (e.g., Deida, 2004; Hill, 1992; Kegan, 2003; Wilber, 1997, 2003). We are not proposing one source only, but instead want coaches to be clear about which lens is being used and how they are bringing forward its wisdom within the client's AQAL Constellation™. All integral lenses are ever evolving. As a dynamic system, Integral Coaching® remains open to the evolution of AQAL lenses. Similarly, there are other type structures that are useful, such as Myers-Briggs (Myers & Myers, 1995), that can be used from Looking AT and Looking AS perspectives.

### States of Consciousness Lens

States of consciousness are part of our direct phenomenological experiences. They come and go in time, rise and fall in intensity, as they are not permanent structures. As Wilber describes in *Integral Spirituality* (2006, p. 73), there are *natural or ordinary states* (gross [waking], subtle [dreaming], causal [deep sleep]); *altered or non-ordinary states* (exogenous states, brought on through drugs, and endogenous states, brought on through training [i.e., meditation]); and *heightened states*, which are sometimes called peak experiences.

While states are available to anyone at any level or stage of development, it is important to remember that all states will be interpreted by and through a person’s level of consciousness. In conjunction with this, Wilber (2006) has found that states can have a profoundly beneficial effect on stages, “The more that you experience various states, the more quickly you develop through the stages. . . .considerable research has demonstrated that the more you experience meditative or contemplative states of consciousness, the faster you develop through the stages of consciousness” (p. 196). Wilber’s more current thinking includes a *state-stage* development model (horizontal) and a *structure-stage* or level of consciousness model (vertical).

Although we are not directly trying to advance a client in terms of stable state-stage growth, we are interested in having a client’s development include the contribution of states in a form that fits within the context of their coaching topic and their unique AQAL Constellation™. This can include experiencing heightened states to help open up a particular line of development (e.g., emotional, somatic, spiritual), it might involve a meditative or mindfulness practice using music or poetry as a “heart-opening” state experience, or it might involve using a daily log of states to become more conscious and aware of the waking state experiences that come and go all day long. The grounded awareness that this daily log practice cultivates could also be useful for a client who frequently seeks “state-generating” or peak experiences to feel alive and who has a coaching topic that has to do with becoming more able to live fully in the ordinariness of their day-to-day life!

Within the realm of everyday states, we have also drawn upon the work of Jim Loehr and Tony Schwartz (2004), as they have worked with people interested in high-performance states in work and other environments. Figure 12 provides a summary of some of the elements of their work. Looking at high and low levels of energy in the context of being resourceful and unresourceful provides a useful way of appreciating how a client tends to go through their day. This, of course, is linked to all the other facets of their AQAL Constellation™ and contributes to discerning what might need to be attended to developmentally.

| UNRESOURCEFUL STATES  | RESOURCEFUL STATES   |
|---|--|
| <p style="text-align: center;"><b>High Energy</b></p> <p style="text-align: center;">Angry<br/>Fearful<br/>Anxious<br/>Defensive<br/>Resentful<br/>Disgusted<br/>Jealous</p> <p style="text-align: center;"><b>Low Energy</b></p> <p style="text-align: center;">Depressed<br/>Exhausted<br/>Defeated<br/>Apathetic<br/>Sad</p> | <p style="text-align: center;"><b>High Energy</b></p> <p style="text-align: center;">Invigorated<br/>Confident<br/>Challenged<br/>Joyful<br/>Connected<br/>Surprised<br/>Proud</p> <p style="text-align: center;"><b>Low Energy</b></p> <p style="text-align: center;">Relaxed<br/>Mellow<br/>Peaceful<br/>Tranquil<br/>Serene</p> |

Figure 12. Resourceful and unresourceful states.

I observed that Brian functioned mostly in the high-energy realm, vacillating between resourceful and unresourceful (i.e., defensive, angry, anxious, and at times disgusted) depending upon the level of stress he experienced. He did not access the low-energy realms as readily. Developmentally, cultivating his capacities in the low-energy resourceful realm would contribute to him not slipping into the unresourceful high-energy realm as frequently. He also tended to thrive on peak experiences that occurred in the context of creating solutions to complex problems. He would pour himself into these with zeal and passion, and if there were not enough of these happening, he would find a way to intensely create them (induce his own high states). This, combined with his Enneagram “Eight-ness,” his LR orientation, and his masculine agentic style, with little interpersonal awareness, could make him a powerful and intimidating force. It also contributed to Brian over-engaging in aspects of the company that should have been managed by his executives.

## Pulling it all Together

Six lenses, each bringing a distinct perspective through which we see, appreciate, understand, and behold a client in the context of his coaching topic as well as in his life overall. Yet, while each lens brings to light valuable and profound dimensions of this human being and his journey, these illuminations are just glimpses of someone and something that are beyond full comprehension. The client’s AQAL Constellation™ informs and guides the coach in discerning how to travel with the client through their coaching work together: what to say, how to say it, what further awareness is needed, what capacities and capabilities are present and which need to be developed, what is the right pace, intensity, and level of complexity for the client, and more.

Bringing these six lenses together as the client’s AQAL Constellation™ requires that the coach wait until all six perspectives are taken in and allowed to coalesce, forming a shape or texture through which the coach can feel, see, hear, appreciate, and be guided. This requires the coach to set down their own automatic biases and preferences as best they can, “to suspend the download,” as Otto Scharmer describes in his book *Theory U* (2007). It also requires the coach to have an accurate assessment of their own AQAL Constellation™ in order to be informed of how their biases tend to show up. First, the coach Looks AT the client to get a full understanding of “what is” and “what is not” available to the client in the context of their coaching topic. Looking AT the client’s orienting quadrant, their competency levels in the quadrants, the levels of development in each of their lines, as well as the client’s altitude or level of consciousness, the full range of their Enneatype, their facets of gender development as well as which gender energy is more privileged, the resourcefulness of their everyday states, as well as the degree to which states are part of the client’s developmental process—all of this enables the coach to see leverage points for integrating the client’s Current Way of Being while moving toward a New Way of Being in their coaching topic.

If the coach stopped here, they would have a thoughtful assessment and a set of recommendations as to what the client should do and develop. The coach would be providing the client with a map and suggestions as to how to travel through the territory. While helpful, this alone will not necessarily enable the client to get a glimpse of their own way of seeing and relating to the topic. They would simply take the map and carry out recommendations with their current way of seeing, going, and checking *fully intact as subject*, hoping for new results while still seeing out of the same old view—the view of their Current Way of Being.

Taking in the client’s AQAL Constellation™ to Look AS the client requires the coach to suspend their own biases and digest these many facets of the client. To Look AS the client, the coach slides into the body, metabolizes the client’s AQAL Constellation™, and looks at the world through the eyes of the client. With an open mind, open heart, and open will, the coach then fields questions such as: How is it that Brian is seeing or relating to himself, to his role and to his executives sitting across the table such that he does all the talking and believes that once he has covered what he thinks is necessary, the meeting is done? How is it that Brian is

surprised to hear that people find him to be intimidating, leading him to feel hurt that they do not understand his intentions even though they are so clear to him?

As outlined in “Transformational Conversations” (pp. 69-92 in this issue), once steeped in the client’s AQAL Constellation™, the coach needs to set down the objective specifics and be open to receive whatever word, image, or symbol arises that represents or gives voice to the client’s Current Way of Being in their topic. For Brian, what emerged as the metaphor for his Current Way of Being in his topic was the Pioneering Trailblazer—the one who leads the way into uncharted territory, the one ready to face whatever danger may come up while passionately pushing forward towards what is ahead. The Pioneering Trailblazer moves swiftly and surely, being guided by his gut instincts and his interpretation of the terrain. The trailblazer travels only with people who are trustworthy and know what to do without asking; the trailblazer does not stop for fear that he might miss the great discovery; the trailblazer pushes himself to go on and feels most alive at the edge. Anything less would leave him feeling inadequate and lifeless. The Pioneering Trailblazer birthed and built his company, a company that formed a whole new niche in the high-tech sector, that defied naysayers, and that called for him to pour every ounce of himself into its success.

Can you see and feel how this metaphor captures facets of Brian’s current AQAL Constellation™ in the context of his coaching topic? Return to the sentences above and see if you can attach the various components of his AQAL Constellation™ to each statement. Feel into the metaphor’s ability to depict Brian’s current way of approaching his challenging topic of “trying to lead in a way that optimizes successful retention and performance of newly hired as well as existing executives.” Growing the company calls for building more integrative infrastructures, it calls for working through people versus handling things directly, it calls for stabilizing, it calls for moving at different paces and different styles, and it calls for letting others blaze some trails. And yet, until Brian becomes aware of the Pioneering Trailblazer, he will continue trying to tackle this challenging topic with the perspectives and behaviors of the Pioneering Trailblazer. Thus, by offering this metaphor to Brian in a way that enabled him to gain access to both what is great about the Pioneering Trailblazer as well as how it limited his effectiveness in his topic, Brian began to see this particular aspect of himself more as “object,” and thereby he started shifting to a New Way of Being.

The metaphor or symbol for the New Way of Being should draw upon qualities and bring forth perspectives that are resident in those areas that are not currently available to the client. In Brian’s case the LL and UR quadrants, the somatic and interpersonal lines, the integration of an Enneatype Eight into an Enneatype Two, the capacities of the feminine to receive, the resourceful lower-energy states, and the green level of consciousness that includes the view that everyone has a unique context from which they see and relate to any given moment. At the same time, the metaphor needs to connect deeply to the client at a fundamental level. For Brian, he needed to be actively engaged in ways that enable movement and advancement, in progressive and ever-improving ways. The metaphor that emerged for Brian’s New Way of Being in his topic was the “Traveling Wise One.”

As you read this description, attempt to feel how this metaphor and its description (unique to Brian) capture what was described in the previous paragraph. The Traveling Wise One has a deep desire to voyage, to discover and learn from his treks. He also has a deep desire to pass on wisdom so that others can benefit and then pass on what they know. The Traveling Wise One has patience that comes from knowing that everything has its own right timing—when to stay, when to go, when to speak, and when to listen. Therefore, he only needs to pay attention to when the right time is arising. The Traveling Wise One is sensitive to not only right timing but right amount, knowing that too much or too little is neither constructive nor productive and so has the capacity

to both discern and manage how much is brought forth at any given moment. Finally, the Traveling Wise One knows that no one knows everything and that the only way he is going to grow in wisdom is to be open, curious, and willing to be influenced by others.

This New Way of Being metaphor gave Brian a new perspective to see from and through, a new ground to stand on, a new way to go, and a new way to discern how things developed in his life and business. It was a powerful metaphor for Brian as it touched a deep chord in him—to actually have wisdom worthy of being passed on. He realized that underneath his current style of communicating with others, this “wisdom” was the contribution he was seeking to provide. Finally, it captured his deep need to explore; life would quickly become meaningless if he were to ever abandon this passion. What he did see is that the *movement* of the focused Pioneer could become the *movement* of the Traveller—wider, more inclusive, and expanding, for him and others.

Over the course of our coaching work together, through cycles of development that spanned one year, the grip of the Pioneering Trailblazer progressively eased and Brian grew into the body, heart, mind, and spirit of the Traveling Wise One. In less than a 12-month period, he doubled the size of his company, his executive and organization retention rates radically improved, and he was recognized by some of his top clients and suppliers as having a company culture that was vibrant, innovative, hard-working, service oriented, and fun.

## Conclusion

A client’s AQAL Constellation™ intimately guides the coach at the beginning of the coaching journey for the creation of Current Way and New Way metaphors and in the formulation of the client’s developmental objectives. Just like star constellations used by travelers before the age of the compass, the coach continually refers to and is guided by a client’s unique and ever-birthing AQAL Constellation™. Consistently through the cycles of development the coach Looks AT and Looks AS the client. As the coach learns more about the client and as the client dynamically changes, the coach updates the client’s AQAL Constellation™, allowing this refinement to shift and change how the coach holds, appreciates, understands, and works with the client.

Every coach also has their own AQAL Constellation™ from which and through which they relate to the client and the client’s topic. Not only do Integral Coaches™ trained through our school learn how to work with a client’s AQAL Constellation™, students also intimately get to know their own. This is a crucial part of the training as it is critical, as a coach, to be as awake as possible to your own biases, preferences, shadows, and fears. Putting all of this together, as the coach gets to know their own AQAL Constellation™ (I), experiences how the client’s AQAL Constellation™ interacts with their own (We), and objectively understands and carries out an Integral Coaching® method on behalf of a client’s topic (It), the coach becomes aware of the AQAL matrix through which both coaches and clients are co-arising. This intimate and ongoing developmental journey of the coach serves as a catalyst for being awake in this work of service, in more conscious and responsible ways.

The power of the AQAL Constellation™ comes from the lenses individually and as a whole. *The quadrants lens* brings to the foreground the four perspectives always present, all the way up and all the way down, helping the coach appreciate which perspectives a client prefers, how they translate other perspectives, and the client’s levels of skill in each of the quadrants. *The levels lens* enables the coach to more effectively attune to their client’s homeland and meet them there. *The lines lens* enables the coach to appreciate the levels of capacities the client has available to them in each of the lines, how they draw upon these skills to face the challenges of their topic, and what capacities are in some way limiting effectiveness in their topic. *The states lens* helps the coach appreciate what gross, subtle, and causal states the client has the ability to experience and the degree to which

the client's everyday states are resourceful and supportive. *The gender type lens* helps the coach appreciate the gender development that the client brings to the topic as well as the masculine and feminine capacities they are able to draw upon. And finally, *the Enneagram lens* helps the coach see and appreciate the unique personality of the client, the profoundly embodied beliefs and assumptions that are core in this precious human being. As you can see, collapsing any one of these into the other closes down a facet of illumination that has a unique contribution to the coach's ability to appreciate and discern how to best support a client.

A lot for a coach to hold? Absolutely. And yet, while it does not get close to touching all that makes a human being who and what they are, allowing each lens to have its full expression and then binding them together in the form of a client's AQAL Constellation™, each star shining, while also being part of a unique shape in the sky, becomes a step in the right direction. To achieve this takes so much more than a cognitive understanding of the lenses. For ultimately the power of the AQAL Constellation™ comes from having an open mind, an open and compassionate heart, and from there, open will. This includes the ability to receive and be informed beyond one's own preferences and biases, so that the perspectives held and the courses of action taken have a greater chance of being of service to another human being.

## Appendix A: Orange Level of Consciousness

### What is Important

- Strive for autonomy and independence
- Seek out “the good life” and material abundance
- Progress through searching out the best solutions; strive
- Enhance living for many through science and technology
- Play to win and enjoy competition
- Learn through tried-and-true experience

### Moral Reasoning: Maintaining Social Order

#### What is Right

- Fulfilling the actual duties to which you have agreed
- Laws are to be upheld except in extreme cases where they conflict with other fixed social duties
- Right is also contributing to society, the group, or institution

#### Reason for Doing Right

- To keep the institution going as a whole, to avoid the breakdown in the system “if everyone did it,” or the imperative of conscience to meet one’s defined obligations

#### Social Perspective

- Differentiates societal point of view from interpersonal agreement or motives
- Takes the point of view of the system that defines roles and rules
- Considers individual relations in terms of place in the system

### View of Self, Others, Things, Life

- The self is seen as separate from what is observed. Thus while there is recognition of an interpretive interior, objectivity is both desirable and believed to be achievable
- Self directed, self authoring
- People are seen as similar to self in that they also possess their own point of view and interior life. However, others are not viewed as similar in the ability to achieve
- Others are appreciated for having different expertise as long as they don’t encroach upon my beliefs. Can “agree to differ.”
- Time is money and the medium to accomplish things
- See success in life in terms of what have accomplished or the contributions and improvements made in the world
- Life is a task to be mastered (and measured). Those that are successful are rewarded with the good things in life (usually defined materially) over the less capable
- Truth lies in what is rational and logical. There are reasons for all things. Proper analysis using objective methods will eventually lead to the discovery of how things really are...and thereby come to the solution for all problems

### How to Carry out This Focus

- Highly motivated to figure things out—root causes and reasons are looked for. Analysis of others and self-analysis, typologies, and theories about human behavior are of keen interest as a way of classifying, understanding, and explaining human beings
- Fixation on goals and results. Preoccupied with getting things done with responsibility, conscientiousness, and expediency. Plans, prioritizes, and optimizes procedures to achieve goals, with an attention on outcome, result, or destination. Oriented towards action... hardly slows down to look at the present moment
- Knows how they are doing in life by how they are “measuring up.” Productivity, acquisitions, accomplishments, achievements are some of the many ways of monitoring or measuring success. While these criteria feel very personal to the individual, they tend to be criteria also held by a broader culture as measures of success. This evaluation occurs both personally and amongst each other, which is another layer of knowing how one “measures up.” Hierarchy, economical inequality, winners/losers are part of the scene
- Pursue introspective questions like: “Do I live up to what I believe in?” or “Why do I do what I do?” Begin to explore the nature of oneself in terms of traits through more ongoing introspection. Learn to understand oneself backwards (responsibility → guilt) and forwards in time (plans, dreams) within the roles and functions provided by one’s culture. Tend to be future-oriented
- Able to enroll others into their goals and aspirations by understanding their “world” and speaking about the possibility in a way that has relevance and value in their “world”
- Can work with people with different values and views as long as there’s alignment on the goals trying to achieve
- Seek to achieve results that are thought to secure a sense of accomplishment within one’s own lifetime, that make some kind of difference, that are personally fulfilling and will also be positively recognized by others

### Perspective Available

- See that we all have interpretations and that we interpret differently
- Three dimensional: Self, Other, and the Observer
- Able to “step back” and reflect upon ones behavior, expectations, standards, etc.

### Characteristics of Language

- Speak in terms of what one is trying to accomplish/trying to make happen and what has been accomplished
- Emphasis on how to make better use of resources (time, money, energy, etc.) to get even better results
- Conversations tend to be linked to “what’s important” to this person: to let others know what are doing/accomplishing; to hear what others are doing/accomplishing; and seeing if there is anything being said that is relevant to own sphere of interests and objectives
- There is a hierarchical orientation in terms of power, success, authority, etc., and so conversations are approached and conducted according to the hierarchy present
- Goals, commitments, declarations, and expressions of personal focus and will
- Rational, logical, solution oriented. Question into “why” and “how” with a focus on improvement
- While goals reside within the constructs of the social system, they are self-authored and self-directed

## REFERENCES

- Beck, Don, & Cowan, Christopher. (1996). *Spiral dynamics*. Malden, MA: Blackwell Publishers.
- Caruso, D. R. (2004). *The emotionally intelligent manager*. San Francisco, CA: Jossey-Bass.
- Cook-Greuter, S. R. (n.d.). *A detailed description of the development of nine action logics adapted from ego development theory for the leadership development framework*. Retrieved February 12, 2009, from <http://www.cook-greuter.com>.
- Cook-Greuter, S. R. (1999). *Postautonomous ego development*. (Unpublished dissertation, Harvard University, 1999).
- Daniels, D., & Price, V. (2000). *The essential Enneagram: The definitive personality test and self-discovery guide*. New York, NY: HarperCollins.
- Deida, D. (1997). *The way of the superior man: A spiritual guide to mastering the challenges of women, work, and sexual desire*. Boulder, CO: Sounds True, Inc.
- Fowler, J. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco, CA: Harper & Row.
- Gardener, H. (1983). *Frames of mind*. New York, NY: Basic Books.
- Gilligan, C. (1982). *In a different voice*. Cambridge, MA: Harvard University Press.
- Goleman, D. (1995). *Emotional intelligence*. New York, NY: Bantam Books.
- Goleman, D. (1998). *Working with emotional intelligence*. New York, NY: Bantam Books.
- Hampson, M. (2005). *Head versus heart and our gut reactions: The 21<sup>st</sup> century Enneagram*. Hants, United Kingdom: O Books.
- Hill, G. S. (1992). *Masculine and feminine: The natural flow of opposites in the psyche*. Boston MA: Shambhala Publications.
- Kegan, R. (2003). *In over our heads*. Cambridge, MA: Harvard University Press.
- Kohlberg, L. (1981). *Essays on moral development*. San Francisco, CA: HarperCollins.
- Loehr, J., & Schwartz, T. (2004). *The power of full engagement: Managing energy, not time, is the key to high performance and personal renewal*. New York, NY: Free Press.
- Loevinger, J. (1976). *Ego development: Conceptions and theories*. San Francisco, CA: Jossey-Bass.
- Murphy, M. (1992). *The future of the body*. Los Angeles, CA: Tarcher.
- Myers, I. B., & Myers, P. B. (1995). *Gifts differing: Understanding personality type*. Palo Alto, CA: Davies-Black Publishers.
- Palmer, H. (1988). *The Enneagram: Understanding yourself and the others in your life*. New York, NY: HarperCollins.
- Piaget, J. (1971). *Biology and knowledge*. Chicago, IL: University of Chicago Press.
- Riso, D. R., & Hudson, R. (1999). *The wisdom of the Enneagram*. New York, NY: Bantam Books.
- Riso, D. R., & Hudson, R. (2000). *Understanding the Enneagram*. New York, NY: Houghton Mifflin Company.
- Scharmer, Otto C. (2007). *Theory U: Leading from the future as it emerges*. Cambridge, MA: The Society for Organizational Learning, Inc.
- Selman, R. L. (2003). *The promotion of social awareness*. New York, NY: Russell Sage Foundation.
- Wilber, K. (1998). *The eye of the spirit: An integral vision for a world gone slightly mad*. Boston, MA: Shambhala.
- Wilber, K. (2000). *Integral psychology: Consciousness, spirit, psychology, therapy*. Boston, MA: Shambhala.
- Wilber, K. (2000). *A theory of everything: An integral vision for business, politics, science, and spirituality*. Boston, MA: Shambhala.
- Wilber, K. (2002). *Excerpt G: Toward a comprehensive theory of subtle energies*. Retrieved February 12, 2009, from <http://wilber.shambhala.com/html/books/kosmos/excerptG/part1.cfm/>.
- Wilber, K. (2003). *Kosmic consciousness* (discs 1-3). Boulder, CO: Sounds True, Inc.
- Wilber, K. (2006). *Integral spirituality: A startling new role for religion in the modern and post-modern world*. Boston, MA: Shambhala.

LAURA DIVINE, M.A., M.C.C., is a co-founder of Integral Coaching Canada, Inc. She is a Master Certified Coach accredited by the International Coach Federation. She holds a master's degree in Exercise Physiology from the University of California, Berkeley and has also completed Executive Development Programs at Harvard University and University of California, Berkeley. She is a student and teacher of tai chi. She is the lead trainer, with Joanne Hunt, of the Integral Coaching® Certification Program offered by Integral Coaching Canada. This program is accredited by the International Coach Federation at a Masters Level of coaching training hours. Integral Coaching Canada is the global coaching partner of Integral Life and the Integral Institute. Laura lives in Ottawa, Canada with her wife and business partner, Joanne.