

Blazing the Trail from Infancy to Enlightenment

Part I: The Great Developmentalists
Map the Stages of
Preconventional Consciousness



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ABSTRACT: Part I of a three-part paper which is intended to support students of developmental psychology and Integral Theory. This document brings together excerpts of the original writings of 20th century pioneers in constructive developmental psychology. Six developmental lines as described by these leading researchers are covered: **Cognition** (Jean Piaget, Michael Commons, Francis Richards, Herb Koplowitz, Sri Aurobindo); **Self-Identity** (Jane Loevinger, Susanne-Cook Greuter); **Orders of Consciousness** (Robert Kegan); **Values** (Clare Graves, Don Beck, Chris Cowan, Jenny Wade); **Morals** (Lawrence Kohlberg); and **Faith** (James Fowler). A framework by Ken Wilber is used to align and unify the developmental lines and their stages within a broader spectrum of consciousness. Part I of the paper covers preconventional consciousness (approximately birth to late childhood); part II addresses conventional consciousness (adolescence through typical adulthood); and part III explores postconventional consciousness (mature adulthood, up to the highest stages of spiritual development identified to date).

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Introduction

In March of 1997 a dear friend gave me a copy of Ken Wilber's *A Brief History of Everything*. It was my first introduction to Integral Theory and Wilber immediately became one of the most treasured and respected writers in my library. As I immersed myself further into the theory, it began to satiate a gnawing hunger I had for a more comprehensive understanding of reality.

However, I was in over my head with Wilber's writings. He covered so many disciplines and synthesized so many thought-leaders, researchers, and sages—the vast majority of whom I had never read—that I struggled just to keep up with his thesis. When it came to human development, he would rattle off findings from Piaget, Kohlberg, Aurobindo, Maslow, Kegan, Loevinger, Cook-Greuter, Graves, Beck and Cowan, Fowler, Commons and Richards, and myriad other developmental psychologists. I had heard of, and studied a bit of Piaget and Maslow—and Kohlberg sounded vaguely familiar from freshman year psychology class—but the rest might as well have been aliens. And that was merely Wilber's focus on human psychological development—one quarter of the territory he was covering. At the time I was just as clueless with respect to his summaries of research from behaviorism, cognitive science, systems theory, social autopoiesis, cultural anthropology and hermeneutics.¹

In the ensuing decade I have worked alongside Wilber and other leading integral theorists, researchers, and practitioners at Integral Institute. I've since developed and co-lead workshops about both Integral Theory and Integral Sustainability. I've also served as a contributing editor to *AQAL: Journal of Integral Theory and Practice*, and am part of several business consulting groups and non-profit organizations committed to bringing Integral Theory to a wider audience.

I've always taken a scholar-practitioner approach to developmental psychology and Integral Theory, constantly questioning, "How do we use these elegant concepts to help make the world a better place?" Yet the challenge is that in order to apply this material, one has to first understand it, and to do so still requires considerable formal study. Wilber and others have distilled and clarified the essence of Integral Theory, making it increasingly accessible.² This

three-part paper is an attempt to make the stages of psychological development—a key aspect of Integral Theory—increasingly user-friendly.

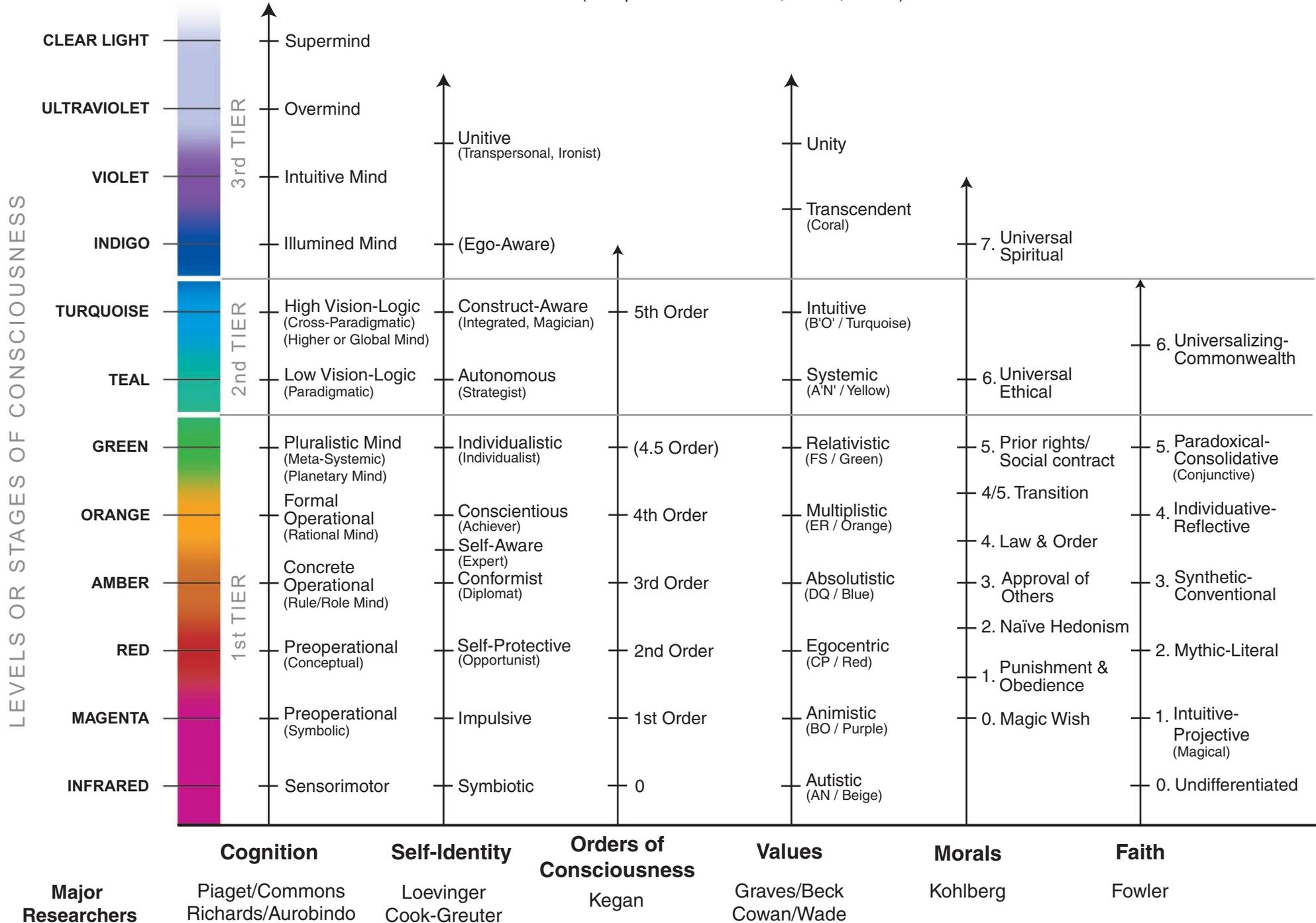
This document weaves together the original descriptions by the great developmentalists of the 20th century of six key developmental lines: cognition, self-identity, orders of consciousness, values, morals, and faith.³ It tracks each line from its simplest expression to its highest stage of maturity. For example, the stage descriptions range from Jane Loevinger's descriptions of an infant's emerging self-identity to Sri Aurobindo's full-blown cognitive experience of non-dual awareness. In *Integral Psychology*, Wilber aligned the work of these researchers (and dozens of others) to a map of the spectrum of consciousness. I continue to use his framework, recently upgraded in *Integral Spirituality*, to hold and unify these lines.

It's not always easy to find concise, original writing that summarizes each of the stages these researchers identified. Some of the material below was pulled from Ph.D. dissertations, some came from articles in old journals or rare academic compilations; most was unearthed by perusing early books written by the researchers themselves.⁴

My intention in creating this document has foremost been to learn, yet also I wanted to serve those who crave a deeper understanding but don't have the time or resources to dive into a full review of original texts. This compilation fills a small but important niche: it is the only document I'm aware of which merges the pure voices of the great developmentalists with a unifying map of the spectrum of consciousness.⁵ These wise women and men quoted below have deftly pushed the edges of understanding about psychological development. Their pioneering studies form the foundation of most research and application in the field of developmental psychology today. May this document facilitate your own dialogue with their work.

The Spectrum of Consciousness with Six Major Developmental Lines

(Adapted from Wilber, 2000, 2006)



Structure of the paper

Begin with the diagram on the previous page; it is the framework upon which the paper is built. This framework comes from Wilber's spectrum of consciousness maps and diagrams in *Integral Spirituality* and *Integral Psychology*.⁶ Wilber uses colors as shorthand for each stage of consciousness along a spectrum. The paper details one developmental stage of consciousness at a time—quoting each researcher in their respective developmental line (if research is available). For each stage of consciousness, I first cover cognition, then self-identity, the order of consciousness, values, morals, and end with faith.⁷ The paper is broken into three parts: *preconventional consciousness*, which covers Infrared, Magenta, and Red; *conventional consciousness*, which reviews Amber and Orange, and *postconventional consciousness* which offers insight into the Green, Teal, Turquoise, Indigo, Violet, Ultraviolet, and Clear Light stages of consciousness.

This document is essentially a collection of quotations from the original researchers in each field, woven together to reveal a beautiful tapestry of consciousness-in-action. I've kept editorial comment to a minimum, in order to keep the focus on the voices of the researchers. It's important to remember that I've quoted only a small percentage of their writings, and pulled it entirely out of their original context. I strongly encourage people to review the source text cited in the bibliography to learn more.

A few last notes about the developmental psychology terrain ahead

I've focused on six developmental lines in this document, yet over two dozen have been identified.⁸ These six are often referred to in developmental psychology in general, and Integral Theory specifically, due to the depth of the research behind them and their powerful influence on how we understand and operate in the world.⁹

Three of the lines described here—cognition, self-identity, and orders of consciousness—attempt to map the *structure* of consciousness, the structure of thinking; in other words, the research reveals *how* a person thinks. The other three lines—values, morals, and faith—reveal the *content* of thinking, or *what* a person thinks. A useful (but limited) metaphor is to think of cognition, self-identity, and orders of consciousness as the very material from which the

structure of the mind is made, and values, morals and faith as some of the surface content which arises within and moves throughout that structure. This is an important distinction to make, because *how* a person thinks will influence *what* a person thinks. For example, the level of maturity of a person’s self-identity will influence the stage of faith it is possible for her to realize. Thus, fundamental shifts in the structures of one’s consciousness will allow for entirely new content to arise in the mind.¹⁰ As such, the structural developmental lines will tend to lead the others, because they are literally creating the structures from which the others will arise.¹¹

Wilber posits that developmental lines (or multiple intelligences) arise due to the questions that life poses us and our struggle to answer them. For example, the cognitive line arises in response to the question, “What am I aware of?” and the values line is born from, “Of the things that I am aware of, which do I value most?”

Life poses those questions to us. We answer them. The structure and history of those answers is the great purview of genealogy and developmental structuralism. Each of those fundamental questions, precisely because they are presented to us by existence itself, seems to have evolved “organs” in the psyche that specialize in responding to them—multiple intelligences, if you will, devoted to being “smart” about how to answer life’s questions.¹²

Thus, the developmental lines discussed in this document exist because humans encounter the following questions in life:¹³

Line	Life’s Question	Typical Researcher
Cognitive	<i>What am I aware of?</i>	Piaget, Kegan
Self	<i>Who am I?</i>	Loevinger
Values	<i>What is significant to me?</i>	Graves, Beck, Cowan, Wade
Morals	<i>What should I do?</i>	Kohlberg, Gilligan
Spiritual/Faith	<i>What is of ultimate concern?</i>	Fowler

To create the ensuing developmental maps, these researchers tracked how the answers to these questions would change for an individual over time. Robert Kegan, Harvard developmental psychologist, talks about this development as the “miraculous counterprocess in the universe, the process by which things can actually become more complex and contain more energy, become more ordered.”¹⁴ It is this growth in our capacity to handle more complex questions that has enabled us to explore new frontiers in every domain, every discipline.

It is important to remember that these “stages” are not strict levels, like rungs on a ladder. They are more akin to loosely delineated areas along a spectrum of development. Thus, a stage is more like a probability wave than a concrete level of consciousness.

As you work with this material in the field, or in the realm of your own development, consider this sage reminder from Kegan: “We are not our stages; we are not the self who hangs in the balance at this moment in our evolution. We are the activity of this evolution. We compose our stages, and we experience this composing.”¹⁵ Wilber, also, is fond of saying that the map is not the territory. While the terrain ahead is fascinating and offers deep insight into everything from the human condition to current events, it is ultimately just a few snapshots of a constantly changing reality that we will never be able to fully explain. For me, this inquiry has only served to increase the humility I hold in the face of the great mystery called Life. Yet as we strive to learn more about Life by using lenses like Integral Theory, we deepen our capacity to truly serve one another and the healthy development of the Kosmos. It is in this spirit of service to yourself, to humanity, and to the Spirit out of which everything arises, that I invite you to explore and enjoy the following material.

Cognition at the Infrared Stage of Consciousness

Sensorimotor

In Melinda Small's words...

The first [era of cognitive development], *sensorimotor*, covers the period of infancy from birth to 18 to 24 months. During this period the infants' knowledge is in the form of action schemes. They know how to act on objects.¹⁶

Stage 1: Reflex action

Stage 2: Coordination of reflexes and sensorimotor repetition (primary circular reaction).

Stage 3: Activities to make interesting events in the environment reappear (secondary circular reaction).

Stage 4: Means/ends behavior and search for absent objects.

Stage 5: Experimental search for new means (tertiary circular reaction).

Stage 6: Use of imagery in insightful invention of new means and in recall of absent objects and events.¹⁷

In Jean Piaget's words...

*Psychological Development of Operations*¹⁸

Psychologically, operations are actions which are internalizable, reversible, and coordinated into systems characterized by laws which apply to the system as a whole. They are actions, since they are carried out on objects before being performed on symbols. They are internalizable, since they can also be carried out in thought without losing their original character of actions. They are reversible as against simple actions which are irreversible. In this way, the operation of combining can be inverted immediately into the operation of dissociating, whereas the act of writing from left to right cannot be inverted to one of writing from right to left without a new habit being acquired differing from the first. Finally, since operations do not exist in isolation they are connected in the form of *structured wholes*.¹⁹ Thus, the construction of a class implies a classificatory system and the construction of an asymmetrical transitive relation, a system of serial relations, etc. The construction of the number system similarly presupposes an understanding of the numerical succession: $n + 1$.²⁰

...There are four main stages in the construction of operations, and these extend over the period from birth to maturity.

(1) The Sensorimotor Period (0 to 2 Years). Before language appears the small child can only perform motor actions, without thought activity, but such actions display some of the features of intelligence, as we normally understand it; for example, the child will draw a coverlet toward itself, so as to obtain an object placed on it.

Sensorimotor intelligence is not, however, operational in character, as the child's actions have not yet been internalized in the form of representations (thought). But in practice even this type of intelligence shows a certain tendency toward reversibility, which is already evidence of the construction of certain invariants.

The most important of these invariants is that involved in the construction of the permanent object. An object can be said to attain a permanent character when it is recognized as continuing to exist beyond the limits of the perceptual field, which it is no longer felt, seen, or heard, etc. At first, objects are never thought of as permanent; the infant gives up any attempt to find them as soon as they are hidden behind or under a screen. For example, when a watch is covered with a handkerchief the child, instead of lifting the handkerchief, withdraws his hand. When the child begins to look behind the screen, he does not at first note the object's successive changes of position. If, for example, it was at *A* after it has been moved to *B*, etc. Only toward the end of the first year does the object become permanent in its surrounding spatial field.

The object's permanent character results from the organization of the spatial field, which is brought about by the coordination of the child's movements. These coordinations presuppose that the child is able to return to his starting point (reversibility), and to change the direction of his movements (associativity), and hence they tend to take on the form of a "group." The construction of this first invariant is thus a resultant of reversibility in its initial phase. Sensorimotor space, in its development, attains an equilibrium by becoming organized by such a "group of displacements," from which H. Poincaré assumed it originated, but which, in fact, is its final form of equilibrium. The permanent object is then an invariant

constructed by means of such a group; and thus even at the sensorimotor stage one observes the dual tendency of intelligence toward reversibility and conservation.²¹

Self-Identity at the Infrared Stage of Consciousness

Presocial Stage

In Jane Loevinger's words...

The baby at birth cannot be said to have an ego. His first task is to learn to differentiate himself from his surroundings, which becomes the “construction of reality,” the realization that there is a stable world of objects. Aspects of the process have been referred to as achievement of *object constancy* and of *conservation of objects*. In the process, the baby constructs a self differentiated from the outer world. The child who remains at the stage where the self is undifferentiated from the world of inanimate objects long past its appropriate time is referred to as *autistic*.²²

Symbiotic Stage

In Jane Loevinger's words...

Even after he has a grasp of the stability of the world of objects, the baby retains a symbiotic relation with his mother or whoever plays that part in his life (Mahler, 1968). The process of differentiating self from non-self is significantly advanced as the baby emerges from that symbiosis. Language plays a large part in consolidating the baby's sense of being a separate person. Partly for that reason, the remnants of the Presocial and Symbiotic stages do not appear to be accessible by means of language in later life as remnants of all later stages are.²³

In Susanne Cook-Greuter's words...

Self-definition: Confused, confounded²⁴

Main focus: No research available, but focus is likely on survival²⁵

Description: The self is undifferentiated, meaning that it cannot take a perspective on itself and the other is seen as fused with—or not distinct from—the self. Adults at this stage are usually pre- or nonverbal and often institutionalized or completely dependent on the protection and care of others.²⁶

Order of Consciousness at the Infrared Stage

0 Order²⁷

In Robert Kegan's words...

All developmental theories consider the infant to be “undifferentiated,” the essence of which is the absence of any self-other boundary (interpersonally) or any subject-object boundary (intrapsychically), hence, stage 0 rather than stage 1. The infant is believed to consider all of the phenomena it experiences as extensions of itself. The infant is “all self” or “all subject” and “no object or other.” Whether one speaks of infantile narcissism, “orality,” being under the sway completely of “the pleasure principle” with no countervailing “reality principle,” or being “all assimilative” with no countervailing “accommodation,” all descriptions amount to the same picture of an objectless, incorporative embeddedness. Such an underlying psychologic gives rise not only to a specific kind of cognition (prerepresentational) but to a specific kind of emotion in which the emotional world lacks any distinction between inner and outer sources of pleasure and discomfort. To describe a state of complete undifferentiation, psychologists have had to rely on metaphors: Our language itself depends on the transcendence of this prerepresentational stage. The objects, symbols, signs, and referents of language organize the experienced world and presuppose the very categories that are not yet articulated at stage 0. Thus, Freud has described this period as the “oceanic stage,” the self undifferentiated from the swelling sea. Jung suggested “uroboros,” the snake that swallows its tail.

Transition from 0 to 1²⁸

The two most universal phenomena in infancy, widely researched yet rarely related, are (1) the gradual ability to hold an object in memory, to recognize that it still exists in the absence of its immediate experience (“object permanence”); and (2) the protest of the infant upon separation from the primary caretaker(s) (the initial form of “separation anxiety”). It is merely coincidence that these two independently researched phenomena should prove to take place at astonishingly similar periods? Each begins usually between six to nine months; the robustness of object permanence and the disappearance of separation protest are both set at

twenty-one to twenty-four months. This period, from six to nine, to twenty-one to twenty-four months, represents the first transition in the underlying self-other psychologic.

Object permanence and separation anxiety may be the cognitive and affective expressions of a single motion in personality development. The infant was completely embedded in his reflexes, his sensing and moving. He did not “have” these reflexes as object; rather, he “was” these reflexes. During the course of this transformation the infant separates from this embeddedness in the reflexes and now organizes them as elements of a more complex self-system. (A simple example is the capacity during this period for toileting, to “recognize” and take control of sphincter reflexes.) This first reorganization, internalizing body actions, contributes to symbolic formation, the retaining of an image, and, eventually, language. The gradual ability to “hold” in the memory one’s own experiencing (to have it, rather than be it) is expressed in the acquisition of object permanence.

But such transformations are not cognitive alone. Both the structure and the process of this transformation have implications of an understanding of early childhood emotions. Structurally, the creation of a boundary between subject and object of experience reconstructs emotions experience altogether. The initial lack of differentiation between internal and external, between interpersonal and intrapsychic, gives way to the experience of feelings directed toward others separate from the self. With respect to process, the experience of transformation at any stage involves emotions of disequilibrium and loss (anxiety, grief, depression, conflict, confusion), each time colored by the shape of the particular psychological transformation under way.

The infant’s disequilibrium is his experience of the disruption in the way he was organized. Thus, the infant self is being transformed (and, hence, lost) to yield an organizing subject of experience and the organized contents of object of experience of a new self. The infants’ separation protest can be interpreted more accurately as the expression of this self-loss than as a loss of the mother as a separate entity. Indeed, when mother is experienced as separate—when the first self-boundary is established—the protesting stops.

Values at the Infrared Stage of Consciousness

The Autistic Existence – The AN State (Beige)²⁹

In Clare Graves' words...

Emergent cyclical theory depicts essentially eight major conditions of human existence that have or are emerging into man's history to date with a description of the characteristics of the human who typically lives within the confines of one of these levels of existence.

The first one is designated the AN level. The AN system is one by which all lived 40,000 or more years ago. It still exists in viable and functioning form today, though most often it is found in pathological cases. It exists in those conditions of existence which provide for automatic satisfaction of the A level problems of existence.

The A stands for the first set of conditions of human existence in which the human being lives. The N stands for the neurological system that is activated to deal with particular problems of existence confronting the individual. To have fixated into this form as a viable existence, the human condition for existence must have provided for the automatic satisfaction of the imperative, periodic, physiological needs – the "A" – the individual and race survival problems of existence. Necessary information for survival of individual and species is sensed, processed, and reacted to through the automatic system and stored through the learning process of habituation, the learning equipment which automatically signals the on-off character of the degree of need. The "N" neurophysiological system, the neuro system specially attuned to processing imperative, physiological need information, responds only to change in intensity of the imperative need and not to patterning.

According to E-C theory, this earliest-appearing system is based on the human's reaction to the presence or absence of physiological tension. The person, motivated only by the degree of satisfaction of the imperative, periodic, physiological needs such as hunger, thirst, and sex is aware only of the presence and absence of tension. I sometimes call it the Autistic State, meaning that the person who lives at this level lives in a need-satisfying, wish-fulfillment manner; that the person is aware only of the presence and absence of tension.

...The absence of pain, that is tension, is what is good. Its presence is that which is bad. That which automatically reduces tension is good. That which automatically increases the tensional level is bad. The tension arises and he automatically reacts in the direction of doing what he or she has learned will satisfy that particular tension. This is a process where the person learns to shut off stimulation. When he gets enough he stops. He learns to shut off and lives a life wishing for the cessation of that tension. Effort is expended in response to immediate needs or desires if awake, and he plays when surfeited.

As in infra-human animals there is no true self-awareness – no awareness of self as separate and distinct from the other animals, and no awareness of self as differentiated from others in this automatic reflexological existence. At the automatic level man is, by and large unaware of his own subjectivity. He cannot distinguish his actions from environmental consequences. He is so little aware of what is going on that he tends not even to recognize that which is new or frustrating. He has now energy to mobilize into anger or fear, or hate or jealousy. He behaves more like the behaviorists' imprinted duckling than he does a 'human being.' Place a stimulus to which he is imprinted in front of him and he automatically responds so long as it is present. Put others in their place and it is as if they were not even there.

As in infra-human species, there is only a home territory concept of space, and imperative need-based concept of time, cause, space, and materiality of a very limited character. They don't know 'over the hill' or 'over yonder,' or 'down the river' or 'down the stream;' they have no concept of that nature. They live in some cave or depression they've found and crawled into. There is no concept of God, the gods, the universe or the like. This person lives as a herd, a herd of 12-15 human beings in a group. They make no organized planned work effort. They show no concept of leadership. The only time they expend effort is in response to immediate need or desire. There is nor formal organization or management of people who operate at this level. This man is not aware of his existence; he has no excess energy with which to plan, to organize or to foresee the future.

Life is either grubbing for that which will maintain the spark of life, or in the pathological cases, a signaling to the world of others "I am in need and if I am to continue to exist, then you must adjust to my signals." This, therefore, is the first of our 'adjustment of the

environment to the organism's systems. Here man is striving to get the world of other people to adjust to his basic imperative needs, a matter, at this level, which is vital to his existence. For if they cannot be made to adjust, then he in this existential state ceases to be. He is soon dead.

Man the species, or man the individual, does not have to rise above this level to continue the survival of the species. Man can continue the survival of the species through the purely physiological aspect of the process of procreation existence. He can live what is for him, at the AN level, a productive lifetime – productive in the sense that his built-in response mechanisms are able to reduce the tensions of his imperative physiological needs – and a reproductive lifetime. But this level of existence seldom is seen today except in rare instances or in pathological cases.

In Don Beck and Chris Cowan's words...

Bottom line: Staying alive³⁰

Basic theme: Do what you must just to stay alive³¹

What's important: food, water, warmth, sex, and safety; the use of habits and instincts for survival³²

Where seen: the first peoples; newborn infants; senile elderly; late-stage Alzheimer's victims; mentally ill street people; starving masses; Jean Auel's *Clan of the Cave Bear*³³

Morals at the Infrared Stage of Consciousness

In this early stage, no concept of morals seems to have developed yet. Kohlberg's Stage 0 starts at the Magenta stage of consciousness.

Faith at the Infrared Stage of Consciousness

Undifferentiated Faith³⁴

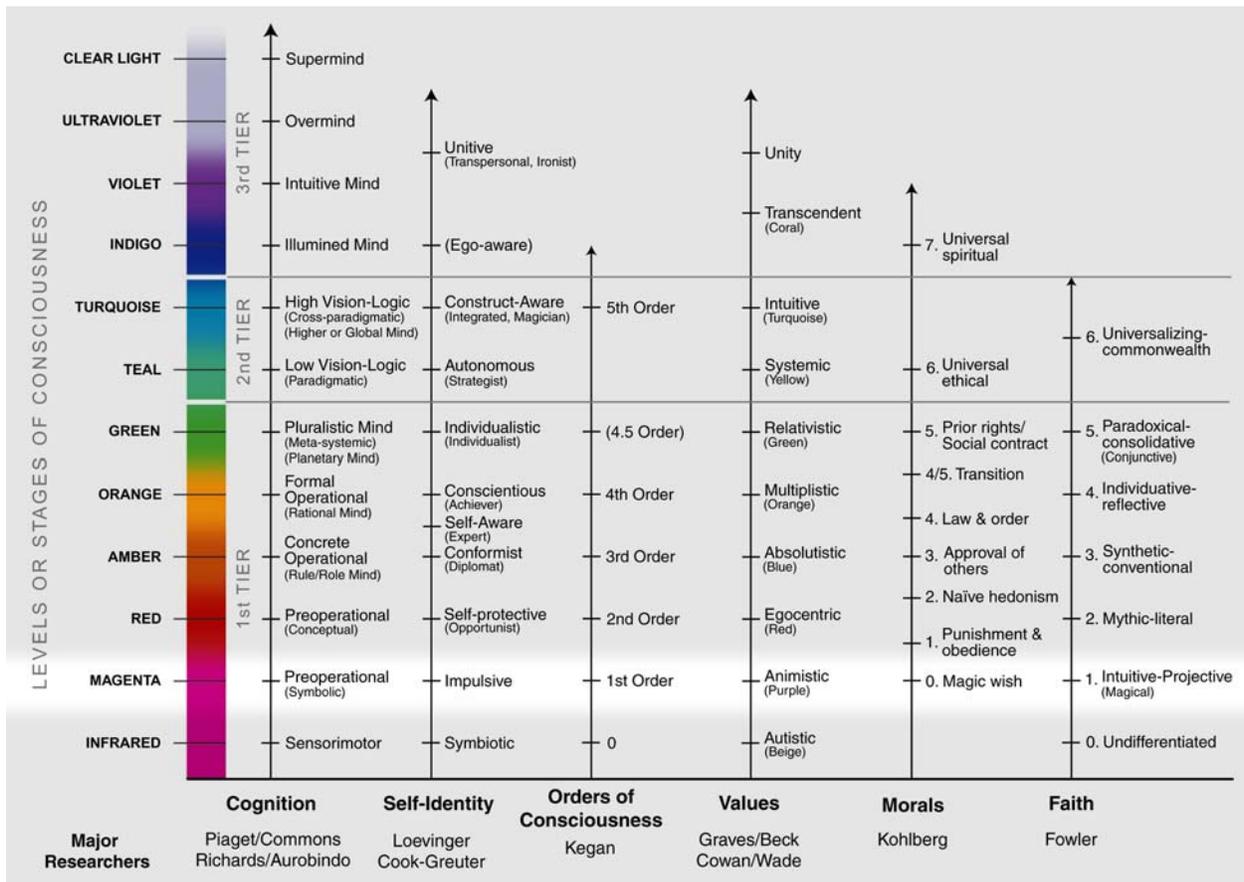
In James Fowler's words...

In the pre-stage called Undifferentiated faith the seeds of trust, courage, hope and love are fused in an undifferentiated way and contend with sensed threats of abandonment, inconsistencies and deprivations in an infant's environment. Though really a pre-stage and largely inaccessible to empirical research of the kind we pursue, the quality of mutuality and the strength of trust, autonomy, hope and courage (or their opposites) developed in this phase underlie (or threaten to undermine) all that comes later in faith development.

The emergent strength of faith in this stage is the fund of basic trust and the relational experience of mutuality with the one(s) providing primary love and care. The danger or deficiency in the stage is a failure of mutuality in either of two directions. Either there may emerge an excessive narcissism in which the experience of being "central" continues to dominate and distort mutuality, or experiences of neglect or inconsistencies may lock the infant in patterns of isolation and failed mutuality.

Transition to Stage 1 begins with the convergence of thought and language, opening up the use of symbols in speech and ritual play.

THE MAGENTA STAGE OF CONSCIOUSNESS



Cognition at the Magenta Stage of Consciousness

Preoperational

[Note that this stage of cognitive development covers both the Magenta and the Red stage of consciousness.]

In Melinda Small's words...

It is not until the second stage, *preoperations*, from two to seven or eight years, that children have mental representations of objects, independent of actions on the objects. It is during this period that children first have the cognitive structures necessary for knowing that objects exist even when they are not within sight, touch, or hearing.³⁵

In Jean Piaget's words...

(2) Preoperational Thought (2 to 7 Years). Toward 1½ to 2 years the “symbolic function” appears: language, symbolic play (the beginning of fictional invention), deferred imitation, i.e., occurring some time after the original event, and that kind of internalized imitation which gives rise to mental imagery. As a result of the symbolic function, “representation formation,” that is to say, the internalization of actions into thoughts, becomes possible. The field in which intelligence plays a part becomes considerably enlarged. To actions occurring in the child's immediate spatial environment, are added actions occurring in the past (as engendered by storytelling), and elsewhere, e.g., in distant space, as well as the mental division of objects and collections into parts, etc. The practical reversibility of the sensorimotor period no longer suffices for the solution of all problems, as most of them now require the intervention of definite psychological operations.

However, the child cannot immediately construct such operations; several years of preparation and organization are still required. In fact, it is much more difficult to reproduce an action correctly in thought than to carry it out on the behavioral level. The child of 2 years, for example, is able to coordinate his movements from place to place (when he walks about the room or in the garden) into a group, as well as his movements when he turns objects round. But a lengthy period of time will elapse before he will be able to represent

them precisely in thought; in reproducing, for example, from memory with the help of objects, a plan of the room or garden, or in inverting the positions of objects in thought by turning the plan round.

Throughout the period from 2 to 7 years, on the average, there is an absence of reversible operations, and an absence of concepts of conservations on any level higher than the sensorimotor. For example, when the child aged 4 to 6 pours liquid or beads from one glass bottle into another of a different shape, he still believes that the actual quantity in the recipient bottle is increased or diminished in the process. He believes two sticks of equal length are equal if their end points coincide; but if we push one of them a little way in front of the other, he thinks that the stick has been lengthened. And he believes the distance between two objects changes if a third object is put between them. When equal parts are taken away from two equal whole figures, he refuses to believe that the remainders are equal if the perceptual configurations are different. In all fields which involve continuous or discrete quantities, one comes across the same phenomenon: when the most elementary forms of conservation are absent, it is a consequence of the absence of operational reversibility. This becomes immediately apparent as soon as there is a conflict between the perceptual configuration and logic. The child's judgments of quantity thus lack systematic transitivity. If given two quantities A and B , and then afterward two quantities B and C , each pair can be recognized as equal ($A = B$ and $B = C$) without the first quantity A being judged equal to the last C ...³⁶

Self-Identity at the Magenta Stage of Consciousness

Impulsive Stage

In Jane Loevinger's words...

The child's own impulses help him to affirm his separate identity. The emphatic "No!" and the later "Do it by self" are evidences. The child's impulses are curbed at first by constraint, later also by immediate rewards and punishments. Punishment is perceived as retaliatory or as immanent in things. The child's need for other people is strong but demanding and dependent; others are seen and valued in terms of what they can give him. He tends to class people as good or bad, not as a truly moral judgment but as a value judgment. Good and bad at times are confounded with "nice-to-me" versus "mean-to-me" or even with clean and pure versus dirty and nasty, reminiscent of what Ferenczi (1925) called "sphincter morality." The child is preoccupied with bodily impulses, particularly (age-appropriate) sexual and aggressive ones. Emotions may be intense, but they are almost physiological. The vocabulary of older children of this stage to describe their emotions is limited to terms like *mad*, *upset*, *sick*, *high*, *turned on*, and *hot*.

The child's orientation at this stage is almost exclusively to the present rather than to past or future. Although he may, if he is sufficiently intelligent, understand physical causation, he lacks a sense of psychological causation. Motive, cause, and logical justification are confounded.

A child who remains too long at the Impulsive Stage may be called *uncontrollable* or *incorrigible*. He himself is likely to see his troubles as located in a place rather than in a situation, much less in himself; thus he will often run away or run home. Superstitious ideas are probably common.³⁷

In Susanne Cook-Greuter's words...

Self-definition: Rudimentary, physical self-labeling, crude dichotomies³⁸

Main focus: safety and gratification of basic needs; following one's impulses³⁹

Description: Describes individuals who show signs of the beginning use of language simultaneously with the emerging ego as reflected in such statements as “I want” and “mine.” They are concerned with safety and the gratification of basic needs. It is the first stage measured by the SCT [Sentence Completion Test], and shows the first-person perspective. The inability to understand fully the verbal stimuli of the SCT is a sign of this stage.⁴⁰

Often found in very young children, who are governed by their impulses; adults at this stage have an inadequate conception of the complexities of life and may easily feel confused and overwhelmed; have an expedient morality (actions are only bad if one is caught).⁴¹

How influences others: Temper tantrums, taking (stealing) what they want, withdrawal⁴²

Order of Consciousness at the Magenta Stage

1st Order⁴³

In Robert Kegan's words...

Between the ages of about two and five years, a new psychological organization is in evidence. The new system, which is the organizing of reflexes, is embedded in perceptions and impulses. The child now "is" her perceptions and impulses. When perceptions of a thing change, the thing itself has changed for the child. When her impulses cannot be expressed, she has a tantrum, because the child's very organization (not simply an element of this organization) is frustrated. The preschooler is said to lack impulse control. This is true, but it would be as true to say that the preschooler lacks perception control, where control refers to the ability to "have the impulses or perceptions as objects of a new system. Impulse control, as we understand it, is not a matter of purely quantitative energetic regulation; it is a matter of structural reorganization, a "new form of energizing regulation" that corresponds to the new structure, as Piaget said.

The inability to "have" the impulses as objects means, among other things, that two impulses or two perceptions cannot be coordinated or simultaneously held. An important consequence of this in the cognitive domain is the inability to take the role of another person, since to do so involves what Piaget called reversibility (the ability to move back and forth between perceptions). In the affective domain the consequence is the inability to experience ambivalence. Though the child has become differentiated enough to recognize that the whole world is not an extension of herself, she remains embedded in her impulses and perceptions and confuses real others with these. Those real others are customarily the parents. The world of the preschooler is an "adhesive" one; other people are not seen to have a point of view of their own; feelings of their own, even a mind completely separate from one's own. For example, parents often are approached by a three-year-old who seeks to engage them in a conversation, the first half of which the child had in her own mind. Indeed, this first stage of subject-object differentiation appears to underlie and unite the cognitive

and affective experiences of “two minds as one” (the child’s sense that another can be perfectly attuned to her feelings, the Freudian romantic picture of the Oedipal child).

Transition from 1 to 2⁴⁴

As remarkably regular as the transformation in infancy is a shift in the psychological organization and social presentation of the child between the ages of five and seven. The older child is not only physically larger, but also seems physically more organized: Whereas the younger child has a hard time sitting still for any length of time, is continuously moving (with little predictability) in and out of spaces, and has a short attention span for any activity involving accommodations to others, the older child seems capable of adult forms of physical patience, “motoric propriety,” and perseverance. The younger child uses language as an appendage or companion to its means of self-presentation and social intercourse; for the older child, language is the very medium of interaction, central to the social presentation of the self. The younger child’s life is filled with fantasy about the fantastic; the older child has taken an interest in things as they are, and fantasy life is about things that actually could be. The younger child makes decisions of right and wrong on the basis of what an outside authority deems right and wrong and orients her thinking to the consequences of an act; the older child makes decisions of right and wrong on the basis of what benefits herself and orients to the intentions that underlie the consequences. Finally, there are those differences between the younger and older child that, whatever their meaning, probably will be associated forever with Freud: The younger child is more often intensely involved with both the opposite-sexed parent (as a favorite) and the same-sexed parent (as a rival for the attentions of the favorite), while the older child is much less intensely involved with the parents in this way and has turned all her energies toward her own interests, pursuits, and accomplishments.

All these phenomena, we suggest, may be expressions of the reorganization of a single underlying psychologic. During the transitional years the child is gradually emerging from an embeddedness in her impulses and perceptions. She is coming to “have” impulses and perceptions, rather than “be” them. We can observe an increasing orientation to “reality” as the child begins to separate appearance from reality, to recognize subterfuge, and to copy or

stereotype drawings. The child withstands the Oedipal conflict as she comes to see that persons have a distinctness which makes unrealistic the notion that another person can be so perfectly attuned to, invested in, and coincident with her experience of the world. This is a period of disequilibrium; emotional life now is likely to be characterized by confusion, doubt, conflict, anxiety, sadness, and feeling closed out, cut off, and not included. These affects reflect both the process of disruption and the structure being disrupted.

Subject: Perceptions (Fantasy); Social perceptions; Impulses

Object: Movement; Sensation

Underlying Structure: Single point/Immediate/Atomistic

The first and least complex of these principles is the one most commonly used by young children, the principle of *independent elements*. Their attachment to the momentary, the immediate, and the atomistic makes their thinking fantastic and illogical, their feelings impulsive and fluid, their social-relating egocentric.⁴⁵

Roughly 2 to 6 years

Values at the Magenta Stage of Consciousness

The Animistic Existence – The BO State (Purple)⁴⁶

In Clare Graves' words...

This is variously called the BO State, the Tribalistic State, the Animistic State.... This state first appeared approximately 40,000 years ago when cataclysmic climatic conditions changed markedly the source of food, water, shelter, etc., for humans. If one had the means with which to count, this would probably be the dominant system on the surface of the globe today.

Now the second level of human existence is quite a different kind of being. The human's brain is beginning to awaken and, as it awakens, many stimuli impinge on his consciousness but are not comprehended. [This is] a state when the B problems, that is safety and security and assurance problems, activate the second or the O neurological system that is specifically attuned to picking up, transmitting, and dealing with conditions which threaten one's existence – satisfaction of the non-imperative, aperiodic, physiological needs such as needs to avoid pain, cold, heat, etc., and escape harm from various dangers. The individual at this stage has progressed beyond a base physiological existence.

This person, unlike the person at the first level who lives very automatic form of existence and who has a very limited inner life, has a very full inner life, one which is full of indwelling spirits. The person at this level thinks animistically. Here he lives in a primeval world of no separation between subject and object, a world where phenomena possess no clear contours and things have no particular identity. He thinks in terms of an indwelling spirit of life in all things, animate or inanimate. Thus, the adult at this level is full of magical beliefs and superstition. Here one form of being can be transmuted into another for there is correspondence between all things. He thinks of the transmutation of self to other animals to other objects and the transmutation of other animals and objects to self and in terms of the continuing existence of disembodied spirits capable of exercising benignant or malignant influence. Yet he doesn't see self as one with all other human beings. He thinks in terms of the there being a transmutable spirit in self, in others' selves, in animals, floods, stones,

earthquakes, etc., and uses such to invoke continuance of what is, to ward-off harm, bring about favor, or control the unexpected. So the tree is alive and the tree has a spirit, and panther has a spirit and all the other animals have a spirit. “The stone did it to me.” “The earthquake hurt me.” “Why, mama, did that stick whack me?” They think that there are answers to those things. They think spatially in an atomistic, not wholistic [*sic*], manner; thus, a name for each bend in a river, but none for the river.

The BO thinks ritualistically, superstitiously, and stereotypically. He lives by the prescription of totems and taboos, thus tries to manage life by incantation, using such to invoke continuance of what is or to control the unexpected. He strongly defends a life he does not understand. He believes that his tribal ways are inherent in the nature of things, thus is unchanging and unalterable, fixated and tenacious as he resolutely holds to and perpetuates things “as they are.” At this level, man seeks social (tribal) stability. He also explains existence in a dichotomous way – good-bad – with only a dim awareness of a self merged with others. The individual is subsumed in “tribe.”

They never question their way of existence: “This is the way one lives – that’s all there is to it. You never raise any questions about it. You just live this way, the way the tribal elders have taught you to live; never in any way whatsoever do you change it.” They have a ‘Great Spirit’ poorly defined concept as to why things are the way they are. They have a moderately increased degree of awareness in comparison to people at the first level of existence, and do they are aware that things do not harm them, and do they try to propitiate the spirits in various rituals which they develop to continue to do the things that do them good and to get the spirits to bring a halt to the things that do them harm. They tend to fixated and hold tremendously to a totem and taboo way of life and work forever as if they were entirely restricted in their degrees of freedom by the particular taboos that are present in the world of which they are a part.

At the second subsistence level, man’s need is for stability. He seeks to continue a way of life that he does not understand but strongly defends. This level of man has just struggled forth from striving to exist and now how his first established way of life. This way of life is essentially without ‘awareness,’ thought, or purpose, for it is based on Pavlovian classical

conditioning principles by association without conscious awareness or intent. This learning without awareness, elder-dominated by the controller of lore and magic, produces the fixated, tenaciously held-to, totem-and-taboo, tribalistic way of life.

So pervasive is the power of second-level values that they take on a magical character and force the person to observe them through ritualistic behavior. They tie the person to their meaning for him and result in over-reactional emotional response when questioned or threatened. As a result, he holds tenaciously to unchanging and unalterable beliefs and ways, and strives desperately to propitiate the world for its continuance. Therefore, BO man believes his tribalistic way is inherent in the nature of things. The task of existence is simply to continue what it seems has enabled “my tribe to be.”

At this level a seasonal or naturally based concept of time comes to be, and space is perceived in an atomistic fashion. Causality is not yet perceived because he perceives the forces at work to be inherent, thus linking consciousness at the deepest level. Second level man values that which experience or social transmission says will bring him the good will of his spirit world – traditionalistic values. He shuns that which will raise his spirits’ ire. Here a form of existence based on myth and tradition comes to be, and being is a mystical phenomenon full of spirits, magic, and superstition.

In Don Beck and Chris Cowan’s words...

Bottom line: Safety and security⁴⁷

Basic theme: Keep the spirits happy and the ‘tribe’s’ next warm and safe⁴⁸

What’s important: allegiance to chief, elders, ancestors, and the clan; obeying the desires of spirit beings and mystical signs; preserving sacred objects, places, events, and memories; rites of passage, seasonal cycles, and tribal customs; kinship and lineage⁴⁹

Where seen: Belief in voodoo-like curses and good-luck charms; family rituals; ancient grudges; magical ethnic beliefs and superstitions; strong in some less developed countries, gangs, athletic teams, and corporate ‘tribes.’⁵⁰

Morals at the Magenta Stage of Consciousness

Stage 0 (Magic Wish)

In Lawrence Kohlberg's words...

Egocentric judgments. The child makes judgments of good on the basis of what he likes and wants or what helps him, and bad on the basis of what he does not like or what hurts him. He has no concept of rules or of obligations to obey or conform independent of his wish.⁵¹

Faith at the Magenta Stage of Consciousness

Intuitive-Projective Faith⁵²

In James Fowler's words...

Stage 1 Intuitive-Projective faith is the fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primally related adults.

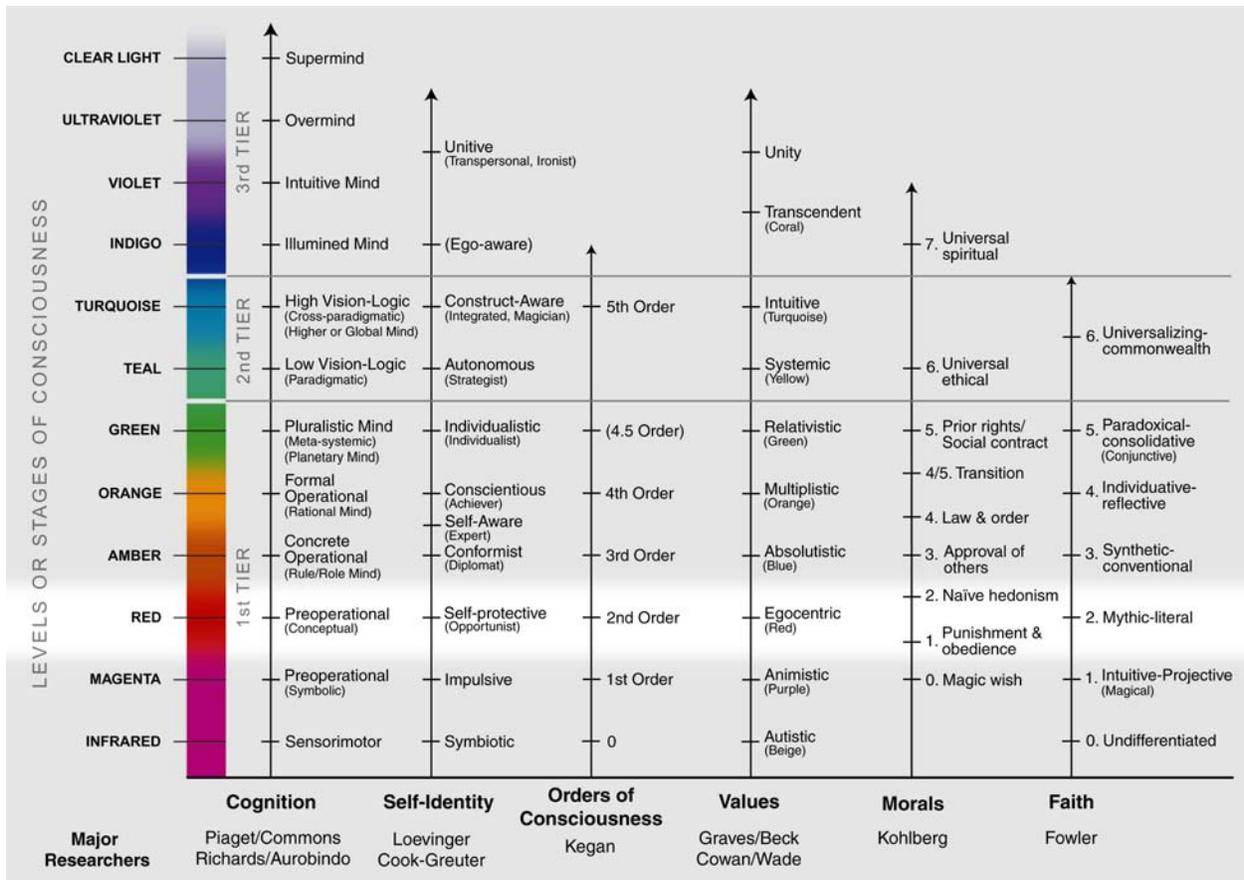
The stage most typical of the child of three to seven, it is marked by a relative fluidity of thought patterns. The child is continually encountering novelties for which no stable operations of knowing have been formed. The imaginative processes underlying fantasy are unrestrained and uninhibited by logical thought. In league with forms of knowing dominated by perception, imagination in this stage is extremely productive of long lasting images and feelings (positive and negative) that later, more stable and self-reflective valuing and thinking will have to order and sort out. This is the stage of first self-awareness. The "self-aware" child is egocentric as regards the perspectives of others. Here we find first awareness of death and sex and of the strong taboos by which cultures and families insulate those powerful areas.

The gift or emergent strength of this stage is the birth of imagination, the ability to unify and grasp the experience-world in powerful images and as presented in stories that register the child's intuitive understandings and feelings toward the ultimate conditions of existence.

The dangers in this stage arise from the possible "possession" of the child's imagination by unrestrained images of terror and destructiveness, or from the witting or unwitting exploitation of her or his imagination in the reinforcement of taboos and moral or doctrinal expectations.

The main factor precipitating transition to the next stage is the emergence of concrete operational thinking. Affectively, the resolution of Oedipal issues or their submersion in latency are important accompanying factors. At the heart of the transition is the child's growing concern to know how things are and to clarify for him- or herself the bases of distinctions between what is real and what only seems to be.

THE RED STAGE OF CONSCIOUSNESS



Cognition at the Red Stage of Consciousness

[See the Preoperational stage of cognitive development in the Magenta section. This stage goes through both the Magenta and Red stages of consciousness.]

Self-Identity at the Red Stage of Consciousness

Self-Protective Stage (Opportunist)

In Jane Loevinger's words...

The first step towards self-control of impulses is taken when the child learns to anticipate immediate, short-term rewards and punishments. Controls are at first fragile, and there is a corresponding vulnerability and guardedness, hence we term the stage Self-Protective. The child at this stage understands that there are rules, something not at all clear to the Impulsive child. His main rule is, however, "Don't get caught." While he uses rules for his own satisfaction and advantage, that is a step forward from the external constraint necessary to contain the impulsiveness of the previous stage.

The Self-Protective person has the notion of blame, but he externalizes it to other people or to circumstances. Somebody "gets into trouble" because he runs around with "the wrong people." Self-criticism is not characteristic. If he acknowledges responsibility for doing wrong, he is likely to blame it on some part of himself for which he disclaims responsibility, "my eyes" or "my figure." This tendency may help explain the imaginary companion some children have. Getting caught defines an action as wrong.

The small child's pleasure in rituals is an aspect of this stage. An older child or adult who remains here may become opportunistic, deceptive, and preoccupied with control and advantage in his relations with other people. For such a person, life is a zero-sum game; what one person gains, someone else has to lose. There is more or less opportunistic hedonism. Work is perceived as onerous. The good life is the easy life with lots of money and nice things.⁵³

In Susanne Cook-Greuter's words...

Self-definition: Basic dichotomies, single concrete feature, minimal self-description in terms of desires.⁵⁴

Main focus: Own immediate needs, opportunities, self-protection⁵⁵

Description: Describes people who see the world only from the perspective of their own wants and needs. To get what they want, they need to control others and safeguard their interests. It is the first stage of beginning purposeful social interaction. "Opportunists" see the world from an "I win/you lose" perspective. Power is used where useful: "Might makes right."⁵⁶

First step toward self-control of impulses; sense of vulnerability and guardedness; fight/flight response is very strong; very attack-oriented and win/lose in nature; short-term horizon; focus on concrete things and personal advantage; sees rules as loss of freedom; feedback heard as an attack.⁵⁷

How influences others: Takes matter into own hands, coerces, wins fight⁵⁸

Order of Consciousness at the Red Stage

2nd Order⁵⁹

In Robert Kegan's words...

While there are losses in the discovery of the other's self-sufficiency, there are also gains in the recognition of one's own self-sufficiency. The essence of this next psychologic is a kind of independence and autonomy manifested intrapsychically and interpersonally. The child seems to "seal up" in a sense. There is a self-containment that was not there before. The child no longer lives with the sense that the parent can read his private feelings. He has a private world he did not have before. He controls his own impulses. The signs go up on the bedroom door, "Adults Keep Out." The cognitive and affective expression of this new organization are, of course, Piaget's "concrete operations" and Freud's "latency stage," respectively. When the impulses become object the new system can now coordinate an impulse at one moment with an impulse at another. This brings into being the "enduring disposition," a "way I tend to feel" over time, as opposed to the moment-by-moment ability of the earlier organization. With the coordination of the perceptions comes the ability to conserve (or hold constant) any object, despite changing appearances. Among those objects conserved, perhaps none is as important as the self. These are the years, roughly seven to the beginning of the teens, when the child begins to construct a self-image, a "way I tend to be." The child becomes increasingly interested in and identified with the classes and groups to which he belongs ("I am one of the smart kids; a Catholic; a poor kid; a kid whose parents are divorced"). The self at this stage is composed of the subject that organizes impulses and perceptions—now the contents or objects of experience—according to stable needs and enduring habits. Thus, we say the child is his needs at this stage insofar as these needs function as the regulatory principles of the child's experience. We are suggesting that all emotional life during this period will reflect this underlying psychology. Thus both joy in the exercise of physical or behavioral competence and fear of adult reaction to rule violations (based on consequences to the continued pursuit of needs, rather than guilt at violating a trust or jeopardizing a relationship) reveal similar self structures.

Transition from 2 to 3⁶⁰

From a Piagetian perspective, the crucial facilitator of development is social experience, especially opportunities to experience the inherent contradictions or limits of one's underlying psychologic. Such opportunity is understood to involve both a situation of conflict and the psychosocial supports to deal with its implications. After the early years, the nature of these opportunities becomes less uniform, and specific developmental age designations become less feasible. The transition between stages 2 and 3 usually takes place during the teen years. The adolescent begins to emerge from an embeddedness in needs, though not without considerable struggle and the experience of loss that attends every other self-transition. In this case, loss is the loss of a kind of independence. At an interpersonal level, the dawning ability to coordinate independent points of view involves the capacity to take another person's independent purposes into account at the same time one is considering one's own. Although the new psychologic leads to the capacity for mutuality, empathy, and reciprocal obligation, during the transition it can be experienced by the old self as an unwelcome intrusion on the more independent world of personal control and agency. ("I feel like other people are being knit into me," one teenager in this transition told us. "It's like I have to submerge my personality.") Intrapsychically, the dawning capacity to coordinate points of view within oneself leads to the experience of subjectivity, which during transition can be experienced as perplexing complexness of inner experience and has its most common expression in adolescent moodiness.

Subject: Concrete (Actuality: Data, cause-and-effect); Point of view (Role-concept; simple reciprocity (tit-for-tat)); Enduring dispositions (Needs, preferences, self concept)

Object: Perceptions; Social perceptions; Impulses

Underlying Structure: Durable category

The second of these principles is the *durable category*, the principle children usually evolve in latency, or between the ages of seven and ten. During these years, children's capacity to organize things, others, and the self as possessors of elements or properties enables their thinking to become concrete and logical, their feelings to be made up of time-enduring needs

and dispositions rather than momentary impulses, and their social-relating to grant to themselves and to others a separate mind and a distinct point of view.⁶¹

Roughly 6 years to teens

Values at the Red Stage of Consciousness

The Egocentric Existence – The CP State (Red)⁶²

In Clare Graves' words...

The egocentric existential state arises when the achievement of relative safety and security produces “P” problems of existence, the problems of boredom in a being as intelligent as the human, boredom from living an unchanging, elder-dominated, ‘shaman-controlled’ way of life. The accumulating problems from living in this way produce expressive and survival problems for those whose capacities enable them to perceive the threats to the existence of their new-found selves if the old ways don’t change. These problems activated the P system, that psychoneurological system which possesses the tissue specifically tuned to sense consciousness, and consciousness of self, and has the capacity to experience the feeling of shame. These survival problems activate awareness of self as a possibly powerful being separate and distinct from others; therefore, man no longer seeks merely for tensional relief or the continuance of his tribe’s established way of life. He now feels the need to foster his own individual survival – a need which cannot dominate him until he becomes conscious of himself (as happens at this level). He now seeks a form of existence which he can control for his personal survival. He proceeds to explore his world and begins to manipulate it intentionally rather than merely passively accept it. This activates the risk-taking, chronological time and space perceiving equipment of the human. They experience the awakening of “selfism.”

With this change in consciousness, man becomes aware that he is aligned against other men who are predatory men, those who fight for their established way of existence, or against him for the new way of existence he is striving to develop, against predatory animals and a threatening physical universe. In the CP state man must solve the problem of survival as an individual. So, he sets out in heroic fashion, through his newly emergent operant conditioning learning system, to build a way of being that will foster his survival and to hell with the other man.

They show a dominant-submissive type of psychology. They show stubborn resistiveness to power exercised by others, but obeisance to others when overpowered, when they are afraid, or until power over self is lost...[T]hey think in terms of haves and have-nots.

Both the authoritarian and the submissive develop standards which they feel will insure them against threat, but these are very raw standards. The submissive person chooses to get away with what he can within the life style which is possible for him. The authoritarian chooses to do as he pleases. He spawns, as his *raison d'être*, the rights of assertive individualism. These rights become, in time, the absolute rights of kings, the unassailable prerogatives of management, the inalienable rights of those who have achieved positions of power, and even the rights of the lowly hustler to all he can hustle.

This is a world of the aggressive expression of man's lusts – openly and unabashedly by the “haves,” more covertly and deviously by the “have-nots.” But when this system solidifies into a stable feudal way of life, it creates a new existential problem for both the “have” and the “have-not.” Each must face that his conniving is not enough, for death is there before the “have,” and the “have-not” must explain to himself why it is that he must live his miserable existence.

Thinking at this level is totally self-centered, that is, egocentric in fashion. It is in terms of controlling or being controlled, in terms of intentions to assure that self will receive or be deprived, and to insure that self will always receive. Raw, rugged, self-assertive individualism comes to the fore. This is the level where “might makes right” thinking prevails. Every act they perform has as its intention ‘taking care of me’ with intentions to assure that self will receive, and to ensure that self will always continue to receive.

The individual thinks in terms of struggling to gain one's own satisfaction – ‘to hell with others.’ If you are aware that you live, and you believe in your own separate existence, and that the world is out to get you, then the only logical way for you to behave is in terms of snaring, entrapping and acting to avoid being caught while taking advantage of others. Because they see life in a very personal affective way, inwardly they are a cauldron of strong negative emotional feelings such as shame, rage, hate, disgust, and grief. One of the most interesting aspects of human experience which stands out at this third level is that there is no

guilt. The person operating at the third level of human existence, or any level below that, cannot feel guilt. He has no capacity to feel it. Whatever guilt is as a feeling in a human being, it has not yet been activated. So, the human being at the third level can do anything, no matter what it is, no matter how horrendous, how ornery, how onerous, and still feel that he is doing right. You have to arrive at the fourth level of human existence for the capacity to feel guilt to develop. At the third level, they don't give a damn about anyone else. They live by the credo: 'to hell with others; it is I who is important.' Really, when you look at it, these are not terribly pleasant human beings; but it is a very necessary stage of survival.

Coexistent in this person is the tendency to revel in hedonistic, pleasure-seeking pursuits to an orgiastic degree. They show strong emotional reactivity to the actions of others who are pleasing or not pleasing to their selfish desires with a generalized 'you are with me or against me' emotional response to others. They just smoother you when you do something that pleases their selfish desires, and in the next moment they'll turn on you and pulverize you when you do something which does not satisfy them.

The person in the egocentric existential state lives a peculiar two-fold aim in life: to win or, at least, go down in the glory of having tried and live forever in the mouths and legends of others. As they put it over and over again, "I may die but by god they'll remember me. I will go down in the mouths of men as having been somebody." Thereby, they express such with no consideration of others. This spawns an exploitative form of management since there are no true two-way interpersonal relations.

In Don Beck and Chris Cowan's words...

Bottom line: Power and action⁶³ *Basic theme:* Be what you are and do what you want, regardless⁶⁴

What's important: Power, spontaneity, heroism, immediate gratification; standing tall, calling the shots, receiving respect, and getting attention; being daring, impulsive, and enjoying oneself without regret; conquering, outsmarting, dominating⁶⁵

Where seen: The 'terrible twos'; rebellious youth; frontier mentalities; feudal kingdoms; epic heroes; wild rock stars; gang leaders; soldiers of fortune⁶⁶

Morals at the Red Stage of Consciousness

[Note that there are two stages of moral development in this stage of consciousness]

Stage 1. The Stage of Punishment and Obedience

In Lawrence Kohlberg's words...

Content: Right is literal obedience to rules and authority, avoiding punishment, and not doing physical harm.

1. What is right is to avoid breaking rules, to obey for obedience's sake, and to avoid doing physical damage to people and property.
2. The reasons for doing right are avoidance of punishment and the superior power of authorities.⁶⁷

Social Perspective: This stage takes an egocentric point of view. A person at this stage doesn't consider the interests of others or recognize they differ from actor's, and doesn't relate two points of view. Actions are judged in terms of physical consequences rather than in terms of psychological interests of others. Authority's perspective is confused with one's own.⁶⁸

Having a right means having the power or authority to control something or someone or is confused with being right (in accordance with authority).⁶⁹

Obligation or "should" is what one "has to do" because of the demands of external authorities, rules, or the external situation.⁷⁰

Stage 2. The Stage of Individual Instrumental Purpose and Exchange (Naïve Hedonism)

In Lawrence Kohlberg's words...

Content: Right is serving one's own or other's needs and making fair deals in terms of concrete exchange.

1. What is right is following rules when it is to someone's immediate interest. Right is acting to meet one's own interests and needs and letting others do the same. Right is also what is fair, that is, what is an equal exchange, a deal, an agreement.
2. The reason for doing right is to serve one's own needs or interests in a world where one must recognize that other people have their interests, too.⁷¹

Social Perspective: This stage takes a concrete individualistic perspective. A person at this stage separates own interests and points of view from those of authorities and others. He or she is aware everybody has individual interests to pursue and these conflict, so that right is relative (in the concrete individualistic sense). The person integrates or relates conflicting individual interests to one another through instrumental exchange of services, through instrumental need for the other and the other's goodwill, or through fairness giving each person the same amount.⁷²

Having a right implies freedom of the self to choose and to control the self and its possessions. One has a right to ignore the positive claims or welfare of others as long as one does not directly violate their freedom or injure them. (Having a right is differentiated from being right, and from being given the power to, by a status one holds.)⁷³

Obligation or "should" is a hypothetical imperative contingent on choice in terms of an end. In this sense, obligations are limited to oneself and one's ends. ("Should" or obligation is differentiated from "has to" from external or authoritative compulsion.)⁷⁴

Faith at the Red Stage of Consciousness

Mythic-Literal Faith⁷⁵

In James Fowler's words...

Stage 2 Mythic-Literal faith is the stage in which the person begins to take on for him- or herself the stories, beliefs and observances that symbolize belonging to his or her community. Beliefs are appropriated with literal interpretations, as are the moral rules and attitudes. Symbols are taken as one-dimensional and literal in meaning. In this stage the rise of concrete operations leads to the curbing and ordering of the previous stage's imaginative composing of the world. The episodic quality of Intuitive-Projective faith gives way to a more linear, narrative construction of coherence and meaning. This is the faith stage of the school child (though we sometimes find the structures dominant in adolescents and in adults). Marked by increased accuracy in taking the perspective of other persons, those in Stage 2 compose a world based on reciprocal fairness and an immanent justice based on reciprocity. The actors in their cosmic stories are anthropomorphic. They can be affected deeply and powerfully by symbolic and dramatic materials and can describe in endlessly detailed narrative what has occurred. They do not, however, step back from the flow of stories to formulate reflective, conceptual meanings. For this stage the meaning is both carried and "trapped" in the narrative.

The new capacity or strength in this stage is the rise of narrative and the emergence of story, drama and myth as ways of finding and giving coherence to experience.

The limitations of literalness and an excessive reliance upon reciprocity as a principle for constructing an ultimate environment can result either in an overcontrolling, stilted perfectionism or "works righteousness" or in their opposite, an abasing sense of badness embraced because of mistreatment, neglect or the apparent disfavor or significant others.

A factor initiating transition to Stage 3 is the implicit crash or contradictions in stories that leads to reflection on meanings. The transition to formal operational thought makes such reflection possible and necessary. Previous literalism breaks down; new "cognitive conceit"

(Elkind) leads to disillusionment with previous teachers and teachings. Conflicts between authoritative stories (Genesis on creation versus evolutionary theory) must be faced. The emergence of mutual interpersonal perspective taking (“I see you seeing me; I see me as you see me; I see you seeing me seeing you.”) creates the need for a more personal relationship with the unifying power of the ultimate environment.

[Paper continues with Part II: Conventional Consciousness]

Endnotes

¹ For a snapshot summary of these fields (except for cognitive science but including autopoiesis), as held within Wilber's larger framework of Integral Methodological Pluralism, see Brown, "Integrating the major research methodologies used in sustainable development," under submission.

² See www.integralinstitute.org and www.integralnaked.com

³ I'm using the term "developmental line" here, which is technically inaccurate for some of these researchers. Cognition, values, morals and faith are known to be discrete developmental lines, although many of the latter overlap with cognition or were built off of Piaget's original model. Kegan's orders of consciousness and the self-identity "line", however, are more like developmental superhighways. That is, they track a bundle of developmental lines and assume a unified development. In *In Over Our Heads*, Kegan notes that each order of consciousness theoretically bundles the cognitive, interpersonal, and intrapersonal lines. With respect to self-identity, or ego development as it is also called, Cook-Greuter summarizes the theory in her Ph.D. dissertation (1999, pp. 38-39): "Overall, the question of whether development is unified or whether it has many strands is still being debated with evidence supporting both positions. Piaget (1954) held the unified position, which posits that stages are *structures d'ensemble*, (structured wholes) which form a single coherent system of logic. Loevinger also subscribes to this unified view. She subsumes several dimensions of a person under ego development—impulse control, character development, interpersonal style, conscious preoccupations and cognitive style—and understands them as developing more or less together." For simplicity in this paper, I will follow Wilber's lead and refer to each of these bundles or lines as simply "lines."

⁴ In the cases of Piaget and Aurobindo, I needed to rely upon respected scholars of their work to synthesize the key writings about each developmental stage.

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⁶ Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world*, 2006, diagrams between pages 68 and 69. The morals line has been added from Wilber's spectrum of consciousness framework in *Integral Psychology*, 2000, p. 206.

⁷ With respect to self-identity and morals, there are some stages of consciousness which have two stages of that developmental line, as the researchers went to a greater degree of granularity than the stages of consciousness Wilber is using. In other cases, a stage may not have any research available for a particular developmental line, yet a later stage may. Figure 1 makes this clear.

⁸ See the charts starting on p. 197 of Wilber's *Integral psychology: Consciousness, spirit, psychology, therapy*, 2000

⁹ Other commonly cited developmental lines include (with key researchers identified in parentheses): Interpersonal (Selman, Perry); needs (Maslow); kinesthetic (Gardner); emotional (Goleman); aesthetic (Housen).

¹⁰ This notion was best explained to me by Brett Thomas, co-director of the Integral Business and Leadership center, who summarized his discussions with Ken Wilber on this topic in an unpublished, private article written for clients of our consulting company, Stagen. The previous paragraph is largely drawn from that document, known as "The Personal Change Supplement."

¹¹ Technically, in *Integral spirituality*, Wilber talks about how the cognitive line leads the others, as it helps to identify "what am I aware of." However, since orders of consciousness and the self-identity line are so strongly based upon and measure the cognitive line, I am grouping them here with cognition as measuring the structure of consciousness, as opposed to the content of consciousness.

¹² Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world*, 2006, pp. 59-60

¹³ Adapted from table 2.1 in Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world*, 2006, p. 60.

¹⁴ Kegan, "Grabbing the Tiger by the Tail," 2000, p. 21

¹⁵ Kegan, 1982, p. 169

¹⁶ Small, *Cognitive Development*, 1990, p. 6

¹⁷ Kegan, *The Evolving Self: Problem and Process in Human Development*, 1982, p. 34. Original source is Kohlberg and Gilligan, 1972

¹⁸ Piaget, Gruber, & Vonèche, *The Essential Piaget*, 1995, pp. 456-463

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- ¹⁹ *Translator's note:* By a *structured whole, structure d'ensemble*, Piaget refers to a system of elements defined by a general set of laws, such as the laws which define a group or lattice. For example, a logical groupement is defined by a set of five operations, and in this sense forms a *structure d'ensemble* (since the laws define the system as a whole) and is thus to be distinguished from the individual operations themselves.
- ²⁰ Piaget, Gruber, & Vonèche, *The Essential Piaget*, 1995, p. 456
- ²¹ Piaget, Gruber, & Vonèche, *The Essential Piaget*, 1995, pp. 456-457
- ²² Loevinger, *Ego development: Conceptions and theories*, 1976, p. 15
- ²³ Loevinger, *Ego development: Conceptions and theories*, 1976, pp. 15-16
- ²⁴ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 260
- ²⁵ Personal communication with Susanne Cook-Greuter, January 12, 2006
- ²⁶ Cook-Greuter, "A detailed description of the development of nine action logics in the leadership development framework: Adapted from ego development theory," 2002
- ²⁷ Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, p. 109
- ²⁸ Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, pp. 109-110
- ²⁹ Graves, *The never ending quest*, 2005, pp. 200-202. All color titles for the values stages—Beige in this case—come from Spiral Dynamics, which is based upon Graves' work and was developed by Don Beck and Chris Cowan.
- ³⁰ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
- ³¹ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
- ³² Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
- ³³ Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b
- ³⁴ Fowler, *Stages of faith: The psychology of human development and the quest for meaning*, 1995, p. 121
- ³⁵ Small, *Cognitive Development*, 1990, p. 6
- ³⁶ Piaget, Gruber, & Vonèche, *The Essential Piaget*, 1995, pp. 457-458
- ³⁷ Loevinger, *Ego development: Conceptions and theories*, 1976, p. 16
- ³⁸ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 260
- ³⁹ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
- ⁴⁰ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 261
- ⁴¹ Ingersoll & Cook-Greuter, "The self system in Integral counseling," submitted
- ⁴² Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
- ⁴³ Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, pp. 110-111
- ⁴⁴ Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, pp. 111-112
- ⁴⁵ Kegan, *In over our heads: The mental demands of modern life*, 1998, p. 29
- ⁴⁶ Graves, *The never ending quest*, 2005, pp. 216-218
- ⁴⁷ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
- ⁴⁸ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
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- ⁵⁰ Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b
- ⁵¹ Kohlberg, "The concepts of Developmental Psychology as the Central Guide to Education: Examples from Cognitive, Moral, and Psychological Education", 1971
- ⁵² Fowler, *Stages of faith: The psychology of human development and the quest for meaning*, 1995, pp. 133-134
- ⁵³ Loevinger, *Ego development: Conceptions and theories*, 1976, pp. 16-17
- ⁵⁴ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 260
- ⁵⁵ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
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- ⁶⁰ Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, pp. 112-113
- ⁶¹ Kegan, *In over our heads: The mental demands of modern life*, 1998, p. 29
- ⁶² Graves, *The never ending quest*, 2005, pp. 226-228. Color title – Red – from Spiral Dynamics
- ⁶³ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
- ⁶⁴ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
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- ⁷⁰ Kohlberg, *The philosophy of moral development*, 1981, pp. 215-216
- ⁷¹ Kohlberg, *The philosophy of moral development*, 1981, pp. 409-412
- ⁷² Kohlberg, *The philosophy of moral development*, 1981, pp. 409-412
- ⁷³ Kohlberg, *The philosophy of moral development*, 1981, pp. 215-216
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- ⁷⁵ Fowler, *Stages of faith: The psychology of human development and the quest for meaning*, 1995, pp. 149-150

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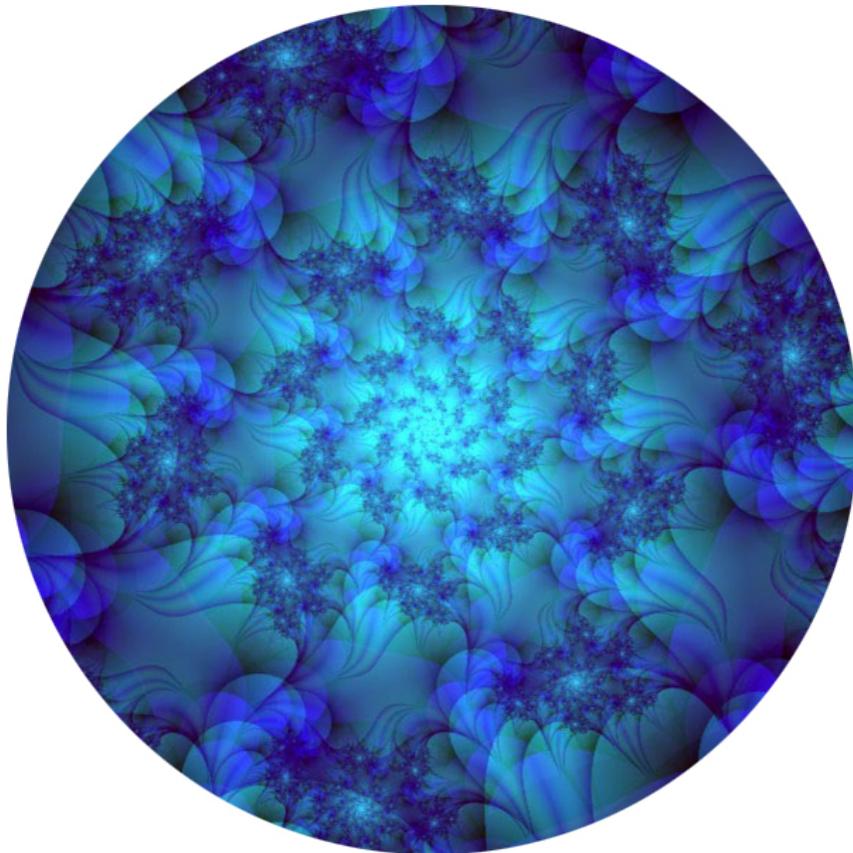
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Blazing the Trail from Infancy to Enlightenment

Part II: The Great Developmentalists
Map the Stages of
Conventional Consciousness



Art by Arthur Sirotsky

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Blazing the Trail from Infancy to Enlightenment

Part II: The Great Developmentalists Map the Stages of Conventional Consciousness

Compiled by Barrett Chapman Brown

ABSTRACT: Part II of a three-part paper which is intended to support students of developmental psychology and Integral Theory. This document brings together excerpts of the original writings of 20th century pioneers in constructive developmental psychology. Six developmental lines as described by these leading researchers are covered: **Cognition** (Jean Piaget, Michael Commons, Francis Richards, Herb Koplowitz, Sri Aurobindo); **Self-Identity** (Jane Loevinger, Susanne-Cook Greuter); **Orders of Consciousness** (Robert Kegan); **Values** (Clare Graves, Don Beck, Chris Cowan, Jenny Wade); **Morals** (Lawrence Kohlberg); and **Faith** (James Fowler). A framework by Ken Wilber is used to align and unify the developmental lines and their stages within a broader spectrum of consciousness. Part I of the paper covers preconventional consciousness (approximately birth to late childhood); part II addresses conventional consciousness (adolescence through typical adulthood); and part III explores postconventional consciousness (mature adulthood, up to the highest stages of spiritual development identified to date).

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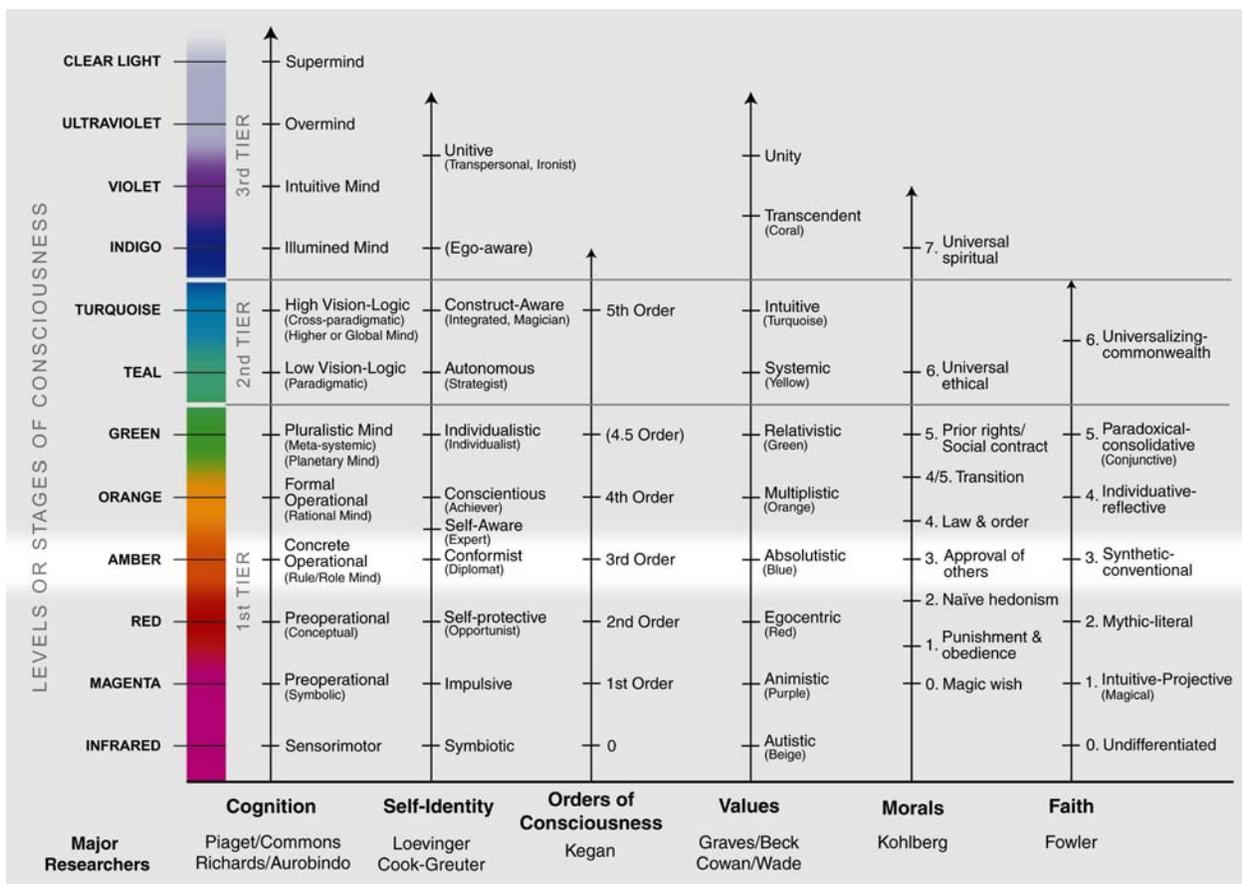
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THE AMBER STAGE OF CONSCIOUSNESS



Cognition at the Amber Stage of Consciousness

Concrete Operations

In Melinda Small's words...

Concrete operations, the third stage, lasts until 11 or 12 [from age 7] and is characterized by the development of a system of mental operations for operating on objects. Children can not only think about objects but also can think about manipulating objects.¹

In Jean Piaget's words...

(3) *Concrete Operations (7 to 11 Years)*. The various types of thought activity which arise during the preceding period finally attain a state of "mobile" equilibrium, that is to say, they acquire the character of reversibility (of being able to return to their original state or starting point). In this way, logical operations result from the coordination of the actions of combining, dissociating, ordering, and the setting up of correspondences, which then acquire the form of reversible systems.

We are still dealing only with operations carried out on the objects themselves. These concrete operations belong to the logic of classes and relations, but do not take into account the totality of possible transformations of classes and relations (i.e., their combinatorial possibilities). A careful analysis of such operations is therefore necessary, so as to bring out their limitations as well as their positive features.

One of the first important operational systems is that of *classification* or the inclusion of classes under each other: for example, sparrows (A) < birds (B) < animals (C) < living beings (D); or we may take any other similar system of class-inclusions. Such a system permits the following operations:

$A + A' = B$; $B + B' = C$; etc. (where $A \times A' = 0$; $B \times B' = 0$, etc.)

$B - A' = A$; $C - B' = B$; etc.

We have seen why these operations are necessary for the construction of the relation of inclusion.

A second equally important operational system is that of *seriation*, or the linking of asymmetrical transitive relations into a system. For example, the child is given a certain number of unequal rods $A, B, C, D...$ to arrange in order of increasing length. If the rods are markedly unequal, there is no logical problem and he can construct a series by relying on observation alone. But if the variation in length is small, so that the rods have to be compared two at a time before they can be arranged in such a series, the following is observed. Before the age of 7, on the average, the child proceeds unsystematically by comparing the pairs BD, AE, CG , etc., and then corrects the results. From 7 years onward, the child uses a systematic method; he looks for the smallest of the elements, then the smallest of those which are left over, etc., and in this way easily constructs the series. This method presupposes the ability to coordinate two inverse relations: $E > D, C, B, A$ and $E < F, G, H$, etc. If we call a the relation expressing the difference between A and B ; b the difference between B and C ; b' the difference between C and D ; c' the difference between D and E ; etc., we have the following operations:

$$a + a' = b; b + b' = c, \text{ etc.}$$

$$b - a' = a; c - b' = b, \text{ etc.}$$

Other systems appear during the same period having a multiplicative character. For example, the child can classify the same objects taking account of two characteristics at a time, square (A_1) or nonsquare (A'_1) and red (A_2) and nonred (A'_2). From this we can construct a table of double entry or matrix; the following four cells result from the multiplication:

$$B_1 \times B_2 = A_1A_2 + A_1A'_2 + A'_1A_2 + A'_1A'_2.$$

In a similar fashion, the child acquires the capacity for multiplying relations using tables of different kinds, correspondences, etc.

...On the other hand, it is important to emphasize the fact that despite everything acquired in the way of logical techniques during this period of concrete operations, it is, compared with the period which follows, restricted in two essential respects.

The first of these restrictions stems from the insufficiently formal character of the operations at this level. The formal operations are not yet completely dissociated from the concrete data to which they apply. In other words, the operations develop separately field by field, and result in progressive structuralization of these fields, without complete generality being attained.

For example, when we show a child two balls of modeling clay of similar dimensions and weight, and shape one of them to look like a sausage or pancake, three kinds of conservation problems arise: (i) does the altered ball still contain the same quantity of substance as the unaltered one; (ii) does it still have the same weight; (iii) does it still have the same volume, measured by the amount of water it is seen to displace?

The conservation of substance, which in the first period was denied because of the change of perceptual configuration (by the use of such arguments as, “there is more clay than before, because the thing is longer,” and “there is less because it is thinner,” etc.), is from 7 to 8 years onward felt as logical necessity and is supported by the following three arguments. (a) The object has only been lengthened (or shortened), and it is easy to restore it to its former shape (simple reversibility); (b) it has been lengthened; but what it has gained in length it has lost in thickness (composition of relations by reversible composition); (c) nothing has been added or taken away (operation of identity which brings us back to the initial state, the product of direct and inverse operations). But these same children deny the conservation of weight for reasons similar to those they used when under 7 to deny the conservation of substance; it is longer, or thinner, etc. Toward 9 to 10 years they admit the conservation of weight, and use by way of proof the same three arguments (a), (b), (c) formulated in exactly the same terms as before! But we find, however, these same children denying at this age the conservation of volume for the very same reasons they formerly used to deny the conservation of substance and weight. Finally, when they are 11 to 12 they once again use the same three arguments to assert the conservation of volume.

The same results are obtained if we study the conservation of substance, weight, and volume with other techniques, for example, by dissolving a piece of sugar or by soaking popcorn in water. But curiously enough, with respect to all the operations, one finds exactly the same lack of correspondence. For example, children from 7 to 8 onward are able to order serially objects according to length or size, but it is not until about 9 or 10, on the average, that the serial ordering of objects by weight becomes possible (cf. the seriation of weights in the Binet-Simon tests). From 7 to 8 children become aware of the transitive character of equalities in the case of lengths, etc., but only toward 9 to 10 in the case of weight and toward 11 to 12 for volume.

In short, each field of experience (that of shape and size, weight, etc.) is in turn given a structure by the group of concrete operations, and gives rise in its turn to the construction of invariants (or concepts of conservation). But these operations and invariants cannot be generalized in all fields at once; this leads to a progressive structuring of actual things, but with a time lag of several years between the different fields or subject matters. Because of this, concrete operations fail to constitute a formal logic; they are incompletely formalized since form has not yet been completely divorced from subject matter.

Operational systems at this level are restricted in another way—they are fragmentary. We can, with the aid of concrete operations, classify, order serially, form equalities or set up correspondences between objects, etc., without these operations being combined into a single *structured whole*. This fact also prevents concrete operations from constituting a purely formal logic. From the psychological point of view, this means that operations have not yet completely achieved an equilibrium; and this will only occur in the following stage.²

Self-Identity at the Amber Stage of Consciousness

Conformist Stage (Diplomat)

In Jane Loevinger's words...

A momentous step is taken when the child starts to identify his own welfare with that of the group, usually his family for the small child and the peer group for an older child. In order for this step to take place or to be consolidated, there must be a strong element of trust. The child who feels that he lives among enemies lacks that trust. He may not become Conformist, taking instead the malignant version of the Self-Protective course, that is, opportunism, exploitativeness, deception, and ridicule of others. Perhaps that is one route to a more or less permanent "identification with the aggressor" (A. Freud, 1936).

The Conformist obeys the rules just because they are the group-accepted rules, not primarily because he fears punishment. Disapproval is a potent sanction for him. His moral code defines actions as right or wrong according to the compliance with rules rather than according to consequences, which are crucial at higher stages. Conformists do not distinguish obligatory rules from norms of conduct, as we see when they condemn unusual dress or hair styles as immoral or as signs of immorality.

In addition to *being* conformist and to *approving* of conformity, the person at this stage tends to *perceive* himself and others as conforming to socially approved norms. While he observes group differences, he is insensitive to individual differences. The groups are defined in terms of obvious external characteristics, beginning with sex, age, race, nationality, and the like. Within groups so defined, he sees everyone as being pretty much alike, or at least he thinks they ought to be. Psychometricians call this phenomenon *social disability*: people are what they ought to be, which is whatever is socially approved. The Conformist's views of people and of situations involving people are conceptually simple, admitting few contingencies or exceptions.

While the Conformist likes and trusts other people within his own group, he may define that group narrowly and reject any or all outgroups. He is particularly prone to stereotyped

conception of sex roles; usually those will be conventional ones, but the same kind of rigid adherence to stereotyped norms can occur in unconventional groups. Conformity and conventionality are not the same. Outwardly conventional people can occur at any ego level except the lowest ones, just as outwardly unconventional people can be strict conformists in terms of the norms of their own group.

The Conformist values niceness, helpfulness, and cooperation with others, as compared to the more competitive orientation of the Self-Protective person. However, he sees behavior in terms of its externals rather than in terms of feelings, in contrast to persons at higher levels. Inner life he sees in banal terms such as *happy, sad, glad, joy, sorrow, and love and understanding*. He is given to clichés, particularly moralistic ones. His concern for the externals of life takes the form of interest in appearance, in social acceptance and reputation, and in material things. Belonging makes him feel secure.³

In Susanne Cook-Greuter's words...

Self-definition: Concrete operations: several extended features; vital statistics, rudimentary internal states, negative suppressed⁴

Main focus: Socially expected behavior, approval⁵

Qualities: Emergence of capacity to see and respond to what others want; self-identity defined by relationship to group, whose values impart strong sense of “shoulds” and “oughts”; values that differ from one’s own are denigrated or avoided; conform to norms of whatever group they want to belong to (including gangs and peer-groups); avoid inner and outer conflict; think in simple terms and speak in generalities and platitudes; attend to social welfare of own group; “us vs. them” mentality; feedback heard as personal disapproval.⁶

Describes persons with an early adolescent frame of mind. They identify themselves mostly as members of familiar groups. The boundaries between self and others are confused. But unlike people at the Self-protective stage, there is real concern for the well being of others. One takes responsibility for others. Dependency needs are high. Fear of rejection leads conformists to be overly nice and to repress negative feelings. There is unquestioned acceptance of the Family and in-groups (such as peer groups, family values, club, church) and

loyalty is important. The unfamiliar (out-groups) is rejected and easily maligned. External social status and material goods are important as indices of one's value. Simple shoulds and oughts are adhered to, but now include more socially desirable behavior. Experience is concrete, practical, and reactions immediate without much reflection.⁷

How influences others: Enforces existing social norms, encourages, cajoles, requires conformity with protocol to get others to follow.⁸

Order of Consciousness at the Amber Stage

3rd Order⁹

In Robert Kegan's words...

In the development to stage 3 the individual emerges from an embeddedness in her needs, or she “has” them rather than “is” them. She becomes something more as the interpersonal and intrapsychic coordinator between needs-perspectives. Interpersonally, this development allows for the construction of reciprocal relations of co-owned obligation and expectation (“interpersonalism”). Intrapsychically, it allows for self-referential reflexiveness (moving back and forth within oneself between different needs-perspectives), which creates the experience of subjectivity and feelings experienced as one's feelings, rather than as social negotiations.

The self is now the psychologic of the organizing subject and organized objects of experience. The self now participates in the shared reality of coordinated points of view. Its strength lies in its capacity to create the shared reality; its limit lies in its inability to consult itself about the shared reality. Emotional ambivalence of stage 3 is no longer experienced as conflict between what one wants and what someone else wants. Ambivalence in this stage regularly turns out to be conflicts between what one wants to do as a part of that shared reality. Characteristic of all the emotion under the influence of this psychologic, it seems to us, is the element of co-experience or co-ownership of feelings; there is always an “other,” imagined or real, implicated in the emotion. This co-experience lives in the “field” or relation between self and other. “I used to worry, when I screwed up, that I was going to get it,” an older adolescent told us, referring to his former (stage 2) self of a few years back. “Now I still screw up once in a while, but I worry that other people are going to worry.”

Often, at this stage, the repression of anger is a consequence of the fear of disrupting a relationship and losing the context for the psychologic of self. There are many reasons why people might find it difficult to express anger when they feel it, but it appears that persons in this psychologic undergo experiences, such as being taken advantage of or victimized, that do not make them angry because they cannot experience themselves as separate from the interpersonal context. Instead, they are more likely to feel sad, wounded, or incomplete.

Transition from 3 to 4¹⁰

The transition from stage 3 to stage 4, a development not seen until the late adolescence or adulthood, eventually leads to a form of psychological independence or internal authority typically referred to as autonomy or identity formation. Before such a new psychologic comes into balance, however, the developing person must, as always, suffer the relativization of the old self, as it gradually is transformed from the very system of meaning to an element in a new system. Examples of such transitional phenomena in the affective domain are the experience of conflict between the old orientation toward defining oneself in the context of others' expectation, on the one hand, and an emerging orientation toward considering "what it is I want" independent of others' expectations, on the other (for example, feeling selfish for taking oneself into account or fearing or distrusting others or oneself in the context of close relationships, lest one lose the tentatively achieved differentiation). Consider a newly divorced woman and mother of young children struggling with the dilemma of whether it is all right for her to have sexual relationships with the men she dates: "I sometimes say to myself, all right, I'm just going to decide for myself that I'll abstain from sex until I find a man I feel very seriously about. But then I find I resent the children. Why should they prevent me from enjoying myself?" The structure of the woman's emotional confusion reflects her disequilibrium between two psychologies, a new one not yet completely evolved and an old one, no longer completely defining the self, but capable of reasserting itself. She begins by locating the conflict internally and assuming the stage 4 functions of psychological self-administration ("I decide for myself to abstain"). But when she experiences abstinence as difficult, the sense of self-responsibility caves in; and the half of herself that wants to abstain is delegated to the other (the children), the emotion living again in stage 3 field of interpersonalism ("Why should they keep me from enjoying myself?").

Subject: Abstractions (Ideality: Inference, generalization, hypothesis, proposition, ideals, values); Mutuality/interpersonalism (Role consciousness; mutual reciprocity); Inner states (Subjectivity, self-consciousness)

Object: Concrete; Point of view; Enduring dispositions, needs, preferences

Underlying Structure: Cross-categorical, trans-categorical

The third of these principles, *cross-categorical knowing*, is the one we unwittingly expect of adolescents. The capacity to subordinate durable categories to the interaction between them makes their thinking abstract, their feelings a matter of inner states and self-reflexive emotion (“self-confident,” “guilty,” “depressed”), and their social-relating capable of loyalty and devotion to a community of people or ideas larger than the self.¹¹

Teenage years and beyond

Values at the Amber Stage of Consciousness

The Absolutistic Existence – The DQ State (Blue)¹²

In Clare Graves' words...

The person at this level believes that the prime value is obeisance instead of the expressivism of the third system. At this stage of ordered existence he focuses on adjusting to the world, this time not as he experiences it to be, but as he has come to perceive it to be. This sponsors a benevolently autocratic, moralistic-prescriptive form for managing all life, a way which must be religiously adhered to.

This system appeared...about 4000-6000 years ago when successful CP living, taming the mighty river, and accomplishments in building and organizing improved the lot of some – the 'haves,' but left the many with a miserable existence. It created the problem that the 'haves' confront when they are brought face-to-face with death and must give up the successful self-centered existence. "What is this living all about? Why was I born? Why can't I go on living?" asks the successful. The 'have-nots,' also facing the awareness of death, must explain why life has been such a miserable existence. "Why was I born to live this miserable existence?" asks the 'have not.'

Each must now face these inexplicable problems and find an answer, a reason for being which coalesces the two. He explains his have and have-not world, his life and death condition, as part of an ordered plan. It is meant that some shall have, that others shall have less, and that many shall not have. And there is meaning in why man shall live, why roles are determined, and why men shall die. The answer is: it is God or nature's designing. It is what the higher power prescribes it to be and no questioning of authority is permitted. It has all been planned this way. It is whatever the higher power says that it is and we must obey. The reason is to test, in many ways, if one is worthy of everlasting physiological self and the external world. The capacity to philosophize beginning in the "Q" system of the brain is activated and the DQ, absolutistic existential state is born. This state gives rise to the fourth level theme of existence for this worldview: *Sacrifice the desires of the self now in order to get a lasting*

reward later. And, it gives rise to its associated value system – the absolutistic sacrificial existential system.

...Awareness of...death problems activates the Q neurological system, a system specifically equipped to experience guilt; to learn through avoidant learning – punishment; to defer gratification; to control impulses; and to rationalize. The absolutistic state is a quest for a permanent peace. As DQ man sees it, that state is the tensionless state. Thus, his values repeat that which he valued at the animistic existential state, the absence of tension, but in a new form, a *saintly* existence.

...Those centralized in the fourth system feel guilt for possessing forbidden thoughts or desires and believe the feeling of guilt and the act of atonement are the proper responses for wrong done to others. Those in the DQ state are the ones who struggle to free themselves from the feeling of guilt at selfishness through the acceptance of hierarchy. They believe in living in a world in which one person acts and the other person judges. The higher authority evaluates the struggling acts of the lower without taking the offending person's feelings into account.

...The absolutistic existential state emerges in man when he perceives that basic physiological needs are being met and will continue to be satisfied, but when he is still endangered by predatory man, predatory animals, and a predatory world. There is a flood of free energy in his system released from considered and continuous attention to maintaining physiological life. He is a human who becomes frightened by an influx of inner and outer stimulation he can neither comprehend nor control. He is in a state of frightened existence. Since he now perceives himself caught in a world of unpredictability and chaos, he strives with all at his command to achieve safety and security in this world.

To attain safety and security, he seeks to create an orderly, predictable, stable, unchanging world – one in which the unexpected does not happen. As he sees it only complete denial of this inner world and complete control of it and the outer world can keep him safe from the many stimuli of which he has become aware. At the DQ level, he develops a way of life based on “Thou shalt suffer the pangs of one's existence in this life to prove thyself worthy in later life.” This saintly form of existence comes from experiencing that living in this world is not

made for ultimate pleasure – a perception based on the previous endless struggle with unbridled lusts and a threatening universe. Not only did the people begin to believe that in order for existence to continue there must be control of one's impulse life, they also developed the belief that this control must be absolute, that they must learn *the* rules for the control of the impulse life of the individual.

Peace in this world relates to safety and security, and the way to achieve this is to divine the immutable laws of living and submit to and obey them and, once having found them, let no change take place. Here he perceives that certain rules are prescribed for each class of men and that these rules describe the proper way each class is to behave. The rules are the price man must pay for his more lasting life, for the peace which he seeks – the price of no ultimate pleasure while living. What one must do is obey. What one must obey is the power that knows what it is all about. “This is the way it always has been; this is the way it is today; and such is the way it shall always be” is the lesson of life to be learned. People at the fourth level live by the principle, *sacrifice now in order to get later*. [...]

At this level man accepts his position and his role in life. Inequality is a fact of life. He believes that the task of living is to strive for perfection in his assigned role – absolute perfection, regardless of how high or low his assigned station. He believes that salvation will come ultimately to the man who, regardless of his original position, lives best by the rules prescribed for him. What one wants, what he desires, is not important. What is important is that he disciplines himself to the prescription of his world.

Thinking at this level is absolutistic: one right way and only one right way to think about anything. All others are wrong. In the absolutistic existential state, thinking is in a categorical fashion: black or white, good or evil, all or none, for me or against me. DQ assumes a right-wrong position in respect to everything, even an either-or conception of knowledge, and sees weakness in any person who takes a position and then changes.

...At this level, man does not propitiate the spirits for removal of threat to his immediate existence; rather, he is on a quest for ever-lasting peace – Nirvana or Heaven. To man at this level, the means to the end must fit the end. Thus, they require the giving up of bodily and selfish desire in the here and now. The saintly, the monkish, the Christian form of existence

must coalesce with whatever is the particular group's heavenly end. Typical means values are denial, deference, piety, modesty, self-sacrifice, and harsh self-discipline and no self-indulgence. In his new existential state, man's theme for existence is "one shall sacrifice earthly desires now in order to come to everlasting peace later." This theme gives rise to the sacrificial value system. Man focuses his earthly existence on the means to salvation – sacrifice of desire in the here and now.

In Don Beck and Chris Cowan's words...

Bottom line: Stability and purposeful life¹³

Basic theme: Life has meaning, direction, and purpose with predetermined outcomes¹⁴

What's important: Sacrificing self for a transcendent Cause, (secular or religious) Truth, Mission, future reward; laws, regulations, and rules; discipline, character, duty, honor, justice, and moral fiber; righteous living; controlling impulsivity through guilt; following absolutistic principles of right and wrong, black and white; being faithful, maintaining order and harmony; one right way to think/do; convention, conformity¹⁵

Where seen: Puritan America, Confucian China, Dickensian England, Singapore discipline; totalitarianism; codes of chivalry and honor; charitable good deeds; religious fundamentalism (e.g., Christian and Islamic); "moral majority"; patriotism¹⁶

Morals at the Amber Stage of Consciousness

Stage 3. The Stage of Mutual Interpersonal Expectations, Relationships, and Conformity (Approval of Others)

In Lawrence Kohlberg's words...

Content: The right is playing a good (nice) role, being concerned about the other people and their feelings, keeping loyalty and trust with partners, and being motivated to follow rules and expectations.

1. What is right is living up to what is expected by people close to one or what people generally expect of people in one's role as son, sister, friend, and so on. "Being good" is important and means having good motives, showing concern about others. It also means keeping mutual relationships, maintaining trust, loyalty, respect, and gratitude.
2. Reasons for doing right are needing to be good in one's own eyes and those of others, caring for others, and because if one puts oneself in the other person's place one would want good behavior from the self (Golden Rule).¹⁷

Social Perspective: This stage takes the perspective of the individual in relationship to other individuals. A person at this stage is aware of shared feelings, agreements, and expectations, which take primacy over individual interests. The person relates points of view through the "concrete Golden Rule," putting oneself in the other person's shoes. He or she does not consider generalized "system" perspective.¹⁸

Having a right implies an expectation of control and freedom that a "good" or natural person would claim. A right is based on either a rule or on a legitimate expectation toward others; for example, you have the right to have your property respected, because you worked hard to acquire the property. Rights are earned. (Having a right is differentiated from the freedom to control and choose.)¹⁹

Obligation (“should” or “duty”) equals a role obligation, what it is incumbent on a member of a social position to do for his role partners as defined by rules, by the expectation of the role partner, or by what a good role occupant (a good husband, a good doctor) would do. (Obligation is differentiated from being a means to a desired end.)²⁰

Faith at the Amber Stage of Consciousness

Synthetic-Conventional Faith²¹

In James Fowler's words...

In Stage 3 Synthetic-Conventional faith, a person's experience of the world now extends beyond the family. A number of spheres demand attention: family, school or work, peers, street society and media, and perhaps religion. Faith must provide a coherent orientation in the midst of that more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook.

Stage 3 typically has its rise and ascendancy in adolescence, but for many adults it becomes a permanent place of equilibrium. It structures the ultimate environment in interpersonal terms. Its images of unifying value and power derive from the extension of qualities experienced in personal relationships. It is a "conformist" stage in the sense that it is acutely tuned to the expectations and judgments of significant others and as yet does not have a sure enough grasp on its own identity and autonomous judgment to construct and maintain an independent perspective. While beliefs and values are deeply felt, they typically are tacitly held—the person "dwells" in them and in the meaning world they mediate. But there has not been occasion to step outside them to reflect on or examine them explicitly or systematically. At Stage 3 a person has an "ideology," a more or less consistent clustering of values and beliefs, but he or she has not objectified it for examination and in a sense is unaware of having it. Differences of outlook with others are experienced as differences in "kind" of person. Authority is located in the incumbents of traditional authority roles (if perceived as personally worthy) or in the consensus of a valued, face-to-face group.

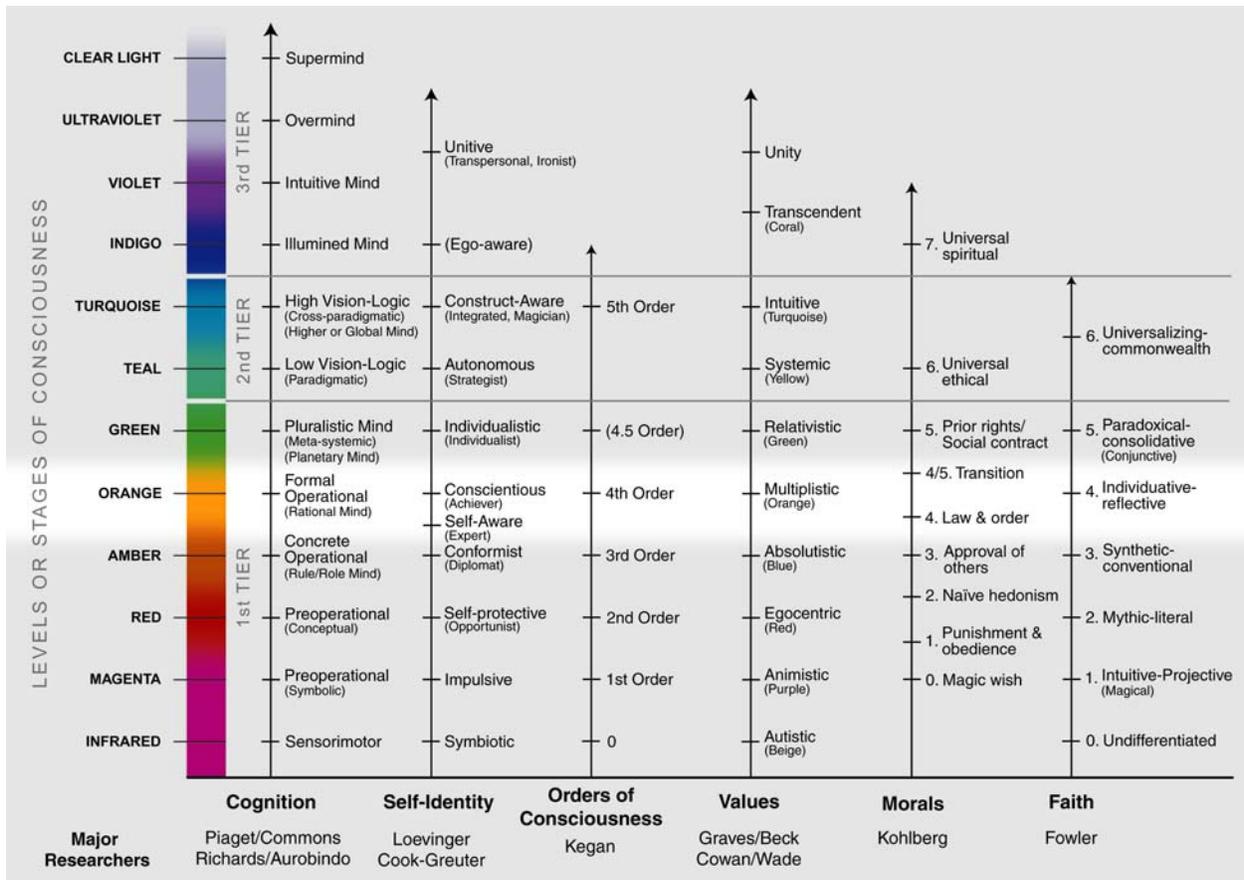
The emergent capacity of this stage is the forming of a personal myth—the myth of one's own becoming in identity and faith, incorporating one's past and anticipated future in an image of the ultimate environment unified by characteristics of personality.

The dangers or deficiencies in this stage are twofold. The expectations and evaluations of others can be so compellingly internalized (and sacralized) that later autonomy of judgment

and action can be jeopardized; or interpersonal betrayals can give rise either to nihilistic despair about a personal principle of ultimate being or to a compensatory intimacy with God unrelated to mundane relations.

Factors contributing to the breakdown of Stage 3 and to readiness for transition may include: serious clashes or contradictions between valued authority sources; marked changes, by officially sanctioned leaders, or policies or practices previously deemed sacred and unbreachable (for example, in the Catholic church changing the mass from Latin to the vernacular, or no longer requiring abstinence from meat on Friday); the encounter with experiences or perspectives that lead to critical reflection on how one's beliefs and values have formed and changed, and on how "relative" they are to one's particular group or background. Frequently the experience of "leaving home"—emotionally or physically, or both—precipitates the kind of examination of self, background, and life-guiding values that gives rise to stage transition at this point.

THE ORANGE STAGE OF CONSCIOUSNESS



Cognition at the Orange Stage of Consciousness

[Note that this stage of consciousness has two stages of cognitive development: formal operations and systematic. Piaget's research ended at formal operations, after which other researchers added subsequent stages. The systematic stage is not listed in the spectrum of consciousness diagram.]

Formal Operations

In Melinda Small's words...

During [this] stage, *formal operations*, adolescents have acquired the cognitive structures that make it possible to think about thoughts themselves. They are no longer reflecting about concrete objects, but can now mentally manipulate nontangible propositions that may or may not represent the state of the concrete environment.²²

In Jean Piaget's words...

(4) *Propositional or Formal Operations (from 11-12 to 14-15 Years)*. The final period of operational development begins at about 11 to 12, reaches equilibrium at about 14 to 15 and so leads on to adult logic.

The new feature marking the appearance of this fourth stage is the ability to reason by hypothesis. In verbal thinking such hypothetico-deductive reasoning is characterized, *inter alia*, by the possibility of accepting any sort of data as purely hypothetical, and reasoning correctly from them. For example, when the child has read out to him the following sentences from Ballard's nonsense-sentence test: "I am very glad I do not eat onions, for if I liked them I would always be eating them and I hate eating unpleasant things," the subject at the concrete level criticizes the data, "onions are not unpleasant," "it is wrong not to like them," etc. Subjects at the present level accept the data without discussion, and merely bring out the contradiction between "if I liked them" and "onions are unpleasant."

But it is not only on the verbal plane that the subject reasons by hypothesis. This new capacity has a profound effect on his behavior in laboratory experiments. Subjects at the

propositional level, when shown apparatus of the sort used by my colleague Mlle Inhelder in her investigations into physical inference, behave quite differently from those at the concrete level. For example, when they are given a pendulum and allowed to vary the length and amplitude of its oscillations, its weights and initial impulse, subjects of 8 to 12 years simply vary the factors in a haphazard way and classify, order serially and set up correspondences between the results obtained. Subjects of 12 to 15 years, on the other hand, endeavor after a few trials to formulate all the possible hypotheses concerning the operative factors, and then arrange their experiments as a function of these factors.

The consequences of this new attitude are as follows. In the first place thought no longer proceeds from the actual to the theoretical, but starts from theory so as to establish or verify actual relationships between things. Instead of just coordinating facts about the actual world, hypothetico-deductive reasoning draws out the implications of possible statements and thus gives rise to a unique synthesis of the possible and necessary.

From this it follows that the subject's logic is now concerned with propositions as well as objects. A group of propositional operations...is thus constructed. It must be emphasized that it is not simply a case of new linguistic forms expressing, at the level of concrete operations, already known relationships between objects. These new operations, particularly those which concern the mechanism of proof, have changed the whole experimental attitude. Mlle Inhelder has, for example, been able to show that the method of difference which varies a single factor at a time, the rest being kept constant, only appears between 12 and 15 years. It is easy to demonstrate that this method implies propositional operations, since it presupposes a combinatorial system, which arises from something other than the simple setting up of concrete correspondences.

The logic of propositions is especially helpful in that it allows us to discover certain new kinds of invariants, which fall outside the range of empirical verification. For example, in studying the movement of balls of different weights and mass on a horizontal plane, some adolescents are able to state the problem in terms of factors of resistance or rest.

...The construction of propositional operations is not the only feature of this fourth period. The most interesting psychological problem raised at this level is connected with the

appearance of a new group of operations or “operational schemata,” apparently unrelated to the logic of propositions, and whose real nature is not at first apparent.

The first of these operational schemata deals with combinatorial operations in general (combinations, permutations, aggregations). Reference has been made in the introduction to the ability of subjects of 12 years and over to construct all the possible combinations in an experiment based on the random drawing of counters from a bag. Many other examples could be quoted; in particular, the way subjects of 12 to 14 years come to combine in all possible ways n by n five colorless and a colored product, whilst the fourth removes the color and fifth is neutral. While subjects of a lower level mix these liquids at random, the older subjects try them out systematically and keep a strict control over the experiment.

The second operational schema is that of proportions. We have been led to conclude from a large number of different kinds of experiments (dealing with motion, geometrical relations, probabilities as a function of the law of large numbers, proportions between the weights and distances on the two arms of a balance, etc.) that subjects from 8 to 10 are unable to discover the proportionalities involved. From 11 to 12 onward, on the average, the subject constructs a qualitative schema of proportions which very quickly leads him on to metrical proportions, often without learning about these in school. But why should the understanding of proportions be found at this level and not earlier?

Another operational schema whose construction can be profitably analyzed is that of mechanical equilibrium, involving equality between action and reaction. In a system wherein a piston exerts pressure on a liquid contained in two communicating vessels, the subject can only understand the alteration in the level of the liquid by distinguishing four processes, which can most readily be described in terms of operations. (a) The direct operation—i.e., the increase in pressure in the system resulting from the addition of weights to the piston; (b) the inverse operation—i.e., a decrease in pressure resulting from the removal of weights; (c) the reciprocal operation—i.e., the increased resistance of the liquid caused, for example, by an increase in density; (d) the inverse of the reciprocal—i.e., a decrease in the resistance in the liquid. Whereas subjects aged 14 to 15 can easily distinguish these four operations and can

correctly coordinate them, young children do not understand that the pressure of the liquid, as shown by its level in the vessel, acts in opposition to the pressure of the piston.

We need only mention the other operational schemata relating to probabilities, correlations, multiplicative compensations, etc. The foregoing examples indicate how they may be translated into logical operations.

This fourth period therefore includes two important acquisitions. Firstly, the logic of propositions, which is both a formal structure holding independently of content and a general structure coordinating the various logical operations into a single system. Secondly, a series of operational schemata which have no apparent connection with each other or with the logic of propositions.²³

Systematic Order

In Michael Commons and Francis Richard's words...

This stage [of cognitive development] was introduced by Herb Koplowitz (1982). At the systematic order, ideal task completers discriminate the frameworks for relationships between variables within an integrated system of tendencies and relationships. The objects of the systematic actions are formal-operational relationships between variables. The actions include determining possible multivariate causes--outcomes that may be determined by many causes; the building of matrix representations of information in the form of tables or matrices; the multidimensional ordering of possibilities, including the acts of preference and prioritization. The actions generate systems. Views of systems generated have a single "true" unifying structure. Other systems of explanation or even other sets of data collected by adherents of other explanatory systems tend to be rejected. Most standard science operates at this order. At this order, science is seen as an interlocking set of relationships, with the truth of each relationship in interaction with embedded, testable relationships. Researchers carry out variations of previous experiments. Behavior of events is seen as governed by multivariate

causality. Our estimates are that only 20% of the US population can now function at the systematic order without support.²⁴

Self-Identity at the Orange Stage of Consciousness

[Note: There are two stages of self-identity in this general stage of consciousness.]

Self-Aware Level: Transition from Conformist to Conscientious (Expert)

In Jane Loevinger's words...

The transition from the Conformist to the Conscientious Stage is the easiest transition to study, since it is probably the modal level for adults in our society.¹ Leaving open the question of whether this is a stage in itself or a transition between stages or whether there is no real difference between those two possibilities, we shall refer to it as a *level* rather than as a *stage*. Many characteristics of the Conformist Stage hold also for the transitional level; it can be called the Conscientious-Conformist Level. It is transitional only in a theoretical sense, for it appears to be a stable position in mature life.

Two salient differences from the Conformist Stage are an increase in self-awareness and the appreciation of multiple possibilities in situations. A factor in moving out of the Conformist Stage is awareness of oneself as not always living up to the idealized portrait set by social norms. The growing awareness of inner life is, however, still couched in banalities, often in terms of vague "feelings." Typically the feelings have some reference to the relation of the individual to other person or to the group, such as *lonely, embarrassed, homesick, self-confident*, and most often, *self-conscious*. Consciousness of self is a pre-requisite to the replacement of group standards by self-evaluated ones, characteristic of the next stage.

Where the Conformist lives in a conceptually simple world with the same thing right always and for everyone, the person in the Self-Aware Level sees alternatives. Exceptions and contingencies are allowed for, though still in terms of stereotypic and demographic categories like age, sex, marital status, and race, rather than in terms of individual differences in traits and needs. Perception of alternatives and exceptions paves the way for the true conceptual complexity of the next stage. For example, at this level a person might say that people should not have children unless they are married, or unless they are old enough. At

¹ Estimate is from pre-1976 data

the next stage, they are more likely to say unless they really want children, or unless the parents really love each other.

While the Conformist hardly perceives individual differences in traits, and the person at the Conscientious Stage may command a fairly elaborate catalogue of traits, in the transitional level one typically finds a kind of pseudotrait conception. Pseudotraits partake of the nature of moods, norms, or virtues, such as those mentioned in the Boy Scout oath. Norms are the most interesting, since they reveal the transitional nature of these conceptions, midway between the group stereotypes of the Conformist and the appreciation for individual differences at higher levels.

A trait adjective common at this level, at least among women, is “feminine.” Different people cherish different connotations to the term: passive, seductive, manipulative, intrceptive, narcissistic, esthetic, and many others. Those alternatives are closer to being true trait terms, and they are concepts more characteristic of the next higher, or Conscientious, stage.²⁵

In Susanne Cook-Greuter’s words...

Self-definition: Abstract operations; clusters of external attributes, simple traits, beginning introspection; beginning sense of separate self-identity and unique personhood²⁶

Main focus: Expertise, procedure and efficiency²⁷

Qualities: Many characteristics of the conformist stage remain at this level; however, the reference group is now the experts in one’s area of interest. People at this stage are able to “step back” and look at themselves as objects for the first time and begin to self-reflect. This “third person” perspective enables the person to deal with abstract concepts and develop multiple solutions to problems.²⁸

Generally, however, the focus is directed outside the self, on others. Conventional morality and self-righteousness strong. [Self-conscious] people often assert and express their newly discovered parenthood, albeit in traditional terms and try to differentiate themselves from the previous familiar context. Being able to stand outside oneself permits beginning self-

reflection. [Self-conscious] persons begin to recognize that others have different selves and thoughts, and that they can look at you as an object as well.²⁹

How influences others: Gives personal attention to detail and seeks perfection, argues own position and dismisses others' concerns³⁰

Conscientious Stage (Achiever)

In Jane Loevinger's words...

Precisely where one first finds signs of conscience depends on what is called *conscience*. A child at the Impulsive Stage does more labeling of people as *good* and *bad* than do those at higher stages, but the connotations are not clearly moral. The notion of blame is evident at the Self-Protective Stage, but rarely does the person blame himself. Occasionally one will find total self-rejection at the lowest levels, but without a corresponding sense of responsibility for actions or their consequences. (Self-rejection may occur in depressed persons of any level; what is characteristic for low ego levels appears to be similar reactions without the overall depression.) A Conformist feels guilty if he breaks the rules; moreover, he classes actions, not just people, as right and wrong. Although self-criticism is not characteristic for the Conformist, one could say he has a conscience because he has guilt feelings. At the Conscientious Stage, the major elements of an adult conscience are present. They include long-term, self-evaluated goals and ideals, differentiated self-criticism, and a sense of responsibility. Only a few persons as young as thirteen or fourteen years reach this stage.

The internalization of rules is completed at the Conscientious Stage. Where the Self-Protective person obeys rules in order to avoid getting into trouble and the Conformist obeys rules because the group sanctions them, the Conscientious person evaluates and chooses the rules for himself. He may even feel compelled to break the law on account of his own code, a fact recognized in the status of the "conscientious objector." Thus rules are no longer absolutes, the same for everyone all the time; rather exceptions and contingencies are recognized. A person at this stage is less likely than the Conformist to feel guilty for having

broken a rule, but more likely to feel guilty if what he does hurts another person, even though it may conform to the rules.

At this stage a person is his brother's keeper; he feels responsible for other people, at times to the extent of feeling obliged to shape another's life or to prevent him from making errors. Along with the concepts of responsibility and obligations go the correlative concepts of privileges, rights, and fairness. All of them imply a sense of choice rather than being a pawn of fate. The Conscientious person sees himself as the origin of his own destiny.

He aspires to achievement, *ad astra per aspera*, in contrast to the feeling at lower stages that work is intrinsically onerous, but he may object to some work as being routine, boring, or trivial. Achievement for him is measured primarily by his own standards, rather than mainly by recognition or by competitive advantage, as at lower levels.

An aspect of the characteristic conceptual complexity is that distinctions are made between, say, moral standards and social manners or between moral and esthetic standards. Things are not just classed as "right" and "wrong." A Conscientious person thinks in terms of polarities, but more complex and differentiated ones: trivial versus important, love versus lust, dependent versus independent, inner life versus outward appearances.

A rich and differentiated inner life characterizes the Conscientious person. He experiences in himself and observes in others a variety of cognitively shaded emotions. Behavior is seen not just in terms of actions but in terms of patterns, hence of traits and motives. His descriptions of himself and others are more vivid and realistic than those of persons at lower levels. With the deepened understanding of other people's viewpoints, mutuality in interpersonal relations becomes possible. The ability to see matters from other people's view is a connecting link between his deeper interpersonal relations and his more mature conscience.

Contributing to a more mature conscience are the longer time perspective and the tendency to look at things in a broader social context; these characteristics are even more salient at higher stages.³¹

In Susanne Cook-Greuter's words...

Self-definition: Formal operations: self as system of roles and clusters of traits; prototype personality; individual self-agency; aware of recent past and future, and causality³²

Main focus: Delivery of results, effectiveness, goals; success within the system³³

Qualities: Primary elements of adult “conscience” are present, including long-term goals, ability for self-criticism, and a deeper sense of responsibility. Future-oriented and proactive; initiator rather than pawn of system; blind to subjectivity behind objectivity; feel guilt when not meeting own standards or goals; behavioral feedback accepted³⁴

Adds the concept of linear time (sequentiality) as a conscious object to the third-person perspective and expands the meaningful social context to others within the same society with similar ideologies and aspirations. At [the Conscientious stage] one starts to explore the nature of oneself in terms of traits through more ongoing introspection. Aware of self as having definite traits that distinguish one uniquely from others. One learns to understand oneself backwards (responsibility → guilt) and forwards in time (plans, dreams) within the roles (prototypes) and functions provided by one's culture. [Conscientious stage] individuals are interested in reasons, causes, goals, costs, consequences, and the effective use of time. Aware of others as individuals with unique personalities → negotiated mutuality. At [the Conscientious stage], one may deeply believe in social progress and human perfectibility. This often translates into genuine effort at making a difference in the world through action, and mobilizing others around one's causes and beliefs. Clear sense of identity and being in charge of oneself. Life seen as a task to be mastered.³⁵

Formal operations and abstract rationality are at their peak. There may be a conviction that the proper analytical, scientific methods will eventually lead to the discovery of how things really are, that is, to the discovery of the laws of everything and therefore the solutions to all problems. The [Conscientious] person represents “the Adult” as defined by Western industrialized society and as supported by modern institutions from education to jurisprudence. Because of the expanded view, the Conscientious person plans, prioritizes, and optimizes procedures to achieve goals. One needs society to function smoothly, in order to

achieve one's desires. Great need to improve, to make things work more efficiently and more effectively. Quintessential conventional scientific/rational frame of mind. The self is separate from what is observed, thus, objectivity is both desirable and believed to be achievable. The rational mind makes human beings uniquely different from and superior to the inner world "psycho-logic," and outer world. Emphasis on reason, analysis, logic, prognosis as well as measurement, prediction, probabilistic considerations and proofs.³⁶

How influences others: Provides logical argument, data, experience; makes task/goal-oriented contractual agreements³⁷

Order of Consciousness at the Orange Stage

4th Order³⁸

In Robert Kegan's words...

In separating itself from embeddedness in the interpersonal, the person authors a self that maintains a coherence across a shared psychological space and so achieves an identity. This authority, sense of self, self-dependence, or self-ownership is the hallmark of a new psychologic. In moving from "I am my relationships" to "I have relationships," there is a new subject organizing the new contents of experiences.

In stage 3, in appropriating a wider other, the person is able to bring onto himself the other half of a conversation he had always to be listening for in the external world during stage 2; in stage 4, the psychologic internalizes conflicts between shared spaces that were formally externalized. The person is thus able to observe simultaneously his own emotional life and its causes. Ambivalence is now viewed as competing, yet compatible, aspects of the self's experience. But what is more central, perhaps, to the interior change is the way a person regulates feelings. Having moved the shared context over from subject to object of experience, the person finds that feelings which arise out of the former interpersonalism no longer organize experience but are, in fact, the objects or contents which are organized. The feelings that depend on mutuality for their origin and their renewal remain important, but they are relativized by the context which is ultimate: the psychic institution and the time-bound constructions of role, norm, and self-concept that maintain the psychic institution. The cognitive expression of this psychologic is Piaget's "full formal operations." Emotional life is more internally controlled. The immediacy of interpersonal feeling is replaced by the mediacy of regulating the interpersonal. It is this regulation rather than mutuality itself that is now the organizing principle of experience. Whereas during stage 3 the self's defensive operations are mobilized against the threats to the shared interpersonal context, in stage 4 the self's defenses are provoked by threats to the experience of autonomy. The question is not, as it was earlier, 'Do you still like me?' but, "Does my 'government' still stand?" A variety of feelings,

especially erotic or affiliative feelings and doubts about performance and discharge of duty, come to be viewed as potential dissidents that must be subjected to the psychic civil polity.

The strength of stage 4 is its psychological self-employment, its capacity to own oneself, rather than having all the pieces of oneself owned by various shared contexts; the sympathies that arise from one's shared space are no longer determinative of the self, but are taken as preliminary and mediated by the new self-system. But in this very strength lies a limit. Stage 4 is inevitably ideological, as Erikson (1968) recognized must be the case for identity formation—a truth for a faction, a class, a group. And stage 4 probably requires the recognition of a group (or persons as representatives of groups) –either the tacit ideological support of American institutional life, which is most supportive of the institutional evolution of white middle-class males, or more explicit ideologies in support of the disenfranchised social classes, gender, or races.

By way of summary of the implications for emotional life in this psychologic, one might consider stage 4 a kind of second latency. Its orientation toward a psychological independence and self-sufficiency mirrors that of the stage 2 child. The difference is that the child is involved in the personal control of internal and external action, movement, and behavior; the adult is involved in the personal control of psychological self-definition and value-directed conduct in the world. A woman we interviewed describes the essence of this self-definition: “I know that I have very defined boundaries, and I protect them very carefully. I won't give up the slightest control. In any relationship I decide who gets in, how far, and when. What am I afraid of? I used to think I was afraid people would find out who I really was and not like me. But I don't think that's it anymore. What I feel now is—That's me. That's mine. That's what makes me. And I'm powerful. It's my negative side, maybe, but it's also my positive stuff—and there's a lot of that. What it is, is me, it's myself—and if I let people in maybe they'll take it, maybe they'll use it, and I'll be gone.”

Transition from 4 to 5³⁹

The move to stage 5 shakes the foundations of the self as a psychological institution. Although this development will eventually lead to a psychologic that can move between institutions (within the self intrapsychically, between self and other interpersonally), the

process of transition and disequilibrium involves, first, the threat to psychological control, and eventually its defeat. The experiences of feeling weak, ineffective, and out of control or enslaved in an intimate relationship may arouse anxiety and depression, which are difficult to defend against. As the transformation continues, there is a shift: What before was experienced as the competent exercise of one's psychological independence can come to be felt as a kind of troubling remoteness or isolation, interpersonally and internally.

Subject: Abstract systems (Ideology: formulation, authorization, relations between abstractions); Institution (Relationship-regulating forms; multiple-role consciousness); Self-authorship (Self-regulation, self-formation, identity, autonomy, individuation)

Object: Abstractions; Mutuality/Interpersonalism; Inner states, subjectivity, self-consciousness

Underlying Structure: System/complex

Now, the transformation that is most common to the period from twenty-five to fifty is a move out of this orientation of being shaped by one's surround to become what we call *self-authoring*. This is fourth order consciousness. While this particular transformation doesn't happen for everyone, it does take place with considerable density. In our highly pluralistic postmodern world, we do not have a homogeneous definition of who we should be and how we should live. We're living in the midst of a rapidly expanding pluralism of tribes, which means that there are competing demands for our loyalty, faithfulness, time, money, attention, and so on. Thus, the stance of being shaped by our surround is actually insufficient to handle modern life. Rather, we are called on to have an internal authority by which we ourselves are able to name what is valuable, or respond to the claims and expectations on us, sort through them, and make decisions about which ones we will and will not follow. So we are not just made up by or written on by a culture, but we ourselves become the writer of a reality that we then are faithful to. Within a Western context, this move is often characterized in terms of personal empowerment. This transformation, to the fourth order, is enormously powerful and has a captivating perfume. It is, in fact, a highly prevalent and dramatic transformation between the ages of twenty-five and fifty. But it's not the

transformation that people who think about higher stages of consciousness are interested in.⁴⁰

Values at the Orange Stage of Consciousness

The Multiplistic Existence – The ER State (Orange)⁴¹

In Clare Graves' words...

In the absolutistic existential state man questions why he was born to live only to find satisfaction later or in his afterlife. "Why can't man have some enjoyment now?" is a question he asks. He asks this question when a successful, fourth-level, ordered form of existence improves his state of being. When this question arises in the mind of man, the sacrificial ethic is doomed to decay, and it is readied for discard. But man's values are not gone, as our theory says, because man plods on to another level, now slipping, now falling in the quest for his goal – a better form of human existence. From such questioning he moves into the multiplistic existential state, the ER, fifth subsistence level, the state of materialistic existence which first appeared 600 – 700 years ago.

In my way of thinking, the Industrial revolution was a result of the failure of the more medieval forms of life to solve the problems of existence. When that occurred, the human had to develop a different way of thinking. You see, if you don't believe that the powers that be or The Power that is knows everything, knows all the rules as to how to live, then you have to begin to think that maybe you know something too, or at least somebody else knows something about how to live. So they started to switch. People who made this move began to switch from the absolutistic way of thinking to what we call the multiplistic existential state.

Now, the multiplistic way of thinking is very similar in some respects to the absolutistic where the person thinks there is one right way to think and the only one right way, and if you don't think that way you are going to get into serious trouble; whereas in the multiplistic state, man thinks there are many different ways you can think about something, but there is just one good way you should think about things. And this business of allowing for many ways to think about something allowed for people to experiment with the world in different

ways. An experimental system developed, and so it was this thinking that led to the Industrial Revolution. Tremendous changes in human thinking took place at this particular time in existence.

It is in the ER state where man must assert his independence as a person. In the multiplistic existential state man strives not to conquer the dragonish world through raw, naked force as he did at the CP level, but to conquer it by learning its secrets. In the CP system of thinking it's the power of self; here, in the ER system of thinking, importance lies in the power of ideas, the power of ways and means of changing things, not raw power. They are both expressive systems and share this characteristic.

He carries long enough here to develop and utilize the objectivistic, positivistic scientific method so as to provide the material ends to a satisfactory human existence in the here and now for those who merit it. Careful testing rather than arrogant affirmations or logical reasoning teaches him what is right. Materialistic values derive naturally from this *thema* in the multiplistic existential state. They are the values of accomplishing and getting, having and possessing. The authority of one's own tried and true experience replaces professed authority, or divisive authority.

This level emerges when the D problems of creating order, the need for lasting order and everlasting security, are fulfilled by the theophilosophical prescriptions of authority or when higher authority does not solve the problems of everlasting peace and creates the problem that God's word alone is not enough to achieve lasting order and security. Rigid, dogmatic, authoritarian leadership blocks those developing feelings of self which begin to emerge. This produces problems in the individual for having to adhere to authoritarian ways. And, it arises from the problem created by the fact of death, which a developing consciousness begins to question. This creates the E problems, the problems of needing to know more than God's word in order to handle pestilence and nature's vagaries. Expressing of self is seen as a necessary to carry out what God designed but did not control.

This desire and need for self-expression, doubt about the prescriptions and answers of authority, and the fact that lower classes have little pleasure in life and the higher classes cannot be certain of afterlife, activates the R neurological system – the multiplistic existential

state. The person asks: “Is this the only life I will ever live and, if so, why can’t I have some pleasure in this existence?” This leads to the activation of the R system which provides for the beginning of dispassionate, objective, hypothetico-deductive, not moralistic-prescriptive thinking. This leads to thinking in an ER rather than the absolutistic, DQ, manner. That is, there are *many ways to think*, but only *one best way* rather than only *the right or the wrong way*.

At the multiplistic existential state, man’s free will meets the barrier of external conditions as well as the assertion of the will by others. In the ER state man perceives that his life is restricted by his limited control of the physical universe and his lustful human drives. To satisfy the latter, his materialistic aim, he must conquer the first. Man’s freedom of action emerges, not only one’s own but that of others too, and of this is born man’s materialistic state of existence. Rationalistic multiplistic man who “objectively” explores his world comes to be. The fifth level of existence spawns the pragmatic, utilitarian, power over man and nature values. The means to the end is rational, objective positivism, that is, scientism. At this stage, secular values become supreme. The power figure of the state, the business, the organization, rules. The objective mind, the rational mind, the mechanistic, the positivistic is revered. This pragmatic, scientific, utilitarianism is the dominant mode of existence in the United States today.

Fifth-level man seeks to analyze and comprehend: not to explain ‘why,’ but to learn ‘how’ so as to change what is. At the fifth level, he values equality of opportunity and the mechanistic, measuring, quantitative approach to problems, including man. He thinks it is right to receive and aspire beyond what one’s assigned class permits. He values gamesmanship, competition, the entrepreneurial attitude, efficiency, work simplification, the calculated risk, the scheming and manipulation. Nothing is for sure until proven so. There are as many possible value systems as there are people evolving. But these fifth-level, self-centered values are not the “to hell with the other man,” egocentric values of the third system. Here he is careful not to go too far. He avoids inviting rage against him. He sees to it that the loser gets more than scraps but never as much as he.

The theme of existence becomes: *Express self for what self desires but in a fashion calculated not to bring down the wrath of* [important or influential] *others*. Materialistic values flow from this *thema*. They are values of accomplishing and getting, having and possessing. An important means value is achievement of control over the physical universe so as to provide for man's material wants. This is the dominant mode of existence in America today.

The few, and there are few in the beginning, lift themselves to the fifth system through their own efforts. As a result, they see themselves as unquestionably superior to others. After all, they alone have brought themselves to this exalted position by superior use of their own energies – right? They were not born to be; they were made by their own efforts. Therefore, they conclude that they are indeed superior; they are destined to lead, not by Divine plan but by proven superiority.

In Don Beck and Chris Cowan's words...

Bottom line: Success and autonomy⁴²

Basic theme: Act in your own self interest by playing the game to win⁴³

What's important: Progress, prosperity, optimism, and self-reliance; strategy, risk-taking, and competitiveness; goals, leverage, professional development, and mastery; rationality, objectivism, demonstrated results, technology, and the power of science; use of the earth's resources to spread the abundant "good life"; advance by learning nature's secrets and seeking the best solutions⁴⁴

Where seen: The Enlightenment; Ayn Rand's *Atlas Shrugged*; Wall Street; emerging middle classes around the world; colonialism, political gamesmanship; sales and marketing field; fashion and cosmetics industries; Chambers of Commerce; the Cold War; materialism; The Riviera, Rodeo Drive⁴⁵

Morals at the Orange Stage of Consciousness

Stage 4. The Stage of Social System and Conscience Maintenance (Law & Order)

In Lawrence Kohlberg's words...

Content: The right is doing one's duty in society, upholding the social order, and maintaining the welfare of society or the group.

1. What is right is fulfilling the actual duties to which one has agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties and rights. Right is also contributing to society, the group, or institution.
2. The reasons for doing right are to keep the institution going as a whole, self-respect or conscience as meeting one's defined obligations, or the consequences: "What if everyone did it?"⁴⁶

Social Perspective: This stage differentiates societal point of view from interpersonal agreement or motives. A person at this stage takes the viewpoint of the system, which defines roles and rules. He or she considers individual relations in terms of place in the system.⁴⁷

Having rights means having (1) categorical general freedoms and expectations that all members of society have, and (2) rights awarded to particular roles by society. General rights usually take primacy over role rights. (Having a right is differentiated from a particular legitimate expectation.)⁴⁸

Obligations are responsibilities; that is, welfare states of others or of society for which one is accountable. These responsibilities arise through (1) being a member of society and (2) voluntarily entering into roles that entail these responsibilities. (Obligation or duty as commitment and responsibility is differentiated from what is typically expected of a role occupant.)⁴⁹

Level B/C. Transitional Level

This level is postconventional but not yet principled.

Content of Transition: At stage 4 and 1/2, choice is personal and subjective. It is based on emotions, conscience is seen as arbitrary and relative, as are ideas such as “duty” and “morally right.”⁵⁰

Transitional Social Perspective: At this stage, the perspective is that of an individual standing outside of his own society and considering himself as an individual making decisions without a generalized commitment or contract with society. One can pick and choose obligations, which are defined by particular societies, but one has no principles for such choice.⁵¹

Faith at the Orange Stage of Consciousness

Individuative-Reflective Faith⁵²

In James Fowler's words...

The movement from Stage 3 to Stage 4 Individuative-Reflective faith is particularly critical for it is in this transition that the late adolescent or adult must begin to take seriously the burden of responsibility for his or her own commitments, lifestyle, beliefs and attitudes.

Where genuine movement toward stage 4 is underway the person must face certain unavoidable tensions: individuality versus being defined by a group or group membership; subjectivity and the power of one's strongly felt but unexamined feelings versus objectivity and the requirement of critical reflection; self-fulfillment or self-actualization as a primary concern versus service to and being for others; the question of being committed to the relative versus struggle with the possibility of an absolute.

Stage 4 most appropriately takes form in young adulthood (but let us remember that many adults do not construct it and that for a significant group it emerges only in the mid-thirties or forties). This stage is marked by a double development. The self, previously sustained in its identity and faith compositions by and interpersonal circle of significant others, now claims an identity no longer defined by the composite of one's roles or meanings to others. To sustain that new identity it composes a meaning frame conscious of its own boundaries and inner connections and aware of itself as a "world view." Self (identity) and outlook (world view) are differentiated from those of others and become acknowledged factors in the reactions, interpretations and judgments one makes on the actions of the self and others. It expresses its intuitions of coherence in an ultimate environment in terms of an explicit system of meanings. Stage 4 typically translates symbols into conceptual meanings. This is a "demythologizing" stage. It is likely to attend minimally to unconscious factors influencing its judgments and behavior.

Stage 4's ascendant strength has to do with its capacity for critical reflection on identity (self) and outlook (ideology). Its dangers inhere in its strengths: an excessive confidence in the conscious mind and in critical thought and a kind of second narcissism in which the now

clearly bounded, reflective self over assimilates “reality” and the perspectives of others into its own world view.

Restless with the self-images and outlook maintained by Stage 4, the person ready for transition finds him- or herself attending to what may feel like anarchic and disturbing inner voices. Elements from a childish past, images and energies from a deeper self, a gnawing sense of the sterility and flatness of the meanings one serves—any or all of these may signal readiness for something new. Stories, symbols, myths and paradoxes from one’s own or other traditions may insist on breaking in upon the neatness of the previous faith. Disillusionment with one’s compromises and recognition that life is more complex than Stage 4’s logic of clear distinctions and abstract concepts can comprehend, press one toward a more dialectical and multileveled approach to life truth.

[Paper continues with Part III: Postconventional Consciousness]

Endnotes

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- ¹ Small, *Cognitive Development*, 1990, p. 6
 - ² Piaget, Gruber, & Vonèche, *The Essential Piaget*, 1995, pp. 458-461
 - ³ Loevinger, *Ego development: Conceptions and theories*, 1976, pp. 17-19
 - ⁴ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 262
 - ⁵ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
 - ⁶ Ingersoll & Cook-Greuter, "The self system in Integral counseling," submitted
 - ⁷ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 261
 - ⁸ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
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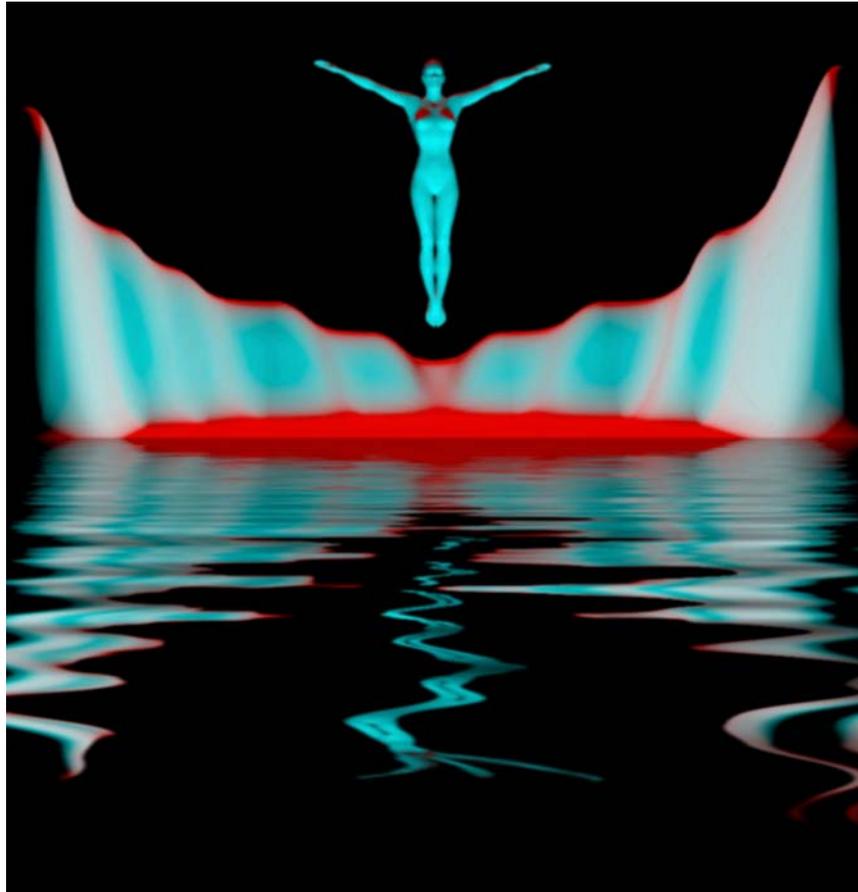
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Blazing the Trail from Infancy to Enlightenment

Part III: The Great Developmentalists
Explore the Stages of
Postconventional Consciousness



+ *Unmergent* by Todd Guess, www.toddguess.com

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Blazing the Trail from Infancy to Enlightenment

Part III: The Great Developmentalists Explore the Stages of Postconventional Consciousness

Compiled by Barrett Chapman Brown

ABSTRACT: Part III of a three-part paper which is intended to support students of developmental psychology and Integral Theory. This document brings together excerpts of the original writings of 20th century pioneers in constructive developmental psychology. Six developmental lines as described by these leading researchers are covered: **Cognition** (Jean Piaget, Michael Commons, Francis Richards, Herb Koplowitz, Sri Aurobindo); **Self-Identity** (Jane Loevinger, Susanne-Cook Greuter); **Orders of Consciousness** (Robert Kegan); **Values** (Clare Graves, Don Beck, Chris Cowan, Jenny Wade); **Morals** (Lawrence Kohlberg); and **Faith** (James Fowler). A framework by Ken Wilber is used to align and unify the developmental lines and their stages within a broader spectrum of consciousness. Part I of the paper covers preconventional consciousness (approximately birth to late childhood); part II addresses conventional consciousness (adolescence through typical adulthood); and part III explores postconventional consciousness (mature adulthood, up to the highest stages of spiritual development identified to date).

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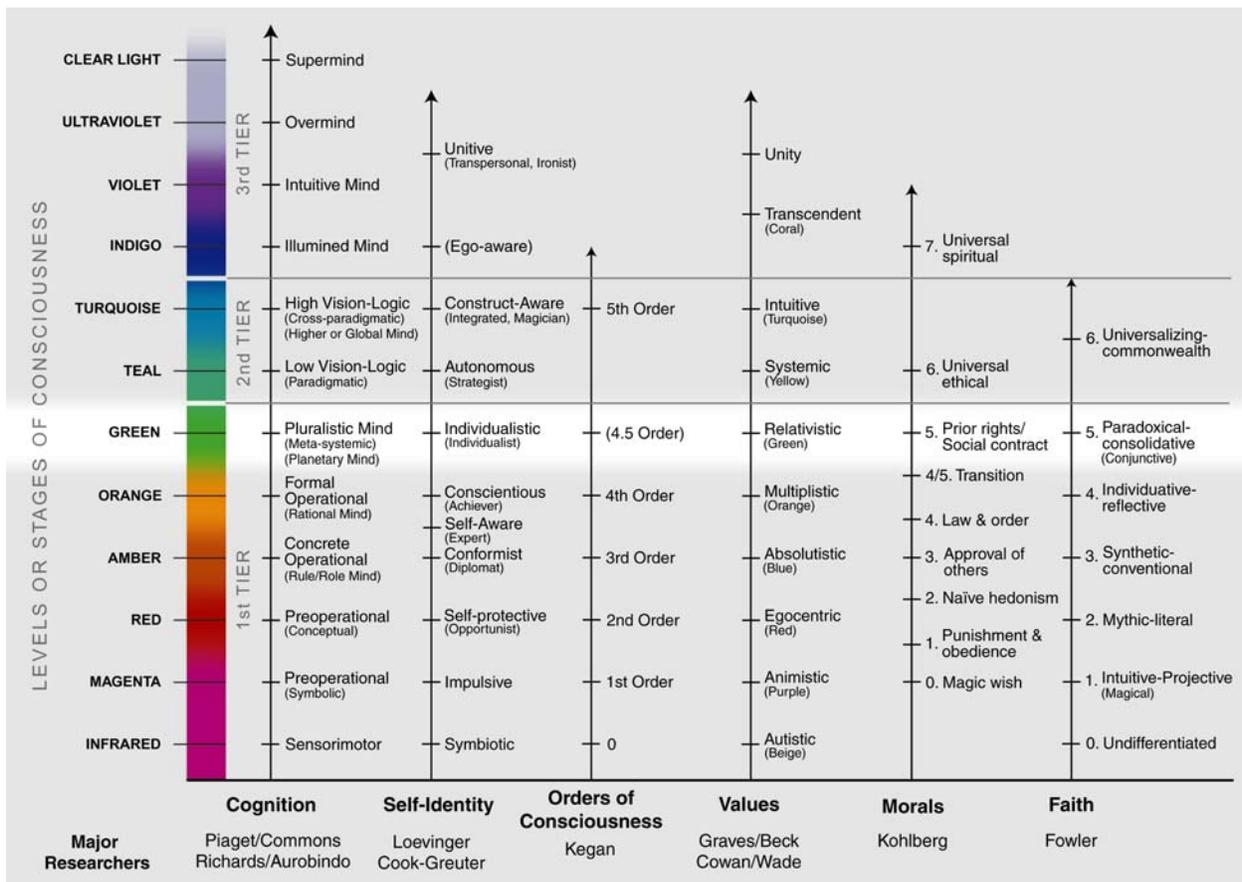
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THE GREEN STAGE OF CONSCIOUSNESS



Cognition at the Green Stage of Consciousness

Metasystematic Order

In Michael Commons' and Francis Richard's words...

At the metasystematic order, ideal task completers act on systems; that is, systems are the objects of metasystematic actions. The systems are made up of formal-operational relationships. Metasystematic actions compare, contrast, transform, and synthesize systems. The products of metasystematic actions are metasystems or supersystems. For example, consider treating systems of causal relations as the objects. This allows one to compare and contrast systems in terms of their properties. The focus is placed on the similarities and differences in each system's form, as well as constituent causal relations and actors within them. Philosophers, scientists, and others examine the logical consistency of sets of rules in their respective disciplines. Doctrinal lines are replaced by a more formal understanding of assumptions and methods used by investigators. As an example, we would suggest that almost all professors at top research universities function at this stage in their line of work.¹

Self-Identity at the Green Stage of Consciousness

Individualistic Level: Transition from Conscientious to Autonomous Stages (Individualist)

In Jane Loevinger's words...

The transition from the Conscientious to the Autonomous Stage is marked by a heightened sense of individuality and a concern for emotional dependence. The problem of dependence and independence is a recurrent one throughout development. What characterizes this level is the awareness that it is an emotional rather than a purely pragmatic problem, that one can remain emotionally dependent on others even when no longer physically or financially dependent. To proceed beyond the Conscientious Stage, a person must become more tolerant of himself and of others. This toleration grows out of the recognition of individual differences and of complexities of circumstances at the Conscientious Stage. The next step, not only to accept but to cherish individuality, marks the Autonomous Stage.

Relations with other people, which become more intensive as the person grows from the Conformist to the Conscientious Stage, are now seen as partly antagonistic to the striving for achievement and the sometimes excessive moralism and responsibility for self and others at the Conscientious Stage. Moralism begins to be replaced by an awareness of inner conflict. At this level, however, the conflict, for example, over marriage versus career for a woman, is likely to be seen as only partly internal. If only society or one's husband were more helpful and accommodating, there need be no conflict. That conflict is part of the human condition is not recognized until the Autonomous Stage. Increased ability to tolerate paradox and contradiction leads to greater conceptual complexity, shown by awareness of the discrepancies between inner reality and outward appearances, between psychological and physiological responses, between process and outcome. Psychological causality and psychological development, which are notions that do not occur spontaneously below the Conscientious Stage, are natural modes of thought to persons in the Individualistic Level.²

In Susanne Cook-Greuter's words...

The fourth perspective allows one to look at oneself as changing over time and reacting differently in different contexts. Initial discovery that people interpret experience, that is, bring their own “meaning” to the same event. The same thing means different things to different people. Self and context (object) form an interdependent system. There are as many truths as there are individuals. No truth can therefore be better than any other. Everything seems relative, undecidable, context dependent.

Own sense of self is fluctuating, often seen as contradictory, inconsistent, made up of different subpersonalities. Since all is uncertain, Individualists often concentrate on enjoying the experience of the here and now. They turn inward and are increasingly able to understand themselves in complex ways. They can take a larger view (both in terms of time and space) regarding their own internal and external life. Discovery of cultural and personal “assumptions” and own tendency towards defensive moves. [Individualists] realize that reality is not out there, separate from the viewer as previously felt, but connected to the person who experiences it. Increasing ability to see how things are related and influence each other in non-linear ways. Others admired for their individuality and creative solutions to living.³

Main focus: Self in relation to the system and in interaction with the system⁴

Qualities: Makes decisions based upon their own view of reality; aware that interpreting reality “always depends on the position of the observer”; more tolerant of oneself and others due to awareness of life’s complexity and individual differences; questions old identities; more interested in personal accomplishments independent of socially sanctioned rewards; increased understanding of complexity, systemic connections, and unintended effects of actions; begins to question own assumptions and those of others; talks of interpretations rather than truth; systematic problem solving; begins to seek out and value feedback⁵

How influences others: Adapts (ignores) rules when needed, or invents new ones; discusses issues and airs differences⁶

Realm: self as unique entity⁷

Time frame: here and now⁸

Cognition: systematic operations, systems theory concepts perceived⁹

Preoccupations: celebrate one's unique difference from others¹⁰

Positive equilibration: vivid individualism¹¹

Truth: can never be found. Everything is relative, concentrate and relish experience in the present¹²

Order of Consciousness at the Green Stage

See the description of the 4th Order in the section detailing the Orange stage of consciousness. The 4th Order extends through the Orange, Green, and Teal stages of consciousness.

Values at the Green Stage of Consciousness

The Relativistic Existence – The FS State (Green)¹³

In Clare Graves' words...

The sixth level, the relativistic existential system, first appeared 80-90 years ago. It arises when the ER way of life solves the problems of living for many, more than any preceding way of life. Fifth-level values improve immeasurably man's conditions for existence. They create wealth and techniques. They lead to knowledge that improves the human condition. In the ER existential state man has fulfilled his material wants. His life is safe and it is relatively assured; but what of other men? The struggle for individuality, through expression of self and outer material existence, does not bring the happiness expected. It has left one alone in the world facing the problems brought by antipathy of others. This creates the F problems, the problems of coming to peace with aloneness, with one's inner self and with others. These problems, felt by those who profited from ER ways but who also sense a widening gulf between the successful ones and those who have not shared the fruits of multiplistic living, increase markedly the activation of the right side of the brain—the equipment for subjective, non-linear thinking. These problems activate the S neurological system—the system for truly experiencing the inner, subjective feelings of humankind.

To fourth-level man, fifth-level values are akin to sin; to the sixth they are the crass materialism of "The Status Seeker." But in this frame of reference they are not values to condemn. They are values we should strive to enable lower-level man to experience, even though they are not values that will become permanent as the major establishment in

America today seems to believe. Yet they, too, give way because they create a new existential problem for man. He has learned how to live with want and how to live to overcome it; but he has not learned how to live with abundance. He has achieved his status, his material existence at the expense of being rejected. Now he has a new problem and now he must seek a new way of life and a new value system. The successful want to be liked; and the passed-over want in.

This perception begins man's move to his sixth form of existence, to the state of the sociocentric being, to a concern with belonging, being accepted, and not rejected. Man becomes centrally concerned with peace with his inner self and in the relation of his self to the inner self of others. The belonging need arises as the *adjustment to the environment* component ascends to the dominant position. But this time, the conforming tendency—the adjustive tendency—is not to external stimuli or absolutistic authority. It is to the peer group. Man becomes concerned with knowing the inner side of self and other selves so harmony can come to be, so people as individuals can be at peace with themselves and thus with the world. The team concept, that 'we are all buddies, let us break bread together' system of thinking develops.

Now he feels the need to belong to the community of man, to affiliate himself rather than to go it alone. When he finds his peers critical of his opinion, he'll change it. And the *thema*, "*sacrifice some now so that others can have now*" comes to be. Again, as in the BO and DQ states, man values authority, but not that of his elders' wishes, nor of his all powerful authority, the external standard he conforms to is the authority and the wishes of his contemporaries whom he values. He values pleasing his others, being accepted by them and not being rejected. What he values is what his contemporary group indicates it is right for him to value. Thus, I call these values sociocratic because the peer group determines the means by which this end value—community with valued others—is to be obtained. An external standard determines what is healthy, but it is neither absolutistic nor theocratic. It is: 'What the group of people I like say a healthy personality is, that's what it is.'

Two aspects of sixth-level valuing stand out. Here man values commonality over differential classification. To classify people into types or groups is to threaten the sociocentric's sense of community. The other aspect is his return to religiousness, which again he values as he did in

the previous adjustive systems. But here he does not value religions, per se, or religious-like rituals or religious dogma. Rather, it is the spiritual attitude, the tender touch which he reveres. Notice, we went in and out of religion: we didn't have it in CP; we went into it in DQ, went out of it in ER; but we are back into it in FS. Sixth-level values with the theme 'sacrifice now in order to get acceptance now and so all can get now,' are a great step forward for man. They reflect the beginning of man's humanism, the demise of his animalism.

At the sixth level it is the feelings of man, rather than the hidden secrets of the physical universe, which draw his attention. "Getting along with" is valued more than "getting ahead of." Consumer goodwill takes precedence over free enterprise, cooperation stands out as more valued than competition, and social approval is valued over individual fame. Consumption and warm social intercourse are more valued at this level than are production and cold, calculating self-interest.

It is true that peripherally his values seem to shift without center but this, too, is an illusion. The group, valuing deeply interpersonal penetration and interpersonal communication, is constantly shifting its value base so that no shade of difference is left out. As the base swings to include this or that variation in some member of the group, the values appear to be built on shifting dunes of sand. But the central core is not changing; it is a very solid thing. While he seems to be uncertain of what he values, this is more illusion than it is real. It is only the peripheral aspect which seems shallow, non-serious and fickle. The peripheral values are only swinging to the left, to the right and back to center. He values softness over cold rationality, sensitivity in preference to objectivity, taste over wealth, respectability over power, and personality more than things. He values interpersonal penetration, interpersonal communication, committeeism, majority rule, the tender, the subjective, the non-ordered formal informality, the subjective approach, avoidance of classification, and the religious attitude, but not religious dogma. Sixth-level man knows as well as man at any other level what he values, what is right, and what is wrong for him: it is being with, in with, and within, the feelings of his valued others.

FS considers the knowledge and he will think about it intellectually, but the choice, if there are alternatives, will be made on the basis of feeling. What he actually does may have

absolutely nothing to do with the analysis that he's made. You'd go: "What the hell is going on here?" His conclusion doesn't follow his logic. Intellectually, the FS individual considers many alternatives, but makes choice on the basis of feeling, not on the basis of information, knowledge or rule. This is important because it differentiates between FS and A'N'. For the A'N', conclusions will follow his logic. It may not be what anyone else has, but he's got his.

Look for behavior which indicates a chameleon-like character: "When I feel this way, I do this; when I feel that way I do that." The clue word being 'feel;' always the word *feel*. FS values indicate that people come first, so when control is necessary and it *must* always be exercised *not* to hurt people. (Here you will see a difference from the A'N', to follow. For the A'N', if you have to exercise control and the exercising of it is going to hurt people's feelings, you regret having to do it, but you do it. You do it as decently as you can, but you do it.)

Rather than the centrality of the life being authority as in DQ, hate and aggression as the CP, my own self-interest as in the ER, the centrality of life for FS is people and friends. The individual speaks earnestly about community, intimacy, shared experiences, and other responses which show that centrality. They express a need to be "more connected" and feel alienated when others do not share his or her unique personal delights. Behaviorally, he shows an inability to commit self to others beyond one's group. Watch for the one thing this person is negative about—hurting other people. That's the only negation you seem to pick up.

Finally, listen for an unwillingness to change things. They have a belief that: "Things should be different, but I am not the one to start out changing these things. If there is a change, it's got to be the group or something of that sort that brings it about, not me." He would actively support the group, not just go along. In other words, you get responses often which say, "Well, I don't know it all but, by God, I'll fight for what my people, my friends think is right" even though he says he doesn't know what's right.

The important thing, in my point of view, is that the data I have indicates that the aggressiveness of man as we know it appears in the third system—it comes in with the CP. And I can show you that there are chemical changes, even hormonal changes taking place in the body of man when he is under the influence of the CP system which cause him to be his

most aggressive self, and that this aggressive self remains relatively strong in the human personality, though it takes on a different form, in the DQ system and in the ER system. I have not found aggressiveness in FS personalities. By the time the FS system is dominant in a personality, crime against the other person—crime against the other person’s self—is not found. I have not found it in FS personalities.

Now, I have found crime against the self. I have found them taking drugs to the point of hurting the self. I have found suicide—aggression against the self. Suicide, the data says, is rather an odd one. Suicide is highest in the FS system. The data says that homicide as a behavior of man disappears as the transition is made into the FS system. This is a very interesting finding and suggest that if we could possibly work on the problems of human existence in such a manner as to get the mass of our people beyond the ER level of existence, then we would not have to worry about homicide crime anymore; this phenomenon will disappear.

I find that in the BO system the only basic reason for war that exists is that you have invaded my property. You don’t have any ideological war. You don’t have war for gain. You don’t have anything of that sort. The person will fight like the dog fights when you come across whatever he has laid out as the perimeter of his property line. In the CP system man fights for the fun of fighting. He is an aggressive ‘bastard’ at that level of existence; that is his nature and this is what we must understand. In the DQ system he fights ideologically. In the ER system he fights for selfish economic gain. In the FS system he begins to question whether there is any purpose in any of these fights at all.

In Don Beck and Chris Cowan’s words...

Bottom line: Community harmony and equality¹⁴

Basic theme: Seek peace within the inner self and explore, with others, the caring dimensions of community¹⁵

What’s important: Sensitivity to others and the environment; feelings and caring (in response to the cold rationality of Orange); harmony and equality; reconciliation, consensus, dialogue, participation, relationships, and networking; human development, bonding and spirituality;

diversity and multiculturalism; relativism and pluralism; freeing the human spirit from greed, dogma, and divisiveness; distributing the earth's resources and opportunities equally among all.¹⁶

Where seen: Frequently visible in the helping professions (e.g., health care, education, and feelings-oriented business activities); John Lennon's *Imagine*; Netherlands' idealism; sensitivity training; cooperative inquiry; postmodernism; politically correct; human rights and diversity issues.¹⁷

Morals at the Green Stage of Consciousness

Stage 5. The Stage of Prior Rights and Social Contract or Utility

In Lawrence Kohlberg's words...

Moral decisions [at this stage] are generated from rights, values, or principles that are (or could be) agreeable to all individuals composing or creating a society designed to have fair and beneficial practices.

Content: The right is upholding the basic rights, values, and legal contracts of a society, even when they conflict with the concrete rules and laws of the group.

1. What is right is being aware of the fact that people hold a variety of values and opinions, that most values and rules are relative to one's group. These "relative" rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some nonrelative values and rights such as life, and liberty, however, must be upheld in any society and regardless of majority opinion.
2. Reasons for doing right are, in general, feeling obligated to obey the law because one has made a social contract to make and abide by laws for the good of all and to protect their own rights and the rights of others. Family, friendship, trust, and work obligations are also commitments or contracts freely entered into and entail respect for the rights of others. One is concerned that the laws and duties be based on rational calculation of overall utility: "the greatest good for the greatest number."¹⁸

Social Perspective: This stage takes a prior-to-society perspective—that of a rational individual aware of values and rights prior to social attachments and contracts. The person integrates perspectives by formal mechanisms of agreement, contract, objective impartiality, and due process. He or she considers the moral point of view and the legal point of view, recognizes they conflict, and finds it difficult to integrate them.¹⁹

Having rights entails an awareness of human or natural rights or liberties that are prior to society and that society is to protect. It is usually thought by Stage 5 that freedoms should be

limited by society and law only when they are incompatible with the like freedoms of others. (Natural rights are differentiated from societally awarded rights.)²⁰

Obligations are what one has contracted to fulfill in order to have one's own rights respected and protected. These obligations are defined in terms of a rational concern for the welfare of others. (Obligations are conceived of as required rational concern for welfare differentiated from fixed responsibilities.)²¹

Faith at the Green Stage of Consciousness

Conjunctive Faith²²

In James Fowler's words...

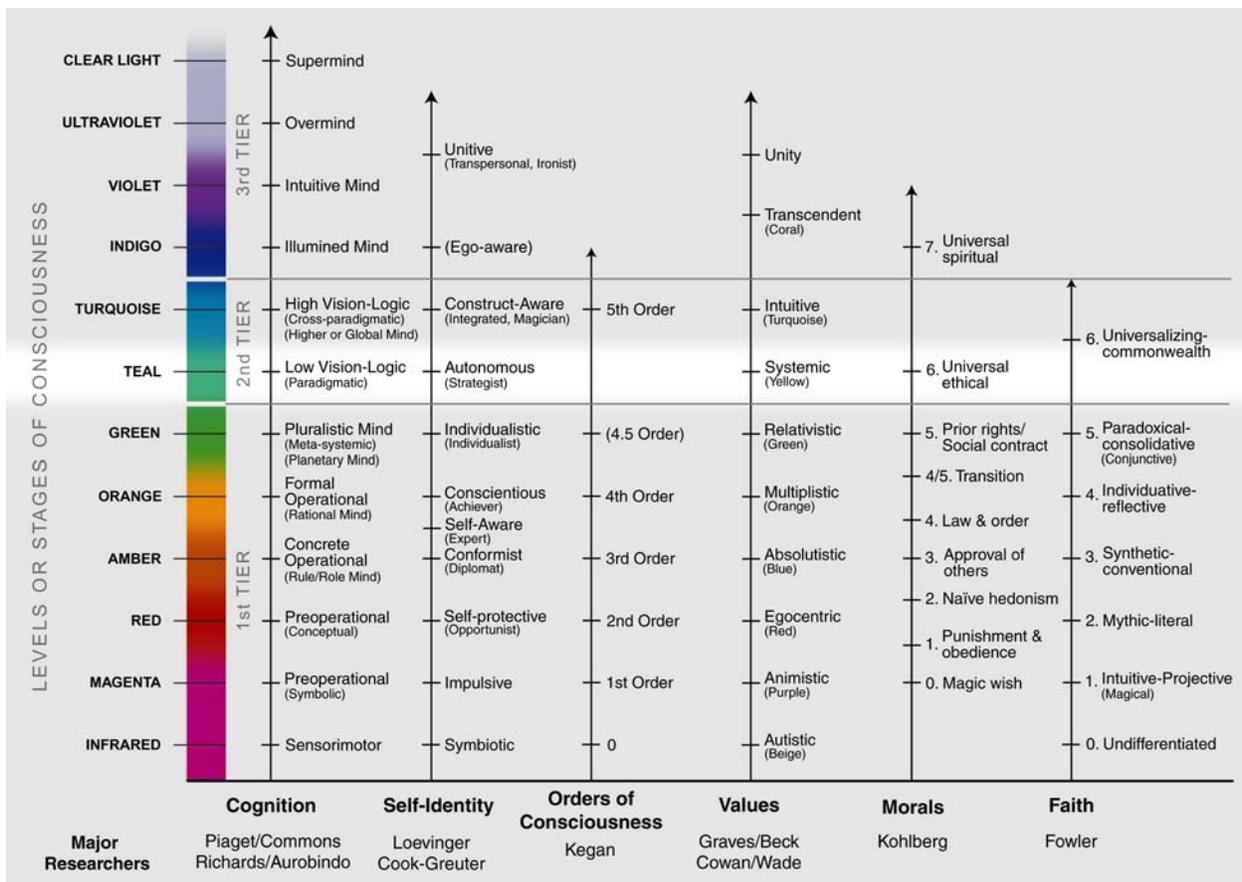
Stage 5 Conjunctive faith involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of Stage 4's self-certainty and conscious cognitive and affective adaptation to reality. This stage develops a "second naiveté" (Ricoeur) in which symbolic power is reunited with conceptual meanings. Here there must also be a new reclaiming and reworking of one's past. There must be an opening to the voices of one's "deeper self." Importantly, this involves a critical recognition of one's social unconscious—the myths, ideal images and prejudices built deeply into the self-system by virtue of one's nurture within a particular social class, religious tradition, ethnic group or the like.

Unusual before mid-life, Stage 5 knows the sacrament of defeat and the reality of irrevocable commitments and acts. What the previous stage struggled to clarify, in terms of the boundaries of the self and outlook, this stage now makes porous and permeable. Alive to paradox and the truth in apparent contradictions, this stage strives to unify opposites in mind and experience. It generates and maintains vulnerability to the strange truths of those who are "other." Ready for closeness to that which is different and threatening to self and outlook (including new depths of experience in spirituality and religious revelation), this stage's commitment to justice is freed from the confines of tribe, class, religious community or nation. And with the seriousness that can arise when life is more than half over, this stage is ready to spend and be spent for the cause of conserving and cultivating the possibility of others' generating identity and meaning.

The new strength of this stage comes in the rise of the ironic imagination—a capacity to see and be in one's or one's group's more powerful meanings, while simultaneously recognizing that they are relative, partial and inevitably distorting apprehensions of transcendent reality. Its danger lies in the direction of a paralyzing passivity or inaction, giving rise to complacency or cynical withdrawal, due to its paradoxical understanding of truth.

Stage 5 can appreciate symbols, myths and rituals (its own and others') because it has been grasped, in some measure, by the depth of reality to which they refer. It also sees the divisions of the human family vividly because it has been apprehended by the possibility (and imperative) of an inclusive community of being. But this stage remains divided. It lives and acts between an untransformed world and a transforming vision and loyalties. In some few cases this division yields to the call of the radical actualization that we call Stage 6.

THE TEAL STAGE OF CONSCIOUSNESS



Cognition at the Teal Stage of Consciousness

Paradigmatic Order

In Michael Commons and Francis Richard's words...

At the paradigmatic order, people create new fields out of multiple metasystems. The objects of paradigmatic acts are metasystems. When there are metasystems that are incomplete and adding to them would create inconsistencies, quite often a new paradigm is developed. Usually, the paradigm develops out of a recognition of a poorly understood phenomenon. The actions in paradigmatic thought form new paradigms from supersystems (metasystems).

Paradigmatic actions often affect fields of knowledge that appear unrelated to the original field of the thinkers. Individuals reasoning at the paradigmatic order have to see the relationship between very large and often disparate bodies of knowledge, and co-ordinate the metasystematic supersystems. Paradigmatic action requires a tremendous degree of decentration. One has to transcend tradition and recognize one's actions as distinct and possibly troubling to those in one's environment. But at the same time one has to understand that the laws of nature operate both on oneself and one's environment—a unity. This suggests that learning in one realm can be generalized to others.

Examples of paradigmatic order thinkers are perhaps best drawn from the history of science. For example, the nineteenth-century physicist, Clark Maxwell, constructed a fields paradigm from the existing metasystems of electricity and magnetism of Faraday, Ohm, Volta, Ampere, and Oersted using the mathematics of fields and waves. Maxwell's (1871) equations, showing that electricity and magnetism are united, formed a new paradigm. The wave fields can be easily seen as the rings that form when a rock is dropped in the water or a magnet is placed under paper that holds iron filings. This paradigm made it possible for Einstein to use notions of curved space to describe spacetime to replace Euclidean geometry. The waves were bent by the mass of objects so that the rings no longer fit in a flat plane. From there modern particle theory has been able to add two more forces to the electromagnetic forces.²³

Self-Identity at the Teal Stage of Consciousness

Autonomous Stage (Strategist)

In Jane Loevinger's words...

A distinctive mark of the Autonomous Stage is the capacity to acknowledge and to cope with inner conflict, that is, conflicting needs, conflicting duties, and the conflict between needs and duties. Probably the Autonomous person does not have more conflict than others; rather he has the courage (and whatever other qualities it takes) to acknowledge and deal with conflict rather than ignoring it or projecting it onto the environment. Where the Conscientious person tends to construe the world in terms of polar opposites, the Autonomous person partly transcends those polarities, seeing reality as complex and multifaceted. He is able to unite and integrate ideas that appear as incompatible alternatives to those at lower stages; there is a high toleration for ambiguity (Frenkel-Brunswik, 1949). Conceptual complexity is an outstanding sign of both the Autonomous and the Integrated stages.

The Autonomous Stages is so named partly because the person at that point recognizes other people's need for autonomy, partly because it is marked by some freeing of the person from oppressive demands of conscience in the preceding stage. A crucial instance can be the willingness to let one's children make their own mistakes. The Autonomous person, however, typically recognizes the limitations to autonomy, that emotional interdependence is inevitable. He will often cherish personal ties as among his most precious values.

Where the Conscientious person is aware of others as having motives, the Autonomous person sees himself and others as having motives that have developed as a result of past experiences. The interest in development thus represents a further complication of psychological causation. Self-fulfillment becomes a frequent goal, partly supplanting achievement. Many persons have some conception of role or office at this stage, recognizing that they function differently in different roles or that different offices have different requirements. The person at this stage expresses his feelings vividly and convincingly, including sensual experiences, poignant sorrows, and existential humor, the humor intrinsic

to the paradoxes of life. Sexual relations are enjoyed, or sometimes just accepted, as physical experience in the context of a mutual relation. The Autonomous person takes a broad view of his life as a whole. He aspires to be realistic and objective about himself and others. He holds to broad, abstract social ideals, such as justice.²⁴

In Susanne Cook-Greuter's words...

Persons at the Autonomous stage realize that they may notice different conflicting aspects of themselves at different times but, unlike [Individualists] who may despair about ever knowing who they really are, Autonomous individuals become able to “own” more of the contradictory parts of themselves. They can integrate previously compartmentalized subidentities of the self into a coherent new whole or core identity. The crucial new element is generativity, the commitment to generate a meaningful life for oneself through self-determination, self-actualization, and self-definition—the hallmarks of an Autonomous person.

Autonomous individuals have much insight into themselves and into others. They therefore tend to believe that human beings can be known even more across cultural boundaries because, according to their experience, underneath people are essentially alike. Because Autonomous persons have found relative balance between inner and outer, body and mind, thought and feelings, they generally display high self-esteem on SCTs. They are convinced that higher development is better and closer to truth (Kegan, 1982). They are therefore often invested in helping others to grow. Higher is believed to be better because the more differentiated and the more autonomous persons become, the more they can claim that they have a nondistorted (true) and realistic view of themselves and the world.²⁵

Main focus: Linking theory and principles with practice; dynamic systems interactions²⁶

Qualities: Comprehends multiple interconnected systems of relationships and processes; able to deal with conflicting needs and duties in constantly shifting contexts; recognizes the need for autonomy while parts of a system are interdependent; recognizes higher principles, social construction of reality, complexity and interrelationships; problem finding not just creative problem solving; aware of paradox and contradiction in system and self; sensitive to unique

market niches, historical moment, larger social movements; creates “positive-sum” games; aware of own power (and perhaps tempted by it); seeks feedback from others and environment as vital for growth and making sense of world.²⁷

How influences others: Leads in reframing, reinterpreting situation so that decisions support overall principle, strategy, integrity, and foresight²⁸

Realm: society and others with similar view of reality, convictions or systems perspective²⁹

Time frame: own history, own lifetime³⁰ *Cognition:* metasystemic; general systems thinker³¹

Preoccupations: justice, development, self-fulfillment, self-actualization³²

Positive equilibration: body/mind; autonomous, tolerant, insightful, growth-oriented; principled choice and commitment in the face of relativism; high self-esteem³³

Truth: can be approximated; higher stage is better because more realistic and objective³⁴

Example from SCT: I am – a well-balanced professional human being, definitely on the path of self-actualization and self-fulfillment³⁵

Focus: Self-development, self-actualization: creating a meaningful, coherent, objective self-identity³⁶

Self-definition: Autonomous, multiple roles; self-generated core-identity; aware of many defenses and expression of inner conflict. Sense of self-esteem, empowerment.³⁷

Dominant center of awareness: Rational mind and intellect; thought as mediated through language (symbolic codification, representation)³⁸

Range of awareness: Aware of body/mind as system, aware of context dependency and personal interpretation of internal and external events³⁹

Method of knowing: Reasoning, rational analysis aided by some intuition: one assesses, evaluates, judges, compares, measures, contrasts, and predicts⁴⁰

Goal: To be the most one can be⁴¹

Order of Consciousness at the Teal Stage

See the description of the 4th Order in the section detailing the Orange stage of consciousness. The 4th Order extends through the Orange, Green, and Teal stages of consciousness. The next Order of consciousness is 5th order, which corresponds with the Turquoise stage of consciousness and is described below.

Values at the Teal Stage of Consciousness

The Systemic Existence – The A’N’ State (Yellow)⁴²

In Clare Graves’ words...

A’N’ is the first system in the second spiral of existence—the First Being level. The seventh state develops when man has resolved the basic human fears, when man’s need for respect of self, as well as others, reorganizes and revitalizes his capacities to do and to know. With this, a marked change in his conception of existence arises. Man has done previously and he has known previously, but now the purpose of his doing and his knowing changes radically.

The A’N’ system is triggered by the second set of human survival problems—the A’ problems of existence. These are the problems of the threat to organismic life and rape of the world produced by the third, fourth, fifth, and sixth existential ways. Thus, the A’ problems are problems such as the need to substitute for depleting natural resources, overpopulation, difficulties of too much individuality, and the like—problems which require tremendous change in thinking of human kind in order to solve them. The A’N’ state develops when man has resolved the basic human fears, when man’s need for respect of self, as well as others, reorganizes and revitalizes his capacities to do and to know. The seventh level of human behavior is actually the beginning of human life all over again on a new and different basis.

With this, a marked change in his conception of existence arises. Earlier forms of existence constricted man’s cognition. This characteristic is now sufficiently awakened to provide him

insight into his future. Now, with his energies free for cognitive activation, man focuses upon his self and his world.

The picture revealed is not pleasant. Illuminated in devastating detail is man's failure to be what he might be and his misuse of his world, to focus upon the truly salient aspects of life. Triggered by this revelation, man leaps out in search of a way of life and a system of values which will enable him to be more than a parasite leeching upon the world and all its beings. He seeks a foundation for self respect which will have a firm base in existential reality. He casts aside the need to depend and seeks, instead, to be and let be—to be not dependent, not independent, but to be interdependent. He can be, and others can be, too. This firm basis he creates through his seventh-level value system, a value system truly rooted in knowledge and reality, not in the delusions brought on by animal-like needs.

The accumulation of unsolved problems is such that they will produce the most dramatic change in human behavior that has yet occurred in all of man's history. He sees now that he has the problem of life hereafter—not life now, not life after life, but the restoration of his world so that *life* can continue to be. The most serious problem of existence to date is now *his species'* existential problem. Thus at the seventh level, the cognitive level, man truly sees the problems before him if life, *any life*, is to continue.

At this stage the biochemical changes for this system are the 'radium' of E-C theory. My data say that something in the chemical complex producing fear in the organism plays a role, but that's a pretty slim clue. We've got a long, long way to go. The problem of the chemistry of the brain desperately needs to be looked at from within this point of view. Thus far, we can say that this system is triggered by the second set of human survival problems—the A' problems of existence. Second-order survival problems trigger into operation the systemic thinking process in the brain along with a marked activation of previously uncommitted cells. These cells of the Y system in the brain combine with the basic coping cells to form the first of the second order coping systems, that is, N plus some Y equals N' which greatly expands the conceptual thinking of man. This gives birth to the Problematic, Systemic or Cognitive Existential State, A'N'. His *thema* for existence in this problematic existential state is now: "*express self so that all others, all beings, can continue to exist.*"

As I have said, once we are able to grasp the meaning of passing from the level of 'being one with others' to the A'N' *cognitive level* of knowing and having to do so that *all* can be and can continue to be, it is possible to see the enormous differences between man and other animals. Thus far, man has been just another animal, a pawn in the hand of the spirit world, a sacrificer of self, an attacker of the world and other men, and a social automaton; but man has never been himself. Here we step over the line which separates those needs that man has in common with other animals and those needs which are distinctly human. But a knowledgeable existence is not enough. It must be subordinated in a higher form of reactive existence.

Many times man has felt that he has arrived, but arrive he has not, nor will arrival ever come to be. Thus, at the end of his first six-step trek, man finds he must return and begin again to travel the road by whence he has come. Man must return for some things to an autistic frame of reference. Thus, our seventh level of existence and our seventh-level value system are repetitions, in an advanced form, of his first level of existence and its reactive value system.

Man, at the threshold of the seventh level, where so many political and cultural dissenters stand today, is at the *threshold of being human*. He is no longer just another of nature's species. And we, in our times, in our ethical and general behavior, are just approaching this threshold. Would that we will not be so lacking in understanding, and would that we not be so hasty in condemnation, that by such misunderstanding and that by such condemnation we block man, forever, from crossing the line between animalism and humanism.

Theoretically, he will move on to repeat his six stages to the benefit of cognitive man (A'N'), and then again to the benefit of compassionate man (B'O'), and so on. By then, man will, in all probability, have changed himself and will move infinitely on. The cyclic aspect of human behavior is not just in the systems cycling as you go from the *sacrifice-self* to the *express-self* to the *sacrifice-self*, and so on; but there is cyclic aspect in the overall system. It appears there are six basic systems of human behavior. When they've lived through, and if the human being is going to continue to exist, the human has to begin to think all over again in some new and different manner.

Despite this, when some people see sixth-level values changing into the values of level seven, once again, they see decay. In a sense this is true, because man transforming into seventh-level thinking values the enjoyment of this life over and above obeisance to authority. He strongly rejects non-dignified, non-human ways of living. It is seen as decadent because it values new ways, new structurings for life, not just the ways of one's elders. Oddly enough, many see this value system as decadent because it casts aside most absolutism; because it does not value self above others, but others having 'just as much as me;' and because it does not value others above self, it values all *and* self, not just the selected few.

It is seen as decadent because it sees many means to the same end, because it readily changes means, and because its ends are in conflict with those of lower level systems. A'N' thinking is in terms of the systemic whole, and thought is about the different wholes in many different ways. It strives to ascertain which way of thinking or which combination of ways fit the extant set of conditions....It thinks in terms of authority being centered in the person in terms of his/her capacity to act in this or that situation. It is not derived from age, status, blood, etc. It is situational. It must be earned and it must be given over to the superior competence of another.

This system, conceptualized as it is, seems to fall in the humanistic tradition. The theme is: *Express self for what self desires, and others need, but never at the expense of others, and in a manner that all life, not just my life, will profit.* A'N' thinking is in terms of what is best for the survival of life, my life, their lives, and all life, but not compulsively; and 'what is best for me or thee does not have to be best for she or them. My way does not have to be yours, nor yours mine; yet I have very strong convictions about what is my way, but never such about yours.' In the FS and the A'N', they both look at things situationally and relativistically. From the sociocentric individual you get the feeling that he is not too sure where he stands, but the seventh-level individual knows full well where he stands. He's got his values; he's got his opinion. It may not be what anyone else has, and he might not share it with you, but if he's got expertise or knowledge in the subject then he's got an opinion.

In Don Beck and Chris Cowan's words...

Bottom line: Qualities and responsibilities of being⁴³

Basic theme: Live fully and responsibly as what you are and learn to become⁴⁴

What's important: The magnificence of existence (over material possessions); flexibility, spontaneity, and functionality; knowledge and competency (over rank, power, status); the integration of differences into interdependent, natural flows; complementing egalitarianism with natural degrees of ranking and excellence; recognition of overlapping dynamic systems and natural hierarchies in any context⁴⁵

Where seen: Peter Senge's organizations; W. Edward Deming's objectives; Stephen Hawking's *Brief History of Time*; chaos and complexity theories; eco-industrial parks (using each other's outflows as raw materials)⁴⁶

Morals at the Teal Stage of Consciousness

Stage 6. The Stage of Universal Ethical Principles

In Lawrence Kohlberg's words...

Content: This stage assumes guidance by universal ethical principles that all humanity should follow.

1. Regarding what is right, Stage 6 is guided by universal ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principles of justice: the equality of human rights and respect for the dignity of human beings as individuals. These are not merely values that are recognized, but are also principles used to generate particular decisions.
2. The reason for doing right is that, as a rational person, one has seen the validity of principles and has become committed to them.⁴⁷

Social Perspective: This stage takes the perspective of a moral point of view from which social arrangements derive or on which they are grounded. The perspective is not that of any rational individual recognizing the nature of morality or the basic moral premise of respect for the other persons as ends, not means.⁴⁸

Having rights means there are universal rights of just treatment that go beyond liberties and that represent universalizable claims of one individual on another.⁴⁹

Obligations are correlative to any right or just claim by an individual that gives rise to a corresponding duty for another individual.⁵⁰

Faith at the Teal Stage of Consciousness

Universalizing Faith⁵¹

In James Fowler's words...

Stage 6 is exceedingly rare. The persons best described by it have generated faith compositions in which their felt sense of an ultimate environment is inclusive of all being. They have become incarnators and actualizers of the spirit of an inclusive and fulfilled human community.

They are "contagious" in the sense that they create zones of liberation from the social, political, economic, and ideological shackles we place and endure on human futurity. Living with felt participation in a power that unifies and transforms the world, Universalizers are often experienced as subversive of the structures (including religious structures) by which we sustain our individual and corporate survival, security and significance. Many persons in this stage die at the hands of those whom they hope to change. Universalizers are often more honored and revered after death than during their lives. The rare persons who may be described by this stage have a special grace that makes them seem more lucid, more simple, and yet somehow more fully human than the rest of us. Their community is universal in extent. Particularities are cherished because they are vessels of the universal, and thereby valuable apart from any utilitarian considerations. Life is both loved and held to loosely. Such persons are ready for fellowship with persons at any other stages and from any other faith tradition.

In the little book *Life-Maps* I described Stage 6 in the following way: In order to characterize Stage 6 we need to focus more sharply on the dialectical or paradoxical features of Stage 5 faith. Stage 5 can see injustice in sharply etched terms because it has been apprehended by an enlarged awareness of the demands of justice and their implications. It can recognize partial truths and their limitations because it has been apprehended by a more comprehensive vision of truth. It can appreciate and cherish symbols, myths and rituals in new depth because it has been apprehended in some measure by the depth of reality to which the symbols refer and which they mediate. It sees the fractures and divisions of the human family with vivid pain

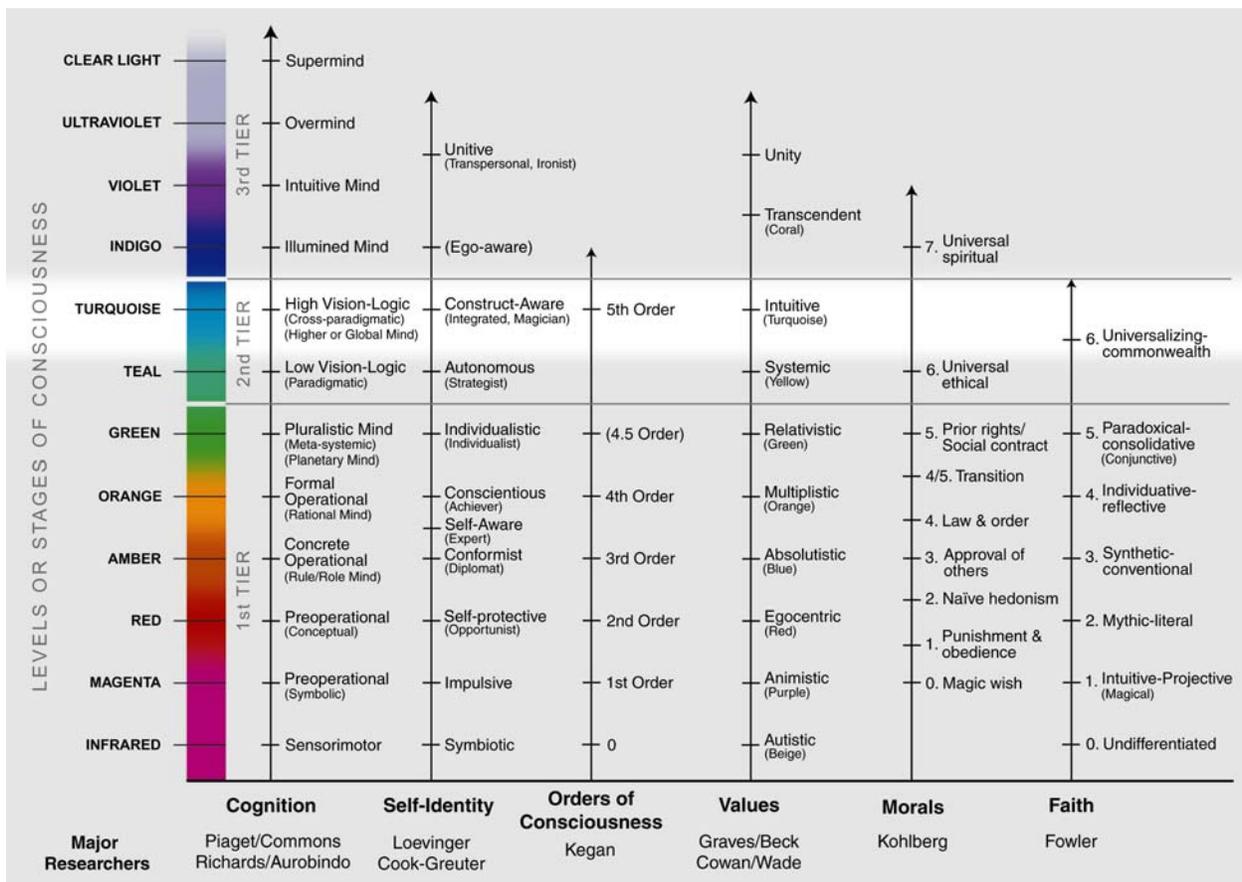
because it has been apprehended by the possibility of an inclusive commonwealth of being. Stage 5 remains paradoxical or divided, however, because the self is caught between these universalizing apprehensions and the need to preserve its own being and well-being. Or because it is deeply invested in maintaining the ambiguous order of a socioeconomic system, the alternatives to which seem more unjust or destructive than it is. In this situation of paradox Stage 5 must act and not be paralyzed. But Stage 5 acts out of conflicting loyalties. Its readiness to spend and be spent finds limits in its loyalty to the present order, to its institutions, groups and compromise procedures. Stage 5's perceptions of justice outreach its readiness to sacrifice the self and to risk the partial justice of the present order for the sake of a more inclusive justice and the realization of love.

The transition to Stage 6 involves an overcoming of this paradox through a moral and ascetic actualization of the universalizing apprehensions. Heedless of the threats to self, to primary groups, and to the institutional arrangements of the present order that are involved, Stage 6 becomes a disciplined activist *incarnation*—a making real and tangible—of the imperatives of absolute love and justice of which Stage 5 has partial apprehensions. The self at Stage 6 engages in spending and being spent for the transformation of present reality in the direction of a transcendent actuality.

Persons best described by Stage 6 typically exhibit qualities that share our usual criteria of normalcy. Their heedlessness to self-preservation and the vividness of their taste and feel for transcendent moral and religious actuality give their actions and words an extraordinary and often unpredictable quality. In their devotion to universalizing compassion they may offend our parochial perceptions of justice. In their penetration through the obsession with survival, security, and significance they threaten our measured standards of righteousness and goodness and prudence. Their enlarged visions of universal community disclose the partialness of our tribes and pseudo-species. And their leadership initiatives, often involving strategies of nonviolent suffering and ultimate respect for being, constitute affronts to our usual notions of relevance. It is little wonder that persons best described by Stage 6 so frequently become martyrs for the visions they incarnate.

When asked whom I consider to be representatives of this Stage 6 outlook I refer to Gandhi, Martin Luther King, Jr., in the last years of his life and to Mother Teresa of Calcutta. I am also inclined to point to Dag Hammarskjöld, Dietrich Bonhoeffer, Abraham Heschel and Thomas Merton....To be Stage 6 does not mean to be perfect, whether perfection be understood in a moral, psychological or a leadership sense.

THE TURQUOISE STAGE OF CONSCIOUSNESS



Cognition at the Turquoise Stage of Consciousness

Cross-Paradigmatic Order

In Michael Commons and Francis Richard's words...

The fourth postformal order is the cross-paradigmatic. The objects of cross-paradigmatic actions are paradigms. Crossparadigmatic actions integrate paradigms into a new field or profoundly transform an old one. A field contains more than one paradigm and cannot be reduced to a single paradigm. One might ask whether all interdisciplinary studies are therefore cross-paradigmatic? Is psychobiology cross-paradigmatic? The answer to both questions is 'no'. Such interdisciplinary studies might create new paradigms, such as psychophysics, but not new fields.

This order has not been examined in much detail because there are very few people who can solve tasks of this complexity. It may also take a certain amount of time and perspective to realize that behavior or findings were crossparadigmatic. All that can be done at this time is to identify and analyze historical examples.

Copernicus (1543/1992) co-ordinated geometry of ellipses that represented the geometric paradigm and the sun-centered perspectives. This co-ordination formed the new field of celestial mechanics. The creation of this field transformed society--a scientific revolution that spread throughout world and totally altered our understanding of people's place in the cosmos. It directly led to what many would now call true empirical science with its mathematical exposition. This in turn paved the way for Isaac Newton (1687/1999) to co-ordinate mathematics and physics forming the new field of classic mathematical physics. The field was formed out of the new mathematical paradigm of the calculus (independent of Leibniz, 1768, 1875) and the paradigm of physics, which consisted of disjointed physical laws.

Rene Descartes (1637/1954) first created the paradigm of analysis and used it to co-ordinate the paradigms of geometry, proof theory, algebra, and teleology. He thereby created the field of analytical geometry and analytic proofs. Charles Darwin (1855, 1872, 1877) co-ordinated

paleontology, geology, biology, and ecology to form the field of evolution which, in its turn, paved the way for chaos theory, evolutionary biology, evolutionary psychology. Albert Einstein (1950) co-ordinated the paradigm of non-Euclidian geometry with the paradigms of classical physics to form the field of relativity. This gave rise to modern cosmology. He also co-invented quantum mechanics. Max Planck (1922) co-ordinated the paradigm of wave theory (energy with probability) forming the field of quantum mechanics. This has led to modern particle physics. Lastly, Gödel (1931), co-ordinated epistemology and mathematics into the field of limits on knowing. Along with Darwin, Einstein, and Planck, he founded modern science and epistemology.⁵²

[Note: The following is a phenomenological report by Sri Aurobindo about what this stage of cognition is like from the *inside looking out*. To date, the research on all the stages has been based in structuralism, which strives to objectively delineate the structures of each stage along each developmental line. The structuralist approach studies a stage *from the outside* – a third-person objective perspective – while a phenomenological approach studies a stage *from the inside*, from a first-person, subjective perspective. - Barrett]

Higher Mind

In Sri Aurobindo's words...

I mean by the Higher Mind a first plane of spiritual consciousness where one becomes constantly and closely aware of the Self, the One everywhere and knows and sees things habitually with that awareness; but it is still very much on the mind level although highly spiritual in its essential substance; and its instrumentation is through an elevated thought-power and comprehensive mental sight – not illumined by any of the intenser upper lights but as if in a large strong and clear daylight. It acts as an intermediate state between the Truth-Light above and the human mind; communicating the higher knowledge in form that the Mind intensified, broadened, made spiritually supple, can receive without being blinded or dazzled by a Truth beyond it.⁵³

Our first decisive step out of our human intelligence, our normal mentality, is an ascent into a higher Mind, a mind no longer of mingled light and obscurity or half-light, but a large clarity of the Spirit. Its basic substance is a Unitarian sense of being with a powerful multiple dynamisation capable of the formation of a multitude of aspects of knowledge, ways of action, forms and significances of becoming, of all of which there is a spontaneous inherent knowledge....[Higher Mind's special character is that its] activity of consciousness are dominated by Thought; it is a luminous thought-mind, a mind of Spirit-born conceptual knowledge....it is, indeed, the spiritual parent of our conceptive mental ideation, and it is natural that this leading power of our mentality should, when it goes beyond itself, pass into its immediate source.⁵⁴

[Higher Mind] can freely express itself in single ideas, but its most characteristic movement is a mass ideation, a system or totality of truth-seeing at a single view; the relations of idea with idea, of truth with truth, are not established by logic but pre-exist and emerge already self-seen in the integral whole. There is an initiation into forms of an ever-present but till now inactive knowledge, not a system of conclusions from premises or data; this thought is a self-revelation of eternal Wisdom, not an acquired knowledge.⁵⁵

Self-Identity at the Turquoise Stage of Consciousness

Construct-Aware Stage (Magician)

In Susanne Cook-Greuter's words...

Construct-aware adults start to wonder about the meaningfulness of more and more complex thought structures and integrations such as can be imagined with a fifth or nth person perspective. They start to realize the automatic nature of human map making in the representational domain and understand the logical loops and recursions that one can get into when trying to be as accurate as possible within the language-mediated realm. They are becoming aware of the absurdities to which unbridled complexity and logical arguments can lead.⁵⁶

[...]Adults at the Construct-aware stage realize that the “ego” has functioned both as an integrator for all stimuli (process of meaning making) and as a central point of reference (product of permanent self and object world). Once they realize this fundamental egocentricity, it may be felt as a constraint to further growth.

Postautonomous individuals often reject the self-centeredness and self-importance of the previous stage as they realize their relative personal insignificance in terms of the totality of human experience. They yearn to transcend their own ever-watchful, conscious egos. From past encounters they have come to know of a state of being (peak experience as described by Maslow, 1971) which is fundamentally different from all previous ways of knowing. It seems to contain the answer to their yearnings.

During peak experiences one is no longer the center of one's world construction as at prior stages, but just a witness to oneself as an experiencing being. This paradox of being, at the same time, a rational, separate individual locus of consciousness while also feeling interconnected and part of a deeper non-individualized, all-pervasive consciousness, is one of the existential conflicts of the Construct-aware stage.⁵⁷

[Construct-aware] adults sometimes struggle to find a balance between feeling their unique self-experience and concomitant sense of importance in life, and seeing themselves just as a

minute speck in the eternal scheme of things....They live with great inner tensions. They may become preoccupied with notions of noncontrol, tolerance and acceptance as they find themselves trapped in desiring to be free from desire, and intolerant of intolerance. People at earlier stages do not detect such intractable paradoxes or double binds and therefore are not generally concerned about them.⁵⁸

[...]They begin to understand that much of their mental habits are “programmed” and automatic. They realize, for instance, that concepts and their definitions are based on arbitrary conventions that make reality appear fixed and static in ways it never is.

Once the fluidity of experience is realized, the ego can no longer unconsciously organize coherent meaning from experience, but becomes aware of itself as an organizer and as a temporary, though necessary and useful construct.⁵⁹

[...] Construct-aware adults know empirically and intuitively that there is no clear subject/object separation, no either/or, yet they are stymied by trying to transcend this state of affairs....[They experience an] intensified search for accuracy and a defense against a budding sense of reality’s elusiveness.

At the Construct-aware stage, people show a heightened awareness that the mental habits of thinking, expecting, defending and fearing are problematic in themselves. While the Autonomous ego effectively, but unconsciously, coordinated its rich experience to support a balanced self-sense, the postautonomous ego is no longer sure that it is—and wants to be—in control. It sees itself trapped by automatic mental habits which, on a deeper level, it has found inadequate.⁶⁰

[...] Construct-aware adults seem to realize that their self-identity is always and only a temporary construct. Hence, they become less invested in the idea of an individual ego that serves the unconscious function of creating a stable self-identity. They see through the mental habits of analyzing, comparing, measuring, and labeling as a means to reify and map experience. They understand the need for a different approach to knowing, one that responds to the immediate, unfiltered experience of what is. This new way of knowing requires an attitude of complete openness: One that is free from wishing for any particular outcome, as

well as from the automatic habits of representational thought. Paradoxically, the very desire for freedom from any particular idea of how the world should be, keeps one fettered within that frame of reference. A genuine and radical openness—an openness that is completely detached from any desired outcome—is the essence of a different mode of experience. In short, the next step requires that one’s yearning for a stable self-identity be let go and that one’s accustomed way of growing, knowing and learning be fundamentally transformed.⁶¹

An autonomous, well-integrated ego is the prerequisite for the development to unitive forms of self-cognition. Jack Engler (1986) said it concisely: “You have to be some-body before you can be no-body” (p. 17). Autonomous/Integrated individuals see themselves and are usually experienced by others as “somebody.” They show high self-esteem. Construct-aware individuals become aware of the anthropocentric self-importance of the earlier stance. They may feel torn between high and low self-esteem. As Pascal expressed this paradox, “[Man] is nothing compared to infinity, and an infinity compared to nothingness.” Construct-aware individuals feel competent and powerful when comparing their highly developed mental capacities and their ability to understand the complexities of life with those of most others. But, at peak moments, when they see through the illusion of the stable, independent self and the dysfunctional, unconscious aspects of rational behavior, they may feel annihilated, that is, “like nothing.” The drama is the more salient, because at the Construct-aware stage individuals have achieved a measure of ego-maturity that many outside observers would tend to admire. However, Construct-aware subjects know that they are fettered within deep-rooted mental habits that prevent them from developing the different kind of self-experience and way of knowing that they yearn for. Struggling valiantly to relinquish control, desire, and attachments, they inevitably fail. For the essence of the new way of understanding [Unitive consciousness] are effortlessness, non-control, non-attachment, and radical openness.⁶²

Main focus: Interplay of awareness, thought, action, and effects; transforming self and others⁶³

Qualities: Highly aware of complexity of meaning making, systemic interactions, and dynamic processes; seeks personal and spiritual transformation and supports others in their life quests; creates events that become mythical and reframe meaning of situations; may

understand “ego” as a “central processing unit” that actively creates a sense of identity; increasingly sensitive to the continuous “re-storying” of who one is; may recognize ego as most serious threat to future growth; continually attend to interaction among thought, action, feeling, and perception as well as influences from and effects on individuals, institutions, history and culture; treat time and events as symbolic, analogical, metaphorical (not merely linear, digital, literal); may feel rarely understood in their complexity by others⁶⁴

How influences others: Reframes, turns inside-out, upside-down, clowning, holding up mirror to society; often works behind the scenes⁶⁵

Realm: beyond own culture: global⁶⁶

Time frame: beyond own lifetime; evolution⁶⁷

Cognition: Unitary concepts perceived, crossparadigmatic view⁶⁸

Preoccupations: inner conflict around existential paradoxes and intrinsic problems of language and meaning making⁶⁹

Positive equilibration: acceptance of tension and paradox regarding human condition; revels in complexity; committed individualism; “wounded healer”⁷⁰

Truth: No matter what level of abstraction and what level of cognitive insight one gains, one is always separated from the underlying seamless reality or ultimate truth⁷¹

Example from SCT: I am – sensitive, honest, striving to always love others, reflective, sometimes to the point of being unable to get out of endless loops, striving to take responsibility for myself (...)⁷²

Focus: Exploring the habits and processes of the mind and the way one makes sense of experience through cognition and language⁷³

Self-definition: Complex matrix of self-identifications, at the same time questioning their adequacy. Description of self in stages (approximations) and critique of conventional labeling⁷⁴

Dominant center of awareness: Rational mind plus intimations of transcendent awareness, and intuitive knowledge during peak moments⁷⁵

Range of awareness: Aware of the limits of symbolic codification and rational thought: aware of ego and conventional reality as constructs. Keenly aware of difference between map and territory⁷⁶

Method of knowing: Rational analysis with awareness of the mechanics of thought, symbolic codification, construction of meaning. Contemplation of limitations of present way of knowing → existential paradox⁷⁷

Goal: To be aware⁷⁸

Order of Consciousness at the Turquoise Stage

5th Order⁷⁹

In Robert Kegan's words...

The psychologic that coordinates the new objects of experience, the institutions, brings about a revolution in Freud's favorite domains, love and work. If one no longer is one's institutions, neither is one any longer the duties, performances, work roles, or careers to which institutionality gives rise. One has a career; one no longer is a career. The self is no longer so vulnerable to the kinds of ultimate humiliation that the threat of performance failure holds out, because the performance is no longer ultimate. The functioning of the organization is no longer an end in itself, and the person is interested in the way it serves the aims of her new self, whose community stretches beyond that particular organization. The self seems able to "hear" negative reports about its activities, whereas before it *was* those activities and therefore literally irritable before such reports. Every new stage represents a capacity to listen to what before one could hear only irritably, and a capacity to hear irritably what before one could not hear at all. But the increased capacity of the person at stage 5 to hear and seek out information that might cause the self to alter her behavior or share in a negative judgment of that behavior is but a part of that wider transformation that makes stage 5 people capable, as never before, of intimacy. In stage 4 one's feelings seem often to be regarded as a kind of recurring administrative problem, which the successful ego-administrator resolves without damage to the smooth functioning of the organization. When the self is located not in the institutional but in the coordinating of the institutional, one's own and others', interior life is "freed up" (or "broken open") within oneself, and with others. This new dynamism results from the capacity of the new self to move back and forth between psychic systems within itself. Emotional conflict seems to become both recognizable and tolerable to the self.

At stage 3, emotional conflict cannot yet be recognized by the self; one can feel torn between the demands from one interpersonal space and those from another, but the conflict is taken as "out there"; it is the ground and the stage 3 person is the figure upon it. At stage 4, we have said, this conflict comes inside. The dawn of the "self as a self" (the institutional self) creates

the self as the ground for conflict, and the competing poles are figures upon it. Emotional conflict is recognized but not tolerable; that is, it is ultimately costly to the self. The self at stage 4 is brought into being for the very purpose of resolving such conflict, and its inability to do so jeopardizes its balance. Stage 5 people, by recognizing a plurality of institutional selves within the (interindividual) self, are thereby open to emotional conflict as an interior conversation.

One way of speaking of the new capacity for intimacy, then, is to say that it springs from the capacity to be intimate with oneself. The self surrenders her counterdependent independence for an interdependence. Having a self which is the hallmark of the advance by stage 5 over stage 4, the person now has a self to share. This sharing of the self at the level of intimacy permits the emotions to live in the intersection of systems, to be “re-solved” between one self-system and another. Rather than the attempt to be both close and autoregulative, interindividuality permits one to give oneself up to another, to find oneself in what Erikson has called “a counter-pointing of identities.”

Subject: Dialectical (Trans-ideological/post-ideological: testing formulation, paradox, contradiction, oppositeness); Inter-institutional (Relationship between forms; interpenetration of self and other); Self-transformation (Interpenetration of selves, inter-individuation)

Object: Abstract systems, ideology; Institution, relationship-regulating forms; Self-authorship, self-regulation, self-formation

Underlying Structure: Trans-system, trans-complex

The fifth order moves form or system from subject to object, and brings into being a new “trans-system” or “cross-form” way of organizing reality. For the Bakers, the good working of the self and its recognition by the other begins with a refusal to see oneself or the other as a single system or form. The relationship is a context for sharing and an interacting in which both are helped to experience their “multipleness,” in which the *many* forms or systems that *each self is* are helped to emerge.⁸⁰

Values at the Turquoise Stage of Consciousness

The Intuitive Existence – The B'O' State (Turquoise)⁸¹

In Clare Graves' words...

In the latter part of my studies I had some people appear whose thinking about what was mature human behavior was different from any that I had previously experienced. As I looked into it, it was apparent that these few individuals—I've only had six of them in my data so far who have thought in this different manner—just didn't see the world in any of the other seven ways. They're beginning to think in a way that intuition, subjectivism plays a great deal more in their behavior than in any of the other systems. The conception you get here was a very interesting one: 'I'll be damned if I know.' You go into an almost mystical conception where the guy says he has a sort of *feeling* what a healthy human being is.

They are most like the tribalistic, second-level people. In fact, they think in many respects in a higher order magical superstitious way about the world of which they are a part....What I found in the eighth level was that one thing above all else stood out, that these people thought the most stupid question you could possibly ask yourself was: "Do you know yourself?" These people said: "No one is ever going to know himself. 'Know thyself' is ridiculous. There is no way that one can ever know the permutations and combination of eleven billion cells with over ten thousand interconnections. It can't possibly be known."

...For those men who have come relatively to satisfy their need to esteem life, a new existential state, the B'O' state is just beginning to be. It emerges when problematic man *truly realizes* that there is much he will never know about existence. This insight brings man to the end of his first ladder value trek because now man learns he must return to his beginning and travel again, in a higher order form, the road by whence he has come. A problem-solving existence is not enough. It must become subordinated within a new form of autistic existence. This I call the intuitive existence after the eighth-level *thema* of existence, '*adjust to the reality of existence which is that you can only be, you can never really know.*'

These eighth-level experientialistic values are only beginning to emerge in the lives of some men. Two young people living together without the concerns for all our technological trappings and all our prescriptions for dress and demeanor are not necessarily the rebellious, slovenly, dogmatic beatniks whose values are basically fifth level. That is a serious misinterpretation of the behavior at the eighth level. The fact that he is not concerned with proper behavior, the fact that he seems not to live by “the rules” is not angry non-conformity. It is that he values deeper human things more. It is that he follows his impressions, not an established order.

The eighth-level values we also call impressionistic. It is at B'O' where man must learn to fashion a life that honors and respects all the different levels of human being. Here again he adjusts to the world, to a world he will never really come to know. He values what he feels he should, not just what his knowledge tells him he should. Here man values those “vast realms of consciousness still undreamed of, vast ranges of experience like the humming of unseen harps we know nothing of within us.” He values wonder, awe, reverence, humility, fusion, integration, unity, simplicity, the poetic perception of reality—non-interfering perception versus active controlling perception, enlarging consciousness, and the ineffable experience.

Since eighth-level man need not attend so much to the problems of his existence (for him they have been solved), he values those newer, deeper things in life which are there to be experienced. He values escaping “...from the barbed wire entanglement of his own ideas and his own mechanical devices...” He values the “marvelous rich world of context and sheer fluid beauty and [fearless] face-to-face awareness of now-naked-life...” Perceiving the world as somewhat beyond his ken, there is a serious, stable cast to the values of the eighth-level man. Cooperation and trust are most seriously valued to the extent that he will withdraw from relationships that cannot be based on such.

Play, exhibitionism, receiving the plaudits of others, mean little if anything to man at this level. It is not that he cannot play, nor is it that he cannot or won't dominate. It is that he prefers serious endeavor and cares not to dominate. He does not value adjusting to the world as authority says it is; nor does he value the imposition of his self upon the world. What he values is adjusting to the world as he senses it to be.

At the second being level, B'O', man will be driven by knowledge and human faith. The knowledge and competence acquired at the A'N' level will bring him to the level of understanding, the B'O' level. His problems, now that he has put the world back together, will be those of bringing stabilization to life once again. He will need to learn how to live so that the balance of nature is not again upset, so that individual man will not again set off on another self-aggrandizing binge. His values will be set not by the accumulated wisdom of the elders, as in the BO system, but by the accumulated knowledge of the knowers. But here again, as always, this accumulating knowledge will create new problems and precipitate man to continue up just another step in his existential staircase.

Personal experience has shown this person that no matter how much information is available, one can never know or understand all things. Reality can be experienced, but never known. The B'O' insists on an atmosphere of trust and respect to be integrated into the organization. He resists coercion and restrictions in a quiet, personal way—never in an exhibitionistic manner. They avoid relations in which others try to dominate and seek not to dominate others, but can provide firm direction as required.

In Don Beck and Chris Cowan's words...

Bottom line: Global order and renewal⁸²

Basic theme: Experience the wholeness of existence through mind and spirit⁸³

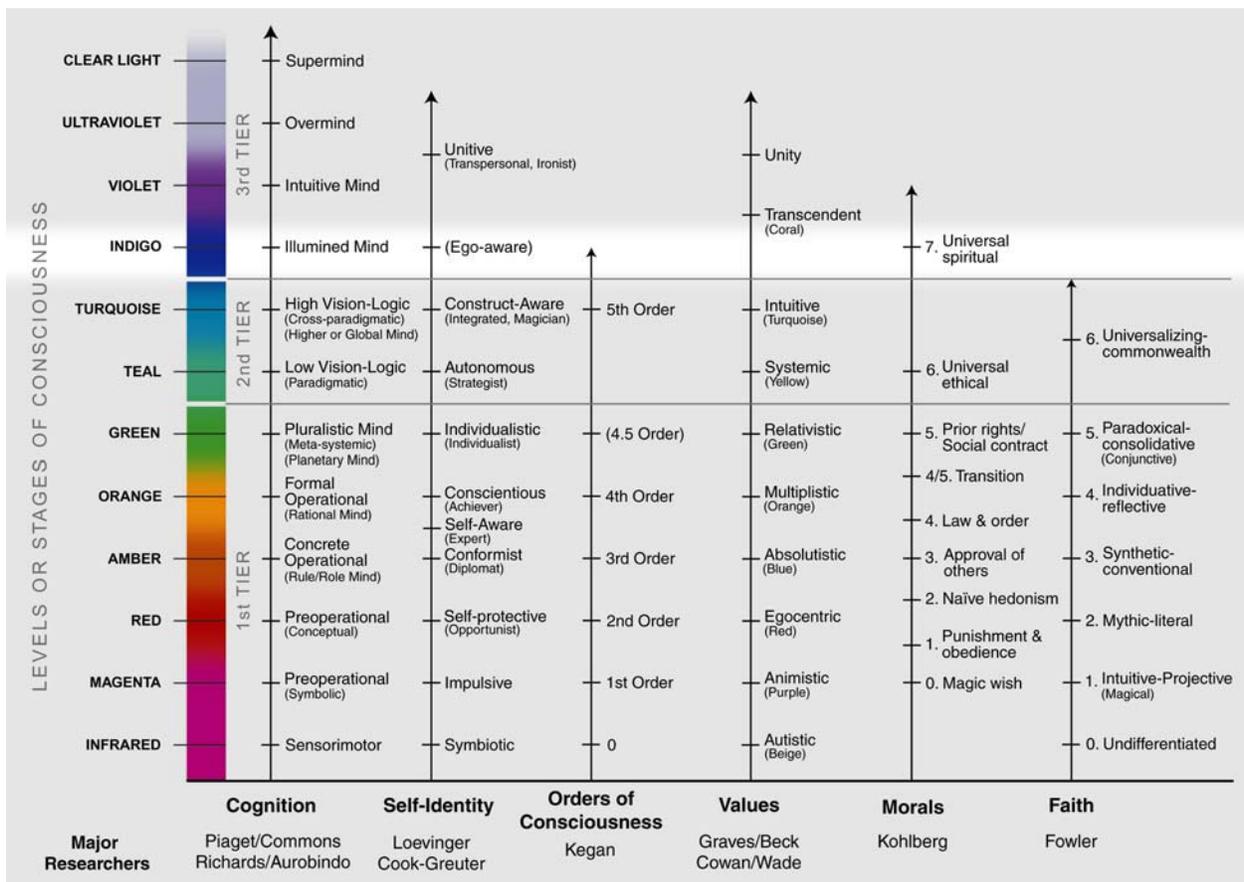
What's important: Holistic, intuitive thinking and cooperative actions; waves of integrative energies; uniting feeling with knowledge; seeing the self as both distinct and a blended part of a larger, compassionate whole; recognition that everything connects to everything else in ecological alignments; universal order, but in a living, conscious fashion not based on external rules [amber] or group bonds (green); the possibility and actuality of a “grand unification”; the detection of harmonics, mystical forces, and the pervasive flow-states that permeate any organization⁸⁴

Where seen: David Bohm's theories; Rupert Sheldrake's work on morphic fields; Gandhi's ideas of pluralistic harmony; Mandela's pluralistic integration; integral-holistic systems thinking⁸⁵

Morals and Faith at the Turquoise Stage of Consciousness

No research available. See the next level of consciousness, Indigo, which has a morals stage (Stage 7 – Universal spiritual) which Kohlberg theorized exists.

THE INDIGO STAGE OF CONSCIOUSNESS



Cognition at the Indigo Stage of Consciousness

[Note: For the remaining levels of cognitive development, only the phenomenological data from Sri Aurobindo is available. There is not any data available on the structure of consciousness at this stage, such as the data that Piaget, Commons, and Richards were able to reveal. This is likely because there are so few people that have reached this stage of cognitive development and any researcher would probably have to be at that stage of cognitive development or higher to even be able to see and understand the structures. Sri Aurobindo's research is phenomenological; he is reporting his own experience of each of these stages. Thus the perspective at this point shifts from *looking at* the structure of a cognitive stage to *looking from within* a stage of cognition—from the objective view to the subjective experience. - Barrett]

Illumined Mind

In Sri Aurobindo's words...

...[A] greater Force is that of the Illumined Mind, a Mind no longer of higher Thought, but of spiritual light. Here the clarity of the spiritual intelligence, its tranquil daylight, gives place or subordinates itself to an intense luster, a splendour and illumination of the Spirit: a play of lightnings of spiritual truth and power breaks from above into the consciousness and adds to the calm and wide enlightenment and the vast descent of peace which characterise or accompany the action of the larger conceptual-spiritual principle, a fiery ardour of realization and a rapturous ecstasy of knowledge. A downpour of inwardly visible Light very usually envelops this action; for it must be noted that, contrary to our ordinary conceptions, light is not primarily a material creation and the sense or vision of light accompanying the inner illumination is not merely a subjective visual image or a symbolic phenomenon: light is primarily a spiritual manifestation of the Divine Reality illuminative and creative; material light is a subsequent representation or conversion of it into Matter for the purposes of the material Energy. There is also in this descent the arrival of a greater dynamic, a golden drive, a luminous "enthousiasmos" of inner force and power which replaces the comparatively slow

and deliberate process of the Higher Mind by a swift, sometimes a vehement, almost a violent impetus of rapid transformation.⁸⁶

The Illumined Mind does not work primarily by thought, but by vision; thought is here only a subordinate movement expressive of sight....A consciousness that proceeds by sight, the consciousness of the seer, is a greater power for knowledge than the consciousness of the thinker. The perceptual power of the inner sight is greater and more direct than the perceptual power of thought....As the Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater consciousness power. It can effect a more powerful and dynamic integration; it illumines the thought-mind with a direct inner vision and inspiration, brings a spiritual sight into the heart and a spiritual light and energy into its feeling and emotion, imparts to the life-force a spiritual urge, a truth inspiration that dynamises the action and exalts the life-movements; it infuses into the sense a direct and total power of spiritual sensation so that our vital and physical being can contact and meet concretely, quite as intensely as the mind and emotion can conceive and perceive and feel, the Divine in all things; it throws on the physical mind a transforming light that breaks its limitations its conservative inertia, replaces its narrow thought-power and its doubts by sight and pours luminosity and consciousness into the very cells of the body.⁸⁷

Self-Identity at the Indigo Stage of Consciousness

No significant research available. The next self-identity stage identified is the Unitive stage, which falls between the Violet and Ultraviolet stages of consciousness. It is listed in the Ultraviolet section below.

Orders of Consciousness, Values and Faith at the Indigo Stage of Consciousness

No research available.

Morals at the Indigo Stage of Consciousness

Stage 7 - Universal Spiritual

In Lawrence Kohlberg's words...

The Postulation of a Soft Hypothetical Seventh Stage

We conceptualize Stage 7 as a high soft stage in the development of ethical and religious orientations, orientations which are larger in scope than the justice orientation which our hard stages address. Generally speaking, a Stage 7 response to ethical and religious problems is based on constructing a sense of identity or unity with being, with life, or with God. With reference to the work of James Fowler (1981), Kohlberg and Power (Volume 1, Chapter 9) present a theoretical analysis and case material concerning this seventh stage of ethical and religious orientations which appears after the attainment of postconventional justice reasoning.

To answer the questions Why be moral? Why be just in a universe filled with injustice, suffering, and death? requires one to move beyond the domain of justice and derive replies

from the meaning found in metaethical, metaphysical, and religious epistemologies. Power and I (Volume 1, Chapter 9) basing our theoretical conclusions on empirical findings, suggest that meaningful solutions to these metaethical questions are often articulated within theistic, pantheistic, or agnostic cosmic perspectives.

In addressing this issues of a high seventh stage, Shulik, Higgins, and I (see Kohlberg, 1984, in press) present case material based on the use of Fowler's (1981) faith interview with a sample of aging persons. These interview responses suggest that soft stages of what Fowler calls faith and what we call ethical and religious thinking continue to chart adult development which occurs after the development and stabilization of postconventional justice reasoning (i.e., reasoning based on the differentiation of self and other, subject and object), ethical and religious soft stage development culminates in a synthetic, nondualistic sense of participation in, and identity with, a cosmic order. The self is understood as a component of this order, and its meaning is understood as being contingent upon participation in this order.

From a cosmic perspective, such as the one just described, post conventional principles of justice and care are perceived within what might be broadly termed a natural law framework. From such a framework, moral principles are not seen as arbitrary human interventions; rather, they are seen as principles of justice that are in harmony with broader laws regulating the evolution of human nature and cosmic order.

Thus, in our opinion, a soft Stage 7 of ethical and religious thinking presupposes but goes beyond postconventional justice reasoning. More generally, we believe that the development of soft stages toward the cosmic perspective just described informs us of trends in human development which can not be captured within a conceptual framework restricted to the study of justice reasoning per se.⁸⁸

...The observed relationships between moral and religious development are consistent with the philosophies and psychologies of Dewey, Mead, and Baldwin, which assume that religious reasoning ultimately derives either from moral reason or from reasoning about the world of society and nature. These relationships also fit our own "natural law" approach, which diverges from these theories in attributing more autonomy to religious experience and

reasoning. In our view, there are problems, experiences, and thinking that are centrally religious and metaphysical, although the problems depend in part on moral structures for their formulation.

This view we are able to most clearly elaborate in terms of the experience and judgments of people at what we think to be “Stage 7,” a sixth or highest stage of religious judgment. The center of the highest stage is experiences that are most distinctively religious experiences of union with deity, whether pantheistic or theistic. These experiences we do not interpret in a reductionistic psychological manner, as does the Freudian theory, of mystic experience as a survival of an early feeling of union with the mother. We treat it instead as both arising from, and contributing to, a new perspective. We term this new perspective “cosmic” and “infinite,” although of course the attainment of such a perspective is only an aspiration rather than a complete possibility. The attainment of this perspective results from a new insight. Using Gestalt psychology language for describing insight, we term it a shift from figure to ground, from a centering on the self’s activity and that of others to a centering on the wholeness or unity of nature or the cosmos. In Spinoza’s view, the experience of “the union of the mind with the whole of nature” results from the cognitive ability to see nature as an organized system of natural laws and to see every part of nature, including oneself, as parts of that whole.

This act of insight is, however, not purely cognitive. One cannot see the whole or the infinite ground of being unless one loves it and aspires to love it. Such love, Spinoza tells us, arises first out of despair about more limited, finite, and perishable loves. Knowing and loving God or Nature as the ground of a system of laws knowable by reason is a support to our acceptance of human rational moral laws of justice, which are part of the whole. Furthermore, our love of the whole or the ultimate supports us through experiences of suffering, injustice, and death.

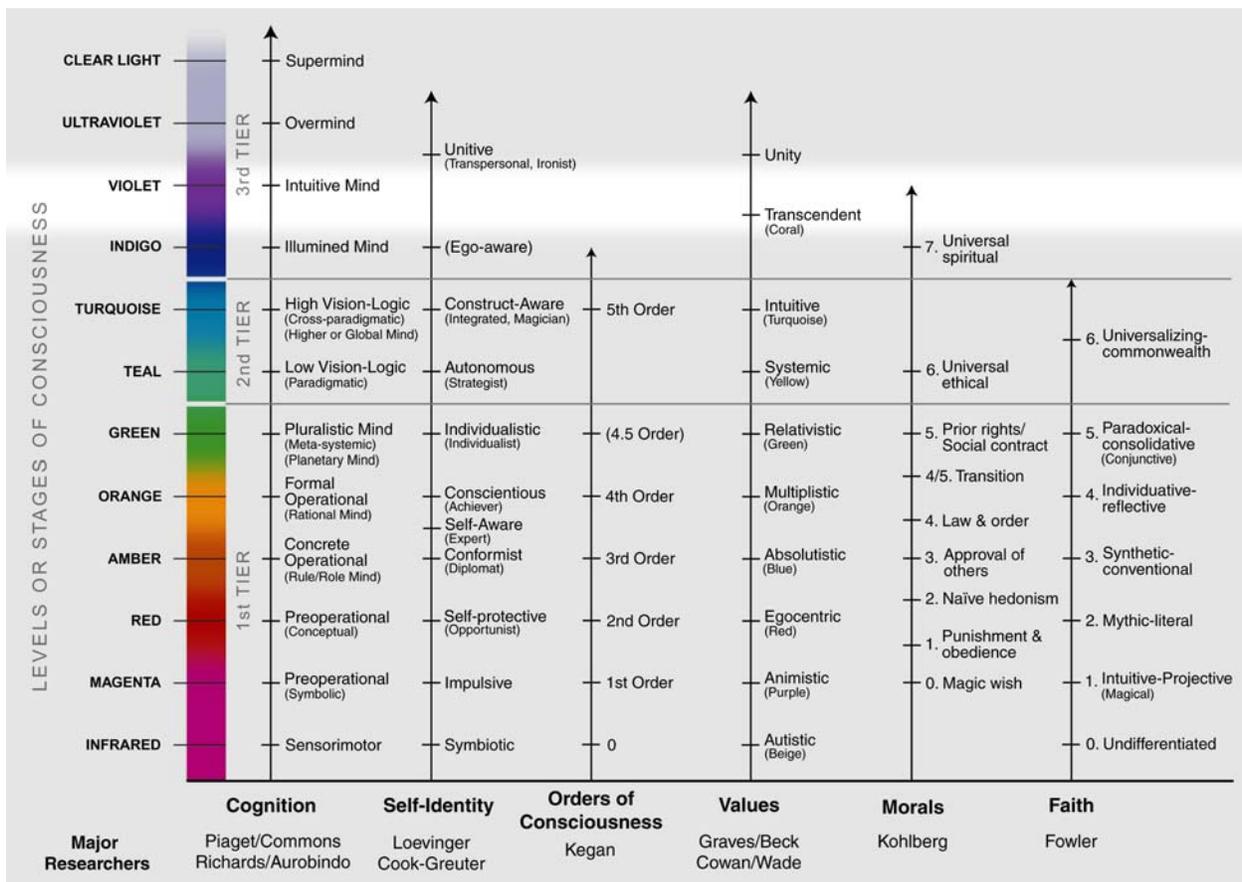
Spinoza centers on the love of God or nature; Teilhard, however, sees God not only as the ultimate object of love but also as ultimately loving. Central to his view is the idea of the cosmos as evolving to higher levels of consciousness and organization. The principle or end of this evolution is love.

In our view, then, a psychological theory of religious stages, particularly a highest stage, rests on philosophic theory, a set of metaphysical and religious assumptions consistent with, but not reducible to, rational science and morality. This view parallels the claims we make about moral reasoning, which requires an autonomous moral philosophy for its definition. In the case of morality, we claim that there is a single definable structure defining sixth or highest stage and that this structure can be interpreted and justified by various rigorous theories, of which Rawl's theory is the best example.

In the case of "Stage 7," a highest level of ethical and religious thinking, the structure is much less unitary and definable. Correspondingly, speculative theories such as those of Spinoza and Teilhard de Chardin arising from and justifying this structure are more diverse and less rigorous than moral theories.

These theories, however, derive from a qualitatively new insight and perspective we call "Stage 7." The speculative philosophies that formulate this insight are not meaningless metaphysics, then, as positivism holds, but constructions essential for understanding human development.⁸⁹

THE VIOLET STAGE OF CONSCIOUSNESS



Cognition at the Violet Stage of Consciousness

Intuitive Mind

In Sri Aurobindo's words...

[The Higher Mind and the Illumined Mind] enjoy their authority and can get their own united completeness only by a reference to a third level; for it is from the higher summits where dwells the intuitional being that they derive the knowledge which they turn into thought or sight and bring down to us for the mind's transmutation. Intuition is a power of consciousness nearer and more intimate to the original knowledge by identity; for it is always something that leaps out direct from a concealed identity. It is when the consciousness of the subject meets with the consciousness in the object, penetrates it and sees, feels or vibrates with the truth of what it contacts, that the intuition leaps out like a spark or lightning-flash from the shock of the meeting; or when the consciousness, even without any such meeting, looks into itself and feels directly and intimately the truth or the truths that are there or so contacts the hidden forces behind appearances, then also there is the outbreak of an intuitive light; or, again, when the consciousness meets the Supreme Reality or the spiritual reality of things and beings and has a contractual union with it, then the spark, the flash or the blaze of intimate truth-perception is lit in its depths. This close perception is more than sight, more than conception: it is the result of a penetrating and revealing touch which carries in it sight and conception as part of itself or as its natural consequence. A concealed or slumbering identity, not yet recovering itself, still remembers or conveys by the intuition its own contents and the intimacy of its self-feeling and self-vision of things, its light of truth, its overwhelming and automatic certitude.

Intuition sees the truth of things by a direct inner contact, not like the ordinary mental intelligence by seeking and reaching out for indirect contacts through the sense etc. But the limitation of the Intuition as compared with the supermind is that it sees things by flashes, point by point, not as a whole. Also in coming into the mind it gets mixed with the mental movement and forms a kind of intuitive mind activity which is not the pure truth, but

something in between the higher Truth and the mental seeking. It can lead the consciousness through a sort of transitional stage and that is practically its function.⁹⁰

Self-Identity at the Violet Stage of Consciousness

No significant research available. The next self-identity stage identified is the Unitive stage, which falls between the Violet and Ultraviolet stages of consciousness. It is listed in the Ultraviolet section below.

Order of Consciousness at the Violet Stage

No research available.

Values at the Violet Stage of Consciousness

Transcendent Consciousness (Coral)

In Jenny Wade's words...

*Characteristics of Transcendent Consciousness*⁹¹

Primary motivation	Transcending the egoic self to grasp the Absolute
Ultimate value	Unity with the Ground of All Being
Attitude toward life	Reverence and appreciation for life as the manifestation of the Absolute Attachment to life in its manifest forms must be overcome
Perception of death	Physical death is unimportant except as an opportunity for greater unity Ego death is ardently pursued through persistent practices
Self boundaries	The ego with all its psychic structures The self is constructed
Perception of temporality	Simultaneously infinite and historical, i.e., holonomic Time is constructed Plastic, fluid, timeless
Concept of other	Appreciated for their participation in the Ground of All Being regardless of outward form Great compassion for and identification with all life forms
Locus of control	External regarding grace and power of the Absolute Being at one with reality leads to participation in creating it
Level of abstraction	Holonomic, paradoxical epistemology

	Spatial boundaries are open
	All variables are interdependent
	Reality is constructed
	Reality is shaped by certain participants
Options for action	Infinite and unbounded by Newtonian laws
Correct option	One that will enhance unity with the Ground of All Being

[T]he one dimension that reliably demarcates this stage as a single developmental level is...motivation. Whether the initial incentive comes from pleasure or despair is not important. The identifying motivation for this stage concerns transcending the ego and perceptual limitations in order to grasp the quintessence of Absolute Reality, according to all the esoteric traditions. Personal development at this stage becomes a spiritual quest to escape the objectification of the ego and the appearance of reality, in order to understand their quiddity. Self-transcendence is recognized as unobtainable by intellectual study or emotional longing, though these must be present. The way entails “an arduous psychological and spiritual process and the liberation of a latent stage of consciousness” (Vaughan 1989a, 23).

The quest—variously cloaked by enculturation—involves constant struggle, resistance, and directed effort, through some kind of disciplined practices that focuses the mind, enabling it to deconstruct ordinary perceptual “realities.” Practices for focusing attention are diverse. Esoteric, religious, and secular techniques include meditation; yoga; the martial arts and other forms of physical training; sensory deprivation or overloading through motion, sound, gazing, and the like; trance; ingestion of psychotropic drugs; and altered breathing, to name a few. An outgrowth of all such techniques is the experiencing of nonordinary states of awareness. Since the availability to experience an altered state is available to virtually everyone operating at any level of consciousness, the significance attached to an ego-transcending motivation is of paramount importance in distinguishing the Transcendent stage from any others that include altered states, and from the altered states themselves. Not only is ego-transcendence the crucial stage delimiter, it also underscores the potential for the misuse or

idealization of nonordinary states at earlier (egoic) stages (Wilber, Engler, and Brown 1986; Maslow 1971, 1982, 1987; Vaughan 1989b). The desire for ego transcendence drives some form of disciplined practice, of which altered states and personal benefit are only a by-product, not an end.⁹²

...In summary, although the Transcendent stage is, in many ways characterized by altered states, they are not in themselves indicative of any particular developmental level, certainly not a high level of personal integration. Determination to rescind the fully realized self for the Absolute is the essential qualifier of this stage. The expression of self-transcendence during ordinary states, as well as the cognitive complexity that integrates altered-state material into the intervals of ordinary awareness, are key distinguishers of Transcendent consciousness.⁹³

...Furthermore, this holonomic perception does not appear to be merely subjective. It seems to become actual in the “real world,” operating like the Heisenberg principle in terms of the individual’s interactions *during ordinary consciousness*—not just altered states. That is to say, the subject’s attention to occurrences may begin to affect the behavior of environmental elements. The adept’s relationship to reality now includes direct participation, with an increased ability to shape the environment in ways that transcend Newtonian physics, using new physical and mental abilities (Wilber, Engler, and Brown 1986; Wilber 1985, 1986; Jantsch 1975, 1980; Jantsch and Waddington 1976).

This capacity goes beyond the observation of synchronicities that seem to bring unusual temporal convergence to events beyond coincidence (Jung 1985a, 1985d). Subsequent to the deconstruction of gross perceptions such as the time/space matrix and ordinary self system, there is an increase in paranormal powers that entail the mind’s effect on physical reality reported in virtually all advanced spiritual traditions. Even at a lower developmental level, athletes and martial arts practitioners frequently report the “slowing of time” when they are focused on a play, enabling them to move with great precision or faster than the slow-motion events around them (Floyd 1974; Smith 1984). Out of Dossey’s compilation of 131 rigorously controlled experiments on healing using prayer, more than half the results showed statistically significant benefits (1993). Meditators report an increase in psi activity, such as

clairaudience, seeing through solid objects, telekinesis, out-of-body experiences, precognition, and the like (Goleman 1988; Kapleau 1989; Chang 1959; Wolman and Ullman 1986). At the Transcendent stage, these powers are regarded as rather valueless, more of a distraction or potential pitfall for the ego than anything else, although occasionally they are employed for the good of others (Wilber, Engler, and Brown 1986; Huxley 1945; Goleman 1988). Since lower levels of consciousness have been so preoccupied with power and control issues—even in an ameliorated form at the Authentic level as personal growth—the dismissal of extraordinary abilities as a hindrance underscores the importance of motive in noetic development.

New physical abilities can also include control over previously autonomic functions: “miraculous” feats of strength and quickness, imperviousness to pain and physical harm, and volitional changes in metabolic and immunological functioning (Ornstein and Sobel 1987). Such capabilities suggest intentional control of some functions of the small minds—indeed of subtle systems throughout the entire body. Deliberate alignment of the small minds may be possible because adepts begin to retain the high-voltage, slow-wave brain activity of altered states even when they are awake and are going about normal tasks (Cade and Cowell 1979; tart 1972; Smith 1984; Brown 1986). In contrast to the rapid beta waves of “normal, waking” consciousness, the high-voltage, slow-wave EEGs of advanced practitioners during ordinary alert states seems to permit greater mental capability. Adepts have been shown to have improved memory access, greater creativity, better overall mental efficiency, attention without habituation, faster reaction times, enhanced sensory acuity, and psychic powers.

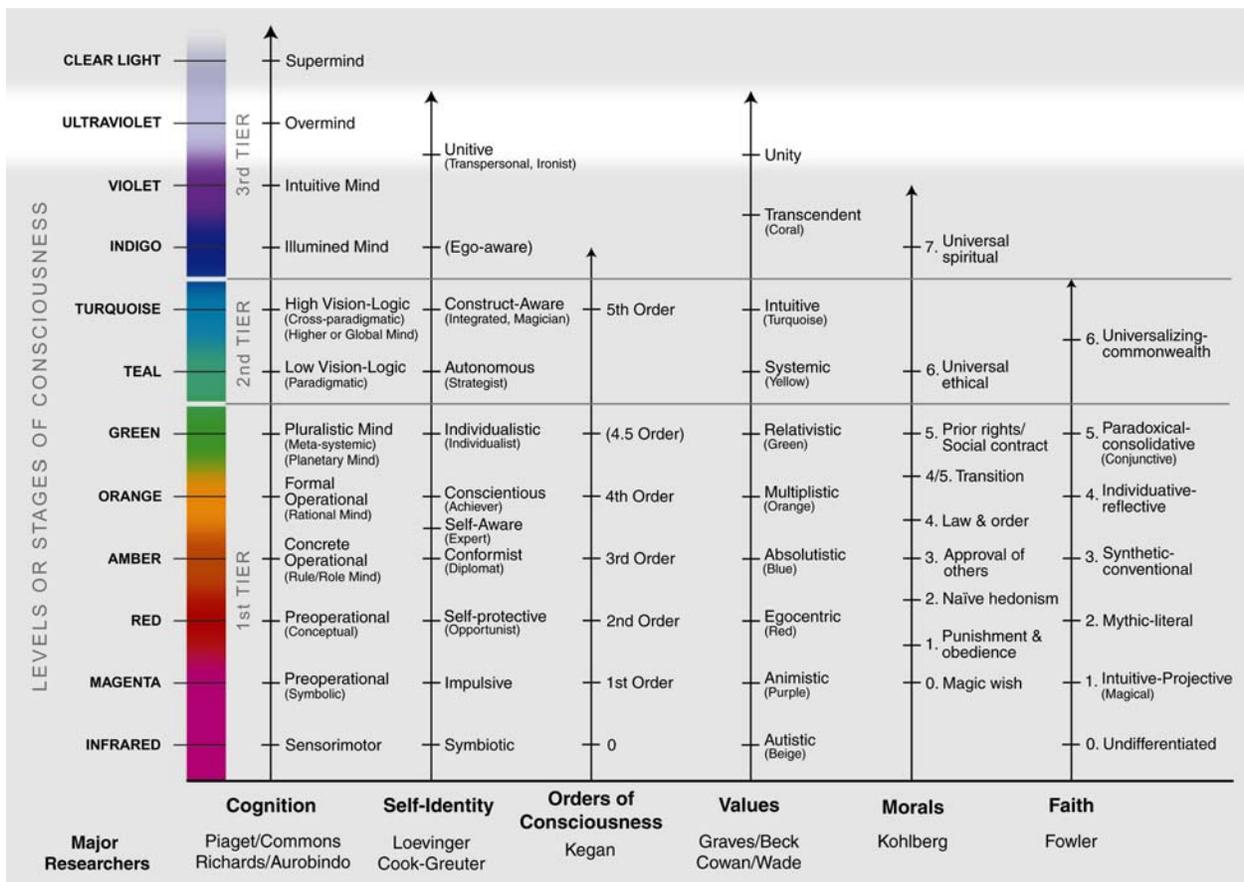
In conclusion then, people at the Transcendent stage seem not merely to imagine a holonomic world, but to *exist* in it at some level. Their phenomenological experience includes the interpenetration of the enfolded eminent and Absolute realities—two different orders of time and space—and to a degree, their unusual powers demonstrate a capacity to operate outside normal Newtonian spatiotemporal limits. Since comparatively few people pursuing ego transcendence indulge in any display or exploration of these capabilities, it is difficult to generalize further about their ability to shape material reality except to say that they apparently cannot avoid eventual physical deterioration and death. Manifestation seems finitely bound in some areas.⁹⁴

...On the affective side, residual positive effects from altered states become primary traits during intervals of ordinary consciousness; they include feelings of gratitude, generosity, loving kindness, heightened enjoyment of sensual experience, and an alleviation of personal suffering (Vaughan 1985, 1989a, 1989b; Assagioli 1965; Huxley 1945). Compassion becomes effortless. A sense of oneness with all creation prevails. Others are honored for their participation in Cosmic Mind, regardless of their behavior or appearance. The flow state of selfless immersion in the present becomes virtually constant. People at this level appear to be unselfish, serene, and insightful, yet at the same time, eminently practical.⁹⁵

Morals and Faith at the Violet Stage of Consciousness

No research available.

THE ULTRAVIOLET STAGE OF CONSCIOUSNESS



Cognition at the Ultraviolet Stage of Consciousness

From Jenny Wade on Koplowitz' research...

The only Western developmentalist to map [Ultraviolet] consciousness cognitively (as an ordinary state, as opposed to Wilber's treating it as a "religious experience") is Koplowitz (1990). According to Koplowitz, at this level causality is perceived as all-pervading, the manifestation of a single dynamic. All boundaries, relationships, and permanent objects are understood to be constructed. Reality is apprehended without mediation or symbolic elaboration. Reality is the self. There is only One permanent object, and It is the Self. Since variables are interdependent, there is only One variable. And the Variable is the Permanent Object.⁹⁶

Overmind

In Sri Aurobindo's words...

Between the supermind and the human mind are a number of ranges, planes or layers of consciousness—one can regard it in various ways—in which the element or substance of mind and consequently its movements also become more and more illumined and powerful and wide. The overmind is the highest of these ranges; it is full of lights and powers; but from the point of view of what is above it, it is the line of the soul's turning away from the complete and indivisible knowledge and its descent towards the Ignorance. For although it draws from the Truth, it is here that begins the separation of aspects of the Truth, the forces and their working out as if they were independent truths and this is a process that ends, as one descends to ordinary Mind, Life and Matter, in a complete division, fragmentation, separation from the indivisible Truth above.⁹⁷

The next step of the ascent brings us to the Overmind; the intuitional change can only be an introduction to this higher spiritual overture. But...the Overmind, even when it is selective and not total in its action, is still a power of cosmic consciousness, a principle of global knowledge which carries in it a delegated light from the supramental Gnosis. It is, therefore, only by an opening into the cosmic consciousness that the Overmind ascent and descent can

be made wholly possible: a high and intense individual opening upwards is not sufficient; to that vertical ascent towards summit Light there must be added a vast horizontal expansion of the consciousness into some totality of the Spirit. At the least, the inner being must already have replaced by its deeper and wider awareness the surface mind and its limited outlook and learned to live in a large universality; for otherwise the overmind view of things and the overmind dynamism will have no room to move in and effectuate its dynamic operations. When the Overmind descends, the predominance of the centralising ego-sense is entirely subordinated, lost in largeness of being and finally abolished; a wide cosmic perception and feeling of a boundless universal self and movement replaces it: many motions that were formerly egocentric may still continue, but they occur as currents or ripples in the cosmic wideness. Thought, for the most part, no longer seems to originate individually in the body or the person but manifests from above or comes in upon the cosmic mind-waves: all inner individual sight or intelligence of things is now a revelation of illumination of what is seen or comprehended, but the source of the revelation is not in one's separate self but in the universal knowledge; the feelings, emotions, sensations are similarly felt as waves from the same cosmic immensity breaking upon the subtle and the gross body and responded to in kind by the individual centre of the universality; for the body is only a small support or even less, a point of relation, for the action of a vast cosmic instrumentation. In this boundless largeness, not only the separate ego but all sense of individuality, even of a subordinated or instrumental individuality, may entirely disappear; the cosmic existence, the cosmic consciousness, the cosmic delight, the play of cosmic forces are alone left: if the delight or the centre of Force is felt in what was the personal mind, life or body, it is not with a sense of personality but as a field of manifestation, and this sense of the delight or of the action of Force is not confined to the person or the body but can be felt at all points in an unlimited consciousness of unity which pervades everywhere.⁹⁸

It is (sometimes directly, sometimes indirectly) by the power of the overmind releasing the mind from its close partitions that the cosmic consciousness opens the seeker and he becomes aware of the cosmic spirit and the play of the cosmic forces. It is from or at least through the overmind plane the original pre-arrangement of things in this world is effected; for from it the determining vibrations originally come.⁹⁹

The overmind has to be reached and brought down before the supermind descent is at all possible—for the overmind is the passage through which one passes from Mind to supermind.¹⁰⁰

Self-Identity at the Ultraviolet Stage of Consciousness

Unitive Stage (Ironist)

In Susanne Cook-Greuter's words...

The ability to abstain from automatically trying to explain everything characterizes self-understanding at the Unitive stage.¹⁰¹ ...Unlike people at previous stages, the Unitive person no longer feels a need to reach after fact and reason. "Objective" self-knowledge no longer satisfies the need for constancy as it does for the highest stages in Loevinger's theory. Instead, unfiltered experience or the perception of ongoing process, rhythm and flux provide inner stability and affirmation.¹⁰²

The self-sense of the Unitive stage is fluid, "undulating," based on people's trust in the intrinsic value and processes of life. ...In Unitive self-experience, individuals see through the function of the ego to objectify and reify the self by defining (delimiting) it. They experience the self in its moment to moment transformation and therefore consciously decline to satisfy the implicit demand for objective self-identification. They understand that the striving for individual permanence is an impossible and unnecessary dream in the face of their experience of the continuous change in states of awareness. They also see the ego with its striving for independence and for permanent, objective identity as just one way among others of how one is conscious of being. Thus, the symbolic, representational self has been deconstructed and given way to a whole new mode of perception.¹⁰³

In contrast to the Construct-aware stage C9 (5/6), individuals at the Unitive stage have replaced habitual, conscious mental processing by immersing themselves in the immediate, ongoing flow of experience. They can consistently maintain an awareness of their thoughts, feelings, behavior, perceptions and states of alertness, not just experience them occasionally. They have become, primarily, non-judgmental witnesses to their own being-becoming. They can observe the many roles they, secondarily, play out on the stage of life.¹⁰⁴

Their openness to ongoing experience combined with a conscious refusal to reify and codify experience makes this stage fundamentally and structurally different from all previous ego

stages. In addition, people with a fluid, transcendent self-sense seem to be free from the anxiety accompanying “not-knowing” that characterizes all earlier ego stages. Consciousness or rational awareness is no longer perceived as a shackle, but as just another phenomenon that assumes foreground or background status depending on one’s momentary focus.¹⁰⁵

By stage C10, individuals no longer try to consciously overcome the rational mental habits, but have relaxed enough to be open to naked experience and to mental activities as they unfold. The two sides of the Pascalian paradox are now integrated: feelings of one’s relatedness and of one’s separateness and uniqueness are experienced without undue tension as changing perceptions of and equal manifestations of being. At this level of integration, adults can look at themselves and at other beings simultaneously from multiple points of view and shift focus effortlessly among many objects of attention and states of awareness. They seem to operate within a cosmic time frame which embraces all of earth’s history as well as its future. They feel embedded in the processes of nature: birth, growth and death, joy and pain are seen as natural occurrences, patterns of change in the flux of time.¹⁰⁶

Persons at the Unitive stage transcend narrow ego-boundaries. They have open boundaries and exhibit “attunement awareness,” the explicit immersion in the ongoing indeterminate process of being (Chinen, 1990). Truth is imminent in the universe and can be apprehended in this ready, open-process stance, but it cannot be grasped by effort or purely rational means.¹⁰⁷

It is important to realize that from a Unitive point of view higher stages are not better than lower ones because all are necessary parts of interconnected reality and an overall evolutionary process where everything is and will be just the way it is. Unitive thinkers also accept themselves “as is” in a non-controlling way. No matter how great their achievements may be, they are aware that these are only a drop in the pool of ongoing human endeavors. Moreover, as often as they may fall short, they do not dwell on their failings but move on into the next moment.¹⁰⁸

The reality that they relate to most is the undifferentiated phenomenological continuum or the creative ground or unified consciousness. Every object, word, thought, and every theory is

seen as a human construct: separating out, creating boundaries where there are none and where there need be none.¹⁰⁹

The quest for meaning and connection is an essential aspect of the human condition. Individuals at the Unitive stage feel interconnected with others as they understand and share that condition. Because of the unitive ability (Maslow, 1971, p. 111), they are tolerant and compassionate, and feel an affinity with all expressions of life. They respect the essence in others and therefore do not need them to be different than they are. They can appreciate the very perfection of flatwormness in the simplest flatworm and marvel at the beauty, power and diversity manifest in creation.¹¹⁰

For the person at the Unitive stage, peak experiences no longer have an out-of-this-world quality, they have become a habitual way of being and experiencing. The present is where the past and the future interpenetrate. Total openness releases people to be in tune with truth and beauty, to have visionary experiences, that is to comprehend things in a holistic way, not solely through the filter of the rational mind. Expressed differently, individuals at this stage can access reality directly, “im-mediately” as well as mediated through symbolic representation. The difference is that they are aware of both.¹¹¹

Main focus: Being, non-controlling consciousness; witnessing flux of experience and states of mind¹¹²

Qualities: Emergence of a perspective that is ego-transcendent or universal; people holding this stage of consciousness seem to “...experience themselves and others as part of ongoing humanity, embedded in the creative ground, fulfilling the destiny of evolution” (Cook-Greuter, 2002, p. 32); consciousness ceases to appear as a constraint but rather as one more phenomenon that can be foreground or background; an integration of feelings of belongingness and separateness occurs; multiple points of view can be taken effortlessly; the pattern of constant flux and change becomes the context for feeling at home; one is able to respect the essence in others, no matter how different they may be; one is in tune with their life’s work as “a simultaneous expression of their unique selves” and as part of their shared humanity.¹¹³

How influences others: No research data available

Realm: Universe

} Time/space continuum¹¹⁴

Time frame: Eternity

Cognition: Unitary concepts embraced¹¹⁵

Preoccupations: being, non-controlling consciousness, witnessing of flux of experience¹¹⁶

Positive equilibration: tolerant, unassuming presence, fully empathetic, non-interfering ability to be with whatever is¹¹⁷

Truth: Imminent, experiential truth of interconnectedness and being-becoming. Non-localized, witnessing Self experienced¹¹⁸

Example from SCT: I am – alive, trundling along, making sense as best as I can, diversifying & expanding while consolidating & contracting¹¹⁹

Focus: Non-evaluating. Integrative witnessing of ongoing process of experience¹²⁰

Self-definition: Description of self as in constant flux and transformation; transcendent awareness: I am no(-)body, no(-)thing¹²¹

Dominant center of awareness: Metarational, postrepresentational, immediate, integrative awareness and direct experience of what is¹²²

Range of awareness: Aware of the perceptual flux and changing levels of awareness; life as is; aware of “illusion” of permanent, individual self and object world. Cognizant of witness-Self¹²³

Method of knowing: Contemplation, witnessing of continuous flux; subjective experience of non-symbolic mode of direct knowing and apperception; intellect and intuition are used, but not overvalued¹²⁴

Goal: To be¹²⁵

Order of Consciousness at the Ultraviolet Stage

No research available. Kegan has indicated that there may very well be a sixth order.¹²⁶

Values at the Ultraviolet Stage of Consciousness

Unity Consciousness

In Jenny Wade's words...

Characteristics of Unity Consciousness

Primary motivation	None—merely living in the Ground of All Being
Ultimate value	None
Attitude toward life	Non-attachment
Perception of death	There is no death except cessation of the body Everything is immortal and constantly transmuting, therefore there is no attachment to life or death because each contains the other
Self boundaries	None; the self is the same as Cosmic Consciousness Recognition of the body-limited self that exists in historical time, but it and the Absolute Self interpenetrate in this material plane
Perception of temporality	Holonomic

	Grounded in the Eternal Now but also existing in historical time
Concept of other	There are no others in the Absolute sense Recognition of the bounded selves that exist in the material plane as multiplicities of the One Non-attached appreciation and compassion for, and identification with, others who are perfect as they are but also suffering from attachment
Locus of control	Internal as free will expresses the Ground of All Being and emanates from it
Level of abstraction	Holonomic Direct, unmediated apperception of all phenomena Fully integrated Newtonian and non-Newtonian realities
Options for action	Infinite and unbounded by the physical plane, except for eventual physical death
Correct option	Only correct options exist

Motivation to lose the self in order to grasp the Absolute pervades the many different experiential modalities available at the Transcendent level. The last stage identified in noetic development concerns transcending that desire. Whether the path of transcendent practice culminates in One (union with the Ground of All Being) or Zero (the Void), the most complex known state of consciousness is characterized by the permanent cessation of the motives for becoming (Goleman 1988; Wilber 1977, 1985; Underhill 1955). It is the *nirvana*

of Buddhism, the *samadhi* of yoga, the *satori* of Zen, the *fana* of Sufism, the *shema* of the Kabbalah, and the Kingdom of Heaven of Christianity.

Attainment of this kind of consciousness causes a permanent alteration in the practitioner's way of being in the world (Goleman 1988; Huxley 1945). Desire, attachment, and self-interest die as all egoism is extinguished.¹²⁷

...Although many people who have attained enlightenment lead humble, sometimes cloistered or hermetic lives, the radiance, clarity, and love they emit—and their rarity in the general population—have caused them to be considered superhuman in the past. They are thought of as divine beings (e.g., Gautama, Jesus), saints (e.g., St. Francis, Kabir, Julian of Norwich), sages (e.g., Lao Tzu, Al-Gahzzali, Judah Loew, Meister Eckhart), and spiritual guides (e.g., Ramana Maharshi, Brother Lawrence, Patanjali). Esoteric traditions maintain that this condition—unitive consciousness with the Ground of All Being—is the potential and true state of all human beings (Goleman 1988; Huxley 1945): “Be ye therefore perfect, even as your Father which is in heaven is perfect” (The Gospel of Matthew 5:48). Rather than *superhuman*, it is *fully* human to possess clear insight, pure compassion, and, though they are not important, transcendent powers.

Unity consciousness—even for renowned figures, such as the Buddha and Jesus—comes from arduous psychological and spiritual preparation, which ultimately abolishes all forms of dualism (Wilber 1977, 1985; Goleman 1988; Huxley 1945). Some traditions also rely on intervention at critical junctures by the spiritual teacher or divine grace. Preparation, including the kinds of self-transcendence discussed in the previous chapter, finally centers on the paradox of inherent search for enlightenment itself: the search can never reach its goal.

The horns of this ultimate dilemma are the forms of duality reflected in time and ego. As long as the meditator is searching or trying to become, he is separate and removed in time from the Absolute Present (Goleman 1988; Wilber 1977). The structure of any search for transcendence is inherently dualistic despite a subjective experience of timelessness in certain states, or of being one with the object of contemplation. Separation in time is part of a dualistic sequence, where *this* moment is still being succeeded by another one, so that the

individual's orientation is always one of becoming rather than being rooted in the Eternal Now.¹²⁸

...In Unity consciousness, the self is transcended by dis-identifying with all mental, emotional, and physical objects (Wilber 1977, 1985; Goleman 1988). There is nothing objective to perceive. Everything comes together in an all-inclusive way. The self is not the featureless mirror Deikman alludes to “of different order from everything else” (1982, 94). Instead, it is the mirror *equally including all the objects it reflects*. There is no perceiver, perceiving, and perceived; there is nothing but perceiving. Both the purely receptive consciousness of the Witness and the active attention of thought are melded and transmuted into pure awareness without form, conceptualization, or emotion; thought-concepts do not arise. It is a state of pure self reference without content—not the blank mind of nothingness, but no-thingness (Fischer 1986).¹²⁹

...Unity consciousness is the full, unmediated participation in What is, rather like what is postulated to be the consciousness of animals, but at a much higher level, because animals are *in* the Ground of All Being, but do not *know* the Ground of All Being. Unity consciousness for humans is simultaneously the non-objective integration of cognition, perception, and feeling because none of these can take place without the others (Washburn 1988). Pure Unity consciousness is total psychic integration. There is no repression, no distance or conflict between feeling and perception; all is *immediate*.

Furthermore, Unity consciousness is already coexistent with everything and everywhen (Goleman 1988; Huxley 1945; Wilber 1984, 1985). In this respect, it is no different from any other state of consciousness, rather it is the true nature of all states because it has no boundaries. Yet the here-and-now in its Suchness cannot be fully realized or directly experienced except by highly evolved people who have deconstructed all dualism. There is no way to “find” it because it is not “lost” or “gone.” It is already, always here as the very fabric of What Is, the interpenetration of the implicate and explicate orders.¹³⁰

Nondualistic concepts are ineffable and beyond the cognitive mediation of symbolization, especially language. For that reason, direct quotes from enlightened people and esoteric sources are used...to illustrate how different the Unity mode is. The “not-one, not-two” and

“not-same, not-different” of Zen and the Tao symbol are familiar cognates that convey some dim notion of the nonduality of Absolute Reality, as do the vertiginous paradoxes of esoteric literature.

[I am] control and the uncontrollable.

I am the union and the dissolution.

I am the abiding and I am the dissolution.

I am the one below,

And they come up to me.

(The Thunder: Perfect Mind 19.9-15a)

I am the ritual and the sacrifice; I am true medicine and the mantram. I am the offering and the fire which consumes it, and he to whom it is offered. (Bhagavad-Gita, IX, 16)

They said to him: “Shall we then, as children, enter the Kingdom?”

Jesus said to them, “When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female...then you will enter [the Kingdom]. (The Gospel of Thomas 37.24a-35)

Phenomenologically, Unity consciousness is pure nonobjective awareness without form, perception, concepts, or sensory impressions—the “no mind” of Buddhism (Chang 1957; Watts 1957; Kapleau 1989). It is neither an empty mind nor a mind of totally unstructured inputs, like the Jamesian blooming, buzzing confusion attributed to neonates, but a direct apprehension of Reality, the totality of psychic functioning. Unity abolishes the dualism implicit in being “at one” with the Absolute, the form of melding in Transcendent consciousness. The enlightened person identifies with his Absolute Self, which directly partakes of the Ground of All Being, distinct from the body and the personal mind (Huxley 1945). Consciousness as Such extends “in all directions, absolute and all-pervading, radiant through and as all conditions, the source and suchness of everything that arises moment to moment, utterly prior to this world, *but not other than this world*” (Wilber 1985, 157; emphasis added). Individual consciousness at the Unity level *is the same* as Cosmic Mind.¹³¹

...With practice, Unity consciousness can be achieved for longer periods of time, until it is finally continuous with ordinary consciousness (Goleman 1988; Chang 1957; Watts 1957; Kapleau 1989). Deepening insight dissolves even the most subtle forms of attachments. Since “external” reality flows from his internal universe, the individual perceives everything everywhere to be constantly changing. There is no stability or permanence. He is no longer strongly impelled or repulsed by anything.¹³²

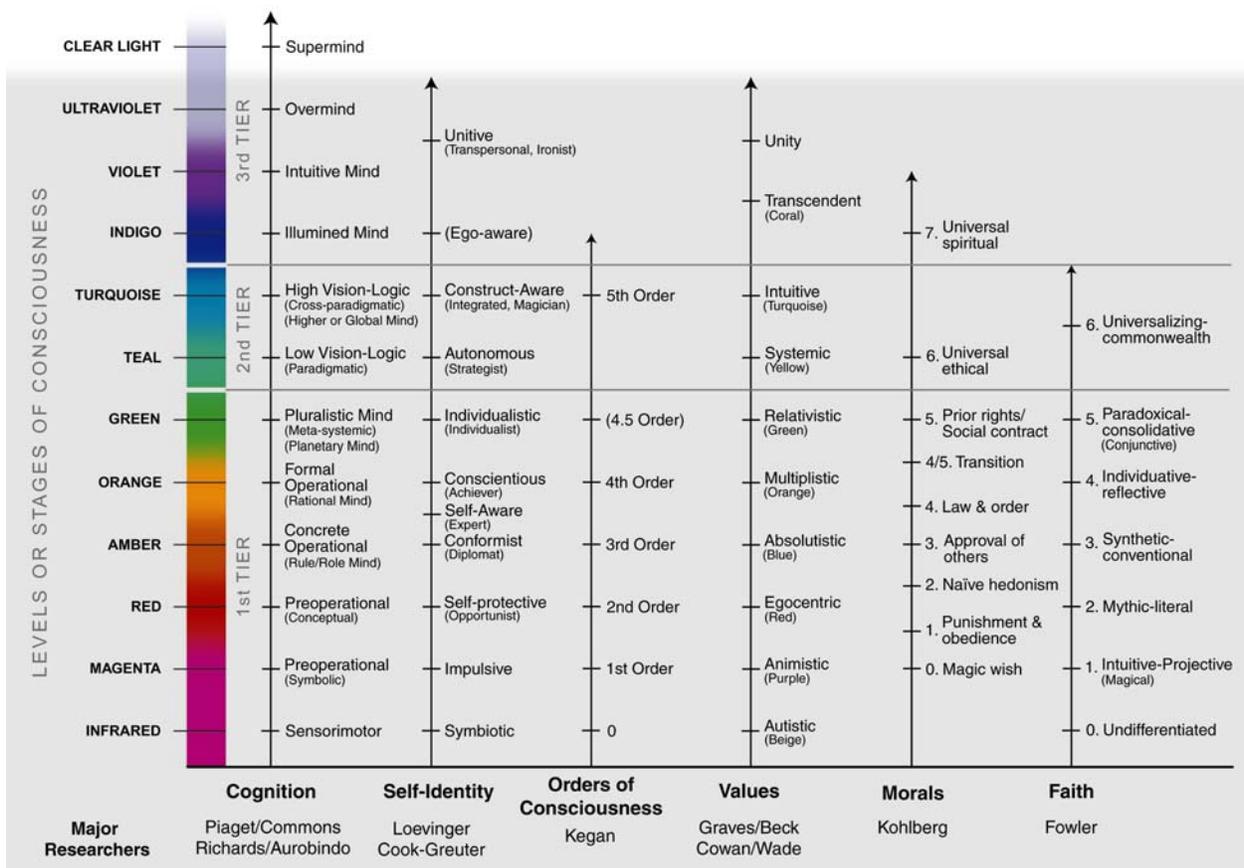
...These changes lead to effortless altruism and pure compassion. The enlightened person is deeply moved by the sufferings of others, but without attachment, which often makes him appear emotionally detached. He greets all circumstances with equanimity and all people with impartiality. He displays alertness and serene delight in all experiences. This attitude is often puzzling to people operating at other levels because it raises questions of ethics and theodicy. People at other stages often wonder why the enlightened—whom they perceive to have heightened powers—do not intervene for the good. The enlightened view is quite different.¹³³

...At the very time when personal power could be said to be at its height, enlightened people restrict themselves to ordinary, Newtonian means and to ordinary, if altruistic, ends as transparent transmitters of the Absolute, for the most part. Even though the Christian tradition might be said to be more active in promoting good deeds than other mystical schools, all the enlightened are consistent on this point. For instance, Jesus, explicitly given the ability to eradicate hunger, declined to do so and said that suffering and material hardship would continue as part of incarnate life (e.g., The Gospel of Matthew 4:3, 26:11; The Gospel of Mark 14:7; The Gospel of Luke 4:3; The Gospel of John 12:8). Similarly, Gautama did not use his powers to eliminate suffering, but taught that it could be overcome by volition directed toward the self rather than circumstances. Enlightened leaders have abandoned positions of rank and temporal power to incite change through self-development and example.¹³⁴

Morals and Faith at the Ultraviolet Stage of Consciousness

No research available.

THE CLEAR LIGHT STAGE OF CONSCIOUSNESS



Cognition at the Clear Light Stage of Consciousness

Supermind

In Sri Aurobindo's words...

[Sri Aurobindo does not use the term Supermind in the sense of “mind itself super-eminent and lifted above ordinary mentality but not radically changed.” He means by the term a plane of consciousness which is not only above mind and the superconscient planes of consciousness just described, but is radically different from them all. For whereas even the superconscient levels of mind—Higher Mind, Illumined Mind, Intuition and Overmind—are varying blends of Knowledge-Ignorance, Supermind is the Truth-Consciousness.¹³⁵]

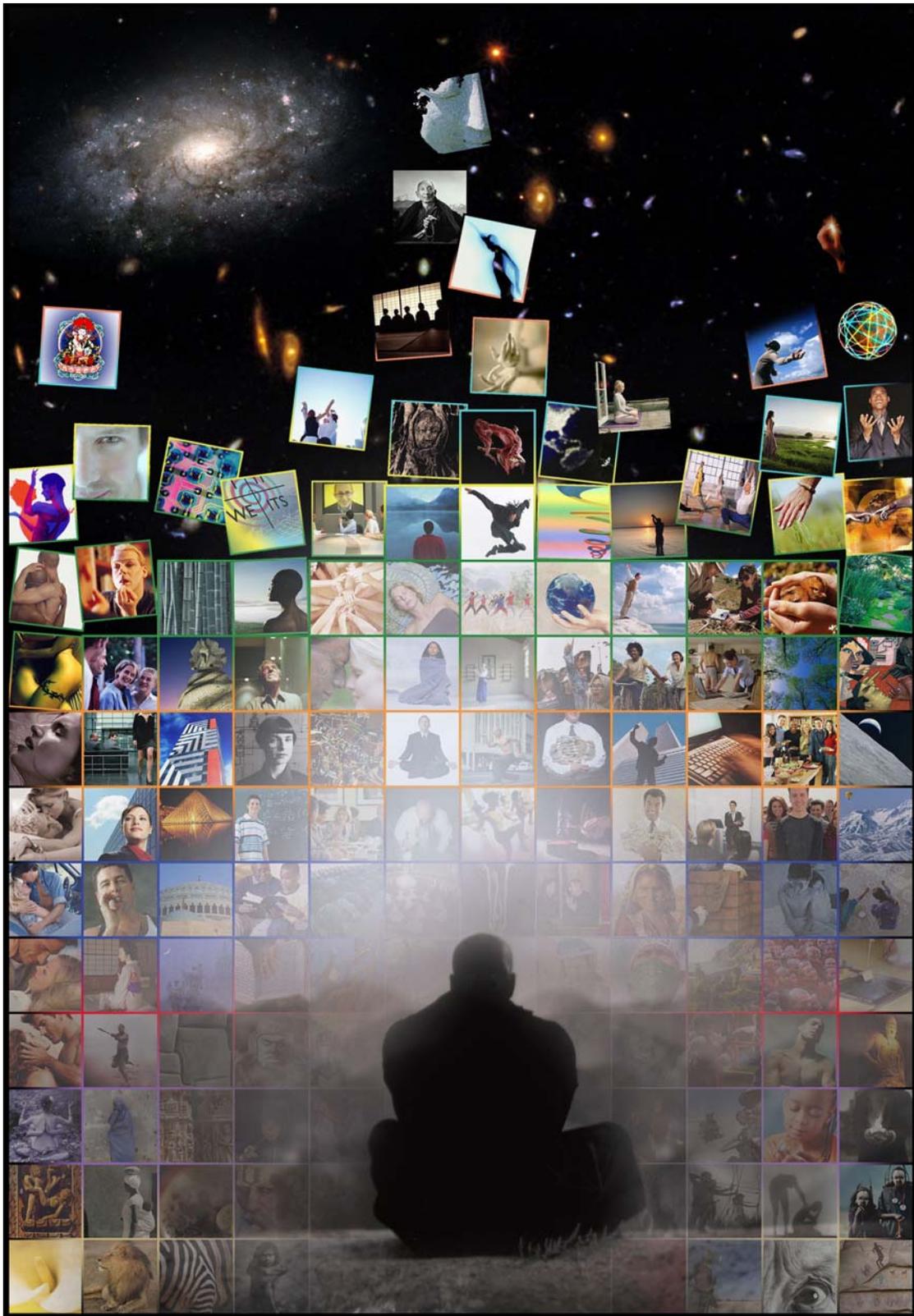
We call it the Supermind or the Truth-Consciousness, because it is a principle superior to mentality and exists, acts and proceeds in the fundamental truth and unity of things and not like the mind in their appearances and phenomenal divisions.¹³⁶

The Supermind is in its very essence a truth-consciousness, a consciousness always free from the Ignorance which is the foundation of our present natural or evolutionary existence and from which nature in us is trying to arrive at self-knowledge and world-knowledge and a right consciousness and the right use of our existence in the universe. The Supermind, because it is a truth-consciousness, has this knowledge inherent in it and this power of true existence; its course is straight and can go direct to its aim, its field is wide and can even be made illimitable. This is because its very nature is knowledge: it has not to acquire knowledge but possesses it in its own right; its steps are not from nescience or ignorance into some imperfect light, but from truth to greater truth, from right perception to deeper perception, from intuition to intuition, from illumination to utter and boundless luminousness, from growing wideness to the utter vastness and to very infinitude. On its summits it possesses the divine omniscience and omnipotence, but even in an evolutionary movement of its own graded self-manifestation by which it would eventually reveal its own highest heights it must be in its very nature essentially free from ignorance and error: it starts from truth and light and moves always in truth and light.¹³⁷

It is hardly possible to say what the supermind is in the language of Mind, even spiritualised Mind, for it is a different consciousness altogether and acts in a different way. Whatever may be said of it is likely to be not understood or misunderstood. It is only by growing into it that we can know what it is and this also cannot be done until after a long process by which mind heightening and illuminating becomes pure Intuition (not the mixed thing that ordinarily goes by that name) and masses itself into overmind; after that overmind can be lifted into and suffused with supermind till it undergoes a transformation.¹³⁸

Other Lines of Development at the Clear Light Stage of Consciousness

There is no published research—whether structural developmental or phenomenological—that I am aware of which describes the Clear Light stage for Self-Identity, Order of Consciousness, Values, Morals, or Faith.



Different developmental stages and lines represented in *ShuHaRi* by Steve Self. www.formlessmountain.com

Endnotes

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- ¹ Commons & Richards, "Four postformal stages," 2003
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