

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.

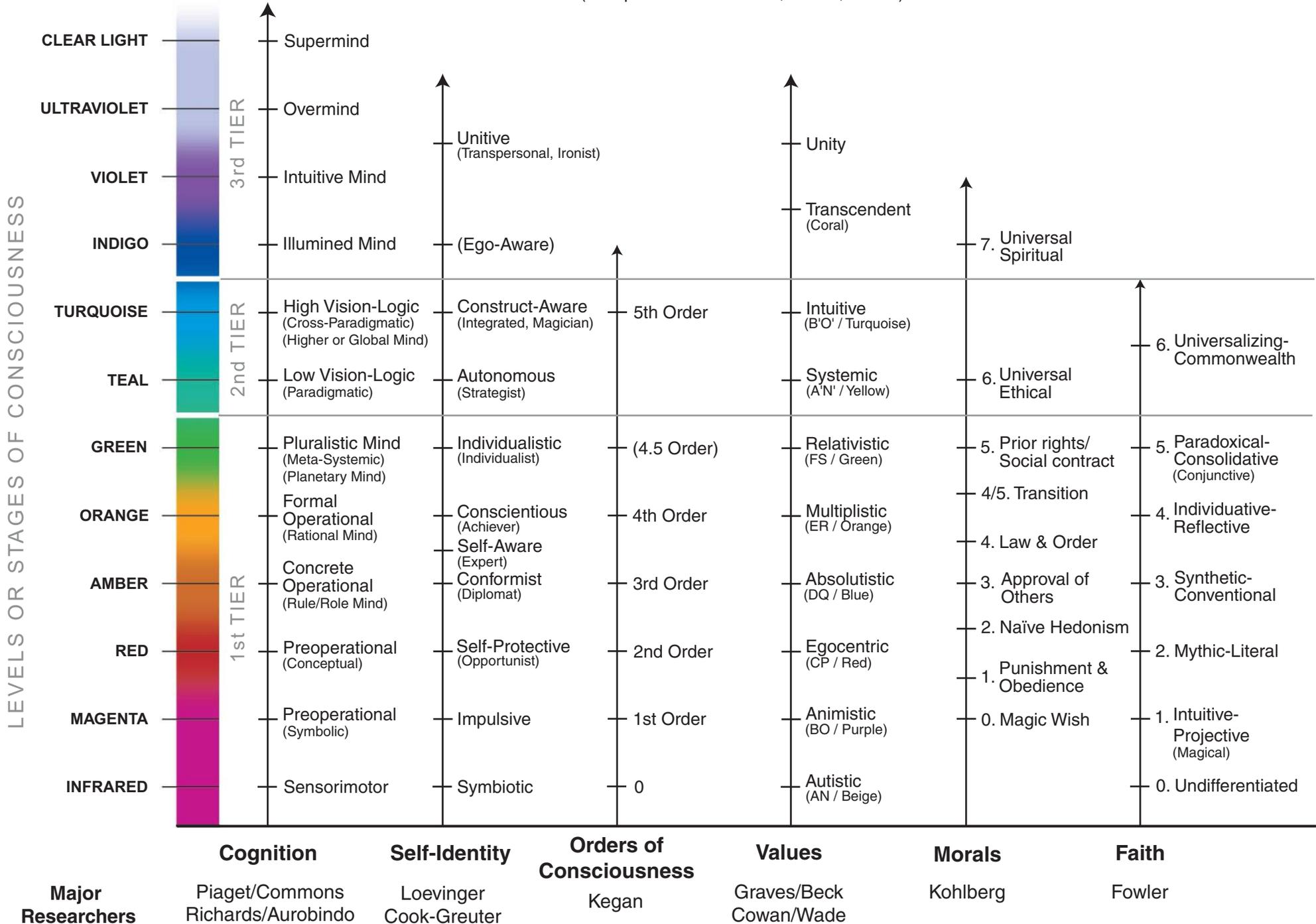
This document weaves together the original descriptions by the great developmentalists of the 20th century of six key developmental lines: cognition, self-identity, orders of consciousness, values, morals, and faith.³ It tracks each line from its simplest expression to its highest stage of maturity. 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

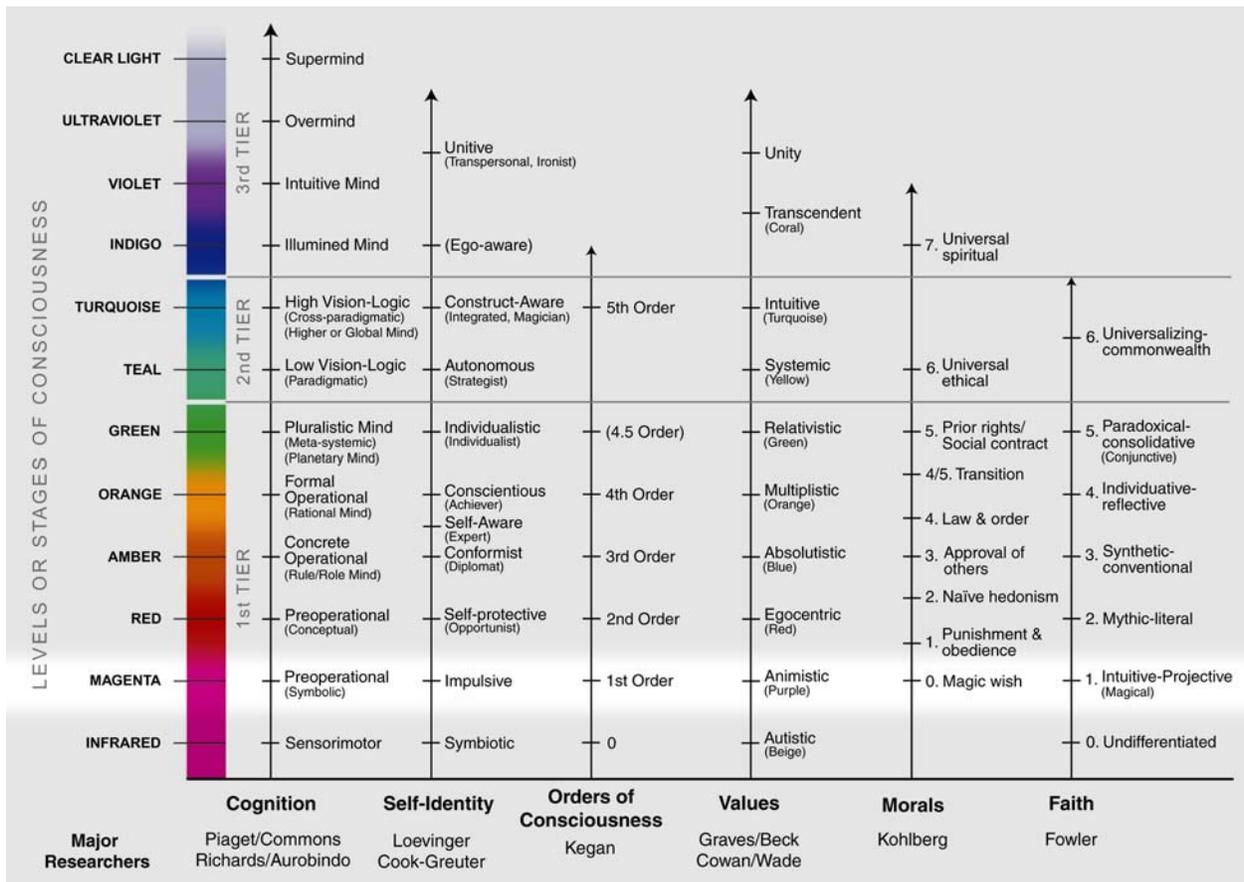
In James Fowler's words...

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.

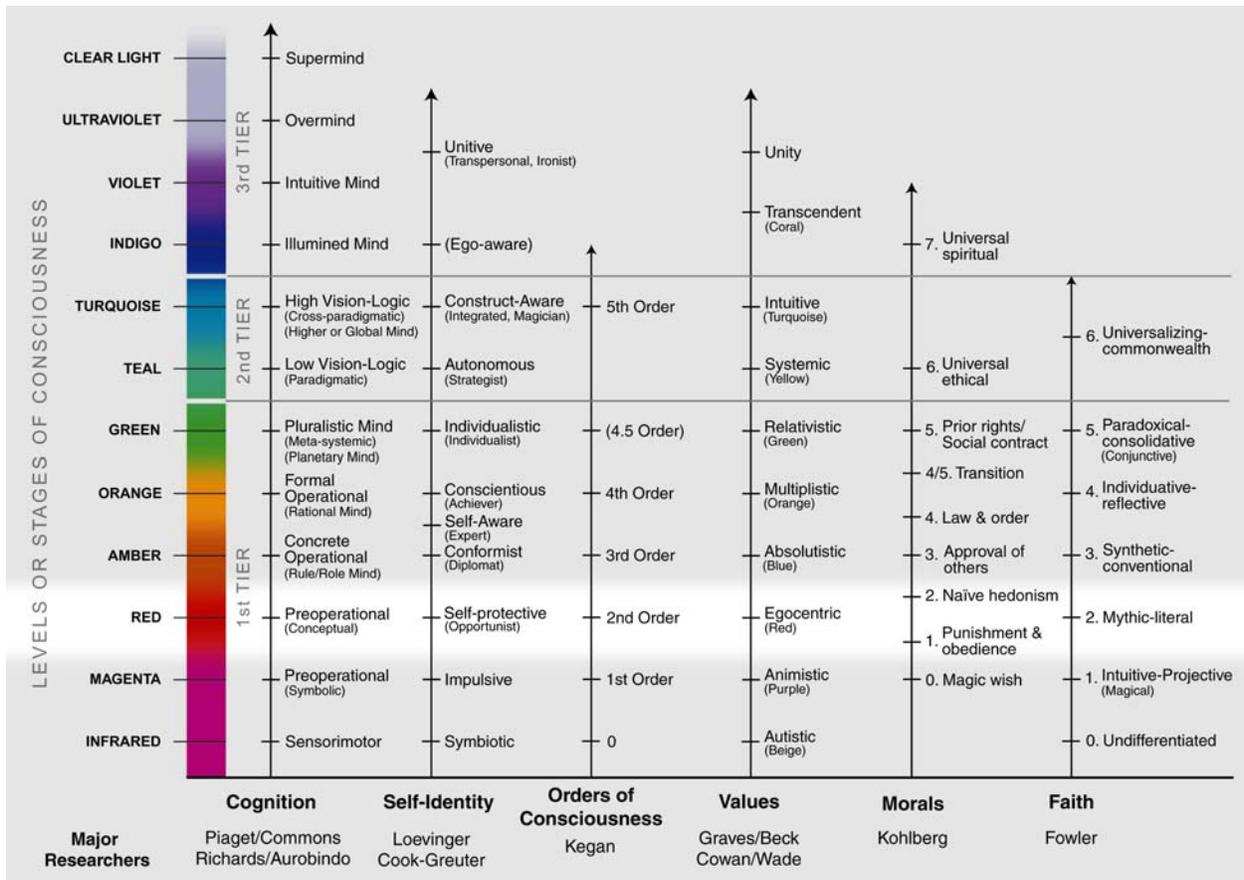
The stage most typical of the child of three to seven, it is marked by a relative fluidity of thought patterns. The child is continually encountering novelties for which no stable operations of knowing have been formed. The imaginative processes underlying fantasy are unrestrained and uninhibited by 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.

⁵ Copyright permissions for reproducing this material in process.

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
- ⁴⁹ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
- 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
- ⁵⁶ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 261
- ⁵⁷ Ingersoll & Cook-Greuter, "The self system in Integral counseling," submitted
- ⁵⁸ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
- ⁵⁹ Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, p. 112
- 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
- ⁶⁵ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
- ⁶⁶ Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b

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- ⁶⁷ Kohlberg, *The philosophy of moral development*, 1981, pp. 409-412
- ⁶⁸ Kohlberg, *The philosophy of moral development*, 1981, pp. 409-412
- ⁶⁹ Kohlberg, *The philosophy of moral development*, 1981, pp. 215-216
- 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
- ⁷⁴ Kohlberg, *The philosophy of moral development*, 1981, pp. 215-216
- ⁷⁵ Fowler, *Stages of faith: The psychology of human development and the quest for meaning*, 1995, pp. 149-150

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