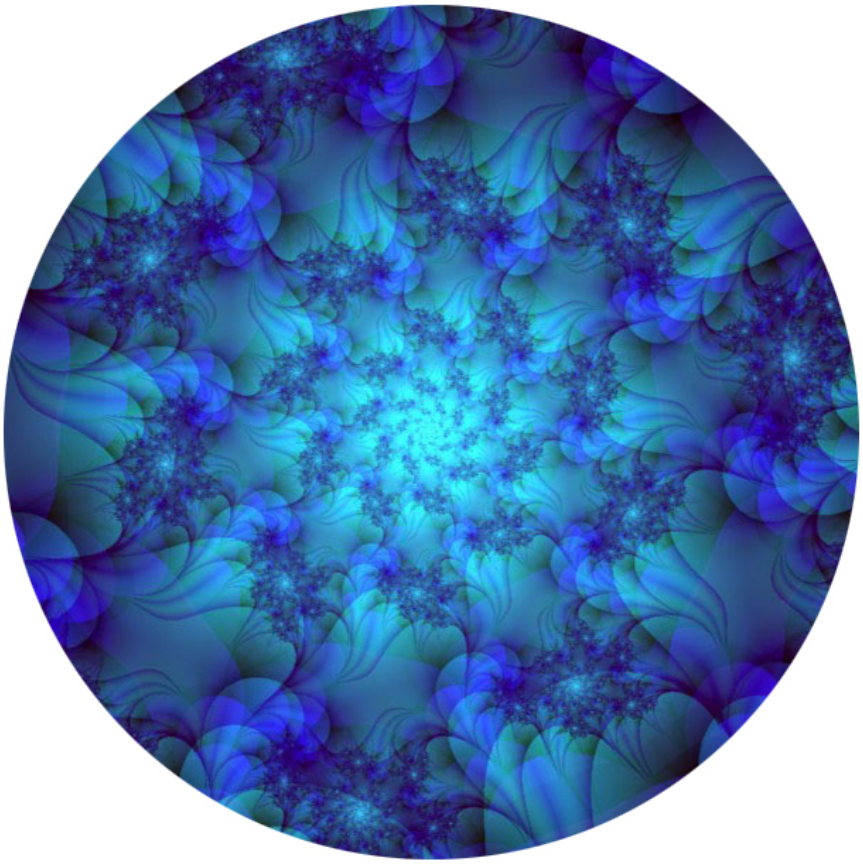
Blazing the Trail from Infancy to Enlightenment

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



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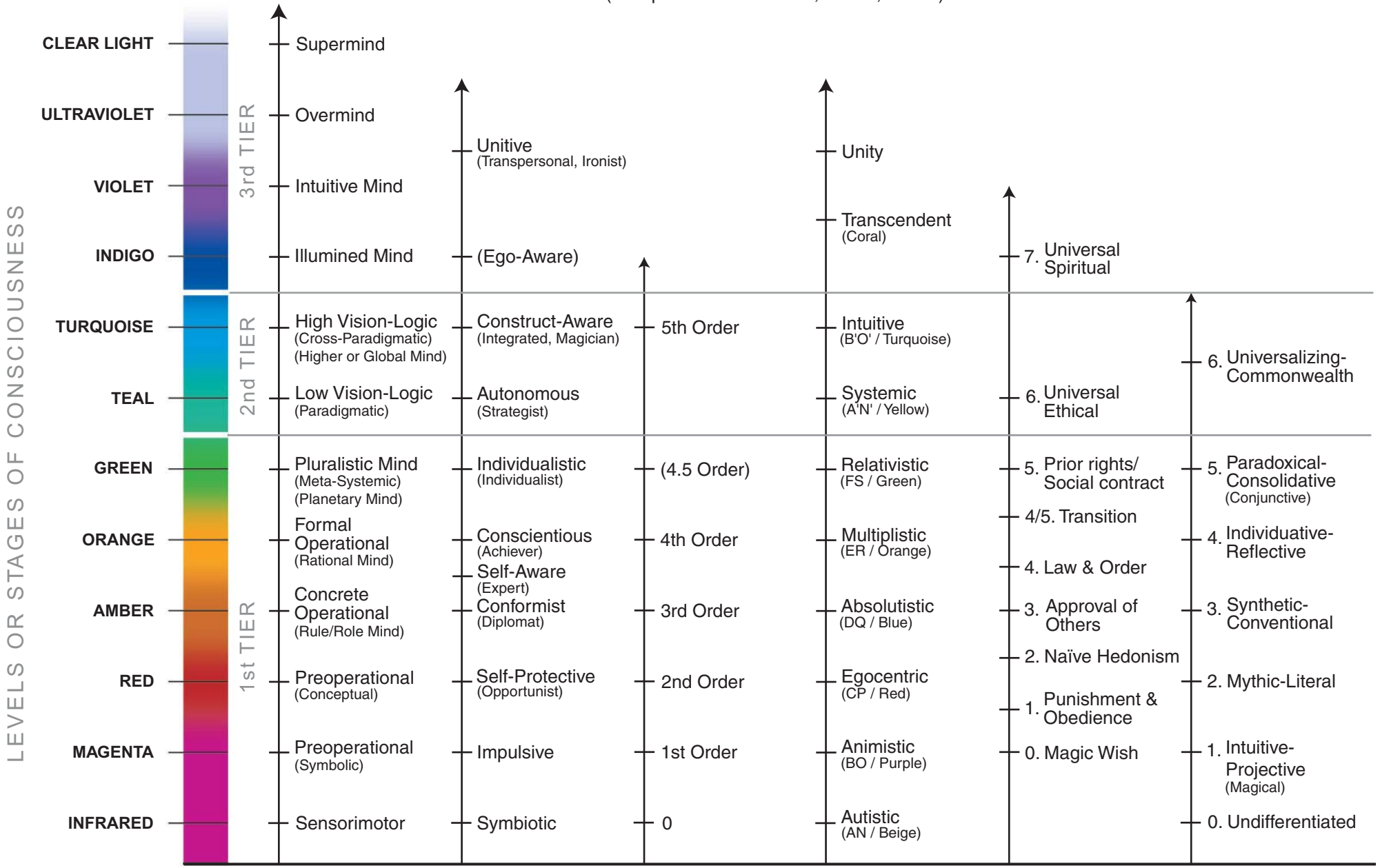
Compiled by Barrett Chapman Brown

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).

The Spectrum of Consciousness with Six Major Developmental Lines

(Adapted from Wilber, 2000, 2006)



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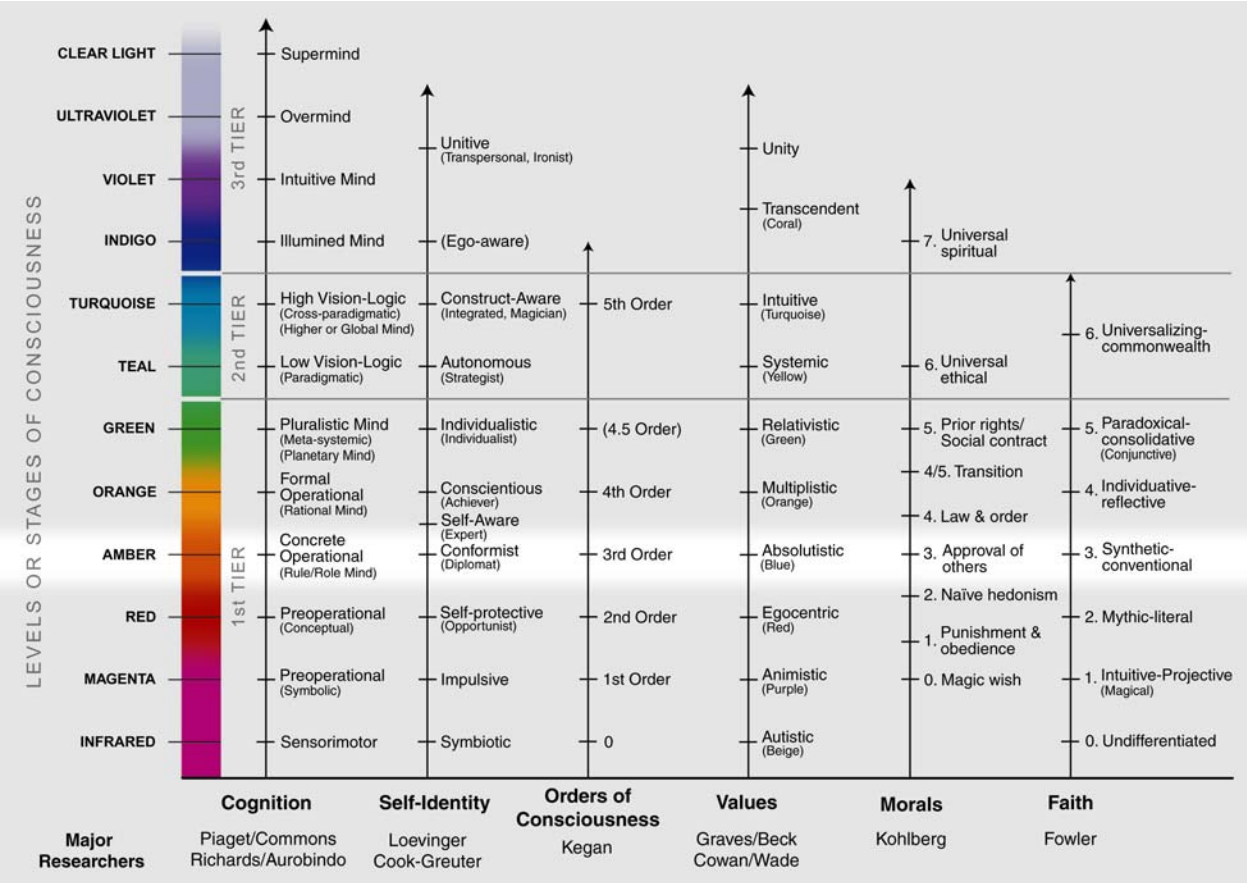
The Amber Stage of Consciousness



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:

$a + a' = b$; $b + b' = c$, etc.

$b - a' = a$; $c = b' = b$, 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 maters. 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 suppressed[4]

Main focus: Socially expected behavior, approval[5]

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 Order[9]

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 4[10]

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 psychologics, 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. I 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 life[13]

Basic theme: Life has meaning, direction, and purpose with predetermined outcomes[14]

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, conformity[15]

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"; patriotism[16]

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 Faith[21]

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.

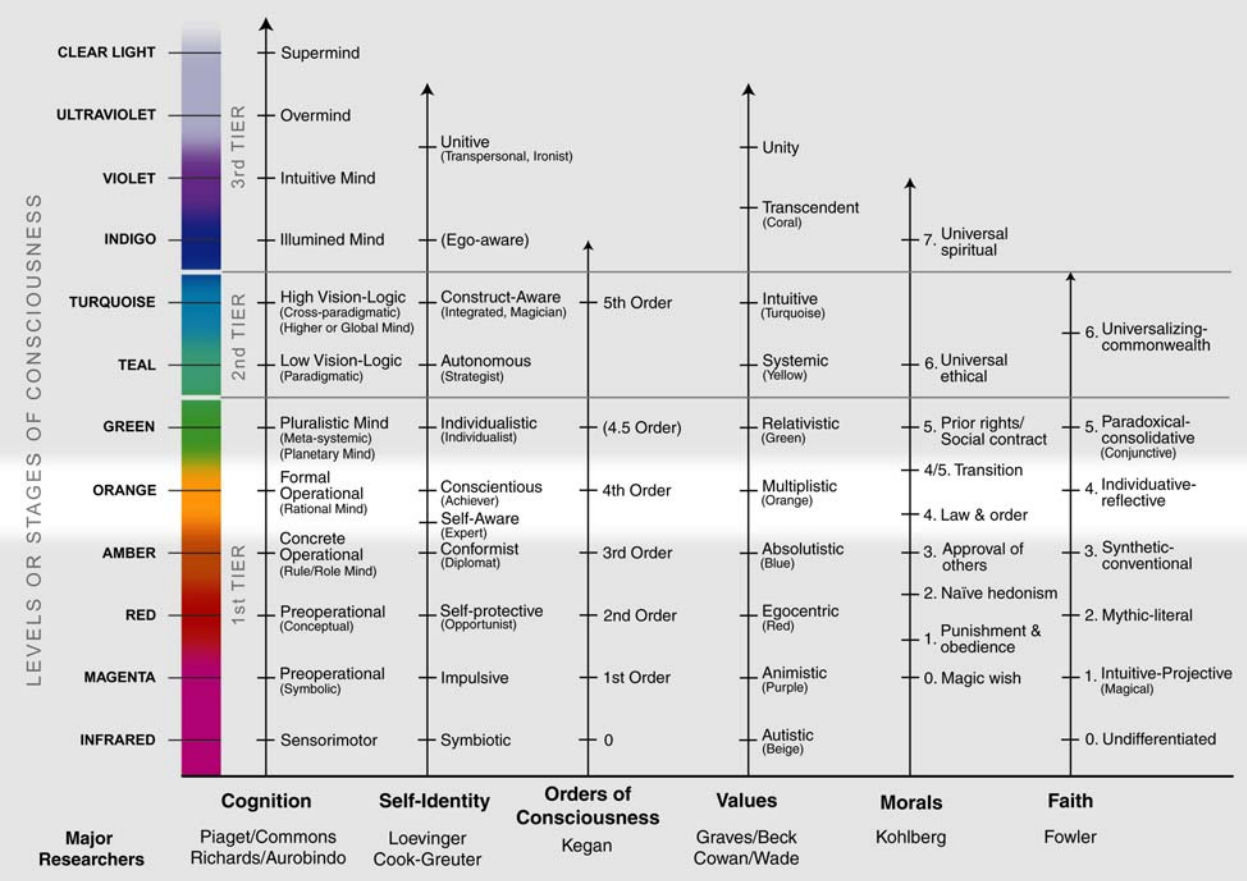
The emergent capacity of this stage is the forming of a personal myth—the myth of one's own becoming in identity and faith, incorporating one's past and anticipated future in an image of the ultimate environment unified by characteristics of personality.

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. Pesudotraits 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, intraceptive, 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 personhood[26]

Main focus: Expertise, procedure and efficiency[27]

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' concerns[30]

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 causality[32]

Main focus: Delivery of results, effectiveness, goals; success within the system[33]

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 accepted[34]

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 agreements[37]

Order of Consciousness at the Orange Stage

4th Order[38]

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 5[39]

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 tarries 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 autonomy[42]

Basic theme: Act in your own self interest by playing the game to win[43]

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 solutions[44]

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 Drive[45]

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 Faith[52]

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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[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
[9] Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, p. 113
[10] Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, p. 114
[11] Kegan, *In over our heads: The mental demands of modern life,* 1998, pp. 29-30
[12] Graves, *The never ending quest,* 2005, pp. 252-256
[13] Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
[14] Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
[15] Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
[16] Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b
[17] Kohlberg, *The philosophy of moral development,* 1981, pp. 409-412
[18] Kohlberg, *The philosophy of moral development,* 1981, pp. 409-412
[19] Kohlberg, *The philosophy of moral development,* 1981, pp. 215-216
[20] Kohlberg, *The philosophy of moral development,* 1981, pp. 215-216
[21] Fowler, *Stages of faith: The psychology of human development and the quest for meaning*, 1995, pp. 172-173
[22] Small, *Cognitive Development*, 1990, p. 6
[23] Piaget, Gruber, & Vonèche, *The Essential Piaget*, 1995, pp. 461-463
[24] Commons & Richards, "Four postformal stages," 2003
[25] Loevinger, *Ego development: Conceptions and theories,* 1976, pp. 20-21
[26] Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 262
[27] Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
[28] Ingersoll & Cook-Greuter, "The self system in Integral counseling," submitted
[29] Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 261-262
[30] Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
[31] Loevinger, *Ego development: Conceptions and theories,* 1976, pp. 21-22
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[33] Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
[34] Ingersoll & Cook-Greuter, "The self system in Integral counseling," submitted
[35] Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 263
[36] Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 263
[37] Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
[38] Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, p. 114-115
[39] Kegan, Noam, & Rogers, "The psychologic of emotion: A Neo-Piagetian view," 1982, pp. 115-116
[40] Kegan, "Epistemology, fourth order consciousness, and the subject-object relationship," 2002, pp. 149-150
[41] Graves, *The never ending quest,* 2005, pp. 308-310
[42] Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
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[51] Kohlberg, *The philosophy of moral development,* 1981, pp. 409-412

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