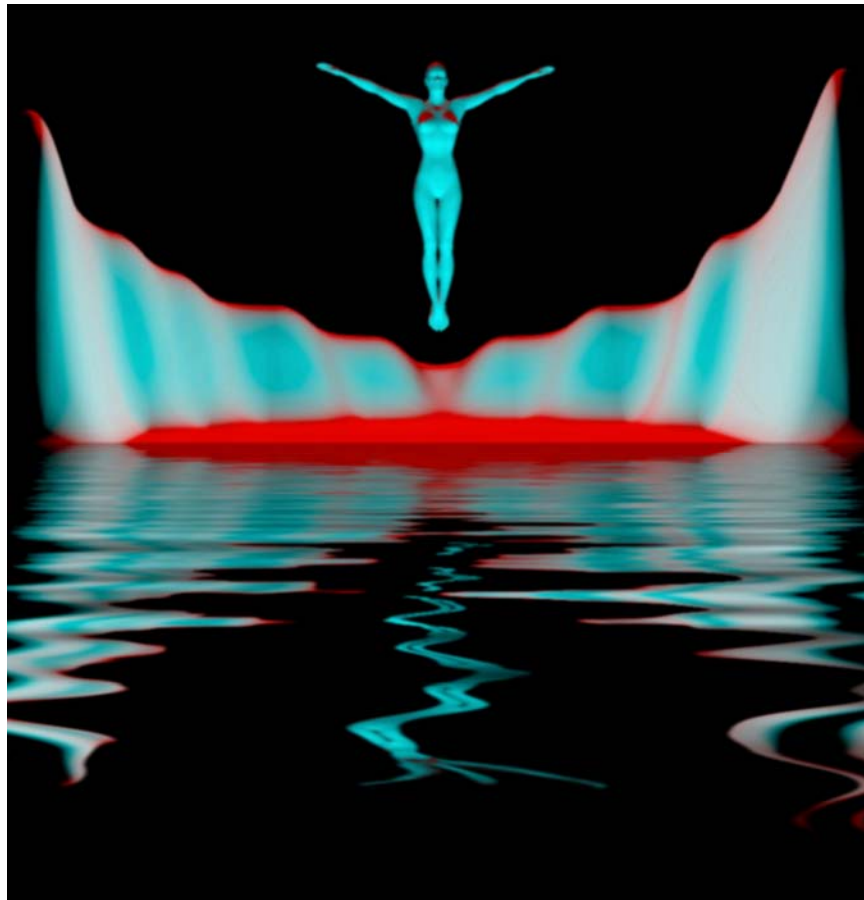


Blazing the Trail from Infancy to Enlightenment

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



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

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

Compiled by Barrett Chapman Brown

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

The Spectrum of Consciousness with Six Major Developmental Lines

(Adapted from Wilber, 2000, 2006)

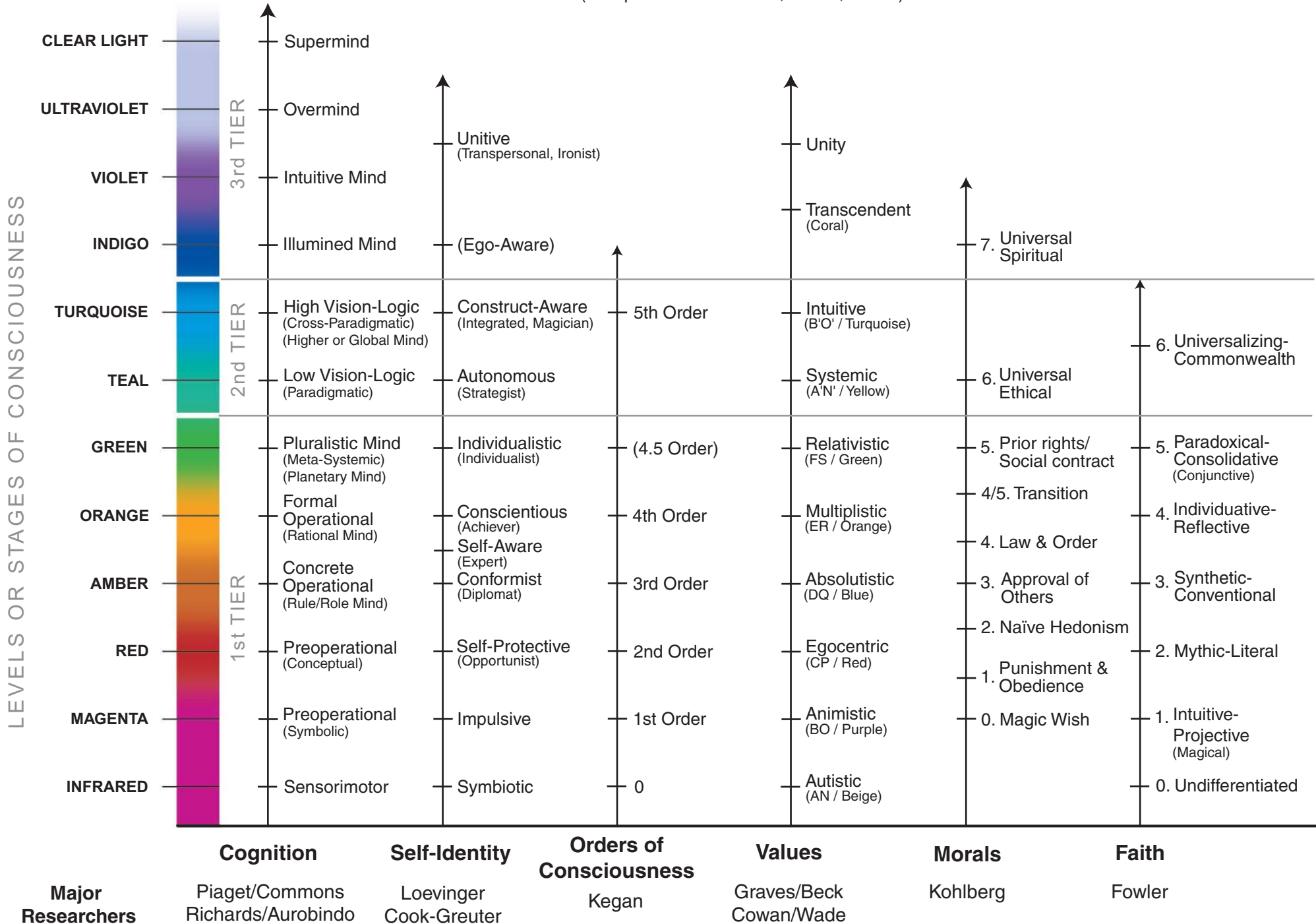


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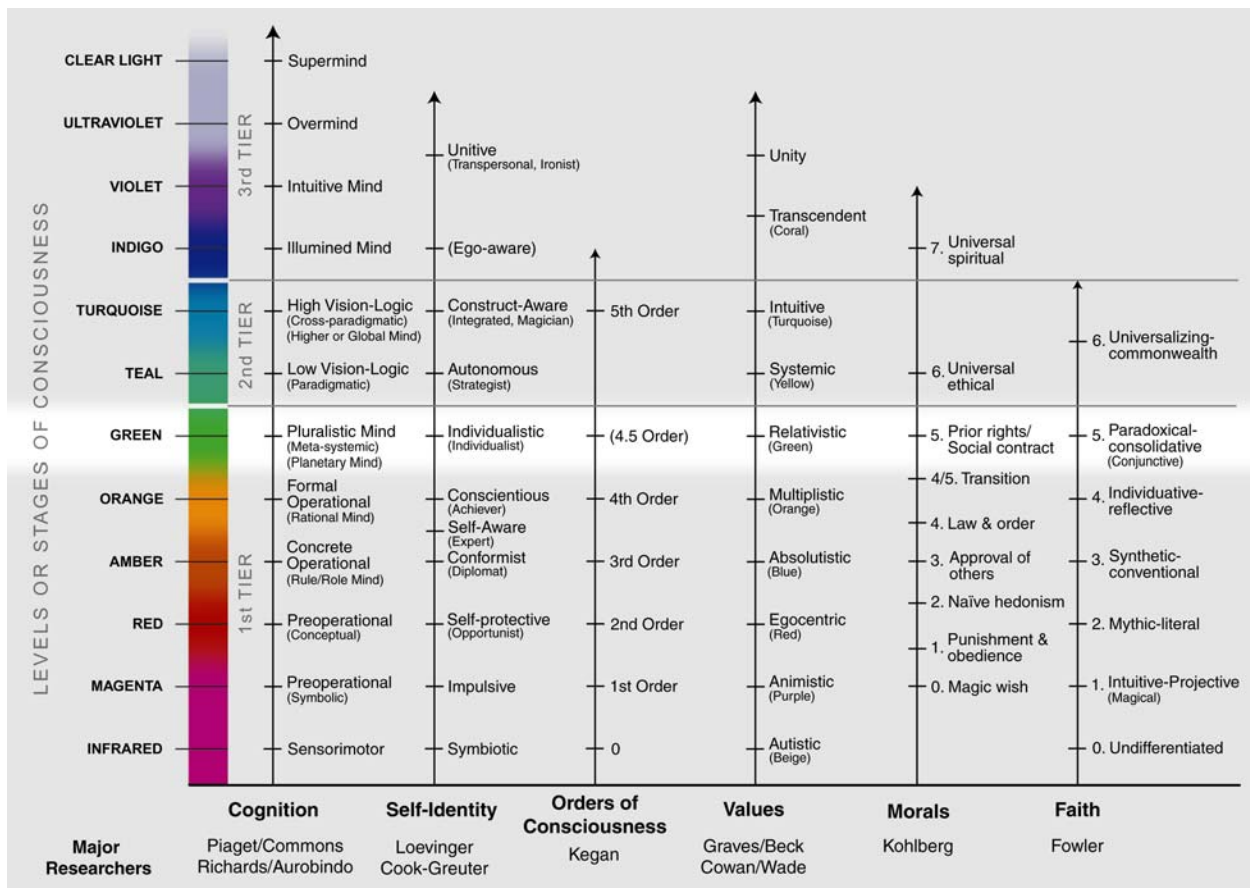
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THE GREEN STAGE OF CONSCIOUSNESS



Cognition at the Green Stage of Consciousness

Metasystematic Order

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

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

Self-Identity at the Green Stage of Consciousness

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

In Jane Loevinger's words...

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

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

In Susanne Cook-Greuter's words...

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

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

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

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

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

Realm: self as unique entity⁷

Time frame: here and now⁸

Cognition: systematic operations, systems theory concepts perceived⁹

Preoccupations: celebrate one's unique difference from others¹⁰

Positive equilibration: vivid individualism¹¹

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

Order of Consciousness at the Green Stage

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

Values at the Green Stage of Consciousness

The Relativistic Existence – The FS State (Green)¹³

In Clare Graves' words...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Bottom line: Community harmony and equality¹⁴

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

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

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

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

Morals at the Green Stage of Consciousness

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

In Lawrence Kohlberg's words...

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

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

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

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

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

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

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

Faith at the Green Stage of Consciousness

Conjunctive Faith²²

In James Fowler's words...

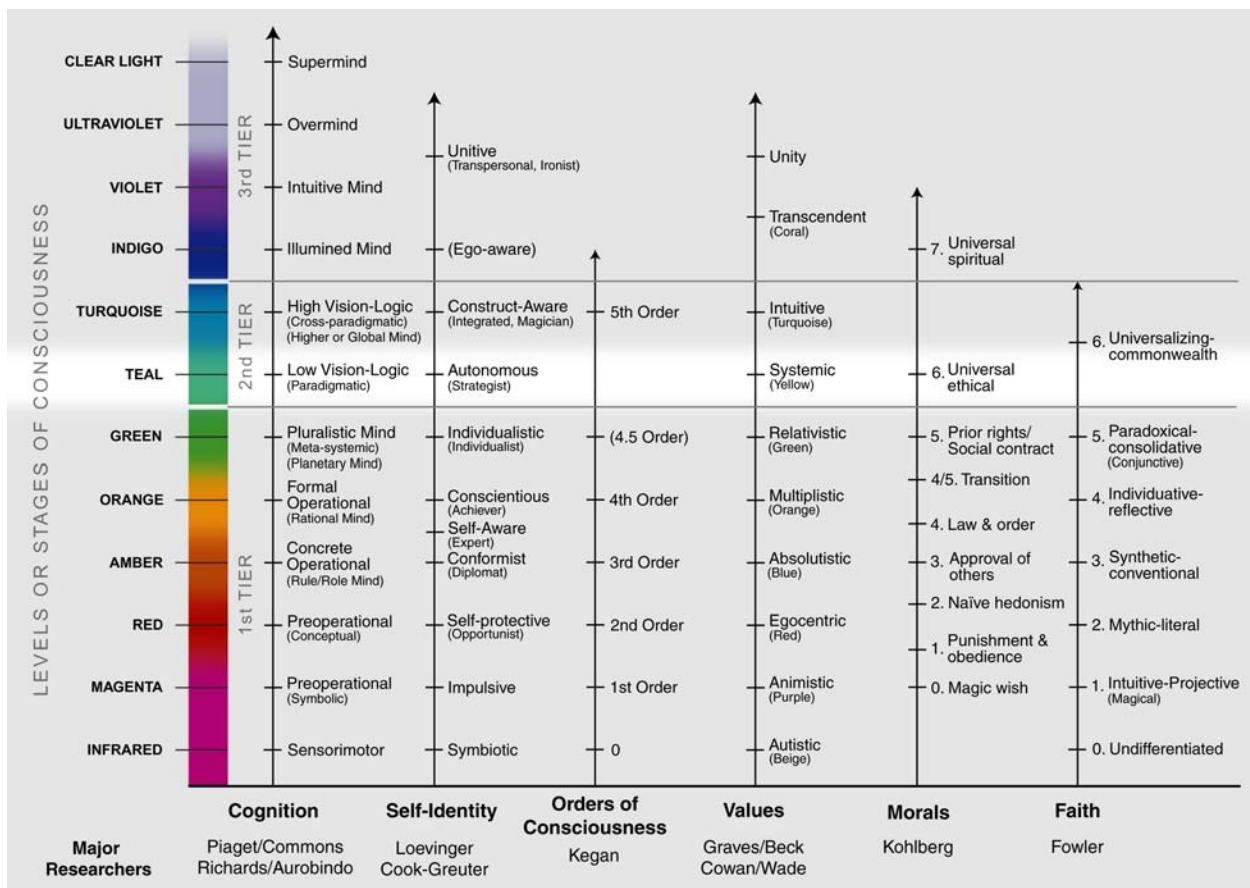
Stage 5 Conjunctive faith involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of Stage 4's self-certainty and conscious cognitive and affective adaptation to reality. This stage develops a "second naiveté" (Ricoeur) in which symbolic power is reunited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

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

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

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

THE TEAL STAGE OF CONSCIOUSNESS



Cognition at the Teal Stage of Consciousness

Paradigmatic Order

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

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

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

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

Self-Identity at the Teal Stage of Consciousness

Autonomous Stage (Strategist)

In Jane Loevinger's words...

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

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

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

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

In Susanne Cook-Greuter's words...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Goal: To be the most one can be⁴¹

Order of Consciousness at the Teal Stage

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

Values at the Teal Stage of Consciousness

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

In Clare Graves’ words...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Bottom line: Qualities and responsibilities of being⁴³

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

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

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

Morals at the Teal Stage of Consciousness

Stage 6. The Stage of Universal Ethical Principles

In Lawrence Kohlberg's words...

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

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

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

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

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

Faith at the Teal Stage of Consciousness

Universalizing Faith⁵¹

In James Fowler's words...

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

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

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

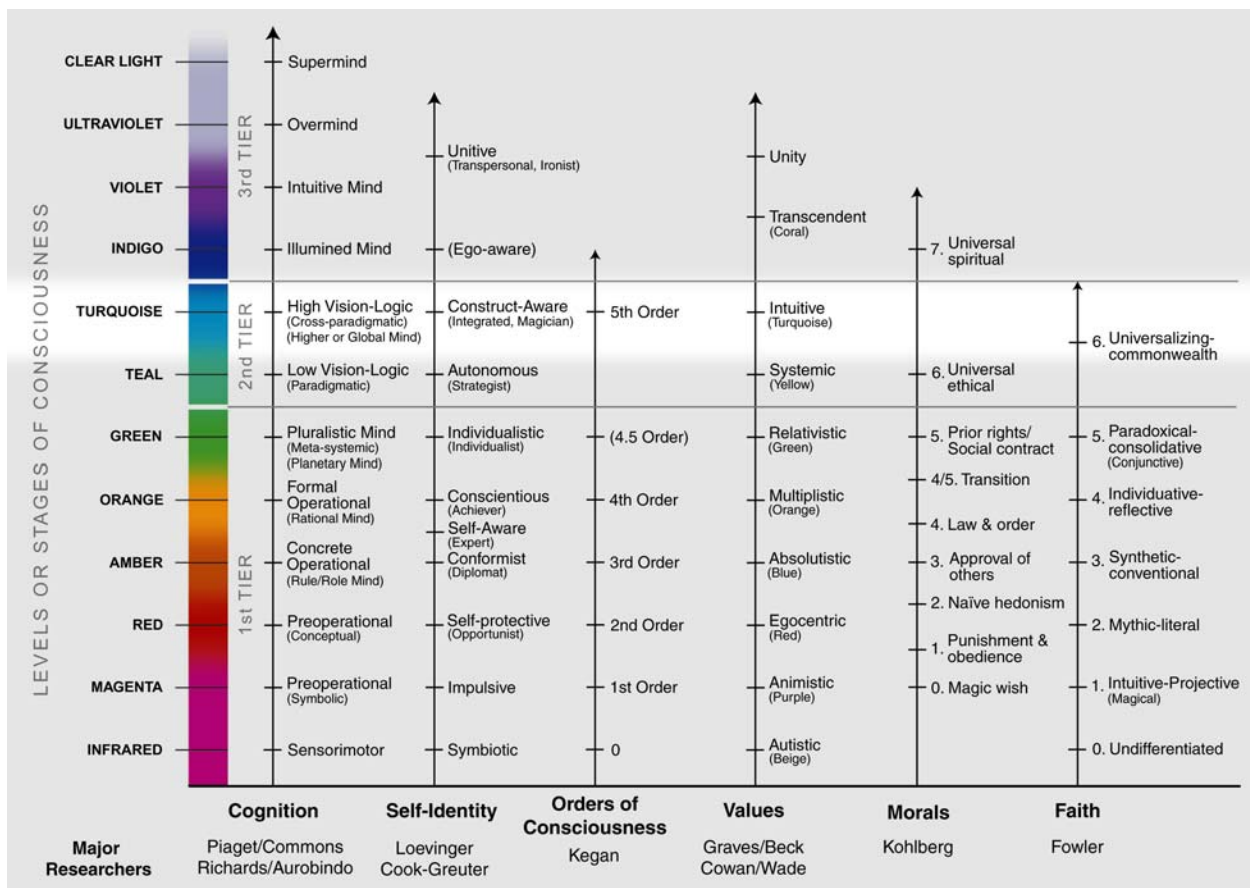
because it has been apprehended by the possibility of an inclusive commonwealth of being. Stage 5 remains paradoxical or divided, however, because the self is caught between these universalizing apprehensions and the need to preserve its own being and well-being. Or because it is deeply invested in maintaining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

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

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

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

THE TURQUOISE STAGE OF CONSCIOUSNESS



Cognition at the Turquoise Stage of Consciousness

Cross-Paradigmatic Order

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

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

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

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

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

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

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

Higher Mind

In Sri Aurobindo's words...

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

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

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

Self-Identity at the Turquoise Stage of Consciousness

Construct-Aware Stage (Magician)

In Susanne Cook-Greuter's words...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Realm: beyond own culture: global⁶⁶

Time frame: beyond own lifetime; evolution⁶⁷

Cognition: Unitary concepts perceived, crossparadigmatic view⁶⁸

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

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

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

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

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

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

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

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

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

Goal: To be aware⁷⁸

Order of Consciousness at the Turquoise Stage

5th Order⁷⁹

In Robert Kegan's words...

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

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

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

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

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

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

Underlying Structure: Trans-system, trans-complex

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

Values at the Turquoise Stage of Consciousness

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

In Clare Graves' words...

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

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

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

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

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

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

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

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

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

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

Bottom line: Global order and renewal⁸²

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

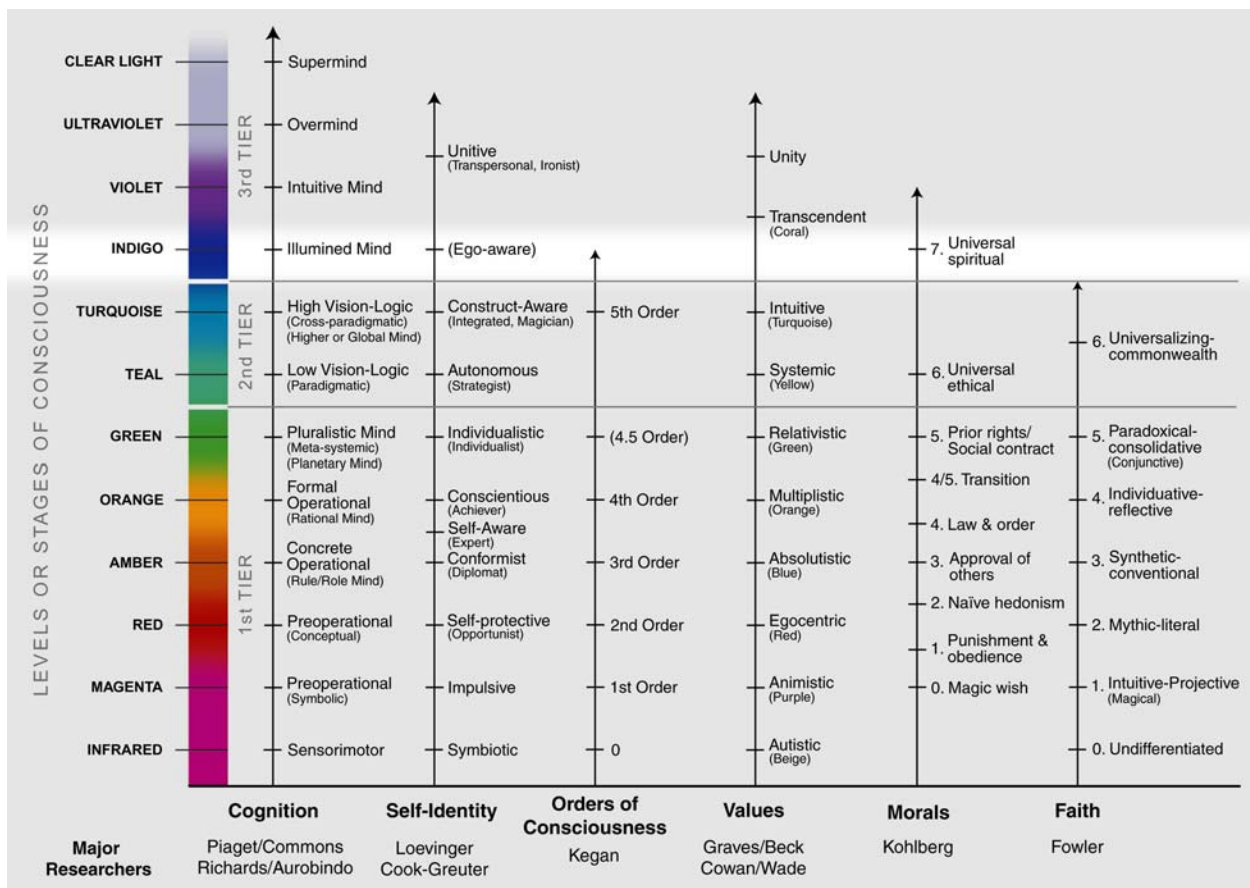
What's important: Holistic, intuitive thinking and cooperative actions; waves of integrative energies; uniting feeling with knowledge; seeing the self as both distinct and a blended part of a larger, compassionate whole; recognition that everything connects to everything else in ecological alignments;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

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

Morals and Faith at the Turquoise Stage of Consciousness

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

THE INDIGO STAGE OF CONSCIOUSNESS



Cognition at the Indigo Stage of Consciousness

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

Illumined Mind

In Sri Aurobindo's words...

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

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

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

Self-Identity at the Indigo Stage of Consciousness

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

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

No research available.

Morals at the Indigo Stage of Consciousness

Stage 7 - Universal Spiritual

In Lawrence Kohlberg's words...

The Postulation of a Soft Hypothetical Seventh Stage

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

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

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

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

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

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

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

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

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

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

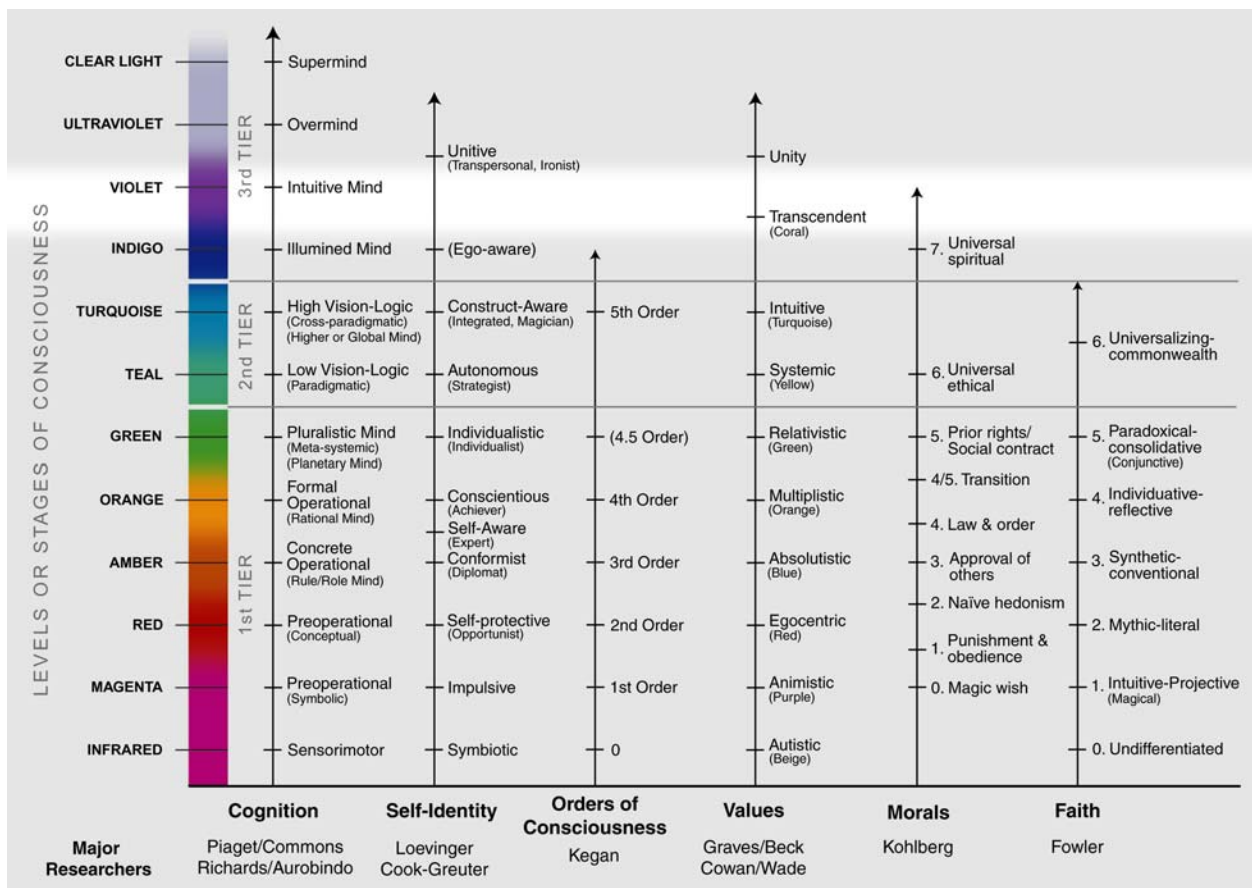
Spinoza centers on the love of God or nature; Teilhard, however, sees God not only as the ultimate object of love but also as ultimately loving. Central to his view is the idea of the cosmos as evolving to higher levels of consciousness and organization. The principle or end of this evolution is love.

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

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

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

THE VIOLET STAGE OF CONSCIOUSNESS



Cognition at the Violet Stage of Consciousness

Intuitive Mind

In Sri Aurobindo's words...

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

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

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

Self-Identity at the Violet Stage of Consciousness

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

Order of Consciousness at the Violet Stage

No research available.

Values at the Violet Stage of Consciousness

Transcendent Consciousness (Coral)

In Jenny Wade's words...

*Characteristics of Transcendent Consciousness*⁹¹

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

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

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

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

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

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

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

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

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

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

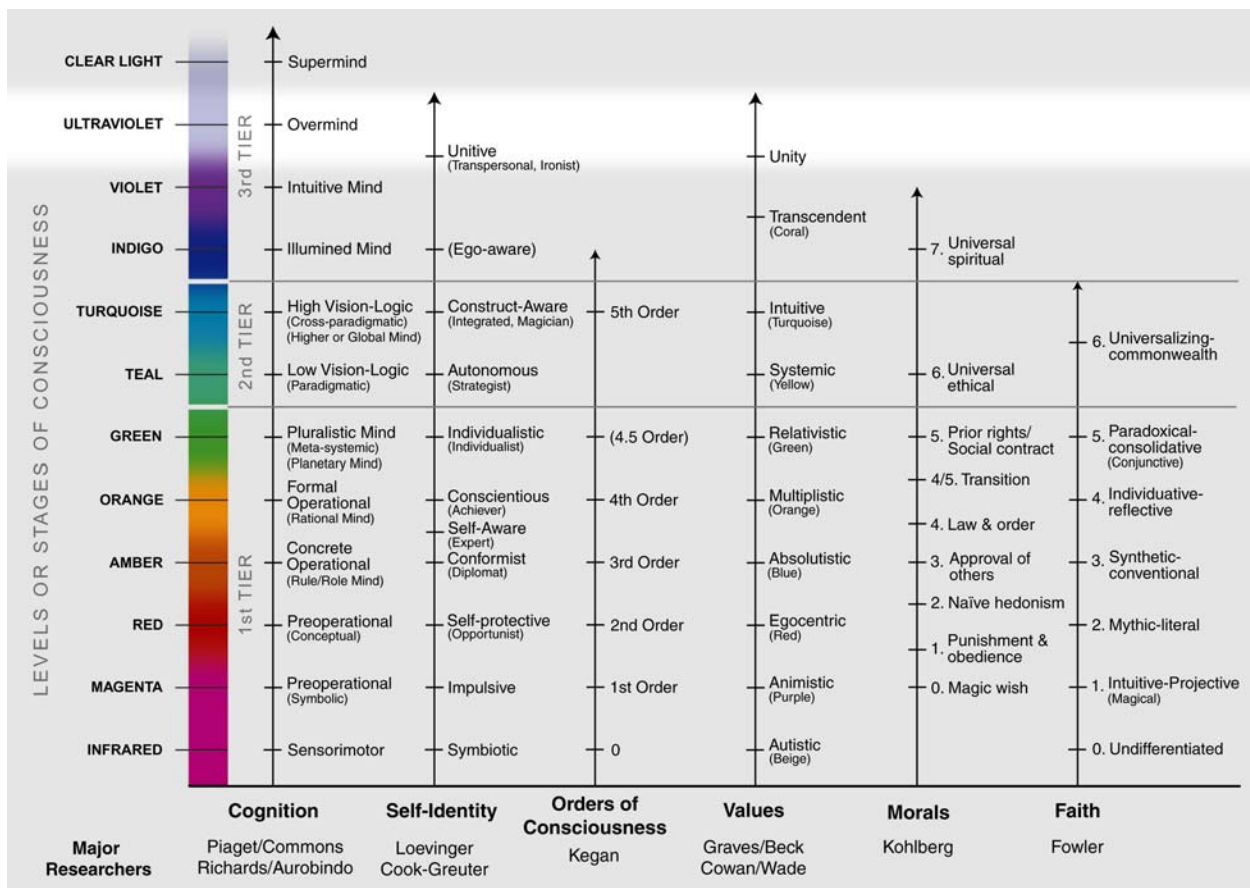
In conclusion then, people at the Transcendent stage seem not merely to imagine a holonomic world, but to *exist* in it at some level. Their phenomenological experience includes the interpenetration of the enfolded eminent and Absolute realities—two different orders of time and space—and to a degree,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

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

Morals and Faith at the Violet Stage of Consciousness

No research available.

THE ULTRAVIOLET STAGE OF CONSCIOUSNESS



Cognition at the Ultraviolet Stage of Consciousness

From Jenny Wade on Koplowitz' research...

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

Overmind

In Sri Aurobindo's words...

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

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

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

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

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

Self-Identity at the Ultraviolet Stage of Consciousness

Unitive Stage (Ironist)

In Susanne Cook-Greuter's words...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How influences others: No research data available

Realm: Universe

} Time/space continuum¹¹⁴

Time frame: Eternity

Cognition: Unitary concepts embraced¹¹⁵

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

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

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

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

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

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

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

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

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

Goal: To be¹²⁵

Order of Consciousness at the Ultraviolet Stage

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

Values at the Ultraviolet Stage of Consciousness

Unity Consciousness

In Jenny Wade's words...

Characteristics of Unity Consciousness

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[I am] control and the uncontrollable.

I am the union and the dissolution.

I am the abiding and I am the dissolution.

I am the one below,

And they come up to me.

(The Thunder: Perfect Mind 19.9-15a)

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

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

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

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

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

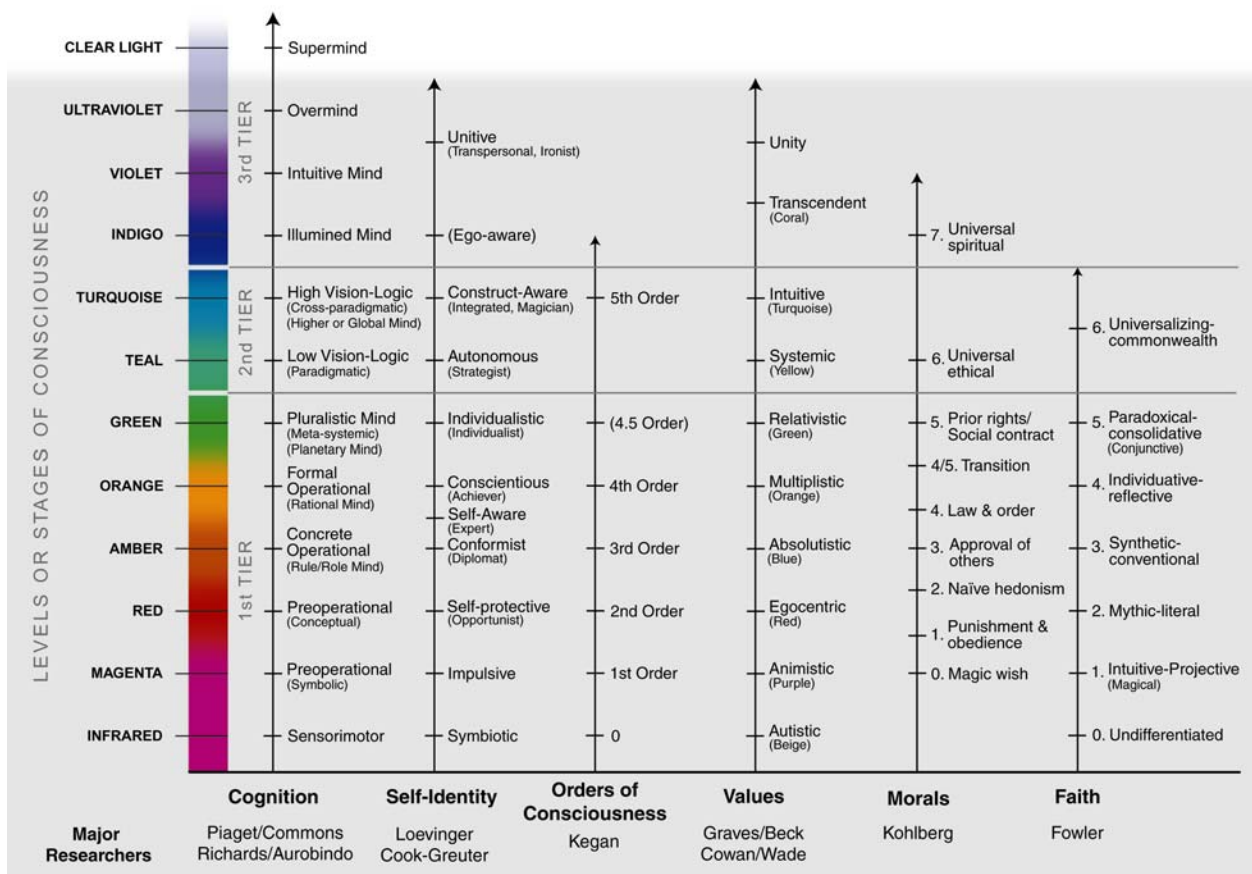
...These changes lead to effortless altruism and pure compassion. The enlightened person is deeply moved by the sufferings of others, but without attachment, which often makes him appear emotionally detached. He greets all circumstances with equanimity and all people with impartiality. He displays alertness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

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

Morals and Faith at the Ultraviolet Stage of Consciousness

No research available.

THE CLEAR LIGHT STAGE OF CONSCIOUSNESS



Cognition at the Clear Light Stage of Consciousness

Supermind

In Sri Aurobindo's words...

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

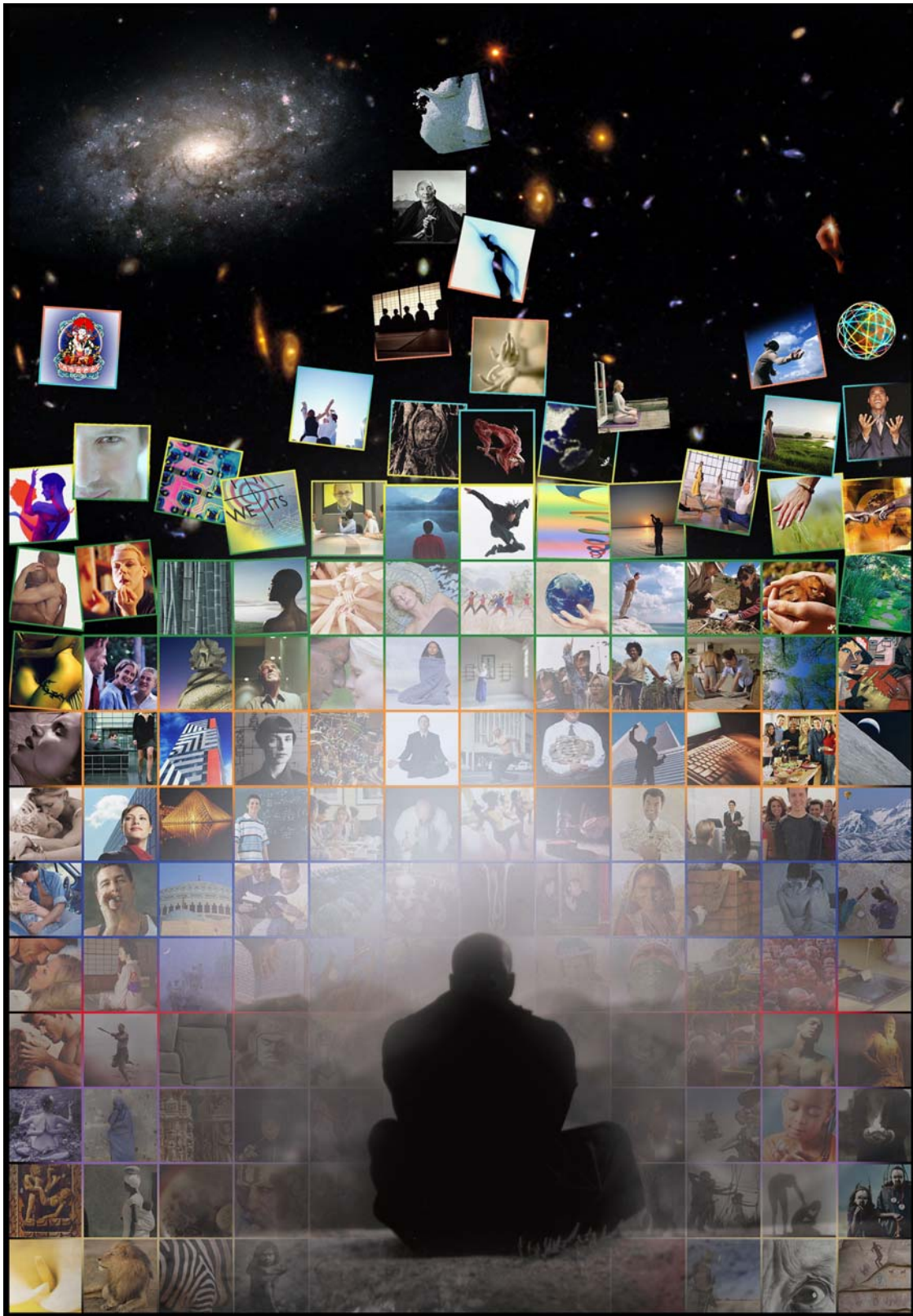
We call it the Supermind or the Truth-Consciousness, because it is a principle superior to mentality and exists, acts and proceeds in the fundamental truth and unity of things and not like the mind in their appearances and phenomenal divisions.¹³⁶

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

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

Other Lines of Development at the Clear Light Stage of Consciousness

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



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

Endnotes

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- ¹ Commons & Richards, "Four postformal stages," 2003
 - ² Loevinger, *Ego development: Conceptions and theories*, 1976, pp. 22-23, 26
 - ³ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, pp. 263-264
 - ⁴ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
 - ⁵ Ingersoll & Cook-Greuter, "The self system in Integral counseling," submitted
 - ⁶ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
 - ⁷ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 264
 - ⁸ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 264
 - ⁹ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 264
 - ¹⁰ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 264
 - ¹¹ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 264
 - ¹² Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 264
 - ¹³ Graves, *The never ending quest*, 2005, pp. 338-341
 - ¹⁴ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
 - ¹⁵ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
 - ¹⁶ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
 - ¹⁷ Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b
 - ¹⁸ Kohlberg, *The philosophy of moral development*, 1981, pp. 409-412
 - ¹⁹ Kohlberg, *The philosophy of moral development*, 1981, pp. 409-412
 - ²⁰ Kohlberg, *The philosophy of moral development*, 1981, pp. 215-216
 - ²¹ Kohlberg, *The philosophy of moral development*, 1981, pp. 215-216
 - ²² Fowler, *Stages of faith: The psychology of human development and the quest for meaning*, 1995 pp. 197-198
 - ²³ Commons & Richards, "Four postformal stages," 2003
 - ²⁴ Loevinger, *Ego development: Conceptions and theories*, 1976, pp. 23, 26
 - ²⁵ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, pp. 83-84
 - ²⁶ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
 - ²⁷ Ingersoll & Cook-Greuter, "The self system in Integral counseling," submitted
 - ²⁸ Cook-Greuter, "Making the case for a developmental perspective," 2004, p. 279
 - ²⁹ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
 - ³⁰ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
 - ³¹ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
 - ³² Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
 - ³³ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
 - ³⁴ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 83
 - ³⁵ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
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- ³⁷ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
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- ⁴⁰ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
- ⁴¹ Cook-Greuter, *Postautonomous ego development: A study of its nature and measurement*, 1999, p. 266. Adapted from Cook-Greuter, "Rare forms of self-understanding in mature adults," 1994, in M. Miller & S. Cook-Greuter (Eds.) *Transcendence and mature thought in adulthood*, pp. 119-146, New York: Praeger.
- ⁴² Graves, *The never ending quest*, 2005, pp. 366-369
- ⁴³ Beck & Cowan, *Spiral dynamics: Mastering values, leadership and change*, 1996
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