

On March 19, 1973, Dr. Graves presented a three-hour session on the topic (title) listed below at a meeting held at the National Institute of Mental Health in Washington, D. C.

Part A is the paper that Dr. Graves handed out at the session.

There are three parts to this paper:

Part I:: (pages 1-22) A summary of what the research says is the nature of man and his psychology.

Part II:: (pages 23-25) A suggested research proposal stemming from the conception of man and his psychology.

Part III:: (pages 25-26) A consideration of the implications of this research. . . .

This presentation was taped and Part B of this paper is a transcription of that tape.

There are two parts to Part B:

Part IV:: (pages 27-39) Transcription of the presentation.

Part V:: (pages 39-50) Question and Answer session

{{ - indicates additions and comments by William Lee}}

Part A

Part I

LET US BRING HUMANISTIC AND GENERAL PSYCHOLOGY TOGETHER

A Research Project Needing To Become

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It seems to me, and to certain others, that psychology, in general and humanistic psychology, in particular, have lost their way. General Psychology, in its hurry to become experimental, has bogged down in the minutiae of operationalism, and humanistic psychology seems lost in the forest of growth experiences. One result of the former is as David Elkin says that

- - - psychology has come to by-pass the natural history phases of description, classification and labeling without much success.

Therefore,

There is still a tremendous job of classifying human behavior to be done, because if psychology is to become a truly experimental science we need a much more solid empirical base than we now have. This is because - - we still have no single theory that will encompass all of human behavior. Consequently it seems rather fruitless and unproductive to contrast theories which are more likely to be complementary than contradictory. Whether we are talking about Skinner and Piaget, or Freud, Adler and Jung, it is likely that each theory carries a certain measure of truth. So rather than adhere dogmatically to any single theory, a loose adherence to all viable theories would broaden our chances of understanding behavior and of arriving at a truly comprehensive theory of human personality. Elkin () p.29.

On thing which we need, it seems to me, is to bend our efforts toward filling in the natural history phase of psychology through conceptions which bring theories together in a complementary, not contradictory setting. This is one aim of this paper.

Another aim of this paper is to strive to redirect humanistic psychology from its endless entanglement in growth experiences back to its goal as described by James F. T. Bugenthal. In 1967 he said, in words remarkable close to those of Elkin:

"Humanistic psychology has as its ultimate goal the preparation of a complete description of what it means to be alive as a human being. This is, of course, not a goal which is likely ever to be fully attained; yet it is important to recognize the nature of the task. Such a complete description would necessarily include an inventory of man's endowment, his potentialities of feeling, thought, and action; his growth evolution and decline; his interaction with various environing conditions (and, here a truly complete psychology of man would subsume all physical and social sciences since they bear on the human experience actually or potentially); the range and variety of experience possible to him; and his meaningful place in the universe." Bugenthal () p. 6.

If psychology in general, and humanistic psychology in particular, are to fruitfully proceed forward in the directions set by Elkin and Bugenthal, then someone must chance himself on the fragile limb of their suggestions. This I shall attempt to do in this paper, but as I do so . . . do not make a mistake. I am not a fool. I know the dangers inherent as I crawl forth on this fragile limb. But I know also that neither general nor humanistic psychology will ever get there unless someone takes the chance.

In order to elucidate my thinking, it is necessary to section this paper into three parts.

- I. A summary of what my research says is the nature of man and his psychology.
- II. A suggested research proposal stemming from the conception of man and his psychology.
- III. A consideration of the implications which would arise if and when the research project should bear fruit in the form of suggestive confirmation of my conception of man and his psychology.

From my research of the past 22 years there has developed an emergent cyclical level of existence conception of man [Graves ()]. The research holds:

- I. That man's psychological nature is not a set thing, even though his biological nature, baring accident, is. Man's psychological nature is an open system, not a closed system.
- II. That man's nature evolves by saccadic, quantum-like jumps from one steady state psychological system to another.
- III. Than man's total psychology changes as each system emerges in a new form with each quantum-like jump to a new steady state of psychological being.

{In this paper, the blank spaces () in parenthesis were in the paper Dr. Graves handed out at the presentation. I have assumed that these blank areas are references to pages in a book Dr. Graves started but did not complete. The book is currently being organized to be printed.

This point of view is not new. It is held in consort with such people as Jean Piaget, Abraham Maslow, Jack Calhoun, John Platt, O. J. Harvey, D. E. Hunt, and R. S. Schroder, Gerald Heard, Louis Mumford and others. By my version is a revised, enlarged and in its more critical aspects, new version of this older point of view. Particularly, it is a hierarchical system point of view, neurologically, bio-chemically and experimentally based which is infinite rather than finite in character. According to this view I propose that:

the psychology of the adult human being is an unfolding or emergent process marked by the progressive subordination of older behavioral systems to newer, higher order behavior systems. The mature man tends normally to change his psychology as the conditions of his existence change. Each successive stage or level of existence is a state through which people pass on the way to other states of equilibrium. When a person is in one of the states of equilibrium, he has a psychology which is particular to that state. His feelings, motivation, ethics and values, biochemistry, state of neurological activation, learning systems, preferences for education, management and psychotherapy are all appropriate to that state. If he were in another state he would feel, think and be motivated in manners appropriate to that state. He would have a biochemistry particular to that state and a state of neurological activation particular to it. When in a certain state he would have open only certain systems for learning and coping. Thus he would respond only to education, management and therapy which is congruent with that state. An individual person may not be genetically or constitutionally equipped to change in the normal upward direction if the conditions of his existence change. Or he may be genetically, constitutionally or morphologically prone to settle into and stay in a particular state unless extraordinary measures can be instituted to change the genetic, constitutional or morphological disposition. He may move, given certain conditions, (I see six of them) through a hierarchially ordered series of behavior systems to some end or he may stabilize and live out his lifetime at any one of a combination of levels in the hierarchy. Again, he may show the behavior of a level in a predominantly positive or negative manner, or he may, under certain circumstances, regress to a behavior system lower in the hierarchy. Thus an adult lives in a potentially open system of needs, values, aspirations, biochemistry, neurological activation, ways of learning and the like, but he often settles into what approximates a closed system. When he is centralized within any one level, he has only the behavioral degrees of freedom afforded him at that level. If the necessary conditions arise and he moves to another level, he lives by another set of psychological principles and will react negatively to the way he was previously managed. Graves () p. 120, (modified for this paper.) (1)

- (1) A sample of the data from which the above was derived is shown in Table 1. My subjects produced conceptions of healthy personality having the different themes. Heading columns 2,3,4,5. The Table 1 results compare subjects having different conceptualizations on different trait dimensions.

{Because there were some differences in the recorded data in the 1973 paper from the recoded data in the 1971 paper on the same tests . . . I have listed the data from both [1973] & [1971]. The cause of these differences is unknown but can be attributed to clerical errors and/or changes that Dr. Graves recorded from his research results in 1973 as compared to 1971.}

Table 1
Results of Psychometric Studies of Subject's
Producing Conceptualizations of Healthy Personality

4 = most of the characteristic (Dimension) 1 = least of the characteristic (Dimension)

* = statistically significant difference

[1973] = 3/16/1973 {data-paper} - Let Us Bring Humanistic And General Psychology Together

[1971] = 10/16/1971 {data-paper} - Washington School of Psychiatry Seminar-Levels of Existence

CONCEPTIONS OF HEALTHY PERSONALITY				
Instrument and Dimension Measured	D-Q Sacrifice Self now for Reward Later	E-R Express Self Calculatingly as Self Desires	F-S Sacrifice Self for Acceptance now	G-T Express Self with Concern for Others
A-C-E & College Board Intelligence	[1973] 2.4 [1971] 2.3	2.5 2.6	2.5 2.4	2.6 2.7
Adorno Authoritarianism	[1973] 4 *2-3-4 [1971] 4	2 *1-3-4 2	3 *1-2-4 3	1 *1-2-3 1
Rokeach Dogmatism	[1973] 4 *2-3-4 [1971] 4	3 *1-3-4 3	2 *1-2-4 2	1 *1-2-3 1
Gough-Sanford Rigidity	[1973] 4 *2-3-4 [1971] 4 *2-3-4	1.5 3 *1-4	3 2 *1-4	1.5 *1-2-3 1 *1-2-3
Edward's Preference Deference	[1973] 4 [1971] 4 *2-4	1.5 1.5 *1	3 3	1.5 1.5
Autonomy	[1973] 1 [1971] 1 *2-4	3.5 3.5 *1	2 2	3.5 3.5 *1
Affiliation	[1973] 3 [1971] 3	1 *3 1 *1-3-4	4 *2 4 *1-2-4	2 2
Change	[1973] 1.4 *4	3.5	1.5	3.5 *1
Aggressiveness	[1973] 2 [1971] 2 *2	4 *1-3-4 4 *1-3-4	2 2 *2	2 2 *2
Scott's Values Self-Control	[1973] 4 *2-3-4 [1971] 4 *2-3-4	1.8 1.8 *1	2 2 *1	2.7 2.1 *1
Honesty	[1973] 4 *2-3 [1971] 4 *2-3	1 *1-3 1 *1-3	3 3 *2-1	2 2
Desire to be different	[1973] 1 [1971] 1 *2	4 *1-3 4 *1-3	3 2 *2	2 3
Kindness	[1973] 3.5 *2 [1971] 3.5 *2	1 1 *1-3	3.5 *2 3.5 *2	2 2
Loyalty	[1973] 4 *2-3-4 [1971] 4 *2-3-4	1 *1-3 1 *1-3-4	3 *1-2 3 *1-2	2 2 *1-2
Independence	[1973] 1.5 [1971] 1.5 *2	4 4 *1-3	1.5 1.5 *2	3 2
Religiousness	[1973] 4 *2-3-4 [1971] 4 *2-3-4	1 *1-3 1 *1-3	3 3 *1	2 2

This version of the emergent systems, cognitive-developmental point of view dictates:

1. That the brain be conceived as a series of hierarchically ordered “dynamic neurological systems”, cell assemblies or the like. How else is one to account for data, such as I have, which says that one form of existence follows another in an ordered hierarchical way? I see no other way than to suggest that the brain does, in fact, structurally consist of a series of hierarchically ordered neurological systems which relates in some way or other to the observed hierarchical forms for existence. But a simple assertion is not enough. One must go beyond assertion to data. So the question is: Does such data exist?

A search of the literature certainly suggests that this conclusion about the nature of man's brain is more than an assertion. The data of Thorpe (), Eugen (), Berlyne (), Sharpless and Jasper (), Jung and Hasler (), Hernandez-Peon, Brust-Carmouas (), and Segundo () suggests that the lowest ordered neurological system is the habituation system - - - the system which “learns” not to respond as a result of repeated stimulation. This system seems to control our imperative, periodic physiological needs and seems to respond only to changes in intensity of stimulation.

A second, and apparently next higher order system, responds to the frequency of stimulation, something to which the first system does not respond. It is identified in the work of Morgan (), Gustaut (), Pavlov (), Olds and Olds and many others. It is characteristic of this system that learning takes place without volition, without knowledge and from the simple association of stimulus and response.

A third system of still a higher order, seems to be indicated by the research which establishes the significance of preceding events and positive reinforcement as a means to learning. This third system in the hierarchy appears to be the instrumental, the operant, the intentional learning system. Here the work of Solomon and Brush (), Olds and Olds (), and the Skinnerians seems definitive.

A fourth system, the avoidant system is suggested by the work of Hamuy (), Hernandez-Peon and particularly by Schacter and Latane (). One places it fourth in the hierarchy because of the elegant work of Schacter and Latane which shows that learning by positive reinforcement comes into man before learning to avoid.

A fifth system would be the expectancy learning system of Rotter () and a sixth would seem to be the modeling, observational system of, let us say, Bandura and Walters ().

Thus there is certainly highly suggestive evidence that both general and humanistic psychology need to base a conception of man's psychology on the hierarchical structuring in the brain. But there is more to the nature of dynamic neurological systems than that each may have its own anatomical structures sensitive to a particular kind of stimulation and not to other stimulation and its own learning system.

2. In keeping with the original meaning of “dynamic neurological system” which I borrowed from Krech (), each system must be seen as a system which has its own needs, its own emotions, its own biochemistry, its own values, its own way of reasoning, its own specifics for management, for

therapy and the like. Since space limitations do not permit full development of this position, I shall but briefly suggest the research in support of this contention. Motivation or need-wise research seems to indicate that the motives are ordered somewhat as follows. Associated with the first neurological system are the needs for satisfaction of the imperative periodic physiological needs. This is followed in turn by the a-periodic physiological needs for temperature control, pain avoidance, safety stimulation, activity and the like. Next come the needs for locomotion, exploration and investigation, the needs which are a part of the third system and which emerge in consort with intentional, operant, instrumental or positive reinforcement learning. The fourth level needs are the needs for order and meaning which are followed at the fifth level by adequacy, competence and security and at the sixth by the needs for love, affiliation, belonging and approval.

Emotionally it would appear that only distress and delight accompanies the first system. In the second fear seems to appear followed at the third by the emergence of shame and anger as the dominate emotions and guilt becomes dominant at the fourth. My data are unclear as to the dominant emotion at the fifth and sixth levels but it does appear that manic like excitement is strong in the fifth with a depressive tone hanging over the sixth.

On the thinking, reasoning side, the first level seems to be an automatic system with thinking or reasoning as we conceive of it, not yet present. An autistic, animistic tone seems present in the second system with highly egocentric thinking dominant in the third. Associated with the fourth system is absolutistic thinking which is followed in turn by multiplistic, relativistic, systemic and differential thinking at the fifth, sixth, seventh and eighth levels.

Now we must ask the question: What meaning could lie in a brain ordered as I have suggested. Can it mean that:

3. Each system exists in the brain to deal with a certain and not other set of existential problems? Can it mean that many higher order systems lie latent in the brain of man to be brought into play if and when new existential problems arise?

Such, indeed, might be the reason for this hypothesized ordering of the brain. The first system would be there to enable man to cope with the problem of life itself. The second to enable him to have a safe and secure life once life is established. the third to enable him to cope with that specifically human problem, awareness of his own individual existence. The fourth would be the coping system that enables him to deal with the problem that death must come even when life has been nothing but a period of misery and pain. It would be the system that enables him to find some purpose in an otherwise meaningless existence. The fifth system would enable him to cope when finally he is faced with the realization that the only life he would ever have would be the life on earth. The sixth would enable him to handle the resulting threat of aloneness in this universe of ours. The seventh would exist to aid him to find some meaning in existence when finally he realizes there is no lasting significance in his tribe, in his own power, in his God, in a material existence on this earth or in intimate relations with his fellow man. And who knows what significance lies in neurological systems beyond the seventh. In other words the brain, if hierarchically oriented, would enable man to successfully and successively meet the hierarchically ordered problems of human existence. But all of this leaves us with but a fourth question, namely, since the dynamic neurological systems are but latent structures in the brain, what conditions produce the emergence of each successive system?

According to my data the answer to this is:

4. That each of these dynamic neurological systems is triggered into action when certain specifiable conditions come to be and produce certain and not other changes in the chemistry of the brain.

The first condition necessary for the emergence of higher level neurological direction of behavior is quite obvious. It is that there must be potential in the brain, the higher level structures must be there. Unfortunately, as we all know, nature makes no guarantees in life. Even in those instances when the genetic material is adequate the histological process of neuroblastic development can be arrested at any point.

The second condition seems to be the resolution of the existential problems with which the individual is faced at the level of his being. Much evidence supports that man is indeed intelligent enough to put first things first. He sees to it, as Maslow said so long ago, that imperative periodic physiological needs are pre-potent over those physiological needs of lesser importance, the a-periodic physiological needs. These are, in turn, pre-potent over the lowest level psychological maintenance needs, those handled by man's third level neurological system. But potential and solution of the existential problems are in themselves not sufficient to promote the emergence of the next higher level system. This appears to be an area in which Maslow was wrong, wrong at least according to my data; and it appears to be an error which has seriously contributed to humanistic psychology getting lost in the forest of growth experiences.

According to the data of my studies and many other studies of the past and present, psychological growth does not arise from the simple satisfaction of lower level needs and the solution of lower level existential problems. The professions of the Freudians and the dissonance theorists are more in line with my data than is the Maslowian point of view. None of my subjects made the jump to a higher level without a period of crisis and regression before the higher level emerged. So dissonance, that is, breakdown in the solution of current existential problems must occur. It is the third of six necessary steps in the change process. [Refer to Figure 6 – page 23]

Dissonance precipitates a crisis but it does not trigger the emergence of the higher level system. In fact what it triggers is a regressive search through past ways of behaving for an old way that can reestablish the previous apparent solution of the existential problems. This regressive search is doomed to end in arrestment, regression, or growth because if the old existential problems are X, then no person in crisis can reestablish X. He cannot do so because he now lives in the world $X + 1$ where 1 is the new addition to his existential problems, the breakdown of what previously appeared to be the solution to the problem of existence.

What then stops this regressive search and puts man in position to experience the emergence of the next dynamic neurological system? This is the fourth factor in the set of six. It is insight. He must come by an insight which enables him to better solve X but also to solve $X + 1$. But again insight, even in conjunction with potential, the solution of existential problems and dissonance is not sufficient to produce the quantum like jump to the emergence of control by the next higher neurological system. Unfortunately, "Full many a flower is born to blush unseen and waste its sweetness on the desert air."

The reason for this is that man truly is not an island unto himself. There are others around when any insight is achieved and most of them, though they share potential and may share the solution of current level existential problems, will not necessarily share the dissonance and few indeed share the new insights. Thus, the barriers, the Establishment and its way of thinking must be overcome or must move aside if the insight is to begin to propel the quantum psychological jump. Then and only then does the sixth factor in change come into action. It is the consolidation factor, the factor which is the last in the change process, the last step in the emergence of the next and higher level neurological system.

But all that I have said simply brings us to another question, namely; What has been happening in the brain during all of this time from dissonance to consolidation. Or, what can one hypothesize to occur in the brain that could account for the shift of centralization from a lower level system to the next higher level system? What is it in the brain that dampens out the effect of the lower level system and amplifies the effect of the emergent system? To this I answer, it is a change in the chemistry of the system. By this I mean:

5. That the brain seems to be not only a set of hierarchially ordered structures but a synthesizer or utilizer of organic chemicals which serve as the switching mechanism for change from supra-ordination by a lower order system to subordination of the lower in the supra-ordination of the next higher system.

Evidence seems to be accumulating which suggests that certain changes in man's "conceptual space" (Calhoun) come about when the biochemistry of the organism and the brain shifts the dominant centers of activation. This evidence lies among others, in the work of J. Reusch (), D. H. Funkenstein (), Schacter and Latone (), W. E. Heas (), H. G. Wolff (), H. Selye (), Burt Hokfelt (), D. Krech () and C. B. West ().

Of particular significance herein is the evidence which ties in with what I have said about the existence of hierarchically ordered structural systems, the shift of dominance of center of brain activation, the appearance of a different biochemical complex and emotional tone concomitant with the shift, and the emergence of, or disappearance of certain capacities to learn when the chemical complex changes. When these changes are seen to occur concomitantly with changes in ways of thinking, of judging, of valuing, of believing and the like, that is with other changes in conceptual space, then it does seem that the brain may well consist of "dynamic neurological systems" as Krech seemed to think of them.

What the chemical side of the brain may be like, in the totality of what I have said, is somewhat as follows:

6. When dissonance enters the psychological field of one who seems previously to have the problem of existence solved, the organism begins slowly to produce the chemical complex which starts the attempt to switch to a new level of existence which can cope with the new existential problem $X + 1$. If conditions are right this process of chemical change proceeds slowly in the beginning and finally reaches a critical point. Upon reaching this critical point the quantum jump to a new level of brain activation, a new world of conceptual space, a new level of human existence takes place. And all hell will not stop it once this critical point is reached.

Now if we add to our thinking that the hierarchically ordered brain systems are infinite then we have provided man with significance in his existence no matter the previous existential problems he has solved. Now the solution of man's current existential problems will always create new problems in their place. And with a brain consisting of an infinite number of systems which can emerge in an ordered way to meet each new and ordered set of existential problems, we are provided with a means to map out the natural history of man that Elkin says we need and we are provided with a means to begin to approach the humanistic psychological goal of Bugenthal. And beyond this we are provided with a means by which to begin to draw into one conceptual framework the many theories of human behavior which is another need cited by Elkin.

Beyond this, as I have barely begun to show, we are provided a means with which to begin to draw into one conceptual framework many facts derived from replicated studies in the field of general psychology. And, finally, but only possibly, if there be any substance in what I say, we have a means for a rapprochement between general and humanistic psychology.

But all of this can be no more than a lot of words:

1. Until a reasonable model can be formulated to represent the thinking.
2. Until research can be suggested and carried out to test the model, and
3. Unless it can be shown that this way of thinking has some substance in relation to the myriad of man's problems.

In Figure 1, I begin a formalization of the model. The broken line ellipse represents, within its boundary, all conceivable forms of human existence extant today. The line is broken to depict the possibility that new behavioral forms may appear in man's future. The infinite psychological potential of man is represented in the horizontal brain cross section. The brain is conceived as a series of hierarchically ordered "dynamic neurological systems" designated by the letters of the second half of the alphabet N, O, P etc. Each of these systems is seen as a psychological region which operates according to its own psychological principles. Connecting each system is a switching means #. It is conceived that for a new system to be activated increments of chemical force must be built up and reach a critical point. (Refer to Figure 1 – page 10)

Outside the person, but within the ellipse, and related to each neurological system is a set of human existential problems, problems A related to the N neurological system, problems B to the O neurological system, etc. The two letters together designate the hierarchically ordered possible existential state of man A-N, B-O, CP etc. The two letters are connected in a way to designate that when the B-O system is activated in man, it includes within its boundaries the A-N system.

It is important to note that so far as the N, O, P part is concerned there is widely varying capacity for individual differences in the make-up of each neurological system from person to person. And, it is important to note that the existential problems A, procuring satisfaction of the imperative, periodic physiological needs can be very different for different men as time and space vary.

{I have taken the liberty of changing the original positions of A-H and N-U. Dr. Graves realized at a point in the seventies that he had made a mistake when drawing figure 1, in that he had placed the N-U on the horizontal axis and the A-H on the vertical axis. The correct positioning is this: the existential problems A-H on the horizontal axis trigger the N-U neurological systems on the vertical axis.}

Figure 1
Schematic Representation of the Source of Existential states

Figure 2
Progressive-Regressive Development of Existential States

Figure 2 shows how man moves up the existential staircase in a progressive, regressive manner, with “a” showing the time of resolution of existential problems, “b” the point of dissonance, “c” the period of regressive search and “e” the period of consolidation. Figure 2 shows also that sixth basic systems are somehow formed, passed, through and forward again, but on a higher plane as we move from system 6, the F-S system to systems 7 and 8, the G-T and H-U systems. What the ladders of six systems upon six systems means, I cannot now explain. It is shown in the model because the data of my studies shows system 7 to have more in common with system 1 than any other system and 8 to have more in common with system 2.

Thus, it appears to me that man’s psychology develops from the existential state of man and that the emergent states are the map of human existence. They are the story of what human life is all about and what it is meant to be. These states emerge as man seems to have solved what appears to be, from his position in psychological time and space, the problems of human existence. What man finds as he solves one set of human problems is that their very solution creates a new set in their place. When these new problems arise man’s biochemical nature produces the new chemical make-up which activate higher order or different configurations of his neurological systems which have the encoded means with which to meet, and upon which to erect, new ways of psychological being appropriate to the new existential problems. We are but one organism biologically. We are an infinite number of psychological beings.

The specific function of these states A-N, B-O, C-P, D-Q etc. are defined by the interaction of two components which grow by periods of spurt and plateau. As man solves certain problems crucial for his existence A, B, C, D . . . the growth rate of the components change and as they do higher order neurological systems or configurations N, O, P, Q . . . are activated. [Figure 3, page 13]

The first existential state is the A-N state, that state which exists when the totality of man’s existence revolves around the satisfaction of his periodic, imperative physiological need, those needs imperative to the very existence of the individual and the very existence of man. The states that later emerge arise as there is a change in each ordinal set of human problems.

As the two components, conservation and growth develop in their spurt-like, plateau like fashion higher and higher psychological systems emerge. The cyclic like emergence of existential states produce families of systems, 1,3,5,7, and 2,4,6,8 and dictates that the psychology and thus the behavior emanating from the system be at one and the same time like and unlike its cyclic partner. As each existential state emerges, man believes that the problems of human existence are the problems with which he is faced at the level which he is centralized. He develops, therefore, a general way of life, a thema for existence particular to the solution of the existential problems with which he is faced. This thema is specified into particular schema for existence as a result of individual group and environmental differences.

According to the conception just developed, personality and culture are infinitely unfolding processes marked by the progressive subordination of older behavioral systems to newer higher order systems. Life is a constant ordination, re-ordination and at times, de-ordination of styles of existence. These styles of existence (Figure 4, page 14) arise from the conditions of human existence, which give rise to the existential states of man out of which the personality and cultural systems emerge. Each emergent state A-N, B-O, C-P etc. is a state of relative equilibrium through which humanity individually or in groups may pass on the way to other states of relative equilibrium.

Figure 3

Emergence of the Existential States from the Growth of the Mutual Components with the Solution of Existential Problems and Opening of Higher Neurological Systems.

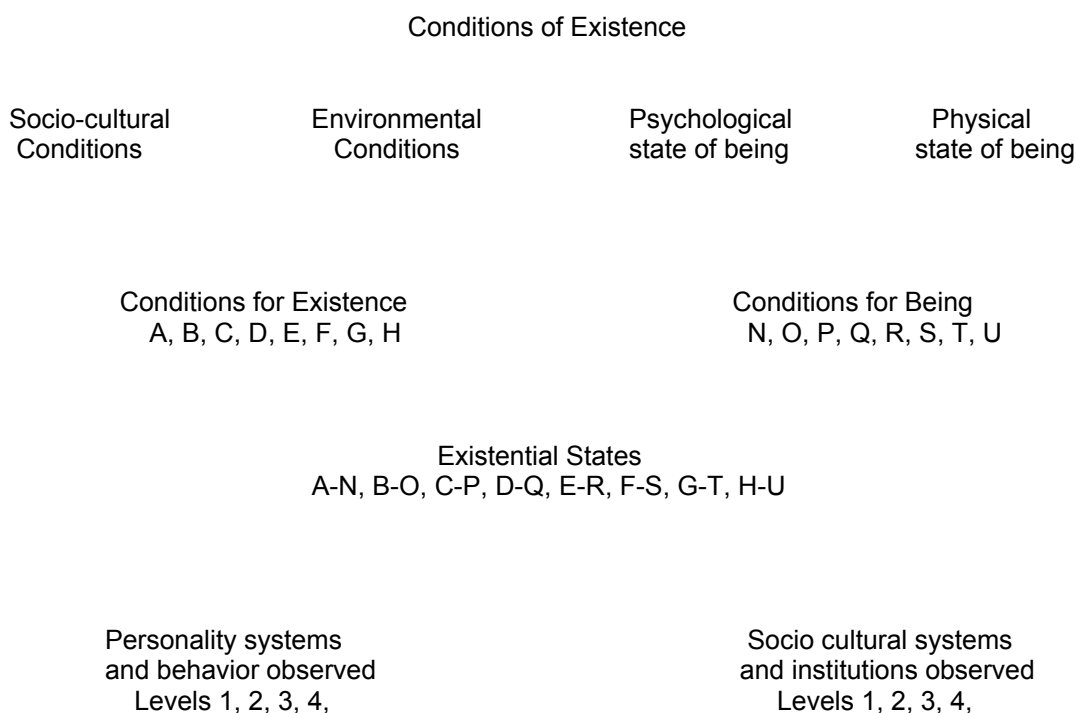
When a person or a group of humans is in one of the states, or one of the transitional periods, the personality of this person or the character of the culture centralizes around the thema of that state, but specific to particular schema based on the thema of the state.

Within this conception, one sees man continuously destined to metamorphize a new form, a new quality, a new shape if and when the conditions of his existence change. Like the egg to the larvae to the moth, each new form of psychological being is contiguous with the old stage but is qualitatively as well as quantitatively different from it. Thus, the psychology of man and his institutions are processes in the transit from a beginning point, the lowest level of adult behavioral organization through a series of way stations, other systems of personalities, other kinds of institutions to no knowable destination.

When a person is in a state, his motivation, perception, emotionality, ethics and values etc., are particular to the centrality of that state. When a group of men are in a state, the cultural ways and institutions generated are consonant with the centrality of that state. If a person is in a different state, he will be motivated, perceive, value and believe in a different manner. If society is in some other state, it will generate different cultural ways and different institutions for managing human affairs.

Figure 4

Model of Personality and Culture (1)



(1) [It was learned after this was written that this world is remarkably similar to that of Aronoff, Joel, Psychological Needs and Cultural Systems - - A Case Study, D. Van Nostrand, Inc. N. Y. 1967.]

From research to date there are eight of these major existential states now open to view with others to appear in the future assuming man continues to improve the conditions for his existence. The states and their sub-states, or sub-systems can be variously designated. In Table 2 they are designated by number in order of their appearance in man's history by existential conditions A-N, B-O, etc., by gross motivational differences, by specific motivational differences, by the states learning systems, and by the form of thinking central to each system.

The states are numbered 1 through 8 ad infinitum to emphasize the hierarchical aspect of this point of view. The existential states are dually lettered A-N through H-U in order to indicate that this is a bio-social theory, that we are dealing with systems which evolve and not with the development of traits or abilities or the like. The first six levels are referred to as subsistence levels because they operate from deficiency or deficit motivation while the seventh and eighth level operate from growth or abundancy motivation. Also, they're so designated in order to point out that the first six levels are those systems of behavior which man has more or less in common with animals, while the seventh and eighth levels are the beginning of the more typically human systems of behavior.

In the fourth column is the term or terms which seem best to typify the central character of the motivational system specific to each state. In the fifth column we have the systems ordered according to the learning process which typifies each of the systems and in the sixth the way of thinking of each state.

Actually each way stage of man's psychology is stylistically an integrated whole. It is characterized by a period of preparation, a period of achievement of relative equilibrium and an apparent disintegration as preparation takes place for movement to a higher state. To understand the personality we must comprehend the totality of the system. This totality, in the sense of Speaman, is the momentary total state of the organism. It is where man is in the Level of Existence now. This totality of the moment, that is adult man's personality, lives by the minimizing principle of Von Neuman. At any moment in time the whole may be dominated by minimizing the growth or change tendency and maximizing the adjustment or conservation tendency. At another moment in time it will be the maximizing of growth that rules while the conservative tendency is minimized. Thus the cyclic aspect of personality can be seen in this way.

To work with this totality one must understand what W. Ross Ashby () means when he writes of "The Law of Requisite Variety." This law states that any controlling device must have an order of complexity similar to that of the system with which it deals. If it does not have an order of complexity similar to that with which it deals then the control means will be ineffective. The totality of the system thus dictates the control that shall be applied to it. But as the system, adult personality changes, as according to this conception, in its step-like, quantum-like manner, and becomes a different totality, then the question of proper controls changes also. This, of course, has marked implications for psychotherapy, education, management and government.

A central aspect of this conception is that man is a problem-solving organism not just a pleasure seeking being. The solution of man's existential problems at a level produces dissonance, triggers insights and opens up a new way of behaving indicates that "Beyond the Pleasure Principle" as Freud wrote of it, is not a destructive tendency in man but a change tendency, a growth tendency. This organism man behaves by the principles of pleasure, the principle of conservation only secondarily to the change principle. This is why this conception has taken the double goal form into which it has been cast - - a form of thinking about human behavior which sees dualism in a different light than has been seen by previous thinking in this direction. For example, one authority who has written in this vein is William Gray (). He says:

..... I would add that the goal of our species is even more one of continuously attempting to increase our effectiveness in problem solving, in discovery, and in being curious. To have such a goal would mean that the human species behaves in accordance with the goal of growth. I would, however, think that a principle of conservation does enter the picture for humans in the form that has been classically describes as the instinct for self preservation. In terms that are more consonant with general systems theory I would like to state this principle as one of conservation of safety acting as a modifier of the more basic drive to grow continually in ability to increase information negentropization.

.....Essentially what one wishes is the maximization of increase in ability to negentropize information effectively, and minimization of the danger of such processes going beyond the existing set of limitations in the degree of change that can be tolerated in essential variables. One must add that the sets of parameters describing the most desirable "mix" in such a minimizing system are not to be considered fixed for all times, (recall this author's previous words on health, maturity, and management of human affairs) but subject to a series of step-like or quantum like changes in time. . . .

.....The notion of the double goal system as described above has been reached from the two Bertalanffy principles of "open system" and "steady state." It is also possible to arrive at a similar notion starting from an expanded view of cybernetic theory, (and from data as this author has shown) in which equal consideration is given to the previously neglected area of positive feedback.

.....An expanded view of cybernation would give equal weight to both types of feedback

In systems of any degree of complexity, networks serving the function of mutual causality would contain both types of feedback and would have to be constructed in a manner to allow for quantum changes in time of the sets of parametric values. Systems so constructed would have double goal characteristics similar to those previously described

The presence, then, of double-goal oriented processes makes possible the development of systems of ever increasing complexity. With this comes the danger that the concordant increase in discrete information (fact and theory in psychology) may become overwhelming, with the result that the process of complexity increase may become self-defeating. If this is to be avoided, ways must be found of organizing complexities into systems supra-ordinal to these complexities.

This is what this author is attempting to do through the Levels of Existence concept. He is attempting to take on an almost disorganized mass of complexities, the information and theorization about human behavior, and order it into a supra-ordinal system. This is why this model follows general systems thinking. It does so because as Gray goes on to say:

General systems theory serves as an excellent model in this regard, in the sense that it finds supra-ordinal principles that bring together as parts of a larger whole concept and information previously regarded as compartmentalized and isolated . . .

Table 2 (a)
Designation of Levels and Some of Their Sub-Systems

NUMBER	ESSENTIAL STATE	GROSS MOTIVATION	SPECIFIC MOTIVATION	LEARNING SYSTEM	THINKING SYSTEM
8	H-U	2 nd Being	????????????	????????????	Differential
7	G-T	1 st Being	Self Worth	????????????	Systemic
6	F-S	6 th Subsistence	Love-Affiliation	Observational	Relativistic
5	E-R	5 th Subsistence	Adequacy – Competency	Expectancy	Multiplistic
4	D-Q	4 th Subsistence	Order-Meaning	Avoidant	Absolutistic
3	C-P	3 rd Subsistence	Psychological Survival	Operant	Egocentric
2	B-O	2 nd Subsistence	A-Periodic Physiological	Classical	Autistic
1	A-N	1 st Subsistence	Periodic Physiological	Habituation	Automatic

Table 2 (b)
Designation of Levels and Some of Their Sub-Systems

NO. – ESSENTIAL STATE	PROBLEMS OF EXISTENCE	MEANS VALUES	END VALUES
8 H-U	Accepting existential dichotomies - Experience	Experiencing	Communion
7 G-T	Restoring viability to a disordered world - Existence	Accepting	Existence
6 F-S	Living with the human element - Affiliation	Socio-centricity	Community
5 E-R	Conquering the physical world so as to overcome want - Independence	Scientism	Materialism
4 D-Q	Achieving everlasting peace of mind - Security	Sacrifice	Salvation
3 C-P	Living with Self-Awareness - Survival	Exploitation	Power
2 B-O	Achievement of relative safety - Assurance	Traditionalism	Safety
1 A-N	Maintaining physiological stability	No conscious value system – values purely reactive	No conscious value system – values purely reactive

Table 3
Designation of Levels and Some of Their Sub-Systems

NUMBER AND ESSENTIAL STATE	EMOTIONS	STIMULATION-RESPONSE	BIOCHEMICAL FACTOR	RESEARCHERS
8 H-U	???	???	???	
7 G-T	???	???	???	
6 F-S	Depressive tones	???	???	Bandura-Walters
5 E-R	Manic-like excitement	???	???	Rotter
4 D-Q	Guilt	???	Adrenalin	Schacter, Latane, Hamuy, Hernandez-Peon
3 C-P	Shame, Anger	Responds to preceding events -positive reinforcement -different patterns of stimulation	Noradrenalin	Soloman, Brush, Olds and Olds, Skinnerians
2 B-O	Fear	Responds to frequency of stimulation	???	Morgan, Gustaut
1 A-N	Distress –Delight	Responds to repetition of stimuli – intensity of stimulation, changes as in louder, softer, brighter	???	???

Some of these supra-ordinal principles derived from the studies “that bring together, as part of a larger whole, concepts and information previously regarded as compartmentalized and isolated,” are listed below to provide a means for the basic summarization of this conception of adult behavior.

Summary

1. Adult personality is characterized by three principle attributes, organization, dynamic flow of processes, and history.
2. In the course of man’s history brain potentials, hierarchially ordered dynamic neurological systems, have accumulated which unfold progressively during the history of the race or the history of man as systems of behavior.
3. These systems are determined by the mutual interaction of the

conditions present in the total man-environment system, by the interplay of processes, not by the awakening of mysterious potencies.

18.

4. Earlier, the dynamic interplay produces systems which are more automatic, more mechanistic.
5. Later, the dynamic interplay produces systems which are more fluid, more organic.
6. The systems tend toward openness but can to a certain extent congeal into machine-like systems, that is, closed systems.
7. These systems represent both a continuum and a discontinuum.
8. Change is not the rule. Lack of change is not the rule. If there are no disturbances no change can appear to be the rule. If there is disturbances changes may be seen to be the rule.
9. No higher stage is, in all respects, radically different from its preceding stage. Yet a higher stage may be quite radically different from a preceding stage even though it is built on the preceding stage.
10. When change does ensue old elements take on new subjective meaning in new systems.
11. There are both general and specific aspects to each stage - - the thema and the schema for existence.
12. There are general and specific factors which propel the organism from one stage to another.
13. The formation of systematic concepts for living at a level is the product of common problems, common mental devices for approach to problems and the human need for closure.
14. As man solves the problems of existence at a level, new brain systems may be activated and when activated change his perceptions so as to cause him to see new problems of existence.
15. Systems are separated by a pressure-like switch such that for a long time higher systems appear to have little effect, thus providing the illusion that a system is the form that human behavior should take.
16. The whole is the actual state of the developing system at a given time.
17. To make possible an increase in order, that is, movement up the hierarchy, a supply of energy is necessary.
18. The necessary supply of energy for increase in order comes from a resolution of existential problems at a level.
19. If certain movement toward a new level has passed a critical point of displacement into a negative environment is no longer able to stop it.
20. One cannot see the possibility of higher levels until he has reached the region of control over current problems that makes other

possibilities possible.

19.

21. The organism constantly seeks conditions for existence in which it can perform to its emerged best with optimal comfort.
 22. The organism strives toward behavior within a level which has a feeling of comfort, ease, fitness, adequacy, properness.
 23. What is seen as the nature of man at a given time depends upon a wealth upon a wealth of specific time determined space events.
 24. Man is so determined that each time he discovers a new and different way of living he will act if this is the discovery and he will act as if it is the last discovery that will be made.
 25. Human nature does not exist in the tissues of the human being. It exists in the bio-social-environmental field
 26. Levels of Existence are created by man's functioning – if it is man's psychological needs that are functioning.
 27. The lower does not disappear, it is integrated into and subordinated to the higher.
 28. Levels do not persist as lasting structures. It is the principle of levels as a process that persists.
 29. The adult human tends to develop from a state of automatic reactivity, through controlled reactivity to active spontaneous behavior to??
 30. The adult tends to develop from a state of few behavioral possibilities, through stages of limited behavioral possibilities, to state of many behavioral possibilities to??
 31. The adult tends to develop from behaving in order to get, through stages of different kinds of getting, to behaving for its own sake??
 32. The adult tends to develop consciously from a no time-space-cause stage, through a limited time-space-cause state, to an extended time, space, cause state to??
 33. The adult human tends to develop from not knowing, to confused knowing, to absolute knowing to relational knowing to??
 34. The adult tends to develop from being at the mercy of the world to believing he is subordinate to the power of the world, to believing he is in control to??
-

Figure 5 – Nesting Aspect of Adult Personality Systems

Figure 6 (a)

CYCLICAL ASPECT AND THEMA FOR LEVELS 3-4-5-6-7-8

8 – DENY-SACRIFICE SELF	- TO EXISTENTIAL REALITIES
7 – EXPRESS SELF	- AS SELF DESIRES BUT NOT AT THE EXPENSE OF OTHERS
6 – DENY-SACRIFICE SELF	- NOW - TO GET ACCEPTANCE NOW
5 – EXPRESS SELF	- AS SELF DESIRES IN A RATIONAL, CALCULATING FASHION WITHOUT SHAME OR GUILT
4 – DENY-SACRIFICE SELF	- FOR REWARD LATER
3 – EXPRESS SELF	- IMPULSIVELY AS SELF DESIRES AT ANY COST

Figure 6 (b)

FACTORS INVOLVED IN CHANGING FROM ONE
LEVEL OF EXISTENCE TO ANOTHER LEVEL

1. BRAIN POTENTIAL
 2. Must solve the EXISTENTIAL PROBLEMS at the particular level
 3. DISSONANCE must be present
 4. INSIGHT must occur as a seeing into the key relationships between (a) the solution of old existential problems and (b) the new dissonance
 5. ENVIRONMENTAL BARRIERS must be overcome as forces within the society will try to hold back individual change
 6. CONSOLIDATION at new level
- Present level of existence

Part II - A Suggested Research Proposal Stemming From The Conception Of Man And His Psychology

Now I should like to develop the themes expressed in the opening paragraphs of this paper. There I expressed two concerns, (1) that psychology in its attempt to become a “truly” experimental science had by-passed the natural history phases of description, classification and labeling and (2) that humanistic psychology in particular, has become so concerned with personal growth and development that it is just not contributing to our understanding of the psychology of man. These I can understand, even though I decry them because within the theoretical trellis I have sketched man must go, so to speak, through his first and second and third force phases. But now he must examine not only from whence we have come but also where we are, and where we might go.

In my mind, I am firmly convinced that we are facing an endless pursuit collecting an endless set of unconnected information plus an endless proliferation of “growth producing” experiences unless we tarry for awhile and strive to bring together what we have learned. We do not, at least as I see it, need more of what we already have. What we need is some concerted effort directed, (a) toward bringing together what is already in our body of knowledge, (b) toward conceptualization in respect thereto and (c) toward testing the conceptualization that stem there from. We need to do some organizing and some contemplating so that what we do hereafter does not increase the danger which Gray laid before us - - “the danger that the concordant increase in discrete information - - become overwhelming - - the danger that the complexity increase - become self-defeating. We need ways - - of organizing complexities into systems supra-ordinal to these complexities.” Therefore, I should like to devote Part II of this paper to these ends.

I said earlier in this paper that I am not a fool, and now I say that neither am I a megalomaniac. I am simply a person who strongly believes, from the accumulating information in the literature, that the psychological profession cannot afford to proceed much further without testing out the thoughts expressed in this paper. There is just too much independently arrived at evidence pointing somewhere in the direction of what I have said. There is just too much evidence that points generally toward a cyclically emergent conception of psychology and culture for us not to pursue it with the utmost of vigor.

Unfortunately for me, or anyone else, who might try to pursue this vein of thought, it is not a one man job. There is no way that I alone, nor anyone alone can make much progress in the direction of the work that needs to be done. To explore the three major facets of this way of thinking which I shall outline below, is an enormous project. Personally, in my academic situation it just is not possible to scratch the surface of the projects one needs to undertake. I do not have the facilities, money or expertise, let alone time, to do what is needed. In fact if I took time to read, digest and respond to all that comes across my desk each week, I would not have time to meet my classes and write a paper like this. And, unfortunately, no one else will be able to do so through his or her own individual efforts. What is needed are three basic team projects. The first of these is a literature search and compilation project.

Team I

A team is needed which will bring together the literature that contributes to this point of view. In the literature, the material that contributes to a systems view of man in general and a hierarchical, emergent-cyclical point of view, in particular, is legion. It lies in the published world, in unpublished dissertations, in speeches read, in papers privately distributed and off-times in

the dark recesses of files where like thoughts expressed but not communicated because the thinkers could find no media for the communication of them. The task of this team would be threefold, a task of organizing a center for finding and collecting, a task of compilation, and a task of translation of the information found into one overall emergent-cyclical framework.

23.

Task 1. Finding and collecting.

I do not have the slightest idea of just how much is being written from within this general point of view. I do know the amount is enormous, I do know that I find new sources, in the most unexpected places, every day. And, I do feel that if we, of general psychology, want to approach a truly comprehensive theory of personality and that if we humanists want a humanistic psychology, then it may be well for us to set ourselves to this task. But I do not know if such a search will confirm or deny the emergent-cyclical point of view. What it will do, I believe, is lead us into the arena where our efforts might well be expended.

To document the importance and the enormity of this task, let me indicate the following. Within the emergent-cyclical point of view Abraham, Fromm, Maslow, Likert, Heard, Calhoun, Mumford, Bennes, Whiting, Arggis, Pare, Platt, Gray, Blake and Mouton, McGregor, Whiting, Bronson, Lipsitt, Hunter, Reich, Rockerfeller, Pero, Karier, Simpson, Strong and probably fifty others I could mention, are all pointing in the same direction, all saying more or less the same thing and all saying it in as many languages as people writing. Thus we come to the second task of Team I.

Task 2. Compilation

The second task of Team I is to compile all this similar yet disparate information. Here the task is to examine the many systems points of view, compare them and decide among them which one or what ones are most inclusive. Then when this is done the third task of Team I comes to the fore.

Task 3. Translation

This third task is the task of translation. It is the task of choosing among the many, the one or few that provide the greatest latitude for translation that must be performed. At this stage, with the knowledge I have at hand, it would appear that the choice lies between the conception of Calhoun or the one presented in this paper. But from what I have learned, these past 22 years, a literature search might well turn up better vehicles for translation than either the one of Calhoun or Graves. For example, if some one of the Harvey, Hunt and Schroder group has extended their systems view beyond Roman numeral Sub-I, II, III, IV, then such might be the more inclusive vehicle.

On the other hand still another possibility exists. It is that if this team should come into operation, the very performance of the first two tasks, and the attempt of the third, might well produce a much better, much more inclusive vehicle for the needed translation.

Team II

Team II should bring together people who know or will come to know personality theories. This team would strive to fit the various theories of human behavior into a trellis such as I have described or some replacement of it. This team should have a basic understanding of the emergent-cyclical point of view and expertise in, but not cultistic devotion to any, of the myriad of personality theories.

Already, in this paper, I have suggested how some behavioral theories may fit into an emergent-cyclical schema. I could go on to show that Freud's primary narcissism is much like

A-N, that his oral receptive, Fromm's receptive character are much like my B-O as is Mumford's archaic man and the co-conscious man of Heard. The oral sadistic character, Fromm's exploitive character and the exploitive manager of Likert, much of Blake and Mouton's 9-1 and Hunt's Sub I are essentially one and the same.

24.

This illustration is but a straw in a haystack in comparison to what might be found if the efforts of a team and not those of an individual should be devoted to the task. Perhaps we have a personality theory and perhaps we are now in position to do what is called for by Elkin and Bugenthal.

Team III

Team III will be a team of researchers. This would be a team dedicated to exploring the research leads already established within the emergent-cyclical point of view. On the one hand would be the basic research group, on the other hand the applied. For example, just think of where the suggestion that motive, way of learning, emotional complex and biochemistry all vary together might lead. This would be quite a project and would require bringing together people whose expertise varies. But now I the time because the leads are there. They need only to be followed up.

Beyond this are the many new projects to be developed. For example, what is the dream life of a lower level system in comparison to the others? How do time and space conceptions change as the hierarchy emerges? What are the specific dissonance factors, insight factors and the like?

Still beyond this is the world of applied research. What more does it mean to the management of people at work than we have learned from McGregor, Herberg, the National Training Laboratory and the like? Is it possible that there lies within some kind of emergent-cyclical systems conception new insights into education, therapy and the like? The suggestions are there, the tree seems about ready to bear fruit. Perhaps our task is to cultivate it more than we are.

Part III. A consideration of the implications which would arise if and when the research project should bear fruit in the form of suggestive confirmation of my conception of man and his psychology.

Now I should like to develop the themes expressed in the opening paragraphs of this paper. In them I expressed two concerns, (1) that psychology in its desire to become "scientifically" respectable has lost its way in the minutiae of operationalism and, (2) that humanistic psychology has lost its way in a tangled forest of growth experiences. From my point of view there are two very serious problems. They are preventing we psychologists from coming face to face with what our problem of the moment is. We do not need more operationalism. We do not need more and more ways to experience out true selves, something we can never do if there is substance in the model presented herein. What we need now is conceptualization - - conceptualization which will bring together the information we now have and conceptualization which will point possible directions in which to seek new information. Above all else, we need to counter "the danger that the concordant increase in discrete information may become overwhelming, with the result that the process of complexity increase may become self-defeating. If this is to be avoided, ways must be found of organizing complexities into systems supra-ordinal to the complexities." (Gray). Such is the aim of this paper which implies:

1. The first thing implied in this paper is that pursuance of the emergent-cyclical model might return psychology to that

which psychology bypassed a long time ago. It might return us to filling in the natural history phases of description, classification and labeling and thus provide us a more complete psychology. This is not to say that the emergent-cyclical point of view sketched herein will itself necessarily provide the means to fill in the natural history phase of psychology. It is to say that

25.

it might. It is to say as well that pursuance of it may lead to some better way to fill in the natural history phase; or it is to say that the whole project might abort. There are no guarantees in this kind of work. Nevertheless, it seems to me not only worthwhile but necessary and indicated. At the least it is one way to seek to fulfill the admonition of Elkin. And, it is at least an effort toward the words of Bugenthal that the goal of humanistic psychology is "the preparation of a complete description of what it means to be alive as a human being."

2. The second thing implied in this paper is that I see the model as a possible means for rapprochement between general and humanistic psychology. In fact my words imply that this model might be a means to extricate both general and humanistic psychology from the morasses sucking them down. Obviously these words will not make friends in either camp. Instead they may well lead the generalists to refer to the model as soft headed arm chairing, and the humanists to slouch off my words with: "What else can one expect from he who has not been to Esalon."

Be such as it may, I do imply that this model may well allow for both the inclusion and extension of general psychological information, theory and research. And I do imply that it provides the humanists with a dignified story of man's emergent humanness.

3. A third thing which the paper implies is that the theoretical framework has some real possibilities for combining older research, generating new research and for seeking new avenues of approach to man's continuing problems.

Certainly all of these are needed. Certainly we need some new means to bring us together rather than to continue our endless fractionation. And, above all else, we need some framework for the explanation of man and his behavior which will generate new approaches to his problems lest we all be ground under in the name of law and order.

4. Finally more stated than implied, is the belief that we just cannot do what psychology and man needs to have done unless a large commitment is made toward its accomplishment. As I see it, the information we must have in order to develop a truly viable theory of man does not exist. It is in the literature. We need desperately to bring it together. We need desperately to formulate it into a model and we need desperately the useful information that will come there from. But we need most of all to recognize that to do what needs to be done is not a one man job. It is a job for many, and we need to be about the task of organizing to get it done.
-

PART B

Part IV. TRANSCRIPTION FROM THE TAPE OF THE PRESENTATION

by Dr. Clare W. Graves on March 19, 1973
at The National Institute of Mental Health in Washington, D. C.

-Introduction -

Why this meeting?

- A number of people who know Dr. Graves work have associated it with the areas of management or values- - but from his point of view his major concern is Human Personality, and this is what he will talk about today.

I have reached the point where, if this work is going to go much further, there just has to be some other approaches to it than I am able to bring to bear upon it, and so I want to lay before you some of my thinking along those lines.

Let me briefly go over what I am saying in the paper that was sent to you.

Drawing upon the basic words of David Elkin at the U. of Rochester and James Bugenthal, I have said that I think what we are just wasting our time in both the field of general psychology and in the field of humanistic psychology in carrying on in general psychology a lot more research which we are trying to disguise in the form of operationally well defined research as leading us somewhere. And we are getting all fouled up in my estimation in the field of humanistic psychology in this business of growth experiences and we are losing sight of what the problems of psychology are at the present time, at least as I see it.

One of these is as David Elkin says . . . "We have by passed the natural history phase of psychology, the phase of description, classification, labeling and the like without a success." And thus we have hanging around in the literature an awful lot of information that is not related to anything. It is just a fact hanging out here and another hanging out here and another hanging out somewhere else. And in no way are these drawn together. And I think that we are desperately in need of some kind of theoretical framework that will enable us to begin to draw not only the many apparently disparate facts in the literature in the field of human behavior together but will also enable us to draw the many theories of human behavior together in one framework and enable us to hypothesize on beyond that and do the things that we need to get into to really understand more of the nature of the human organism. And so I am suggesting here that the psychology of the human organism needs to be seen as some kind of very narrow system down here that moves to a broader system. And that there are particular things we can begin to look at here that are very significant from the view of not only understanding the psychology of man, in to-to but in understanding how to approach many of his problems.

My own research says that these are a series of emergent systems of behavior which arise out of the character of the brain of man and that we need desperately to get a further look into just what is the nature of this brain of man. My own research says that the brain has to be viewed as on the one hand a set of neurological structures that is organized into a different set of systems. You have the first system of the brain which I call the A system and the second system of the brain which I call the B system and so on.

Now the thing that is particular about this is, first of all, right now we can identify in the brain the first three systems. We can identify them by their actual structure, that is, anatomically. One can see that the A tissue of the brain is not like the B tissue of the brain and it is not like the C tissue of the brain. On top of this one can find that the A tissue of the brain is sensitive to only a certain kind of stimulation and not to another kind of stimulation. The B tissue is sensitive to

27.

another kind of stimulation. The C tissue is sensitive to still another kind of stimulation and so with the D and E tissue as I extrapolate the information. Beyond this it says that the A tissue of the brain learns one way. The B tissue of the brain learns another way. The C tissue of the brain learns a third way. The D tissue of the brain learns still another way. For example: the Skinnerian type of positive conditioning is a thing which comes into the human organisms capacity only at a certain period of time and under a certain set of conditions and to be able to learn by positive (reinforcement) conditioning of the operant or instrumental form (the individual reaches out to the world and does something and gets feedback) is a kind of learning which exists in the brain before the individual can learn by punishment. And you can actually turn on in a person who cannot learn by punishment, the ability to learn by punishment by the simple (injection) induction of a certain chemical into the system. Now there is other data which indicates that the ability to learn in the Skinnerian fashion, positive reinforcement of the Skinnerian system, comes in after the ability to learn in the classical conditioning way and again is something which can be turned on by the introduction of a certain chemical into the system. Now this is what the first part of the paper is like. So just let me read where I state the first five basic propositions.

This version of the emergent systems, cognitive-developmental point of view dictates:

1. The brain is conceived as a series of hierarchically ordered "dynamic neurological systems" cell assemblies or the life. How else is one to account for data, such as I have, which says that one form of existence follows another in an ordered hierarchical way? I see no other way than to suggest that the brain does, in fact, structurally consist of a series of hierarchically ordered neurological systems which relate in some way or another to the observed hierarchical forms for existence. But a simple assertion is not enough. One must go beyond assertion to data. So the quest is: Does such data exist?

Search of the literature certainly suggests that this conclusion about the nature of man's brain is more than an assertion. You have there just a very few of the reference that I have showing that the lowest order neurological system is the habituation system – the system which "learns" not to respond as a result of repeated stimulation. This system seems to control our imperative, periodic, physiological needs and seems to respond only to change of intensity of stimulation.

A second, and apparently next higher order system, responds to the frequency of stimulation, something to which the first system does not respond. It is identified in the work of Morgan, Gustaut, Pavlov, Olds and Olds, and many others. It is characteristic of this system that learning takes place without volition, without knowledge and from the simple association of stimulus and response.

A third system of still a higher order, seems to be indicated by the research which establishes the significance of preceding events and positive reinforcement as a means to learning. This third system is the intentional learning system. Here the work of Solomon and Brush, Olds and Olds and the Skinnerians seems definitive.

A fourth system, the avoidant system is suggested by the work of Haymuy, Hernandez-Peon and particularly by Shacter and Latane. One places it fourth in the hierarchy because of the

elegant work of Schacter and Latane that shows that learning by positive reinforcement comes into man before learning to avoid.

There is data, now, in the literature which I think incontrovertibly demonstrates the existence of four brain systems and the data indicates that they are sensitive to different kinds of stimulation, and that they learn in different manners and so on. I do not have data at this time that 28.

the fifth system exists but I think it would be something like the expectancy learning system of Rotter and I think that the sixth would be the modeling system as suggested by Bandura and Walter.

It is my position that these are the six basic learning systems in the brain. That anything else we learn is building upon these six basic building blocks. Now, I would call to your attention that Piaget has six of these, that Chomsky has six of them in language, and so on down the line. And so it appears that we are getting relatively close to having an idea as to what the real building blocks of human behavior are. And that they are this series of hierarchically structured basic systems in the brain of man. So I say that there is certainly highly suggestive evidence that both general and humanistic psychology need to base their conception of man's psychology on the hierarchical structuring in the brain. But there is more to the nature of dynamic neurological systems than that each may have its own anatomical structures, sensitive to a particular kind of stimulation and not to other stimulation, and its own learning systems.

Motivation-wise the evidence is definitely piling up that the first system handles the periodic imperative needs of man, - hunger, sex, thirst, and such; those activities of man which are definitely necessary to the continuance of the life of the individual and the continuance of the specie. But the second system that is associated with the classical Pavlovian conditioning system and responds to frequency of stimulation more than to amount is the aperiodic system. Then you have the motivational system for locomotion, exploration and investigation, which appear in consort with the operation, intentional, instrumental or positive reinforcement.

You see what I am saying? In here you have a system of behavior. In here you have a learning system. In here you have a motivational system, an emotional system and so on down the line. And that is all typical of this system. And this one has a different motivational system; different learning system; different emotional system; different bio-chemistry, and so on down and up the levels of human existence.

{Refer to Table 2 (a) – on page 17 - & Table 2 (b)- on page 18}

The fourth level needs are the needs for order and meaning.

The fifth level needs are adequacy, competency, and security.

The sixth level needs are the needs of love, affiliation, belonging, approval.

Now, notice that this is a change in the Maslowian hierarchy. I went over this with Maslow before he died. I pointed out to him that I thought that the idea of the hierarchy of needs was very substantive but that the hierarchy was quite improperly represented, and I think that this is a more appropriate representation of what it is.

Emotionally, the evidence I have now is very meaningful evidence. I don't know fully what it means. It comes out of the middle of the hierarchy. I know very definitely from the data which I have that shame, the capacity to feel shame in the human being, emerges along with the positive reinforcement learning system. That it is not until the third level of human existence that the human being feels strongly troubled by the element of shame, the idea of shame doesn't enter into his head up to that time. Guilt as an emotion is felt in the fourth system. There is a very

definite difference between guilt and shame. Guilt very definitely comes out in the fourth system. (Refer to Table 3 – page 19)

And it is interesting to note that guilt emerges with the need for order and meaning, with the avoidant learning system, and that it also emerges with the production in the organism for some reason, which I don't fully understand, of an excessive amount of adrenalin in the system. You can take an organism, animal or human, which does not learn from punishment such as your
29.

typical con man in a prison. (1) You can have him standing here before you working with an instrument in which he has both the opportunity to learn, to get through a maze by a medium of positive reinforcement or he can learn to get through this maze by punishment. You can set it up in such a manner that while he is working on the positive side of it he incidentally gets punished and low and behold this individual does not learn by punishment at all, but he learns very readily to solve this maze by positive reinforcement techniques, while he is working on this you shoot epinephrine (adrenalin) into this person and low and behold, right then and there he'll start to learn by punishment. As soon as the adrenalin wears off this individual will no longer learn by punishment. . . . and he begins to feel guilty, to begin to have the capacity to feel guilt. Previously he did not show this capacity to feel guilt. Now, this begins to be quite significant material. If we have a situation where the individual can learn only through positive reinforcement and has incredible capacity to feel shame, such as you have, according to my data, in the person operating in the third or C-P system, then you can certainly begin to understand why it is that some people behave the way that they do in going on and on and on trying to do what will bring them a big reward, which will suddenly lift them from being a non-entity to being something . . . and yet feel absolutely no guilt about what it is that they do. You can begin here to comprehend some things that you otherwise cannot comprehend.

Now, on the thinking side, there is very definite evidence that makes us think that a different system of thinking dominates us in each one of these systems.

- the first system we don't think at all.
- in the second system we think only in an autistic fashion
- the third system is the one in which our thinking becomes egocentric
- in the fourth system it becomes absolutistic
- in the fifth system it becomes multiplistic
- in the sixth system it becomes relativistic
- and so on. (Refer to Table 2 (a) – page 18)

Now, again, these vary concomitantly with these other factors that I have been talking about.

Now, if we have a brain that is made up of a set of systems, one system learning in a certain way, handling a certain set of problems, having a biochemistry which is particular to it, having a neurology which is particular to it, having a learning form that is particular to it, and so on down the line . . . we can ask ourselves, what are the systems in the brain for?

{(1) during the 1970s Dr. Graves was given "a blank check" by the Department of Welfare and Corrections in the state of Virginia to come down into Virginia and to apply his theory of levels of existence to the prison population. He stopped to visit the "Graves-Values Group" which was meeting monthly in the Washington, D. C. area when he passed through from Schenectady to Richmond and back again. He spoke to us about the experiments he was conducting in applying his theory to the prison population and mentioned the studies that are referred to regarding the use of chemicals to alter behavior.}

- What meaning could lie in a brain ordered as I have suggested?
- Can it mean that each system exists in the brain to deal with a certain and not other set of existential problems?

- Can it mean that many higher order systems lie latent in the brain of man to be brought into play if and when new existential problems arise?

According to the data I have, those of you and I sitting here today, have an incredible number of systems in the brain most of which are still taking up space, just sitting there in the brain waiting until they are called upon to be used, if and whenever they need to be used. In other words, my data says and the data of others, that for human existence to continue there is no

30.

reason what so ever why any system of the brain other than the first system of the brain has to be activated. Man can go on forever, surviving as an individual, reproducing the species, living by the psychology of the first level, without ever going on to the others. Well, then, these systems in the brain must be there as I suggest, lying latent, to be brought into play, if and when, new existential problems arise.

The first system would be there to help man cope with the problem of life itself.

The second system to have a safe and secure mode of existence once life is established.

The third to cope with that specifically human problem, the awareness of his own existence . . . and so on.

This is what each of the systems are for and if we never run into these problems we never call upon these higher order systems in the brain, so to speak. They are not called into play. One just passes out of existence with those structures in the brain not essentially having been called into operation.

Now, just begin with this, and think about what Jensen got himself in trouble with four years ago, and you'll begin to see what some of this means. Jensen, a man who has been very harshly maligned for what really he did not say, in my judgment. He simply inferred what he was maligned for and he had every right to ask the question although I don't think his explanation was a good one, never the less had as his major proposition and most overlooked by the groups which got in an uproar when he, Jensen, got into the black-white intelligence question. He said what I am concerned with . . . "You've got to have a different form of education for different kinds of human beings. Now according to what I am presenting here Jensen is absolutely correct. You couldn't possibly educate a person who can learn only by the Pavlovian system or dominantly by the Pavlovian system, by a method that is based primarily upon reward. It wouldn't work. You could not get a person to learn by an educational system which includes in it punishment if the individual has not had activated in his brain the fourth level neurological system. And when you begin to realize that these are related to the problems of existence, then what Jensen said was absolutely right, according to these data. Jensen said that the problem that you have in the educating of people who are retarded according to our tests is not one of a kind that we have been trying to deal with but one that requires that we use very different forms of education depending upon, in my language, the level of existence which the person is at. And certainly, if the data which is piling up in the literature and in my own work that the activation of a learning system is something which is far different than what we think it is and that a person cannot learn in a certain way and under certain kinds of instruction unless the learning system that fits that way, that kind of instruction, is activated, then we certainly have got a tremendous research problem in here that has got to be gotten into if we're going to get anywhere in understanding what just the simple business of educating people is all about.

So far as I know, there is only one educational organization in this whole country that is thinking along this line educationally. I have not had the opportunity to observe it. I've talked to the person who, supposedly, is running it, about what it is supposed to be and it apparently is having remarkable success in handling the education of the disadvantaged that we have not found anywhere else. I am referring to what Gerald Wilson is doing at the Detroit Community College. He came from his own clinical, psychological experience to the conclusion that there was something terribly wrong with the way in which we go about educating. He developed a method for separating out, what I have called here today, three different systems of behavior

when these students in the Detroit Community College come for admission. And then he developed curricular and methods of education that are very different for these three different groups. And this is precisely what the data I have seems to say. It says that these systems are in the brain to deal with a certain set of existential problems; that Maslow was absolutely correct when he said that one set of problems is prepotent over another. That you just will not get higher level brain systems activated and learnings and cognitions taking place on a higher level form until you find out how to trigger these systems.

31.

Well, what does the data I have say about the triggering of these systems. Now, see what I say . . . you've got a set of structures in the brain, which are behind the general thema of human behavior, different thema at each level. The question becomes how does it happen that one system losses its dominance, that is, the N neurological system and the O system take over dominance and how does it happen that the O system losses its dominance, the N system fades further out of the picture and the P system takes over. What accounts for this?

Well, my evidence and the evidence of others is that when we solve a certain set of problems of existence, say the A problems, the problems of getting food, water and so on, and then something comes along that upsets that solution, somehow or another this starts this organism to produce a new chemistry inside itself. It changes the biochemistry of the organism. When this biochemistry is changed, then this next system starts to emerge, and when that emergence reaches a certain critical point; that is, when there is apparently, from what I have discerned, from what I and others have done, when a set of critical amounts of this biochemical substance different from N to O, O to P, P to Q, Q to R, accumulates in the organism, the brain systems change their dominance. There is the jumping to the O system taking over and being the dominant system and the N system dropping out as the dominant one, as the captain of the ship. (Refer to Figure 1 – page 10)

Now, if this is so, if there is substance here, then do you notice that we are beginning to point at something which is pretty damned objective so far as getting at the nature and character, the basics of human behavior. If we can begin to substantiate that there is a biochemistry that is particular to each of these systems, now, we then begin to have a means by which objectively to say that if the biochemistry is this,

- the motivation of the person will be this,
- the individuals values will be this,
- what he will value will be this,
- the way he wants to be managed will be this,
- the way he will want to be educated will be this,
- the way he will be able to learn will be this,
- the way he will think about problems will be this,
- the way he will go about solving problems will be this and not that.

So, I am saying look, these data are piling up to say that somewhere in the biochemistry of man is possibly the kind of substantive measuring stick that we have been looking for to get at the levels of human existence. I can't go in and take a look at whether he has got an N tissue or an O tissue. We have no methodology for that. We have only poor methodologies for getting at the systems in any other form. But we've got to ask ourselves very definitely, what does it mean that when the organism starts to produce in his total biochemistry complex a large amount of noradrenaline, he always begins to think and behave and operate in what I refer to as the C-P fashion?

However, when the ratio of adrenalin being produced by the medulla becomes greater than the ratio of noradrenalin – low and behold – this organism changes remarkably, and becomes an organism which now can learn by punishment; previously couldn't; now begins to think of controlling his impulses; previously he couldn't. Now he shows a very different set of responses in any of your so-called measures of the autonomic reactivity of the person. In the C-P

system for example, the heart rate is much higher than it is in the D-Q system, the psychogalvanic reflex is very different from what it is in the D-Q system All of these so called lie-detector measures are very different in the second system, the third system, the fourth system, from one another. If we can begin to pin this down we are then getting into position to really do something about what human behavior is all about. And we're beginning to be able to bring some things together that might enable us to get some answers that we rather desperately need.

32.

Now, the evidence seems to be there that you have the structures, that there is the production of the chemicals, the things that go along with the structures. But there is also the evidence that for this structuring to take place, rather for this structuring of the brain to become activated and for the chemicals to be produced, there must be the factor of dissonance in the life of the individual brought into existence.

Let me illustrate it this way. I have long said on the basis of my data that one of the greatest errors we have made in this country at the present time is the error of concluding that our welfare system has been a failure. On the contrary, the welfare system has been eminently successful. The trouble is that it has been based upon a narrow conception of man. Our welfare system has done a remarkable job of lifting man out of the A-N system to the B-O system and on to the threshold of the C-P system. But we don't have anything built into our welfare system to bring the necessary dissonance into the field of man which is necessary to produce the chemical which is necessary to get the kind of behavior that you begin to talk about when you talk about the work ethic.

Now, my data, for example, indicates that the work ethic does not appear until man gets here (the fourth – D-Q system). It never arises. Man has to get the fourth system of the of the brain opened up.

- The work ethic is associated with the emotion of guilt.
- The work ethic is associated with the avoidant learning system.
- The work ethic is associated with the need for order and meaning in the universe.

Now, my data indicates that we are now beginning to make another horrible error. That is, we go on with other systems up here (diagram in front of room). My data tends to indicate that the work ethic tends to go out here; out here and back in here (out at 5 and 6 and back in at 7). Now, to try to solve the problems of existence that we are faced with today, by trying to get people to stay here is absolutely contrary, that is, what we call the work ethic, what we hear them talking about as the work ethic is this system (D-Q, 4). We have people moving into these systems. It isn't until they get through these systems that they again become concerned about what you might call the work ethic. One of the big problems right now is not getting the work ethic back, the problem is getting through these two systems. And unless we know more about the psychology of these systems, what they are like, their biochemistry and so on, we are just not going to have an answer to a number of these problems we are dealing with. So what I am saying in essence is: there is an incredible amount of data in the literature that supports what my very limited data says.

But folks I cannot run this down. There is no way that I can even keep up with what's going across my desk every day. I cannot even respond, as many of you know, because you've written to me and I haven't responded. I can't do it. There is so much of this information that is supporting of this point of view that is outlined in further parts of this paper that you have, that what I am concerned about is essentially this:

Now I shall like to develop the theme expressed in the opening paragraphs of this paper. There I expressed two concerns.

1. that psychology in its attempt to become a truly experimental science has by-passed the natural history phases of description,

classification and labeling without much success.

2. Humanistic psychology, in particular, has become so concerned with personal growth experiences and development that it is not contributing to our understanding of the psychology of man. I mean this very seriously. I am getting personally terribly concerned with what I see happening in the humanistic psychology movement.

33.

They aren't doing a damn thing to foster our understanding of man. They're into things that are not to my mind handling our problem. But I say, these I can understand even though I decry them because within the theoretical trellis I have sketched man must go, so to speak, must go through this 1st force, 2nd force and 3rd force phases. But now we must not only examine from whence we have come but also where we are and where we might go. In my mind I am firmly convinced that we are facing an endless pursuit, collecting an endless set of unconnected information plus a proliferation of endless growth producing experiences unless we tarry for awhile and strive to bring together what we have learned.

We do not need, at least as I see it, more of what we already have. What we need is some concerted effort toward:

- a. bringing together what we already have in our body of knowledge.
- b. toward conceptualization in respect thereto and
- c. toward testing the conceptualization that stem there from

We need to do some organizing and contemplation so that what we do hereafter does not increase the danger which William Gray has laid before us. - The danger that the concordant increase in discrete information will become overwhelming. - The danger that the complexity increase becomes self-defeating.

We need ways of organizing complexities into system superordinal to these complexities. Thus, what I want to lay before you is this, and – as I do so let me say this: I said earlier in this paper that I am not a fool, and I am saying now, neither am I a megalomaniac. I am simply a person who strongly believes from the accumulated evidence that we have the opportunity to address successfully the two themes that I expressed in the opening paragraphs. We have a very heavy responsibility with this conception of psychology and culture for us not to pursue it with the utmost vigor. Unfortunately for me, or anyone else who might try to pursue this vein of thought, it is not a one-man job. There is not way that I alone nor anyone alone can make much progress in the direction of the work which needs to be done, and you'll see why in a few moments. To explore the two major facets of this way of thinking that I shall outline below is an enormous project. Personally, in my academic situation, it is not possible to begin to scratch the surface of the project that one needs to undertake. I do not have the facilities, the money or the expertise, let alone time to do what is needed. In fact, if I took time to read, digest, and respond to all that which comes across my desk each week, I would not have the time to meet my classes and write a paper like this. And unfortunately, no one else will be able to do so through his or her own individual efforts. What is needed first of all is three basic team projects.

1. Literature search and compilation project.

A team is needed which will bring together the literature that contributes to this point of view. In the literature the material which contributes to a systems view of man in general and a hierarchial emergence cyclical point of view, in particular, is legion. It lies in the published world, in unpublished dissertations, in speeches read, in papers privately distribute, and oft times

in the dark recesses of files where thoughts expressed but not communicated because the thinkers could find no medium for the expression of them. The task of this team would be three fold.

- a. organizing a center for finding and collecting
- b. a task of compilation and
- c. a task of translation of the information into one overall emergent cyclical framework.

34.

Task One – Finding and collecting

Folks, I do not have the slightest idea of just how much is being written from this general point of view that I have talked about. I took one little article in here last week and I ran it down and got 67 leads on this very thing that I have said here today. I didn't follow up where the 67 would have taken me, but there were 67 which came out of that of one little article. . . all of them pointing precisely to what I have said about the chemistry of the systems . . . going back to 1929. Laying there in the literature unnoticed, forgotten because it was not tied into anything. I do know that the amount is enormous. I do know that I find new sources in the most unexpected places every day. And I do feel that if we of that we of general psychology want to approach a truly comprehensive theory of personality, and that if we humanists want a humanistic psychology, then it may be well for us to set ourselves to this task but I do not know whether such a search will confirm or deny the emergent cyclical point of view. What it will do I believe is lead us into the arena where its efforts may well be expended. To document the importance of this task and the enormity led me to indicate the following: - within the emergent cyclical point of view, the following, among at least fifty others, have written substantially along the lines of which I am speaking.

- Abraham	- Fromm	- Maslow	- Lickert	- Heard
- Calhoun	- Mumford	- Dennis	- Whiting	- Arguros
- Peray	- Gray	- Platt	- Blake	- McGregor
- Lipset	- Hunter	- Rike	- Rockefeller	- Carrier
- Simpson	- Strong	- Harvey, Hunt & Schroder		

Now each of these persons has presented a systems point of view toward human behavior. Each of these is in the person's own language, yet, they're all saying essentially the same thing, only they are talking about only a part of it.

Fromm talks about the - receptive character
 - exploitative character
 - hoarding character

Abraham talks about the - oral-receptive
 - anal-sadistic
 - anal-erotic and so on

Mumford talks about - archaic man
 - individual man
 - esthetic man

Harvey, Hunt & Schroder - sub roman numeral I
 - Roman numeral I
 - Roman numeral II
 - Roman numeral III
 - Roman numeral IV

Heard has a term for each of these - co-conscious man

- self-assertive man
- self-accusing man
- self-sufficient man
- ecological man

But there are as many languages as there are writers. And I've mentioned only a few of them. And yet there are 23 on the list I read and I know of at least 50 others.

35.

Now, if we have this much information, some of it of the speculative kind, some of it of the philosophical kind that you find with Fromm, and some of it of the very hard experimental kind that you have in Lipset and in Calhoun and in Whiting and others. This all needs to be brought together. Why should we have hanging out here person after person after person working independently of one another all pointing at the same center spot in the circle and saying here is where the story of human behavior is but have that in as many languages as there are radii. Now, if we could get these languages together, get them translated in some form, we are going to get someplace.

So I have a second task.

2. The task of compilation

To compile all this similar yet disparate information – here the task is to examine the many systems point of view, compare them and decide on which among them, which one or ones is most inclusive of this point of view. Then when this task is done, the task of the third team comes to the forefront.

3. The task of translation

It is the task of choosing among the many - the one or few which provide the greatest latitude for translation which must be performed. At this stage, with the knowledge which I have at hand, it would appear that the choice leads lie between the conception of Calhoun or the one which lies in this paper. But from what I have learned these past 22 years, the literature search might well turn up better vehicles for translation than either the one of Calhoun or my own. For example, if someone of the Harvey-Hunt-Schroder team has extended their system beyond Sub I and Numeral I, II, III, IV, then such might be the more inclusive vehicle. On the other hand still another possibility exists. It is that if this team should come into operation, the very performance of the first two tasks and the attempt of the third, might well produce a much better, more inclusive vehicle for the needed translation. In other words I'm saying that if you've been kicking around in the literature for the period of time that I have been, you would begin to be aware that here are just incredible numbers of people saying the same thing about human behavior. But they are saying it in so many different languages that no one is hearing it. People are instead getting tied up in the fact that this man says it this way and that man says it that way, and another says it another way but its all the same rose.

Or stating this, another way, in my judgment, there is one hell of a theory of personality in the literature. It simply needs to be brought together and it is not a one-man task. I can take whatever time I have left and I can't read all this stuff. It can't be done. Now, the second thing – it is a similar sort of task.

Task with team one – just to bring together all the different ways of saying the same thing - and that is - that human personality is a series of emergent systems and the task is finding out what these systems are and getting their descriptions down.

The Task of Team Two

A second team – needs to be constituted which is made up of people who know or will come to know personality theories. This team would strive to fit the various theories of human behavior into a trellis, like that which I have tried to describe here. This team should have a basic understanding of the emergent cyclical point of view and an expertise in it, but not a cultistic devotion to any of the myriad personality theories. Already in this paper I have suggested how behavioral theories may fit into an emergent cyclical schema. And I could go on to show how the others could fit in. Now, the first project which I think of and which I call Team One here can be carried out by most anyone who is reasonably bright and likes to read and pull materials together, 36.

That sort of material can be brought together. This second one is a little different because people have to have some expertise in theories of personality and they have to have the overall framework in mind and begin to fit it in. Now, those two things I think would give us “an honest to God map” of what human behavior may be like, would take us a long way down the road on the natural history phase of description, classification and labeling . . . but there is another team which is needed here - and this is:

Team Three – a team of researchers

The minute you get into these data you begin to see the implications that arise from a research level. If it is now possible to demonstrate the existence of tissues N, O, and P in the brain - a question arises – what about Q, R, S ? Can they too be identified? I see no reason why not. It would appear that they can be identified if one can demonstrate, as the data says one can, that there are different learning systems in each of these systems then can we begin to pile up the experiments that will get across the information that if a person is centralized in a particular area of development you just don't fool around with a certain kind of educational experience. It hasn't got a chance. The whole biochemistry needs to be explored.

Now, lets go on beyond that. Let's begin to ask some other questions.

What are dreams like at each of these levels?

What does a man dream about at one level and what at another level?

I won't go on and answer them, but you can go on and on listing question after question if you have approached the problem in the manner that I have indicated. But it cannot be done unless there is brought together, somehow or another, human beings who have the different kinds of expertise. I don't know that much about neuroanatomy. What I know about biochemistry is very little, and I'm not going to be able to learn it. But yet, we have all of these data indicating that this sort of work needs desperately to be done. So you need team three; a team of researchers that would follow up just the basic problem of identifying the different research things that I have indicated here today.

Now just one other thing. If somehow or another - something of this sort could be done . . . think what you might begin to understand about the penal situation in this country? We have known for a long, long time that the best parole risk is a murderer who has murdered in passion out of conviction. One knows that the worst is a con-man. These data that I have, supported by the work of other people in the literature, says that the autonomic nervous system reactivity of the con man is very, very different from the autonomic nervous system of the passionate murderer. My studies in the prisons, in which I have worked, show that your crimes of passion, your very rugged ones, come out of this system - - - D-Q 4. Your person who strongly professes a deep belief in law and order almost always commits the passionate crime. And it says that this occurs only in a human being in which the avoidant learning system is the dominant learning system. The biochemistry is dominated by the presence of a strong amount of adrenalin in the system and in a human being who is able to experience the feeling of guilt. And so, you have a human being who has to be managed by principles that tell him what to do and when to do it, where to do it and how to do it.

The data at the same time says that a tremendous number of people in your prisons, in your penal institutions, do not have the D-Q brain system activated in them. And that the last thing you can ever expect to do with most of your recidivistic criminals is to teach them anything through the medium of punishment. The only way they can learn at all is through the medium of reward. Since - they absolutely cannot learn by punishment

- that this system is just not open to punishment
- that the biochemistry is different
- that the autonomic nervous system operates differently

- - - - then we can do some "honest to God thinking" about penology.

37.

To give you another little study that we carried out not long ago, note the following:

In the First Grade our task was: How to get children to respond in the direction of learning - to spell better. We had children who were dominant in the C-P system, the D-Q, E-R and F-S system and we gave them the task of writing their spelling words on a large piece of brown paper.

The question: How does one go about correcting these papers in order that it result in the child's attempting to learn - rather than responding negatively?

What we found out was, that if you have C-Ps - mark only the correct one. Never, never in a million years mark one which is wrong. If you put a mark down indicating that the child has spelled one wrong, he will grab his eraser and try desperately to erase the shame of being wrong, and he forgets all about the learning of the word. One thing he wants to get rid of is the shame of having that mark on his paper and notice how consistent it is with what I have here.

Each subsequent system subsumes within it the lower level system. In the D-Q system you must mark the wrong ones as well as the right ones. If you do not, the child will not progress.

With children in the E-R system (we don't know the chemistry and such of this one) the one thing you'd better do is stay the hell out of the way if you are the teacher. Give them a dictionary and let them do it by themselves, quietly, off in a corner where they want to be, where no one else can see what they are correcting. The one thing you can't do is expose their failure yourself - or in the eyes of anyone else.

If you have children growing up in a predominantly F-S way of being reared, what one finds is that you have to have their paper corrected by a friend of their choosing. You use any other methodology and you are in trouble.

Now these are things we really need to begin to think about. Notice what I said inferentially in those few words. I said that we are dealing with the first grade and children are showing these system differences by the first grade. In other words, the child rearing experiences which they are having are channeling them to grow up in this system and not that system, channeling the activation of one system of the brain and not another system . . . and this is evident by the time they come into school.

Further evidence which we have suggests that if you're going to try to do anything in the way of open school then keep in mind that if your children come from families mostly like yourselves, I would guess, if I studied it, at least E-R or F-S or somewhere along in there, and you put them in an open school . . . you are probably going to kill their interest in learning . . . over the long run of time. And I think that you're really going to run them right out of education. It is appropriate education for people who have grown up in an enriched world. They have already been enriched. What do they need? They need a highly disciplined education. The open school education works effectively with an altogether different system of behavior.

Now, these are just some of the things that are beginning to roll out. I could go on psychotherapeutically. I could go on in the world of management. Let me speak to the latter one

for a while. I mentioned a little while ago that we have this problem today . . . the work ethic is going out. Now, Scott Myers – motivation through the work itself, - Hertzberg, Robert Ford, etc. and down the line. {Dr. Graves was referring to the boards/graphs up front} That's going to be a very useful method of getting man through these systems of behavior – no particular usage here or up here . . . useful devices – will be useful for us in our work-a-day-world . . . for a decade or so ahead. Motivation through the work itself is just another means that is systemically oriented and has to be handled just like any other thing that is systemically oriented.

38.

So, what I wanted to do today was to lay before you . . . my idea that somewhere in the literature – drawing on it together – we can come to a system's point of view toward behavior that is quite valid. We can make a tremendous amount of progress forward in the handling of human problems, but I don't think we're going to get to first base with any of the problems by and large that you people here in Washington are dealing with. I don't think you're going to get to any particular solution with hardly any of your human problems until this job is done first.

Part V – Implications – Questions from audience and Dr. Graves' answers.

1. Does an individual have to pass consecutively through all the stages?

Dr. Graves: The data so far, indicates that it seems necessary to proceed one after the other. I would not say that this was a hard and fast conclusion. It would be what the data seems to indicate so far. But if you notice, this is tremendously meaningful to us - because if we could find some relatively effective means, biochemical approach, of determining the centralization of the personality and if the map is like this and the person is here on the map, then you have a lot of knowledge how to proceed to where you want to go.

2. How does this tie in with earlier writings where you stated that a person who is closed will not move but a person who is open will go through some stages at a very rapid rate?

Dr. Graves: There is no change in this at all. This is the thing that has been written better by John Platt. This is the sort of thing I mean in terms of bringing material together. Once you begin the process of production of whatever the substance is- then the question is - when it is going to come to that critical amount that is going to depress the lower system and amplify the next order system? It seems to be something that is going to happen. But when - one does not know. Platt says once it starts, somewhere along this line {board reference} it is going to happen – but when - no one knows. And I don't think there is anyway of knowing.

4. What are the kinds of persons in your hierarchy who could take on your work?

Dr. Graves: I'm going to go ahead - and take this paper, rework it a little and publish it. {Dr. Graves did not reach a point where he believed that his research was complete enough to be published.} At that point I'm not going to give any more thought to this area . . . I am going to do what I can do- then let someone else pick it up. I don't care who it is. I'm not even going to spend any time thinking about it. I just can't do it. I don't think it really is terribly important because it just doesn't matter what level the people are at. If you have the person who is centralized in the D-Q level and somebody tells him to rundown this set of references and get them together, what does it matter?

All I can say to you is that I just don't see that we're going to go much further unless someone does stop and do this. What I see happening is a proliferation of systems points of view. Almost weekly across my desk comes another man's version in another language. If we don't at least get what we have in the literature already together and get it translated and get a basic means set up for later ones to be translated . . . then we're just going to go on getting lost – we're going to lose this point of view along the way somewhere.

5. When it comes to the cost of these three stages, whether stages 1 and 2 should be done by the private or governmental sectors, would you have any comments on the difference between private sectors versus governmental sectors working on this?

Dr. Graves: When I started this I thought it might be done by the government but not in the current world . . . at least as I read it. Maybe I'm wrong. You people may know more than I do or something. So my feeling is that the sort of project which this is - has to be done by some kind of
39.

foundation activity and it has to, first of all, be moved into by someone who is interested in it. I don't want to be maudlin here - but there is one thing some of you should know . . . I don't want any part of this like heading it up or . . . anything of this sort - such as getting it up and running. This is a baby I'm giving to somebody. I'm hoping someone will take it because I've got my own health problems. You may have noticed that I had trouble reading today. Well, I'm not going to be doing much reading for a while anyway.

(Question no. 5 makes a statement) - I raised this issue because it seems to me, at least according to the pronouncements that have come out so far - and I'm not trying to make a political statement - it just seems to me that many institutions today are operating under a factor of paranoia. It would seem to me, with that being a dominant motif, that you could not do the kind of work, the kind of research you are calling for and therefore what you really need to do is to gather a group of people representative of private foundations and who have leanings to what you are talking about.

Dr. Graves: I would think so. I think there are probably still foundations around where someone might pick up this idea and where we can get some help. I would question other means at this particular time.

6. If change from one stage to another involves chemicals what might happen if we discover specifically what those chemicals are? It would seem to me that there is a potential for some ethical hazards and other kinds of things that get raised - not unrelated to things that get raised about Skinner and so forth and so on . . . and about the question about consecutive levels. If we do assume that someone does the research and finds the chemicals for N, O, P, Q, R, S, T, and quotas thereof . . . will there be a need for some safeguard?

Dr. Graves: Well, let me answer the last part. I don't think that there is anyway you can safeguard against this sort of thing. It isn't possible. Second, this is a very definite danger over the short run of time because it does definitely suggest the possibility of the chemical type of control . . . but after all this is something which has been reported to Congress by the Stanford Research Institute a long time ago and its nothing new. And thirdly, have a little faith, a little faith. Keep the system in mind. The system says - come hell or high water, if you get someone here someday . . . he's just going to jump to there and that's the theory. The theory says you can't have 1984 because the human being is not born for 1984. He's born for a series of systems and that will always have, and have always had, movement from one system to another. So, sure, you have the possibility of this over the short run of time but it will not win over the long run.

7. What kind of educational methodology would you use on the E-R person since you've stated that the E-R person needs discipline, not an open classroom, and how can you get the E-R person to move to F-S.

Dr. Graves: The type of methodology I would use on the E-R? I would use an education methodology where the individual has to be working entirely on their own, evaluating their own activities. An authority or any outsider does not come in. The only judge of whether the person knows something and whether the person is getting anywhere educationally in the E-R system is the person himself. He accepts no God but himself.

Now - there is no contradiction here. Once he learns, having gone his own way . . . that he is getting nowhere . . . then you bring him, when he asks for it, . . . the discipline. But he has to learn to need it. In fact, that is one of the dissonance factors that comes in. One of the more important dissonance factors moving the person from the E-R to the F-S change is to learn that he can't go it alone, that he can't make out on his own, that he is not quite the genius he thought he was. The discipline here is the strong group power that is brought down upon him to condemn him if he gets out of line with what the other people say. That's the kind of discipline you bring into that person.

40.

The E-R who is running into difficulty has to experience the discipline of those who have experienced that difficulty before. Let me state that another way. This is when you find that the drug user, who is reformed, is the best therapist for the drug addict that thought he was smart enough to go it alone. He has to be one that has been down the road, and has come out of it, and that's the discipline, the one that turns upon the individual, become tough, and he becomes real tough.

It is not necessarily the group person but the experience of one who found that it is more powerful with the group. But it should be one of his group. That's the most important thing. In other words, I'm saying here, that all kinds of data in the literature, and many have seen it, that the only one who has ever really done anything with an alcoholic is an alcoholic. And this is what the E-R system responds to when it gets into trouble - Someone who has been there himself. I first ran into this as a golfer. I played a lot of golf in my time. I finally learned that in this system only a hooker could help a hooker, but a slicer can never help a hooker. You have to be there yourself to know what it was like to hit the out drop hook. Anyone who was a slicer couldn't help the guy at all. You have to have been down the road.

8. You've spoken about E-R needing discipline to move E-R into F-S. What does the F-S person need to move into G-T?

Dr. Graves: In the movement from the F-S to G-T, you have to have a weaning of the person from his dependence upon others that he likes as an authority, as his source of authority. It is a higher order kind of your neurotic Freudian therapy where you sit down and wean the person through the typical classical neurotic therapy techniques from dependency upon authority. Here you do it mostly in the manner of questioning the person. The primary method is Why and Why Not? He starts to talk about something like the fact he can't break away from the group, and you use the Why Not approach. Why Not? And he gives you an answer. Why Do You Think That Is So? answer - Why Not? And you just keep pushing him. Keep pushing this person with Why and Why Not? Gradually enabling the person to get insights into the fact that he doesn't have to depend upon the group, that all hell isn't going to break loose if he stands on his own two feet.

Now let me put it another way. One of the things that goes along with your typical F-S person who has gotten into trouble, who is unhappy, is his over concern with coming to know himself. As one said to me the other day, "I'm not fulfilled." So I looked at her and said, "What the hell should you be fulfilled for?" Just as Freud used to say to his patients, "What the heck is wrong with saying something bad to momma?"

So you say to them, "Why are you so damned important?" "What makes you think your life is something big in this world?"

9. Are you saying here that the way to put pressure on each level, that is, the level that is out-focused - is to make them focus inward? And the level that is inward focused, you make them focus outward?

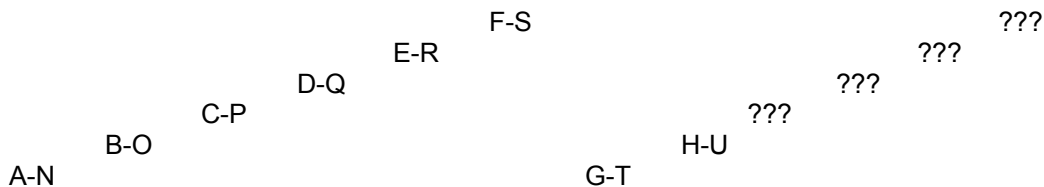
Dr. Graves: The emergent cyclical theme! Now the specific things still have to be worked out. I am talking here from what experience I have had. These things need to be worked out in detail.

My evidence indicates that if you are dealing with a person who is moving from F-S to G-T, the two things above all that you have to work on are

{I'm sorry – there was a break here as the 1st tape reel ran out and had to be replaced with the 2nd reel.}}

41.

Let me show you what I've been saying here. Quite a while ago I said that there is this very interesting thing.



There are six basic steps then there is a jump and you start over here again with six more steps. Now, notice what I am saying about the F-S. You were asking the F-S to move to G-T. This is your A-N, B-O, C-P, D-Q, E-R, F-S. Now you are asking this person to jump over here on a new ladder of existence. . . . starting with G-T.

You are in essence trying to get this person to be born again. You are trying to get this person to give up the idea that what he has been struggling for through out all this time is not what life is all about. You are trying to get him over the idea that the individual is important. You are trying to get him over his selfishness. This first ladder is the ladder of selfishness. It is the ladder of egocentrism. It is the ladder of individuality. You are trying to get a person when he goes from the F-S to the G-T system to get over thinking that he is something special and life should be nice to him. You are trying to get him back to understanding that life is one damn rough tough business. . . that there is no guarantee nor will there ever be any guarantee that human life will be nice . . . this isn't what human life is all about. And to believe that human life is nice is to be lost in an illusion. This is not existence. Existence is pain, - it is hell, - it is torture, - it is going through this. Life is rough and it is tough. And it's awfully hard when the person gets here. Why does he become depressed? Everything he has been struggling for in coming up this ladder of existence is falling apart. He is beginning to face for the first time in his existence that he isn't a blip in time . . . that he ain't nothing at all - nothing at all.

10. Is that why you characterize level 6 as being depressive in its emotionality?

Dr. Graves: No, I find that data says that. The 6th level, F-S, is the level in which you have the highest rate of suicide. It is where you have the greatest amount of anxious depression. That's not saying that you don't, as Doug said, have the depressive symptom elsewhere but it is where you have that particular one. That is where you have your hopelessness. You have a sort of crying kind of depression - - - of why has life done this to me? And this is what is so terribly important, in my mind, in that which I have been saying today . . . if this is a reasonable picture of what human existence is all about, and if the different kinds of aberrant behavior that are very serious which appear here – and here – and here – go out . . . now the kind that you get here – the sacrifice of one human being for another human being.

- B-O system – actual honest to goodness sacrifice – is part of this system.
- C-P system – the use of one human being to one's own end – the hell
with the other human being
- D-Q system – the inordinate condemnation of a human being and scaring

the living daylights out of him; the conjuring up a hell that he can go into and burn eternally which is the crime, to me, of this system.

- E-R system – looking out for the self materially here is the crime of this existence
- F-S system – looking out for one's emotional life and thinking it is just my experience and feelings that are important and no one else's experiences are important . . .

42.

Getting beyond this kind of thinking is what is so terribly important for the ultimate development of mankind. If we don't get beyond this, then we're just going to waste ourselves away and drown in our own tears as we settle down in an F-S existence. We're going to smother ourselves to death in our materialism and kill ourselves in the results of it. In the D-Q we are going to sit around and condemn one another into hell.

If there is substance to this point of view . . . there is a way to move beyond what we see in man so far and to get him to focus on life and not upon himself.

11. Have you seen, when a person is getting out of this whole self thing, - self-actualization and all of that – have you seen any indication in the G-T . . . as to whether or not one branch or another of the Humanistic school is getting into mysticism, orientalism, and so and which is against the idea of self . . . in an oriental way?

Dr. Graves: I find that mysticism, orientalism and all that sort of thing is something that has come into man every time he has been in transition. He's always turned to mysticism. It's only the man in transition that gets involved in mysticism . . . it has nothing to do with the system.

Regardless of the level . . . it's the same thing in the drug problem. We're so terribly, terribly upset about the drug problem. The drug problem should already be on the wane. I suspect that, I expect that. . . it is. I'm not following it, but every time in man that he has gone through a transition he has had a drug problem. This is a part of trying to switch to a higher-level system of behavior. You go to any society of man at any time it changed from one way of thinking to another and you'll find it always has a drug problem.

12. So now you are really talking about using the same theory, not as applied to the individual but as applied to the institution we call culture, society as a whole.

Dr. Graves: Oh, yes.

13. I'm curious. Going back to your original question, is there an inventory which can come out of this group - all the contacts that we have here? In other words, if you wish to present the need for the research, that is, the three phases you've outlined to us, and for reasons that you stated or alluded to that you can't participate, then how can this particular group do what may be necessary to facilitate the ends you have in mind, by way of either – an inventory of contacts that have foundations, monetary sources or just forgetting about it and saying we all had a nice time and thanks for bringing us up to date?

Dr. Graves: One of the things I wanted done - - - maybe you've done it down here - -maybe I'm off base. But you people read in different literature, come in contact with different things, has anyone here tried to funnel all this into one place - - that is, if you pick up an article and you see that it says, the hierarchy of learning, do you just run past it or do you funnel it into someone? Dick Wakefield does this better than anyone I know.

Or let me put the question another way. How much is there that you people have run into that hasn't been passed on to someone like Dick? I'm not saying it should be Dick or anyone of the sort. I'm saying . . . just the other day I picked up some book review thing. I have not had a

chance to look at it and I don't know whether any of you have. I understand that one of the Rockefellers – John the III, has just written, has come out with, a book having to do with the transitions that we are in. Now, how many of you run into anything like this in the last month or so and saw to it that it got channeled to one place or have you gotten your group to try to set itself up to bring this sort of thing together? You'd be surprised if you just started to bring a few of these together how quickly you would see just what an incredible amount of very valuable information is right there in the literature to be brought together if someone just gets on to the business of bringing it together.

43.

14. I found an extreme amount in the literature on nursing. What kind of nursing career do they want? Some of the tests came up with the same levels you've got.

Dr. Graves: Yes, it's all there.

15. How do you relate this theory to runaway children?

Dr. Graves: I think that would be a little difficult. A child can run away from home in any one of the systems. Running away from home by a child is not, to me, systemically oriented. If the child is running away because of guilt then it is D-Q; in order to test out the world on his own then it is E-R or because he felt the shame of failure then it is C-P. Running away? It depends on the system.

16. Can an individual shift up and down between levels. Can they operate in different parts of their lives at distant levels?

Dr. Graves: Oh, yes. . . very definitely. When we talk about the A-N system, the B-O system, the C-P system - - - A-B-C are the existential problems which the individual has to deal with. Those are always referred to in the plural because it is possible to solve some problems at a level and not all problems at a level. So you can find an individual who thinks one way in respect to one system issue but another way in respect to another issue. To my knowledge, however, but again I can say only from what I've been able to glean, no one who has been working along this line has reported that any single person has less than at least 50% of this thinking – his personality - centralized at one point. In any kind of studies that have been made, and this is what they have always said, there is a focal point around which 50% of the personality revolved while the rest of it might stretch out. You can go from there up to individuals where almost the total personality is right around this point. Centralized right here and no where else. {Clare was pointing to the chart in front of the room.}

As to the question of going up and down in the course of a day – yes! If you try to begin to see this as a separate set of systems, you'll get into difficulty. Notice the language I have used today for it says . . . the N system is dominant – the others are subordinate.

And so you would think that even for a person who is centralized in the A-N system that one of the research questions would be – how much of the B-O system is operant when the A-N system is dominant? – How much of the C-P is operant in the B-O?

Now the learning data would say this, for example: in the little child at birth and approximately for 45 to 54 days after birth, the C-P system is not operant, no system above the C-P is operant. The data says that the only way a child could learn in the first 45 days after birth would be through habituation and classical conditioning. But if we get up to the C-P system, maybe all of them are on for three or four steps ahead. Therefore a person could have a part of his personality where a higher one is activated. This is a possibility and if they are activated, and the activation is brought about by a chemical, and if the condition is reversible then regression would be possible.

Now, experimentally, as I said, there is the evidence – put the adrenalin in - the avoidant learning comes on - - - just let the adrenalin wear off and the avoidant learning goes out - - - so you have regression right there in the midst of an experiment as well as progression.

17. How much of the higher system is retained once this chemical wears off?

Dr. Graves: I don't know that anyone has followed this up.

44.

18. The term – steady state – that you've used frequently. Could you define this term?

Dr. Graves: Now if you think of a person as a flowing system - - and 50% of the personality is centralized around a point - - - and if this is flowing, then all the while that he is predominantly within this system, he is still in a steady state relative to this system in respect to most of his personality. Now, when he gets here {pointing to the charts} this begins to change, and a different situation takes over. But if he is starting here to solve a set of existential problems, and most of himself is centralized, then he is just following in this way of thinking, in this set of emotions, and in this learning system, trying to solve a different number of problems of this set. So he is steady in that respect.

19. Is it possible for that this interrelationship is a little more flexible. For instance, in the interrelation of environment to what the man brings to it in his chemistry and all that, can you see that he would have a different environment, a different set of problems, say at home than those he has at his office? And wouldn't this have some effect upon how he acts, regardless of how his chemical system was working? Are there different sets of existences since my existence at home is different from my existence at work?

Dr. Graves: Yes - - - and - - - no!

What are you talking about when you are talking about problems of existence? Here {pointing at A-N} when we are talking about problems of existence, we have them pretty well defined for this involves the problem of satisfying the periodic imperative physiological needs. And here {pointing at B-O} is the problem of fulfilling the aperiodic needs and the like. Now, it is highly questionable whether or not we would be varying in respect to those from one situation to another. Now, we might be varying in respect to some other needs and different ones certainly, but I don't see this as anything different from what I have said here. So you see some difference?

Questioner: - It's not clear in my mind. I'll have to think about it.

20. Do you see any dissonance forces in society which . . . {?could not hear clearly}?

Dr. Graves: I see no guarantees. I see all the possibility of going to hell on a fast freight. I see possibilities of things getting better. Over and over again, all the data I have says that there are no guarantees in existence whatsoever. If things get better they could also get worse. And all the knowledge I have is that you can't control their getting better. All you can do is try to set up the conditions and hope.

For movement from one level of existence to another to take place, the three basic things you must have are:

- (1) the basic capacity to move – brain potential,
- (2) there must be a resolution of the problems at the level you've been at,
- (3) and then that resolution has got to break down.

There has to be the negative factor. Now that is why I said earlier that it is my position from my studies that there is no happiness out there to be found. That's not nature.

Just about the time you think you've got it made, you're gonna find out that you don't have things as you expected them to be . . . you aren't satisfied.

21. You were pointing out before that in order to change someone from one level to another, that you are pushing the dissonance level, and I'm wondering about the open and closedness factors?

Dr. Graves: I respond to what a factor in change is. I did not want to infer that you can change someone. I simply said that if the change takes place these conditions will exist. But, I don't think that one can be effective in changing another. You can do everything in the world to try to help and it can all fall flat on its face. 45.

22. You once said that to try to change a person was one of the biggest sins.

Dr. Graves: It is! !!! From this point of view, the way to help a person change is to let him be what he is. . . . to be in the trouble he is in.

23. We know that children pass through a number of levels and that how far they get is largely determined by the family environment. I'm wondering about aging – at the other end – what is happening? Do we regress?

Dr. Graves: Do they regress in the process of aging? . . . Oh, yes! !!!

24. Are they coming back down the levels? Are they just changing their character in levels or what?

Dr. Graves: It just depends upon how far the process has gone. With the process of aging, you can go to the very lowest reaches of the A-N system that is a vegetable existence where none of the higher-level systems of the brain are left operant, and only the lower level systems are operant. Notice what I am saying about the relationship. What do we know about senility? With senility, we've known for a long, long time that the older memories are the memories that are retained and the recent memories are the ones we cannot hang on to. So, they very basic facts of senility indicate this. I changed from aging to senility, because I don't want the error to be made that the person necessarily regresses as one gets older. This is not necessarily true at all.

25. Isn't this a necessary point though, for urging the kind of systematic gathering of the systems that you're talking about because we know that with senility . . it is the young teenagers that score higher on a senility scale than old people?

Dr. Graves: Yes.

26. Are you saying that they will move back down the levels?

Dr. Graves: No. I'm saying that with our world organized as it is today, it is almost impossible for an aging person to do anything but end up in the F-S system. I can't go into the details of this but that is the most he could get. It's almost impossible for him to go on unless what I heard over the TV last night is developed . . . and they begin to get up on their high horse and develop their own dissonance and move forward.

27. Have you heard about the Gray Panthers? Nearly 70 years of age – forcing change-forcing policy changes – using small groups?

Dr. Graves: In other words, what I said before . . . what life is . . . is the dissonance! ! Exactly! Vibrancy coming into their lives that they never had before and this came out of the depression in this group. I had a hell of a time trying to make sense out of the F-S system until I saw it in relation to the aged. Soon as I saw that, it all began to make sense.

28. What are your thoughts about the next six steps?

Dr. Graves: As I have indicated here {pointing to the graphs in front of the room} – this is a matter of six steps . . . then a very decided change psychologically through a matter of another six steps. And what my data indicates is that which is the seventh system is like this one:

- 7 (G-T) is more like 1 (A-N),
- 8 (H-U) is more like 2 (B-O),
- 9 (I-V) is more like 3 (C-P).

So, if this is an exploitative psychological system – the C-P system where may exploits human beings, the world, anything he can get a hold of and the hell with anyone else for his own

46.

individual welfare . . . and now he has jumped from the ladder of individuality to the ladder of interdependence which is the second ladder of existence what would exploitation be like if we think of terms of interdependence? We would then be exploiting knowledge, exploiting it not for the benefit of the self but for the benefit of mankind. If that system tends to become dominant, the theory says this is when you will be licensed to become a parent. Follow it? – Exploiting the knowledge of genetics. Tay-sachs, for example! Right down the line. Saying that we can no longer depend upon nature. We have to use knowledge to see that we do not have born – people who are crippled, a liability.

29. 7 and then what??

Dr. Graves: Then 7 would be coming back into life again. The A-N system is the system in which we are trying to establish viable existence. The 7th – G-T system – would be bringing life back into, viability back into, the world again . . . after having loused it up for six steps of human existence. We will be focusing on putting the earth back into order again. Then you get into number 8, which is what our friend up in Canada has been talking about – the return to tribalism in a higher order form. Once the world is put back into some reasonable shape, we will begin to live in the once-again magical belief that we have solved the problems just as they do down here {level 2 – B-O} believe that magic will solve it. Here we have the magical belief that we have now solved the problem of existence and we settle down once more into living in relative peace with one another until the dissonance comes in that we cannot afford to let mankind go along uncontrolled, unmonitored.

30. What can happen to this utopian dream?

Dr. Graves: He'll think he is there, that the utopian society has been reached, but then he'll find that he has gotten into trouble with his utopia because of the probability and possibility factor in genetics . . . that the next thing you are going to produce may not be any good.

Statement: Mary Allen says there is a 99% probability that it will be bad.

31. On the genetic thing, relating to what you said that children are appearing even in the first grade at levels of F-S and G-T. The question I have is this: you mentioned before that the family situation is such that the child tends to come out at the level of the family. How does this relate to the child already being up there?

Dr. Graves: Now, this is precisely what I mean by saying that drawing this material together. Now, I, myself, have not spent much time on this sort of thing, but the minute you go to Harvey, Hunt and Schroder, if you want a child to emerge in adulthood thinking in the D-Q fashion, you use what they label as reliable unilateral training and they do ahead and describe what that kind of training is. If you want to emerge in adulthood thinking in the E-R, level 5, way use unreliable unilateral training. Now, there are a lot of people around this county (oddly enough I've even had a couple of letters from a man in Rhodesia who is very concerned with the child rearing aspect of this) and they are exploring what kind of child rearing methodology produces what kind of thinking human being upon growing up. This is right there in the literature. If we could decide upon a basic

framework we could then get to all this stuff about child rearing that is already in the literature from many different sources.

32. Have you seen the book by Phillip Pare (sp?) – Centuries of Childhood?

Dr. Graves: No. That's just another example of what I am talking about today. Do you see the problem? We have not had the framework. It hasn't been possible to make the necessary translations. If we could just decide upon what framework we could use, and then proceed with translating, compiling as far as we could, and then revise if we need to at that point, then we would not have to have all these darn things hanging out here unrelated to on another.

47.

33. Besides watching behavior and using such things as tests and work patterns, can you help to identify where a person is . . . say a person comes to you for counseling and says, "I'm unhappy, confused. I want to do such and such. Suppose we treat him as a C-P 3 and he is an F-S 6 . . . we don't help him. If we could identify who he is, then we could help him. Are there any tools that can be used to identify the levels, and what plane the person is in?

Dr. Graves: Let me answer that in three ways. (1) there are a number of people in the literature who are working on ways of identifying cognitive styles. – many, such as Witkin and Kohlberg. (2) Scott Myers and Susan Myers and I have been working on two instruments since last summer that are now being used in the business and industrial world that have the particular purpose of identifying people who are of the age to work. I have been developing a different one that has a broader purpose in mind. I should have it in relative working order within the next 10 weeks. David Hunt has instruments and has utilized those instruments to measure what we would refer to here as 3-4-5-6-7. O. J. Harvey has instruments. He has a measure center set up out at the University of Colorado and you can get your test results (measuring instrument) sent there to be scored. And I think he charges \$1.50 a head for scoring. He has been measuring at least up to my latest knowledge 4-5-6-7. Yes, there are probably others, but again this is the sort of thing I'm talking about. It all needs to be brought together so that

- a. we know what instruments there are and know how to get in touch with them.
- b. so that they are translated into some overall design; take Wilkins material.

It would take someone like myself to do it. With David Hunt's instruments you simply have to know that Dave is dealing with what we call 3-4-5-6-7. And that you have to know O. J. Harvey is dealing with 4-5-6-7. Each of them speaks in a different language. Yes, there are instruments. I have one right here in my brief case that is used right over here in West Virginia to measure styles of criminal supervision. If you want a person to supervise a certain person who has been adjudicated a criminal – what kind of a person do you get to supervise? This test exists but again, it is a different person with a different language, but it's the same rose.

This is the problem I have which has made it very difficult for me at times. Even if I had the time to write to people, they would write to me and say: "Well, now, are there any instruments?" In order for me to respond, I've got to go through this whole thing. I have to sit down and explain to them what David Hunt means by sub Roman Numeral 1 and why he means it, and how it fits here. I've got to take Witkin's esoteric language and translate it. Until that sort of thing is readily brought together, it's just difficult for a person such as myself to respond. Look at the many things that are asked. They ask me. Well, can you give me anyone who talks about this in a cultural sense. Well, sure I can. I can give them materials of that sort, but then the moment I do that I've got to sit down and make the translation, explain that if you use this fellows work you use only two sections of this book because beyond there it is not related to what we are dealing with here, and trying to do that when you don't have a place to designate where all the material is.

34. Has any attempt been made to set up either a consortium of a university or to tap the APA or a similar group to serve as sort of a sponsor head through which

Dr. Graves: Not to my knowledge! I can't do it. Certainly I've considered it. What I'm saying here is that there is a reason why it has not been done and that is, if you (unless you've got something like Calhoun's or like mine) – you can't make these translations. So it would not have risen in the minds of others because if you look out from a three system approach, which I know some people have, well, they certainly can't bring in a five system approach. They can't bring in a seven.

48.

35. Regarding the work you've done in Virginia with the Penal system, has that been with younger or older criminals?

Dr. Graves: Both

36. In our society does the criminal group go from B-O 2 to E-R 5?

Dr. Graves: Criminal groups come predominantly from 3-4-5. That accounts for most of the criminal population. The D-Q 4 group produces most of the crime that is pretty horrendous, your murder, your severely assaultive and the like. The C-P 3 produces some of that crime. The E-R 5 doesn't get caught unless it's income tax evasion or something like that . . . or what has been referred to as white-collar crime. It's the kind of crime that takes place in the grocery store when you buy a package and you don't know how much it is worth. Once in awhile someone ends up on prison but . . . in our world today it is the drug addict . . . where they get into drugs or they turn on themselves but do not turn on others. But this is something that needs to be studied. The best evidence seems to be that your crime starts here and here and here and here and here. {He was pointing at the graphs in the front of the audience and probably was referring to 2-3-4-5-6} It appears you have five basic crimes - kind of crime. This can be teased out if the data in the literature can be brought out.

37. What is the highest frequency of conventional behavior?

Dr. Graves: I think what you are referring to as conventional would be D-Q 4. I believe so. If - by conventional - you mean that which is professed to be the American Value. Subscribing to God, Duty and Country – that would be D-Q 4.

38. About two years ago you said at the Washington School of Psychiatry that the D-Q 4 was the level that was predominantly the American mode.

Dr. Graves: Yes, but the question was where is conventional.

39. But would you still stay with the dominant as level E-R 5, two years later?

Dr. Graves: Basically – Yes. Although we have been under threat and as the system says there is regression under threat. So we shall show and will show until things let up . . . a little bit of behavior that looks as if we are more D-Q than E-R. The last two or three years I have been getting data from around the country. You just don't find much pure D-Q thinking except in an inverted T – take and invert the T and run it from South Carolina across the country and up the Rocky Mountains. This is about the only large amount of D-Q thinking of any great degree that you have left. What you have to watch at the present time that may mislead you is that it is now politically smart to behave as if you think in a D-Q fashion. So many of those who are basically centered in the E-R system are playing that political game and acting as if when they are not.

40. Would you care to characterize the levels of more noted personalities?

Dr. Graves: This is a thing that is very, very difficult to do. You see, I do not know these people personally. Heaven knows what you see and hear is not necessarily positive evidence but

it does appear (don't misunderstand me here) that our basic leadership does think at the present time in predominantly a mixture of D-Q and E-R thinking. But that's necessary!!! As I said in a speech I gave just recently to another group I think that for the conditions that exist in this country at the present time . . . that we have fortunately very fine leadership.

49.

41. Isn't that another way of saying that the people elected reflect the level at which most of the population is thinking?

Dr. Graves: At the time they were voting – you see people, particularly people who are in transition here {pointing at the graphs} . . . if we look at this another way. If they are in here and in transition going from here to here . . . they are flopping back and forth from here to here all day long. So in our system we don't see this nearly as much as they do in the French system where they vote on one side of the fence one week and on the other side of the fence the next week. At the moment, the people are voting where they are centered but this is a dynamic thing. It moves around. Very often once they have gotten their feelings expressed - - then in another very short state of time - - they'll vote quite different. But generally speaking - - sure – what you have asked is so.

42. The art of political success may be due to, at least, an intuitive feel for what you are saying. This is where most people are. This is what they'll respond to.

Dr. Graves: You just are not going to get elected unless you feel this. You just are not going to at all. If you're not able to play the game of role-playing, the level you ought to in order to fit the constituency, you won't get elected for a moment.

Are there any other questions?

43. Are we going to get copies of your other two papers?

Dr. Graves: Yes, I'll get them to Dick as soon as I can, as soon as I get back. Just a summarization of what I think need to be done. Simply saying that . . . I don't think that you people who are interested in this sort of thing are going to get an awful lot of your questions answered unless somewhere along the line this is picked up.

44. Have you written much on your work with the criminal population?

Dr. Graves: No, in fact, I just have been processing some of that data this year and it was when I found that my work replicated the work of Shacter and Latane who had previously replicated other work that I got the feeling that this mild chemical aspect of this is serious enough to warrant saying to you people look you'd better start looking in this direction and you'd better start thinking about it. That and the learning are things that we have just started processing.

Next week I've got some free time and I'm going to start to respond to what came in during the latter part of October (it is now March). With just the little questions – reprints and such, I do sit down and look it over – the work of others – but I can't respond.

What I am trying to get across to you people is that I'm only one fish and there are many other fishes in the sea . . . who have a lot to say to you – if you get focused on them. If you could

look for the idea of EMERGENT SYSTEMS and what I have to say – you'd find, My God! - you just would find a tremendous amount of information.