Clare Graves’s theory holds that human beings develop through a series of “levels” or behavioral states. At each level a person learns and acts in a way that is consonant with the particular level. This table provides a schematic outline of Graves’s theory. Each level is designated by two letters (e.g., F-S). The first letter stands for the neurological system on which the level is based and the second for the existential problems it is dealing with.

<table>
<thead>
<tr>
<th>Level</th>
<th>Learning System</th>
<th>Thinking</th>
<th>Motivational System</th>
<th>Specific Motivation</th>
<th>Means Values</th>
<th>End Values</th>
<th>Nature of Existence</th>
<th>Problems of Existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-N</td>
<td>Habituation. (The individual adapts to his environment by a process of becoming accustomed to certain things, e.g., a baby gets used to his mother’s breast, clothing, face, etc.)</td>
<td>Automatic</td>
<td>Physiological</td>
<td>Periodic physiological needs (e.g., hunger)</td>
<td>No conscious value system; values are purely reactive</td>
<td>No conscious value system; values are purely reactive</td>
<td>Automatic</td>
<td>Maintaining physiological stability</td>
</tr>
<tr>
<td>B-O</td>
<td>Classical conditioning. (The individual learns through the association of one thing with another, as when he begins to salivate when his mother prepares to feed him.)</td>
<td>Autistic</td>
<td>Assurance</td>
<td>Aperiodic physiological needs (e.g., warmth)</td>
<td>Traditionalism</td>
<td>Safety</td>
<td>Tribalistic</td>
<td>Achievement of relative safety</td>
</tr>
<tr>
<td>C-P</td>
<td>Operant conditioning. At this level, people learn best when they are rewarded for learning tasks.</td>
<td>Egocentric</td>
<td>Survival</td>
<td>Psychological survival</td>
<td>Exploitation</td>
<td>Power</td>
<td>Egocentric</td>
<td>Living with self-awareness</td>
</tr>
<tr>
<td>D-Q</td>
<td>Avoidant learning. People at this level learn best when they are punished for errors. Without some punishment, D-Q individuals may not learn at all.</td>
<td>Absolutistic (thinking in terms of dogmas, rules.)</td>
<td>Security</td>
<td>Order, meaning</td>
<td>Sacrifice</td>
<td>Salvation</td>
<td>Saintly</td>
<td>Achieving ever-lasting peace of mind</td>
</tr>
<tr>
<td>E-R</td>
<td>Expectancy. E-R types learn best when the outcome of their behavior meets their expectations; that is, when they behave in a certain way and get the reward that they expected to get. E-R people learn best through their own efforts, with mild risk and with considerable variety in the learning experience.</td>
<td>Multiplicistic</td>
<td>Independence</td>
<td>Adequacy, competency</td>
<td>Scientism</td>
<td>Materialism</td>
<td>Materialistic</td>
<td>Conquering the physical universe</td>
</tr>
<tr>
<td>F-S</td>
<td>Observational. F-S people learn by watching other people and observing how they react. Their learning is through vicarious experience.</td>
<td>Relativistic (things depend on particular situations)</td>
<td>Affiliation</td>
<td>Love, affiliation</td>
<td>Sociocentricity</td>
<td>Community</td>
<td>Personalistic</td>
<td>Living with the human element</td>
</tr>
<tr>
<td>G-T</td>
<td>At the G-T and H-U levels, since people are in the second ladder of existence and all basic systems are now open, learning in any form can and does take place. Here it is not new means, but changes in other aspects of the total system, such as the relative dissolution of fear, which accounts for changes in ability to learn.</td>
<td>Systemic</td>
<td>Existence</td>
<td>Self-worth</td>
<td>Accepting</td>
<td>Existence</td>
<td>Cognitive</td>
<td>Accepting existential dichotomies (e.g., life is the most precious thing there is, yet my life is unimportant)</td>
</tr>
<tr>
<td>H-U</td>
<td></td>
<td>Differential</td>
<td>Experience</td>
<td>???????</td>
<td>Experiencing</td>
<td>Communion</td>
<td>Experientialistic</td>
<td></td>
</tr>
</tbody>
</table>

*from “Human Nature Prepares for a Momentous Leap.” The Futurist, April 1974*