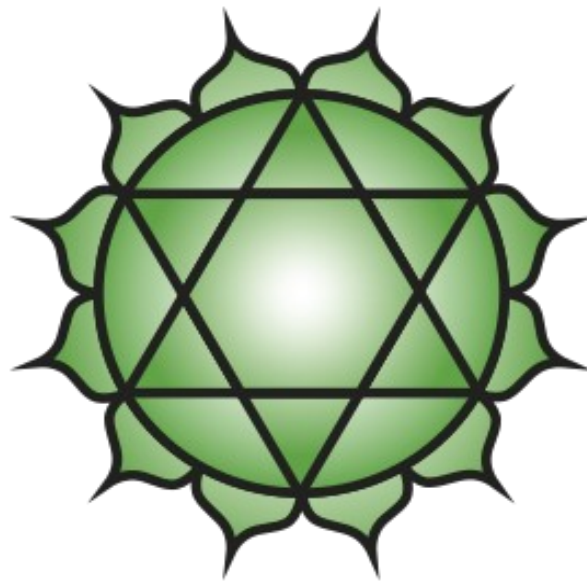# THE TAO OF PERSONALITY

The Process/Aspect System of Personality Traits

The Legacy of Philip Wittmeyer – Volume 3

Review release, 17 April 2024
(Occasionally you should check back with me for updates
because this manuscript is still a work in progress.)

The Tao of Personality

The Process/Aspect System of Personality Traits

by Philip Joel Wittmeyer

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The book has been written in a way that it can be used as a manual, a manual that might lend itself to group learning such as monthly meetings and gatherings. I am not the type to lead seminars or retreats myself, but if you are, and if you have studied the system with a view to teaching it and receiving compensation, then by all means do so. If you want to rework the information in your own words and for your own purposes, I encourage that, so long as you attribute the source to me, so that others can find me. I in my turn refer the reader to the precursors to my perspective, first of all *Messages from Michael*, by Chelsea Quinn Yarbro, and subsequently other books and teachers who can be found via an internet search for "Michael Teachings". In my books I have uniquely adapted and modified the information found in the Michaelian teachings community as a whole.

>*Basically and briefly, just share this PDF (as is) with interested parties and you and I and they are okay.*<

Acknowledgments

The serif and sans serif typefaces used in this document are from the Mesouran family of fonts. To the author's aesthetic sensibilities, Mesouran has just the right balance between a "masculine" (angular or spiky) and a "feminine" (rounded or smooth) appearance, with a touch of elegance that is beautiful, but not so much as to be a distraction from easy readability.

The image on the title page is of the Heart Chakra, called "Anahata" in Sanskrit; it was borrowed from the Wikipedia page on that subject. The Heart Chakra is the middle of seven major chakras; it is the bridge between a 'lower' triad and a 'higher' triad of chakras. The purple-colored image on the previous page is called the "Antah'karana". This is a Sanskrit word and image for the concept of the totality of Mind. As with the Heart Chakra, the image represents the bridge between the 'lower' and the 'higher' realms; it has been adopted by Reiki practitioners as a symbol of the healing of the three levels of Being, namely body, mind, and spirit. Note the three-dimensional cube in the center, with three 'arms', representing the fundamental trichotomy of the Cosmos. The image of two hands on this page is yet another evocation of the fundamental dichotomy of the Cosmos. It is from the Sistine Chapel ceiling painting by Michelangelo: the passive hand of Adam on the left and the active hand of God on the right are extended toward each other. The Yin–Yang symbol, also on this page — also with passive and active sides — has the Chinese name "Taijitu"; its meaning is that apparent opposites define and contain each other.

Books by Philip Joel Wittmeyer [in preparation]

The Tao of Cosmology: Tao's Template of First Principles (The Legacy of Philip Joel Wittmeyer, Volume 1)
The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary (The Legacy of PJW, Volume 2)
The Tao of Personality: The Process/Aspect System of Personality Traits (The Legacy of PJW, Volume 3)
The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy (Legacy of PJW, Volume 4)

Back Cover Blurb for

The Tao of Personality: The Process/Aspect System of Personality Traits

This volume is the third in a series of four volumes — a quadrilogy or tetralogy — that present a summary of the philosophy of an obscure polymath autodidact named Philip Wittmeyer. These four books are meditations on Chapter 42 of the Tao teh Ching, which says:

> Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things; All things carry the yin and embrace the yang; through the blending of the chi they achieve harmony.

Fans of Douglas Adams's book *Hitchhikers Guide to the Galaxy* will notice that — coincidentally — "42" is also "the meaning of life, the universe, and everything". In this series of books, the realms of logic, mathematics, physics, biology, psychology, sociology, philosophy, religion, and theology are examined in the light of what Wittmeyer refers to as "Tao's Template". Hence, the titles of these four books are "The Tao of …."

Notice as you read the following that the first three volumes cover three subjects, which I reduce to "Tao's Template", "The Natural Sequence", and "The Process/Aspect System".

The first volume is titled *The Tao of Cosmology: Tao's Template of First Principles.* It is one of Wittmeyer's meditations on the proposition that Chapter 42 of the *Tao Teh Ching* presented an algorithm for generating the logical and mathematical structure of the universe. Science, philosophy, and theology are also examined.

The three subsequent Volumes are subsets of this first volume, in successively smaller subsets, which means that each prior volume provides some of the context for the content of subsequent volumes.

The second volume is titled *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary.* It is about that portion of Tao's Template that refers to development or evolution over time, in seven levels or stages. Several realms of knowledge manifest the same seven stages of development. For instance, there is physical evolution, biological evolution, personality evolution, socio-cultural evolution, and spiritual evolution. In this book, Wittmeyer compares and contrasts them, analyzes and synthesizes them, into a coherent picture.

The first two volumes are rather abstract and impersonal, but the personal realm is discussed in the next book in this quadrilogy/tetralogy, a book about human personality:

The third volume is titled *The Tao of Personality: The Process/Aspect System of Personality Traits*. This is the volume that you have in your possession now. It is about a system of personality traits that can be derived from Tao's Template, from "first principles" — logic and mathematics. In Part One, Wittmeyer explains how the Process/Aspect System is derived from the Tao's Template algorithm. Then in Parts Two and Three, the personality traits are thoroughly described and explained. Then in Part Four the favorable and unfavorable interactions of the traits are explained and explored.

Readers of the third volume can use the information contained therein as a guide to improve themselves and their relationships, as documented in the last volume of this quadrilogy:

The fourth volume is titled *The Tao of of Relationships: The Chemistry and Alchemy of Service and Intimacy.* It is about that portion of Tao's Template, the Process/Aspect System matrix, and the Natural Sequence schema, that refers to the psycho-therapeutic path and the spiritual path that some people experience during their lives. While studying the Process/Aspect System matrix and the Natural Sequence schema, Wittmeyer tumbled to the realization that there was more to his life than coming to understand Tao's Template, the Process/Aspect System matrix, and the Natural Sequence schema intellectually and conceptually; he was playing them out — via some of his personal psychologically and spiritually transformative experiences. Those insights are documented in this fourth volume.

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PRELUDE TO *THE TAO OF PERSONALITY*

This book is mostly a derivative of a system of personality traits revealed by a channeled entity that called itself the Michaels. In 1973 they revealed themselves to a group of people in the San Francisco Bay Area. This system of personality traits generally goes by the name of the Overleaf System, but because of my personal, idiosyncratic, expanded, and revised interpretation of the Overleaf System, I prefer to call it the Process/Aspect System to distinguish it from the Overleaf System. The personality traits of the Process/Aspect System are discussed in this book, *The Tao of Personality*. However, as I understand it and explain it, the Process/Aspect System applies not only to the human personality, it applies to the 'personality' of the entire cosmos. Thus, my first *Legacy* book in the *Tao* series, *The Tao of Cosmology*, is about the structure of the entire cosmos in terms of the Process/Aspect System, and another book, *The Tao of Cosmogony,* is about the subset of the Process/Aspect System that applies to the structure of the cosmos in terms of its development over time at various time scales.

Context of This Book

This is the third in a series of four books — a quadrilogy — that I have written on the Process/Aspect System. It is best if you read them in numerical order, Legacy Volume 1, Legacy Volume 2, and so on, but this book actually works pretty well as a stand-alone volume.

In the terminology of the Process/Aspect System as it applies to human personality traits, I am a Scholar–Artisan–Priest. Typically, the Scholar component wants to learn *what is*, the Artisan component wants to understand *how it works*, and the Priest component wants to evangelize what is learned and understood. These four *Legacy* books comprise what I refer to as my personal "systematic cosmology project" to satisfy those Scholar–Artisan–Priest basic needs to know and to understand and to preach.

When the Michaels revealed the Overleaf System of personality traits, they *described* it but they did not *explain* it, its structure and its meaning, its derivation from first principles, and its existence as an instantiation of logic, mathematics, and physics. Apparently that task has fallen to me; that is what Volume 1 and Volume 2 of my *Legacy* books are all about. The mere human personality is a faint shadow of the primordial archetypes of all of creation, but the component of the Cosmos that is human personality also has a book..

Here is a list and a description of the four *Legacy* books.

VOLUME ONE: The first book, called *The Tao of Cosmology: Tao's Template of First Principles* (referred to in what follows as *Cosmology*), demonstrates how Chapter 42 of the *Tao Teh Ching* presented an algorithm for generating the framework of the cosmos in which we live:

> Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things; All things carry the yin and embrace the yang; through the blending of the chi they achieve harmony.

Fans of Douglas Adams's book *Hitchhikers Guide to the Galaxy* will notice that — coincidentally — "42" is also "the meaning of life, the universe, and everything". In my book *Cosmology*, the realms of logic, mathematics, physics, cosmology, philosophy, and theology are examined in the light of what I refer to as Tao's Template as succinctly stated in Chapter 42. The three subsequent Volumes are conceptual extrapolations of this first volume, in successively smaller subsets, which means that each volume provides some of the context for the content of subsequent volumes. This first volume was written sporadically over about four decades, starting in 1983 with the discovery of the Ra channeling and the physics theory of Dewey Larson (which can be correlated with the Overleaf System, thus uniting mathematics, physics, and psychology), and ending with the date of its publication. The Overleaf System is a subset of Tao's Template.

VOLUME TWO: The second *Legacy* book, called *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary* (referred to in what follows as *Cosmogony*), was written mostly in the first three decades of the 21st Century. Although the seeds of it were planted in 1986 and the seeds sprouted in 1991, serious work did not begin until the late 1990s. The book is about that portion of the Tao's Template that refers to development or evolution over time, in seven steps or stages. There are dozens of other realms of knowledge that discuss the same seven stages of development. In the *Cosmogony* book, I compare and contrast, analyze and synthesize them, into a coherent picture.

Concerned as they are with the structure of space and time respectively, the first two volumes in this quadrilogy are rather abstract and impersonal. However, the next two volumes in this series are concerned with the concrete and personal application of this foundational knowledge and understanding.

VOLUME THREE: The third *Legacy* book, called *The Tao of Personality: Process/Aspect System of Personality Traits* (referred to in what follows as *Personality*), the book that you are now reading, was written mostly during the years 1981 to 1986. It is about the Overleaf System, a pattern of personality traits first revealed to the world in the book, *Messages from Michael,* authored by Chelsea Quinn Yarbro and published in 1979. I have made some significant advances in the understanding of the Overleaf System based on my understanding of Tao's Template and the physics theory of Dewey Larson as documented in *Cosmology*. My elaboration and explanation of the Overleaf System, which I call the Process/Aspect System, includes its meaning and structure in terms of logic–mathematics–physics.

VOLUME FOUR: The fourth *Legacy* book, called *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy* (referred to in what follows as *Relationships*), was written mostly during the years 1989 to 1991. In the late 1980's, after having written *Personality,* I tumbled to the realization that there was a correlation between the chakras of the body and the so-called "Centers" of personality and some of my transpersonal experiences. As I am accustomed to do, I wrote up my understanding of my experiences as yet another instantiation of the Natural Sequence schema.

Let me describe how the books have been delivered to me from the right hemisphere to the left hemisphere of my brain: not as a string of letters, words, sentences, paragraphs, sections, chapters, and books from beginning to end in a linear fashion. The way the right hemisphere of my brain works, it is as if a jigsaw picture puzzle is dumped out of its box onto the table in front of me, and it is up to me to put the pieces together to reveal the whole picture. These dumps have happened over decades. The books are not picture books; they are written as a string of letters, words, sentences, paragraphs, sections, and chapters. Therefore, the way this works for readers is that they must scan the picture that the words describe by reading from left to right and top to bottom and beginning to end. Only when readers have read all four of the books will they see the complete picture delivered by my muse.

You will notice from the dates above that I have been working on these books for more than forty years. It is my pleasure that now some others besides myself will presumably benefit from this investment in time and energy. My desire and intention is that others derive as much understanding from this gift of knowledge as I have — and that is considerable.

Contents of This Book

With that introduction to the septology behind us, let us now take a look at this particular volume in more detail. The layout of this *Personality* book is as follows:

PRELUDE: This is where I provide an introduction to the contents of this book. Also presented is the place of this book within the context of my other books. You are reading the Prelude now.

PART ONE — The Pattern of the System: This Part of the book is an introduction to the Process/Aspect System in several chapters: "Personality Typology", "Layers of the Personality", "Terminology of the System", "Derivation of the System", and "Structure of the System". The *content* of the System consists of a seven–by–seven cell grid of forty-nine personality traits. They are not a random collection of miscellaneous personality traits — they are related to each other by such factors as 'polarity' and 'dimension'. Thus, the 49 traits have a meaningful arrangement, and the purpose of Part One is to explain it. The Chart of the grid of Traits has headers on the rows and columns where attributes are named, and the purpose of Part One is to explain them. I refer to this as the *context* of the System.

PART TWO — The Traits of Personality: This is where I systematically discuss the forty-two Traits of the Process/Aspect System other than Worldviews. (The seven Worldviews are also Traits, but the explanation

of them is different enough that it seemed expedient to gather them into a Part of their own.) This information is dense and dry for the most part because the descriptions are archetypal and somewhat abstract in places. The presentation is structured in such a way that it is best used as a reference handbook, such as when you are analyzing people's psychology, trying to understand them, and, of course, when you are trying to understand yourself. Analyses of ten actual people are provided.

PART THREE — The Seven Worldviews: This is where I systematically discuss the seven Traits of the Process/Aspect System called Worldviews. The explanation of them is different enough from the other forty two Traits that it seemed expedient to gather them into a Part of their own. The description and explanation of them is also far more extensive than the description of the other Traits. I did this because I believe the category of Worldviews to be the most interesting and useful of the seven Trait categories.

PART FOUR — The Interactions of the Traits: Because the Traits have attributes of Polarity and Dimensionality (as mentioned above), they relate to each other in predictable ways: attraction, repulsion, indifference, puzzlement, and so on. In the common vernacular, this is referred to as good and bad "chemistry" between people. This metaphorical chemistry in terms of the Process/Aspect System is explained in detail in this Part of this book. If you are familiar with "aspects" in astrology (conjunction, opposition, trine, square, sextile, inconjunct), the descriptions of Trait interactions in this chapter will seem familiar to you. Their names are Rapport, Complementarity, Opposition, Identicality, Compatibility, Incompatibility, and Indifference. Analyses of ten actual relationships are provided.

THE TAO OF PERSONALITY

The Process/Aspect System of Personality Traits

INTRODUCTION

What are we? Why are we this way? Why do we act, feel, and think as we do? Why are others different from us? Why do we like some people and dislike others? Why are there often things about some people that we don't like, and other things about them that we do like? Why is it that there are some people we meet and immediately we feel as though we have known them for years, whereas others we may know for years and they still seem like strangers? Why do some people think we are a certain way, and yet others think we are just the opposite? Why do some people (and situations) bring out the best in us whereas others bring out our worst? Why are we serious with some and silly with others? Why do we often have a hard time seeing ourselves as we really are, and as others see us?

The answers to all of the above questions can be found in an understanding of *personality* — personality being defined, of course, as the pattern of behavior, feelings, and thoughts that makes up an individual's distinctive psychological being. Just as a person's body has a specific description of characteristics and distinctive appearance, so does his or her personality.

People often discuss issues of personality. This is because people are interested in who and what they are, and in who and what other people are. Relationships with other personalities are one of the most rewarding, as well as one of the most difficult, kinds of experiences we have. Therefore it is valuable to have a working knowledge of personality. This book is intended to present some information to help people understand themselves better. It is for those who seek self-awareness and self-understanding.

The personality system presented in this book is called the *Process/Aspect System*, or just the *System* for short. The System is my personal interpretation and modification of information originally given by another source, a book titled *Messages from Michael*, authored by Chelsea Quinn Yarbro and published in 1979. A second book by the same author, titled *More Messages from Michael*, was published in 1986, and a third book by this author, titled *Michael's People,* was published in 1989. Many additional insights were prompted when I read the *Ra Material: The Law of One* books that were published in the early 1980s, and which are now available on the internet at: >https://www.lawofone.info/<.

To be candid about it, these purport to be books of "channeled" material from a non-physical entity. The personality traits were presented as part of a larger spiritual teaching about the reincarnation of souls, among other things. The personality traits were said to be selected by the spiritual soul to give it a specific perspective for a physical lifetime, in order to fulfill its purposes for that lifetime — purposes serving more–than–one–lifetime goals of ultimate soul development. Others have written about the personality traits first revealed in the Yarbro books, and these other books are listed in a Bibliography at the back of this book. These authors also present their understanding in terms of soul and reincarnation. You are certainly welcome to pursue that perspective if it interests you, but none of that will be expounded in this book. It is not essential to believe in soul and reincarnation to benefit from understanding and using the System. The Process/Aspect System departs significantly from the material concerning personality presented in the Yarbro books and the other books that discuss this personality system. My book contains my personal observations, and I have adopted ideas from yet additional sources as well. Because of these modifications and additions, I chose to apply the name *Process/Aspect System* to my development of this material, in order to distinguish it from other material derived from what has become known as the Michael Teaching.

No doubt the reader will see in the *System* many of the same ideas found in other writings, be they of Carl Jung, Clare Graves, Karen Horney, Erik Erickson, Georges Gurdjieff, Peter Ouspensky, or whomever. You will also notice that there is some overlap of traits with other personality systems, such as astrology, the Enneagram, the Big Five, and Myers–Briggs, if you have any familiarity with those systems. This is, of course, because they are all addressing the same subject — personality.

I'm not going to try to talk you into anything. I know that either you'll study this personality system because you enjoy it or you find it useful, or you won't do it. It so happens that I enjoy it and find it useful. Following is a list of some of the benefits that I believe that I have received.

- Increasing personal integrity: The greater self-awareness that comes from self-study has led me to greater personal integrity by discarding what is false in myself and clarifying what is true.

- Increasing tolerance and understanding of others: When I have a personality profile on someone, it helps me to get to know them more quickly and I can relate to them more easily. It helps me to understand their motives and perceptions and values. I can think, feel, and act more appropriately toward them. If we become friends, knowing their personality profile becomes less important, of course, but it's a place to start. It helps to have a system.

- Objectification of self and other: I would like to have an accurate view of the world and of other people. I don't. My perceptions are distorted by my own personality traits. With the help of an objective overview of personality in mind, I can to some extent step outside of my biases and misperceptions. When I compare my traits with other people's traits and with the entire personality system, I see the ways we are different and I do not identify with subjective perceptions.

- Increasing personal freedom: The above three factors all translate into greater conscious control of my life. They release me from things — subconscious programs and external influences — that would otherwise determine the course of my life.

- The ultimate goal of the study of personality, this one or any other, is to transcend mere tolerance of others and their differences; it is to arrive at an unconditional regard for other people.

When we were children, we did not understand why we thought, felt, and acted as we did. We were at the whim of psychological factors beyond our conscious knowledge, imprinted in our brains, either by nature or by nurture. As we grew through adulthood, one of the trends was an awakening to greater conscious experience of our lives. We gained greater understanding of how our personality functioned. We came to know our true selves. Besides increasing self-awareness, we also increased our knowledge of external reality. This book proposes that the System will continue this natural trend of learning and growing. It can help us better understand ourselves and others and the world, so that we are enabled to live more consciously, more wittingly, more graciously, more peacefully, and more happily — if we so choose.

Although one can learn much from a casual reading of this book, the presentation is more suited to the person who studies and applies the information. One must live the System to derive significant benefits from it. The book is written, organized, and tabulated in such a way that it can be used as a reference handbook. It is arranged to make it easy to find information on a specific area or topic. The System is truly a pattern of personality factors, and the book reflects that organization and structure. The information is presented in different ways — some portions are abstract and theoretical whereas others are concrete and practical. Different personalities will prefer some presentations over others. All readers and students can appreciate and derive benefit from these various presentations.

The book is divided into four parts. Part One is an overview of the System, showing its pattern and the meaning of the pattern, with some comparison to other systems people have developed over the centuries. Parts Two and Three go into detail about the personality traits of the system. Part Four is an exposition about how the individual personality traits of the System interact with each other within an individual, but with more emphasis on relationships with other people.

Part One
THE PATTERN OF THE SYSTEM

Throughout this book reference will be made to the Process/Aspect Chart. This is called simply the *Chart* with a capital "C". The entire book explains and expounds on the Chart. There are two basic versions of the Chart, depending on how the Traits are arranged in two different patterns: the so-called "Space Structure" version of the Chart is located early in Chapter 1B as Table 1Ba; the so-called "Time Structure" version of the Chart is located late in the same chapter as Table 1Bb. Within each box on the Chart is the name of a personality *Trait*, and here again the word is capitalized. The Chart is the graphical representation of the Process/Aspect System.

The following four chapters discuss the nature and pattern and derivation of the System, while the fifth chapter of this series gives an overview of other thinking about personality types.

Chapter 1A: The first chapter of Part One is "The Layers of the Personality". It discusses how the System fits with other personality factors not included in the System.

Chapter 1B: The second chapter of Part One is "The Terminology of the System". It names and defines features and ingredients of the System that are found on the Chart.

Chapter 1C: The third chapter of Part One is "The Derivation of the System". It explains how the System is derived from logic, mathematics and physics.

Chapter 1D: The fourth chapter of Part One is "The Structure of the System". It points out the underlying organization and overall structure of the System, giving a thorough explanation of the individual factors of the pattern of the System, showing that it is indeed a system.

Chapter 1E: The last chapter of Part One is "Personality Typology". The Process/Aspect System is the "new kid on the block"; many personality typologies have preceded it. This chapter aims to lead you into a preliminary understanding of the Process/Aspect System by presenting a brief overview of these other personality typologies, while comparing and contrasting the Process/Aspect System with them.

Chapter 1A

LAYERS OF THE PERSONALITY

Three layers of the personality are to be distinguished in regard to the Process/Aspect System. The names given to these layers are: 1) the "True Personality" layer, 2) the "False Personality" layer, and 3) the "Illusion" layer. The Traits on the Process/Aspect Chart constitute the "True Personality". False Personality and Illusion are represented on the Chart only to the extent that what are called the "Negative Poles" of the Traits are often expressed as consequences of the influence of False Personality and Illusion. These are all defined and explained more fully below.

True Personality

Please now take a look at the forty-nine Traits on the Process/Aspect Chart, as shown in the next chapter, 1B, "Terminology of the System". Notice that there are seven "Processes" labeled along the left of the Chart heading up seven rows. Notice that there are seven "Aspects" labeled along the top of the Chart heading up seven columns. Every person is apparently born with a particular arrangement or pattern of Traits on the Chart. It could be said that we have all of these Traits in our personalities, but a quick perusal of the Traits will convince you that in considering any one given persona, some are obviously stronger than others. Generally it is only useful to consider that this consists of one primary and one secondary Trait in each Aspect, and sometimes a tertiary Trait. I call a listing of the primary, and sometimes secondary, Traits of a person's True Personality an "Array".

For simplicity's sake, let's just stick with primary Traits for now. For instance, let's say that someone has the Traits of Dominance Goal, Observation Mode, Impatience Shadow, Scholar Role, Skeptic Attitude, Emotion Center, and Collectivism Worldview. As another example, say another person has the Traits of Growth Goal, Passion Mode, Arrogance Shadow, Artisan Role, Idealist Attitude, Intellect Center, and Traditionalism Worldview. Experience has shown that everyone can be analyzed according to this System. The Array is inborn, and generally remains constant for life. The entirety of this book is devoted to the explanation of these Traits.

It should also be mentioned in passing that there are many other personality traits that seem to be present at birth and therefore part of True Personality, and these are not necessarily present in the System. For instance, the System says nothing about a person's introversion/extroversion ratio or their masculinity/femininity ratio, although there might be some clues in their Array. Some other systems, such as the Enneagram or Myers Briggs, do cover them. A person inclined to study themselves will find helpful information in these other systems. What this means, of course, is that no system is a complete description of any given person, and two people with the same Traits in the Process/Aspect System could still be significantly different in overall expression. We are all so unique.

Personally I find it quite amazing that every person seems to be born with the Array inherent, but after doing hundreds of Charts on people of all ages and studying them in detail, it appears to be a fact that the Traits exist from birth, and that they continue through a lifetime. Especially since the 1970's and 1980's it has become increasingly obvious to psychologists that personality traits are inborn. This conclusion was reached based on studies of identical twins raised apart. Even though the families that raised them may have been very different from each other, the personality characteristics of the twins were very similar. This proves that environment can influence basic personality, but it is not the major determinant of it.

This last comment leads us to discuss another layer of personality.

False Personality

As stated above, a person's Array constitutes their True Personality because it is inborn. A second layer of the personality is called the *False Personality*. As an analogy, if the True Personality is likened to the body, then the False Personality would be like the clothing of the body. The False Personality is the social veneer and cultural programming acquired from experience and training in the environment after birth. It is behavior that is conditioned by peer-group pressures and acculturation, and it is imprinted over the True Personality by the society in which one lives. It changes to suit the environment.

Each of us spent many years acquiring this facade during our youth, and its structure can be rather formidable. Even though it is not truly inherent, as the True Personality is, it can be firmly entrenched — it does not easily yield to detection and change. The False Personality is very similar to what is called the "Parent" in the psychological system called "Transactional Analysis". This is discussed at length in many popular books on the market today, such as *I'm OK, You're OK*, by Thomas A. Harris. False Personality also equates approximately with the "superego" of Freudian psychology. Since this aspect of the personality is fully discussed in other literature, there is no need to comment on it to any great extent in my book. This much can be said, however: there isn't necessarily anything wrong with False Personality and it isn't necessarily harmful, except problems occur when it covers and distorts one's true personality.

Illusion

The third layer of the personality is called *Illusion*. It is the least legitimate layer. It is neither inborn as the True Personality is, nor programmed as the False Personality is. It is the name chosen to apply to what psychologists might call "false beliefs" or "faulty thought patterns". It usually involves thoughts and feelings about how things *ought* to be — thoughts and feelings which are not conformed to the way things really are. It often involves being stuck in attitudes or behaviors which are detrimental to the person and to others.

This part of the personality is always psychologically unhealthy or neurotic, of course. A sure sign of illusion is when you are unhappy about something, because it means you are not dealing with a situation as it is. The book, *Your Erroneous Zones*, by Wayne Dyer, has a good overview of such false beliefs and a good program for overcoming them. *Games People Play,* by Eric Berne, is another famous book which covers this subject very well. There are many other good self-help psychology books on the market today which deal with this part of the personality, and it is not necessary to discuss it at length in my book. The purpose here is to mention it and define it so that the reader can see where the Process/Aspect System fits in with it.

Persons can be compared to molecules. Molecules are made up of several ingredients — various kinds of atoms — yet the molecule as a whole behaves as a single entity. The combinations of the atoms determine the unique qualities of the innumerable different types of molecules. Human personalities also have at their core a pattern of ingredients: an Array of Traits on the Chart. This pattern determines the fundamental nature of the person. It is his True Personality.

There is more discussion of these layers in other portions of my book, but for now, with that exposition behind us of the place of the Process/Aspect System within the realm of personality as a whole, we are ready to delve into a brief description, and then an explanation, of the pattern of the System.

Chapter 1B

TERMINOLOGY OF THE SYSTEM

A special terminology has been developed for the System. Many of these terms are introduced in this section. These words retain at base the meaning they have in everyday language usage, but their definitions as given herein are not quite the same as their common meaning. In order to emphasize the special meanings that have been attached to them for the purposes of the System, these words are capitalized. This also serves to distinguish the special terms from the occurrences of the same words that have the customary meaning. To some extent, it is unfortunate to have to jargonize the System, but I deem it necessary to keep things clear and precise.

In order for the following discussion in this chapter to make much sense, the reader must have the Chart in hand. It would be extremely helpful to the reader to make a photocopy of the Chart, shown on the following page. It is important that the reader take the time to go through this section carefully, and understand everything that is described and explained in the following text, with the Chart in view.

Take a look at the Chart now; make a photocopy of it now. Notice that the Chart has an orderly pattern. Notice that in the body of the table there is a grid of forty-nine boxes in seven columns and seven rows. Each body box has three words in it. Notice that the rows and columns have heading boxes on the left side and top side of the body of the table. Each heading box has five words in it.

The following explanations in the following subsections may seem a bit tedious. Apologies, but it really is useful, if not necessary, that one come to understand the structure of the System, and the meaning of that structure, if one is to derive maximum understanding from the System. Please take the time to absorb the following information.

Traits and Poles

All of the boxes in the body of the Chart are covered with the general term *Traits*. Each box is a separate personality Trait. They are arranged in seven columns and seven rows, for a total of forty-nine Traits. The names of the Traits are written in all capital letters in a serif font — for example: CAUTION and PRIEST. Above and below the names of the forty-nine Traits are other words in lower case letters, also in a serif font; these are the so-called *Positive* and *Negative Poles* of the Traits, and you will note the presence of plus signs and minus signs designating the positive and the negative.

Attributes of Traits

In the Chart, there are seven headers to the columns and seven headers to the rows. These header boxes contain the symbols and names of the so-called *Attributes*. These are shown in all capital letters, but in a sans serif font. All of the Traits on the Chart have various combinations of these four Attributes:

1. *Dialectic* Attributes are three in quantity, and are named Ordinal, Neutral, and Cardinal. For convenience throughout this book, Dialectic Attribute names are often designated or abbreviated with a symbol, a mathematical *Sign:* "–" for Ordinal, "=" for Neutral, "+" for Cardinal respectively. Refer to the first lines of the headers on the Chart on the next page for the Signs of the Dialectic Attributes; refer to the second lines of the headers on the Chart on the next page for the names of the Dialectic Attributes.

2. *Axial* Attributes are four in quantity, and are named Action, Inspiration, Expression, and Assimilation. Combine the names of the Dialectic Attributes with the Axial Attributes and we have the Septenarian Attributes; for example: Ordinal Action. The Axial Attributes are shown on the third line of the headers on the Chart on the next page. Unlike the Dialectic Attributes, there is no

abbreviation for the Axial or Septenarian Attributes, but there is a correlate that refers to the same thing, namely:

3. *Dimensional* Attributes are also four in quantity, and are named One-Dimensional (1-D), Two-Dimensional (2-D), Three-Dimensional (3-D), and Pan-Dimensional (P-D). The combination of Dialectic Sign and Dimension abbreviation are shown on the first line of the headers on the Chart. The Dimensional Attributes are abbreviations for the Dialectic Attributes; for example, "– 1-D –" is shorthand for One-Dimensional Ordinal.

4. *Directional* Attributes are seven in quantity and are named Backward, Forward, Downward, Upward, Outward, Inward, and Complex. These are vectors in the Cartesian coordinate system, as explained below, and they are metaphorically related to the Axial and Dimensional Attributes.

Notice that these Attributes refer to various mathematical terms and functions.

A fuller description of these four classes of Attributes is found in subsections following the Chart.

Table 1Ba: The PROCESS/ASPECT SYSTEM CHART of TRAITS — "SPACE STRUCTURE"							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITIONAL' –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

It would really help a lot to study this Chart for a long time before moving on. For instance, read what is in all of the boxes. Consider what the Attributes shown in the left-most column have in common with the seven boxes in that row. Consider what the Attributes shown in the top row have in common with the seven boxes in that column. Compare and contrast what is in the nine groups of four boxes that are surrounded by heavier lines. (These groups are in different Dimensions on the horizontal and vertical axes of the chart.) Reread the text of the terminology and compare it with what you see on the Chart until it all makes sense.

Dialectic Attributes

In the header of every column and row on the Chart, both the symbols of the Sign Attributes and the names of the Dialectic Attributes are shown, in the first two rows. These are just two ways of designating the same thing. The Signs are indicated on the Chart as either a "plus" ("+") symbol for the Cardinal Attribute, a "minus" ("–") symbol for the Ordinal Attribute, or an "equals" ("=") symbol for the Neutral Attribute. Note that Sign is to be distinguished from so-called *Polarity*, discussed below, even though the same arithmetical symbols are used for both categories. I both prefix and suffix a Sign with +, –, or = (e.g. – 1-D –). With Polarity, I only prefix the word with one of these symbols (e.g. +Preservation).

The reason these Attributes are referred to as "Dialectic" is because it was borrowed from a philosophical concept, which one may read about on the internet, such as here: >https://en.wikipedia.org/wiki/Dialectic<. Basically and briefly, the notion of dialectic as used in the Process/Aspect System is as a developmental process in which complementary phenomena are reconciled as gestalts at the next higher level or later stage of evolution. In the Process/Aspect System, the dialectic principle appears with the terms Ordinal and Cardinal and Neutral:

Cardinal and Ordinal

Some synonyms for Cardinal and Ordinal are "positive" and "negative", or "yes" and "no", or "presence" and "absence", or "masculine" and "feminine", or "active" and "passive", or "catalytic" and "receptive". In oriental philosophy, the words "yang" and "yin" are a good equivalent of the meaning of Cardinal and Ordinal respectively. These are actually mathematical terms, and their meaning is explained more fully further on. The context in which they are used should also help you understand the breadth and depth of their meaning. The blend of Cardinal and Ordinal is *Neutral*.

Duality

Cardinality/Ordinality is a type of oppositeness that I want to distinguish from the type of oppositeness called Polarity, discussed below, so I call Cardinality/Ordinality a Duality. I apologize if this gets confusing, but it makes a difference when explaining things. There are three types of Duality, and these are discussed below under the headings of *Counterpart, Diametric*, and *Complement*.

Neutrality

In the top row of the body of the Chart (Worldview Aspect), and in the right hand column (Combination Process) are the thirteen Traits referred to as Neutral, and a good descriptive word for this is "intermediate", since the Neutral position can be thought of as midway between Cardinal and Ordinal. This is not unlike the Neutral name of the Trait which has been placed on the Chart midway between each of its two Poles; these two Poles are explained next. Although *Neutral* can be thought of as the blend of both Cardinal and Ordinal as stated above, it can also be thought of as neither Cardinal nor Ordinal; this difference in interpretation is significant, as explained in the next chapter.

Polarity

Each of the forty-nine Traits has a healthy manifestation and an unhealthy manifestation, which are shown in the same box as the name of the Trait. This is a special kind of Cardinal/Ordinal dichotomy, and it is called *Polarity*. The names of the Poles begin with capital letters on the Chart. They are prefixed with a "+" (plus) sign for "Positive Pole" and a "–" (minus) sign for "Negative Pole" expressions. The Positive Pole appears above the name of the Trait, and the Negative Pole appears below the name of the Trait. (The name of the Trait itself is to be regarded as *neither* Positive nor Negative — or *both* Positive and Negative if you want to look at it that way — therefore "Neutral".) In the personality, the Positive Pole is generally considered to be psychologically healthy and happy for the individuals who have it, and for others who interact with them. The Negative Pole is generally considered to be psychologically unhealthy and unhappy for persons and their contacts. A psychologist might refer to people in the Positive Poles as "well-adjusted", and people in the Negative Poles as

"mal-adjusted". For instance, the ACCEPTANCE Goal has +Inclusion for its Positive Pole, and –Ingratiation for its Negative Pole; the KING Role has +Mastery and –Tyranny for its Poles; the SKEPTIC Attitude has +Investigation and –Suspicion for its Poles. Please take a look now at all of the other Poles and it will be obvious to you why these are called *Positive* and *Negative*. One of the uses of the *System* is to help you recognize when you are in a Negative Pole of one of your Traits, as a stimulus to get out of it for your own well-being and the well-being of those who interact with you.

Dimensionality

In addition to its Dialectic/Sign Attribute, each Trait has Axial/Dimensionality Attributes on the horizontal and the vertical axes (Process column and Aspect row), and there are four categories of Dimensionality. There are One-Dimensional, Two-Dimensional, Three-Dimensional, and Pan-Dimensional categories. They are abbreviated 1-D, 2-D, 3-D, and P-D respectively. These Dimensions also have names: 1-D is the ACTION Dimension, 2-D is the INSPIRATION Dimension, 3-D is the EXPRESSION Dimension, and P-D is the ASSIMILATION Dimension. P-D is Neutral, but each of the other three Dimensions has *Duality*. That is, they are divided into the opposites of Cardinal and Ordinal manifestation, indicated with the "CARDINAL" and "ORDINAL" headings on the Chart. Three Dual pairs plus one Neutral add up to seven in each row or each column.

The basic meaning of both Process and Aspect One-Dimensionality is covered with the term Action because it deals with behaviors and energies. The basic meaning of Process and Aspect Two-Dimensionality is covered with the term Inspiration because it deals with qualities and values. The basic meaning of Process and Aspect Three-Dimensionality is covered with the term Expression because it deals with objects and parts. The basic meaning of Process and Aspect Pan-Dimensionality is covered with the term Assimilation because it deals with phenomena and information.

Axis/Axial

The term *Axis*, as a synonym for Dimension, refers to the fact that the Dimensions have two poles, a positive or Cardinal Pole, and a negative or Ordinal pole. Occurrences of the terms positive and negative with regard to Axis/Axial should not to be confused with the Positive and Negative Poles of each Trait. The term Axis is yet another allusion to mathematics, indicating once again that the Process/Aspect System has a mathematical structure and significance.

Directionality

Recall that in the subsection above on Attributes, I introduced the Directionality Attributes of Backward, Forward, Downward, Upward, Outward, Inward, and Complex. The Poles of the Dimensions are metaphorically equivalent to the six directions of space. One-Dimensional Action is divided into the Negative Pole of –Backward and the Positive Pole of +Forward; Two-Dimensional Inspiration is divided into the Negative Pole of –Downward and the Positive Pole of +Upward; Three-Dimensional Expression is divided into the Negative Pole of –Outward and the Positive Pole of +Inward; the Pan-dimensions are Neutral and are not divided into Poles. Thus, Directionality is related to the Dimensionality Attributes and the Axis Attributes via the so-called Cartesian coordinate system. Perhaps you remember that from your high school mathematics classes. If not, the graphic image at right and the explanation below will inform you about that. Conveniently, the graphic image uses the "–" and "+" Signs the same way they are used in the Process/Aspect System.
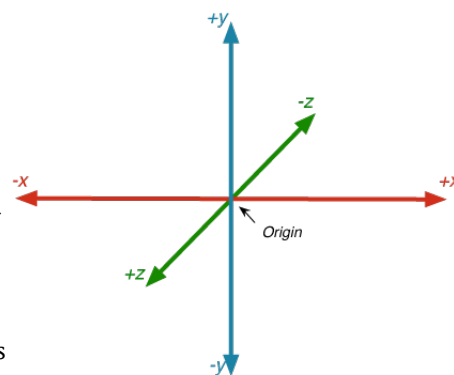
- The horizontal line going from "–x" on the left, through the Origin point, to "+x" on the right, corresponds to One-Dimensionality and the Action Axis in the System. Like the arrows on the x-Axis line, the Backward and Forward Direction Attributes of the System are metaphors for "motions" along the x-Axis line.
- The vertical line going from "–y" on the bottom, through the Origin point, to "+y" on the top, when added to the "x" axis, corresponds to Two-Dimensionality and the Inspiration Axis in the System. Like the arrows on the y-Axis line, the Downward and Upward Direction Attributes of the System are metaphors for "motions" along the y-Axis line.

- The diagonal line going from "–z" in the upper right quadrant, through the Origin point, to "+z" in the lower left quadrant, when added to the "x" and "y" axes, corresponds to Three-Dimensionality and the Expression Axis in the System. Like the arrows on the z-Axis line, the Outward and Inward Direction Attributes of the System are metaphors for "motions" along the z-Axis line.
- One can understand the Origin point as either Zero-Dimensional or Pan-Dimensional, and therefore that it corresponds to the Neutral Assimilation Attribute in the System. It does not actually have an Axis in the sense that the numbered Dimensionalities do, with positive and negative directions, but the word is applied to it anyway. When all numbered Dimensionalities are considered together, the metaphorical motion of the Pan-Dimensional Axis is called "Complex".

Processes

The seven vertical columns of Traits on the Chart are titled, "PROCESSES" in personality. From left to right on the Chart they are: 1-D –TERMINATION– and +ORIGINATION+, 2-D –INVOLUTION– and +EVOLUTION+, 3-D –ANALYSIS– and +SYNTHESIS+, and P-D =COMBINATION=. Notice that the three Ordinal Processes are Termination, Involution, and Analysis. Notice that the three Cardinal Processes are Origination, Evolution, and Synthesis. Notice that the oppositeness of the Processes within a Dimension is apparent in their names. The nature of each Process applies to all seven of the Traits under the heading of that Process. Notice that the numerical order of the Process Dimensions ascends (1-D, 2-D, 3-D, P-D) from the left side of the Chart toward the right side.

In the next chapter, I will develop and explain the notion that Processes are time-like in the function of the personality Traits, and that is the reason for the choice of the term Process.

Aspects

The seven horizontal rows of Traits on the Chart are titled, "ASPECTS" of personality. From bottom to top on the Chart they are: 1-D –GOAL– and +MODE+, 2-D –SHADOW– and +ROLE+, 3-D –ATTITUDE– and +CENTER+, and P-D =WORLDVIEW=. Notice that the three Ordinal Aspects are Goal, Shadow, and Attitude. Notice that the three Cardinal Aspects are Mode, Role, and Center. The oppositeness of the Aspects within a Dimension is not as obvious from their names as the names of the Processes, but it exists as a different type of oppositeness, which will, of course, be explained in detail further on. The nature of each Aspect applies to all seven of the Traits under the heading of that Aspect. Notice that the numerical order of the Aspect Dimensions ascends (1-D, 2-D, 3-D, P-D) from the bottom of the Chart toward the top of the Chart.

In the next chapter, I will develop and explain the notion that Aspects are space-like in the function of the personality Traits, and that is the reason for the choice of the term Aspect.

Dimension Sign Correspondence

Like the Process and Aspect Dimensions themselves, the Cardinal and Ordinal Pairs correlate to each other. Each Process corresponds to a specific Aspect, and they share a common meaning. This information is tabulated below:

DIMENSION	DIRECTION	SIGN	PROCESS	ASPECT
1-D ACTION	BACKWARD	–ORDINAL–	TERMINATION	GOAL
1-D ACTION	FORWARD	+CARDINAL+	ORIGINATION	MODE
2-D INSPIRATION	DOWNWARD	–ORDINAL–	INVOLUTION	SHADOW
2-D INSPIRATION	UPWARD	+CARDINAL+	EVOLUTION	ROLE
3-D EXPRESSION	OUTWARD	–ORDINAL–	ANALYSIS	ATTITUDE
3-D EXPRESSION	INWARD	+CARDINAL+	SYNTHESIS	CENTER
P-D ASSIMILATION	COMPLEX	=NEUTRAL=	COMBINATION	WORLDVIEW

The correspondence of the Processes and Aspects based on their names alone may not be immediately obvious to you, but this will be explained in more detail further on.

Pairs

The 1-D, 2-D, and 3-D Dimensions in terms of both Process and Aspect are divided into so-called *Pairs*. The Pairs are the reverse or opposite of each other in one way or another, as described below in the subsections on Counterpart and Complement.

Quadrate

Notice that heavy line-weights on the Chart separate the Dimensions from one another on both the Process columns and the Aspect rows. Notice that light line-weights separate the Pairs of Traits within a Dimension. Four Traits thus grouped, but separated, form a "Quadrate". For example, LOWLINESS, SERVER, ARROGANCE, and PRIEST form one Quadrate at the intersection of the 2-D Processes of INSPIRATION and the 2-D Aspects of INSPIRATION. There are nine Quadrates in the entire Chart. They exist only in the 1-D, 2-D, and 3-D Dimensions; they do not exist in the P-D Dimension. Traits within the Quadrates have a certain relationship to each other, namely the three types of *Duality* named and described after the next two subsections.

Duality

The Pairs have Duality in the case of the three Process and Aspect Dimensions: the One-Dimensional Action Processes of Termination and Origination are Dual opposites; the Two-Dimensional Inspiration Processes of Involution and Evolution are Dual opposites; the Three-Dimensional Expression Processes of Analysis and Synthesis are Dual opposites; the Pan-Dimensional Process of Assimilation has no Dual opposite. The One-Dimensional Action Aspects of Goal and Mode are Dual opposites; the Two-Dimensional Inspiration Aspects of Shadow and Role are Dual opposites; the Three-Dimensional Expression Aspects of Attitude and Center are Dual opposites. The Pan-Dimensional Worldview Aspect has no Dual opposite.

Quadrant

The way the Traits are arranged in a pattern on the Chart, each Trait is shown in a particular *Quadrant* of the *Quadrate*, whether Upper (a Cardinal Aspect) or Lower (an Ordinal Aspect) or Left (an Ordinal Process) or Right (a Cardinal Process). For instance, the Caution Mode is a Lower–Right Trait in a Quadrate, and the Idealist Attitude is an Upper–Left Trait in a Quadrate. The Chart is arranged this way, and these names were chosen, because 'left' and 'lower' are considered 'negative' (hence Ordinal) in general metaphorical use, and 'right' and 'upper' are considered 'positive' (hence Cardinal) in general metaphorical use. The Chart was laid out intentionally to conform to this metaphor.

Counterpart

In the three Aspect Dimensions which have Duality, each of the Traits has its "Counterpart" in the same Aspect Dimension. For instance, the REJECTION Goal and the CAUTION Mode are the Counterparts of each other in the 1-D Action Dimension; the PRIEST Role and the ARROGANCE Shadow are Counterparts of each other in the 2-D Inspiration Dimension; the REALIST Attitude and the EXCITATION Center are the Counterparts of each other in the 3-D Expression Dimension. Please take a look now at all of these and get a preliminary feel for how Counterpart Traits are antithetical to each other. This is not as obvious in some cases as others, but this will be made clearer in the description of each Trait in Parts Two and Three of the book.

Diametric

Within each Quadrate there is a Trait in the diagonal opposite corner of any Trait. This is its "Diametric". For instance, the LOWLINESS Shadow is the Diametric of the PRIEST Role, the REALIST Attitude is the Diametric of the MOTION Center, and the CAUTION Mode is the Diametric of the ACCEPTANCE Goal. In each case both its Process Sign and its Aspect Sign are opposites. Please take a look now at all of these and get a preliminary feel for how Diametric Traits are antithetical to each other. This is not as obvious in some cases as others, but this will be made clearer in the description of each Trait in Parts Two and Three of the book.

Complement

In the three Process Dimensions which have Duality, each of the Traits has its "Complement" in the same Process Dimension. For instance, the CYNIC and REALIST Attitudes are Complements of each other in the 1-D Action Dimension; the PRIEST and SERVER Roles are Complements of each other in the 2-D Inspiration Dimension; the REJECTION and ACCEPTANCE Goals are Complements of each other in the 3-D Expression Dimension. Please take a look now at all of these and get a preliminary feel for how Complementary Traits are antithetical to each other. This is not as obvious in some cases as others, but this will be made clearer in the description of each Trait in Parts Two and Three of the book.

Thus there are three types of Duality inherent in each Quadrate: Process Complements, Aspect Counterparts, and Process/Aspect Diametrics. These Dualities figure prominently in Part Four of the book, where they are discussed in terms of interpersonal relationships. They can determine a significant amount of the meaningfulness of the relationship.

That information was a lot to absorb, and I can see how it must surely seem puzzling and obscure to the reader at this point in the presentation. This chapter, "Terminology of the System", only just begins to give the reader an introduction to the structure and meaning of the Process/Aspect System. The next chapter, "The Derivation of the System", explains it in a different way and in greater detail. The next chapter after that, "The Structure of the System", explains it in yet another way, and in even greater detail. I regard it as important that the reader not regard Part One of the book as puzzling and obscure after reading all three of these chapters.

Sequence Number

Up to this point, the patterned structure of the Traits has been presented in terms of what I am referring to as the "Space Structure" version Chart, which was shown previously. There is also an alternative way to arrange and group the Traits, and that is in terms of what I am referring to as the "Time Structure" version of the Chart, and this is shown below; this version of the Chart is used in the chapters on the Worldviews and the Zones. In this book and my other books I refer to this time structure as the "Natural Sequence" because it is found in numerous realms of nature, including personality, as documented in this book and my other books.

Each Process and Aspect has a sequence number, from one to seven, or first to seventh. On the Time Structure Chart, the Traits are arranged in sequence number order. The meaning ascribed to the Process and Aspect is the meaning ascribed to the number. The sequence numbers of each Process and Aspect are:

      ORDINAL

        1-D –TERMINATION– "one" –GOAL–

        2-D –INVOLUTION– "two" –SHADOW–

        3-D –ANALYSIS– "three" –ATTITUDE–

      NEUTRAL

        P-D =COMBINATION= "four" =WORLDVIEW=

      CARDINAL

        3-D +SYNTHESIS+ "five" +CENTER+

        2-D +EVOLUTION+ "six" +ROLE+

        1-D +ORIGINATION+ "seven" +MODE+

Notice that the three Ordinal Processes and Aspects come first in the Sequence, that the Neutral is in the middle, and that the three Cardinal are last in the sequence, with a reverse order of Dimensionality. On the Time Structure Chart, note that the Cardinal and Ordinal Aspects are arranged in this pattern, with Ordinal Traits to the left and toward the bottom, and with Cardinal Traits to the right and toward the top. The Neutral Traits are in the cross formed between the Cardinal and Ordinal, with the double Neutral Trait, "COLLECTIVISM", in the very center of the Chart. Much more is said about this arrangement of the Traits in Chapter 2H, "Introduction to the Worldviews".

Reciprocals

Refer to the Time Structure version of the Chart on the next page. If a line is run diagonally across and up the Time Structure version of the Chart from the lower left (bisecting Submission), bisecting each Trait along the way up to the upper right (bisecting Collectivism), the Traits will be divided into two symmetrical groups. That is, the Traits on one side of the diagonal line correlate with those on the other side of the line where their Dimensionalities (1-D, 2-D, 3-D, P-D) and Signs (+ or –) are the same in terms of Process and Aspect Attributes. These are what I call the "Reciprocal" of each other.

The Traits along the line do not have a Reciprocal: Submission (–1-D–/–1-D–), Aggression (+2-D+/+2-D+), Lowliness (–2-D–/–2-D–), Priest (+2-D+/+2-D+), Skeptic (–3-D–/–3-D–), Concept (+3-D+/+3-D+), Collectivism (=P-D=/=P-D =).

That leaves twenty one pairs of Reciprocal Traits, as follows: Dominance and Perseverance; Reduction and Martyrdom; Growth and Warrior; Repression and Impatience; Passion and King; Rejection and Cynic; Acceptance and Motion; Caution and Realist; Power and Excitation; Arrogance and Server; Equilibrium and Primitivism; Renunciation and Stoic; Observation and Messianism; Greed and Emotion; Artisan and Spiritualist; Stubbornness and Traditionalism; Sage and Sympathy; Scholar and Transpersonalism; Idealist and Intellect; Pragmatist and Materialism; Impulse and Holism.

Six of the Reciprocals have a similarity to each other. This happens when the two are both of the same Monadal Attribute, either Cardinal or Ordinal. That is: Reduction and Martyrdom, Rejection and Cynic, Passion and King, Power and Excitation, Renunciation and Stoic, Sage and Sympathy. It might take a little thought to perceive the similarity.

Nine of the Reciprocals are very different from each other because they are of opposite Monadal Attributes, one Ordinal and one Cardinal. That is: Dominance and Perseverance, Growth and Warrior, Repression and Impatience, Acceptance and Motion, Caution and Realist, Arrogance and Server, Greed and Emotion, Artisan and Spiritualist, Idealist and Intellect. It might take a little thought to perceive the dissimilarity.

The remaining six Reciprocals involve Neutral Traits in terms of Process and Aspect, so there is not so much in the way of similarity and dissimilarity. That is: Equilibrium and Primitivism, Observation and Messianism, Stubbornness and Traditionalism, Scholar and Transpersonalism, Pragmatist and Materialism, Impulse and Holism.

(My suspicion is that there is some deep significance with Reciprocals in terms of space/time physics as well as time/space personality, but I have not — yet — fathomed it.)

It would really help a lot to study the Chart on the next page for a long time before moving on. For instance, read what is in all of the boxes. Notice the Dimensional symmetry between the left and right, and top and bottom, sides of the Chart. Consider what the Attributes shown in the left-most column have in common with the seven boxes in that row. Consider what the Attributes shown in the top row have in common with the seven boxes in that column. Compare and contrast what is in the four quadrants where nine boxes are contained. Reread the text of the terminology and compare it with what you see on the Chart until it all makes sense.

Table 1Bb: The PROCESS/ASPECT SYSTEM CHART of TRAITS — "TIME STRUCTURE"

PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Restraint REPRESSION –Inhibition	+Deliberation CAUTION –Phobia	**+Clarity** **OBSERVATION** **–Surveillance**	+Authority POWER –Oppression	+Enthusiasm PASSION –Extremism	+Dynamism AGGRESSION –Belligerence
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Service SERVER –Bondage	+Creation ARTISAN –Artifice	**+Knowledge** **SCHOLAR** **–Conjecture**	+Exhibition SAGE –Oration	+Compassion PRIEST –Zeal	+Mastery KING –Tyranny
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Sensibility EMOTION –Sentimentality	+Thought INTELLECT –Reason	**+Intuition** **IMPULSE** **–Instinct**	+Integration CONCEPT –Fantasy	+Empathy SYMPATHY –Sensitivity	+Vitality EXCITATION –Arousal
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	**+Preservation** **PRIMITIVISM** **–Security**	**+Propriety** **TRADITION'** **–Conformity**	**+Production** **MATERIALISM** **–Exploitation**	**+Consensus** **COLLECTIVISM** **–Ambiguity**	**+Wisdom** **HOLISM** **–Speculation**	**+Liberation** **TRANSPERSON'** **–Catharsis**	**+Revolution** **MESSIANISM** **–Provocation**
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Tranquility STOIC –Resignation	+Investigation SKEPTIC –Suspicion	**+Practicality** **PRAGMATIST** **–Dogma**	+Coalescence IDEALIST –Naivety	+Aspiration SPIRITUALIST –Superstition	+Perception REALIST –Supposition
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Humility LOWLINESS –Abasement	+Sacrifice RENUNCIATION –Self-hatred	**+Determination** **STUBBORNNESS** **–Obstinacy**	+Egotism GREED –Voracity	+Pride ARROGANCE –Vanity	+Audacity IMPATIENCE –Intolerance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Evaluation REDUCTION –Withdrawal	+Distinction REJECTION –Prejudice	**+Suspension** **EQUILIBRIUM** **–Inertia**	+Inclusion ACCEPTANCE –Ingratiation	+Development GROWTH –Confusion	+5Leadership DOMINANCE –Dictatorship

Chapter 1C

DERIVATION OF THE SYSTEM

The Chart is not a mere collection of traits chosen arbitrarily and grouped together haphazardly. The Traits themselves have fundamental significance, and there is meaning in the way they are arranged. They are, in fact, arranged according to logical and mathematical principles. The logic of the Chart is as simple as Yes, No, and Maybe. The mathematics of the Chart is as simple as Zero, One, Two, Three, and All. I capitalize these logic and math words because I want to emphasize that they are fundamental principles in the System.

In previous sections a mere *naming* and brief *description* of the structure of the Chart was given. Of course, a more thorough description will be given further on, but even that is not enough. In order to thoroughly *understand* the System, you will need to go beyond comprehending the words and perceiving that there is a pattern. It will help greatly to understand where this pattern came from; to know how this system is derived from fundamental principles. Therefore, in this section you will be given an *explanation* of the System. That is, there is a deeper, more abstract meaning to the System than might at first appear from a mere naming of parts with a description thereof. I know that some of the following might be difficult for some readers to follow, but please bear with me.

In one of the science fiction books by British philosopher Douglas Adams, *A Hitchhiker's Guide to the Galaxy*, a supercomputer is set to work computing the meaning of "life, the universe, and everything". The answer the computer came up with was "42". This was meant to be humorous, of course, and Mr. Adams said that he chose "42" for no discernible reason — it was totally spontaneous and irrational — and that is what made it humorous. Therefore, we know that it is simply a coincidence that in the 42nd chapter of an ancient Oriental philosopher's book, *Tao Teh Ching*, by Lao Tzu, we find Lao Tzu's answer to the meaning of life, the universe, and everything:

> Tao produced the One. The One produced the Two. The Two produced the Three. And the Three produced All things. All things carry the Yin and embrace the Yang, and through the blending of the Chi they achieve harmony.

However, I believe it is not coincidental that the Process/Aspect System is a pattern of the very same concepts given in this brief chapter of the *Tao Teh Ching*. Those are the concepts Lao Tzu called *Yin, Yang* and *Chi*, and the concepts he called *Tao, One, Two, Three*, and *All*. I believe these are equivalent to the logic of the System — No, Yes, and Maybe — and to the mathematics of the System — Zero, One, Two, Three, and All. Therefore, the System is equivalent to the basic existence and function of the universe succinctly depicted in Lao Tzu's cosmology (the structure of space) and cosmogony (the structure of time). Because it is important in the description and explanation to follow, note that in Lao Tzu's cosmology *the numbers themselves* are like *aspects of space*, and that in Lao Tzu's cosmogony *the sequence of numbers* are like *processes in time*. Recall that on the Chart, Cardinal (yang) is indicated with a +plus+ sign, Ordinal (yin) is indicated with a –minus– sign, and Neutral (chi) is indicated with an =equals= sign. Recall that on the Chart, One, Two, Three, and All are indicated with the Arabic numerals 1, 2, 3, and P together with a "-D", meaning "dimension". (Zero is off the Chart.) Therefore the System is a '0 – 1 – 2 – 3 – All' hierarchy of +, –, and = distinctions, the same as in Chapter 42 of the *Tao Teh Ching*. The System is the pattern of the permutations of these fundamental logical and mathematical concepts.

Whether you are talking about how computers or personalities work, the most fundamental dichotomy is the pure abstract difference between negative and positive, yin and yang, no and yes, Ordinal and Cardinal. This dichotomy is the basis of the Process/Aspect System, because the System is a pattern of differences — opposites, dualities, symmetries, polarities, reciprocities, whatever you want to call the difference between Ordinal and Cardinal in the various juxtapositions. This contrary is then ramified into patterns of Oneness and Twoness

and Threeness, of First and Second and Third, of Unity and Duality and Trinity, of Primary and Secondary and Tertiary. This set of patterns is what I call "Tao's Template".

Let me begin to explain this further.

Cardinal, Ordinal, Neutral

Looking at the set of top-line headers on Chart 1Ba, not that the twenty one Traits in the Origination, Evolution, and Synthesis Processes are referred to as "Cardinal"; the twenty-one Traits in the Termination, Involution, and Analysis Processes are referred to as "Ordinal"; the seven Traits in the Combination Process are referred to as "Neutral".

People who are unfamiliar with the branch of mathematics called "number theory" might be unaware that *ordinal* and *cardinal* are mathematical terms. Mathematicians say that there are two ways of regarding numeration, the ordinal way and the cardinal way. The ordinal way is *first, second, third, ...* — giving the order of a number which reveals its position in the sequence of other numbers. This way of looking at numbers emphasizes their relationship to one another, as if they were interacting entities. In language, this is equivalent to the part of speech called *verb*, which describes some process of *doing in time*. The cardinal way of looking at numeration is *one, two, three, ...* — seeing each number as if it were a principle unto itself or had a meaning within itself, without regard for its relationship to other numbers. I like to convey this meaning of cardinality by saying it thus: *Oneness, Twoness, Threeness, ...* In language, this is equivalent to the part of speech called *noun*, which describes some aspect of *being in space*.

It has been said by scientists that the universe is a mathematical construct. Apparently — scientists believe it — mathematics is the structural framework of the universe. I also believe the foundation of the universe derives from the cardinal concept of numbers with their *meaning*, and the ordinal concept of numbers with their *relationships* (generally called *functions* — addition, subtraction, multiplication, division, fractions, and so on). I include personality in the universe, so it is no wonder that the System has a mathematical derivation. Even in mathematics there is *being* (numbers) and *doing* (functions). In language, there is *noun* and *verb*. In physics, there is *space* and *time*. In the System this dichotomy shows up as *Cardinal* and *Ordinal*.

These two terms deserve a thorough explanation because they are so fundamental to an understanding of the System. These are very broad terms. In fact, I think they are about as broad as one can get. I use the terms Cardinal and Ordinal to include every kind of oppositeness: symmetry, reciprocity, polarity, duality, reflection, reversal, complementarity, chirality, counterparts, and so on. To begin to understand, first take a look at the following list. Better yet, don't just take a look; study it and think about it.

CARDINALITY	ORDINALITY
yes	no
positive	negative
yang	yin
space	time
being	doing
noun	verb
ground	figure
general	specific
masculinity	femininity
animate	inanimate
syntropy	entropy
organism	mechanism
emanationism	emergentism
holism	reductionism
implicate	explicate
subjective	objective
wave	particle
inside	outside

continuum   discontinuum

Aspects   Processes

A good example of the difference between Cardinal and Ordinal in the abstract world is the concept of yes/no. Near as I can tell, the simplest pure abstract distinction that exists is that between "yes" — the most basic Cardinality — and "no" — the most basic Ordinality. A good example of the difference between Cardinal and Ordinal in the concrete world is that of cell reproduction. When cells are said to divide, they diversify but stay joined together to form an organism with various distinct parts — this is a Cardinal process. When cells are said to multiply, they diversify and go their separate ways to differentiate in the process of development— this is an Ordinal process.

But this is not the end of it. We do not stop here; we turn this concept upon itself. That is, we can understand the distinction between Yes and No two different ways, the Cardinal way and the Ordinal way. It has to do with how we regard the *boundary* between these two concepts. The Ordinal way is to regard the boundary as *separating* the two concepts — Yes and No are obviously different. The Cardinal way is to regard the boundary as *joining* the two concepts — you cannot have one without implying the other. So, it is all in how you look at it. This leads to the concept of *Neutrality*.

So what about Neutrality in relation to Cardinality and Ordinality? Notice that on the Chart I applied the name *Combination* to the Neutral Assimilation Process. The concept is that the complementary — Cardinal and Ordinal — Processes combine to form a Neutrality. I use the word Combination as having no opposite, therefore neutral. If you have gotten my drift so far, you will realize that you can also look at Neutrality in two ways: the Cardinal way and the Ordinal way. The Cardinal way perceives Neutral as a Combination (there's that word again) of *both* Cardinal and Ordinal, and the Ordinal way perceives Neutral as *neither* Cardinal nor Ordinal. Therefore, by applying the concept of Cardinal/Ordinal to the concepts of Yes and No, we produce the Neutral concepts of Both and Neither to add to the concepts of Yes and No. Likewise, by repeating the concept of *something* as distinct from *nothing,* we generate the concept of something as distinct from something*s* — numbers.

Here we have the fundamental logic of the System. We generate Personality by changing our point of view. We take the concept of making a distinction and turn it against itself, as a mirror reflects an image which is both the same in some way and different in another way, therefore *opposite*. As we shall see in the next sections, this is how the Chart of Personality is generated. We keep metaphorically interposing mirrors which reflect the image in successively more complex ways. The Chart is like a hall of mirrors which takes one thing and distorts it into many things by dividing and multiplying the image of the thing.

Of course, if all of this is too abstract for you, then the best way to understand Cardinality and Ordinality in terms of the System is just to contemplate — compare (the Cardinal viewpoint) and contrast (the Ordinal viewpoint) — all of the Traits headed up with these Signs. This does take study, but I have done a lot of that for you, and it is contained in Parts Two and Three.

However, there is more to explain about the derivation of the Chart than explained above.

Generating the Chart

As stated above, there is a logical and conceptual sequence of steps which automatically generates the Chart of basic personality Traits. Another way to say this is that there is a formula or algorithm behind the System, and this will be explained in this section. The most basic idea, of course, is the notion of *distinction* itself — that people are different from each other. In the System, the most basic idea of distinction appears as the difference between Cardinal and Ordinal. In this section we are going to build up the structure of personality from nothing, so to speak, by simply making a series of Cardinal — Ordinal — Neutral distinctions with the sequential principles of Dimensionality, namely Oneness — Twoness — Threeness. Take special note of that last sentence; it is extremely important. Once more for emphasis: The Chart is a series of Cardinal — Ordinal — Neutral distinctions in Dimensionality. It starts with what is shown in Figure #1:

Figure #1 –

There is nothing to show for this step. Technically speaking, it is not even a step. And even more technically, I should not even point to this and call it "nothing" because that implies that it is in contrast to "something". But actually it is not to be contrasted or compared to either something or nothing, to substance or non-substance, to manifestation or non-manifestation, to potential or actual. Some deep thinkers and mystics have referred to this concept as the "Absolute Absolute". One actually has to be a mystic to truly appreciate Figure #1. Since you are likely not a mystic, you can safely ignore it — except to the extent that you realize that every step enumerated and described below involves the concept of making distinctions to create Personalities. Personality is simply the making of form out of the formless.

Therefore, let's proceed to another "pre-step" (Figure #2) in the development of Personality. It is the *indefinite* state, which will subsequently be contrasted and compared to the *definite* state where Personality starts to appear. (And, by the way, note here that I am using my method of displaying a Neutral with its Positive and Negative Polarities that I use on the Chart and throughout this book.)

Figure #2 – Tao

+Infinity/+Chaos
= INDEFINITE =
–Zero/–Void

Obviously *–Zero* and *+Infinity* are mathematical terms and concepts, generally considered to be at opposite poles of the sequence of "real numbers". *–Void* and *+Chaos* are physics terms. In Figure #2, one can even make a Cardinal and Ordinal distinction here, with –Zero/–Void attributed as Ordinal (*no* to everything), and +Infinity/+Chaos attributed as Cardinal (*yes* to everything). Both of these combined cancel each other out to make a concept that can be labeled =INDEFINITE= (and attributed as Neutral), obviously meaning *formless*, *homogeneous*, or *lacking in characteristics*. Note that I show Figure #2 the same way I show each Trait on the Chart, with the Neutral name of the Trait in capital letters, with the Positive Pole above the Neutral and the Negative Pole below. In the new science of information theory, it can be said that at this pre-step to Personality, there is no definite information to be found within this pre-step itself — the distinction between Cardinal and Ordinal is completely abstract.

It is interesting to me to note in passing that in quantum physics the universe somehow arises out of a formless +Chaos (indeterminacy, randomness) called the *false vacuum*, and in relativistic cosmology the universe arises out of the –Void or "singularity" that allegedly "preceded" the Big Bang of space and time. There is some argument about this among mathematicians and physicists, but for my purposes I am going to say that neither zero nor infinity has any actuality in the universe, at least not in the universe of Personality. Mathematicians and physicists are agreed that numbers and the relationships ("functions") of numbers *do* have an actuality in the universe, but I am saying that zero and infinity are not "numbers".

I understand this pre-step in the development of Personality to correspond to Lao Tzu's word "Tao". Although Tao is not a part of the System, since I chose to mention it I should at least explain where it sits outside the System. The System is a "product" of Tao, according to Lao Tzu. In Oriental mysticism, Tao (often translated "The Way") is often described as "consciousness without an object"; that is, awareness without even awareness of a self or other self. (Some humans have achieved this state, believe it or not.) It is pure un-manifest *potential*, a *source* of all manifestation, all that exists and functions. You can easily understand how that –Zero/–Void and +Infinity/+Chaos — the =Indefinite= — conceptualize this pre-step in the realm of mathematics.

It is interesting to me to note in passing that Kurt Gödel's "Incompleteness Theorem" might be the mathematical equivalent of Tao. The basic concept here is that there is an infinite, noncomputable realm of mathematical assumptions to be found or created outside of all "algorithmic" (consistent and complete) systems of logic. We will not go into that here, and, in terms of the subject of this book, there is still no Personality with this pre-step. There are defining concepts here: in terms of the Attributes, this step has the concept of Sign (Cardinal, Ordinal, Neutral) but not the concept of Dimensionality (1-D, 2-D, 3-D, P-D). At this stage we are only pointing to the *source* of manifestation, not the manifestations themselves. It is a sort of background against which all Personality appears — in Dimensionality. As mentioned above, departures from

the background create Personality by a series of Ordinal — Cardinal — Neutral distinctions with the sequential principles of Oneness —Twoness — Threeness.

For the next step in the development of Personality, we point out the contrast to this state of pure concepts. We move from the potential to the actual, from the indefinite to the defined. We make yet another +Cardinal+/–Ordinal– distinction, as shown in Figure #3:

Figure #3 – The SYSTEM

– Not the System – | + The System +
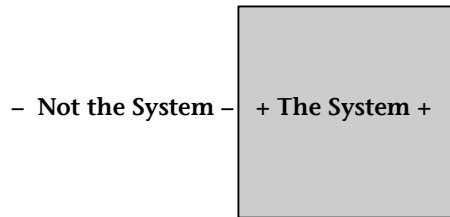
With this first step in the development of Personality, the Tao produces the One. We are comparing and contrasting "Not–the–System" to "the System". The System is represented by the definite (bounded) area inside the shaded square, and Not–the–System is represented by the indefinite (unbounded) area outside the shaded square. All of Personality is inside the System. At this stage of the development, Personality still has no defining characteristics ("Attributes") of itself, other than to say it is "something" rather than "nothing". According to some ideas in mysticism, there is a stage in the differentiation of consciousness where there is awareness of Self but no awareness of other self. If we were presenting this in terms of mathematics, we would say that Not–the–System is conceptually equivalent to zero/infinity, and the System is conceptually equivalent to the number *one*, midway between zero and infinity (1/2 + 1/3 + 1/4 → Zero; 2/1 + 3/1 + 4/1 → Infinity). Therefore, we can say that at this stage of distinguishing Personality, Not–the–System takes on the Attribute of Ordinality (no), and the System takes on the Attribute of Cardinality (yes). At this stage in the development, Neutrality is on the line between (joining or dividing, depending on how you interpret it) the Ordinal and the Cardinal, the Not–the–System and the System.

The next conceptual step in the development of Personality is shown in Figure #4. Within System we proceed to distinguish another Cardinal/Ordinal split.

Figure #4 – The Poles of ONE

Ordinal ONE
"–COLLECTIVISM–"
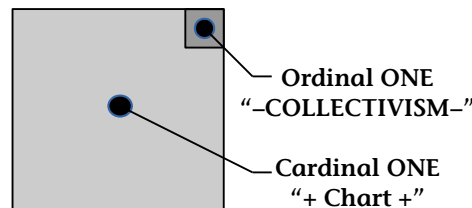
Cardinal ONE
"+ Chart +"

With this step, we make a distinction within the Principle of ONENESS. With this step, Tao produces the Two, or as I prefer to say, the Tao produces the principle of Twoness. This Figure shows the Cardinal and Ordinal Poles of Oneness. This figure could be compared to the familiar yin–yang symbol. That is, there is a maximum One and a minimum One. As in the previous figure, the large square represents the entire System/Chart and it is the Cardinal One because it contains all of Personality inside it. The small square in the upper right corner of the large square represents the Trait called "COLLECTIVISM". (This is the same as on the =Neutral= Process, =Neutral= Aspect Trait shown on the completed Process/Aspect Chart shown at the beginning of Part One.) It is the Ordinal One because the remainder of Personality is outside it. The two Ones are actually identical in meaning and description, but differing points of view (Cardinal insideness versus Ordinal outsideness) make them look different. At this stage in the development, Neutrality is on the dividing/joining line between the Ordinal and the Cardinal Ones.

The next stage in the development of Personality is shown in Figure #5, and it involves another Cardinal/Ordinal distinction in both of the previous Poles.

Figure #5 – Two Poles of TWO
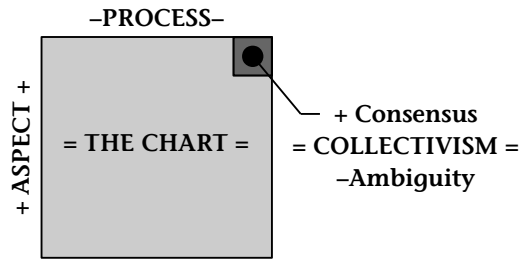
With this step in the development of Personality, we further distinguish the Principle of TWONESS. This Figure shows the Cardinal and Ordinal Poles of Twoness. In mathematical terms, we *divide* the Cardinal Pole of Oneness (the entire Chart) into the two "Axes" of Ordinal –PROCESS– and Cardinal +ASPECT+. We also *multiply* the Ordinal Pole of Oneness (the Trait of "COLLECTIVISM") into the two Poles of (Cardinal) +Consensus and (Ordinal) –Ambiguity. –PROCESS– corresponds to –Ambiguity, and in their most abstract expression both of these involve *doing* in *time*. +ASPECT+ corresponds to +Consensus, and in their most abstract expression both of these involve *being* in *space*. This will be explained in some detail in subsequent sections of this book. At this stage in the development of Personality, in contrast and correspondence to two types of Cardinality and Ordinality, two poles of Neutral are produced: the =CHART= as a whole is the Cardinal pole of Neutral, and the Trait of =COLLECTIVISM= is the Ordinal pole of Neutral.

The next stage in the development of Personality is shown in Figure #6, and it involves yet another Cardinal/Ordinal distinction in the four distinctions already made.

Figure #6 – Three Poles of THREE
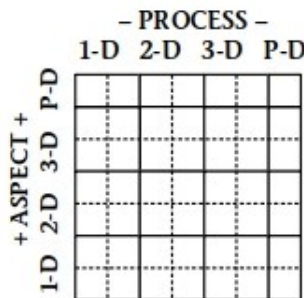
With this step, the Two produces the Three; we distinguish the Principle of THREENESS. This Figure shows the Cardinal and Ordinal Poles of Threeness. +ASPECTS+ and –PROCESSES– are both *divided* into the three Dimensions of 1-D *Action*, 2-D *Inspiration*, and 3-D *Expression*. +Consensus and –Ambiguity are *multiplied* into the three same Dimensions. The Dimensions themselves are also subject to the principle of Cardinality and Ordinality, thus they are divided into these two Poles. So, with this step, the grid of seven times seven equals forty-nine Traits is complete. At this step in the development of Personality, the Ordinal Pole of Neutrality shows up as the P-D Process row. The P-D Aspect column is the Cardinal Pole of Neutrality.

The third Pole of Threeness is that the Chart actually has a third dimension, making it a cube, with six other layers of Personality. However, the meaning of this part of the System is outside the scope of this book. It has to do with the non-physical/spiritual part of a person, commonly called "soul" and "essence", which exists and functions on six other "Planes".

Chapter 1D

STRUCTURE OF THE SYSTEM

As we have seen above, there is a simple, logical, and elegant pattern to the System. To summarize: there is the pattern based on the number one — the whole Chart being the Cardinal Pole of Oneness, and the COLLECTIVISM Trait being the Ordinal Pole of Oneness. There is the pattern based on the number two — the *division* of the whole Chart into Processes and Aspects being the Cardinal Pole of Twoness, and the *multiplication* of each Trait into Positive and Negative Poles being the Ordinal Pole of Twoness. Then there is the pattern based on the number three — the Processes and Aspects *divided* into three Dimensions being the Cardinal Pole of Threeness, and the Pan-Dimensional COLLECTIVISM *multiplying* into the Neutral Processes and Aspects being the Ordinal Pole of Threeness. In the sections to follow, the meaning of this pattern will be explained. A description of each Aspect is first presented, and then each of the Processes is explained.

The Aspects

Introduction to the Aspects

Recall from our previous discussion of the pattern of the Process/Aspect Chart that the seven horizontal rows are headed up with the general name Aspects. The Aspects are arranged in four Dimensions, reading from the bottom up on the Chart: One-Dimensional Action, Two-Dimensional Inspiration, Three-Dimensional Expression, and Pan-Dimensional Assimilation. The 1-D, 2-D, and 3-D categories are subdivided into opposites of Ordinal and Cardinal. Action is composed of Ordinal Goal and Cardinal Mode. Inspiration is composed of Ordinal Shadow and Cardinal Role. Expression is composed of Ordinal Attitude and Cardinal Center. The P-D Assimilation category is composed of the Neutral Aspect called Worldview.

An "aspect" of a thing or idea is defined as its appearance from a specific viewpoint. In the case of the Aspects of personality, we are looking at each of the seven Processes of personality in seven different ways, and there is an intelligent, systematic meaning to the seven Aspects: they can be compared to certain properties of simple geometric figures. It is perfectly obvious that different geometric figures have different aspects — they look different. It is also obvious that different personalities "look" different, in a manner of speaking. What is not so obvious to most people is that personality figures can be correlated to geometric figures. It may seem a strange idea to you at first that the Aspects of personality are analogous to the aspects of geometric figures, but please hear me out.

I will first explain some physics of the universe, and then explain some 'physics' of the personality.

The Dimensions of Space

Everything that exists, exists in space — and this includes personality as explained by the Process/Aspect System. The properties of space are studied in the field of mathematics called geometry. In geometry space is said to exist in three dimensions. The three dimensions of space are known to all who remember their high school geometry lessons. A no-dimensional figure is a point. A one-dimensional figure is a line. A two-dimensional figure is a plane. A three-dimensional figure is a "solid". Each of these three dimensions of space is said to be at "right angles" to the one before.

In the explanations of these geometric figures given below, an important item to notice is that there is a dual property to three of the figures. A point has no dimensions — it has no dualities. However, the line, plane, and solid do have dualities. Each of these dualities can be assigned a Cardinal and an Ordinal Aspect, depending on how you look at them. This will be explained, and the geometric figures will then be correlated with the Aspects.

1-D Line

If a point is moved a distance in space, a one-dimensional line is defined. Where the point started is the beginning of the line and where the point stopped is the ending. In this way the line is seen to have the duality of a starting place and a stopping place. The two places are symmetrically opposite to each other. This duality is referred to as "linear polarity". The beginning of the line is labeled "positive" (Cardinal) because it says "yes" to existence. The end of the line is considered "negative" (Ordinal) because it says "no" to existence.

2-D Plane

If a line is moved sideways in space (at right angles to itself), a two-dimensional plane or surface is defined. A plane also has a dual property in that it has a top and a bottom to its surface, depending on how you look at it. The two sides of the surface are the reverse or mirror image of each other, symmetrical opposites. This duality is referred to as "planar reflexivity". The name, reflexivity, was chosen because a reflected image is the reverse of the image itself. The top surface of a plane is labeled "positive" (Cardinal) because it presents the correct image, and the bottom surface is considered "negative" (Ordinal) because it presents the opposite image.

3-D Solid

If a plane is moved sideways in space (at right angles to itself), a three-dimensional solid figure is formed. This generates the duality of inside and outside, of form and environment, of self and not–self. These two parts of three-dimensional reality are also the symmetrical opposites of each other. We cannot in our imaginations turn the three-dimensional universe inside-out as easily as we can turn a two-dimensional sheet of paper over or a one-dimensional line end for end, revealing their symmetry, but this factor is present in both geometry and in the Process/Aspect System. This duality is referred to as "solid chirality". Chirality is a word derived from the Greek word for handedness — the left and right hands being the reverse of each other in three-dimensional space. Inside the solid is labeled "positive" (Cardinal) because, yes, it is the solid, and outside is considered "negative" (Ordinal) because, no, it is not the solid.

There is another way to think about what is happening as dimensions are added to the one-dimensional line. By causing a line to close around on itself, touching beginning to end and making a circuit, a plane/disk is generated within its confines, and a top and a bottom surface is created. By causing a plane/disk to close around on itself, touching side to side, a solid/sphere is generated within its confines, creating an inside and an outside. Notice that in each case where a dimension is added, a duality is removed by means of a cycle, but a new duality is created. That is, making a circle with a line removed its beginning and ending duality and generated a plane/disk, and making a circle with a plane/disk removed its top and bottom surface duality and generated a solid/sphere with its inside/outside duality. This will be expounded again later.

P-D Hypersphere

There is another abstract geometric entity to be discussed, a figure unfamiliar to most people, called the "hypersphere". Therefore it needs a little more explanation than the previous geometric entities needed. We started out with the point, which is called "no-dimensional" above, and in three steps we generated the sphere. There is a geometric figure beyond the sphere, appropriately called the "hypersphere". It is not possible to visualize, but a hypersphere is generated by repeating one more step in the process that generated the solid/sphere from the plane/disk from the line from the point. If you need more information about this mathematical entity, you can look it up on the internet, but it is just too technical and abstract to be of interest to most readers.

What is pertinent to this discussion about the System is that a hypersphere has some of the same geometrical properties as something that is in fact visualizable in three dimensions, namely the "torus" — a doughnut shape. Some cosmologists speculate that the universe has the geometry of the hypersphere, and that the 3-D universe therefore has no 3-D center and no 3-D edge (just as the 2-D surface of a sphere has no 2-D center or 2-D edge), but is nevertheless finite. You might have heard that, according to Einsteinian cosmology, if you travel through space far enough, you return to your starting point from the opposite direction you started out in — you complete a circuit of the universe. This equates with the largest "rim" of the hypersphere "doughnut". If true, this would be the Cardinal Pole of the universe. Some physicists speculate that space is not infinitely divisible (that there really is no infinitesimal "point" in actuality, even if we can imagine it), so that there is a smallest unit or quantum of space. If true, this would be the Ordinal pole of the universe. This equates with the smallest "rim" of the hypersphere "doughnut", its "hole".

The hypersphere, or torus can be regarded as "pan-dimensional" (P-D) in the sense that it is extrapolated from, and it is the summation of, the 1-D, 2-D, and 3-D geometric figures.

Aspects of Personality

As strange as it may seem, these facts of geometry can be used to explain the meaning of the Aspects. These four geometric figures — the one-dimensional line, the two-dimensional plane, the three-dimensional solid, and the pan-dimensional hypersphere — are similar in abstract meaning to the three Counterpart Pairs of Aspects (1-D, 2-D, and 3-D) and the Pan-dimensional (P-D) Aspect on the Process/Aspect Chart.

1-D Action

The Aspect pair (–GOAL– and +MODE+) that is headed up with the title Action correlates with the one-dimensional geometric figure, the line. This is why Action is referred to as "One-Dimensional" in the System. The abstract idea is that a part of the personality exists as a specific type of line in space. Think of Action as the linear path that a personality is on and this will not seem so abstract.

Paths go in different directions, so to speak, just as personalities do. There are forty-nine possible Action-Aspect configurations — seven Goals times seven Modes. Goal and Mode can be considered as the *ends* and *means* of a personality. Goal is *where* a personality is going (its end point) and Mode is *how* a personality gets there (its beginning point, its means), so to speak. The two factors operate continually in a person to delineate the path of life, to maintain a specific course of action. On a journey a person always has some specific place that he wants to go to, such as the grocery store, the movie house, the friend's abode, the park, or the office. This is his goal of transportation. Some kind of vehicle — such as his feet, a bicycle, a motorcycle, an automobile, a train, or an airplane — must be chosen for the journey to begin. This is his mode of transportation. In these examples, his path always delineates a line. So it is with Goal and Mode. In personality, there are seven "places" to go and seven "ways" to get there. Goal and Mode are to the personality what a line is to geometry: both involve an ending and a beginning. This is the Action Aspect of the personality, the path which it follows.

The two Action Aspects have an analogy with the dual property of lines. As indicated above, a person's Goal is like the specific destination where his personality takes him — the end of the line, and a person's Mode is like the specific vehicle his personality chooses and uses in order to get there — the beginning of the line. Goal is the Ordinal (negative) Aspect of the Action Pair. Negative means no. It is an absence or lack of something. In the case of a line, there is no more line after the "negative" end of it. In the case of a Goal, the person with a particular Goal senses a lack of something, and he seeks to fill it. On the other hand, Mode is the Cardinal (positive) Aspect of the Action Pair. Positive means yes. It is the presence or existence of something. In the case of a line, there is more line after the positive beginning of it. In the case of a Mode, the person with a particular Mode has started on a path to get to his Goal. The Action Aspects of a personality primarily determine what that person *does.*

2-D Inspiration

The Aspect pair (–SHADOW– and +ROLE+) headed up with the title Inspiration, correlates with the two-dimensional geometric figure, the plane. This is why Inspiration is referred to as "Two-Dimensional" in the System. Inspiration adds a *qualitative* dimension to the personality beyond that given by One-Dimensional Action. The abstract idea is that parts of the personality exist as specific types of representation — the *nature* of the person, what he *is.* Photographs exist as plane figures in space, and just as photographs come in negatives and positives, so do the Inspiration Aspects. Think of Inspiration as the two-dimensional picture of a personality which exists in a plane or on a surface just as photographs and images in a mirror exist in two dimensions. The Shadow and Role Aspects are to the personality what a plane is to geometry: both involve a front and a back surface, a dark side and a light side, so to speak.

Pictures display different appearances, just as personalities do, so to speak. There are forty-nine possible Inspiration Aspect configurations — seven Shadows times seven Roles. You may regard Shadow and Role as the *representation* and *identity* of the personality. A person's Shadow determines what he believes he is — his self-image, his persona, his portrayal of his identity, his mask, his ego — not the real thing, but a false image, his lower self. A person's Role determines what he really is — his identity, his essential "I" at the core of his being, his higher self. The two Aspects provide the *qualities* that inspire the personality. In being himself, a person exhibits both the false and superficial self (Shadow) and the deep and true self (Role).

The two Aspects of Inspiration have an analogy with the dual property of planes. As indicated above, Shadow represents a false and negative inspiration, and Role represents a true and positive inspiration. If the Shadow is thought of as an image of oneself in a mirror (which is reversed from the correct image), and the Role is thought of as a photograph of oneself (which is the correct image), then the Shadow and the Role will be seen to have negative and positive presentations. Shadow is the Ordinal (negative) Aspect of the representation Pair. Shadow is negative in that it is a hindrance to the person, an undesirable factor that often causes difficulty (as will be explained in Parts Two and Three). It negates or distorts the true identity, saying no to the real self. It is that Aspect of oneself to which one does well to say no. On the other hand, Role is the Cardinal (positive) Aspect of the Inspiration Pair. It is what one really is, which one constantly affirms in self-fulfillment. It is that Aspect of oneself to which one does well to say yes.

3-D Expression

The Aspect pair (–ATTITUDE– and +CENTER+) headed up with the title Expression, correlates with the three-dimensional geometric figure, the solid. Expression adds yet another dimension to the personality beyond that given by One-Dimensional Action (doing) and Two-Dimensional Inspiration (being). The abstract idea with Expression is that the self exists as if it were a specific type of entity or embodiment in space. A sphere, a tetrahedron, a cube, or any other solid form of matter exists in three-dimensional space. All such forms are enclosed by a surface which separates the inside from the outside. Lines and planes do not have this property. If the third dimension did not exist, there would be no inside–outside dichotomy. Think of Expression as the three-dimensional aspect of a personality, its internal shape and external form. Therefore it has to do with the personality *fitting in* and *relating to* the world and to experiences in the world.

Forms can display different types of shapes or figures, just as personalities do, so to speak. There are forty-nine possible Expression Aspect configurations — seven Attitudes times seven Centers. You may regard Attitude and Center as the *outside* and *inside* of the personality, which must deal with a world or universe outside of that personality. A person's Attitude is the shape of his view of the outside world, and his Center is the shape of his inside world. Every person relates to the external and internal realms, for better or worse, in ways that are conditioned by his Aspects in Attitude and Center. An analogy for this is that a person has both a job description or life role (the outer universe) and his own qualifications for the job (the inner universe). They may or may not work together as a good fit. Both factors form the shape of the thoughts, feelings, and responses to events in the life of the person. Attitude and Center are to the personality what a solid is to geometry: both involve an outside and an inside realm. This is the Expression Aspect of the personality, its shape regarding external and internal factors.

The two Aspects of Attitude and Center have an analogy with the dual property of solids. One's Attitude is the part of his personality that concerns the not–self outside, so it is considered to be the Ordinal (negative) Aspect of the two. On the other hand, one's Center is the part of personality that concerns the self within, and it is therefore considered to be the Cardinal (positive) Aspect of the two.

P-D Assimilation

The Neutral Aspect (=WORLDVIEW=) headed up with the Axial title Assimilation correlates with the geometric figure, the hypersphere. Assimilation is Pan-Dimensional because it is the summation of all the other Aspects: 1-D, 2-D and 3-D all add up to P-D. It is Neutral because it does not have the duality of Cardinal and Ordinal that the other Dimensions have.

In the discussion of the 1-D, 2-D, and 3-D Aspects in previous sections, they have been explained as analogous to aspects of space. Worldview can also be explained as another aspect of space. The personality has a location in space, which for lack of a better word is called Worldview. The view from a mountain top is different from the view in the valley, and from levels in between mountaintop and valley. There is no superiority or inferiority implied in this — the view is just different at different levels of a mountain, as it is with Worldview.

Think of it this way: the geometric figure, the point, has no dimensions, but it does have a location. Likewise, Worldview is not 1-D, 2-D, or 3-D, so it has no dimensions, but it does involve location — it is the measure of that point in space at which the consciousness of the individual personality exists. The Worldview of a person greatly affects their *perceptions* — just as one's location in space determines one's perceptions of things in space. In this sense it can be seen that Worldview is like that aspect of space, the point. Every person has a location in Worldview, and there are seven possible locations (forty-nine if you count primary and secondary

Worldview Traits). This is the location from which the personality views all his aspects, his external and internal realms, his image and identity, his ends and means.

The Processes

Introduction to the Processes

Recall from the section on the terminology of the Process/Aspect System that the seven columns are covered by the general term, Processes. Recall that the seven Processes consist of three opposite pairs of Ordinal and Cardinal (One-Dimensional, Two-Dimensional, and Three-Dimensional), and one Neutral (Pan-Dimensional). There is a similarity between the seven Traits in the same Process. They are very much alike, and share a common meaning. A word was chosen for each Process which encompasses this association. The names of the seven Processes are these: –Termination– and +Origination+, –Involution– and +Evolution+, –Analysis– and +Synthesis+, and =Combination=.

The Dimensions of Time

The number 7 has a considerable significance in religious, occult, and mystical traditions. It may in fact be the main magic number of all numbers. Arthur Young, an inventor of the helicopter, has devoted an entire book, *The Reflexive Universe*, to the discussion of this number and its presence in nature. Mr. Young regards this number not as some magical, superstitious number that has no basis in reality, but as an ingredient of the structure of the universe. Scientists and philosophers have known for millennia that the universe can be described in mathematical terms and operations. The number 7 appears to be of primary significance in this regard. In previous sections we saw that it shows up in one of the basic ingredients of the universe: space, with its three dimensions, their positive and negative poles, and the composite or neutral dimension. It also appears in another fundamental component of the universe: time.

The Processes were so named because their abstract meaning is that they are types of changes which occur with the passage of time. They are specific kinds of transformations. Everything is constantly changing as time goes by, and there are seven basic ways it changes. Our personalities are one manifestation of this changing universe, and they partake of the same fundamental types of change. In previous sections, the 1-D, 2-D, 3-D, and P-D Aspects were compared with the four geometric figures: the line, the plane, the solid, and the hypersphere. To some this may have seemed a rather "far out" analogy, but in this section we will go even farther out. The idea is presented that the time processes can be visualized as existing in one-dimensional, two-dimensional, three-dimensional, and pan-dimensional figures just as space is perceived. Then in subsequent sections, the Processes of the personality System are compared with these physical dimensions of time–process geometry. This is instructive for understanding the abstract meaning of the Processes.

To begin the explanation, imagine what it would be like if time moved, but our brains and minds had no ability to compare one experience with another. Imagine that we did not have the capacity for memory of past experience, and had no capacity for anticipation of the future. Imagine that we were totally unaware that there were choices to make or that chance events occurred in our lives. It would be as if our consciousness was a *point* in time, moving, but without reference (comparison and contrast) to other points in time (events) to give it identity. Obviously this would not be living and experiencing as we know it.

1-D Change

We do not just live in a present moment or point of awareness. Everything changes and ages in a sequence of events. We have a consciousness of continuing, ongoing identity. The passage of time from past to present to future is easily visualized as a one-dimensional phenomenon — *linear*, like a single thread. Scientists and laymen alike often regard the present point in time, the perpetually moving now, as progressing in one dimension like a line in space. One-Dimensional time is called *Change* in the System.

Like one-dimensional lines in space, events in one-dimensional time have a beginning and an end. Every thing, every event, every phenomenon is born in time and dies in time. Like a line in space, the birth or beginning in time can be regarded as *positive*, and the death or ending in time can be regarded as *negative*. Viewed in this way, the *past* is *dying* and *negative*, and the *future* is *being born* and *positive*. Stated another way, the positive manifestation of one-dimensional time is *causes*, and the negative manifestation is *effects*. Yet another way to say this is that the positive is *active* and the negative is *passive*.

2-D Choice

Now imagine that we experience time, not just as if it were a one-dimensional line as discussed above, but as if it were innumerable parallel lines beside each other, creating a two-dimensional time *plane*. Visualize two-dimensional time as a fabric with innumerable threads of events, not just as one thread of events. Some people refer to these as "parallel universes", but I prefer to call them "perpendicular universes" because a two-dimensional plane extends perpendicular to a one-dimensional line. Even though we are aware of only one thread of past to present to future events (one-dimensional time Change), we have the distinct feeling that we can depart from a thread of events and follow others if we like. We have the subjective impression that we can decide *yea* or *nay* to optional futures and select from among alternative threads of events. It seems that we are not carried along with only one-dimensional time in operation. Think of this freedom as two-dimensional time. Two-dimensional time is called *Choice* in the System.

There is a positive and a negative side to two-dimensional time just as there is to a two-dimensional plane figure in space. People have a choice: to say yes is to make a perpendicular jump to a time thread in a perpendicular universe, and to say no is to stay on the same thread of events.

The negative manifestation of Choice — when people feel there are no alternatives to choose from or when they feel there is no use choosing an alternative — can be equated with the philosophy called *determinism*. This is the idea that nothing in the universe, including a person's own mind, can depart from a predetermined course of action. This view conceives that there is only one possible way for things to occur. Every action is supposedly predetermined as a necessary consequence of all of the actions preceding it. The presumption is that our subjective experience of free choice is an illusion, and that we cannot really make up our minds any other way than we actually do. People who subscribe to this philosophy do not even recognize that choice exists. That is why it is considered negative.

The opposite of this is the philosophy of *freedom* or *free will*. This is the idea that we (and the universe) do have the capacity to generate spontaneous, non-preordained decisions. Free will is the positive manifestation of Choice — when people feel that they can say yes to alternative choices.

3-D Chance

Now imagine that every instant, every "point", in time is surrounded on all sides by innumerable other points in time, just as a point in space is surrounded in three dimensions by innumerable other points. Picture each point in time having innumerable points of time all around it, forming a three-dimensional universe of experience. Many times we come to a situation where many events are possible — events which are neither of 1-D Change or 2-D Choice. For instance, when you roll a die, there is a chance it will come up any number from one to six. It is possible to visualize that there are alternative universes, and that, in each of these, one of these six numbers on the die turns up. In this way, time can be viewed as a three-dimensional experience. Three-dimensional time is called *Chance* in the System.

Three-dimensional time exhibits polarity just as time's other two dimensions do. The negative type of chance event or occurrence can be recognized as what is commonly called *probability*. This is when events diverge on their own with many possible alternatives. Events seem random, accidental, without pattern, cause, choice, or meaning. It is as if time lines were radiating and *diverging* out from each point in time in all directions. It seems that reality has no certainty, and events are governed by the laws of chance, as in the case of a roll of the dice. The past and the future both seem disconnected from the present.

On the other hand, three-dimensional time can also be viewed as *converging* from all directions — from "everywhen", focusing on each point in time. It is as if what is happening in the present point in time is connected with everything else that is also occurring now. This is when reality seems to conspire to link events in an apparently improbable way that is nevertheless obviously meaningful to the one who experiences it. The positive type of chance event or occurrence is commonly called *coincidence*. (Carl Jung, a prominent psychologist, used the word *synchronicity* to cover the phenomenon when events seem to occur in meaningful patterns, when two or more things happen at the same time and have a similar meaning.) *Coincidence* considers the context of events; *probability* does not.

P-D Absolute

There is one more geometric figure in time yet to consider. Like the point and hypersphere in space, there is also the case of the point and hypersphere in time, which are pan-dimensional. The pan-dimensional time

hypersphere, like the toroidal space hypersphere, embodies the smallest (Ordinal) unit of time, and the largest (Cardinal) unit of time.

We have awareness that there is both the instantaneous *now* and the eternal *forever* — the entire history of the universe. It is impossible for our usual consciousness to imagine a literal dimensionless point in time, all alone and without relation to any other points in time, before and after it (1-D), beside it (2-D), and all around it (3-D). Nevertheless, pan-dimensional time is familiar to us as our conviction that eternity exists. We cannot comprehend it physically, emotionally, or mentally, yet we sense that it exists in some inexplicable way. Our consciousness is coexistent with time. Therefore we cannot imagine time not existing — it seems to have no beginning or ending. However, people who have experienced mystical states often declare that they achieved timelessness and eternity, where time exists but does not move — it seems more like non-moving space. In this unusual state there are no dimensional dualities of 1-D Change, 2-D Choice, or 3-D Chance. I call this the *Absolute*. All of the functions of time when combined seem to result in a neutral state similar to infinite space.

However, we do not need to have a mystical experience to gain some understanding of this dimension of time. We commonly experience it as elemental impulses, primal urges, inexplicable convictions, unfathomable assumptions, and spontaneous whims. In geometry there are *axioms* — premises which cannot be derived by logical deduction or induction from any other statements, but are self-evidently true. Some things just *are*. These axioms about the objective world correspond to our subjective experience of the pan-dimensional. Absolute time is such an axiom of time geometry.

Whether the universe actually functions with three dimensions of time is not our concern here. However, subjectively, nature does seem to function as if there were three dimensions of time. This is because of the Processes functioning in our personalities.

So how do these dimensions and poles of time relate to the Processes? The following sections will explain the correlation of the Processes of personality to the processes of physical time.

1-D Action

Recall that one-dimensional time is referred to as *Change*, and that this is divided into the two poles of past and future, which are attributed as negative and positive respectively. One-dimensional time Change corresponds to One-dimensional Action in the System, which you can see on the Chart is divided into the two Complementary Poles of –Termination– and +Origination+.

The basic meaning here is that this Dimension of the personality is concerned with the changing scene of events from past to present to future. This is the area of the personality that deals with force, potency, strength, energy, occurrences, and doings. This is the "will". In less abstract terms, this is the Dimension of the personality that has to do with actual physical happenings as distinct from emotional and mental happenings. It often shows up as efforts to push the world around in a physical sense. Such things as politics, government, law, adventure, money, fashion, news, sports, trends, history, and business are of primary concern here — because they involve Action. A person who is interested in these topics usually has Traits in the Action Dimension. To an Action person, "might is right".

Key words for Action Processes are: operation, work, execution, procedure, conduct, doing, dealing, happening, commission, practice, exploit, deed, task, perpetration, exertion, and behavior.

Termination (– 1-D –)

The negative pole of one-dimensional time was identified above as the past. The Ordinal Action Process, Termination, can be understood as a movement toward past events. This shows up in various ways in a personality. People with Termination Process Traits prefer the events of the past rather than seeking new ones for the future. They tend to be loyal toward their past associates, and dutiful about responsibilities they have assumed in their past rather than jumping to new alliances. Whatever course of action they assume in the past is often retained in the present, thereby avoiding change. Quite often they have given up on the future and would prefer to live in the past. This passive approach means that they let the past prevail in their lives. They generally perceive the past as more legitimate than the future, and would rather not deal with new developments. They are not generally in touch with the coming trends, nor eager to confront the future.

Another way to understand the Ordinal Action Process is to see energy metaphorically saying "no" to events. Action is concluded in the Process of Termination. There is often a desire in the personality operating in this Process to make rules to regulate behavior. This effectively puts a stop to "unlawful" actions by containing them in a narrow channel. The behavior is as if there were nothing that needed to be changed. This puts a

stop to variations in mannerism and activity. These people may tend to give in and give up easily. There may not be much fight in them so they "just lie down and die", so to speak. There may also be a tendency to scorn new events and behavior. Movement is toward the climax — to relaxation and the cessation of tension. A Termination Process personality is not generally inclined to pursue new and different activities. This essentially puts a stop to overtly novel paths in life.

The Termination Process corresponds to the Goal Aspect — they are both One-Dimensional Ordinal. People with Traits in this Process in their Array are very goal-oriented — they exercise self-discipline. If they have energy to spare, they use it for getting things done — in order to put the tasks behind them, into the past. The question constantly in the mind of people strong in this Process is, "What is old?" — there is a strong sense of the traditional, the "tried and true", and things of the past. They seek results. They want finality. People with a lack of Traits of this Process in their Array do not have as much innate ability to carry actions and projects through to their conclusion.

The extreme manifestation of Termination is death. All of the Termination Traits have to do with the death or the ending of events, as they pass out of reality with age and weakness.

Key words for the Termination Process are: ending, de-activating, dying, stopping, becoming passive, receiving, climaxing, achieving, accomplishing, consummating, extinguishing, finishing, completing, destroying, dissolving, finalizing, slowing, decelerating, and concluding.

Origination (+ 1-D +)

The positive pole of one-dimensional time was identified above as the future. The Cardinal Action Process, Origination, can be understood as a movement toward future events. This shows up in various ways in a personality. People with Origination Process Traits often anticipate future events and seek to lead them into actuality. They want to make the future happen now. They may drive headlong into the future with vitality, vigor, and freshness of approach. There is always some new thing to delve into or pursue. They hasten to experience the future immediately, if not sooner. The future never arrives soon enough to suit them. They usually like to direct which events shall or shall not occur in the future. They must be the first to start some new activity. They usually want to be up with the new trends and fashions and fads as they appear. They give birth to new activities which carry forward into the future. They start new projects all of the time. They like to explore new worlds and new events with a view to future progress.

Another way to understand the Cardinal Action Process is to see energy metaphorically saying "yes" to events. In the Process of Origination, Action is commenced. People with a personality strong in this Process often seek to be leaders, to tell others what to do, and to get things going the way they want. They are pushy to start new activities of their own as well. They are always eager to get something going. They generally are vigorous and lively in whatever they do. They are often concerned about what events have occurred, and with what's happening in the news. They usually want to be in on the start of things. They may be "on the go" all of the time — busy, busy, busy. They have difficulty sitting still, and they must be starting new activities and projects or they get stir-crazy. They are energetic to explore new territory and try new things, embarking on projects and adventures. They have a wide sphere of activities in the world and are willing to risk starting new ventures in life. Energy is released into action. They do not hold back.

The Origination Process corresponds to the Mode Aspect — they are both One-Dimensional Cardinal. People with some Traits in this Process in their Array are very mode–oriented — they tend to exhibit much physical or political initiative in life because of the possession of much energy to get things going. They have a lot of psychological energy devoted to leadership — making things happen. The question constantly in the minds of people strong in this Process is, "What is new?" — there is a strong sense of modernity and fashion, a desire to be in on the start of any novelty. People with a lack of this Process in their Array will lack physical initiative to pursue the new, or lack desire to exercise leadership in other areas of life.

The extreme manifestation of Origination is birth. All of the Origination Traits concern the birth or beginning of events in time, as they come into reality fresh and new with their future ahead of them. Concern is for new things of the immediate future as they arrive on the scene of the present.

Key words for the Origination Process are: beginning, activating, starting, effecting, causing, quickening, accelerating, generating, conceiving, renewing, strengthening, introducing, embarking, inaugurating, dawning, undertaking, enlivening, invigorating, initiating, influx, and commencing.

Action Complementarity

Action is divided into the Complementary Processes of Ordinal Termination and Cardinal Origination. Think of the opposite Polarities of the Action Dimension as the *stopping* and *starting* Traits operating in the personality. Every action in the world which is in the process of changing is either increasing or decreasing in energy. In people, depending on which Traits of these two Processes they have, they will apply their energy to either getting things finished or to getting things going. Another way to say this is that Termination and Origination each avoid the other. That is, people having Termination Traits avoid starting or increasing energy, and people having Origination Traits avoid stopping or decreasing in energy. The two Processes work against each other.

Getting abstract again, what the two Action Processes do in people is to create linear, sequential *order* where there would otherwise be chaos in what's happening. An exercise of will — intentionally directed energy in people who have many Action Traits — produces this order by bringing things "into line", so to speak. When either Process is present in people it produces movement away from chaos and toward regulated, controlled action. However, the two Processes come at this from different directions. A person with emphasis in the Ordinal Process of Termination creates order by keeping events on the intended path or stopping it at the intended time and place. People with emphasis in the Cardinal Process of Origination create order by causing events to start at the intended time and place and go in the intended direction.

2-D Inspiration

Recall that two-dimensional time is referred to as Choice, and that this is divided into the two poles of Determinism and Freedom, negative and positive. Two-dimensional time Choice corresponds to 2-D Inspiration in the System, which is divided into the two Complementary Poles of Involution and Evolution.

The basic meaning of Inspiration is that this Dimension of the personality is concerned with function regarding *quality*. This is the part of the personality that deals with value and worth. Where a person has a choice, he chooses what he values as worthwhile. In less abstract terms, this is the area of personality that deals with what is commonly called the "heart, soul, and spirit". It is the part which is not of 1-D physical action or of 3-D mental expression. Interest here is in such realms as medicine, psychology, religion, ethics, humanitarianism, health, and well-being — these things all have Inspirational qualities.

Key words for Inspiration are: feeling, humor, affection, temperament, disposition, mood, sentiment, and impression.

Involution (– 2-D –)

The negative pole of two-dimensional time was named above as Determinism. The Ordinal Inspiration Process, Involution, can be understood as a movement over time toward Determinism. That is, people experiencing this in their personality are becoming more deterministic. This shows up in various ways in a personality. People with Involution Process Traits may seek to limit experience to simplicity, or feel the need to reduce the scale of life in order to manage it more efficiently. They usually have a feeling of narrowing of choice, toward no choice at all. They do not really like to confront choices and options — in fact, they avoid them. They feel uncomfortable when presented with a plethora of options. They may act as though they lacked options beyond the one path they are already on. They do not usually exhibit a wide range of behavioral expressiveness. They generally see themselves as limited because of lowly endowments in life. They feel unworthy to experience life to the full as free persons do. They might feel that physical limitations are holding them back. They often feel the necessity to help carry the burdens of others, thereby binding themselves with the others' limitations. They may perceive lack of opportunity in the world, and resign themselves to fate. They often see the universe as governed by necessities, rather than by opportunity for progress. They generally respond to life with a feeling of close, affectionate attachment and bonding. These people do not feel free within themselves (guilt), nor free to let go of other people (loneliness). They feel the need for a stable and solid lifestyle, rather than a freewheeling one. There is a feeling of pessimism because of emphasis on the body and its limited potential.

People with Ordinal Inspiration Process Traits say no to freedom and excess – they do not value those qualities. Choice and potential are limited in the Process of Involution. People with some Traits in this Process in their Array tend to be pessimistic about life because of a feeling that life is restricted or lacking in options and opportunities. The movement here is toward trimming down to the bare necessities, and getting to the heart of the matter rather than pursuing superfluities. Such people are more inclined to think in terms of

limitations toward themselves and others, because they feel hemmed in by situations and circumstances. They are not so forgiving of themselves and others. They prefer the common and ordinary to the unusual and extreme. The focus of attention is on the body and physicality rather than on psychology and spirituality. Concern is more for the human than for the divine. Interest is primarily in the mundane and worldly, in home and family. The question constantly on the mind of people with many Traits in this Process is, "What is necessary?" — there is a strong sense of what is essential and needed, and what can be dispensed with as redundant and extravagant. Such people find much contentment with the simple pleasures of life and nature.

Any given person may express the Involution Process in a number of ways. They may want to simplify life and pare away all non-essentials. They usually confine and conserve their expressiveness in life. Their manner of behavior may be restricted and limited in range. They often regard themselves as of no particular importance or outstanding merit. It is enough for them to lead an ordinary existence and not depart from their common station in life. Here is your average person, generally involved in assistance to fellow men because it is their nature to be humanitarians. They feel kinship with all mankind, struggling to make it through life. They are ordinarily content to be involved in the daily affairs of life as it comes in the world. They rarely seek to transcend the slings and arrows of fate, but accept their lot. They often form bonds of emotional attachment or devotion to other people.

One of the challenges of this Process is that, because of the sense of lack of freedom, people with Involution Process Traits often have the feeling that people should get only what they earn and no more — there is no room for blessings of abundance. On the other hand, people who lack this Process in their Array are looser and freer in life — they do not feel so meager.

The Involution Process corresponds to the Shadow Aspect — both are Ordinal Two-Dimensional categories.

Key words for the Involution Process are: domesticating, harnessing, bridling, taming, contracting, diminishing, decreasing, becoming smaller and more petty, de-escalating, descending, conserving, waning, reducing, deflating, becoming plainer and subtler, closing, confining, containing, lessening, darkening, narrowing, receding, retreating, downgrading, falling, lowering, minimizing, and depressing.

Evolution (+ 2-D +)

The positive pole of two-dimensional time was named above as Freedom. The Cardinal Inspiration Process, Evolution, can be understood as a movement toward freedom and the broadening of Choice. People with Evolution Process Traits may manifest this in various ways. They may seek to be free of limitation, and to develop in every way possible, with no boundaries. They may act freely, without restraint or inhibition. Their liberated behavior knows no restrictions. They usually feel themselves to be free of lowly and petty human conditions which bind others. They often feel inspired to free others from their mental or physical restrictions. It is their nature to reach down to those who feel encumbered with burdens, to loose them from their bonds. They may perceive the world as aided by Higher Powers to fulfill its unlimited potential. They may believe that God has not predestined the universe, but allows it to run on its own. They have insights and inspirations which free the personality. They like to be free of social entanglements and other cultural restraints. There is a feeling of optimism because of belief in the unlimited free psyche or spirit.

People with Cardinal Inspiration Process Traits say yes to freedom and abundance – they value those qualities. Choice and potential are unlimited in the Process of Evolution. People with Traits in this Process in their Array tend to be optimistic about life because of a feeling that life is full of options and opportunities. They are more inclined to think in terms of grace and forgiveness toward themselves and others, since they feel free of boundaries in life situations and circumstances. Emphasis is on the spirit and psychology, rather than on the physical and the worldly. The question constantly on the minds of people with many Traits in this Process is to ask, "What is important?" — their concern is to transcend the ordinary, to surmount the shackles and bonds of common existence, and to go beyond the present state. On the other hand, people who are lacking in this Process in their Array are not so loose and free about life. One of the challenges of the Evolution Process is the lack of contentment with the physical realm. It can get a person into many difficulties if they push too hard or too high. The extreme manifestation of this Process is divinity, and people with emphasis in the Evolution Process reach for God, so to speak.

The Evolution Process shows up in different ways in a personality. People strong in this Process are always trying to go beyond themselves and to be more than they are. They can hardly say no to an opportunity for advancement or promotion. They may have a wild and carefree manner that is intense and exaggerated. They often go to extremes and they want to be free of all hindrances. They often feel that they are a cut above the

ordinary, that they are good and noble. They may have a feeling of excellence or superiority about themselves. Their nature is usually to lift others up out of their degradation into a better and more productive life. They may like to encourage and inspire others to transcend their present state. They may see the world as awesome and miraculous — a vast, immeasurable creation, evolving toward higher realms. They may feel inspired, and optimistically believe that there is no limit to improving life. They generally respond to situations with sensitivity and excitement. Such people may have a quality that, when others are in their presence, the spirits are lifted and outlook on life is improved. These people often concern themselves with the bigger questions of life, the seeking of enlightenment in areas beyond the mundane. There can be a feeling for higher and nobler issues and concerns. There may be a need to evolve beyond mere material concerns, and to search for grander fields of endeavor. Their attention is on self-improvement and personal virtue.

Evolution is the Process that corresponds to the Role Aspect — both are Cardinal Two-Dimensional categories. Both involve qualities of personality that transcend the ordinary.

Key words for the Evolution Process are: emancipating, liberating, expanding, waxing, increasing, advancing, proceeding, getting bigger, grander, and greater, escalating, excelling, uplifting, inspiring, aspiring, transcending, proliferating, magnifying, inflating, gaining wealth, abundance, and openness, unfolding, ascending, rising, getting more, fancier, higher, and wilder, gaining, broadening, diverging, upgrading, illuminating, enlightening, exalting, developing, elevating, maximizing, and augmenting.

Inspiration Complementarity

The meaning of the Polarity of the Inspiration Dimension can be explained as the complementarity of *restriction* and *free will*. Every person's value system that is in the process of changing its quality parameters is either moving toward one or the other of these. That is, depending on which Traits of these two Processes people have in their Array, they will value either a feeling of restriction or a feeling of freedom in particular areas of their lives. Involution and Evolution are opposites: each avoids what the other is. People exhibiting Involution avoid freedom, and people exhibiting Evolution avoid restriction.

People who have more Involution Aspects in their Arrays naturally lean toward the pessimistic philosophy of Determinism. People who have more Evolution Aspects in their Charts naturally lean to the optimistic philosophy of Free Will. People who have no Traits in either of these Processes have little concern for issues of this nature. Each person is subjectively, emotionally, aware of more or less of each ingredient, depending on their Array.

In an abstract sense, what the two Inspiration Processes do in a person who has many Traits therein is to *improve* life, where there would otherwise be degeneration. An exercise of "spirit" — feelings of the "heart" — in the person who has Traits in Inspiration produces this quality. People with Aspects in either Process move away from a feeling of evil and toward a feeling of good in certain areas of their lives. However, the two Processes come at this from different directions. People with more Traits in the Ordinal Process of Involution value limitation, so they seek to improve life by taming it and yoking it. This is what they feel good about. People with more Traits in the Cardinal Process of Evolution value freedom, so they seek to improve life by allowing it to roam freely, unencumbered. This is what they feel good about.

3-D Expression

Recall that three-dimensional time is referred to as Chance, and that this is divided into the two poles of Probability and Coincidence, Ordinal and Cardinal respectively, negative and positive respectively. Three-dimensional time Chance corresponds to 3-D Expression in the Process/Aspect System, which is divided into the two Poles of Analysis and Synthesis, Ordinal and Cardinal respectively, negative and positive respectively.

The basic meaning of this Dimension of the personality is that it is concerned with function regarding *quantity*. This is the area of the personality that deals with objects and *things*. It involves how units, entities, pieces, and divisions of the universe and of the self relate to each other. Its ultimate function is to name, categorize, define, understand, conceptualize, and visualize things and their relationships with each other. In less abstract terms, this is the part of personality that has to do with the mental construct of the self and of the world. Such things as philosophy, art, technology, and drama are of primary importance here, because they involve Expression.

Key words for Expression are: manifestation, formation, demonstration, materialization, presentation, and exhibition.

Analysis (– 3-D –)

The negative pole of one-dimensional time was labeled above as Probability. The Ordinal Expression Process, Analysis, can be understood as a movement toward Probability — increasing the quantity of things. This is expressed in numerous ways in the personality. People with Analysis Process Traits will usually keep things separate, pure, and distinct, rather than mixing them into one thing. They prefer the integrity of uniqueness to the homogeneity of blending. Often they are indecisive, because they perceive so many things that they do not know which of them is correct. They do not want to take a chance on actualizing the wrong thing. They usually analyze all of the possibilities and ramifications of a thing. They often produce special things when they generate an invention or artifact. Their nature is to produce things that have never been made before. They generally look at the world from all angles, questioning all of the possibilities. They tend to regard the universe as governed by probability (accident) rather than design. They often find humor in the improbable, and they enjoy absurdity more than most. All of these Three-Dimensional Ordinal Process expressions concern the uniqueness of events in time. They make occurrences unrepeatable.

Another way to look at this is to consider that in the Ordinal Expression Process, quantities metaphorically say "no" to each other. They go apart in the Process of Analysis. People with emphasis in this Process in their Array tend to be objective about life — concerned with external affairs — because of their sense that they and the environment are not the same thing and are separate from each other. They view themselves and the universe as made up of discrete units, interacting with each other but still separate. Consequently, they are very aware how one thing in the environment relates to another. Since they are outwardly focused, their emphasis is on the tangible things of life — materialism. Such people are usually concerned with the mechanics of a life situation and of the world in general. The question constantly in their minds is, "How?". Therefore, they often possess a high mechanical aptitude and engineering skill. They also have a strong sense of personal integrity and purity — they want to avoid contamination and adulteration, so they do not readily absorb environmental influences. On the other hand, people who are lacking in this Process in their Array are not very analytical in their lives, nor overly concerned with external affairs.

People with Traits in the Analysis Process often want to analyze everything — to pick things apart with the intention of making one distinct from another. They generally seek contrast and separateness. They may act hesitant while they analyze the situation to find the most accurate way to go. They may turn this tendency to analyze upon themselves — they may criticize, find fault with, and pick at their real or imagined faults and impurities. They tend to regard others apart from themselves as less flawed than themselves. Their nature is to generate and produce things from out of themselves — inventions of technology or creations of art. It is their fulfillment to make and fashion things from their ideas and thoughts. They usually view the world as a stranger to themselves. Therefore they can be alienated and aloof from it. They do not readily trust it because they believe it lacks integrity and purity. Therefore they analyze it until they understand it. These people might be constantly distinguishing between things they want to retain and things they want to discard, in all areas of life. They even refine their own identity to its purest form.

The Analysis Process corresponds to the Attitude Aspect — they are both Three-Dimensional Ordinal categories. Both involve the separation of self from not-self.

Key words for this Process are: fragmenting, individualizing, specializing, purifying, refining, repulsing, fractionating, distinguishing, ramifying, projecting, quantifying, defining, multiplying, differentiating, disintegrating, dividing, disconnecting, disassociating, and causing schism.

Synthesis (+ 3-D +)

The positive pole of three-dimensional time was labeled above as Coincidence. The Cardinal Expression Process, Synthesis, can be understood as a movement toward Coincidence (synchronicity) — decreasing the quantity of separate things. This is evident in the various ways people with Synthesis Process Traits show this in their lives. There is usually a desire to be in harmony with, and synchronized with, all things. This reduces the chances for rejection, and increases the probability of acceptance. They often gather together events from all times and assemble a decision therefrom. Since they don't regard life as a chancy situation, they have no fear of daring behavior. They tend to regard themselves as the center and focus of attention. They also acquire whatever they can, and avoid scattering their possessions in diverse directions. They have much grace because they have a strong sense for the proper time and place for everything. They generally perceive the environment and themselves as a single body in time and space. They don't believe in accidents, and constantly notice coincidences occurring in their lives. They can be counted on to assemble ideas from all

times to make up a single image. The pattern of life is ever before their eyes and in their thoughts. They often focus and concentrate their experiences by gathering them together into a unified belief system. They like to bring social groups together. All these expressions concern the proximity of things in time, the merging of events into patterns and coherent systems of reality.

Another way to understand this is that in the Cardinal Expression Process, quantities metaphorically say "yes" to each other. Things come together in the Process of Synthesis. People with emphasis in this Process in their Array tend to be *subjective* about life — concerned with internal affairs — because of their sense that they and the environment are one. Because they are primarily inwardly focused, they are very aware of what is going on inside themselves. When they deal with the outer world, their concern is how they relate to things in the environment rather than on how those things relate to each other as parts. They view life and the world as a picture, a single image, a scenario. Consequently, such people are very concerned about the *meaning* of things — what does it mean and *why* is it thus, rather than what or how or when. The question constantly on the mind of people with many Traits in this Process is, "Why?". They are often concerned with living life aesthetically — with a holistic sense of art and image. Emphasis is on intangible areas of life — wisdom, love, beauty, philosophy, and grace. They gravitate toward oneness and they shy away from manyness. On the other hand, people who are lacking in this Process in their Array are not so concerned with internal affairs, or with issues of such things as unity, beauty, and wisdom.

People with Synthesis Traits often seek to be at one with others. They prefer to get along and go along, to be in harmony and conformity with others. They also tend to behave as if they "have their act together", even when they don't. They make decisions quickly because they synthesize their thoughts readily. They usually regard themselves as the center of the universe, and expect things to come to them all the time. They may even extract this from others at times. It is their nature to play out their lives before an audience, such as in the teaching or acting professions, because of their sense of wanting to draw others into themselves, and feeling that they are one with all things. They generally view the world as an extension of themselves, thus they can be quite friendly with it. The universe is no stranger to them, because they synthesize it with themselves. They absorb incoming images and synthesize them into a pattern or picture. This mental faculty categorizes ideas into a unified system. They gather together their experiences into a unified understanding of existence. They synthesize the meaning of it all into a context of some kind.

The Synthesis Process corresponds to the Center Aspect — they are both Three-Dimensional Cardinal categories. Both concern the internalization of things.

Key words for this Process are: unifying, combining, merging, blending, attracting, uniting, beautifying, synchronizing, generalizing, amalgamating, fusing, composing, confederating, inculcating, patterning, aggregating, connecting, and associating.

Expression Complementarity

The meaning of the Polarity of the Expression Dimension can be understood as the Complementarity of *many* and *one*. Any tangible thing or group of things which is in the process of changing quantitatively is either moving toward manyness or toward oneness. In personality, Traits of these two Processes in a person's Array will cause them to apply themselves to either disunity or to unity in particular areas of their lives. Analysis and Synthesis each avoid what the other is. A person exhibiting Analysis avoids combining with the not-self, and a person exhibiting Synthesis avoids separateness from the not-self.

There is another abstract way to look at the Complementarity of these two oppositely–directed Processes. Both are movements toward the ultimate *unique* thing, but in opposite directions. Synthesis is moving toward the ultimate Unit or Quantum which includes all others. Analysis is moving toward the ultimate unit or quantum which excludes all others.

What the two Expression Processes do in people is to make life more *sensible* or *intelligible,* where there would otherwise be misunderstanding. An exercise of "mind" — comprehension of intellect in people with Traits in Expression — produces this grasp. Both Analysis and Synthesis, when present in an Array, produce movement away from nonsense and toward sense. However, the two Processes come at this from different directions. People with emphasis in the Ordinal Process of Analysis make sense of life by taking things apart. People with emphasis in the Cardinal Process of Synthesis make sense of life by putting things together. The Analysis Process gives the personality emphasis on what is separate from the self and therefore known objectively. On the other hand, the Synthesis Process gives the personality emphasis on what is one with the self and therefore known subjectively.

People with many Analysis Process Traits in their Arrays tend to think that life is accidental and chaotic because they perceive the numerous ramifications and possibilities that reside in every moment's situation. Life for them branches out in every direction. On the other hand, people with many Synthesis Process Traits tend to think that life is full of meaningful coincidences because they perceive the interconnectedness inherent in every scenario. Life for them comes together from every direction to form a coherent pattern of events, feelings, and thoughts.

P-D Combination

The neutral manifestation of time was identified above as the Absolute. We experience the Absolute subjectively as spontaneous impulses, urges, and whims. It happens when we are not particularly aware of Change (one-dimensional), or of Choice (two-dimensional), or of Chance (three-dimensional) — time for us simply flows in a perpetual now. The Neutral Process, Combination, can be understood as a movement toward the Absolute. Combination is a composite of all three of the Dimensions of the System. This might manifest in various ways, depending on the person. People may seek to gain and maintain balance, to avoid disruption in a smooth time flow. They would tend to live each moment as it comes, nonattached to other times and experiences. They are often unwilling to change their life experiences because it would be a disruption of eternal equilibrium. They are often full of information which is eternally applicable — universal and timeless principles. They usually perceive the world as a perpetual motion machine, formerly and now and forever functioning. They tend to respond to the world with primal urges, those that have always been. They often have a universal or cosmic perspective on life happenings, leaving nothing out. All times and places are within their grasp. All of these manifestations concern a sense of timelessness, and of neutral consciousness, awareness, and experience.

In less abstract terms, the meaning of Combination is that this Dimension of the personality is the function that results when the other six Processes are combined into one. As the sum of the Processes, Combination reconciles the opposites and neutralizes the Dualities. People with emphasis in this Process in their Array tend to be neutral in life, neither strongly attracted nor strongly repelled by things and feelings and events in it. The emphasis here is on sentience, awareness, and consciousness, as distinct from direct involvement. Such things as statistics, knowledge, science, education, facts, and figures are of primary importance here because they involve Combination. People with many Traits in this Process tend to view life as a scientific phenomenon, as an object of study, with themselves as non-participants. Life itself is a phenomenon to be studied, and things in life are specimens to be examined. On the other hand, people lacking in this Process in their Array will have strong interactions with certain portions of their lives and environment, depending on their Array.

This Process shows up in different ways in various personalities. People with Traits in this Process often prefer the balance point of life — they do not like to be off-center or under stress. They want to assimilate all experience equally, not preferring one over another. They also tend to notice the various experiences of life, to assimilate life by watching it from a neutral position. They may resist external influences because if they got involved it would mean they are a part of it rather than a student of it. It is often their nature to be studious, to regard all experience as data to be processed. The world seems to be an interesting phenomenon for them to study. This is a composite viewpoint — it assimilates all positions equally. People with traits in this Process generally respond to life experiences in a natural, primal way.

The Combination Process corresponds to the Worldview Aspect — they are both Pan-Dimensional Neutral. Both summarize experience: Worldview sums up experience in space, and Combination sums up experience in time.

Key words for the Combination Process are: knowing, learning, experiencing, realizing, being, minding, existing, informing, and gestalt.

General Comments on the Processes

As mentioned before, people generally have one primary Trait in each Aspect in their Array, and have a weaker secondary Trait. This means that a particular person might have several Traits in one Process, or no Traits in some Processes. This sometimes makes for strong and weak points in the personality. For instance, a Priest in the Sympathy Center and with the Goal of Growth has emphasis in the Evolution Process, having three of the seven Traits in that Process. This will give his or her personality a decidedly optimistic flavor. If he or she also had no Traits in the Origination Process, he would probably lack the desire or ability to exercise

leadership. Process emphasis and de-emphasis in people's Arrays tell where they make their investments in time, attention, and effort. It tells where their energy does and does not go.

The following paragraphs give a better feel about what the Processes are, and how they manifest in personality. Of course, in the case where a person's Traits are widely scattered on the Chart and there is no great emphasis in any particular Process, these observations do not apply.

Notice first of all that a person with Traits in the Cardinal Processes tends to shape reality — this makes the person active. On the other hand, a person in the Ordinal Processes tends to be shaped by reality — this makes the person passive.

One can get a good idea of what people's value system hierarchy is by how prominent a Process is in their Array. That is, it can be seen what is important and significant to them, what their endeavors are, what solutions to value dilemmas they are likely to arrive at, what choices they are likely to make, and what issues they are likely to be concerned with:

Termination:	values achievement, control, old
Origination:	values action, power, new
Involution:	values material, humanitarian, low
Evolution:	values psychological, spiritual, high
Analysis:	values rational, sensible, intelligent
Synthesis:	values aesthetic, artistic, wise
Combination:	values universal, absolute, true

The Processes also give certain overall "flavors" or "colors" to the personality of the people strong in them, so to speak:

Termination:	gets things done and regulates action
Origination:	makes it happen in politics and business
Involution:	has feeling for small and simple issues
Evolution:	has feeling for great and grand issues
Analysis:	thinks out details and special cases
Synthesis:	imagines generalizations and principles
Combination:	studies things scientifically and objectively.

The Processes cause people who possess them to play the game of life in specific ways. That is, each Process gives people who have Traits in that Process a different kind of fulfillment or fun in the way they conduct their lives, both in terms of serious business and in recreation:

Termination:	works/plays with discipline, rigor, order
Origination:	works/plays with energy, vigor, vitality
Involution:	works/plays with feeling, caring, concern
Evolution:	works/plays with virtue and freedom
Analysis:	works/plays with skill, dexterity, technique
Synthesis:	works/plays with flair, drama, publicity
Combination:	works/plays with equanimity, fairness

Generally speaking, one can usually tell whether the person is primarily Cardinal, Ordinal, or Neutral in his Process emphasis. To some extent, the most prominent Process in a person's Array shows up in their facial appearance or looks. This expression can even become etched in the lines of the face as the person grows older:

Termination:	looks determined, athletic, militaristic
Origination:	looks impressive, imposing, charismatic
Involution:	looks common, ordinary, and uninspired
Evolution:	looks happy, cheerful, optimistic, inspired
Analysis:	looks critical, thoughtful, keen, inquisitive

Synthesis:	looks pleasant, distinguished, self-assured
Combination:	looks neutral, uninvolved, and generic

Not only do the Processes operate in human personality, but they are archetypes very close to the fundamental essence of existence and life. One might say that they approach *godlike* status in the sense that they are the law and order governing all of nature. The Processes remind me of certain attributes ascribed to "God" in various religious writings or philosophies. Some people, in trying to understand the universe, have thought that its Creator could be known by studying the creation. Therefore they have attributed characteristics of nature to nature's god:

Termination:	God is Omega/the End
Origination:	God is Alpha/Creator/Omnipotent/Source
Involution:	God is Merciful/our Helper/Immanent
Evolution:	God is Good/Transcendent/Great
Analysis:	God is Manifold/Judge
Synthesis:	God is One/Love/Wise
Combination:	God is Just/Omniscient/All/Mind/Infinite

Where We Have Gotten to So Far

So far in Part One of this book we have discussed the structure and pattern of the Process/Aspect Chart. We have seen that the Aspects can be compared to features of space, and that the Processes can be compared to functions in time. We have seen that these Aspects and Processes have attributes of four Dimensions (1-D, 2-D, 3-D, P-D) and three Signs (+, –, =). There is the logic (yes, no, maybe) and the mathematics (one, two, three, all) of the system. We have here a true *system* of personality structure, an elegant and meaningful pattern.

This is all very nice and theoretical — and I believe it is important to understand the abstract principles of the System — but we need to follow up by discussing what individual Traits mean to the person who has them. This will be taken up in Parts Two and Three.

But before we do that, in the final chapter of Part One, we will take a look at personality typology in general, and numerous personality typologies in particular. These typologies preceded the Process/Aspect System, since people have been doing this for centuries. The comparison and contrast of the Process/Aspect System with other personality typologies serves as yet another way, in addition to previous chapters, to come to understand and appreciate the Process/Aspect System.

Chapter 1E

PERSONALITY TYPOLOGIES

Every person that you meet has a different personality. What is that all about? Attempting to answer that question has been the endeavor of professional philosophers and psychologists, as well as amateur students of human nature, for millennia. Beginning at least in the middle of the Axial Age, a half-millennium BCE (refer to this website: >https://en.wikipedia.org/wiki/Axial_Age<), if not earlier, there have been people who devised systems of personality types.

There are various reasons for this: some people are propelled by their own personality proclivities and penchants to figure this out; others have the scholarly desire to know how the world works, and people are a part of the world; others have a healthy social and sociological impulse to understand the 'chemistry' between people in order to deal with other people more effectively and efficiently than one otherwise might if lacking conscious understanding.

The way this exploratory, experimental, and explanatory endeavor is typically done is to devise or discover categories of personality types, and then sort different people into those various categories. Over the millennia since the Axial Age, numerous systems were devised, as we will see. Psychology as a branch of science was only created at about the turn of the 19th to the 20th Century. Before that, personality typing was mostly casual and anecdotal — 'unscientific'. The branch of psychology that deals with the study of personality types is, of course, referred to as "personality typology" — PT for short. Understanding the historical development of PTs contributes to understanding the Process/Aspect System, so that is why an entire chapter is dedicated to this topic.

This chapter is an introduction to some of those PTs prior to and outside of the Process/Aspect System. We see below that there has been an increasing sophistication and systematization of PTs over the millennia. I suggest that the progress in sophistication and systematization culminates in the best PT of them all, the Process/Aspect System, so in discussing other schemas for looking at personalities, I am going to be pointing out points of correlation with the Process/Aspect System Chart, although my full explication of the Chart will take place in Parts Two and Three to come.

It is interesting to me that some of the ancient PTs reviewed in this chapter came out of spiritual teachings. These were the psychology of their day. In the Greek language, the word *psyche* refers to the mind and/or the soul and/or the spirit. The modern psychology profession (excluding a few psychologists identifying as transpersonal psychologists, a quite small branch of the profession) prefers to limit its purview to the study of the functions of mind and deny the existence of the spirit. That does not mean that modern-day psychologists have not made significant contributions to those persons — and they are many — who are endeavoring to use PTs on their spiritual paths.

The intended purpose of ancient PTs was for self-understanding and self-improvement, to become a better person. For instance, one of the maxims attributed to various wise personages of the Axial Age was "Know thyself" (>https://en.wikipedia.org/wiki/Know_thyself<). In other words, "Sort yourself out", and "Figure out who and what you really are". It was good advice millennia ago, and it is good advice now for all kinds of people, not just spiritual people, in all kinds of circumstances, not just on spiritual paths.

More recently, PTs have been part of academic, clinical psychology research projects, intended for practical usage, such as in counseling psychotherapy — the purpose being self-understanding, the same as before. One of the most common uses of PTs is in couples therapy and family therapy, with people in intimate relationships. Psychotherapies using PTs are also applied to improve personal relationship in all kinds of organizations. Many of the PTs reviewed in this chapter have been used by people interested in improving their business, such as fitting the appropriate person to a specific job requirement (no 'square pegs in round

holes' please), or understanding interpersonal psycho-dynamics to make the working environment more effective and efficient. This could also be considered as a "spiritual" endeavor, no matter how mundane it may seem in a business context.

Let's approach this subject from a little different angle.

Starting when we are infants, we learn that dad is different from mom is different from siblings are different from playmates are different from cousins are different from classmates are different from coworkers are different from celebrities — *ad infinitum*. Everyone has a personality, and all of them are unique; so far as we know, there are no identical twins when it comes to personalities, even with identical twins. Most people, as they grow up, just learn to accept this as a feature of the human condition, and they deal with it as best they can, driven by whatever unconscious, automatic 'chemistry' exists between themselves and others. They might never pursue an understanding of personality types *per se.* Readers of this book are probably among those people who do want to understand personality typology, for whatever reason(s).

So, there are innumerable people with innumerable personality traits. The previous chapters were an abstract explanation of the Process/Aspect System; they revealed that there are *categories* to these traits, and that there is a *pattern* to the categories. In this chapter, we are going to briefly review a few PTs, and then introduce you to the less abstract view of the Process/Aspect System. I discuss the patterns within the PTs. As we review the PTs in the following sections, we see that there are examples of PTs that are *barely* systematic, and there are examples of personality typologies that are *very* systematic. The Process/Aspect System is perhaps the most extreme example of a systematic PT.

Another way to say this is that there are two types of PTs: the *model* type and the *theory* type. (Those are the extremes; there is a spectrum between the extremes, mixtures of types.) A model has little or no structure; it is just a collection of personality traits that have little or no relationship to each other; these PTs consist of lists and descriptions. These are best represented in a *table*. On the other hand, a theory has structure of some kind, usually a numerical structure of the types mentioned in the next few sections. We will see that there are usually *graphical* representations of the pattern of the traits as well as descriptions of the traits. Another use of the word "theory" in this context is that an *origin* or *cause* for the personality traits is posited. In the sections to follow, we see a couple of instances of that, where specific personality traits are associated with specific body types in one case, or bodily fluids (!?!?) in another case. The Process/Aspect System has both types of theory built in: it is structured, and it posits a source–origin–cause, namely, the structure of objective reality mirrored in subjective reality.

The Process/Aspect System is theoretical in yet another way: it is an instantiation of a template that governs the structure of various systems from top to bottom of the cosmos. I began to demystify that statement in previous chapters, and the explanation continues in this chapter.

Different researchers and thinkers have assembled various collections of personality traits in various ways, in their attempts to lump the infinite variety of individual personalities into convenient and manageable categories. Tests have been devised so that oneself or others may lump particular people into particular categories. As with so many other subjects, Wikipedia has many articles on the subject of personality, and many of them were used in the preparation of this chapter. Interested readers can peruse these online resources and follow links to many other internet resources and books galore. Here are links to some of those Wikipedia articles:

>https://en.wikipedia.org/wiki/Personality<

>https://en.wikipedia.org/wiki/Interpersonal_circumplex<

>https://en.wikipedia.org/wiki/Five_temperaments<

>https://en.wikipedia.org/wiki/Psychological_typologies<

>https://en.wikipedia.org/wiki/Personality_type<

And then there is this link to an online article that provides an overview of the subject of PTs:

>https://www.frontiersin.org/articles/10.3389/fpsyg.2017.01751/full<

From this link, I extracted the following quotation, it being extremely appropriate for this chapter (underlined words are my emphasis):

> The concept of personality can be seen as the very core of Psychology (Atkinson et al., 2000; Santrock, 2008; Feist and Gregory, 2009). Even though there is no universally accepted definition for the term, most authors would agree that it entails a set of individual traits that act upon <u>motivational, emotional, cognitive, and</u>

behavioral processes to produce a consistent pattern of <u>thought [and feeling] and action</u> throughout one's existence, something that involves <u>self-perception, values, and attitudes</u> (Krauskopf and Saunders, 1994). Such traits are also generally defined as being relatively stable in time and exclusive to each person (Feist and Gregory, 2009).

This online article's content carries its own interest in the matter of PTs, as it goes on to analyze the utility and accuracy of the PT found in the "Divergent" series of novels that also became a movie franchise:

> The story of the Divergent trilogy is set within the dystopian, isolated, post-apocalyptical city of Chicago, where order is maintained by dividing the population into five Factions, each with its own values, patterns of behavior, social functions and personality traits of its members. At the age of 16, every individual is required to, with the help of a personality test, choose to which Faction he or she wants to belong to and live with for life. Failure to live up to the standards of one's Faction will lead to expulsion, making one "Factionless" and socially excluded, a fate considered to be "worse than death." The plot of Divergent revolves mainly around the fact that the protagonist ("Beatrice Prior" or "Tris") has inclinations toward Abnegation, Dauntless and Erudite all at the same time, instead of to just one of the Factions, which means facing possible persecution and death.

> A brief list of each Faction, its social function, and main psychological characteristics that are attributed to them, as idealized by Roth is summarized in Table [1Ea].

Table 1Ea — FACTIONS in the *DIVERGENT* TRILOGY		
FACTION	**SOCIAL FUNCTIONS**	**PSYCHOLOGICAL CHARACTERISTICS**
Abnegation (The Selfless)	Government, public service and social assistance	Altruism, support of others, focus on duties and obligations, attention to details, organization, self-discipline, religiousness
Amity (The Peaceful)	Agricultural production, counseling and care-taking	Pacifism, valuing social harmony, forgiveness, desire to please, taste for pleasure and entertainment, hedonism
Candor (The Honest)	Application of the Law and trials	Frankness, honesty, energy, seeking attention and interaction with others, positive emotions, talkativeness
Dauntless (The Brave)	Defense and maintenance of order	Thrill-seeking, courage, capacity to overcome fear, competitiveness, assertiveness, importance given to physical fitness
Erudite (The Intelligent)	Teaching, research, technology, medicine, librarianship	Intelligence, curiosity, eloquence, appetite for knowledge and information, creativity, critical thinking, appreciation of art

> Roth describes the five Factions in Divergent as philosophical responses to the human faults considered to be "the cause of all the evil faced by humankind." Each Faction has its own "Manifesto" which states its belief in the overwhelming relevance of the particular vice it stands against and how they propose to overcome it. Thus, Abnegation fights selfishness with selflessness, Amity counters aggression with pacifism, Candor combats duplicity with honesty, Dauntless opposes cowardice with bravery, and Erudite attempts to defeat ignorance with knowledge.

Looks interesting, eh?

But I am getting ahead of myself. There is some preliminary explaining to be done before we look at a number of PTs, and then, after that review, we finish this chapter by explaining the Process/Aspect System beyond what was presented in previous chapters.

The Pattern Behind the Process/Aspect System Personality Typology, Re-Derived

The point of this section is to further my proposal, introduced in previous chapters, that the Process/Aspect System is not only a pattern of human personality traits; it is also the pattern of the "personality traits" of the entire cosmos, from beginning to end (Action), from top to bottom (Inspiration), and from inside to outside (Expression). To some extent, this idea is an undercurrent of my expositions in all of my books. Here is how that plays out in the other volumes in my quadrilogy of books.

My books, Volumes 1, 2, 3, and 4, are ordered in such a way as to present my reformulation of the systematic components of the Process/Aspect System Chart in a general–to–specific direction. Volume 1 explains the most general abstract principles. Successive volumes explain, step-wise, more and more specific applications of the general abstract principles in the mundane realm of our human lives. Each volume takes a component of the information found in the volume preceding it, and elaborates on it. These are the steps:

Volume 1, titled *The Tao of Cosmology,* lays the foundation of my quadrilogy. That book is a meditation on Chapter 42 of Lao Tzu's book *Tao Te Ching*, which says:

> Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things. All things carry the Yin and embrace the Yang; through the blending of the Chi they achieve harmony.

That Volume explains what I am calling "Tao's Template". It explains Tao's Template in terms of logic, mathematics, physics, cosmology, metaphysics, mythology, and mysticism. All of these realms are manifestations of the primeval archetypes and principles as revealed in the quotation above, namely, Tao → Oneness → Twoness → Threeness → All, and Yin + Yang = Chi. This is the algorithm that generates reality systems. Table 1Eb below presents this schema and this formula in graphic form.

Volume 2, this Volume, *The Process/Aspect System: a Pattern for Understanding Personality,* briefly recapitulates the explanation of Tao's Template, and then extends the application of Tao's Template into the instantiation of human personality archetypes as laid out in the Process/Aspect System Chart.

Volume 3, *The Tao of Cosmogony: Instantiations of the Cosmic Septenary,* expands on one of the features of Tao's Template, the "Canonical Septenary", into about two dozen realms of development or evolution that are known to esoteric sciences and to exoteric sciences. In the Process/Aspect System, this shows up as Worldviews, Zones within Worldviews, and Life-Stages within Zones.

Volume 4, *Making Love: a Spiritual Path — The Chemistry and Alchemy of Service and Intimacy,* elaborates on two of the features of Tao's Template — Twoness and Sevenness (see below) — that apply to the realm of individual psychotherapy, and apply to the realm of interpersonal relationships on the conscious and intentional spiritual path toward Agape.

So, Tao's Template, revealed in an ancient sacred text, introduces to us *principles* of Oneness and Twoness and Threeness and Allness and Yin and Yang and Chi. Why do I bring these principles into this chapter on PTs? Because in subsequent sections I point out that these principles are found in PTs over and over again, one way or another, in every case. When psychologists look for or see a way to organize their classification schemes, the pattern typically reduces to these fundamental principles. It is the same situation with the Process/Aspect System, because the Process/Aspect System is a faithful instantiation and representation of Tao's Template. Other PTs might have *some* of the pattern revealed in Tao's Template, but not *all*; only the Process/Aspect System has it all. It is important to me that you see and understand that; it will enhance and deepen your appreciation of the structure and meaning of the Process/Aspect System.

The following table is a graphic representation of Tao's Template:

Table 1Eb — TAO'S TEMPLATE in BASIC FORM						
Yin			Chi	Yang		
First	Second	Third	All	Threeness	Twoness	Oneness
Seventh — Sevenness						

Comments on this table are as follows:

- Tao itself has a Twoness about it: it is both outside the boundary of the table ("transcendent") and inside the boundary of the table ("immanent"). The transcendent side of Tao is undifferentiated and insubstantial. One and Two and Three are produced from the substantial side of Tao.

- The three aspects of the nature of Yin (= Ordinality in the Process/Aspect System) are embodied in the words "First — Second — Third" on the left side of "All" in the Table. Notice that Ordinality is *quantitative* and has its numerical components characterized as a *sequence*.

- The three aspects of the nature of Yang (= Cardinality in the Process/Aspect System) are embodied in the words 'Threeness — Twoness — Oneness' on the right side of 'All' in the table. Notice that Cardinality is *qualitative* and has its numerical components characterized as *principles*.
- The formula from Tao's Template is "Yin + Yang = Chi". All things are made up of Chi, the immanent, substantial side of Tao. All things — all reality systems — are built out of this numerical structure and this interplay of Yin and Yang. "All things" includes the Process/Aspect System.
- The table is arranged per the Natural Sequence (NS), which was introduced in Chapter 1B, "Terminology of the System" in the subsection on "Sequence Number", and which is shown in the following table. Regard Table 1Ec below as an instantiation of the table above, but with Process/Aspect System terminology.

Table 1Ec — The NATURAL SEQUENCE							
DIALECTIC	Ordinal [Yin]			Neutral [Chi]	Cardinal [Yang]		
AXIAL	Action	Inspiration	Expression	Assimilation	Expression	Inspiration	Action
ROLE	Warrior	Server	Artisan	Scholar	Sage	Priest	King
CENTER	Motion	Emotion	Intellect	Impulse	Concept	Empathy	Excitation
WORLDVIEW	Primitivism	Traditionalism	Materialism	Collectivism	Holism	Transpersonalism	Messianism
ZONE	Resolution	Immanence	Separation	Experience	Unification	Transcendence	Activation
LIFE-STAGE	Infancy	Childhood	Youth	Middle Age	Seniority	Elderhood	Dying

Comments on this table are as follows:
- DIALECTIC: (One → Two) In the first row, the Dialectic Attributes are shown as they apply to Roles and corresponding Traits in the Process/Aspect System. Most of the PTs reviewed in this chapter have Twoness as one of their systematizing principles, and these Dialectic Attributes can be applied to them. As explained in previous chapters, other names for Cardinal and Ordinal are 'Positive' and 'Negative', and 'Presence' and 'Absence'.
- AXIAL: (Two → Three) In the second row, the three dimensions of Ordinality and Cardinality are shown: Action — Inspiration — Expression. Many of the PTs reviewed in this chapter have Threeness as one of their systematizing principles, and often there is an obvious correspondence with these three Axial Attributes.
- The 'All' of Tao's Template shows up in the Process/Aspect System matrix and Natural Sequence schema as "Assimilation" and "Neutral".
- The combination of Dialectic Attributes and Axial Attributes produces Septenarian Attributes. For example: (Dialectic) Ordinal + (Axial) Action = (Septenarian) Ordinal Action. Refer to previous chapters for an explanation of all four ways of attributing characteristics to features of the Process/Aspect System.
- If/When there is not a Twoness or Threeness in the structure of a PT reviewed in the following sections of this chapter, this is equivalent to saying that there is no numeric structure in that PT; the PT is a collection of unrelated traits. In those cases, in order to be true to Tao's Template, I say that "All" is the operative schema. That is, in the Process/Aspect System matrix and the Natural Sequence schema, the Neutral Dialectic Attribute and the Assimilation Axial Attribute are manifest in that PT.
- ROLE: In the third row, the names of the Roles are shown, an Aspect of the Process/Aspect System Chart, arranged per the Natural Sequence. These seven personality Traits are "personifications" of the Septenarian Attributes. All of the Overleaves that correspond to the Roles share the same Septenarian Attributes. We see many of the names and synonyms for Process/Aspect System traits in many of the PTs reviewed in this chapter. A brief introduction to the Roles is provided a few sections further on.
- CENTER: In the fourth row, the names of the Centers are shown, an Aspect of the Process/Aspect System Chart, arranged per the Natural Sequence. These seven personality Traits are "embodiments"

of the Septenarian Attributes. All of the Overleaves that correspond to the Centers share the same Septenarian Attributes. We see many of the names and synonyms for Process/Aspect System traits in many of the PTs reviewed in this chapter. A brief introduction to the Centers is provided a few sections further on.

- WORLDVIEW, ZONE, LIFE-STAGE: The fifth, sixth, and seventh rows show the names of some Process/Aspect System categories having to do with what is called "developmental psychology". Only one subsection in this chapter on personality typologies covers this factor. Developmental psychology, in the Process/Aspect System and in various other teachings, including the mainstream psychology domain, follows the Natural Sequence schema.

There is one comment that would be appropriate to interject here in regard to developmental psychology. In the Process/Aspect System, the personality Traits are of "nature" or True Personality, not "nurture" or False Personality, as discussed in Chapter 1A, "Layers of the Personality". If the Life-Stages, discussed briefly in Chapter 3A, are successfully transited in the Positive Poles during a life, then in terms of developmental psychology, the personality transitions from nurture to nature over the course of a lifetime. Developmental psychology is not typically associated with mainstream PTs as it is in the Process/Aspect System. Nor do PTs make a distinction between True Personality and False Personality as the Process/Aspect System does. One can see both True Personality and False Personality traits represented in some PTs reviewed in this chapter, and one can see in various PTs that some traits belong to what I refer to as lower–earlier Worldviews, and some traits belong to higher–later Worldviews. To my way of thinking, the Process/Aspect System rightly recognizes these factors of developmental psychology, whereas other PTs typically do not.

Classification and Its Issues

It is a practical necessity to categorize things and phenomena in the world and give them names because otherwise it would be too ambiguous and confusing to understand them and talk to other people about them. Besides the practical utility of putting phenomena into categories for the purpose of understanding them and effectively and efficiently dealing with them, it is typical for some people to want to 'boil things down', so to speak, to get to the *essence*, to the *archetype*. In biology, the scientific name for this activity is *taxonomy*. Wikipedia has an article on this subject: >https://en.wikipedia.org/wiki/Taxonomy_(biology)<:

> Taxonomy: the branch of science concerned with <u>classification</u>, especially of organisms; <u>systematics</u>. [Google definition retrieved 27 April 2019]

The article points out that living things have been lumped into successively larger groups: Species, Genus, Family, Order, Class, Phylum, Kingdom, and Domain.

Within taxonomy there is the process called *cladistics*. Wikipedia has an article on this subject: >https://en.wikipedia.org/wiki/Cladistics<:

> Cladistics: a <u>method</u> of classification of animals and plants according to the proportion of measurable <u>characteristics</u> that they have in common. It is assumed that the higher the proportion of characteristics that two organisms share, the more recently they diverged from a common ancestor. [Google definition retrieved 27 April 2019; underlined words are my emphasis]

That Wikipedia article points out that there are different ways of doing the classifications, and that different biologists prefer one or another of these ways. The subject of cladistics (how) is a subset of taxonomy (what).

There are big problems with taxonomy and cladistics: How does one decide what characteristics to put into categories? And, how does one decide where to put the dividing lines between the categories? In the early days of biological taxonomy, in the 1700s, biological organisms were classified by similarity of form. After Darwin discovered evolution in the 1800s, biological organisms were classified by where they fit on the evolutionary 'tree', so to speak, so-called because the graph of the evolutionary path looked like a tree. These days, with the advent of DNA testing, plants and animals can be ever more accurately classified based on similarities and differences in their DNA. Methods for developing PTs are not this good.

The subject of taxonomy is also called "systematics", and of course Wikipedia has an article on that subject: >https://en.wikipedia.org/wiki/Systematics<. I bring these biological sciences up because personality sciences share some of the same concerns: How shall we classify personalities? Personality typology is not as easy as biological typology, but the means and methods of systematizing the subjects have things in common. One can trace the relationships of personality typologies down through history, not only via the historical record,

but by their similarities and differences. In this chapter, we are going to trace some of their evolution, not unlike tracing the evolution of a biological organism.

The downside of lumping people into groups — *typing* them — is, of course, *stereo*typing them, ascribing traits to individuals that might be true of the group as a whole or on average for the group, but which the individual does not have. This results in such ideologies as classism, racism, ageism, and sexism. Even though there are advantages to classifying people according to a system, the disadvantage is that every individual is unique, and every individual is ambiguous in that they change through the course of a lifetime. Heck, they change through the course of a day depending on whether they are having a "good day" or a "bad day", and such variables as 'which side of the bed they got up on'! Nevertheless, overall, psychologists regard basic personality types and traits as somewhat stable over a lifetime; when there is a dramatic change in someone's personality, their friends ask, "What is that all about!?!?" Yes, personality is somewhat ambiguous and changeable, but on the other hand, it is obvious that personalities are distinctive from person to person, and psychologists aim to figure out the stable and distinctive traits and types as best they can.

In biological taxonomy and in personality typology, the question is and always has been, what categories to create, and then where to draw the lines between the categories. The problems of classification that apply to biology also apply to personalities. There are ancient systems, and there is an evolution of systems up to the modern day. The biological classification process has improved over time. I assume that the personality classification process has also improved over time.

Principles of Systematization

In sections to follow we review the history of some PTs that are relevant to the Process/Aspect System in one way or another.

Before we do that, in this section, I introduce the numerical principles that govern the systematic component of the PTs. As it so happens, the Tao's Template principles of Oneness and Twoness and Threeness and multiples thereof, and the principles of Yin (no) and Yang (yes) and Chi (maybe), are the principles that often show up in these PTs. Even a cursory review of various attempts to systematize PTs over the millennia reveals that these logical and numerical principles consistently show up in the systems. The next few subsections are a brief review of those numeric principles. Because they are principles, I tack the suffix "-ness" onto them, as in Oneness, Twoness, Threeness, Allness.

As we review various PTs in subsequent sections, I will point out the logical and numerical principles embodied in the PTs. Then, near the end of this chapter, I show how the Process/Aspect System embodies all of these principles. The entire point of this chapter is to introduce the reader to the structure and meaning of the Process/Aspect System. This foundation figures in to the explanations and descriptions of the personality traits of the Process/Aspect System.

Oneness

This principle refers to a PT in which there is no Twoness, Threeness, Fourness, Sixness, Sevenness, or other (numerical) structure. There is simply a collection of traits that have no easily recognizable relationship to each other. Therefore, Oneness = not systematic: each trait is just what it is and is not related to the other traits in the collection.

Recall from a previous section that the name for this type of PT is "model". Most of the typologies reviewed below are not in this category. Most have some structure that is logical and numerical in nature, because it helps the whole project of categorizing and understanding personality types if there is at least some structure. Recall from a previous section that the name for the structured type of PT is "theory".

Twoness (and Fourness)

The principle of Twoness is predicated on oppositeness of some kind. In reference to a particular trait, if one has that trait, then it means that one does not have the opposite trait, and *vice versa*. Typically, a person is somewhere on the spectrum between the extremes of two opposite traits.

Most PTs that are reviewed below make use of Twoness in one way or another. It is an obvious, self-evident way to classify personalities; you do so in terms of what people *are* like as well as what people are *not* like. Thus, Twoness can show up as *polarity* of one kind or another, or as presence/absence as mentioned in the previous paragraph.

Fourness more than doubles the quantity of Twonesses — it triples them. Visualize Fourness as a single window but with four panes of glass: upper left, upper right, lower left, and lower right; any of the four panes has three opposite panes. These types of oppositeness can be called "complementarity" or "opposition" or "negation" or any one of a number of other words in order to distinguish them. Fourness can be thought of as the permutations of positive and negative polarities — that is the mathematical jargon term for the number of ways that a +positive item and a –negative item can be arranged: + +, + –, – +, and – –.

Threeness (and Sixness and Nineness)

Threeness is unique from Oneness and Twoness in that it further complicates the categories by adding *dimensions* to the typology. One common Threeness is the distinction among behavioral, emotional, and mental realms of being. If we multiply Threeness (*dimensions*) by Twoness (*polarity*), we get Sixness — and this shows up in some PTs. If we multiply Threeness by Threeness, we get Nineness — and this shows up in some PTs.

Sevenness = Sequencing

As stated above, this chapter is not about developmental psychology. Some PTs, particularly of the developmental type, abide by the Sevenness numerical principle. In a sense, Sevenness can be regarded as a variation of Oneness. That is, many developmental systems complete a cycle of seven steps, such that going through all seven stages returns one to the beginning, but at the next higher 'octave', so to speak — as in a musical scale in the Western musical tradition. More explanation of Sevenness is provided in Part Three, "The Seven Worldviews".

The Sevenness principle is so important that my book *The Tao of Cosmogony* is entirely dedicated to explaining it. Therefore — and because it is part of developmental psychology, not most personality typologies — it will not be dealt with extensively in this chapter. What I will say here is that Sevenness is the combination of Oneness, Twoness, and Threeness in the way that is shown in the first two tables in the chapter: Table 1Eb, "Tao's Template in Basic Form", and Table 1Ec, "The Natural Sequence". Of the PTs reviewed in subsequent sections and subsections, only the Enneagram has Sevenness as a component of its systematics; it does claim to be a sequence, but it does not follow the Natural Sequence.

Twelveness

Threeness times Twoness times Twoness equals Twelveness. The only PT that I know of that manifests Twelveness is Astrology, which is discussed in a section further on. Thus, it has elements of Threeness and Twoness (and Fourness) built in. The Process/Aspect System does not embody the Twelveness principle.

At least one of the above principles shows up in each of the PTs that we examine in this chapter.

Before We Go On …

But before we discuss those PTs that I have chosen to review, briefly, as wholes, and which have no direct connection to the Process/Aspect System, it is expedient to discuss two Process/Aspect System Aspects, out of the total of seven Aspects, that actually have exact precursors as components of predecessor PTs. Those Aspects are the so-called "Roles" and the so-called "Centers". These two Aspects appear in the discussion of many PTs because of the obvious similarities to elements of those PTs. Specific Roles and specific Centers are apparently discerned more easily than the remaining five Aspects of the Process/Aspect System, namely Mode, Goal, Shadow, Attitude, and Worldview, which do not often have a corresponding element in a PT.

The Seven Human Temperaments of Theosophy

The Aspect of the Process/Aspect System named "Roles" will be mentioned in the description of numerous personality typologies reviewed further on because they seem to have correspondences with each other. In the case of the Process/Aspect System Roles, they have a precursor in the esoteric teaching of a Theosophist named Alice Bailey. She proposed a schema of "seven human temperaments".

The best exposition of that personality typology that I know of is found in the book *The Seven Human Temperaments* by Geoffrey Hodson. This book is out of print, but it can be downloaded as a PDF from this website: >www.mysticknowledge.org/09-The_Seven_Human_Temperaments.pdf≤. The following paragraphs are brief summary descriptions of the temperaments, copied from pages 65 to 76. Note that the temperaments were described as the personifications of metaphysical "Rays" that emanate from a cosmic Source. Note also

that the numbering scheme is the reverse of the numbering scheme used in the Process/Aspect System. Underlined words are my emphasis.

[KING ROLE:] If the following attributes of first Ray people are notable features of a person's character, then it would be fair to assume a first Ray individuality: <u>will power</u>, determination, and a tendency to override the wishes and limit the freedom of others; ardent wish for positions of power and a natural capacity to <u>rule</u> and <u>lead</u>; the use of superior <u>force</u> in most emergencies, often without regard for the feelings of others, and a tendency to sulk when obstructed.

[PRIEST ROLE:] Recognition of the fact that happiness depends upon <u>freedom</u> of thought and action; readiness to grant that freedom; a capacity to make wise decisions and plans; a universality of affection; a great desire to <u>save</u>, <u>uplift</u> and bestow happiness upon others, particularly by sharing possessions; a gift of <u>teaching</u> and a preference for winning enemies over so that they become friends and collaborators, and the weaknesses of sentimentality and sensuality — if these are displayed in any one person, then they may fairly be regarded as being on the second Ray.

[SAGE ROLE:] If the ready comprehension of <u>abstract</u> ideas and of the meaning, intention and character of people; the faculty of impartial examination; adaptability and tact; capacity to organize, plan and order with farseeing intelligence and play a good game of chess; the love of <u>philosophy</u>; admiration for great philosophers and strategists; a readiness to <u>comprehend and explain</u> varied phenomena by reference to a fundamental <u>principle</u>; ability to engage in prolonged <u>contemplation</u>, and, on occasion, indecision, aloofness and a tendency to intrigue even to the extent of unscrupulous deceit, are marked characteristics of one's nature, then one is probably on the third Ray.

[SCHOLAR ROLE:] If love of beauty and <u>harmony</u>, and a natural sense of <u>rhythm</u> and <u>balance</u>; a life devoted to one or other of the Arts; an aspiration to shed <u>beauty</u> upon the world; a tendency to dramatize and illustrate expounded ideas with rhythmic forms; a certain power of allurement, and the weaknesses of self-conceit, self-indulgence and surrender to moods, are outstanding qualities, then the fourth Ray is indicated.

[ARTISAN ROLE:] If the mind is <u>analytical</u> and legal, prizing <u>logic</u> above all else; the <u>scientific</u> method of <u>thought</u> strongly appeals and the establishment of incontrovertible facts is a driving impulse; <u>charts</u> and <u>diagrams</u> are used in study and teaching; and the analytical mind is used in perpetual <u>probing</u> and <u>searching</u> for ultimate fact, and the weaknesses of <u>egoism</u>, excessive <u>criticism</u> of others, self-righteousness, pedantry, narrowness, <u>materialism</u>, and prying <u>inquisitiveness</u>, are marked characteristics, then fifth Ray qualities are being displayed.

[SERVER ROLE:] If fiery enthusiasm; a strong sense of <u>loyalty</u>; a certain single-mindedness in everything that is thought and done; and capacity for <u>devotion</u> and self-sacrifice, particularly in <u>service</u>; if resolve burns within one as an irresistible spiritual power, and the weaknesses of <u>emotionalism</u>, impulsiveness, fanaticism and <u>sensuality</u> are consistently displayed, then the sixth Ray predominates.

[WARRIOR ROLE:] If one is attracted to occult science and its expression through <u>ceremonial</u> and magic and has a highly developed sense of order, system and method; if one likes to combine a number of influences in order to give expression to ideas and successfully appeal to the <u>senses</u> and intellect; if grace and splendor and the ideals of <u>chivalry</u> and <u>knightliness</u> make strong appeal; if the instinct to <u>harness</u> invisible forces for the fulfillment of human needs, and the weaknesses of <u>formalism</u> and of love of <u>power</u> and office are all marks of one's nature, then one is evolving, at least for the time being, on the seventh Ray.

Comparing the above descriptions of the Temperaments in Hodson's book and the descriptions of the Roles found in Part Two of my book, we see that they are referring to the same phenomena; they are the same personality typology; there is no doubt about this correlation of the Temperaments to the Process/Aspect System typology as there is with other personality typologies reviewed in this chapter.

The Seven Centers of the Gurdjieff Teaching

Recall from the previous chapters here in Part One that there is a personality Trait category in the Process/Aspect System called "Center"; it is one of seven so-called "Aspects". Unlike all but one other Aspect (Role, reviewed in the previous section), it had a precursor in another system of personality traits which was part of the spiritual teaching of a Russian esotericist named G.I. Gurdjieff. Wikipedia has a brief introduction to Gurdjieff's understanding of Centers at this location: >http://en.wikipedia.org/wiki/Centers_%28Fourth_Way%29<.

In G.I. Gurdjieff's Fourth Way teaching, also known as The Work, centers or brains refer to separate apparatuses within a being that dictate its specific functions. There are three main centers: intellectual, emotional, and

moving. These three centers in the human body are analogous to a three storey factory: the intellectual center being the top storey, the emotional center being the middle storey, and the physical center being the bottom storey. The moving center, or the bottom storey is further divided into three separate functions: sex, instinctive, and motor.

In the book The Fourth Way, Ouspensky refers to the "center of gravity" as being a center which different people primarily operate from (intellectuals, artists, and sports enthusiasts, for example, might represent each of these centers).

Moving or physical center. This brain is located in the spinal column. This brain makes beings capable of physical actions. Some, but not all, Fourth Way schools have further divided this Center into three distinct parts:

> **Motor:** Controls motor functions. The acts of walking, the physical aspects of talking, as well as even functions that are considered "reflexive", are all part of this sub-center.

> **Instinctive:** Controls faculties which are completely involuntary. This does not typically encompass "knee-jerk" reactions, nor what we would typically consider reflexes. A common example of the functioning of this center is the contracting of blood vessels to facilitate the pumping of blood.

> **Sexual:** Controls sexual functions.

Emotional or feeling center. This faculty makes beings capable of feeling emotions. This brain is dispersed throughout the human body as nerves which have been labeled as the "nerve nodes". The biggest concentration of these nerves is in the solar plexus.

Intellectual or thinking center. This center is the faculty which makes a being capable of logic and reasoning. It is located in the head.

Higher centers: While the lower centers are considered separate faculties of one's material body, one can think of these higher centers as being faculties for "higher bodies".

Higher-emotional center: faculty of the astral body. It enables one to have sustained states of self-consciousness, self-awareness, and other deep feelings. It does not replace, nor is it an "upgraded" version of the emotional center, as it is a completely separate center.

Higher-intellectual center: faculty of the mental body. It enables one to have sustained states of objective consciousness and superior intellect. As above, it does not replace, nor is it an "upgraded" version of the intellectual center. [retrieved 05 August 2019]

From what can be found in other Gurdjieff sources, the above Wikipedia entry seems to be correct. Almost surely serious Gurdjieff students are responsible for the Wikipedia article.

Note that Gurdjieff had five primary Centers with one of them, the "Physical" Center, being divided into three parts, the Motor, the Instinctive, and the Sexual parts, for a total of seven Centers/Parts of Centers. Things have changed subsequent to this original formulation; the original scheme was found to be ambiguous and incomplete. For instance, some of Gurdjieff's students separated the Sexual, Moving, and Instinctive Centers from the Moving/Physical Center. There is no reason to trace the complete history here, but just know that the Process/Aspect System continued this evolution in understanding; the process of reformulation ended with some different sequencing and some name changes and some changes in description, in order to make the Aspect of Centers consistent with the other six Aspects of the Process/Aspect System. The final result is this:

• What Gurdjieff referred to as the Instinctive Center is referred to as the Physiology Center in the Process/Aspect System; it is not a personality Center, so it is not even shown on the Process/Aspect System Chart.

• What Gurdjieff referred to as the Moving, Motor, or Physical Center is referred to as the Motion Center in the Process/Aspect System. It is the first Center.

• What Gurdjieff referred to as the Emotional or feeling Center is referred to as the Emotion Center in the Process/Aspect System. It is the second Center.

• What Gurdjieff referred to as the Intellectual or thinking Center is referred to as the Intellect Center in the Process/Aspect System. It is the third Center.

• What Gurdjieff referred to as Balanced Man is referred to as the Impulse Center in the Process/Aspect System. It is the fourth Center.

• What Gurdjieff referred to as the Higher Intellectual Center is referred to as the Concept Center in the Process/Aspect System. It is the fifth Center.

- What Gurdjieff referred to as the Higher Emotional Center is referred to as the *Sympathy Center* in the Process/Aspect System. It is the sixth Center.
- What Gurdjieff referred to as the Sexual Center is referred to as the *Excitation Center* in the Process/Aspect System. It is the seventh Center.

The complete descriptions of the seven Centers are presented in detail in Chapter 2G in Part Two of this book, "The Seven Centers".

With that behind us, we are now ready to delve into some of the personality typologies that will teach us about the Process/Aspect System.

Some Personality Typologies Reviewed

The following subsections are brief and shallow introductions to a few PTs. The subject of personality typology is huge; to explore all of the available PTs in all their detail would be like diving into a bottomless pit, so I only hit the highlights of a few of them: their origins, their outline, and their structure. Each of them has a rich history; each of them has a plethora of websites where one can research them; each of them is useful for understanding oneself and others and one's relationship with those others. I have selected the most salient features of the PTs — the parts that are relevant to the structure and meaning of the Process/Aspect System — and, where possible, I have correlated features of each PT with features of the Process/Aspect System. My theme for this section is that the numerical principles, discussed in the previous section, show up in almost all of the PTs.

At times, the presentations that follow might seem tedious to you. Please bear with me; 'there is a method to my madness.' There is a purpose to the way that I am explaining the PTs, and the information that I include. The investment that you make in paying attention to the presentations will be rewarded by a deeper understanding of the Process/Aspect System when I explain the structure and meaning of the Process/Aspect System near the end of this chapter.

In the following subsections, I rely mostly on Wikipedia for references. From there, you can easily pursue further information if you are so inclined, using internet resources. Often I provide additional pointers to internet resources that I used, and which interested readers can also pursue and peruse.

It would be ever so helpful to you if you made a photocopy of the Process/Aspect System Chart near the beginning of this book — either the Space Structure version or the Time Structure version will do — and looked at it while reading the following. If not that, then at least place a physical bookmark at the location of the Process/Aspect System Chart, so that you can refer to it instantly.

Astrology

Most readers will have at least some familiarity with Astrology, so I will not go into it in detail here. It might actually be the most well-known PT of all. Take a look at >https://en.wikipedia.org/wiki/Astrology< if you need an introduction; there are supplementary articles referenced there. And there are internet resources and books and clubs galore if you want to go deep, beyond Wikipedia.

To be brief: a dozen or so "Planets" of the solar system have personality traits; a dozen constellations in the sky, called zodiacal "Signs", through which the Planets pass, have personality traits; a dozen divisions of the sky, called "Houses", have personality traits. The interplay of those three factors plus some numerically-based principles makes astrology a very rich PT. Almost surely this richness fascinates certain personality types.

Let me make the following brief points about some structural components of astrology.

1. The numerical principles of Oneness, Twoness, and Threeness show up in various ways on an astrological chart.
2. For instance, planets have so-called "Aspects" to each other in terms of fractions of the Zodiacal circle, and these Aspects have a significance in terms of getting along well or not getting along well with oneself and with other people. The interactions of the Aspects are said to function the way they do within the individual, and between individuals. (Similar structural components of the Process/Aspect System provide exactly this same function, as explained in Part Four.) Here are the Aspects and their functions:
   - *Conjunction* is when two planets are apparently very near to each other in the sky — that's the Oneness principle as found in astrology, and it is a harmonious Aspect to have within oneself and to have with other people, but it is static rather than dynamic.

- *Opposition* is when two planets are very nearly opposite in the sky from each other — that's the Twoness principle as found in astrology, and that is a challenging and dynamic aspect because of the oppositeness.
- *Trine* and *Sextile* are when two planets are one third, or half of one third, respectively, of the way around the sky from each other — that's the Threeness principle as found in astrology, and they are said to be favorable Aspects to have within oneself and to have with other people. There is a reason for this compatibility, mentioned further on.
- *Square* is when two planets are a quarter of the way around the sky from each other — that's the Fourness principle as found in astrology, and it is said to be a difficult Aspect to have within oneself and to have with other people. One could think of this as half of an *Opposition*, a manifestation of Twoness, hence the counteracting energies.
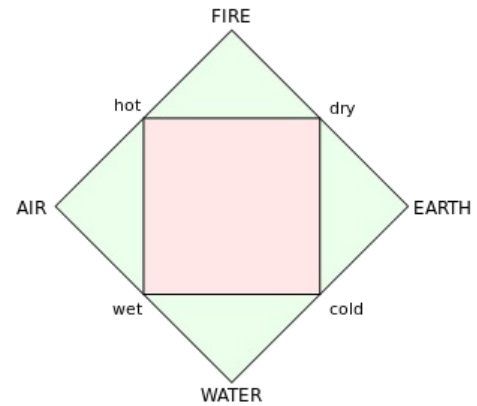
3. Another way that Fourness manifests in astrology is that there are four so-called "Elements" in the twelve Signs and twelve Houses: Air, Earth, Fire, and Water. Take a look at the geometric graphic at right. These Elements provide attributes or properties to the Signs and Houses. In antiquity, these four Elements were theorized to be "irreducible" — that is what makes them "Elements". Because there are twelve Signs, the four Elements are in the Trine Aspect with each other around the zodiacal circle (3 x 4 = 12). Trine is a favorable Aspect because the same Element is the component that rules the situation. Further on we see that some PTs are built on just these four Elements. If you want to know more about this, Wikipedia has an article: >https://en.wikipedia.org/wiki/Astrology_and_the_classical_elements<. Take a look at that web page and you will see the systematization of properties of the Elements depicted in some tables.

4. Another way that Threeness manifests in astrology is that there are three so-called "Modalities" of signs: Cardinal, Fixed, and Mutable: People who are born with sun in one of the four Cardinal signs (Aries, Cancer, Libra, Capricorn) are natural born leaders who love to plan ahead; people who are born with the sun in one of the four Fixed signs (Taurus, Leo, Scorpio, Aquarius) are patient and productive workhorses; people who are born with the sun in one of the four Mutable signs (Gemini, Virgo, Sagittarius, Pisces) have the ability to adapt to situations, metaphorically like a chameleon. There are Wikipedia articles on each of these, such as this: >https://en.wikipedia.org/wiki/Cardinal_sign_(astrology) <. If I were to correlate these three Modalities to the Process/Aspect System, then the best fit seems to be that Cardinal = Cardinal, Fixed = Neutral, and Mutable = Ordinal. This seems a rather forced fit to me. Further on in this subsection there is a graphic of the zodiacal circle that shows the Threeness of Modalities. From it you certainly get the idea that systematization in terms of the numerical principles (Oneness, Twoness, Threeness) is an important component of Astrology. I believe this systematization is one of the factors that give astrology so much appeal in the minds of a certain kind of person. The Process/Aspect System has the same appeal.

5. Sevenness does not appear in Astrology so far as I know. However Twelveness appears in the twelve Signs and twelve Houses.

With that discussion of the structure of astrology behind us, let's now take a look at the personality traits of some components of astrology. Refer to the following table for the personality traits commonly associated with the Planets in astrology:

Table 1Ed — PLANETS in ASTROLOGY and PROCESS/ASPECT SYSTEM MATRIX ROLES			
PLANET	**PERSONALITY TRAITS**	**ROLE**	
SUN	Conscious ego, the self and its expression, personal power, pride and authority, leadership qualities, principles of creativity, spontaneity, health, vitality, the "life force"	PRIEST	INSPIRATION
MOON	emotional make-up, unconscious, habits, rhythms, memories, moods and their ability to react and adapt to those around them, maternal instincts, nurture, home, security, childhood	SERVER	
MERCURY	communication, mentality, thinking patterns, rationality, reasoning, adaptability, variability, information gathering skills, physical dexterity, inconstant, vivacious, curious	ARTISAN	EXPRESSION
VENUS	harmony, resilience, beauty, refinement, solidarity, affections, equality, sympathize and unite with others, pleasure, comfort, ease, romantic relations, partnerships, sex, arts, fashion, social life	SAGE	
MARS	Confidence, self-assertion, aggression, sexuality, energy, strength, ambition, impulsiveness, sports, competitions, physical activities, impulse, action, masculine, discipline, willpower, stamina	WARRIOR	ACTION
JUPITER	growth, expansion, prosperity, good fortune, long distance and foreign travel, big business, wealth, higher education, religion, law, urge for freedom and exploration	KING	
SATURN	focus, precision, nobility, ethics, civility, lofty goals, career, great achievements, dedication, authority figures, ordered hierarchy, stability, virtues, productiveness, valuable hard lessons learned, destiny, traditions, structures, protective roles, balance, karma, limitations, restrictions, boundaries, anxiety, tests, practicality, reality, time, sense of duty, commitment, responsibility, endurance, long-term planning or foresight	SCHOLAR	ASSIMILATI'N
URANUS	ingenuity, new or unconventional ideas, individuality, discoveries, electricity, inventions, democracy, revolutions, genius, societies, clubs, ideals, sudden and unexpected changes, freedom and originality, radical ideas and people, revolutionary events that upset established structures	NA	
NEPTUNE	idealism, dreams, dissolution, artistry, empathy, illusion, vagueness	NA	
PLUTO	destroys in order to renew, brings buried but intense needs and drives to the surface, and expressing them, even at the expense of the existing order; transformation, power and personal mastery; major business and enormous wealth, mining, surgery and detective work, and any enterprise that involves digging under the surface to bring the truth to light.	NA	

Comments on this table are as follows:

- This table about the personalities of the astrological Planets is derived from information in the Wikipedia article: >https://en.wikipedia.org/wiki/Planets_in_astrology<.
- PLANETS: the first column shows the names of the Planets. Most of these are the names of Roman deities that were attached to the Planets. The last three Planets were not discovered until modern times, but astrologers added them to their methodology. The Planets are listed in the same order as in the Wikipedia article. This is a standard sequence in much astrological writing.
- PERSONALITY TRAITS: the nouns and adjectives in the second column were extracted verbatim from the descriptions of each Planet in the above-referenced Wikipedia article. The personality traits of the Planets relate to those ascribed to the Roman deities in their mythology.
- ROLE: My correlations of the Process/Aspect System Aspect called "Role" with the astrological Planets are shown in the third column. (The Process/Aspect System Aspect of Role was chosen because it is archetypal in the same way that the Planets of Astrology and Roman deities have been ascribed archetypal characteristics.) As far as plausibility of correlations with various PTs (reviewed below) goes, this is actually one of the better ones. Some of the correlations are more solid than others, so I started with the most obvious and worked toward the least obvious. After you read the descriptions of the Roles in Chapter 2E in Part Two, and then compare them with this correlation, I believe that you will likely understand the fitness of my correlation and agree with it.

- AXES: Previous chapters in Part One explained the nature of the Axes of Inspiration, Expression, Action, and Assimilation. All that I will say here is that Axes are one way that the numerical principle of Threeness shows up in the Process/Aspect System. Notice that the Axes of Inspiration, Expression, Action, and Assimilation are not split up when correlated with the Planets that were shown in the standard order.

- CARDINALITY–ORDINALITY: Previous chapters in Part One explained the nature of Cardinality and Ordinality, terms that are found in mathematics and the Process/Aspect System. All that I will say here is that these are one way that the numerical principle of Twoness shows up in the Process/Aspect System, with Cardinality being "yang" and Ordinality being "yin" — to use terms that I believe most readers will be familiar with. Notice that in each pairing of Planets as correlated with Roles, one can be regarded as Cardinal and the other regarded as Ordinal. That is: (major Planets, the "lights") Sun–Priest is Cardinal and Moon–Server is Ordinal (in terms of brightness); (inner Planets) Venus–Sage is Cardinal and Mercury–Artisan is Ordinal (in terms of brightness); (outer Planets) Jupiter–King is Cardinal and Mars–Warrior is Ordinal (in terms of brightness); Saturn–Scholar is Neutral Assimilation, and it encompasses all of the other visible Planets within its orbit, it being the farthest of them from the sun with the slowest speed in the sky.

- NEWCOMER PLANETS: Uranus, Neptune, and Pluto have no corresponding Role; "NA" in the last column means that that Planet is "Not Applicable" to any Role in the Process/Aspect System.

Moving on to some other features of astrology, the following circular chart shows the twelve signs of the Zodiac and the main traits that are associated with them. It also shows the Elements and the Modalities that were discussed earlier in this subsection. As usual with various PTs, many traits are common to various PTs. Students of the Process/Aspect System who are also astrologers might enjoy comparing the two systems, and finding many things in common.

The graphic shown below was found on the internet and is borrowed from Black Hat Astrology. There you see the Threeness of Cardinal—Fixed—Mutable (Modalities) and the Fourness of Earth—Water—Air—Fire (Elements). In the outermost ring of the chart you see some personality traits ascribed to each Sign. Many of those same traits appear in other PTs reviewed further on, including the Process/Aspect System.

Astrologers who understand the Process/Aspect System might notice that the four Elements of Earth, Water, Air, and Fire can be loosely correlated with the Axis Attributes: Action, Inspiration, Expression, and Assimilation respectively. Perhaps the fit would seem to be a little better if the Elements were said to correlate with the non-Cardinal so-called "Centers" of the Process/Aspect System: Motion, Emotion, Intellect, and Impulse. (These were discussed in a previous subsection.) I am not convinced about the clarity of either of those proposals, but I present them anyway for your consideration.

CAPRICORN
THE PLANNER
DISCIPLINE
ORDER

SAGITTARIUS
THE PHILOSOPHER
EXPLORATION
HEALING

AQUARIUS
THE REVOLUTIONARY
SOCIAL CHANGE
LIBERATION

EARTH
CARDINAL

FIRE
MUTABLE

SCORPIO
THE MYSTIC
TRANSFORMATION
INTIMACY

AIR
FIXED

WATER
FIXED

PISCES
THE DREAMER
DEATH &
REBIRTH
IDEALS

WATER
MUTABLE

LIBRA
THE
PEACEMAKER
HARMONY
BALANCE

AIR
CARDINAL

ARIES
THE
TRAILBLAZER
INDEPENDENCE
IMAGE

FIRE
CARDINAL

EARTH
MUTABLE

VIRGO
THE PURIST
EFFICIENCY
LOGIC

EARTH
FIXED

FIRE
FIXED

TAURUS
THE GROWER
PRODUCTIVITY
STABILITY

AIR
MUTABLE

WATER
CARDINAL

LEO
THE SHOWMAN
PERFORMANCE
CREATIVITY

GEMINI
THE TALKER
COMMUNICATION
CONNECTION

CANCER
THE EMPATH
NURTURING
SECURITY

The possibility of self-contradictory traits is present in Astrology and the Process/Aspect System, but not in the other PTs reviewed in this chapter. I believe that it is important to realize that we can be 'our own worst enemy'. There are other astrologies in other cultures that have other ways of understanding and systematizing their PT, but they will not be examined in this book. The above treatment of Western astrology in its present form is adequate to get the point across that systematizing around certain principles in various PTs is the usual thing.

I started out this exploration of PTs with astrology because it is familiar to most readers. Astrology had its origins in antiquity, hundreds if not thousands of years BCE. The next of the PTs to be reviewed also had its origin in antiquity.

The Four Temperaments of Antiquity

Astrology is probably older than the Four Temperaments model, but the latter has been around for nearly 2500 years. Take a look at this Wikipedia article: >https://en.wikipedia.org/wiki/Four_temperaments<.

The four temperament theory is a proto-psychological theory which suggests that there are four fundamental personality types: sanguine, choleric, melancholic, and phlegmatic. Most formulations include the possibility of mixtures among the types where an individual's personality types overlap and they share two or more temperaments. Greek physician Hippocrates (c. 460 — c. 370 BC) described the four temperaments as part of the ancient medical concept of 'humorism', that four bodily fluids affect human personality traits and behaviors. Modern medical science does not define a fixed relationship between internal secretions and personality,

although some psychological personality type systems use categories similar to the Greek temperaments. [retrieved 17 March 2019]

Hippocrates invented the model as described above, but the concept had no structure, by which I mean that the four did not have any relationship to any of the others in terms of the Twoness or Fourness principles, aka some form or forms of duality or polarity. A century and a half after Hippocrates, Galen defined the four into two pairs which he referred to as hot/cold and dry/wet, therefore giving the four types the structure of Twoness. The graphic at right reflects even more refinement and development; it depicts the work of Hans Eysenck, who lived in the 20th Century, after psychology became a real thing. Read more about this here: >http://www.mysomatotype.com/body-type/?page_id=1525<.
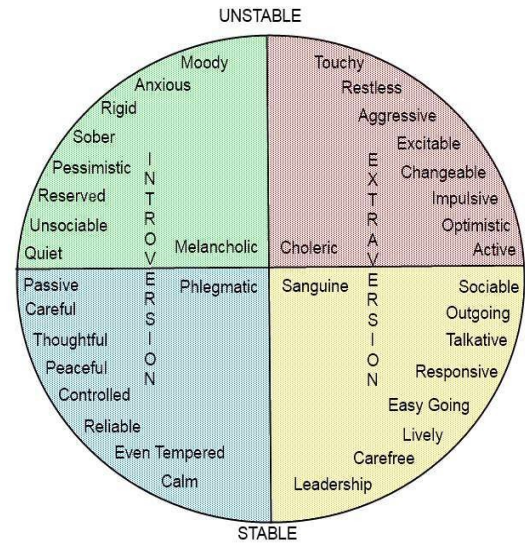
Notice some things about the Eysenck model: There is Introversion versus Extroversion, and Stable versus Unstable. Those same factors show up in numerous other models and systems, as we see in the following subsections. Eysenck later added a third polarized dimension, psychoticism versus neuroticism. This also shows up in some PT theories.

It makes some sense to correlate Eysenck's Introversion–Extroversion dichotomy with the Ordinal–Cardinal dichotomy in the Process/Aspect System. It also makes some sense to correlate Eysenck's Stable–Unstable dichotomy with the Positive Poles–Negative Poles dichotomy in the Process/Aspect System. One can also look at the names of the traits around the perimeter of the circle in the image above and see the names and synonyms of various traits of the Process/Aspect System.

Eysenck was just one in a long line of developers of the Four Temperaments typology.

Four Temperaments — Historical Development

The four temperaments that appeared in antiquity saw a long history of development in subsequent millennia, lasting all the way into the modern era. Someone has done the work of tracing this history.

The following table was created by David Keirsey and published in his book *Please Understand Me II*. It was reproduced in >https://en.wikipedia.org/wiki/Keirsey_Temperament_Sorter<, and I redrew it for inclusion here.

Table 1Ee — KEIRSEY's TABLE of FOUR TEMPERAMENTS through HISTORY					
DATE	AUTHOR	ARTISAN TEMPERAMENT	GUARDIAN TEMPERAMENT	IDEALIST TEMPERAMENT	RATIONAL TEMPERAMENT
c. 590 BC	Ezekiel's four living creatures	lion (bold)	ox (sturdy)	man (spiritual)	eagle (far-seeing
c. 400 BC	Hippocrates' four humors	cheerful (blood)	somber (black bile)	Enthusiastic (yellow bile)	calm (phlegm)
c. 340 BC	Plato's four characters	Artistic (iconic)	Sensible (pistic)	Intuitive (noetic)	Reasoning (dianoetic)
c. 325 BC	Aristotle's four sources of happiness	Sensual (hedone)	Material (propraietari)	Ethical (ethikos)	Logical (dialogike)
c. 185 AD	Irenaeus' four temperaments	spontaneous	historical	spiritual	scholarly

		ARTISAN TEMPERAMENT	GUARDIAN TEMPERAMENT	IDEALIST TEMPERAMENT	RATIONAL TEMPERAMENT

Table 1Ee — KEIRSEY's TABLE of FOUR TEMPERAMENTS through HISTORY

DATE	AUTHOR	ARTISAN TEMPERAMENT	GUARDIAN TEMPERAMENT	IDEALIST TEMPERAMENT	RATIONAL TEMPERAMENT
c. 190	Galen's four temperaments	SANGUINE	MELANCHOLIC	CHOLERIC	PHLEGMATIC
c. 1550	Paracelsus' four totem spirits	changeable salamanders	industrious gnomes	inspired nymphs	curious sylphs
c. 1905	Adickes' four worldviews	innovative	traditional	doctrinaire	skeptical
c. 1912	Dreikurs'/Adler's four mistaken goals	retaliation	service	recognition	power
c. 1914	Spranger's four value attitudes	artistic	economic	religious	theoretic
c. 1920	Kretschmer's four character styles	Manic (hypo-manic)	Depressive	Oversensitive (hyper-esthetic)	Insensitive (anesthetic)
c. 1947	Fromm's four orientations	exploitative	hoarding	receptive	marketing
c. 1958	Myers' Jungian types	SP (sensing perceiving)	SJ (sensing judging)	NF (intuitive feeling)	NT (intuitive thinking)
c. 1978	Keirsey/Bates four temperaments (old)	Dionysian (artful)	Epimethean (dutiful)	Apollonian (soulful)	Promethian (technological)
c. 1988	Keirsey's four temperaments	Artisan	Guardian	Idealist	Rational
c. 2004	Gordon-Bull Nexus Model	Gamma	Beta	Delta	Alpha
The bottom row was not part of the Wikipedia table; it shows my suggested correlation of the four Temperaments to Process/Aspect System features.					
Now & Forever	Process/Aspect System	Artisan–Sage Expression Axis	Warrior–King Action Axis	Server–Priest Inspiration Axis	Scholar Assimilation Axis

My comments on this table are as follows. Basically, it looks to me as if the long history of the original Four Temperaments PT has converged on components of the Process/Aspect System in modern times.

- DATE: In the first column, note that the idea of four basic personality categories spans 2600 years of human history.
- AUTHOR: Note that if you are really interested in pursuing any of this history, you can easily start with an internet search on the names listed in the second column. Or just visit the website referenced above the table, and click on the names, which are hyperlinked.
- ARTISAN: The descriptors in the column under this name, often as not, do have some resemblance to the Artisan Role as found in the Process/Aspect System. If we add the complementary Role, Sage, then it makes even more sense, so let's call this temperament the Expression Axis temperament, the mental domain.
- GUARDIAN: The descriptors in the column under this name, often as not, do have some resemblance to the Warrior Role as found in the Process/Aspect System. If we add the complementary Role, King, then it makes even more sense, so let's call this temperament the Action Axis temperament, the behavioral domain.

- IDEALIST: The descriptors in the column under this name, often as not, do have some resemblance to the Server Role as found in the Process/Aspect System. If we add the complementary Role, Priest, then it makes even more sense, so let's call this temperament the Inspiration Axis temperament, the emotional domain.
- RATIONAL: The descriptors in the column under this name, often as not, do have some resemblance to the Scholar Role as found in the Process/Aspect System. Therefore, this column correlates with the Assimilation Axis. Scholars are some of the most sensible, reasonable people you will ever meet, believe me.

There is mention of the Jungian and Myers PTs listed in this table; they are both discussed in subsequent subsections.

It looks as if originally there was only the Oneness principle — unrelated categories — in the Four Temperaments PT, but it has differentiated over the millennia into a Fourness PT. Also, if we look closely, this PT is transformed into the Sevenness of the Process/Aspect System via the Threeness–Sixness principle plus Allness.

Said another way: looking at the original Four Temperaments PT from ancient times, there is not a clean and clear correlation with the Process/Aspect System, but, it looks to me as if over the last couple of millennia, the Four Temperaments have clarified and converged on the Scholar Role as one of the Temperaments, with the Warrior–King (Action), and the Server–Priest (Inspiration), and the Artisan–Sage (Expression) as the other three. It is not a beautiful fit, but close enough for me to say that they were more or less seeing what the Process/Aspect System shows us. It is not a perfect fit, but close enough that I felt excitement when I noticed it.

David Keirsey's PT is listed a couple of times in this table; more is said about him in a following subsection.

Carl Jung's Psychological Types

Wikipedia has an introduction to Carl Jung's system of psychological types. These are not exactly the same as personality traits, but close enough for our purposes. For an introduction, refer to this internet resource: >https://en.wikipedia.org/wiki/Psychological_Types<. The underlined words in the quotation below are my emphasis.

> *Psychological Types* is Volume 6 in the Princeton / Bollingen edition of *The Collected Works of C. G. Jung*. It was also published in the U.K. by Routledge. The original German language edition, *Psychologische Typen*, was first published by Rascher Verlag, Zurich in 1921. Extensive detailed abstracts of each chapter are available online.
>
> In the book Jung categorized people into primary types of psychological *function*. He proposed four main functions of consciousness:
>
> Two perceiving functions: Sensation and Intuition
>
> Two judging functions: Thinking and Feeling
>
> The functions are modified by two main *attitude* types: extraversion and introversion. Jung theorized that the dominant function characterizes consciousness, while its opposite is repressed and characterizes unconscious behavior.
>
> The eight psychological types are as follows:
>
> Extraverted sensation
>
> Introverted sensation
>
> Extraverted intuition
>
> Introverted intuition
>
> Extraverted thinking
>
> Introverted thinking
>
> Extraverted feeling
>
> Introverted feeling
>
> In *Psychological Types,* Jung describes in detail the effects of tensions between the complexes associated with the dominant and inferior differentiating functions in highly and even extremely one-sided types. [retrieved 07 July 2019]

First of all, notice the multiple manifestations of Twoness here, and notice the presence of three contraries: one "attitudinal" and two "functional". These eight types are tabulated in the next subsection.

Second of all, I correspond the two perceiving functions of Sensation and Intuition to the Negative and Positive Poles of the Impulse Center of the Process/Aspect System respectively. I correspond the two judging functions of Thinking and Feeling to the Intellect and Emotion Centers of the Process/Aspect System respectively. The Moving Center of the Process/Aspect System is not a part of Jung's PT; otherwise the Threeness of the Ordinal Centers in the Process/Aspect System would be represented. I correspond the two attitude types of Extraversion and Introversion to Cardinality and Ordinality in the Process/Aspect System, but this is not as good a fit of the two systems as the others that I postulated in this paragraph.

These types are tabulated and explained in some detail in the next subsection. Note that Jung's PT does not get much respect among more recent clinical psychologists. Even so, Jung's psychological types have gained a wide acceptance in the general population via the MBTI; see next subsection.

Myers-Briggs Type Indicator (MBTI)

There is an introduction to this PT in a Wikipedia article, as usual. You may peruse it at this URL: >https://en.wikipedia.org/wiki/Myers%E2%80%93Briggs_Type_Indicator<.

> The Myers–Briggs Type Indicator (MBTI) is an introspective self-report questionnaire with the purpose of indicating differing psychological preferences in how people perceive the world around them and make decisions. Though the test superficially resembles some psychological theories it is commonly classified as pseudoscience, especially as pertains to its supposed predictive abilities.
>
> The MBTI was constructed by Katharine Cook Briggs and her daughter Isabel Briggs Myers. It is based on the conceptual theory proposed by Swiss psychiatrist Carl Jung, who had speculated that humans experience the world using four principal psychological functions — sensation, intuition, feeling, and thinking — and that one of these four functions is dominant for a person most of the time.
>
> Although popular in the business sector, the MBTI exhibits significant scientific (psychometric) deficiencies, notably including poor validity (i.e. not measuring what it purports to measure, not having predictive power or not having items that can be generalized), poor reliability (giving different results for the same person on different occasions), measuring categories that are not independent (some dichotomous traits have been noted to correlate with each other), and not being comprehensive (due to missing neuroticism). The four scales used in the MBTI have some correlation with four of the Big Five personality traits, which are a more commonly accepted framework. [retrieved 07 July 2019]

The "Big Five" personality typology mentioned in this quotation is discussed in a subsection further on.

After that introduction to the MBTI in the Wikipedia article, there is a lengthy description of it, including more dismissal of it as unreliable and unscientific. Be that as it may, it has achieved a considerable popularity and utility in the general populace. Internet resources regarding the MBTI on the internet are inexhaustible. Included in the internet resources are numerous graphic representations of this PT. May I recommend that you take the time to read the Wikipedia article; it is informative for anyone who wants to understand the subject, and understand the issues surrounding personality typology as a scientific pursuit in the professional psychology domain.

Take a look at the graphic found in the referenced Wikipedia article (redrawn by me), notice the features, and take the self-reporting "test" if you like. Below it I have some comments on it.

Table 1Ef — MYERS-BRIGGS TYPE INDICATOR (MBTI)
"What's Your Personality Type?"

Use the descriptions in the top eight boxes to determine the four letters of your Myers-Briggs type.
For each pair of letters, choose the side that seems most natural to you, even if you don't agree with every description.

1. Are you outwardly or inwardly focused? If you:		**2. How do you prefer to take in information? If you:**	
Could be described as talkative, outgoing	Could be described as reserved, private	Focus on the reality of how things are	Imagine the possibilities of how things could be
Like to be in a fast-paced environment	Prefer a slower pace with time for contemplation	Pay attention to concrete facts and details	Notice the big picture, see how everything connects
Tend to work out ideas with others, think out loud	Tend to think things through inside your head	Prefer ideas that have practical applications	Enjoy ideas and concepts for their own sake
Enjoy being the center of attention	Would rather observe than to be the center of attention	Like to describe things in a specific, literal way	Like to describe things in a figurative, poetic way
Then you prefer **E** Extraversion	Then you prefer **I** Introversion	Then you prefer **S** Sensing	Then you prefer **N** Intuition

3. How do you prefer to make decisions? If you:		**4. How do you prefer to live your outer life? If you:**	
Make decisions in an impersonal way, using logic reasoning	Base your decisions on personal values and how your actions affect others	Prefer to have matters settled	Prefer to leave your options open
Value justice, fairness	Value harmony, forgiveness	Think rules and deadlines should be respected	See rules and deadlines as flexible
Enjoy finding the flaws in an argument	Like to please others and point out the best in people	Prefer to have detailed, step-by-step instructions	like to improvise and make things up as you go
Could be described as reasonable, level-headed	Could be described as warm, empathetic	Make plans, want to know what you're getting into	Are spontaneous, enjoy surprises and new situations
Then you prefer **T** Thinking	Then you prefer **F** Feeling	Then you prefer **J** Judging	Then you prefer **P** Perceiving

ISTJ	**ISFJ**	**INFJ**	**INTJ**
Responsible, sincere, analytical, reserved, realistic, systematic, hardworking and trustworthy with sound, practical judgment	Warm, considerate, gently, responsible, pragmatic, thorough. Devoted caretakers who enjoy being helpful to others.	Idealistic, organized, insightful, dependable, compassionate gently. See harmony and cooperation, enjoy intellectual stimulation.	Innovative, independent, strategic, logical, reserved, insightful. Driven by their own original ideas to achieve improvements.
ISTP	**ISFP**	**INFP**	**INTP**
Action-oriented, logical, analytical, spontaneous, reserved, independent. Enjoy adventure, skilled at understanding how mechanical things work.	Gentle, sensitive, nurturing, helpful, flexible, realistic. Seek to create a personal environment that is both beautiful and practical.	Sensitive, creative, idealistic, perceptive, caring, loyal. Value inner harmony and personal growth, focus on dreams and possibilities.	Intellectual, logical, precise, reserved, flexible, imaginative. Original thinkers who enjoy speculation and creative problem solving.
ESTP	**ESFP**	**ENFP**	**ENTP**
Outgoing, realistic, action-oriented, curious, versatile, spontaneous. Pragmatic problem-solvers and skillful negotiators.	Playful, enthusiastic, friendly, spontaneous, tactful, flexible. Have strong common sense, enjoy helping people in tangible ways.	Enthusiastic, creative, spontaneous, optimistic, supportive, playful. Value inspiration, enjoy starting new projects, see potential in others.	Inventive, enthusiastic, strategic, enterprising, inquisitive, versatile. Enjoy new ideas and challenges, value inspiration.
ESTJ	**ESFJ**	**ENFJ**	**ENTJ**
Efficient, outgoing, analytical, systematic, dependable, realistic. Like to run the show and get things done in an orderly fashion.	Friendly, outgoing, reliable, conscientious, organized, practical. Seek to be helpful and please others, enjoy being active and productive.	Caring, enthusiastic, idealistic, organized, diplomatic, responsible. Skilled communicators who value connection with people.	Strategic, logical, efficient, outgoing, ambitious, independent. Effective organizers of people and long- range planners.

My comments on this table are as follows:

- The Twoness principle is all over this PT: Introversion is the opposite of Extraversion; Intuition is the opposite of Sensing; Feeling is the opposite of Thinking; Perceiving is the opposite of Judging. These four dichotomies, invented and/or discerned by Carl Jung, form the basis of this PT.

- The Extraversion–Introversion dichotomy is referred to as an *attitude*. This is different from the other three dichotomies.
- The other three dichotomies (Sensing–Intuition, Thinking–Feeling, Judging–Perceiving) are referred to as *functions*, so one could say that the Threeness principle exists in the MBTI. If I could, I would correspond the three *functions* to the Action, Inspiration, and Expression Axes of the Process/Aspect System, or the Motion, Emotion, and Intellect Centers respectively, but I have not been able to make that work in my thought functions.
- However, there is a way to correlate the MBTI somewhat with the Process/Aspect System. Because the MBTI is a derivative of Jung's PT, what I said about Jung in a previous subsection can also be said about the MBTI. For instance:
- Thinking and Feeling correspond somewhat to the Intellect and Emotion Centers respectively in the Process/Aspect System. In the Process/Aspect System, they are on different Axes (perpendicular to each other, in different 'dimensions'), so they are contrary in a sense, but not in the same sense as in the MBTI, where they are said to be visualized as being at opposite ends of the same axis.
- Sensing and Intuition correspond somewhat to the Negative and Positive Poles respectively of the Impulse Center in the Process/Aspect System. Or, more broadly, it seems to me that Sensing types hang out more in the Ordinal Centers of mundane–concrete experience, whereas Intuitive types hang out more in the Cardinal Centers of otherworldly–abstract experience.
- Extraversion and Introversion have a vague correspondence to the three Cardinal lineups of Overleaves and the three Ordinal lineups of Overleaves respectively. This correlation is very tenuous, so I do not submit it to you with any conviction.
- Also, I do not see how to relate Judging and Perceiving to anything on the Process/Aspect System other than a vague resemblance of Judging to decision-making from the Intellectual Center and Perceiving to decision-making from the Emotional Center.

My view is the same as its critics, namely that the MBTI is missing many important factors; it is helpful for what it is, but it is not rich enough in its parameters to provide a description of a personality that is anywhere near as complete and accurate as one might wish. It could be more useful, if only there were more to it. I believe that, to a large extent, the Process/Aspect System is far better as a PT because it has so many more dimensions.

The Wikipedia article, as quoted above, mentions the 'Big Five' PT. What is that all about? It is the subject of another subsection, further on. But before we get to that, we take a look at a PT developed, in part, as an offshoot of the MBTI.

Keirsey Temperament Sorter (KTS)

This section discusses a PT that is somewhat derivative of the MBTI in that it has the same components, but with some unique wrinkles, additions, and rearrangements. It being somewhat of an extension of the previous subsection gets it placed here.

The introduction below is from Wikipedia >https://en.wikipedia.org/wiki/Keirsey_Temperament_Sorter<:

> The Keirsey Temperament Sorter (KTS) is a self-assessed personality questionnaire designed to help people better understand themselves and others. It was first introduced in the book *Please Understand Me*. It is one of the most widely used personality assessments in the world, and its user base consists of major employers including Bank of America, Allstate, the U.S. Air Force, IBM, 7-Eleven, Safeco, AT&T, and Coca-Cola. The KTS is closely associated with the Myers-Briggs Type Indicator (MBTI); however, there are significant practical and theoretical differences between the two personality questionnaires and their associated different descriptions.

> David Keirsey expanded on the ancient study of temperament by Hippocrates and Plato. In his works, Keirsey used the names suggested by Plato: Artisan (iconic), Guardian (pistic), Idealist (noetic), and Rational (dianoetic). Keirsey divided the four temperaments into two categories (roles), each with two types (role variants). The resulting 16 types correlate with the 16 personality types described by Briggs and Myers.

The following table summarizes Keirsey's PT correlation with the Myers-Briggs Typology Indicator (MBTI), discussed briefly in the previous section. In the first three columns of the table, the names of the MBTI categories are written as whole words, but in the fourth column, the letters in parentheses are the four-letter acronyms of the names of the sixteen Types of the MBTI system. You will, of course, recognize the last two

columns as the Roles and the Axes of the Process/Aspect System, which I believe correlate fairly well with the KTS as shown.

<table>
<tr><th colspan="7">Table 1Eg — KEIRSEY TEMPERAMENTS and INTELLIGENCE TYPES
with Suggested PROCESS/ASPECT SYSTEM Correlates</th></tr>
<tr><td></td><td>**TEMPERAMENT**</td><td>**ROLE**</td><td>**ROLE VARIANT**</td><td>**P/AS CORRELATES**</td><td></td></tr>
<tr><td>**Concrete
or
Abstract?**</td><td>**Cooperative
or
Pragmatic?**</td><td>**Informative
or
Directive?**</td><td>**Expressive [Extravert]
or
Attentive? [Introvert]**</td><td colspan="2">**Role with Poles
(My Suggested
Best Fit)**</td><td>**AXIS**</td></tr>
<tr><td rowspan="8">**Observant**
(Sensation)
[Ordinal]</td><td rowspan="4">**Guardian**
(Sensation
Judging)

Logistical
[Ordinal–
Ordinal]</td><td rowspan="2">**Conservator**
(Sensing Feeling Judging)
Supporting</td><td>**Provider** (ESFJ): *Supplying*</td><td colspan="2">+Mastery
KING
−Tyranny</td><td rowspan="4">ACTION</td></tr>
<tr><td>**Protector** (ISFJ): *Securing*</td><td colspan="2"></td></tr>
<tr><td rowspan="2">**Administrator**
(Sensing Thinking Judging)
Regulating</td><td>**Supervisor** (ESTJ): *Enforcing*</td><td colspan="2">+Persuasion
WARRIOR
−Coercion</td></tr>
<tr><td>**Inspector** (ISTJ): *Certifying*</td><td colspan="2"></td></tr>
<tr><td rowspan="4">**Artisan**
(Sensation
Perceiving)

Tactical
[Ordinal–
Cardinal]</td><td rowspan="2">**Entertainer**
(Sensing Feeling Perceiving)
Improvising</td><td>**Performer** (ESFP): *Demonstrating*</td><td colspan="2">+Expression
SAGE
−Oration</td><td rowspan="4">EXPRESSION</td></tr>
<tr><td>**Composer** (ISFP) *Synthesizing*</td><td colspan="2"></td></tr>
<tr><td rowspan="2">**Operator**
(Sensing Thinking
Perceiving)
Expediting</td><td>**Promoter** (ESTP): *Persuading*</td><td colspan="2" rowspan="2">+Creation
ARTISAN
−Artifice</td></tr>
<tr><td>**Crafter** (ISTP): *Instrumenting*</td></tr>
<tr><td rowspan="8">**Introspective**
(iNtuitive)
[Cardinal]</td><td rowspan="4">**Idealist**
(iNtuitive
Feeling)

Diplomatic
[Cardinal–
Ordinal]</td><td rowspan="2">**Advocate**
(iNtuitive Feeling Perceiving)
Mediating</td><td>**Champion** (ENFP): *Motivating*</td><td colspan="2">+Compassion
PRIEST
−Zeal</td><td rowspan="4">INSPIRATION</td></tr>
<tr><td>**Healer** (INFP): *Conciliating*</td><td colspan="2"></td></tr>
<tr><td rowspan="2">**Mentor**
(iNtuitive Feeling Judging)
Developing</td><td>**Teacher** (ENFJ): *Educating*</td><td colspan="2">+Service
SERVER
−Bondage</td></tr>
<tr><td>**Counselor** (INFJ): *Guiding*</td><td colspan="2"></td></tr>
<tr><td rowspan="4">**Rational**
(iNtuitive
Thinking)

Strategic
[Cardinal–
Cardinal]</td><td rowspan="2">**Engineer**
(iNtuitive Thinking
Perceiving)
Constructing</td><td>**Inventor** (ENTP): *Devising*</td><td colspan="2" rowspan="4">+Knowledge
SCHOLAR
−Theory</td><td rowspan="4">ASSIMILATION</td></tr>
<tr><td>**Architect** (INTP): *Designing*</td></tr>
<tr><td rowspan="2">**Coordinator**
(iNtuitive Thinking Judging)
Arranging</td><td>**Fieldmarshal** (ENTJ): *Mobilizing*</td></tr>
<tr><td>**Mastermind** (INTJ): *Entailing*</td></tr>
</table>

Comments on this table are as follows:

- To be clear, note that the second letter of the word "iNtuitive" is used in both the MBTI and the KTS rather than the initial letter of the word "Intuitive" so as to avoid confusion with the initial letter of "Introvert", another of the eight words defining the PTs.

- This is a case where Twoness produced Fourness produced Eightness produced Sixteenness; the initial dichotomy divided repeatedly.

- Keirsey reformulated the MBTI conceptually, so he used different words from the MBTI terminology; because of the way he analyzed the MBTI with a series of divisions (2 → 4 → 8 → 16), his meanings for the sixteen categories are a bit different. There is no Threeness in the KTS, so the KTS is dissimilar to the way that Tao's Template is derived (1 → 2 → 3 → All).

- CONCRETE OR ABSTRACT?: The first column asks that question and gives two answers: Observant (Concrete) and Introspective (Abstract). KTS Observant = MBTI Sensation = a person who lives in the *outer* world; I correlate Concrete–Observant–Sensation somewhat with Ordinality in the Process/Aspect System. KTS Introspective = MBTI Intuitive = a person who lives in the *inner* world; I correlate Abstract–Introspective–Intuitive somewhat with Cardinality in the Process/Aspect System. So far, so good.
- COOPERATIVE OR PRAGMATIC TEMPERAMENT?: The second column asks that question and gives four answers: Guardians and Artisans deal with the Concrete–Observant–Sensate (Ordinal) world; Idealists and Rationals deal with the Abstract–Introspective–Intuitive (Cardinal) world. KTS words Cooperative and Pragmatic correspond to MBTI words Judging and Perceiving respectively. So far not so good; this is where the KTS correlation with the Process/Aspect System breaks down, because instead of Twoness producing Threeness as in the Process/Aspect System, Twoness just produces another Twoness. At this step in the development of KTS, I can roughly correlate it with the Process/Aspect System in terms of the four quadrants of the Process/Aspect System (see Process/Aspect System Chart, Table 1Eo, near the end of this chapter); there is the Ordinal–Ordinal quadrant in the lower left corner of the Chart, the Ordinal–Cardinal quadrant in the lower right corner, the Cardinal–Ordinal quadrant in the upper left corner, and the Cardinal–Cardinal quadrant in the upper right corner.
- INFORMATIVE OR DIRECTIVE ROLE?: (It is surely just coincidental that Keirsey chose the word 'Role' for these eight personality types.) The third column asks that question and gives eight answers. KTS words Informative and Directive correspond to MBTI words Feeling and Thinking respectively. The closest I can come to correlating the Process/Aspect System with this stage of the KTS development is to make Supporting Conservator = King, Regulating Administrator = Warrior, Improvising Entertainer = Sage, Expediting Operator = Artisan, Mediating Advocate = Priest, Developing Mentor = Server, Constructing Engineer and Arranging Coordinator = Scholar. It is not a great fit, but neither is it a bad fit.
- EXPRESSIVE OR ATTENTIVE ROLE VARIANT?: The fourth column asks that question and gives sixteen answers. KTS words Expressive and Attentive correspond to MBTI words Extravert and Introvert respectively. The only way I could even begin to correlate this column with the Process/Aspect System is to suppose that the Roles can split into those that are more Cardinal and those that are more Ordinal, depending on the predominance of Cardinal or Ordinal Traits in their Array. In this speculative correlation, the Neutral Scholar has even more opportunities for variations, so it can split into a quadrate of types.
- PROCESS/ASPECT SYSTEM CORRELATES: The last two columns were not a part of the chart that I copied from a web page; they are my best guess as to the correlation of the KTS components with the Process/Aspect System components. The fit is not as good as I would like it to be, but there seems to be more than a vague resemblance. If we substitute Cardinal and Ordinal types of each Role for the Positive and Negative Poles of each Role shown, then it helps with the correlation.

These are the kinds of problems that one has when attempting to coordinate two semi-compatible systems: some things kinda work and some things sorta do not. The KTS has the principle of Twoness mastered, but it totally missed out on a more elegant formulation by not including the principle of Threeness.

I regard Keirsey as a man after my own heart. I appreciate his work in attempting to provide a reasonable synthesis of the PTs that preceded his work. And it seems to me that he came about as close to the Process/Aspect System without being the Process/Aspect System as is reasonable. If it were not for the superior Process/Aspect System, this would be my favorite PT of those reviewed in this chapter. I read his first book, *Please Understand Me,* decades ago.

This website, >https://blog.adioma.com/16-personality-types/<, has a thorough description of these sixteen KTS types, as well as a round graphic of the types that I show in Table 1Eg. By the way, in case you were wondering, in this PT, I am more of an INTP, aka "Architect", than anything else. What are you?

Eduard Spranger — Value Types
Years after I originally finished this chapter on Personality Typology, I inadvertently and serendipitously stumbled upon this fellow while researching someone else. I will let Wikipedia introduce this person and his personality typology (PT):

Eduard Spranger (27 June 1882 – 17 September 1963) was a German philosopher and psychologist. A student of Wilhelm Dilthey, Spranger was born in Berlin and died in Tübingen. He was considered a humanist who developed a philosophical pedagogy as an act of 'self defense' against the psychology–oriented experimental theory of the times.

Spranger was the author of the book *Lebensformen* (translated as *Types of Men*), which sold 28,000 copies by the end of 1920. Spranger theorizes that types of human life are structures in consciousness. His belief was that personality types have a basis in biology, but can not be fully explained by biology. He wrote, "On a lower level, perhaps, the soul is purely biologically determined. On a higher level, the historical, for instance, the soul participates in objective values which cannot be deduced from the simple value of self-preservation." He criticized psychologists who reduced the psyche and society to abstract elements of science. Another characteristic of Spranger's thought is his interest in holism, which involves the discovery that "everything is part of everything else", and that the "totality of mind is present in every act." He asserts that quantitative calculations of sensations, reflexes, and citations from memory are meaningless units, that when synthesized, do not add up to the meaningful whole that we all live.

By others, the notion that "the whole is more than the sum of its parts" is referred to as "gestalt"; refer to >https://en.wikipedia.org/wiki/Gestalt_psychology<. Certainly, no personality typology, not even the Overleaf System, captures the entirety of who a person is, but some typologies appear to approach the ideal better than other typologies.

Spranger evaluated personalities in terms of six ideals or *value* orientations; theoretical, economic, aesthetic, social, political, and religious "types" of personality traits. Spranger contributed to the pedagogy of personality theory, in his book *Types of Men*. His *value* attitudes were:

> The Theoretical, whose dominant interest is the discovery of truth [Neutral Assimilation, personified by Scholar]

> The Economic, who is interested in what is useful [Ordinal Action, personified by Warrior]

> The Aesthetic, whose highest value is form and harmony [Expression, personified by Artisan and Sage]

> The Social, whose highest value is love of people [Ordinal Inspiration, personified by Server]

> The Political, whose interest is primarily in power [Cardinal Action, personified by King]

> The Religious, whose highest value is unity [Cardinal Inspiration, personified by Priest]

Those six in more detail are:

Theoretical: A passion to discover, systemize and analyze; a search for knowledge. [Scholar]

Utilitarian: A passion to gain a return on all investments involving time, money and resources. [Warrior]

Aesthetic: A passion to experience impressions of the world and achieve form and harmony in life; self-actualization. [Artisan and Sage]

Social: A passion to invest myself, my time, and my resources into helping others achieve their potential. [Server]

Individualistic: A passion to achieve position and to use that position to affect and influence others. [King]

Traditional: A passion to seek out and pursue the highest meaning in life, in the divine or the ideal, and achieve a system for living. [Priest]

[>https://en.wikipedia.org/wiki/Eduard_Spranger< — retrieved 27 June 2022]

If one compares Spranger's *Types of Men* with Theosophy's personality typology, *The Seven Human Temperaments,* discussed in Chapter 1F, one will see considerable similarities, but because the quantities of archetypes are different (six versus seven), when I first encountered Spranger's system, I did not get a sense that Spranger copied from Theosophy, which was extant in Spranger's lifetime. Upon further research, my perception was confirmed by another exposition of Spranger's ideas, by Theo Winter, to be found at >https://blog.dtssydney.com/in-a-nutshell-6-attitudes<. This website notes that Spranger more or less made up his system based on his own personal observations and studies; obviously, the guy was very perceptive, considering how well his system correlates with Theosophy and with the Overleaf System.

That website also provided a more complete description of Spranger's personality typology, copied as follows:

The Theoretic Attitude [Neutral Assimilation, exemplified by the Scholar Role] — a pure scientist or scholarly type with a passion for objective knowledge who holds truth in the highest regard. The person who "recognises nothing as beautiful or ugly, useful or useless, holy or impious but only as true or false." This type of individual likely sees himself or herself as an "intellectual". They are pained by ignorance and by the ignorant. They're easily absorbed by puzzles, riddles, mysteries, and strategy games such as chess. Nothing is so tempting as a book store. They spend

their lives in pursuit of solving problems, asking and answering questions, tinkering with ideas, and making the unknown known. Their love is the pleasure of discovery.

The Economic Attitude [Ordinal Action, exemplified by the Warrior Role] — a pragmatist who "in all the relations of life prefers utility to all other values." This is not just someone who cares about money, but in what money affords: the ability to maximise utility. While not necessarily the type who invests in the stock market, this is an individual who is passionate about return on investment in the broadest sense and will place a great deal of value on where, how and with whom they spend their time. Nothing is so pointless as a purely academic discussion. Just as those with a theoretical attitude are often attracted to scientific areas of study, people with an economic attitude naturally gravitate to business and entrepreneurship. Where a lover of art looks at a painting and asks, "Isn't it beautiful?" the utilitarian asks, "How much is it worth?"

The Aesthetic Attitude [Ordinal and Cardinal Expression, exemplified by the Artisan and Sage Roles] — aestheticism is summarised as "the formed expression of an impression." Impression deals with input from the world as it is captured by our senses and fires the imagination, expression deals with the manifestation of mental, emotional, and physical states, and form deals with the interplay and harmony between impression and expression. The aesthetic person is one who is attuned to the world in a unique way. They see with the eye of the artist. They may be artists or art critics, professional or amateur. All aesthetics are lovers of art, though specific interests and tastes won't be uniform. These creative types are typically interested in the states that objects of beauty produce; sensual pleasure; experience — especially new sights, cuisine, songs, and cultures; self-development ("they make out of their lives works of art"); and losing themselves in the moment. A true aesthetic experience is defined as "a state of pure contemplation, a letting oneself go in the manifold nature of actual or imagined objects."

The Social Attitude [Ordinal Inspiration, exemplified by the Server Role] — a caring soul whose fundamental nature is driven by the "impulse to give oneself to another" and whose basic attitude towards life affirms the sacredness of life itself. In the pure sense, or in its highest development, the social value is called "love" — defined as "interest in the value possibilities of another." The spirit of this love is the foundation of many major religions. Social types will often be drawn to areas such as teaching, nursing, clergy, poverty alleviation and non-profit causes. Where money makes people greedy, love is giving. Where knowledge makes people proud, love is humble. The social strives to create all-inclusive communities, which is not to be confused with endeavours at equality in the sense of making everyone the same, an aim that would be theoretically or politically motivated. In its full expression, the social's chief concern is human flourishing and the development of the potential in others, without any hidden political agenda or expectation of return.

The Political Attitude [Cardinal Action, exemplified by the King Role] — not to be confused with someone who seeks a job in politics, the political type in the broadest sense is concerned with the expression of power; someone who seeks to direct one's own life and the lives of others. The political type is attuned to the fact that hierarchical structures and relations of power are fundamental to life. Humans who are thus born into systems of dependence and interdependence (family, friends, colleagues, communities) as well as oppositional relations (antagonists, competitors, enemies) must recognize that in order to survive, meets one's needs, and achieve anything of little or great significance, it requires the navigation of power structures. Where the scientist sees knowledge as an end in itself, the political type accords to the maxim "Knowledge is power." He or she is a student of human nature. Politics is one expression of this attitude, though the stakes tend to be more or less serious, whereas sport is also an expression of power-seeking through competition, which tends to be more playful. A political type may search for influence in every way and at any price, or they may seek only a certain level of status in a narrow field. An effective political type is likely to be seen by others as an over-achiever or a strong leader, although whether their tendency is toward a tyrannical or a more democratic leadership style will depend on other factors.

The Religious Attitude [Cardinal Inspiration, exemplified by the Priest Role] — this is not necessarily someone who is defined by membership with a religious organization. It is an attitude expressed in the person "whose whole mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience." In other words, the highest and richest revelations that some may call God or nature or the universe in the sense of a totality of oneness. Some are "immanent mystics" who find something divine in everything and this sense of meaning infuses their lives with vitality and a love for all people and all life; he or she is a kind of spiritual optimist. Contrast this with the "transcendental mystics" who grasp the divine in a way that is less dependent on cultural values and material attachments. He or she may believe that everything is fundamentally meaningless, and finds a certain satisfaction in spiritual pessimism, in abandoning worldly pleasures for a life of meditation, to experience that which is beyond purely logical or rational comprehension. Religiosity is defined as "the condition, instinctive or rational, in which a single experience is either positively or negatively related to the total value of life." [retrieved 27 June 2022]

In my opinion, those expanded descriptions by Theo Winter clinch my correlation of Spranger's system with the Septenarian Attributes of the Overleaf System. However — so far as I know with so little research — the six Values were not understood to have a structure in terms of what I am referring to as Twoness (complementary opposites) or Threeness (dimensions) as the Septenarian Attributes do.

The story line of this particular personality typology does not end there; it continues on to other people who built upon Spranger's insights with their own insights.

The Innermetrix Values Index

The information in this subsection is derived from a copyrighted document that I found on the internet at >https://hrgirlfriends.com/wp-content/uploads/2020/02/ValuesManual.pdf<. This document can be found at other internet websites. (Because of the copyright, I will not quote verbatim from it.) This is the work of Peter Klassen, Leon Pomeroy, and Robert Hartman. This document is titled *The Innermetrix Values Index,* and it was published in 2009. It says the Innermetrix Values Index is derived from the combined work of Eduard Spranger (discussed in the previous subsection) and another psychologist named Gordon Allport (whom I will not discuss). Both of those men came to prominence in the middle third of the 20th Century. The thing about the Values Index is that, in combining and elaborating both Spranger and Allport, it ends up with seven archetypal values, and it does so in a way that fits with the Septenarian Attributes of the Overleaf System better than either Spranger or Allport does. The following is from an organization that markets the Index, >http://www.symbiontperformance.com/id235.html<

The Value Index measures seven dimensions of motivation:

Aesthetic – a drive for balance, harmony, beauty and form [Cardinal Expression = Sage]

Altruistic [aka Social] – a drive for humanitarian results and service to others [Ordinal Inspiration = Server]

Economic – a drive for financial or practical return on effort [Ordinal Action = Warrior]

Individualistic [Allport] – a drive to stand out as independent and unique [Ordinal Expression = Artisan]

Political – a drive to possess power, control or influence [Cardinal Action = King]

Regulatory [aka Religious] – a drive for order, structure and routine [Cardinal Inspiration = Priest]

Theoretical – a drive for knowledge, learning and understanding [Neutral Assimilation = Scholar]

Sorry to say, you will need to retrieve the document to see the full descriptions of each "value". It is not a perfect fit, but to me it is good enough for practical purposes. My suggestion is that, the Innermetrix Value Index could be improved if the originators of this list had realized that these seven archetypes could be systematized as three pairs of opposites and a combination trait, then their system would have been more consistent with reality, and their descriptions would have been more accurate.

Raymond Cattell — 16 Personality Factors

Here again I turn to Wikipedia for an introduction to this person and his personality typology (PT). In this quotation, I underline some key words and provide some comments in [brackets]:

Raymond Bernard Cattell (20 March 1905 – 2 February 1998) was a British-American psychologist, known for his psychometric research into intrapersonal psychological structure. His work also explored the basic dimensions of personality and temperament, the range of cognitive [Expression Axis] abilities, the dynamic dimensions of motivation [Action Axis] and emotion [Inspiration Axis], the clinical dimensions of abnormal personality, patterns of group syntality and social behavior, applications of personality research to psychotherapy and learning theory, predictors of creativity and achievement, and many multivariate research methods including the refinement of factor analytic methods for exploring and measuring these domains. Cattell authored, co-authored, or edited almost 60 scholarly books, more than 500 research articles, and over 30 standardized psychometric tests, questionnaires, and rating scales. According to a widely cited ranking, Cattell was the 16th most eminent, 7th most cited in the scientific journal literature, and among the most productive psychologists of the 20th century.

Beginning in the 1940s, Cattell used several techniques including the new statistical technique of common factor analysis applied to the English-language trait lexicon to elucidate the major underlying dimensions within the normal personality sphere. This method takes as its starting point the matrix of inter-correlations between these variables in an attempt to uncover the underlying source traits of human personality. Cattell found that personality structure was hierarchical, with both primary and secondary stratum level traits. At the primary level, the 16PF measures 16 primary trait constructs, with a version of the Big Five secondary traits at the secondary level. These higher-level factors emerged from factor-analyzing the 16 x 16 intercorrelation matrix for the sixteen primary factors themselves.

The 16PF yields scores on primary and second-order "global" traits, thereby allowing a multilevel description of each individual's unique personality profile. A listing of these trait dimensions and their description can be found below. Cattell also found a third-stratum of personality organization that comprised just <u>two</u> overarching factors. [>https://en.wikipedia.org/wiki/Raymond_Cattell< — retrieved 28 June 2022]

This Wikipedia article compares and contrasts the 16PF with another PT, The Big Five, which is reviewed further on in this chapter. As for the "two overarching factors", I did not find them discussed in the Wikipedia article, but my speculation is that it has to do with brain lateralization: the basic differences between the functions of left and right brain hemispheres, and which correlates with Cardinality and Ordinality in the Overleaf System schema. For more about that subject, not discussed in this History book, I refer the reader to the work of Iain McGilchrist at this website: >https://channelmcgilchrist.com/<.

The Wikipedia article on Cattell does not provide information on his sixteen personality factors; that is found in another Wikipedia article, namely >https://en.wikipedia.org/wiki/16PF_Questionnaire<. On the internet, I found an abbreviated version of a table provided in that Wikipedia article, and it is inserted below.

Factor	Low Score	High Score
Warmth	cold, selfish	supportive, comforting
Intellect	Instinctive, unstable	cerebral, analytical
Emotional Stability	Irritable, moody	level headed, calm
Aggressiveness	Modest, docile	controlling, tough
Liveliness	somber, restrained	wild, fun loving
Dutifulness	untraditional, rebellious	conformity, traditional
Social Assertiveness	shy, withdrawn	uninhibited, bold
Sensitivity	coarse, tough	touchy, soft
Paranoia	trusting, easy going	wary, suspicious
Abstractness	practical, regular	strange, imaginative
Introversion	open, friendly	private, quiet
Anxiety	confident, self-assured	fearful, self-doubting
Open-mindedness	close-minded, set-in-ways	curious, self-exploratory
Independence	outgoing, social	loner, crave solitude
Perfectionism	Disorganized, messy	orderly, thorough
Tension	relaxed, cool	stressed, unsatisfied

Let me make the following points about this PT:

The Wikipedia article describes how these 16 primary traits were 'boiled down' to a set of five secondary traits rather similar to the Big Five schema, a schema one may read about further on in this chapter.

As I look at these names of personality factors and think about them, I can correlate all of them with Traits or combinations of Traits of the Overleaf System. This same thing can usually be said about the other PTs reviewed in this chapter. So what makes the Overleaf System better? In my opinion, it is that the Overleaf System has a logical and mathematical structure to it — the same kind of structure that underlies nature down to the fundamental levels that are explored by physicists and philosophers — that structure *explains* the personality traits (and physics and philosophy) at a deep level. Many research psychologists have done a "scientific" "factor analysis" of one kind or another on a body of raw research data, and then 'boiled it down' to a collection of personality traits; we see numerous examples of this procedure in this chapter. I find it interesting that each 'boiled down' collection of traits has numerous differences as well as numerous similarities to the work of other researchers. One wonders if there is "one PT to rule them all".

This particular PT does reflect one of the logical structures, namely Twoness, in that there is a named trait, and that there is a spectrum from the trait through the *absence* of the trait, and that the spectrum continues to the *opposite* of the trait. One could visualize this as a line with two ends, a positive end (the trait) and a negative end (the opposite or complement of the Trait) with a neutral spot in the middle (the absence of either pole). Any of the other PTs reviewed in this chapter that have Twoness inherent in them can be visualized as being this way. (By the way, the Michaels declared that the goal of people on a psychotherapeutic and spiritual path should be to understand the Overleaf System with a view to becoming "balanced", meaning that they ultimately let go of the default biases in their personality, such that they simply do the appropriate thing in every circumstance they find themselves in.)

What I do not see in this PT is any awareness of Threeness, which is found in numerous other PTs. It is said in the Wikipedia article on Cattell that the Threeness of cognitive Expression, emotional Inspiration, and behavioral Action was taken into consideration during the data-gathering phase, but I do not see that the results reflected a division of the 16PF or the Big Five into a Threeness.

The takeaway point of this PT and all other PTs is that the various personality typologies each look at human personality from a different viewpoint. Depending on how much curiosity a person has in their collection of traits, that trait determines how interested that person has in learning about themselves and other people by studying the various typologies. In order to get a somewhat complete picture of the subject, then one should research PTs to the limit of their curiosity.

RIASEC

As with several other PTs reviewed in this chapter, "RIASEC" is an acronym made up of the first letters of six personality traits, arranged in a meaningful pattern. For an introduction to this system, Wikipedia again comes to the rescue: >https://en.wikipedia.org/wiki/Holland_Codes<:

> The Holland Codes or the Holland Occupational Themes (RIASEC) refers to a theory of careers and vocational choice (based upon personality types) that was initially developed by American psychologist John L. Holland. The basic premise was that one's occupational preferences were in a sense a veiled expression of underlying character.

> Holland originally labeled his six types as "motoric, intellectual, aesthetic, supportive, persuasive, and conforming." He later developed and changed them to: "Realistic (Doers), Investigative (Thinkers), Artistic (Creators), Social (Helpers), Enterprising (Persuaders), and Conventional (Organizers)." Holland's six categories show some correlation with each other. It is called the RIASEC model or the hexagonal model because the initial letters of the regions becomes R–I–A–S–E–C when it is expressed as a circle connecting the regions of high correlation. Professor John Johnson of Penn State suggested that an alternative way of categorizing the six types would be through ancient social roles: "hunters (Realistic), shamans (Investigative), artisans (Artistic), healers (Social), leaders (Enterprising), and lorekeepers (Conventional)."

> Furthermore, while Holland suggests that people can be "categorized as one of six types", he also argues that "a six-category scheme built on the assumption that there are only six kinds of people in the world is unacceptable on the strength of common sense alone. But a six category scheme that allows a simple ordering of a person's [degree of] resemblance to each of the six models provides the possibility of 720 [6!] different personality patterns."
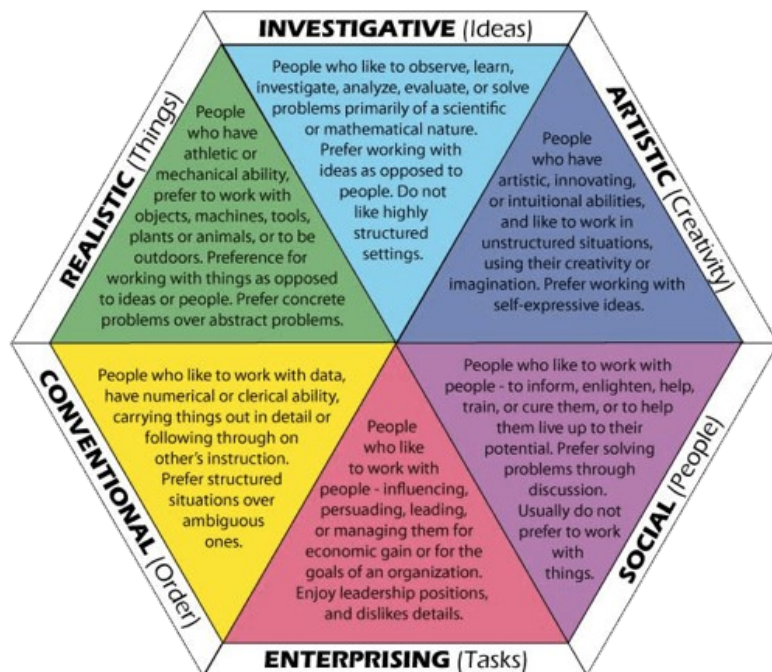
A graphic of this PT is shown at the right. This was found in a search on Google for images of RIASEC; there are dozens more, of various sorts intended for various purposes. If you check those out, you will get a better and fuller explanation of each category, and of the system as a whole.

This PT has an enormous amount of research and application behind it because it is used to match people with jobs that are suitable for them.

This PT was devised in the late 1950s; some subsequent derivatives, alleged to be improvements found via research, are mentioned in the Wikipedia article.

You may read the descriptions of each type and get a better idea of the personality characteristics that apply to each name. The six names and their descriptions very much remind me of the names of most of the Roles in the Process/Aspect System, although they are not as definitive as the names of the Process/Aspect System Roles, in my estimation. Consequently, some of the RIASEC names seem like combinations of Roles rather than any pure Role. Both Role and RIASEC names are decent indicators of occupational preferences. It would be easy to modify this diagram to show the names and descriptions of six Roles, with paired Roles (Warrior and King, Server and Priest, Artisan and Sage) opposite each other, and the Scholar in the center in its own hexagon.

In the Wikipedia article, about 150 occupations are listed, with the combination of three of these six types suggested as the best fit for each occupation. Holland's idea that a person is a mixture of all six basic types is exactly one of the features of the Process/Aspect System if we discern empirically that Role-ish influences descend from primary to secondary to tertiary and so on. For instance, I am a combination of Scholar, Artisan, Priest, and Sage in that order. Uppity engineer worked well as my career.

Note that there is Twoness and Threeness in this PT; that is, there are three dimensions of contrary traits:

Investigative/Ideas/Thinkers are the opposite of Enterprising/Tasks/Persuaders;

Artistic/Creativity/Creators is the opposite of Conventional/Order/Organizers;

Social/People/Helpers are the opposite of Realistic/Things/Doers.

From the perspective of the Process/Aspect System, these three contraries are confused. The Twoness of Cardinal and Ordinal is not distinctive, and the Threeness of Action, Inspiration, and Expression is not distinctive either. Even though the RIASEC embodies some of the same numeric principles as the Process/Aspect System, it is not nearly as definitive, comprehensive, and systematic. This assertion is explained in the section on the Process/Aspect System near the end of this chapter.

Note in the quotation that the MBTI and the KTS and RIASEC do not get much respect from clinical psychologists these days. They prefer something less theoretical and more empirical. The next three subsections are an introduction to three models of personality typology of the empirical persuasion.

Learning Styles

This subsection covers a category of personality typologies that are more properly characterized as natural abilities, talents, aptitudes, inclinations, proclivities, and knacks. Even so, it seems appropriate to discuss this category in this chapter because the Process/Aspect System can also be used to discern some of the activities that a person is likely to be interested in and/or naturally good at. Readers of this *Process/Aspect System* book might also find that this peripheral category is interesting, and that it supplements their understanding of themselves and other people.

This subsection was placed here because the RIASEC system, discussed in the previous subsection, is used to match people with career paths, but is also used by guidance counselors in K–12 education to discern the aptitudes of students. There are other personality typology systems used for these purposes, and they are discussed in other sections and subsections, but this subsection is specifically aimed at typologies used in the educational system. As usual, this subsection only 'scratches the surface' of the psychological typology that gets reviewed. If you find it interesting, by all means explore it to your heart's content via research on the internet and via books.

As an introduction to the subject, take a look at the Wikipedia article on learning styles:

> Learning styles refer to a range of competing and contested theories that aim to account for differences in individuals' learning. The many theories share the proposition that humans can be classified according to their 'style' of learning, but differ in how the proposed styles should be defined, categorized and assessed. A common concept is that individuals differ in how they learn. The idea of individualized learning styles became popular in the 1970s, and has greatly influenced education despite the criticism that the idea has received from some researchers. Proponents recommend that teachers have to run a needs analysis to assess the learning

styles of their students and adapt their classroom methods to best fit each student's learning style. Although there is ample evidence that individuals express preferences for how they prefer to receive information, few studies have found any validity in using learning styles in education. Critics say there is no consistent evidence that identifying an individual student's learning style, and teaching for specific learning styles, produces better student outcomes. There is evidence of empirical and pedagogical problems related to forcing learning tasks to "correspond to differences in a one-to-one fashion". Well-designed studies contradict the widespread "meshing hypothesis" that a student will learn best if taught in a method deemed appropriate for the student's learning style. They further show that teachers cannot assess the learning style of their students accurately. There are substantial criticisms of learning-styles approaches from scientists who have reviewed extensive bodies of research. A 2015 peer reviewed article concluded: "Learning styles theories have not panned out, and it is our responsibility to ensure that students know that." [>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

The fact that theorizing and researching various "learning styles" has not held up well to scrutiny does not mean that the idea that some people are naturally talented in one way or another is worthless and that we cannot learn from the various attempts to discern them. When we compare and contrast some of the proposed systems, we see correspondences with components of the Process/Aspect System. Therefore, I want to use this topic as a "teaching moment" for my readers.

In all of the various learning styles reviewed below, it seems to work best to correlate them with the Centers of the Process/Aspect System, both in terms of similar descriptions, and in terms of the fact that the Centers govern the type of response a person has to what is happening, whether it be cognitive, emotional, or behavioral. It is said in the Process/Aspect System that we *process* life experiences in our Centers, and "process" is another word for "learn about". The secondary Process/Aspect System factor that seems to influence learning styles is the Role, because a person's Role also influences *what* aptitudes and proclivities and interests a person 'brings to the table' of learning situations. A tertiary Process/Aspect System factor that might influence learning styles is the Mode, because it defines *how* a person approaches learning situations. One would naturally assume that knowing a child's Process/Aspect System Traits would help a teacher understand how to deal effectively and efficiently with that child, for the same reason that it is helpful for us to know our own Process/Aspect System Traits, and the Process/Aspect System Traits of others that we interact with.

That said, let's now review some of the systems that have been proposed, and see what we can learn about the Process/Aspect System from proposed learning styles. Underlines are my emphasis; a brief explanation follows the quotation.

David Kolb's Model

David A. Kolb's model is based on his experiential learning model, as explained in his book *Experiential Learning*. Kolb's model outlines two related approaches toward grasping experience: Concrete Experience and Abstract Conceptualization, as well as two related approaches toward transforming experience: Reflective Observation and Active Experimentation. According to Kolb's model, the ideal learning process engages all four of these modes in response to situational demands; they form a learning cycle from experience to observation to conceptualization to experimentation and back to experience. In order for learning to be effective, Kolb postulated, all four of these approaches must be incorporated. As individuals attempt to use all four approaches, they may tend to develop strengths in one experience-grasping approach and one experience-transforming approach, leading them to prefer one of the following four learning styles:

Accommodator = Concrete Experience + Active Experiment: strong in "hands-on" practical doing (e.g., physical therapists) [= Warrior]

Converger = Abstract Conceptualization + Active Experiment: strong in practical "hands-on" application of theories (e.g., engineers) [= Artisan]

Diverger = Concrete Experience + Reflective Observation: strong in imaginative ability and discussion (e.g., social workers) [= Server]

Assimilator = Abstract Conceptualization + Reflective Observation: strong in inductive reasoning and creation of theories (e.g., philosophers) [= Scholar]

Kolb's model gave rise to the Learning Style Inventory, an assessment method used to determine an individual's learning style. According to this model, individuals may exhibit a preference for one of the four styles — Accommodating, Converging, Diverging, and Assimilating — depending on their approach to learning in

Kolb's experiential learning model. Although Kolb's model is widely accepted with substantial empirical support and has been revised over the years, a 2013 study pointed out that Kolb's Learning Style Inventory, among its other weaknesses, incorrectly dichotomizes individuals on the abstract/concrete and reflective/action dimensions of experiential learning (in much the same way as the Myers-Briggs Type Indicator does in a different context), and proposed instead that these dimensions be treated as continuous [on a spectrum] rather than dichotomous/binary variables. [>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

Two instances of Twoness are found in this model: Concrete versus Abstract, and Observation versus Experimentation. This existence of Twoness pushes this "model" into "theory" territory, although not a comprehensive or deep theory. Let me attempt to relate it to the Process/Aspect System, which *is a* comprehensive and deep theory of personality.

It is easy to correlate Kolb's model somewhat with certain features that are included in the Process/Aspect System. The dichotomy of "Concrete" versus "Abstract" is somewhat equivalent to Ordinal and Cardinal respectively, but they can be narrowed to the two basic cognitive functions, the Intellect Center and Concept Center respectively, commonly correlated with left brain hemisphere and right brain hemisphere functions. The dichotomy of "Reflective Observation" versus "Active Experimentation" is also somewhat equivalent to Ordinal and Cardinal respectively, which often manifest as passivity and activity respectively. Passivity and activity can be narrowed down to the strength of the Motion Center, whether strong or weak relative to the strength of the other two mundane Centers, Intellect and Emotion.

So far as I can tell, there is no straightforward correlation of this model and these four types with the Process/Aspect System. The most obvious correspondence of this model might be with the Roles (as much as with the Centers), particularly with the Ordinal and Neutral Roles, as indicated by the names of four Roles in brackets. For instance, the description of the Accommodator fits pretty well with the Warrior; the description of the Converger fits pretty well with the Artisan; the description of the Diverger fits pretty well with the Server; the description of the Assimilator fits pretty well with the Scholar. These four Roles make up nearly four-fifths of the population, so naturally they will receive the most attention.

Kolb's model seems to address mostly the cognitive (Intellect Center) and behavioral (Motion Center) functions; it does not overtly address the Emotion Center. However, that function does get addressed in other models, such as some of those discussed below.

Walter Barbe's Learning Modalities

Further along in the same Wikipedia article that was referenced above, we find this:

Walter Burke Barbe and colleagues proposed three learning modalities (often identified by the acronym VAK):

Visualising modality, 2. Auditory modality, 3. Kinesthetic modality. Descriptions of learning modalities:

VISUAL	KINESTHETIC/TACTILE	AUDITORY
Picture	Gestures	Listening
Shape	Body movements	Rhythms
Sculpture	Object manipulation	Tone
Paintings	Positioning	Chants

Barbe and colleagues reported that learning modality strengths can occur independently or in combination (although the most frequent modality strengths, according to their research, are visual or mixed), they can change over time, and they become integrated with age. They also pointed out that learning modality strengths are different from preferences; a person's self-reported modality preference may not correspond to their empirically measured modality strength. This disconnect between strengths and preferences was confirmed by a subsequent study. Nevertheless, some scholars have criticized the VAK model. Psychologist Scott Lilienfeld and colleagues have argued that much use of the VAK model is nothing more than pseudoscience or a psychological urban legend. [>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

Motivated as I am to correlate this model with the Process/Aspect System, particularly the Ordinal Centers, I do it this way: The Kinesthetic learner is primarily in the Motion Center (notice that the words in the Kinesthetic column have to do with actions of the physical body); the Auditory learner is primarily in the

Emotion Center (notice that the words in the Auditory column have somewhat to do with music, which is usually an emotional experience); that leaves the Visual learner to be primarily operating out of the Intellect Center.

Is this the closest that psychologists can come to the Process/Aspect System? I think not, and as evidence for that claim, I submit the following.

Neil Fleming's VAK/VARK Model

Further along in the same Wikipedia article that was referenced above, we find this:

> Neil Fleming's VARK model and inventory expanded upon earlier notions of sensory modalities such as the VAK model of Barbe and colleagues and the representational systems (VAKOG) in neuro-linguistic programming. The four sensory modalities in Fleming's model are: <u>1. Visual learning, 2. Auditory learning, 3. Physical learning, 4. Social learning</u>. Fleming claimed that visual learners have a preference for seeing (visual aids that represent ideas using methods other than words, such as graphs, charts, diagrams, symbols, etc.). Subsequent neuroimaging research has suggested that visual learners convert words into images in the brain and vice versa, but some psychologists have argued that this "is not an instance of learning styles, rather, it is an instance of ability appearing as a style". Likewise, Fleming claimed that auditory learners best learn through listening (lectures, discussions, tapes, etc.), and tactile/kinesthetic learners prefer to learn via experience — moving, touching, and doing (active exploration of the world, science projects, experiments, etc.). Students can use the model and inventory to identify their preferred learning style and, it is claimed, improve their learning by focusing on the mode that benefits them the most. Fleming's model also posits two types of multimodality. This means that not everyone has one defined preferred modality of learning; some people may have a mixture that makes up their preferred learning style. [>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

The "Social" learning style is not described here, but I would correlate this with people who are primarily in the Emotion Center because a high Emotional Intelligence (see below) makes one good at interpersonal relationships. A strong Sympathy Center in a person also provides a talent for dealing with social situations, and it makes learning in such situations a natural preference. The addition of that category nudges me to make a correlation different from what I did for the Barbe model reviewed above. That is, both Visual and Auditory are now perhaps better correlated with cognitive functions, Visual with Concept Center (because it deals better with images), and Auditory with Intellect Center (because it deals better with words). This correlation aligns better with Kolb's model, which seems to have two cognitive learning modalities that correlate with left brain hemisphere and right brain hemisphere functions.

This is not the end of the development of various models of learning modalities proffered by psychologists.

Anthony Gregorc's Model

Further along in the same Wikipedia article that was referenced above, we find this:

> Anthony Gregorc and Kathleen Butler organized a model describing different learning styles rooted in the way individuals acquire and process information differently. This model posits that an individual's perceptual abilities are the foundation of his or her specific learning strengths, or learning styles. In this model, there are two perceptual qualities: <u>concrete and abstract</u>, and two ordering abilities: <u>random and sequential</u>. Concrete perceptions involve registering information through the five senses, while abstract perceptions involve the understanding of ideas, qualities, and concepts which cannot be seen. In regard to the two ordering abilities, sequential ordering involves the organization of information in a linear, logical way, and random ordering involves the organization of information in chunks and in no specific order. The model posits that both of the perceptual qualities and both of the ordering abilities are present in each individual, but some qualities and ordering abilities are more dominant within certain individuals. There are four combinations of perceptual qualities and ordering abilities based on dominance: <u>concrete sequential, abstract random, abstract sequential, and concrete random</u>. The model posits that individuals with different combinations learn in different ways — they have different strengths, different things make sense to them, different things are difficult for them, and they ask different questions throughout the learning process. The validity of Gregorc's model has been questioned by Thomas Reio and Albert Wiswell following experimental trials. Gregorc argues that his critics have "scientifically-limited views" and that they wrongly repudiate the "mystical elements" of "the spirit" that can only be discerned by a "subtle human instrument". [>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

Twoness is obvious in this model, what with the two contraries of concrete/abstract and random/sequential. Here again, we have the rudiments of a "theory". We have seen the pair, concrete/abstract perceptions already, and I applied it to the Process/Aspect System factors of Ordinality and Cardinality in general, and Intellect (left brain) Center and Concept (right brain) Centers in specific. I also see random versus sequential ordering as a product of right-brain versus left-brain functions respectively, so I am not certain what to do with this model yet.

The references to mystical and spiritual factors apparently has to do with the belief that a child has a soul with an innate nature and "God-given" talents that should be discerned and then nurtured by teachers and parents; the child is not just a blank slate upon which the educational system should write a script for the child. Thus, in Gregorc's view, the soul has a plan for what to do with the lifetime, and it has inborn abilities for accomplishing its goals. That notion is compatible with the Process/Aspect System (in its assertion that Nature or True Personality rules over False Personality and Illusion), but it is not a notion that sits well with mainstream psychologists and educators.

The next model reviewed has even more components of an actual systematic theory, and thus it fits with the Process/Aspect System better than do the learning styles discussed above.

Cognitive Approaches

Further along in the same Wikipedia article that was referenced above, we find this (words in [brackets] are my correlations to the Process/Aspect System):

> Anthony Grasha and Sheryl Riechmann, in 1974, formulated the Grasha-Reichmann Learning Style Scale. It was developed to analyze the <u>attitudes</u> of students and how they approach learning. The test was originally designed to provide teachers with insight on how to approach instructional plans for college students. Grasha's background was in cognitive processes and coping techniques. Unlike some models of cognitive styles which are relatively nonjudgmental, Grasha and Riechmann distinguish between adaptive and maladaptive styles. The names of Grasha and Riechmann's learning styles are:
>
> avoidant [Cynic]
>
> participative [Realist]
>
> competitive [Skeptic]
>
> collaborative [Idealist]
>
> dependent [Stoic]
>
> independent [Spiritualist]
>
> Aiming to explain why aptitude tests, school grades, and classroom performance often fail to identify real ability, Robert Sternberg listed various cognitive dimensions in his book *Thinking Styles*. Several other models are also often used when researching cognitive styles; some of these models are described in books that Sternberg co-edited, such as *Perspectives on Thinking, Learning, and Cognitive Styles*.
> [>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

Taking a cue from the use of the word "attitude" in the description of this model, I compared the list of six attitudes with the six non-Neutral Attitudes of the Process/Aspect System (discussed in Chapter 2F in Part Two), and the fit was not bad, as you can see from the names of Attitudes in brackets after this model's names for attitudes.

In addition to that, notice that there is both Twoness and Threeness in this model. The previous models show either Twoness or Threeness, but not both, so this model is closer to the numerical structure of the Process/Aspect System. That is, there are three pairs of contraries, with Ordinal (so-called "maladaptive") and Cardinal (so-called "adaptive") poles. I would correlate these with Process/Aspect System features as follows: – Avoidant versus +Participative are on the Action Axis, –Competitive versus +Collaborative are on the Expression Axis, and –Dependent versus +Independent are on the Inspiration Axis. These correlations are not clear to me, and I appreciate that they could be argued otherwise. If the authors of this model had clearly divided the Threeness into cognitive, affective, and physiological pairs, as the following model does, perhaps words more consistent with the Process/Aspect System could have been chosen. All it would take to make this model congruent with Sevenesss is to add another attitude, or Attitude, that is not polarized: a person who is neutral, aka Pragmatic, i.e., not on any spectrum of adaptive or maladaptive thoughts, feelings, or behaviors.

The models have been listed in the order in which they were presented by Wikipedia, and it looks to me as if each one looks more and more like the structure of the Process/Aspect System. The next one is even more so.

NASSP Model

Further along in the same Wikipedia article as referenced above, we find this:

> In the 1980s, the National Association of Secondary School Principals (NASSP) formed a task force to study learning styles. The task force defined three broad categories of style — cognitive, affective, and physiological — and 31 variables, including the perceptual strengths and preferences from the VAK model of Barbe and colleagues, but also many other variables such as need for structure, types of motivation, time of day preferences, and so on. They defined a learning style as "a gestalt — not an amalgam of related characteristics but greater than any of its parts. It is a composite of internal and external operations based in neurobiology, personality, and human development and reflected in learner behavior."
>
> Cognitive styles are preferred ways of perception, organization and retention.
>
> Affective styles represent the motivational dimensions of the learning personality; each learner has a personal motivational approach.
>
> Physiological styles are bodily states or predispositions, including sex-related differences, health and nutrition, and reaction to physical surroundings, such as preferences for levels of light, sound, and temperature.
>
> According to the NASSP task force, styles are hypothetical constructs that help to explain the learning (and teaching) process. They posited that one can recognize the learning style of an individual student by observing his or her behavior. Learning has taken place only when one observes a relatively stable change in learner behavior resulting from what has been experienced. [>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

Here the correlation of the NASSP model with the Process/Aspect System is unambiguous: Cognitive = Expression Axis in general and Intellect Center in specific; Affective = Inspiration Axis in general and Emotion Center in specific; Physiological = Action Axis in general and Motion Center in specific.

The Wikipedia article says that all of these theoretical models have been used in practical situations (schools, businesses), but none of these models holds up well under academic scrutiny by psychologists, who have designed studies that test for effectiveness. Nevertheless, it is obvious to me that they are seeing something real in regards to various personality types, and I say that these personality types can be understood in the model that I call the Process/Aspect System.

There is one more model — not a "learning style" but tangentially related — that I want to present in this section. It was not found in the Wikipedia article quoted above; it was found in another Wikipedia article. Everyone has heard of mental or cognitive intelligence in terms of "IQ" (Intelligence Quotient); you might also have heard of Emotional Intelligence/Quotient, "EQ". But have you heard, there are allegedly even more types of "intelligence"?

Howard Gardner and Multiple Intelligences

The usual introductory excerpt from Wikipedia is as follows:

> The theory of multiple intelligences differentiates human intelligence into specific 'modalities', rather than seeing intelligence as dominated by a single general ability [IQ]. Howard Gardner proposed this model in his 1983 book *Frames of Mind: The Theory of Multiple Intelligences*. According to the theory, an intelligence 'modality' must fulfill eight criteria: potential for brain isolation by brain damage; place in evolutionary history; presence of core operations; susceptibility to encoding (symbolic expression); a distinct developmental progression; the existence of savants, prodigies and other exceptional people; support from experimental psychology; support from psychometric findings. Gardner proposed eight abilities that he held to meet these criteria: 1) musical-rhythmic, 2) visual-spatial, 3) verbal-linguistic, 4) logical-mathematical, 5) bodily-kinesthetic, 6) interpersonal, 7) intrapersonal, 8) naturalistic. In 2009, he suggested that existential and moral intelligences may also be worthy of inclusion. [>https://en.wikipedia.org/wiki/Theory_of_multiple_intelligences< — retrieved 24 April 2020]

The original list contained the first seven of these; the eighth was added later, and then a couple more were added even later. An internet search will tell you much more about these so-called "intelligences". Some would prefer to call them talents and aptitudes. Whatever they may be called, they do seem to be components of personality typologies. Even so, I do not see a structural component in this model; there is no Twoness or

Threeness to be found in it, as there is with so many of the other typologies found in this chapter. There are dozens of colored images of this system to be found on the internet, but the colors (and quantities of intelligences) are not consistent from source to source. An example is to be found on the next page.

So far, I have not been able to discern how to correlate it with the Process/Aspect System other than to say that Kinesthetic and Naturalistic seem to apply best to behavioral intelligence, therefore of the Motion Center; Interpersonal, Intrapersonal, and Musical apply best to affective intelligence, therefore of the Emotion Center; Linguistic, Logical, and Visual/Spatial apply best to cognitive intelligence, therefore of the Intellect Center. Take a look and see what you see that perhaps I do not see.

The graphic inserted on the next page was found on the internet. Note that it was used in a school district, so academicians must have thought that it was of value. Some of the Intelligences can be correlated with Roles of the Process/Aspect System in a fairly straightforward manner; others do not have a clear correlation with a Role: Word Smart = Sage; Number Smart = what I have come to refer to as "low", aka Ordinal, Artisan; Picture Smart = what I have come to refer to as "high", aka Cardinal, Artisan; as for Music Smart, I cannot correlate this one with a Role; Body Smart = Warrior; People Smart = Server; Self Smart (aka Introvert) and Nature Smart = Scholar. Your mileage may vary, so take a look and see what you see. It is said in the Theory of Multiple Intelligences that every person has all intelligences to one degree or another, but each person varies in the amounts of each intelligence that they have. The same thing is said about Roles when one considers a descending strength hierarchy of primary, secondary, tertiary, and so on.

One of the components of Gardner's ideas about the multiplicity of intelligences gained a lot of notoriety in the general population when Daniel Goleman published a book, *Emotional Intelligence: Why it Can Matter More Than IQ,* in 1995. You can read about that here: >https://en.wikipedia.org/wiki/Emotional_intelligence<. Basically what Goleman said is that success is not all in your "head" (Intellect Center); a lot of it is in your "heart" (Emotion Center). Many people have thought and felt that this is good to know.

Chino Valley Unified School District
Theory of Multiple Intelligence
DOMAINS OF INTELLIGENCE

Word Smart
"The Word Player"
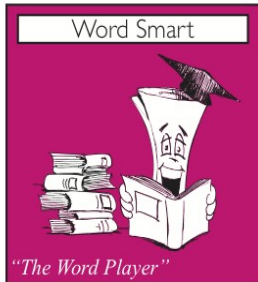
Linguistic Learner

LIKES TO
read
write
tell stories
give speeches
tell jokes/spin tall tales

EXCELS AT
memorizing trivia
writing
using extensive vocabulary
spelling
playing word games

LEARNS BEST BY
reading
writing
speaking
hearing and seeing language
discussions and debates
humor incorporated in learning

Number Smart
"The Questioner"
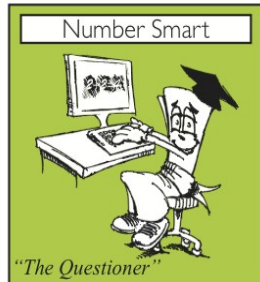
Logical/Mathematical Learner

LIKES TO
do experiments
figure things out
work with numbers
ask questions
analyze and make predictions

EXCELS AT
mathematics
reasoning
logic
problem solving
using technology

LEARNS BEST BY
categorizing
classifying
working with abstract
   patterns/relationships
using the computer
making time to complete tasks

Picture Smart
"The Visualizer"
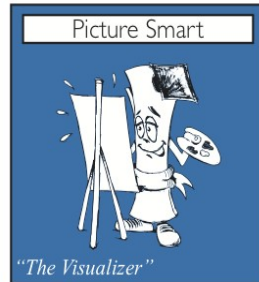
Spatial Learner

LIKES TO
draw, build, design and create
   things
daydream
view pictures/movies
see/use colors

EXCELS AT
using imagination
sensing environment
mazes/puzzles
reading maps and charts
visual arts

LEARNS BEST BY
visualizing
dreaming
stimulating environment
working with colors/pictures
audio/visual materials

Music Smart
"The Music Lover"

Musical Learner

LIKES TO
sing and hum tunes
listen to music
play an instrument
collect CDs
watch musicals

EXCELS AT
picking up sounds
remembering melodies
noticing pitches/rhythms
keeping time
singing songs

LEARNS BEST BY
rhythm, rhyme and repetition
information put to a beat
playing music while working
performing in skits and musicals
using song lyrics to memorize

Body Smart
"The Mover"
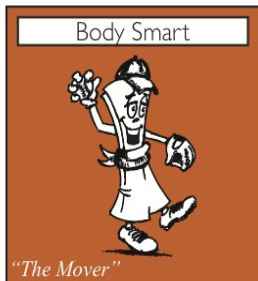
Bodily/Kinesthetic Learner

LIKES TO
move around
work with hands
use body language
exercise
gesture frequently

EXCELS AT
physical activities
sports/dance
crafts
drama/acting
mechanics

LEARNS BEST BY
doing
moving
role playing
hands-on experiences
action packed stories/drama

People Smart
"The Socializer"
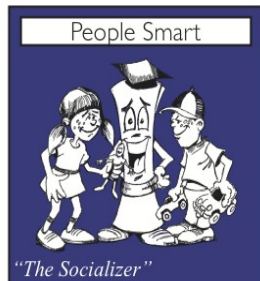
Interpersonal Learner

LIKES TO
solve problems
talk to people
join groups and clubs
be a leader
have lots of friends

EXCELS AT
understanding people
leading others
socializing
persuading others
mediating conflicts

LEARNS BEST BY
working in a group
cooperating with others
sharing their ideas
communicating
debating

Self Smart
"The Individual"
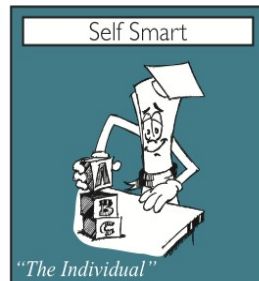
Intrapersonal Learner

LIKES TO
work independently
pursue own interests
have strong opinions
work on independent games
have many choices

EXCELS AT
understanding self
focusing inward on
   feelings/dreams
pursuing interests and goals
being original

LEARNS BEST BY
individualized projects
self-paced instruction
having private space and time
independently working
reflecting, thinking, and visualizing

Nature Smart
"The Nature Lover"
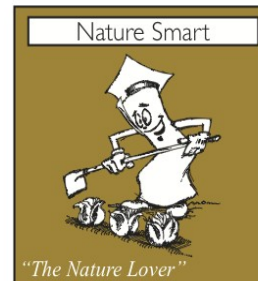
Naturalist Learner

LIKES TO
garden
hike, camp, walk and climb
care for pets and wildlife
recycle
spend time outdoors

EXCELS AT
collecting
categorizing
recognizing plants and animals
understanding native surroundings
recycling

LEARNS BEST BY
classifying information
observing
doing experiments
using telescopes and binoculars
exploring the environment

Here are my final comments on this subsection on learning styles.

I note that the Process/Aspect System could be considered to be an amalgam of many of the features of these various models, especially the Cardinal Aspects of Center, Role, and Mode, and even more especially of the Ordinal Centers, Motion, Emotion, and Intellect. I dare say, if the educational psychologists were to use the comprehensive Process/Aspect System *theory* instead of these mere *models*, it might advance a field which has had a widespread appeal and application, but which academic study has found to be mostly lacking in accuracy. At a very minimum, I do not see how it could hurt for teachers to be aware that every child is different, and that they do well to be aware of various systems of learning styles, and experiment with various techniques until they find something that works for them and for each individual.

Does this work? There is an educational philosophy called the Waldorf system. It was initiated by a Theosophist, founder of Anthroposophy, Rudolf Steiner, a hundred years ago: >https://en.wikipedia.org/wiki/Waldorf_education<:

> The stated purpose of this approach is to awaken the "physical, behavioral, emotional, cognitive, social, and spiritual" aspects of each individual, fostering creative and inquisitive thought….

Notice that this list of realms of being to be nurtured with a comprehensive educational system follows the pattern of the chakras/Centers, from bottom to top: Physiology, Motion, Emotion, Intellect, Impulse, and the Cardinal Centers. This is the Natural Sequence, a pattern that is explained in Part Three of this book and in my other books.

The excerpt from Wikipedia continues, and the functions of the three Ordinal Centers are listed, plus the four Temperaments that we have discussed earlier in this chapter on personality typologies:

> Steiner considered children's cognitive, emotional and behavioral development to be interlinked. When students in a Waldorf school are grouped, it is generally not by a singular focus on their academic abilities. Instead Steiner adapted the idea of the classic four temperaments — melancholic, sanguine, phlegmatic and choleric — for pedagogical use in the elementary years. Steiner indicated that teaching should be differentiated to accommodate the different needs that these psycho-physical types represent. For example, "cholerics are risk takers, phlegmatics take things calmly, melancholics are sensitive or introverted, and sanguines take things lightly". Today Waldorf teachers may work with the notion of temperaments to differentiate their instruction. Seating arrangements and class activities may be planned taking into account the temperaments of the students but this is often not readily apparent to observers. Steiner also believed that teachers must consider their own temperament and be prepared to work with it positively in the classroom, that temperament is emergent in children, and that most people express a combination of temperaments rather than a pure single type. [retrieved 26 April 2019]

Enough has now been said about learning styles in this book. You get the idea, and now you are welcome to research it further on your own, if the spirit moves you to learn more, using whatever learning style you prefer.

There is another component of the Process/Aspect System which has not found any correlate in the PTs reviewed thus far in this chapter. This is the subject of the next subsection.

Clare Graves and Spiral Dynamics

One of the personality categories of the Process/Aspect System has to do with a hierarchy of "Worldviews". This is not a category that correlates with any of the other PTs reviewed in this chapter so far. However, it has an analog in a field related to personality typology, namely, developmental psychology. As reality would have it, developmental psychology and Process/Aspect System Worldviews see the same phenomenon, and they share the same name. Both have something to do with psychological "maturity".

Developmental psychology arrived on the public scene in earnest about a hundred years ago, shortly after the field of psychology itself was propelled into the public consciousness by such luminaries as William James and Sigmund Freud. Many academicians have added information to this area of study over the decades since its original discovery, and in their researches they have all observed similar stages or levels of psychological maturity. Many of these are reviewed and compared and correlated in Ken Wilber's book *Integral Psychology*.

An introduction to developmental psychology can, of course, be found in a Wikipedia article, namely this one: >https://en.wikipedia.org/wiki/Developmental_psychology<. I will not quote from it, but it would be helpful for the reader to check out this background information before reading on.

In this subsection, I am going to discuss a particular formal developmental psychology that is very well researched, is very systematic, and is widely accepted and used — and it seems to fit better with the

Process/Aspect System than any of the other formal academic developmental psychologies that I know of. That system is "Spiral Dynamics" (SD). If you do an internet search on Spiral Dynamics you will find an enormous amount of information. There are websites galore, there are tables and graphs galore, there are YouTube videos galore, and there are some books. This tells us that Spiral Dynamics has gained credibility and traction and utility in various ways and for various purposes and by various people.

The graphic at the right is just one of many depictions of the model that one can find on the internet. It has a few basic features and descriptions; other depictions go into much more detail and present the information in different ways. This graphic emphasizes "Human Organizational Development", aka socio-cultural phenomena; other graphics emphasize individual psychological maturity and/or sociological phenomena. Look at the graphic now and note that progress in psychological and cultural maturity is represented from most primitive ("Simplicity, Independence, Localization") at the bottom to most mature ("Complexity, Interdependence, Globalization") at the top of the spiral. Note the difference between the left ("Individual") and the right ("Collective") sides of the spiral; this means that as progress up the spiral is made in a person or in a culture, there is a cyclical swing between focus on self and focus on group. Note that the spirals get larger as progress is made in the vertical direction; this represents the enlargement and inclusiveness of the various worldviews that are part of progress in maturity; each swing of the spiral is said to "transcend and include" the previous levels. Note that the bottom six levels (beige, violet, red, blue, orange, green) are referred to as Tier 1, and the top layer (yellow) is referred to

The Spiral of Human Organisational Development

7. Global and Local Integration
Flexibility and Flow
Collaboration
Chaos, Tipping Points and Black Swans
Awareness of dependence on ecologies

Shift to 2nd Tier

Complexity
Interdependence
Globalisation

6. Globalisation and Diversity
Re-humanisation
Consensual Inclusiveness
Fairness and Care
Every person is of equal worth

5. International Corporations
Technological achievement
Matrix Hierarchies
Process Engineering
Competition and Strategy

Growth

4. Towns and Cities
Traders and companies
Laws and Systems
Formal Hierarchies

Stagnation

3. Warlord Tribes

2. Tribal Settlements

1. Hunter-gatherers

Individual   Collective

Simplicity
Independence
Localisation

Each Stage includes all preceding stages
Progression from Command and Control to Autonomy and Self-Organisation
Shift from linearity to non-linearity, from "analysing the wave" to "surfing the complexity"

© Jon Freeman / Spiral Futures   SD Intro Video : http://www.spiralfutures.com/downloads.html

as Tier 2 in this graphic; other graphics show another layer (turquoise) above yellow, also in Tier 2; other graphics show two more layers above that (coral and teal) in Tier 3. All of the features represented in this graphic have their counterparts in Process/Aspect System Worldviews, as we will see below.
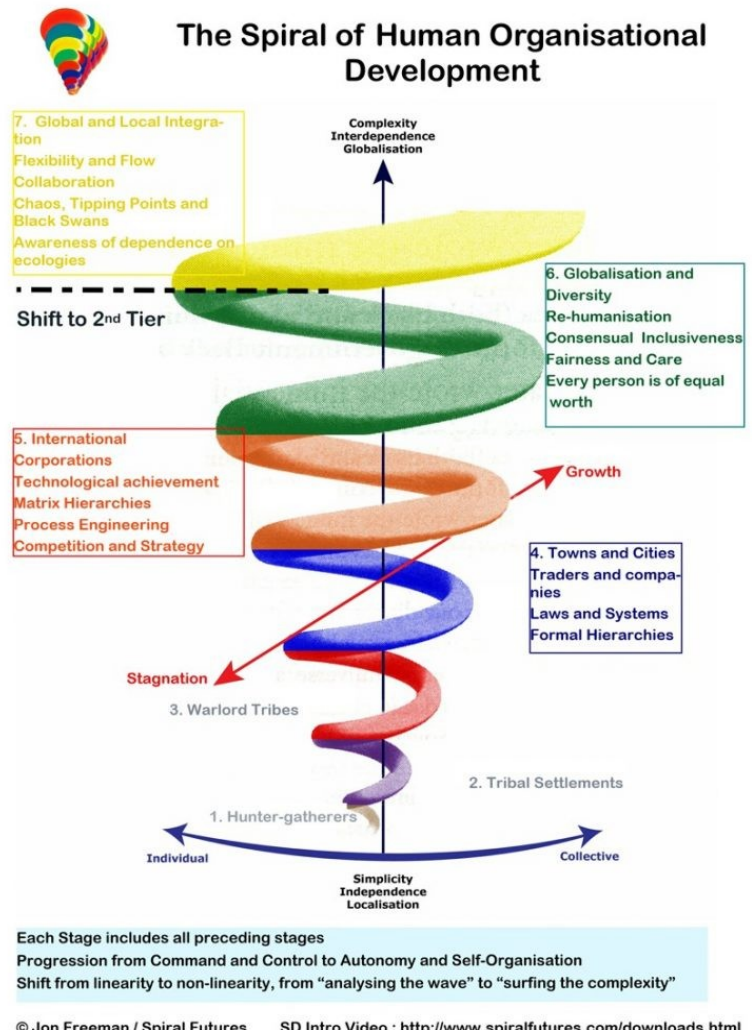
The history of the development of Spiral Dynamics is briefly told in a Wikipedia article: >https://en.wikipedia.org/wiki/Clare_W._Graves<: in the 1950s, academic psychologist Clare Graves sought to extend the work of developmental psychologists before him, and in the process he researched and formalized the concept of psychological and cultural maturity, working for decades with his students. In other words, the SD model was built on empirical observations. In the 1970s, two other psychologists, Don Edward Beck and Christopher Cowan, adopted and adapted Graves's work and extended it even further, then popularized it starting in the 1980s with their book *Spiral Dynamics*. Starting a couple of decades later, philosopher Ken Wilber did the same in a series of books. Other notable names are Dudley Lynch and David Robinson and Natasha Todorovic.

Constructing a *model* based on empirical observations is one thing, but my work with the Process/Aspect System, particularly the Natural Sequence arrangement of the Process/Aspect System, goes to a deeper layer, an explanatory layer; it provides a logical and mathematical structure to Spiral Dynamics, to the extent that it

correlates with the Process/Aspect System. This addition of the Process/Aspect System makes Spiral Dynamics into a *theory*, in the best meaning of that word as a coherent and comprehensive framework that makes sense and explains the data in an elegant way.

The following points begin to compare SD with the Natural Sequence and Process/Aspect System Worldviews. This is another case where a numbered list seems to be the best way for me to present the information.

1. Spiral Dynamics (SD) is so named because it is often represented graphically as a helix that starts small at the bottom and increases in size as the loops of the spiral rise. The rise represents the increase in maturity; the increase in the size of the loops represents the idea that each higher stage includes and transcends the lower stage(s). It is the same with Worldviews.

2. Another factor commonly represented in a graphic of the SD helix is that a distinction is made between what happens in the stages on the left side versus what happens in the stages on the right side: one side is said to represent focus on the self ("me"), and the other side is said to represent focus on the group ("we"). In the case of Worldviews, it is said that there are seven secondary Worldviews, or "Zones", within each primary Worldview, with the first three Zones within that Worldview being referred to as "Ordinal" and the last three Zones being referred to as "Cardinal"; this is just "me" versus "we" using different words. Thus, the SD word "spiral" is equivalent to the use of the word "cycle" when referring to Zones and Worldviews. In Process/Aspect System Worldviews, the fourth Zone is "Neutral"; it does not have an analog in the SD system, unless one considers the characteristics of the SD stage as a whole as equivalent to the characteristics of the middle Zone of a Worldview.

3. Ordinal versus Cardinal shows up in another way in both SD and Process/Aspect System Worldviews. The six stages at the beginning of the helix, Tier 1, are more concerned with outer and mundane (Ordinal) worldviews; Tier 3 is more concerned with inner and transcendent (Cardinal) worldviews; Tier 2 is between these, thus a transition zone that straddles Tier 1 and Tier 3. Thus, Tier 1 correlates with the Ordinal Worldviews (Primitivism, Traditionalism, Materialism); Tier 3 correlates with the Cardinal Worldviews (Holism, Transpersonalism, Messianism); Tier 2 correlates with the intermediate, Neutral, Worldview (Collectivism).

4. The stages typically attributed to psychological maturity, as found in both SD and Process/Aspect System Worldviews, are applied to various cultures and various historical time periods. For instance, entire cultures and societies extant on the planet today, as well as in the past, can be loosely sorted into a spectrum of maturity, from primitive to tribal to civilizations to advanced. In terms of humanity as a whole, the stages of SD and Process/Aspect System Worldviews can be applied as follows: The hunter-gatherer stages, starting many tens of thousands of years ago, constitute the first two stages of SD and the Primitivism Worldview with Ordinal and Cardinal Levels; the pastoral–agricultural stages starting about 10,000 BCE, constitute the second two stages of SD and the Traditionalism Worldview with Ordinal and Cardinal Levels; the civilization stages starting about 3500 BCE, constitute the third two stages of SD and the Materialism Worldview with Ordinal and Cardinal Levels, separated by the Axial Age about 500 BCE. Those six SD stages constitute Tier 1 in SD and the three Ordinal Process/Aspect System Worldviews. Indications are that humanity on this planet might be feeling the 'birth pains' of transition to Tier 2 in SD terms, aka the Collectivism Worldview in Process/Aspect System terms. Clare Graves himself spoke of this in a 1974 publication: >http://spiraldynamicsintegral.nl/wp-content/uploads/2013/09/Graves-Clare-Human-Nature-Prepares-for-a-Momentous-Leap.pdf<.

5. Both SD and Process/Aspect System Worldviews cover several fields of study where a maturity spectrum or hierarchy exists. For instance:

   • SPIRITUAL DEVELOPMENT: It is said in the Process/Aspect System that a person can achieve, but cannot exceed, the perceptions of his Process/Aspect System Worldview. Proponents of SD would like to think that they could 'raise the consciousness' of humanity on the planet, and I agree, but only up to a point, namely the limitation provided by the respective Worldviews of individuals on the planet. There is another activity where progress might be possible: in some esoteric systems there is a hierarchy of stages other than Process/Aspect System Worldview and SD, generally called "spiritual development"; the goal there is to transcend typical human limitations by opening gateways to higher states of consciousness, and provoking "spiritually transformative

experiences" by one means or another. Intense "spiritual" practices of one sort or another are required to advance up through those levels, which are different in quality from those found in SD and Process/Aspect System Worldviews, even though there is a correlation in the nature of the levels. So far as I know, SD does not concern itself with that sort of thing, and it is only a peripheral concern of the typical psychologist, focused as they are on the mere purification of negativity from the personality self, more so than on some transcendent spiritual path toward the manifestation of the spiritual self.

- DEVELOPMENTAL PSYCHOLOGY: In this *Cosmogony* book, developmental psychology is covered under the name Life-Stages; refer to Chapter 3A, "Introduction to Worldviews", for a brief description of that phenomenon. The straightforward fact is that people "grow up" through predictable stages or phases during their entire lives, not just during their pre-adult years. SD accepts the findings of developmental psychology in general, and many of its proponents aspire to "raise people's consciousness" up through the SD stages as far as possible via educational techniques and by psychological tools. This is psychotherapy for the personal self or some group; it does not aspire toward the revelation and realization of the transpersonal self, as in the previous bullet point.

- CULTURAL EVOLUTION: Cultural evolution over the course of human prehistory and history, and some of the variation in cultural maturity in present-day regions, is not a part of the Process/Aspect System except to the extent that it is understood as a consequence of the Worldview of the majority of the population in those cultures. Refer to the chapter on cultural evolution in my book *The Tao of Cosmogony* for a thorough discussion of that phenomenon.

Below is a table that presumably clarifies some of what I said above. Life-Stages and levels of spiritual development (mentioned above) are not shown on this table, but they are described elsewhere in this book and my other books. The different systems have similar characteristics in similar stages of development and evolution, and they all follow the Natural Sequence. However, all instantiations of the Natural Sequence have some variations in descriptions because, of course, they apply to different realms of experience, human or otherwise.

Table 1Eh — SPIRAL DYNAMICS STAGES and WORLDVIEWS

TIER	COLOR	NAMES	STRUCTURE	MOTIVES	CHARACTERISTICS	ZONE	WORLDVIEW	
3	Teal				Spirit and life connecting	Cardinal "we"	HOLISM	C A R D
3	Coral	Post-Integral Ironist/Unitive	guardian-ship		Realizes oneness; exhibits wisdom joy and love; seen in saints & sages	Ordinal "me"	HOLISM	C A R D
2	Turquoise	Holistic/Collective Global View	global	compassion, harmony	universal, harmonizing, experiential, contemplative, collaborative	Cardinal "we"	COLLEC-TIVISM	N E U T
2	Yellow	Integrative/Autonomous Flex Flow	interactive	adaptability, integration	systematic, conceptual, ecological, flexible, interdependent, accepting	Ordinal "me"	COLLEC-TIVISM	N E U T
1	Green	Communitarian/ Egalitarian Human Bond	egalitarian	equality, community	relativistic, personalistic, sensitive, pluralistic, humanistic, affiliative	Cardinal "we"	MATER-IALISM	O R D I N A L
1	Orange	Achievist/Strategic Strive Drive	delegative	autonomy, achievement	materialistic, strategic, ambitious, individualistic, enterprising	Ordinal "me"	MATER-IALISM	O R D I N A L
1	Blue	Purposeful/ Authoritarian Truth Force	pyramidal	order, right & wrong	absolutistic, obedient, purposeful, authoritarian, conforming, guilt	Cardinal "we"	TRADITION-ALISM	O R D I N A L
1	Red	Impulsive/Egocentric Power Gods	empires	power, dominance	egocentric, exploitative, impulsive, rebellious, heroic, self-assertive	Ordinal "me"	TRADITION-ALISM	O R D I N A L
1	Purple	Magical/Animistic Kin Spirits	tribes	magic, safety	animistic, tribalistic, superstitious, protective, security-conscious	Cardinal "we"	PRIMI-TIVISM	O R D I N A L
1	Beige	Instinctive/Survivalist Survival Sense	loose bands	survival	archaic, instinctive, basic, automatic, autistic, hyper-vigilant	Ordinal "me"	PRIMI-TIVISM	O R D I N A L

Comments on this table are as follows.

- The first six columns contain information derived from proponents of Spiral Dynamics; the last three columns are derived from the Process/Aspect System, specifically Zone, Worldview, and Dialectic Attributes.

- TIER: In the first column, these Tier numbers make distinctions discerned by SD researchers. One may think of Tier 1 as "personal", Tier 2 as "impersonal", and Tier 3 as "transpersonal". These Tiers correspond to Ordinal, Neutral, and Cardinal respectively in the Process/Aspect System, as indicated in the right-most column. Spiral Dynamics did not come up with Tier 3; Ken Wilber did, as part of his "integral psychology" project; he is a higher–later Worldview than most of the proponents of SD, and he was willing to explore the realm of transpersonal psychology beyond mere mainstream academic psychology, so he recognized the existence of Tier 3 even when most of the SD proponents did not.

- COLOR: In the second column, these colors were assigned by SD proponents who applied this logic: Beige, Red, Orange, Yellow, and Teal follow the rainbow sequence (and refer to the "me" sides of the spiral); and Purple, Blue, Green, Turquoise, and Coral also follow the rainbow sequence (and refer to the "we" side of the spiral), but with the two staggered as they are, they are out of sequence with each other. Ken Wilber prefers to give these same stages the colors of the rainbow sequence, from infrared at the bottom to ultraviolet at the top.

- NAMES: In the third column, the top names in each box are from primary SD sources; the bottom names in each box are from secondary SD sources, a 'second opinion', you might say.

- STRUCTURE: The words in the fourth column refer to the socio-political structures preferred by people in the various stages. Note that there is an ever-widening quantitative circle of associates in the lower stages, and a difference in the qualitative type of structure in the higher stages.
- MOTIVES: The words in the fifth column declare the primary drive of people in the SD stages.
- CHARACTERISTICS: These words in the sixth column are borrowed from various SD sources. Notice that SD sources do not have much to say about Tier 3 because there are so few people in the Holism Worldview, as explained in Part Three.
- ZONE: In the Process/Aspect System it is said that there are seven Zones within each Worldview. The first three Zones are said to be Ordinal (focused on the self) by nature, and the latter three Zones are said to be Cardinal (focused on the group) by nature. This shows up in the SD system as the "me" versus "we" alternation in the ascending spiral of psychological maturity; refer to Part Three for more information.
- WORLDVIEW: These are my preferred names for five Process/Aspect System Worldviews; refer to Part Three for more information. The Sixth and Seventh Worldviews are not recognized in SD or shown in this table. That same word as used in the Process/Aspect System, worldview, is often used in SD texts to refer to its stages of maturity.

The Process/Aspect System makes it clear that the same structure exists in many septenaries, and it separates them into such categories as Worldviews, Zones, and Life-Stages. SD seems to be less distinctive, more muddled, in its understanding. Nevertheless, I believe that students of the Process/Aspect System could learn a lot from a study of SD.

Both SD and Process/Aspect System Worldviews agree that there is a "bell curve" distribution of developmental stages and Process/Aspect System Worldviews, with the most people in the middle (Orange–Green = Materialism Worldview) and numbers lessening on either side of the hump, with the fewest in the lowest and highest stages/Worldviews.

It seems remarkable to me that Clare Graves was able to discern empirically the nature of these stages of psychological maturity, and have it be in reasonably good conformity with the Process/Aspect System. I believe he would have perceived more accurately if he had had a logical–mathematical theory to guide him, as the Process/Aspect System does. There are some differences between SD and Process/Aspect System Worldviews, but it looks to me as if the two can be used to improve each other. A much fuller examination of Spiral Dynamics is found in a chapter in my book *The Tao of Cosmogony*, along with other chapters on other developmental psychologies; there I attempt to reconcile all sources, using each to inform the others. Much work has already been done in the effort to correlate various developmental psychologies, and my work presumes to add the logical–mathematical theoretical foundation.

Of all the personality typologies and developmental psychologies that I have encountered so far, it seems to me that Spiral Dynamics is the most useful for understanding oneself, the world of humanity, and one's place in the world of humanity, so I recommend it heartily. However, if put to a vote, present day psychologists in general might proffer a different scheme; see next subsection.

The Big Five

This PT is the darling of the modern-day world of psychology because it was derived empirically, by scientific analysis. Hereinafter I refer to this PT as "B5".

It's empirical derivation makes this the typology preferred by modern psychologists. It was derived using "factor analysis" of personality descriptors in literature. That is, in factor analysis, the words used when describing personality are analyzed and synthesized to tease out the various outstanding features of personality types. Other PTs, such as we have reviewed above, are typically more theoretical and systematic. There is something to be said for both methods. In the minds of the general population, a systematic presentation lends an air of authenticity that presenting five unrelated traits does not have.

The following quotation is extracted from >https://en.wikipedia.org/wiki/Big_Five_personality_traits<.

> The Big Five personality traits, also known as the five-factor model (FFM) and the OCEAN model, is a taxonomy for personality traits. It is based on common language descriptors. When factor analysis (a statistical technique) is applied to personality survey data, some words used to describe aspects of personality are often applied to the same person. For example, someone described as conscientious is more likely to be described as "always prepared" rather than "messy". This theory is based therefore on the association between words but not on

neuropsychological experiments. This theory uses descriptors of common language and therefore suggests five broad dimensions commonly used to describe the human personality and psyche.

The five factors are:

Openness to experience (inventive/curious versus consistent/cautious)

Conscientiousness (efficient/organized versus easy-going/careless)

Extraversion (outgoing/energetic versus solitary/reserved)

Agreeableness (friendly/compassionate versus challenging/detached)

Neuroticism (sensitive/nervous versus secure/confident) [retrieved 09 July 2019]

Notice that I have bolded the first letter of each name of a trait to emphasize the acronym OCEAN. Another acronym for the B5 is CANOE. These acronyms can be used as a mnemonic, helping one to remember the names of the traits.

One of these dichotomies that we have seen heretofore is the Extraversion–Introversion spectrum, which appears in Jung, MBTI, and KTS. Superficially, it seems to be the one theoretical trait dichotomy that survived the empirical treatment.

Notice that each of the five is a spectrum from the presence of the trait to the absence of the trait. Therefore, so far as I can tell, Twoness is the only numeric principle that applies to this PT. That is, there are five dimensions of opposites: notice the use of *versus* in the table above. The types are black and white at the extremes, but there are shades of *gray* between the extremes, and self-reported testing reveals where a person is on the spectrum.

There is some professional critique of the B5 noted in the Wikipedia article, which I tend to agree with, in my very unprofessional opinion. Let's take a look at those criticisms and note how they relate to the Process/Aspect System. Underlined words are my emphasis:

It has been argued that there are limitations to the scope of the Big Five model as an explanatory or predictive theory. It has also been argued that measures of the Big Five account for only 56% of the normal personality trait sphere alone (not even considering the <u>abnormal personality</u> trait sphere).

The B5 system says little about "abnormal psychology", whereas the Process/Aspect System has the Negative Poles and the Shadows, although I would rather refer to those as "unhealthy personality traits". Psychopathology is generally outside the purview of PTs, including the Process/Aspect System. Even "personality disorders" are outside the margins of PTs, to say nothing of psychoses.

One common criticism is that the Big Five does not explain all of human personality. Some psychologists have dissented from the model precisely because they feel it neglects other domains of personality, such as <u>religiosity, manipulativeness / machiavellianism, honesty, sexiness / seductiveness, thriftiness, conservativeness, masculinity / femininity, snobbishness / egotism, sense of humour, and risk-taking / thrill-seeking</u>. Dan P. McAdams has called the Big Five a "psychology of the stranger", because they refer to traits that are relatively easy to observe in a stranger; other aspects of personality that are more privately held or more context-dependent are excluded from the Big Five.

Comparing that list of "domains of personality" with the Process/Aspect System, it looks to me as though the Process/Aspect System has most of them covered. The B5 system has picked out the most obvious traits, the most overt, the least subtle, the most superficial traits — and let it go at that. (Originally many other traits appeared in the factor analysis data, but they were lumped together and pared down to the "big" five.)

It has been noted that even though early lexical studies in the English language indicated five large groups of personality traits, more recent, and more comprehensive, cross-language studies have provided evidence for *six* large groups rather than five. These six groups form the basis of the HEXACO model of personality structure. Based on these findings it has been suggested that the Big Five system should be replaced by HEXACO, or revised to better align with lexical evidence.

The HEXACO model, which has six dimensions, is discussed briefly in the next subsection. The Process/Aspect System has seven dimensions, which provides an even broader view of personalities, if anyone is counting.

In many studies, the five factors are not fully *orthogonal* to one another; that is, the five factors are not independent. Orthogonality is viewed as desirable by some researchers because it minimizes redundancy

between the *dimensions*. This is particularly important when the goal of a study is to provide a comprehensive description of personality with as few variables as possible.

"Orthogonal" means "at right angles; perpendicular". This factor explains why it is important to have orthogonality in personality studies as well as in geometry studies. This Wikipedia critique of the B5 system is very relevant to the Process/Aspect System in that the Process/Aspect System consists entirely of "orthogonalities" and "dimensions", aka Twoness and Threeness. These principles found in the structure and meaning of the Process/Aspect System were explained in the previous chapters here in Part One, and briefly reviewed in a section further on.

> A frequent criticism is that the Big Five is not based on any underlying *theory*; it is merely an empirical finding that certain descriptors cluster together under factor analysis. Although this does not mean that these five factors do not exist, the underlying causes behind them are unknown.

In my opinion, the Process/Aspect System 'shovels' the 'underlying' theory to us 'in spades', so to speak: the Personality of people mirrors the personality of the universe; the same phenomena exist and function in psychology as exist and function in physics and mathematics. One cannot get any more "underlying" than that; it goes deeper than alleged physiological underpinnings of personality traits, such as the ancient idea of four "humors".

Considering all of the above, it appears that the B5 is defective and deficient compared to the Process/Aspect System.

For your convenience, here is a table of the B5 PT with some descriptions borrowed from various sources. With this, you can make a preliminary judgment about whether you want to pursue it, to supplement the understanding that you may gain about yourself and of other people as provided by the Process/Aspect System.

Table 1Ei — The BIG FIVE (O.C.E.A.N.) PERSONALITY TYPOLOGY		
TRAIT	**HIGH**	**LOW**
Openness	creative, intellectual, imaginative, curious, cultured, complex, original, prefers variety, liberal	down-to-earth, uncreative, conventional, uncurious, conservative, narrow-minded, ignorant, simple
Conscientiousness	hard-working, well-organized, punctual, ambitious, persevering, competent, disciplined, dutiful, achievement striving, deliberate, careful, orderly	negligent, lazy, late, aimless, quitting, disorganized, impulsive, unreliable, careless, forgetful
Extraversion	affectionate, joiner, fun-loving, passionate, warm, gregarious, assertive, sociable, excitement seeking, active, spontaneous, optimistic, talkative	shy, quiet, reserved, passive, solitary, moody, joyless, reserved, loner, quiet, sober, unfeeling
Agreeableness	soft-hearted, acquiescent, lenient, good-natured, trustworthy, friendly, considerate, generous, helpful, altruistic	ruthless, stingy, antagonistic, critical, irritable, unfriendly, selfish, suspicious, uncooperative, malicious
Neuroticism	neurotic, anxious, depressed, self-conscious, temperamental, self-pitying, emotional, oversensitive, vulnerable	calm, even-tempered, reliable, peaceful, self-satisfied, comfortable, unemotional, confident

Comments on this table are as follows:

- Twoness is the only numerical principle that I see in this PT. That is, there is the presence of the trait and the absence of the trait, referred to as "high" and "low" in this table. The correlation with the Process/Aspect System is that presence = Cardinality and absence = Ordinality. Beyond that Twoness, it is not comfortable for me to correlate the B5 with the Process/Aspect System — but I 'took a hit for the [Process/Aspect System] team' and I did it anyway; see below.

- This PT is rather amorphous compared to the PTs examined heretofore. It is the second most amorphous, exceeded only by the original four Temperaments of antiquity. It seems to me that both of these PTs put unrelated or barely-related traits with very broad and general descriptions into each box.

- Looking at the descriptions, one notices that some of the words are identical to or synonymous with various names of Traits and descriptions of Traits in the Process/Aspect System. It is a forced fit to make any kind of correspondence of the B5 to the Process/Aspect System. Other PTs reviewed heretofore have some structures that do more than hint at correlations with the Process/Aspect System.
- If forced to correlate B5 traits with the Process/Aspect System, I see the best fit of the Agreeableness–Disagreeableness spectrum is with the Expression Axis Traits of the Process/Aspect System, in this way: Agreeableness = the Cardinal Expression, aka Synthesis Process lineup of Traits (Acceptance, Power, Idealist, Concept, Greed, Sage, Holism); Disagreeableness = Ordinal Expression, aka Analysis Process lineup of Traits (Rejection, Caution, Skeptic, Intellect, Renunciation, Artisan, Materialism). The Cardinal versus Ordinal sides of the Expression Axis are all about the friendly versus hostile dichotomy, not that terribly different from the Agreeableness–Disagreeableness spectrum.
- In my opinion, the next best fit of B5 traits with the Process/Aspect System is to correlate the Openness–Closedness spectrum with the Inspiration Axis Traits, in this way: Openness = the Cardinal Inspiration lineup of Traits (Growth, Passion, Spiritualist, Sympathy, Arrogance, Priest, Transpersonalism); Closedness = the Ordinal Inspiration lineup of traits (Reduction, Repression, Stoic, Emotion, Lowliness, Server, Traditionalism). The Cardinal versus Ordinal sides of the Inspiration Axis are all about the optimistic versus pessimistic dichotomy, not that terribly different from the Openness–Closedness spectrum.
- In my opinion, the third best fit of B5 traits with the Process/Aspect System is to correlate the Extraversion–Introversion spectrum with the Action Axis Traits, in this way: Extraversion = the Cardinal Action lineup of Traits (Dominance, Aggression, Realist, Excitation, Impatience, King, Messianism); Introversion = the Ordinal Action lineup of Traits (Submission, Perseverance, Cynic, Motion, Martyrdom, Warrior, Primitivism). The Cardinal versus Ordinal sides of the Action Axis are all about the active versus passive dichotomy, not that terribly different from the Extraversion–Introversion spectrum. The extravert–introvert factor is found in many PTs, but I would say that it is implicit rather than explicit in the Process/Aspect System. Correlating it with Action Axis, and/or with Cardinal–Ordinal in general, is about as close as I can get.
- The correlation of B5 with Process/Aspect System in the above three bullet points is obviously very tenuous, but if one were to move many of the B5 descriptive words into different categories, the correlations proposed with Action, Inspiration, and Expression would make more sense. But, of course, this is goofy, because superficially the two PTs really do not have much in common.
- As for the Conscientious–Unconscientious spectrum of the B5, I would put that in the "character traits" category rather than the "personality traits" category. I have yet to figure out how to correlate it to some specific feature of the Process/Aspect System, but there is not a compelling reason to try to do so because, in my way of thinking, character is a different thing from personality. If forced to make a correlation, I have this idea: because I regard character development as a function of developmental psychology, I see a vague correlation of the Conscientious–Unconscientious spectrum as on the Worldview spectrum: the later–higher the Worldview, the more conscientious the personality becomes.
- As for the Neuroticism–Stable spectrum of the B5, I would put that in the False Personality category as exemplified in the Negative Poles and the Shadows of the Process/Aspect System; the less Neurotic/more Stable a person is, the fewer Negative Poles and Shadows the person manifests.

I see the B5 as mostly incompatible with the Process/Aspect System, but it can still serve as a supplement and/or complement to the Process/Aspect System for Process/Aspect System students who are truly studious about PTs. It looks like an ambiguous and disordered way of looking at people, so it does not satisfy the level of clarity and order preferred by my own personality type.

Let's now take a look at a derivative of the B5 to see if it improves the systematics of empirical PTs.

HEXACO

The HEXACO model was mentioned above. According to the developers of the HEXACO model of personality factors, their studies indicate that the Big Five should have at least one more dimension, and those five dimensions need some tweaking. One can read about that in this Wikipedia article:

>https://en.wikipedia.org/wiki/HEXACO_model_of_personality_structure<. Here is a quotation borrowed from that article:

Honesty–Humility (H):

Facets: Sincerity, Fairness, Greed Avoidance, Modesty

Adjectives: Sincere, honest, faithful, loyal, modest/unassuming versus sly, deceitful, greedy, pretentious, hypocritical, boastful, pompous

Emotionality (E):

Facets: Fearfulness, Anxiety, Dependence, Sentimentality

Adjectives: Emotional, oversensitive, sentimental, fearful, anxious, vulnerable versus brave, tough, independent, self-assured, stable

eXtraversion (X):

Facets: Social Self-Esteem, Social Boldness, Sociability, Liveliness

Adjectives: Outgoing, lively, extraverted, sociable, talkative, cheerful, active versus shy, passive, withdrawn, introverted, quiet, reserved

Agreeableness (A):

Facets: Forgivingness, Gentleness, Flexibility, Patience

Adjectives: patient, tolerant, peaceful, mild, agreeable, lenient, gentle versus ill-tempered, quarrelsome, stubborn, choleric

Conscientiousness (C):

Facets: Organization, Diligence, Perfectionism, Prudence

Adjectives: organized, disciplined, diligent, careful, thorough, precise versus sloppy, negligent, reckless, lazy, irresponsible, absent-minded

Openness to Experience (O):

Facets: Aesthetic Appreciation, Inquisitiveness, Creativity, Unconventionality

Adjectives: intellectual, creative, unconventional, innovative, ironic versus shallow, unimaginative, conventional

To me, the HEXACO dimension of Honesty–Humility seems more like character traits than personality traits. This is the same opinion that I have for the Conscientiousness–Unconscientiousness dimension in HEXACO and B5: these are character traits. However, I would say that the absence of good character shows up in the Process/Aspect System as 49 Negative Poles and 7 Shadows.

Most of the same criticisms of the Big Five model apply to the HEXACO model, but perhaps less so because it is a bit more broad in scope and the developers say that they made some improvements. From my point of view, interested as I am in the systematic component of PTs, I see no principle other than Twoness in the HEXACO model. Both B5 and HEXACO just seem so lacking in definition and depth of understanding compared to the Process/Aspect System. An astute, knowledgeable Process/Aspect System student could probably look at a person's Process/Aspect System Chart array and place that person on the five B5 and six HEXACO dimensions, but not the other way around. This tells me that the Process/Aspect System is the broader system. If people are habitually in the Positive Pole or in the Negative Pole of whatever Trait, it also places people in the B5 Neuroticism spectrum and the HEXACO Honesty–Humility spectrum.

The empirically-based PTs such as the B5 and HEXACO have the advantage that they attempt to read common personality types out of the data rather than read into the data some beautiful abstract theory of types. The disadvantage is that empirical endeavors yield a bit of an amorphous, ambiguous mess that lacks a pattern. The B5 and HEXACO PTs leave a lot to be desired; a lot of dimensions of personality are left out. They have no beauty or elegance. Therefore I find them unsatisfying compared to the Process/Aspect System.

But let's not stop there.

NEO Personality Inventory

I am not the only one who has found the B5 to be unsatisfactory because of ambiguity and deficiency. Others have expanded the B5 by adding six subcategories to the five, using the acronym NEO, for Neuroticism–Extraversion–Openness. Refer to >https://en.wikipedia.org/wiki/Revised_NEO_Personality_Inventory<. I have little to say about it beyond redrawing a table found on that website:

Table 1Ej — NEO PERSONALITY INVENTORY				
NEUROTICISM	**EXTRAVERSION**	**OPENNESS**	**AGREEABLENESS**	**CONSCIENTIOUSNESS**
Anxiety	Warmth	Fantasy	Trust	Competence
Hostility	Gregariousness	Aesthetics	Straightforwardness	Order
Depression	Assertiveness	Feelings	Altruism	Dutifulness
Self-consciousness	Activity	Actions	Compliance	Achievement Striving
Impulsiveness	Excitement Seeking	Ideas	Modesty	Self-discipline
Vulnerability to Stress	Positive Emotion	Values	Tendermindedness	Deliberation

Comments on this table are as follows:

- There seems to be no correlation of traits in the same row in different columns.
- There is still no Twoness principle (oppositeness) beyond the presence–absence dichotomy.
- Many of these traits fit into the structure of the Process/Aspect System even though there is so little structure here. So why not prefer a structured PT?
- This PT is more comprehensive and definitive than the B5, but in my view, it is still inadequate and unsatisfying because it lacks system and pattern.

The last three PTs reviewed in this chapter are all based on "factor analysis". The thought occurred to me: what if, instead of doing a factor analysis on personality descriptor words in published literature, as was done with these three PTs, somebody did a factor analysis on all of the PTs? I say this because I see a lot of the same descriptive words over and over again. A factor analysis would perhaps tease out the traits that seem to matter, and would perhaps tease out the structure that best explains the data.

Psychosynthesis

This subsection introduces the reader to the work of an Italian psychiatrist named Roberto Assagioli, who lived from 1888 to 1974. He was originally influenced by Sigmund Freud and Carl Jung, but then he went off on his own way, beyond them. Assagioli named his method of psychotherapeutic knowledge and techniques "psychosynthesis" to emphasize the contrast with Freud's "psychoanalysis". Assagioli's work was subsequently built upon by another psychotherapist, Kenneth Sorensen. Part of their system of understanding the human condition involves a personality typology that was built upon Freud's and Jung's work in the early 20th Century, and also the channeling in the middle of the 20th Century of a Neo-Theosophist named Alice Bailey. Both Assagioli and Sorensen are therefore "transpersonal" psychologists, considering that they were, and are, open to the possibility of a supernatural component of the human psyche.

There is information about Assagioli and psychosynthesis on Wikipedia at these two internet links: >https://en.wikipedia.org/wiki/Roberto_Assagioli< and >https://en.wikipedia.org/wiki/Psychosynthesis<. Those articles do not describe what I want told here in this subsection. For that information, I refer the reader to Sorensen's website >https://kennethsorensen.dk/en/<. There you will see information about "the seven types". Process/Aspect System students who read the quotation below will immediately recognize the seven Roles and seven Centers. These were taken from the Alice Bailey channeled teaching. Sorensen does not mention that fact in the material quoted below, but he does mention it elsewhere on his website.

The following quotations were extracted from >https://kennethsorensen.dk/en/what-is-the-seven-types/<. My correlation of "intelligences" with Roles and (my names for the) Centers is shown in brackets. As per the Alice Bailey teaching, the seven types are presented in a sequence in the reverse order from the way they are numbered in the Process/Aspect System, so I have provided numbers in brackets to help Process/Aspect System students see the correlation.

Here is an overview of the seven types seen as seven intelligences:

[7 = King = Excitation] The dynamic type expresses itself as will, purpose and ambition. Leaders, heroes, pioneers are all characterized by this kind of energy, and they radiate courage and determination.

[6 = Priest = Sympathy] The sensitive type radiates feeling, empathy and insight. Teachers, counselors and healers express this energy, and they come across as friendly and compassionate.

[5 = Sage = Concept] The mental type radiates intelligence, perspective and curiosity. Thinkers, communicators and merchants belong to this type, and they come across as intelligent and sharp.

[4 = Scholar = Impulse] The creative type expresses imagination, empathy and aesthetics. Artists, mediators and therapists are colored by this energy, and they radiate humor and spontaneity.

[3 = Artisan = Intellect] The analytical type radiates logic, rationality and knowledge. Researchers, analysts and scientists belong to this type and come across as serious and reliable.

[2 = Server = Emotion] The dedicated type shows passion, idealism and activism. Activists, romantics and advocates are influenced by this energy, and they radiate enthusiasm and sincerity.

[1 = Warrior = Motion] The practical type expresses action, organization and practicality. Administrators, project managers and entrepreneurs are influenced by this energy, and they radiate efficiency and action.

In Chapter 1F, "The Seven Human Temperaments", in my book *A History of the Overleaf Chart, I* present a brief introduction to that part of the Alice Bailey material. In that chapter I point out that there is some confusion in the description of the Artisan and the Scholar types, which is what you see in the above quotation; some descriptions ascribed to one should have been ascribed to the other, and *vice versa*. Also, Sorensen switched the descriptions of the 6-Priest and the 2-Server types; see below.

The referenced website continues:

What's the source of these energies from a psychological perspective? We assume that the seven energies arise in humans because of the seven psychological functions that govern human life.

The Swiss psychiatrist C. G. Jung (1875-1961) proposed a theory of four psychological functions that today is widely used, especially in the field of personality typology. The four functions are: thought, feeling, intuition and sensation. We understand ourselves and the world through these four functions.

These four "functions" were discussed in the previous subsection on the personality typology formulated by Jung. An astute Process/Aspect System student will recognize that "sensation" corresponds to the Motion Center; "feeling" corresponds to the Emotion Center; "thought" corresponds to the Intellect Center; "intuition" corresponds to the Impulse Center.

The referenced website continues:

The Italian psychiatrist Roberto Assagioli (1888–1974) suggests seven psychological functions. Assagioli's model represents the basis for the The Seven Types. These seven functions enable the intelligence and consciousness needed to navigate through life.

There are seven brain centers and intelligences that convey and produce the different psychological qualities.

Our starting point is that all humans possess *will, feeling, thought, imagination, logic, passion, and action*.

Besides what I regard as some confusion in Psychosynthesis in the description of what the Process/Aspect System refers to as Scholar and Artisan, I suggest that there is also some confusion in the terms that Psychosynthesis uses for the "psychological qualities" listed here. I suggest that "thought" and "logic" go together, "feeling" and "passion" should be switched, "imagination" should be moved, and "intuition" would be added in the middle. Thus, in terms of Number–Role–Center, "will" = 7–King–Excitation, "passion" = 6–Priest–Sympathy, "imagination" = 5–Sage–Concept, "intuition" = 4–Scholar–Impulse, "thought/logic" = 3–Artisan–Intellect, "feeling" = 2–Server–Emotion, and "action" = 1–Warrior–Motion.

The referenced website continues; keep the above correlation in mind as you read the following:

No intuition? According to Jung and Assagioli, intuition is an important psychological function. We agree with this; however we see intuition as a *transpersonal* function. In this short introduction we have chosen to focus solely on the psychology of the *personality*. In chapter three of *The Seven Types* [a book authored by Sorensen], you can read about Roberto Assagioli's seven psychological functions and how they underline the seven types.

The seven psychological functions of The Seven Types are:

WILL: Your ability to make decisions and choices. The will says something about the *intention* behind an action.

FEELING: Your ability to sense what is happening in yourself and others on an emotional level. Feelings communicate whether the experience is pleasant or unpleasant.

THOUGHT: Your ability to reflect, see and understand connections. Through thought you understand your experience using words and concepts.

IMAGINATION: Thought and feeling together allows you to imagine what you do not yet know or have not yet seen. With the imagination you can create something new that brings with it new possibilities.

LOGIC: Will and thought together produces analytical, focused, and penetrating thinking, enabling you to take strategic action. Logic discerns between what is right and wrong, true and untrue based logical thinking.

PASSION: Feeling and will together makes you goal oriented and ambitious, driving you to achieve something important.

ACTION: Will, feeling, and thought together triggers concrete practical action aimed at results.

[>https://kennethsorensen.dk/en/what-is-the-seven-types/< — retrieved 23 December 2020]

These seven steps are a narrative story that is slightly off because the correlation with the Roles/Centers is off, as partly explained above and below.

Following the above–quoted text are three graphic images that are not suitable for inclusion here, so I transcribed their contents into the following table.

Table 1Ek — PSYCHOSYNTHESIS			
NAME	**ON A GOOD DAY** [Positive Pole]	**ON A BAD DAY** [Negative Pole]	**ROLE** **CENTER**
1. WILL DYNAMIC TYPE THE HERO	POWERFUL, Independent, Commanding, Decisive, Inspirational, Self-controlled, Open-Minded, Principled, Courageous, Truthful, Strong, Driven	AGGRESSIVE, Grandiose, Domineering, Power-hungry, Controlling, Reckless, Impatient, Arrogant, Egotistical, Stubborn, Oppressive, Restless	7. KING EXCITATION
2. FEELING SENSITIVE TYPE THE ILLUMINATOR	LOVING, Understanding, Self-aware, Intuitive, Accepting, Trustworthy, Calm, Cooperative, Patient, Magnetic, Faithful, Gentle	SELF-PITYING, Deluded, Seductive, Fearful, Avoidant, People-leasing, Vague, Weak, Sentimental, Clingy, Overindulgent, Passive	6. PRIEST SYMPATHY
3. THOUGHT MENTAL TYPE THE GENIUS	INNOVATIVE, Efficient, Intelligent, Curious, Communicative, Practical, Cost-effective, Discerning, Objective, Reflective, Strategic, Broad-Minded	MANIPULATIVE, Critical, Cold, Suspicious, Opportunistic, Disorganized, Restless, Dishonest, Absent-minded, Indecisive, Hyperactive, Prideful	5. SAGE CONCEPT
4. IMAGINATION CREATIVE TYPE THE ARTIST	INTUITIVE, Insightful, Inspiring, Artistic, Wise, Candid, Creative, Poetic, Peacemaking, Spontaneous, Imaginative, Playful	MELODRAMATIC, Lazy, Narcissistic, Exaggerating, Appeasing, Ingratiating, Impractical, Seductive, Anxious, Suspicious, Unpredictable, Combative	4. SCHOLAR IMPULSE
5. LOGIC ANALYTIC TYPE THE EXPLORER	INVENTIVE, Meticulous, Truthful, Scientific, Discriminating, Precise, Practical, Patient, Focused, Observant, Independent, Rational	HYPER-CRITICAL, Rigid, Prejudiced, Arrogant, Judgmental, Dogmatic, Suspicious, Insensitive, Awkward, Boring, Miserly, Obsessive	3. ARTISAN INTELLECT
6. PASSION DEDICATED TYPE THE VISIONARY	PASSIONATE, Enthusiastic, Brave, Romantic, Sincere, Persuasive, Persistent, Visionary, Loyal, Humble, Adventurous, Optimistic	FANATICAL, Domineering, Dogmatic, Masochistic, Naive, Superstitious, Jealous, Impractical, Conflicted, Aggressive, Manic, Militant	2. SERVER EMOTION
7. ACTION PRACTICAL TYPE THE CREATOR	PRODUCTIVE, Elegant, Conscientious, Dignified, Diplomatic, Industrious, Disciplined, Methodical, Systematic, Magnificent, Organized, Skillful	CONTROLLING, Ritualistic, Crystallized, Boastful, Scheming, Intransigent, Greedy, Neurotic, Perfectionistic, Compulsive, Pompous, Conforming	1. WARRIOR MOTION

Comments on this table are as follows:

- NAME: The first column shows the numbers, functions, descriptors, and monikers given by Sorensen to the seven personality types. Note that the number sequence is the opposite from that used in the Process/Aspect System, which is shown in the fourth column.

- ON A GOOD DAY: The second column shows some personality traits that Sorensen ascribed to the seven types. This is equivalent to the Positive Poles of the Traits in the Process/Aspect System. Notice that some of the same words and synonymous words in this column are used more than once,

ascribed to different types. This is not my preference; I regard it as confusion. When I compare these words with the fourth (Role/Center) column, I notice that many of them should have been ascribed to other types. This is not my preference; I regard it as confusion.

- ON A BAD DAY: The third column shows some personality traits that Sorensen ascribed to the seven types. This is equivalent to the Negative Poles of the Traits in the Process/Aspect System. Notice that some of the same words, and similar words, in this column are used more than once, ascribed to different types. This is not my preference; I regard it as confusion. When I compare these words with the fourth column (Role/Center), I notice that many of them should have been ascribed to other types. This is not my preference; I regard it as confusion.
- ROLE/CENTER: The fourth column shows the numbers and the Process/Aspect System names of the Roles and the Centers that should correspond to the seven types given by Sorensen, except that, unfortunately, Sorensen confused the descriptions considerably, switched Server with Priest, and ambiguated Scholar and Artisan.
- These words used by Sorensen are all words that I would use to describe the Roles and Centers, but I would move most of them to correlate differently. This entire *The Process/Aspect System* book explains my rationale for that statement.
- Besides switching Server and Priest, and besides confusing Scholar and Artisan, the most common error that I see in this list is that characteristics that are ascribed to one type often belong to the opposite type in terms of King versus Warrior, Priest versus Server, and Sage versus Artisan. As you can see in the previous subsection on "The Seven Human Temperaments", the descriptions given for these seven types are not as confused and ambiguous as the descriptions given by Sorensen. This leads me to suggest that Sorensen did not understand the original Alice Bailey source material very well, and/or the secondary source material of Geoffrey Hodson quoted in that subsection. The Process/Aspect System is much closer to the Alice Bailey material than Sorensen is. Sorensen did not have the distinct clarity that the Process/Aspect System provides. I suggest that if Assagioli and Sorensen had known of the logical and mathematical structure of the Process/Aspect System, they would have had less ambiguity and confusion in their descriptions.

Anyway, moving right along, besides the MBTI and related PTs, and the B5 and related PTs, the other PT that has gained a lot of traction in the popular consciousness is the Enneagram. It has not been relegated to a subsection in this chapter; it gets a section of its own, the next section. It is more relevant to the Process/Aspect System than the other PTs.

Enneagram

In this section we explore the so-called "Enneagram". This particular PT is different enough from those reviewed previously that I gave it a lengthy section of its own, with some subsections. Its origin preceded the Process/Aspect System, and because of many similarities with the Process/Aspect System, it can therefore be regarded as a precursor to the Process/Aspect System, more so than the other PTs reviewed above.

Another important reason to discuss the Enneagram in this chapter is that I perceive that it is a better representation of Tao's Template than other PTs discussed in this chapter. The Enneagram showcases the same numerical principles that are found in Tao's Template, and hence the Process/Aspect System. And the Enneagram has been used for all of the same things that the Process/Aspect System has. However, my contention — argued and evidenced in this section — is that the Enneagram is a very primitive and distorted version of Tao's Template, and that it should be replaced by the Process/Aspect System. In my view, whatever value the Enneagram has, it has it to the (limited) extent that it embodies and expresses Tao's Template. It is not a faithful instantiation of Tao's Template as the Process/Aspect System is. To demonstrate this requires some explanations.

The Enneagram is a graphic figure with nine numbered nodes equidistant around the perimeter of a circle; the nodes are connected by lines in two patterns: first a triangle, and second, what I refer to as a "sextangle". The bare figure is shown at the right of this paragraph. There are several other versions of this figure (some of them shown in subsections further on) because the Enneagram has been used in several contexts and for several purposes by different groups.
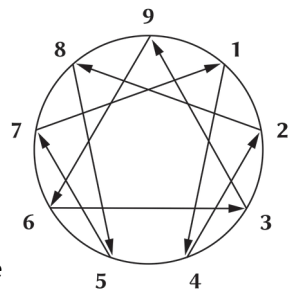
In this figure, an astute Process/Aspect System student will find components of Tao's Template as represented by the numerical principles of Tao's Template: Oneness (the circle); Twoness (alleged Polarity of left side and right side); Threeness (the triangle of lines connecting nodes 3–6–9); Sevenness in the form of the sextangle, which is created by the lines connecting the six nodes numbered 1–4–2–8–5–7…, which is the repeating decimal expansion of the fraction 1/7. The principle of Sequence is represented in that repeating number, but it is also represented by the numbers 1 through 9 around the perimeter of the circle. (Students of the Enneagram read a lot of insights into these three types of sequencing.) This is the extent of the Enneagram's resemblance to Tao's Template so far as I have been able to discern and discover by reading and pondering. It embodies the same numerical principles as the Process/Aspect System, but in an inferior way, as we see further on, where I review the structure of the Process/Aspect System that is explained in previous chapters here in Part One.

Explanations of the Enneagram are found in many books and internet websites. Many individuals use it to help people understand themselves and other people and their relationships — the same as is done with the Process/Aspect System — and psychotherapists use it in their clinical practice. People resonate with the information. The fact that the Enneagram has found such beneficial utility indicates to me that it represents truth as a manifestation of the numerical principles of Tao's Template, and therefore it has value. However, as I said above, my belief is that the *graphic* element of the Enneagram, as shown above and as shown and described below, is not an accurate or complete representation of how the archetypal elements of Tao's Template relate to each other; therefore the image is a distortion, and therefore the application in the human realm will perhaps be distorted. The components — Oneness–Twoness–Threeness–Sevenness–Sequence — are solid truths, but my belief and assertion is that the Process/Aspect System is more sensible and defensible; it has a way of graphically representing these same truths in a more accurate and sensible and complete way.

Thus, the Enneagram can be regarded as a historical precursor to the Process/Aspect System, not only because it preceded the Process/Aspect System in time, but also because it prefigured some numerical components of the Process/Aspect System, all in one graphical representation. However, the Process/Aspect System has what the Enneagram does not: a logical and mathematical derivation from First Principles. The Process/Aspect System is the proper successor to the Enneagram, which can now be regarded as a primitive, preliminary, provisional precursor that prefigured the Process/Aspect System.

This section on the Enneagram contains several subsections. The development of the Enneagram is convoluted and contradictory; it's a complicated subject, and deserves a treatment more thorough than what was given to the preceding PTs.

The Fourth Way Enneagram

This is another one of those PTs that has its origin in a metaphysical context; that is, among spiritual seekers, so far as we know. The origins of the Enneagram are obscure (there are several proposals), but it is known that a couple of esotericists, named G.I. Gurdjieff and P.D. Ouspensky, in the first half of the 20th Century, are responsible for making it widely known in esoteric circles. Beyond esoteric groups, it has found its way into the consciousness of the general public as part of a spiritual path and/or a psychotherapy and/or a self-help psychology. However, in the Gurdjieff/Ouspensky teaching (GOT), also called the Fourth Way teaching, the Enneagram was not about personality; it was about cosmology — the existence and function of the universe as a whole, in terms of Being and Doing. You find this interesting fact, relevant to the Process/Aspect System, in the following quotation from a Wikipedia article, >https://en.wikipedia.org/wiki/Fourth_Way_enneagram<:

> The Fourth Way enneagram is a figure published in 1949 in *In Search of the Miraculous* by P.D. Ouspensky, and an integral part of the Fourth Way esoteric system associated with Georges Gurdjieff. The term "enneagram" derives from two Greek words, *ennea* (nine) and *gramma* (something written or drawn).

> The enneagram according to Gurdjieff shows the "Law of Seven" and the "Law of Three" united and so some explanation of these laws is necessary here. The Law of Seven or law of octaves, according to which phenomena evolve in seven steps; and the Law of Three, according to which phenomena are produced by three forces, are presented by Gurdjieff as global laws appearing on all scales and essential to his cosmology. This cosmology offers a view of how the world operates … [retrieved 11 July 2019]

There follows a long discussion about Gurdjieff's teaching on the meaning of the Enneagram in his cosmology — something about how the ascending notes of the music scale relate to human spiritual evolution. However, Gurdjieff's interpretation of the Enneagram in music is not relevant to this chapter or

even to the Process/Aspect System; that the Enneagram has a *cosmic* significance because it contains some elements of Tao's Template is relevant.

One use of the Fourth Way Enneagram is to explain how it integrates another aspect of the GOT, other than the Law of Three and the Law of Seven. A component of the GOT, as well as the Process/Aspect System, has to do with Centers as noted in personalities. Some expositors of the Enneagram of Personality (see next subsection) bring the notion of Centers into the Enneagram, such as the graphic image at right. Other images found on the internet have different names for the triad of Ordinal Centers, but this one shows the names that Gurdjieff used. The Instinctive(-Moving) Center is said to apply to personality types at nodes 8, 9, and 1; the Emotional Center is said to apply to personality types at nodes 2, 3, and 4; the Intellectual Center is said to apply to personality types at nodes 5, 6, and 7. Several versions of this graphic indicate that these attributes are common knowledge among Enneagram aficionados.
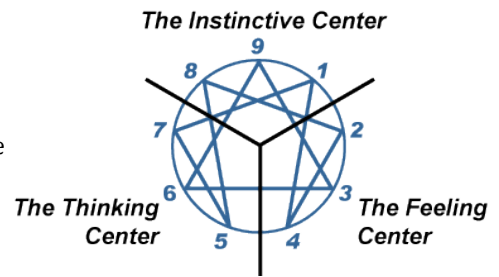
This way of grouping the numbered nodes adds a third type of Threeness to the Enneagram. The three Threenesses are: 1) the triangle 3–6–9; 2) the three Centers; 3) Nineness itself.

More is said about a variation of this Fourth Way Enneagram in the subsection on "Enneagram of Body Types" further on. There, the division of the nine into three is significant.

In the Wikipedia article, there are a number of claims about the origins of the Enneagram preceding Gurdjieff, but those do not concern me or my books. What does concern us in this chapter is the Enneagram of Personality; we examine that in the next subsection. It has a developmental history separate from the developmental history of the Fourth Way Enneagram.

The Enneagram of Personality

A number of people, starting in the 1950s, went way beyond Gurdjieff in applying the Enneagram, which — so far as I can tell — was not originally applied to a system of personality traits. Here is the story of how that happened, as told in Wikipedia at this location: >https://en.wikipedia.org/wiki/Enneagram_of_Personality<.

> The Enneagram of Personality, or simply the Enneagram (from the Greek words ἐννέα [ennéa, meaning "nine"] and γράμμα [grámma, meaning something "written" or "drawn"]), is a model of the human psyche which is principally understood and taught as a typology of nine interconnected personality types. Although the origins and history of many of the ideas and theories associated with the Enneagram of Personality are a matter of dispute, contemporary Enneagram claims are principally derived from the teachings of Oscar Ichazo and Claudio Naranjo. Naranjo's theories were partly influenced by some earlier teachings of George Gurdjieff. As a typology the Enneagram defines nine personality types (sometimes called "enneatypes"), which are represented by the points of a geometric figure called an enneagram, which indicate connections between the types. There are different schools of thought among Enneagram teachers, therefore their ideas are not always in agreement.

> The Enneagram of Personality has been widely promoted in both business management and spirituality contexts through seminars, conferences, books, magazines, and DVDs. In business contexts it is generally used as a typology to gain insights into workplace interpersonal dynamics; in spirituality it is more commonly presented as a path to higher states of being, essence, and enlightenment. Both contexts say it can aid in self-awareness, self-understanding, and self-development.

> There has been limited formal psychometric analysis of the Enneagram and the peer-reviewed research that has been done has not been widely accepted within the relevant academic communities.

> G.I. Gurdjieff is credited with making the enneagram figure commonly known (see Fourth Way enneagram). He did not, however, develop the nine personality types associated with the Enneagram. Oscar Ichazo is generally recognized as the principal source of the contemporary Enneagram of Personality which is largely derived from some of Ichazo's teachings, such as those on ego-fixations, holy ideas, passions, and virtues. The Bolivian-born Ichazo began teaching programs of self-development in the 1950s. His teaching, which he calls "Protoanalysis", uses the enneagram figure among many other symbols and ideas. Ichazo founded the Arica Institute which was originally based in Chile before moving to the United States and coined the term "Enneagram of Personality".

> Claudio Naranjo is a Chilean–born psychiatrist who first learned about the Enneagram of Personality from Ichazo at a course in Arica, Chile. He then began developing and teaching his own understanding of the

Enneagram in the United States in the early 1970s, influencing others including some Jesuit priests who adapted the Enneagram for use in Christian spirituality. Ichazo disowned Naranjo and the other teachers on what he felt were misinterpretations and uses of the Enneagram. Among Naranjo's early students there are also differing understandings of Enneagram theory. Numerous other authors, including Helen Palmer, Don Richard Riso, Richard Rohr and Elizabeth Wagele, also began publishing widely read books on the Enneagram of Personality in the 1980s and 1990s. [retrieved 11 July 2019]

The fact that Enneagram teachers disagree among themselves is a mark against its ultimate validity. This is a situation that is mitigated in the case of the Process/Aspect System by the fact that the Process/Aspect System is ultimately derived from the unambiguous First Principles of Tao's Template.

A little research on my part revealed the alleged origin of the Enneagram of Personality, as documented at this website, >http://natcath.org/NCR_Online/documents/ennea2.htm<:

Ichazo claimed to have discovered the personality type meaning of the enneagram while in some kind of ecstatic state or trance under the influence of some spirit or angelic being: the Archangel Gabriel, the "Green Qu'Tub", or Metatron, the prince of the archangels (the accounts vary).

So, the alleged source of the Enneagram of Personality is said to be revealed or inspired knowledge. Many others, documented in the Wikipedia article and elsewhere, adopted and adapted it to suit their sensibilities. However, my research has not yet revealed if there is any underlying logical and/or mathematical rationale supporting the assignment of personality traits to the numbers of the nodes, such as there is with the structure of the Process/Aspect System. For this reason, I hesitate to call the Enneagram a "system" of personality traits. One alleged structure — which I find is not obvious — is the Threeness (Moving, Emotional, Intellectual Centers) illustrated with the diagram in a following subsection with respect to Body Types, but I have not seen that applied to the Enneagram of Personality. Various teachers of the Enneagram impute — read in — other marvelous meaningful features even if there isn't a logical and/or mathematical substructure to the Enneagram as there is with the Process/Aspect System. So far as I can tell, these meanings are not read out of the Enneagram structure except, for instance, narratives have been invented, stories have been created, about how to regard the characteristics assigned to the nodes of the three sequences (3–6–9 and 1–4–2–8–5–7 and 1–2–3–4–5–6–7–8–9) as steps in processes for self-discovery — or something like that. In my opinion, this inductive reasoning is less reliable than the deductive reasoning used to generate the Process/Aspect System, via an algorithm, from the First Principles of Tao's Template. (Refer to >https://en.wikipedia.org/wiki/Inductive_reasoning< for an explanation of the difference between inductive and deductive reasoning.)

So far as I can tell, there is no inherent underlying archetypal meaning in the Enneagram Types; they are a collection of traits — to me it looks like a somewhat random collection, compared to some of the other PTs reviewed in this chapter. In that sense, it manifests the Allness principle of Tao's Template. For instance, the Enneagram is not similar to the MBTI as understood by Keirsey reviewed in a previous section, where the typology is systematically, logically developed from beginning to end. Take a look at Table 1Ei three paragraphs down, redrawn from a table on the Wikipedia page referenced above, and note the lack of Twoness or Threeness in any of the various sources.

The Geometric Symbol of the Enneagram Personalities

The graphic image at right shows the primary names that have been ascribed to the nine nodes around the perimeter of the circle. You can see the source of these names in Table 1Ei, near the bottom of the table. Presumably, the lines connecting the nodes have a meaning in the Enneagram of Personality derived from meanings that they had in the Fourth Way Enneagram, but I have not pursued that knowledge, and it does not seem relevant to this chapter or to the Process/Aspect System.

This website, >https://www.enneagraminstitute.com/the-traditional-enneagram<, has a history of, and an introduction to, the Enneagram as originally revealed by Oscar Ichazo. I believe the information would be
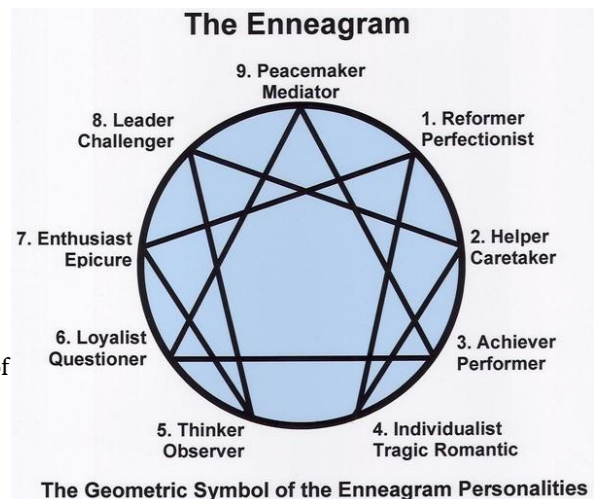
very helpful to anyone wanting to know more about this particular PT. See if you can match the standard Enneagram of Personality with Ichazo's diagrams. These are named Virtues, Passions, and Holy Ideas. Notice that the Virtues and the Passions are antithetical to each other, hence Twoness. The Enneagram Personality types are derived from the third diagram, the Holy Ideas:
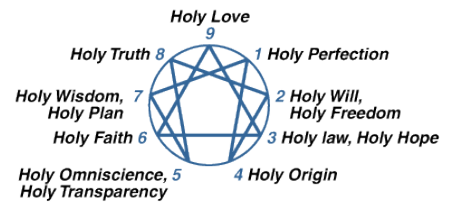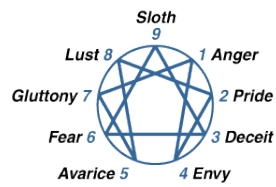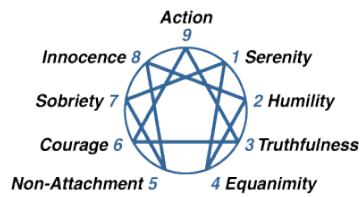
The following table, redrawn by me, was found at >http://www.enneagram-monthly.com/the-enneagram-of-life-paths.html<. As usual, my comments below the chart explain to you what the chart means to me.

Table 1Ei — HOW DIFFERENT AUTHORS DESCRIBE ENNEAGRAM TYPES

AUTHOR	TYPE 1	TYPE 2	TYPE 3	TYPE 4	TYPE 5	TYPE 6	TYPE 7	TYPE 8	TYPE 9
Beesing, Nogosek, & O'Leary (1984)	Avoids Anger	Avoids Need	Avoids Failure	Avoids Ordinari-ness	Avoids Emptiness	Avoids Deviance	Avoids Pain	Avoids Weakness	Avoids Conflict
Riso (1989)	Reformer	Helper	Status Seeker	Artist	Thinker	Loyalist	Generalist	Leader	Peacemaker
Naranjo (1990)	Angry Virtue	Egocentric Generosity	Success Through Appear-ances	Seeking Happiness Through Pain	Seeking Wholeness Through Isolation	Persecuted Persecutor	Opportunis-tic Idealism	Coming on Strong	"Going with the Stream"
Palmer (1991)	Perfectionist	Giver	Performer	Tragic Romantic	Observer	Devil's Advocate	Epicure	Boss	Mediator
Keyes (1992)	Perfection-ism with Resentment	Helpfulness with Manipula-tion	Advance-ment with Emphasis on Image	Excellence with Moody Nostalgia	Knowledge with Withdrawal	Security with Fear and Doubt	Easy Optimism with Uneasy Activity	Anger and Fight	Non-aggression w/ Indolence & Indecision
Hurley & Dobson (1993)	Achiever	Helper	Succeeder	Individual-ist	Observer	Guardian	Dreamer	Confronter	Preser-vationist
Linden & Spalding (1994)	Judge-Perfectionist	Pleaser-Caretaker	Doer-Achiever	Romantic-Dreamer	Loner-Thinker	Skeptic-Perfectionist	Renaissance-Player	Fighter-Boss	Floater-Harmonizer
Baron & Wagele (1994)	Perfectionist	Helper	Achiever	Romantic	Observer	Questioner	Adventurer	Asserter	Peacemaker
Palmer (1995)	Perfectionist	Giver	Performer	Tragic Romantic	Observer	Trooper	Epicure	Boss	Mediator
Almaas (1998)	Holy Perfection	Holy Will, Holy Freedom	Holy Harmony, Holy Law, Holy Hope	Holy Origin	Holy Omnisci-ence Holy Transpar-ency	Holy Strength, Holy Faith	Holy Wisdom, Holy Work, Holy Plan	Holy Truth	Holy Love
Rohr (1998)	Need to be Perfect	Need to be Needed	Need to Succeed	Need to be Special	Need to Perceive	Need for Security / Certainty	Need to Avoid Pain	Need to be Against	Need to Avoid
Daniels (2000)	Perfectionist	Giver	Performer	Romantic	Observer	Loyal Skeptic	Epicure	Protector	Mediator
Maitri (2000)	Ego-Resentment	Ego-Flattery	Ego-Vanity	Ego-Melancholy	Ego-Stinginess	Ego-Cowardice	Ego-Planning	Ego-Revenge	Ego-Indolence
Riso & Hudson (2000)	Reformer	Helper	Achiever	Individual-ist	Investigator	Loyalist	Enthusiast	Challenger	Peacemaker
ROLE	**PRIEST**	**SERVER**	**SAGE-KING**	**ARTISAN**	**SCHOLAR**	**WARRIOR**	**SAGE**	**KING**	**SCHOLAR-SERVER**
CENTER	**INSTINCT'**	**FEELING**			**THINKING**			**INSTINCTIVE**	

Comments on this table are as follows:

- The second-to-last row shows my best guess at the Process/Aspect System Roles that fit with the names in the columns above. There are nine Types and seven Roles. My strategy to deal with this mismatch

was to first pick the best fit for all seven Roles — some fits are much better than some others so I started with the best fit and worked down to the least best fit — then I combined two Roles to fit the remaining two Enneagram types. Consider the descriptions in this table carefully and see if you agree or disagree with my discernment.

- In the subsection preceding this subsection, an Enneagram circle is shown divided into the three Centers of the Gurdjieff/Ouspensky Teaching, to be found also in the Process/Aspect System. This is not unexpected, since both the Centers and the Enneagram were part of the GOT. However, when I show that alleged Centering in the last row of the table above, it does not look to me like a very good fit. The Enneagram and the Process/Aspect System are incompatible, despite their use of the Tao's Template principles.

- From the quantity of people shown in this table, you know that a lot of people have given a lot of thought to the Enneagram over the last many decades since it was invented. An internet search got 5,560,000 results, about half as many as the MBTI got.

- There is no stated Twoness in the Enneagram, nor is any sort of Twoness obvious from looking at the traits. They are not presented as pairs of contraries; they are just a collection of nine types. Therefore I classify this as an Allness in the Tao's Template schema.

- Even though there is Nineness in the Enneagram, and even though some sources divide the Nineness into 3 Threenesses as stated in a previous bullet point, it is not obvious from looking at the traits that this makes sense.

According to Enneagram lore, a person is not a pure number type; typically a person is a mixture of a primary number type and an adjacent secondary number type, the secondary number being referred to as the "wing". Just so you know the kind of a person you are dealing with, I am a 5 ("Thinker, Observer") with a 4 ("Individualist, Romantic") wing (abbreviated 5w4 in Enneagram circles), the one-word descriptor for this pairing is "Iconoclast": apparently this means that I kill sacred cows for sport. This pattern is somewhat the equivalent of Scholar–Artisan in the Process/Aspect System, and that is what I am: primarily a Scholar and secondarily an Artisan.

Enneagram and MBTI Correlation

There are people out there, like myself, who enjoy attempting to integrate and/or correlate various PTs, perhaps to create 'one system to rule them all'. (In my estimation, the Process/Aspect System does that.)

In this subsection, let me draw your attention to the graphic at right, which shows how the Enneagram PT and the MBTI PT are thought to correspond. I am not going to analyze it; whoever did this knows more about both of them than I do. However, I should point out that there are variations on this graphic, so even the experts are not in agreement about what fits with what. Personalities are ambiguous; typologies are ambiguous; experts are ambiguous.

What I choose to say here is that decades ago I did the questionnaire for the Enneagram and identified myself as a Type 5 with a Type 4 "wing". Looking at the table in the previous subsection, we see that this corresponds to Scholar–Artisan, which is the case. Decades ago, I also did the questionnaire for the MBTI and identified myself primarily as an INTP ("Architect") and secondarily as an INTJ ("Mastermind"), which are also correlated with Scholar–Artisan. So, to that extent, this particular version of the Enneagram-MBTI correlation fits what I understand about my personality based on the Process/Aspect System.

There are many other websites that compare and contrast Enneagram with MBTI. You can find them if you point your browser search engine to: enneagram myers-briggs , such as >https://www.typologycentral.com/wiki/index.php/Enneagram_and_MBTI_Correlation<. I recommend this internet website that explains it well: >http://www.goconscious.com/home/articles/tom-flautt.html<.

That website's author's conclusions are these:

   1. Each Enneagram Type can be correlated with several MBTI types and vice versa.
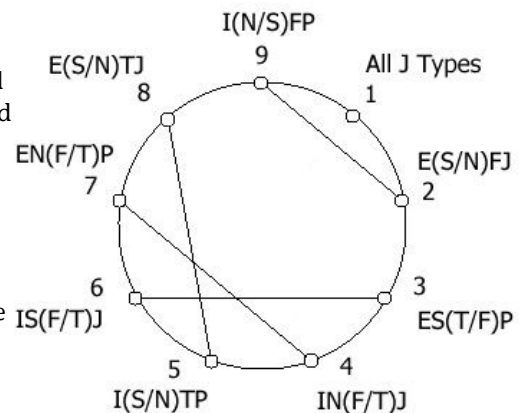
2. The relationship between the two personality systems is complex. Some Enneagram ego states are concentrated in one or two MBTI types. Others have a nearly equal distribution of the MBTI types.

3. Each system complements the other.

4. In describing Enneagram Types it is useful to take into account the various MBTI preferences, for example, Extraverted Fives, Thinking Fours, and Perceiving Ones. [retrieved 19 January 2021]

Similar comments could be made when comparing and contrasting any two PTs.

Enneagram of Body Types

Before we move on to the Process/Aspect System itself in the next section, it is appropriate to mention the particular use of the Enneagram, namely, the Enneagram of Body Types. The graphical representation of this is shown at right.

In this chapter I am not going to say much about the Enneagram of Body Types. What little I am going to say in this chapter demonstrates that I cannot figure out how the personality traits that are ascribed to the Enneagram of Body Types (E-of-BT) could possibly relate to the personality traits that are ascribed in the Enneagram of Personality (E-of-P) described in the previous subsections.

To make this comparison easy to follow, I have created a table showing the E-of-BT personality traits and the E-of-P personality traits. Notice that the two have no discernible resemblance to each other:
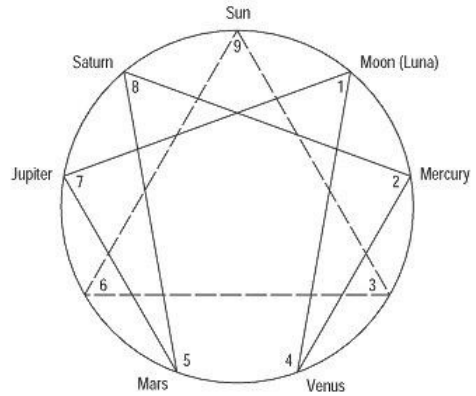
Table 1Em — BODY TYPES and ENNEAGRAM PERSONALITIES									
BODY TYPE	**LUNAR**	**MERCURIAL**	*URANIAN*	**VENUSIAN**	**MARTIAL**	*NEPTUNIAN*	**JOVIAL**	**SATURNIAN**	**SOLAR**
E-of-BT (FoF)	obstinate, passive, cool, moody, intro-spective	quick-minded, perceptive, impulsive	*Indepen-dent, original, versatile, sensuous*	warm, lazy, passive, sympa-thetic, sensuous	Extraverted courageous passionate, violent	*Idealistic, spiritual, imaginative, sensitive*	cheerful, gay, affec-tionate, flam-boyant, tolerant	dominant, introspective ascetic, mental	fragile, ethereal, other-worldly
Above this row are the Body Types and their associated personality attributes per the Fellowship of Friends. Below this line are the node numbers and the names of the Enneagram personality traits that are typically associated with the node numbers.									
NODE	One	Two	Three	Four	Five	Six	Seven	Eight	Nine
E-of-P	Reformer, Perfection-ist	Helper, Caretaker	Achiever, Performer	Individual-ist, Romantic	Thinker, Observer	Loyalist, Questioner	Enthusia stEpicure	Leader, Challenger	Peace-maker Mediator

Comments on this table are as follows:

- BODY TYPE: In the first row, nine Body Types are at the nine Node numbers shown in the fourth row. My placement of the latter two Planets, Uranus and Neptune at otherwise–empty Node #3 and Node #6 is arbitrary (do you have a better idea?), so I showed them in italic text.

- E-of-BT: The second row shows the personality traits ascribed to the Body Types in the Enneagram of Body Types from a document that originated with a Fourth Way group, The Fellowship of Friends, founded by Robert Burton in the Bay Area of California in 1970. This schema was invented by a student of P.D. Ouspensky named Rodney Collin, who published it in his book *The Theory of Celestial Influence* in 1968.

- NODE: The fourth row shows the Node numbers in the Enneagram of Personality and in the Enneagram of Body Types.
- E-of-P: The fifth rows shows the descriptive names of the Enneagram of Personality types (see Table 1Eh). Notice that there is no correlation to the personality traits shown in the second row.
- One could shift the personality traits of one or the other around to fit better with each other if one were so inclined, but this would negate any alleged validity of one or the other or both. The exercise of compiling this table leads me to have serious doubts about the validity of both the E-of-BT and the E-of-P.
- There seems to be no correlation between the Enneagram of Personality and the Enneagram of Body Type. The Enneagram of Body Type is based on the speed of the planets as they moved through the sky, with #1 node being the Moon, and #2 node being Mercury, and so on, ending at the slowest planet, Saturn. But how did the Enneagram of Personality get traits assigned to the numbered nodes? I documented above that Oscar Ichazo, the originator of the E-of-P was "inspired". Would it increase our understanding if the traits were scrambled into a different sequence that correlated the two? That seems like an exercise in futility to me.

So what is the point of comparing the E-of-P with the E-of-BT? Experiments with a null result still tell one something. In this case the conclusion is that there does not seem to be a correlation; they might as well be two separate systems. They both originated in the 1950s and 1960s, but by two different people, unbeknownst to each other. This tells me that the Enneagram is likely just a contrivance with no fundamental connection to Being and Doing. The numbers of the nodes do not have an intrinsic obvious meaning, or both systems would have used it, if indeed the Enneagram was an "inspired" graphic with some relation to reality.

Concluding Comments About the Enneagram

Considering the history of its origin and development, it is obvious that the Enneagram of Personality is a contrived and artificial system. This is a PT that started out as a component of Ichazo's spiritual teaching. It has found a wide celebrity and utility outside of academic clinical psychology, which tends to disdain spirituality. Yes, it can be applied to human personality in a meaningful way, and some amateur and professional psychotherapists use it to good effect.

The Enneagram is a way of graphically representing Tao's Template as codified by G.I. Gurdjieff according to what he referred to as the Law of Three and the Law of Seven, but, as we see in the next section, the derivation and structure of the Process/Aspect System is a better way to graphically represent Tao's Template and these Laws. The Process/Aspect System has a significance that goes beyond a mere system of personality traits; the same claim was originally made for the Fourth Way Enneagram, and to the extent that the Enneagram represents Tao's Template, I go along with that assertion.

The Enneagram contains a developmental psychology according to some expositors, and that is a good thing that other PTs typically do not have, but the Process/Aspect System embodies a developmental psychology in the most obvious way, in Worldviews and Zones.

The Enneagram should be regarded as a precursor to the Process/Aspect System formulation in terms of logic and mathematics. It has these kernels of Truth built in (Oneness, Twoness, Threeness, Sevenness, Sequence), but not in a way that is itself an expression of Truth — logic and mathematics. Because of that, I regard it as a harbinger of the Process/Aspect System, with its structure and meaning explained by Tao's Template. The Process/Aspect System is the fulfillment of the promissory note of the Enneagram. Whatever Truth the Enneagram embodies, it is embodied better in the Process/Aspect System.

There are many PTs other than the ones reviewed above, but there is little use reviewing them because surely I have made my point already: the principles found in Tao's Template — Oneness, Twoness, Threeness — are found in most of them. By introducing you to the structure and meaning of these other PTs, I have introduced you to the structure and meaning of the Process/Aspect System. Having prepared you in this way, you are now ready for the next section.

The Process/Aspect System

We have reviewed some PTs in previous sections of this chapter. Frankly, I consider those PTs to be defective and deficient compared to the Process/Aspect System. And frankly, I base that assessment on how well a PT conforms to Tao's Template. On that basis, the Process/Aspect System metaphorically 'passes muster'; the

others do not. They have some resemblance to, but not all of the substance of, Tao's Template; what they do have of Tao's Template has not been assembled correctly.

The Process/Aspect System is special because, as an instantiation of Tao's Template, it is fundamental with respect to the other PTs. That is, you can do everything with the Process/Aspect System that you can do with other PTs, but not the other way around. The Process/Aspect System is less ambiguous and more rich in its depth and breadth than the other PTs reviewed in this chapter.

The Process/Aspect System is not the kind of PT that a clinical research psychologist would naturally favor, because it has not been derived empirically via some scientific method such as "factor analysis" as, for instance, the Big Five system was. However, it is derived from a cascade of logical and mathematical operations, as shown in the previous chapters here in Part One, the same as Tao's Template. If that argument is not good enough, then my argument is that the Process/Aspect System still has a remarkably pragmatic utility: it assimilates and combines many other PTs in an elegant way, including the premier empirical PT, the Big Five. I see the Process/Aspect System as superior to other PTs because it contains elements of the various systems, and it has a deep and fundamental rationale, namely that it is generated via a logical and mathematical algorithm, a cascade of *first* principles, not just *any* principles.

One of the problems with PTs in general is that the empirical method, such as was used for the Big Five, does not get to the 'root' of the 'tree' of personality, so to speak. It sees the 'leaves' and the 'twigs', but not the 'trunk' and the 'main branches'. The Process/Aspect System, as an instantiation of Tao's Template, gets to the metaphorical 'trunk of the tree'. My claim is that the universe is an instantiation of Tao's Template; personality is another instantiation built on the same pattern.

Process/Aspect System students other than myself have devised tests, consisting of a series of questions, which when answered by the testee, can help discern which Traits they are likely to have. Validating one's Traits by introspection and collaboration with other students is an important endeavor. Among the options on the Process/Aspect System Chart, students see what they probably *are*, and they see what they are probably *not*. This is similar to the self-reporting procedure used in other PTs in use by psychologists. Therefore I say that the Process/Aspect System is just as scientific as the others reviewed in this chapter.

So, placing that rant behind us now, let's look forward to the Process/Aspect System Chart and how it manifests Tao's Template. It is hoped that with an understanding of Tao's Template the typical student of the Process/Aspect System will appreciate the depth and the breadth of the Process/Aspect System in a way that he or she has not done heretofore.

The Structure of the Process/Aspect System

First, let's have a review of Tao's Template as it applies to the Process/Aspect System, via this statement and the table below it:

Tao produced the <u>One</u>; the One produced the <u>Two</u>; the Two produced the <u>Three</u>; the Three produced <u>All</u> things. All things carry the <u>Yin</u> and embrace the <u>Yang</u>; through the blending of the <u>Chi</u> they achieve harmony.

Table 1En — TAO'S TEMPLATE SEEN in the PROCESS/ASPECT SYSTEM						
Tao						
Ordinal = Yin			Neutral = Chi	Cardinal = Yang		
First Action	Second Inspiration	Third Expression	All Assimilation	Threeness Expression	Twoness Inspiration	Oneness Action

(This table may be compared with Table 1Eb.)

Now, let's take a look at the Process/Aspect System in the following table:

Table 1Eo — PROCESS/ASPECT SYSTEM — "Time Structure"

ATTRIB	RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
	DIALECTIC	– ORDINAL –			= NEUTRAL =	+ CARDINAL +		
	AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
	DIMENSION	–1-D–	–2-D–	–3-D–	=P-D=	+3-D+	+2-D+	+1-D+

PROCESS → ASPECT ↓	TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
ACTION **MODE** +1-D+	+Persistence PERSEVERANCE –Immutability	+Restraint REPRESSION –Inhibition	+Deliberation CAUTION –Phobia	+Clarity OBSERVATION –Surveillance	+Authority POWER –Oppression	+Enthusiasm PASSION –Extremism	+Dynamism AGGRESSION –Belligerence
INSPIRATION **ROLE** +2-D+	+Persuasion WARRIOR –Coercion	+Service SERVER –Bondage	+Creation ARTISAN –Artifice	+Knowledge SCHOLAR –Conjecture	+Exhibition SAGE –Oration	+Compassion PRIEST –Zeal	+Mastery KING –Tyranny
EXPRESSION **CENTER** +3-D+	+Endurance MOTION –Activity	+Sensibility EMOTION –Sentimentality	+Thought INTELLECT –Reason	+Intuition IMPULSE –Instinct	+Integration CONCEPT –Fantasy	+Empathy SYMPATHY –Sensitivity	+Vitality EXCITATION –Arousal
ASSIMILATI'N **WORLDVIEW** =P-D=	+Preservation PRIMITIVISM –Security	+Propriety TRADITION'SM –Conformity	+Production MATERIALISM –Exploitation	+Consensus COLLECTIVISM –Ambiguity	+Philosophy HOLISM –Ideology	+Liberation TRANSPERSON' –Catharsis	+Revolution MESSIANISM –Provocation
EXPRESSION **ATTITUDE** –3-D–	+Contradiction CYNIC –Denigration	+Tranquility STOIC –Resignation	+Investigation SKEPTIC –Suspicion	+Practicality PRAGMATIST –Dogma	+Coalescence IDEALIST –Naivety	+Aspiration SPIRITUALIST –Superstition	+Perception REALIST –Supposition
INSPIRATION **SHADOW** –2-D–	+Selflessness MARTYRDOM –Defeatism	+Humility LOWLINESS –Abasement	+Sacrifice RENUNCIATI'N –Self-hatred	+Determination STUBBORN'ESS –Obstinacy	+Egotism GREED –Voracity	+Pride ARROGANCE –Vanity	+Audacity IMPATIENCE –Intolerance
ACTION **GOAL** –1-D–	+Dedication SUBMISSION –Subservience	+Evaluation REDUCTION –Withdrawal	+Distinction REJECTION –Prejudice	+Suspension EQUILIBRIUM –Inertia	+Inclusion ACCEPTANCE –Ingratiation	+Development GROWTH –Confusion	+Leadership DOMINANCE –Dictatorship

Comments on this table are as follows:

- You are welcome to study this Process/Aspect System Chart to your heart's content. My purpose here is to remind you of the structural components of the Process/Aspect System that were discussed in the previous chapters here in Part One, and also to compare features of the Chart with some of the other PTs discussed in this chapter.
- This Chart is structured per Tao's Template, to which you were introduced in a prior chapter and in a prior section of this chapter. Recall that: Tao → Oneness → Twoness → Threeness → All → Threeness → Twoness → Oneness → Tao; Yin + Yang = Chi. I will now point out how this is so.
- Tao has Yin and Yang aspects: Yang Transcendent Tao is represented by the space outside of the Chart — it is undifferentiated; Yin Immanent Tao is represented by the Chart — it is differentiated into categories that are arranged per the numeric principles.
- The Process/Aspect System Chart considered as a whole has Yang and Yin aspects: the Yang *context* of the Chart is the headers to the rows and columns outside of the heavy line around 49 personality Traits in the 7x7 grid of Traits; the Yin *content* of the Chart is contained within the heavy line around 49 personality Traits in the 7x7 grid.

- The headers in the top four rows, with the word 'ATTRIB' at the left end, are 'Attributes' that apply to the seven *columns* of Traits; these four rows of Attributes also apply to the seven *rows* of Traits.
- The Oneness principle is found in the Chart in 3 places: 1) the Yin minimum Oneness is the Trait in the center of the 7x7 grid, "Collectivism"; 2) The Yang maximum Oneness is all of the Traits in the 7x7 grid considered collectively (get it?); 3) the Attribute called 'Neutral' is a manifestation of the Oneness principle, being from the Yin perspective *neither* of Twoness nor Threeness, or from the Yang perspective *both* Twoness and Threeness.
- The Twoness principle is found in the Chart in (2x2=) 4 places: 1) The Chart is symmetrical vertically and horizontally, columns and rows. This is indicated by the fact that rows and columns both have the same Attributes (Dialectic, Axial, Dimensional); 2) there is the Twoness of the Dialectic Attributes, "Ordinal" and "Cardinal", which correspond to Yin and Yang of Tao's Template; 3) there are Positive and Negative Poles of each trait; 4) There are four quadrants to the Chart, an Ordinal–Ordinal quadrant in the lower left; an Ordinal–Cardinal quadrant in the lower right; a Cardinal–Ordinal quadrant in the upper left; a Cardinal–Cardinal quadrant in the upper right.
- The Threeness principle is found in the Chart in two places: 1) There are the three ''Dimensions'' of Action, Inspiration, and Expression; 2) that these Dimensions show up in the horizontal rows and the vertical columns means that there are blocks of 3x3=9 Traits.
- One of the features that have been attributed to the Enneagram is the *processes* implied by the numerical sequences 3–6–9 and 1–4–2–8–5–7 and 1–2–3–4–5–6–7–8–9. The equivalent process found in the Process/Aspect System Chart is the seven-step process embodied most clearly in the seven Worldviews, which can be regarded as seven steps on a path of psycho–social–spiritual maturity.
- The two most important things to note about this arrangement of the Process/Aspect System Chart are these: 1) Note the names given to the seven "Processes" (my one-word names for the Septenarian Attributes that apply to the Traits in the columns below those names); 2) Note that the "Aspects" also partake of the Septenarian Attributes. Thus, there is a symmetry in the Septenarian Attributes applying to both Processes and Aspects.

This section is a brief introduction to the systematic component of the Process/Aspect System; other chapters and sections in this book expand some of the details of this section, especially the other chapters here in Part One; refer to my two books *The Tao of Cosmology* and *The Tao of Cosmogony* for the meta-story, the context in which the Process/Aspect System is one of its contents.

One caveat and disclaimer about the Process/Aspect System is that the structure is well defined and static, but people are neither of those. As with any of the PTs, whether reviewed in this chapter or not, people do not fit well in boxes, any boxes, and they do not like to stay in boxes indefinitely. Even so, I like the Process/Aspect System for its elegance and beauty; its utility is also pretty good.

As Above, So Below

The title of this section is a well-known saying attributed to Hermes Trismegistus. What it means is that there is a correlation of metaphysics (psychology, personality) with physics. The basic idea is that the outer and the inner worlds are influential with each other. I bring it up in this chapter because I want to emphasize the point that the Process/Aspect System of personality traits is an instantiation of Tao's Template, the pattern of universal order.

My opinion is that there is one simple, elegant structural framework within which to build a cosmos, a universe: Tao's Template of first principles, which manifests and embodies logic and mathematics as the basis of reality: the logic of Yin and Yang and Chi, and the mathematics of Oneness and Twoness and Threeness and Sevenness. For a universe to exist and function, it must properly embody those organizing principles. In my opinion, the same framework of principles that applies to the universe should apply to the personality types available to the soul. That way, the soul gains greater understanding of the reality system in which it finds its consciousness embedded during incarnation. That way, introversion and extraversion can compare and contrast the same thing. That way, there is a correspondence between inner and outer realities. That way, the 'personality' of humans is a lot like the 'personality' of the cosmos. That way, the laws of human nature are the same as the laws of nature. I will not elaborate here, but in cosmology, this is the "anthropic cosmological principle", which says, tautologically, that our human existence must be consistent with the universe.

Concluding Remarks on Personality Typologies

As usual, a numbered list is one of the best ways for me to organize my thoughts.

1. Some people have an urge to correlate personality typologies, and if you do an internet search for, for instance, <MBTI Enneagram>, you will find numerous attempts to do so with these two particular PTs. In this chapter, I attempted to find correlations with numerous personality typologies, obviously. This taught me how weak versus how strong the correlations can be, and it varies all over the place. After writing this chapter, one of my conclusions was that correlating them is more of an intellectual exercise than anything else, which is an activity that has value *per se*, but the value of that exercise for me, at least, seems to have been rather limited.

2. So, my conclusion from all of my work of making correlations, was that it is better to use each typology for its intended purpose, which is to teach us about ourselves; one will learn something different about oneself from each and every typology that one takes the test for. For instance, on the >quora.com< website, an internet discussion group, there is much to learn about MBTI types. It has been very helpful to me to understand myself in terms of my MBTI types, primarily INTP and secondarily INTJ, near as I can tell. I learned stuff about myself that the Process/Aspect System does not teach me.

3. The structural components of the Process/Aspect System were discussed in previous chapters in this Part One. I wrote this "Personality Typologies" chapter to point out that these same structural components occur in other typologies. I feel that I had more success in that exercise — comparing structural components of typologies — than in comparing personality traits in the various typologies. From my point of view, the meaning of the Dialectic and Axial Attributes, the "principles" of Twoness and Threeness, from which the Process/Aspect System emerges, has heretofore been "neglected" by students of the Process/Aspect System. INTPs and INTJs are into that sort of thing, and those are rare MBTI categories in the general population, so that is perhaps why the pursuit of understanding the Attributes of the Process/Aspect System has been "neglected" by others — but not by me.

4. It is impossible for anyone to understand another person in the totality of their complexity, so it is often useful to reduce the complexity into a simple pattern. All PTs are intended to provide a "heuristic" for understanding self and other. By that I mean that they provide 'rules of thumb' or 'shortcuts' to figuring out where people are 'coming from', for understanding 'what makes them tick'. This promotes tolerance at minimum, intimacy in the mid-range, and unconditional regard at maximum. If one can do this without being too simplistic, and without stereotyping people, and without creating expectation about how people "should" behave within the PTs, that is a good thing.

5. When it comes to PTs, few people are serious about them. Those who are serious can be benefited by any one, or some, or all, of those reviewed in this chapter, and those not reviewed in this chapter. For people other than myself, their heuristic, derived from a study of a PT other than the Process/Aspect System, might be the most effective and efficient for understanding themselves and/or others.

6. Because the Process/Aspect System does not cover all aspects of personality, it is a good thing for students to make use of PTs other than the Process/Aspect System, in order to maximize their understanding of life, the universe, and everything. Using some metaphors, let me emphasize that no single PT 'covers all of the bases' or 'fills in all of the gaps' or 'tells the whole story'.

7. Furthermore, no matter how well a student knows the Process/Aspect System, it is helpful for them to know and understand and use other PTs because of the deficiencies in the Process/Aspect System itself; even the Process/Aspect System does not cover everything that it is useful or accurate to know about human personality. The Process/Aspect System is just a small piece of the personality puzzle, the piece that is an instantiation of fundamental archetypes revealed in Tao's Template. Other PTs have other insights to offer to anyone seeking to understand themselves and others. Some of them even manifest Tao's Template to one degree or another.

8. One of the values of this and all other PTs is to see ourselves in the context of humanity as a whole, so that we are not 'hung up' or 'trapped' into thinking that our own way of being and doing and perceiving is privileged. It is a good thing to see that all personality types add to the proper function of society as a whole. It is to our credit and benefit that we see how we, with our personality array, fit into the society made up of many other personality arrays.

9. For sure, there is the practical value to understanding the Process/Aspect System as it applies to myself and other people, but for me there is also value in the Process/Aspect System as an introduction to the study of the archetypes that lie behind all that exists and functions: Tao's Template. Tao's Template is the pattern of *physics*, as well as the pattern of *personality* — the two reflect each other. Therefore — because the Process/Aspect System and the universe have a common source and foundation in Tao's Template — as one comes to understand one's self via the Process/Aspect System, one also comes to understand the universe — and *vice versa*.

10. Despite what I say above about the value of understanding and using other PTs, the fact that so many components of these various PTs can be mapped onto the Process/Aspect System indicates to me that both the PTs and the Process/Aspect System are seeing the same patterns. In my view, the Process/Aspect System subsumes and integrates them into a coherent pattern for the first time in the history of PTs. For this reason, one of my claims is that the Process/Aspect System can properly be regarded as the pinnacle of PTs, and it could appropriately be used to supersede (take the place of) them, to some extent. It is broad enough to contain them all, and with a better structural theoretical framework than any of them. It might take many decades before this is widely recognized, based on the historical precedent that the origin of any writing about the Process/Aspect System was about fifty years behind the MBTI and about twenty-five years behind the Enneagram.

11. The fact that so many different PTs have been developed over the millennia indicates to me that PTs seem ambiguous compared to the definitiveness of the Process/Aspect System. Students who study the Process/Aspect System and the people around them also see how ambiguously people express their Traits, even though the Process/Aspect System is an instantiation of Tao's Template, which is not ambiguous.

12. Whatever PT one pursues, it is possible to go very deep with it, to take the PT and weave a web of greater and greater detail and complexity.

13. Most of the PTs reviewed in this chapter are pseudo-scientific, meaning that they have the trappings of science without the substance. They might have fundamental numerical principles built-in (Oneness, Twoness, Threeness), but that alone does not make them scientific. The psychological phenomena of personality traits might have allegorical connections to physical phenomena (Phlegmatic, Sanguine, Choleric, Melancholic), but that does not make them scientific.

14. Many PTs are an *a priori* "theory" that is developed one way or another, and then read into the observations of people. They were not derived from objective scientific study, nor are they verified by the scientific method. These types of PTs are not favored by academic researchers, but they are by others. Popular theories such as Astrology, MBTI and the Enneagram fit in this category. The Process/Aspect System is a 'new theory on the block', so to speak, and it has not been submitted to scientific scrutiny.

15. The Process/Aspect System is not now, and might never be, recognized by the psychology profession. This book presents the Process/Aspect System as a derivative of logic and mathematics, which no other PT does, so skepticism in the psychology profession would be completely understandable and, at least initially, appropriate.

16. Many of the 'building blocks' of the Process/Aspect System are found in these precursors to the Process/Aspect System. To me, this says that the Process/Aspect System is the legitimate successor to the precursors, and that the Process/Aspect System legitimately includes and subsumes them. Even though the Process/Aspect System has not been legitimated by the psychological establishment, the fact that the Process/Aspect System resembles various features of typologies that have found a practical utility over millennia and a scientific legitimacy over decades, means to me that the 'new kid on the block', the Process/Aspect System, can share in some of this legitimacy.

17. The Big Five and related models are *a posteriori* "models" built from data that is read out of the observations; they were developed by the academic research psychology community, and they have garnered support from the mainstream practicing psychological community, whereas "theories" such as Astrology, MBTI, and Enneagram have not. The latter have a lot of popular support; they have not needed the approval of the scientific and academic communities for them to spread widely.

18. In my opinion, typing and stereotyping personalities is an intermediate step on a journey. *Before* the journey, one is not trying to understand people within a systematic framework. *During* the journey,

one is trying to place people within a context; the various PTs examined in this chapter all provide a journey of discovery and understanding. *After* the journey, when one has internalized the understanding of different personalities, one just accepts people exactly as they are, as unique individuals, without attempting to categorize them. Before the journey and during the journey, there is a lack of true intimacy with what is really happening. After the journey, there is more intimacy, because the filters of analysis and synthesis through which one might *interpret* others are no longer seen as appropriate.

19. The seven steps of the journey of discovery are explained in my books *The Tao of Cosmogony* and *Making Love — a Spiritual Path*. There you will find that the study of personality is placed primarily in the third step, the Intellectual Center.

20. The Process/Aspect System Traits are said to be of *nature*: innate, inborn, and therefore of True Personality. However, some of these other PTs, especially the ones developed by empirical methods such as the Big Five, are a mixture of both Traits that one is born with, but also acquired by environmental influences, and thus of *nurture*. In the Process/Aspect System, the latter are typically lumped in with False Personality.

21. The bottom line is this: it looks to me as though the Process/Aspect System presents a clear view of fundamental personality types, whereas other PTs present a muddled view. In the future, I would like to see the Process/Aspect System get the recognition I believe that it deserves. I would like to see it get millions of hits in an internet search, as Astrology, the MBTI, and the Enneagram do now.

Conclusion to Part One

In Part One of this book we have discussed the layers of the personality and the place of the Process Aspect/System among the layers; we have discussed the terminology of the Process/Aspect System; we have discussed the derivation of the Process/Aspect System; we have discussed the structure and pattern of the Process/Aspect System; we have compared and contrasted the Process/Aspect System to other personality typologies. Thus, we see that we have here a true *system* of personality structure, an elegant and meaningful pattern.

This is all very nice and theoretical — and I believe it is important to understand the abstract principles of the System — but we need to follow up by discussing what individual Traits mean to the person who has them. This will be taken up in Parts Two and Three.

Part Two

THE TRAITS OF PERSONALITY

Chapter 2A

INTRODUCTION

In Part One of this book, the structure and derivation of the Process/Aspect System were presented and explained. That was all rather abstract and theoretical, and I can understand how a typical reader might not find that background information very interesting or valuable. Most readers of this book will perhaps prefer something more practical, because what they really want is to just understand themselves and other people in terms of their Traits on the Chart, without much concern for the underlying abstractions out of which the Traits emerge into the real world of personality expression. That is, they want to know where they fit in the world of personality types, and they want to know how the application of this knowledge can make their lives better, regardless of the abstract world from which the actual world emerges.

It is my intention that the reader will come to understand themselves and other actual people with the information found in Parts Two and Three of this book. However, before I explain the real world of the personality Traits, I have more to say about the abstract world that explains the algorithm that generates the Traits. This is important to me even if it is not important to you. Apologies for the imposition, if that is how you perceive it; it will only take a section of this Introduction.

The Traits as Motions in Personality Time/Space

During my occupational career, I did engineering. It was my job to figure out how things work and how to make things work. This was fulfilling and satisfying; I like to understand the dynamics of "things" — how they move and function together. In parallel to this profession, my hobby was psychology, and I applied my engineering aptitude to that subject. I would say that it is not generally recognized that the same structures and functions govern both the physical world and the world of personality; there are objective phenomena and there are subjective phenomena, and the two are analogues for each other; therefore one can understand each in terms of the other. In Part One I only just began to reveal this correspondence; in Parts Two and Three I have more to say about it.

The Process/Aspect Chart shows a 7x7 grid of Processes and Aspects. In Part One I explained the idea that the Processes in their most abstract sense are like functions in time, and that the Aspects in their most abstract sense are like elements or properties of space. Thus, Process = time and Aspect = space, so personality Trait = Process/Aspect = time/space. That abstraction is the concept that connects the objective realm and the subjective realm.

Here and now, at the beginning of Part Two, I would like to point out that in the physical universe, the only relationship that we know of between space and time is "motion". To use the language of physics and

mathematics: velocity equals space divided by time, or $v = s/t$. In terms that you are familiar with, "mph" = miles per hour, and "fps" = feet per second. Every motion must have both a space factor (e.g., miles, feet) and a time factor (e.g. hour, second) with positive values. I am not going to explain it here, but the most extreme abstraction to which every thing (being) and every event (doing) can be reduced is "motion" in space/time. (All I will say here is that matter reduces to energy reduces to motion reduces to variations in the space/time ratio in whole numbers, aka quanta.) Every physical phenomenon exists/functions as a specific motion in space/time. Notice that the physics ratio, space/time, is the inverse of the personality ratio mentioned in the prior paragraph, namely time/space.

Motions in the physical universe come in various types. For instance, there is motion in a line, one-dimensional *translation*; there is two-dimensional motion in a plane, called *vibration*; there is three-dimensional motion by a form, called *rotation*; and there is pan-dimensional motion, *scalar* motion (in all directions). Those are all simple motions, but various combinations of these motions also occur: complex motions. Each of these motions involves a time and a space component — it takes a duration of time to move a distance in space — whatever the simplicity or complexity of the motion may be.

This may seem like a huge leap of inference, but the internal subjective time/space geometry of personality as represented in the Process/Aspect System has the same parameters as external objective space/time geometry, except that the numerator and the denominator of the ratio are inverted. In other words, subjectivity has the same mathematical configuration as objectivity; both physics and personality are manifestations in actuality of the underlying geometric abstractions. The "universe" of time/space personality as shown in the Process/Aspect Chart is based on the same geometric abstractions as in the universe of space/time — each of the Traits is like a particular kind of "motion" in the personality as a whole. It may be a 1-D, 2-D, 3-D, P-D motion or combinations thereof. For instance, the Goal of Growth on the Process/Aspect Chart is at the intersection of the Cardinal Two-Dimensional "time" Process and the Ordinal One-Dimensional "space" Aspect. Looked at in this way, Growth appears to be a specific type of "motion" in the personality — in this case a movement "upward" on the 2-D Axis and a movement "forward" on the 1-D Axis; this is explained further below. Every Trait is at the intersection of a Process and an Aspect. Every Trait partakes of both a time–like and a space–like factor. Therefore every Trait in the Process/Aspect grid is a distinct type of "motion" in "personality time/space", so to speak, and the entire Array of a person's Traits forms one combined motion which is the complex "movement" that the personality takes inside the head and outside in the world.

The Dimensions (1-D, 2-D, 3-D, P-D) and Signs (+Cardinal+, –Ordinal–, =Neutral=) are the components that define the type of motion in personality. Likewise, in physical motions there are dimensions and signs. With one-dimensional translation, besides the velocity of the motion, there are the poles of positive forward motion and negative backward motion along a line. There are also the poles of positive acceleration and negative deceleration along a line. There is also curvature of the line in a higher dimensional space. With two-dimensional vibration, the time wavelength and the space amplitude of the vibration can increase and decrease, accelerate and decelerate, curve or not curve — these being the poles of positive and negative. When a vibration motion is combined with a translation motion, a sine curve is formed, and this can have its positive and negative manifestations: when the vibration is spinning in place, a disk is formed; when the vibration is spinning and moving, a spiral is formed. The amplitude of vibration, the wavelength, and the rate of spin can increase or decrease, accelerate or decelerate. With three-dimensional rotation, there is negative decreasing rate of spin and positive increasing rate of spin. There is also expansion and contraction in some or all dimensions. Are you beginning to get the idea about the varieties of motion in objective space/time?

So, these are some of the various kinds of physical motions that can occur. It is interesting to me, an engineer-type by nature, that the personality Traits can be analyzed in exactly this fashion. Traits in "psychological time/space" can be directly compared to types of motion in physical space/time, with various dimensions and signs. You may not have thought of traits of personality this way before, but it is actually a very useful way to understand the dynamics of your own behavior, emotions, and thoughts, and in understanding the dynamics of your interaction with others. Of course, this is explained in the following pages with each description of each Trait.

Mathematicians have a way of graphically illustrating physics phenomena, such as motions, as vectors or paths on a three-dimensional grid, with a horizontal "x" axis, a vertical "y" axis that is perpendicular to the "x" axis, and a "z" axis that is perpendicular to both the "x" and "y" axes. (This is called the Cartesian coordinate system, named after the French mathematician who developed it, René Descartes; if the subject is new to you, you can read more about that here: >https://en.wikipedia.org/wiki/Cartesian_coordinate_system<.) Typically, this is shown with the "x" axis as a one-dimensional line going left and right; the "y" axis is shown as a line going up and down, crossing the "x" axis at the "origin"; thus the "y" axis defines a two-dimensional plane when added to the "x" axis; the "z" axis is shown as a line that crosses the origin perpendicular to the "x" and "y" axes, thus defining a three-dimensional object in space. The way to show three-dimensionality on a two-dimensional sheet is typically done per the graphic at right. When the axes are used to show numbers, the origin is usually set at zero. In that case, notice that there are "positive" (+1, +2, +3 … > infinity) and "negative" (–1, –2, –3 … > minus infinity) directions. If the origin point is set to the number 1, then the "positive" or Cardinal direction shows whole numbers (2, 3, 4 … > infinity) and the "negative" or Ordinal direction shows fractions (1/2, 1/3, 1/4 … > zero). In terms of the Process/Aspect System, this latter scheme makes more sense.
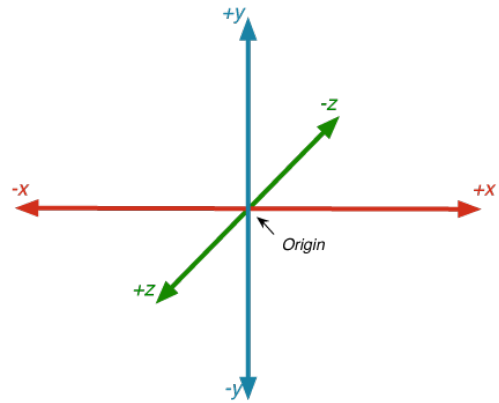
The above paragraph is an introduction to the analogous meaning of Positive/Cardinal and Negative/Ordinal on the Process/Aspect Chart, and the three Axes of One-Dimensional Action, Two-Dimensional Inspiration, and Three-Dimensional Expression on the Process/Aspect Chart. You can think of the "origin" on the Cartesian coordinate system, when set to 1, as the Neutral Assimilation Process/Aspect; this is my preferred way to relate the Cartesian coordinate system to the Process/Aspect Chart.

The following table is another way of showing how the Cartesian coordinate system is analogous to the structure and features of the Process/Aspect Chart.

Table 2Aa — PROCESS/ASPECT SYSTEM and TIME/SPACE GEOMETRY						
AXIAL	ACTION		INSPIRATION		EXPRESSION		ASSIMILATION
CARTESIAN	"X"		"X" + "Y"		"X" + "Y" + "Z"		ORIGIN
DIMENSIONALITY	ONE-DIMENSIONAL (1-D)		TWO-DIMENSIONAL (2-D)		THREE-DIMENSIONAL (3-D)		PAN-DIMEN. (P-D)
MOTION TYPE	TRANSLATION		VIBRATION		ROTATION		SCALAR
DIALECTIC	–ORDINAL–	+CARDINAL+	–ORDINAL–	+CARDINAL+	–ORDINAL–	+CARDINAL+	=NEUTRAL=
DIRECTIONALITY	BACKWARD	FORWARD	DOWNWARD	UPWARD	OUTWARD	INWARD	COMPLEX
PROCESS = TIME	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
ASPECT = SPACE	GOAL	MODE	SHADOW	ROLE	ATTITUDE	CENTER	WORLDVIEW

My comments on this table are as follows:

- AXIAL: The first row shows the names of the Axial Attributes.
- CARTESIAN: The second row shows the way that mathematicians designate three mutually-perpendicular "axes" in the Cartesian coordinate system. If this is obscure to you, then check out >https://en.wikipedia.org/wiki/Cartesian_coordinate_system<. The meaning of the three "Axes" shown in the first row is precisely an allusion to this mathematical system.
- DIMENSIONALITY: The third row shows another way to understand the relationship of the Axial Attributes shown in the first row and the Cartesian coordinate system shown in the second row.

- MOTION: The fourth row shows the type of motion in objective space/time that correlates with the items in the three rows higher than the fourth row. The Axial Attributes are actually "motions" in subjective time/space that correlate to these objective motions in space/time.
- DIALECTIC: The fifth row shows the Dialectic Attributes. Add the Axial Attributes and we have the Septenarian Attributes.
- DIRECTIONALITY: The sixth row shows the directions of the Cartesian coordinates in the graph, but with a little thought, one should see that they are a metaphor for the characteristics of the Septenarian Attributes.
- PROCESS = TIME: The seventh row shows the names of the Processes, aka functions of time.
- ASPECTS = SPACE: The eighth row shows the names of the Aspects, aka properties of space.

Each personality Trait is at the intersection of a Process and an Aspect, so each Trait is a type of "motion" in subjective time/space, even as the Cartesian coordinate system is used to graph motion in objective space/time. The point is that subjective and objective realms both emerge from a deeper layer, mathematics.

I have one final comment to the explanation of the Traits in terms of the Cartesian coordinate system: generically and abstractly, what psychologists call "projection" applies to all Traits. In other words, in principle, everything is understood by contrast to its opposite: as beginning, so end ("x" axis), as above, so below ("y" axis), as inner, so outer ("z" axis). Beyond that, I have not given it much thought in the context of the Traits, and I have not put any of it to writing. If this idea keeps percolating out of my sub/super conscious, maybe a new section for the Process/Aspect System book will emerge, in the Conclusion, as part of a recapitulation of the abstract structure of the Process/Aspect System.

Enough of these abstractions already; let's get down to the concrete realm of personality Traits.

The Negative Poles

But before we get into that, I would like to point out that in the following sections I do not present just a bunch of dead facts or dry descriptions of each Trait. There is more to this System than head knowledge — information to analyze the hell out of the people you know. There is something you can actually do with your newfound understanding of the dynamics of personality, and that is: make yourself a better life. This is a polite way of saying, analyze the hell out of *yourself*. You have probably seen the claim in books and magazines that you can get happy by applying the information they present. Well, I am making the same claim, but I will not hype the presentation. My book may change your life and it may not. As the old maxim says, you will get out of this what you put in. As I describe the Traits hereinafter, I will simply point out what you can do with the information to improve your personality and improve how your personality interacts with other personalities. It is up to you to apply it or not.

The primary benefit that I hope for you to get from this System is the understanding that no Trait is bad in itself, but there is the situation of the Negative Poles of the Traits. As I mentioned briefly in Part One, each Trait has a *Positive Pole* and a *Negative Pole*. The Positive Pole is the happy and psychologically healthy manifestation, and the Negative Pole is the unhappy and psychologically unhealthy manifestation. Peruse the Chart now and this fact should be perfectly obvious. Your mission, should you choose to accept it, is to weaken the unhealthy Negative Poles of your Traits and strengthen the healthy Positive Poles.

The source of the Negative Poles is generally referred to as *fear*. This word should be understood in its broadest meaning, not just in the sense of the Negative Pole of the Caution Mode, –Phobia. By looking over the names of the forty-nine Negative Poles, you can get a sense of the general meaning of the word *fear* used in this way. In the System, fear is said to be the opposite of love. Here also, the word *love* has to be understood in its broadest sense: the meaning of the forty-nine Positive Poles. In fear, the Negative Poles, we operate from what is often called the *lower self* in various pop psychologies. In love, the Positive Poles, we operate from what is often called the *higher self* in various pop psychologies. As I said, if you just take a few moments now to compare the names of the Positive and Negative Poles of each Trait on the Chart, it will give you an understanding of what the difference between *fear* and *love* is in terms of this System.

Although I do not like to be judgmental and designate things *good* or *evil* (I am a liberal, progressive, politically-correct engineer), others might like to put this designation on the Positive and Negative Poles of the Traits. Many television shows and books and movies dramatize "evils". Those evils can very often be discerned as the Negative Poles of Traits. These do not always mean gross acts such as murder and robbery, but often

mean more subtle behaviors, emotions, and thoughts such as hatred (–Prejudice), insincerity (–Ingratiation), anger (–Intolerance), escapism (–Withdrawal), lethargy (–Inertia), rigidity (–Immutability), violence (–Belligerence), cowardice (–Phobia), intimidation (–Oppression), ridicule (–Denigration), apathy (–Resignation), and so on. The overcoming or defeat of these fears and evils is depicted in the media and in the arts as a great achievement, and so it is. Are you up for the challenge in your real life?

I would like to share with you a few other of my thoughts concerning fear and evil, and then we will move right on.

Psychologists tell us that the only things that can hurt us psychologically are "illusions": that is, false perceptions. Whenever people are suffering psychologically (unless there is a physiological cause), it is because they are being disillusioned about something — they are learning about reality; they are learning the truth, which is a Good Thing, although they may not enjoy it at the time. The suffering of disillusionment yields the same results as the joy of enlightenment — both are ways of learning. In this sense both are beneficial and neither is truly hurtful in life, but, obviously, suffering is the less desirable way to learn. The forty-nine Negative Poles are a systematic tabulation of the fundamental falsehoods which cause suffering. Whenever people are experiencing some mental or emotional anguish, they would do well to check to see if they are expressing the Negative Pole of one of their Traits. The Positive Poles manifest truth and light and freedom and goodness. They cause no suffering.

Introduction to the Traits

The following descriptions of the Traits are of their pure forms, which are necessarily exaggerated and stereotypical. No one with a particular Trait actually fits the description of that Trait exactly because that Trait is colored and flavored, so to speak, by all of their other Traits, and other personality characteristics, whether of 'nature' (aka "True Personality") or 'nurture' (aka False Personality), both of which can fall outside the Trait system.

It is easy to discern the Traits of some people, and it is difficult to discern the Traits of other people, because of 'nurture', but also of 'nature', if the Traits are wildly different. Take a hypothetical person with the following Array of Traits all in the same Process, the Combination Process: Equilibrium, Observation, Stubbornness, Scholar, Pragmatist, Impulse, Experience, and Collectivism. Such a person would be unmistakable because none of the Traits conflict with any of the others; in fact, they all reinforce each other. (In this example, they are also all Neutral Traits, so the person would be incredibly bland.) However, ambiguity begins whenever some other Trait outside of this lineup is added to the Array; the more anomalous Traits, the greater the ambiguity of each Trait, and the greater the difficulty to discern. People with none of their Traits aligned with any other Traits would be the people who are most difficult to discern, because all of their Traits would be 'watered down' by the presence of all of the other Traits in their Array. And, of course, there is the spectrum of every combination between most aligned and least aligned; most people are somewhere on the spectrum rather than either extreme. I refer to this phenomenon as the "Ambiguity Coefficient"; the range is from zero deviations from uniformity to eight deviations from uniformity.

Another phenomenon to consider is that some people have a preponderance of Cardinal Traits, and other people have a preponderance of Ordinal Traits. I refer to this as the "Cardinal/Ordinal Index"; the range is from 'minus' eight to 'plus' eight. One simply counts the quantity of Cardinal Traits and the quantity of Ordinal Traits (Neutral Traits count as zero), and subtracts the Ordinal quantity from the Cardinal quantity. People with a preponderance of Ordinal Traits are more 'down to earth', and people with a preponderance of Cardinal Traits are less 'down to earth', proportional to the extremity of the quantity.

As you read the descriptions, you will probably try to figure out where you fit in. It often works best to use a process of elimination. That is, eliminate the Traits that do not at all or hardly describe you. You might find a little bit of yourself in all the Traits, but usually the field can be narrowed down to a primary and a secondary Trait. Try to pick the one that fits you best in each Aspect as your primary Trait, but do not expect a perfect depiction. The secondary Trait will also likely show up as significant, even though it is normally just a fraction of the strength of the primary Trait in each Aspect. In some cases, it may take weeks or months for you to actually get settled on your correct Traits. Once you are settled on the validity of a particular Trait, you can begin to observe yourself and how you manifest that Trait in your own unique way, distinct from my stereotypical and exaggerated description.

Another thing is that I personally, like yourself, only have a primary and a secondary Trait in each Aspect, so I only have an inside experience of those particular Traits. I can give a pretty accurate description of the Traits I have. What I know about the other five Traits in each Aspect has come through study of the abstract meaning of the System, use of a thesaurus and of a dictionary of synonyms and antonyms, and observation of people with those Traits. This makes my description of them less accurate and/or complete. I am pleased that people who have these other Traits shared their insights with me, because their insights have often been more succinct and incisive than what I was able to come up with on my own.

You can learn a lot from a study of each Trait by itself, but you can learn a lot more by contrasting and comparing each Trait with the other three Traits in the same Quadrate. For instance, as you read the descriptions of Reduction, Repression, Growth, and Passion, notice the differences and similarities among these Quadrate members. I will point some of these things out, but you might notice some other things, especially if you have one or two of these Traits yourself.

You will notice that the following expositions are riddled with clichés. This is not because I have no original thoughts; it is because these phrases, though trite, nevertheless succinctly express some basic and universal factors, or archetypes — just as the Traits are themselves archetypal. One of the reasons phrases become clichés is because they strike a chord in the psyche. The clichés will help you to understand the fundamental nature of each Trait. These clichés (and metaphors) are typically demarcated with 'single quote' marks.

Chapter 2B

THE SEVEN GOALS

	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
Table 2Ba: The PROCESS/ASPECT SYSTEM CHART of TRAITS — The GOALS in CONTEXT							
PROCESS → **ASPECT ↓**							
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITIONAL' –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	**+Dedication** **SUBMISSION** **–Subservience**	**+Leadership** **DOMINANCE** **–Dictatorship**	**+Evaluation** **REDUCTION** **–Withdrawal**	**+Development** **GROWTH** **–Confusion**	**+Distinction** **REJECTION** **–Prejudice**	**+Inclusion** **ACCEPTANCE** **–Ingratiation**	**+Suspension** **EQUILIBRIUM** **–Inertia**

In the bottom horizontal row on the Chart is the Action Aspect called *Goal*. People may have many specific goals — things they want to accomplish — in life, but the Personality as a whole has its Goal as well. Your Goal is what you seek, want, desire, and aim for in life — it gives your life an overall intention and

direction. When your Goal is fulfilled, you find your life to be meaningful, but when your Goal is frustrated, you may find your life to be meaningless. If you did not have a Goal, you would be purposeless.

That the Goals are *Action* Aspects means that your Goal primarily drives your *behavior*, rather than your emotions or your thoughts.

Goal is the *Ordinal* Action Aspect, and Ordinality has a certain *negativity* about it. In the case of the Goal, it is negative in the sense that it gives you a sense of lack, or a feeling of insufficiency, or a perception of deficiency — you want to be 'somewhere' other than where you are. It is as though there is not enough of something where you are, and you want to go somewhere to get it. As explained in Part One, your Goal is like that location in space "at the end of the path" where you want to go to achieve what is lacking or acquire what is missing. Your Goal specifies one of the seven locations where you want to be. You move, act, and live to arrive at this place or position.

In Buddhism, the 'first noble truth' is that life is full of "dukkha", a Pali word that is often translated into English as "suffering". In some translations, that word is regarded as too harsh, or is not general enough, so their preferred translation is to say that life is "unsatisfactory": things are never quite right; the goal is just out of reach; when one reaches a goal, there is another one waiting; there is perpetual dissatisfaction. Don't you feel it? Don't you know it? In my view, this Buddhist teaching is an acknowledgment of the reality of the Goal. And I am fine with it; without a sense of purpose, life is meaningless and futile. A person does well to discern their Goal and fulfill it to the best of their ability, with awareness and intention.

Synonyms for Goal are: aim, end, purpose, direction, motivation, desire, destination, intention, drive, ends-driven, achievement.

Philosophers and theologians have argued for millennia over whether or not the universe has a purpose. In this System of Personality Traits, it has *seven* purposes — each an Aspect of the seven Processes — but you have just one of them (as primary, that is) in your Array. The seven Goals are: Submission and Dominance, Reduction and Growth, Rejection and Acceptance, and Equilibrium. Which of these does your behavior pursue? These will each be explained in detail in the following sections, and you will likely be able to discern your primary (and secondary) Goals among them.

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The Submission Goal

Synonyms: subordination, allegiance, obedience, deference, acquiescence, yielding, law-abidance, passivity, nonresistance.

Mottoes: "What do you want me to do?" "I'll do my duty." "Follow the rules." "I will comply."

Description: Seeks guidance and oversight of activities. Wants to be in a follower position in group events. Seeks advice on things to do. Likes being owned and taken care of. Shows deference to superiors. Finds it difficult to break bonds of association. Gets attached and can't let go. Likes being part of a team effort, working together for a cause or goal. Enjoys comradeship. Values dependability in self and other.

Advantage: learns the value of teamwork; responsive to the needs and desires of others.

Disadvantage: often reluctant to take responsibility; overly passive approach to life situations.

+Dedication

Synonyms: devotion, loyalty, dutifulness, honor, faithfulness, respectfulness, homage, fealty.

Mottoes: "I'm yours forever." "I'll follow you wherever you go." "True-blue."

Description: Wants to be led by a commanding personality. Can give self over to another person or a worthy cause. Honors and respects authority. Shows deference to leaders. Clings like glue when latches on to another person, institution, or ideal. The advantage of this for others is that a person in Submission is very responsive to the needs and desires of others.

Extreme: worshipful, adoring, duty-bound.

–Subservience

Synonyms: dependency, subjugation, obeisance, servility, compliance.

Mottoes: "Whatever you say." "What do you want from me?" "Just tell me what to do." "Follow the rules." "Check the rule book." "Life is a task."

Description: Tends to follow instructions carefully and to the letter, perhaps without question. Emphasizes respect for authority and obedience to orders. May be obsequious in relationships. Won't take charge of anything. Won't take responsibility for self. Lives "by the book" — according to regulations. Establishes a procedure or makes a law or rule for everything. Gives control to others. Regards others as responsible for actions of self. Increasing passivity. Legalistic.

Extreme: clinging dependency; servility.

———•———
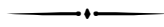
Table 2Bb — The SUBMISSION GOAL in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	*+Dedication* *SUBMISSION* *–Subservience*	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Submission Goal has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Backward* in Process and *Backward* in Aspect;
- It is an Aspect of the *Termination* Process.

As shown on the partial Process/Aspect Chart above, the Submission Goal has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Perseverance Mode;
- It is the *Diametric* of the Aggression Mode;
- It is the *Complement* of the Dominance Goal.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Submission, then we have a good start on understanding how Submission manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Submission Goal follows.

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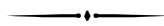
These Attributes tell us that, in its most abstract terms, Submission is the end of the line in time and the end of the line in space. Relating it to physical terms, the Goal of Submission is the tendency of nature to bind energy into a "potential" state rather than releasing it into an active state. The energy is committed to a particular expression. It is channeled, focused, and concentrated.

So how does this manifest in human personality? Stated in its most basic terms, the Goal of Submission expresses in people as a continual quest for passivity, responsiveness, and acquiescence. These people intend to surrender to, and maintain an allegiance to, the powers that be. The Submission will be exhibited toward the leader, the mate, the nation, the team, the society, the company, the boss, the club, the project, the enterprise, the business — to whatever and to whomever the people with this Goal attach themselves as devotees. People with this Goal look for someone or something to which to dedicate their lives. They ask for others to take the lead. Then they respond to it willingly and obediently. These people are frustrated if no-one or nothing suitable is found which they can relate to so as to fulfill their need to show respect and homage. The ultimate aim of this Goal is the extinction of ego — "ego" in the sense of self-will and self-assertion. The purpose is to totally yield to reality. It is unnatural for people with this Goal to struggle to maintain their independence or ascendancy. People in Submission do not make things happen; they let them happen. Because Submission is an Aspect of the Termination Process, people with this Goal look forward to the time when there is nothing new, when all the laws are made and followed, when the patterns of behavior are permanently set, and all novelty is put into the past.

People with this Goal have a strong sense of duty and responsibility, of faithfulness and honor to any commitments made. They show deference to their leaders or superiors. They like being a part of a team effort, working together for a goal. Comradeship is very important to them. They focus seriously on the task at hand, planning to carry it to fulfillment as effectively as they can. In relationships, they believe that their loyalty puts the other person in a bind to be loyal also, and they are surprised if the other person betrays this trust; if the other person is "perfidious".

One of the tasks to which a person in Submission is most suitable is the preparation of a "Manual of Best Practice", or a "User Handbook", or a "List of Instructions" – or any other kind of guidebook that lays out the policies and procedures of how to do something.

The *Positive Pole* of Submission is called +Dedication. People in this Pole seek loyalty to something or someone. It is important to find a person, a cause, or an institution to truly respect and honor. In the extreme case of +Dedication, these are people who would like to attach themselves to a person or situation, and give themselves over to it. If these people are religious by nature, then perhaps God or the church is the ultimate answer here. Often people in +Dedication like becoming a part of a movement that is stronger than any individual. Numbers of such people gather to form a mass movement. They all march together, so to speak, for a cause. It fulfills them to be a cog in a big machine. In fact, the larger the machine, the better.

Some call the Positive Pole of Submission '+Devotion', but to most people this word has emotional or spiritual (Inspiration Dimension) implications. Since Submission is an Action Dimension Trait, it seems better to me to use a word for this Pole that does not have connotations that properly belong to the Inspiration Dimension. Only if there are Inspiration Dimension Traits in the personality would +Dedication take on a worshipful or adoring feeling.

The *Negative Pole* of Submission is called –Subservience. People in this Pole tend to look for a law outside themselves to obey. Rather than taking responsibility for themselves, they put it onto some rule book, or some leader, or some principle. They seek a law for every life situation. If they make plans, they try strongly to adhere to them. They desire to find out what discipline should be followed. They seek to be obedient to the rules, to follow orders. If they are in a business, political, or military situation — where this Goal is very appropriate — and they are in the Negative Pole, they will desire regulations to cover every circumstance, or they will readily adopt someone else's prescribed procedure. They willingly allow themselves to be a pawn in the power games of life. They may ask, "What are the guidelines here?", and, "How can I be more attuned to the laws?", and, "What do you want from me, your obedient follower?" A few appropriate mottoes for this Pole are, "Whatever you say", and "Just tell me what to do", and "Whose responsibility is this?" In its worst manifestations, people in –Subservience do not take responsibility for themselves because they place the burden on others, saying in effect, "You made me do it." They are unwilling to take charge of their own lives. They tend to give up their autonomy, and become dependent on the person or institution to which they have become attached in their servility. They subjugate themselves with demonstrations of overmuch respect. They are overly compliant and clinging, perhaps even obsequious.

When things are going your way, it is easy to stay in the Positive Pole of your Goal, but when things are not going your way, you will tend to slip into the Negative Pole. –Subservience is driven by a fear of disloyalty — loyalty being part of the Positive Pole. When other people are not loyal to you, does that throw you into a

tailspin of anxiety? Do you regard it as "abandonment" when others are not faithful? When other people do not obey the rules, does that make you very uneasy? Do you 'quake in your boots' to consider not doing your duty? Do you want other people and the universe in general to, above all, be dependable? Do you regard disobedience as treasonous and treacherous, worthy of strict punishment? Do you have a lot of trouble stepping forward and taking the initiative? Do you often find yourself trapped in a situation or relationship with a commanding or dominating personality? If you answer Yes to a lot of these questions, it is very likely you are in Submission, and the real tip-off is that you are somewhat influenced by the Negative Pole. The way for you to overcome –Subservience is to consider and apply the Positive Pole of the Complementary Goal of Dominance, which is +Leadership. Learn to take responsibility for yourself and exercise leadership over yourself, and thereby gain internal control of your life and your situation.

This may be a sexist stereotype inherent in our culture, but it seems that a man with this Goal is often totally dedicated to his job or career — he gives his all to it; he is a "workaholic". Whatever the job or boss requires, that is what he does. He acquiesces to its every demand on his time and energy, letting it rule his life. People with this Goal usually make excellent employees in that they are good followers, but they may not be great "self-starters", which can have a lot of disadvantages. They will stick with the company through good times and bad, and they will expect the company to stand by them also. Similar statements could be made about their family situations and other personal relationships.

A woman with this Goal — and again this seems to be a sexist stereotype in our society — tends to turn her dedication to her husband or lover. She follows him around like the proverbial faithful puppy dog. (Perhaps it can be said that a canine has the Goal of Submission, for he is faithful to his master, and respectfully awaits his arrival home.) She asks for permission to do things, even little things. She seeks his advice on all issues or problems. She looks to him for guidance and direction. In our culture, this Goal is considered to be feminine. Women who have this Goal, yet are more 'liberated', might prefer to attach themselves to a career or institution and dedicate their energy to its purposes, rather than to a man.

Now let's compare and contrast the Goal of Submission with the other three Traits in the same Quadrate — Perseverance, Aggression, Dominance — and see what we can learn.

The **Counterpart** of the Goal of Submission is the Perseverance Mode. Like people in Perseverance, people in Submission lack a dynamic, vital, lively behavior. Both resist innovation. People in Submission seek what people in Perseverance have — regularity of behavior and continuance of circumstances. People with this Goal find it difficult to let go of bonds of association. They want to keep their friends in spite of the difficulties, stay with their job in spite of the problems, continue in a marriage that doesn't really work, and so on. They take faithfulness to the limit in every case. The difference between the two is that, because Goal is an Ordinal Action Aspect, people in Submission tend to be passive, or obedient to external forces. On the other hand, people in Perseverance, because Mode is a Cardinal Action Aspect, are more active, so they tend to resist external forces.

The **Diametric** of Submission is the Aggression Mode. Whereas people in Aggression are dynamic and vital, people in Submission want to be just the opposite. They tend to be non-assertive, non-forceful, non-competitive. They do not insist on getting their way, and they are not pushy or bold. They tend to lack strength and impetuosity, and they are often weak when it comes to putting themselves forward. Whereas people in Aggression are direct and to the point, people in Submission are likely to "beat around the bush", to backpedal, to go easy, and to tread lightly. People in Submission are uncomfortable in the presence of naked Aggression. It is too unpredictable for them, and too unregulated. When the two Traits are present in the same person, the internal conflict can result in neurotic behavior; one might even say "passive-aggressive" behavior: there is the impulse driven by the Aggression Mode to push back against some event, but the inability to confront it directly, in a straightforward manner, because of the Submission Goal. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this self-conflicted configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful.

The **Complement** of the Submission Goal is the Dominance Goal. Both Goals are concerned with issues of teamwork. People in Dominance and Submission are both trying to establish a hierarchy, or "pecking order", as it is sometimes called. They both ask "Who's in charge here", but for opposite reasons. People with the Goal of Dominance want to move toward the head of the group, but people with the Goal of Submission want to

move toward the back of the group. Whereas people with the Dominance Goal want to lead others or manage situations, people with the Submission Goal want to follow others or let the situation command them. People in Submission often actually perceive themselves as too dominant, so they seek to avoid pushing other people around or forcing a situation. People in Submission speak softly; people in Dominance speak loudly. People in Submission, to the extent that they are able to be bossy, will point other people to a 'rule book' of some kind, where the 'law' has been laid down.

One way to help yourself out of the Negative Pole of –Subservience is to consider and apply the Positive Pole of the Complementary Dominance Goal, namely +Leadership. Instead of waiting for the universe to bring you what you want, exercise some initiative and go after it.

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The Dominance Goal

Synonyms: command, ascendancy, lordship, rulership, reign, domination, suzerainty, supremacy.

Mottoes: "Do it this way." "I will take charge here." "I am in control of the situation." "I am the boss." "Me Tarzan, you Jane."

Description: Likes to provide guidance and give advice. Prefers to run the show and be in control of the action. Has a commanding demeanor and loud voice. Often becomes a boss. Demands loyalty in others. Intolerant of disobedience. Expects submission from others. Independent people seem treasonous. Gets bored if things don't change. Regards self as responsible for the actions of others. Seeks command of self as well as others. Non-passive: can't "let it be"; must "make it happen".

Advantage: takes responsibility well.

Disadvantage: will get the blame of his followers.

+Leadership

Synonyms: management, supervision, oversight, headship, seniority, instruction.

Mottoes: "Do as I do." "Follow me." "I'll show you the way." "Give me your respect." "I demonstrate by doing."

Description: Sets a good example to follow. Seeks to command the respect of his associates. Wants to supervise the activities of others. Enjoys giving instructions. Tries to organize things. Finds fulfillment in ruling others. Rises to the top of organizations. Politically motivated.

Extreme: pioneer.

-Dictatorship

Synonyms: autocracy, imperialism, magistracy, absolutism, control, totalitarianism, rule by fiat.

Mottoes: "Do as I say." "I give the orders here." "Obey me." "I am your master." "I am the ramrod."

Description: Acts like he knows how things ought to be done, and tells others what to do and how to do it. May resist receiving instructions. Expects others to knuckle under to their demands. Desires to subjugate others. Assumes prerogative to initiate action. Regards other leaders as presumptuous usurpers. Doesn't like rules — wants to be a law unto himself. Takes control of others, with little respect for their rights. Bossy.

Extreme: domineering.

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PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	*+Leadership* *DOMINANCE* *–Dictatorship*	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Dominance Goal has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Forward* in Process and *Backward* in Aspect;
- It is an Aspect of the *Origination* Process.

As shown on the partial Process/Aspect Chart above, the Dominance Goal has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Aggression Mode;
- It is the *Diametric* of the Perseverance Mode;
- It is the *Complement* of the Submission Goal.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Dominance, then we have a good start on understanding how Dominance manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Dominance Goal follows.

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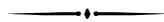
In a Personality, Dominance Goal usually means a desire to initiate events. In its ultimate expression, these people want to let no happening transpire that is not caused by themselves. In terms of people, they regard those who behave independently from themselves as disrespectful, disobedient, and perhaps even treasonous. In terms of events, they regard occurrences that arise apart from their instigation to be "insurrections" that need to be quelled. Consequently, it can be difficult for other people to freely exhibit independent behavior in the presence of people with this Goal. To do so usurps the prerogative of their leader.

Whenever they meet a new person, one of the first things people with this Goal must work through is, "Who is calling the shots here, them or me?" Life is viewed in terms of strength of personality. People with other Goals may be aware of this factor, but to them it is not such an issue. Sociologists call this "pecking order", because it was noticed that chickens in a hen house establish a hierarchy of who pecks whom and who doesn't peck whom. The most dominant hen could peck all of the others but none could peck her. The least dominant hen could peck none but all others could peck her. The remaining hens found their places in the pecking order based on the passive/aggressive ratios inherent in their personalities. So it is with humans. Often there are the makings of a power struggle here if both persons have a need to dominate. Both will want to "peck" the other and not be "pecked" back.

In employment situations, people with the Goal of Dominance will be given leadership positions. They will rise until they become the boss. If they cannot do this in someone else's company, they will often start their

own, since people with this Goal find it uncomfortable to work for someone else — they do not like to take orders, but do like to give them. Another way to say this is that they like to be autonomous. Such people are not usually receptive to suggestions.

One of the problems inherent in this Goal is that people with it tend to take upon themselves responsibility for the behavior of the people around them. They naturally take charge of the situation, so they regard it as their fault if things do not happen as they plan. If something bad happens to someone they have charge of, they take it very personally, blaming themselves. Often they do this for people for whom they have no legitimate responsibility, people for whom they have simply assumed the prerogative to make their decisions for them, unasked. This they often do because they think it is their job to watch out for others. In extreme cases, they treat others as if they were children.

Another problem in people with this Goal is that they sometimes have difficulty being consistent. Because of their need to initiate action, to others it often seems that they are changing things just for the sake of change. Actually it is for the sake of exercising Dominance — these people want to stay ahead of the group, to lead it their way, rather than to merely maintain the present course.

Yet another problem with people in this Goal is that they will insinuate themselves into situations even where they do not belong. They will interfere and intrude outside their proper realm of authority or expertise just to exercise their Dominance.

People in the *Positive Pole* of +Leadership put themselves forward as an example worthy of being followed. They earn the right to lead by proving themselves respectable and capable. People in this Pole look for opportunities to exercise their leadership. They try to organize things, and they enjoy giving instructions. Such people often become teachers, bosses, coaches, directors, captains, supervisors, overseers, managers, instructors, and the like — any capacity where they can practice their desire to rule.

In the *Negative Pole* of –Dictatorship, the 'leadership' is distorted into mere domineering. These people are afraid they will lose control of the situation, or lose the initiative, so they insist that things happen as they command, rather than offering themselves as an example to be followed. "Do as I say, not as I do" is an excellent expression of this Pole. They issue orders which they expect to be obeyed without question. They have little respect for the rights of others, but insist that their rights be respected. They regard others as their subjects and demand their loyalty. They seek to subjugate others, to put them under their control. They resist receiving instructions or advice from others. The way to overcome this is to consider and apply the Positive Pole of the Submission Goal, which is +Dedication. Learn to defer to other people, to submit to the rules of the situation, to attend to one's own duty rather than trying to tell others their duty, and to have respect for the actions of others.

Let's compare and contrast Dominance with the other four Traits in the same Quadrate — Aggression, Perseverance, and Submission — and see what this teaches us.

The *Counterpart* of the Dominance Goal is the Aggression Mode. Dominance wants what Aggression has, a forceful and energetic influence over events. People in Dominance do not easily yield to outside influences. These people are, in effect, "laws unto themselves". They make their own rules as they go along, and tend to want to make rules for others to follow. Few others are seen to have the right to tell them what to do; they tell most others what to do. They consider themselves their own boss no matter who they work for. These people do not readily give in to circumstances, but rather insist on things happening their way. They refuse to let events get the better of them. They exercise will to master whatever challenge they face. If they can't control events, they avoid the situation. They do not want to be a "slave" to anything. If both of these Traits, Dominance Goal and Aggression Mode, are present in a single person, both Traits will be exaggerated; that person will be a 'bulldozer' or 'juggernaut' who runs roughshod over anyone who gets in their way.

The *Diametric* of the Dominance Goal is the Perseverance Mode. Whereas people in Dominance want to make things happen, to change things sometimes just for the sake of change, people in Perseverance tend strongly to resist change. It is possible to have both of these Traits in the same person, and when this happens, the internal struggle can make for a neurotic personality; it might take a while for them to figure out what they want and where they are going when they face a new situation. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this self-conflicted configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful.

The **Complement** of the Dominance Goal is the Submission Goal. Both Goals in people cause a need to understand where they stand with respect to strength of purpose. Dominance is the opposite of passivity. People in Dominance cannot let things be — they must make things behave as they want them to. People in Dominance tend to see themselves as too passive, however. They notice the times they let things happen which are out of their control, and this bothers them. They have little tolerance for this. They want to avoid this happening too often. Dominance changes rules: You shall do; Submission makes rules: You shan't do. People in Dominance want all others to be in Submission, so they tend to make or adopt people dependent on them.

As mentioned above, one of the ways to help yourself out of the Negative Pole of –Dictatorship is to consider and apply the Positive Pole of the Complementary Submission Goal, namely +Dedication. Instead of trying to demand the respect of others, dedicate yourself to commanding it by earning it.

The Reduction Goal

Synonyms: regression, contraction, decrease, shrinking, slackening, backpedaling.

Mottoes: "Do without it." "I want less, not more." "Mañana." "Leave well enough alone." "Boil it down to the essence." "Is this really worth the trouble?"

Description: Seeks the familiar, the cozy. Wants to be sequestered and ensconced at home. Desires to insulate self from complexities. Pessimistic about life and in no mood to confront it. Seeks to draw back from experience and eliminate the nonessentials of life in the world. Seeks convenience and avoids excess. Lacks ambition. Does less than required. Concise. Likes the plain and ordinary.

Advantage: satisfied with the bare necessities; value-conscious.

Disadvantage: doesn't get very far in life; self-imposed limitation.

+Evaluation

Synonyms: economy, conservation, retrenchment, appraisal, simplicity, efficiency, atavism.

Mottoes: "Keep it simple." "Give me the good ol' days." "Stick to basics and essentials." "Do the most with the least." "One thing at a time." "Trim the fat." "Get to the point."

Description: Desires simplicity. Avoids complexity. Wants to recapture good times of bygone days. Seeks to be unencumbered. Shies away from hassles and intricacy. Dislikes frills and ornamentation. Prefers the uncomplicated and uncluttered. Avoids non-necessities and excesses. Dislikes waste.

Extreme: frugal, primitive, primal.

–Withdrawal

Synonyms: privacy, aloofness, retreat, isolation, detachment, concealment, hiding, cloistered, enclosed.

Mottoes: "Get away from it all." "Leave me alone." "Mind your own business." "I can't deal with that." "Don't bother me." "Back to the womb." "Why bother?" "Who needs this?" "Life is so much trouble."

Description: Hard to get to know. Prefers to lead a sheltered lifestyle. Avoids hustle and bustle. Seeks seclusion when feels threatened. May resent intrusions into their time and space. Repulses intimacy. May insulate self in shell or cocoon. Copes by escape. Mysterious. Desires obscurity. A loner.

Extreme: reclusive, hermit, secretive, ascetic.
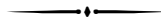
Table 2Bd — The REDUCTION GOAL in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
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– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	***+Evaluation*** ***REDUCTION*** ***–Withdrawal***	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Reduction Goal has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Downward* in Process and *Backward* in Aspect;
- It is an Aspect of the *Involution* Process.

As shown on the partial Process/Aspect Chart above, the Reduction Goal has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Repression Mode;
- It is the *Diametric* of the Passion Mode;
- It is the *Complement* of the Growth Goal.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Reduction, then we have a good start on understanding how Reduction manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Reduction Goal follows.

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This is the pessimistic Goal; there is little use in aiming high; it is a fool's errand to aspire to excellence or greatness.

Recall that Inspiration is 2-D, so it is of the nature of vibration in terms of physics. In terms of psychology, you can think metaphorically of Reduction as vibratory motion settling down. People in this Goal would quite frankly rather not expand their horizons. People in Reduction tend to live life comfortably if they can stay in their own little world. They tend to find themselves disadvantaged, because the modern world really is difficult to deal with. Therefore, they tend to whine about how tough life is and how hassled they are by it.

A good way to understand this Goal is in terms of money. The analogy of behavior in times of economic recession is very similar to the situation with people in the Reduction Goal. Just as people during an economic depression are thrifty and want to spend their money wisely because they have so little of it, so people with the Goal of Reduction want to be frugal with everything in their lives. They are "bargain hunters". They always live as if they are in hard times and need to get "the most value for their dollar" — but not just in monetary realms. They are continually asking the question, "Is this really worth it?" They evaluate everything to make sure it is actually necessary. They do not feel comfortable with excess of any kind. They want to live a plain and ordinary life. In many cases, people with this Goal have a "domestic" urge, and they become "homebodies". In the home they need face fewer demands than in confronting the outside world with all its problems and complications and challenges. Here they can also avoid distractions and extremes. They

certainly respect other people's privacy, so they are never nosy or prying. Therefore, they don't want your nose in their business either.

In employment, people with the Goal of Reduction are suitable for quiet and well-organized situations that are not very demanding: nothing that taxes their resources. If there is too much going on at once, or there are deadlines to meet, people in this Goal will likely feel uncomfortable: they do not like intense input in their lives, and especially they do not like distractions. Nor can employers expect a prolific output from them. The good thing about this Goal in employment is that people with it are usually single-minded in their pursuits, and can concentrate on the task at hand. They get to the heart of the matter and stay there, not dabbling in extraneous and peripheral issues; they have the capacity to focus, to concentrate, and to go deep. They can be counted on to take care of things in the order of their importance.

The original name of this Goal was Retardation, and it was explained as 'going backward' or 'slowing down' or 'holding back'. However, to me this seems to have too negative a connotation. The Goal has nothing to do with mental retardation or physical handicap as one might suppose from such a name. It is true that in the worst instances it can manifest as arrested development and emotional immaturity. Many people with this Goal avoid situations and circumstances which would help them to "grow up". The reason for this is that they typically lack what others call 'ambition'. People with this Goal feel that they do have ambition — their ambition is the desire to find what is truly essential, and eliminate all the rest as superfluous. However, this does limit the development of what others might consider "maturity". People in Reduction rarely stretch themselves to the limit, and so they rarely reach their full potential. They will also often do something only if it is convenient and does not cause them any hassle — so they are often considered to be "lazy". They dislike the "hustle and bustle" that is a part of modern civilization. Some have trouble getting up in the morning because they do not want to face the numerous challenges of another day. For these reasons, some students of this personality system prefer the name, Re-evaluation, for this Goal.

The **Positive Pole** is called +Evaluation. People with this Goal have a value system hierarchy for everything in their experience. They tend to evaluate everything based on the simplicity criterion. It is as if they have a priority list with the most important things at the top and the least significant at the bottom. They naturally assign a value of relative importance to everything. The object of this Goal is to find ways to shorten the priority list. Even if they are not overloaded, they will still be asking themselves, "Is this really necessary, or can I do without it also?" They "weed the garden" of their life. The desire is to cut out all nonessentials ("Who needs this!"). They seek what is elementary and fundamental ("Back to the basics"). They do not like to carry around any "excess baggage", so they "sift the wheat from the chaff" in everything that they do. Even in their speaking they do not elaborate or embellish any more than they have to, to get their succinct point across.

The original name of the Positive Pole of this Goal was +Atavism. This word is perhaps not familiar to most people. According to the dictionary, it means a throwback to a more primitive state, or a reversion to traits of a remote ancestor. Indeed, people with this Goal often long for "the good old days". Life was supposedly better then, back when things didn't seem so complicated. They often prefer old homes to new homes, and antique furniture to modern furniture. They may like old automobiles better than the newer models. It frustrates them that the world seems to be getting more complicated, because this is against their nature. A good motto for this Pole is "Recapture traditional values".

Regardless of what the dictionary says, the original definition of atavism was: a return to complete simplicity. The ultimate simplicity is, of course, to reduce everything down to one thing at a time. People with this Goal often pare down their options so that they can concentrate on one thing. They seek continually to narrow their range of involvement. They want situations such that they can cope with them easily and without stress and confusion. They avoid circumstances that are demanding or intrusive. You might say that they use Occam's razor in everything they do, and they focus, focus, focus on what really matters to them.

Another good name for the Positive Pole is +Efficiency, a word more familiar to most people than +Atavism. Efficiency is doing things with the least effort. People in this Pole are seeking to "trim the fat" from whatever they are involved in. They avoid intricacy. They hate waste, so they are very economical in their lifestyle. It also means that they shy away from ostentation, ornamentation, fancy or gaudy frills, and other such "excesses". Because of their desire for simplicity and avoidance of complexity, they are often very tidy and neat in their personal lives. "A place for everything and everything in its place" is an appropriate motto for this. They are also inclined to stick with the familiar, to go over the same paths again and again to see if they can make it even more efficient.

The *Negative Pole* is called –Withdrawal. This is expressed when the person seeks to reduce his experience even below the efficiency of oneness — down to nothing. In the Positive Pole these people will extract a lot of value from the few and the meager, but in the Negative Pole they leave everything alone, confront nothing, and shrink from life experience. They prefer to "get away from it all", and they cope with problems by escaping into isolation. Interestingly enough, such people prefer dimly lit, enclosed areas. They feel uncomfortable in bright and open places. There is almost a "back to the womb" feeling here. Such people prefer to retreat to the wilderness, and they may even be reclusive, like a hermit. Even when they don't go to that extreme, they tend to be secretive, mysterious, aloof, and hard to get to know. They dislike people who invade their psychological privacy ("Mind your own business.") or intrude on their physical space ("Leave me alone."): they repulse intimacy. They seek seclusion when life gets too confusing ("I can't deal with that right now."). They don't want to know what is going on out there in "the big, bad world", and they don't want others to know about them. At minimum, they pull the window shades, and avoid the neighbors.

One way to expand one's understanding of Reduction is to compare and contrast it with the other three Traits in its Quadrate: Repression, Passion, and Growth.

The *Counterpart* of Reduction is the Repression Mode. Both are Aspects of the Involution Process, and both result in behavior that is less than enthusiastic or optimistic. People with the Goal of Reduction would like to have their lives as efficient, orderly, and limited as people in Repression have themselves. In other words, people in Repression apply the principle of conservation to their own actions, feelings, and thoughts (because Mode is a Cardinal Aspect), rather than seeking this in the outer world as do people in Reduction (because Goal is an Ordinal Aspect).

The *Diametric* of Reduction is the Passion Mode. You can't get more opposite than this. People in Passion are "way out there", letting it "all hang out", whereas people in Reduction prefer to be secluded and conservative. It is possible to have both the Goal of Reduction and the Mode of Passion, but what internal conflict that must cause. It might even be enough to make a person neurotic. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this self-conflicted configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful.

The *Complement* of Reduction is the Goal of Growth. That is, each avoids what the other seeks. People in Growth want to experience everything they can. They thrive on complicated and demanding situations. They almost never turn down an opportunity to develop their potential. On the other hand, people in Reduction often avoid experience if they feel it is too intense or confusing. They seek quiet, comforting, close, and familiar situations. They start looking for a way to cut back when too many things are happening at once. Whereas people in Growth are always trying to improve things and make them better, people in Reduction are inclined to just "leave well-enough alone". After all, why mess with something that they can get by with just as it is? People in Reduction will do the minimum required to get by. People in Growth will extend themselves to the maximum and beyond. People in Reduction do not value variety for its own sake as do people in Growth. Rather, they avoid redundancy and superfluity.

The way to overcome the Negative Pole of the Reduction Goal, –Withdrawal, is to consider and apply the Positive Pole of the Complementary Growth Goal, one name for which is +Development: open up to interesting things, "be all that you can be", and become intimate with the world and with other people.

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The Growth Goal

Synonyms: progress, increase, expansion, promotion, outreach, optimization, proliferation.

Mottoes: "I want to go forward." "I seek greener pastures." "Far and wide." "The more, the merrier." "Many irons in the fire."

Description: Wants to press onward, upward. Aspires for more, better, higher. Ambitious to unfold potential. Seeks self-improvement. Optimistic about future developments. Hates to backtrack. Sets high standards for self. Likes variety and proliferation. Frustrated if progress is blocked. Striving: gets bored if there isn't a lot going on at once. Generous.

Advantage: tends to fulfill potential.

Disadvantage: often spreads self too thin.

+Development

Synonyms: profusion, explication, familiarity, openness, exposure, illumination, revelation, proliferation, embellishment.

Mottoes: "I want to walk in the light." "I am wide open." "Just be frank." "I like the unfamiliar."

Description: Feels full of enlightenment and inspiration. Know where they are going and how to get there. Forward-looking and far-sighted. Has insight into possibilities for advancement. A gregarious extrovert. Gets acquainted with and involved in everything. Wants things new and different all of the time. Has comprehensive interests in life.

Extreme: intimate, nosy, candid, super-optimistic.

–Confusion

Synonyms: perplexity, befuddlement, confounded, bewilderment, complexification.

Mottoes: "I feel all mixed up." "Where do I go from here?" "A finger in every pie."

Description: Always pushing but not sure where. Gropes along with a hit–and–miss approach. Wants to be more than they are now, but finds life too complicated to grow wittingly. May mistake intricacy or complexity for progress. Has unsteady and tentative feelings about life. Dabbles in things without resolving them. Has inability to prioritize.

Extreme: wild, unorganized growth.

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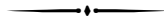
Table 2Be — The GROWTH GOAL in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	*+Development* *GROWTH* *–Confusion*	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Growth Goal has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Upward* in Process and *Backward* in Aspect;
- It is an Aspect of the *Evolution* Process.

As shown on the partial Process/Aspect Chart above, the Growth Goal has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Passion Mode;
- It is the *Diametric* of the Repression Mode;
- It is the *Complement* of the Reduction Goal.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Growth, then we have a good start on understanding how Growth manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Growth Goal follows.

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This is the optimistic Goal. Viewed as a "motion" of the personality, the person is ever moving upward to greater things.

Even so, this is a difficult Goal for the people who have it to deal with. It causes them to always want more, better, higher, greater. It causes discontent and unrest, what can be called the "greener pastures" syndrome. They are never quite satisfied with the present situation. To some extent this can be said about all of the Goals, since the nature of a Goal is such that one never fully achieves it. It is true of Growth in the sense that the people who have it are never satisfied to "leave well enough alone". They are always demanding so much of themselves. Often they take more upon themselves than they can possibly handle. They like feeling pushed to the limit of their capacity and beyond with challenging situations and relationships. The people in Growth do not want to let any opportunity slip by. Every life event is seen as a chance for further experience. They feel that the biggest sin one can commit is to not fulfill one's uttermost potential. All talents must be developed. Every situation must be explored. To people in Growth, the world is a realm of never-ending variety. They get bored easily if there is not an unending stream of new experiences. The more that is happening, the more they are fulfilled. They thrive on challenging situations where many things are happening at once. Circumstances that others might find tumultuous, they find stimulating. They "have their fingers in many pies" at once. They delight in juggling the numerous activities in which they are involved. They like to be "in the thick of things".

The original name of the *Positive Pole* of this Goal was +Comprehension. I do not think this meant intellectual understanding, since that is Ordinal Expression, and Growth is Cardinal Inspiration. I suspect that the intention was the noun form of the adjective "comprehensive", meaning "all-inclusive" or "wide in scope", that is, "comprehensiveness". People in this Pole are interested in everything, and they want to get acquainted and involved with everything. They want to embrace everything, and become on familiar terms with it.

In order to avoid possible misunderstanding of this Pole as having to do with mental considerations, I use "+Development" rather than "+Comprehension" for the System. The meaning here is that people in this Pole seek personal development, evolution, revelation, and intimacy in themselves, in others, and in the world. They want things to be out in the open, in plain sight. They want their experiences to be developed to their greatest potential, to their highest state, to the maximum degree. Such people tend to be gregarious extroverts, though this is not always the case.

The *Negative Pole* is –Confusion, which often results when people in Growth try to take too much upon themselves or do too much at once. This is where their seeking of challenging complications has degenerated into chaos. Such people in this Pole have become prolific to the point of being wasteful. In the -Confused state, they still push for interesting experiences, but they are not sure where to push because they are bewildered. They grope along with a hit–and–miss method that reveals their perplexity. They often mistake intricacy or complexity for progress. They are disorganized, and feel befuddled and confounded. Their energy is scattered; they are disoriented, and the head is spinning.

One way to expand one's understanding of Growth is to compare and contrast it with the other three Traits in its Quadrate: Passion, Repression, and Reduction.

The *Counterpart* of Growth is the Passion Mode. The Passion Mode has what the Growth Goal seeks — an uninhibited or unbounded approach to life. The difference between the two is that people in Passion — because Mode is a Cardinal Aspect — behave as if every wonderful experience resided within them already, so they have no need to seek this in the outer world as do people in Growth (because Goal is an Ordinal Aspect).

The *Diametric* of Growth is the Repression Mode – the former impels the person to expansion but the latter clamps down on that ambition. You can see how this internal contradiction could make a person who has both Traits at least a little bit neurotic. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful.

The ***Complement*** of Growth is Reduction. In other words, each avoids what the other seeks. People in Growth are normally very open about themselves. This is the opposite of –Withdrawal in the Complementary Reduction Goal. People in Growth have nothing to hide. Their lives are an open book — they want to reveal themselves. They are not mysterious. They like to have people around — "the more the merrier". They are usually very gregarious and have no trouble revealing intimate things about themselves. If someone does not reciprocate by also "letting it all hang out", this is frustrating to them. They are uncomfortable with people who cannot openly and freely express themselves. Quite unlike people in –Withdrawal, they have a desire for an intense intimacy, even to the point of being nosy and prying. People in Growth want everything. People in Reduction want only what is truly necessary, and ignore the rest. Both Growth and Reduction, being Aspects of the Inspiration Processes, are concerned with values: Growth values everything — it is unlimited in its scope of quality. On the other hand, Reduction values only the necessary — it is very limited. People in Growth often feel that their lives are too restricted, and this is uncomfortable to them. They avail themselves of every opportunity for progress.

Life presents people with many and diverse opportunities, and it is quite impossible to fulfill them all. We simply cannot explore every avenue that is presented. If we try to, we will not be able to concentrate on the most important matters at hand. For people in Growth, the result of this can be –Confusion, the Negative Pole of Growth. The way to get out of this –Confusion is to consider the Positive Pole of the Complementary Goal of Reduction, which is +Simplicity and +Evaluation. Try to be more efficient. Make a priority list. Focus the attention on just one thing and apply your energy to it. There are so many things in the world that can distract one's focus of attention. It takes a concentrated effort for people in Growth to set priorities because everything is important to them. They want to experience it all. As a consequence, they may flit about from item to item, from one concern to another, without lingering on one thing long enough to fully appreciate it. This is not the most effective way to promote growth. To get out of –Confusion, people must realistically evaluate what needs to be done by comparing the relative merits of the items that they seek to experience, and do one thing at a time, more like people in Reduction. People in Reduction often pare down their options so that they can concentrate on one thing. They seek continually to narrow their range of involvement. They want situations such that they can cope with them easily and without stress and confusion. They avoid circumstances that are demanding or intrusive.

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The Rejection Goal

Synonyms: discrimination, exclusion, separation, refusal, repudiation, denial, unsociability, repulsion, dissension.

Mottoes: "I want to criticize." "I am special." "I'm a sourpuss." "I'm offensive." "I don't take crap from anybody."

Description: Seeks to make things seem different, set apart, and distinct. Enjoys criticizing and picking things apart verbally. Not afraid to be different or unique. Can be hard to please and prone to pickiness. Doesn't care if people like him or not. Grouchy man and bitchy woman. Unpleasant. Not nice. Brutally honest. Frowns a lot. Non-adaptive. Widens whatever gaps exist.

Advantage: sharpens critical faculty.

Disadvantage: lacks finesse; tactless.

+*Distinction*

Synonyms: contrast, differentiation, classification, discernment, purity, judgment, sophistication, selection.

Mottoes: "I want to be distinct, distinguished, special, and outstanding." "I want what is pure and unadulterated."

Description: Notices fine distinctions. Seeks to classify things into separate categories by emphasizing contrasts. Gives constructive criticism. Has discriminating taste to discern subtleties. Seeks to be selective and particular. Fastidious, strict. Prefers individual integrity to harmony with others.

Extreme: connoisseur of only the best; splitting hairs, aficionado.

–*Prejudice*

Synonyms: dislike, displeasure, disfavor, malignancy, partiality.

Mottoes: "I just don't like it." "I alienate." "I badmouth it."

Description: Seeks adverse judgment or condemnation. Depreciates differences with destructive criticism. Doesn't necessarily indicate racism, sexism, etc., but can pick out and emphasize negative characteristics. Is attracted to the very things disliked. Is picky, implacable, sharp tongued, verbally abusive. Grumpy. Automatically rejects without examination or fair trial. Unpleasant. Judgmental.

Extreme: condemnation, bigotry, hatred, curmudgeon.

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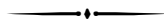
Table 2Bf — The REJECTION GOAL in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	***+Distinction*** ***REJECTION*** ***–Prejudice***	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Rejection Goal has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Outward* in Process and *Backward* in Aspect;
- It is an Aspect of the *Analysis* Process.

As shown on the partial Process/Aspect Chart above, the Rejection Goal has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Caution Mode;
- It is the *Diametric* of the Power Mode;
- It is the *Complement* of the Acceptance Goal.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Rejection, then we have a good start on understanding how Rejection manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Rejection Goal follows.

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The goal of this Goal is to analyze things, to move things apart, metaphorically speaking. Viewed as a "motion" of the personality, the person moves away from everything else.

The purpose of people with this Goal is to make one thing distinct from another. They like to find contrast in things. They emphasize differences rather than similarities. Instead of seeing how one thing is like another, they see what is unlike. The Goal of Rejection is to the personality as the immune system is to the body: the immune system keeps the body free of foreign organisms, and the Goal of Rejection keeps the person free of

adulteration and impurities. It works to exclude things, rather than include things. People with this Goal are very selective in what they accept. They are "choosy" — comparable to picking over the fruit and vegetables at the grocery store. Each piece is examined carefully for blemishes, freshness, color, texture, and so on — every characteristic is considered. Only the best of the available items is selected. People with this Goal act this way when they 'shop' in the other 'markets' of life, so to speak. They also separate things into their component parts in order to discern their relationships, with a view to judging their respective merits. They redefine what others say to make it more precise. They see the extremes, and turn up the contrast. They enjoy being dissenters.

The original name given to this Goal was Rejection, which made sense as the opposite of the Complementary Goal of Acceptance. However, to many students of this Personality System, this seemed a bit harsh. They looked for something a little more neutral. The name that some other students prefer, namely, Discrimination, does not have quite the pejorative connotation. +Discrimination was the original name given to the Positive Pole of the Goal of Rejection, but this also seemed a bit too pejorative for a Positive Pole considering the way most people with this Goal actually express it. For the Process/Aspect System, I retained the name Rejection for the Goal itself, but chose another name for the Positive Pole, namely +Distinction. The students of this Personality System who prefer to use the word +Discrimination for this Pole hasten to add that it does not necessarily produce racial or sexual prejudice in the person who has this Goal or Pole. Historically, a 'discriminating person' was one who could make quality judgments in matters of thought or taste. But cultural use of the word discrimination is shifting to focus on the making of distinctions among people that are prejudiced and unfair, with the effect that there are now many people who hear only that meaning in the word.

In an argument — a favorite exercise for people with this Goal — they will pick apart every word of their contender, to make sure the meaning is precise. No word is allowed to be ambiguous, nor to overlap the meaning of any other word. Two people with this Goal, when they get together, love to criticize everything under the sun. This Goal can be put to good use as a professional critic, whether of art, music, writing, or theater. As such, they are valuable in finding things that can be improved in the next production.

The *Positive Pole* of this Goal is called +Distinction. The meaning is that people in this Pole have a keen sense of discernment and of nuance. They notice subtle differences and emphasize them in their quest for contrast. They want things to be pure, untainted, and unadulterated. They see themselves as special — different from others and outstanding in their own unique ways. They enjoy being distinctive and they want to make fine distinctions. Consequently, they are good at classifying things into separate categories. Their critical faculties are very refined — they enjoy giving constructive criticism. In its highest expression, this Goal manifests in people as a sophisticated connoisseur who seeks only the best things in life. Such people are said to have "taste" and "refinement". They are very scrupulous in matters of personal integrity, and seek this in whatever they encounter in their world. Preference is for "exclusive" things, the choicest of the lot.

The *Negative Pole* of this Goal is called "–Prejudice". This might indeed have something to do with racial, sexual, or religious bigotry, but it is much broader than that in its scope. People in this Pole have an automatic dislike of something — or everything. They reject without examination or fair trial. They seem displeased all the time. They are picky, implacable, sharp tongued, and verbally abusive. They are quick to condemn, to render some adverse judgment. Their criticism is destructive rather than constructive. They readily pick out the negative traits of whatever they behold. One interesting point about people in this Pole is that they are attracted to the very things that they despise. They involve themselves in the very things that they condemn. There is a game going on here — the payoff is that they find the rejection they seek and thus the Goal is fulfilled, albeit in this distorted and perverse form. In its most extreme manifestation, this Pole appears as pure hatred.

People with this Goal in the Negative Pole like to criticize things. A female might be considered "bitchy" and a male might be considered "grouchy". They complain about anything that does not meet their standards of integrity and purity. It is very difficult to please them. It is either too big or too small, too fast or too slow, too high or too low, too this or too that ... *ad infinitum*. Things are almost never just right. In the extreme form, in the Negative Pole, these people are "hairsplitters". A frown can often be found on their faces — they are "sourpusses". They rarely try to be nice — in fact, "nice" is sickening to them. They may go out of their way to be offensive and unpleasant. They will nitpick something to death if they have to in order to get to the ultimate refinement.

Recall that the Negative Poles arise from fear. In this case it is fear of contamination or pollution by combining with something alien or foreign. In the obvious example of racial prejudice, the goal is to keep the races separate. Recall that one way to get out of the Negative Pole of –Prejudice is to contemplate and apply the Complementary Goal, in this case Acceptance, particularly its Positive Pole of +Inclusion. Try to see everything in its totality, then come to like and appreciate it as it is. Realize that everything in the universe has its proper place in the universe, and your job is to find that place objectively and sensitively — for the sake of the greater good.

One way to expand one's understanding of Rejection is to compare and contrast it with the other three Traits in its Quadrate: Caution, Power, and Acceptance.

The **Counterpart** of Rejection is the Caution Mode. That is, the Rejection Goal seeks what the Caution Mode already has. People in Caution are careful in what they do. They are deliberate and meticulous in their behavior. People in Rejection want to be careful and picky so as to avoid accepting something they may later find to be not truly suited to them. The primary difference between the two is that people in Rejection — because Goal is an Ordinal Aspect — are critical toward things outside themselves, whereas people in Caution — because Mode is a Cardinal Aspect — are critical toward their own behavior. Note that the Goals are aspects of the Action Axis; therefore, they are all about action and behavior. Both Rejection and Caution are all about skill and precision in action and behavior.

The **Diametric** of the Rejection Goal is the Power Mode. Whereas people in Power assume that others are much like themselves and that others will become more like them, people in Rejection want to be as different from others as they can be, and yet remain true to themselves. They want to be truly themselves, and they do not expect others to approach them, appease them, or become more like them. A person can have both of these Traits in their Array, which is an internal contradiction that tends to make them neurotic. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this self-conflicted configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful.

The **Complement** of Rejection is the Goal of Acceptance. Whereas people in Acceptance prefer to be agreeable and adaptive, people in Rejection prefer to be disagreeable, and are often unwilling to adapt themselves to others or to their circumstances. They rarely care whether people like them or not. In fact, it often occurs that people in Rejection unconsciously seek out situations where they will be disliked. People with this Goal actually see themselves as being too accepting, and they try to avoid this by being more discriminating. Their idea of love is to be totally "honest". They can in fact be brutally honest — telling things "exactly as they are", and "letting the chips fall where they may". This can at times appear as tactlessness and lack of finesse. Rarely will such people whitewash anything. Since they care little that others like them, they do not fear criticism. They may in fact feed on it. They do not mind being nonconformists, or even repulsive. They like a good argument. They have no great desire to get along or go along with others. They prefer to maintain their individual identity rather than to be in harmony with others. Sincerity and integrity are on the top of their list of virtues.

This is not a "popular" Goal — in two senses of this word. First of all, it is difficult to like a person who has this Goal, since they often do things, seemingly deliberately, to provoke others to reject them. This makes them unpopular with other people. Few choose to be around people who gripe and complains a lot. (Neither, for that matter, is it easy for people who have it to deal with it in themselves.) Secondly, this Goal is unpopular in the sense that few people have this Trait in their Array — somewhat less than ten percent of people by my count.

As mentioned above, one way to get out of the Negative Pole of –Prejudice is to contemplate and apply the Complementary Goal, in this case Acceptance, particularly its Positive Pole of +Inclusion. If people with this Goal would be wise, they would be circumspect about their pickiness. They would be careful that their criticisms are valid. All of the Goals have their value, and the value of this particular one lies in total honesty and integrity: quest for the unique thing which totally and absolutely excludes all impurity.

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The Acceptance Goal

Synonyms: togetherness, merger, belonging, concord, accord, unanimity, consensus.

Mottoes: "I like it." "Let's get together." "I'm conciliatory." "I'll meet you half way."

Description: Seeks harmony, unity, compatibility, similarity, and homogeneity. Easy to get along with. A "nice" person. Wants to be pleasant and dislikes disagreement or conflict. Emphasizes similarities and de-emphasizes dissimilarities. Tends to be lenient and loose. Polite, associative, cooperative, tactful, agreeable, adaptive, attractive. Smiles a lot and talks sweet. Wants to close the gaps that exist. Goes along with the situation, not inclined to resist.

Advantage: likes people and others like him.

Disadvantage: uncritically embraces things.

+Inclusion

Synonyms: benevolence, benignity, kindness, affinity, goodwill, conciliation, unification.

Mottoes: "I want to love and be loved." "I don't want to offend."

Description: Unconditional, disinterested friendship. Seeks to be of one mind and soul with others and the universe. Desires a sense of belonging. Well-wishing. Pursues a meeting of the minds. Wants a communion with all things. Is gracious and charming without insincerity. Approaches the elements that are held in common.

Extreme: love in the philosophical sense, not the romantic sense; altruism.

–Ingratiation

Synonyms: favoritism, likability, popularity, being in fashion, conformity.

Mottoes: "Please like me." "I aim to please." "Join the chorus."

Description: Wants to be liked and favored. Nice men and sweet women. May butter others up to gain own ends, or try to please others at denial of personal integrity. Tells others what they want to hear. Has a list of things liked and disliked. Is uncomfortable with being different. Whitewashes things and uses euphemisms: sugarcoats everything. Compromises integrity to avoid disagreeing or to avoid criticizing or being criticized.

Extreme: phoniness, hypocrisy, insincerity, inauthentic.

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Table 2Bg — The ACCEPTANCE GOAL in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	**+Inclusion** **ACCEPTANCE** **–Ingratiation**	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Acceptance Goal has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Action* in Aspect;

- Its Directionality Attributes are *Inward* in Process and *Backward* in Aspect;
- It is an Aspect of the *Synthesis* Process.

As shown on the partial Process/Aspect Chart above, the Acceptance Goal has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Power Mode;
- It is the *Diametric* of the Caution Mode;
- It is the *Complement* of the Rejection Goal.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Acceptance, then we have a good start on understanding how Acceptance manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Acceptance Goal follows.

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The purpose of this Goal is synthesis — to become at one with other people and all situations. Viewed as a "motion" of the personality, the person moves toward everything else.

If you have this Goal, you do not like being different — it is painful to you. You seek to be in accord with others and with the world. You emphasize the ways that things are similar, rather than the ways that they are different. In relationships, compatibility is very important to you, perhaps the most important ingredient — the more you have in common, the better you like it. In fact, you avoid relationships or situations that are just too strange. You are very much concerned with issues of liking and disliking. You want to like everything, and if you can't, this can be upsetting to you. This Goal makes you a "nice" person. You try to be polite, cooperative, and tactful. You smile a lot around other people in order to appear more attractive. You try to adapt yourself to others in order to get along comfortably with them.

This is one of the most "popular" of the Goals — in two senses of this word. By my count, about thirty percent of the population has this Goal, a higher percentage than any other Goal except Growth. In a secondary sense, people with this Goal are often quite popular with other people. People with this Goal want to be unobjectionable and inoffensive. They seek to be pleasant. Other people usually like this Trait. Of all the Goals, this one is usually the easiest for others to deal with because it makes its owner very agreeable.

The original name given to the *Positive Pole* of this Goal was +Agape, pronounced "ah-GAH-pay". This is the Greek word for love of the philosophical sort — pure and noble altruism. Modern psychologists call it unconditional positive regard. It is benevolence, goodwill, and kindness. Religion and philosophy generally proclaim agape to be the highest virtue.

Most people are unfamiliar with the Greek word 'agape', so for the Process/Aspect System I call the **Positive Pole** of Acceptance '+Inclusion'. People in this Pole desire a sense of belonging. It is important to them that they behave themselves benignly and beneficially in whatever situation or relationship they find themselves in. They want to be in communion with all things. Perhaps the best way to describe this is to say that they want to be on friendly terms with everybody. They are gracious and charming without insincerity. They pursue a meeting of minds by emphasizing what people have in common, and they de-emphasize the differences. They do not back down from what is correct, but they do avoid disagreeing with others where that approach promotes harmony. Whenever they see strife, they want to reconcile the differences. Whenever they see two points of view expressed, they seek to find a larger viewpoint which will encompass the two. They think well of others, and wish only for their benefit. When dislike is expressed toward them, they are conciliatory without compromising their integrity. In short, they try to be loving.

People in the **Negative Pole** of –Ingratiation want to be liked and favored. One of the surest ways to discern whether or not Acceptance is your Goal is to ask yourself how you behave under stress. You will often act out of the Negative Pole of your Goal when things are not going your way. Do you try to "nice" your way out of tough situations? Are you uncomfortable with the thought that you are different, so you try to act like everybody else around you and agree with them on every point? Do you find yourself presenting yourself to others as overly nice and sweet — too charming to be trusted? Do you seem as if you are trying to win a popularity contest? Do you "butter others up" to gain your own ends? — the best sycophants have this Trait. Are you often afraid to "tell it like it is"? Do you tell others what you think they want to hear, rather than the

honest truth? Do you whitewash things: make them seem prettier, cleaner, finer than they really are? Do you also use euphemisms so as not to risk any offense: "sugarcoating" your statements and using words which are softer, more palatable, and easier to hear than the strict truth? Do you compromise your integrity if you think it will avoid criticism? Does the idea of disagreeing with someone make you squirm with discomfort? Do you run from arguments even when they would be beneficial? In the extreme form, this Pole manifests as phoniness, insincerity, and hypocrisy. Such is the perversion of love manifested in the fear of being at odds with others.

Quite often the Negative Pole will kick in when you are asked to do something. You naturally want to accept, to say "yes". You will often indiscriminately go along with it without due consideration. After all, you want to please everybody. Only later do you realize you cannot fulfill the request, or you realize that you really do not want to, so you have to rescind your acceptance. Therefore the ingratiating act leads to resentment or rejection on the part of others and the shame of separation on your own part — exactly the opposite of the intention. The way to overcome –Ingratiation is to consider and contemplate the Complementary Goal, Rejection — particularly the Positive Pole of +Distinction. Be discerning in what is accepted, and only say yes to what is in accord with personal integrity.

One way to expand one's understanding of Acceptance is to compare and contrast it with the other three Traits in its Quadrate: Power, Caution, and Rejection.

The *Counterpart* of the Acceptance Goal is the Power Mode. –Ingratiation is a sign of weakness, but +Inclusion is an expression of personal power. The Power Mode is the Cardinal Aspect of the Goal–Mode Action pair, and people in this Mode expect others to conform to them. On the other hand, Acceptance is the Ordinal Aspect, and people with this Goal conform themselves to others. People in Acceptance are responsive to others, whereas people in Power expect others to be responsive to them. If you see yourself as powerful, you will not likely do the weak and ingratiating thing. A person can have both of these Traits in their Array, in which case the Traits reinforce each other.

The Positive Pole of Acceptance is very "loving" in its expression. The *Diametric* of Acceptance is the Caution Mode. It is sometimes said that the opposite of love is not hate; it is fear. We will see further on that the Negative Pole of the Caution Mode is –Phobia — fear. Perhaps this is what is meant when it is said that love casts out fear. It is possible for a person to have both the Acceptance Goal and the Caution Mode in their Array. This has the potential to make for a neurotic personality, because the two Traits will struggle with each other. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The *Complement* of Acceptance is the Rejection Goal. The two are the exact opposites of each other. People in Acceptance avoid rejecting and being rejected if at all possible — such is painful to them. People in Acceptance dislike arguments very much, and tend to walk away from a disagreement rather than confront the situation. They are not often contentious or antagonistic. As mentioned above, work with Rejection's Positive Pole of +Distinction is helpful in overcoming the Acceptance Goal's Negative Pole of –Ingratiation.

A person who has this Goal is always looking for a sense of 'belonging', a place where one 'fits in'. However, it is rare to actually attain or achieve that state — because it is the nature of a Goal to continually move toward something; one never actually arrives. Consequently, the 'dragon' hiding in the 'shadow' of this Goal is, paradoxically, a vague sense of alienation rather than a satisfied sense of belonging. Alienation is not that different from the Goal of Rejection. Acceptance and Rejection are all about the ramifications of liking and disliking, attraction and repulsion, similarity and dissimilarity. The trick is to not let the dragon of alienation thwart the progress toward the Goal of belonging. And the trick beyond that is to move continually toward integration of the Complementary Goals, neither liking nor disliking whatever the universe brings into one's life; that is the 'meta-goal' that transcends the Complementary Goals.

The disadvantage of this Goal is that people who have it uncritically embrace things as they go through life, and get themselves into trouble. It is a noble virtue to be big enough to accept everything that comes along, but few people are actually that big. Those who aren't then find themselves accepting things they can't handle. The advantage of having this Goal is that the person is usually well-liked, and this can open many

doors. It can also get one out of some tight situations, because by nature a person in Acceptance is rather charming. I speak from experience; this is my Goal.

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The Equilibrium Goal

Synonyms: balance, equipoise, stasis, ease, steadiness, stillness, standstill, contentment.

Mottoes: "Keep things as they are." "Don't rock the boat." Stay on an even keel."

Description: Seeks to preserve present state of affairs. Wants to maintain existing system. Avoids disruption, interruption, stress. Desires things to run smoothly. Tries to get things back in kilter when they get out. Doesn't want to cause a stir. Seeks a happy medium. Wants a fair exchange, equal payback.

Advantage: stability and dependability.

Disadvantage: not much progress or improvement.

+*Suspension*

Synonyms: neutrality, quiescence, remuneration, symmetry, even-handedness, orderliness, rhythm, equity.

Mottoes: "Maybe." "Middle of the road." "Balance the ledger." "Even Steven."

Description: Seeks to maintain and restore law and order; desires justice at all times. Strong sense for going with the flow; hangs loose in most circumstances. Prefers the normal, regular, course of events to the unusual. Wants to make things fair, equal. Tries to do appropriate things. A strict accountant in life, balancing the ledger books. Wants to reduce pressure and avoid stress.

Extreme: standardization, neatness freak.

–*Inertia*

Synonyms: stagnation, sluggishness, slowness, delay, postponement, abeyance, status quo, resting, stability, permanence.

Mottoes: "I'm lethargic." "I seek homeostasis." "Give me the Establishment." "I'm just getting by."

Description: Difficult to motivate or push off center. Seeks ease and non-involvement. Procrastinates. Mind and body move and respond slowly. Wants to do no more than required. Follows path of least resistance. Leisurely: a life going nowhere. Wants vengeance, to get even. Tries to coast through life with little effort. Dilly-dallies at every opportunity: time-waster.

Extreme: slowpoke, phlegmatic, goof-off, drifter, couch-potato.

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Table 2Bh — The EQUILIBRIUM GOAL in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	**+*Suspension* EQUILIBRIUM –*Inertia***

As shown on the partial Process/Aspect Chart above, the Equilibrium Goal has the following Attributes:

- Its Dimensionality Attributes are *Pan* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Neutral* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Assimilation* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Complex* in Process and *Backward* in Aspect;
- It is an Aspect of the *Combination* Process.

As shown on the partial Process/Aspect Chart above, the Equilibrium Goal has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Observation Mode;
- It has no *Diametric*;
- It has no *Complement*.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Equilibrium, then we have a good start on understanding how Equilibrium manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Equilibrium Goal follows.

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This is the Goal that results from a combination or gestalt of all of the other Goals. The six polarized Goals are all neutralized when assimilated into the Combination Process Goal.

The original name of this Goal was "Stagnation", but to me this word has a negative connotation, whereas the Goal is in fact neither positive nor negative. The word "equilibrium" conveys this sense of neutrality more accurately, I think. Whatever the name, people with this Goal prefer for things to run smoothly: neither starting nor stopping (Action Goals), increasing or decreasing (Inspiration Goals), amalgamating or proliferating (Expression Goals). They want to avoid causing disruptions in the normal order of things: it is uncomfortable for them to create a stir. Their basic purpose in life is to relieve stress, or avoid it.

People who do not have this Goal sometimes perceive people with this Goal as purposeless — lives going nowhere. Indeed, it often seems to others that they have no ambition except ease and contentment. They are quite comfortable with maintaining the status quo, going along with the existing system, preserving the present state of affairs, just as it is. The advantage of this is that the people are rather stable and dependable — not much changes in their lives. The disadvantage is that, even if they don't let things go downhill, neither are they likely to make things go uphill — making progress or improvement.

Balance is another big issue for people in this Goal. If things drift or get pushed out of balance, that is when they spring into action, to restore the natural order. They also tend to live in the moment, rather than in the past or the future. This is a typical Goal for people in bureaucracy, since one main goal of government is to maintain or restore order, and so many laws are intended to define fairness and justice. In other endeavors, Equilibrium shows up in a person as a drive for standardization and neatness.

Some people who have studied this Personality System prefer to call it the Goal of Flow. Here too this can be misleading, because people in the Positive Pole and with other Traits that are Cardinal such as the Passion Mode and the Idealist Attitude can apply themselves to achieve a state of fairness and justice. They are not content to let the world pass them by while they do nothing to change it. When they see something out of kilter, they want to set it right. They do not "go with the flow" if they perceive "the flow" has gone toward injustice or imbalance. When they perceive that the pendulum swing of events has gone too far to one side or the other, they take measures to get it back to center.

The **Positive Pole** of this Goal is called +Suspension. This refers to the balance place between two opposing forces. Any object held in suspension is not at either extreme of "positive" or "negative". A person held in "suspense" does not know what the outcome will be or which way things will go. A person in this Pole is constantly searching for this balance point rather than leaning one way or the other. Polarizing forces are avoided, rather than sought.

Another good name for the Positive Pole would be +Neutrality, and this word might be more easily understandable than +Suspension to most people. The Positive Pole is the active Pole, so people in this Pole

actively seek justice. It is when they perceive that things are not fair that they work to make them so. If a "debt" of any kind exists, it should be paid. They are very concerned with equality — all exchanges must be just and equitable. They don't want to owe anything, nor have others owing them. You might say they go through life with a ledger book, keeping track of all the transactions and making sure that they break even, neither in the red nor in the black. They seek the so-called "happy medium", the "middle of the road", so that they experience neither excess nor deprivation. They shy away from all extremes, and pursue moderation in everything. Whatever the situation, they try to do the appropriate thing, which will cause no disruption of the existing order. They do not "rock the boat", and if the boat is rocking, they want it to stop rocking. "Don't make waves" is a good motto for this Pole.

The *Negative Pole* of this Goal is called –Inertia. In physics terminology, this is the tendency of matter to resist a change in the nature of its motion — an object at rest takes work to get moving. When applied to people, it usually refers to someone who is sluggish, slow, lethargic, and phlegmatic — it is difficult to get them moving also. People in this Pole are difficult to motivate. They will refuse to get off dead center. Decisions are made on the basis of least effort — finding the path of least resistance. The tendency is to take the easy way out of a difficult situation. They really cherish their non-involvement. They will procrastinate as long as they can, and then they do no more than required to restore ease and comfort. Unless they are really pushed hard by circumstance, they will coast through life in a leisurely fashion. To others who have ambition, it seems that they dilly-dally — deliberately wasting time, accomplishing as little as possible. This is an accurate perception. In the extreme cases, they are "slowpokes", "goof-offs", or drifters. In any case, they do not like "work", even to work for things they like.

You can think of the difference between the Positive and Negative Poles of this Goal as the two kinds of equilibrium that there are in the material world. That is, a ball among hills and valleys has two equilibrium points: one at the bottom of the valley and the other at the top of the hill. A person in the Negative Pole is like a ball in the valley — it takes external energy to get him to move since he has no internal desire to move. A person in the Positive Pole is like a ball on the peak — he does have internal energy and he applies it to get there if he isn't there, and applies it to stay there.

There is no *Diametric* or *Complement* to the Equilibrium Goal, but there is a **Counterpart** in the Action Dimension, the Observation Mode. The Observation Mode is the Cardinal Aspect, so it is active, whereas Equilibrium is the Ordinal Aspect, so it is passive. Equilibrium seeks what Observation has, to be uninvolved or disconnected from the events, feelings, and thoughts going on all around.

The way to overcome the Negative Pole of Equilibrium, –Inertia, is to contemplate and apply the Positive Poles of all of the other Goals, since Equilibrium is the Neutral Goal. Choose one that feels right or fits the situation, and go with it. Do something with the purpose of +Dedication, +Leadership, +Simplicity, +Development, +Distinction, or +Inclusion — whichever it be, just do something.

General Comments on the Goals

The Goals are an Ordinal or "negative" Aspect — they operate out of a sense of lack. You never achieve your Goal completely, so you seek your Goal throughout life. Because it is not accomplished completely, you are always reaching for the Goal's fulfillment.

Metaphorically speaking, as explained in Part One, a person's Goal is that location in space where they want to be at the end of the path. People with a particular Goal have a need or a desire to reach wherever it is that their Goal causes them to perceive as the destination. These people live to arrive at this place or position. Notice in the description which follows how people manifest this with each of the Goals:

- People with the Goal of Submission want to arrive at that location where they can find loyalty, obedience, and lawfulness. They seek to be in the position of a follower, with the leaders in the positions in front of them — because they regard where they are as too active, too pushy, too disorderly.
- People with the Goal of Dominance want to arrive at that location where they can find respect, direction, and supremacy. They seek to be in the position of leadership, with the followers in the positions behind them — because they regard where they are as too passive.

- People with the Goal of Reduction want to arrive at that location where they can find simplicity, structure, and order. They seek a familiar place because they feel that where they are there is too much unfamiliarity — it is too open, too free, too wild.
- People with the Goal of Growth want to arrive at that location where they can find expansion, openness, and progress. They seek an unfamiliar place because they feel that where they are there is too much familiarity — it is too confining, too limited, too close.
- People with the Goal of Rejection want to arrive at that location where they can find purity, integrity, and contrast. They seek a place where there are more dissimilarities because they think that where they are there is not enough distinctness — it is too homogeneous, too adulterated, too insincere.
- People with the Goal of Acceptance want to find conformity, harmony, and belonging. They seek a place where there are more similarities because they think that where they are has too much contrast — it is too different, too judgmental, too uncooperative, too unfriendly.
- People with the Goal of Equilibrium want to arrive at that location where they can find balance, justice, and fairness. They seek to go where there is relaxation because they sense the present location as too unjust, too lopsided, too stirred up.

Each Goal is a facet of a particular Process as mentioned above, and as such it partakes of the nature of that Process.

- People with the Goal of Submission seek Termination, in the sense that they want to make their lives passive. This is the end of personal initiative, as they yield to the will of others or to the laws of nature and of society.
- In the Opposite Process, people with the Goal of Dominance seek Origination in the sense that they want to make life new. They seek to change the behavior of others and bend them to their will. This is the beginning of action for them.
- People who have the Goal of Reduction seek Involution in the sense that they want to make life simple. They seek to trim down and limit life to the bare essentials. They usually feel most comfortable with a familiar structure in their lives. Their purpose in life is to avoid complexity and confusion.
- In the Opposite Process, people with the Goal of Growth seek Evolution in the sense that they want to make life free and unstructured. They want to develop their highest potential to its fullest extent. Their fulfillment in life is to evolve to become the best that they can be.
- People with the Goal of Rejection seek Analysis in the sense that they want to make life distinctive and pure. They want to pick things apart till they get to the most unique element or ingredient thereof.
- In the Opposite Process, people with the Goal of Acceptance seek Synthesis in the sense that they want to make life unified and harmonious till it becomes all one thing. Their fulfillment is to accept the world as it is, and to conform themselves to it.
- People with the Goal of Equilibrium seek Assimilation in the sense that they want to be the sum total of all experience, which is in a balanced state of equilibrium. They desire that justice and fairness prevail so that the scales of life will be even.

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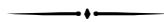
One way to look at how the Goals work is that each Goal operates by causing the people who have it to regard their lives as having too much of the opposite Goal. In other words, part of the motivation or moving force that is inherent in a particular Goal is to avoid or neutralize the Complementary Opposite Goal. People tend to see their situation as having an overabundance of the opposite Goal, and they think it is their job to counteract this. For this reason, they also tend to see themselves as being just the opposite of what they are with respect to Goal, and they are often surprised when they find out what their Goal is. Notice how this works with each Goal.

- People with the Goal of Submission regard themselves and their lives as being too dominant and pushy, so they desire more passivity and yielding.
- People with the Goal of Dominance are just the opposite — they regard themselves and their lives as being too passive and yielding, so they desire more dominance and pushiness.

- People with the Goal of Reduction feel that they and their lives are too expansive and progressive, so they desire more contraction and regression.
- People with the Goal of Growth are just the opposite — they feel that they and their lives are too contracted and regressive, so they desire more expansion and progress.
- People with the Goal of Rejection think of themselves and their lives as being too agreeable and insincere, so they desire more contrast and integrity.
- People with the Goal of Acceptance are just the opposite — they think of themselves and their lives as being too inharmonious and unloving, so they desire more conformity and agreeableness.
- The Goal of Equilibrium has no Complementary Opposite, so it obviously does not share this phenomenon.

The original name for the Positive Pole of the Acceptance Goal was +Agape, which is the Greek word for love of the purest, highest, and noblest sort. All of the Goals express some form of "love", in the sense indicated below, but this *agape* is probably the most common definition in use among the general population, reflecting the universal awareness that agape is the great goal of life. As we experience life, we learn about and absorb more of the universe within ourselves, even if Acceptance is not our Goal. We learn to get along more harmoniously with the universe, because it punishes us automatically if we are not in step with it. We learn to obey nature's laws — laws of physics, of psychology, and of logic. We also learn that it makes sense to treat others as we desire to be treated, since we are all "in this thing together". Whatever Goal people have, it is the best one for them.

In a sense, everyone seeks what they love, and often this seeking is done in a mating relationship with "that special someone". We all want to love and be loved, but many misunderstandings occur because this means different things to different people. The Goal of a person determines other things besides this, but it can be used as a guideline for understanding a person's definition of the word "love" in regard to relationships. When people get involved in this kind of relationship, they usually have certain expectations, and they want certain things out of it — they have a goal in mind. Often this corresponds, at least to some degree, to their Aspect Goal. The following sentences show how people manifest this in the case of each of the Goals.

- People with the Goal of Submission actively seek to be led by the mate. They want such things as oversight and advice. They like to have guidelines to follow, if not actual rules of law laid down. If this is not forthcoming, they consider themselves unloved. After all, what is a mate for if not someone to look to for guidance when you need it?
- People with the Goal of Dominance seek a mate who will be loyal and faithful, who will do their duty by them and never let them down, to work with dedication and respect. After all, what is a mate for if not to be the primary member of the team?
- People with the Goal of Reduction seek someone whom they can look up to with admiration, someone who will inspire them, who has the ambition and optimism that they often lack. They want someone whom they can always come home to and feel that everything is all right there — a sanctuary, a gentle haven of peace and contentment. After all, what is a mate for if not to help them up when they are down?
- People with the Goal of Growth want a mate with whom they can have an intense intimacy, someone who is a challenge to get to know, someone who is perpetually interesting and exciting. After all, what is a mate for if not to be happy with and to open themselves up to?
- People with the Goal of Rejection want to be appreciated for their individuality and accepted for their uniqueness as an individual. They seek someone who understands their need for integrity, honesty, and purity. They desire another who is not afraid to be different and distinctive. After all, what is a mate if not someone whom you have selected and who has selected you from among many others?
- People with the Goal of Acceptance want rapport, harmony, and compatibility in a mate. They seek someone whom they really like to be with, and who has similar tastes in life. After all, what is a mate for if not a companion, a friend, and a person with whom you have so much in common?
- People with the Goal of Equilibrium want a mating situation which combines all the above into grace. They seek a companion who does not give them any static, does not push them around, and is easy to get along with. After all, what is a mate for if not someone to settle down comfortably with, and just pass the time with?

In the general population, it has been found empirically that the Acceptance and Growth Goals are the most common (more than 20% of people with each); Rejection, Reduction, and Stagnation are rather uncommon (less than 5% of people with each); and Dominance and Submission are in the middle of the commonality spectrum (about 10% of people with each).

Chapter 2C

THE SEVEN MODES

Table 2Ca: The PROCESS/ASPECT SYSTEM CHART of TRAITS — The MODES in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITIONAL' –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy
+ 1-D + CARDINAL ACTION FORWARD **MODE**	**+Persistence** **PERSEVERANCE** **–Immutability**	**+Dynamism** **AGGRESSION** **–Belligerence**	**+Restraint** **REPRESSION** **–Inhibition**	**+Enthusiasm** **PASSION** **–Extremism**	**+Deliberation** **CAUTION** **–Phobia**	**+Authority** **POWER** **–Oppression**	**+Clarity** **OBSERVATION** **–Surveillance**
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

In the second horizontal row from the bottom of the Chart is the Aspect called "Mode". The seven Modes are Perseverance and Aggression, Repression and Passion, Caution and Power, and Observation. The Mode is the way in which the Goal is pursued, and also the general manner of conduct or deportment. It is the

underlying behavior pattern, or *modus operandi* of the personality — the standard operating procedure. It is the *means* to the end (Goal). Because it is the Cardinal Action Trait, a person's Mode is one of the easier Traits to distinguish by watching how people act or deport themselves.

In contrast to the Ordinal (negative) Aspect – Goal – which operates as a sense of lack for something, Mode is a Cardinal (positive) Aspect: it exists and operates as a presence. Whereas a person's Goal drives him to seek something he regards as missing in his life or absent in himself or lacking in the world, a person's Mode is just the opposite of this. It inherently fills a person with a particular kind of energy that drives him to behave in a certain way, one of seven basic ways. The seven Goals and their Counterpart Modes both work with the same type of behavior (being two Aspects of a particular Process), but in opposite ways: the Goal motivates from deficiency, and the Mode motivates from sufficiency. This is the similarity and the difference between Goal and Mode.

Recall the metaphor presented in Part One: that a person's Mode is that "location" where he begins his path of life. Every Personality has a starting "place", one among seven possible places, which defines what path it will follow in achieving the Goal. The Mode is the "path" of life. It might be the passive road (Perseverance) or the active road (Aggression), the low road (Repression) or the high road (Passion), the outer road (Caution) or the inner road (Power), or the combination road (Observation).

Synonyms for Mode are: path, method, manner, way, means, course, how, style, practice, and behavior.

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The Perseverance Mode

Synonyms: steadfastness, tenacity, resistance, stalwartness, constancy, sustainment.

Mottoes: "I hang in there till the job is done." "Count on me to stay with it." "I don't know when to quit."

Description: Sticks with things till they are finished. Unwavering in reaching the goal. Can withstand much hardship along the way. Lasts and lasts to the end. Tends to be consistent. Likes regulations. Can be depended upon to finish what is started. Even-paced. Often boring. Establishes routines. Holds on till the bitter end.

Advantage: dependability and durability.

Disadvantage: can get stuck in inappropriate patterns.

+*Persistence*

Synonyms: unslacking, unrelenting, dogged, resolved, resolute.

Mottoes: "I see things through to the end." "Stick-to-itiveness." "Hang tough."

Description: Patient and long-winded in toil toward the goal until ends are achieved. Lingers in life, and savors actions to the fullest. Follows through and finishes what is started. Self-disciplined. Has the capacity to endure to the end in spite of contrary circumstances once the job has been initiated.

Extreme: a real "diehard".

–*Immutability*

Synonyms: unchangeability, inalterability, rigidity, invariance, balkiness, permanence, habituation.

Mottoes: "I never change." "I am in a rut and cannot get out." "Stay with the tried and true way."

Description: Once a pattern of action is assumed, there is no getting out of it. Resists innovation and change of any kind. Maintains a monotonous regularity in habits or mannerisms — even the voice quality may put you to sleep. He applies his energy to keep on the beaten path, rather than to trying new things. Plods relentlessly and inexorably onward.

Extreme: regimentation.

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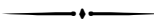
Table 2Cb — The PERSEVERANCE MODE in CONTEXT

PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	*+Persistence* *PERSEVERANCE* *–Immutability*	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Perseverance Mode has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Backward* in Process and *Forward* in Aspect;
- It is an Aspect of the *Termination* Process.

As shown on the partial Process/Aspect Chart above, the Perseverance Mode has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Submission Goal;
- It is the *Diametric* of the Dominance Goal;
- It is the *Complement* of the Aggression Mode.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Perseverance, then we have a good start on understanding how Perseverance manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Perseverance Mode follows.

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Perseverance describes people whose manner of conduct is to continue at whatever they are doing indefinitely. They will keep at it to the very end — sometimes to the bitter end since they often "do not know when to quit". Their behavior is consistent, steadfast, stalwart, and regular. They can be counted on to act the same way almost every time. This makes them dependable, if not monotonous. Others know what to expect of them, because they don't change. Often the voice quality itself reflects a lack of modulation in behavior — it drones. Their sentences even run together interminably. They establish routines, and then are unwavering in their application of them.

That Perseverance is the Ordinal One-Dimensional Aspect means that, by analogy, these people are on a particular path to reach their Goal, and they stay on that one path, not deviating to right or left, and not varying their speed. They just keep on going, relentlessly, with their energy directed unremittingly toward arriving at the end of the path.

People in the **Positive Pole** of +Persistence, once they have started a project, have the capacity to endure to the end in spite of contrary circumstances. They are very self-disciplined about their activities, and can withstand much hardship in them. If life be compared to a race, they are not short-distance sprinters; they are long-winded, long-distance runners. They pace themselves for the long haul, rather than trying to go through life with a series of jack-rabbit bursts of speed — they are like a tortoise, not a hare. They toil long and

patiently in doing their work. They do not glide over events quickly or superficially, but tend to linger in action and savor their experiences.

The **Negative Pole** is –Immutability, and in this Pole people will tend to find their comfort zone and stay there, resisting changes – even ones which may be for their own good. They will find situations that are comfortable and not risk them lest they upset their firmness. They prefer permanence to fairness. Whereas +Persistence has at least some fluidity, in –Immutability living becomes a rigid structure. These people are often found to be in a rut that they cannot seem to extricate themselves from. They cannot find it within themselves to alter their conduct. Once a pattern of behavior is assumed, there is no getting out of it. They prefer to stay with "the tried and true", rather than seeking any novel way of doing things. They plod inexorably onward, "on the beaten path". Any innovations seem odious to these people. They maintain a monotonous regularity in their habits and mannerisms. Other people usually find this boring. Even the voice will put one to sleep, with its lack of color and variability. If they are otherwise energetic and active, the –Immutability will be expressed as incessant or interminable behavior on their projects. If they tend not to be active, then the –Immutability will appear as inertia and sloth. Either way, the behavior is likely permanent.

Now let's contrast and compare the Perseverance Mode with the other three Traits in the same Quadrate — Submission, Dominance, and Aggression — and see what we can learn.

The Perseverance Mode is the **Counterpart** of the Submission Goal. Perseverance has what Submission seeks — consistency of behavior in accordance with the rules, and dedication to getting the job done. People in either Trait like regulations, and they can be depended on to finish what they start because both are Aspects of the Ordinal Action Process: Termination. Submission is in the Ordinal (negative) Aspect, so it concerns becoming consistent with external situations. Perseverance is in the Cardinal (positive) Aspect, so it concerns being consistent within oneself. If both of these Traits are present in the same person, then they exacerbate and exaggerate each other, and the tendency is therefore to get stuck in the Negative Poles of both Traits, and to stay with something that isn't working until the "bitter end".

The Perseverance Mode is the **Diametric** of the Goal of Dominance. This means that these two Traits tend to operate against each other, and it is very difficult to find a path that satisfies both. When this occurs within the same Personality, this internal contradiction tends to generate neuroses. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this self-conflicted configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. Perseverance Mode does not like to be pushed around; Dominance likes to push stuff around. Because these are Action Traits, it is possible to come to physical blows in an effort to resolve such a conflicted situation.

The Perseverance Mode is the **Complement** of the Aggression Mode. Persevering people lack a dynamic approach to life. Rather than being straightforward and direct, people in Perseverance tend to "beat around the bush", and have trouble being assertive. Aggressive people like change for its own sake, but Persevering people hate it. Persevering people are not forceful, vigorous, or pushy in anything that they do. The combativeness and contentiousness of –Belligerence, the Negative Pole of the Aggression Mode, is particularly alien to them.

The fear that drives Perseverance's Negative Pole, –Immutability, is, obviously, the fear of change. The way to overcome this is to contemplate and apply the Positive Pole of the Aggression Mode, which is +Dynamism — exhibit some vitality and impetuosity. Make something new happen, and then be +Persistent with that. Break the stable structure and discover something different.

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The Aggression Mode

Synonyms: insistence, assertiveness, boldness, innovation, pushiness, propulsion.

Mottoes: "I go after what I want." "Let's get the show on the road." "Get to the point."

Description: Will not be denied since this person pursues goals with gusto. The manner of attack is always shifting and changing. Always pushing and driving to make things happen. Has a straightforward and

direct approach. Gets right to the point. Blunt. Often inconsistent because of trying new methods. Turbulent.

Advantage: generally gets what they want; versatility.

Disadvantage: undisciplined inconsistency.

+*Dynamism*

Synonyms: vigorousness, forcefulness, energy, vitality, momentum.

Mottoes: "I'm unstoppable." "I'm a powerhouse." "Never say die."

Description: The manner is peppy, driving, lively, spry, sprightly, and zippy. Will not take no for an answer. Whatever is done is done impetuously. Moves strongly and directly to the heart of the matter. Acts as if impelled by an irresistible force. Regards others not in Aggression Mode as weak and wishy-washy.

Extreme: obstreperousness, boisterousness.

–*Belligerence*

Synonyms: combativeness, hostility, pugnacity, contention.

Mottoes: "I fight my way to the head of the line." "I throw my weight around." "You had better get out of my way."

Description: Acts as though he has a chip on his shoulder. Ready to fight anybody at the drop of a hat. Attacks problems with a very competitive approach. Challenges everything and everybody to a duel. Inclined to collide head-on with others. Lunges and hurtles through life — pushing, shoving, punching, slamming, and jabbing.

Extreme: bullying, violence.

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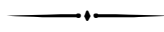
	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
Table 2Cd — The AGGRESSION MODE in CONTEXT							
PROCESS → **ASPECT ↓**							
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+*Dynamism* *AGGRESSION* –*Belligerence*	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Aggression Mode has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Forward* in Process and *Forward* in Aspect;
- It is an Aspect of the *Origination* Process.

As shown on the partial Process/Aspect Chart above, the Aggression Mode has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Dominance Goal;
- It is the *Diametric* of the Submission Goal;

- It is the *Complement* of the Perseverance Mode.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Aggression, then we have a good start on understanding how Aggression manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Aggression Mode follows.

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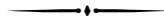
People in this Mode are assertive in every case, and in extreme cases they are "on the attack", or "on the offense" in some way, often in a way that lacks finesse. The manner in which they attack is always shifting and changing as well. These people go after what they want with gusto and innovation. Their manners are straightforward and direct, right to the point without dancing around it. To those who don't like this, it seems to be blunt. To those who do like it, it seems sharp. At any rate, people in this Mode are generally quick in their conduct. They are driving and insistent about reaching their goals.

The advantage of this Goal is that people who have it are very energetic in pursuing their goals. Their manner lets other people know that they had better "step aside", because the Aggression Mode person is "coming through". The disadvantage is that there is a tendency not to be consistent in pursuing their goals. They are always shifting their attack, so they may not get the job done. It is easy for them to get things started, but not so easy to get things done, because in mid-project they may dart off to start some other project.

In the *Positive Pole* of +Dynamism, these people are impetuous, forceful, vigorous, and lively. They move strongly and directly in pursuing their objectives. They act as if they are impelled by an irresistible force. They are powerhouses, dynamos of energy. Because of the strength of this manner of behavior, they regard others, who are not in this Mode, as slow and weak. People in this Pole are also spry, sprightly, and zippy — full of activity. This does not mean that they have to be busy all the time, for that is the Motion Center to be discussed further on. However, there is a dynamic quality to the way they act, and to what they are.

The *Negative Pole* is –Belligerence. This describes people who are combative, contentious, and pugnacious. People in this Pole acts as though they have a "chip on their shoulder", and not just with people, but things — they are ready to fight "at the drop of a hat". They don't just go after solutions with vigor as people in +Dynamism would, they attack a problem with a competitive manner, jabbing at it. It is as if they are challenging everything and everybody to a duel. One might say that they are on a course toward a head-on collision with the world. They lunge and hurtle through life, pushing and shoving, punching and slamming. They deliberately agitate and irritate others, seeming to pick a fight. They thrive on violent behavior, whether theirs or others. They are the proverbial "bull in the china shop", charging around and breaking everything in their path.

Now let's compare and contrast the Aggression Mode with the other three Traits in the same Quadrate — Dominance, Submission, and Perseverance — and see what we can learn.

The Aggression Mode is the *Counterpart* of the Dominance Goal. As Aspects of the Origination Process, they are both concerned with initiating action. The Goal of Dominance, being the Ordinal Aspect of the pair, is concerned with initiating action in the exterior world. These people try to make things happen with other people and other things. On the other hand, the Aggression Mode, being the Cardinal Aspect, is concerned with action initiated from the interior world. They are activity within themselves. When both Traits are in the Array of a person, that person is a "force of nature" that is undeniable and unstoppable. In the Negative Poles, the combination makes a bully such as you would not believe. Note that there are not only physical bullies, but also emotional and intellectual bullies; other Traits determine what type of bully.

The Aggression Mode is the *Diametric* of the Submission Goal. It is possible for a person to have both of these Traits active in their Array. When this happens, it creates an internal conflict that the person might not know how to resolve, and this often shows up as neurotic behavior; they do not know what to do with themselves. "Shall I barge through life willy-nilly, devil-may-care; or shall I focus on the strait and narrow path of obedience to the rules of life?" Often they do not do either because they cannot make up their minds, or they will take a very long time to work it out. Or they randomly switch back and forth between Aggression and Submission. Either way, it makes them crazy to have to deal with themselves, and it makes people around them crazy to have to deal with an inconsistent, self-contradictory person. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves. It

is extremely difficult to come to a healthy expression of this self-conflicted configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful.

The Aggression Mode is the **Complement** of the Perseverance Mode. Aggressive people avoid persistent and sustained behavior. They are undisciplined. They do not linger and savor life, but careen around "from pillar to post". Often people in Aggression will change things just for the sake of change. Consistency and regularity irks them or bores them. They avoid routines and despise regulations. This keeps other people guessing, never sure what they will be doing next. Others may consider this type of behavior undependable or unstable. To the people in Aggression, it is just their fear of getting in a rut. No one and no thing is going to tie them down. Whereas Aggressive people attack problems with a sharp instrument, Persevering people defend themselves from problems with a blunt instrument.

The fears that drive –Belligerence, Aggression's Negative Pole, are the fear of not winning and the fear of weakness. To lose a contest and to show weakness is unacceptable. People in this Pole act as though they must be the strongest, the foremost. The way to overcome this is to consider and apply the Positive Pole of the Complementary Perseverance Mode, which is +Persistence. Instead of the violent and hostile approach to relationships and situations, learn to handle the energy smoothly and consistently, with a gentle pressure appropriately applied.

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The Repression Mode

Synonyms: reservation, moderation, nonchalance, gentleness, mutedness, under-reaction.

Mottoes: "Cheer down." "Don't get so excited." "Take it easy." "Don't make a mountain out of a molehill."

Description: Acts low-key about everything. Manner is toned down and lacking in enthusiasm or display of feeling. The personality and activity is lackluster. Subdued about everything. Voice lacks animation and inflection. Undemonstrative, easygoing, mild-mannered, tame, underwhelming. Does not feel encumbered by restrictions or limitations.

Advantage: unlikely to go overboard on anything.

Disadvantage: misses out on excitement; underestimates everything.

+Restraint

Synonyms: self-control, restriction, circumscription, conservativeness, plainness, temperance

Mottoes: "I keep the lid on myself." "It's no big deal." "I don't get carried away with anything."

Description: Holds the self back from self-expression. Manner is unruffled, cool, unflappable, and reserved. De-emphasizes everything, and diminishes its importance. Keeps a tight rein on the self — in check at all times. Has an unaffected, unadorned way of life. Behaves gingerly and tenderly.

Extreme: tame.

–Inhibition

Synonyms: constraint, prohibition, boundedness, suppression, confinement, constriction.

Mottoes: "I just can't let loose of myself." "I just don't feel it."

Description: Emotional responsiveness is very weak or lacking. The behavior seems totally uninspired and drab. Lacks all enthusiasm. Displays little emphasis one way or the other. Has the feeling that all of life is just shades of gray, with little color or animation to it. Low spirited and halfhearted approach to life. Is stifled, squelched, and smothered in behavior.

Extreme: insipid; deadpan.

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	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
Table 2Cd — The REPRESSION MODE in CONTEXT							
PROCESS → **ASPECT ↓**							
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	*+Restraint* *REPRESSION* *–Inhibition*	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Repression Mode has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Downward* in Process and *Forward* in Aspect;
- It is an Aspect of the *Involution* Process.

As shown on the partial Process/Aspect Chart above, the Repression Mode has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Reduction Goal;
- It is the *Diametric* of the Growth Goal;
- It is the *Complement* of the Passion Mode.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Repression, then we have a good start on understanding how Repression manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Repression Mode follows.

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This Mode has to do with being reserved in temperament. You could say that the person in Repression is 'uninspired' by life — "life is a drag". It is the pessimistic Mode, so that the person acts low-key and nonchalant about everything. The manner is "toned down" and lacking in enthusiasm. People in this Mode almost never show enthusiasm, and they are generally easygoing, gentle, and mild-mannered. If they get excited, they certainly do not show it. The body movements do not demonstrate enthusiasm, and the voice itself lacks animation and inflection.

The advantage of this Mode is that people in it are unlikely to go overboard on anything and get themselves in trouble. On the other hand, it seems that they do not get the most out of life because their experience of it lacks intensity.

It is difficult for other people to "read" a person in the Repression Mode because they are subdued, muted, and even lackluster in their behavior — it is difficult for one to pick out the Traits of a person in this Mode. Since the body language is so undemonstrative, this can make it difficult to deal with such a person. They tend not to reveal what they think or feel through their behavior. The person may actually feel something very strongly, but not express it strongly, so others misunderstand, and the relationship is jeopardized.

The **Positive Pole** is +Restraint. In its best expression, Repression in this Pole shows up as self-control. Here are people who never "fly off the handle". They "keep a lid on" themselves, and don't get "carried away" with anything. They don't "go overboard" at any time. Things over which others might display some excitement

are met with coolness. The manner is unruffled and conservative. They keep a "tight rein" on themselves — they are "in check" at all times. One might even say they are "tame". Indeed, their behavior is subdued, gingerly, unaffected, and plain. Psychologists would say that they have a "flat affect".

The *Negative Pole* is –Inhibition. Here the Restraint is taken to an extreme, or perhaps it would be better to say that it is perverted or distorted, since the Repression Mode disallows behavior being taken to an extreme. The behavior is totally uninspired and drab. There is no excitement or enthusiasm for anything. Such people go through life as if it were all just shades of gray, with no color in it. They are low-spirited and halfhearted in everything they do. The facial expression is deadpan and the voice lacks all emphasis. Here the word "repression" might truly apply. This is the name given by psychologists to a type of neurosis where a person refuses to admit or allow a thought, feeling, or behavior to be expressed. Such a person is indeed psychologically stifled and smothered to his own detriment.

Now let's compare and contrast the Repression Mode with the other three Traits in the same Quadrate — Reduction, Growth, and Passion — and see what we can learn.

The Repression Mode is the *Counterpart* of the Reduction Goal. Reduction seeks what Repression has: an uncomplicated and economical lifestyle, without adornment and frills, never going to excess or extremes. Both are Aspects of the Involution Process and have the similarity inherent therein. They are different in that people in Repression keep themselves efficient and orderly, whereas people in Reduction would like to make their environment this way. People in Repression apply the principle of conservation to their own actions, feelings, and thoughts, rather than seeking this in the outer world as do people in Reduction. It sometimes happens that people have both Traits in their Array, in which case they exacerbate each other. This is a deadly combination in terms of getting much enjoyment out of life; talk about a "party pooper" with a "wet blanket"! The possibility of fulfillment in relationships and/or employment would be quite narrow. Fortunately the combination is rare, because both of these Traits are rare in the population.

The Repression Mode is the *Diametric* of the Growth Goal. It is possible for both of these two Traits to be present in the same person. When that happens, the internal conflict can result in neurosis; the person will not know what to do with themselves. Either they will generate a lot of negative feelings about their path in life and their inability to gently pursue the opportunities that present themselves, or they will randomly switch back and forth between the two Traits. This not only makes themselves crazy, but it is also crazy-making for those around this person. Or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The Repression Mode is the *Complement* of the Passion Mode. People in Repression avoid behaving like people in Passion. They don't act passionate, intense, extreme, fervent, eager, wild, outlandish, loose, outrageous, expressive, or blatant.

The fear that drives –Inhibition, the Negative Pole of Repression, is the fear of excess. The way to overcome this Negative Pole is to consider and apply the Positive Pole of the Passion Mode, which is +Enthusiasm. Cast off the constraints and throw off the shackles of confinement at least a little bit. Exhibit some excitement and animation. Of course, it would seem to someone in this Pole that even a little of this was wildly overdone, but with practice, it will start to feel better, and one can at least get to the Positive Pole of +Restraint.

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The Passion Mode

Synonyms: intensity, extremism, ardor, fervor, eagerness, verve, ornamentation, exaggeration, overwhelming.

Mottoes: "Wow!" "Fantastic!" "Terrific!" "Gung ho!" "I'm wholehearted." "Set the world on fire."

Description: Intense about life. High-spirited with everything. Manner puts an exclamation mark to everything. Approach is emphatic. Voice is animated. All or nothing, black and white way of feeling. Exaggerates everything. Makes mountains out of molehills. Uncompromising. Irrepressible live-wire.

Advantage: almost everything is exciting.

Disadvantage: overreacts to everything; overestimates.

+Enthusiasm

Synonyms: self-actualization, self-expression, animation, freedom.

Mottoes: "I gotta be me." "I am unfolding, watch me bloom." "Don't tie me down." "I do my own thing."

Description: Very exuberant when it comes to "being myself" or "finding myself" or "expressing myself." Has no secrets — comes right out with it. No problem with revealing intimate things about the self. Is up front and out in the open about everything. Do not like to have any restrictions put on their lifestyle. Unencumbers themselves of burdens and restrictions. Lives life in an uninhibited and unbounded fashion.

Extreme: freewheeling.

–Extremism

Synonyms: identification, loose abandon, wildness, outlandishness, intemperance.

Mottoes: "I lose control of myself." "Let it all hang out." "Shock their socks off." "Off the wall." "Don't cramp my style!"

Description: Gets very much involved in what is happening. Can lose self in a cause, ideal, or another person. Lacks restraint, inhibition, self-control. Blatant behavior. Untamed — impossible to domesticate. Dislikes commitments. Enjoys shocking less liberal people with outrageous behavior. Lives life as a carefree fling: unbridled and unfettered.

Extreme: loss of self-control; wild and willy-nilly.

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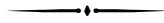
Table 2Ce — The PASSION MODE in CONTEXT							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	***+Enthusiasm*** ***PASSION*** ***–Extremism***	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Passion Mode has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Upward* in Process and *Forward* in Aspect;
- It is an Aspect of the *Evolution* Process.

As shown on the partial Process/Aspect Chart above, the Passion Mode has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Growth Goal;
- It is the *Diametric* of the Reduction Goal;
- It is the *Complement* of the Repression Mode.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Passion, then we have a good start on understanding how Passion manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Passion Mode follows.

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First of all, lest the reader misunderstand, it should be pointed out that this Mode has nothing to do with sex. People in this Mode are passionate in the way they live ("Wow!"). That is, they are intense and excited ("Fantastic!"). They are high-spirited — it is as if they put an exclamation point with everything that they do ("Terrific!"). The gestures are animated, and the voice is emphatic, with a variety of modulation. They are fervent and eager in their pursuits. The advantage of this Mode is that the person approaches everything with verve, so that they are likely to succeed. The disadvantage is that they overreact to things, exaggerate things, and overestimate the importance of things. Talk about "irrational exuberance", people who have this Trait tend to wear themselves out as they pursue life with great gusto; therefore they are likely to get "burned out". They often "discharge their batteries" so much that that have to "take a vacation" from their own excesses in order to "recharge their batteries". People around them can also grow weary of the Passion Mode shenanigans and hyperbole.

The original name given to the *Positive Pole* of Passion is +Self-actualization. This refers to people who have an intense need to express themselves ("I do my own thing."), or to be themselves ("I gotta be me."), or find themselves. Because that word has a somewhat specific meaning in psychology, I prefer to call the Positive Pole, +Enthusiasm. In this Pole people are very exuberant and expressive. They are irrepressible "live wires". They live in an uninhibited fashion, free and untamed. They do not like to have any restrictions put on their lifestyle.

In the *Negative Pole* of –Extremism, people exaggerate everything. They "make mountains out of molehills". They are "off the wall", to use another expression. They lack all restraint and inhibition, to the point of losing self-control. Their behavior is blatant and outlandish, even to the point that they enjoy shocking less liberal people with outrageous behavior. They live their lives in a carefree fling, unbridled and unfettered. They refuse to make commitments. They are wild to the point that it is impossible for them to be tame or domesticated. They do not like to consider the consequences of their actions because this might inhibit them. They want to see every action as a virtue, and it is very uncomfortable for them when this proves not to be the case.

The original name given to the Negative Pole is –Identification. By this it was meant that these people identify with something so strongly that they lose their own identity. It might be a person, a cause, or an ideal, but whatever it is, they get very much involved in it, even "carried away" with it to the point that it consumes their life. This is the opposite of the Positive Pole of +Self-actualization, in which the people becomes more themselves, rather than less. Here again, this word 'identification' has a specific meaning in psychology, so my choice was to change the name to –Extremism.

Now let's compare and contrast the Passion Mode with the other three Traits in the same Quadrate — Growth, Reduction, and Repression — and see what we can learn.

The Passion Mode is the *Counterpart* of the Growth Goal. Both are Aspects of the Evolution Process, so both involve behavior motivated by aspirations to transcend the ordinary, to stretch beyond the limits, and to fulfill the highest potential. The difference is that Growth, being the Ordinal Aspect, concerns the seeking of these things, whereas Passion, being the Cardinal Aspect, actually has them inherent. If both Traits are present in the same personality, then they exaggerate and/or exacerbate each other, depending on whether the combination works for 'good' in the Positive Poles, or 'evil' in the Negative Poles. They will either succeed spectacularly, or fail spectacularly. Or maybe they will do both. It is very difficult for the person to restrain themselves, and the likelihood is that they will go overboard, and end up in the Negative Poles. One probability is that the person will run around the racetrack of life, bouncing off the guardrails on both sides of the track, until they finally crash and burn in a blaze of glory. Having learned some difficult lessons, if they can reconstruct themselves after that then they have a reasonable expectation of doing better the next time around the track.

The *Diametric* of the Passion Mode is the Reduction Goal. These two are as opposite from each other as they can be. Unlike people with the Reduction Goal, people in the Passion Mode lack the need for privacy,

simplicity, efficiency, and economy. Passionate people love ornamentation, ostentation, and gaudy display. Such people have no problem with revealing intimate things about themselves. They are "up front" and open about everything. They do not run and hide from problems. It is possible for people to have both of these Traits in their Array, which tends to make them neurotic, because these two Traits obviously work against each other. Passion Mode tends to "let it all hang out", and Reduction Goal wants to "keep a lid on it". One likely outcome is that a person with both Traits will career back and forth between them in their search for internal consistency. Another common reaction is to freeze with indecision until something finally pushes them off dead center or they eventually work it out. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. If such a conflicted person cannot find a reconciliation of these two energies, it makes them crazy, and it makes the people around them uneasy.

The *Complement* of the Passion Mode is the Repression Mode. Whereas people in Repression go through life as if it were drab shades of gray, people in Passion act as if it were very colorful. To use another metaphor, they are always running either hot or cold — there is no lukewarm for them. They are either 100% for or 100% against whatever. Rarely will they compromise, because they feel so strongly about their positions. However, note that they may switch from one position to the opposite and then support it just as strongly. Often a person in the Passion Mode is found to be swinging from one extreme of the pendulum to the other.

In general, other people are likely to find people in the Passion Mode to be colorful and interesting, but perhaps also irritating, flighty, and undependable.

The fear that drives the Negative Pole of Passion, –Extremism, is the fear of being restrained, of losing freedom of expression. The way to overcome this is to consider and apply the Positive Pole of Repression, which is +Restraint. Exercise some gentle self-control and one will revert to the Positive Pole of the Passion Mode, +Enthusiasm.

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The Caution Mode

Synonyms: hesitancy, unsureness, wariness, uncertainty, heedfulness, pussyfooting, balkiness.

Mottoes: "Look before you leap." "I'm not so sure." "Keep out of harm's way." "Be on your guard." "Better safe than sorry."

Description: The manner is wary and watchful. Needs lots of reassurance and encouragement to be sure that things are safe before proceeding. Doesn't jump into things or make rash decisions. Lacks self-confidence. Rarely takes risks and only bets on the sure thing: prefers guarantees. Takes criticism well. Doesn't take chances: reduces probability of failure to zero. Non-oppressive: doesn't impose ideas on others.

Advantage: doesn't often stumble into trouble.

Disadvantage: often misses opportunities by default.

+Deliberation

Synonyms: carefulness, thoughtfulness, reflection, circumspection, calculation.

Mottoes: "Let me think it over, and then I will decide." "Count the cost." "Take heed."

Description: Deliberates (thinks) about things extensively, and then acts deliberately (carefully) upon reaching a well-thought-out decision. Circumspect in all thoughts and actions. The manner is meticulous and exacting, precise and detailed, measured and methodical, step-by-step, and slow. Makes plans and follows them.

Extreme: indecisive, precise, accurate.

–Phobia

Synonyms: anxiety, fearfulness, timidity, insecurity, worry, cowardice, faintheartedness, timorousness, pusillanimity.

Mottoes: "That scares me." "I'm frightened." "Scaredy cat." "I've got cold feet/a yellow streak."

Description: Apprehensive in conduct. Shy or timid as children, anxious as adults. Approaches life with trepidation. Thinks the world is unsafe. Security-conscious because thinks life is threatening. Prone to having groundless, irrational fears out of all proportion to situation. Wary. Leery.

Extreme: dread, panic, terror.

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Table 2Cf — The CAUTION MODE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	*+Deliberation* *CAUTION* *–Phobia*	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Caution Mode has the following Attributes:
- Its Dimensionality Attributes are *Three* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Outward* in Process and *Forward* in Aspect;
- It is an Aspect of the *Analysis* Process.

As shown on the partial Process/Aspect Chart above, the Caution Mode has the following Relationships of oppositeness in its Quadrate:
- It is the *Counterpart* of the Rejection Goal;
- It is the *Diametric* of the Acceptance Goal;
- It is the *Complement* of the Power Mode.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Caution, then we have a good start on understanding how Caution manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Caution Mode follows.

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There are many people with this Mode, perhaps more than any other Mode. People in this Mode are careful and circumspect in what they do. They rarely take risks, and generally bet only on the "sure thing". They don't take chances, or jump into things with rash decisions. They want to make certain of things before doing anything about it. They have to be sure of the situation, because they are unsure of themselves.

   People in this Mode analyze their behavior in the sense that they are very precise in what they do. They break down their actions into a series of steps. Metaphorically, they make sure their step is accurately placed before they put their foot down. Then they look carefully where they will place their next foot, and so on as they travel down the path of life. They do not want to make a misstep.

This pattern of behavior shows up in the way people in the Caution Mode drive an automobile. They maintain constant attention on the road and other automobiles because they see driving as a dangerous situation — any lapse could spell disaster. They are not smooth or graceful in the way they drive. They continually correct their speed, accelerating and decelerating to maintain just the right distance from the car ahead. They make an excessive number of course corrections on the way down the road, steering right and left to stay in the safe center of the lane — danger lurks on either side. They are overly careful at intersections: there must be a huge gap in traffic before they cross, allowing a wide margin of safety. In merging lanes where others would accelerate to match the flow of traffic, they stop and wait for a break in the traffic. And people in Caution conduct the other affairs of their lives in just this fashion.

People in the **Positive Pole** of +Deliberation are, obviously, very deliberate in their actions. They are hesitant when they come to an unfamiliar situation. Then they are careful as they proceed through the situation. They do not act decisively or boldly, but think their way through each step of the action. This Pole is characteristic of a very precise and accurate mode of behavior. Such people are meticulous, detailed, and exacting in their work and in their lives. They go slowly, step by step, to make certain of what they are doing. They are methodical in the way they go about things. They measure each action to its correct proportion. In their best expression, people in +Deliberation almost never make a mistake because they are so circumspect and prudent. The worst error they might make is to miss an opportunity by hesitating too long, as they estimate the odds of success. Some 'early bird' sometimes gets the 'worm' that they have hesitated to grab.

The **Negative Pole** is –Phobia. "Phobia" is the Greek word for fear, and this word has been brought into the English language to refer to a class of psychological disorders characterized by inordinate specific dreads, such as acrophobia (fear of heights) and claustrophobia (fear of enclosed places). It is likely that people who have these phobias are showing an extreme form of this Pole. In normal people, this Pole will show up as timidity, anxiety, and insecurity. They are wary and watchful of their situation because they regard it as full of dangers. They need to find assurances that things are safe before proceeding. Such people approach life with trepidation. They perceive the world as unsafe, as threatening and hostile. They worry about all the dangers around them, some real, but most imaginary. This makes them indecisive. They are apprehensive about facing unfamiliar situations, especially in which there might be any risk. They often back out of situations, having gotten "cold feet". As children they are "scaredy cats" — other kids try to make them take a dare, but they rarely do. As adults they are "worry warts" — they are anxious about everything. They are easily startled or frightened — an unexpected loud noise will make them jump, make their heart pound, and fill them with a sense of panic or terror. They are overly security-conscious, so that much of what they do is designed to assure their safety. Bold, arrogant individuals may regard them as cowards with a "yellow streak down their backs".

Ironically, people in the Caution Mode tend to like 'scary movies' – or at least they should, if they can learn to work through their –Phobias via entertainment rather than real life. The consensus in the psychological community is that one should squarely face their fears voluntarily until courage is developed.

Now let's compare and contrast the Caution Mode with the other three Traits in the same Quadrate — Rejection, Acceptance, and Power — and see what we can learn.

The **Counterpart** of the Caution Mode is the Rejection Goal. The Caution Mode has what the Rejection Goal seeks. As Ordinal Expression Aspects in the Analysis Process, both involve being critical, but the difference between the two is that in Rejection the criticism is expressed toward the not-self, whereas in Caution the criticism is expressed within the self as carefulness. When both Traits are present in the same person, they exaggerate and/or exacerbate each other, and this can work for 'good' if the exaggeration is in the Positive Poles, or for 'evil' if the exacerbation is in the Negative Poles. The tendency is for the latter unless there are a lot of Cardinal Traits in the person's Array. A person in the Negative Poles of these two Traits is somewhat paralyzed: they do not know what to do – every possibility seems to have scary and evil elements.

The **Diametric** of the Caution Mode is the Acceptance Goal. It is possible for people to have both of these Traits in their Array, which tends to make them neurotic, because the two Traits work against each other. Acceptance wants to approach life with a warm and friendly embrace; Caution tends to hold life at arms' length until it proves itself friendly. It is almost impossible to harmonize the two Traits. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive, who alternates between the gas pedal and the brake. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for

some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The *Complement* of the Caution Mode is the Power Mode. People in Caution do not impose their ideas on others, as a Power Mode person often does. They are not oppressive or manipulative, and they rarely represent themselves as authorities. They lack the self-confidence and sense of certainty that people in the Power Mode possess. They are not at all foolhardy, nor are they risk-takers.

The way to overcome the Negative Pole of Caution Mode, –Phobia, is to consider and apply the Positive Pole of the Power Mode, which is +Authority. Be bold, decisive, and courageous in behavior, and the situation will often yield.

The Power Mode

Synonyms: confidence, assurance, certainty, capability.

Mottoes: "Nothing ventured, nothing gained." "Can do." "I've got nerve." "I'm gutsy." "I'm reckless and undaunted."

Description: Manner is confident and self-assured. Seems to proceed headlong, with effectiveness and strength. Makes up the mind quickly and without undue deliberation. Willing to take risks. Won't take no for an answer. May actually like danger. Criticism stings. Officious. Lives on the brink, at the edge of ability. Forward. Believes can wrest a victory from the jaws of defeat at the last instant, so takes chances.

Advantage: doesn't let opportunities slip by.

Disadvantage: lack of precision can cause trouble.

+Authority

Synonyms: decisiveness, expertise, courageousness, intrepidity, adventurousness, boldness.

Mottoes: "I'm positive." "I have my act together." "I know what I'm doing." "I'm a gambler."

Description: Gives the appearance of knowing what he is talking about. Makes decisions without hesitation. Manner is fearless. Acts expert even when not. Manner is crisp and deportment is keen and sharp. Has a bold and daring approach to life. Overtly expects the world to conform to their image of it.

Extreme: foolhardy, bravado, daredevil.

–Oppression

Synonyms: intimidation, heavy-handedness, manipulation.

Mottoes: "I just want it that way." "Just do it or else…"

Description: Comes on strong, often in an obnoxious way. Tends to bluff when disadvantaged. Tries to impose decisions on others arbitrarily. Intimidates others in order to get his own way. Is unreasonable when his authority is questioned or impugned. Will override the will of others. Is overbearing: uses threats and browbeating to effect his purposes.

Extreme: a terrorist.

Table 2Cg — The POWER MODE in CONTEXT							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	*+Authority* ***POWER*** *–Oppression*	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Power Mode has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Inward* in Process and *Forward* in Aspect;
- It is an Aspect of the *Synthesis* Process.

As shown on the partial Process/Aspect Chart above, the Power Mode has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Acceptance Goal;
- It is the *Diametric* of the Rejection Goal;
- It is the *Complement* of the Caution Mode.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Power, then we have a good start on understanding how Power manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Power Mode follows.

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People in this Mode behave as if they "have their act together". They are confident and self-assured. They behave as if they are capable and proficient. They proceed through life with effectiveness and strength. They seem to be certain of what they are doing. One sure sign of people in this Mode is that, even when they don't know exactly what they are doing, they will bluff their way through the situation. Another giveaway is that there is a certain presence about people in this Mode that can be felt by others: in a group gathering; they tend to control what is going on. The reason for this is that they expect others to conform to them. They are the type who "will not take no for an answer" — they insist on things going their way.

People in this Mode enjoy risk-taking — "nothing ventured, nothing gained" is a good motto here. One major theme of their life is the denial of, or overcoming of, fear. They are nervy and gutsy. They fear very little, and they are likely to try to get others to be fearless. Often they live on the edge of disaster. They like to play the game of life at the edge. In fact, if they are not facing some dreadful challenge, they are bored. They may not recognize danger until it is undeniably bearing down upon them, and even then it rarely frightens them because of their self-confidence. In the extreme cases, this can make them reckless, foolhardy thrill-seekers.

The way people in the Power Mode drive an automobile is very instructive about the nature of this Mode. They drive down the road as if they owned the road. They expect others to yield to them, so they butt right in to the flow of traffic. They may pay little attention to what is happening because of their conviction that

whatever happens, they can handle it. They will let the car drift off course and make the correction only when necessary to avoid disaster. They pass other automobiles with little margin of safety. They take chances in driving – and in every other avenue of life. They don't have to be sure of the situation, they only have to be sure of themselves, and that they usually are. They feel secure within themselves, so they perceive the world as a safe place.

The *Positive Pole* is +Authority, and people in this Pole act with authority — they give the appearance that they know what they are doing. Their behavior is decisive because they do not break their actions down into discrete steps as people in the Caution Mode do. They act like competent experts even when they are not. Their approach to situations is bold and daring. They show courage in almost every circumstance, and this gives them a sense of adventure in life. They have the self-confidence to believe they can "wrest a victory from the jaws of defeat" at any time.

People in the *Negative Pole* of –Oppression tend to intimidate others in order to force their own way. They are overbearing: they will use threats and browbeating to effect their purposes. They will come on strong in an obnoxious way. They do not take criticism at all well. If their authority should be questioned, they become unreasonable and arbitrary — they do not take time to measure the effect of their actions. They override the will of others, imposing their will on them. People around them find them suffocating. In a mild case they are manipulative and heavy-handed in their treatment of others and of their realm. In an extreme case, they can seem like terrorists.

Now let's compare and contrast the Power Mode with the other three Traits in the same Quadrate — Acceptance, Rejection, and Caution — and see what we can learn.

The *Counterpart* of the Power Mode is the Acceptance Goal. People in Acceptance conform themselves to others and the environment, whereas people in Power expect others and the environment to conform to them. In both instances, there is synthesis, since both are Aspects of the Synthesis Process. A person can have both Traits in their Array. When this happens, the two reinforce each other, for 'good' or 'evil'. When the two Traits work together in a person for 'good' — in the Positive Poles — other people look to this person as an exemplary, admirable role model. When the two Traits work together in a person for 'bad' – in the Negative Poles – the person will be charming but manipulative. When other people catch on to this game, they will flee.

The *Diametric* of the Power Mode is the Rejection Goal. People who have both of these Traits in their Array can act neurotic, because the Traits work against each other; it is almost impossible to reconcile them. Either the person will switch back and forth between the Goal and Mode, making then unstable, or they might just freeze with indecision on how to proceed, or they will take a very long time to work it out. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The Power Mode is the *Complement* of the Caution Mode. The two are the opposite of each other. Each reveals what the other is not. Unlike a person in Caution who takes each step with care, people in Power run boldly through life with little precision. Whereas people in Power are intimidating, people in Caution are intimidated. People in Power are not deliberate and careful in what they do, so they may be clumsy and crude in situations that require finesse. People in Caution also lack grace and smoothness at times because they are so hesitant in their behavior.

The fear that drives Power Mode's Negative Pole, –Oppression, is the fear that they cannot conduct themselves with confidence in a world that will not conform to their image of it. The way to overcome this is to consider and apply the Positive Pole of the Caution Mode, which is +Deliberation: be careful and accurate in behavior, considering each step, paying attention to each detail. This will provide the ability to manipulate the world correctly and with confidence.

There are advantages and disadvantages to every Goal, depending on the situation. The advantage of this Goal is that, since people in it do not often hesitate, they do not let opportunities slip by. The disadvantage is that they do not change their course in situations where others would see that they are going astray, and so they get themselves and others into bigger difficulties than they might otherwise. This stretches the people who are in this Mode, but it inconveniences others.

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The Observation Mode

Synonyms: watch, notice, cognizance, witness, regard.

Mottoes: "I see." "Just looking." "Watch the world go by."

Description: A spectator to the game of life. Browses in the department store of the world. A watcher in the arena of events. Would rather read about or observe things than participate. May study a lot or read widely. Makes general comments and remarks on everything, without commitment to any point of view.

Advantage: notices things from an objective stance.

Disadvantage: may seem detached from participation.

+*Clarity*

Synonyms: inspection, examination, scrutiny, microscopic, acuity.

Mottoes: "Let's clear that up." "Now let me see about that." "Let's take a closer look at that."

Description: Studies things closely to be sure to get all the details correctly. Likes to get the inside facts and data in order to plainly see the object of study. Manner is attentive and alert. Attention is sharply focused on the matters or tasks at hand. Conducts self as if wide awake and aware.

Extreme: vigilance, lucidity.

–*Surveillance*

Synonyms: review, overview, look, see, telescope, reconnoiter, scan, secretive nosiness.

Mottoes: "Don't mind me, I'm just looking." "I see you but I am invisible."

Description: Watches as if from afar, rarely getting directly involved: vicarious. Prefers the overview and the theory of things rather than "hands-on" experience. Tends to be aloof. Conducts life as if it were a dream or a movie — something simply to be seen but not experienced. Non-participatory.

Extreme: somnambulant; espionage.

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	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
Table 2Ch — The OBSERVATION MODE in CONTEXT							
PROCESS → **ASPECT ↓**							
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+*Clarity* *OBSERVATION* –*Surveillance*
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

As shown on the partial Process/Aspect Chart above, the Observation Mode has the following Attributes:

- Its Dimensionality Attributes are *Pan* in Process and *One* in Aspect;
- Its Dialectic Attributes are *Neutral* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Assimilation* in Process and *Action* in Aspect;
- Its Directionality Attributes are *Complex* in Process and *Forward* in Aspect;
- It is an Aspect of the *Combination* Process.

As shown on the partial Process/Aspect Chart above, the Observation Mode has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Equilibrium Goal;
- It has no *Diametric;*
- It has no *Complement*.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Observation, then we have a good start on understanding how Observation manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Observation Mode follows.

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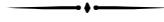
People in this Mode are not "colorful" or "flavorful" in their behavior in the way that people in the other Modes can be. Rather, they are neutral observers, going through life as if they were watching it happen to others, but not to themselves. The Cardinality and Ordinality of the other Modes makes them more participatory in events by nature. People in the Observation Mode tend to act as non-participants. It often surprises them when real life intrudes into their insulated bubble, forcing them to grapple with it hands-on. They prefer to be spectators in the arena of events, witnesses to the game of life. They like to 'browse' in the 'department store' of the world, so to speak, and if a 'clerk' asks if they need help, they reply "just looking". They want to gain their experience, not by doing it themselves, but vicariously: by reading about it, watching it happen to others, or through entertainment and the media. This is a sort of scientific mode of behavior. They tend to view themselves with the same detached objectivity with which they view the world.

One clue for discerning people in the Observation Mode is the way they sound when they talk: one might think they are television or radio newscasters. There is a "just reporting the facts", objective and neutral way of presenting the information. In their daily life, they often make general comments and remarks on the things they notice — they make "observations" — just as if they were reporters. They generally do so without commitment to any interpretation of the information, whereas a person in a Polar (Cardinal or Ordinal) Mode would interpret according to bias provided by their Polarized Mode. One of the favorite activities of a person in this Mode is "people-watching". Another way this Mode shows up is in the "couch potato" who likes to watch television or other visual media as much as possible.

The **Positive Pole** is +Clarity, and people in this Pole have an alert manner. They are acutely aware of what is going on around them. Their conduct is attentive. They are wide awake in consciousness and they behave accordingly. They are vigilant to the environment. Visualize this Pole as if it were a picture having fine detail, clearly showing everything in proper proportion. People in this Mode live their lives clearly and cleanly, without distortion. Their attention is sharply focused on the matters at hand. They do the appropriate thing more so than people in the other Modes because their behavior is Neutral — not skewed or biased by one of the Polar Processes. It is easier for people in +Clarity to adapt their behavior to suit the situation than it is for those in any other Mode.

People in the **Negative Pole** of –Surveillance do not have the involvement in the world that may be had in +Clarity; they tend to just watch life go by. They are aloof, remote, detached, disconnected from the real world. They conduct their life as if they were in a dream or a movie. One might almost say that, in an extreme case, these people are somnambulant: they are 'sleep walking' through life. The fear that drives this Pole is a fear of involvement. When they are in a group of people, they will not likely be doing anything except watching what everyone else is doing; they are "wallflowers". Their secret wish is to be invisible, so that they could see but not be seen. They would like to scan, survey, and spy on the world, but not have it return the viewing. The way to overcome this fear is to consider and apply the Positive Poles of all the other Modes. Behave with +Persistence, +Dynamism, +Restraint, +Enthusiasm, +Deliberation, or +Authority, whichever is most suited to the occasion. Working with this technique will develop +Clarity.

The Observation Mode has no Diametric or Complement. It has the Equilibrium Goal as its **Counterpart**. The Equilibrium Goal seeks what the Observation Mode has, a relaxed and undistorted approach to life. This may not seem a very interesting Mode to most people, but there are not many objections to it from people in the other Modes. It does have its advantage: people in Observation behave in a detached and disinterested manner, which often means that they stay cool and out of trouble, not going to any extreme. Many people have this Mode, perhaps second only to the Caution Mode. The disadvantage is, of course, the tendency to avoid involvement, thus limiting learning experiences. When a person has both the Equilibrium Goal and the

Observation Mode in their Array, the two exaggerate each other's good points and exacerbate each other's bad points.

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General Comments on the Modes

So, do you live your life Perseveringly, Aggressively, Repressively, Passionately, Cautiously, Powerfully, or Observationally? (Yeah, Spell-Check says I invented a couple of words there.) It should be relatively easy for you to distinguish your Mode by reading the description of each one; compared to the other Traits, Modes are relatively easy to discern in oneself … and others.

Because it is the Cardinal Action Aspect of Personality, the Mode is generally the Trait that determines the basic behavior pattern through which all of the other Traits express in action in the world; other Traits do not stand out as much as the Mode. Therefore the Mode is often the first and most obvious Trait that other people notice – especially when it is one of the Cardinal Modes: Power, Passion, or Aggression. Because they all "come on strong", sometimes these Cardinal Modes are difficult to distinguish from each other. The Ordinal Modes, Caution, Repression, and Perseverance, do not present themselves "in your face", so it takes more discernment to distinguish them from each other, and from other Traits, especially if those Traits are so Cardinal that they override the Mode to some extent.

If it is not easy to say for sure what your Mode is, then know that it is possible to have a secondary and even a tertiary Mode. The secondary and tertiary Modes manifest in some conditions, such as having a number of other Traits in the same Process. For instance, a Spiritualist in Growth and Arrogance (Evolution Process Traits) might seem to be in the Passion Mode as a secondary when their primary is some other Mode.

Often when a person is frustrated because their primary Mode is not achieving the Goal or the goal, then the person might temporarily "slide" to the Complementary Goal, the Goal in the same Dimension — Action, Inspiration, or Expression — to see if that works better. People in the Neutral Observation Mode find it even easier to slide to one of the other Modes, usually the Mode in the same Process as the majority of their other Traits.

The Cardinal Modes are more appropriate, natural, and comfortable when a person is dealing with a group of people; the Ordinal Modes are more appropriate, natural, and comfortable when a person is dealing one-on-one with another person. The Neutral Mode, Observation, is potentially flexible enough that it can switch between appropriate interaction with groups and individuals.

Mastery appears in a person who is able to recognize and apply the correct Mode — whichever one of the seven it may be — to address the immediate situation at hand, rather than just act out of the default primary or secondary Mode in all circumstances. There are unusual situations where it would be appropriate for a person in an Ordinal Mode to act out of a Cardinal Mode for their own safety; and I suppose it could work the other way also. In any case, for those who have not achieved mastery, and for most normal situations, your familiar default Mode(s) are obviously more genuine and authentic; your primary Mode is your own 'path of least resistance', one might say.

In the general population, it has been found empirically that the Observation and Caution Modes are the most common (more than 20% of people each); Repression, Perseverance, and Aggression are rather uncommon (less than 5% of people each); and Power and Passion are in the middle of the commonality spectrum (about 10% of people each).

Chapter 2D

THE SEVEN SHADOWS

Table 2Da: The PROCESS/ASPECT SYSTEM CHART of TRAITS — The SHADOWS in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITIONAL' –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	**+Selflessness MARTYRDOM –Defeatism**	**+Audacity IMPATIENCE –Intolerance**	**+Humility LOWLINESS –Abasement**	**+Pride ARROGANCE –Vanity**	**+Sacrifice RENUNCIATION –Self-hatred**	**+Egotism GREED –Voracity**	**+Determination STUBBORNNESS –Obstinacy**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

In the third horizontal row from the bottom of the Chart is the Aspect called Shadow, the Ordinal Inspiration Aspect. The seven Shadows are Martyrdom and Impatience, Lowliness and Arrogance, Renunciation and Greed, and Stubbornness. A person's Shadow is their self-image, the picture they have of

themselves. It is also a defense mechanism for protecting the self-image, or ego. In these senses, the Shadow is not one's true self; it is one's false self.

You will notice immediately upon looking at the list of Shadows that none of them are what would be called desirable Traits, either in terms of the persons themselves, or in terms of their relations with people in their social orbit. They are in fact problem areas in the Personality. They are a flaw in the personality, and they can lead to the downfall of an otherwise impeccable person. They often form the core of the False Personality of the individual. Some people call this facet of their Personality their "dark side", or their "lower self", or their "dragon", or their "obstacle".

Whatever one calls them, Shadows are a challenging factor operating within the person — something which it is desirable to mitigate, perhaps even overcome. Actually, the best option is to *transmute* your Shadow by learning all that it has to teach you, thus making it useless and obsolete. In made-up stories about life, the hero or heroine is often faced with an obstacle. If the hero/heroine succeeds in their struggle to surmount the obstacle, they gain a prize. In real life, we are faced with the constant negative influence of our own Shadows, and if we succeed in learning from them, we grow in character. More will be said about this in the general comments section that follows the full group of descriptions of the Shadows.

Notice that Shadow is the Ordinal Aspect in the *Inspiration* Dimension, whereas Role is the Cardinal Aspect in that Dimension. Shadow and Role both have a charge or valence or magnetism to them. That is, the Inspiration is felt in the soul. This means that your Role motivates your Personality via positive inspiration — it is the "carrot" — and your Shadow motivates your Personality via negative inspiration — it is the "stick". Your Shadow can be thought of as your false or lower self, something to move away from; your Role can be thought of as your true or higher self, toward which you aspire. Another way to say this is that your Shadow is your "demon" and your Role is your "angel", so to speak. The trick is that one should listen to both for inspiration: learn to recognize the Shadow's constant lies and learn to recognize the Role's constant truths. In Jungian psychotherapy, the process is to "integrate" the Shadow into a healthy personality, rather than to deny or repress it; that is, use the Shadow for "good" rather than "evil". More will be said about how to deal with your Shadow following the explanation of each Shadow.

Synonyms for Shadow are: ego, self-image, persona, mask, obstacle, and guise.

The Martyrdom Shadow

Synonyms: defeatism, abnegation, self-punishment, self-castigation, weakness, surrender, capitulation, frustration.

Mottoes: "I am a loser." "I quit." "I am a failure." "I'll never make it." "Throw in the towel." "I'm in no hurry." "I am overwhelmed."

Description: The self-image of an underachiever. Expects to lose in any contest or struggle. Sabotages own success. Dislikes winning or defeating others. Quickly overpowered. Easily discouraged. Yields too readily to circumstances. Identifies with the underdog. Slow, weak, lacking in self-respect, unresisting, procrastinating. Sense of futility in everything.

Advantage: patience and tolerance; rarely gets angry.

Disadvantage: gets stepped on and taken advantage of.

+*Selflessness*

Synonyms: self-denial, acquiescence, unassertiveness.

Mottoes: "I give away." "I give in." "Here, you can have it all."

Description: Tends to be a "pushover". Easily imposed upon because gives in so easily. Does not impose on others. Easily lets go of whatever they have if someone wants to take it away. Regards self as of little power, unable to exert self against the environment. Lacks ego strength to impose will on others. Does not try very hard to succeed.

Extreme: wimp.

–*Defeatism*

Synonyms: helplessness, inadequacy, impotence, incapability, self-persecution, mortification, victimization.

Mottoes: "I give up." "What's the use." "Let me just lie down and die." "Kick me while I'm down and out." "That is so difficult to do that I don't even try." "My life is a disaster." "I am pretty sure I cannot do it."

Description: Act like they are beaten before they start. Sees self as a born loser. Lets other people walk all over them. Looks forward to death. Go through life acting as if they were entirely a victim of circumstances, buffeted on every side by forces beyond their control, to which they capitulate without a struggle. Act like "doormats". Have no fight in them. Blame other people or situations for personal failings. Anger is passively turned inward, upon the self.

Extreme: morbidity; death wish; incapacitation.

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PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	*+Selflessness* *MARTYRDOM* *–Defeatism*	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

Table above titled: **Table 2Db — The MARTYRDOM SHADOW in CONTEXT**

As shown on the partial Process/Aspect Chart above, the Martyrdom Shadow has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Backward* in Process and *Downward* in Aspect;
- It is an Aspect of the *Termination* Process.

As shown on the partial Process/Aspect Chart above, the Martyrdom Shadow has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Warrior Role;
- It is the *Diametric* of the King Role;
- It is the *Complement* of the Impatience Shadow.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Martyrdom, then we have a good start on understanding how Martyrdom manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Martyrdom Shadow follows.

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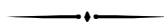
Martyrdom is the self-image of the "born loser", the "quitter", the "pushover", the "doormat". People with this Shadow see themselves as weaklings and failures. They have a "defeatist" attitude. Rarely do they try very hard for success, and if they do arrive at success it is generally a long time in coming. Such people are usually underachievers because they give up too easily. In fact, winning seems uncomfortable to them — it just doesn't seem right that they should succeed in their attempts, especially if it means that others will lose. Such people might even sabotage themselves if that would mean that other people win. On the verge of success, they may

hold back or even back out because of a fear of inability to handle the success. They do not want to appear to be stronger than their fellows, so they defer to others.

People with this Shadow have to contend with an inherent sense of discouragement and futility. They lack self-respect, and yield readily to circumstances and to other people. They see other people as more powerful than themselves, so they give in to the needs of others. When the going gets tough, they cave in and surrender. When they come to an obstacle or difficulty, they do not put forth much effort or energy to overcome it, preferring to ignore it or go around it. They consistently perform below their actual level of ability and competence.

The Ordinal Action Process is named Termination, and Martyrdom is an Aspect of this Process. The common element in both names is obvious: death. The Martyr is headed toward a "death" of some sort, figuratively if not literally, and Termination likewise is some sort of cessation of activity, or at least cessation of novelty and originality. Martyrs are usually rather passive individuals, who regard their personal power as on the decline, or at least stuck in a rut. Problems and challenges tend to make them weaker rather than stronger.

As with the other Traits, the Shadow is inborn, but there are circumstances in childhood that can foster and exacerbate an inherent tendency to express a particular Shadow. Some of the Martyr's self-image of incompetence might be justified if, for instance, as a child, they were physically clumsy or awkward. Maybe they had little natural athletic ability and were near the last to be chosen for the sports teams at recess, or something like that. (I say this because this Shadow is on the Action Axis, not the Inspiration Axis or the Expression Axis or the Assimilation Axis.) And, of course, childhood itself is a time of awkwardness about life in general, and many mistakes are made, and some children are going to be naturally more susceptible to psychological trauma if they have deficiencies and weaknesses compared to other children. Another possible influence toward this particular self-image might be if parent(s) were physically abusive or angry all of the time (as from Impatience, especially the Negative Pole, called –Intolerance), and this made the child afraid to do anything that made them stand out, such that they could potentially be knocked down. Or maybe the parent(s) were excessively strict about the child's behavior, and this thwarted the child's initiative. I can see yet another circumstance where Martyrdom might be set in childhood, and that is if parent(s) themselves were overbearing overachievers, and they demanded a standard of competence that the child could not achieve, or drove the child into activities that they could not succeed in. Another possibility for developing Martyrdom is when children are not given responsibilities which will foster their maturity — they are simply told what to do and when to do it, so that they do not develop any initiative. Another circumstance is when children find themselves trapped in a negative situation from which there is no escape, and this kills their spirit. It is childhood experiences that tend to set the Shadow permanently and definitely before reaching adulthood, and the adult is beset with their Shadow thereafter.

The *Positive Pole* is called +Selflessness. In its highest expression, Martyrs have a certain kind of egolessness that lends itself well to dutifully doing the will of others. In this Pole these people simply have weak ego strength. They are usually unwilling to impose themselves on others, and unable to assert their own will, because they have very little will of their own to assert. Lacking self-respect, they do not insist that others respect them. They look to others — stronger individuals — for their will, their sense of purpose, and their direction in life. They generally give in to the desires and instructions of others even if they would really in their heart of hearts do otherwise. So, if others make requests, they usually acquiesce. Because of this tendency, Martyrs are often taken advantage of by other people, especially those with strong personalities and weak ethics or weak sensitivity. Martyrs get assigned tasks — the "dirty work" — that others, who have more self-respect, would refuse.

The *Negative Pole* is called –Defeatism. This name declares the fact that Martyrs in this Pole typically see themselves as victims of circumstances. They also have a strong tendency to perceive the actions of others toward them as persecution, even if those others do not intend it. Such people in the extreme case see themselves as helplessly inadequate, even to the point of incapacitation, unable to surmount the obstacles in the path to success. They see themselves as buffeted on every side by forces beyond their control, to which they capitulate without struggle. By this means, they can blame others for their problems, or when things go wrong. Martyrs in this Pole may get into relationships that are defeating, one after the other, where partners take advantage of them. It gives Martyrs a sick sense of fulfillment that others should win with their loss. The Martyr "has no fight in him". This personal powerlessness can lead to self-neglect, as the desires of others are fulfilled but the Martyr's own desires are not. It can also lead to Martyrs experiencing much resentment toward

all of the stronger personalities around them. However, this resentment is often turned inward, and it works to the Martyr's typical ill health even more than the self-neglect which is typical of Martyrs.

The original name given to the Negative Pole of Martyrdom is –Mortification. This is from the Latin root word meaning death, from which English also gets the word mortuary. In extreme cases, the Martyr may experience actual death in martyrdom, but this is rare. Sometimes it might appear that Martyrs have a kind of "death wish", considering the careless things that they do. They seem not to care whether they live or die. They might actually be morbid, looking forward to their own death. They may think about it or talk about it often. Because they have little respect for themselves, they may not be very concerned with their own physical well-being, and so they take risks with their life and health, treating the body badly. Some might even do foolish and dangerous stunts that "tempt the grim reaper". People in this Pole also tend to punish themselves for their misadventures and weaknesses.

There are things about Martyrs that remind one of Cynics, the Cynic Attitude being another Ordinal Aspect Trait in the same Process (Termination) as Martyrdom. It can be said that Martyrs have a bit of a cynical attitude toward themselves. What Cynics see in the world, Martyrs regard about themselves. Comparing the Positive Pole of Cynic, +Contradiction, Martyrs see themselves as contradicted or thwarted by adverse circumstances. Notice also the Negative Pole of the Cynic, –Denigration. Martyrs, especially in the Negative Pole, see themselves as defiled, damned, or cursed. They will often do things that others would find demeaning because they have so little respect for themselves. By so doing they lose even more respect for themselves. Another way to look at this is that Martyrs have too much respect for others and not enough respect for themselves. They want to earn the respect of others so therefore they do as they are told, but usually what they get is contempt for doing things no one else will do. Also, Cynics tend to complain about everything that is wrong in the world and in their lives, and Martyrs are very prone to this also because they see themselves as powerless to actually do something to fix their situation. What else can they do except complain?

Now let's compare and contrast the Martyrdom Shadow with the other three Traits in the same Quadrate — Warrior, King, and Impatience — and see what we can learn.

The *Counterpart* of the Martyrdom Shadow is the Warrior Role, the Warrior being in the Cardinal Aspect and the Martyr in the Ordinal Aspect of this Action Axis pair. This means that they are similar in several regards but also opposite. People with this Shadow see themselves as Warriors, at least to the extent that Martyrs readily take orders from those whom they perceive as leaders. Both Ordinal Action Role and Ordinal Action Shadow are able to take a lot of punishment. Both can be pretty severe on themselves, the Warrior in a positive way and the Martyr in a negative way. Martyrs can be ruthless with themselves in an inward way, showing no mercy, whereas Warriors can be that way with other people or in an outward way. Since Martyrs have the image but not the substance of a Warrior, they best not let self-discipline, which is in a Warrior's nature, turn into self-persecution. Unlike the Cardinal–Aspect Warrior, the Ordinal–Aspect Martyr does not relish the challenges that life often presents. Rather, they usually wither in the face of adversity because they do not have the oomph that the Cardinality of the Role provides to get the job done. Martyrs "lie down" rather than "stand up" to life's problems.

The *Diametric* of the Martyrdom Shadow is the King Role, so Martyrdom is the antithesis of Kingliness — the two are as opposite as it is possible to be. One way this shows up is that whereas Kings are energizing to be around, Martyrs are tiresome to be around — they are an "energy drain" rather than an "energy gain". Martyrs can be energy vampires who suck the vitality right out of you if you let them. They are a "drag" to themselves and to others, the opposite of Kings, who typically are an energizing stimulus to everyone around them. It is possible for one person to have both Traits in their Array. It is almost impossible to harmonize them. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive who alternates between the gas pedal and the brake pedal. Another path toward reconciling the two Traits is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. And it can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The *Complement* of the Martyrdom Shadow is the Shadow of Impatience. Therefore it can usually be said that Martyrs are very patient. This is the primary advantage of Martyrdom, if it can be said that there is any advantage in a Shadow – other than learning to do, feel, and think in opposition to it. Unlike Impatient people, Martyrs do not rush into things. In the metaphor of a race, they are often tardy to the 'starting line',

slow in the performance, and late arriving at the 'finish line', if they cross the finish line at all. Procrastination is therefore a common issue with Martyrs, as is the habit of not finishing projects. Whereas the Negative Pole of Impatience is –Intolerance (anger and irritability), the Martyr is generally tolerant of others. They are not easily angered, at least not outwardly. Rather, they turn their anger inward on themselves, and punish themselves for their supposed shortcomings and failings. So, rather than persecuting others like Impatient people, they persecute themselves. Whereas the Positive Pole of Impatience, +Audacity, in its best form is a sort of foolhardy courageousness, the Martyr generally acts discouraged, and in its worst expression there is a sort of cowardice.

Another way that Martyrdom relates to Impatience is that, if the Martyr has a number of Cardinal Traits, especially Cardinal Action Traits, they are likely to store up a lot of frustration, resentment and repressed anger, and then there will be occasional rebellious and defiant outbursts expressed toward leadership, such as one often sees in people driven by the Negative Pole of Impatience, –Intolerance. These outbursts are typically ephemeral, and then the Martyr sinks back into their Martyrdom. Also, Martyrs in the Positive Pole of +Selflessness and with a lot of Cardinal Traits might occasionally be driven by their demons to relentlessly pursue dying for a lost cause.

As was mentioned in a preceding paragraph, Martyrdom can be generated in a child by Impatient parents. Then in adulthood, Martyrs often gravitate to Impatient people out of familiarity, and this just reinforces their Martyrdom. On a personal note, I do not have this Shadow, but I experienced once being in a romantic relationship with an Impatient person in the Negative Pole who had a personality much stronger than my own. The effect was that she evoked and provoked Martyrdom in me. Without realizing what was happening to me, her expression of –Intolerance induced me to become passive to her for fear of incurring her wrath, and I came to resent her. It became a sick relationship for this reason. It was a minor epiphany for me when I realized this psychological mechanism was at work. A similar psycho-dynamic occurs with other Cardinal Traits in the Negative Pole.

It often happens that Complementary Traits balance each other, and this can benefit a relationship between two self-aware people. However, this is extremely difficult in the case of the Shadows because there are no truly healthy Shadows.

Martyrs have several basic insecurities about themselves. One of them is the issue about their adequacy. These people regard themselves as not very capable or competent, thus they do not want to have to face demanding situations. Consequently, Martyrs avoid doing things where their inadequacy will show up — unless it is demanded of them, of course. Often they are too passive to speak up for themselves. So, if their Martyrdom is such that they seek to earn the respect from others that they do not have for themselves, they will be the first to volunteer. On the other hand, if they are in the weary kind of Martyrdom, they are the last to volunteer.

This gets to another issue common to Martyrs: the inability to take responsibility in a healthy way. Because their self-image is of passivity, they are always looking for someone to blame if/when things go wrong. If they are in the Positive Pole or have mostly Cardinal Traits they tend to blame those in charge when things go wrong, even if it was their own fault. They are not averse to failure — they do it all of the time — but they would much rather have someone else to blame. And if they are in the Negative Pole or have mostly Ordinal Traits, they tend to blame themselves if/when things go wrong, even when it is not really their fault. Either way, their passivity means that they do not take steps to fix the problems that show up.

These issues about responsibility are similar to issues about controlling what happens — who does and who doesn't control, and usually the Martyr doesn't control and is actually afraid to control. Martyrs even have trouble managing their own lives and doing what they want on their own. They also find it difficult to ask others to help them or otherwise fulfill their legitimate concerns.

The way to conquer these issues is to apply the Positive Pole of the Complementary Shadow, Impatience, which is +Audacity. That is, they should act bold and assert their will — and not do so in a passive–aggressive way either. One example of passive–aggressive behavior would be 'dragging their feet' in order to get their way because they are reluctant to be straightforward or direct in their assertions. This is a tendency of Martyrs, especially if they have some Cardinal Traits. Passive–aggressive persons tend to be devious in sabotaging other people's projects that they have been asked to participate in but don't really care about personally. Martyrs are subtly manipulative in having their needs met. Applying +Audacity in a healthy way, Martyrs would become bold enough to assert themselves against the will of others, stop hesitating so much, and see

themselves as able and strong. My advice: claim your true power and you will not have to manipulate others to give you their power.

Speaking of control issues, take a good look at the opposite Shadow below.

The Impatience Shadow

Synonyms: abruptness, brevity, curtness, haste, presumption, precipitance, self-assertion, immediacy.

Mottoes: "I am in a hurry." "Get a move on." "Don't make me wait for long or you'll be sorry." "The early bird gets the worm."

Description: Things never happen fast enough to suit them. Always in a rush to get things going. Try to do more than they allow time for. Doesn't like to wait for anything and gets upset if it doesn't happen soon enough. The self-image of an overachiever. Sees the self as a born winner. Excessive self-respect. Not a quitter, but may not finish things because jumps to the next project too quickly. Has a fear of missing out on something. Doesn't want to admit need for help.

Advantage: success-oriented; doesn't hold back.

Disadvantage: may bulldoze other people.

+Audacity

Synonyms: rashness, tempestuousness, over-boldness, temerity, anticipation.

Mottoes: "I jump the gun." "Let's get on with it right now."

Description: 'Rushes in where angels fear to tread.' Makes excuses for inadequacies. Finds it difficult to admit weaknesses. Always looking to the future, trying to get a jump on it. Wants to catch up with his expectations, which are always ahead of reality. Regards self as a leader who has control over the environment. Takes charge when not asked.

Extreme: impetuosity.

–Intolerance

Synonyms: irritability, anger, irascibility, crossness, petulance, acerbity, acrimony.

Mottoes: "I don't have time for that." "Don't bother me, I'm busy." "I won't give you the time of day."

Description: A hot-tempered person, and easily upset with self and others. Temperamental: throws "temper tantrums". A poor loser. Readily annoyed. Blames others for things not done quickly enough. Jumpy, edgy, thin-skinned, and bad-tempered. Prone to rages and furies with little provocation. Always on the verge of flaring up. Turns his anger outward, and acts on it.

Extreme: persecution.

	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
Table 2Dc — The IMPATIENCE SHADOW in CONTEXT							
PROCESS → **ASPECT ↓**							
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	*+Audacity* *IMPATIENCE* *–Intolerance*	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Impatience Shadow has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Forward* in Process and *Downward* in Aspect;
- It is an Aspect of the *Origination* Process.

As shown on the partial Process/Aspect Chart above, the Impatience Shadow has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the King Role;
- It is the *Diametric* of the Warrior Role;
- It is the *Complement* of the Martyrdom Shadow.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Impatience, then we have a good start on understanding how Impatience manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Impatience Shadow follows.

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People with this Shadow see themselves as an originator of action. They want to be there at the beginning of events. They are always in a rush to get things going or make things happen. Impatience is the self-image of 'born winners', the successful people who cannot stand to fail. They may rise early in the morning so they can get more done each day. Things never happen fast enough to suit them. Time moves too slowly to suit them: the future does not arrive soon enough. They constantly try to pack more activity into the allotted time than can possibly be done. Or they do not allot enough time for the things that need to be done. This often makes them late for things rather than early, as one might expect from an Impatient person. It is ironic that Impatient people usually arrive late to an event because they are too busy doing something else; they are always trying to get one more thing done before they go to the next thing. They do not like to wait for things, so they may do something before adequate preparations have been made. They would rather buy something on credit, for instance, rather than wait until they have the money saved. They get upset if things do not happen soon enough. When they talk, they are brief, curt, abrupt, hasty, and presumptuous. Often they interrupt the conversation of others rather than wait their proper turn. There is a crudeness and lack of politeness in this.

The underlying fear that drives this Shadow is the fear of missing out on something — something more urgent than what is presently being done. This can be difficult for the person, as they go from activity to project to activity in a constant state of restlessness and dissatisfaction. This can apply to relationships as well

as activities and projects. Constant change is seen as better than stagnation. Often such people will walk away from you before you have finished talking to them. Another underlying insecurity that drives Impatience is the fear of failure. These people will go to great lengths to prove to themselves and to others that they are successes in life.

The advantage of this Shadow is that it makes these people success-oriented. They are self-starters, not slackers in terms of activity, and they do not hold themselves back. Others tend to perceive them in a positive and respectful way, as having leadership ability, and a certain dash and daring. The disadvantage is that they may move from project to project, dabbling here and there without mastering anything. They may also offend other, slower, people because they will tend to run over or outrun them.

The *Positive Pole* of Impatience is +Audacity. There is an over-boldness here, a lack of proper self-regulation. People in this pole are rash and impetuous as they drive headlong forward. They are looking to the future and trying to get a jump on it, rather than working with their present resources. Their expectations are generally ahead of reality, and they want to catch up to it as quickly as they can. They anticipate success in whatever they do. This is the self-image of the overachiever. People with this Shadow see themselves as born winners, as strong and successful. They will not admit inadequacies in themselves, but they make excuses for any failures that they have.

People in the *Negative Pole* of –Intolerance are easily irritated at other people and circumstances. They do not tolerate frustration well, and practically everything frustrates them as they barge through life at top speed. Better stay out of the way of people in this Pole. Others consider them to be hot-tempered. As a child they may throw temper tantrums, and continue similar behavior into adulthood. In sports — or the real games of life — they are poor losers. They are prone to rages and furies with little provocation. Other people around them have to be very careful not to upset them because they are so easily angered. They overreact to minor inconveniences or petty failures. When their expectations are not fulfilled, they become cross, petulant, acerbic, and acrimonious. They get angry when others 'walk on them', or when they think their rights are violated. At the extreme, a person in –Intolerance will persecute others, make Martyrs of them, and, of course, the most extreme form of this is actual murder.

Now let's compare and contrast the Impatience Shadow with the other three Traits in the same Quadrate — King, Warrior, and Martyrdom — and see what we can learn.

The *Counterpart* of the Impatience Shadow is the King Role — Impatient people see themselves as Kings, leaders of others and as masters of situations. They have the self-image of a King, but without the substance, and this can get them into trouble if they take their presumed ability to command beyond their actual capacity and competence. They will tend to just push others around rather than to lead them. Impatient people would do well to watch out for this factor. Other people might be tempted to give an Impatient person some position of leadership, but when it proves to be an illusion, those same people might be more prone to just get out of the way. A King is a force to be reckoned with, but if the King is also Impatient, that can obviously be a recipe for disaster, because the two tend to exacerbate the worst impulses of both — think of the metaphorical 'bull in the china shop'. However, if the King is self-aware enough to catch the lies that Impatience tells, then that adds to their mastery of events.

The *Diametric* of the Impatience Shadow is the Warrior Role — the two Traits can cancel each other out, but it is more likely that they will cause trouble when they encounter each other in two different people. People can have both Traits in their Array. When that happens, in the worse manifestation, the internal contradiction and opposition can create a neurosis until they come to terms with both, which results in the better manifestation, which is, the opposition can 'fine tune' the person's behavior, actually eliminating the worst of both. It takes a very self-aware person to successfully negotiate the difficulties created by this and other Diametric Traits. And it is not only internal difficulties: when Warriors encounter Impatient people, it really rubs them the wrong way: Warriors tend to be strategic and disciplined, whereas Impatient people tend to be chaotic and impulsive. Reconciling the two is as challenging externally as it is internally.

The *Complement* of the Impatience Shadow is Martyrdom. Whereas the Martyr gives up and gives in easily, Impatient people are not "quitters" — at least not in the same sense as the Martyr. Impatient people may want to move on to the next project before they complete the last one, but it is not because they surrender or are discouraged. Unlike the Martyr, Impatient people demand respect — they have an excessive amount of self-respect in fact, and are likely to push others around rather than let themselves be pushed around, as the

Martyr does. Martyrs regard themselves as helpless, weak, and defeated, but Impatient people will almost never admit that they need help — it would be a sign of defeat or weakness.

The way for Impatient people to overcome this Shadow is to contemplate and apply the Positive Pole of the Complementary Martyrdom Shadow, which is +Selflessness. Rather than asserting their ego against the will of others or against circumstances, they might do well to let go of personal power and surrender to whatever situation is irritating them in the moment. People who have some sensitivity actually tend to do this automatically, and it even has a name in this personality system, namely, "sliding". When an Impatient person is self-aware enough that they notice that they are frustrated with something or someone, they will slide from their primary Shadow to their secondary, which is likely to be Martyrdom. The process of repeatedly circulating between the two will eventually lead to a more balanced approach to life; refer to the next paragraph.

The primary lesson to be learned from the two Shadows of Martyrdom and Impatience is the issue of self-respect. Martyrs do not have enough of it and Impatient people have too much. The truth, of course, is that all people are equally worthy of the same respect. In the real game of life, there are neither winners nor losers, only players who are learning to play. There is neither success nor failure, only experience. There is neither too much time nor too little; there is just enough to do what is to be done and at the proper pace. The meditative practice called "mindfulness" aims to mitigate the Impatience—Martyrdom dichotomy: pay attention to the here and now, not the past or the future.

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The Lowliness Shadow

Synonyms: self-deprecation, self-effacement, belittlement, diminution.

Mottoes: "Little ol' me." "I don't count for anything." "I'm insignificant and worthless." "Don't expect much from me."

Description: Feels poorly about the self. Apologetic for real or imagined shortcomings. Devalues what he says, thinks, and does. Slights and disparages self. Doesn't live up to potential. The body and environment may reflect the slump that the spirit feels. Meek. Regards the self as of little importance or consequence, of low value and quality. Commiserates with other suffering wretches. Feels he is probably inadequate and therefore avoids importance or promotion. Feels undeserving of praise. Works to show "worthiness" by deferring to others, because of a fear of being actually unworthy.

Advantage: emphasize their own humanness.

Disadvantage: rarely excels or rises to prominence.

+Humility

Synonyms: inferiority, modesty.

Mottoes: "I'm nobody, don't mind me." "I am just your average human being." "I'm an ordinary, middle-class person."

Description: Inferiority complex. Tends not to put the self forward. Hangs back and holds back. Has a feeling of mediocrity about self. Feels that there is nothing particularly outstanding or admirable in the self. Feel like they fit in with the masses, the common folk of the world. Has no desire to exalt the self. Feels at home with the downtrodden. Sees others as better than self: looks up to others, looks down on self.

Extreme: completely average.

–Abasement

Synonyms: self-pity, degradation, disgrace.

Mottoes: "Oh, poor me." "Woe is me." "I am a wretch." "I feel miserable." "I'm pitiful." "I'm no good." "I'm sorry."; "I'm trash."

Description: Feels sorry for self. Sees self as a suffering individual. Wants commiseration and sympathy from others to prop up the lowly self-image. Often lives in a degrading environment. May totally demean personal attributes. Sometimes dresses and grooms in a slovenly way — frumpy, dumpy, dowdy, slummish,

trashy, and downtrodden. Often has guilt feelings. Feels burdened with self, and doesn't want to burden others.

Extreme: abjection, shame, demoralization; pathetic.

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Table 2De — The LOWLINESS SHADOW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	**+Humility** **LOWLINESS** **–Abasement**	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Lowliness Shadow has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Downward* in Process and *Downward* in Aspect;
- It is an Aspect of the *Involution* Process.

As shown on the partial Process/Aspect Chart above, the Lowliness Shadow has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Server Role;
- It is the *Diametric* of the Priest Role;
- It is the *Complement* of the Arrogance Shadow.

If we thoughtfully consider the *abstract meaning and significance* of the Attributes and the Relationships of Lowliness, then we have a good start on understanding how Lowliness manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Lowliness Shadow follows.

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Lowliness is the self-image of unrealistic limitation. The Lowly feel that they are limited in ability, talent, and intellect; they are painfully aware of their shortcomings. They feel their personal attributes and endowments are small and insignificant. They miss opportunities because of their fundamental pessimism about themselves.

The original name of the Ordinal Inspiration Shadow was Self-deprecation, but that did not fit on the Chart well, so I changed it to Lowliness. Either name that one may prefer, it refers to people who have a low opinion of themselves. This is the classical "inferiority complex" of psychoanalysis. These people devalue, disparage, and slight themselves. They feel that they are of little consequence among the rest of humanity. They see others as better than themselves so they look up to the others and down on themselves. The body may in fact display the slump that the spirit feels, as the shoulders may be stooped and the back bowed as if these people

want to appear smaller than they really are. The environment of the Lowly one also often reflects the lack of self-esteem: a humble abode suitable for a person of modest means. In whatever area or areas it is expressed, people in Lowliness see their evils rather than their righteousness.

Lowliness is driven by the fear of inadequacy. Lowly people feel that they are not very capable, so they don't want to have to face demanding situations. They let others know not to expect too much of them by acting lowly: "Please get somebody for the job who is better than I am". Lowly people give others praise, and build them up, but have a hard time feeling that they are worthy of praise also.

Lowliness is generally developed in childhood and set in adolescence. These people might find that they really are inferior in some way or ways compared to the other children. Perhaps other children made fun of them for their real or imagined shortcomings. And/or perhaps their parent(s) belittled them all of the time, so they feel small. Perhaps they just did not have it in them to live up to the expectations or standards of parents or others. If a person grows up in relative poverty compared to others in the neighborhood, they may have "poverty consciousness", not only in financial terms, but in other social and psychological and physical terms as well.

Lowliness has been around ever since Adam and Eve ate of the tree of the knowledge of good and evil, noticed that they were naked, and felt ashamed about it. Even though this is a fable, the metaphorical truth remains: the Lowly are unusually subject to "guilt consciousness" — they are acutely aware of their sinfulness. It has been said that humans are the only animals that blush — or need to.

Rarely do the Lowly rise to prominence, because they often turn down opportunities to advance. This is because they hold back from elevated or exalted positions or responsibilities. They consistently underestimate their worth. They would rather not excel because it makes them stand out from the crowd, their fellow human beings. They feel uncomfortable with praise, and with wealth. Blessings of abundance are not their natural lot.

The *Positive Pole* of Lowliness is +Humility. The Lowly see themselves as ordinary, not outstanding or important, and certainly not superior. They feel that they are just another member of the crowd, and they are usually unwilling to do anything that would cause them to stand out from among others. They identify with the common man: not outstanding or admirable in any way. They feel at home with middle or even low-class people. They feel that they can make no significant contributions to the world, and that the world would not miss them after their passing. They are meek and modest, not wanting to exalt themselves above others.

People in the **Negative Pole** of −Abasement feel sorry for themselves: they are filled with self-pity. They feel guilty for real or imagined sins or unrighteousness. They feel downtrodden and miserable. They see themselves as suffering wretches. They want commiseration and sympathy from others. They may live in a degrading, trashy, or slummish environment. They may totally demean their personal attributes. They might dress and groom in a slovenly or frumpy way. They might be beset with feelings of shame. They might feel that they are a disgrace, a burden to themselves and to everyone else. They might be a pathetic case, demoralized, in a sorry state.

Now let's compare and contrast the Lowliness Shadow with the other three Traits in the same Quadrate — Server, Priest, and Arrogance — and see what we can learn.

The *Counterpart* of the Lowliness Shadow is the Server Role. Lowly ones feel that they belong to the masses, along with the Server. Often they volunteer for various services, taking on the burdens of others. Since they have the image of the Server but not the substance, this can get them into trouble. Such service when overdone can only lead to −Abasement for the self and the disappointment of others if they are not truly fulfilled by so much serving. When both of these Traits are found in the same person, it either enhances (in a good way) or exacerbates (in a bad way) both of them. If this is experienced in the Positive Poles, so much the better for the enhancement, but if experienced in the Negative Poles, so much the worse for the exacerbation. Thus, there can be reinforcement for good or for ill.

The *Diametric* of the Lowliness Shadow is the Priest Role. This is quite the opposite of the situation where the Lowly one is also a Server. In the case of the Server with Lowliness, the two Traits in the same person enhance or exacerbate each other as indicated in the previous paragraph; in the case of the Priest with Lowliness, the two Traits tend to cancel each other out; the internal contradiction can result in neurosis, especially in the Negative Poles. On the other hand, the internal contradiction can lead to a refinement of both Traits, especially when experienced in the Positive Poles. For instance, the tendency of the Priest for self-righteousness in the Negative Pole of −Zeal can be mitigated or even canceled by +Humility, and the tendency of Lowliness to to the Negative Pole of −Abasement can be mitigated or even canceled by +Compassion for the self and its

limitations. It helps, of course, when a person with this Diametric pattern — or any other Diametric — is aware of this psycho-dynamic, and makes efforts to work with it. However, it is almost impossible to harmonize them. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive, who alternates between the gas pedal and the brake pedal. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The *Complement* of the Lowliness Shadow is the Arrogance Shadow. This means, obviously, that people in Lowliness have neither +Pride, nor –Vanity. Lowly people are not afraid to show their vulnerability as Arrogant people are. In fact they are prone to display how lowly they feel they are. They have little if any trouble admitting their imperfections, so they are not perfectionistic like Arrogant people. If anything, they consistently fail to live up to standards. They apologize for practically everything that they do. Lowliness is not exactly shyness — true shyness is a response to living with Arrogance. However, Lowliness is a lack of willingness to put the self above or ahead of others. They have no desire to exalt themselves. Lowly people do not have the fear of appearing foolish that Arrogant people have, so they may try things that Arrogant people will not. Whereas the Arrogant are self-righteous and loath to look at or admit their sins, the Lowly are all too aware of their unrighteousness — they feel sinful and they are ashamed of it.

One way out of Lowliness is for Lowly people to contemplate and apply the Positive Pole of its Complementary Shadow, Arrogance, which is +Pride. If they take a little pride in themselves and their qualities, they will have a more accurate evaluation of themselves, and be able to lift themselves out of their misery; refer to the next section. People who have some sensitivity actually tend to do this automatically, and it even has a name in this personality system, namely, "sliding". When a Lowly person is self-aware enough that they notice that their self-demeaning behavior is ridiculous, then they will slide from their primary Shadow to their secondary, which is likely to be Arrogance. The process of repeatedly circulating between the two will eventually lead to a more balanced approach to life, neither too low nor too high.

The Arrogance Shadow

Synonyms: conceit, self-aggrandizement, haughtiness, snobbery, grandiosity, pomposity, hubris.

Mottoes: "I am exalted." "I am the greatest." "High and mighty." "I am beyond mere human limitations."

Description: Feels that the self is a cut above the rest. Feels self is beyond the rabble, ahead of the crowd, out in front of ordinary people. Has a high opinion of the self, and what he says, thinks, and does. Unapologetic. Lives in ways to express his excellence. Status-conscious. Delusions of grandeur. Not content with humble situations. Feels a strong need to barrier any feelings of vulnerability and thus avoids embarrassment: sensitive to shame or humiliation. Doesn't want to look like a fool.

Advantage: desire to excel, orientation to quality.

Disadvantage: if already great, where to improve?

+*Pride*

Synonyms: disdain, self-righteousness, goodness, loftiness.

Mottoes: "I am good at it." "I am admirable." "I am important and significant." I'm somebody."

Description: Perfectionistic. Feels that he is good at everything. Praise goes to his head. Attempts to justify self in everything. Finds it difficult to admit humanness. Considers many things petty and beneath notice, so may fail to act unless feels grand. Sees self as virtuous and rich. Feels destined for greatness. Wants not to be considered ordinary. Resents it when petty matters intrude on his exalted consciousness.

Extreme: pristine purist, egomaniac.

–*Vanity*

Synonyms: vaingloriousness, one-upmanship, presumptuousness, self-glorification, self-admiration.

Mottoes: "I am better than you are." "Anything you can do I can do better." "I am above all of that."

Description: Superiority complex. Vain. Feels that the self is better than others. Notices areas of superiority. Tries to "outshine" others. Wants to be admired, looked up to, even worshipped. Denies humanness of self. Appreciates only the optimum standard. Cavalier. Uppity. Pitiless toward the suffering of others. Few people impress him.

Extreme: megalomania; braggadocio.

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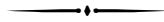
Table 2Df — The ARROGANCE SHADOW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	*+Pride* *ARROGANCE* *–Vanity*	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Arrogance Shadow has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Upward* in Process and *Downward* in Aspect;
- It is an Aspect of the *Evolution* Process.

As shown on the partial Process/Aspect Chart above, the Arrogance Shadow has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Priest Role;
- It is the *Diametric* of the Server Role;
- It is the *Complement* of the Lowliness Shadow.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Arrogance, then we have a good start on understanding how Arrogance manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Arrogance Shadow follows.

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People with this Shadow, from the time they are young, are likely to believe that they are destined for greatness. They may feel that they are not just another ordinary person: they may think that they are extraordinary. They may tend to think that they are a superior breed of human, not subject to the same imperfections as other "common" people. They may believe that they are blessed with good luck. They may have an exaggerated sense of their own importance. They may fancy that they will make a significant contribution to the world. They may have an unrealistic evaluation of their abilities, talents, intelligence, and other gifts — they may see themselves as better than they really are. They may have a desire to excel at

whatever they do. They are pretentious, haughty, snobbish, pompous, lofty, and conceited. This shows even in the way tht they carry themselves, with an upright posture, and in the way they walk, with a swagger.

As an Aspect of the Evolution Process, Arrogance is the self-image of transcendence. These people feel that they are better than they actually are. They perceive themselves as noble and grand. They feel that they are beyond and above the normal and the average.

Arrogant people are not interested in ordinary things. They prefer great and grand issues — things of cosmic significance. Petty and common things are beneath their dignity, too insignificant for them to be concerned with. They resent it when the little problems of daily life take away their attention from their grandiose projects. They feel that they are above the problems that beset others. They feel that bad things cannot happen to them. Sometimes they feel that they are not subject even to the laws of nature. They feel that the needs which drive ordinary people have no pull on them.

The fear that drives Arrogance is the fear of vulnerability. Arrogant people do not want to admit to themselves that they are imperfect, nor do they want others to discover it. Rarely do they apologize for their mistakes. They have a need to avoid embarrassment and humiliation, because these things obviously show their faults. This is the reason that the Arrogant are shy. Arrogant people avoid situations where they know that they cannot excel. They are reluctant to try things that they know they will not do well. They perfect their stuff in private before they do it in public. They stick to the things that they do well, and continue to perfect them.

In the *Positive Pole* of +Pride, there is pride in themselves, in what they do, and in what they think. They dress and groom well. They do good work. They have a high opinion of themselves. In this there is no comparison with others, just a feeling that they are good people, and they want others to praise them as being good people. They see themselves as virtuous, but others see them as self-righteous. They expect a lot of themselves, and try to live up to their self-image of greatness, perfection, and righteousness. If it should be pointed out that there is some imperfection in them, they will find a justification or excuse for it.

In the *Negative Pole* of –Vanity, there is a feeling of superiority over others. They automatically assume that others are lesser beings than themselves. Everything that they do is to prove their superiority. They brag on themselves, and they belittle others and treat them as inferiors. Others around the vain person need not expect any compliments or praise. To do so would acknowledge them as equals or superiors. Because they expect so much of themselves, they expect so much of others also, to be worthy of praise. They have a highhanded way with other people that says "I'm better than you". Their actions say, "I know what is for your own good more than you do". They automatically feel that their opinions are better than those of others, that they are smarter, stronger, more accurate, more knowledgeable than others, and so on — better in every way. Vain people try to "outshine" others: one-upmanship. If someone tells a joke, they want to tell a better joke. If someone has a fast car, they want a faster car. These people are also good with snarky put-downs.

Now let's compare and contrast the Arrogance Shadow with the other three Traits in the same Quadrate — Priest, Server, and Lowliness — and see what we can learn.

The *Counterpart* of the Arrogance Shadow is the Priest Role, so Arrogant people see themselves as Priests: interpreters and conveyors of divinity. They feel that they are in an exalted state of consciousness. They feel that it is their mission to extend forgiveness to the wretched sinners all around them. They feel that they are enlightened and inspired to preach about righteousness. They view themselves as godlike. Arrogant people always want to be admired. In the most extreme form, Arrogant people want to be worshiped. When both of these Traits occur in the same person, especially in the Negative Pole, it tends to bring out the worst in both Traits. It would take a very self-aware person to mitigate the consequent pomposity, pretentiousness, presumptuousness, perfectionism, and pedantry.

The *Diametric* of the Arrogance Shadow is the Server Role. The two are as opposite as it is possible to be. This means that the two tend to cancel each other out. When present in the same person, it can result in neurosis, because of the internal conflict; it is difficult to find a healthy balance and expression between the two opposites. It takes a very self-aware Server in Arrogance to express the Positive Pole of both Traits, or else use the Positive Pole of Server to neutralize Arrogance altogether. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves. When one of these Traits is present in one person and the other Trait in the other person, they can really rub each other the wrong way. On the other hand, the healthy

Server, in the Positive Pole, can neutralize Arrogance in the other person because the Arrogant person can feel safe with the Server; their ego is not threatened and the Arrogant person can let down their haughty facade.

The **Complement** of the Arrogance Shadow is the Lowliness Shadow. Arrogant people lack +Humility and –Abasement. Rarely do they feel sorry for themselves. They are not apologetic about anything. In fact, they may be pitiless toward the suffering of others, because they are not attuned to their own suffering, as Lowly people are. Where Lowly people express their mediocrity and disgrace, Arrogant people brag on their great accomplishments. Arrogant people can 'slide' to Lowliness when the Arrogance is not working, or when the Arrogance is exposed, or when the Arrogant person is proved to be vulnerable. It is good for an Arrogant person to contemplate and apply the Positive Pole of the Complementary Shadow, that is +Humility, as a way to neutralize their Arrogance. People who have some sensitivity actually tend to do this automatically, and it even has a name in this personality system, namely, "sliding". When an Arrogant person is self-aware enough that they notice that they are being arrogant, they will slide from their primary Shadow to their secondary, which is likely to be Lowliness. The process of repeatedly circulating between the two will eventually lead to a more balanced approach to life; refer to the last paragraph of this Trait description.

The underlying fear that drives Arrogance is the fear that they are ordinary. People with this Shadow will sometimes go to great lengths to prove themselves worthy of the admiration of others, because they have so little of it for themselves. The way to overcome this fear is to contemplate and apply the Positive Pole of Lowliness, which is +Humility. The Arrogant should humbly feel their humanness and their limitations. They should realize that we are all just struggling human beings, and none of us deserves to feel superior.

Both Lowliness and Arrogance make a person very status-conscious. Both types of people are concerned with where they rank compared to others. "What is my elevation — am I high or low? What is my scale — am I big or small? What is my value — am I a quality person or not? What is my grade — am I fine or coarse?" The lesson to be learned from this is that we are neither better nor worse than others, neither higher nor lower, neither richer nor poorer, neither more righteous nor more wicked. We are all equal.

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The Renunciation Shadow

Synonyms: self-destruction, dissipation, self-negation, divestiture.

Mottoes: "I don't like myself." "I am accursed." "I am consumed." "I'm ugly and flawed." "I'm unlovable."; "I'm repulsive."

Description: Notice things about themselves that they do not like. Pick at their real or imagined faults. Find fault with themselves excessively. Have a negative self-image — they dislike themselves. See flaws and defects in themselves, and want to refine those out, in order to be pure. Judge themselves by what other people think of them.

Advantage: self-criticism can become self-improvement.

Disadvantage: self-neglect leads to resentment.

+*Sacrifice*

Synonyms: forfeiture, relinquishment, self-denial, expendability.

Mottoes: "Don't mind me." "I don't count." "I'm insignificant."

Description: Denies their own well-being in order to satisfy the desires of others. Often spend themselves in order to oblige others. See their own loss as other's gain. Think that they are being used to the advantage of others. Willingly forego self-indulgences so that others may benefit. Think themselves to be undeserving of possessions. Take from their own resources to give to others. Outwardly focused: they repulse attention from themselves.

Extreme: unselfish.

–*Self-hatred*

Synonyms: immolation, self-rejection, self-punishment, breakdown, disintegration, self-condemnation, self-loathing, dissolution.

Mottoes: "Kick me." "I'm blemished." "Count your cursings." "I'm wasted." "I hate myself." "I am my own worst critic."

Description: Think of themselves as damned, abused, falling apart, exhausted, drained, and frayed. Are hungry for compliments to prop up the negative self-image. May even avoid looking in the mirror. Sometimes physical health is affected, or the person may be accident-prone. Often ignore physical appearance.

Extreme: masochistic, hypochondriacal, resentful, suicidal, ascetic.

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	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
Table 2Dg — The RENUNCIATION SHADOW in CONTEXT							
PROCESS → **ASPECT ↓**							
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	*+Sacrifice* *RENUNCIATION* *–Self-hatred*	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Renunciation Shadow has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Outward* in Process and *Downward* in Aspect;
- It is an Aspect of the *Analysis* Process.

As shown on the partial Process/Aspect Chart above, the Renunciation Shadow has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Artisan Role;
- It is the *Diametric* of the Sage Role;
- It is the *Complement* of the Greed Shadow.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Renunciation, then we have a good start on understanding how Renunciation manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Renunciation Shadow follows.

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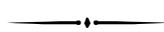
As an Aspect of the Analysis Process, one might say that people who have this Trait take themselves apart; they are alienated from themselves. People with this Shadow are painfully aware of their faults; they are judgmental about themselves. This can particularize in several ways. They might dislike their body, for instance: it is too short or too tall, too fat or too thin, the ears are too big, the hair is too curly or too straight, and so on. They might be self-critical about their work: they are not thorough enough, not fast enough, not accurate enough, not competent enough, and so on. They might be displeased with their personality: they are

not smart enough, not funny enough, not likable enough, not sociable enough, and so on. In whatever area or areas it is expressed, people in Renunciation tend to see their defects rather than their good points, their blemishes rather than their beauties, their repulsiveness rather than their attractiveness. They consistently see themselves as more repulsive than others; they see others as more attractive than themselves.

The original name given to this Shadow is Self-destruction, and in many cases it can show up as a suicidal tendency or behavior which is deliberately harmful to oneself. People who often do things that hurt themselves, who get into a state of mind where they go beyond hating themselves to actually doing things that are to their own detriment, are likely to be in this Shadow. They regard themselves as damaged merchandise, and they may damage themselves further. In its most extreme form, this is masochism. Sometimes it takes the form of suicide, and if not overtly that, it can be seen in people who are accident prone — careless to the point of often hurting themselves, and not seeming to care that they are hurt. One wonders if people who self-harm are experiencing an extreme form of Self-destruction.

Rather than Self-destruction, which seems a bit harsh in most cases, I prefer to call this Shadow Renunciation; people encumbered by it tend to renounce or deny or neglect themselves: they lay waste to themselves; they spend themselves. People with this Shadow believe that it is not possible for others to love them. Not only do they disbelieve people who compliment them, they cannot compliment themselves. It is just so difficult for Renunciants to find good things to say about themselves, to appreciate the qualities that they do have and that others recognize in them. In extreme cases, they dislike, even hate, themselves. They are almost always self-critical, overly conscious of their defects and deficiencies. And they expect to be disliked because they dislike themselves.

People in the *Positive Pole* of +Sacrifice believe others are of greater merit, and so they are willing to give of their own time and/or resources so that those others can have what they want. They are very conscious of loss and gain, and see themselves as the one losing in most transactions in the ledger book of life. They spend themselves for others, work hard, and give away too much. They take no time for themselves and refuse to spend money on themselves, but they may spend all that they have on others. In its best form, this is unselfishness. They enjoy giving gifts, even to the point of their own detriment. They would rather go without if they can then gain the wherewithal to give to others, and this fulfills that perverse Shadow in them. Most often they give tangible things, but they are also willing to sacrifice time and effort for the sake of others. They are not possessive about what they own, and are willing to share — they can be very generous. If others ask, they give it away — "what's mine is yours".

People in the *Negative Pole* of –Self-hatred see themselves as fundamentally flawed and blemished. To others who view behavior driven by this Pole, it seems that these people are punishing themselves for their defects. These are the kind of people who mentally and verbally condemn themselves when they make a stupid mistake. Or maybe they get drunk or go on an eating binge, for instance. These are the people who tend to blame themselves for everything that goes wrong in their lives, rather than blaming circumstances or other people, even when such is the case. The reason for this is that they believe dthat the universe itself dislikes them; they see themselves as cursed, rather than blessed.

The original name given to the Negative Pole is –Immolation, which is a word for a certain type of sacrifice, namely one being consumed by fire — a burnt offering. In +Sacrifice, the self is given up for the benefit of others, but in –Immolation, the self is destroyed or consumed, and nobody benefits. An extreme form of this is people who renounce their worldly goods and pledge themselves to poverty, to owning nothing: they become ascetics. In the belief system of some people, to renounce the world automatically makes one closer to heavenly realms. There might be something to this in terms of renouncing the selfish little ego, but if it is motivated by a desire to punish the "sinful flesh", that gets one no closer to the dissolution of the barriers created by ego.

As stated above, Renunciation is an Aspect of the Analysis Process (Ordinal Expression). In abstract terms, the motion here is of the self being divided into pieces and scattered abroad. The analysis is of the self, in the sense of self-criticism. Renunciants tend to 'pick themselves apart', so to speak. It can be expressed in the Positive Pole, such as with constructive criticism when these people purify and purge themselves. Since they are so conscious of their faults and defects, they can work on these flaws for self-improvement. In the Positive Pole expression, oftentimes Renunciants are picky about personal grooming practices, for instance. In their best expression, Renunciants may do many things to make up for and overcome their imagined ugliness. On the

other hand, in the Negative Pole, the self-analysis can be destructive and judgmental, and they just let themselves 'go to the dogs'.

Renunciants worry a lot about what other people think of them; for this reason they are unusually self-conscious. They judge themselves by what they believe others think of them, rather than disregarding what others think or express. Because they notice their own abnormalities, they think other people notice them also. They do not believe it when other people compliment them because they believe that they are repulsive. They prefer to believe that others think that they are ugly, foolish, and despicable. Perceptions are distorted such that a fair and objective comment by others may be actually perceived as a negative criticism.

It has been said by some students of this personality system that Renunciation is driven by a fear of loss of self-control. This appears to be a roundabout way of saying that Renunciation is the fear of self-indulgence, of Greed, the Complementary Shadow. My understanding is that Renunciants tend to be good at self-discipline when it involves giving up something. They can be ruthless with themselves, showing no mercy in their self-denial. People who do not indulge themselves do not lose control of themselves, and do not give in to their desires, even if they are legitimate desires in the view of most people. A dictionary definition of Renunciant confirms this insight about the fear of loss of control: "Renunciant: used especially of behavior, renunciative, self-abnegating, self-denying, non-indulgent; characterized by strictness, severity, or restraint." Consequently, Renunciants regard it as a "sin" to reward themselves, spend money on themselves, or do what they want. They find it difficult to ask others to help satisfy their needs. It is very difficult for them to relax, let go, and enjoy themselves. They are exacting and fastidious about themselves. Thus they control themselves and deny their personal fulfillment. Because they restrict themselves, they prefer situations and relationships which are limited and controlled. I believe this is what is meant by Renunciants having a fear of loss of control.

People with this Shadow let themselves be used or used up, and hate themselves for it when they see it, but keep on letting it happen because if fulfills the self-image of one deserving of hatred. (This is the typical deceptive perversity of all of the Shadows.) Others may subconsciously detect this and take advantage of the Renunciant — especially people in Greed; more on this further on.

Now let's compare and contrast the Renunciation Shadow with the other three Traits in the same Quadrate — Artisan, Sage, and Greed — and see what we can learn.

The *Counterpart* of the Renunciation Shadow is the Artisan Role — both are Aspects of the Analysis Process. If both of these Traits exist in one person, it can exacerbate the worst of both, in the Negative Poles; an Artisan in –Delusion and in –Self-hatred is an ugly sight to behold. There is also the potential in this combination to bring out the best in both Traits, in the Positive Pole. Whereas Artisans generally craft things in the environment, Renunciants in their best expression craft themselves by casting off any ugliness they see in themselves. I have also noticed that if Renunciants do not take themselves too seriously, they, like Artisans, have a self-critical sense of humor — they poke fun at their alleged defects and deficiencies. In fact, poking fun at themselves is one of the best ways for Renunciants to mitigate and extinguish this Shadow, which tends to be deadly serious, because fun can be regarded by them as frivolous and self-indulgent.

The *Diametric* of the Renunciation Shadow is the Sage Role. If both Traits exist in a single person, then it can result in neurosis because the internal contradiction is difficult to reconcile. The two are as opposite as it is possible to be. This means that the two tend to cancel each other out, or really rub each other the wrong way. It is almost impossible to harmonize them. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive who alternates between the gas pedal and the brake pedal. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves. The best that can happen is that the two Traits are elevated out of their Negative Poles and into their Positive Poles, the Sage gaining a wicked sharp sense of humor and the Renunciant lifted out of self-destructive thoughts. When Sages and Renunciants interact as two people, there is usually friction due to the oppositeness of the two Traits, but if the two attempt to harmonize, then Sages can lift the Renunciants out of their seriousness, and Sages can learn to be less self-serving and self-absorbed.

The *Complement* of the Renunciation Shadow is the Greed Shadow. Renunciants do not like to be the center of attention as Greedy people do — because others may notice their flaws that they are only too aware of. Renunciants are focused on the exterior universe rather than being self-centered as the Greedy are.

Renunciants want others to be on the receiving end, rather than themselves, as people in Greed prefer. Renunciants are more likely to give to others rather than to receive from others as the Greedy do. Both have what you might call "prosperity issues", but in opposite ways. Renunciants do not allow possessions to accumulate, because if they do acquire something, they then tend to give it away. Even if they do not go to this extreme, Renunciants, when they do come into some money, tend to spend it rather than save it, but not in a way that they will have something to show for their money. It pleases them to be able to say "I can't afford it", even if they have to spend all of their money to be able to say this. They do not feel comfortable with money in the bank. They deny themselves any luxury, preferring either to give their money to charity (in the Positive Pole), or just waste it, just as they waste themselves (in the Negative Pole).

The way to control this Shadow is to contemplate the Positive Pole of the Complementary Shadow, Greed, which is +Egotism. If Renunciants will not worry so much about what other people think of them, but think more about their own desires, they can transcend this fear. People who have some sensitivity actually tend to do this automatically, and it even has a name in this personality system, namely, "sliding". When a Renunciant is self-aware enough that they notice that they are frustrated with something or someone, they will slide from their primary Shadow to their secondary, which is likely to be Greed. The process of repeatedly circulating between the two will eventually lead to a more balanced approach to life; refer to the next paragraph of this Trait description.

The lesson to be learned from this Shadow (and its Complement, Greed) is that every transaction between people and with the universe should be mutually beneficial, if possible; that is, win-win rather than win-lose, or even worse, lose-lose. Ideally, neither should gain at the expense of the other. This Shadow distorts the perception of love with the lie that one can be of benefit to others at one's own expense, which is rarely the case. Self-sacrifice is not necessarily noble.

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The Greed Shadow

Synonyms: selfishness, self-centeredness, self-gratification, consumption.

Mottoes: "I want it all for myself." "If you've got it, flaunt it." "Look out for number one." "Me first."

Description: Does not necessarily refer to avarice for money, although it can include that. Strong appetite for self-indulgence. Unthankful because believes self is deserving of all good things. May use other people, or gain for self at other's expense. Seems "spoiled" as a child. Opportunistic. Think the world owes them a living. Fear privation of whatever matters most to them. Demand and expect others to pay attention to them: will use attention-getting ploys to make sure that they are noticed.

Advantage: one looks after one's own needs quite well.

Disadvantage: unconcerned about others, since focus is on self.

+Egotism

Synonyms: egoism, self-love, self-preservation.

Mottoes: "Look at me." "Aren't I something?" "Your attention, please." "Aren't I beautiful and attractive?"

Description: Enjoys being in the spotlight. Refers to self excessively in writing and speaking. Self-interest is primary, and self-concern is excessive. Likes to show off or flaunt self. Finds it difficult to sacrifice self for others. Likes to be the center of attention, in the limelight. Fame-seeking. Glory-hog. Inwardly rather than outwardly focused: attuned to one's inner world to the exclusion of the outer.

Extreme: narcissism, exhibitionism.

–Voracity

Synonyms: insatiability, exploitation, gluttony, guzzling, covetousness, self-indulgence, overindulgence.

Mottoes: "Gimme, gimme." "What can I do you for?" "What's in it for me?" "I am a hog."

Description: Can't ever seem to get enough. Devours things like a glutton at a feast. Accrues and accumulates things, whether material or immaterial. Difficult to please or appease, and never satisfied. Exploits other people and things to self-advantage. Freeloader. Always on the receiving end of transactions.

Extreme: ravenous, rapacious; vampiric.

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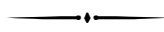</tr>
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<td>+Determination
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As shown on the partial Process/Aspect Chart above, the Greed Shadow has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Inward* in Process and *Downward* in Aspect;
- It is an Aspect of the *Synthesis* Process.

As shown on the partial Process/Aspect Chart above, the Greed Shadow has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Sage Role;
- It is the *Diametric* of the Artisan Role;
- It is the *Complement* of the Renunciation Shadow.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Greed, then we have a good start on understanding how Greed manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Greed Shadow follows.

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The Greed Shadow can show up as avarice, desire for money, and covetousness for physical possessions, but that is hardly its only, or even its typical, manifestation. It often shows up as selfishness. Basically, people with the Shadow of Greed think of themselves first. One of the first things that comes to their minds in every situation is, "How am I going to profit from this?", or "Is this to my advantage or not?", or "Look out for Number One". Such people are consumers rather than producers or givers. They may be leeches on society, freeloaders. In many cases they are opportunistic, always on the lookout for ways to enrich or gratify themselves. They tend to receive without returning equal value. They may borrow things and not return them. They can be wasteful of the resources of others that they have charge of. They are not one to give gifts, but they sure like to receive them. They think that the world owes them a living, and are surprised when they fall on hard times. They really feel uncomfortable with poverty.

Greed is an Aspect of the Synthesis Process. In abstract terms, the "motion" of Synthesis is that the not-self moves inward toward the self. Greedy people believe that they are attractive. They think of themselves as the center of the universe, with a strong "gravitational" pull to bring everything to themselves. Themselves are

what they are interested in, and they expect others to be interested in them. They like being the center of attention. They think things should naturally come to them. Since they believe that they deserve every good thing anyway, this makes them unthankful for the things that they receive.

In the **Positive Pole** of +Egotism, Greedy people are self-centered. At best, this means that their attention is focused on themselves, inward rather than outward. Consequently, they may be somewhat oblivious of and insensitive to what is going on around them. They may be unaware of and unconcerned with the thoughts and feelings of others. They imagine that they are likable — after all, they are 'in like' with themselves. They are very aware of their own internal workings: they know what they think and feel. Their internal universe is much more interesting to themselves than the external world. If they do show interest in others, it is that the others fulfill a need of the Greedy one. They are very aware of their own needs, and have no trouble with the idea of fulfilling them. Thus they can be self-indulgent, seeking gratification of their desires. They ask for what they want, or they take it.

In the **Negative Pole** of –Voracity, Greedy people are gluttons for something. Their appetite is insatiable; it is like they are addicted to it. It could be money or the things money can buy. It could even be something as abstract as knowledge or truth, in which case, if anything good can be said about this Pole, it is that the person can concentrate to the point of obsession on the object of its desire. Whatever it is, these people cannot get enough of it. People in –Voracity often use other people; they exploit them, take advantage of them to fulfill their own needs. In their love for themselves and their lack of love for others, they can be ruthless in getting what they want. They cannot say No to themselves. The extreme case could be compared to a bloodsucking vampire.

Often Greed fixates on a few things, or even just one thing. It might be food, money, shelter, clothes, affection, respect, or anything else. If the desire is strong, Greedy people will do almost anything, or pay a great price, to obtain the object of their fixation. This irrationality can make them difficult to deal with. For instance, most people in Greed have a strong need for attention. If they do not get constant attention to their every desire, they believe that they are not loved. They may do unusual or dangerous things in order to get the attention that they crave. So-called spoiled children often have this Shadow. The way to really hurt a Greedy person is to ignore them.

The underlying fear that drives Greed is the fear of loss or of lack. The Greedy person thinks that they *need* things when they really just *want* them. They try to work things so that there is no possibility that they will ever run out of whatever it is that their Greed is fixated on: they hoard it. They do not like to throw things away, thinking that someday they may need that very item and not be able to find it.

Greed can be initiated by deprivation during infancy or early childhood. It is very important for parents and society to satisfy the physical needs of children lest Greed get a foothold in the personality at such an early age, because the earlier it takes hold, the harder it is to cure.

People with this Shadow are often distrusted by others. The reason for this is that one can count on Greedy people to think of themselves first. They are always asking, "What's in this for me?" They will do what is best for themselves, even if it means that others will suffer. They are not generous with their time, possessions, or energy. They exploit other people without thinking about it, but if others make requests of them, they resent it because they think that they are being used unless they can find some advantage in it for themselves. They are touchy about giving up anything they own because they want to keep it for themselves.

Now let's compare and contrast the Greed Shadow with the other three Traits in the same Quadrate — Sage, Artisan, and Renunciation — and see what we can learn.

The **Counterpart** of the Greed Shadow is the Sage Role. Greedy people have the self-image of the Sage, but without the substance. That is, they believe that they are wise and attractive and entertaining — and they can be, but only in a shallow and superficial way compared to the Sage. A person can have both Traits existing in themselves, in which case the best and the worst expressions of both Traits can become exaggerated. In the Negative Poles, the person is insufferably narcissistic and attention-seeking. In the Positive Poles, the person is charmingly entertaining when they carry on with stories about their personal adventures; it is only a problem when the storytelling is hoggishly interminable.

The **Diametric** of the Greed Shadow is the Artisan Role. By nature, the Artisan in +Creation, produces stuff for the world; by nature, the Greedy person consumes stuff from the world. It is possible for one person to have both Traits in their Array. The two are as opposite as it is possible to be. This means that the two tend to cancel each other out, or really rub each other the wrong way. It is almost impossible to harmonize them, in which

case the person is neurotic, self-contradictory. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive who alternates between the gas pedal and the brake pedal. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The *Complement* of the Greed Shadow is the Renunciation Shadow. Greedy people hate to give up anything. It is very difficult for them to sacrifice for others; they are not at all self-critical; they believe that they have few faults. The cure for this Shadow is to contemplate the Positive Pole of the Complementary Shadow, Renunciation, which is +Sacrifice, the willingness to forego one's own desires for the sake of others. People who have some sensitivity actually tend to do this automatically, and it even has a name in this personality system, namely, "sliding". When a Greedy person is self-aware enough that they notice that they are addicted to something, they will slide from their primary Shadow to their secondary, which is likely to be Renunciation. The process of repeatedly circulating between the two will eventually lead to a more balanced approach to life.

This Shadow distorts love in that it promotes narcissism. It is good, narcissists say, to "love yourself", and to an extent this is true. But it is not good to love yourself first, as Greed leads a person to believe, nor to love yourself last, as Renunciation leads a person to believe. It is best that both parties benefit from any transaction — look for the "win-win" — rather than that one should gain and the other lose. This is the lesson that the experience of Greed and Renunciation teaches.

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The Stubbornness Shadow

Synonyms: fixity, obduracy, inflexibility, pertinacity.

Mottoes: "I am in a rut." "I am stuck this way." "Nobody tells me what to do."

Description: Resists external pressures and follows internal stimulus. Gets hung up on certain behaviors, attitudes, and feelings, no matter what others may say or no matter what the circumstances. Won't budge or be swayed. Once the will becomes fixed in a certain direction, it is very difficult to change. Adamant. Fears that change will bring something undesirable.

Advantage: willpower; not easily deterred.

Disadvantage: stays in inappropriate situations.

+Determination

Synonyms: tenacity, resolution, self-will, doggedness, contumacy.

Mottoes: "I won't stop, no matter what." "Yes I will, in spite of everything."

Description: Take a notion out of a clear blue sky and go for it with all their might. Regards the self as a power whose will won't be denied. Nothing will deflect them from a predetermined path once it is started on. Are staunch and stalwart in their purposes, thoughts, and feelings. Headstrong.

Extreme: irresistible force.

–Obstinacy

Synonyms: incompliance, immovability, rigidity.

Mottoes: "No I won't, and you can't make me." "Don't push me." "I won't budge or yield one inch."

Description: Balky, refractory, unbending, mulish, and unyielding. The harder someone pushes at him the harder he digs in and resists. When someone or something says to him "Yes, you will", his automatic reaction is "Oh no, I won't", and a contest of wills is begun. Regards self as a bastion or stronghold that cannot be overthrown.

Extreme: immovable object.

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Table 2Di — The STUBBORNNESS SHADOW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	*+Determination* *STUBBORNNESS* *–Obstinacy*

As shown on the partial Process/Aspect Chart above, the Stubbornness Shadow has the following Attributes:

- Its Dimensionality Attributes are *Pan* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Neutral* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Assimilation* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Complex* in Process and *Downward* in Aspect;
- It is an Aspect of the *Combination* Process.

As shown on the partial Process/Aspect Chart above, the Stubbornness Shadow has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Scholar Role;
- It has no *Diametric;*
- It has no *Complement.*

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Stubbornness, then we have a good start on understanding how Stubbornness manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Stubbornness Shadow follows.

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The Stubbornness Shadow is a combination of all of the other Shadows. Basically what this means is that Stubborn people are a world unto themselves, so that they resist external influences. As an Aspect of the Assimilation Process, Stubborn people see themselves as self-determining. They do not need any outside "interference". They prefer to go their own way, make up their own minds, follow their own instincts. They are slow to respond to external correcting measures, and so they remain in inappropriate patterns of behavior, thought, and feeling.

All of the Shadows have to do with self-image, and in the case of Stubbornness, the person is self-contained. They prefer to operate/function on their own, without regard for others or the environment. "You can't tell them anything." They rarely ask for advice or seek counsel when making a decision. They rarely seek knowledge about their situation to make an informed decision — they just do what they want, following some internal stimulus that has no rational, emotional, or behavioral basis. They are arbitrary and inflexible in their thoughts, feelings, and actions.

People in the **Positive Pole** of +Determination see themselves as the metaphorical "irresistible force". No matter what anyone says, or what the situation is, these people are determined to have their way. They are staunch and stalwart in their purposes, resolute and tenacious in their thoughts and beliefs. The motto is, "Yes, I will, and you can't stop me." They take a notion out of the clear blue sky and go for it with all of their might. They regard themselves as a power whose will won't be denied. Nothing can deflect them from their

predetermined path, once they have started on it. It is as if they are in motion, and cannot be stopped. Obviously this can be dangerous or detrimental if the person happens to be on the wrong course.

People in the **Negative Pole** of –Obstinacy see themselves as the metaphorical "immovable object". No matter what anyone says or what the situation is, these people cannot be budged. It is as if they are at rest and cannot be started. This is like the stubborn mule who sits down on his haunches and refuses to rise and move on. The harder someone pushes at Obstinate people, the harder they dig in and resist. If someone says to them "Yes, you will", their automatic reaction is, "Oh, no, I won't, and you can't make me", and a contest of wills is begun. They regard themselves as bastions or strongholds that cannot be overthrown. They are balky, refractory, unyielding, incompliant, rigid, and mulish. The underlying fear that drives Stubbornness is the fear of dealing with new situations; the fear of change. The person might try to make new situations as much like the old as possible, or else find ways to avoid new situations.

The **Counterpart** of the Stubbornness Shadow is the Scholar Role. Stubborn people see themselves as if they were Scholars in their way of being. That is, Scholars are somewhat disconnected from the environment, aloof. They observe and study it, but are not affected by it. Stubborn people likewise resist entanglement with the environment. It is possible for a person to have both Traits in their Array, in which case they exaggerate their best characteristics in the Positive Pole, or exacerbate their worst characteristics in the Negative Pole. The way to overcome this Shadow is to contemplate and apply the Positive Poles of all of the other Shadows. If the new situation involves behavior, then contemplate +Selflessness and +Audacity, the Positive Poles of the Action Shadows. If it involves emotions, then contemplate and apply +Humility and +Pride, the Positive Poles of the Inspiration Shadows. If it involves thoughts or beliefs, then contemplate +Sacrifice and +Egotism, the Positive Poles of the Expression Shadows.

Note that the Stubbornness Shadow has neither a **Diametric** nor a **Complement**.

The lesson to be learned from Stubbornness is to flow gracefully with circumstances, rather than resisting change or insisting on a particular path. Remember the proverb about mighty oak trees, which often break if they do not bend with the wind.

Because the Shadow Aspect is the Ordinal Inspiration Aspect, all of the Shadows have a negative 'charge' or 'feel' to them. Train yourself to notice that sensation in your psyche, and ask yourself what it is all about, then apply the fixes recommended.

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General Comments on the Shadows

The Shadows all have somewhat to do with self-image or self-something, and these can be related to the Directionality Attributes as follows:

- Impatience = Self-assertion = Forward, versus Martyrdom = Self-sabotage = Backward.
- Arrogance = Self-aggrandizement = Upward, versus Lowliness = Self-deprecation = Downward.
- Greed = Self-serving = Inward, versus Renunciation = Self-denial = Outward.
- Stubbornness = Self-containment = Complex.

Furthermore, the Shadow Aspect has to do with what many people refer to as the "lower self", so it is metaphorically the Downward Directionality Aspect. The Shadow is on the opposite side of the Inspiration Axis from the Role, which has to do with what many people refer to as the "higher self", so Role is metaphorically the Upward Directionality Aspect.

It is often difficult for people to see their Shadow. Since it is a self-image, it seems so normal and natural to view oneself as one does, so people do not always recognize it in themselves easily. Consequently, it often comes as rather a surprise when people find out what their Shadow is.

A person can have more than one Shadow, and those Shadows can even be Complements, leading to contradictions within one's self-image. For instance, part of the time a person may be acting out of their primary Shadow of Impatience, and part of the time out of their secondary Shadow of Martyrdom. When I do Charts on people, I list their primary, secondary, and tertiary Shadows.

You have probably seen the cartoon of a little devil standing on the shoulder of a person and whispering temptations into the left ear, while an angel on the right shoulder, representing their conscience, whispers

righteousness into the right ear. The Shadow often acts as your devil. Believe it or not, this is a good thing. The Shadow can be very instructive — but only if you learn to recognize it when you hear it lie to you about who you really are. It can actually keep you out of trouble when you see it for the liar that it is. Here are some clues.

People with a particular Shadow often see themselves as just the opposite of what they are:

- On the Action Axis, people with the Shadow of Martyrdom often see themselves as too audacious and intolerant, so they become even more weak and helpless. They avoid self-will and self-assertion. They back off and give in. On the other hand, people with the Shadow of Impatience often regard themselves as a pushover and a wimp. They see themselves as letting others push them around too much, so they take steps to remedy the situation, and they exhibit more boldness and anger; they avoid surrender and defeatism.
- On the Inspiration Axis, people with the Shadow of Lowliness are often constantly aware of instances where they show pride and vanity, so they demean themselves all the more. They avoid self-aggrandizement. On the other hand, people with the Shadow of Arrogance often see themselves as too self-effacing and humble, so they exalt themselves all the more; they avoid humiliation.
- On the Expression Axis, people with the Shadow of Renunciation often see themselves as too selfish and egotistical, so they let themselves be even more self-sacrificing. They avoid loving and gratifying themselves. On the other hand, people with the Shadow of Greed often see themselves as too generous and self-sacrificing, so they become even more self-centered; they avoid hating themselves.
- People with the Shadow of Stubbornness often see themselves as too yielding and fluid and flexible, too willing to depart from their tried–and–true way of being, so they become even more rigid and fixed in their ways. They avoid outside influences.

Among the Aspects, Shadow is Ordinal Inspiration. Its negativity shows up in that it is a falsehood, a liar. People with a particular Shadow have the self-image, but not the true identity, of the Counterpart Role; they lack the reality that the Role possesses. Notice how people manifest this in each of the Shadows:

- People with the Shadow of Martyrdom yield themselves to death as a Warrior in battle does.
- People with the Shadow of Impatience get themselves going right away as a leader King does.
- People with the Shadow of Lowliness demean themselves to a lower station as a Server does.
- People with the Shadow of Arrogance exalt themselves to a higher station as a Priest does.
- People with the Shadow of Renunciation send things away from themselves as an Artisan does.
- People with the Shadow of Greed see themselves as the focus of attention as a Sage does.
- People with the Shadow of Stubbornness see themselves as unaffected by the world as a Scholar does.

Notice how a person with a particular Shadow manifests the Process of which his Shadow is an Aspect:

- People with the Shadow of Martyrdom Terminate themselves by giving up in defeat.
- People with the Shadow of Impatience Originate action in themselves too readily.
- People with the Shadow of Lowliness see themselves Involuted down to a simpler, lower state.
- People with the Shadow of Arrogance see themselves Evolved up to a higher, more exalted state.
- People with the Shadow of Renunciation Analyze themselves by finding impurities.
- People with the Shadow of Greed Synthesize for themselves by acquiring things.
- People with the Shadow of Stubbornness Assimilate themselves by remaining the same.

To some extent, a person's Shadow causes them to regard themselves as being in the Counterpart Role. (The next chapter discusses Role thoroughly.) Thus, an Arrogant person feels like a Priest, and Greedy people think that they are like a Sage. These people have the "image" of the Role, but without the "substance". This can have undesirable consequences. If people were to be thus misled by their Shadow, it could cause some difficulty and unhappiness. For instance, Arrogance may lead people to think that they are good enough to do Priestly things, but they might lack the real depth of personality to carry it off successfully. Likewise, Impatience may lead people to think that they have the charismatic leadership ability of a King when in fact they do not, which could cause trouble for the people that they try to lead.

Therefore it is wise for people to let their Role be the determinant of their occupation and other major life pathways, but not their Shadow. I regard this point as one of the more important things one can learn from the Process/Aspect System in order to avoid suffering, so I want to emphasize it.

Another contrast between Shadow and Role, which are on opposite sides of the Inspiration Axis, is that the Shadow can be regarded as the core of what many refer to as the "lower self", which stands in contrast to the idea that the Role can be regarded as the core of what many refer to as the "higher self". The way to use this idea for personal satisfaction is to regard the Shadow as the "stick" to be avoided, and Role as the "carrot" to be sought, both of which are motivators that can drive personal fulfillment and happiness.

There are some significant things to say about the Shadows. It is important to understand certain things about this Aspect of the System, so they bear repeating here. First of all, the Shadow "rules you". The Shadow is a self-image — its nature is to perpetuate itself through life because it is a closed loop, like a continuous tape that keeps running itself through the machine, playing the same song over and over again. It causes people to conduct themselves in life almost as if they were reading their parts from the written script of a theater production or movie. The Shadows are self-perpetuating because they reflect back on themselves, like an image in a mirror. For instance, if you are Arrogant, you feel proud of yourself for your goodness; if you are Stubborn, you are stubborn about being Stubborn. And so it is with the other Shadows. You are under the power of your own self-image, and it is difficult to break this kind of rulership.

It is possible to be born with one's Shadow(s), but oftentimes the Shadow is fostered or at least shaped by adverse events in childhood. If there were no significant adverse events in childhood, then, when a person reaches adolescence, when they start to develop their individuality as distinct from their parents, the Shadow firms up. Thus, the Shadow is not generally a settled part of the personality until around the teenage years, or whenever the person seeks to distinguish themselves from the parental influence. My observation is that the Shadow begins to show up at about the time of puberty — the time when people usually begin to make a break with their parents, and truly develop their own personality as distinct from their family. It appears to be formed as a response to childhood experiences. Since the Shadow is apparently not established from birth, this would seem to indicate that the Shadow is not so firmly entrenched that it is impossible to surmount it. Indeed, the Shadow is the only Trait that can change, although this does not happen often, and usually it is to trade one Shadow for another. One might say that "enlightenment" is gained by the extinguishment of the Shadow in adult life — when the Shadow is not distorting perceptions through fear. I regard these as very important considerations. One's best self can only come through when the Shadow is not in control.

There ought to be some way to effect the extinguishment of the Shadow. We have already discussed in the sections on each Shadow the method of applying the Positive Pole of the Complementary Shadow. In addition to that, it seems that the Shadows have within themselves the seeds of their own destruction, once they are recognized and faced. The vicious circle can begin to be broken with simple awareness of its existence. This is how it works with each Shadow:

- Martyrdom: is ultimately self-defeating.
- Impatience: gets impatient with its own impatience.
- Lowliness: diminishes itself into nonexistence.
- Arrogance: sees arrogance itself as an imperfection.
- Renunciation: hates itself for hating itself.
- Greed: gluttony hurts after you get too much.
- Stubbornness: gets more brittle to the breaking point.

Most people go through their entire lives without awareness of the particular Shadow or Shadows which are preventing the expression of their best aspect. To become aware of it through this System is a step in overcoming this impediment to personal growth, but there is more. I recommend a technique called "photographing" for extinguishing the Shadow. This is simply to notice when the Shadow shows up in one's daily life. This can be done during the day when one is reflecting on the events of one's life. Notice in particular the situations which bring it out in strength. This will reveal the circumstances and conditions which are feared. The next step is to anticipate when these situations are going to arise again. The fear can then be confronted at those times and shown to be groundless. The trick is to do what is feared rather than running from it. The fear will die and the Shadow along with it.

Another technique that will help extinguish the Shadow is one likely to be used by metaphysically-inclined persons. That is to "center" the self when the Shadow (or any other undesirable expression) is noticed. This means turning one's awareness to the highest aspect of the self which knows nothing of self-image, either positive or negative or neutral. One focuses one's attention on the quietness at the center of one's being — turning away from the incessant chatter of the brain or clamor of the world. This is a type of meditation.

If the extinguishment of the Shadow is fully achieved, the personality arrives at a state of grace in which it flows with life more easily, having no ego (false sense of identity, whether Positive, Negative, or Neutral) to protect. The Shadow is an illusion. It is an image of the self that is not real. The value of the extinguishment of the Shadow is to know exactly what one is, to have no self-image illusions or distorted perceptions about one's identity. Then one will be free, spontaneous, and genuine. Since people are usually oblivious to the fact that they have a self-image problem which is influencing their behavior in a negative way, knowledge of one's Shadows is valuable information. It is one of the most important elements of this System.

The Shadow stands in stark contrast to the Role, the real and true self, which is the next Aspect to be discussed.

Chapter 2E

THE SEVEN ROLES

Table 2Ea: The PROCESS/ASPECT SYSTEM CHART of TRAITS — The ROLES in CONTEXT							
PROCESS → **ASPECT ↓**	**– 1-D –** ORDINAL ACTION BACKWARD **TERMINATION**	**+ 1-D +** CARDINAL ACTION FORWARD **ORIGINATION**	**– 2-D –** ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	**+ 2-D +** CARDINAL INSPIRATION UPWARD **EVOLUTION**	**– 3-D –** ORDINAL EXPRESSION OUTWARD **ANALYSIS**	**+ 3-D +** CARDINAL EXPRESSION INWARD **SYNTHESIS**	**= P-D =** NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITIONAL' –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	**+Persuasion WARRIOR –Coercion**	**+Mastery KING –Tyranny**	**+Service SERVER –Bondage**	**+Compassion PRIEST –Zeal**	**+Creation ARTISAN –Artifice**	**+Exhibition SAGE –Oration**	**+Knowledge SCHOLAR –Conjecture**
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

In the fourth horizontal row from the bottom of the Chart is the Aspect called Role. Notice that Role is the Cardinal Inspiration Aspect. This means that it seems to define the characteristics of a person's "higher"

nature. Therefore it determines a person's major feeling of fulfillment and satisfaction in life. It seems to be one of the most important ingredients in a person's personality, and a very strong determinant of identity.

Key words for Role are: essence, nature, career, script.

In the following sections, each of the seven Role types is examined in more detail, before we move on to the next Aspect. The descriptions given are deliberately extreme and stereotypical. A pure description of the ultimate abstract archetype is presented so that the reader can easily discern the essence of the Role. Other Traits and other personality factors greatly modify what is said here.

Roles is one of the Aspects where it seems one's secondary Trait can be almost as influential as one's primary Trait. It is the combination of the two that determines your basic nature, rather than either the primary or the secondary considered alone. Keep this in mind as you read the descriptions and try to figure out which Roles you are; your basic nature has a mixture of two Roles, at least, and possibly more. The way to distinguish them is that the primary Role is more of an inner quality of being within yourself, and the secondary Role is more of an outer way of being in the world.

The Warrior Role

Synonyms: soldier, swashbuckler, competitor, entrepreneur, expediter, implementer.

Mottoes: "I do." "I go." "I get things done." "I am tough and rugged."

Description: Is achievement and accomplishment oriented. Responds well to reward and punishment behavior incentives. Sees what is undone and does it. Good at implementing the directives of others, and good at devising strategies to achieve the goal. Likes to explore. Proclivity to behave protectively towards vulnerable others. Often athletic by nature. Female Warriors seem tomboyish; male Warriors are macho. Endures hardships well. Militaristic.

Occupations: businessperson, salesperson, laborer, police person, soldier, bouncer, boxer, athlete, truck driver.

+Persuasion

Synonyms: influential, convincing, inducing, prevailing, engaging, urging.

Mottoes: "This is the way to get it done." "We are all comrades in arms and will all march together."

Description: Is good at using salesmanship to get what is desired, achieve purposes, and do deeds. Uses positive reward motivation to accomplish projects. Enjoys regulating the activities of others and manipulating the environment. Attempts to convince and induce the world and people in it to do things their way.

Extreme: super-salesman.

–Coercion

Synonyms: conquering, subduing, enforcing, fighting, combating, extorting.

Mottoes: "I conquer." "I compel and constrain people and things." "I am a fighter." "Life is a struggle."

Description: Uses brute physical force or threats of violence to accomplish purposes or compel action or enforce goals or effect desires. Prone to use punishment excessively to motivate others. Rigorously self-disciplined, to keep self and others "in check" or well-regulated, by force.

Extreme: meanness, cruelty, brutality, destructiveness.

Table 2Eb — The WARRIOR ROLE in CONTEXT							
PROCESS → **ASPECT ↓**	**– 1-D –** ORDINAL ACTION BACKWARD **TERMINATION**	**+ 1-D +** CARDINAL ACTION FORWARD **ORIGINATION**	**– 2-D –** ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	**+ 2-D +** CARDINAL INSPIRATION UPWARD **EVOLUTION**	**– 3-D –** ORDINAL EXPRESSION OUTWARD **ANALYSIS**	**+ 3-D +** CARDINAL EXPRESSION INWARD **SYNTHESIS**	**= P-D =** NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	*+Persuasion* ***WARRIOR*** *–Coercion*	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Warrior Role has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Backward* in Process and *Upward* in Aspect;
- It is an Aspect of the *Termination* Process.

As shown on the partial Process/Aspect Chart above, the Warrior Role has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Martyrdom Shadow;
- It is the *Diametric* of the Impatience Shadow;
- It is the *Complement* of the King Role.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Warrior, then we have a good start on understanding how Warrior manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Warrior Role follows.

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The Warrior Role is all about getting things done. Warriors enjoy physical activity. The specific kind of activity, of course, depends on the other Traits and various other personality factors, but in a broad sense their action is usually directed toward influencing other people or events to conform to their own actions or to some specific pattern of behavior. Taking the name of the Role literally, we can see how this works in the case of an actual warrior or soldier. Soldiers are taught to march in step, in formation. This kind of control of action seems perfectly natural to them; this is not so much the case with the other Roles.

Many other things can be said about a soldier that apply in some sense to the Warrior Role as an Aspect of the Termination Process. Soldiers are not supposed to be afraid of death. They are exposed to it in war, and are expected to be willing to die for their cause. Indeed, of all the Roles, Warriors are the most likely to fulfill these expectations. This is because the Termination Process in its physical manifestation ultimately leads to literal death. This is that which in Warriors is often exhibited as a "death wish". In the worst instances, Warriors identify with destruction; they are perversely fulfilled by it; they are not averse to the destruction of war. Certain types of "action movies" are obviously aimed directly at Warriors. Typical subject matters for this audience are shoot-'em-up video games, war, martial arts, cops and robbers, or brutality, competitive sports, violence, and destruction of any kind.

Soldiers are also supposed to be "tough". Often Warriors pride themselves on the hardships that they can endure. They may even enjoy challenging themselves to see how much punishment they can take. The Warrior is the most likely of the Roles to respond to the call to help someone in a situation which is full of danger and has the potential for death. Answering this challenge is their highest expression. Only Warriors would actually jump at the chance to put themselves through the rigors of war fought in jungle and desert. They find fulfillment in overcoming severity and deprivation. This sort of self-discipline is personally satisfying to them; it fulfills their very nature. For Warriors, life is a struggle and a challenge, and they are the achievers in difficult endeavors of any kind. As they mature, Warriors learn to choose their battles wisely, but they never lose their penchant for a good fight.

Warriors are surprised that others cannot take the harsh treatment they thrive on. Consequently, they may not always be sympathetic to "wimps" and "weaklings" who cannot endure pain as they can. Not only can they "take it", but they can also "dish it out". In fact, for this very reason, Warriors are the most likely of the Roles to be guilty of inflicting pain on others (whether physical, emotional or mental depends on their Traits and other personality factors). In the worst occurrences, Warriors in the Negative Pole of –Coercion can be mean, cruel, and brutal in their treatment of people and things.

Another suitable occupation for a Warrior is the police. Here they can exercise their propensity for establishing and maintaining "law and order", for protecting the populace, and for regulating the behavior of others, and controlling events — in a very acceptable and suitable realm. This is one of the highest and best careers for Warriors to be in. On the other hand, at their worst, the phrase "police brutality" comes to mind.

If Warriors do not find their calling as actual soldiers in the military or as police officers, they often do their influencing and subduing in the business world. Warrior business people see the world as unconquered territory over which to expand their financial influence. They are fulfilled in the environment of entrepreneurship. A very suitable business for this is as a shop keeper of some sort. Warriors in a retail sales business enjoy inducing others to purchase their goods or services. Money is a medium of exchange, a transaction of Action, so the manipulation thereof gives Warriors some satisfaction. They enjoy controlling the actions of their company business. They make rules and set down guidelines for others to follow, so that everyone marches in step, so to speak. They may tend to run their business as though it were the military. Even though the Warrior Role is Ordinal, and such an attribute has the capacity to be passive, usually the Warrior talent for regulating the action results in their being promoted to a leadership position, even if they do not seek it. Individuals of other Roles recognize this inherent proclivity of the Warrior to control the action, and they defer to it — except for Kings, that is; see next section.

Many Warriors also find their niche in society as laborers. There is always a need in the world for someone to do the actual physical work of getting things done, and this is where Warriors shine. Here they satisfy their need for activity which is goal-directed, and for energy expended in physical behavior which accomplishes some task.

Also, truck driver is an appropriate career path for Warriors, because this involves exploration. Warriors are, metaphorically speaking, the 'legs of the body' of humankind. They like to carry the body around with them — go here, go there, do this, do that — exploring the world. Warriors in the salesperson profession have elements of both exploration and conquest in their occupation to fulfill their inherent nature. In whatever occupation Warriors find themselves, they will generally apply a measure of entrepreneurship, discipline, and adventurousness to it.

The Warrior Role is the personification of the Ordinal Action Termination Process, and as such it correlates with the Ordinal Action Aspect: Goal. Consequently, it can be said that Warriors are very goal–oriented. They have a knack for focusing and concentrating their energy toward getting to their goals, and excluding things that do not promote this. One of their virtues is that they can carry on when everyone else (of the other Roles) has given up because the going got too tough for them. "When the going gets tough, the tough get going" — that is the essence of the Warrior nature. Their glory is that they will succeed where others might fail to get the job done, to get the task completed.

Warriors are by nature very sexual, being in the same Ordinal Action Process as the Motion Center. That is, sexuality typically comes easier to them than to the other Roles. Warriors identify with some of the goals of mere (action-oriented) sex, such as to subdue and to achieve a climax. For Warriors, sexuality is often pursued and handled as a game of conquest, like so many other things in their lives. They make sex into a game of seduction, by means of +Persuasion or –Coercion; they like the "challenge"; they don't like it when there is no

challenge. Sad to say, but Warriors are the most likely of the Roles to be guilty of rape. And even if they be not rapists, Warriors are the most likely Role to enhance their sexual enjoyment with brutality — they like "rough sex", perhaps even to the extreme of sado-masochistic dominance–and–submission role-playing.

And speaking of games, Warriors typically enjoy games, sports, and athletics, because of the action and challenge involved therein. They are the most likely of the Roles to be involved in, or spectators of, professional sports. The rugged discipline and training involved is meaningful to them. The mock conflict and battle is also fulfilling to their natures. Warriors are inherently competitive. They like to 'throw their weight around'. They prove their mettle and harden their character by pretend games of competition, as well as in the real adversities of life. Warriors view sports not as games of skill so much as disciplines of rigor. The object is to find the groove, to narrow the action to one of total consistency; this promotes the successful attainment of the goal, the prize, the reward of success.

Warriors have in them a little of all of the other Traits in the Termination Process; it is as if Warriors are the "personification" of the Termination Process:

- Like people with the Goal of Submission, Warriors want to bring the world into obedience and discipline. Also, Warriors are supposed to be loyal to their leader and to obey without question. Good Warriors must first subdue themselves, to bring their own unruly Traits into subordination, before they are truly fit to subdue others and the world. The principles of dedication, honor, respect, and duty are the ultimate expression of the Warrior nature. Ask any military trainer.

- Like people in the Perseverance Mode, Warriors enjoy the training to be unwavering in their pursuit of the goal of conquest. They cannot allow themselves to falter or fail before the end is reached. They must be able to weather the storms of adversity without yielding to them. It is not wise to try to push Warriors around, because they are usually resistant to bullying, but they are willing to be led by someone who has earned their respect by proving themselves worthy of it by their actions.

- Like people with the Martyrdom Shadow, Warriors must be willing to give up their lives and lay down their personal freedom for the sake of others. Thus, in the highest expression of the Warrior Role, the conquests sought are not at the expense of others and of the environment, but for their benefit. In their worst expression, Warriors are sometimes reckless to their own detriment, even to the point of being suicidal. They may express a "death wish". Martyrdom is the Counterpart of the Warrior Role; more on this below.

- Cynics are inherently adversarial to events in the world. They challenge everybody and everything with +Contradiction and/or –Denigration. The same as Cynics, Warriors are not strangers to hardship and adversity. They must be willing to scorn the soft life of ease and comfort. Life is a harsh reality, and the world is a tough neighborhood. Accordingly, one must allegedly fight to gain and hold one's territory, whether physical, emotional, or mental.

- Like people in the Motion Center, Warriors are generally on the go and eager to get things done. If their path to the goal is blocked or diverted, they become antsy and restless and feisty and combative.

- Like people in the Primitivism Worldview, Warriors have a drive to protect and preserve, to maintain the security of those in their family, their group, and their tribe, thus to survive to fight another day.

As parents, Warriors are likely to run their families somewhat like a military academy. They use rewards (in the Positive Pole of +Persuasion) and punishments (in the Negative Pole of –Coercion) to induce the behavior they desire in their children, their mate, or in their household — metaphorically, 'the carrot and the stick' approach.

It is the nature of the Warrior to see life as a challenge, and therefore to live life combatively; it is as if they have a 'chip on their shoulder'; they are ready to fight 'at the drop of a hat'. When a Warrior is challenged in some way by another person — physically, emotionally, intellectually — you will often see a literal warrior reaction. That is, out will come 'the shield and the sword', metaphorically speaking. The 'shield' is to defend the warrior, and the 'sword' is to strike back against the 'attacker'. Both defensive and offensive strategies are typically part of whatever battle the Warrior chooses to fight. In a better manifestation of this proclivity, the Warrior is also prone to stand up for, to defend and promote, the underdog. The reason here is that a fair fight of nearly equal combatants is more satisfying to a Warrior than a slam dunk, because it ups their game.

If Warriors have a typical physical appearance, it would be that they are usually lean and sinewy. They have a rather rugged and athletic look to them. This is often an appearance that they have developed by participation in sports or athletics — favorite pastimes of Warriors — and it is also often inherent in their

bodies by heredity. This appearance is often used to advantage in their business dealings, if that is their occupation. It also obviously comes in handy if they end up in work involving physical labor.

Now let's compare and contrast the Warrior Role with the other three Traits in the same Quadrate — Martyrdom, Impatience, and King — and see what we can learn.

The *Counterpart* of the Warrior Role is the Martyrdom Shadow. Both are Aspects of the Termination Process, Martyrdom being the Ordinal Action Aspect and Warrior being the Cardinal Action Aspect. This means that the Martyr has the self-image or persona of a Warrior, but a Warrior is the real thing. Martyrs will cave in under adversity, but Warriors will prevail if at all possible.

The *Diametric* of the Warrior Role is the Impatience Shadow. It is possible for both Traits to function in the same person. This can make for a neurotic personality as the two Traits war with each other. Because the two Traits are abrasive to each other, other people who must deal with such a Warrior also find this combination to be abrasive. If the Warrior can extinguish the Impatience (unlikely), then that is the best that can happen. If the Warrior can harness the Impatience, especially the Positive Pole of +Audacity, to make things happen, then the Warrior might find itself accomplishing even more than it otherwise would.

The *Complement* of the Warrior Role is the King Role. Whereas Kings are typically uncomfortable as followers, Warriors are comfortable in a follower position — so long as they respect the person or the cause that they are following. Kings and Warriors are natural allies, and they make good working partners, as long as they both know their place in the pecking order, and do their job, and focus on the common goal of making things happen and getting things done. Kings are not so good at sharing leadership, but they are good at delegating responsibility, and Warriors are good at accepting responsibility if they have a high regard for the King who is running the show.

Although the masculine pronoun "he" was studiously avoided in regard to the Warrior Role in order to be politically correct, nevertheless some would regard the descriptions of Warriors as rather "masculine". Yes, the Warrior Role is the most "macho" of the Roles. It so happens that tomboys are more likely to be Warrior females than any other Role, but Warriors can also be quite "feminine", depending on their other Traits and their other personality factors.

The King Role

Synonyms: ruler, magistrate, leader, executive, administrator, official, sovereign, imperial.

Mottoes: "I make things happen." "I am royalty." "You people are all loyal subjects in my empire."

Description: A born leader, foresees what needs to be done, and sets forces in motion to accomplish it. Concerned with initiating political or governmental action in the arena of events. Often impressive or charismatic in appearance — regal bearing. Air of nobility and dignity. All of the other Roles tend to defer to a King.

Occupations: mayor, politician, statesman, governor, manager, overseer, steward, president, executive.

+Mastery

Synonyms: ascendancy, victory, dominion, control, supremacy.

Mottoes: "I am a director of events." "I am always on top of the situation." "I will triumph and surpass."

Description: An overcomer in everything. Behaves as if they must gain the oversight of everything until they master its function and action. They perceive the world as their empire, which it is their prerogative to manage and master. Other Kings are threats to their power, and they will rival each other to see who comes out on top.

Extreme: emperor, monarch, potentate.

–Tyranny

Synonyms: despotic, dictatorial, authoritarian, autocratic, entitled.

Mottoes: "I rule with absolute power." "I am your ruler and you will submit." "The truth is what I say it is." "Do you know who I am!"

Description: Must have their way no matter what. Tries to control the action at all times. Exercisees rulership without leniency. Any disobedience on the part of their subjects is perceived as rebellion and treason, which is to be quelled and quashed. Colonizes others' territory, and brings others under their sway.

Extreme: totalitarian.

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	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
Table 2Ec — The KING ROLE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+*Mastery* *KING* –*Tyranny*	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the King Role has the following Attributes:
- Its Dimensionality Attributes are *One* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Forward* in Process and *Upward* in Aspect;
- It is an Aspect of the *Origination* Process.

As shown on the partial Process/Aspect Chart above, the King Role has the following Relationships of oppositeness in its Quadrate:
- It is the *Counterpart* of the Impatience Shadow;
- It is the *Diametric* of the Martyrdom Shadow;
- It is the *Complement* of the Warrior Role.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of King, then we have a good start on understanding how King manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the King Role follows.

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The King Role is all about making things happen. With the King Role the Action is directed toward exercising leadership over self, over other people, and over situations. Kings are inherently fulfilled by being in positions where they have established dominion. They want to be recognized as masters. The fulfillment of their nature is to "call the shots". The satisfaction of their essence is to be out in front of others, ahead of the situation. Kings see themselves as sovereign, and other people as their subjects. The archetypal, naturally-occurring instance of this is, of course, a literal king, monarch, prince, queen, potentate, or emperor.

Kings are the least common of the Roles, perhaps four percent of the world population. But even so, there are not enough literal thrones available for every one of them. So where in modern society, where there are few actual thrones to be filled, could the majority of Kings fulfill their Role? There are still many political and

business positions that need the natural talent for administration that Kings possess. Quite often Kings run for public office because government is obviously the main arena of events wherein Kings can exercise their initiative. Kings revel in the process of being first and foremost in making things happen, and the best place for this is in politics. The business world, especially big business, also fulfills the career desires of many Kings. They love to work hard as they climb the corporate ladder, honing their natural ability to lead, until they arrive at the top executive position. Others, in other Roles, recognize this innate talent for rulership, and defer to it willingly. Even as children, Kings easily assume ascendancy over their peers, or are given leadership positions among their peers by their elders.

Besides government office (mayor, councilman, senator, president, and so on) and business administration (executive, chief operating officer, chairman of the board, and so on) and depending on their Traits and other personality factors, Kings might find meaningful leadership possibilities in such careers as school principal, sports coach, hotel manager, orchestra conductor, team captain, military officer, airline pilot, office supervisor, sales manager, religious leader, church official, guru, sheriff or police chief, union steward, factory foreman, and so on. In whatever occupation Kings find themselves, they will generally apply a measure of rulership and leadership to it, even if they are not in a position of authority. Kings can fit into most any job situation where they have the potential to gain mastery over it. Otherwise they will not find it fulfilling.

"King" is an apt title given to this Role. Actual kings expect others to pay homage to them. When the subjects of the realm come into the presence of the king, they are expected to demonstrate their respect and allegiance. And so it is with Kings. Whether they realize it on a conscious level or not, they view the world as their kingdom, their principality, their domain. They see other people as their subjects who should be loyal and obedient. Kings want to be "the leader of the pack". They want to be "on top of the heap". If necessary to do this, they might find 'a smaller pond' for themselves to be a 'bigger fish' in. Either that, or they will seek to enlarge their 'territory', their 'empire' any way that they can.

There is something about Kings that they feel they must always be first. If someone else should come up with an original idea for an activity, Kings tend to regard them as presumptuous usurpers and rebellious subjects seeking to overthrow them. Kings will often ignore or impugn the attempts of others in their presence to assume leadership. After all, is it not they who have the natural right to this position? In previous centuries this attitude was even formalized as the "divine right of kings" to rule. And yes, in fact it is their inherent prerogative in a cosmological or archetypal sense. They are truly the essence of initiative, the Origination Process.

Kings are, metaphorically speaking, the 'arms' of the body of humankind. It is indeed their domain to direct the actions and events of life. Of the Roles, Kings are most in touch with the initiation of action, the influx of events, the incipient trends of life. They are in some sense the primary representatives of the ultimate Source, the Cause of events in the world. However, wise Kings will know that they are not the *only* ones who have this privilege; they will allow others their rights to also make things happen. This is one of the differences between the Positive Pole of +Mastery and the Negative Pole of –Tyranny. Kings in +Mastery seek triumph, victory, and success in every life situation, but not at the expense of others. Kings in –Tyranny will 'walk over' others, or 'climb over' others, to get to the 'top'. In either case, 'winning the game' is the most important thing in a King's life — to be champion, to outrace, to surpass, to gain supremacy, to be crowned.

For Kings in the *Positive Pole* of +Mastery, *competence* is the criterion of evaluation of self and other. All organizations are run best when coworkers, not just the leader, contribute their expertise. This typically happens when competent leaders gather competent followers around them. It is paramount in a healthy organization that the followers be recognized by the leader as also being competent. Competent and mature Kings in +Mastery do this; they also have the inherent capacity to earn the respect of their coworkers; competent and mature teammates will acknowledge this +Mastery in their leader, and willingly follow without resentment.

On the other hand, for Kings in the *Negative Pole* of –Tyranny, the need to always be the "master" in any situation can be a source of frustration and resentment for others around them when they are treated like "slaves". It is as if everybody else has to metaphorically take a 'back seat' to the person in the 'driver's seat'. The 'driver' controls, guides, and 'steers the vehicle' where they want it to go. Kings in –Tyranny may even set up 'roadblocks' for other 'drivers' who would seek to 'out-race' them. In this scenario, no one else but Kings themselves, at least those in –Tyranny, are allowed to receive the credit for a novel suggestion. You can see how this might cause trouble in a family situation, with a mate or children who have some need to exercise

their own initiative, and, of course, in any organization. To follow a tyrant might be acceptable for a totally passive personality, but few people are that weak.

The communication style that comes most naturally to Kings is to issue what amounts to edicts that "lay down the law". They tend to believe that from their metaphorical 'high perch', they are able to 'see the farthest', to 'have the big picture'. Therefore, instead of having a conversation, a dialog, with other people as equals, they tend to have the first word and the last word.

There is a strong potential with Kings for a certain type of hypocrisy, because even though they expect others to be obedient to the laws of the realm, Kings themselves are a law unto themselves — they *make* the laws for others, and they make different laws for themselves. "Do as I say, not as I do" is one of the pitfalls of a King acting more out of the Negative Pole of –Tyranny than out of the Positive Pole of +Mastery. A King in +Mastery is a leader by example, not by fiat. Many a leader has been brought down by just this sort of scandalous, hypocritical behavior — believing and acting as if they are above the law.

If Kings have a typical physical appearance, it would be that their stature may be imposing or distinctive. This would obviously further their success-oriented nature. Even if they are not physically prominent or outstanding, they are still often regal in their bearing. There is something about them that commands one's respect and deference when one is in their presence. It is like coming before the throne of a literal royal personage. At least, Kings would like people to respond to them this way.

This inherent characteristic of Kings shows up in the fact that they find it very difficult to ask for help. They must almost become disabled before they will allow themselves to receive assistance. Kings are, after all, the masters, aren't they? Above all, they must be strong and not show any weakness. Of the Roles, this one is most likely to be willful and headstrong. There is nothing that upsets Kings more than to lose control of themselves or their situation, and to have to ask for help.

On the other hand, this very quality of Kings, to need to be in charge of everything, means that they take responsibility well. They naturally assume that they are the leader wherever they are. Therefore they blame themselves when things under their supervision go wrong. The highest manifestation of Kings is when they lead their followers in the right direction, and they have learned to rule with knowledge, wisdom, compassion, intelligence, justice, and love. Matured Kings are the most likely Role to fulfill everyone's ideal of the archetypal father-figure. The highest manifestation of a truly noble King is one who encourages others to succeed.

Kings are the "personification", you might say, of the Origination Process. As such, they partake of the essence of all of the other Traits in this Process:

- In some sense, their goal and purpose in life is to exercise dominance, whether or not they have the Goal of Dominance. They are very much concerned with the issue of "who is in charge here", because of their proclivity to be in charge wherever they are, and in whatever situation they find themselves. They seek to initiate the sequence of events. If they cannot do it with +Leadership, they might try to do it with –Dictatorship, the Positive and Negative Poles of Dominance.

- Likewise, Kings usually exhibit behavior reminiscent of the Aggression Mode — dynamic, driving, forceful, and direct action. They propel themselves to the head of the line with assertiveness and vitality.

- In their haste to be innovative and resourceful, Kings often seem as if they have the Shadow of Impatience. They can be rash and impetuous in their quest for ascendancy.

- Also, like Realists, Kings are attuned to what is new in the world. They pay much attention to the behavior of things and events. They see the world as a constantly changing scenario, and they are in fashion with the current trends thereof. It is their nature to be at the forefront of events, if not the actual originator of the events.

- Kings regard themselves as the prime mover in the universe, which is very like the Excitation Center. They take responsibility for their own functions and the activities of those around them. They like to keep physically busy at all times. The Origination Process manifests in life and willpower. Kings are inherently gifted with an abundance of liveliness and vitality and energy.

- Like people in the Messianism Worldview, Kings are all about making things happen, proceeding from strength to strength, in their quest to expand their empire and save their people.

Female Kings are often uncomfortable with being female. As mentioned above, the King is the ultimate father-figure, the essence of masculinity. A well-known example would be Queen Elizabeth I of England, a King whose relation to life as a female of her time has given much fodder for discussion, if not speculation, to historians and novelists alike. The Role is indeed difficult for women in our society, if they are inherently needful of exercising dominion, as a King is, to find fulfillment of this desire in a woman's body. This activity is frustrated in our culture because it is considered masculine, not feminine. It would not surprise me to learn that many of the leaders of the feminist movements in this and other times were primarily Kings, and Warriors secondarily; both Roles chafe at the restraints that culture often places on women.

Now let's compare and contrast the King Role with the other three Traits in the same Quadrate — Impatience, Martyrdom, and Warrior — and see what we can learn.

The *Counterpart* of the King Role is the Impatience Shadow. Impatience is the self-image or persona of the King, but without the substance, you might say. Both are Aspects of the Cardinal Action Process, Origination; both are involved in making things happen. If they both show up in the Array of a person, they exacerbate each other, and the tendency would be for them to bring out the worst in each other, meaning, the Negative Poles of –Intolerance (irritability) and –Tyranny. Impatient people are plenty difficult for others to deal with, but in a King, it is almost unbearably annoying for others who happen to be in their orbit. What to do? Stay out of their way as best you can, or get out of their sphere of influence altogether if you can.

The *Diametric* of the King Role is the Martyrdom Shadow. It is difficult to imagine Kings with a defeatist attitude, who might regard themselves as losers and victims, but that would be the case when both of these Traits are in the Array of one person. A King could find this internal contraction to be extremely frustrating, and it would probably make the King neurotic, especially in terms of what is called passive–aggressive behavior. The best that could happen in a case like this is either for the King to overcome the Martyrdom altogether (unlikely), or (more likely) to use some of the lack–of–assertiveness of Martyrdom to temper his worse tendency, which is to act out of the Negative Pole, –Tyranny. One can also see that the Positive Pole of Martyrdom, +Selflessness, especially could help Kings tamp down their own ego drive, their aggressive tendency to bulldoze over or around others.

The *Complement* of the King Role is the Warrior Role. Both are in the Action Dimension, with the King as Cardinal and Warrior as Ordinal. Historically, when they are doing their Roles literally, they are natural allies; one can hardly imagine a situation where the two do not need each other to make things happen and get things done in any realm, whether it be a nation, a city, a business, a team, or whatever; the Kings make the rules and the Warriors enforce the rules. With Kings and Warriors in charge of the realm, it is all about law and order: what *shall* happen and what shall *not* happen, or else! Down through history, Kings and Warriors have been a Complementary team when it came to running the realm. The Kings were in the leadership positions, whether on the throne or in some other governing body. They made the decisions about what should be done, and determined what the laws of the realm were. The job of implementing the decisions and enforcing the laws was given to the Warriors, the loyal and disciplined policemen and soldiers of the realm.

If I could use only two words to poetically summarize the difference between a Warrior and a King, it might be "rigor" versus "vigor" respectively. Dictionary definitions of rigor are: harsh inflexibility in opinion, temper, or judgment; severity; the quality of being unyielding or inflexible: strictness; severity of life: austerity; adversity, asperity, difficulty, hardness, hardship. Dictionary definitions of vigor are: active bodily or mental strength or force; energetic and effective active vitality; intensity of action. Because of the predominance of the Action Dimension in Warriors and Kings, these two Roles are often mistaken for each other; therefore, when attempting to discern the Action Role of a particular person, look for the ratio of their rigor and their vigor.

The Server Role

Synonyms: servant, attendant, domestic, serf, vassal, hireling.

Mottoes: "I supply what is lacking."; "I alleviate suffering."; "I take care of the world's ills."

Description: Feel that they want to solve the world's problems in a material, physical sense. Want to raise the standard of living of the world's population. Bear up the burdens of mankind on their shoulders. Have a strong tendency toward domestic living — in the home and family. Not too proud to ask for help.

Occupations: doctor, nurse, social worker, chef, housekeeper, waiter, waitress, maid.

+Service

Synonyms: helpfulness, charity, assistance, aid, comfort, nurture.

Mottoes: "Let me help."; "May I serve you?"; "I can make it better for you."

Description: Enjoys relieving others of their burdens. Solicitous of other people's welfare and well-being. Readily give assistance to supply the wants or needs of others as a means of alleviating suffering. Find fulfillment in caring for the physical problems of the sick and needy.

Extreme: do-gooder.

–Bondage

Synonyms: servitude, menial, obligation, burden, slavery.

Mottoes: "I am just a lowly drudge."; "Life is toil and pain."; "I will give you the shirt off my back."

Description: They feel obligated and bound to supply aid and comfort to their fellow humans. They feel their own suffering, and so are attuned to the suffering of others, and feel compelled to render servitude. They toil away at their job and in the rest of their lives as if it were a menial chore, as if they were yoked and fettered like an ox.

Extreme: drudgery.

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Table 2Ed — The SERVER ROLE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	*+Service* *SERVER* *–Bondage*	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Server Role has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Downward* in Process and *Upward* in Aspect;
- It is an Aspect of the *Involution* Process.

As shown on the partial Process/Aspect Chart above, the Server Role has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Lowliness Shadow;
- It is the *Diametric* of the Arrogance Shadow;
- It is the *Complement* of the Priest Role.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Server, then we have a good start on understanding how Server manifests in Personality. The Attributes are

explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Server Role follows.

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Servers are naturally inspired to make the world a better place to live in. They derive their primary satisfaction by heartfelt concern for the quality of life. Their foremost fulfillment is to make things more comfortable in a material sense for themselves and those around them, to alleviate and minimize pain and suffering.

This Role was originally called Slave, but this word gives a connotation to the Role which is not necessarily valid. In the Negative Pole of –Bondage, Servers can be like slaves in the sense that they feel as if they are carrying the world as a burden on their shoulders. They may feel that they are lowly drudges who are yoked to menial jobs. They may feel that their whole lives are filled with one obligatory chore after another, just like slaves in past cultures. But the Positive Pole of +Service is one of voluntarily helping, caring, nurturing, sustaining, attending, aiding, and consoling. Of the Roles, Servers would probably be considered the most "feminine" in our culture, because of these "mothering" qualities.

Of the Roles, the Server is the most just plain human. In the world population, there are more Servers than any other Role, about a quarter of the total. They are "common man", your everyday person. Servers are the "backbone" of society. Metaphorically speaking, they are the back of the body of humankind, bearing up the burdens of the world to make it a better world. Servers identify with humankind because they feel for the sufferings of others — and humankind does indeed suffer. Servers are more aware of this than other Roles. When they manifest their highest nature, Servers want to ease this suffering by taking the problems upon themselves, and doing what is necessary to alleviate the pain. They are neither too proud to ask for help for themselves if they need it, nor to give aid to others in need. Servers true to their essence will give "the shirt off their back" if requested by a needy person. They are normally very charitable toward others, even if they themselves are not well off.

And usually Servers are not all that "well off". Since they feel their own commonality and ordinariness, they are not likely to desire to rise to prominence or wealth. They normally feel undeserving of riches. (If they do gain financial success, they may very likely feel guilty about it, and give away much to humanitarian or charitable causes. After all, are there not so many others who need it more than they?) For this reason, it can be said that Servers lack ambition as a general rule. In the more base or lowly instances, Servers are the most likely of the Roles to be on the receiving end of welfare or other public assistance. This is partly because of the lack of ambition to excel as mentioned above, and partly because Servers are more likely to be willing to subsist on the meager income that welfare provides. Servers feel meager about themselves, and they can live in a meager situation. Paucity and moderation is part of their nature, rather than abundance and excess.

This scarcity applies not only to financial matters, but also to other aspects of living. For instance, Servers are often prone to forego the fancier pleasures of life. They tend to stick to the simple pleasures of modest home and average family. They are usually very serious about life, and so do not easily laugh off the problems they face. Because of their inherently domestic nature, travel is normally not a big need of theirs — they prefer to stay with the familiar and the homey.

Servers make marvelous grandmothers. I know one such and it is a fact. When at her home, she is always solicitous of my welfare. Did I get enough to eat? Is the temperature of the house okay? Is the couch comfortable enough or do I need another throw pillow? Are there enough covers on the bed? And so on. Servers regard it as their duty to look after others. They see the people of the world as their honored guests with themselves as the hosts. They want to raise the comfort level of those who come under their care, and in a more general sense they would like to raise the standard of living of the world.

If anything negative can be said about Servers, it is their tendency to help people even when those people do not ask for it. It is as if they believe that they know what is best for you, as if you did not know what is best for yourself. A corollary to this is that they often give unsolicited advice; they mean well, of course, but this tendency can be perceived as officious or meddling.

Servers are metaphorically the personification of the Involution Process. The Involution Process operating in the universe is a downward motion, so to speak, in the sense of quality. That doesn't mean that Servers seek lower quality, at least not in the Positive Pole of this Process. But it does mean they seek humanitarian and worldly values as distinct from psychological and spiritual values — so called "higher" values. Servers value

the physical amenities and creature comforts of life. This motion is opposed to the upward motion toward the supernatural. That is, the Server identifies strongly with humanity, whereas the Priest (see next section) identifies strongly with the transcendent qualities of life.

A Server partakes of the essence of all of the other Traits in the Involution Process:

- Even if they do not have the Goal of Reduction, Servers typically feel that life is a hassle (especially when they are in the Negative Pole of –Bondage). They want to eliminate the superfluous and get right down to the things that are truly essential — the things that make life really worthwhile. To Servers this usually means things like home and family — domestic qualities. Servers feel more "at home" at home than anywhere else in the world. What could be more important and necessary than this? This is what a Server values.

- Like people in the Repression Mode, Servers typically hold themselves back from exaggerated, extreme, or wild behavior, feelings, or thoughts. They do not find this becoming. Rather, they seek to do their humanitarian good works in a meek and quiet way, not for praise or show.

- If the Lowliness Shadow makes people view themselves as humble and poor, more so does the Server Role. Rarely do Servers seek to gain notoriety in the world. Since they view themselves as just plain, ordinary people, the idea of being outstanding or great doesn't feel right to them.

- Like Stoics, Servers feel that life is more or less fated to be the way it is, and there is not much use getting bent out of shape about it. Life is a bitch, but so what? We are all in the same boat. We just have to make the best that we can of the bad situation we find ourselves in.

- Emotionally Centered people have emotional reactions to everything in their lives, and Servers likewise are attuned to the feeling aspect of existence. What is the quality of this thing that they are experiencing? The Emotion Center often induces people to cry about things, and Servers are also in touch with the pains of life, and seek to comfort the suffering or eliminate the anguish. Servers can commiserate with the agony that is in the world more than any other Role, because they are also in touch with their own anguish.

- Servers have a lot in common with people in the Traditionalism Worldview. Both care a lot about hearth and home, family values, and concern for the well-being of the "tribe", whatever they perceive their tribe to be. They both tend to be guileless workers for the benefit of those under their care.

It is because of their humanness and sensitivity to the suffering of others that Servers are so good at the healing professions. This is where they feel they belong. This is where their inherent talent for comforting others is best revealed and used to benefit humankind. One quintessential Server occupation is medicine, in such careers as doctoring and nursing. The job here is to make the physical body well again, to ease the pain, to comfort the sick, to sustain the ailing, to dress the wounds, to nurture the ill.

Other suitable occupations for Servers are as cooks, or waiters or waitresses. Here is another excellent way to serve mankind in a material sense, caring for his physical needs in terms of food. Another meaningful career is retail sales in something like clothing or household goods, and for the same reasons listed above — these items are valuable for making life more comfortable in the domestic realm. Thus many Server females find their niche in society as housewives or homemakers. This is perfect for them as they normally find children and homemaking genuinely fulfilling. Other appropriate jobs are such things as social worker, maid, day care attendant, and public servant — anything that has to do with serving or helping the public as an attendant to their physical needs, caring for their welfare or well-being. This is the activity a Server does better than any other Role type. In whatever career Servers finds themselves, they will usually apply a measure of caring and assisting to it. Servers also regard and participate in sex as a service.

If there is a physical appearance that is common to most Servers it would be that there is a plainness about them. They rarely give the appearance that there is anything particularly outstanding about them. They do not want to seem remarkable in the eyes of their fellow man. Even if they do achieve some status in the world, one would not usually discern this by looking at them. Even if they should dress in a fancy way, their demeanor of commonness shows nevertheless. Their spirit is meek and mild, and this shows in their facial expression and in the way they carry their bodies.

In no way does any of what I say in this section mean that, statistically speaking, Servers are not in fact equal to the other Roles in every way, in terms of intelligence, talents, competence, ability, attractiveness, or whatever. It is just that their natural inclinations and interests are to not be flashy and showy. The main problem with Servers is that they might be disinclined to live up to their full potential, on account of their

tendency to prefer to defer to others, to let others take the credit while they are a 'shrinking violet' or a 'wallflower'. It suits them fine if others 'grab the glory' and 'live in the limelight'. Servers would rather be supportive of people, working in the background for someone who is more ambitious than they are; they would rather not put themselves forward or otherwise overshadow those around them.

Now let's compare and contrast the Server Role with the other three Traits in the same Quadrate — Lowliness, Arrogance, and Priest — and see what we can learn.

The *Counterpart* of the Server Role is the Lowliness Shadow. People in Lowliness have the self-image or persona of what the Server has inherent. That is, both have an unassuming humility that is disinclined to rise out of obscurity and commonality; both are disinclined to assert their own wants and needs over the wants and needs of others. When both of these Traits exist and function in the same person, they tend to exacerbate each other. This can be a power for good, in service to family and friends and humanity, or it can work against the common good, such as when the Lowliness causes the Server not to live up to their own full potential, and/or they hold others back from fulfilling their potential. I am thinking of cases where Servers regard ambition of any kind as being "uppity", and their natural impulse is to squelch or keep a lid on that sort of thing.

Speaking of "uppity", the *Diametric* of the Server Role is the Arrogance Shadow. These two are obviously the antithesis of each other. Arrogance projects the self-image and persona of being pompous, pretentious, presumptuous, and pedantic, whereas Servers have exactly the opposite feeling about themselves. If both Traits exist in a single person, then it can result in neurosis because the internal contradiction is difficult to reconcile. The two are as opposite as it is possible to be. This means that the two tend to cancel each other out, or to really rub each other the wrong way. It is almost impossible to harmonize them. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive who alternates between the gas pedal and the brake pedal. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves. The best that can happen is that the two Traits are elevated out of their Negative Poles and into their Positive Poles.

The *Complement* of the Server Role is the Priest Role. You will read more about the Priest Role in the next section. What the Server is to taking care of the physical and material well-being of others, the Priest Role is to taking care of the psychological and spiritual well-being of others. Whereas the Server is concerned about focusing on the here and now in this world, the Priest is concerned about what transcends the here and now in this world.

The Priest Role

Synonyms: shepherd, pastor, bishop, minister, missionary.

Mottoes: "I uplift."; "I exalt."; "I inspire."; "I bless."; "Save the world."; "I enlighten others."

Description: Sees the potential of people and is good at eliciting it. Is equipped to bring out the hidden qualities of goodness in others. A leader of humankind in inspiring others to noble virtues. Has "a heart of gold", a "heart as big as all outdoors". Feels the urge to raise the consciousness of others. Ecclesiastical air about them. "The conscience of humankind."

Occupations: pastor, minister, preacher, counselor, psychologist.

+Compassion

Synonyms: tender, sympathetic, pitying with urge to help, merciful.

Mottoes: "Father, forgive them."; "Bring unto me your heavy-laden."; "You can be healed."

Description: Just naturally has the capacity to uplift and inspire others to nobler feelings, higher virtues, healthier attitudes, and profitable actions. Can reach down to others and help exalt them, or heal them. Has a gift for turning the attention of others to transcendent concerns. Helps others fulfill their potential.

Extreme: messiah, savior, guru.

–*Zeal*

Synonyms: fervency, exhortation, crusading, campaigning, reforming, provoking.

Mottoes: "You can be better than that."; "I get up on my soap box."

Description: Feels impelled to provoke self and others to good works, thoughts, and feelings. Preachy, exhortative, crusader type, who wants to campaign for reform and redress of grievances. Feels that he has a mission in life — to make the world better by inducing others to improve themselves spiritually.

Extreme: fanatic, evangelist.

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Table 2Ee — The PRIEST ROLE in CONTEXT							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	*+Compassion* ***PRIEST*** *–Zeal*	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Priest Role has the following Attributes:

- Its Dimensionality Attribute is *Two* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Upward* in Process and *Upward* in Aspect;
- It is an Aspect of the *Evolution* Process.

As shown on the partial Process/Aspect Chart above, the Priest Role has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Arrogance Shadow;
- It is the *Diametric* of the Lowliness Shadow;
- It is the *Complement* of the Server Role.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Priest, then we have a good start on understanding how Priest manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Priest Role follows.

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The Priest Role is an Inspiration Role, as is the Server. But the kind of inspiration for which Priests are a channel is to lift others up from their lowly condition, to inspire the people of the world to higher aspirations, to provoke people to noble virtues, and to raise the consciousness of humankind. In the Positive Pole of +Compassion, Priests feel sympathy for the psychological suffering in the souls of others, and seek to alleviate it by encouraging them to find their way out of it. However, in the Negative Pole of –Zeal, Priests crusade to

reform the wrongs of the world. They campaign fervently to make life better for others. Metaphorically speaking, Priests are the heart of the body of mankind.

Many Priests literally fulfill the name of their Role type, of course. They pursue a career in the area of religion or spirituality. It might be as a pastor of a flock, a priest in a church, the guru of a sect, or a minister of a congregation. In this occupation, Priests can most clearly fulfill their inherent urge to inspire others. Priests feel impelled to exhort others to "lift up your eyes unto the heavens and behold the glory of God". Priests are very big on spiritual health — "How is your relationship with God?", "Do you know the Lord, brother?" The issues of cosmic significance and importance are what interests Priests. Whatever is holy and sacred is their domain.

But priests are not always blatantly pious or religious by any means. If not in the actual ministry or priesthood, then another favorite life role that occupies many Priests is psychology, such as in counseling or psychiatry. Here they can apply their natural desire to heal, specifically to the task of healing the minds and spirits of their clients. Priests are very big on mental health — happiness, fulfillment, and positive attitude.

Many Priests also find their calling in the medical profession, healing bodies rather than minds, although this is more the province of Servers. However, Priests will usually be more aware than the Server of the psychological components of healing. Normally the Priest/Server Complementary Pair make an all-around healing team, intent on improving the quality of life. Priests want to heal the spirit of their patients, and Servers want to heal the body. Still, physical healing is very much a natural function of the Priest. One instance known to me personally is a Priest who was a Baptist minister, who also worked as an employment counselor on the side. In this capacity he was able to help the right person find the best job, and the right job find the best person. Priests often also choose careers as teachers. Here they can encourage young minds and hearts to grow, and inspire them to learn. In whatever occupation Priests find themselves, they will apply a measure of good psychology to it, because of their inherent sensitivity to spiritual issues.

Historically, Priests have served in the capacity of tribal shaman or holy person, temple priests or priestesses in various nations such as Egypt and Babylon, and as monks in monasteries. Their role was to initiate people into the mysteries, to reveal higher truths, to lead in the worship of God or gods, and to speak for the deity. Wherever and whenever there has been pious activity, there has been a Priest.

Priests have high expectations of moral conduct for themselves and for others. Consequently, one Trait that often besets Priests, especially in the **Negative Pole** of –Zeal, is that they have an inherent sense that they are enlightened, whether or not they actually are. This often translates into a feeling of superiority; they "look down" on others from their "high horse". It is in fact this very feeling which causes them to presume that they know what to do to help other people out of their problems. Thus they are often guilty of offering unsolicited advice. They may see themselves as the local Johnny-on-the-spot Ann Landers. They believe it is their sanctified job to be a blessing to others. The action here is to metaphorically reach down from their exalted plane above, and take hold of the lowly wretched ones, and lift them up and out of their misery. In their less-polished expressions, Priests can be very moralistic and self-righteous in their attempts to show people a better way of life. Arrogant Priests might be guilty of "helping" people who didn't ask for, and don't want, that help. They might say within themselves, "They don't know any better, but I know what's good for them." They can be preachy, evangelistic, and fanatical about their (self-) righteous cause in the name of God. They can crusade zealously for reforms. They can be so overly optimistic about their own ability to transcend limitations, and so hopeful for others, that they tend to overestimate the amount of progress they can effect. They have a difficult time with the concept of leaving well enough alone, since they are always trying to improve and optimize things.

In their highest expression, in the **Positive Pole** of +Compassion, Priests do give advice tactfully, and only at the request of those needing assistance or advice. Matured Priests have learned that they do have limitations, and that other people do also. They learn that it is best not to try for too much too quickly. The path to God is taken one small step at a time.

One of the good things about Priests, even though they may tend to be moralistic and self-righteous, is that they also tend to forgive easily. What they really want is for others to see the error of their ways, to "repent of their sins" — and when they do, Priests quickly extend their absolution and remission. One of the functions of Priests is to relieve guilt wherever they find it. Guilt is that feeling that one has done wrong, and is in debt to God for not living up to His exalted standards of goodness. But God (and His representative on earth, the Priest) is also merciful and compassionate. Priests understand our human limitations, and offer us grace, the

forgiveness of sins. This grace is given freely, unearned, and with no strings attached. Priests believe in the ultimate goodness of people, even though this be hidden for a time. Priests seek to reveal these transcendent qualities and unfold these noble virtues.

All Priests have a feeling that they have a mission in life — a cosmic or divine Destiny. They sense that they are guided by the hand of God (whether they call It this or not) to show others the way to Truth. (I capitalize these words because this is the way a Priest thinks.) The more downtrodden, messed up, and wretched the person is, or the more destitute of hope the situation is, the more fulfillment the Priest feels in tackling the problem. Oftentimes Priests, especially in the **Negative Pole** of –Zeal, will take upon themselves impossible tasks. They might become missionaries and go to the tribes in the dense jungles or deep rain forests, with the intention of converting everyone to God, Christ, Buddha, Mohammad, or Whatever. It is not uncommon to see a Priest, especially a female Priest, marry some down-and-out ne'er-do-well with the hope of changing him. It might be an alcoholic or a drug-addict, for instance, that she intends to save. It fulfills her Priest nature to try to rescue him from himself with her encouragement and inspiration. "What does she see in him?!?" people might ask. She sees an opportunity to exercise her Priest essence and to save a soul. Whenever I see such an unequal relationship existing between two people, where one is obviously far below the other in status, I suspect a Priest attempting to salvage a sinner. But no matter what kind of relationship Priests are in, they will always desire to heal the mind and spirit of their partner. In this connection, the same as Servers, Priests often give sex as a healing service.

We all probably at one time or another act as a priest when we feel high or good, or need a priest when we feel low or bad. We reach down and take the hand of those who are a step or so behind us in order to pull them up with us as we seek to transcend our human limitations. We also reach up to those who are a little beyond us, to be pulled up with them as they strive to excel. True Priests do this all of the time. They view the whole world as their congregation. They reach down toward others and offer them illumination. They look up to God for their illumination. Priests are the shepherds of mankind, caring for their flocks, watching over them, helping them to grow to maturity. Their purpose in life is to break bonds and restraints which hold people back from fulfilling their potential. One of their favorite sayings might be, "You can do better than that." Priests point out the path to righteousness, and illumine it with supreme truth. If they are not behind the pulpit, then they are up on their soap box — preaching, exhorting, campaigning, crusading, proselytizing, and evangelizing.

Another significant factor in the consciousness of Priests is their emphasis on prosperity consciousness. They regard the universe as full to overflowing with the abundance of God. They proclaim that this richness is our natural inheritance — we should claim this plentifulness as our own. There is ample for all, and more, they say.

Because they are metaphorically the personification of the Evolution Process, Priests partake of the essence of all of the Traits in this Process:

- Like people with the Goal of Growth, Priests take advantage of opportunities for greater experience. They promote their development, or that of others, beyond their natural limits. They aspire to higher potential and ever-increasing progress.
- Almost as if they were in the Passion Mode, Priests behave with freedom of expression and intensity of experience. Their lives are an open book, and they have a buoyant enthusiasm for life.
- Not unlike people with the Shadow of Arrogance, Priests see themselves as a good person, a representative of the Most High, a cut above the rest of humanity, sent to show others the way to better themselves.
- The same as Spiritualists, Priests see the whole universe as a manifestation of the glory of God, working out a Divine plan, ever evolving to a finer and higher state. They look on the bright side, and see the world as miraculous. They regard every event as a propitious sign from Providence, Which is ever looking down on us.
- With sensitivity and reverence, the same as people in the Sympathy Center, Priests are heartened and cheered up by events in the world. They are fascinated and awestruck at the wonders that they behold. Everything is an uplifting experience.

Now let's compare and contrast the Priest Role with the other three Traits in the same Quadrate — Arrogance, Lowliness, and Server — and see what we can learn.

The **Counterpart** of the Priest Role is the Arrogance Shadow, so Arrogant people see themselves as Priests, but this is illusory; they are not Priests in reality. Priests who are in the Negative Pole of –Zeal are not unlike people who have the Arrogance Shadow: they believe that they are interpreters and conveyors of divinity; they feel that they are in an exalted state of consciousness; they feel it is their mission to extend forgiveness to the wretched sinners all around them; they feel that they are enlightened and inspired to preach on righteousness; they view themselves as godlike; they want to be admired, perhaps even worshiped. When both of these Traits occur in the same person, especially in the Negative Poles, it tends to bring out the worst in both Traits. It would take a very self-aware person to mitigate the pomposity, pretentiousness, presumptuousness, perfectionism, and pedantry.

The **Diametric** of the Priest Role is the Lowliness Shadow. This is quite the opposite of the situation where the Lowly one is also a Server. With the Server, the two Traits in the same person enhance or exacerbate each other as indicated in the previous paragraph; with the Priest, the two Traits tend to cancel each other out; the internal contradiction can result in neurosis, especially in the Negative Poles. On the other hand, the internal contradiction can lead to a refinement of both Traits, especially when experienced in the Positive Poles. For instance, the tendency of the Priest for –Zealous self-righteousness can be mitigated or even canceled by +Humility, and the tendency of Lowliness to –Abasement can be mitigated or even canceled by +Compassion for the self and its limitations. It helps, of course, for a person with this Diametric pattern — or any other Diametric — to be aware of this psycho-dynamic, and work with it. However, it is almost impossible to harmonize them. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive who alternates between the gas pedal and the brake pedal. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The **Complement** of the Priest Role is the Server Role. What the Server is to taking care of the physical and material well-being of others, the Priest Role is to taking care of the psychological and spiritual well-being of others. Whereas the Server is concerned about focusing on the here and now in this world, the Priest is concerned about what transcends the here and now of this world. The best way for a Priest to get out of the Negative Pole of –Zeal is to humble themselves in service to other people.

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The Artisan Role

Synonyms: craftsman, technician, engineer, manufacturer.

Mottoes: "I make things."; "I fashion things."; "I apply tools to shape the material world."

Description: Use their hands to produce objects for use by humankind. Manipulates the objective world of things or symbols of things. The physical world to them is material to be used, molded, and fashioned. Apply their mental and analytical skills to understand how things work and to shape the environment. Often possesses manual dexterity.

Occupations: engineer, mechanic, architect, assembler, repairman, secretary, writer, artist, draftsman.

+Creation

Synonyms: invent, design, produce, construct.

Mottoes: "I bring new things into existence."; "I produce items and articles of substance."

Description: Original and creative in thinking, artistic expression, and engineering design. Makes technical, engineering discoveries, inventions, or designs. Translates ideas into tangible objects of art or craft. Does not just use things as they are, but adapts or alters them to make them more suitable.

Extreme: inventor, artist, craftsperson.

–Artifice

Synonyms: fashion, fabricate, make, build, repair, assemble, imitate, contrive, improvise.

Mottoes: "I improvise."; "I'll make do with what is at hand."

Description: Usually is skillful with hands in making things and copying things. Precise and accurate in work, usually regarding assembly. Has a good mechanical aptitude for construction and repair work. Likes to do handicrafts and detailed or meticulous work. Likes tools and the things you can make with them.

Extreme: technician.

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Table 2Ef — The ARTISAN ROLE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	*+Creation* *ARTISAN* *–Artifice*	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Artisan Role has the following Attributes:
- Its Dimensionality Attributes are *Three* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Outward* in Process and *Upward* in Aspect;
- It is an Aspect of the *Analysis* Process.

As shown on the partial Process/Aspect Chart above, the Artisan Role has the following Relationships of oppositeness in its Quadrate:
- It is the *Counterpart* of the Renunciation Shadow;
- It is the *Diametric* of the Greed Shadow;
- It is the *Complement* of the Sage Role.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Artisan, then we have a good start on understanding how Artisan manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Artisan Role follows.

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It is the nature of Artisans to express themselves through the invention, creation, manufacture, repair, and manipulation of things. These can be artistic masterpieces, or technological crafts, or mechanical devices. Virtually everything made by humans which you see and use, is the work of Artisans. The car you drive, the house you live in, the television you watch, the telephone you talk on, the clothes you wear, the furniture and appliances in your home and the decorations also, and the computer I am writing with! These are things that Artisans have invented, designed, drawn plans for, and built.

Artisans are impelled to make things. They get restless if they do not create something tangible. It is their nature to produce physical objects. They generate ideas, and from within themselves they spew it out into

material reality. They take the raw material in their hands and fashion it into things of beauty or function. Gadgets and gizmos are their stock in trade.

Artisans are interested in how things work. As children, they often take things apart to see what is inside, and this they are good at. "What makes it tick?" Then they put it back together, and this they are good at also. Artisans inherently have a high "mechanical aptitude". They are naturally talented at engineering skills, and consequently often end up in an engineering career or repair trade of some sort when they grow up.

An Artisan in the *Positive Pole* of +Creation will likely be an artist, an inventor, an architect, an interior decorator, a landscaper, a writer, and so on — involved in an occupation that generates something new, different, and unique. Farming and gardening go in this category of +Creation — working the land, planting seeds, and growing things.

An Artisan in the *Negative Pole* of –Artifice will likely be a draftsman, a machinist, an assembler, a mechanic, a home-builder, a construction worker, a painter, an auto-maker, a manufacturer, a repairman, a technician, an electrician, a plumber, a carpenter, a cabinetmaker, and so on — involved in an occupation that concerns fixing or manipulating things that already exist, or turning out facsimiles.

Some students of this personality system call the Negative Pole of the Artisan Role, –Delusion. This happens when +Creation goes badly awry. Artisans not only invent things; they invent themselves, and that self is often very, shall we say, "unique"? The extreme of the Analysis Process is to constantly search for the unique, to push the boundaries beyond the horizons. The work of Artisans is often startlingly original, even bizarre and weird. "Thinking outside the box" comes naturally to them. It is one thing to bring something from unreality into reality in the process of +Creation, but it is quite another to lose one's grip on reality, and Artisans are especially good at that.

This sort of thing has always been the role of Artisans in society. In prehistoric times, Artisans were involved in such ancient arts as pottery-molding, basket weaving, weapons- and tool-making, cave painting, and shelter-building. In historical times, Artisans have typically made their livelihood in such occupations as blacksmith, craftsman, and tradesman — members of guilds that passed their skills on to apprentices. There were numerous other cottage industries, and there was always use for a scribe when not everyone was literate. Whenever and wherever there is something that needs to be made, there are Artisans — ready, willing, and able to make it. And whatever occupation Artisans finds themselves in, they will always apply a high degree of skill and expertise to it. Artisans are technicians in whatever they do.

Even if Artisans do not have an engineering or technical job, they are likely to express their creative inclination in their hobbies . People who have a workshop in their home are most likely to be Artisans. They read magazines of applied science like Mechanics Illustrated or Popular Science, or perhaps subscribe to needlework and sewing magazines. These are the handymen of the world who know how to fix everything around the house from a leaky faucet to an electrical switch. They like to work on the car too. Artisans love tools, and are likely to have a lot of them around. My father, an Artisan, can hardly resist a sale on tools, even if he doesn't need them. Artisans are good with their hands in using these tools. In fact, metaphorically speaking, Artisans are the hands of the body of humankind. They like to manipulate whatever is within hand's reach.

Artisans are very concerned with how one thing relates to another thing. They see the physical world as parts, working together. Indeed, they tend to view the entire universe as a giant machine. Physicists, as a general rule, are Artisans, seeking to understand how the machinery of the universe works. They analyze matter — take it apart piece by piece, molecule by molecule, atom by atom, subatomic particle by subatomic particle. They want to see how it all fits together, and how the parts relate to each other.

In the highest manifestation of their nature, the *Positive Pole* of +Creation, Artisans are inventors and artists. Virtually all of the engineering discoveries and artistic masterpieces down through history have been the work of Artisans. A list of some of these famous Artisans will demonstrate this: Botticelli, Paul Gauguin, Vincent Van Gogh, Jean Ingres, and Michelangelo were artist Artisans. Thomas Edison and Buckminster Fuller were inventor Artisans. Albert Einstein and Isaac Newton were physicist Artisans. B. F. Skinner also happens to be an Artisan, but he applied his technical skill to human engineering. He invented the theory of psychology called Behaviorism, which proposes a mechanistic model of human consciousness and function.

This objectivity and mental detachment of Artisans has its advantages and disadvantages. Their ability to view themselves as an object of criticism allows them to receive criticism from others without taking it too personally and getting upset. On the other hand, because of their sense of separation and differentness, in

their worst expression Artisans can be unperturbed by the thoughts and feelings of other people as they concentrate their mental energy on the creation or manipulation of inanimate matter. Here is the manifestation of the "techno-nerd". It is not that they are unaware of what others think (because they are outwardly focused), but since they see themselves as detached from others, and as rather insignificant parts of a huge mechanistic universe, it doesn't matter what others think about them. This is in contrast to Sages, who are very much concerned to have their audience appreciate them. Artisans are concerned with the substance rather than the image of life. Also in contrast to Sages, who naturally have the "gift of gab" (see next section), Artisans tend to shy away from public speaking, or just speaking in general. People of other Roles often complain that you have to pull the words out of Artisans.

This outward focus of attention upon the physical world also means that Artisans are often unaware of their own inner workings. They may very well be out of touch with themselves. It is especially difficult for Artisans to face the fact that they have feelings, for instance, because they are so mental and intellectual by nature.

This lack of concern for internal workings extends to other people, and if they have other adverse personality factors, Artisans can be emotionally insensitive, uncaring, coldly analytical, and even hostile. This lack of emotionality often extends to the area of lovemaking also. People who do not appreciate a skilled technician in this aspect of life may not find an Artisan's style appealing. It may lack the warmth and feeling that the Inspiration Roles (Priest and Server) are capable of, or lack the energy and dynamic behavior of the Action Roles (King and Warrior). The advantage of this characteristic is that an Artisan will apply whatever technical expertise it takes to get the job done and done well.

In the final analysis, Artisans are the personification of the Analysis Process. They see themselves as expressions of this Process which separates one thing from another. Artisans contain the essence of all of the Traits of the Analysis Process.

- Like people with the Goal of Rejection, Artisans can be rather picky and critical at times, especially about their own work. They seek to create something unique, that no one else has made. They throw away things that do not express their identity purely or with integrity. As a consequence, Artisans tend to specialize — to come to know more and more about less and less — rather than generalize.

- Like people in the Caution Mode, Artisans are meticulous in their work and careful in their behavior. They are interested in the details of things.

- Like people with the Renunciation Shadow, Artisans are usually aware of their flaws, so they think: Why invest anything in something as defective as myself? They often neglect themselves as a work of art because their focus of awareness is on the outer world. Artisans see themselves as very little cogs in a giant machine. Their attention is focused on the external universe — and look how big the universe is, and how small they are compared to it. So they think of themselves as expendable. They derive their fulfillment from making significant changes in the big universe, or adding something new to it, even if they have to spend themselves to do it. If they express themselves with positivity, they can be picky about looking clean and neat and may decorate themselves more than other Roles do with such things as jewelry, hats, scarves, artistic beards, or artistic or eccentric fashions; if with negativety, they will be nerdish. Artisans usually dislike spending money on themselves. They do not often indulge their personal desires. Such expenditure can only be justified if it also involves a contribution to the universe.

- Like Skeptics, Artisans are prone to think that "this (physical universe) is all there is" — they are prone to believe only what they see with their own eyes, hold in their own hands. You have to prove it to them with tangible evidence, scientific instrumentation, and impeccable logic.

- Like people in the Intellect Center, Artisans are primarily mental in nature. They think about things a lot, and everything has to make sense to them in a rational, reasonable way.

- Like people in the Materialism Worldview, Artisans are mostly focused on the material world, the world of things, of stuff, that they can get their hands on. They are fulfilled by manipulating this stuff to serve their purposes, whether in the artistic sense or in the engineering sense.

Few Artisans are pillars of strength, and even though they often like to be of help to others, they do not like to be leaned on. The problem here seems to be that Artisans are themselves somewhat fragmented, being identified as they are with the Analysis Process. They are brittle and easily broken, in a manner of speaking, therefore unable to hold others together. Of the Roles, Artisans have the hardest time "getting their act together". Consequently, they may not have what it takes to assist others in terms of integration. Their

probable lack of attention to finding out what methods are suitable for their own well-being contributes to the flaw that they may not have the solution to the problems of others either. They are generally not good at emotional support and sympathy, as, in contrast, a person in an Inspiration Role usually is. They are also generally not good at taking real action to help a suffering person, as a person in an Action Role usually is. But they are excellent at analyzing a person's problems rationally, in a detached, objective fashion. And sometimes this may be what a person needs in the way of help.

Artisans view the world as their model. This means several things. It means that Artisans sees the universe as the ultimate pattern after which they should shape their own created objects. Often Artisans will copy something in their own art or engineering that they see in nature. It also means that Artisans view the universe as an object which it is his job to mold, form, and fashion into a work of beauty or function. In another sense, it means that Artisans see themselves as creations of the universe, rather than creators of themselves. Sages, on the other hand, are partial to the idea that they create their own reality, both internal and external, by their imaginations. I believe all of the above are true statements about Artisans.

Now let's compare and contrast the Artisan Role with the other three Traits in the same Quadrate — Renunciation, Greed, and Sage — and see what we can learn.

The *Counterpart* of the Artisan Role is the Renunciation Shadow. The core problem of the Artisan is summed up in that one word, Renunciation. The most difficult thing for Artisans to do is to like themselves; they are rarely able to live according to their own exacting standards, so they are excruciatingly aware of their defects and deficiencies. Not only do they tend to be alienated from others because they feel weird and strange, but they are also alienated from themselves, or parts of themselves. That all sounds rather harsh, but healthy Artisans can deal with this perverse tendency by making fun of themselves. This is typically called "self-deprecating humor".

The *Diametric* of the Artisan Role is the Greed Shadow. By nature, the Artisan in +Creation, produces stuff for the world; by nature, the Greedy person consumes stuff from the world. It is possible for one person to have both Traits in their Array. The two are as opposite as it is possible to be. This means that the two tend to cancel each other out, or really rub each other the wrong way. It is almost impossible to harmonize them, in which case the person is neurotic, self-contradictory. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive who alternates between the gas pedal and the brake pedal. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The *Complement* of the Artisan Role is the Sage Role. Unlike the typical Sage, Artisans have a certain self-image problem: they don't want attention on themselves. If they care to be acknowledged or remembered at all, it is that they want to be considered for their work's sake. In effect they say, "Here, look at this thing, not at me. See what I made. I am not of any consequence, except to the extent that I have created this thing of beauty and usefulness." You will not hear a Sage say something like that. Artisans, on the other hand, live to make something tangible and permanent which will outlive themselves. Artisans are therefore somewhat shy. They do not like to attract attention to themselves by being before an audience, for instance, as a Sage does. It is uncomfortable for them to talk about themselves, but they will talk about their work, their creations. They are also camera shy. They are not usually photogenic like their Complementary Role, the Sages (see next section). This shyness also means they tend to be aloof and detached from other people and from the environment. They tend to feel like strangers and aliens in the world.

It just so happens that I am an Artisan, so I have some special remarks about the alienation experienced by people with that Role.

On theoretical grounds as well as from empirical observations, I perceive that the sense of alienation is built into our very nature, because the Artisan Role is the very "personification" of the Ordinal Expression Axis, to which I have given the name "Analysis Process". Artisans have a little bit of all of the other Ordinal Expression Overleaves in them: Rejection, Caution, Skeptic, Separation, Intellectual, and Renunciation. Do any of those Traits seem warm and fuzzy and cozy and intimate to you? All of these Traits express as various manifestations of aloofness, distancing; they all generate and define boundaries between self and not-self and other-self. Unless the Artisan becomes "enlightened", the intense boundary between the Artisan and others will not be dissolved.

Often people with one or the other of these Ordinal Expression Traits "slides" to the Complementary Trait, on the other side of the Expression Axis. These Traits are Acceptance, Power, Idealist, Unification, Concept, and Greed. This slipping and sliding process from one side or the other of the Expression Axis is ultimately about the waddling and waffling search for the neutral position between those extremes, which one may call =Integrity. The Negative Pole of –Integrity excludes all else, so it is unique, pure, refined, the best that it can be, knows what it is and where it belongs without ambiguity; the Positive Pole of +Integrity includes all — the parts all work together harmoniously, having found where they all fit in, doing their job without fuss or contradiction.

It is a well-known stereotype that Artisans are the "weird" and "crazy" ones among the archetypal Roles. I suspect this characterization can apply to the Positive Pole in addition to the Negative Pole. In other words, much of their +Creativity emerges out of seeing things that have never been seen before, and bringing things into reality that have never been made before. The Negative Pole, –Artifice, can be "delusional", which is still "making stuff up", like the Positive Pole, but it is stuff that does not fit in with reality. Sometimes I wonder if the closest an Artisan can come to "enlightenment" is to embrace their weirdness and craziness. Some Artisans do, and the results can be either refreshing and amazing and mind-blowing in the case of +Creation, or disgusting and revolting and alienating in the case of –Delusion. The path that Artisans follow on the way to their enlightenment is often like stumbling in the dark: awkward, tentative, jerky. Yes, we Artisans can be real "jerks" as we express who and what we really are — and what we really are not — in the process of invention and discovery and trying to break out of our boundaries and your boundaries. Who are all of these clowns dancing in the circus arena of our Artisan brains anyway?!?!? Which ones are real? Which ones are illusory?

There is a phenomenon that I have come to call the Alienation–Intimacy dance. Some people have mild intimacy issues, so they are mildly good at alienation; others do not have bigly intimacy issues so they are mildly bad at alienation. According to my conjectural speculative theory, neither of these types is experiencing the Alienation–Intimacy dance. If you find that you are normally encumbered with a sense of intense alienation, but it drives you to seek intense intimacy and you actually find it, then you are experiencing the Alienation–Intimacy dance. My observation is that most people experience some mild alienation here and there by happenstance, and mild intimacy here and there by happenstance, and neither alienation nor intimacy are much of a driving force in their lives.

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The Sage Role

Synonyms: wise one, showman, displayer, entertainer, thinker, philosopher, bard, popularizer, communicator.

Mottoes: "I show."; "Ham it up."; "I make it public."; "I dramatize life."; "The show must go on."

Description: A leader of mankind in expressiveness. Attuned to the dramatic aspects of the world. Able to express the higher mental faculties of wisdom, beauty, love, harmony, and philosophy. Shows forth the subjective artistic elements of mankind, such as theater and public presentation.

Occupations: entertainer, performer, actor, public speaker, teacher, broadcaster.

+Exhibition

Synonyms: demonstration, performance, exhibition, exposition.

Mottoes: "I am a play-actor."; "I'll give them a show they won't forget."

Description: This is the story-doer type, who likes to act out and dramatize their thoughts through art, music, teaching, salesmanship, entertainment, or whatever. They enjoy playing to an audience. Attuned to the drama of life. Life has a soap opera flavor to them. Lives life with a Hollywood–style flourish.

Extreme: dramatic, theatrical.

–Oration

Synonyms: speech-making, rhetoric, declaration, proclamation, publication.

Mottoes: "I articulate."; "I'm vocal."; "I like to talk."; "I say what I'm thinking."

Description: Love to hear the sound of their own voice. Naturally good at expressing themselves in words, orally or in writing. Is a leader of humankind in giving voice to the current psychological climate. Acts as a spokesman for whatever institution they are involved in. Has a tendency to con people because of their ability to pretend and act. Mouthy. Storyteller.

Extreme: glib, loquacious, talkative, windbag.

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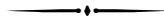
Table 2Eg — The SAGE ROLE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	*+Exhibition* *SAGE* *–Oration*	+Knowledge SCHOLAR –Conjecture
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Sage Role has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Inward* in Process and *Upward* in Aspect;
- It is an Aspect of the *Synthesis* Process.

As shown on the partial Process/Aspect Chart above, the Sage Role has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Greed Shadow;
- It is the *Diametric* of the Renunciation Shadow;
- It is the *Complement* of the Artisan Role.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Sage, then we have a good start on understanding how Sage manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Sage Role follows.

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With the Sage Role the "expression" is usually intangible, in contrast to the Artisan, which prefers to express with tangibles. Sages are typically involved in expressing themselves through such intangibles as words: verbally in teaching or public speaking; or in movement: dancing and acting. Sages are, metaphorically speaking, the face of the body of mankind. They give expression to the higher mental activities of society with such offerings as philosophy, theater, and the arts. As the metaphorical 'face' of humankind, Sages give voice to the thoughts of the culture. They show in their countenance what is going on in the consciousness of society. Sages have a need to express themselves before the public at large.

Acting, dancing, and entertaining are some of the occupations where Sages find fulfillment for this need to express themselves — anything that has to do with performing on stage or before a camera. This type of thing is especially suitable for Sages in the **Positive Pole** of +Exhibition. They enjoy the movement, the display, the spectacle, and the representation of the histrionic arts. Many Sages find satisfying careers in teaching, reporting, public speaking, and news-casting — anything that has to do with getting a message out to the public. This type of thing is especially suitable for Sages in the **Negative Pole** of –Oration. They enjoy hearing themselves talk, and the words flow so easily from their mouths, that this type of activity comes very naturally to them. They have the "gift of gab". Many Sages also get into politics these days, since politics has become such a media event, with leaders always before the camera and in the press. This fulfills the Sage's need to be in the public eye. Sages have wisdom, they look good, and they speak well. Thus they are able to appeal to a large segment of the public, and thereby get elected. In historical times, Sages were such things as bards, minstrels, and storytellers. In whatever occupation Sages find themselves, they apply a measure of artistry and aesthetics to it, and they typically have a message that they want to pass on.

"Enlightenment" for each Role is different in that it consists of getting out of the Negative Pole of the Role and into the Positive Pole. An alternative name for the Negative Pole of Sage is –Monologue, and an alternative name for the Positive Pole is +Dialogue. In the Negative Pole, the Sage is interested in expressing *at* or expressing *down* to another person, as if the other is a mere thing or object. In the Positive Pole, the Sage is interested in exchanging *with* or exchanging *across* to another person — there is a virtuous cycle or positive feedback loop between two people, which consists of genuine and intimate intersubjective communication between minds and hearts.

Sages want the eyes of the world to be focused upon them. They love to be the center of attention, and to be in the limelight. The reason for this is that Sages are the Personification of the Synthesis Process. They have a little bit of all of the Traits of this Process in their personalities.

- Like people with the Goal of Acceptance, Sages want to be pleasant and easy to get along with. They are typically very charming and cooperative. They desire to be suave, polished, classy, and graceful in their behavior.
- Like people in the Power Mode, Sages are normally self-confident in their behavior, and proceed as if they "had their act together".
- Like people with the Shadow of Greed, Sages are very much into loving themselves. They want everything coming in to them, and nothing going out. They often use, exploit, and manipulate other people in order to get what they want. In a manner of speaking, Sages view themselves as the center of the universe. That is, they are very subjective about everything — they consider how events in their lives relate to themselves personally: "What does this mean to me? How does this affect me?"
- Like Idealists, Sages typically have an innocent, Utopian, high-minded attitude toward life. They are friendly and gregarious — everybody is their brother. They feel at home in a crowd.
- Like people in the Concept Center, Sages are always learning, absorbing, and taking in thoughts and ideas from the environment. Sages soak up knowledge like sponges — they usually read a lot.
- Like people in the Holism Worldview, Sages are typically philosophically minded, concerned with the higher meaning of things in their lives. They want to see the pattern of life, and get the big picture. Wisdom is generally the province of Sages.

It is often said of Sages that they are flighty. They have some trouble with physical reality because their minds and thoughts are usually in the abstract, artistic, or philosophical realms. At an extreme, Sages tend to live in their own dreamy fantasy world. Sages often fall prey to their own imaginations, and are victims of their own delusions. They have a hard time facing reality. They are prone to think that the real world works like their imaginary world. Obviously this can get them into trouble when this proves not to be the case. It is wise for Sages to find people who are more down to earth (for instance, Artisans) to take care of the everyday affairs of life so that they can devote themselves to their artistic or fantasy lives, or to their philosophical musings about the abstract meaning of things.

This factor shows up very much in a profession in which Sages are commonly involved — acting. Sages come up with ideas for stories with profound meaning. And then they play the starring roles in the radio, movie, or television productions of these stories. But it takes persons with technical know-how to make them happen, to bring the stories into the real, tangible world — lights, cameras, stage scenery, special effects: the "nuts and

bolts" of the production. This is where Artisans come in. It takes the Sage/Artisan Complementary team to complete the Expression Dimension.

Because Sages interpret life in terms of drama, they often lead lives that are suitable material for a soap opera. After all, they want to *live* a good story, not just *tell* a good story. In their personal lives, they play out all of the great issues: power and weakness, comedy and tragedy, romance and loneliness, courage and cowardice, success and failure, and so on. Life is not meaningful to them unless they are playing out these various grand dramas.

Sages are very much concerned with how they look to others. How they appear to strangers is very important to them. They rarely go out in public without fixing up and dressing up. They are naturally photogenic — they look good in pictures and on camera. If there is a physical appearance that is common to many Sages, it is that they are pleasing, attractive, distinctive, and attention-getting. The most distinguished, beautiful, and handsome people are likely Sages, because of their concern for self-image. Image, rather than substance, is their interest. The Hollywood glitz, glitter, and glamour scene is the ultimate expression of this. This superficial and surface approach to life can be difficult for many Sages to overcome. Sages have a lot of depth of wisdom, if only they do not dress it up too much with a story that just sounds good or a picture that simply looks good. Sages emphasize the cover of the book rather than the book itself. They themselves may "judge the book by its cover", and thus be fooled by unscrupulous individuals with smooth tongues and honest appearances.

This brings us to another factor regarding Sages. Sages are usually rather shrewd and clever, being concerned as they are with wisdom. But they can turn this to the abuse of others because of their selfishness. In their worst manifestation, Sages tend to think the world owes them a living just because they are attractive and charming. They expect others to give them gifts of appreciation, to throw money at their feet for a great performance. For this reason, Sages may think that they are justified in taking advantage of other people. They think fools are fair game if they can talk them out of their money. Sages can often make a living off of swindling and bilking alone. As consummate actors, Sages are the archetypal "con artists". By looking good and sounding good, they dupe gullible people into buying into their get–rich–quick schemes. Even if they are not dishonest, Sages still think they can talk their way into or out of anything. They can be glib and loquacious, especially if they are in the Negative Pole of –Oration. They are inclined to believe that just saying it makes it so, without having to do the real work of making it so.

Another problem with Sages is that they are so needful of attention for themselves that they are not always capable of giving attention to others. Sages are inwardly focused, and very much aware of themselves and their own needs and desires. They are so wrapped up in, and so much of their energy is spent in, their own life drama, that they do not have the time or energy for others. Also, since they are so oriented to the public at large, they find it difficult to concentrate their attention on individuals who may be desirous of their help or attention. In other words, Sages tend to spread themselves too thin to be of much assistance to just one person.

There have been quite a number of famous Sages, and with good reason: Sages seek fame. They want to be known — the more to whom their name and face is known the more successful Sages regards themselves to be. Some famous Sages who fulfilled their Role very well are: Cervantes (writer), Handel, Puccini, Scriabin, and Mozart (musician composers), Johnny Carson (talk show host), Joan Rivers (comedienne), Alan Alda, Shirley McClain, Elizabeth Taylor, and John Wayne (actors), Winston Churchill, Ronald Reagan, Franklin Roosevelt, Bill Clinton, and Harry Truman (political figures), Immanuel Kant and Bertrand Russell (philosophers), Billy Graham and Jim Jones (preachers).

The **Positive Pole** of the Sage Role is +Exhibition. Sages view the world as a stage and themselves as actors. They are attuned to the dramatic and theatrical elements of life. Even if they are not involved in a career of acting, Sages are natural-born actors. They love to "ham it up" before an audience. Sages regard other people as their audience, before whom it is their privilege to perform continually. Some might think that to put on a show for others is being phony, because acting is not real. But Sages really find their fulfillment in acting — this is their sincerity and their integrity. Sages are naturally good at imitating, impersonating, and mimicking other people. Once again, the reason for this is that they manifest the Synthesis Process. They take on, assume, and absorb the Traits of other people, then express these Traits back out to the world in their performances.

The **Negative Pole** of the Sage Role is –Oration. Have you ever met a person who just could not stop talking about whatever was on their mind? Did they talk *at* you with an interminable monologue rather than *with* you; meaning they obviously had no interest in having a dialog with you, as in having an actual conversation? Did they just assume that you would be just as interested in what they had to say as they were

in saying it? Did it not seem to matter to them whether you were interested in what they had to say? Did they treat you as an audience and with it their job to inform and/or entertain you whether you asked for it or not? Did that person have a long-winded, bigger–than–life story to illustrate and embellish whatever point they were trying to make? Did you ever hear someone tell a story, where you had also been a witness to the events, and the story that they told had little resemblance to the actual events but the way they told it made a great story? Did you ever have to make up an excuse to get away from that kind of person, but then they followed you and continued to yammer away? That just might have been a Sage in the Negative Pole of –Oration.

Now let's compare and contrast the Sage Role with the other three Traits in the same Quadrate — Greed, Renunciation, and Artisan — and see what we can learn.

The *Counterpart* of the Sage Role is the Greed Shadow. Greedy people have the self-image of the Sage, but without the substance. That is, they believe they are wise and attractive and entertaining — and they can be, but only in a shallow and superficial way compared to the Sage. A person can have both Traits existing in themselves, in which case the best and the worst expressions of both Traits can become exaggerated. In the Negative Poles, the people are insufferably narcissistic and attention-seeking. In the Positive Poles, the people are charmingly entertaining when they carry on with stories about their personal adventures; it is only a problem when the storytelling is hoggishly interminable.

The *Diametric* of the Sage Role is the Renunciation Shadow. If both Traits exist in a single person, then it can result in neurosis because the internal contradiction is difficult to reconcile. The two are as opposite as it is possible to be. This means that the two tend to cancel each other out, or really rub each other the wrong way. It is almost impossible to harmonize them. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive, who alternates between the gas pedal and the brake pedal. Another path is to freeze until something breaks the ice, or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves. The best that can happen is that the two Traits are elevated out of their Negative Poles and into their Positive Poles, the Sage gaining a wicked sharp sense of humor and the Renunciant lifted out of self-destructive thoughts. When Sages and Renunciants interact as two people, there is usually friction due to the oppositeness of the two Traits, but if the two attempt to harmonize, then Sages can lift the Renunciants out of their seriousness, and Sages can learn to be less self-serving and self-absorbed.

The *Complement* of the Sage Role is the Artisan Role. Unlike the typical Sage, Artisans have a certain self-image problem: they don't want attention on themselves. Sages are not like that; they seek to attract attention to themselves, such as by being before an audience, or doing something that other people will notice. Unlike Artisans, it is comfortable for Sages to talk about themselves. Unlike Artisans, Sages are not camera shy; they are usually photogenic.

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The Scholar Role

Synonyms: student, pupil, learner, scientist, academician, professor.

Mottoes: "I am always learning."; "Let's study the facts and figures till we find the truth."

Description: Views the world primarily in terms of its information content. Life is seen as a classroom and the Scholar is the star pupil. Everything is just so much data to be gathered and sifted. The world is a laboratory to experiment in. The physical appearance is often androgynous or neutral. Depersonalizes self and others in order to have a universal perspective.

Occupations: scientist, scholar, researcher, mathematician, teacher, academician, professor.

+Knowledge

Synonyms: information, data, facts, understanding, awareness, cognizance.

Mottoes: "I know all about that."; "Let's check my archives."

Description: Is a data bank of facts, figures, statistics, and information. Has broad interests in life. Is concerned with all manifest actuality and being. Is keen on straightforward reality. Studies all of life with an aloof, neutral, scientific approach. Enjoys television "documentary" type programs.

Extreme: walking encyclopedia/computer; pedant; PhD.

–*Conjecture*

Synonyms: speculation, explanation, interpretation, rationalization.

Mottoes: "My speculation is..."; "I will postulate the following."; "Here is my thesis."

Description: Is concerned with hypothetical, non-manifest speculations and potentialities and possibilities or probabilities. Speculation is an indication of ignorance — of not knowing. Has a lot of ideas about life but is not inclined to pursue the knowledge to back up the theories. An "egghead". Is aloof from life so can only speculate about it.

Extreme: head in clouds; ivory tower; illusion.

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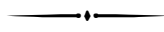
Table 2Eh — The SCHOLAR ROLE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	*+Knowledge* *SCHOLAR* *–Conjecture*
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy

As shown on the partial Process/Aspect Chart above, the Scholar Role has the following Attributes:

- Its Dimensionality Attributes are *Pan* in Process and *Two* in Aspect;
- Its Dialectic Attributes are *Neutral* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Assimilation* in Process and *Inspiration* in Aspect;
- Its Directionality Attributes are *Complex* in Process and *Upward* in Aspect;
- It is an Aspect of the *Combination* Process.

As shown on the partial Process/Aspect Chart above, the Scholar Role has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Stubbornness Shadow;
- It has no *Diametric;*
- It has no *Complement*.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Scholar, then we have a good start on understanding how Scholar manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Scholar Role follows.

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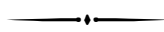
Everything is of interest to the Scholar as an object of study. Scholars are the perpetual students of the world, always seeking to learn more. They are the scientists, the researchers, the archivists, the historians. Metaphorically speaking, Scholars are the 'head' of the body of humankind, the brain that accumulates and stores and recalls the knowledge and information needed for the life of the rest of the body.

Because they are the Neutral Role, Scholars can fit in fairly well in most any occupation or career. The Scholar is the universal person, the generic person, suitable for a wide range of professions. However, Scholars tend to prefer the sciences which are related to the predominant Process in their Trait Arrays. For instance, if they have Termination Process Traits in their Array, they might prefer forensic, strategic, or military studies, or such things as systems analysis — because these deal with regulating events. If they have Origination Process Traits in their Array, they might prefer such studies as political science, history, or economics — because these deal with what is happening. If they have Involution Process Traits in their Array, they might prefer such studies as biology and medicine – because these deal with the physical body. If they have Evolution Process Traits in their Array, they might prefer psychology or religion as a study worthy of their attention — because these deal with the spiritual quality of life. If they have Analysis Traits in their Array, they might prefer such studies as engineering, physics, and technology — because these deal with the intellectual aspect of life. If they have Synthesis Traits in their Array, they might prefer such studies as art or music history, the making of documentary films, and philosophy — because these deal with the aesthetic aspects of life. If they have Assimilation Process Traits in their Array, they might prefer such pure sciences as mathematics, statistics, and astronomy — because these deal with the universal and cosmic aspects of life. Whatever occupation they find themselves in, Scholars will always apply a measure of scientific acumen and erudition to it. They view the world as a laboratory, and life as a classroom situation, with themselves as the star pupils. They pursue knowledge for the sake of knowledge, for the pure joy of knowing.

Scholars, being Neutral, are not strongly attracted to nor repelled by things. Lacking Polarity in their nature, Scholars tend to go through life as if non-attached and unaffected by the events and feelings and thoughts around them. They tend to maintain a scientific aloofness, as if merely studying life from afar. Consequently, it is difficult for a Scholar to become truly involved in life, since, to him, the world is just an object of study. People of the other Roles, who are more involved in life with stronger attractions and repulsions, would perhaps consider the Scholar too "clinical" or "antiseptic" to suit their taste. There is a certain colorlessness to the personality of a Scholar. In an extreme case, Scholars can seem rather computer-like in their behavior, since they operate so much on the basis of facts, figures, information, data, mathematics, and statistics, just as computers do.

They might have any and every appearance or physiognomy, as would the other Roles, but if there is a physical appearance that is typical of Scholars, it would be that they are rather generic or androgynous, since this goes with their Neutral nature.

As the Personification of the Assimilation Process, Scholars have a little of all of the Traits of this Process operating in their personality.

- Like people with the Goal of Equilibrium, Scholars typically seek the middle road in all things, always trying to achieve a balance in life. They do not want to upset the natural order of the universe, and they would like to restore symmetry when things do get out of kilter.
- Like people in the Observation Mode, Scholars are always on the lookout for new information. They behold the world going by, with themselves as students thereof — a non-participant, a neutral observer.
- Like people with the Shadow of Stubbornness, Scholars see no need to deviate from their accustomed path in life. They view themselves as a universal constant, a perpetual cosmic factor, an eternal being.
- Like Pragmatists, Scholars have a very practical attitude toward the world — whatever works is the way to go, the thing to do. They experience life in a functional, utilitarian way.
- Like people in the Impulse Center, Scholars are attuned to the primitive, natural, and elemental aspects of life.
- Like people in the Collectivism Worldview, Scholars want to get along and go along with the mainstream; they want to contribute to the greater good.

Also, as the Personification of the Assimilation Process, Scholars are always assimilating information, especially when they are in the *Positive Pole* of +Knowledge. They fill their experiential data-banks with

learning, facts, and figures. In an extreme case, they are the archetypal "walking encyclopedia". Many of the "professional students" in colleges and universities are Scholars who can never seem to get enough learning. The academic life suits them very much. Many of the professors of these schools are also Scholars, who are there for the opportunity to do research, more than to teach. The higher-education systems of the world are dominated by Scholars, because it is they who typically seek the higher degrees, master's and doctoral. They then often use these degrees to study and research all the more. There is no end to their assimilation of information. Scholars love books.

Scholars in the *Negative Pole* of –Conjecture are the archetypal "eggheads" — they like to speculate, and they have a lot of ivory-tower hypotheses and theories about life, but lack actual knowledge to back it up. The original name for this Pole is –Theory, and this is appropriate for the colloquial use of this word as referring to conjecture, speculation, postulating, and hypothesizing. However, as scientific terminology, a "theory" is a comprehensive, elegant, overarching explanation of phenomena in nature; it is a scientifically acceptable general principle or body of principles offered to explain phenomena, a different usage of the word "theory".

Scholars have no *Complementary* Role, so there is no "other half of the team" where they are concerned. More than any other Role, Scholars can be loners, in solitary pursuit of scientific knowledge. They tend to treat people in the same detached, depersonalized, calculating way in which they regard the rest of the universe.

Scholars have no *Diametric*.

The *Counterpart* of the Scholar Role is the Stubbornness Shadow. Stubborn people see themselves as if they were Scholars in their way of being. That is, Scholars are somewhat disconnected from the environment, aloof. They observe and study it, but are not affected by it. Stubborn people likewise resist entanglement with the environment. It is possible for a person to have both Traits in their Array, in which case they exaggerate their best characteristics in the Positive Pole, or exacerbate their worst characteristics in the Negative Pole. The way to overcome this Shadow is to contemplate and apply the Positive Poles of all of the other Roles. If the new situation involves behavior, then contemplate +Persuasion and +Mastery, the Positive Poles of the Action Roles. If it involves emotions, then contemplate and apply +Service and +Compassion, the Positive Poles of the Inspiration Roles. If it involves thoughts or beliefs, then contemplate +Creation and +Exhibition, the Positive Poles of the Expression Roles.

General Comments on the Roles

The same as for the other Aspects, the Roles are not equally divided as to quantity. On the planet as a whole, there are more Servers than any other Role type, then Artisans, Warriors, Scholars, Sages, Priests, and last and fewest Kings. This is an arrangement that works out well from a sociological perspective. There is much more need for Servers and Artisans than there is for Priests and Kings. Strangely enough, nations or regions can have a different preponderance of Roles. For instance, the United States seems to have more Artisans and Warriors than Servers, whereas China has more Servers.

In United States culture, the Warrior, King, and Scholar Roles are also regarded as more masculine by nature — these are the One- and Pan-Dimensional Roles. Servers and Artisans generally lean slightly toward the feminine, while Sages and Priests can go either way, depending on other Traits and personality factors.

These Role types do not necessarily indicate what one's role will be: Kings can be slaves, and Servers can also be kings (or queens, like Victoria and Elizabeth II of England). In fact, most Kings don't have an actual throne. Similar statements could be made about all of the Role types — they do not necessarily fulfill their nature in some corresponding social, political, or economic station. Every Role type can have any occupational and cultural situation. No matter what Role a person is, they can still be a farmer, a preacher, an accountant, a criminal, a housewife, a beggar, a prostitute, a draftsman, or a secretary if they want to. Roles just as often find fulfillment and meaningful expression in the *way* that things get done as in *what* gets done by them.

On the other hand, the Role does give some indication of where a person would fit well in the world. It is often related to one's occupation in some way, simply because it provides such a fulfilling part of one's nature. The names of the Roles are taken from occupations, as you will readily perceive. This does not mean that a person's employment will always fit their Role, but they will usually fit their job to their Role in some way. I believe a person will be most satisfied in their daily work when it suits their Role. If a person's job is not

meaningful to them, it may be because it does not fit their Role. If False Personality is in control, or was at the time they made their career decision, they might want to make a change when they discover their Role.

The following comments are oversimplified generalizations of how people in the different Roles make a living, but will give some idea of what they are like:

- Warrior: runs a business or enterprise.
- King: seeks public office, to become a leader.
- Server: works at most any job in a service capacity.
- Priest: raises consciousness in ministry or psychology.
- Artisan: invents or manufactures something to sell.
- Sage: sells their ability as entertainer or teacher.
- Scholar: sells their knowledge or information.

Cardinal and Ordinal

What is a major difference between the Cardinal Roles and their complementary Ordinal Roles? As I see it, the Cardinal Roles prefer to deal with groups of people in terms of general principles, and the Ordinal Roles prefer to deal with individuals in terms of specific conditions. The Sage uses the stage, the Priest uses the pulpit, and the King uses the throne to address the assembled Ordinal masses.

One interesting thing about the Roles is that there seems to be a flow of money from the Ordinal to the Cardinal Roles of the same Dimension. Warriors are the most likely of all of the Roles to contribute to Kings for advancing political objectives. Servers are the most likely of all of the Roles to feel the desire to contribute to Priests toward humanitarian causes such as psychological or physical health, or material well-being. Artisans are the most likely of all of the Roles to contribute time and money to the arts perpetuated by Sages. Scholars seem to be the most likely Role to contribute to science and education, the areas dominated by other Scholars.

On a personal note, I happen to be an Artisan. I have always felt comfortable being paid for my engineering services (that has been my occupation, and one very suitable for an Artisan), but I do not feel as comfortable being paid for psychological services (that is my hobby). If I were a Priest, I would be more at ease in accepting payment for counseling. I feel just fine about writing a book on psychology and selling it because a book is a tangible item, a product of my artistic and engineering skill as an Artisan. I believe this principle applies to the other Roles and their corresponding occupations. People derive much of their sense of worth from their career, and so it is well for them to be doing something that is inherently suitable for their Role or they may not be comfortable.

In addition to using knowledge of the Roles for occupational counseling as indicated above, understanding these Roles can be an aid to more effective child-rearing. Warriors and Kings will generally respond well to reward and punishment techniques because they have an action-oriented personality that understands physical force. To them, "might is right" is a true statement. If you command more muscle power than they do, you win. Servers and Priests can be motivated by emotional appeals because they are attuned to inspirational qualities. Withdrawal of affection or love has a strong influence on them. People in these two Roles also respond well to ethical considerations, since this has to do with the quality of life, their major concern. The "guilt trip" is common with them. Artisans and Sages can usually be reasoned with because of their essentially mental nature. Everything has to make sense to them in an intellectual or philosophical way. If you just explain it to them in terms of logic and art, they will understand. Scholars will generally respond favorably if you give them sufficient data to make an informed decision.

Additionally, the other Traits in the full Array also determine a great deal concerning what is the best way to deal with children, but it is not my intention to elaborate on this subject in this book. The ideas presented above show the possibilities here, and one can take it from there if so inclined.

The Roles can be metaphorically related to body parts: if mankind in general, or society as a whole, be regarded as a single body, the Roles are functionally equivalent to the body parts indicated:

Warrior: LEGS are on the move, exploring and doing things.

King: ARMS lead and direct the actions of life situations.

Server: BACK assists in bearing up the burdens of humanity.

Priest: HEART has inspiration to uplift and encourage.

Artisan: HANDS hold tools to make arts, crafts, machines.

Sage: FACE speaks, proclaims, exhibits the dramas of life.

Scholar: HEAD has knowledge and information of science.

Each Role is the Personification of the Process of which it is an Aspect. Notice how this manifests in each Process:

- Warrior: Terminates action by getting things done.
- King: Originates action by getting things started, initiated.
- Server: Involutes toward lower, simpler, structured realms.
- Priest: Evolves toward higher, nobler, grander realms.
- Artisan: Analyzes how to invent, design, and build things.
- Sage: Synthesizes things together aesthetically and wisely.
- Scholar: Assimilates facts and figures as a studious scientist.

There is one particular lesson that each Role finds difficult to learn. A bit of advice for each Role is summed up as follows:

- Warrior: don't destroy what you cannot regulate or control.
- King: don't force or dictate what you cannot lead, manage.
- Server: don't be ashamed of your ordinary station in life.
- Priest: temper your mercy with wisdom, justice, humility.
- Artisan: don't neglect yourself as a work of art and beauty.
- Sage: you are not the one and only center of the universe.
- Scholar: life is to be lived with feeling, not just studied.

Each of the Roles has a particular perspective on life. Following is a brief statement of what that viewpoint is:

- Warrior: regards life as a discipline or challenge to conquer.
- King: regards life as an enterprise or business to administer.
- Server: regards life as a service and a duty to perform.
- Priest: regards life as an opportunity to express divinity.
- Artisan: regards life as a construction site or art project.
- Sage: regards life as a game or theatrical production to play.
- Scholar: regards life as a classroom situation to learn in.

These observations can be generalized to say that Warriors and Kings, the Action Roles, tend to view life in terms of power struggles; Servers and Priests, the Inspiration Roles, tend to view life in terms of moral dilemmas; Artisans and Sages, the Expression Roles, tend to view life in terms of theater for the arts; Scholars, the Assimilation Role, tend to view life in terms of school. All viewpoints are, of course, valid; but, of course, one does well to realize that one's viewpoint is not shared by all others, and one's viewpoint is not more correct or valuable than others.

Role is the Cardinal Inspiration Aspect because it exists as a presence. Whatever Process his Role is an Aspect of, the person of a particular Role has an abundance of that Process operating in his nature, and his behavior is accordingly revealed. Notice how a person manifests this in each of the Roles:

- Warrior: has salesmanship and discipline to do exploits.
- King: has administrative ability for leading others.
- Server: has concern and caring for serving and helping.
- Priest: has inspiration and enlightenment for uplifting.
- Artisan: has inventiveness and skill for making things.
- Sage: has showmanship and wisdom to display to others.
- Scholar: has facts and figures to know about the world.

Chapter 2F

THE SEVEN ATTITUDES

Table 2Fa: The PROCESS/ASPECT SYSTEM CHART of TRAITS — The ATTITUDES in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITIONAL' –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	**+Contradiction** **CYNIC** **–Denigration**	**+Perception** **REALIST** **–Supposition**	**+Tranquility** **STOIC** **–Resignation**	**+Aspiration** **SPIRITUALIST** **–Superstition**	**+Investigation** **SKEPTIC** **–Suspicion**	**+Coalescence** **IDEALIST** **–Naivety**	**+Practicality** **PRAGMATIST** **–Dogma**
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	**+Persuasion** **WARRIOR** **–Coercion**	**+Mastery** **KING** **–Tyranny**	**+Service** **SERVER** **–Bondage**	**+Compassion** **PRIEST** **–Zeal**	**+Creation** **ARTISAN** **–Artifice**	**+Exhibition** **SAGE** **–Oration**	**+Knowledge** **SCHOLAR** **–Conjecture**
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

In the fifth horizontal row from the bottom of the Chart is the Aspect called ATTITUDE. Reading from left to right on the Chart, the seven Attitudes are: Cynic and Realist, Stoic and Spiritualist, Skeptic and Idealist,

and Pragmatist. All people have one of these Attitudes as their primary, and they often spend some time in a secondary, with even less time in a tertiary.

Notice on the Chart that Attitude is the Ordinal Aspect of the Three-Dimensional Expression category. Recall the discussion in Part One about the abstract meaning of the Dimensions: the basic meaning of Three-Dimensionality is that there is an inside and there is an outside, which is to say that there is self and there is not-self. Attitude concerns the self's view of the not-self, and Negative means "no", so that is why Attitude is considered the Negative, aka *Ordinal*, Aspect of the Three-Dimensional Expression Axis pair, the Cardinal Aspect being Center. Apparently, there is a universe outside of and separate from the self, and according to the Process/Aspect System the self has seven basic ways in which to view this universe and the self's place in it.

The preceding is the abstraction that underlies the concrete description of Attitude, which is the following:

Your Attitude determines how you regard the world: are events going okay (Realist) or not okay (Cynic)?; are trends getting better (Spiritualist) or getting worse (Stoic)?; is the world approachable (Idealist) or is it to be examined at arm's length (Skeptic)?; is your regard for the world neutral (Pragmatist)? Your Attitude is the way you look at things — it colors your perceptions of the environment: do you see what should be approved (Realist) or disapproved (Cynic)?; do you see what is necessary (Stoic) or what is potential (Spiritualist)?; do you see what is beautiful (Idealist) or what is ugly (Skeptic)?; do you see what exists without distortion (Pragmatist)? People's Attitudes provide them with ready-made perspectives on the circumstances and interpretations of the situations they find themselves in. In general, people in the Ordinal Attitudes tend to be more "grounded" or "down to earth" in their perspective than people in the Cardinal Attitudes, who can appear to be "untethered from reality" in their worst expression.

People are predisposed by their Attitude to perceive their surroundings according to their Attitude. In other words, people see the world as being like themselves. In psychological terminology, this is called "projection". People project their Attitudes upon or into the world. They see what their Attitude inclines them to see; perhaps you have heard the phrase, "you see what you are looking for". Thus, all of the Attitudes, except the Pragmatist Attitude, provide a *distorted* view of the world. I refer to this phenomenon as the 'focus' and 'filter' functions of Attitudes: you see *more* of what your Attitude inclines you to see (focus), and you see *less* of what your Attitude disinclines you to see (filter). By studying the Complementary opposite of your Attitude on the same Axis, the distorting *focus* and *filter* functions of your own Attitude will be made abundantly clear. More is said about this technique in the description of each Attitude. The bottom line of that exercise is to know that it is beneficial to recognize this about yourself and others: not everyone else sees the world the way you do.

Key words for Attitude are: posture, stance, viewpoint, disposition, and perspective.

The Cynic Attitude

Synonyms: scorning, mocking, disdaining, sneering, disrespecting, lawbreaking, disregarding, disapproving.

Mottoes: "Baloney!" "Not okay." "That's garbage!" "Oh yeah, who says so?" "Get it over with." "Laws are made to be broken."

Description: Views the world as of little merit. Tends not to want to go along with whatever comes up. Emphasizes the otherwiseness of things. Has a put-down for whatever is happening. They can be argumentative, cranky, curmudgeonly. Nothing seems okay. There is seemingly always something wrong that this person notices, so they complain a lot. Unadaptable. Ignores fads and fashions and trends: prefers things that endure, that have stood the test of time and weathered the storms of adversity. Others have to earn their respect.

Advantage: always sees the other side of the coin.

Disadvantage: may be obnoxious in their negativity.

+Contradiction

Synonyms: opposition, alternative, exception, disagreement, dissension, challenge, competition, rebellion, negation, denial, altercation, counteraction, reaction, strife.

Mottoes: "On the other hand." "That's not right." "On the contrary." "I don't agree/go along with that."

Description: Quick to bring up the alternative course of action. Always proposes another way of doing things. Easily thinks of exceptions to the rule. Automatically takes the opposite position on any issue. Likes to bicker, protest, dispute, make others wrong, and deny. Unconventional, contrary, cantankerous, recalcitrant, defensive. Refuses to agree with what's happening— balky. Goes contrary to the mainstream. Contentious.

Extreme: iconoclast, maverick, devil's advocate, renegade.

–Denigration

Synonyms: derogatory, belittling, calumniating, defaming, faultfinding.

Mottoes: "That's nothing." "Big deal." "So what?" "That's stupid." "What a pile of crap." "Shit happens."

Description: Views the world as contemptible, disgraceful, or despicable. Puts the world down whenever they can. Prone to cutting or sarcastic remarks. Disparaging. The most likely Trait to use curse words and other foul language. Nothing in the world escapes the contemptuous sneers of this pole.

Extreme: insulting, offensiveness, ridicule, derision, sadism, murder.

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Table 2Fb — The CYNIC ATTITUDE in CONTEXT							
PROCESS → **ASPECT ↓**	**– 1-D –** ORDINAL ACTION BACKWARD **TERMINATION**	**+ 1-D +** CARDINAL ACTION FORWARD **ORIGINATION**	**– 2-D –** ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	**+ 2-D +** CARDINAL INSPIRATION UPWARD **EVOLUTION**	**– 3-D –** ORDINAL EXPRESSION OUTWARD **ANALYSIS**	**+ 3-D +** CARDINAL EXPRESSION INWARD **SYNTHESIS**	**= P-D =** NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	**+Contradiction** **CYNIC** **–Denigration**	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Cynic Attitude has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Backward* in Process and *Outward* in Aspect;
- It is an Aspect of the *Termination* Process.

As shown on the partial Process/Aspect Chart above, the Cynic Attitude has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Motion Center;
- It is the *Diametric* of the Excitation Center;
- It is the *Complement* of the Realist Attitude.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Cynic, then we have a good start on understanding how Cynic manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Cynic Attitude follows.

These Attributes and Relationships tell us that, in its most abstract terms, the Cynic Attitude gives a person a negative regard for whatever is happening — that pretty much sums up the situation in the metaphorical 'nutshell'.

Cynics remember everything that has gone wrong, every bad thing that has happened before in their lives and in the world, and they expect more of the same in the future. When any sort of proposal is made, a Cynic quickly makes a list of all that could conceivably go wrong. Cynics view events as "not okay" until proven otherwise. They do not hesitate to register their disapproval: "Baloney! That's garbage!" They are mavericks or renegades — they do not readily go along with what is happening around them. They scorn fads, mock fashions, and disdain trends because they prefer that which has 'stood the test of time' and 'weathered the storms of adversity'. Another way to say this is that they respect old things. Respect is a big issue with Cynics. They do not give it automatically — it has to be earned, and for a high price at that. One of the best traits of Cynics is that, because they anticipate that things will go wrong, they try to see the alternative that has the least chance of failure. Murphy was a Cynic, and said so with his "law": "If anything can go wrong, it will." So, the lesson of the Cynic is that, if you are going to do something, anything at all, at least do it in a way that you cannot screw up.

Because the Attitude is outwardly focused, not inwardly, rare is the Cynic who is introspective enough for self-improvement. As a consequence of this Attitude, Cynics tend to 'blame the world' rather than themselves when something goes wrong. Their Attitude is, "You are the problem, not me."

One notable feature of Cynics is that they are usually 'short' with others: "Cut the crap and get to the point" is what they are thinking whether or not they say it. Why? Cynicism is an Aspect of the Termination Process, so Cynics want to 'get it over with'. Even with their verbalizations, Cynics are terse. In the extreme of the Negative Pole, although words come to their minds, they may think: "Why bother to say anything; everything is stupid". When they do talk, it is likely to be argumentative or sarcastic, or to focus on the situations and people that rub them the wrong way. More will be said about this below.

The *Positive Pole* is named +Contradiction. This shows up in people who automatically propose an alternative to any suggestion. In its best form, +Contradiction is exhibited in people who bring up a better way of doing the same thing. Such people challenge everything and put it to the test, so that only the best proposal is allowed to go forward. The best expression of a Cynic is to not destroy the old way, but to supersede or supplant it with a better way. This is obviously a good thing — constructive Cynicism rather than destructive Cynicism. In its worst expression, however, Cynics in +Contradiction will be rebellious, contrary, cantankerous, antagonistic, and contentious. They think the whole world is against them. They refuse to agree with what is happening, and easily come up with exceptions to the rules. This makes them abrasive, harsh, acerbic, and offensive. They enjoy bickering, protesting, disputing, and denying. Whatever you say, they say the opposite — they take the dissenting stand on any issue. They naturally take the stance of the "devil's advocate". They might actually enjoy causing friction by "going against the grain". In their personal lives they can be unconventional, disregarding social institutions. In extreme cases they are iconoclastic: they disapprove what others approve, just for the sake of disapproval.

The *Negative Pole* is named –Denigration. It is even more difficult to deal with than the Positive Pole. Cynics in this Pole view the world as contemptible. They are prone to making cutting and sarcastic remarks about it: "That's dumb!" Few things escape their defaming remarks, including other people. Curse words, and other foul language, are more likely to issue from the mouths of –Denigrators than from those of any other Attitude. They go through life being insulting, abrasive, and offensive. As children, people in this Pole are likely to torture small animals — there is a sadistic streak here. Recall that this is an Aspect of the Termination Process: the most extreme expression of this Pole is to actually kill something.

The fear that drives Cynicism is the fear of being led down a "primrose path" that looks good but leads to destruction. The way to overcome this is to consider and apply the Positive Pole of the Complementary Realist Attitude, which is +Perception. Many things are worthy of contempt, but not everything. Look all things over and find some respectable items among them. Then try going along with them for a change, rather than automatically going against everything.

This is not a popular Attitude, in two senses of the word. Only a small percentage of the population has this Attitude, a smaller percentage than most of the other six Attitudes. Also, Cynics may have difficulty attracting friends. Other people often find this Attitude difficult to deal with. Cynics usually do not want many friends anyway, because they sneer at popularity. Cynics typically have just a few friends who have earned their respect. Also note that many Cynics have not come to terms with their own Cynicism — it is often a Trait they dislike in themselves. They may deny it or disguise it. They prefer to think of themselves as Realists or Pragmatists. Handled with wisdom in the Positive Pole, it has its rightful place in the universe, which is to turn "lemons" into "lemonade".

Now let's compare and contrast the Cynic Attitude with the other three Traits in the same Quadrate — Motion, Excitation, and Realist — and see what we can learn.

The **Counterpart** of the Cynic Attitude is the Motion Center. Both are Aspects of the Termination Process, so it could be said that they both like to bring action to a conclusion. The Cynic puts a stop to events in his environment, and the Motion Center comes to a stop within the self by getting the job done that needed to be done. As a sidelight, it is interesting to note that many people connect sex (in the Motion Center) with disrespect (the Cynic Attitude). "F— you!" is the ultimate Cynic –Denigration put-down. For most people, who they go to bed with is very much an issue of respect. This is because these two Traits are intimately linked as Counterparts.

The **Diametric** of the Cynic Attitude is the Excitation Center. The Cynic is diametrically opposed to wasted activity of any kind, and one of the ways this shows up is that Cynics are typically tight with their money. Otherwise, Cynics are fairly efficient in the actions they do take. They do not believe in "busy-work". If it is worth doing at all (and not much is, for the Cynic), then do it straight and skinny. They get things done with the least possible effort. This is exactly the opposite of a person in the Excitation Center, who quite often is just busy for the sake of being busy, and "turned on" without a cause. Whereas Cynics are "turned off" by life, people in the Excitation Center are "turned on" by it. Therefore, if a Cynic happens to have a strong Excitation Center, the two work against each other. The Excitation Center says "go" and the Cynic Attitude says "stop". This is like driving a car with one foot on the accelerator pedal and the other foot on the brake pedal. Obviously this makes a person who is jerky in mind, emotions, and body. It can even lead to neurosis, and it is off-putting to others.

The **Complement** of the Cynic Attitude is the Realist Attitude. Cynics do not endorse or commend what is going on as Realists do. They do not adapt themselves well to circumstances as is the case with Realists. Nor do they rely on guesswork to get through life. Although Cynics are quick to point out the flaws in the behavior of others, they are not terribly innovative and experimental in their own lives, whereas Realists are.

What is said above about Cynicism should be tempered with the knowledge that each Trait is colored very strongly by all of the other Traits in a person's Array. Many Cynics are very nice people. One in particular known to me personally with the Goal of Acceptance had a very good, offbeat sense of humor. He made fun of people and life situations in a pleasant and inoffensive way. He was a pleasure to be around, a Cynic at his best. He got me to see things in a way that otherwise I would not. Cynics are good at this. On the other hand, a Cynic with the Goal of Rejection would likely be doubly difficult to deal with.

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The Realist Attitude

Synonyms: approving, endorsing, respecting, regarding, commending.

Mottoes: "I'll go along with that."; "Actually, yes."; "What's happening?"; "Okay."; "What are you doing?"

Description: Readily says "yes" to events. Flows along with whatever is happening. Tuned in to the action of the world in an agreeable manner. Easily involved with what is going on. Likes to be in the middle of the action. Politically attuned. Newsy, trendy, faddish, stylish. Concerned with people's behavior and activities, therefore a potential meddling buttinsky. Adaptable.

Advantage: sees both sides to every issue.

Disadvantage: inability to choose between alternatives.

+Perception

Synonyms: discernment, palpability, cognizance, appreciator, obviousness, comprehension.

Mottoes: "I see what you mean."; "I approve completely."; "Try anything once."

Description: The world seems perfectly transparent to them since everything that happens is okay. Committed to actions and events of the world. Experimental — tries things out just to see what happens. Regards the world as a continually interesting series of events of unending variety. Likes to be "in" with current fashion, in vogue, up with the times. Conventional.

Extreme: keen.

–*Supposition*

Synonyms: assumption, presupposition, suggestion, conjecture, guesswork.

Mottoes: "I suppose so."; "I guess so."; "I assume so."; "I surmise that perhaps..."; "A definite maybe."; "I beat around the bush."

Description: Presumes whatever is happening is okay. Suggestibility — easily swayed to do something. Uncommitted to any particular action, so likely to go along with others. Actions are tentative, lack understanding. Sees all sides to any issue, so unable to reach a conclusion. Can't get to the point. Rambles a lot when talking or doing something.

Extreme: wishy-washy.

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Table 2Fc — The REALIST ATTITUDE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	*+Perception* *REALIST* *–Supposition*	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Realist Attitude has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Forward* in Process and *Outward* in Aspect;
- It is an Aspect of the *Origination* Process.

As shown on the partial Process/Aspect Chart above, the Realist Attitude has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Excitation Center;
- It is the *Diametric* of the Motion Center;
- It is the *Complement* of the Cynic Attitude.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Realist, then we have a good start on understanding how Realist manifests in Personality. The Attributes are

explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Realist Attitude follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Realist Attitude gives a person a positive regard for whatever is happening — that pretty much sums up the situation in the metaphorical 'nutshell'.

Here are the people who pay particular attention to the action going on around them. Often they like to tell stories about things that have happened to them. There does not have to be any point to the story (fun, knowledge, a moral, etc.) — that it happened is enough to justify its telling. Realists are concerned with the behavior and activities of other people. They also like to be up on the trends and fashions — whatever is new on the world scene. This makes them rather conventional people, who conform to social norms and institutions. Realists are also often news-hounds.

The *Positive Pole* is named +Perception. Events in life seem transparent to people in this Pole. They commend things exactly as they are, so their vision is not distorted by a need to interpret things otherwise. They regard the world as a continually interesting series of events of unending variety, and they approve — "Let it happen". What they see primarily is action as it occurs. If there is a meaning or a mood within the action, that is not as important as the bare event itself. Because they perceive external events as okay, they are rather experimental in their own lives. They give themselves permission to act out whatever suits them. They also readily go along with the suggestions of others. This can, of course, work to their detriment if the actions are stupid or harmful.

The *Negative Pole* is named –Supposition. The motto of this Pole is, "I suppose so". The person guesses and assumes that everything is okay, and I do mean everything. The last thing a person in this Pole wants to do is show disrespect or contempt. Since such a person sees all sides to every issue, there is little progress in understanding that can occur. People in this Pole are unable to come to a conclusion, and then build on that. Every alternative is seen as equally respectable, so they are wishy-washy. Such people are uncommitted to any particular action, so it is possible for them to be persuaded easily. They will go along with just about anything. When they talk, they ramble endlessly, unable to get to the point. If you ask a person in –Supposition a question to which you expect a simple yes or no answer, you will likely get a lengthy, roundabout discourse that explores every aspect of the question but which arrives at no answer.

The fear that drives –Supposition is the fear of showing disrespect for anything. The way to overcome this is to consider and apply the Positive Pole of the Complementary Attitude, the Cynic Attitude, which is +Contradiction. Use a process of elimination to arrive at a conclusion. Start looking for those aspects of things that are wrong instead of always seeing everything that is right.

Now let's compare and contrast the Realist Attitude with the other three Traits in the same Quadrate — Excitation, Motion, and Cynic — and see what we can learn.

The *Counterpart* of the Realist Attitude is the Excitation Center. Both are Aspects of the Origination Process, which is Cardinal, so both are concerned with initiating action. The difference is that, since Realism is the Negative Aspect, it is concerned with action outside the person, but the Excitation Center, being the Positive Aspect of the Pair, is concerned with the energy within the person. Whereas people in the Excitation Center are themselves always energized with vitality, Realists are attuned to the activities of others. Whereas people in the Excitation Center ramble around in their inner world, Realists ramble aimlessly when they talk — they cannot come to a conclusion, or get to the point, or make a concise, definitive statement. This is a dead giveaway for detecting a Realist.

The *Diametric* of the Realist Attitude is the Motion Center. These two Traits are as opposite from each other as it is possible to be. When these two Traits are present in the same person, this makes them act ambivalently about the experiences that they have. By that I mean, the Realist Attitude approves of whatever happens, but the Motion Center is inclined to do something else. In other words, the Realist Attitude would have one regard all situations as okay just as they are, but the Motion Center requires a response that typically changes all situations. If a person has both of these two opposing Traits in their personality and cannot reconcile them with a self-aware and focused intention and action, then the internal conflict can lead to neurosis. It is somewhat like a person who drives a car with one foot on the accelerator pedal and the other foot on the

brake pedal and cannot make up their mind what to do. It is also difficult for others to deal with a person who vacillates between these Traits.

The **Complement** of Realism is Cynicism. Whereas Cynics put a stop to what is happening, Realists are unable to put a stop to anything. Rather, they are carried along with the situation. If a Cynic and a Realist are discussing something, the Cynic will be brief and negative, and the Realist will be verbose and positive. Whereas Cynics see what is wrong with the world, Realists see what is right. Another difference is that Cynics are reactive and Realists are proactive in their approaches and perspectives on the world.

The Stoic Attitude

Synonyms: uninspired, impassive, unaffected, indifferent, insulated, mundane, desensitized.

Mottoes: "Nothing gets under my skin."; "Who cares?"; "Ho hum."

Description: Minimizes the world. Stoics tend not to let things bother them since it all seems unimportant. Doesn't take the world seriously since it seems a bit unreal. Long-suffering. Puts up with a lot that others might rebel against. Views the world as if it were a phantom that could not bother him. Not easily upset. Doesn't fight the system. Can put up with a lot. Psychologically "nearsighted".

Advantage: not often deceived by false hopes.

Disadvantage: may not see real dangers to avoid.

+Tranquility

Synonyms: peacefulness, serenity, calmness, quietude, blandness, unexciteability, sobriety, relaxation.

Mottoes: "Take it easy."; "Be cool, calm, and collected."; "Maintain your composure."; "I roll with the punches."

Description: At peace with self and the world. Views the world as a pleasant, contented place. Tends to overlook and ignore strife and disturbance. Mood is settled down to a contented life of simple pleasures. Feels comfortable with life in the world. Sees all situations as nothing to get excited about.

Extreme: imperturbable.

–Resignation

Synonyms: overwhelmed, unresisting, passivity, futility, unfeeling, listlessness, fatalism.

Mottoes: "Don't make waves."; "Why bother?"; "What's the use?"; "Let it be."; "It was inevitable."; "Whatever will be, will be."

Description: Feels the world is just too much to cope with. Feels overcome by the slings and arrows of outrageous fortune. Stoics give in passively to whatever befalls them because they lack the spirit to challenge life. Nothing is exciting or worth going overboard for. Unimpressed by anything. Feel trapped. Humorless, gloomy, somber. Pessimistic about life. Feel unlucky. Don't learn from mistakes because they blame it on "bad luck" because of their pessimism.

Extreme: apathetic, hopeless, stolid, spiritless.

Table 2Fd — The STOIC ATTITUDE in CONTEXT

PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+*Tranquility* *STOIC* –*Resignation*	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Stoic Attitude has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Downward* in Process and *Outward* in Aspect;
- It is an Aspect of the *Involution* Process.

As shown on the partial Process/Aspect Chart above, the Stoic Attitude has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Emotion Center;
- It is the *Diametric* of the Sympathy Center;
- It is the *Complement* of the Spiritualist Attitude.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Stoic, then we have a good start on understanding how Stoic manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Stoic Attitude follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Stoic Attitude gives a person a negative feeling about the worth of their experiences; it is as if very little is worth getting excited about — that pretty much sums up the situation in the metaphorical 'nutshell'.

As such, this is the pessimistic Attitude. It isn't that Stoics perceive everything to be contemptible as the Cynic does, or that they perceive everything to be questionable as the Skeptic does. Rather, it is that there is very little that is of much importance to a Stoic. A Stoic finds the world bland, uninspiring, and drab, perhaps even dreary — "Things are tough all over". This has the advantage that Stoics are not easily upset, because they can put up with a lot of such negativity. It is as if they were insulated from it. Nor are they seduced by false hopes. On the other hand, there is the disadvantage that Stoics do not "fight the system" when it is in need of reform. They may not see real dangers to avoid.

Stoics have a mood of insensitivity to what is happening around them — "Who cares?". They are psychologically "nearsighted", so to speak. They are unaffected by things that provoke others, and indifferent to things that draw others — "I'm not impressed". Because they tend to minimize what they see, it often takes the metaphorical 'two–by–four' to 'hit them between the eyes' to get their attention. Only in severe trauma do they realize that something serious is happening.

The **Positive Pole** is named +Tranquility, and people in this Pole are typically at peace with themselves and the world. They regard the world as a pleasant place, and are contented to have their small part in it. They consider most disturbances to be petty, so they overlook them as not worth getting bothered about. They have a high tolerance for irritations. In situations that would upset others, they are "cool, calm, and collected". In circumstances that would perturb others, they are serene and relaxed. Few things can shake their composure.

The **Negative Pole** is named −Resignation. This is a fatalistic, gloomy, somber attitude. People in this Pole believe that events are predetermined anyway, so why fight them? If it is inevitable, there is no use getting upset about them — "Why bother?". Such people feel overwhelmed by the "slings and arrows of outrageous fortune", and therefore just keep cool in the adversity. Such people are so turned off to the world that they will not try to exercise their power against it — "What's the use?". Stoics in this Pole believe in luck — bad luck. One sad thing about this is that they may blame fate rather than learn from their mistakes. Another sad thing is that because they anticipate things will get worse, they do not get upset when things do get worse — upset enough to do something about it. Yet another sad thing is that they do not get excited when things get better because they figure things will just turn bad again. In the extreme case this pessimism manifests as spiritlessness, hopelessness, and apathy.

The fear that drives −Resignation is the fear of getting one's hopes up, only to have them dashed to pieces. Therefore, −Resignation is a hedge against disappointment. −Resignation is sometimes driven by a fear of going against the will of God. Stoics see the hand of God (or its equivalent, whatever they call it) in everything, and they do not want to be guilty of opposing His ordained law. The way to transcend this fear is to consider and apply the Positive Pole of the Complementary Attitude, which is +Aspiration — "look on the bright side of life"; look ahead to better times. Attune to the higher qualities and values of life. Do not get dragged down by the misery that is in the world — things may not be good right now, but they will improve at least enough to balance out in the long run. Bring to mind the better things, be optimistic, and look beyond this "vale of tears".

Now let's compare and contrast the Stoic Attitude with the other three Traits in the same Quadrate — Emotion, Sympathy, and Spiritualist — and see what we can learn.

The **Counterpart** of the Stoic Attitude is the Emotion Center. Both are Aspects of the Involution Process. People in both are very mundane in their approach — they are physical rather than psychological. That is, they prefer the body to the mind. People in both have a certain moodiness about them. The difference between the two is that the Emotion Center is the feeling response of the personality to the qualities one sees, and the Stoic Attitude is one's view of the qualities of the world.

The **Diametric** of the Stoic Attitude is the Sympathy Center, which happens to be the source of lightheartedness. Therefore, Stoics can be deadly sober. Rarely are they frivolous. Also, Stoics are certainly not "touchy" like people in the Sympathy Center. It is an interesting case when the Stoic Attitude exists in a person along with a strong Sympathy Center: the combination makes a dry sense of humor. The Sympathy Center gives a person a good feeling for comedy, and the Stoic Attitude tones the expression of this down or mellows it out. Hence, dry humor. Even humor is taken seriously in this case. If the internal disagreement between these two Traits in the same person is not resolved or reconciled in humor, than it can lead to some neurotic tendencies.

The **Complement** of the Stoic Attitude is the Spiritualist Attitude. Both are in the Inspiration Processes. Both cause the person to perceive the world in terms of qualities or values, to perceive the essence more than the action or the mental content of their experiences. Sometimes Stoics and Spiritualists have difficulty telling what happened or what was said other than to describe the mood and impression of the events or the words. Interestingly enough, a religious temperament is present in people with both Attitudes. Both think of life in terms of "destiny", but in opposite ways. That is, the Stoic feels that the creation is trapped in the deterministic rule of omnipotent "Fate", whereas the Spiritualist sees creation evolving freely in the abundance and beneficence of "Providence". Stoics see the hand of God "down here", in nature, whereas Spiritualists see God "up there", beyond nature. Stoics look to earth, whereas Spiritualists look to heaven. Stoics see the world as less than real, a mere phantom, whereas Spiritualists see the world as more than real.

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The Spiritualist Attitude

Synonyms: supernaturalist, metaphysician, religionist, immaterialist, celestial, pietist, sanctimony, transcendentalist.

Mottoes: "I look to God."; "I look to Providence."; "I am cosmic and ethereal."

Description: Feels the world is a shadow of a higher spiritual reality. Looks beyond the material universe to a metaphysical dimension. Religious or devout nature. Aspirations transcend worldly, mundane, affairs. Is inspired by otherworldly contemplation. Interested in psychology. Out of touch with this world. Is optimistic about life. Concern for moral and ethical issues in every situation.

Advantage: can look beyond this "vale of tears".

Disadvantage: doesn't feel at home in the flesh, in the world.

+Aspiration

Synonyms: vision, transcendence, foresight, divination.

Mottoes: "Practice what you preach."; "Faith without works is dead."

Description: Looks beyond the here and now to the realm beyond the physical. Translates the spiritual realm into the physical realm through religious experience and practice. Verifies the spiritual reality by actualizing it in life. Seeks the highest and noblest truths, and looks for cosmic significance in everything. Desires divine inspiration. Ethics-minded.

Extreme: saintly, mystic, psychic, holy person.

–Superstition

Synonyms: credence, conviction, hope, wishing, belief.

Mottoes: "Only believe."; "Just trust in the Lord, brother."; "Hope for the best."; "I wish . . ."

Description: This could be called "blind faith" since it does not require physical manifestation. Predisposed to believe sources that claim to be supernatural revelations. Has religious convictions without substantiation. Tends to be moralistic about everything. Subject to wishful thinking. Hopeful without reason. Trusts in miracles and Destiny. Unfounded optimism. Feels lucky. Consults divination, looks for omens. Prone to false hopes. Often disappointed when reality does not live up to expectation.

Extreme: spiritual gullibility.

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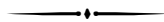
Table 2Fe — The SPIRITUALIST ATTITUDE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	*+Aspiration* *SPIRITUALIST* *–Superstition*	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Spiritualist Attitude has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;

- Its Axial Attributes are *Inspiration* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Upward* in Process and *Outward* in Aspect;
- It is an Aspect of the *Evolution* Process.

As shown on the partial Process/Aspect Chart above, the Spiritualist Attitude has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Sympathy Center;
- It is the *Diametric* of the Emotion Center;
- It is the *Complement* of the Stoic Attitude.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Spiritualist, then we have a good start on understanding how Spiritualist manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Spiritualist Attitude follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Spiritualist Attitude gives a person a positive feeling about the worth of their experiences — that pretty much sums up the situation in the metaphorical 'nutshell'.

As one would expect, this is the optimistic Attitude. Remember that Attitudes reveal what perceptions people project onto the world, or what part of reality people tend to see on the premise that 'you see what you are looking for'. Spiritualists typically see the world as improving, evolving, developing to a higher state. They have high expectations of it, so they tend to get emotionally upset when it does not live up to their aspiration for it. They want to see it fulfill its highest potential. They hope there is a steady stream of progress in the future. Since this is the Aspect of the Evolution Process which concerns one's perceptions of the outer world, a person with this Attitude perceives the world as evolving toward higher realms. Spiritualists are far-sighted visionaries. They look down the road a long way ahead, to see where it is all leading. They expect things to lead to a better world, a more highly evolved society, a finer place to live, a happier place, with fewer problems. This means that they are progressive by nature, and not just in the modern political sense. Obviously there is a degree of distortion in this, because at times the world is a dreary, depressing place, and situations often get worse rather than better.

Spiritualists like to believe in luck — good luck, that is. They hope that good fortune and providence and destiny smile on them in particular. This is especially true in the Negative Pole of –Superstition. There is a fatalistic attitude in this just as there is in –Resignation, the Negative Pole of the Complementary Stoic Attitude. Another way some people express –Superstition is that they may feel that they are able to influence destiny by magical practices. They may feel that the world is run by spiritual forces, and that they have to appease or appeal to such forces out of fear of them.

The ***Positive Pole*** is named +Aspiration, and is defined as the feeling that things should be better than they are now, and that they are getting better. Often this Attitude gives a person an inherent interest in religion or spirituality of some kind. From an early age Spiritualists tend to have a sense that there are realms beyond the physical. This is not always the case, and quite often it just shows up as a person who is interested in psychology, the psyche, the "soul" — the "spiritual" aspect of people. Another major factor in Spiritualists is their interest in ethics or morality. This arises out of their perception of the world as becoming a better place, and out of their own noble aspirations. This can make them difficult to be with, as they feel out the ethics of every situation. They want to do what is "right" — meaning the most virtuous and most ethical possible thing. They struggle for rectitude within themselves, and they have an expectation of righteousness in others. They are surprised when others do not share their ethical sensitivities. Others may perceive them as moralistic and self-righteous.

The original name for the Positive Pole is +Verification. This word, of course, means to authenticate the truth. This is not to be understood in the sense of +Investigation, the Positive Pole of the Skeptic Attitude, which means to seek out the cold, hard, physical facts. +Verification means looking for the truth rather than the lies. Spiritualists look for transcendent factors at work in the world, beyond the mere mundane facts of ordinary reality. Spiritualists prefer to metaphorically separate the 'wheat from the chaff', looking for grains of a higher

truth among the falsehoods. They focus on the part of the universe that is in fact evolving and aspiring and progressing to higher realms, specifically toward ethical virtues. The whole cosmos is a "morality play" to them.

The original name of the **Negative Pole** is –Faith. The meaning of this word should not be confused with the meaning in religious theologies — trust in God or belief in Christ or something like that. It does not concern adherence to religious dogmas. Nor does it concern unproven beliefs of any kind, for that is more a factor of the Intellect and Concept Centers. –Faith as used here in the Cardinal Inspiration Attitude is a *felt* thing, not a *thought* thing. Even though this Pole has been described as 'wishful *thinking*', what it refers to is 'wishing' and 'hoping' in an *emotional* sense, because the Spiritualist Attitude is an Aspect of the Cardinal *Inspiration* Process. As indicated above, people with this Attitude are optimistic — they expect things will turn out for the better, no matter how bad it seems in the present. If they are *unreasonably* optimistic, having no cause to be so, then they are denying reality and deluding themselves. Whereas people in the Positive Pole see what is true and good in the world, people in the Negative Pole 'get their hopes up' that a miracle will deliver them. Thereby they continually set themselves up for disappointment.

I prefer the name –Superstition for the Negative Pole. One of the ways that –Superstition manifests is in the matter of divination. Many Spiritualists in this Pole try to discern the omens through one method or another. Fear prompts them to wonder, "Will my destiny be good or bad today?" If, to see what their fate may be, they consult astrology, tarot, psychics, tea leaves, the crystal ball, the I-Ching or whatever, if motivated by fear these are exhibitions of the Negative Pole. Of course, another way –Superstition shows up is in popular superstitions — the unlucky number thirteen, breaking a mirror to get seven years' bad luck, lucky charms, black cats, and so on. People in –Superstition may develop their own collection of superstitions. Some people in –Superstition may also look to omens which presumably foretell the future. The common element in divination and prognostication is the feeling of luck, good and bad, as if one is at the mercy of supernatural forces.

The fear that drives –Superstition is the fear that their luck will be bad. In an active person, there may be attempts to influence destiny through magick rituals, or through charms such as the rabbit's foot and the Saint Christopher medallion. In a passive person, there may be just hoping and wishing that things turn out okay — they cross their fingers and look toward the heavens. The way to transcend this fear is to consider and apply the Positive Pole of the Complementary Attitude, which is +Tranquility.

Now let's compare and contrast the Spiritualist Attitude with the other three Traits in the same Quadrate — Sympathy, Emotion, and Stoic — and see what we can learn.

The **Counterpart** of the Spiritualist Attitude is the Sympathy Center. People in the Sympathy Center actually have inherent within themselves what people in the Attitude look for in the world. Comedy comes from that Center, and Spiritualists really enjoy comedy and fun. They are not always able to produce it, like a person in the Sympathy Center, but they do like it. Spiritualists look for fun and enjoyment in the world, and they see it in people in the Sympathy Center. Spiritualists also look for religion and religious feelings. They may not have them themselves, but they see them in the Sympathy Center. These are the similarities and the differences in these two. When both Traits are present in the same person, they tend to exaggerate and reinforce each other toward the better when in the Positive Pole, and exacerbate each other toward the worse when in the Negative Pole.

The **Diametric** of the Spiritualist Attitude is the Emotion Center; the two contradict each other; the two are as opposite as it is possible to be. This means that the two tend to negate or cancel each other out, or at least really rub each other the wrong way. The reason Spiritualists have such a difficult time with emotionalism is because of its inherent mundanity, worldliness, and lack of transcendent virtue. There is a tendency for Spiritualists to disdain emotionalism when they see it in other people or when displayed in entertainment media. They regard emotionalism as part of a person's lower nature, not their higher nature. If they themselves have a strong Emotion Center, and it gives them problems with moodiness dragging them down, they try to rise above this experience rather than yield to it fully. When a person has both Spiritualist Attitude and Emotion Center in their Array, it is almost impossible for them to harmonize the two, in which case the person is neurotic, self-contradictory. The typical pattern is to toggle back and forth between the two. It makes for jerky progress, like a person learning to drive who alternates between the gas pedal and the brake. Another pattern is for the person to 'freeze' until something 'breaks the ice', or the situation resolves itself. It is extremely difficult to come to a healthy expression of this configuration, and it can only be accomplished if

the person is extraordinarily self-aware and mindful. It can be just as difficult for some other person to deal with a person who is struggling with Diametric Traits as it is for the person themselves.

The **Complement** of the Spiritualist Attitude is the Stoic Attitude. That is, Spiritualists tend to lack +Tranquility and –Resignation, the Poles of the Stoic Attitude. Whereas Stoics tolerate suffering well — they regard it as an inevitable part of life in the world — Spiritualists cannot understand why it exists. They hide their eyes from it when they can, and if they can't, they beseech the Deity to heal it. Because Spiritualists tend to be hopeful and optimistic, they are subject to turmoil when reality does not live up to their grand expectation of it. Spiritualists do not easily resign themselves to reality. Instead, they tend to resist destiny/fate when it is not as noble, virtuous, or good as they expect. They do not tolerate bad fortune well. They will anguish in their minds, scream in their hearts, and squirm in their bodies — unable to calmly, serenely, go along with a seemingly inferior reality. Spiritualists have even been known to blame God for making a mistake in creating an imperfect world, full of suffering and evil. Perhaps the biggest problem of Spiritualists is that they lack peace of mind, whereas Stoics tend to have too much of it. The world seems to fall so short of what it *could* be, that Spiritualists are often disappointed by it. The real world itself is a disappointment to Spiritualists, because it does not live up to their vision of it, how it could be so much better if only it would let go of all the garbage that holds it down.

There is another way to view the contrast between the Complementary pair, Stoics and Spiritualists. The former tend to be short-sighted: they pay attention only to things that are right in their face; this causes them suffering when they don't pay attention to the warning signs on the road of life. On the other side of the Inspiration Axis, Spiritualists tend to be far-sighted: they focus down the road quite a ways, and thereby often miss what is right in front of them in the here and now. This causes them suffering when they don't pay attention to the warning signs on the road of life. Thus, the lesson to learn from considering where the Inspiration Attitudes lead one astray is that the middle way between pessimism and optimism, nearsightedness and farsightedness, nature's fate and God's will, results in the least suffering.

There is a specific technique for moving toward this middle way: The path to overcome the Negative Pole of Spiritualism, –Superstition, is to consider and apply the Positive Pole of Stoicism, +Tranquility. That is, don't let the setbacks in life get you down. Realize that the world is not really becoming a better place. It just grinds on inexorably, with both ups and downs in the process. Problems may go, but other problems will come. Do not expect things to always get better or worse in the long run, because it is not the way of the world. However, Spiritualists themselves can approach equanimity with this technique and become better people, thereby mitigate their own suffering and evil, and thereby mitigate the suffering and evil in the world as a whole.

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The Skeptic Attitude

Synonyms: doubter, unconvinced, dubious, scoffer, agnostic, materialist.

Mottoes: "I doubt it."; "I'm not so sure."; "I just don't know."; "Life is just chance and circumstance."; "I don't believe that." "I'm from Missouri; prove it to me."

Description: Does not readily believe or take things for granted as presented. It takes a lot of evidence and proof to convince. Assumes things are false until proven true beyond a shadow of doubt. Rarely gives firm endorsement. Lacks confidence in the worthiness of the world. Intolerant of ambiguity. Reductionist philosophy. Examines alternatives. Dislikes analogies.

Advantage: not easily taken in by spurious claims.

Disadvantage: slow in believing even obvious truth.

+Investigation

Synonyms: inquiry, examination, exploration, search, curiosity, interrogation.

Mottoes: "Prove it."; "Show me."; "What's the evidence?"; "I've got a question for you."

Description: Subscribes to the scientific approach of careful scrutiny and testing before theories become laws. Does not commit belief until all of the facts are in. Not easily swayed or persuaded without lots of evidence. Takes nothing for granted — assumes nothing. Dislikes not knowing and seeks to know.

Extreme: empiricism.

–Suspicion

Synonyms: mistrust, impugning, blame placing, guilt-consciousness.

Mottoes: "What's the catch?"; "You can't fool me."; "That's silly."

Description: Does not give the benefit of the doubt. Holds others guilty until proven innocent. Tends to believe the worst, and expects evil to prevail. Believes the world is untrustworthy, incoherent, chaotic, inconsistent, insidious, and inimical. Sees evil everywhere one looks in the world. Unfriendly. The world seems meaningless and nonsensical. Regards cooperation as a conspiracy. What is not understood is "evil".

Extreme: accusing, condemning, nihilistic, hostile, tendency to "demonize" others.

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	– 1-D – ORDINAL ACTION BACKWARD TERMINATION	+ 1-D + CARDINAL ACTION FORWARD ORIGINATION	– 2-D – ORDINAL INSPIRATION DOWNWARD INVOLUTION	+ 2-D + CARDINAL INSPIRATION UPWARD EVOLUTION	– 3-D – ORDINAL EXPRESSION OUTWARD ANALYSIS	+ 3-D + CARDINAL EXPRESSION INWARD SYNTHESIS	= P-D = NEUTRAL ASSIMILATION COMPLEX COMBINATION
PROCESS → **ASPECT ↓**							
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	*+Investigation* *SKEPTIC* *–Suspicion*	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

<p align="center">Table 2Ff — The SKEPTIC ATTITUDE in CONTEXT</p>

As shown on the partial Process/Aspect Chart above, the Skeptic Attitude has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Outward* in Process and *Outward* in Aspect;
- It is an Aspect of the *Analysis* Process.

As shown on the partial Process/Aspect Chart above, the Skeptic Attitude has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Intellect Center;
- It is the *Diametric* of the Concept Center;
- It is the *Complement* of the Idealist Attitude.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Skeptic, then we have a good start on understanding how Skeptic manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Skeptic Attitude follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Skeptic Attitude gives the person negative thoughts about the world — that pretty much sums up the situation in the metaphorical 'nutshell'.

Skeptics are the people who go through life with a furrowed brow and a penetrating stare — literally and figuratively. They do not believe until they have checked it out for themselves. They are the proverbial

"doubting Thomases" who must see it with their own eyes. They are unconvinced until all the facts are in, and they dislike forming theories until the evidence has been thoroughly examined. Once the proof is in, however, they are firm believers. It is difficult to shake a Skeptic's belief system, because, once again, there must be another mountain of evidence and logic to overthrow it. The symbol for Skeptics is the question mark — they question everything. They are the scoffers, the agnostics of the world.

This Attitude tends to limit the sphere of knowledge and experience that Skeptics believe, and the way they believe it: only objective knowledge is allowed. Subjective insights are not permitted — the subjective insights of others, that is. Their own subjective insights are permitted. For instance, theology and philosophy are not within the objective realm, so they are not considered valid by Skeptics – unless they inherently believe in them and/or they have had convincing personal experiences. To pure, extreme Skeptics, only scientific, physical evidence is considered valid, and only the material realm is considered real. Because of this, much of the growth in scientific knowledge over the centuries has been the work of well-grounded Skeptics. The formal philosophies for these attitudes are called "empiricism" and "materialism" and "physicalism".

The *Positive Pole* is named +Investigation, and this is characterized by investigation of everything ("What's the evidence?"). There is much curiosity here, inquiry of the scientific kind rather than the theoretical kind. Skeptics make good researchers: they have excellent powers of scrutiny to dig out the facts or to devise tests for ferreting out the laws of nature. They assume nothing, but check out everything. It bothers Skeptics to discover that they do not know something, so they seek to know it. If you want to tantalize a Skeptic, just give them part of the information, and watch them search for the rest. If you are talking to a Skeptic, better count on being interrogated and cross-examined — this is a part of their way of relating to others. It might seem that +Investigators are approaching things in order to examine them. They are, but they only get just so close. Skeptics maintain a certain distance while they dissect. They never join with the object of their inquiry.

The *Negative Pole* is named –Suspicion. There is plenty of evil and ugliness in the world to be sure, but people in this Pole see evil and ugliness even where it isn't — they invent a supply of it to fulfill their demand for it. Anything that they do not understood is regarded as evil. They believe that evil is insidious and pervasive, and will prevail. They regard cooperation between other people as a conspiracy. They do not give the benefit of the doubt, but rather, they hold others guilty until proven innocent. Such people are often unfriendly upon first meeting, and it takes a long time for the other people to clear themselves of the mistrust. Suspectors do not take anything at face value, but instead see sinister things in it ("What's the catch?"). They look for ulterior motives in others ("That's what she said but what does she really mean?"), and they consider themselves very perceptive when they "discover" such motives lurking beneath the surface. They believe in the worst scenario, and they see the dark side of other people. Even if the world does not seem evil, they perceive it as meaningless and nonsensical, chaotic and incoherent. When the personality is aggressive, the extreme expression of this Pole is hostility. Such people want to place the blame somewhere ("There is where the guilt belongs."). The accusations might be directed at television, government, religion, or anything. When the personality is passive, the extreme expression of this Pole is nihilism — belief in nothing, or the belief that life has no purpose or meaning. When combined with the Negative Pole of the Caution Mode, –Phobia, there may be some paranoia.

The fear that drives –Suspicion is of being made to look like a fool or an idiot or a "sucker". The way to overcome –Suspicion is to consider and apply the Positive Pole of the Complementary Idealist Attitude, +Coalescence. Begin to look for the unifying factors in the world, such as the fact that the universe runs quite smoothly according to law, not chaotically, and that society does manage to act coherently in spite of differences, and that most people, though often foolish and ignorant, are nevertheless well-meaning, and certainly not evil. If things have got by this long, trust that they will continue.

Now let's compare and contrast the Skeptic Attitude with the other three Traits in the same Quadrate — Intellect, Concept, and Idealist — and see what we can learn.

The *Counterpart* of the Skeptic Attitude is the Intellect Center. Both are Aspects of the Analysis Process in the Expression Dimension. The Skeptic, being the Ordinal or Negative Aspect of the Analysis Pair, is analytical from the self toward the world. This abstraction translates into the fact that Skeptics see themselves as alienated from the world, and the world as forever separate from themselves. They regard others as strangers, and it takes a lot of time for them to befriend others. On the other hand, the Intellect Center, being the Cardinal or Positive Aspect of the Analysis Pair, is analytical within the self. This abstraction translates into the fact that Intellect Centered people think a lot. Note that the type of information preferred by Skeptics is the

type of information processed by the Intellect Center. The two are a "team". That is what Counterparts are to each other. People who have both Traits active in themselves exaggerate both Traits; these are extreme cases, and it can result in narrow-mindedness.

The ***Diametric*** of the Skeptic Attitude is the Concept Center. Unless they have a strong Concept Center, Skeptics are particularly lacking in imagination. They may in fact disdain imagination. They think it is foolish to live in one's dreams, preferring rather to live in the real world. What Skeptics do have, however, is the exact opposite of imagination: projection — they see their illusions in the world rather than in their heads. All of the Attitudes except Pragmatism give their owners distorted perceptions of the world, but Skeptics are the most likely to see in their world only what they want to see — they project their perceptions out there. Besides imagination, philosophy is largely from the Concept Center, and Skeptics usually regard philosophy as a waste of time, since it is largely theoretical and not at all practical, scientific, or provable. If Skeptics do investigate philosophy, it is to pick apart the ideas of others.

The ***Complement*** of Skepticism is Idealism. Recall that the Negative Pole of Idealism is –Abstraction (also called –Naivety) and you will understand why Skeptics do not like ambiguities and hypotheses. They intend their investigations to clear up uncertainties. Skeptics are not interested in coming up with some grand theory or pattern to explain things. They only want to take things apart to get at the real facts, and see how one fact relates to the next fact. Whereas Idealists do not appreciate the role that ugliness plays in the world, Skeptics do not appreciate the role that beauty plays in the world. Whereas Idealists see oneness in the universe, Skeptics see manyness. Whereas Idealists assume that everyone is their friend till proven an enemy, Skeptics assume everyone an enemy until proven a friend. Whereas Idealists believe that they have the answers, Skeptics think that they have the questions. Whereas Idealists are trusting, Skeptics are doubting.

There has been a lot of talk in scientific and philosophical literature about reductionism versus holism. From the time of Newton to Einstein, the view was that the universe was built up from atoms, and that everything is separated. Since Einstein's time there has been increasing discovery and awareness that the universe is also built down from universal principles, and that everything is connected. Well, the Skeptic Attitude is the manifestation in personality of the reductionist perception, and the Idealist Attitude is the expression in personality of the holistic philosophy. What this means in terms of personality is that a Skeptic believes the world is governed by disconnected chance and accident rather than interconnected design and meaning. Idealists will explain things with analogies — one thing being like another proves something to them. Skeptics will not use analogies, because they think that nothing is really like anything else, and that there is no such universal abstract connection between things.

The advantage of this Attitude for the person who has it is that they are not easily taken in by spurious claims. There is much sham and trickery in the world, and Skeptics are not readily fooled by it. This saves them some grief. The disadvantage of this Attitude is that Skeptics miss out on much of the beauty and wisdom that is in the world. Not believing in it, they overlook it when they see it. They are slow to believe in truths that are self-evident to others — of different Attitudes.

The Idealist Attitude

Synonyms: trusting, believing, high-minded, esteeming, friendly, innocent.

Mottoes: "I think so"; "I believe that is correct."; "I see the world through rose-colored glasses."

Description: Friendly; believes the world is trustworthy. Has confidence in the value and goodness of the world. The cosmos seems to make good sense. Gives the benefit of the doubt. Assumes things are truthful until proven false. Uses aphorisms. Tolerates ambiguity. Overlooks evil. Sees the beauty and not the ugliness. Has a holistic philosophy. Trust/distrust is a big issue. Likes analogies.

Advantage: open-minded and receptive to new ideas.

Disadvantage: may be too readily taken in by falsehood.

+Coalescence

Synonyms: amalgamation, combination, merger, mixing, unification, cohesion, coherence.

Mottoes: "I've got it all figured out."; "I've never met a stranger."; "Life is one meaningful coincidence after another."; "It's all coming together for me."; "I make lemonade out of lemons."

Description: The world seems coherent and consistent. Imaginatively focuses ideas into a sensible framework. Places particular events into a larger pattern. Applies general principles to specific situations. Gregarious. Takes a philosophical perspective on all issues, always looking for the wisdom in any situation.

Extreme: far-sighted visionary; Utopian.

–Naivety

Synonyms: simplistic, innocent, unspecified, generalization, diffusion, ambiguity, equivocation.

Mottoes: "No labels, please."; "I'm absent-minded, thoughtless, and preoccupied."

Description: Thinking seems dispersed and unfocused. May find it difficult to zero in on matters at hand. Lacks definition. Accepts anything that seems plausible. Has a hard time collecting thoughts. Mind is in a fog. Fuzzy-headed. Mind wanders easily off of the subject at hand. Lives by platitudes. Easily disillusioned. Doesn't investigate: just believes what looks good superficially.

Extreme: spacey, scatterbrained, irrationally ideological.

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Table 2Fg — The IDEALIST ATTITUDE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	*+Coalescence* *IDEALIST* *–Naivety*	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Idealist Attitude has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Inward* in Process and *Outward* in Aspect;
- It is an Aspect of the *Synthesis* Process.

As shown on the partial Process/Aspect Chart above, the Idealist Attitude has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Concept Center;
- It is the *Diametric* of the Intellect Center;
- It is the *Complement* of the Skeptic Attitude.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Idealist, then we have a good start on understanding how Idealist manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Idealist Attitude follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Idealist Attitude gives the person positive thoughts about the world — that pretty much sums up the situation in the metaphorical 'nutshell'.

This Attitude is the tendency to see things and events in the world as meaningfully connected. Idealists search for meaning in life, and they see it everywhere. Whereas Skeptics look for causal connections between things in space, and are therefore mechanistic in their philosophy, Idealists look for connections in time that are meaningful coincidences. When two significant things happen at once in their lives, they believe that the universe is trying to tell them something. For instance, if Idealists are walking down a path and stub their toe, they may wonder why it happened and what it means. They do not believe the universe is accidental, so there must be a reason. "What is the universe trying to tell me?" They may interpret that it means there is some stumbling block or impediment in their life, so they will search their thoughts or current events in their life to see if there is something holding them back or tripping them up.

Many Idealists are full of aphorisms — wise sayings. They quote these to others when they believe the occasion demands it. Some examples are, "It's all for the best", or "It will all work out", or "People do the best they can". They believe the universe is a friendly place, and they are friendly toward it and the people in it. Idealists in the extreme have a Utopian view of the world. They see things through the metaphorical rose-colored glasses. They see the world as a beautiful place, and they see how the world could be more beautiful, if only more people would get together, work together, and trust. Idealists believe in the efficacy of "happy talk".

The *Positive Pole* is named +Coalescence. If this word is unfamiliar to you, it means merge, combine, amalgamate into a single body or group. Idealists see the world and everything in it as becoming more unified. In the most extreme expression of this Pole, Idealists see themselves as one with everything. They take a philosophical perspective on all issues, and try to see the wisdom in every situation. Such people subscribe to the "holistic philosophy" — the idea that the whole world functions as a single organism. All of the parts are connected in space and coordinated in time, operated by a single Mind.

The *Negative* Pole is named –Naivety. People in this Pole have taken their trust and innocence to an unrealistic extreme. They see beauty where it isn't, and simply deny that ugliness and evil exist. An Idealist will tell you that evil is justified at a higher level of reality, that things that seem meaningless have meaning that we cannot fathom, that something that appears foolish has a wisdom that is beyond us, and that ugliness is transformed at other levels of reality into beauty. (A Skeptic will ask that these things be proven scientifically, but, of course, they cannot be.) People in this Pole have many illusions, and they suffer much when they are disillusioned. They live by platitudes rather than reality. The fear here is the fear of questioning anything — questioning in the sense of both +Investigation and –Suspicion, the Poles of the Skeptic Attitude. A person in one of the other Attitudes will tell you that one must question things or one will not be able to distinguish between reality and illusion.

The original name for the Negative Pole is –Abstraction. This shows up when Idealists are unable to get their thoughts to run in sequence. Their minds are in such a "fog" that they cannot keep their thoughts on the subject at hand. They wander around in generalities and ambiguities, unable to get specific. Consequently, people in –Abstraction are likely to believe in or trust anything that seems plausible or looks pretty. So here we are, back to –Naivety.

The fear that drives –Naivety is the fear of ugliness and evil, which do not fit into an Idealistic world view. The world just should not be this way, right? It is indeed possible to imagine a better world. But the world is the way it is, and there is no use denying it or dreaming it away. The technique for overcoming –Naivety is to consider and apply the Positive Pole of the Complementary Attitude, the Skeptic Attitude, +Investigation. Get down in the world and get dirty. Open your eyes to the things you would rather turn away from. Stop dreaming of a better world, find out about the real world, and then maybe you can make it a better world in the Positive Pole of +Coalescence. It does not solve anything when one justifies ugliness and evil by saying it is reconciled at a higher level of integration; best reconcile it at this level.

Now let's compare and contrast the Idealist Attitude with the other three Traits in the same Quadrate — Concept, Intellect, and Skeptic — and see what we can learn.

The *Counterpart* of the Idealist Attitude is the Concept Center. Both are Aspects of the Synthesis Process, and both are concerned with integrative images. Idealists, being in the Ordinal side of the Expression Axis, project

their images into the outer world. That is okay if the images are an accurate representation of reality, but if their view of the world is a fantasy, and they make it out to be a wonderful place when it isn't, then they are in for trouble. One of the problems that Idealists, particularly in the Negative Pole, constantly face is that of disillusionment. Since they tend to see the world with the metaphorical "rose-colored glasses", their bubble of dreams and illusions is often pricked by the needle of reality. This destroys their beautiful imaginings. This is very disconcerting to them, because they have a need for a coherent world-view. In contrast to this, the Concept Center, being the Positive Aspect of the Expression Duality, forms images, pictures, or patterns in the inner imagination. People strongly in Concept Center may live in a dream world or fantasy-land in their own heads. When both Traits are present in the same person, they tend to exaggerate and reinforce each other toward the better when in the Positive Pole, and exacerbate each other toward the worse when in the Negative Pole. People who have both of these Traits are insufferably philosophical or platitudinous.

The *Diametric* of the Idealist Attitude is the Intellect Center. Idealists are sometimes anti-intellectual, meaning that they regard reason and logic as limited, unable to encompass the totality of existence. Idealists and Intellect–Centered people comprehend reality in quite different ways, both limited. When both are present in the same person, it can create internal contradictions and inconsistencies. The Idealism does not analyze the world — it sees the overall pattern of it. The Intellect Center does analyze data from the world, without seeing the big picture. The two working against each other in people causes them to narrow their interests to something compatible with both, or to switch back and forth between the two.

The *Complement* of the Idealist Attitude is the Skeptic Attitude. "For believers, no explanation is necessary. For nonbelievers, no explanation is possible." That statement sums up the difference between the two extremes of Skeptic and Idealist. Trust is a big issue with both Attitudes. Idealists rarely check things out or question them. Idealists think that they already have all of the answers inside themselves, so there is no use investigating the world to discover them. Idealists are rarely suspicious. Rather, Idealists give others their trust and if it is ever lost it is because the others proved themselves untrustworthy. Even then, Idealists are liable to invoke extenuating circumstances so that they can still believe in the goodness of others and the beauty of the world. Skeptics are more penetrating in their thoughts, but Idealists get the overview, the big picture. Skeptics and Idealists are both concerned with issues of "what is reality" and "what is illusion". Skeptics see the physical universe as reality and anything else as illusion. They say mind is a product of matter. Idealists see principles and ideas as the ultimate reality, and everything else as illusion. They say the physical universe is a product of an infinite Mind.

Skeptics and Idealists in the Negative Poles are susceptible to opposite delusions. –Suspicion sees evil even where it is not; –Naivety does not see evil even where it is. It is really helpful for Skeptics and Idealists to know this about themselves, to be aware of this tendency in themselves, and then to examine what they are seeing with more objectivity and clarity.

The Pragmatist Attitude

Synonyms: functional, factual, expedient, experiential, instrumental, practical.

Mottoes: "Whatever works is fine with me."; "The world is my workshop."

Description: Views the world in a very "matter of fact" way. Very "down to earth" perceptions of life. Deals with everything just as it comes, in a strictly functional way. Regards everything based on its functional value — the real-world results that it brings. The world seems to be something simply to experience.

Advantage: more objective than other Attitudes.

Disadvantage: tends to lack color and flavor in life.

+*Practicality*

Synonyms: usefulness, feasibility, workability, utilitarian, usability, successfulness, efficacy.

Mottoes: "I get the straight facts." "I see it just the way it is."

Description: Views the world as if it were a machine, an equation, or a formula. Sees the straightforward use of things without embellishment or ornamentation. The transactions with the world seem mechanical. Things in the world seem to be mere appliances for which they find suitable applications.

Extreme: total reality.

–Dogma

Synonyms: doctrine, opinion, decree, tenet, creed, avowal.

Mottoes: "I have the opinions."; "My mind is made up, don't confuse me with the facts."

Description: Views the world as if it were mere opinions, decrees, and individual judgments. Has an arbitrary view of life, not based on what works, but on what he thinks works, without foundation or substance in reality. The attitude tends to harden in a set belief pattern that it is difficult to change.

Extreme: delusion, illusion.

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Table 2Fh — The PRAGMATIST ATTITUDE in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	*+Practicality* *PRAGMATIST* *–Dogma*

As shown on the partial Process/Aspect Chart above, the Pragmatist Attitude has the following Attributes:

- Its Dimensionality Attributes are *Pan* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Neutral* in Process and *Ordinal* in Aspect;
- Its Axial Attributes are *Assimilation* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Complex* in Process and *Outward* in Aspect;
- It is an Aspect of the *Combination* Process.

As shown on the partial Process/Aspect Chart above, the Pragmatist Attitude has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Impulse Center;
- It has no *Diametric*;
- It has no *Complement*.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Pragmatist, then we have a good start on understanding how Pragmatist manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Pragmatist Attitude follows.

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These Attributes tell us that, in its most abstract terms, the Pragmatist Attitude gives the person a neutral regard for the world — that pretty much sums up the situation in the metaphorical 'nutshell'.

This is the Attitude that represents the combination of the other six Attitudes. All of the other Attitudes give a person a view of the world which is somewhat skewed — they see some facets of it better than other facets. If it

can be said that all of the Attitudes cause people to see the world through different colored lenses or filters, then it can be said that the Pragmatist sees the world through clear lenses, without filters. Therefore, Pragmatists have a viewpoint which is relatively free of distorted perceptions, compared to the other Attitudes. This has the obvious advantage that Pragmatists are not misinterpreting parts of the whole picture: they see it all with little distortion. On the other hand, this has the disadvantage that Pragmatists are not as colorful as people with other Attitudes, other things being equal. Each of the other Attitudes emphasizes a different 'color' in the world, so to speak, but the Pragmatist sees things more in shades of gray. Consequently — to use another metaphor — they tend not to stop and 'smell the roses' along the 'roadway' of life.

Pragmatists see the world as a place for experience of all kinds: initiation and conclusion, optimism and pessimism, subjectivity and objectivity. Pragmatists regard the world as a smoothly functioning system — as organism and mechanism, as spiritual and physical, as living and dying. All of this gives Pragmatists a very "matter of fact" or "down to earth" view of life. Pragmatists deal with things expediently and functionally. They are not hindered by overmuch consideration of beauty or ugliness, happiness or suffering, respect or contempt — they see what works and they do it. Pragmatism is the ideal of scientific neutrality and objectivity: no bias for any particular viewpoint or preconceived notions. Pragmatists live by their own experience rather than some ideology or morality or philosophy or fad.

The *Positive Pole* is named +Practicality. People in this Pole see the world's six basic facets equally. All the things in the world are appliances for which they find suitable applications. They value things for their utility — things are only so good as they can be useful to fulfill a need or function. Pragmatists dislike things that do not work well. Because of their dislike for impracticality, Pragmatists rarely seek experiences which are enjoyable for their own sake. If it is enjoyable *and* functional, then okay. Poetry is nice but prose gets the job done better in the "real" world, so Pragmatists prefer prose.

The *Negative Pole* is named –Dogma. People in this Pole show it by being opinionated — they have an opinion about everything, even when they do not have actual knowledge of it. They perceive the world behaving arbitrarily (since they do not understand its true functions, which are not arbitrary), and they are also arbitrary. When people get set in this Pole, their belief patterns are difficult to change. Their motto is, "My mind is made up, so don't confuse me with the facts." They may accept some theory or fringe doctrine about the nature of reality which cannot be substantiated. People in –Dogma really believe that their mere opinions are based on facts, when in fact their Attitude impels them to just jump to conclusions even where the evidence is insufficient to establish the facts.

The fear that drives –Dogma is the fear of being wrong or ignorant. Dogmatic people want to believe that they have correctly understood the workings of the world. Without adequate knowledge, they will nevertheless declare that they have correctly perceived the situation. If they are to actually achieve clear perception, they should consider and apply the Positive Pole of the other six Attitudes. If they experiment with viewing life through the eyes of other people with these other viewpoints, they will gain a perspective of what is really going on. They will be able to give up their own pet opinions.

Now let's compare and contrast the Pragmatist Attitude with its Counterpart — Impulse — and see what we can learn.

The *Counterpart* of the Pragmatist Attitude is the Impulse Center. Pragmatist Attitude and Impulse Center are alike in that they are both Aspects of the Assimilation Process — they are each the combination of the other six Traits in their Aspect — which in the case of Pragmatists are +Contradiction, +Perception, +Tranquility, +Aspiration, +Investigation, and +Coalescence. They are different in that the Impulse Center is the Positive Aspect of the Expression Aspect Pair so it involves the internal function of the person responding to the outer world, whereas the Pragmatist Attitude is the Negative Aspect of the Expression Aspect Pair so it concerns the person seeing the function of the outer world.

The Pragmatist Attitude has no *Diametric* and no *Complement*.

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General Comments on the Attitudes

In all cases, knowing your Attitude is beneficial in this way: it reveals how you see the world; therefore it reveals your prejudices about the world; therefore it reveals how your perceptions of the world are distorted —

unless you are a Pragmatist. As you become more self-aware about the 'color' of the 'filter' on the 'lenses' you are wearing, you will be able to compensate, and then deal with the world the way it really is more effectively and efficiently.

Like a fun-house mirror, some aspects of the image are exaggerated and some are diminished. It is even possible to completely miss something in the world that your Attitude is not looking for, not expecting to see. Just knowing your Attitude and paying attention helps you be more objective and broad-minded in your perspective.

At the beginning of this section, I pointed out that a person's Attitude is a potential source of a psychological phenomenon called "projection", where people see what they expect to see in the world. Notice how a person exhibits projection in each of the Attitudes:

- Cynics see the world as disagreeable and arguable because that is often the way they are themselves.
- Realists see the world as respectable and commendable because that is the way they are themselves.
- Stoics see the world as cool, calm, and collected because that is the way they are themselves.
- Spiritualists see the world as inspired, excited, and free because that is the way they are themselves.
- Skeptics see the world as different, separate, and doubtful because that is the way they are themselves.
- Idealists see the world as unified, friendly, and trustworthy because that is the way they are themselves.
- Pragmatists see the world as usable, workable, and functional because that is the way they are themselves.

Your Attitude is how you regard the world. It determines what Process you tend to notice the most of in the world. It is the way you look at things. It colors your interpretation of events, and preconditions your perceptions of the environment. It makes the world seem a certain way. It is the stance from which you view things. The Attitude of a person produces within the personality a sense of what the world is becoming, of how it is transforming, and what the world's ever-changing scenario means. Notice how this manifests with each of the Attitudes:

- A Cynic regards the world as becoming more obnoxious.
- A Realist regards the world as becoming more obvious.
- A Stoic feels the world is becoming more stable.
- A Spiritualist feels the world is becoming more evolved.
- A Skeptic thinks the world is becoming more fragmented.
- An Idealist thinks the world is becoming more unified.
- A Pragmatist senses the world is becoming more workable.

One of the ways the Attitudes work is that, since a person projects his Attitude onto the world outside himself, by contrast he often perceives himself as too much of just the opposite Attitude:

- Cynics often regard themselves as too respectful of the world, so they exhibit less respect for it.
- Realists often regard themselves as too cynical about life, so they exhibit more approval of it.
- Stoics often feel that they get too excited about things, so they 'cool it' and stay calm.
- Spiritualists often feel that they are too complacent about life, so they aspire to view life more sensitively and optimistically.
- Skeptics often think that they are too trusting and gullible, so they display more of a questioning approach to life.
- Idealists often think that they are too suspicious about life, so they display more friendliness.

Notice how each Attitude manifests the Process of which it is an Aspect:

- A Cynic Terminates action with contempt.
- A Realist Originates action with approval.
- A Stoic Involutes inspiration with calmness.
- A Spiritualist Evolves inspiration with enlightenment.
- A Skeptic Analyzes expression with questioning.
- An Idealist Synthesizes expression with patterning.

- A Pragmatist Assimilates everything with functionality.

In summary, a brief way to understand the Attitudes is to see them causing their possessors to ask a particular question of the world around them: Cynics ask, "What is respectable?" Realists ask, "What is happening?" Stoics ask, "What is important/necessary?" Spiritualists ask, "What is right/good/potential?" Skeptics ask, "What is fact/reality?" Idealists ask, "What is beautiful?" Pragmatists ask, "What is?"

A distinction can be made between the Cardinal Attitudes (Idealist, Spiritualist, Realist) and the Ordinal Attitudes (Skeptic, Stoic, Cynic). The former are more prone to actively projecting their perceptions and perspectives onto the world (they see what they are looking for), and the latter are more prone to passively filtering out aspects of the world. For instance, the Skeptic filters out Idealism, the Stoic filters out Spiritualism, and the Cynic filters out Realism.

Chapter 2G

THE SEVEN CENTERS

Table 2Ga: The PROCESS/ASPECT SYSTEM CHART of TRAITS — The CENTERS in CONTEXT							
PROCESS → **ASPECT ↓**	**– 1-D –** ORDINAL ACTION BACKWARD **TERMINATION**	**+ 1-D +** CARDINAL ACTION FORWARD **ORIGINATION**	**– 2-D –** ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	**+ 2-D +** CARDINAL INSPIRATION UPWARD **EVOLUTION**	**– 3-D –** ORDINAL EXPRESSION OUTWARD **ANALYSIS**	**+ 3-D +** CARDINAL EXPRESSION INWARD **SYNTHESIS**	**= P-D =** NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITIONAL' –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	**+Endurance** **MOTION** **–Activity**	**+Vitality** **EXCITATION** **–Arousal**	**+Sensibility** **EMOTION** **–Sentimentality**	**+Empathy** **SYMPATHY** **–Sensitivity**	**+Thought** **INTELLECT** **–Reason**	**+Integration** **CONCEPT** **–Fantasy**	**+Intuition** **IMPULSE** **–Instinct**
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	**+Persuasion** **WARRIOR** **–Coercion**	**+Mastery** **KING** **–Tyranny**	**+Service** **SERVER** **–Bondage**	**+Compassion** **PRIEST** **–Zeal**	**+Creation** **ARTISAN** **–Artifice**	**+Exhibition** **SAGE** **–Oration**	**+Knowledge** **SCHOLAR** **–Conjecture**
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia

In the sixth horizontal row from the bottom on the Chart is the Aspect titled, CENTER. Reading from left to right on the Chart, the seven Centers are: Motion and Excitation on the Action Axis, Emotion and

Sympathy on the Inspiration Axis, Intellect and Concept on the Expression Axis, and Impulse on the Assimilation Axis.

The Centers are the "parts" of people from which they respond to the world, their life situations. Notice that on the Chart, Center is said to be a Cardinal or "positive" Aspect in the Three-Dimensional Expression Axis. This positivity is because it exists as a presence, because it is a capacity inside the self — hence the name, Center. Within the self is a variegated universe, so to speak. People's reactions to the exterior world depend on what is in their interior realm — what Processes the people are Centered in. The person strong in a particular Center has an abundance of whatever it is that his Center concerns, so he responds to situations accordingly. All people have all seven of the Centers operating within their personalities. However, the strengths of the Centers are not equal — some are strong and others weak. By "strength" I mean that people will respond more intensely or more often from their stronger Centers than from their weaker Centers. Another way to state this is that the strengths of one's Centers, relative to each other, determine the way the person processes their experiences.

The Center is in obvious contrast to the Counterpart Ordinal or "Negative" Expression Aspect of ATTITUDE, which concerns a person's view of the world outside the self, as we saw in the previous chapter. The way people perceive their world via the Attitude obviously affects how they react to their exterior world via their interior realm, their Center. The Attitude and the Center together are the pair of Traits that determine how the personality fits into the world.

The Action Dimension Centers, Motion and Excitation, have to do with responding to life situations with the body, in terms of physical activity or in terms of physical excitement, respectively. The Inspiration Dimension Centers, Emotion and Sympathy, have to do with responding to life circumstances with moods and feelings. The Expression Dimension Centers, Intellect and Concept, have to do with responding to the environment with words and images, thoughts and ideas. This does not mean, of course, that an Emotion–Centered person with a weak Intellect Center cannot speak or think, but he may not shine in these areas, even have some difficulty in these areas. Nor does it mean that an Intellect–Centered person with a weak Motion Center cannot move, but it does mean that such people will need to understand the situation fully before they act, or else need more stimulus to act before they do.

That will give the reader some idea of what is meant by each of the Centers, and, of course, much more is given below.

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The Motion Center

Synonyms: activity, mobility, kinetic, shifting, flux, unrest, propelled.

Mottoes: "On the spur of the moment."; "I get going."; "Busy, busy, busy."; "I'm on the go all of the time."; "Jump to it."; Get it done!"

Description: The strength of this Center indicates how readily one responds with action to stimulus from the environment. The stronger this Center, the higher the activity level and the more one likes to keep physically busy and active. Rarely procrastinates: gets it done right now. If the Center is weak, it takes a crisis to get the person to do something.

Advantage: something will definitely be done about it.

Disadvantage: can't sit still long enough to savor life or reflect on what has been done.

+Endurance

Synonyms: stamina, continuation.

Mottoes: "I keep going till the job is done."; "I just go and go and go." "There's no stopping me."

Description: This Center remains active until the situation is handled, and then the person moves right on to the next situation. This is the kind of activist person who paces his energy to last to the finish of the project, and then another project is begun immediately without pausing for rest. Unrelenting, long-lasting, remaining.

Extreme: workaholic.

–Activity

Synonyms: restlessness, nervousness, skittishness, agitation, disquiet, ferment.

Mottoes: "I can't sit still."; "Let's get a move on."; "I'm a tempest, a whirlwind of activity."

Description: Responds to stimulus from the environment with bursts of hectic activity that may not effectively deal with the situation. Tends to work in fits and spurts. Has flurries of vigorous activity, but without the endurance to stay with an activity with concentration or regularity. Mercurial, erratic, jumpy.

Extreme: frantic, frenzied, hyperactive, hysteria, frenetic.

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Table 2Gb — The MOTION CENTER in CONTEXT							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	**+*Endurance*** ***MOTION*** **–*Activity***	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Motion Center has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Backward* in Process and *Inward* in Aspect;
- It is an Aspect of the *Termination* Process.

As shown on the partial Process/Aspect Chart above, the Motion Center has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Cynic Attitude;
- It is the *Diametric* of the Realist Attitude;
- It is the *Complement* of the Excitation Center.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Motion, then we have a good start on understanding how Motion manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Motion Center follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Motion Center responds to the world by getting things done — that pretty much sums up the situation in the metaphorical 'nutshell'.

As an Aspect of the Termination Process, it is easy enough to see that people strong in this Center produce a lot of movement of their bodies to get things done. They have the impetus to make things happen all around them. It is as if these people had wellsprings of activity inside them that made them act busy all of the time.

As children, they are the types that can't sit still in their school chairs — they are "wiggle worms"; they have "ants in their pants". When they grow up, they have to be "on the go" all of the time. If circumstances force them to remain still, they become "stir-crazy". For this reason, people strong in this Center usually enjoy travel, participatory sports, exercise, and action hobbies of whatever sort. Whenever something happens in their vicinity, they respond to it immediately with bodily action. Even if they are in the middle of doing something else, they will drop it and do the other thing. People in this Center are generally "workaholics". They thrive on activity.

On the other hand, at the opposite extreme, people who have a weak Motion Center are usually content to sit still for long periods. If their other Centers are being fulfilled, they are content. Their bodies do not crave activity for its own sake, and they do not have to be busy with physical work. This has the disadvantage that, a situation may have to develop to crisis proportions before they will do something about the situation. They may think about it if they have a strong Intellect Center, or they may feel about it if they have a strong Emotion Center, but if they have a weak Motion Center, it takes a strong stimulus before they do something about it.

The **Positive Pole** of the Motion Center is named +Endurance. Here the impetus for movement is regulated to last to the end of the project. Here is stamina — staying power. It is bodily motion channeled and focused and well applied. The power is sustained. Only when one project is finished does the person move on to the next one. Like runners in a long race, people in this Pole pace themselves to the finish. When they tackle some project, they are unrelenting. An analogy for this might be that the throttle is kept at just the right setting so that the vehicle proceeds smoothly to its destination.

It is possible to use certain sports to experience the best that the Motion Center has to offer. There are, of course, athletic endeavors such as the track and field events. There is also personal exercising such as jogging, weight training, swimming, bicycling, or calisthenics. People rarely get into a higher state of consciousness by doing or watching these activities. However, you have probably heard or read that an individual athlete does sometimes actually experience a "high" during their activity. They describe it as an altered state of consciousness in which everything "flows" effortlessly and flawlessly, sometimes as if in slow motion. This is the highest expression of the Positive Pole of the Motion Center, +Endurance.

On the other hand, in the **Negative Pole**, named –Activity, the throttle is not well-regulated, and a lot of power is wasted in accelerating and decelerating. These are the people who work in fits and spurts. For a while they have a flurry of vigorous activity — a whirlwind and a tempest — but the endurance is not there. The activity happens in bursts rather than controlled fashion. –Activity is not applied with the greatest effectiveness — it is erratic or frenetic. Consequently, the work just may not get done. People strong in this Pole are often nervous, restless, or even hyperactive. The result is an inability to concentrate. Furthermore, in a crisis, a person in this Pole will often respond frantically. The most extreme case is hysteria. In any case, people in this Pole seem continually agitated. They are in a state of disquiet and ferment. At its worst, it can impel a person to constantly overreact to situations.

The fear that drives –Activity is that people in this Pole fear that things will pile up and overwhelm them. They have so many apparent demands, they don't know what to do first. This may seem a little strange at first, but, as with the other Traits, the way to overcome this is to consider and apply the Positive Pole of the Complementary Trait of Excitation, which in this case is +Vitality. Summon your life-force energy and let this help you focus your activity into the Positive Pole of the Motion Center, +Endurance.

Now let's compare and contrast the Motion Center with the other three Traits in the same Quadrate — Cynic, Realist, and Excitation — and see what we can learn.

The **Counterpart** of the Motion Center is the Cynic Attitude. Both are Aspects of the Termination Process, so both concern the completion of Action. Cynicism, being the Negative Aspect of the Pair, concerns activity outside the self, and the Motion Center, being the Positive Aspect of the Pair, concerns activity by the self to get stuff done. Cynicism tends to put a damper on just about everything, but the Motion Center wants to do everything. People who have both Cynicism and a strong Motion Center in their Array can be like a car driven fast but with the brakes on — the internal conflict can be excruciating, debilitating even; it is not healthy; something has got to give; usually the body breaks down.

The **Diametric** of the Motion Center is the Realist Attitude. These two Traits are as opposite from each other as it is possible to be. When these two Traits are present in the same person, this gives them ambivalence about the experiences that they have. By that I mean, the Realist Attitude approves of whatever happens, but

the Motion Center is inclined to do something else. In other words, the Realist Attitude would have one regard all situations as okay just as they are, but the Motion Center requires a response that typically changes all situations. If a person has both of these two opposing Traits in their personality and cannot reconcile them with a self-aware and focused intention and action, then the internal conflict can lead to neurosis. It is somewhat like a person who drives a car with one foot on the accelerator pedal and the other foot on the brake pedal and cannot make up their mind what to do. It is also difficult for others to deal with a person who vacillates between these Traits.

The *Complement* of the Motion Center is the Excitation Center. Both are Traits in the Action Dimension, so both involve action. However, the Motion Center is the Ordinal Action Trait of the pair — its action leads to getting things done in the external world. On the other hand, the Excitation Center is the Cardinal Action Trait of the pair — it concerns an internal "turn-on". The analogy is of a ball rolling on the floor: The more the ball moves around, the more Motion Center it has, so to speak; the hotter the temperature of the ball, the more Excitation Center it has, so to speak. People can have a lot of one and a little of the other, and in other people the amounts can approach equality.

The Excitation Center

Synonyms: life force, stimulation, libido, arousal, animation, incitement.

Mottoes: "I'm turned on all of the time."; "I have a 'lust' for life."

Description: The strength of this Center indicates how much zest, relish, gusto, one has for life. People who are strong in this Center are easily "turned-on" by life situations. Their whole body fairly tingles with excitement. They are easily stimulated.

Advantage: there can be a lot of learning in doing a lot of things at the extremes.

Disadvantage: that much energy running through the body can be distracting at times.

+*Vitality*

Synonyms: zest, invigoration, vigor, enlivening, vitalization, motivation, chi.

Mottoes: "Live life to the fullest."

Description: The strength of this Center is a measure of what in Oriental traditions is called Kundalini, Prana, or Chi energy. You might think of it as the "life force", or vitality in general. It is the energy that people in the martial arts and certain types of yoga seek to develop with their various physical/spiritual practices.

Extreme: psychokinetic power and/or the ability to manifest "miracles" or do other "superhuman" feats.

–*Arousal*

Synonyms: stimulation, thrill, adventure.

Mottoes: "Life is a blast!" "Grab all the gusto you can get!"

Description: Tendency to indulge in extreme sports or other dangerous activities, just for the thrill of it. They are excited when they get away with or survive whatever scary adventure they set themselves upon. Easily bored and frustrated; resentful of confinement of any kind. Attention Deficit Hyperactivity Disorder (ADHD).

Extreme: addiction to chaos because it really turns them on; erratic.

PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD CENTER	+Endurance MOTION –Activity	*+Vitality* ***EXCITATION*** *–Arousal*	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD ATTITUDE	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

Table 2Gc — The EXCITATION CENTER in CONTEXT

As shown on the partial Process/Aspect Chart above, the Excitation Center has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Action* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Forward* in Process and *Inward* in Aspect;
- It is an Aspect of the *Origination* Process.

As shown on the partial Process/Aspect Chart above, the Excitation Center has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Realist Attitude;
- It is the *Diametric* of the Cynic Attitude;
- It is the *Complement* of the Motion Center.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Excitation, then we have a good start on understanding how Excitation manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Excitation Center follows.

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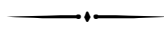
These Attributes and Relationships tell us that, in its most abstract terms, the Excitation Center responds to the world by getting excited internally— that pretty much sums up the situation in the metaphorical 'nutshell'.

The strength of this Center — the measure of one's "life force energy" — indicates how sensitive and responsive one's body is to internal and external behavioral stimuli. Using a physics analogy, I think of the strength of the Excitation Center as being like the "valence" of an atom. This has to do with how many more electrons than neutrons there are in an atom. The stronger the "charge", the more reactive the atom/person is with other atoms/persons. I usually call this "body energy", and I can actually feel or perceive it when I am in proximity to a person who has a lot of it and is radiating it.

The Excitation Center is involved in the physical excitation and energy transfer that is associated with an actual physical encounter. When a person responds to a "stimulating" situation with a heightened arousal, this state of the body is from the Excitation Center. People in the Excitation Center are attuned to the "energies" around them and within themselves. They easily get physically excited and they are inherently "turned on" most of the time. The advantage of having a strong Excitation Center is that, when handled properly, it can make one feel very alive. The disadvantage is that this sensitivity — if a person is too focused on their body state — can be distracting from external conditions at inappropriate times. At its worst, with a strong Excitation Center, a person gets "stressed out" because their body releases adrenaline with very little

provocation. This can lead to a premature "burn out" of the person's body if the energies are not dealt with properly — meaning, discharged to do useful work inside the body and outside in the environment.

The **Positive Pole** is named +Vitality. People in this Pole are always excited about their lives. Their response to situations is animated and lively. They exude a zest from their whole being that is infectious — stimulating to be around. They actively, aggressively express their life force by radiating this energy. I believe that martial artists work to develop the energy of the Positive Pole of this Center to do things with their bodies that appear to be superhuman. Therefore I would say that the oriental word for this Pole is "chi" or "ki". With further refinements of this energy by training and willpower, I suspect that in its most extreme form, this chi can express as things like "magical" powers such as psycho-kinetic abilities (moving objects with one's "mind"), or the capacity to actually make events come to pass by sheer force of will — "willpower" in the extreme. This is a focused and concentrated intention of the body energy by the psyche that actually radiates outward enough to bend the universe to one's expectation.

The **Negative Pole** is named –Arousal, but it could easily have been named –Thrill because one of its manifestations is the thrill-seeker personality type. These people enjoy getting themselves turned on by exciting and stimulating situations. They do this because they need it — they do not have this turn-on inherent within themselves so they have to do or watch dangerous or extreme things to generate it. Do you like television shows about "extreme" sports? Do you like action/adventure movies with intense car chases or martial arts fights? Maybe you are in –Arousal. In this Pole, the resultant energy is not focused to any particular constructive purpose or intention as is the Positive Pole, unfortunately. One of the best expressions of this Pole is when it is combined with a strong Emotion Center. This is where the fanatical spectators of professional sports come in. They can get so excited about their football, ice hockey, soccer, or basketball team that they identify with them. It is as if their energy is joined with or added to the athlete's energy. This kind of turn-on is an integrative experience, and a popular activity for "male bonding". The people who actually do the sports/athletics probably have more strength in the Motion Center or the Positive Pole of the Excitation Center than the spectator fan.

One of the synonyms I used above for this Center is "libido". I intend the dictionary definition used by Freud in his psychoanalytic system: "psychic energy generally; the driving force behind all human action." In the popular consciousness this term mainly refers to sexual energy. Sexual excitement is certainly a form of physical arousal, stimulation, animation, and such. In fact, the original name of this Center was "Sexual", but this was later recognized to be too limiting in its scope. At that time the description was enlarged from "Sexual" to "physical excitation", and activities like dancing and sports were said to be some of its manifestations. The Negative Pole of the so-called Sexual Center was said to be "–Eros" — obviously referring to a type of turn-on. It has also been said that some women find "dangerous" men to be "sexy", so perhaps this is a meaningful connection between –Arousal and –Eros. The oriental name for the energy of the Negative Pole of this Center might therefore be "–Kundalini".

The original name of the Positive Pole of this Center was "+Amoral", which — in spite of its usual definition — at one time I took to be an unusual form of the word "amorous" because it was associated with the "Sexual" Center, and the Negative Pole was named "–Eros". Now I believe that non-sexual excitation of any kind was intended. However, this meaning of the word is also very obscure or unusual, so I have adopted the name, +Vitality, and that energy certainly provides a "love for life" and a "zest for life" and a "lust for life".

The fear that drives –Arousal is the fear of the turned-off condition. The person may become addicted to dangerous, negative situations just to keep the excitement going. The way to overcome this is to consider and apply the Positive Pole of the Complementary Center, Motion, which is +Endurance. Rather than seeking passing thrills, it is better to sustain your energy with positive, stimulating situations that last indefinitely, or complete constructive projects. It may take a long time to find what really turns you on in this positive sense, but it is worth it. Stamina and staying power are a big issue in life or anything else.

People who are weak in the Excitation Center obviously lack +Vitality or excitability; they are not easily stimulated or –Aroused from their listless state.

Now let's compare and contrast the Excitation Center with the other three Traits in the same Quadrate — Realist, Cynic, and Motion — and see what we can learn.

The **Counterpart** of the Excitation Center is the Realist Attitude. A person in the Positive Pole of Realist, +Perception, finds just about everything stimulating, the same as a person in Excitation, +Vitality. A Realist in the Excitation Center has both Traits exaggerated, and this can be infectious to other people. However, if this

energy is coming from the Negative Poles, other people find this combination very annoying — those people just will not let go of whatever they are into, and they expect others to share their excitement, but few people can.

The *Diametric* to the Excitation Center is the Cynic Attitude, which is always looking for what could possibly go wrong. This means that Excitation–Centered people aren't encumbered by a negative response toward life. In fact, they may be too positive, not even considering what could go wrong. Their behavior can become very intemperate, even dangerous in their quest for excitement. There is also a problem when people are both Cynical and in the Excitation Center. Because the two are Diametric, the two Traits work against each other. Such people have difficulty working through their self-contradiction and ambivalence. They may experience internal conflict about their activities and perceptions – which is "neurotic" – and give other people contradictory signals. This is "passive–aggressive" behavior in the extreme.

The *Complement* of the Excitation Center is the Motion Center. The "energy" characteristic of the Excitation Center is not to be confused with the "activity" characteristic of the Motion Center, which was discussed in the previous section. People in the Motion Center respond to stimuli by actually doing something about the situation. They put their bodies in motion to act upon the environment, to get something done, to complete a project — the Motion Center being an Aspect of the Termination Process. They are not necessarily "turned on" by the activity or about the project. On the other hand, people in the Excitation Center respond to stimuli by getting physically excited in the body. In this way the Motion and Excitation Centers are shown to be the Complements of each other — opposites. The Motion Center, an Aspect of an Ordinal Process, makes things happen outside the body, but the Excitation Center, an Aspect of a Cardinal Process, makes things happen inside the body. This aroused state can, of course, lead to making things happen, but that is not its description. You can feel another person's body energy with and from the Excitation Center, but there is not this kind of body energy radiating from the Motion Center. So, there is this difference between body heat from burning carbohydrates and/or fats with the Motion Center, and body energy from radiating vitality in the Excitation Center.

An analogy that I like to use to explain the difference between the Excitation Center and the Motion Center is this. Imagine a ball bearing in a bucket. If you shake the bucket, the ball bearing careens around inside the bucket; the harder you shake, the more violent the action — this is analogous to the spectrum of variability of the strength of the Motion Center from person to person. The variability in the strength of the Excitation Center from one person to another is analogous to the temperature of the ball bearing, which can be anywhere between absolute zero and its melting point. The strengths of these two Centers are independent of each other in any given person, just as the motion of the ball bearing within the bucket and the temperature of the ball bearing are independent of each other.

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The Emotion Center

Synonyms: feelings, moods, pathos, heartiness, warmth, flush.

Mottoes: "I feel..."

Description: Romantic, softhearted, and warmhearted response to the world. Usually enjoys the expressions of physical affection, such as touching, hugging, and caressing. The weaker this Center, the "colder" the person seems to those with a strong Emotion Center, who seem "warmer".

Advantage: adds color and flavor to the personality.

Disadvantage: not all feelings are appropriate.

+*Sensibility*

Synonyms: responsiveness, emotional excitability, physical sensuousness, tenderness.

Mottoes: "I have a heartfelt response to life."

Description: This comprises the positive emotions such as affection, cordiality, joviality, delicacy, excitement, playfulness, revelry, tenderheartedness, cherishing, etc. Likes to celebrate every good event because is easily affected by circumstances. All memories are colored with an emotional quality.

Extreme: gushy, soul-stirring.

–Sentimentality

Synonyms: mushiness, touchiness, moodiness, susceptibility.

Mottoes: "I wear my feelings on my shirt sleeve."; "I feel like I want to cry."

Description: This comprises the negative emotions such as hurt feelings, moodiness, nostalgia, infatuation, attachment, loneliness, melancholy, commiseration, grief, guilt. Likes anniversaries, memorabilia, and souvenirs. Tends to cry a lot — such a child will be considered a "cry baby". Likes "tearjerker" movies.

Extreme: maudlin, mawkish, sulky, whiny.

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Table 2Gd — The EMOTION CENTER in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	*+Sensibility* *EMOTION* *–Sentimentality*	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Emotion Center has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Downward* in Process and *Inward* in Aspect;
- It is an Aspect of the *Involution* Process.

As shown on the partial Process/Aspect Chart above, the Emotion Center has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Stoic Attitude;
- It is the *Diametric* of the Spiritualist Attitude;
- It is the *Complement* of the Sympathy Center.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Emotion, then we have a good start on understanding how Emotion manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Emotion Center follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Emotion Center gives the person an emotional response to their experiences — that pretty much sums up the situation in the metaphorical 'nutshell'.

People who have a strong Emotion Center respond to events in their lives with much feeling. It is as if everything in their lives is colored with an emotional meaning. For instance, each article of their wardrobe

may have a value attached to it which has nothing to do with its function or style, but has everything to do with an emotional event that happened when the person was wearing that particular article of clothing. They were sad when wearing that sweater, happy when wearing that shirt, angry when wearing those pants, and so on. So, whenever they see or wear that particular garment again, it reminds them of the mood they were in before. The same could be said for every other object in their possession.

The Emotion Center gives "warmth" to the personality. When you meet Emotionally Centered people, whether they are your friends or not, they want to get close to you, and even make physical contact if possible — they like to touch and to be touched. They are very affectionate — for them, love is affection. With their loved ones, they will snuggle and cuddle. Emotion–Centered people are very caring in the sense that they respond to the suffering of others, even to the point of weeping. They desire to comfort and console with hugging and caressing others who are suffering. On the other hand, people who have a weak Emotion Center are generally regarded as "cool", or even "cold". They tend to keep their distance from others. Nor do they respond to situations with a display of emotion or affection.

Emotion-Centered people usually regard their warmth as a virtue. They may feel sorry for "cold, mechanical" Intellect–Centered people: "Computers can think but they can't feel. Is it not emotion that makes us human?" Emotion–Centered people are often themselves subject to guilt feelings. They are surprised that unemotional individuals don't feel guilty about their "inhumanness".

The *Positive Pole* is named +Sensibility. In the System, this does not refer to "being sensible", meaning having intellectual capacity. It refers to emotional response or susceptibility, and to a lesser extent, sensuousness. People in this Pole are sensitive to things that "feel good" emotionally, and they react accordingly, with revelry and merrymaking. As children, people in this Pole are "giggle-boxes". They are playful and excitable. Sometimes they seek thrills because it excites their emotions — just for the fun of it. As adults, they are usually more subdued, but still jovial. They are tender toward their loved ones and cordial with others. These are your typical "party-animals". They also enjoy "soul-stirring" events. Another aspect of this is that they like to celebrate occasions — any excuse will do. In its highest expression, people in this Pole cherish everything with tenderhearted affection. The worst that can be said about these people is that they are sometimes gushy and effusive. Even so, all those emotions mentioned above are the commonly-recognized positive or pleasant ones.

The *Negative Pole* of –Sentimentality is concerned with unpleasant moods, in contrast to the Positive Pole which has to do with pleasant feelings. As children, people in this Pole are "crybabies", and they whine a lot. This tendency to fuss and cry extends into adulthood. Such people enjoy "tear-jerker" movies — the more maudlin and mawkish the better. Such people are acutely aware of their own suffering and the suffering of others, and this makes them sad. They react strongly to things they perceive as pathetic. These people also "wear their feelings on their shirt sleeves", so they get their feelings hurt often. This means that they often sulk. At best, people in –Sentimentality are overly nostalgic about anniversaries and other past events, and overly attached to things like souvenirs and other memorabilia. At worst, such people are moody and melancholy, filled with negative emotions such as loneliness, grief, and guilt. If there is any advantage in this Pole, it is that people in it are able to commiserate with other wretches — to weep with those who weep.

The fear that drives –Sentimentality is the fear of physical loss, or of loss of physical contact. People in this Pole cling to things (that is why they like souvenirs), cling to the past (that is why they feel guilty about it), and cling to people (that is why they get lonely easily). The way to overcome this is to consider and apply the Positive Pole of the Complementary Center, Sympathy, which is +Empathy. Lift up your feelings and contemplate the sublime. Get in touch with your soul, your spirit, rather than your body. Listen to uplifting and inspiring music, rather than the melancholy kind. Look on the light side, and see the humor in every situation. Get psychologically intimate, rather than physically. These will bring you up to the Positive Pole of +Sensibility.

Now let's compare and contrast the Emotion Center with the other three Traits in the same Quadrate — Stoic, Spiritualist, and Sympathy — and see what we can learn.

The *Counterpart* of the Emotion Center is the Stoic Attitude. Both are Aspects of the Involution Process, so people with these Traits feel more at home in the physical realm than they do in the psychological and/or spiritual. The Emotion Center is the Cardinal Aspect of the Pair in the Expression Dimension; it concerns the response of the inner realm to outside stimulus. The Stoic Attitude is the Ordinal Aspect; it concerns the perception of the outside realm from an internal perspective. You see that the one is outer–toward–inner and

the other is inner–toward–outer. People can have both Aspects in their Array, in which case they would be extraordinarily focused on the mundane affairs of their lives.

The *Diametric* of the Emotion Center is the Spiritualist Attitude. People in the Emotion Center are very physical. They are concerned for the well-being of their physical bodies and enjoy catering to its pleasures. On the other hand, Spiritualists tend to resent their physical bodies because of its limitations, suffering, and need for attention which takes time from more "important" spiritual or psychological pursuits. You can see how this causes difficulty when both of these Traits occur in the same person. Such people find difficulty in reconciling their higher self and their lower self. The struggle can last a lifetime, and the internal conflict can affect both the mental and physical health of the individual. At minimum, it tends to create a personality that is at least a little bit neurotic.

The *Complement* of the Emotion Center is the Sympathy Center. Whereas Emotion–Centered people are prone to weep, even when they are happy, Sympathy–Centered people are prone to laugh, even in adverse circumstances — they make a joke out of everything. Emotionally Centered people see pathos and are sensitive to the suffering of others. Sympathy–Centered people see humor and are sensitive to the happiness of others. People in both Centers like to be intimate, but in opposite ways. Whereas Emotion–Centered people like to be physically close and touching, Sympathy–Centered people like to be psychologically close and touching. People can be strong in both Centers, in which case they will be very intimate with other people; they would be excellent supportive friends and confidants.

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The Sympathy Center

Synonyms: sensitivity, wonderment, marveling, fascination, awe, effervescence, reverence, revelry, elation, bliss, ecstasy.

Mottoes: "I have fun."; "I am amazed."; "Laugh it off."; "Wonders never cease."; "Awesome!"; "I see the light."

Description: Tuned in to the optimistic, high-spirited elements of the environment. Responds with penetrating spiritual sensitivity that lifts one's and others spirits. Inspiring sense of humor. The weaker this Center, the more seriously the person tends to take life. The stronger this Center, the more poetic, joyous, cheerful, amused and amusing, the person tends to take life. Laughs a lot. Lighthearted. Euphoric. Full of gratitude.

Advantage: buoyant response to the world.

Disadvantage: may lack sobriety in a serious situation.

+*Empathy*

Synonyms: sympathy, affinity, impressionability, understanding.

Mottoes: "I feel the same way you do."; "I sense the ridiculous and the sublime."

Description: Responds sensitively to the noble aspirations of the world. Attuned to the feelings of others, and feels along with them. Sensitive to the emotional aesthetics of inspiring art and music. Responds with tuned-in intimacy. Usually has a gift for comedy and sense for fun and absurdity.

Extreme: theopathy, religious ecstasy, rapture, bliss, reverie.

–*Sensitivity*

Synonyms: insight, intimation, presentiment.

Mottoes: "I know how you feel."

Description: Senses and detects the emotions of others quite well, but may not be sympathetic toward those feelings. Considers self to have psychic abilities, because can tune in to the spirit of the situation easily. Receives spiritual impressions about a situation that lack rational interpretation. Touchy. Tendency to flip into depression if the elation bubble bursts.

Extreme: psychic, intuitive.

Table 2Ge — The SYMPATHY CENTER in CONTEXT							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	*+Empathy* *SYMPATHY* *–Sensitivity*	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Sympathy Center has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Upward* in Process and *Inward* in Aspect;
- It is an Aspect of the *Evolution* Process.

As shown on the partial Process/Aspect Chart above, the Sympathy Center has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Spiritualist Attitude;
- It is the *Diametric* of the Stoic Attitude;
- It is the *Complement* of the Emotion Center.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Sympathy, then we have a good start on understanding how Sympathy manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Sympathy Center follows.

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These Attributes and Relationships tell us that, in its most abstract terms, the Sympathy Center gives the person a positive feeling about their experiences in the world — that pretty much sums up the situation in the metaphorical 'nutshell'.

The Cardinal Inspiration Center is the Sympathy Center. This is almost self-explanatory — people in this Center find the world positively inspiring. They respond to situations and people with high-spirited emotions such as wonderment, fascination, and awe. Nature is marvelous, people are amazing, life is a gas! Some call the Sympathy Center the "higher emotional" Center. This does not mean highly emotional; it does mean that the "higher" emotions such as joy, gratitude, wonder, awe, and reverence belong in this category.

This Center can be an inherent happiness generator for the people who are strong in it. They generally have a wellspring of positive feelings about the world. They can use this fountain of positive feelings for healing themselves and others. On the other hand, people who are weak in this Center are serious–minded. They do not feel that everything is so wonderful. Nor do they feel that life is much fun. They are not amused by the foolishness and failings of their fellow man.

This Center is common in people who are very creative in some artistic endeavor; it heightens and exaggerates responses to external stimuli. This Center is not very good at taking care of business in the daily concerns of life. Rather, this Center tends to operate "out of the box", beyond the horizons of the ordinary and the mundane, unrestrained by conventionality. People in this Center do well if they can find some creative outlet for their unusual internal reverie.

The extreme manifestation of this Center is when people have an internal "religious experience" so intense that it changes their lives. This is described as a rapturous feeling of ecstasy, joy, reverence, bliss, gratitude, and euphoria. These people usually turn to their religious background to understand this ineffable experience, although the experience is not limited to any faith, including atheism. This experience does not often happen spontaneously, for no reason. Events in the life or mind of the person usually trigger it. Sometimes it happens when a person is under extreme stress or in a personal crisis.

Some people deliberately seek the experience of this Center through particular "spiritual" exercises such as yoga and meditation. It is possible to concentrate one's attention on the experience of joy during meditation, thereby eliciting and enhancing this Center. Others find experience of this Center through the use of certain psychedelic drugs, specifically entheogens. This contrived word from Greek roots literally means "full of god; inspired, possessed", and has a definition of "a chemical substance, typically of plant origin, that is ingested to produce a non-ordinary state of consciousness for religious or spiritual purposes". "Getting high" usually means getting into the extreme form of the Sympathy Center. It may be that the reward/pleasure centers of the brain are the physical seat of the Sympathy Center. People with "addictive personalities" often have a malfunction of, or immaturity in, the development of this Center. They are driven to seek transcendence but get hooked on achieving bliss via artificial means. Fortunately, there are entheogens that are not addictive, even if they are illegal at the time of this writing. There is ongoing medical research that is finding psycho-therapeutic uses for entheogens.

Most of the above are extreme methods for enhancing this Center, and some are possibly dangerous. One can have mild enjoyment of this wonderful Center through uplifting and inspiring music. Athletes and joggers have found that aerobic exercise is also a way to "get high". Some forms of graceful rhythmic dancing can get one into this Center. Another mild reverie sometimes occurs with "falling in love," or infatuation. An enhanced version on this theme is Tantric sex — sexual techniques invented by the East Indians to promote ecstasy. The best version on this theme is true love with a soul mate, if you can find one. At any rate, the biochemical basis for this phenomenon of elevated spirits has been traced to the increase of certain hormones and neurotransmitters in the brain. It is rare to remain in this extreme state in this Center for very long. It is well that this is so because to do so makes it difficult to deal with everyday reality and the care of the physical needs of the body.

The Sympathy Center sounds pretty good so far, and indeed it is one of the best; as long as things are going well it can make life fun. However, there are disadvantages. There are times when life ought to be taken seriously — frivolity and facetiousness at the wrong time can be disastrous. Also, the sensitivity of this Center applies to suffering as well as humor and happiness. People in this Center are severely affected by the pain they see in the world and in others. If the anguish witnessed is too intense for their tender psyches, they will drop to the Negative Pole of –Sensitivity in order to preserve their egos, or else isolate themselves, or otherwise shield themselves, physically or psychologically. You may have heard of the "highly sensitive person"; if not look it up on the internet. The description might apply to someone who has been traumatized by some event ("PTSD"), or it might refer to a person who has a strong Sympathy Center. Hopefully, a mature person who is strong in the Center will transcend the suffering and stay in +Empathy without withdrawing from life's downer events.

The **Positive Pole** is named +Empathy. This is a stronger word than "sympathy," a word that would go well with the Positive Pole of the Emotion Center, namely +Sensibility. Empathy describes a more intense and more intimate feeling than sympathy. It describes a sensitive attunement to something. It is as if Empathic people adjust their emotional "vibration" and match the other person or the situation. This is more than a harmonization with other people: the person is deeply affected by works of music or drama, for instance — or anything that happens. People in this Center in the Positive Pole typically have a strong feeling for comedy. They can find the humor in every circumstance. They are lighthearted and fun-loving. The writers of television's "situation comedies" are often Centered here.

The ***Negative Pole*** is named –Sensitivity. People in this Pole have insights into the spirit of the situation, but do not attune themselves to them as do people in +Empathy. They may sense and detect the impressions, but they are not in harmony with them. Because this is an Inspiration Center rather than an Expression Center, there is no mental explanation for these impressions, so such people often consider themselves psychic for the impressions they receive. Those who drop to this Pole from +Empathy lose their sense of humor because they lose their intimate involvement. They are so sensitive to the psychological state of the people that they are with, that if they sense even the least unhappiness, it makes them unhappy also. Often they must leave such situations, situations that others would have no trouble with. They are also sensitive to any negative feelings, thoughts, or actions directed at them. To others they seem to overreact to "petty" or "vague" slights. This gives them a reputation for being "touchy." Others may feel that they are "walking on eggshells" around such a person.

The fear that drives the Negative Pole of –Sensitivity is the fear of lowering one's "vibration" by responding in kind to the spirit of the situation. People in –Sensitivity do not change their feelings to conform to circumstances — they avoid the circumstances that push their buttons. The way to get out of this and into +Empathy is to consider and apply the Positive Pole of the Complementary Center, the Emotion Center, which is +Sensibility. Forget your squeamishness about "getting physical". Embrace it happily; it will not taint you. Get right in there and attune to the mood of the moment. Thereby you will be inspired and uplifted into +Empathy, and the sense of humor will be regained.

Now let's compare and contrast the Sympathy Center with the other three Traits in the same Quadrate — Spiritualist, Stoic, and Emotion — and see what we can learn.

The ***Counterpart*** of the Sympathy Center is the Spiritualist Attitude. Both are Aspects of the Evolution Process, so both partake of the transcendent. Both Traits give the personality a religious nature. They both cause their people to function beyond the mundane, ordinary affairs of life. They are different in that the Attitude Aspect is Ordinal and concerns the outer world, whereas the Center Aspect is Cardinal and concerns the inner world. Specifically, the Spiritualist in +Aspiration is optimistic and looks for the highest and best in the world, whereas the Sympathist in +Empathy has all of that within. One type of comedy is to reveal the truth that people know but are not usually willing to admit. The best humor is penetratingly honest in its exposure of falsehood and illusion.

The ***Diametric*** of the Sympathy Center is the Stoic Attitude. There is no way Sympathists can be tranquil or resigned. They are so sensitive to everything that it keeps them in a constant state of psychological/spiritual turmoil. Whereas Stoics are "turned off" toward the world, Sympathists are "turned on" and inspired by it. You can see that when people have both of these Traits, there is internal conflict, which in extreme cases shows up as neurosis. Typically, such a person alternates between expressing the Negative Poles of the two Traits, namely –Resignation and –Sensitivity.

The ***Complement*** of the Sympathy Center is the Emotion Center. Whereas people in Emotion are "moody", people in Sympathy are "touchy". Whereas people in Emotion are prone to weep, people in Sympathy are prone to laugh. Whereas people in Emotion feel that physical intimacy and affection are "love", people in Sympathy feel that psychological intimacy and empathy are "love". People with a strong Sympathy Center and a weak Emotion Center feel that physical contact "defiles" or "debases" them if there has not been adequate psychological intimacy first. Consequently, Emotionally–Centered people, who are by nature very "warm", find Sympathy–Centered people "cool" or even "cold."

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The Intellect Center

Synonyms: everyday mental activity in dealing with the world, mentation, mind, brains.

Mottoes: "I think..."; "I manipulate symbols."; "It has to make sense."; "Be reasonable."

Description: The mental activity of the left hemisphere of the brain, involving verbal ability and linear thinking. Usually good with language. Excels in analytic thought. Figures things out by breaking ideas down into parts. Defines and names everything. Tries to be "sensible" at all times. (The strength of this Center is not directly related to IQ.)

Advantage: deals well with language, memory.

Disadvantage: not everything can be rationalized.

+*Thought*

Synonyms: cogitation, cerebration, contemplation, consideration, reflection, meditation.

Mottoes: "I intellectualize and rationalize everything."

Description: This is the mental activity of rolling symbols around in your head in order to deal with the external world. It is the inductive reasoning of thinking things out a piece at a time. Enjoys the mental exercise of games and puzzles. Figures out how the world works — analyzing what is going on in life.

Extreme: pondering, rumination.

–*Reason*

Synonyms: deduction, methodology, analysis, logic, ratiocination.

Mottoes: "I am strictly logical."; "I can figure it out in detail."

Description: This is the part of your thought processes that deals with deductive reasoning, analytic thought, step-by-step methodology, and logical formulation. Is meticulous and exacting in mental processes. Continually considers the ramifications and consequences of things in their logical sequences.

Extreme: Mr. Spock of Star Trek.

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Table 2Gf — The INTELLECT CENTER in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	*+Thought* **INTELLECT** *–Reason*	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Intellect Center has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Outward* in Process and *Inward* in Aspect;
- It is an Aspect of the *Analysis* Process.

As shown on the partial Process/Aspect Chart above, the Intellect Center has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Skeptic Attitude;
- It is the *Diametric* of the Idealist Attitude;
- It is the *Complement* of the Concept Center.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Intellect, then we have a good start on understanding how Intellect manifests in Personality. The Attributes are

explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Intellect Center follows.

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These Attributes and Relationships tell us that, in its most abstract meaning, people in the Intellect Center process their experiences by analyzing them inside their thoughts — that pretty much sums up the situation in the metaphorical 'nutshell'.

This Center, of course, involves mental activity. People who are strong in this Center respond to their environment by thinking about it. They want everything to make sense, and their minds do not rest until it does. They are preeminently reasonable — they analyze theirs and everyone else's feelings and actions. The most basic function of this Center is to name and define everything, to make it distinct from everything else — so that it can be talked about or mentally processed. Reading, writing, and speaking are processed in this Center. People who are weak in this Center often have difficulty with verbal and mathematical matters. This may not be for lack of intelligence so much as it is that their brains are not structured to handle information in this way.

The Intellect Center is where people have their verbal description of reality, because it has the vocabulary for everything. It also chatters to them all day long with its verbal "stream of consciousness" and "play by play" commentary. Consequently, most people locate their awareness in the Intellect Center. This is incorrect. The seat of consciousness is not in any of the Centers, but is separate from all of them, a neutral observer of all inner and outer experiences.

The advantage of having a strong Intellect Center is that it is good where the understanding and use of language is required, or where the manipulation of any kind of symbol is required, such as in mathematics. The disadvantage of this Center is that, like any Center, it is not always appropriate to use it. When responding to the emotions or the behavior of another person, it is best to deal with them on the emotional or behavioral level, not the intellectual. Surprisingly few Intellect–Centered people have noticed this. They will try to reason with a person who is having an emotional crisis, for instance. Another disadvantage of the Intellect Center is that it is much slower than the other Centers in processing experience. Experiences often happen too fast for people in this Center, so they review them in less hectic moments until they have it all figured out.

People who have a strong Intellect Center enjoy games and puzzles that make them think: Scrabble, crossword puzzles, chess, and so on. People in this Center are bored if they do not have something to process mentally. They need a lot of intellectual stimulation from the environment. On the other hand, people who have a weak Intellect Center have difficulty expressing themselves in words, and don't like things that require analysis to figure out how stuff works. People who have strong Intellect and Concept Centers but are weak in the other Centers are regarded as "eggheads", because they have lots of ideas but few emotions or actions.

The *Positive Pole* is named +Thought. People strong in this Pole have busy minds. They are always thinking, always processing data in their heads. They simply have to understand everything rationally. They ponder and consider. They intellectualize and rationalize. They ruminate, cogitate, cerebrate, and contemplate. Sometimes they have difficulty shutting off their thoughts so that they can sleep at night.

The *Negative Pole* is named –Reason. This word does not mean that people in this Pole need a reason for everything; it means that they are overly logical. Analytic thought is known as deductive reasoning. People in this Pole are overly methodical in their logical formulations. When solving a problem, their mental processes work in an intellectually rigorous step-by-step sequence. Mr. Spock of Star Trek fame is a caricature of this Pole. Reasonableness is rarely a fault, but people in this Pole carry it to an extreme. They have a neurotic need to work out details to the nth degree.

The fear that drives –Reason is the fear of irrationality and ambiguity, which does not sound like something driven by fear, but in terms of the System it is. The fact is that there are many irrational and unreasonable aspects of the reality of our daily lives in the world, yet it all works anyway. The way to overcome this is to consider and apply the Positive Pole of the Complementary Center, the Concept Center, namely +Integration. Instead of picking every little detail apart in an effort to eliminate ambiguity, step back mentally and get the big picture. It is often necessary to get the overview of the matter at hand before the details seem reasonable. Each of the tiny dots of color on a Seurat painting may not make sense when viewed up real close, but if you stand back and take in the entire scene at once, you see the meaning. People who are stuck in the Negative

Pole of –Reason tend to get lost in the details and forget the +Integration which gives meaning to the details. Many problems are easier to solve by means of +Integration rather than –Reason.

Now let's compare and contrast the Intellect Center with the other three Traits in the same Quadrate — Skeptic, Idealist, and Concept — and see what we can learn.

The *Counterpart* of the Intellect Center is the Skeptic Attitude. Both are Aspects of the Expression Dimension, which can ultimately be abstracted to a three-dimensional geometric figure. This means that the two are concerned with the inside–outside dichotomy, but in opposite ways. The Skeptic Attitude is the Ordinal Aspect of the Expression Dimension, so is mostly concerned with *pro*jecting — it interrogates and questions what is going on out there. On the other hand, the Intellect Center, the Cardinal Aspect of the Expression Dimension, is mostly concerned with processing what it has *intro*jected from the outside world — it internally figures out its reaction to what happens in the world out there, so it concerns one's internal processes; it is a self-examination. Both are Aspects of the Analysis Process; both are involved in defining things, in naming the components, and in manipulating them in the mind and in reality. People can have both Traits in their Array, and when they do, they reinforce each other. In their Positive Poles, such an exceptional power can be used for construction — to build up a clear understanding of how the world works — or it can be used for destruction in their Negative Poles, because one can "analyze things to death", until one has nothing left; this is nihilism, believing in nothing.

The *Diametric* of the Intellect Center is the Idealist Attitude. The two function in opposition to each other. Idealists are sometimes anti–intellectual, meaning that they regard reason and logic as limited, unable to encompass the totality of existence. Idealists and Intellect–Centered people comprehend reality in quite different ways, both limited. When both are present in the same person, it can create internal contradictions and inconsistencies. The Idealism does not analyze the world — it sees the overall pattern of it. The Intellect Center does analyze data from the world, without seeing the big picture. The two working against each other in people causes them to narrow their interests to something compatible with both, or to switch back and forth between the two.

The *Complement* of the Intellect Center is the Concept Center. The two are opposites of each other. Whereas the Intellect Center processes data in a linear sequence, the Concept Center processes data all at once, as a coordinated pattern. One way to clarify the difference between these two is to say that the Intellect Center processes in *time*, since time is obviously sequential — we do not experience it all at once. On the other hand, the Concept Center processes in *space*, since space obviously exists all at once. Words are processed in the Intellect Center. Images from the eyes and other patterns are processed in the Concept Center. People in the Intellect Center usually have a good "episodic memory": they can tell the story of the events that happened to them from beginning to end, sequentially, in a logical progression that makes sense as a story. On the other hand, people in the Concept Center store memories in categories; they distill the essence of events and stories, then tag that gist of their experiences, and put it into the overall picture of their lives. Thus, there is the *time* way of recording and understanding our lives, and there is the *space* way; there is the Intellect Center way and there is the Concept Center way.

Some readers may have noticed in this description of the two Expression Centers what is generally called "left brain hemisphere" and "right brain hemisphere" function. Neurologists have discovered that the two hemispheres of the cerebral cortex of the brain have somewhat different functions. The left hemisphere generally processes in a linear way, and is more involved in verbal and reasoning functions. The right hemisphere generally processes in a nonlinear way, and is more involved in holistic and patterning functions. It has been found that different people use or don't use these hemispheres to varying degrees. This is the same thing as the "strength" of the Center in the System. The Intellect and Concept Centers in the two hemispheres of the cerebral cortex store the information which provides our internal "simulation" or mental model of external reality. To the extent that either is weak or both are weak or the two are unequal, then the simulation will be distorted, and the person will have difficulty dealing appropriately with actual reality.

Let it be noted that the strengths or weaknesses of a person's Expression Centers are somewhat of an indication of a person's "intelligence quotient" — IQ — but not an absolute indicator. A person can be weak in both Centers and still be bright. Or, a person can be strong in both and still be dull. The relative strength of these two Centers does indicate how the person processes mental data — sequentially or holistically. A person with a strong Intellect Center and weak Concept Center is typically good with languages but lousy in creative arts. The opposite is typically true for a person with a weak Intellect Center and a strong Concept Center. There

are different kinds of intelligence and mental aptitudes. The strength of these two Centers relative to the other Centers also indicates how much processing is done mentally, rather than emotionally, viscerally, intuitively, or whatever. There is a nerve bundle that connects the two brain hemispheres, called the *corpus callosum*. Its purpose is to provide coordination between the two. It may be that the better the connection, the "smarter" the person, either in terms of Intelligence Quotient, and/or Emotional Quotient and/or Athletic Quotient. Which parts of the brain are connected, or not, and how much better or worse this connection is than in the average human brain, determines these various intelligences.

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The Concept Center

Synonyms: imagination, visualization, idealized archetypes, imagery, fantasization, daydreaming.

Mottoes: "I get the big picture."; "I see the overall pattern."; "My imagination runs away with me."

Description: Does not necessarily mean empty fantasy, although fantasizing is a function of this Center. It is the mental activity of synthesis thinking — putting ideas together into patterns of meaning, a function of the right hemisphere of the brain. Involved in system recognition and artistic ability. (The strength of this Center is not directly related to IQ.)

Advantage: sees how everything relates to everything.

Disadvantage: mind drifts into fantasy or idealism.

+*Integration*

Synonyms: unification, harmonization, amalgamation, totalization, holism, assembly, coherence.

Mottoes: "I put it all together."; "I philosophize about everything."

Description: Tries to fit everything into a scheme or design. With a curious mind, gathers ideas from everywhere and makes systems and patterns. Has a strong aesthetic sense for wisdom, beauty, and elegance. Tries to make sense of each part in relation to a unified whole. Has a witty humor, and likes puns. Lives by philosophical principles and by wisdom.

Extreme: syncretism, imitation, eclecticism, mysticism.

–*Fantasy*

Synonyms: imagination, mind-reading, psychic ability, clairvoyance, clairaudience.

Mottoes: "What's on your mind?"; "What are you thinking about?"

Description: Tend to "connect dots" in their imaginations that do not in reality have a connection. Pick up on other people's thoughts, or at least think that they do. Concerned with what others are thinking. May unconsciously absorb other people's ideas. Imitative. Can tune into other people's minds. Reads between the lines of other people's words and expressions. Subject to self-illusionment. Says what other people are thinking before they say it.

Extreme: out of touch with normal reality; delusional.

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Table 2Gg — The CONCEPT CENTER in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+*Integration* *CONCEPT* –*Fantasy*	+Intuition IMPULSE –Instinct
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Concept Center has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Inward* in Process and *Inward* in Aspect;
- It is an Aspect of the *Synthesis* Process.

As shown on the partial Process/Aspect Chart above, the Concept Center has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Idealist Attitude;
- It is the *Diametric* of the Skeptic Attitude;
- It is the *Complement* of the Intellect Center.

If we thoughtfully consider the abstract meaning and significance of the Attributes and the Relationships of Concept, then we have a good start on understanding how Concept manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Concept Center follows.

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These Attributes and Relationships tell us that, in its most abstract meaning, people in the Concept Center process their experiences by synthesizing them inside their minds — that pretty much sums up the situation in the metaphorical 'nutshell'.

   The original name for this Center is the "higher intellectual" Center. I found these two words inconvenient to place on the Chart with all of the other one–word names for Traits. There is also the problem that the name "higher intellectual" could easily be misunderstood to mean "highly intellectual". I prefer the name "Concept" because it is brief, and it is also descriptive — it tells more of what the Center means than does the name "higher intellectual". This Center does not concern a degree or amount of intelligence, but a type: the type that deals in concepts, obviously. This type of mental activity puts ideas together into images and patterns. The brain in this mode processes information in terms of pictures. The person's mind operates from general archetypes to specific instances, rather than from the specific to the general as does the Intellect Center.

   People in this Center, after something interesting happens to them, tend to relive the event from many different perspectives, extracting from it as much learning as they can. This is a way of synthesizing and integrating the experience. These people are rarely bored by what is going on around them. They can always tune the world out, and tune in to their inner lives — therein continuing to process whatever suits their fancy.

Often they are not content to let events and ideas just pass through their experience; rather, they must place it in the context of their belief system.

Even though the strength of this Center is not directly related to the intelligence quotient — "IQ" — it does indicate a type of intelligence, which is called "spatial ability". This is the capacity to visualize things, to see images in the mind. These people usually have an appetite for visual stimulation, and are naturally good at art and photography.

The relative strength of the two Expression Centers tells how a person learns. People in the Intellect Center learn by making sense of the data in terms of logic — does it make sense as one data point leads to another? People in the Concept Center learn by fitting the data into some general picture or broad overview — does it make sense within a framework or pattern? The relative strength of these two Centers also indicates what type of things these people will be interested in: people in the Intellect Center will prefer things that require analytic thought, such as engineering and crafts; people in the Concept Center prefer things that require synthesizing thought, such as the arts and philosophy. People who are exceptionally talented or creative in any of the "high" arts probably have a strong Concept Center. They are "imaginative".

Note that the Concept Center is in the Synthesis Process. Recall that the Centers are the "synthesis" Aspect. This makes the Concept Center the synthesis Aspect of the Synthesis Process. People in this Center respond to stimulus from the environment by "synthesizing" it. That is, they fit the new information into the conceptual framework that they have developed. We all have an image or picture of our world and our place in it, of course, but this is the forte of people who are strong in this Center. It is very important to them to have a "belief system", an overview of the meaning of life and the pattern of the universe. They try to see how everything relates to everything else. These people are good at categorizing things — taxonomy comes naturally to them. They tend to focus on the similarities rather than the differences. Throughout life, when they experience something new, they fit it into their scheme of things, and they interpret it within their system of archetypes. People strong in this Center who are scientifically inclined tend to look behind the swarm of details in nature, to the universal generalized principles that apparently underlie the function of the universe. They are good at pattern–recognition, correlation, and systematization.

This Center, like the other Cardinal Centers (Sympathy and Excitation), has some enjoyable properties when taken to the extreme. People who are strong in this Center have a keen sense of what is beautiful, aesthetic, and elegant. A mild "high" in the Concept Center can be had by appreciating such arts as painting, sculpture, poetry, music, and opera. From there one can go on to the study of philosophy and the practice of love and wisdom. The most extreme expression of this Center is called the "mystical experience". This is not something that one can normally self-induce. It does not happen often and it does not happen to many people. It sometimes happens spontaneously in the life of a person who is in dire straits psychologically. Some mystically inclined people seek it through spiritual exercises such as meditation. Others, not so highly inclined, find themselves in the mystical state through mind-altering drugs. In this state, there is a sense that all is One. The personal ego is merged with the universal Oneness — the ultimate synthesis. People who have this experience are changed thereby, and generally show more love in their lives because of their awareness of the interconnectedness of all existence, and the pattern behind the seeming chaos of normal reality.

The *Positive Pole* is named +Integration. As discussed above, this is the brain function where data is unified into a system or pattern. People in this Pole make sense of things by relating them to a unified picture. They have a strong appreciation for things beautiful and wise. They tend to "philosophize" about every little thing, and to reflect on the meaning of their lives in general. The type of sense of humor for people in +Integration is the use of wit and puns. This is a way of connecting thoughts that are otherwise generally disconnected.

The original name of the *Negative Pole* of this Trait is –Telepathy and I suppose that it has some validity. People in this Pole often respond to people by talking to them in their minds rather than doing it orally. At other times they think that they know what other people are thinking. At times they will anticipate what others are going to say, and start or finish their sentences for them. Whether or not any actual supernatural communication from mind to mind occurs in these instances, people in this Pole act as if it is happening. In relationships they often ask: "What's on your mind?", or "What are you thinking about?" This is perhaps the best expression of this Pole. A worse expression of this Pole is the name I prefer, "–Fantasy". People in this Pole have an active fantasy life. They enjoy living in their overactive imaginations more than they do in real life. They may be caught daydreaming when they ought better to be thinking or feeling or doing something else. This is escapist fantasizing. It is not a productive mode, which the Positive Pole is.

A good synonym for the Positive Pole of +Integration is +Theory — when this word is understood in its meaning in scientific endeavors. "Theories" in this sense are coherent, comprehensive, elegant, assimilative, integrative, and simple explanations that provide deep understanding of how things work and why things are as they are. It takes a lot of true information about many things to draw correct general conclusions about "first principles" — universal laws. In the realm of life, the universe, and everything, we are far removed from the singularity of the Big Bang. Phenomena have evolved and differentiated and proliferated into a bewildering variety. Therefore, a deep understanding of how the universe works is profoundly obscured by the mess it has become. That is why it is taking scientists so long to understand what is really going on. The negative meaning of the word "theory" is where this process of searching for profound answers has gone awry and drifted off into mere fanciful speculation.

The Negative Pole happens when people have a strong Concept Center, but they have only "enough knowledge to be dangerous", and not enough discernment to know how to "connect the dots" into a network of true understanding. Conspiracy theories often come out of this type of mentality. The nodes of their network of ideas are often not well established in reality, and the connections they make between these nodes are also defective. They jump to conclusions before doing their node-and-network 'homework', so to speak. The preliminary picture looks good to them, but more data and a better patterning reveal that it is a distorted image. Unfortunately, once the node and network paradigm is set in someone's Concept Center, it is resistant to change. This happens both in the advancement of science and in the advancement of fantasy.

One fear that drives –Fantasy is the fear of reality and the preference for dreamland. –Telepathy is the fear that verbal communication is inadequate to accurately convey the information. There is the idea that if one could just transmit pictures to another mind, like television, then concepts conveyed would be so much clearer. We mere humans do not generally work that way, and this is frustrating to people in this Pole. The way to overcome this Pole is to consider and apply the Positive Pole of the (Complementary) Intellect Center, which is +Thought. Turn off the "mind movies", the "dream machine", and turn on the verbal communication. It would also help one to get out of this Pole to apply the Positive Pole of the Diametric Trait, the Skeptic Attitude, which is +Investigation: check your facts to make certain they are facts, and check the inferences you make from and between those facts.

Now let's compare and contrast the Concept Center with the other three Traits in the same Quadrate — Idealist, Skeptic, and Intellect — and see what we can learn.

The **Counterpart** of the Concept Center is the Idealist Attitude. Both are Aspects of the Synthesis Process, both are Aspects in the Expression Dimension, and for that reason they are very similar. Both are concerned with wisdom, the beautiful, the philosophical, and the unified. The difference is outer versus inner — the Idealist is outer and Concept is inner. An Idealist believes the world is beautiful, and a Concept–Centered person has beautiful fantasies or generalities in his imagination. Idealists perceive synthesis occurring in the world, whereas Concept–Centered people experience synthesis within themselves.

The **Diametric** of the Concept Center is the Skeptic Attitude. Whereas Skeptics are not easily convinced because they do not trust quickly, people in the Concept Center tend to be unquestioning, and consequently rather innocent. It is their nature to take in, and even imitate, what they see, as they simply integrate it into their belief system. A Skeptic examines things at arm's length, but Concept–Centered people take things into themselves, so to speak, and process them inside. People in the Concept Center are surprised when they see evil — they don't generally expect it — whereas Skeptics, especially in the Negative Pole of –Suspicion, look for it and find it everywhere. An interesting if not disturbing situation is when both Skeptic Attitude and Concept Center exist in the same person: it can produce a "conspiracy theorist". If mental illness is present, then these two Traits in combination can generate a tendency to paranoia.

The **Complement** of the Concept Center is the Intellect Center. Whereas the Intellect Center is an Aspect of the Analysis Process, the Concept Center is an Aspect of the Synthesis Process. There is evidence that certain types of brain function are localized in different areas. If there is any relationship of these two Centers with brain anatomy, perhaps it is that the Intellect Center is located in the left hemisphere — concerned with linear and verbal thinking — and the Concept Center is located in the right hemisphere — concerned with visual ideation and modeling. Whereas words produced by the Intellect Center tend to label things to keep them separate and distinct and without necessarily having any discernible pattern, the images of the Concept Center show relationships within an overall scheme.

The Impulse Center

Synonyms: unconscious, primordial, primal urges; functional; systemic.

Mottoes: "I'm on automatic pilot."; "I don't really know where that came from."

Description: This Center involves connections with the super-conscious and sub-conscious parts of the brain. "Impulse" is driven by internal factors, and is not the same as "compulsion", which is driven by external factors. This Center often adds an element of craziness, strangeness, weirdness, to the personality. At its worst it can be bizarre, obsessive, or erratic. At its best it can be creatively inspired genius.

Advantage: in tune with elementary and/or primary sources of awareness; free-flowing, freewheeling approach to life.

Disadvantage: flaky, idiosyncratic, weird.

+Intuition

Synonyms: spontaneity, mental impulse; the "superconscious" mind, "the higher self".

Mottoes: "When I take a notion."; "Whatever strikes me."; "Out of the clear blue sky."

Description: Likes surprises. Expresses whatever pops into the head, in thoughts, moods, or deeds. Tends to be capricious, and follows whims. Likes to "ad lib" life. Responds from "higher self" conviction. Lives by hunches. One can never figure out "where they are coming from".

Extreme: Inspired; uncannily insightful; psychic.

–Instinct

Synonyms: sensuality, body impulse; visceral, random, quantum jump, sensual, somatic, vicissitude, vagary, organismic, the "subconscious mind", the "lower self".

Mottoes: "What is my gut reaction?"; "What does my body tell me about the situation?"

Description: In this Pole the physical body influences conscious mental, emotional, and behavioral states. It is much like an animal that functions on preprogrammed behavior. Consciousness is tuned in to bodily needs, such as for food, sleep, exercise, comfort, sex, and so on. Conscious awareness is sensitive to the five senses and their input. Involves brain stem function.

Extreme: "lower self" animal drives; fickle; whimsical.

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Table 2Gh — The IMPULSE CENTER in CONTEXT							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD TERMINATION	+ 1-D + CARDINAL ACTION FORWARD ORIGINATION	– 2-D – ORDINAL INSPIRATION DOWNWARD INVOLUTION	+ 2-D + CARDINAL INSPIRATION UPWARD EVOLUTION	– 3-D – ORDINAL EXPRESSION OUTWARD ANALYSIS	+ 3-D + CARDINAL EXPRESSION INWARD SYNTHESIS	= P-D = NEUTRAL ASSIMILATION COMPLEX COMBINATION
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	**+Intuition** **IMPULSE** **–Instinct**
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma

As shown on the partial Process/Aspect Chart above, the Impulse Center has the following Attributes:

- Its Dimensionality Attributes are *Pan* in Process and *Three* in Aspect;
- Its Dialectic Attributes are *Neutral* in Process and *Cardinal* in Aspect;
- Its Axial Attributes are *Assimilation* in Process and *Expression* in Aspect;
- Its Directionality Attributes are *Complex* in Process and *Inward* in Aspect;
- It is an Aspect of the *Combination* Process.

As shown on the partial Process/Aspect Chart above, the Impulse Center has the following Relationships of oppositeness in its Quadrate:

- It is the *Counterpart* of the Pragmatist Attitude;
- It has no *Diametric*;
- It has no *Complement*.

If we thoughtfully consider the *abstract* meaning and significance of the Attributes and the Relationships of Impulse, then we have a good start on understanding how Impulse manifests in Personality. The Attributes are explained in Part One; the Relationships are explained in Part One and Part Four; helpful exposition of the Impulse Center follows.

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These Attributes and Relationships tell us that, in its most abstract meaning, people in the Impulse Center process their experiences by assimilating them into their beings — that pretty much sums up the situation in the metaphorical 'nutshell'.

"Assimilation" means that this Center functions as the combination of all of the other Centers, and "Neutral" means that it is not polarized toward the Ordinal or the Cardinal. This Center is not very common, so people in it can produce unexpected and abnormal results with other people — one never knows where a person in this Center is coming from. People in this Center respond impulsively to situations rather than excitedly, sympathetically, conceptually, mentally, emotionally, or behaviorally, and there is not necessarily any rhyme or reason to their response. One may not be able to figure out what their motivation is, because it does not come from the conscious part of the personality. It comes from the sub-conscious part (in the Negative Pole) or the super-conscious part (in the Positive Pole). Both of these Poles are "irrational", but not in a bad way.

People in the Impulse Center can come up with bizarre, idiosyncratic, and erratic behavior, in a "good" creative amazing way, as well as in a "bad" way that looks like mild craziness, or actual insanity. In any case, an Impulsive person appears to be flaky and weird to other, "normal", people who have a weak Impulse Center. It is not a very common Center, so the strength of this Center compared to the other Centers is one indication of a person's "strangeness coefficient".

The **Positive Pole** is named +Intuition. This refers to the "super-conscious" mind, the part that is perhaps mediated through the pineal gland, the alleged third eye that is the "seat of the soul", and the source of transcendent inspiration. You may have heard of "geniuses" who "receive" inspiration about inventions, poetry, music, mathematics, stories, whatever, as if the inspiration came out of the clear blue sky. Or you may have heard of idiot savants who are not too bright in most areas but are exceptionally "gifted" in a very specific behavior, such as music or calendar calculation. Unlike most people who are distracted by the other Centers, perhaps these people are coming from the Positive Pole of the Impulse Center.

People in +Intuition often have convictions which they cannot account for rationally. Some people in this Pole who are metaphysically or religiously inclined may believe that they are in touch with higher sources of information; they may believe they are psychic or inspired. Some people actually hear voices or see images, but are still able to function just fine in reality. These types of phenomena are most likely "messages" from the super-conscious pole of the Impulse Center to the Intellect Center, and they are relatively harmless. Some people's brains are "wired" in such a way that the normally hidden portions of consciousness are connected to the more conscious portions. On the other hand, there may be actual insanity, which neurologists are increasingly discovering to be caused by biochemical imbalances in the brain. It is well that the reader distinguish between these when trying to understand the Impulse Center.

The original name for the Positive Pole of this Center is +Atomic. This was perhaps a reference to unpredictable subatomic behavior, such as spontaneous chaotic radioactive decay — no one knows when an atom will expel a particle. Some people are like this. They express whatever pops into their heads, their moods are capricious, and they follow whatever whim strikes their fancy. These people like surprises, and they are full of surprises for others. They do not like to plan their lives — they "ad-lib", or "wing" it. They would rather follow their hunches than live according to their sensations or their emotions or their intellect. They "take a notion" "out of the clear blue sky" most of the time. The use of the word +Atomic could also have been a reference to the access that the brain allegedly has to quantum information. Penrose and Hameroff (google it) have a theory that the brain must have access to the quantum realm to do all of the amazing things that it does, things that no classical computer could possibly do, in terms of creativity and insights. That makes more sense of the original name of this Pole in reconciling it with the name +Intuition, which I prefer.

The **Negative Pole** is named –Instinct. The original name for this Pole is "–Anatomic", referring perhaps to the anatomy of the human body, or as the antithesis of the Positive Pole of +Atomic. This Pole concerns bodily impulses, in contrast to the Positive Pole which has to do with psychological impulses. People in this Pole are very much aware of and concerned with the state of their bodies. Does the body need food, exercise, rest, sleep, or comfort? Its demands must be met or it makes the person miserable until the needs are met. People in this Pole are also attuned to their sensory input — touch, sight, hearing, taste, and smell; this means that they want to satisfy their sensual appetites, and they may go to extremes in this regard. Not only are they overly involved in their bodily functions, but –Instinct works the other way also. That is, their bodies are overly involved in their mental, emotional, and activity responses to circumstances. They have a "gut reaction" to everything. When something goes wrong in their lives, some people process it in their thoughts, others in their emotions, others in other places, but people who are in –Instinct process external problems in their bodies, and come down with a psychosomatic illness. In extreme expressions of this Pole, there are forms of insanity, such as autism, where the person seems to be functioning entirely in his body like an animal, with little or no higher mental activity.

The subconscious part of the Impulse Center, the Negative Pole, is perhaps in the limbic or medulla parts of the brain. These are the so-called "primitive" areas of the brain, which developed in the early evolution of our reptilian and mammalian ancestors. A person in the Negative Pole is functioning somewhat like an animal in that they are following pre-programmed behavior. However, the "program" makes no sense to the conscious mind, either of the person who experiences it, or of others who observe Impulsive responses.

The best that can be said about the Negative Pole of this Center is that the person in it is close to the elementary source of his awareness. He is in touch with his natural, primordial urges. Perhaps the reader has heard of "primal therapy" or the "primal scream". These are psycho-therapeutic techniques consisting of such things as imitating the behavior of and sounds made by animals. This seems like suitable therapy for people in –Instinct. The Negative Pole often results in obsessive behavior in people — they do things repetitively but do not know why. Primal therapy can help to break the patterns by consciously accessing the subconscious program and overriding it.

At this point I would like to make a distinction between "impulsive" and "compulsive" behavior. Impulsive behavior from the Impulse Center is motivated from within by a "program" that is inborn, inherent. Compulsive behavior is motivated from without by a "program" acquired since birth. Recall that the latter is called False Personality, and was discussed briefly in Part One. When observing the behavior of others, and seeking to understand them, it is useful to make this distinction.

Now let's compare and contrast the Impulse Center with its Counterpart — Pragmatist — and see what we can learn.

The **Counterpart** of the Impulse Center is the Pragmatist Attitude. Both are Aspects of the Combination Process, so they are similar in that they both concern the overall function of an entire system. They are different in that the Pragmatist sees the overall function of the outer world, whereas the Impulse Center is the overall function of the inner world.

This Center is maligned in the thinking of some people, since it can produce quirky or fickle personality phenomena. However, it should be noted that the super-conscious and sub-conscious "minds" recognize and process an enormous amount of information from the senses and from intuitions that normally do not get to the conscious mind of most people because they are otherwise distracted. It is possible to get to this storehouse and put it to good use. One way to tap the capacity of this Center is to stop all other activity (mental,

emotional, and physical) when facing a decision, and pose the question: "Shall I do this?". Turn inward and tune in to your abstract psychological state (+Intuition) and your body state (–Instinct) while considering the question. This is really a form of meditation. Comfort or discomfort in either place will perhaps give your conscious mind the answer it seeks. With practice, one can gain increasing proficiency in this exercise, and make fewer and fewer decisions which offend the lower and higher sensitivities. This will increase the harmonious functioning of the entire body–mind–spirit system. Since this Center is the combination of the other Centers, to use it in this way will give you the best overall function in life.

The Impulse Center has no *Diametric* and no *Complement*.

<center>⚛</center>

General Comments on the Centers

All of the Centers are active in everyone. My observation is that people vary in the relative strengths of the Centers. Therefore the Centers can be ranked from one to seven, with #1 the strongest and #7 the weakest. However, sometimes two or more of the Centers can have equal rank, and thus the ranking of the Centers may not be a neat progression of numbers. A person with a lot of strong Centers might be considered a "strong personality", and contrariwise, a person with a lot of weak Centers might be considered a "weak personality". It seems the healthiest and least objectionable personality results if all of the Centers have a balanced development — none of them are too strong and none are too weak. In that case, the person can respond to each situation from the Center or Centers that are most appropriate for the situation.

By strength of the Centers it is meant that the Centers seem to operate on a quota system. They only have so much to give and then they are fulfilled or expended until they recharge. For instance, if something triggers an emotional outburst in my psyche for a few days, it will be followed by a few days of virtually no emotional expression. It is as if the Emotion Center is depleted by the outburst. The Motion Center also obviously has its capacity which varies from person to person: some people want physical work or exercise every day, and some want it every month, depending on the strength of their Motion Center. The Motion Center can be depleted by too much activity, and it needs rest. Even people with a strong Intellect Center can get "burned out" with too much thinking, and then they need to give their brain/mind a rest. People with a weak Intellect Center very quickly get tired of thinking. And so it is with the other Centers.

Ranking the Centers gives such insights as: if the Emotion Center is stronger than the Intellect, then the person tends to make decisions emotionally; if the Motion Center is stronger than the Intellect, then the person acts without much thinking; if the Emotion Center is stronger than the Motion Center, the person has to be in the mood before anything gets done; if the Concept Center is stronger than the Motion Center, the person will have a lot of fantasies about life, and do a lot of daydreaming, but they won't have much experience to base it on.

Neurologists have discovered that specific parts of the human brain have specific functions, and to some extent they seem to correspond to the Centers. Motion Center is in the "brain stem" where "motor" functions are controlled; this part of the brain evolved with reptiles. Emotion Center is in the "limbic system" deep within the interior of the brain; this part of the brain evolved with mammals. Intellect Center is the left hemisphere of the cerebral cortex; this part of the brain really became dominant only in humans. Along with it came the Concept Center in the right hemisphere of the cerebral cortex. Sympathy Center appears to be seated in the pineal gland, where spiritual experiences are experienced. Impulse Center is the entire brain working together as a unit.

The three Ordinal Centers — Motion, Emotion, Intellect — are much more common than the Neutral and Cardinal Centers — Impulse, Concept, Sympathy, Excitation. That is because the Ordinal Centers are much more attuned to the mundane affairs of one's daily work and family and social life. The Cardinal Centers are much more attuned to flights of creative fancy, such as in art and music and dance. Consequently, a simplification of what is going on here is that each person processes their life in the Ordinal Centers in the order of the strength of those three Centers, of which there are six variations: Act > Feel > Think; Act > Think > Feel; Feel > Act > Think; Feel > Think > Act; Think > Act > Feel; Think > Feel > Act. I think you will understand this if you ponder your own pattern for processing experiences, and if you ponder the processing pattern of those in close relationship with you.

Different external circumstances or internal fluctuations can elicit responses from different Centers at different times. People shift around from Center to Center during the day. For a while they may respond from the Intellect Center, then for a while from the Emotion Center, and then for a while from the Motion Center. By being aware of which Center a person is functioning in, you can deal with them more appropriately. For instance, it is not good to try to reason intellectually with someone who is in an emotional state. Nor will physical force (Action Centers) change someone's mind (Expression Centers), even if it changes their behavior.

There is a sort of hierarchy to the Centers. The Three-Dimensional Expression Centers rank above the Two-Dimensional Inspiration Centers, which rank above the One-Dimensional Action Centers. Most people are aware of this in themselves. That is, people generally recognize, for instance, that their heads (Intellect Center) should rule over their feelings (Emotion Center) and their behavior (Motion Center). In other words, the 'healthiest' response to new situations — if there is time to consider — should be first to ponder it with their Expression Centers so that they know what to 'think' about it, then check in with their Inspiration Centers so they know how they 'feel' about it, then finally, act on the situation with their Action Centers. If the person has a strong Impulse Center, then often they can come up with an appropriate response promptly and spontaneously, without much processing of the situation in the other Centers.

As indicated above, people have all seven Centers functioning within themselves in varying strength, with one Center as the strongest, and others progressively weaker. Some students of this system prefer to simplify the matter of Centers by considering only the two strongest Centers of a person. People are said to combine two Centers, with one Center being considered a part of another Center. For instance, a person might be in the Motion part of Intellect Center. This means that his reaction to situations would be to try to understand and make sense of it mentally, and then he would be driven to do something about the situation. As another example, a person in the Emotion part of Excitation Center will feel very warm and affectionate toward his thrilling adventures. We have seen that the Motion and Excitation Centers have to do with responding to life situations with physical activity of the body or the energetic state of the body. The reader can easily think about how the combination of two Centers would manifest in a person's reactions to life situations.

The Inspiration Dimension Centers, Emotion and Sympathy, have to do with responding to life circumstances with moods and feelings. The Expression Dimension Centers, Intellect and Concept, have to do with responding to the environment with words and images, thoughts and ideas. This does not mean, of course, that an Emotion–Centered person with a weak Intellect Center cannot speak or think, but he may have some difficulty in these areas. Nor does it mean that an Intellect–Centered person with a weak Motion Center cannot move, but it does mean that such people will need to understand the situation fully before they act, or else need more stimulus to act before they do.

When a person is stuck with or trapped in their primary and secondary Centers — and happen to be faced with a situation that cannot be addressed with them — then obviously they need to learn to apply their tertiary Center effectively. It takes practice to strengthen a tertiary Center; it does not come naturally, as the primary and secondary Centers do. As a personal example, my Emotion and Intellect Centers are stronger than my Motion Center. I have found that when I am mulling over a problem in the two stronger Centers and not getting any closer to a solution, it helps to take a long walk, which is a function of the Motion Center, and to neither think nor feel about the problem while walking; often a solution magically appears.

It can be said that the responsive part of personality is made up of parts — the Centers. In a completely healthy personality there is no conflict between these parts, but sometimes these parts can be in conflict with other layers of the psyche, such as the False Personality. For example, a person's Emotion Center might be motivating them to do something which might be a very beneficial experience, but their environmental programming might be telling them that they should not feel that way. Thereby they could miss out on an opportunity if the moment passes them by. Happy are the people whose Centers and layers function as a coherent unit, whose parts are not internally contradictory. One of the uses to which this System can be put in people's lives is to integrate and reconcile their Centers by eliminating contrary False Personality, and by becoming aware of what part of themselves they are responding from, thereby eliminating confusion. Thus they will be able to live more consciously and freely.

Notice how people manifest each of the Centers.

- People in the Motion Center have the physical faculty for active response. They will almost always try to do something about whatever situation they find themselves in.

- People in the Excitation Center have the physical faculty for the stimulated response. They can get "turned on" in almost any situation.
- People in the Emotion Center have the spiritual faculty for feelings about life. Every circumstance in their lives involves a mood.
- People in the Sympathy Center have the spiritual faculty for sensitivity in life. They react to whatever is going on in their lives with wonder and humor.
- People in the Intellect Center have the mental faculty for analyzing ideas in life. They react to what is going on in their lives by making sense of it in a mental way.
- People in the Concept Center have the mental faculty for seeing patterns in life. They respond to their life situations from an aesthetic and/or philosophical perspective.
- People in the Impulse Center have the natural faculty for spontaneous reactions. They respond to circumstances automatically and impulsively.

Notice how each Center manifests the Process of which it is an Aspect.

- The Motion Center Terminates action by getting things finished and discharging energy.
- The Excitation Center Originates action by making things happen.
- The Emotion Center Involves inspiration with physicality.
- The Sympathy Center Evolves inspiration with spirituality.
- The Intellect Center Analyzes expression with logicality.
- The Concept Center Synthesizes expression with wisdom.
- The Impulse Center Assimilates everything with spontaneity.

The Centers prompt the following questions to arise within the personality.

- The Motion Center asks "What is there to get done?"
- The Excitation Center asks "What is there to stimulate and energize?"
- The Emotion Center asks "What is there to cry about?"
- The Sympathy Center asks "What is there to laugh about?"
- The Intellect Center asks "What is there to think about?"
- The Concept Center asks "What is there to philosophize about?"
- The Impulse Center asks "What is there?"

That is the end of the chapter on the Seven Centers. Next up in Part Three we look at the seven Worldviews.

Part Three

The Seven Worldviews

Chapter 3A

Introduction to the Seven Worldviews

The seventh and final Aspect of personality, aka Trait category, is called "Worldview". Take a look at the Process/Aspect Chart, Table 3Aa, after the next page. Notice that the arrangement of the Trait categories is different from the arrangement of Trait categories on Charts shown for the six Trait categories previously discussed. There is, of course, a reason for this: there are some things about the Worldview category that make better sense using this rearrangement, and there are some things about the other six Aspects that make better sense using the arrangement found in the previous six chapters.

Let me begin to explain.

In the discussion of the six previous Aspects in the six previous chapters, there was mention of primary and secondary and sometimes tertiary Traits in each Aspect, but there was not much emphasis on that phenomenon. In regard to the Worldviews, it has been found empirically that it is expedient to discuss the phenomenon of secondary Worldviews, to refer to them as "Zones", and to show them on the Chart in this chapter. On the arrangement of the Chart in this chapter, the Zones are shown in the row below the Worldviews. Usually, the two are distinct enough from each other as they manifest in a person that it is proper to explain and describe them as different Traits. The basic difference seems to be that the Worldview is *what* the person expresses, and the Zone is *how* the person expresses the what. Also, the influence of the Zone is much weaker than the Worldview. Even so, sometimes, in the descriptions and explanations that follow, it seems expedient to refer to the primary and the secondary as one category, "Worldview/Zone".

Another difference between this chapter and the previous six chapters is that the previous six chapters show the Ordinal and the Cardinal Aspects *juxtaposed* (Goal versus Mode, Shadow versus Role, Attitude versus Center), with ascending Dimensionality (1-D > 2-D > 3-D) from left to right across the Charts. Furthermore, the previous six chapters show the Ordinal and Cardinal Processes *juxtaposed* (Termination versus Origination, Involution versus Evolution, Analysis versus Synthesis), with ascending Dimensionality (1-D > 2-D > 3-D) from bottom to top across the Charts. Furthermore, the previous six chapters show the Neutral Aspect (Worldview) on the top of the Chart, and the Neutral Process (Combination) on the right side of the Chart. That is an arrangement that facilitates the explanation and understanding of those Aspects and Processes by emphasizing the *oppositeness* of Ordinal and Cardinal Aspects and Processes. Here in Chapter 3A, Processes and Aspects are rearranged into another meaningful pattern that facilitates the explanation and understanding of Worldviews/Zones as a *sequence*, a *spectrum*, a *hierarchy*.

On the previous six Chart layouts, all derived from Table 1Ba, Traits are arranged in nine *Quadrates* (plus the Worldview row and the Combination column. Ordinal/Ordinal Traits are shown in the lower left corner of a

Quadrate, Cardinal/Cardinal Traits are shown in the upper right corner of a Quadrate, Ordinal/Cardinal Traits are shown in the upper left corner of a Quadrate, and Cardinal/Ordinal Traits are shown in the lower right corner of a Quadrate. This has symbolic significance in that, conceptually, 'lower' and 'left' are metaphorically associated with *negativity* (Ordinality), and 'upper' and 'right' are metaphorically associated with *positivity* (Cardinality).

In this chapter, the arrangement of the Traits on the Worldview/Zone Chart, Table 3Aa on the next page, shows the Traits arranged into four *quadrants*, but the essential pattern of the other Charts is retained, thus: the lower left quadrant is a gathering of the nine Ordinal/Ordinal Traits, the upper right quadrant is a gathering of the nine Cardinal/Cardinal Traits, the upper left quadrant is a gathering of the nine Ordinal/Cardinal Traits, and the lower right quadrant is a gathering of the nine Cardinal/Ordinal Traits.

The Process/Aspect System Chart on the next page shows the Worldview and Zone Aspects in the center horizontal rows, with the triad of Ordinal Worldviews and Zones shown to the left of the Neutral Worldview and Zone, and the triad of Cardinal Worldviews and Zones shown to the right side of the Neutral. Worldviews are thereby arrayed in a sequence/spectrum/hierarchy that is meaningful in ways that, to do the same with the other Trait categories, would not work well.

Table 3Aa: The PROCESS/ASPECT SYSTEM CHART of TRAITS — The WORLDVIEWS in CONTEXT

PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
+ 1-D + CARDINAL ACTION FORWARD **MODE**	+Persistence PERSEVERANCE –Immutability	+Restraint REPRESSION –Inhibition	+Deliberation CAUTION –Phobia	+Clarity OBSERVATION –Surveillance	+Authority POWER –Oppression	+Enthusiasm PASSION –Extremism	+Dynamism AGGRESSION –Belligerence
+ 2-D + CARDINAL INSPIRATION UPWARD **ROLE**	+Persuasion WARRIOR –Coercion	+Service SERVER –Bondage	+Creation ARTISAN –Artifice	+Knowledge SCHOLAR –Conjecture	+Exhibition SAGE –Oration	+Compassion PRIEST –Zeal	+Mastery KING –Tyranny
+ 3-D + CARDINAL EXPRESSION INWARD **CENTER**	+Endurance MOTION –Activity	+Sensibility EMOTION –Sentimentality	+Thought INTELLECT –Reason	+Intuition IMPULSE –Instinct	+Integration CONCEPT –Fantasy	+Empathy SYMPATHY –Sensitivity	+Vitality EXCITATION –Arousal
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	**+Preservation** **PRIMITIVISM** **–Security**	**+Propriety** **TRADITION'M** **–Conformity**	**+Production** **MATERIALISM** **–Exploitation**	**+Consensus** **COLLECTIVISM** **–Ambiguity**	**+Wisdom** **HOLISM** **–Speculation**	**+Liberation** **TRANSPERSON'** **–Catharsis**	**+Revolution** **MESSIANISM** **–Provocation**
= P-D = NEUTRAL ASSIMILATION COMPLEX **ZONE**	**+Institution** **RESOLUTION** **–Regulation**	**+Affiliation** **IMMANENCE** **–Indoctrinati'n**	**+Individuation** **SEPARATION** **–Alienation**	**+Consolidation** **EXPERIENCE** **–Achievement**	**+Philosophy** **UNIFICATION** **–Ideology**	**+Ascension** **TRANSCENDEN'** **–Exaggeration**	**+Causation** **ACTIVATION** **–Agitation**
– 3-D – ORDINAL EXPRESSION OUTWARD **ATTITUDE**	+Contradiction CYNIC –Denigration	+Tranquility STOIC –Resignation	+Investigation SKEPTIC –Suspicion	+Practicality PRAGMATIST –Dogma	+Coalescence IDEALIST –Naivety	+Aspiration SPIRITUALIST –Superstition	+Perception REALIST –Supposition
– 2-D – ORDINAL INSPIRATION DOWNWARD **SHADOW**	+Selflessness MARTYRDOM –Defeatism	+Humility LOWLINESS –Abasement	+Sacrifice RENUNCIATI'N –Self-hatred	+Determination STUBBORNNESS –Obstinacy	+Egotism GREED –Voracity	+Pride ARROGANCE –Vanity	+Audacity IMPATIENCE –Intolerance
– 1-D – ORDINAL ACTION BACKWARD **GOAL**	+Dedication SUBMISSION –Subservience	+Evaluation REDUCTION –Withdrawal	+Distinction REJECTION –Prejudice	+Suspension EQUILIBRIUM –Inertia	+Inclusion ACCEPTANCE –Ingratiation	+Development GROWTH –Confusion	+5Leadership DOMINANCE –Dictatorship

Comments on this table are as follows:

- Take a look at the top row of this arrangement of Processes and Aspects on the Chart and note the arrangement of the *Processes* of Personality. The Dimensionality Attribute, the Dialectic Attribute, the Axial Attribute, the Directionality Attribute, and the name of the Process are shown. The Ordinal triad of Processes is shown with ascending Dimensionality from the left toward the right of the Chart: 1-D Termination, 2-D Involution, and 3-D Analysis. Note that the Cardinal triad of Processes is shown with ascending Dimensionality from the right toward the left of the Chart: 1-D Origination, 2-D

Evolution, and 3-D Synthesis. Note that the P-D Combination Process is sandwiched between Ordinal and Cardinal Processes. This arrangement makes for a mirror-image symmetry in terms of Dimensionality between the left three columns and the right three columns of the Chart.

- In the first column along the left side of the Chart, note that the arrangement of the *Aspects* of Personality is identical to the arrangement of Processes shown along the top of the Chart. That is, the Dimensionality Attribute, the Dialectic Attribute, the Axial Attribute, the Directionality Attribute, and the name of the Aspect are shown. The Ordinal triad of Aspects is shown with ascending Dimensionality from the bottom toward the top of the Chart: 1-D Goal, 2-D Shadow, and 3-D Attitude. Note that the Cardinal triad of Aspects is shown with ascending Dimensionality from the top toward the bottom of the Chart: 1-D Mode, 2-D Role, 3-D Center. Note that P-D Worldview and Zone is sandwiched between the Ordinal and the Cardinal triads of Aspects. This arrangement makes for a mirror-image symmetry in terms of Dimensionality between the bottom three rows and the top three rows of the Chart.

- Note that the Pan-Dimensional Processes and the Pan-Dimensional Aspects form a cross in the middle of the Chart, left to right and bottom to top. This arrangement emphasizes the symmetry of this version of the Trait Chart on both the horizontal and vertical axes. (The symmetry of the arrangement of Traits on the Chart used in the previous six chapters was a diagonal line from the lower left corner to the upper right corner.)

- This Chart's arrangement of Worldviews and Zones serves a purpose other than the juxtaposition of Cardinal and Ordinal Processes and Aspects as they are shown on the Charts of the previous six Trait categories. The emphasis here is on a progressive hierarchy, which will be explained further below.

- Notice that the lower left quadrant of the Chart is a grouping of nine Ordinal–Ordinal Traits in terms of Process and Aspect. Notice that the upper right quadrant of the Chart is a grouping of nine Cardinal–Cardinal Traits in terms of Process and Aspect. Notice that the upper left quadrant of the Chart is a grouping of nine Ordinal–Cardinal Traits in terms of Process and Aspect. Notice that the lower right quadrant of the Chart is a grouping of nine Cardinal–Ordinal Traits in terms of Process and Aspect. The reason I arranged the Chart in this way is that, negativity — which is the essence of Ordinality — is often thought of metaphorically as 'down' and 'left', whereas positivity — which is the essence of Cardinality — is often thought of as 'up' and 'right'.

- This symmetrical arrangement of this Chart in this chapter somewhat obscures some of the structure of the Process/Aspect System in that Ordinal and Cardinal Traits are on two sides of the Chart rather than being right next to each other, as they were, juxtaposed, in the previous six Chapters. These seven Worldviews are named Primitivism, Traditionalism, Materialism, Collectivism, Holism, Transpersonalism, and Messianism. With this arrangement, it takes a little more work to note that Primitivism and Messianism are oppositely paired (Ordinal versus Cardinal respectively) in the Action Dimension; Traditionalism and Transpersonalism are oppositely paired (Ordinal versus Cardinal respectively) in the Inspiration Dimension; Materialism and Holism are oppositely paired (Ordinal versus Cardinal respectively) in the Expression Dimension.

So, what does all this mean? The explanation is long, but it is rewarding to understand.

The Worldview Concept

The concept of "worldview" has a history, and the word "worldview" is the most appropriate that I know of for the phenomenon. Check this out: >https://en.wikipedia.org/wiki/World_view<. It explains worldview in a way that is perfectly appropriate for its use in the Process/Aspect System. An excerpt of that article is as follows; underlines in this quotation are my emphasis.

A world view or worldview is the fundamental cognitive orientation of an individual or society encompassing the whole of the individual's or society's knowledge and point of view. A world view can include natural philosophy; fundamental, existential, and normative postulates; or themes, values, emotions, and ethics.

Worldview remains a confused and confusing concept in English, used very differently by linguists and sociologists. It is for this reason that James W. Underhill suggests five subcategories: world-perceiving, world-conceiving, cultural mindset, personal world, and perspective.

Worldviews are often taken to operate at a conscious level, directly accessible to articulation and discussion, as opposed to existing at a deeper, pre-conscious level, such as the idea of "ground" in Gestalt psychology and

media analysis. However, core worldview <u>beliefs</u> are often <u>deeply rooted</u>, and so are only <u>rarely reflected on by individuals</u>, and are brought to the surface only in moments of crises of <u>faith</u>.

The term worldview is a calque of the German word Weltanschauung, composed of *Welt* ('world') and *Anschauung* ('<u>view</u>' or '<u>outlook</u>'). The German word is also used in English. It is a concept fundamental to German philosophy, especially <u>epistemology</u> and refers to a wide world <u>perception</u>. Additionally, it refers to the <u>framework of ideas and beliefs forming a global description through which an individual, group or culture watches and interprets the world and interacts with it</u>. [retrieved 11 November 2019]

It would be helpful to the reader to peruse the remainder of that Wikipedia article. One such explanatory comment relative to my work on this subject is the quotation following. Words in *italics* are my emphasis; words in [brackets] are my explanations that are relevant to the Process/Aspect System; words with <u>underlines</u> are also my emphasis because they are relevant to this chapter:

In 1911, the German philosopher Wilhelm Dilthey published an essay entitled "The Types of Worldview (Weltanschauung) and their Development in Metaphysics" that became quite influential. Dilthey characterized worldviews as providing a <u>perspective</u> on life that encompasses the *cognitive* [Expression Axis], *evaluative* [Inspiration Axis], and *volitional* [Action Axis] <u>aspects</u> of human experience.

Anthropologically, worldviews can be expressed as the "fundamental *cognitive* [Expression Axis], *affective*, and *evaluative* [Inspiration Axis] <u>presuppositions</u> a group of people makes about the nature of things, and which they use to *order their lives* [Action Axis]." The term World View denotes a comprehensive set of <u>opinions</u>, seen as an organic unity, about the world as the medium and exercise of human <u>existence</u> [Assimilation Axis]. World View serves as a <u>framework</u> for generating various dimensions of human <u>perception</u> and <u>experience</u> like *knowledge* [Assimilation], *politics, economics* [Action Axis], *religion* [Inspiration Axis], *culture, science* [Assimilation] and *ethics* [Inspiration Axis]. [retrieved 11 November 2019]

About the same time as the concept of worldview, the field of developmental psychology was initiated, with the work of James Mark Baldwin: >https://en.wikipedia.org/wiki/James_Mark_Baldwin<. Developmental psychologists empirically discovered and defined and put the worldviews into a rank order sequence. For an introduction to that field of study, refer to >https://en.wikipedia.org/wiki/Developmental_psychology<. Thus, developmental psychology was only discovered and taken seriously about a hundred years ago, but it gained traction and is now common knowledge in the psychological professions. For instance, it was about 40 years after Dilthey wrote his seminal essay on worldviews that Clare Graves developed a hierarchy of worldviews that came to be called Spiral Dynamics. You are invited to refer to Wikipedia for an introduction to that topic: >https://en.wikipedia.org/wiki/Clare_W._Graves<. Another article by a successor to Graves is documented here: >https://en.wikipedia.org/wiki/Don_Edward_Beck<. And, of course, you are further invited to point your favorite internet search engine to the topic of Spiral Dynamics.

I have learned much from Spiral Dynamics that is relevant to Worldviews, and you can too; the two systems have much in common. Researchers other than Graves and Beck in the realm of developmental psychology have discovered and/or developed a similar hierarchical spectrum of worldviews. For instance, there is the work of Jane Loevinger, Susanne Cook-Greuter, and Ken Wilber. I recommend that you investigate them, because, whereas I am just an amateur, these professional academics have devoted their lives to social psychology, so their work is much more authoritative than my own. This empirical observation by clinical psychologists is reason enough to depart from the arrangement of the Traits shown in the previous six chapters.

Returning to the Wikipedia article on worldviews, some specific components of worldviews are listed and briefly described. Here again, the underlines are my emphasis on words that are synonymous for worldviews and Worldviews, and words in brackets relate to features of the Process/Aspect System:

- **Attitudinal**: An attitude is an <u>approach</u> to life, a <u>disposition</u> towards certain types of thinking, a way of <u>viewing</u> the world. An attitudinal worldview is a typical attitude that will tend to govern an individual's approach, <u>understanding</u> [Assimilation Axis], <u>thinking</u> [Expression Axis], and <u>feelings</u> [Inspiration Axis] about things. For instance, people with an optimistic worldview will tend to approach things with a positive attitude, and assume the best. In a metaphor referring to a thirsty person looking at half a glass of water, the attitude is elicited by asking "Is the glass half empty or half full?".

- **Ideological**: Ideologies are <u>sets of beliefs</u> [Expression Axis] <u>and values</u> [Inspiration Axis] that a person or group has for normative reasons, the term is especially used to describe systems of ideas and ideals which form the basis of <u>economic</u> or <u>political</u> <u>theories</u> and resultant policies [Action Axis]. An ideological worldview

arises out of these political and economic beliefs about the world. So capitalists believe that a system that emphasizes private ownership, competition, and the pursuit of profit ends up with the best outcomes.

- **Philosophical**: A school of philosophy is a collection of <u>answers to fundamental questions of the universe</u>, based around common <u>concepts</u>, normally grounded in reason [Expression Axis], and often arising from the <u>teachings</u> of an influential thinker. The term "philosophy" originates with the Greek, but all world civilizations have been found to have philosophical worldviews within them. A modern example is postmodernists who argue against the grand narratives of earlier schools in favor of pluralism, and <u>epistemological</u> [Assimilation Axis] and <u>moral</u> [Inspiration Axis] relativism.

- **Religion**: A religion is a <u>system of behaviors and practices</u> [Action Axis] that relate to <u>supernatural</u>, <u>transcendental</u>, or <u>spiritual</u> elements [Inspiration Axis], but the precise definition is debated. A religious worldview is one grounded in a religion, either an organized religion or something less codified. So followers of an Abrahamic religion (e.g. Christianity, Islam, Judaism, etc.), will tend to have a set of beliefs [Expression Axis] and practices [Action Axis] from their scriptures that they believe [Expression Axis] is given to their prophets from God, and their interpretation [Assimilation Axis] of those scriptures will define their worldview. [retrieved 01 May 2020]

Simply stated, a person's Worldview defines their preferences of beliefs, values, and behaviors within the context of the world they live in. The subject of worldviews has been studied deeply and broadly by academics, as introduced in the Wikipedia article, and it would be helpful to you if you read the entirety of the Wikipedia article before you read what I have to say about the subject. The academic background is useful, but this chapter on Worldviews supplements the academic view in an idiosyncratic way, a systematic way, based as it is on the logical and mathematical framework of the Process/Aspect System. As each Worldview is described in detail below, we will indeed see how each one describes a person's biases in terms of politics, religion, economics, culture, education, sociology, psychology, and so on, with that added dimension of understanding provided by the logical and mathematical structure of the Process/Aspect System. In other words, the Process/Aspect System does not just *describe* the Worldviews that have been observed and arranged empirically, it *explains* them as emergent and emanated from an abstract reality system — logic and mathematics and physics — that is deeper and broader than mere personality.

We will get into this further on, but the gist of the Wikipedia article is the struggle to describe the problem of what to think, how to feel, and what to do about people who seem to be "living on different planets" because their "worldviews" are so different. The quotation above underscores that a person's Worldview almost predetermines their belief system, value system, and behavior system. In the Process/Aspect System formulation, a person's Worldview is more-or-less inborn and innate, the same as the other personality Traits. Babies are not born as blank slates; personalities can be nudged only so far by environment after birth. This idea has been validated by the studies of identical twins raised in separate families. Cultures are also known to have worldviews, but the culture that a person is born into and lives in only *influences* a person's inherent Worldview; a person's culture does not *determine* their Worldview as described in this chapter. More will be said about imprinting by culture and other influences in subsequent sections.

To enlarge our perspective on Worldviews even further, let's take a look at some of that word's synonyms.

Synonyms for Worldview

The best synonyms for the category of personality Traits called Worldviews that I have found so far are these: attitude, mindset, paradigm, schema, theme, and lifestyle. These synonyms are not exact or perfect, so after the quotations that follow, I explain where they are accurate and where they are not. As usual, Wikipedia is my best friend. As usual, the underlines in the quotations are my emphasis.

Attitude

In psychology, attitude is a <u>psychological construct, a mental</u> [Expression Axis] <u>and emotional</u> [Inspiration Aspect] <u>entity that inheres in, or characterizes a person</u>. They are complex and are an acquired state through experiences. It is an individual's <u>predisposed state of mind regarding a value</u> and it is precipitated through a responsive expression towards oneself, a person, place, thing, or event (the attitude object) which in turn <u>influences the individual's thought and action</u> [Action Axis]. Prominent psychologist Gordon Allport described this latent psychological construct as "the most distinctive and indispensable concept in contemporary social psychology." Attitude can be formed from a person's past and present. Key topics in the study of attitudes

include attitude strength, attitude change, consumer behavior, and attitude– behavior relationships.
[>https://en.wikipedia.org/wiki/Attitude_(psychology)< — retrieved 07 May 2020]

This synonym for Worldview is better suited to the seven Attitudes discussed in a previous chapter. According to this quotation, attitude concerns perceptions about something in particular, whereas Worldview is much more general and comprehensive. The reason I include this definition of "attitude" here is to make that distinction. I am not a "prominent psychologist", but, like them, I say that Worldview, since it includes attitudes, is one of "the most distinctive and indispensable concepts in contemporary social psychology". Because it is so distinctive and indispensable, this chapter is so much longer than the others.

Mindset

"Mentality" redirects here. In decision theory and general systems theory, a mindset is a set of assumptions, methods, or notations held by one or more people or groups of people. A mindset can also be seen as arising out of a person's worldview or philosophy of life. A mindset may be so firmly established that it creates a powerful incentive within these people or groups to continue to adopt or accept prior behaviors, choices, or tools. The latter phenomenon is also sometimes described as mental inertia ... and it is often difficult to counteract its effects upon analysis and decision making processes. In cognitive psychology, a mindset represents the cognitive processes activated in response to a given task.
[>https://en.wikipedia.org/wiki/Mindset< — retrieved 07 May 2020]

This synonym emphasizes the Expression Axis component of the Worldview spectrum. Worldviews are not quite as deterministic and rigid and stubborn as mindsets are said to be in this quotation, but Worldviews do provide an inborn "set of assumptions, methods, notations, philosophies, behaviors, choices, and tools" that are hard to dislodge by training or culture. Not that there is anything wrong with that unless those endowments are unhealthy *per se*.

Schema

In psychology and cognitive science, a schema (plural schemata or schemas) describes a pattern of thought or behavior that organizes categories of information and the relationships among them. It can also be described as a mental structure of preconceived ideas, a framework representing some aspect of the world, or a system of organizing and perceiving new information. Schemata influence attention and the absorption of new knowledge: people are more likely to notice things that fit into their schema, while re-interpreting contradictions to the schema as exceptions or distorting them to fit. Schemata have a tendency to remain unchanged, even in the face of contradictory information. Schemata can help in understanding the world and the rapidly changing environment. People can organize new perceptions into schemata quickly as most situations do not require complex thought when using schema, since automatic thought is all that is required. People use schemata to organize current knowledge and provide a framework for future understanding.
[>https://en.wikipedia.org/wiki/Schema_(psychology)< — retrieved 07 May 2020]

This synonym emphasizes the Expression Axis component of the Worldview spectrum. Much of what can be said about a person's schema can also be said about their Worldview, so this is a pretty good synonym. The downside to schemata and Worldviews is that they provide prejudiced perceptions rather than objective and open-minded perceptions; they act as a filter or a sieve that does not let in new perceptions unless the new experiences fit the "pattern of thought ... behavior … framework ... system … perceptions … understanding". Ever notice how easy it is for you to see what other people are not seeing? Ever notice how hard it is for you to see what other people are seeing? Each of us has an innate Worldview that provides both a filter and a distorting lens, for better or for worse.

Paradigm

In science and philosophy, a paradigm is a distinct set of concepts or thought patterns, including theories, research methods, postulates, and standards for what constitutes legitimate contributions to a field.
[>https://en.wikipedia.org/wiki/Paradigm< — retrieved 07 May 2020]

This is not a very good synonym for Worldview, except that Worldviews provide the people who have them with a ready-made "distinct set of concepts or thought patterns, including theories, research methods, postulates, and standards for what constitutes legitimate contributions" to their lives. It often takes a very intense positive or negative experience to shift a "scientific or philosophical" paradigm, and it can be even harder to shift a person's inherent Worldview. This is also said to be true of the next synonym.

Theme

> In contemporary literary studies, a theme is a central topic [that] a <u>narrative</u> [story, whether factual or fictional] treats. Themes can be divided into two categories: a work's thematic concept is what readers "think the work is about" and its thematic statement being "what the work says about the subject". Themes are often distinguished from <u>premises</u>. The most common contemporary understanding of theme is an idea or point that is central to a <u>story</u>, which can often be summed in a single word (for example, love, death, betrayal). Typical examples of themes of this type are conflict between the individual and society; coming of age; humans in conflict with technology; nostalgia; and the dangers of unchecked ambition. A theme may be exemplified by the actions, utterances, or thoughts of a character in a novel. An example of this would be the thematic idea of loneliness in John Steinbeck's *Of Mice and Men*, wherein many of the characters seem to be lonely. It may differ from the <u>thesis</u> — the text's or author's implied <u>worldview</u>. A story may have several themes. Themes often explore historically common or cross-culturally recognizable <u>ideas</u>, such as ethical <u>questions</u>, and are usually implied rather than stated explicitly. An example of this would be whether one should live a seemingly better life, at the price of giving up parts of one's humanity, which is a theme in Aldous Huxley's *Brave New World*. Along with plot, character, setting, and style, theme is considered one of the components of fiction [and real life]. [>https://en.wikipedia.org/wiki/Theme_(narrative)< — retrieved 07 May 2020]

For a while, I toyed with the idea of giving the category of Worldviews the name "Themes". The reason for this is that a person's Worldview almost seems to write the major story line or narrative of that person's life. It is easier to see that other people are acting out some theme driven by their personality Traits — especially other people who are in Worldviews other than our own — than it is to see it about ourselves. Thus, it is tempting to offer advice to people, such that they ought to change the "theme, narrative, premises, ideas, thesis, plot, character, setting, style" of whatever life drama has them in its thrall. It is rarely tempting to change whatever drama is playing out in the theme of our own personal lives, according to our own inherent Worldview.

Lifestyle

> Lifestyle is the <u>interests</u>, <u>opinions</u>, <u>behaviors</u>, and behavioral <u>orientations</u> of an individual, group, or culture. The term was introduced by Austrian psychologist Alfred Adler with the meaning of "a person's basic character as established early in childhood", as in his 1929 book, *The Case of Miss R*. The broader sense of lifestyle as a "way or style of living" has been documented since 1961. Lifestyle is a combination of determining intangible or tangible factors. Tangible factors relate specifically to demographic variables, i.e., an individual's demographic profile, whereas intangible factors concern the psychological aspects of an individual such as personal <u>values</u>, <u>preferences</u>, and <u>outlooks</u>.
>
> A lifestyle typically reflects an individual's <u>attitudes</u>, <u>way of life</u>, <u>values</u>, or <u>world view</u>. Therefore, a lifestyle is a means of forging a <u>sense of self</u> and to create cultural symbols that resonate with <u>personal identity</u>. Not all aspects of a lifestyle are voluntary. Surrounding social and technical systems can constrain the lifestyle choices available to the individual and the symbols she/he is able to project to others and the self.
>
> Lifestyle may include <u>views on politics, religion, health, intimacy, and more</u>. All of these aspects play a role in shaping someone's lifestyle. In the magazine and television industries, "lifestyle" is used to describe a category of publications or programs. [>https://en.wikipedia.org/wiki/Lifestyle_(sociology)< — retrieved 07 May 2020]

This is not the best synonym for Worldview, because my preference is to regard lifestyle more as a product of Worldview, among other things, than the other way around. That is, a person's Worldview will often be the prime determinant of a person's lifestyle, if they are free to choose. The underlined words certainly apply to Worldview as well as to lifestyle.

That is the end of the *definition* of the general category of Worldviews. Before we get to a *description* of the seven specific Worldviews, there will be an *explanation* of the Worldviews — as derivative of more primitive concepts, upon which personality is built. These are, of course, the same underlying concepts from logic, mathematics, and physics that the other six categories of Traits are derived from, but arranged in a different way.

Structure and Meaning of the Worldview Spectrum

In Chapter 1D in Part One, I presented the derivation of the Process/Aspect System from the abstract world of logic–mathematics, and I presented it in a way that led to the arrangement of the forty-nine Traits as shown in the Charts in the previous six chapters. In this chapter, the arrangement of the Worldview Traits on the Chart

is different, so that means we should revisit the derivation of the Process/Aspect System and modify it to suit this part of the book, Part Three, which only addresses the arrangement of the seven Worldview/Zone Traits. Also in Part One, I introduced the idea that Processes are "time–like" and Aspects are "space–like"; therefore the "Process/Aspect" System can be thought of as the "time/space" system — if one is able to appreciate that deep of an abstraction.

To promote the appreciation of that deep abstraction, in the Introduction to Part Two, I introduced the notion that physics is the *objective* "space/time" realm, the inverse of the *subjective* "time/space" realm of personality. I introduced the notion that, therefore, each Trait can be abstracted as a "motion" in the subjective time/space realm of personality, analogous to motions in the objective space/time realm of physics. Another way to say this is that logic > mathematics > personality, and logic > mathematics > physics are the reciprocal of each other: both physics and personality are derived from the same logical–mathematical substrate. Anyway, here and now, in the Introduction to Part Three, I expand on this notion a bit, because it is even more relevant to the Worldviews than it is to the other Aspects of personality. It so happens that Worldview is the Neutral Assimilation Aspect of the Process/Aspect System, aka the Combination Aspect, so it has both time–like and space–like properties. That is to say, Worldviews can be explained as both time–like and space–like, and I do so in subsequent sections.

These seven Worldviews are best understood when arranged in a spectrum that follows what I refer to as the *Natural Sequence* (NS); it is called "natural" because logic–mathematics–physics/personality is at the bedrock level of nature, objective and subjective. My books *The Tao of Cosmology* and *The Tao of Cosmogony* are dedicated to explaining and documenting in great detail what I say in this section.

As is my custom, before we get into the concrete world of how each of the Worldviews shows up in the lives of actual people, I will start with the highest level of abstraction, and work my way down from there in a cascade of concepts that include logic (yes, no, both, neither, maybe), mathematics (zero, one, two, three, all, infinity), and physics in terms of space/time geometry (Zero-Dimensional One-Dimensional, Two-Dimensional, Three-Dimensional, Pan-Dimensional). The point of this explanatory exercise is to demonstrate that the world of the time/space personality Traits of the Worldview spectrum is a subset of the world of space/time physics.

So here goes……

The Natural Sequence and the Worldview Spectrum

Let's unpack my statement above that the Natural Sequence (NS) component of the Process/Aspect System has a logical and mathematical structure.

The *logic* of the Natural Sequence schema is "Yes" and "No" and "Maybe", which is the most abstract meaning of the Dialectic Attributes of the words Cardinal and Ordinal and Neutral respectively, as used in the Process/Aspect System.

The *mathematics* of the Natural Sequence schema has to do with space/time and time/space geometry, specifically the Axes of the Process/Aspect System, aka Dimensionality, thus: One-Dimensionality, Two-Dimensionality, Three-Dimensionality, and Pan-Dimensionality. This explanation of the Axes/Dimensions was introduced in the Introduction to Part Two in the form of the Cartesian coordinate system. Review that if you cannot follow what is said next.

So what does this have to do with the Natural Sequence schema? When we combine the logic of Yes – No – Maybe (the Dialectic Attributes) with the mathematics of 1-D – 2-D – 3-D – P-D (the Axial Attributes), we get the Septenarian Attributes. The following Table 3Ab shows the relationship of this logic and mathematics to the Natural Sequence schema and the Worldview spectrum, and the comments on the table explain it in some detail. What is not shown in this table is the notion that the undifferentiated substrate of primordial reality differentiates itself into the space/time objective realm of physics and the time/space subjective realm of personality. That subject is covered in my books *The Tao of Cosmology* and *The Tao of Cosmogony*. This table only shows the derivation of the subjective realm of the Process/Aspect System from logic–mathematics. (There are logical gaps in the following presentation that are bridged in my other books, and there are details that are left out of the following presentation, and those are included in my other books.)

This table is just a bare outline; the rationale for these steps is too extensive to explain here, but not too extensive for my books *The Tao of Cosmology* and *The Tao of Cosmogony*. The description of the derivation of the Process/Aspect System Traits from the unconscious or pre-conscious (nullity zero) to the conscious is what is

relevant to this book. However, if one is not appreciative of deep abstractions, then one can skip this derivation and get along just fine.

Table 3Ab — FIRST PRINCIPLES and THEIR DERIVATIVES						
NULLITY	ZERO					
UNITY	ONE					
DUALITY	YIN			CHI	YANG		
TRIALITY	First	Second	Third	ALL	Threeness	Twoness	Oneness
DIMENSIONALITY	– 1-D –	– 2-D –	– 3-D –	= P-D =	+ 3-D +	+ 2-D +	+ 1-D +
DIALECTIC	Ordinal			Neutral	Cardinal		
AXIAL	Action	Inspiration	Expression	Assimilation	Expression	Inspiration	Action
PSYCH. SYSTEM	Behavioral	Moral/Value	Thinking	Intuitional	Conceptual	Ethical/Spirit'l	Political
DIRECTIONALITY	Backward	Downward	Outward	Complex	Inward	Upward	Forward
PROCESS	Termination	Involution	Analysis	Combination	Synthesis	Evolution	Origination
ASPECT	Goal	Shadow	Attitude	Worldview	Center	Role	Mode
WORLDVIEW	Primitivism	Traditionalism	Materialism	Collectivism	Holism	Transpersonal'	Messianism
ZONE	Resolution	Immanence	Separation	Experience	Unification	Transcendence	Activation

Comments on this table are as follows.

- NULLITY: The first row shows the undifferentiated substrate, the source out of which all differentiated Traits emerge, in a sequential cascade of differentiation, to form "personality". The sequence is: 0 > 1 > 2 > 3. At this Nullity stage of the differentiating sequence, Zero can be thought of as infinite latent potential, not yet actualized in any way. In terms of personality, Nullity is metaphorically 'unconscious', as if the personality is 'asleep'. Nullity has no distinguishing characteristics at all, not even finiteness, which is found in the first step beyond Zero.

- UNITY: The second row shows the emergence of the first actualization and differentiation, that from Nullity to Unity. It embodies the very idea of a self (One) as distinct from no-self (Zero). This step is, of course, the very idea of "personality" itself. Unity is 'conscious' — of self and no-self, but at this stage Unity has no distinguishing characteristics within itself *per se* other than finiteness.

- DUALITY: The third row shows the Unity split in two; Duality is conscious of subjective self and objective of other self, the other self being regarded and perceived as the opposite of the self. It is also at this stage that objective space and subjective time, arise. At this stage, both sides of the Duality take on fundamental characteristics, and the Chinese words Yin and Yang are given to this stage of the differentiation because the reader is probably familiar with them; synonymous words are used further down the table. In this row, Chi is included as the Unity out of which Duality emerges.

- TRIALITY: The fourth row shows each Duality split into three distinctive components. This differentiation produces even more characteristics of personality than the differentiation of Unity into Duality. The words "First, Second, Third" indicate that Yin is relativistic (it deals with distinct quantities); the words "Oneness, Twoness, Threeness" indicate that Yang is absolutistic (it deals with distinct qualities) — more is said about this distinction further on.

- DIMENSIONALITY: Above this row, we were only dealing with logic; at this step in the development of my argument, we are into the realm of mathematics, specifically geometry. The fifth row shows the Dimensionality of the seven categories of personality shown in the row above. Refer to the Introduction of Part Two for a description of the analogy of the Axes of personality to the Cartesian coordinate system. As usual throughout this book, the "–" sign indicates the Ordinal Attribute; the "=" sign indicates the Neutral Attribute, and the "+" sign indicates the Cardinal Attribute. This is because

no-ness and negativity are associated with Ordinality, yes-ness and positivity are associated with Cardinality, and equanimity is associated with Neutrality.

- DIALECTIC ATTRIBUTES: Before this row there was discussion of the logical and mathematical underpinnings of the Process/Aspect System; in this row, we get into the terminology of the Process/Aspect System. The sixth row shows the names of Dialectic Attributes as used in the Process/Aspect System. The point made here is that when Unity differentiates itself into Duality, the self is perceived as Cardinal–Yang, and the other-self is perceived as Ordinal–Yin, and the combination of the two is Neutral–Chi.

- AXIAL ATTRIBUTES: The seventh row shows the names of the Axial Attributes as used in the Process/Aspect System. Combine the names of the Dialectic Attributes with the names of the Axial Attributes and we have the names of the Septenarian Attributes. The Dimensional Geometry shown in the fifth row is responsible for the nature of the Axial Attributes.

- PSYCHOLOGICAL SYSTEM: The Septenarian Attributes are responsible to the psychological realm that is shown in the eighth row of this table.

- DIRECTIONALITY: This row, the ninth row, is connected more to the Dimensionality row than to any other row. In the Cartesian coordinate system, the directions shown in this row are analogous to the inherent metaphorical 'movements' of personality Traits in the psychological 'world' of the Process/Aspect System. There is a section on Dimensionality and Directionality in the Introduction to Part Two.

- PROCESS: The tenth row shows the names of the seven Processes of Personality.

- ASPECT: The eleventh row shows the names of the seven Aspects of Personality. A little thought, and considerable explanation on my part in this book, show that the Processes and Aspects correlate with each other.

- WORLDVIEW: The twelfth row shows the names of the seven Worldviews. These are, of course, concrete manifestations that are derived from the abstractions shown in rows higher in the table.

- ZONE: The thirteenth row shows the name of the seven Zones. Each Zone is like a secondary Worldview. Also, each Worldview can be seen as subdivided into seven Zones.

The time–like and space–like metaphors for the Process/Aspect System are very useful for understanding the Worldviews, and those are subjects of the following three subsections.

Time and Space Analogies for Worldview

There are two analogies to explain the nature of this way of arranging the Worldviews in this particular sequence. These analogies should not be surprising to the reader after previous comparisons of the Process/Aspect System, in Part One, to the basic components of physics.

One analogy is to compare the sequence of Worldviews to *time*, and the other is to compare the sequence of Worldviews to *space*. Differences in both time and space locations determine a person's perceptions and values and behaviors. These two ways of analogizing the progression that exists in the spectrum of Worldviews is elaborated at length in Part One of this book; the following review will suffice for points being made in this section. It is appropriate to use the time and space analogies for the Neutral Aspect of the Process/Aspect System because Processes are analogous to time and Aspects are analogous to space. In other words, the Attributes of the Neutral are reflected in the system as a whole.

TIME: In the *time* analogy, the difference in perception can be likened to the changing activities during a lifetime of experience, from birth to death. The Primitivism Worldview can be likened to infancy, where one is learning to use one's body during the first couple of years; the Traditionalism Worldview can be likened to childhood, where one is learning to be socialized with one's immediate peers in home and at school; the Materialism Worldview can be likened to young adulthood, where one separates from the family of origin and establishes a career and/or a family of one's own, and participates competitively in the civilized world; the Collectivism Worldview can be likened to middle age, where one is established enough in their maturity that one can contribute to the well-being of society in cooperative endeavors; the Holism Worldview can be likened to the senior years, the "golden years", of a life, where the person has a philosophical overview of their younger days; the Transpersonalism Worldview can be likened to those few who achieve elder-hood in societies and cultures that honor their aged (but not decrepit) members, where the senior members are looked up to for inspiration; the Messianism Worldview can be likened to those few people who go from strength to

strength during their entire lives, whose accomplishments in leadership are such that they are respected as "elder statesmen" or "gurus" for large groups of people, nations, and the planet. In this analogy, there are "earlier" Worldviews and "later" Worldviews, and the later Worldviews encompass the earlier Worldviews, but the view changes significantly.

SPACE: In the *space* analogy, the differences in perception can be likened to the differences in viewpoint from different elevations, for instance, on the side of a mountain. The further along the spectrum of Worldviews, the higher the viewpoint on the mountainside, thus the further one can see, and the wider the view that one has of the terrain around the mountain. At the bottom of the mountain, in the Primitivism Worldview, the worldview is most limited in breadth and depth. At successively higher plateaus on the side of the mountain, the worldview of the terrain below is wider and farther. And so it is with the Worldviews, until at the top of the mountain, so to speak, in the Messianism Worldview, the perspective and the perception is unlimited in breadth and depth. In this analogy, there are "lower" Worldviews and "higher" Worldviews, and each successively "higher" Worldview includes all of the "lower" Worldviews, but the view changes significantly.

There is another way of explaining the Worldviews and Zones as analogous to space and time; that way is partly the reason that I chose the words "Worldview" and "Zone" (secondary Worldview) for this Aspect of Personality Traits. The analogies are a bit of a stretch, but they work well up to a point.

- TIME: One analogy for what Worldviews look like in the personality is *time zones*. The longitudes of the world are connected to time in the sense that there are time zones all around the globe, with half of the globe in daytime and half of the globe in nighttime. The opposites of day and night are analogous to the opposites of Cardinality (yes-ness = day) and Ordinality (no-ness = night) with regard to the Dialectic Attributes of the Worldviews. Each time zone gives people a different perspective on life. In different time zones people pursue and have different experiences, and they understand their experiences accordingly. On any given day, in a certain time zone on the planet, most of the people in that zone will be doing about the same thing — getting out of bed in the morning and grooming and dressing, for instance. In the next time zone they will be eating breakfast, in the next zone going to work, in the next time zone working, in the next time zone eating lunch, in the next time zone working again, in the next time zone going home, in the next time zone relaxing in the evening, in the next time zone preparing for and going to bed. In that same sense, people in the same Worldview are going through similar experiences and having similar perceptions.

- SPACE: One analogy for what Worldviews look like in the Personality is *geography*. It could be the geography of latitude: the Tropical Zone, the Temperate Zone, and the Arctic Zone. In this analogy, the opposites of the Northern and Southern Hemispheres would equate with the opposites of the Cardinal and Ordinal Attributes. Perhaps a more reasonable geographic analogy is this: the geography is different in various locations on the planet, such as the desert, the tundra, the prairie, the mountains, the forest, the icecap, the waters, the jungle, the beach. In a similar fashion, because the 'environment', the 'landscape', the 'territory', as it were, of the personality in which people function in each Worldview is different, then events, emotions, and ideas that they experience in their lives will have different interpretations. Because the 'geography' is different in different Worldviews, behavior systems, value systems, and belief systems are different in the Primitivism Worldview from those in the Traditionalism, Materialism, Collectivism, Holism, Transpersonalism, and Messianism Worldviews. Each person experiences their life from the perspective that their Worldview gives them. Because each Worldview is a distinct type of 'place', and has a meaning all its own, people in different Worldviews find fulfillment in different activities, feelings, and thoughts — what is meaningful to a person in one Worldview may be quite meaningless to a person in another Worldview, even where many other factors are very similar. People seek experiences unique to their Worldview, driven by the nature of the Worldview itself. Their interests and preferences regarding which experiences are worth exploring, or not exploring, are determined by their Worldview.

What is said about each Worldview applies to each corresponding Zone in the analogies given above, but a person's Zone has a fraction of the impact on that person's perceptions compared to the impact of their Worldview.

The Attributes of Ordinal, Neutral, and Cardinal are *absolute*. In the descriptions to follow, it sometimes works best to use the advancement–in–time zone analogy — progression in "longitude" — for the Worldviews and Zones; therefore the words "early, mid, late" will be applied for convenience, rather than the awkward

terms Ordinal, Neutral, Cardinal. In the descriptions to follow, it sometimes works best to use the altitude–in–space analogy — progression in latitude — for the Worldviews and Zones; therefore the words "low, mid, high" will be applied for convenience, rather than the awkward terms Ordinal, Neutral, and Cardinal. There are other times in the following discussion when it is appropriate to use words to locate a Worldview or Zone *relative* to other Worldviews or Zones in terms of the time–like and space–like analogies, with the use of the hyphenated phrases "earlier–lower" and "later–higher".

As you read the descriptions to follow, you might tend to judge the qualities or characteristics of one Worldview as better than another in an objective sense. This would be a mistake. It is normal and natural to subjectively prefer one Worldview rather than the others because it is your own Worldview, you are comfortable with it, and it seems therefore "right" to you. However, please keep in mind that each Worldview is just as valid, legitimate, and necessary in the scheme of human personality Traits as any other. All have their place and function in society as well as for the fulfillment of the individual. There is no great desirability of any particular Worldview over another — each has its own challenges, demands, traumas, rewards, obstacles, advantages, disadvantages, strengths, weaknesses, vices, and virtues. Please keep this in mind as you read about your Worldview and the Worldview of others: do not become too attached to the triumphs and tragedies, merits and demerits, smarts and stupidities, wisdom and foolishness of any particular Worldview. If one must have a judgment about the way a person is behaving, emoting, thinking, and/or being in a particular Worldview, let it be about a preference that a person be functioning in the Positive Pole rather than in the Negative Pole of that Worldview.

As with the other Traits, each of the Worldviews is in one of the seven Processes, so each Worldview partakes of the meaning of its Process. In fact, Worldview is the Neutral Assimilation Aspect, so this Neutrality is even more true of it than of the other Neutral Aspects. The meaning of each Worldview is the combination of the meaning of the six other Aspects in that Process: Goal, Shadow, Attitude, Center, Role, and Mode. I like to say that people in a certain Worldview are the "assimilation" of the Traits in that Worldview's Process. People in a particular Worldview have a certain overall emphasis or undercurrent in their life and perception, as they experience the Process of their Worldview. The name of each Worldview is in fact somewhat synonymous with the name of the Process of which the Worldview is an Aspect. This will, of course, be explained in more detail in the following description of each Worldview.

Worldview as Space–like "Focus"

As stated previously, there is a way to arrange the Worldviews in a pattern that makes a certain kind of sense that does not make as much sense when applied to the other Aspects of Personality. In terms of the Septenarian Attributes, that sequence is: Ordinal Action, Ordinal Inspiration, Ordinal Expression, Neutral Assimilation, Cardinal Expression, Cardinal Inspiration, Cardinal Action. In previous Parts and Chapters, space and time analogies were introduced, but here and now they are elaborated. In this subsection, the elaboration is on space–like "focus". In the next subsection the elaboration is on time–like "maturity".

One analogy for space–like focus is to regard humanity as a whole as a single organism. Organisms are made up of parts, from the smallest to the largest: from atoms to molecules to proteins to cells to organelles to organs to organ systems to the organism as a whole. Each larger part contains the smaller parts. Each part is focused on doing its job in concert with the entire organism. Likewise, the Worldview spectrum ranges from the smallest to the largest part: the lowest–earliest Worldview is the smallest component, and the highest–latest Worldview is the largest component of the organism of humanity. Humanity as a whole works best when each Worldview knows its place and does its job.

Focus is different from Dimensionality in that Dimensionality increases and then decreases from left to right along the Septenary, but Focus increases from left to right along the entire Septenary in keeping with the analogy used previously: the higher one is on the mountain, the broader and farther the view, aka Focus.

The chart below shows what this looks like in tabulation form. The progression is shown graphically on the Process/Aspect System Chart and in the Table below reading from left to right.

Table 3Ac — WORLDVIEW as SPACE–LIKE "FOCUS"							
DIALECTIC	ORDINAL			NEUTRAL	CARDINAL		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSIONALITY	– 1-D –	– 2-D –	– 3-D –	= P-D =	+ 3-D +	+ 2-D +	+ 1-D +
DIRECTIONALITY	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
ASPECT	Goal	Shadow	Attitude	Worldview/Zone	Center	Role	Mode
SPACE ANALOGY	LOW WORLDVIEWS			MID WORLDVIEW	HIGH WORLDVIEWS		
WORLDVIEW	Primitivism	Traditionalism	Materialism	Collectivism	Holism	Transpersonalism	Messianism
ZONE	Resolution	Immanence	Separation	Experience	Unification	Transcendence	Activation
SPHERE	Family and Clan	Tribe and Community	Corporation and City	State and Nation	Planet Earth	Solar System and Galaxy	Universe, Cosmos
PSYCHOLOGICAL SYSTEM	Behavior	Moral/Value	Thinking	Intuition	Concept	Ethics/Spirituality	Politics
FOCUS	personal, exclusive, competitive, extro-spective, small/narrow, microscopic, quantitative, me, reactive, physicality, individualism, self-action			Impersonal, ambispective, inter-action	transpersonal, inclusive, cooperative, intro-spective, large/wide, telescopic, qualitative, proactive, psychology, trans-action, we		

Comments on this table are as follows:

- The top four rows in the table are abstractions that underlie the nature of the concrete manifestations shown in the bottom seven rows of the table; that is why they are shown with a double line separating them.

- DIALECTIC ATTRIBUTE: The first row shows the names of Dialectic Attributes, which have been used in the Charts of all of the Trait categories, aka Aspects of the Process/Aspect System. The first three Worldviews have an Ordinal (personal, exclusive, focused on "me") quality to them, and the last three Worldviews have a Cardinal (transpersonal, inclusive, focused on "we") quality to them. What this means in terms of Worldviews is shown in the bottom row of the table.

- AXIAL ATTRIBUTE: The second row shows the names of the Axial Attributes, which have been used in the Charts of all of the Trait categories, aka Aspects of the Process/Aspect System. Combine the names of the Dialectic Attributes with the names of the Axial Attributes and we get the Septenarian Attributes.

- DIMENSIONALITY ATTRIBUTE: In the third row, I show the Dimensionality of the seven Axial Attributes shown in the row above it. The meaning of Dimensionality in the Process/Aspect system is the same as it is in geometry: Action is a one-dimensional movement in personality "time/space"; Inspiration is a two-dimensional movement in personality "time/space"; Expression is a three-dimensional movement in personality "time/space". It is a rather deep abstraction, but the notion here is that these three types of movements in physical space/time have equivalents in the psychological arena of life, time/space: as in body (physics), so in mind (personality). Dimensionality is related to complexity in both physics and personality: the lower the Dimensionality the simpler; the higher the Dimensionality, the more complex.

- DIRECTIONALITY ATTRIBUTE: The Directionality dichotomies shown in the fourth row are a less abstract version of the Dimensionalities shown in the third row: One-Dimensional Action has to do with the Backward versus Forward dichotomy; Two-Dimensional Inspiration has to do with the Downward versus Upward dichotomy; Three-Dimensional Expression has to do with the Outward versus Inward dichotomy; Pan-Dimensional Assimilation has to do with no dichotomy: it is metaphorically 'all over the map'; it is like movement in every direction at once, which is the meaning of the word "complex". As discussed elsewhere, the Dimensionality and Directionality Attributes are derived from the metaphor of the graph of the Cartesian coordinate system, with its

"x", "y", and "z" axes, all perpendicular to each other, and each successive axis adding to the dimensionality of the previous axis.

- ASPECT: In the fifth row, I show the names of the seven Trait categories of the Process/Aspect System that are referred to as Aspects. Aspects are fundamental types of beingness that exist in the metaphorical 'space' of personality. Note that the name of each Worldview (shown in rows below) is somewhat synonymous with the name of the Aspect of which the Worldview is an instantiation. Aspects are instantiations of the Dialectic and Axial Attributes shown in the first two rows.

- SPACE ANALOGY: In the sixth row, I show the names that I typically use to distinguish the Ordinal triad of Worldviews from the Cardinal triad of Worldviews in the descriptions and explanations that follow.

- WORLDVIEW: In the seventh row, I show the names that I have given to the seven Worldviews. Each Worldview contains all seven Zones, recursively.

- ZONE: In the eighth row, I show the names of the seven secondary Worldviews, aka Zones, of the Process/Aspect System. Each Worldview contains all seven Zones as a recursive fractal subset. The names of the Zones are somewhat synonymous with the names of the Worldviews (and the names of the Septenarian Attributes).

- SPHERE: In the ninth row, I have words that roughly refer to the size of the "world" that a person in that Worldview is mainly focused on, and is able to relate to meaningfully. These and other similar words will be used in the descriptions and explanations that follow.

- PSYCHOLOGICAL SYSTEM: The tenth row shows the "system" that a person in a particular Worldview is focused on, whether their own or their environs.

- FOCUS: In the eleventh row, I show some descriptive words that apply to the Worldviews, generally speaking, divided per the Dialectic Attribute categories. These and other words will be applied in the explanations of each Worldview that follow. Basically, the Worldviews are arranged in a spectrum that starts out as the most individualistic and progresses to the most universal. Another way to say this is that the Worldviews are arranged in a spectrum that starts out as the narrowest or lowest focus and progresses to the widest or highest Focus.

In this section, I am using the word Focus to refer to the fact that people in different Worldviews are working on different "size" realms of experience in keeping with the space–like analogy. The point is that Worldviews, arranged in a spectrum of ever-widening Focus, are about the "size" of the issues that one is concerned with, starting small and getting bigger, such as from self to family to group to community to nation to world to universe. Focus is like zooming, whether zooming in microscopically (small, aka low–early Worldview) or zooming out telescopically (large, aka high–late Worldview). Worldviews can be viewed as a person focused on themselves and their relationship with tiny size, small size, medium size, large size, or huge size circles of relationship with self and others and the world in general. A person's emphasis on their behavior system (Action), their value system (Inspiration), and their belief system (Expression) factors in here, depending on whether the person is in an Action, Inspiration, Expression, or Assimilation Worldview. There are several general ways that this happens:

- ME versus WE: Recall from the section above on "Structure and Meaning" that the Ordinal Zones of each Worldview are focused on "me", in contrast to the Cardinal Zones of each Worldview which are focused on "we"; the Neutral Assimilation Zone is balanced between the Ordinal "me" Zones and the Cardinal "we" Zones. The same pattern exists with the Worldviews themselves, only more so: the Ordinal Worldviews are focused on one's personal world even as that world is larger in size from family to clan to company, whereas the Cardinal Worldviews are focused on transpersonal concerns that are larger in size, as happens in the progression from philosophy to spirituality to everything.

- Scanning across the spectrum of Worldviews from left to right on the Chart, there is an increasing self-awareness and also an increasing other-awareness. The closer to the left end of the spectrum people are, the less able they are to see things from another person's perspective. Each higher–later Worldview contains the lower–earlier Worldviews as a subset, so people in higher–later Worldviews are somewhat more able to understand the perspective of those in lower–earlier Worldviews. Therefore, it is wise for a person not to presume to fix problems in a circle that is larger than the circle one is comfortable in, until one has mastered the issues of one's circle, whatever size it may

be. In other words, as one matures through life, one should fix oneself first, then fix one's family, then fix one's group, and so on, before, for instance, one presumes to solve the world's problems. Take a lesson from people who think too big and end up experiencing a downfall in a scandal because they "bit off more than they can chew", or they were "out of their depth", or they "moved out of their lane" of competence.

The width/breadth/height of Focus is not based on the ascending and descending Dimensionality through Septenary: 1-D → 2-D → 3-D → P-D → 3-D → 2-D → 1-D. The change in Dimensionality through the Septenary resembles what happens during a person's full lifetime: in many ways, but not all ways, life is an "uphill" climb until about age fifty, then a "downhill" descent after that. However, unlike ascending and descending Dimensionality, the width/breadth/height of Focus increases through the entire Septenary of Worldviews.

As stated above, each Worldview contains all seven Zones. Therefore the term *focus* applies to the Zones as well as to the Worldviews. People have their center of gravity (see below) in a Zone as well as a Worldview. The following bulleted list only begins to introduce you to these trends in the spectrum of Worldviews and Zones. Note again that the Ordinal Zones are focused on personal concerns ("me"), and the Cardinal Zones are focused on group concerns ("we"). That alone is often how you can discern the difference.

- In the Ordinal Zones of the Primitivism Worldview, the focus is on being involved with and learning about oneself, while also focused on the struggle to survive in an environment typically perceived as full of powerful, hostile, dangerous, and bewildering agents. Here, one is like a lone warrior, as it were, focused on protecting oneself against the marauding invaders.

- In the Cardinal Zones of the Primitivism Worldview, the focus is on being involved with and learning about one's immediate family, while also focused on the struggle to survive in an environment typically perceived as an interplay of competing groups. These groups get sorted in a 'pecking order' of the powerful versus the weak, the friendly versus the hostile, the safe versus the dangerous. Here, one is like a member of a warrior troupe, a 'band of brothers' as it were, focused on protecting the family against the marauding invaders.

- In the Ordinal Zones of the Traditionalism Worldview, the focus is on being involved with improving oneself and/or one's status in one's extended personal kinship family, while also focused on the competition between good and evil in an environment typically perceived as full of unholy forces.

- In the Cardinal Zones of the Traditionalism Worldview, the focus is on being involved with improving the group that one most closely identifies with, such as tribe, church, social club, and/or local neighborhood, while also focused on the competition between good and evil in a greater environment typically perceived as an interplay of sacred versus unholy forces.

- In the Ordinal Zones of the Materialism Worldview, the focus is on being involved with personal success in earning a livelihood and gaining status in the business world, preferably as an entrepreneur rather than as an employee, while also focused on the competition between prosperity and poverty in the greater environment which is typically perceived as an interplay of abundance and scarcity.

- In the Cardinal Zones of the Materialism Worldview, the focus is also on the success of the business among other businesses in the community, but the concern is more other-serving than self-serving, it is more cooperative, and it is more concerned about the well-being of the physical environment in general.

- In the Ordinal Zones of the Collectivism Worldview, the focus is on a healthy relationship with oneself, first of all, and a healthy personal relationship with everyone that one comes into contact with, regardless of other group identities or affiliations. Mostly this consists of the acquisition of knowledge for its own sake, in order to satisfy a personal curiosity about many realms.

- In the Cardinal Zones of the Collectivism Worldview, the focus is on a healthy personal relationship with the social environment at large, sometimes seemingly at the sacrifice of personal well-being. In other words, the focus is on not only gathering knowledge and understanding, but also on sharing any knowledge and understanding with others, for the greater good.

- In the Ordinal Zones of the Holism Worldview, the focus is on personal acquisition of wisdom that applies to oneself in a world that seems rather foolish and immature.

- In the Cardinal Zones of the Holism Worldview, the focus is on the "Perennial Wisdom" traditions of past and present metaphysical teachings. This often involves sharing that wisdom with others in groups.
- In the Ordinal Zones of the Transpersonalism Worldview, the focus is on achieving liberation from the limitations of the physical realm. This means that these people seek enlightenment and transcendence by any means necessary. Even though the focus is still on oneself, it is still an ambitious, high-minded aspiration.
- In the Cardinal Zones of the Transpersonalism Worldview, the focus is on reaching and preaching to others about how they can achieve liberation from the limitations of the physical realm. This is the work of genuinely enlightened "gurus", whose magnetism attracts a following of spiritual aspirants. In the extreme case, not just individuals, but whole societies and cultures and worlds are transformed by the infusion of a higher state of consciousness.
- In the Ordinal Zones of the Messianism Worldview, the focus is on achieving personal power and mastery over one's "lower self" — body, emotions, thoughts — by any means necessary. Even though the focus is still on oneself, it is a Herculean labor if one is to succeed with this project.
- In the Cardinal Zones of the Messianism Worldview, the focus is on leading and energizing a revolution within groups or societies or cultures. In the extreme case, not just individuals, but whole societies and cultures and worlds are transformed by the injection of an empowered state of consciousness.

Besides the qualitative (space–like) differences in the sizes of focus of Worldview and Zones, there are quantitative (time–like) differences in the nature of the focus of Worldviews and Zones. The time–like spectrum of Worldviews was introduced above, but there is much more to say about the differences in "maturity" in the spectrum of Worldviews; see next subsection.

Worldview as Time–like "Maturity"

In addition to space–like "focus" as discussed in the previous subsection, there is another type of general trend in the spectrum of Worldviews when arranged in the Natural Sequence. That is, the Worldview spectrum can be likened to development in psychological time–like "maturity".

It seems to me that psychological maturity is a factor that is recognized by most people, but in a very cursory way. People often say of another person that "he is so immature", or "she acts so childish", or "she seems so responsible and grown-up, even though he is still a little child", or "I wish he would grow up and act his age". There are even levels of immaturity: infantile, childish, and juvenile. Statements such as this reveal that many people have at least a superficial awareness of psychological maturity. It is possible to have a much more thorough understanding of psychological maturity than commonly recognized, and it is the function of this section of this book to help provide it. It so happens that Worldview formalizes this phenomenon as a spectrum analogous to psychological maturity such as seen in the development of a person over a lifetime.

The following table graphically presents this idea of Worldviews as time–like maturity in the context of the Process/Aspect System. As is my custom, the table is presented, from top to bottom, from abstract to concrete, from general to specific. After the table, the components of the table are explained, at least a little bit.

Table 3Ad — WORLDVIEW as TIME–LIKE "MATURITY"						
DIALECTIC	**ORDINAL**			**NEUTRAL**	**CARDINAL**		
AXIAL	**ACTION**	**INSPIRATION**	**EXPRESSION**	**ASSIMILATION**	**EXPRESSION**	**INSPIRATION**	**ACTION**
SYSTEM	Behavioral	Value	Belief	Experiential	Conceptual	Spiritual	Political
DIMENSIONALITY	ONE	TWO	THREE	PAN	THREE	TWO	ONE
DIRECTIONALITY	Backward	Downward	Outward	Complex	Inward	Upward	Forward
TIME ANALOGY	EARLY WORLDVIEWS			MID WORLDVIEW	LATE WORLDVIEWS		
PROCESS	Termination	Involution	Analysis	Combination	Synthesis	Evolution	Origination
WORLDVIEW	Primitivism	Traditionalism	Materialism	Collectivism	Holism	Transpersonalism	Messianism
ZONE	Resolution	Immanence	Fragmentation	Experience	Unification	Transcendence	Activation
MATURITY ANALOGY	Infancy	Childhood	Youth	Middle Age	Seniority	Elderhood	Dying

Comments on this table are as follows:

- DIALECTIC: The first row shows the Dialectic Attributes, which have been used in the Charts of all of the Trait categories.
- AXIAL: The second row shows the Axial Attributes, which have been used in the Charts of all of the Processes and Aspects of the Process/Aspect System. Add the Axial Attributes to the Dialectic Attributes and we have the Septenarian Attributes.
- SYSTEM: The third row shows the "system" that a person in a particular Worldview prefers to be primarily involved in during their entire lives, both in terms of their own internal workings and in terms of their preferred external environment. The perception and perspective that is inherent within a system gets more-or-less handed to the person by nature of being born with it, and by nurture of preferring the environment that reinforces the nature of the Worldview they are born with.
- DIMENSIONALITY: In the fourth row, I show the Dimensionality of the seven Axial Attributes shown in the second row. As explained in the Derivation section, the meaning of Dimensionality in the Process/Aspect system is the same as it is in geometry: Action is a one-dimensional movement in personality time/space, either "forward" or "backward" along the "x" axis; Inspiration is a two-dimensional movement in personality time/space, either "upward" or "downward" on the "y" axis"; Expression is a three-dimensional movement in personality time/space, either "inward" or "outward" on the "z" axis. It is a rather deep abstraction, but the notion here is that these three types of movements in physical space/time have equivalents in the psychological time/space arena of life. As in body (physics), so in mind (personality).
- DIRECTIONALITY: The Directionality dichotomies shown in the fifth row are another abstract version of the Dimensionalities shown in the fourth row: One-Dimensional Action has to do with the Backward versus Forward dichotomy; Two-Dimensional Inspiration has to do with the Downward versus Upward dichotomy; Three-Dimensional Expression has to do with the Outward versus Inward dichotomy; Pan-Dimensional Assimilation has all dichotomies at once.
- TIME ANALOGY: In the sixth row, I show the time–like words that I typically use in the descriptions and explanations that follow to apply to the Ordinal triad of Worldviews, namely "early", then to the Cardinal triad of Worldviews, namely "late".
- PROCESS: In the seventh row, I show the names that I have given to what I call the seven "Processes" in the Process/Aspect System. Processes are fundamental types of changes that happen in time. Note that the name of each Worldview and each Zone (shown in rows below) is somewhat synonymous with the name of the Process of which the Worldview/Zone is an instantiation.
- WORLDVIEW: In the eighth row, I show the names that I have given to the seven Worldviews. The names of the Worldviews are approximately synonymous with the names of the seven Processes.

- ZONE: In the ninth row, I show the names of the seven secondary Worldviews, aka Zones, of the Process/Aspect System. Each Worldview contains all seven Zones as a recursive fractal subset. The names of the Zones are approximately synonymous with the names of the seven Worldviews and the seven Processes.
- MATURITY: In the time–like analogy for Worldview, they are compared to major stages in a typical lifetime from birth to death. There are similarities between the two, as described further on.

It appears that some people are gifted somehow with more innate maturity than others apart from environmental influences. It seems that the Worldview stages are dependent on inborn factors in the same way that mathematical aptitude and musical talent are. It may be that in higher–later Worldviews, there is some mechanism that gives people more access to these seeming "maturity" factors in the subconscious. These could be Worldview factors which everyone has as a genetic inheritance from one's ancestors, but access to which is dependent on Worldview genes. In this way Worldview could be determined by the way the brain is structured. Or the source of innate Worldview could be something not yet known to science.

Whatever its source, what is obvious is that some people are childish or juvenile all their lives, no matter how intelligent, educated, cultured, or informed they may be. Others are mature and wise far beyond their years of experience or training subsequent to birth. If a reader is not already aware of this phenomenon, once they read about the characteristics of the Worldviews in the following sections, the existence of the phenomenon will probably become quite obvious. The phenomenon of psychological maturity is undeniably real, and understanding it can be useful to anyone in their understanding of self and not self. As I have said above, it might just be the most important Trait, of all the Traits, that one can know and understand about oneself and other people and the world in general.

Another analogy might help the reader to understand this concept of psychological maturity as one of the features of Worldview. This analogy is in addition to the space and time analogies used previously. The analogy has to do with the steps involved in learning arithmetic and mathematics in school.

Children start out learning to count quantities, and then they move on to adding and subtracting quantities. Next they learn to multiply and divide the quantities. In the next step they learn to do fractions. From there they move to mathematical realms such as geometry, algebra, and trigonometry. Ultimately they may get into such things as calculus and topology. Children must learn the simple and basic things before they can go on to understand the complex and profound things of mathematics. The level of a person's understanding of mathematics determines their perceptions of mathematics as a whole. It is the same with many other subject categories. Each "grade" in school has its own curriculum or course of study, and it is built on the knowledge from the previous grades. Sometimes the growth in learning spirals a bit. If American History is studied in fifth grade, in eighth grade, and then again in eleventh grade, the study in eighth grade and eleventh grade repeats but also elaborates on the base established in fifth grade. It is the same way with Worldview: Each Worldview has a 'study plan' or 'curriculum', metaphorically speaking, built on the foundations of things learned in prior 'grades'. Or so it would seem.

In the following paragraphs we will examine a number of the areas of life where this apparent maturation occurs.

1. First of all, there is a changing perspective regarding *relationships* with other people. In the Ordinal Worldviews, people tend to "use" other people, and let themselves be "used" by them. This is because, from the perspective of Ordinality, the not-self is alien to the self. In the Cardinal Worldviews, people are more sympathetic and empathetic with other people. This is because, from the perspective of Cardinality, the boundary between self-and not-self is much more tenuous, hence negligible.

2. The most common measure of psychological maturity — although most people don't realize it when they say it — is simply that some people have more *common sense* than other people. The higher–later the Worldview, the more common sense the person has inherent.

3. Another common but generally unrecognized measure of the Worldview spectrum is the *shallow/deep* scale. The lower–earlier the Worldview, the less depth there is to the personality, and the higher–later the Worldview, the more profound and subtle and nuanced are the perceptions.

4. Another description of the spectrum of Worldviews is that the lower–earlier the Worldview of a person, the less complete is their expression of each of the Processes, whereas the higher–later the Worldview of the person, the more complete that person is, the more *well-rounded* the person is, the fewer defects

and deficiencies the person has. It could therefore be said of the higher–later Worldview in comparison and contrast to the lower–earlier Worldview that:

- It is more disciplined and rigorous because it has more Termination inherent.
- It is more humanitarian and gentle because it has more Involution inherent.
- It is more refined, sensible, and honest because it has more Analysis inherent.
- It is more perceptive, knowledgeable, and useful because it has more Assimilation inherent.
- It is more wise, inclusive, and loving because it has more Synthesis inherent.
- It is more sensitive and spiritual because it has more Evolution inherent.
- It is more vigorous and advanced because it has more Origination inherent.

One could use a single word to sum up all of the qualities discussed in this section, a single quality which is found in increasing amounts with each higher–later Worldview/Zone: that word is *character*. It covers wisdom, understanding, skills, self-determination, androgyny, subtlety, ethics, grace, common sense, and depth.

There is yet another analogy in the time–like maturity spectrum of the progression through the Worldviews which will clarify their meaning in an absolute sense (their intrinsic nature) and in a relative sense (in comparison and contrast to each other). The nature of each of the seven Worldviews can be correlated to some of the aspects of each decade of a seventy year lifetime. A lifetime thus recapitulates the meaning of the Worldviews. Let's push this analogy, comparing the Worldview spectrum to the learning and maturing and aging process during a lifetime, as follows:

1. So much that can be said about **Primitives** is the same as can be said about infants, in the first phase of this process of growing up, the Ordinal Zone phase, and young children in the second phase of growing up, the Cardinal Zone phase. The Primitivism Worldview is to the Worldview spectrum as the first few years of life is to a person. The first couple of years of life are mostly concerned with being taken care of, or learning to take care of oneself, in a world that is bewildering, due to low-early perceptions. Perspectives, interests, and responsibilities are narrow and largely concerned with the well-being of the personal self within the immediate environs. Infants do not start out having competence in anything; they are developing competence within this limited family environment; their interaction with others, even other family members, is tentative and experimental. So it is with Primitives. Even as infants are learning to control their bodies, to walk and talk, it is as if Primitives are learning the basics of moving around in the world in a restricted environment. Children are new to the world in a physical sense; in a psychological sense, it is as if Primitives are new to the world; they do not know or understand very much about what is going on. In the first phase of this process of growing up, both children and Primitives in the Ordinal Zones stumble around a lot as they explore their environment. It is a time of learning to get around in the world. There is not much understanding of it, so there is a lot of random action as the young person works on many things, gaining experience which only later will be understood. In the second phase of this process, Primitives in the Cardinal Zones must be taught the norms and customs of the family and the culture into which they are born. They must be taught to get along with playmates and classmates. Primitives are most comfortable in the familiar environment of their immediate family, just as children are.

2. The **Traditionalist** is in an emotionally turbulent phase among the Worldviews. It can be likened to older children and teenagers, in the second decade or so of life, the teenage years, in that the circle of concern widens beyond immediate family members, to include an ever-widening circle of playmates and schoolmates. This phase of pre-adulthood is generally spent establishing the foundation for the rest of the life, learning the basic information which will last for the lifetime — motor function, language skills, social awareness, and so on. In the first phase of this process, corresponding to the Ordinal Zones, they continue to develop the social skills that they started in the second phase of childhood, often in a cliquish way. In the second phase of this process, corresponding to the Cardinal Zones, they are also developing their own identity, distinct from their family of origin, their clan, their tribe. This latter is the know-it-all stage of life. Teenagers, in their simplistic understanding, think that their elders who speak of complex issues are irrational and crazy. In their lack of understanding they cannot comprehend what their parents mean, so they dismiss it as unreasonable or arbitrary. This is very similar to the way that Traditionalists regard the perceptions of people in Worldviews further to the right on the Worldview spectrum of Chart 3Ad.

3. **Materialists** can reasonably be compared to young people in their twenties and thirties, getting out there in the world, establishing a career, getting married and starting a family, buying a home and furnishing it. The early phase, the third decade, one's twenties, is often spent in disassociating from family and home, pulling away from parental ties, exploring the territory beyond the family and the school and the local environment, and venturing into employment. The young person establishes their distinct identity and integrity in the world. The person thinks for themselves as they exercise their increasing mental capacity. This separation is similar to the function of the Analysis Process at the Materialist Worldview. Typically young adults are success-oriented and self-made. In the Ordinal phase of this stage of life, corresponding to the Ordinal Zones, the focus is more on the immediate family and the corporate enterprise. In the Cardinal phase of this stage of life, a person's thirties, some of the focus might switch to the community. So it is with the Materialist Worldview; Materialists emphasize the success ethos and youngish lifestyle during their entire lives.

4. Some of what can be said about **Collectivists** is what can also be said about people in middle age. The following description is similar to the function of the Assimilation Process at the Collectivism Worldview. After a decade of infancy/childhood and the three decades of youth and early adulthood comes the time of middle age. The fifth decade, one's forties, is the middle of the life, the dividing decade between youth and old age. It is a transitional time-period when much experience has been assimilated. The person consolidates their resources and prepares for the productive second half of the life. They are at the peak of their lives: beyond the folly of youth, yet before the changes of old age. People in their forties usually have their tough learning experiences behind them. In like manner, it would seem that Collectivists have subconscious access to depths of experience not present in Ordinal Worldviews. Consequently, their perceptions are fairly 'advanced' in terms of the space and time analogies. In middle age, a person might evaluate whether their life goals are being achieved; then consider a course correction regarding what they would do differently if they could start again. Middle age can be qualitatively different from youth in the same way that the Neutral Worldview is qualitatively different from the Ordinal Worldviews. Both have a strong tendency to become more introspective. For a person in middle age, and likewise for a person in the Collectivism Worldview, this incessant self-evaluation can lead to psychological difficulties. Collectivists are in the "mid-life crisis", so to speak, of the Worldview spectrum.

5. For **Holists**, the energy and excitement of "youth" and even "middle age" as displayed in lower–earlier Worldviews is mostly absent. Rather than focus on material success as in the Ordinal Worldviews, and human relationships as in the Neutral Worldview, Holists prefer to focus on wisdom. This is not unlike an older person, preparing for retirement and the "golden years" of their life, reviewing their younger days and coming to an acceptance and an understanding of it in the light of all the wisdom that they have gained over the course of their lifetime. This is the time of life when a person usually begins to perceive the overall meaning and context of their life, from the perspective of having a great deal of experience behind them. People often fantasize about how life might have been, and their thoughts turn to whether they have fulfilled their dreams or not. This philosophical introspection is analogous to the function of the Synthesis Process at the Fifth Worldview. As part of this, as with senior citizens, just because the Holist is "retired" from worldly pursuits, does not mean that they are worthless and powerless. Indeed, even though they make up only about ten percent of the population, the Holists in some cultures are revered for their accumulation of a lifetime of knowledge and wisdom and good sense.

To a large extent, the analogy of Worldviews to the maturing process over a lifetime breaks down with the sixth and seventh stages, so one must be more selective in the choice of similarities in descriptions. In terms of Worldviews, progress continues in these stages, but in a lifetime, real progress is rare; usually there is more in the way of decline in old age.

6. What can be said appropriately is that **Transpersonalists** are in the equivalent of the so-called "golden years" of a lifetime. If the life has been well lived, if the body and mind are healthy, and if the environment is beautiful and nurturing, then old people are typically happy and optimistic and radiant — because they have solved and transcended the problems of their younger years; they have come to terms with all of it, and from their high perch, they can share their blessings with others. The analogy would be especially apt if the old person were in an environment or culture that respected their elders, and looked to them for the inspiring magnificence that perfected noble elders can

provide. In the seventh decade, one's sixties, oftentimes the structures which were built up in previous decades, if they are artificial and not based on True Personality, will crumble in this decade. But for many this can be a time of great personal growth and progress. It can be the pinnacle of the lifetime, as the person is at the high point of their career, with so much experience behind them and yet before the decay of old age sets in. This excelling is similar to the function of the Evolution Process in the Sixth Worldview.

7. The analogy for **Messianists** with people in the last decade or so of life is even more tenuous, but let's just say that these people actually and metaphorically 'pass the torch/baton' to the next generation; they bequeath to their heirs whatever political power and economic resources that they have accrued. I regard the Messianism Worldview as the abode of the "elder statesmen" of humanity. This is similar to the mentoring and empowering function which is part and parcel of various instantiations of the Origination Process.

Some people might take offense at the Worldview spectrum if they believe it implies inferiority and superiority. My answer to this is that few people see themselves as superior to younger people and inferior to older people. This is as it should be in regard to chronological age, and so it should be in regard to Worldview "maturity". One could use such words as "evolution", "growth", "advancement", or "development" in regard to Worldview maturity, but since Worldview is the Neutral Aspect, it is better to use the neutral word "transformation" to describe the sequences of Worldview. Each location is different from all of the others, and there are general trends apparent when Worldviews are arranged in the suggested sequence, but there is no superiority implied in this transformation. In this sense, higher–later Worldview people are not "better" than lower–earlier Worldview people, but they are seemingly more "mature", just as old people are not necessarily "better" than young people; they are simply further along the timeline of experience, and this has given them additional "character". Evening is not superior to morning, and old age is not superior to childhood, but there is a difference in characteristics.

What Worldview is Like But That It is Not

As described above, one of the analogies that I use to explain the hierarchy of the spectrum of Worldviews is the "time–like", aka "maturity–like", analogy. If one is to understand Worldviews correctly and clearly and cleanly, one must realize that there are other hierarchical time–like tracks that have the same pattern, and that correspond to the same stages. The primary factor that distinguishes Worldview from these other tracks is that a person's Worldview appears to be an inborn Trait that lasts a lifetime as a part of one's inborn *nature*, the same as the other Traits, whereas the other tracks discussed below apply to time scales both shorter and longer than the Worldview timescale, and they are not inborn.

In this section we will review three maturity–like tracks that have similarities to Worldview, but that should not be confused with Worldview. The point is that one does well to be able to compare and contrast them with each other, so as to be able to distinguish Worldview from the others when observing yourself and other people.

Maslow's Hierarchy of Needs

Abraham Maslow was a prominent psychologist of the second half of the Twentieth Century. He has recognized a short-term maturity–like phenomenon with similarities to lifelong Worldviews. He referred to a "hierarchy of needs", of which he identified seven stages after physiological needs have been satisfied. This system has actually become rather well known. The following quotation was originally taken from a website that is no longer available, >http://chiron.valdosta.edu/whuitt/col/regsys/maslow.html<, but that link now redirects to another website, >http://www.edpsycinteractive.org/<. However, I could not find the following quote there. In the quotation, underlines are my emphasis, and my correlation of the Hierarchy of Needs (HON) with the Worldviews is shown in *[italicized brackets]*. In order to numerically correlate the HON with the Worldviews, I changed the numbering to start with 0) rather than 1) as numbered in the original text.

MASLOW'S HIERARCHY OF NEEDS

by William Huitt, (2004), Educational Psychology Interactive, Valdosta, GA: Valdosta State University.

Abraham Maslow (1954) attempted to synthesize a large body of research related to human motivation.... Maslow posited a hierarchy of human needs based on two groupings: deficiency needs *[Ordinal Needs]* and growth needs *[Neutral and Cardinal Needs]*. Within the deficiency needs, each lower need must be met before

moving to the next higher level. Once each of these needs has been satisfied, if at some future time a deficiency is detected, the individual will act to remove the deficiency. The first four levels are:

[0)] Physiological: hunger, thirst, bodily comforts, *et cetera.*; *[stay alive, regardless of Worldview]*

[1)] Safety/security: out of danger; *[= Primitivism]*

[2)] Belongingness and Love: affiliate with others, be accepted; *[= Traditionalism]*

[3)] Esteem: to achieve, be competent, gain approval, recognition. *[= Materialism]*

According to Maslow, an individual is ready to act upon the growth needs if and only if the deficiency *[= Ordinal Worldview]* needs are met. Maslow's initial conceptualization included only one growth need — self-actualization.... Maslow later differentiated the growth need of self-actualization, specifically naming two lower-level growth *[= Cardinal]* needs prior to general level of self-actualization (Maslow & Lowery, 1998) and one beyond that level (Maslow, 1971). They are:

[4)] Cognitive: to know, to understand, and explore; *[= Collectivism]*

[5)] Aesthetic: symmetry, order, and beauty; *[= Holism]*

[6)] Self-actualization: to find self-fulfillment, realize potential; *[= Transpersonalism]*

[7)] Self-transcendence: to connect to something beyond the ego or to help others find self-fulfillment and realize their potential. *[= Messianism]*

These stages are shown in Table 3Ae below, along with other maturity–like systems of stages. The results of an internet search on "Maslow's Hierarchy of Needs" provides a much fuller description of each Need. I believe the extensive descriptions clinch the one-to-one correlation with the seven Worldviews that I show in the brief quotation above. The descriptions of the two septenaries are not exactly the same, because they are instantiations of the fundamental archetypes at different time scales and for different contexts.

Despite the similarities in descriptions, a student of the Process/Aspect System does well to distinguish between the HON and the Worldviews. This will be explained in more detail further on, but a person's Worldview is their "center of gravity", the place in consciousness where they are most comfortable, where they tend to 'hang out' most of the time. People can appear to be earlier–lower or later–higher from this location because of other Traits in their personality Array, their nature, and by cultural imprinting, their nurture (see below). It should be pointed out that when people are stressed, they may seem to observers to devolve to a lower–earlier Worldview until the crisis passes, but this is not what is actually happening. If you know and understand the HON stages, you will realize that this appearance of devolution is within the HON stages rather than in the Worldview stages.

Whereas Worldview represents a 'ceiling' above and beyond which one cannot perceive and function, and is more or less stable for a lifetime because it is innate, a person can go up and down in HON during a day, depending on whether the person is having a good day and everything is fine, such that they can focus on noble thoughts, elevated feelings, and creative activities, or the person is having a really bad day, such as 'sick as a dog', so that they must attend to the care of the #0 Physiological Need, or maybe the barbarians are besieging the castle, so that they must run for their lives or defend the ramparts in the #1 Safety/Security Need.

One other similarity between HON and Worldviews is that people tend to aspire to, and achieve, the HON stage that corresponds to their Worldview, but it is not easy to exceed that corresponding HON. For instance, if a person is in the Collectivism Worldview, the fourth Worldview, if they become unencumbered and undistracted by Needs lower than the fourth Need, then they will tend to ascend to the Cognitive Need, the fourth Need, and stay there without feeling much need to rise above that, unless they have Cardinal Traits that impel them to do so.

However, I would also say that the older one becomes, the easier it is to rise in the HON stages, even if it exceeds the corresponding Worldview. This is discussed in the next subsection.

Life-Stages

It is common knowledge that children go through "phases" as they grow up. It might not be such common knowledge that full-grown adults continue to go through phases for their entire lives. When I was in my twenties, I read a book about this, *Passages* by Gail Sheehy. There is a branch of clinical psychology, developmental psychology, initiated in the early 20th Century, devoted to the study of psycho–social development during a full lifetime from birth to death; this phenomenon is covered in some detail in my book *The Tao of Cosmogony.* In this *Process/Aspect System* book, a few pages back, I presented in discussion a bare

outline, and compared it with the Worldviews. There I said that the spectrum of Worldviews corresponds to, and is somewhat reflected in, the progress that people make during a full lifetime, which can be divided into seven fairly obvious and distinguishable phases: Infancy, Childhood, Youth, Middle-age, Seniority, Elderhood, and Dying. I will not review that section here; however I have included Life-Stages in Table 3Ae, a couple of pages further on.

I like to use the word "Life-Stages" to refer to these stages of the maturation process during a lifetime. In this subsection, I mostly want to explain how one should not confuse Life-Stages with Worldviews; even though there is a correlation and similarity in description, the former are transitory (just like Maslow's Hierarchy of Needs), but the latter are permanent.

One of the ways that Life-Stage differs from Worldview is that few people fully develop in their perceptions along the entire spectrum of Worldviews the way they evolve through all seven Life-Stages during a complete lifetime into old age. Instead, in terms of Worldview, many people exhibit "arrested development", where their experience of the range of Worldviews stops somewhere along the spectrum, usually when they 'hit the ceiling', so to speak, of their innate Worldview personality Trait. Life-Stages usually only 'hit a ceiling' when the lifetime is interrupted by a serious psychological trauma that that they cannot get past, or premature death; a full lifetime includes all stages. The same as with the Hierarchy of Needs, Life-Stages and Worldviews all 'color' and 'flavor' each other, so to speak, so all should be taken into account when discerning the stages observed in oneself and in others.

This is the way I understand the relationship of these various maturity–like septenaries:

- The Zones are like secondary Worldviews, the Life-Stages are like tertiary Worldviews, and Maslow's Hierarchy of Needs are like quaternary Worldviews. All of these septenaries resemble each other and all of these septenaries influence each other, so that is why it can be difficult for a person to discern where they themselves are functioning in terms of any of these septenaries, and for observers to discern which of these septenaries is being exhibited in some other person at any particular time.

- As one matures over a normal lifetime, one passes through the Life-Stages in a predictable pattern, even though the way a Life-Stage plays out is influenced by a person's Worldview and Zone. Typically, one only regresses in a Life-Stage if there is a catastrophic internal or external setback, or there is a cognitive decline, as in what is called senility.

- One can go up and down among Maslow's Hierarchy of Needs to suit temporary situations, but the general trend is to rise up the Hierarchy during the course of a normal lifetime. However, usually a person's Worldview, Zone, and Life-Stage provide a 'ceiling' above which a Need is not actually a need, and is not sought, and is not actualized.

Maslow and Life-Stage 'muddy the waters' when it comes to discerning a person's Worldview, but there is yet another septenary that complicates the discernment even further. Like the others, it resembles Worldview, but it is not Worldview in the same way that I mean Worldview, so it is good not to confuse them. It is a factor that operates on a much longer time-scale than Maslow or Life-Stage or Worldview.

Socio-Cultural Evolution

So far, we have seen — with the help of Maslow's Hierarchy of Needs — that people, during various times in their lives, can go up and down a spectrum of stages that correspond to the Worldviews. We have also seen that the developmental phases that a person goes through during a full lifetime, the Life-Stages, correspond to the Worldviews. In this subsection, we see that human cultures also evolve through stages that correspond to the Worldviews. This subject is covered in detail in my book *The Tao of Cosmogony*, so I will only present the barest outline here, as follows:

1. Paleolithic Age = hunter-gatherer culture, primitive humanity up to ~10,000 BCE = Primitivism Worldview
2. Neolithic Age = agricultural–pastoral culture, ~10,000 BCE to ~3300 BCE = Traditionalism Worldview
3. Bronze/Iron Age = civilization cultures, from about 3300 BCE to ~1600 CE = Materialism Worldview
4. Scientific Age = accumulation of knowledge cultures, from ~1600 CE forward = Collectivism Worldview
5. Philosophical Age = postulated by Plato/Socrates in *Republic*; a possible future? = Holism Worldview
6. Spiritual Age = postulated by gurus and mystics; a possible far distant future? = Transpersonalism Worldview
7. Utopian Age = what revolutionaries want; a possible far, far distant future? = Messianism Worldview

Note that a person with any inborn Worldview can be born into any stage of culture. Consequently, a particular stage of culture that a person is born into influences the appearance and expression of their Worldview; it can even distort it in the direction of earlier–lower or later–higher.

The first four of these cultures appear in prehistory and history, but they are also represented in cultures still extant on the planet. The last three Worldviews are not represented in any existing widespread culture yet; maybe later, if humankind survives long enough. About ten percent of the human population appears to be in the Holism Worldview, corresponding to the Philosophical Age, but for the most part they are scattered among the lower–earlier Worldview people and cultures. There might be some community-size or city-size and/or possibly even nation-size locales that aspire to, and maybe even approach, the Holism Worldview, but humankind as a whole has centuries or millennia to go before it gets there, if all goes well.

Summary of Septenaries Similar to Worldviews

The table below summarizes the Attributes that apply to the Worldviews and to the three maturity–like spectra discussed above.

Table 3Ae — WORLDVIEWS AND ZONES CORRELATED WITH OTHER MATURITY SEPTENARIES							
DIALECTIC	– ORDINAL –			= NEUTRAL =	+ CARDINAL +		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSIONALITY	– 1-D –	– 2-D –	– 3-D –	= P-D =	+ 3-D +	+ 2-D +	+ 1-D +
DIRECTIONALITY	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
PROCESS	Termination	Involution	Analysis	Combination	Synthesis	Evolution	Origination
WORLDVIEW	Primitivism	Traditionalism	Materialism	Collectivism	Holism	Transpersonal'm	Messianism
ZONE	Resolution	Immanence	Fragmentation	Experience	Unification	Transcendence	Activation
MASLOW	Safety/Security	Belongingness	Esteem	Cognitive	Aesthetic	Self-actualizati'n	Self-transcend'nce
LIFE-STAGE	Infancy	Childhood	Youth	Middle Age	Seniority	Elderhood	Dying
CULTURE	Stone Age	Village Age	Civilization Age	Scientific Age	Philosophical Age	Spiritual Age	Utopian Age

Comments on this table are as follows:

- As is my custom, the table has a few rows of abstractions at the top, in this case the four Attributes of the Process/Aspect System, and the lower six rows are more concrete. The bottom three rows are the subject of this section.
- DIALECTIC: The first row shows the Dialectic Attributes that apply to the entire column.
- AXIAL: The second row shows the Axial Attributes that apply to the entire column. Add the Axial Attributes to the Dialectic Attributes and we have the Septenarian Attributes.
- DIMENSIONALITY: The third row shows the geometric time–space Dimensionality Attributes that apply to the entire column. Together with Directionality in the next row, the abstraction here is the correlation of the Cartesian coordinate system of mathematics to the Process/Aspect System of personality Traits.
- DIRECTIONALITY: The fourth row shows the metaphorical 'directions' of the seven types of 'motions' in psychological 'time/space': 1-D is linear, with 'forward' (Cardinal) and 'backward' (Ordinal) Action directions; 2-D is planar, with 'upward' (Cardinal) and 'downward' (Ordinal) Inspiration directions; 3-D is solid, with 'inward' (Cardinal) and 'outward' (Ordinal) Expression directions; P-D is Pan-Dimensional: it includes all Dimensions, therefore 'complex'.
- PROCESS: The fifth row shows the names that I have given to the seven Processes, aka fundamental types of change that happen over time.
- WORLDVIEW: The sixth row shows names that I have given to the seven Worldviews.
- ZONE: The seventh row shows names that I have given to the seven Zones; each Worldview can be regarded as containing each Zone, or the Zones can be regarded as secondary Worldviews. The names of the Zones are approximately synonymous with the names of the Worldviews and the Processes.

- MASLOW: The eighth row shows keywords that I have selected from publicly-available descriptions of Maslow's seven psychological Needs. Maslow's first Need, "physiological" needs, is not shown on this chart because it is not a factor in psychology, and it does not have a correlate with a Worldview.
- LIFE-STAGE: The ninth row shows seven stages or phases that a person typically goes through in a complete lifetime, from birth to death.
- CULTURE: The tenth row shows seven stages that a human culture can allegedly develop through. Planet-wide, the first two are behind us, and humanity appears to be in the transition from the third culture to the fourth culture at the time of this writing. The last three cultures are ahead of us, in the far future, if we do not have an apocalypse somewhere along the way that sets humanity back a culture or two or three or four or five or six.

The abstract rows of this table are a repetition of previous tables, but it is important to me that I emphasize that the Process/Aspect System and these three septenarian maturity spectra, and others discussed in this and my other books, are concrete instantiations of the same underlying principles, derived from logic and mathematics. I, for one, never get tired of the review of this realization; in my mind at least it is beautiful and elegant.

Behavior System, Value System, Belief System Hierarchies

In the Process/Aspect System, it is axiomatic that the personality has a behavior system hierarchy, a value system hierarchy, and a belief system hierarchy. Note that a behavior system correlates with the Action Axis, a value system correlates with the Inspiration Axis, and a belief system correlates with the Expression Axis. A person's behavior, value, and belief system is connected rather tightly with their Worldview; the specifics are noted in the descriptions of the Worldviews that follow.

Behavior System Hierarchy

By this I mean that, after the survival needs of the body are satisfied (e.g. food, water, shelter, safety), people prioritize things that are useful for the body to thrive (e.g. hygiene, exercise). These priorities are different in different Worldviews. In terms of the Ordinal and Cardinal sides of the Action Axis, people more toward the Cardinal side prefer to have a lot of novelty and excitement in their lives; they like adventures and challenges. On the other hand, people more toward the Ordinal side prefer not to have a lot of change and disruption in their lives; they are habitual and they like rituals and regularity.

Value System Hierarchy

An internet search for "value system hierarchy" yields millions of results, among them these:

AXIOLOGY

Axiology (from Greek ἀξία, axia: "value, worth"; and -λογία, -logia: "study of) is the philosophical study of value. It includes questions about the nature and classification of values and about what kinds of things have value. It is intimately connected with various other philosophical fields that crucially depend on the notion of value, like ethics, aesthetics or philosophy of religion. It is also closely related to value theory and meta-ethics....

The distinction between intrinsic and extrinsic value is central to axiology. One conceptualization holds that something is intrinsically valuable if it is good in itself or good for its own sake. It is usually held that intrinsic value depends on certain features of the valuable entity. For example, an experience may be said to be intrinsically valuable by virtue of being (because it is) pleasurable or beautiful or "true" (e.g., the ascertainment of a fact can be said to be valuable in itself). Extrinsic value, by contrast, is ascribed to things that are valuable only as a means to something else. Substantive theories of value try to determine which entities have intrinsic value. Monist theories hold that there is only one type of intrinsic value. The paradigm example of monist theories is hedonism, the thesis that only pleasure has intrinsic value. Pluralist theories, on the other hand, contend that there are various different types of intrinsic value, for example, virtue, knowledge, friendship, etc. Value pluralists face the problem of explaining whether or how the different types of value can be compared when making rational decisions. Some philosophers state that values do not exist on the most fundamental level of reality [but the Process/Aspect System says they do]. One such view holds that a value statement about something just expresses the speaker's approval or disapproval of this thing. This position is opposed by realists about value. [>https://en.wikipedia.org/wiki/Axiology< — retrieved 28 May 2023]

As we will see in subsequent chapters, the Traditionalism Worldview is mostly concerned with what the quotation referred to as "extrinsic" values, whereas its complement, the Transpersonalism Worldview, is mostly concerned with "intrinsic" values.

Belief System Hierarchy

In terms of the Process/Aspect System, the point to be made here about belief systems is that they function on the Expression Axis, with Analysis as the Ordinal pole and Synthesis as the Cardinal Pole. In terms of the Worldviews, the Materialism Worldview is Ordinal Expression and the Holism Worldview is Cardinal Expression.

BELIEF SYSTEMS

A belief system comprises a set of <u>mutually supportive beliefs</u>. The beliefs of any such system can be religious, philosophical, political, ideological, [societal, spiritual, scientific] or a combination of these.

Philosopher Jonathan Glover, following Meadows (2008), says that beliefs are always part of a belief system, and that tenanted belief systems are difficult for the tenants to completely revise or reject. He suggests that beliefs have to be considered holistically, and that no belief exists in isolation in the mind of the believer. Each belief always implicates and relates to other beliefs. Glover provides the example of a patient with an illness who returns to a doctor, but the doctor says that the prescribed medicine is not working. At that point, the patient has a great deal of flexibility in choosing what beliefs to keep or reject: the patient could believe that the doctor is incompetent, that the doctor's assistants made a mistake, that the patient's own body is unique in some unexpected way, that Western medicine is ineffective, or even that Western science is entirely unable to discover truths about ailments. [>https://en.wikipedia.org/wiki/Belief< — retrieved 28 May 2023]

The Worldview Aspect of the Natural Sequence, being the Neutral Aspect in the septenary, is a hierarchy that is the combination these three dimensions. Each Worldview is a configuration of certain default or innate behaviors, values, and beliefs, arranged such that the higher–later Worldviews include but transcend the lower–earlier Worldviews.

Notice that I sequenced these systems as 1) behavior/Action, 2) value/Inspiration, and 3) belief/Expression. I have noticed that Cognitive Emotional Behavior Therapy sequences them in the opposite way, and that is because the notion there is that mental functions should prevail over emotional functions should prevail over behavior functions; refer to >https://en.wikipedia.org/wiki/Cognitive_emotional_behavioral_therapy<. One reason that is is useful, even therapeutic, to become aware of the fact that there are variations in behavior, value, and belief systems is that many people are so ensconced in their system, — it came and it comes so naturally to them — that they do not question them, so they might be stuck in behavior, values, and beliefs that might not be optimal for themselves and for the people in their sphere of influence.

General Comments on Worldviews

Before we get into a detailed discussion of the characteristics of each Worldview, I would like to make several points about Worldviews in general. It will be helpful for you to keep these in mind as you read about each Worldview.

- One particular point about the structure of the Process/Aspect Chart needs to be made clear. Each Worldview is a discrete and distinct stage or step in the whole spectrum. That is, the Worldviews do not represent a continuous smooth function where one Worldview grades evenly into its neighbors. Rather, the spectrum exists in stages. The two types of clocks in common use today are a good analogy here: recall the analogy of Worldviews to time zones and as time–like. Time does not move through the Worldviews like the smooth sweep of the hands on the face of an analog clock; it is like the numbers on a digital chronometer which jump from one number to the next. Each Worldview has its own definite and distinct flavor and fundamental nature, which differs from all of the others. There is a threshold or boundary which divides each Worldview from those on either side of it. Each Worldview is an Aspect of a specific Process; these Processes have been described in Part One. Each Worldview partakes of the nature of the Process of which it is an Aspect.

- Notwithstanding the point made above, it is also the case that the distinctive nature of each Worldview, in its fundamental abstraction, is obscured and distorted by a myriad of other factors as it is instantiated in the actual world. Some of these factors are intrinsic to the Process/Aspect System (other inborn Traits), and some extrinsic (environmental influences). Some of those factors make it

seem as though the Worldview spectrum is continuous rather than discrete, but as an instantiation of a pure abstract archetype with a logical and mathematical structure, each Worldview is just as discrete as "yes" and "no" and "one" and "two" and "three" are discrete. Some of those factors that obscure and distort the pure expression of Worldviews are discussed here and there in this chapter.

- The same as with the other Traits, even though the Worldviews are demarcated on the Chart in tidy boxes that have specific names, they actually show up in the real world with fuzzy boundaries and loose definitions. I say that these "appearances" are not the person's "real" Worldview. That is to say, a person will feel most comfortable in *one* of the Worldviews, but there is also some affinity for, and there is also some time seemingly spent in, the two *adjacent* Worldviews. A graph for this phenomenon applied to a specific person would show the classical "bell curve", more technically known as the Gaussian probability distribution. You might know of this curve because it is often used to display the percentages of "general intelligence" — IQs — in the population. In the case of a person's Worldview, the curve would show more than 60% of a person's beliefs and values and behaviors in a particular Worldview, and less than 20% in the lower–earlier Worldview, and less than 20% in the higher–later Worldview. Thus, their "center of gravity" is the one Worldview where they spend most of their time 'hanging out', as it were. Their Worldview is what they gravitate to naturally; it shows what they enjoy doing; it shows what is meaningful to them; it shows what kind of people — their own kind — they are most comfortable with, as in the aphorism, "birds of a feather flock together".

- "All men are created equal" according to the Declaration of Independence of the British–United States colonies, and we know that this means "in the eyes of God and the laws of the Republic". However, we all know that people, by nature and by nurture, are metaphorically 'dealt different hands' in 'the game of life', and that those people have to 'play the hand that is dealt to them': there are beautiful people and ugly people, smart people and stupid people, wise people and foolish people, healthy people and sick people, strong people and weak people, blessed people and cursed people — and many other parameters in innumerable combinations that people find advantageous and disadvantageous throughout their lives, compared to others. This fact of life applies to the Worldviews; everyone is born with a Worldview that proves to be advantageous and/or disadvantageous, depending on the milieu of other Worldviews that they come into intimate contact with. In this sense, it can be truly said that "life is not fair", and that is just the way it is, and we — whoever and whatever we are — just have to deal with ourselves and our situations as best we can.

- Because higher–later Worldviews contain lower–earlier Worldviews within themselves as a subset ("been there, done that, don't need to go there again", as it were), higher–later Worldviews can understand the perceptions of lower–earlier Worldviews, but they tend to regard them as comparatively and relatively primitive, foolish, ignorant, or stupid, so they tend to disdain, denigrate, and dismiss them on that account. On the other hand, lower–earlier Worldviews often do not understand the perceptions of higher–later Worldviews, so they tend to perceive them as "crazy", and thus they tend to disdain, denigrate, and dismiss them on that account. Per the time–like analogy presented in previous sections, this phenomenon is analogous to the perceptions of children versus the perception of teenagers versus the perception of adults versus the perceptions of seniors versus the perception of elders. This phenomenon provides an enormous amount of friction within and between and among groups of all sizes: families, clans, tribes, clubs, companies, states, societies, cultures, nations, continents — and everything in between.

- Yes, this amounts to a relative *hierarchy* in the Worldview spectrum, but I want to emphasize that this does not imply an *absolute* superiority or inferiority. I say that every Worldview has its fittest and best place in humanity as a whole, and I say that if any particular person or group has any interest in functioning more harmoniously with others, then it is good if that person or group understands this hierarchical factor among Worldviews and makes appropriate adjustments; in other words, my advice to everyone is to be less judgmental about the "crazy" people "above" them, and/or less judgmental about the "foolish" people "below" them in the hierarchy of Worldviews — and other realms of life. I am sharing this information about Worldviews because I believe it is one of the most beneficial understandings that a person can have about how humanity works together or does not work together.

- So, if the Worldviews do not imply an *absolute* hierarchy of worth and value, do they imply a *relative* hierarchy? Well, yes; it is the nature of hierarchy *per se* to imply a spectrum of inferiority–superiority of some kind. As the previous bullet point indicates, I am making a value judgment when I say that being less judgmental is a state of mind that is preferred over being more judgmental, so that is why I see a benefit in recognizing this relative hierarchy in the Worldviews. Also in the Declaration of Independence, we find the phrase, "life, liberty, and the pursuit of happiness". In terms of the Worldviews, any individual person will be happier if they accept their Worldview as their 'lot in life' to the extent that they cannot change it, and will be happier if they have the courage to change it where they can. That is, in terms of Worldview, I suggest that people — with the help of the information in this chapter — become self-aware and other-aware enough to rise from the Negative Pole to the Positive Pole of their Worldview, the same as with all other of their Traits. This is my version of "life, liberty, and the pursuit of happiness".

- So where do you fit in the hierarchy of Worldviews, and how well will you fit in with the other Worldviews? You might not know until you read the descriptions. Because of the subject matter under discussion in this book, the most likely readers of this book are in the Collectivism Worldview, and the second most likely readership is in the Holism Worldview. It is possible to estimate the approximate percentages of the population who are primary in each Worldview. The table below shows this, based on a world population of 7.7 billion (thousand million) at about the time of this writing in the year 2020:

    Primitivism = ~10% = ~770 million

    Traditionalism = ~20% = ~1.54 billion

    Materialism = ~35% = ~2.7 billion

    Collectivism = ~25% = ~1.9 billion

    Holism = ~10% = ~770 million

    Transpersonalism = <1%

    Messianism = <1%

- Notice that in the last two categories, the Worldviews are very rare in the general population.

- In terms of the Zones (secondary Worldviews) within those Worldviews, the Zones are much more evenly distributed; they do not follow the Gaussian probability distribution, aka "bell curve", that the Worldviews do. In other words, empirical, observational evidence suggests that there are approximately an equal number of people in each Zone, thus about 1.1 billion each.

- This distribution implies that people who are at one extreme or the other of the spectrum have more difficulty fitting in with the cultural mainstream than those in the most populous Worldviews. Since the United States (and the entire planet) is dominated by the Materialists, the most prevalent Worldview, its culture is largely determined by Materialists. This makes life especially uncomfortable for Primitives at one end of the spectrum and Holists at the other end, because neither Worldview shares Materialist perceptions. Primitives and Holists seem to be metaphorically 'out of phase' with the rest of society; they live in different 'time zones'. Traditionalists and Collectivists are not exactly in the Materialism mainstream either, but they are still well represented by a higher proportion of the population in this culture than the Primitives and the Holists, and they are not as far removed from the mainstream, the "establishment". I would like to believe that it helps my readers if they understand this about where they fit in and where they do not fit in, and make healthy adjustments to the reality of the situation that they find themselves in.

- Based on the percentages of Worldviews, we can see that humanity as a whole has not yet evolved in terms of psychological "maturity", aka socio-cultural development, where the competitiveness of the Ordinal Worldviews has been superseded by the cooperativeness of the Neutral and Cardinal Worldviews.

With practice, a person can learn to discern someone's Worldview readily. Sometimes this can be done from physical appearance and behavior alone, but it is more easily done by verbal cues which give away the person's perceptions about life. The eyes are another important clue — the 'shallowness' or the 'depth' of the personality is often displayed here if one knows what to look for. However, there are some potentially misleading factors such as intelligence, education, or socioeconomic status. A wide deviation from average —

higher or lower — in these factors might cause one to misjudge a person's Worldview. People in the Cardinal Worldviews can be vagabonds and bums, the same as people in the Ordinal Worldviews, because their attachment to the physical world and/or conformity to the Materialism Worldview, is somewhat tenuous, and because people in any Worldview can be disadvantaged by nature and by nurture.

In the previous section, there was discussion of three septenaries that have the same septenarian pattern as Worldviews, and that influence how a Worldview might be expressed in any given situation. But those are not the only such influences, so, let's take a look at some of the factors that obscure and/or distort a person's pure expression of their Worldview.

Nature versus Nurture

There are a couple of factors that can influence how clearly and cleanly a person expresses their Worldview, such that it can appear to be lower–earlier or higher–later than it actually is. Basically, all of the Traits of the Process/Aspect System are assumed to be the personality component (there are many other components) of innate *nature* present at birth, and all of the influences that shape the nature subsequent to birth are said to be of *nurture.* The controversy among psychologists, called *nature versus nurture*, has been investigated for at least a century, and the conclusion is that the answer is no longer *if* it is one or the other, but of *how much* of each: >https://en.wikipedia.org/wiki/Nature_versus_nurture<. Both contribute to the final product, but then there is no final product because they shape each other throughout a lifetime of experience between oneself and in the world one lives in. The bottom-line conclusion is this: basic personality Traits are inherited, but environmental influences are also significant, and the ratio is maybe about fifty–fifty on average, but the ratio can be skewed considerably with any particular person.

Note the following points:

1. One of those influences that skews a person's apparent Worldview is also of *nature*, namely the other Traits that a person is born with, including their Zone. Take a look at the Process/Aspect Chart at the beginning of this chapter (Table 3Aa). If a person has a lot of Traits to the left on the Chart of their natural Worldview, it will move their apparent Worldview in that direction along the spectrum; if a person has a lot of Traits to the right on the Chart of their natural Worldview, it will move their apparent Worldview in that direction along the spectrum. This is just another specific instance of the general observation that all Traits 'color' and 'flavor' all of the other Traits in a person's Array; no one exhibits any of the pure abstract archetypes of Traits found on the Process/Aspect Chart. The closest one can come to that ideal is if a person has all seven (or eight if Zone is considered as a separate Trait) of their Traits in the same Process, and I have never seen more than four Traits in the same Process.

2. The other major factor that skews a person's apparent Worldview is of *nurture* rather than of nature. The family, tribe, school, company, society, culture, nation that one grows up in can apparently move a person one way or the other along the spectrum, left or right as shown on the Chart. (By the way, if a person finds themselves in an environment too far out of alignment with their Worldview, they tend to go somewhere where they are less weird by local standards, and more comfortable by their own standards.)

3. My observation is that the lower–earlier the Worldview the more of *nurture* the person is subject to, and the higher–later the Worldview, the more of *nature* the person is subject to, generally speaking. That is, the lower–earlier the Worldview, the less nature there seems to be in the subconscious for the personality to draw from, and the higher–later the Worldview, the more nature there is in the subconscious to draw from and override the impressions and programming of the environmental experience of the individual. Even with this skewing by nature and nurture, a person's Worldview/Zone represents a 'ceiling' and a 'floor', beyond which that person's Worldview is unlikely to appear to go, except in the most extreme cases of distorting and obscuring influences. As noted in a previous bullet point, I like to say that a person's true Worldview is their "center of gravity"; they tend to be there when not under some influence to be elsewhere.

There are other factors noted by researchers that can obscure and distort how a person manifests their true Worldview. Some of these were discussed in the previous section.

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So, all of the above was the introduction to Worldviews. Now is the time and place to dig into a description of each Worldview. In the explanations and descriptions that follow, I use the word "focus" many times, because a person's Worldview is all about the area or realm of life in the world that they tend to focus their interests on, which 'scenery' they prefer to view, you might say. Worldview is where in the world a person tends to 'hang out': the 'desert', the 'mountains', the 'forest', the 'prairie', wherever. A person's Worldview is their 'center of gravity' in that it is like their preferred 'home', the place that is most comfortable to them. Of the seven major categories of what is happening in the world, a person's Worldview is what they are most engaged with, participatory with, invested in, mindful of, and exemplary of.

Chapter 3B

THE PRIMITIVISM WORLDVIEW

Primitivism

Synonyms: Behaviorism, Bureaucratism, Ceremonialism, Conservatism, Hedonism, Literalism, Naturalism, Precedentism, Preservationism, Protectionism, Ritualism, Separatism, Territorialism.

Mottoes: "Let's keep it small and simple."

Description: Tends to be reactive rather than proactive; tends to be defensive and offensive when faced with uncertainty and/or challenges; not adventurous or curious.

Advantage: At their best, Primitives are an "open book", because they are innocent, meaning that they come to new situations without pretense and with a 'clean slate', because they are too unsophisticated and un-self-aware to know how to pretend to be other than what they really are. (This advantage accrues to other people, because Primitives themselves are generally disadvantaged in many ways.)

Disadvantage: They do not come to new situations comfortably, and once their 'slate' is written on, it is not easily erased and written with something else. Difficulty seeing past their own sense of the immediately present situation to alternatives and possibilities for changes going forward.

+Preservation

Synonyms: protection.

Mottoes: "Let's establish the rules of the game."

Description: goal-oriented, purposeful, focused, single-minded, rectilinear, hardworking, concentrated, motivated, rigorous.

Extreme: Inability to let go of the past and make progress toward appropriate changes in the future.

–Security

Synonyms: safety, survival, defense, retreat, perpetuation.

Mottoes: "What can we do to protect ourselves?"; "Thou shalt not."

Description: fearful, simplistic, childish, shallow, narrow-minded, unsophisticated, superficial, backward.

Extreme: repressive authoritarianism, physical abuse of others, control freak.

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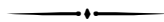
Table 3Ba — The PRIMITIVISM WORLDVIEW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	*+Preservation* *PRIMITIVISM* *–Security*	+Propriety TRADITION'M –Conformity	+Production MATERIALISM –Exploitation	+Consensus COLLECTIVISM –Ambiguity	+Wisdom HOLISM –Speculation	+Liberation TRANSPERSON'M –Catharsis	+Revolution MESSIANISM –Provocation

As shown on the partial Process/Aspect Chart above, the Primitivism Worldview has the following Attributes:

- Its Dimensionality Attributes are *One* in Process and *Pan* in Aspect;
- Its Dialectic Attributes are *Ordinal* in Process and *Neutral* in Aspect;
- Its Axial Attributes are *Action* in Process and *Assimilation* in Aspect;
- Its Directionality Attributes are *Backward* in Process and *Complex* in Aspect;
- It is an Aspect of the *Termination* Process.

These Attributes were introduced, described, and explained in Part One. If we thoughtfully consider the abstract meaning and significance of the Attributes of Primitivism, then we have a good start on understanding how Primitivism manifests in Personality. A thorough exposition of the Primitivism Worldview follows.

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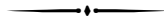
Attributes of Primitivism

As usual in the development of my explanations and descriptions of a personality Trait, I first present the abstract underpinnings of the Trait before I present the concrete manifestations. That is to say, I am going to start my explanation of this Trait, the Primitivism Worldview, with broad, abstract generalities, then, as the descriptions are presented and developed, they will become more specific.

So here are the abstractions: the Primitivism Worldview has the following five Attributes: It is *Ordinal* (rather than Cardinal), it is on the *Action* Axis (rather than on the Inspiration, Expression, or Assimilation Axes), it is an Aspect of the *Termination* Process (rather than one of the other six), it is *One-Dimensional* (rather than Two-, Three- or Pan-Dimensional), and its Direction is *Backward* (rather than one of the other six Directions).

Those Attributes tell us about how the Primitivism Worldview is derived from first principles, they tell us where it fits among the other Traits, and they provide the underlying reason why Primitives are what they are, think what they think, feel how they feel, and do what they do. Thus, if we understand what those Attributes mean, we know a lot about how the Primitivism Worldview manifests. Those Attributes are explained extensively in Part One, and in previous sections of this chapter, but let's briefly review how they manifest in this particular Worldview. On the Process/Aspect System Chart, these five Attributes are shown in the header rows of the Primitivism Worldview.

ORDINAL: In terms of personality Traits, the Ordinal (rather than the Cardinal) Worldviews such as Primitivism, are *competitive* (rather than cooperative), *personal* (rather than transpersonal), *concrete* (rather than abstract), *worldly* (rather than otherworldly), *specialist* (rather than generalist), *hierarchical* (rather than egalitarian), and *quantitative* (rather than qualitative).

ACTION: People in Worldviews on the Action Axis, Primitivism in this case, focus primarily on the *behavioral system* of the world that they live in, more so than the *value system* (as is the case of people in the Inspiration Axis Worldviews), or the *belief system* (as is the case of people in the Expression Axis Worldviews), or the general *experiential system* (as in the case of people in the Assimilation Axis Worldview). The antithesis of Primitivism, also on the Action Axis but on the Cardinal side, is the Messianism Worldview — see section further on.

TERMINATION: My name for the Ordinal Action Process is Termination. In terms of personality, this Process shows up as a focus on the regulation of action leading to the completion of action. Thus, Termination is all about establishing a goal, then working towards that goal, and achieving the goal in the most efficient way; no extraneous frills please. It is also about management of the basic, fundamental, mundane affairs of life in the world. This Worldview stands in opposition and contrast to the complementary Worldview, Messianism, which has the Attributes of Cardinal Action and is an Aspect of the Origination Process.

ONE-DIMENSIONAL: Physicists recognize dimensionality as a geometrical abstraction that encodes some of the information about features of the ultimate nature of the objective space/time reality system. The Process/Aspect System recognizes that Dimensionality is also a feature of our subjective time/space personality system. A one-dimensional space/time object is like a line segment, with a beginning and an end. In terms of subjective time/space personality, this manifests as having a very narrow focus, one that is concerned primarily for issues of life versus death, which translates into issues of strength versus weakness

and of order versus chaos. People in this Worldview are focused on their immediate, local worlds, both in time and in space. This means that Primitives act in a simple, even simplistic, manner. Their perceptions tend to be 'black and white', without nuance and sophistication.

BACKWARD: The metaphorical Direction in subjective time/space that a person in the Primitivism Worldview is moving is Backward, rather than Forward or Downward or Upward or Outward or Inward or Complex. This most often shows up as a tendency to retreat into, and then stay in, a safe and secure world of limited scope and influence. The essence of Primitivism is to resist change to the status quo, to cling to the past, and to fight against progress.

The common element in the definitions of the various synonyms discussed in the next subsection is that people, whose center of gravity is in Primitivism, are focused on sorting out their behavior system hierarchy: the weak and the strong. They are interested in realms such as life and death, survival and safety.

The reason for this focus on and interest in values is obvious when you understand the abstraction of which Primitivism is the manifestation, in terms of a personality Trait. As noted above, Primitivism is the One-Dimensional Ordinal Worldview. In the geometric conceptualization of the Process/Aspect System, the essence of the One-Dimensionality ("1-D") abstraction is of a line, which has a beginning and an end. The essence of the Ordinality abstraction ("–", the minus sign) is no-ness, therefore it refers to the backward–facing end. The combination of the two is "– 1-D –". Therefore, with – 1-D –, the focus of the Primitivism Worldview is on the behavior system of the natural world, rather than on the behavior system of the supernatural world. The presence of focus on the physical world, and lack of focus on the metaphysical world, prevails in all three of the Ordinal Worldviews, but Primitivism, more than the other Ordinal Worldviews, does so in this matter of behavior.

Primitives make up about ten percent of the population of the United States and the world. This is not enough to have much, if any, significant influence in most cultures, societies, and nations; the primary influence on the nature of the mainstream, at this stage of socio-cultural development in human history, is reserved for people in the Materialism Worldview. To extend the metaphor, it can be said that Primitives are like a minor 'tributary' to the 'mainstream'. Those in the Primitivism Worldview are perceived as "backward" by the other ninety percent of the population. That is why Primitives are mostly negligible in terms of their impact on the world.

Primitivism is the opposite of Messianism, the Cardinal Action Worldview, at the other end of the Worldview spectrum. They make a pair as bookends to the Worldview spectrum.

So, let's take a look at various proposed synonyms for this Worldview. That discussion will begin to flesh out what I mean by the word.

Primitivism and its Synonyms

There is no perfect word for this (or any other) Worldview. In order to flesh out what I do mean and what I do not mean by the Primitivism Worldview, let's take a look at the synonyms listed below the title for this chapter: Behaviorism, Bureaucratism, Ceremonialism, Conservatism, Hedonism, Literalism, Naturalism, Precedentism, Preservationism, Protectionism, Ritualism, Separatism, and Territorialism. None of the synonyms completely or accurately captures the nature of Primitivism, but collectively they cover the facets and aspects of this Worldview pretty well. I wish there were a better single word, but so far I have not found it.

Underlines in the following quotations are my emphasis; pay special attention to them; they provide yet more synonyms for the meaning of Primitivism, whether or not they have officially achieved the status of an "ism". By the way, the dictionary definition of an ism is "a distinctive practice, system, or philosophy, typically a political ideology or an artistic movement", and that is why I believe that the names of various "isms" are appropriate for the names of, and synonyms of, the Worldviews.

Primitivism

Let's look at what the dictionary and Wikipedia say about this term.

A belief in the value of what is simple and unsophisticated, expressed as a philosophy of life or through art or literature. [e.g.] 'the stark primitivism of the music'. Instinctive and unreasoning behavior. [e.g.] 'a gradual emergence from primitivism to modern civilization'. [>https://www.lexico.com/definition/primitivism< — retrieved 26 February 2020]

Primitivism is a utopian idea that is distinctive for its reverse teleology. The utopian end toward which primitivists aspire usually lies in a notional "state of nature" in which their ancestors existed (chronological primitivism), or in the supposed natural condition of the peoples that live beyond "civilization" (cultural primitivism). The desire of the "civilized" to be restored to a "state of nature" is as longstanding as civilization itself. In antiquity the superiority of "primitive" life principally found expression in the so-called Myth of the Golden Age, depicted in the genre of European poetry and visual art known as the Pastoral. Primitivist idealism gained new impetus with the onset of industrialization and the European encounter with hitherto unknown peoples after the colonization of the Americas, the Pacific and other parts of what would become the modern imperial system. [>https://en.wikipedia.org/wiki/Primitivism< — retrieved 23 February 2020]

The part of the above description of Primitivism that totally does not fit with the first Worldview is the romantic notion that the remote past was a Golden Age or a Utopian time. Primitivism, in the way that I mean it, is more like a savage stone age time. That is why I underlined the words "simple, unsophisticated, instinctive, unreasoning" in the quotation. The main reason that I chose this word as the name of this Worldview is that people in all of the other Worldviews perceive Primitives as the most "primitive" type of people, one might even say uncivilized. In terms of human socio–cultural evolution, the hunter–gatherer phase, tens of thousands of years ago, is the correlate of the Primitivism Worldview. As the Renaissance philosopher Thomas Hobbes famously said, outside of civilization life can be "solitary, poor, nasty, brutish, and short". Primitives who live in modern times and places sometimes live that kind of life in spite of civilization around them, because it is in their nature to be "simple, unsophisticated, instinctive, unreasoning, uncivilized".

Primitives, being less than ten percent of the population and at the low–early end of the spectrum of Worldviews, obviously do not naturally fit in with the vast majority of humanity. So what is the appropriate place for Primitives in the modern world? The complexity of civilization and the way it works in general is baffling and scary to them; they are simply not equipped to cope with the modern world, built as it is on values and beliefs that are beyond their ken; The best they can do — because they have such a low-early perspective, focused as it is on physical survival in a harsh environment with a limited tool set — is to learn the procedures that protect and preserve themselves and their kin in some physically challenging environment. If they can do this without hurting other people, others should be okay with that level of achievement.

Conservatism

Conservatism is a political and social philosophy promoting traditional social institutions in the context of culture and civilization. The central tenets of conservatism include <u>tradition</u>, organic society, <u>hierarchy</u>, <u>authority</u>, and property rights. Conservatives seek to <u>preserve</u> a range of <u>institutions</u> such as religion, parliamentary government, and property rights, with the aim of emphasizing social <u>stability and continuity</u>. The more traditional elements — <u>reactionaries</u> — <u>oppose modernism</u> and seek a return to "the way things were". [>https://en.wikipedia.org/wiki/Conservatism< — retrieved 26 February 2020]

At the beginning of the description of this Trait, let me try to clear up one possible misunderstanding about Conservatism as a synonym for Primitivism, namely that one should not confuse it with the term "conservatism" when that word is referring to a political persuasion; the political phenomenon known as "conservatism" is much more prevalent in cultures, societies, and nations than the ten percent representation of the Primitivism Worldview in the world as a whole. That political meaning of the word conservatism can be applied to all three of the Ordinal Worldviews, Primitivism, Traditionalism, and Materialism. There are similarities between the two usages, and that is why I chose that word as a synonym for this Worldview. The synonyms presented below will clarify the similarities and the differences between the two usages. There was a better name for this Worldview, but not by much.

We discuss more fully some of the concepts, underlined in the quotation above, in some of the synonyms below. The basic idea is that Primitives are "backward" compared to ninety percent of humanity. That is, they tend to be reactive rather than proactive, to hold on to what they have 'for dear life', and to fight off perceived threats that might take away what they have. For instance, when Hurricane Katrina devastated New Orleans and some people not only refused to be rescued but actually fought off would-be rescuers, a fair portion of those so reacting were likely Primitives.

At one time I was minded to use Survivalism as a synonym for this Worldview, but actual practicing survivalists are quite proactive in their need to secure their safety in the face of imagined catastrophes of any

and every kind. Primitives have somewhat the same mindset in that they are indeed focused on survival and safety and security, but they have a very limited vision; they are not forward-thinking, imaginative, or creative by nature, as true and extreme survivalists often are. Rather, Primitives simply want to conserve and preserve and protect and defend their little world as it is; it is not about preparing for the worst. To Primitives, the world looks like a jungle; it is hostile and scary and bewildering, so they keep their horizon shrunk to a manageable size — they conserve their little world by "defending it to the death". As part of a defense of their lifestyle, if Primitive parents have some sophistication, they apply and enforce a strict and rigid training of their children. This perpetuates their worldview into the next generation.

Behaviorism

Behaviorism is a systematic approach to understanding the behavior of humans and other animals. It assumes that behavior is either a reflex evoked by the pairing of certain antecedent stimuli in the environment, or a consequence of that individual's history, including especially reinforcement and punishment contingencies, together with the individual's current motivational state and controlling stimuli. Although behaviorists generally accept the important role of heredity in determining behavior, they focus primarily on environmental events. It combines elements of philosophy, methodology, and theory. Behaviorism emerged in the early 1900s as a reaction to depth psychology and other traditional forms of psychology, which often had difficulty making predictions that could be tested experimentally, but derived from earlier research in the late nineteenth century, such as when Edward Thorndike pioneered the law of effect, a procedure that involved the use of consequences to strengthen or weaken behavior. During the first half of the twentieth century, John B. Watson devised methodological behaviorism, which rejected introspective methods and sought to understand behavior by only measuring observable behaviors and events. It was not until the 1930s that B. F. Skinner suggested that covert behavior — including cognition and emotions — [is] subject to the same controlling variables as observable behavior, which became the basis for his philosophy called radical behaviorism. While Watson and Ivan Pavlov investigated how (conditioned) neutral stimuli elicit reflexes in respondent conditioning, Skinner assessed the reinforcement histories of the discriminative (antecedent) stimuli that emits behavior; the technique became known as operant conditioning. The application of radical behaviorism — known as applied behavior analysis — is used in a variety of contexts, including, for example, applied animal behavior and organizational behavior management, to the treatment of mental disorders, such as autism and substance abuse. In addition, while behaviorism and cognitive schools of psychological thought do not agree theoretically, they have complemented each other in the cognitive-[emotive-]behavior therapies, which have demonstrated utility in treating certain pathologies, such as simple phobias, PTSD, and mood disorders.
[>https://en.wikipedia.org/wiki/Behaviorism< — retrieved 25 January 2020]

The part of the description of this synonym that I want to emphasize in discussing Primitives is that Primitives are primarily concerned with the well-being of their physical body, its "creature comforts": food consumption, sleep, and physical activity. They are focused on sensory stimulation more than they are on emotional and/or mental stimulation (and almost certainly not philosophical or spiritual stimulation). Consequently, for instance, if a manager wants their Primitive employee to do something, they should know that Primitives respond best to physical reward and punishment, the "carrot and stick" methods of motivation, rather than appeals to moral or ethical considerations, and/or appeals to sensibility and rationality. In this sense, Primitives are in a state of being that is at least a little bit reminiscent of what it takes to train animals; consequently, Primitive parents tend to *train* their children rather than to *teach* them. Applied Behaviorism as a psychotherapy often works better than other kinds of psychotherapy on Primitives, because their emotional and intellectual capacities are not their *forte*; they have little psychological depth or breadth, so those higher functions are not usually where their mental health issues arise and reside.

Bureaucratism

The scholar most closely associated with Bureaucratic theory is Max Weber. In *Economy and Society*, his seminal book published in 1922, Weber articulates the necessary conditions and descriptive features of bureaucracy. An organization governed under Weber's conception of bureaucracy is characterized by the presence of impersonal positions that are earned and not inherited, rule-governed decision-making, professionalism, [hierarchical] chain of command, defined responsibility, and bounded authority.
[>https://en.wikipedia.org/wiki/Organizational_theory< — retrieved 26 February 2020]

Bureaucratism is an uncommon construction in its family of words, but Bureaucracy is a well-known term. There are only parts of this concept that I want to apply to Primitivism. In general, this word refers to the

bureaucratization of groups in their early stages of organization and development. As it applies to this Worldview, a person in the Zones on the Ordinal side of the Primitivism Worldview tends to be egocentric with regard to making the environment safe and secure by controlling it rigidly, whereas a person whose center of gravity is more in the Zones on the Cardinal end of the Worldview is focused on bureaucratizing or regularizing the groups with which one is affiliated, such as family and friends and small groups: they "lay down the law"; they are willing to impose "corporal (physical body) punishment" to make certain that others "toe the line". To Primitives, more than for those in any other Worldview, situations that are not under their control are scary and bewildering, so the more they can normalize and regularize and "bureaucratize" it, the more safe and secure and comfortable they feel. Primitives tend to respect those that they regard as powerful protectors against chaos, so when the world goes "crazy", from their point of view, they are likely to fall under the sway of authoritarian demagogues who appeal to their fears about chaos, and who promise the restoration of "law and order" by force.

Hedonism

Hedonism is a school of thought that argues seeking pleasure and avoiding suffering are the only components of well-being. Ethical hedonism is the view that combines hedonism with welfarist ethics, which claim that what we should do depends exclusively on what affects the well-being individuals have. Ethical hedonists would defend either increasing pleasure and reducing suffering for all beings capable of experiencing them, or just reducing suffering in the case of negative consequentialism. According to negative utilitarianism, only the minimization of suffering would matter. Ethical hedonism is said to have been started by Aristippus of Cyrene, a student of Socrates. He held the idea that pleasure is the highest good. For its part, hedonistic ethical egoism is the idea that all people have the right to do everything in their power to achieve the greatest amount of pleasure possible to them. It is also the idea that every person's pleasure should far surpass their amount of pain. [>https://en.wikipedia.org/wiki/Hedonism< — retrieved 16 May 2020]

In any Worldview, a person can be hedonistic — in the sense that one must take care of one's physical body at a minimum before one can build a better life on a foundation of physical health — but this term applies better to Primitivism than it does to the other Worldviews, because Primitives typically do not focus on concerns above and beyond some kind of physical pleasure/pain hedonism, most especially the pleasure/pain of the moment or current circumstances. A motto of hedonists is, "Eat, drink, and be merry, for tomorrow we die." And once yesterday's troubles and pleasures are well behind, it is today's pleasure/pain that governs their mood and attitude, as well as their behavior. Even after typical Primitives have their own survival and safety assured, and that of their family and friends, their focus usually does not extend much beyond satisfying the needs and comforts of the physical body; their motivation usually does not turn to higher aspects of life, such as emotional, intellectual, educational, philosophical, artistic, and spiritual well-being. Buddhists, whose "prime directive" is also to minimize suffering, nevertheless do include, in their practice and in their worldview, these higher aspects of living as part of their understanding of suffering. However, the primary concern of Primitives is usually limited to the physical body and its five senses, driven as they primarily are by the avoidance of pain and the seeking of pleasure. Thus, my use of Hedonism as a synonym for the Primitivism Worldview is not at all referring to the type of "ethical" or "welfarist" hedonism suggested by some philosophers as being the best guide to the "good life".

Literalism

It can equate to the dictionary definition of literalism: "adherence to the exact letter or the literal sense", where literal means "in accordance with, involving, or being the primary or strict meaning of the word or words; not figurative or metaphorical". [>https://en.wikipedia.org/wiki/Biblical_literalism< — retrieved 12 May 2020]

Literalism is not so much a synonym for Primitivism as it is a description of one of the characteristics of a Primitive. Namely, this is a person who has little or no appreciation of "figurative or metaphorical" inferences and nuances and subtleties and sophistication of any kind. Thus, Primitives are typically limited in many ways: they are unsophisticated, lacking in a sense of humor, unable to understand layers of meaning higher than what they see on the surface. They take everything at 'face value'; they cannot 'read between the lines'; many things in this world go 'right over their heads'. This might or might not be exacerbated or enhanced by lack of formal education or intelligence, or exposure to things beyond their ken; it is just that they are superficial in thoughts, words, emotions, and deeds.

Preservationism

> Preservationist is generally understood to mean historic preservationist: one who advocates to preserve architecturally or historically significant buildings, structures, objects, or sites from demolition or degradation. Historic preservation usually refers to the preservation of the built environment, not to the preservation of, for instance, primeval forests or wilderness. Preservationist is, however, sometimes used descriptively in other contexts, notably with regards to language and the environment.
> [>https://en.wikipedia.org/wiki/Preservationist< — retrieved 12 May 2020]

Preservationism is not a commonly–found word, but "preservationist" is. This is not a very good synonym for the nature of Primitivism, but the reason I include it in this list is because Primitives, like preservationists, are comfortable with behaviors and practices that have "stood the test of time", and, so far as they are concerned, they would like to keep things the way they are. This means that Primitives are not curious about the big wide world, and are not adventurous enough to explore it unless they are compelled to do so. Rather, they are plodding and pedestrian and unimaginative in their approach to most things. On the plus side, this characteristic means that they are sturdy and dependable — once they find themselves on the right track in their limited world.

Territorialism

> In ethology, territory is the sociographical area that an animal of a particular species consistently defends against conspecifics (or, occasionally, animals of other species). Animals that defend territories in this way are referred to as territorial. Territoriality is only shown by a minority of species. More commonly, an individual or a group of animals has an area that it habitually uses but does not necessarily defend; this is called the home range. The home ranges of different groups of animals often overlap, or in the overlap areas, the groups tend to avoid each other rather than seeking to expel each other. Within the home range there may be a core area that no other individual group uses, but, again, this is as a result of avoidance. The ultimate function of animals inhabiting and defending a territory is to increase the individual fitness or inclusive fitness of the animals expressing the behavior. Fitness in this biological sense relates to the ability of an animal to survive and raise young. The proximate functions of territory defense vary. For some animals, the reason for such protective behavior is to acquire and protect food sources, nesting sites, mating areas, or to attract a mate.
> [>https://en.wikipedia.org/wiki/Territory_(animal)< — retrieved 12 May 2020]

Although this word is commonly applied to animals that mark and defend their territory against intruders, there is a human manifestation that shows up most significantly in Primitives. For instance, their "home range", whether in terms of psychology or sociology, tends to be small, and they tend to be defensive against perceived threats against it. The reason for territorialism with Primitives is the same as with animals: physical survival of self and family in a hostile world, and focus on acquiring the necessities of life in a realm that has limited resources. Not unlike animals, Primitives focus on the big four Fs: Fighting, Fleeing, Feeding, and Fornicating. To Primitives, the world is like a jungle, and "survival of the fittest" is the "law of the jungle". Primitives first define their 'turf', and then they defend their 'turf' against outsiders, who are regarded as invasive 'species'. Primitivism can be described in terms of predator–prey relationships, known colloquially as "dog eat dog" and "every man for himself".

Protectionism

> Protectionism is the economic policy of restricting imports from other countries through methods such as tariffs on imported goods, import quotas, and a variety of other government regulations. Proponents argue that protectionist policies shield the producers, businesses, and workers of the import-competing sector in the country from foreign competitors. However, they also reduce trade and adversely affect consumers in general (by raising the cost of imported goods), and harm the producers and workers in export sectors, both in the country implementing protectionist policies and in the countries protected against.
> [>https://en.wikipedia.org/wiki/Protectionism< — retrieved 23 February 2020]

This is another word that it not a very good synonym for the Primitivism Worldview, but I mention it here because, like protectionists, Primitives are psychologically resistant to foreign intrusions by "outsiders"; they are very "clannish", but this usually means that they are very protective of their own kind. This is socially and culturally acceptable so long as their intentions are not predatory or parasitic on those not within the in-group. Unfortunately, it is not terribly unusual for Primitives to turn to the "dark side of the force". For instance, a most negative manifestation of Primitivism is the Cosa Nostra:

It is a loose association of criminal groups that share a common organizational structure and code of conduct. The basic group is known as a "family", "clan", or cosca. Each family claims sovereignty over a territory, usually a town or village or a neighborhood (borgata) of a larger city, in which it operates its rackets. Its members call themselves "men of honor", although the public often refers to them as mafiosi. The Mafia's core activities are protection racketeering, the arbitration of disputes between criminals, and the organizing and oversight of illegal agreements and transactions. [>https://en.wikipedia.org/wiki/Sicilian_Mafia< — retrieved 16 May 2020]

Cults of any kind (criminal, political, religious) have a bit of Primitivism working in their psycho-dynamics, since their ethos often has an us–versus–them mindset that drives cohesion between group members while it amplifies differentiation from outsiders. In other words, Primitives are very controlling and defensive and protective regarding themselves and their little world of influence because they truly believe in the Darwinian principle of "survival of the fittest" in a world they tend to regard as hostile and dangerous. Enforcement of the "code of honor" does not have to be physically brutal, but it is often coercive with both punishment for "bad" behavior and reward for "good" behavior, as defined by the rules of the cult. One of the prime directives of Primitivism is to have loyalty and respect for the in-group; these are prized and rewarded, whereas disloyalty is eschewed and punished. A very common game played in the Primitivism Worldview is "cops and robbers", or "crime and punishment". Or, at least it can seem like a game to people in higher–later Worldviews, but it is real life for Primitives who are learning the 'rules of the road' the hard way. Whether involved in overt criminality or not, Primitives typically function with their focus on the most primitive level of human social interaction, which is to hurt or to not hurt other people with physical or economic or property violence. At their best, Primitives are protective of the physical well being of all others, not just their clan.

Separatism

A common definition of separatism is that it is the advocacy of a state of cultural, ethnic, tribal, religious, racial, governmental or gender separation from the larger group. While it often refers to full political secession, separatist groups may seek nothing more than greater autonomy. While some critics may equate separatism with religious segregation, racist segregation, or sexist segregation, most separatists argue that separation by choice may serve useful purposes and is not the same as government-enforced segregation. There is some academic debate about this definition, and in particular how it relates to secessionism, as has been discussed online. Separatist groups practice a form of identity politics, or political activity and theorizing founded in the shared experiences of the group's members. Such groups believe attempts at integration with dominant groups compromise their identity and ability to pursue greater self-determination. However, economic and political factors usually are critical in creating strong separatist movements as opposed to less ambitious identity movements. [>https://en.wikipedia.org/wiki/Separatism< — retrieved 26 February 2020]

Because Primitives make up only about ten percent of the world population, they tend to find themselves alienated from the vast majority of humanity in terms of psychology and sociology, so naturally they would seek autonomy, aka self-rule. The big wide world is bewildering to them; it is beyond their understanding; they do not feel safe and secure in it; they are very uncomfortable with strangers; therefore they tend to look for and stay with their own kind when they find them. It is in that sense that they are "separatists", so that is why I include this synonym. It is not a very good synonym, but it makes a point about a characteristic that does apply to Primitives. Such separatist notions as sexism, racism, ageism, nationalism, and other identity politics issues are typical of people in the Primitivism Worldview. By "identity politics", I refer to the tendency of people to judge other people by perceived stereotypical characteristics of the group as a whole rather than the characteristics of the individual. It is a simplistic notion to lump individuals into a group identity with an alleged common characteristic, but it is common to Primitivism and other Ordinal Worldviews. Primitives emphasize differences rather than similarities, and Primitives are uncomfortable with differences, so Primitives keep themselves separate. To some extent, separatism is a feature in all of the Ordinal Worldviews; this is not the case in the Collectivism Worldview and the Cardinal Worldviews.

Ritualism/Ceremonialism

ritualism: The belief that it is necessary for rites or repeated sets of actions to be carried out. [>https://en.wiktionary.org/wiki/ritualism#English< — retrieved 26 February 2020]

Primitives typically find repetitious rituals and ceremonies and behaviors to be especially meaningful, whereas those in other Worldviews typically not so much. A synonym for this is ceremonialism: "A fondness for ceremonies or rituals." As stated in the commentary on other synonyms, this reflects a penchant or preference of Primitives to control the narrative in their limited domains, to make things predictable and

stable for the sake of safety and security in a world that otherwise would frighten and/or bewilder them; they do not like surprises and abnormalities; they want everyone to follow their restrictive rules and regulations and codes of behavior.

Precedentism

A precedent is a principle or rule established in a previous legal case that is either binding on or persuasive for a court or other tribunal when deciding subsequent cases with similar issues or facts. Common-law legal systems place great value on deciding cases according to consistent principled rules, so that similar facts will yield similar and predictable outcomes, and observance of precedent is the mechanism by which that goal is attained. The principle by which judges are bound to precedents is known as *stare decisis* (a Latin phrase with the literal meaning of "Let the decision stand"). Common-law precedent is a third kind of law, on equal footing with statutory law (that is, statutes and codes enacted by legislative bodies) and subordinate legislation (that is, regulations promulgated by executive branch agencies, in the form of delegated legislation (in UK parlance) or regulatory law (in US parlance)).

Case law, in common-law jurisdictions, is the set of decisions of adjudicatory tribunals or other rulings that can be cited as precedent. In most countries, including most European countries, the term is applied to any set of rulings on law, which is guided by previous rulings, for example, previous decisions of a government agency. Essential to the development of case law is the publication and indexing of decisions for use by lawyers, courts, and the general public, in the form of law reports. While all decisions are precedent (though at varying levels of authority as discussed throughout this article), some become "leading cases" or "landmark decisions" that are cited especially often. [>https://en.wikipedia.org/wiki/Precedent< — retrieved 21 September 2020]

This is another instance where I thought I was making up a word to cover a concept, but an internet search found otherwise; I invite you to follow my precedent and look it up. Anyway, lawmaking, as described in this quotation, is very much a manifestation of the Primitivism Worldview. In the practice of lawmaking and law keeping, the practice of establishing precedents holds sway in legal systems, as part of human social groups of all sizes.

But, precedentism is not just in the legal system; it even appears as something built into the universe itself, in the form of the so-called "conservation" laws ("It has always been like this and it always will be"), all up and down the chain of being from the microcosm to the macrocosm. This phenomenon ensures a persevering continuity from the past to the future, such that once a phenomenon has come into being, once it has emerged from chaos into cosmos, it tends to endure and perpetuate itself as a regularity, a law of nature. In the human realm, you know how hard it is to "kick a habit".

In terms of the Worldview spectrum, the first appearance of Precedentism is in Primitivism, but though it continues into later Worldviews, especially Traditionalism, it becomes somewhat diluted successively along the spectrum, until its antithesis, rule-breaking, is manifested at the opposite end of the Action Axis, in the Messianism Worldview and the Activation Zone, which are Aspects of the Origination Process. There, the rule is, "Let's try something totally new and different and see what comes out of that".

Some of what is said above is rather "negative", in that we find out some of the defects and deficiencies of Primitives who live at the 'shallow end of the (gene) pool', so to speak. Let's look at this Worldview from another angle in the next subsection.

Aspects of Primitivism

The fact that the Worldview Aspect is the Neutral Aspect means that it is a composite of the other six Aspects. In the case of Primitivism, those Traits are of the Ordinal Action (aka Termination) Process: *Submission Goal, Martyrdom Shadow, Cynic Attitude, Motion Center, Warrior Role,* and *Perseverance Mode*. Primitives have a little of all of the Traits of the Termination Process because they have the perspective and they manifest the perceptions engendered by this Process.

SUBMISSION: Like people with the Goal of Submission, Primitives tend to be loyal to those people that they regard as leaders. The principles of dedication, honor, respect, and duty are important to a Primitive. In some extreme cases, because they have a poorly-developed moral compass and/or internal guidance system, Primitives obey without question because they do not have enough internal resources to know any better. More so than other Worldviews, Primitives tend to believe what they are told; they simply do not know any better. They more readily adopt the teachings of their parents and society, without modification. They rarely depart from parental instruction even when they become adults. They are easily

"programmed" by authority figures or life experiences. Unfortunately, this means that they are sometimes easily manipulated by unscrupulous individuals. In rare cases, where they have an inculcated or developed sense of right and wrong, perhaps from role-models in higher–later Worldviews, they are willing to be led by someone who has earned their respect by proving themselves by their actions as worthy of it. In alignment with their submission to authority, Primitives will dedicate themselves to their work. There is a lot of action at this Worldview, but it is largely reaction rather than original and creative work.

MARTYRDOM: Like people with the Martyrdom Shadow, Primitives typically have a weak ego, or a shallow/narrow sense of identity. In their worst expression, they are sometimes reckless to their own detriment, even to the point of being self-defeating. They may express a "death wish". In their best expression, Primitives see themselves as patient in their tasks; they plod along in their habitual ways of being and doing, rarely venturing outside of comfortable boundaries. This lack of adventurousness does not lead to much success in the larger and wider world.

CYNIC: Like Cynics, Primitives do not fit into the mainstream of whatever society they live in, unless they happen to be born into a primitive culture that is dominated by other Primitives. Like Cynics, Primitives regard life as a harsh reality, and the world as a tough neighborhood. You will often find Primitives who limit their activities to basic survival strategies. You are more likely to find people who are deficient in "taste" and "class" in this Worldview than in any other. They often lack sophistication in dress and manner because they do not usually regard these things as important. This is not unlike the Cynic Attitude, which disdains conventionality and propriety.

MOTION: Like a person in the Motion Center, Primitives tend to keep busy doing stuff simply because that is what they are best at, and that is what gives them a sense of accomplishment, or purpose in their lives. Because of their focus on the physical world, they also like sensual stimulation and enjoyment. For instance, Primitives typically experience sexuality driven primarily by the desire to satisfy simple physical appetites — "lust" if you will — without the complications of higher meaning present with people who are in higher–later Worldviews. Therefore they tend to lack finesse, variety, and subtlety in their lovemaking — as with most activities in their lives.

WARRIOR: Like good Warriors, Primitives would do well to first subdue themselves, to bring their own unruly traits under discipline. Like Warriors, Primitives prefer everyone around them to march to the same drumbeat. They prefer people to be organized and orderly. They believe every person should know his place in the rank and file of the culture. They believe in this sort of thing so much that they are willing to fight for it. In their better manifestations, the popular interests of Primitives are limited to mundane activities such as local government and small businesses. Primitives also have an instinct to be protective of underdogs. Primitives are often found in cultures or societies where the struggle for survival is the dominant theme. This kind of environment exercises their struggles to overcome, to meet challenges, and to survive against the odds, the same as with Warriors.

PERSEVERANCE: Like people in the Perseverance Mode, Primitives are unwavering in their pursuit of whatever goal they set for themselves. They cannot allow themselves to falter or fail before the end is reached, because then they do not survive. They are willing to weather the storms of adversity without yielding to them. Primitives have the urge to finish the few projects that are started. They apply themselves to getting their work done. Most Primitives tend to stay with the familiar, to stick to what they have done before, to dislike change, and to maintain the status quo. They get comfortable in limited routines, not venturing off of the accustomed paths. Unfamiliar experiences bewilder them more than those of other worldviews; thus they are not as inclined to experiment with new experiences. Whatever interest they may show in things outside their narrow focus is usually cursory, shallow, and superficial. They tend to concentrate on one or a few subjects fully and deeply.

Poles of Primitivism

It is meaningful that the Primitivism Worldview is the "first" or foundational Worldview. The perspective and principle that this Worldview represents is that individuals must "get their act together", they must "get their lives in order", or there will be no stable society as a whole. To do this very thing, Primitives are focused almost exclusively on themselves and those near and dear to them. People in this Worldview are working out their survival issues to begin with, and then their behavior system hierarchy in general, in an environment that they tend to regard as bewildering if not actually harsh. If they can do this by maximizing the Positive Pole,

+Preservation, and minimizing the Negative Pole, –Security, so much the better for themselves, and for others in their sphere of influence.

There are some things about some governments, in their most basic function and because they are foundational structures for a society, that they tend to operate as if they were in the Primitivism Worldview. This has its advantages and disadvantages. In the governmental instantiation of the Primitivism Worldview, I would name the Positive Pole +Establishment or +Constitution or +Institution, and I would name the Negative Pole –Bureaucracy. One of the first things that newly–formed groups must do is to establish the rules. In the Positive Pole, +Establishment or +Constitution or +Institution, laws are made to codify what is to be done and what is not to be done as individuals and as a group. National constitutions, as the United States constitution, can serve this foundational purpose rather well. Constitutions that the citizenry mostly agree on are the basis of any stable society. The disadvantage of government being conservative by nature shows up when they get so mired in –Bureaucracy that it cannot easily and/or quickly adapt itself to rapidly changing circumstances and situations.

+Preservation, the Positive Pole

One name for the Positive Pole of this Worldview is +Preservation, and people whose center of gravity is in this Pole, have a need to hold on to what little they are able to acquire, considering the size of the world that they are comfortable with, and that they have the potential to become competent in. Their basic endeavor is to carve out their own little niche in the world and learn to maintain that as best they can. There is a component of leadership to this Worldview in that it is an Action Worldview, but such people are hindered by the fact that their perceptions are limited. With this narrow approach they may not be desirous of dealing with complex issues.

Sensitive as they are to the power hierarchies that they encounter, untraumatized Primitives understand and respond to and respect strict discipline if it is applied fairly by an authority figure; they are willing to be trained. Because Primitives are so internally simple, their environment shapes them more than is the case with any other Worldview. This means that if they grow up in a safe and secure environment, if they are taught and trained by decent parents, if they do not experience traumatic adverse events, then they can be well-adjusted, and they can spend most of their adult lives as productive, contributing members of society — in the Positive Pole. If any of those environmental conditions are adverse, especially in their formative years before adulthood, then they will likely be encumbered with the Negative Pole, and the people around them will be made to suffer because of the Primitive's lack of well-being.

–Security, the Negative Pole

One name for the Negative Pole of this Worldview is –Security, and if/when people are stuck here, they prefer not to face more than one challenge at a time. They stay at a rudimentary stage of development in their awareness and range of activities and interests. They feel the need to narrow their activities down to an uncomplicated lifestyle, and to avoid anything that is not essential. They limit themselves to a single, elementary purpose, perhaps doing little more than is necessary for survival. If they are fully ruled by their Worldview and don't have other Traits to broaden their horizons, they are defined by what they are lacking, which is a richness of perception, interest, and expression. The way to rise above this is to consider and apply the Positive Pole of the Complementary Messianism Worldview, which is +Revolution: intentionally and purposefully facing the challenges and making things happen, rather than hiding from the challenges that the world presents.

Recall that each Worldview is subdivided into seven Zones, three Ordinal, one Neutral, three Cardinal. One of the most negative manifestations of people whose center of gravity is in the Cardinal Zones of the Primitivism Worldview, in the Negative Pole, is organized crime families. One of their activities is the so-called "protection racket": "Nice business you have here; be a shame if something happened to it; pay up and we will protect it." These are the predators and parasites of humanity. It may be that people who are predators and parasites by nature or nurture can exist and function in higher–later Worldviews, but they will be more subtle in their efforts to control other people. For instance, with Traditionalists, the preference is emotional manipulation or abuse, and with Materialists the preference is mental manipulation or abuse.

Outside of organized crime families, Primitives in the Negative Pole are still often involved in power struggles in dominance hierarchies. One sees this in many species in the animal kingdom, even among chickens, where it is called "pecking order": the most dominant chicken in the brood pecks all of the other chickens but is not pecked. Chickens at the bottom of the hierarchy often die. This is harsh and brutal, but necessary in the

scheme of things, because it serves the Darwinian principle of "survival of the fittest", which elevates the fittest individuals in order to best perpetuate the species.

The above sections have served as an introduction to Primitivism; now let's discuss it in more depth and breadth, as Primitivism pertains to some specific areas of lived experience.

Descriptions of Primitivism

One might wonder why Primitivism, an Aspect of the *Termination* Process, is at the beginning of the spectrum of Worldviews. Why isn't the *Origination* Process at the beginning of the spectrum of Worldviews? The ostensible paradox is explained as follows.

Unless one somehow manages to be totally passive — 'footloose and fancy free' — it is necessary to make decisions, to set intentions. All of the time, life presents us with opportunities to narrow the chaotic field of choices to a single path forwards. One must start with a particular goal in mind if one is going to arrive at a particular endpoint. Both of these ideas, beginning and ending, are functions of the Termination Process: the goal set at the beginning of the journey determines the nature of the end of the journey, and *vice versa*. This is one way of understanding why the Termination Process is at the beginning of the spectrum of Worldviews and Zones rather than the Origination Process; they are somewhat interchangeable.

In less abstract terms, another reason that the Primitivism Worldview, an Aspect of the Termination Process, is the "first" or foundational Worldview is because the perspective and principle that it represents is actually the foundation of society. Most of this section is about individuals in this Worldview being "primitive", and they are, but there is another way to look at the function of this Worldview when it comes to groups or organizations. One of the first things that individuals and groups of individuals, of any and every Worldview, must do is to settle on a purpose, and/or the goal of the organization. In other words, both individuals and groups of individuals must learn to "get their lives in order". Choosing what to do and what not to do is very much the focus of people in the Primitivism Worldview. Because they are "primitive", Primitives make a lot of mistakes compared to people in the later–higher Worldviews, just as children make a lot of mistakes while they are growing up.

Primitives make up only about ten percent of the world population. The other ninety percent of the population considers the ten percent to be unusual and strange, so they quickly and easily dismiss Primitives on that account. Children who are in the mainstream Worldviews, the more common Worldviews, especially Materialists who make up about thirty-five percent of the population, may make fun of and taunt Primitive children. Mainstream adults may avoid them or dismiss them or demean them or feel sorry for them. This means that Primitives are not found to be interesting except by their own kind.

Let's take a look at Primitives and see if we can understand where they are coming from and where they are going in the various realms of life. Let's supplement the extrapolations and interpolations of the five Attributes of this Worldview provided above with the following descriptions. Note that the following are observations of extreme examples of this Worldview. Please keep in mind as you read them that they are exaggerated stereotypes of people in this Worldview; few actual people embody these archetypes in every way. The secondary Worldviews, the Zones, significantly skew the expression of the stereotype. Also, in terms of True Personality, the other Traits of the Process/Aspect System that a person has can skew the manifestation of the Worldview considerably. Also, in terms of False Personality, there are many other influences in the family, school, business, society, and culture that can skew the expression of this or any other Worldview, such that it becomes difficult to discern accurately. So, please be astute in your discernment if/when you attempt to identify a person's Worldview.

The following seven realms of life–experience roughly correlate to the seven Processes of the Process/Aspect System, in the Natural Sequence.

Economics

Primitives are not sophisticated enough to understand and prefer one economic system (barter, slavery, feudalism, capitalism, socialism, communism, whatever) over another; they simply do the best they can to get by in the world that they are born into, but the higher aspects of which are mostly beyond their focus and competence.

Unless they live in a culture or society that is also in the Primitivism Worldview, Primitives are not going to be entrepreneurs. Rather, they prefer to work for someone else who will tell them exactly what to do and what not to do. Typically this means menial jobs and careers, because these are safe and secure and predictable.

The thing that is great about Primitives in this scenario is that they typically make good "workhorses". This is a realm where they can excel; where they are willing to do the drudgery jobs, usually involving physical labor, that people in the higher–later Worldviews disdain as being "beneath" them, or at least deadly dull and not what they aspire to. Primitives are constantly in a state of unrest because they are looking for something to fill their emptiness, and a routine job satisfies this condition. This is not just because of their identification with the Termination Process — which is very work- and goal-oriented — but also because Primitives don't generally aspire to much else, and they are not often capable of much else. Their lives are dedicated to action more than to emotion or to thought. Rarely will you find a Primitive who is truly curious about all that life has to offer. Rather, they learn by rote and then they stay in their rut, and there is no better place for them to be than in what others might consider a "dead end" job. This is not an excuse for others to suppress and repress a disadvantaged person who aspires to a better life, but there are some people who do in fact belong at the bottom of the labor pool, and they are not actually dissatisfied with such a station in life.

Sociology

In the sections on the various synonyms for the Primitivism Worldview, I mentioned their tendency to function in "fight or flight" mode, to engage willingly and willfully in power struggles, to regard life as a battle between the strong and the weak, and to see others as divided into allies and enemies in the struggle for survival. Let's enlarge on those ideas a bit more here.

This subsection discusses how Primitives relate to other people, and the quick answer is that their relationships and their concerns for others are generally limited to family and close friends, which is a very small circle. In the Ordinal Zones of Primitivism, the concern is for one's own survival in a world that is perceived as 'dog-eat-dog'. In the Cardinal Zones, the 'dogs' tend to run in 'packs', and here loyalty to the in-group is extremely important, simply because it increases the odds of survival. If Primitives find themselves not in a literal jungle, but in a city 'jungle', then the best way to survive is in a street gang. A dominance hierarchy is established within the gang, and between gangs. This phenomenon has been romanticized in "West Side Story".

Regarding morality and ethics in relationships, Primitives perceive themselves as "me" and others as "not me". Therefore, they tend to treat other people as objects, not as people like themselves. Primitives are working on the basic rules of socialization, unless they are trained otherwise by people in higher–later Worldviews. At minimum, there can be a lack of subtlety and sensitivity in moral and ethical issues. Because of their naivety, it is relatively easy for them to "fall in with the wrong crowd" and get drawn into nefarious activities; they just do not know any better. Because the Primitivism Worldview is partly about establishing a dominance hierarchy in the struggle for survival, Primitives often genuinely regard weaker people as 'fair game' to be taken advantage of. At their worst, they may not see anything wrong with lying, stealing, cheating, and murdering if it seems superficially to further their personal survival and safety advantage. Because personal and in-group survival is the prime directive for Primitives, war against the out-group is regarded as justified.

Primitives remain involved primarily in their immediate families, their club, their union, and their company. They can be clannish about their families. They are not often a full participant in the culture in which they live, but tend to hang back, and stay on the fringes of society. If Primitives are not well socialized, at their worst they are backward, foolish, isolated, uncouth, crude, gross, irresponsible, and graceless — "low class trash" — generally speaking. Unless they are trained otherwise by people in higher–later Worldviews, they do not know how to relate to other people and the world appropriately. This produces awkward behavior on many occasions.

At their most primitive, Primitives are somewhat like drones in a beehive or ants in a colony; they can be little more than automatons who follow the programming of their social constraints and influences. This is reminiscent of a military army in uniform, trained to obey orders and follow the leader.

Primitives typically have a narrow range of reactions to life when it gets intense — I say "reactions" because they are of One-Dimensional Action, so they are usually not self-aware enough to respond intentionally. If they are confronted by something that they do not understand, they usually exhibit two types of reaction, both of which involve Action, of course: flight or fight. They will either withdraw — run away and hide in fear and bewilderment — or launch an attack on the confronter or the confronting situation. Both of these are typical reaction patterns for the Primitives who are primarily dealing with basic survival issues.

Psychology

Because of their limited perspective, Primitives find the complexities of the modern world bewildering and inscrutable to them. Their views are simplistic and binary — 'black and white' — without subtlety or nuance. Therefore, others will often find them, in more realms of life than for the vast majority of the population, on "Mount Stupid" of the Dunning–Kruger competence–confidence curve. If you are not familiar with that concept, it means that there is a certain type of person who consistently overrate themselves because they are too incompetent to know how incompetent they are.

Primitives are often in need of guidance from those with higher–later Dimensionality in their Personality. They are in need of hand-holding on many occasions. They clumsily knock things over as they navigate their environment. They do not know the value of things they encounter and may break them. They seem "immature" all of their lives. Primitives sometimes find the whole business of living to be fearful, since so many things happen that are beyond their comprehension. This is not necessarily so: they might also be possessed of the type of bravado found in the maxim, "fools rush in where angels fear to tread". If their Array of Traits includes the Power, Passion, or Aggression Mode, they can get themselves in a lot of trouble in a big hurry as they bumble and stumble headlong through life.

Primitives are usually involved in rudimentary pursuits and issues because in this Worldview there is not a high or broad perspective on the landscape of the world. The person will exhibit behavior and response with only a shallow perspective on the meaning of their actions. There is a lot of going over and over the basics but not much excursion into ramifications. The fundamentals are dealt with here. Primitives seem innocent at best and backward at worst. At their very best, Primitives are simply innocent and innocently simple. This can be an okay thing; many of them are psychologically "clean" in a strange sort of way. There is a primitive freshness and originality about them, just as there is with children who are as yet unsullied by the pain, evil, trauma, responsibility, and rigor of complicated adult life.

All of the Ordinal Worldviews tend to lack the capacity for introspection, but Primitivism is the least introspective and self-aware, because there is so little in there for themselves to look at for one thing, and for another thing the capacity for introversion is just not in their nature. Consequently, Primitives have a vacuous look in the eyes — there is not much in there, not much depth or breadth. This also means that, of all the Worldviews, Primitives have the least capacity for humor. And the least capacity for deceit, because they do not know how to be other than what they are: WYSIWYG = What You See Is What You Get.

Primitives tend to live in the moment, right here, right now, because the future is potentially scary and bewildering. They are rarely interested in the greater overview of life, but instead are wrapped up in their own little arena of events. They cannot easily cope with more than this. A Primitive is "a babe in the woods" when it comes to dealing with our complex society. And if you don't really understand what is going on, why pursue it? So they rarely get involved in, or even show a deep interest in, the wider and more complex aspects of life, such as politics, religion, humanitarian causes, show-business, the arts and sciences. They dabble in the limited, elementary, and simple things of life — home and family, or a routine job, or odd jobs working for someone else. Often they do not even pursue a lifetime career, preferring to go from one menial job to another. If they even have a job or career, they usually stick to something undemanding and unchallenging, such as manual labor or truck driving if they are male, or homemaking if they are female. They need something that does not tax their limited capacity. They often avoid such stimulation because it reveals their ineptitude. They usually find complex careers frightening rather than exciting.

Strangely, some Primitives can be very sure of themselves in spite of their lack of competence. This is in line with the Dunning–Kruger effect mentioned above, the psychological phenomenon where an incompetent person is not competent enough to realize that they are incompetent. May I suggest that the lesson of the Primitivism Worldview for all Worldviews is to not overestimate ourselves when we are in the early learning stages of any situation? Being 1-D Ordinal, Primitives sometimes do not have the breadth of perception to "know better" where others think they should. Their concepts are not generally well founded. Sometimes Primitives latch onto some pretty "kooky" notions because of their simplistic worldview. If they lack wide experience in consequence of their inherent negativity, they can be gullible, because they do not have enough breadth of personality to recognize a silly or goofy idea or suggestion.

There is nothing intrinsically wrong with being a Primitive, of course, and the description above should not be construed as condemnation or judgment of Primitives. It is just that they are "primitive", even as children are. At their best, Primitives have a childlike innocence and naivety about them that can be charming — but

most people do not find this childishness as charming in adults as they do in children. The best thing about them — if they have not been abused or otherwise traumatized, and if they have been properly reared in a benign and supportive environment — is that they are usually genuine and authentic. It is because they do not have enough savvy about things in general to pretend to be anything other than exactly what they really are. Their range of experience is too narrow for them to respond outside of their own natures. In other words, Primitives often are not complicated enough to be phony. This is a good thing on the one hand, but on the other hand it means that that they also tend to be tactless as well as clueless.

Education

Because of the limited horizon of the Primitivism Worldview, it is rare for Primitives to seek education beyond what is required by the culture or society into which the Primitive is born. Indeed, it is not unusual for Primitives to drop out of formal education before the minimum requirements are met. For most of them, the best that can happen to them is to get trained in a simple trade, preferably one of manual labor or repetitive action. They have the inherent capacity to excel in that sort of work, because Primitivism is an Action Worldview, in the same Process as the Perseverance Mode. The word "training" is better than the word "education" for what a Primitive needs to get along in the world. Primitives need to be micro-managed until they get it right, until the activity becomes habitual to them.

However, it should not be thought that Primitives are intellectually deficient. Of the Primitives known to me personally, a few have been college graduates. One was an engineer, a partner in an engineering firm, two were architects, and one is an insurance salesperson. Another was a ministerial trainee. Intelligence is a factor completely separate from Worldview. There are bright and stupid people, cultured and uncultured people, couth and uncouth people, decent and indecent people, in all Worldviews. Each of the Primitives mentioned above has absorbed the knowledge of our society very well, but they lacked depth, breadth, and height of Focus and understanding. The hardware of their brains was functioning fine. The thing that distinguished them psychologically is that their perceptions were far shallower, far narrower, and far more simplistic than those of practically everyone else.

Even when Primitives are intelligent and well-educated and not culturally or socio-economically deprived, they can seem weak on "savvy" and lacking in "common sense". This is often mistaken for lack of intelligence, but the two deficiencies should not be confused. Because of their simplicity, no matter how intelligent or otherwise gifted Primitives may be, they rarely rise to prominence or notoriety in the world, because people in higher–later Worldviews — those who are in the vast majority and in control in the world — do not recognize them as "equals", and therefore do not embrace them or promote them.

If Primitives are intelligent and knowledgeable (in an educational sense), they think that they have things figured out pretty well, and marvel that other people (in other Worldviews) make things so complex. So far as these others are concerned, 3-D Materialists and P-D Collectivists in particular — those who dominate the world — tend to be seen as making things more complicated than necessary. Materialists and Collectivists marvel that Primitives have such a cursory understanding of the issues. Things are complex in this world, but artificially so according to the Primitives, and Primitives do not embrace that complexity. Rather, they avoid it.

Philosophy

It would be an oxymoron to say that a Primitive has a philosophy of life, other than 'making do' as best one can with the limited perspective that the Worldview provides. Perhaps the best "philosophy" that a Primitive is capable of aspiring to is to develop "street smarts" in the "tough neighborhood" of life. It is 'like a jungle' out there in the world, whether an urban jungle or a rain-forest jungle; best learn how to navigate it safely.

Perhaps a case could be made that the Primitivism philosophy has to do with the establishment of, and utility of, precedent. Note that this is one of the bedrock principles of the legal profession, as described regarding the Precedentism synonym.

Spirituality

In religion, Primitives tend to believe what their parents teach them, if anything. If they are religious by nature, and have no spiritual tradition handed to them, then they prefer nature religions, because by nature they are close to nature. As the personification of the Ordinal Action Process, they tend to prefer religious rituals that might include dancing, or other group-based activities. If they are spiritually inclined by nature, then they usually express this as superstitiousness.

To Primitives, practically everything is unfathomably mysterious, which is why this Worldview could be characterized as oriented toward magic, myth, and mystery. Because they are without understanding of how things actually work, Primitives ascribe actions to conscious "agents". In primitive cultures, these agents are or were anthropomorphized as spooky forces such as gods and demons. There have been primitive, polytheistic, animistic cultures where sacrifices were made to these imagined gods to appease and placate them. That made the people involved feel safe in a world that was scary, and gave them the illusion that they were in control of the forces of nature.

Politics

Unless we are talking about family politics here, the Primitive is not much interested in politics in the usual sense, as in governmental institutions. Within the family, the "politics" can be pretty intense. Primitives tend to be "control freaks", because that is one of the expressions of Ordinal Action. Consequently, in family situations Primitives can be crude and overt in maneuvering and jockeying for personal advantage with their so-called "loved ones"; there are power struggles; there is a pecking order; there can be a Darwinian struggle for survival of the strongest and meanest. The corrupting influence of power is very much present in the domain of the Primitivism Worldview, where physical power differentials are a primary concern. I hate to say it, but this is the Worldview where the "lower classes" are most likely to produce abusive relationships with other family members. Sad to say, but Negative Pole and lower class often go together. And, from the perspective of a higher–later Worldview, the phrase "loved ones" hardly applies to the transactional nature of relationships that is more common in this Worldview than in any other.

As stated above, Governmental institutions of all kinds partake somewhat of the Primitivism Worldview, because that is where bureaucracy and legislation operate at the most primitive level: making laws about what is and is not allowed, establishing a public safety system to enforce the laws in the form of police, and establishing a fire department and such, and providing for the common defense or offense in the form of the military. These public safety organizations tend to have a culture or ethos that is consistent with the Primitivism Worldview, even if/when their majority population is not made up of Primitives. My perception is that politics is an arena that attracts mostly people in the Ordinal Worldviews because this is where they can best sort out the basic issues of strength versus weakness, right versus wrong, good versus evil, prosperity versus poverty, and smart versus stupid.

Whereas the Primitive is One-Dimensional Ordinal Action, the next Worldview under discussion is in the next higher Dimension. It is Two-Dimensional Ordinal Inspiration. This is a whole other ball game.

Chapter 3C

THE TRADITIONALISM WORLDVIEW

Traditionalism

Synonyms: Animism, Conventionalism, Tribalism, Sectarianism, Ethnocentrism, Evangelism, Fundamentalism, Moralism, Parochialism, Pessimism, Pietism, Proselytism, Religionism, Romanticism, Totemism, Tribalism.

Mottoes: "Do it right or not at all."; "Train up a child in the way he should go."

Description: Tends to live in a "small world" focused on family and local community, and on the moral and religious values learned in childhood.

Advantage: Aspiration to decency and high moral values.

Disadvantage: Overly vulnerable to peer pressure, "group-think", and social rejection.

+*Propriety*

Synonyms: edification, decorum, legitimacy.

Mottoes: "I make this a better world."; "I practice the old-fashioned virtues."

Description: Tied to a small-community perspective and likes living in smaller communities of "good" people of the like-minded sort.

Extreme: Miss Manners.

–*Conformity*

Synonyms: conventionality, rectitude, compliance.

Mottoes: "Let's just do what is customary and not have to feel or think about it."; "I'm right the way the right kind of people are right."

Description: Clannish, cliquish

Extreme: persecution of those seen as too "other".

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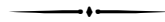
Table 3Ca — The TRADITIONALISM WORLDVIEW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	*+Propriety* *TRADITION'M* *–Conformity*	+Production MATERIALISM –Exploitation	+Consensus COLLECTIVISM –Ambiguity	+Wisdom HOLISM –Speculation	+Liberation TRANSPERSON'M –Catharsis	+Revolution MESSIANISM –Provocation

As shown on the partial Process/Aspect Chart above, the Traditionalism Worldview has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Pan* in Aspect;

- Its Dialectic Attributes are *Ordinal* in Process and *Neutral* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Assimilation* in Aspect;
- Its Directionality Attributes are *Downward* in Process and *Complex* in Aspect;
- It is an Aspect of the *Involution* Process.

These Attributes were introduced, described, and explained in Part One. If we thoughtfully consider the abstract meaning and significance of the Attributes of Traditionalism, then we have a good start on understanding how Traditionalism manifests in Personality. A thorough exposition of the Traditionalism Worldview follows.

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Attributes of Traditionalism

As usual in the development of my explanations and descriptions of a personality Trait, I first present the abstract underpinnings of the Trait before I present the concrete manifestations. That is to say, I am going to start my explanation of this Trait, the Traditionalism Worldview, with broad, abstract generalities, then, as the descriptions are presented and developed, they will become more specific.

So here are the abstractions: the Traditionalism Worldview has the following five Attributes: It is *Ordinal* (rather than Cardinal), it is on the *Inspiration* Axis (rather than on the Action, Expression, or Assimilation Axes), it is an Aspect of the *Involution* Process (rather than one of the other six), it is *Two-Dimensional* (rather than One-, Three- or Pan-Dimensional), and its Direction is *Downward* (rather than one of the other six Directions).

Those Attributes tell us about how the Traditionalism Worldview is derived from first principles; they tell us where it fits among the other Traits, and they provide the underlying reason why Traditionalists are what they are, think what they think, feel how they feel, and do what they do. Thus, if we understand what those Attributes mean, we know a lot about how the Traditionalism Worldview manifests. Those Attributes are explained extensively in Part One, and in previous sections of this chapter, but let's briefly review how they manifest in this particular Worldview. On the Process/Aspect System Chart, these five Attributes are shown in the header rows of the Traditionalism Worldview.

ORDINAL: In terms of personality Traits, the Ordinal (rather than the Cardinal) Worldviews, such as Traditionalism, are *competitive* (rather than cooperative), *personal* (rather than transpersonal), *concrete* (rather than abstract), *worldly* (rather than otherworldly), *specialist* (rather than generalist), *hierarchical* (rather than egalitarian), and *quantitative* (rather than qualitative).

INSPIRATION: People in Worldviews on the Inspiration Axis, Traditionalism in this case, concern themselves with the *value system* of the world they live in, more so than the behavioral system (as is the case of people in the Action Axis Worldviews), or the belief system (as is the case of people in the Expression Axis Worldviews), or the general experiential system (as in the case of people in the Assimilation Axis Worldview). The antithesis of Traditionalism, also on the Inspiration Axis but Cardinal side, is the Transpersonalism Worldview — see section further on.

INVOLUTION: Involution is my name for the Ordinal Inspiration Process. In terms of personality, this Process is somewhat pessimistic in that there is an exaggerated awareness of what is "wrong" with the world, from their point of view. There is "inspiration" here, but the inspiration is about how things *should* be in the here and now rather than in the hereafter. It is more about physical well-being — health — than it is about psychological well-being — happiness — the latter being the case with the complementary Worldview, Transpersonalism, which has the Attributes of Cardinal Inspiration and is an Aspect of the Evolution Process.

TWO-DIMENSIONALITY: Physicists recognize dimensionality as a geometrical abstraction that encodes some of the information about features of the ultimate nature of the objective space/time reality system. The Process/Aspect System recognizes that Dimensionality is a feature of our subjective time/space personality configuration. An objective two-dimensional space/time object is planar, with an upside and a downside. In terms of subjective time/space personality, this manifests as focus on and interest in issues that are metaphorically upward–facing versus downward–facing. In other words, the concerns involve sorting out

issues of good versus evil, right versus wrong, and higher versus lower values and qualities. That says a lot about the Two-Dimensional Traditionalism Worldview.

DOWNWARD: In subjective time/space the metaphorical Direction that a person in the Traditionalism Worldview is moving is Downward, rather than Forward or Backward or Upward or Outward or Inward or Complex. This most often shows up as a tendency to focus on down-to-earth matters of emotional and social well-being.

The common element in the definitions of the various synonyms discussed in the next subsection is that people whose center of gravity is in Traditionalism are focused on sorting out their value system hierarchy: the bad and the good, the better and the worse. They are interested in realms such as morality, sociality, and religiosity.

The reason for this focus on and interest in values is obvious when you understand the abstraction of which Traditionalism is the manifestation, in terms of a personality Trait. As noted above, Traditionalism is the Two-Dimensional Ordinal Worldview. In the geometric conceptualization of the Process/Aspect System, the essence of the Two-Dimensionality ("2-D") abstraction is of a plane surface, which has a downside and an upside. The essence of the Ordinality abstraction ("–", the minus sign) is no-ness, therefore it refers to the downward–facing side. The combination of the two is "– 2-D –". Therefore, with – 2-D –, the focus of the Traditionalism Worldview is on the value system of the natural world, rather than on the value system of the supernatural world. The presence of focus on the physical world, and lack of focus on the metaphysical world, prevails in all three of the Ordinal Worldviews, but Traditionalism, more than the other Ordinal Worldviews, does so in this matter of values.

Traditionalists make up about twenty percent of the population of the United States and the world. This is enough to have an influence, but not enough to be the determining factor in most cultures, societies, and nations, which is reserved for the mainstream, which at this time in history, at this stage of socio-cultural evolution, is dominated by Materialism at about thirty-five percent; Traditionalists are like a 'tributary' to the 'mainstream', to use a metaphor.

So, let's take a look at various proposed synonyms for the Traditionalism Worldview. That discussion will begin to flesh out what I mean by the word.

Traditionalism and its Synonyms

There is no perfect word for this (or any other) Worldview. In order to flesh out what I do mean and what I do not mean by the Traditionalism Worldview, let's take a look at the synonyms listed below the title for this chapter: Animism, Conventionalism, Tribalism, Ethnocentrism, Evangelism, Fundamentalism, Moralism, Parochialism, Pessimism, Pietism, Proselytism, Religionism, Romanticism, Totemism, and Tribalism. None of the synonyms completely or accurately captures the nature of Traditionalism, but collectively they cover the facets and aspects of this Worldview pretty well. I wish there were a better single word, but so far I have not found it.

Underlines in the following quotations are my emphasis; pay special attention to them; they provide yet more synonyms for the meaning of Traditionalism, whether or not they have officially achieved the status of an "ism". By the way, the dictionary definition of an ism is "a distinctive practice, system, or philosophy, typically a political ideology or an artistic movement", and that is why I believe that the names of various "isms" are appropriate for the names of, and synonyms of, the Worldviews.

Traditionalism

Traditionalist conservatism, also referred to as classical conservatism, traditional conservatism or traditionalism, is a political and social philosophy emphasizing the need for the principles of a transcendent moral order, manifested through certain natural laws to which society ought to conform in a prudent manner. Overlapping with Toryism, traditionalist conservatism is a variant of conservatism based on the political philosophies of Aristotle and Edmund Burke. Traditionalists emphasize the bonds of social order and the defense of ancestral institutions over what it considers excessive individualism. Traditionalist conservatism places a strong emphasis on the notions of custom, convention and tradition. Theoretical reason is derided over and is considered against practical reason. The state is also seen as a communal enterprise with spiritual and organic qualities. Traditionalists believe that change — if it does happen — is not the result of intentional reasoned thought and it flows naturally out of the traditions of the community. Leadership, authority and hierarchy are seen as natural products. Traditionalism developed throughout 18th-century Europe, particularly as a response to the disorder

of the English Civil War and the radicalism of the French Revolution. In the middle of the 20th century, traditionalist conservatism started to organize itself in earnest as an intellectual and political force. [>https://en.wikipedia.org/wiki/Traditionalist_conservatism< — retrieved 23 February 2020]

The history of modern traditionalism is of little concern in this discussion, but people who are in the Traditionalism Worldview share many values in common with it. It does not say so here, but the Traditionalism Worldview prevailed during what anthropologists refer to as the prehistoric Neolithic Age, aka the agricultural-pastoral socio-cultural stage of human development, which is sandwiched between the hunter-gatherer society (Primitivism Worldview instantiated in culture), and the rise of civilizations about 3500 BCE (Materialism Worldview instantiated in culture). It was a very tribal phase in socio-cultural evolution. The Traditionalism Worldview promotes family values and social institutions that have 'stood the test of time'. Often this includes religious organizations as the keepers of a value system that appeals to the Traditionalist by nature and by nurture.

One manifestation of the Traditionalism Worldview in modern times is the case of some exclusionary intentional communities or societies that reject certain aspects of modernity. They have deliberately 'stopped the clock', more or less, at a particular era of history or civilizations; they have refused to "advance" along with the rest of civilization. Some such manifestations of Traditionalism are pejoratively referred to as "Luddite" (a person opposed to new technology or ways of working) or "troglodyte" (a person who is regarded as being deliberately ignorant or old-fashioned) by judgmental people in Worldviews higher–later than Traditionalism. There might be something to this accusation in some cases, but it might also be that some Traditionalists (and Primitives) reject opportunities for socio-cultural advancement on philosophical grounds — to the limited extent that they are capable of philosophy. What can be said with some assurance is that it is in the inherent nature of Traditionalists to not perceive and embrace some of the features of civilization as necessarily good things.

Tribalism

Tribalism is the state of being organized by, or advocating for, tribes or tribal lifestyles. Human evolution has primarily occurred in small groups, as opposed to mass societies, and humans naturally maintain a social network. In popular culture, tribalism may also refer to a way of thinking or behaving in which people are loyal to their social group above all else, or, derogatorily, a type of discrimination or animosity based upon group differences. The word "tribe" can be defined to mean an extended kin group or clan with a common ancestor, or can also be described as a group with shared interests, lifestyles and habits. The proverb "birds of a feather flock together" describes homophily, the human tendency to form friendship networks with people of similar occupations, interests, and habits. Some tribes can be located in geographically proximate areas, like villages or bands, though telecommunications enables groups of people to form digital tribes using tools like social networking websites. In terms of conformity, tribalism has been defined as a "subjectivity" or "way of being" social frame in which communities are bound socially beyond immediate birth ties by the dominance of various modalities of face-to-face and object integration. Ontologically, tribalism is oriented around the valences of analogy, genealogy and mythology. That means that customary tribes have their social foundations in some variation of these tribal orientations, while often taking on traditional practices (e.g. Abrahamic religions such as Christianity, Judaism, and Islam), and modern practices, including monetary exchange, mobile communications, and modern education. [>https://en.wikipedia.org/wiki/Tribalism< — retrieved 23 February 2020]

This entire Wikipedia article is very instructive about the essence of the Traditionalism–Tribalism Worldview. There is Tribalism in the Primitivism Worldview, but there it is mostly driven by the challenges of surviving in what is or is perceived to be a bewildering and/or harsh environment; families that share a common genetic ancestry band together for physical protection, both offensive and defensive. In the Traditionalism Worldview, the "kinship" bonds include people with a similar value system, and the motivation is to improve the well-being of the in-group. Traditionalism has more of an emotional feel to it than Primitivism, which is more about action, and which emphasizes and uses ritual and ceremony to bind the tribe together.

Tribalism has its roots in ancient humanity, where a common genetic heritage resulted in in-group cohesion, but "tribalism" in general is a phenomenon that can appear in any group that has an ideological heritage that is focused on "right and wrong" and "good and evil" and "righteous and wicked". One could regard in-group cohesion as a positive manifestation of the Ordinal Inspiration Worldview, but there is another side, a negative side, a "sectarian" side. This is when tribalism produces conflict of the in-group with out-groups —

other tribes or "sects". Both negative and positive manifestations are based on the Ordinal Inspiration principle, where the establishment of a value system hierarchy is paramount. In this Worldview, there is a high regard for ideological purity within the group, and there is also a disdain for other groups.

This insight about the nature of tribalism leads to the next synonym for the Traditionalism Worldview.

Sectarianism

Sectarianism is a form of prejudice, discrimination, or hatred arising from attaching relations of <u>inferiority and superiority</u> to differences between subdivisions within a group [or between groups]. Common examples are denominations of a <u>religion</u>, ethnic identity, [socio-economic] <u>class</u>, or region for citizens of a state and factions of a <u>political</u> movement.

The ideological underpinnings of attitudes and behaviors labeled as sectarian are extraordinarily varied. Members of a religious, national or political group may believe that their own salvation, or the success of their particular objectives, requires aggressively seeking converts from other groups; likewise, adherents of a given faction may believe that the achievement of their own political or religious goals requires the conversion or purging of dissidents within their own sect.

Sometimes a group that is under economic or political pressure will kill or attack members of another group which it regards as responsible for its own decline. It may also more rigidly define the definition of orthodox belief within its particular group or organization, and expel or excommunicate those who do not support this newfound clarified definition of political or religious orthodoxy. In other cases, dissenters from this orthodoxy will secede from the orthodox organization and proclaim themselves as practitioners of a reformed belief system, or holders of a perceived former orthodoxy. At other times, sectarianism may be the expression of a group's nationalistic or cultural ambitions, or exploited by demagogues.

The phrase "sectarian conflict" usually refers to violent conflict along religious or political lines such as the conflicts between Nationalists and Unionists in Northern Ireland (religious and class-divisions may play major roles as well). It may also refer to general philosophical, political disparity between different schools of thought such as that between Shia and Sunni Muslims. Non-sectarians espouse that free association and tolerance of different beliefs are the cornerstone to successful peaceful human interaction. They espouse political and religious pluralism.

While sectarianism is often labelled as 'religious' and/ or 'political', the reality of a sectarian situation is usually much more complex. In its most basic form sectarianism has been defined as, '<u>the existence, within a locality, of two or more divided and actively competing communal identities, resulting in a strong sense of dualism which unremittingly transcends commonality, and is both culturally and physically manifest</u>'. [>https://en.wikipedia.org/wiki/Sectarianism — retrieved 02 March 2021]

To some extent, Sectarianism is a synonym for all three Ordinal Worldviews. In the case of Primitivism, the sorting process along the Ordinal Action spectrum is between the relatively strong and the relatively weak — the emphasis is on political distinctions; in the case of Materialism, the sorting process along the Ordinal Expression spectrum is between the relatively rich and the relatively poor — the emphasis is on economic class distinctions; in the case of the Traditionalism Worldview, the sorting process along the Ordinal Inspiration spectrum is between the relatively righteous and the relatively wicked — the emphasis is on religious distinctions.

Totemism

Totemism is a belief associated with <u>animistic religions</u>. The totem is usually an animal or other natural figure that spiritually represents <u>a group of related people such as a clan</u>. Early anthropologists and ethnologists like James George Frazer, Alfred Cort Haddon, John Ferguson McLennan and W. H. R. Rivers identified totemism as a shared practice across indigenous groups in unconnected parts of the world, typically reflecting a <u>stage of human development</u>. Scottish ethnologist John Ferguson McLennan, following the vogue of 19th-century research, addressed totemism in a broad perspective in his study *The Worship of Animals and Plants* (1869, 1870). McLennan did not seek to explain the specific origin of the totemistic phenomenon but sought to indicate that <u>all of the human race had, in ancient times, gone through a totemistic stage</u>. Another Scottish scholar, Andrew Lang, early in the 20th century, advocated a nominalistic explanation of totemism, namely, that local groups or clans, in selecting a totemistic name from the realm of nature, were reacting to a <u>need to be differentiated</u>. If the origin of the name was forgotten, Lang argued, there followed a mystical relationship between the object — from which the name was once derived — and the groups that bore these names.

Through nature myths, animals and natural objects were considered as the relatives, patrons, or ancestors of the respective social units. Contemporary neoshamanic, New Age, and mythopoetic men's movements not otherwise involved in the practice of a tribal religion have been known to use "totem" terminology for the personal identification with a tutelary spirit or spirit guide. However, this can be seen as cultural misappropriation. [>https://en.wikipedia.org/wiki/Totem< — retrieved 02 August 2020]

As indicated above, religion is important in Totemism, and it is usually important to Traditionalists, as we see here and elsewhere among these synonyms. Religion gives Traditionalists a ready-made value system that naturally feels right to them, because religion and Traditionalism are instantiations of the same Ordinal Inspiration Process, namely Involution. This synonym, Totemism, emphasizes several features of people in the Traditionalism Worldview, namely the social cohesion of tribalism, religiosity, and the differentiation of the in-group from the out-group. It does not refer to a modern New Agey adaptation where a person has a totem animal.

This quotation and others in this chapter make it obvious that there is a correlation between the Worldviews and cultural development during human prehistory and history. Despite the correlation and the similarity of descriptions, the two should not be confused with each other: a person can be in any Worldview in any socio-cultural environment, and *vice versa*. However, Traditionalism is the present-day manifestation of the social system that worked very well in the archaic agricultural–pastoral phase of human sociocultural development thousands of years ago, when tribal cohesion with religious rituals were the prevailing ethos.

The quotation mentions animism; let's see if it can teach us about the nature of the Traditionalism Worldview.

Animism

Animism (from Latin *anima*, "breath, spirit, life") is the belief that objects, places and creatures all possess a distinct spiritual essence. Potentially, animism perceives all things — animals, plants, rocks, rivers, weather systems, human handiwork and perhaps even words — as animated and alive. Animism is used in the anthropology of religion as a term for the belief system of many indigenous peoples, especially in contrast to the relatively more recent development of organized religions. Although each culture has its own different mythologies and rituals, "animism" is said to describe the most common, foundational thread of indigenous peoples' "spiritual" or "supernatural" perspectives. The animistic perspective is so widely held and inherent to most indigenous peoples that they often do not even have a word in their languages that corresponds to "animism" (or even "religion"); the term is an anthropological construct.

Largely due to such ethnolinguistic and cultural discrepancies, opinion has differed on whether *animism* refers to an ancestral mode of experience common to indigenous peoples around the world, or to a full-fledged religion in its own right. The currently accepted definition of animism was only developed in the late 19th century (1871) by Sir Edward Tylor, who created it as "one of anthropology's earliest concepts, if not the first". Animism encompasses the beliefs that all material phenomena have agency, that there exists no hard and fast distinction between the spiritual and physical (or material) world and that soul or spirit or sentience exists not only in humans, but also in other animals, plants, rocks, geographic features such as mountains or rivers or other entities of the natural environment: water sprites, vegetation deities, tree sprites, … . Animism may further attribute a life force to abstract concepts such as words, true names or metaphors in mythology. Some members of the non-tribal world also consider themselves animists (such as author Daniel Quinn, sculptor Lawson Oyekan and many contemporary Pagans). [>https://en.wikipedia.org/wiki/Animism< — retrieved 23 February 2020]

Because of certain ambiguities and inadequacies in this description, I had a debate with myself about whether to make Animism a synonym of the Traditionalism Worldview or the Transpersonalism Worldview. Both of these Worldviews are in the Inspiration Dimension, so both of them add a "spiritual" component to the personality to some extent. Traditionalists in primitive groups and cultures satisfy some of these descriptions when their animism looks like superstitious, fundamentalistic, moralistic religion to anthropologists who are in higher–later Worldviews, usually the Collectivism Worldview. Transpersonalists satisfy some of these descriptions when they profess the kind of mystical, spiritual, panentheism that transcends organized religions. Transpersonalist perceptions can also be misinterpreted by Collectivist anthropologists, who are in a lower–earlier Worldview than Transpersonalists are. In the end, I decided to use this as a synonym for just the Traditionalism Worldview. Traditionalists who have a strong religious streak are likely to see the influence of spiritual agents such as angels and demons and God wherever they look.

Parochialism

Parochialism is the state of mind, whereby one focuses on <u>small</u> sections of an issue rather than considering its wider context. More generally, it consists of being <u>narrow</u> in scope. In that respect, it is a synonym of "provincialism". It may, particularly when used pejoratively, be contrasted to universalism. The term <u>insularity</u> (related to an island) may be similarly used.

The term originates from the idea of a parish (Late Latin: *parochia*), one of the smaller divisions within many Christian churches such as the Roman Catholic, Orthodox, and Anglican churches. In 1969 Everett Carl Ladd published *Ideology in America* — his study of political attitudes in the Greater Hartford, Connecticut area. For context, he introduced the "conventional dichotomy" of liberal versus conservative in political thought, and contrasts this with an alternative dimension of cosmopolitanism versus parochialism. Ladd acknowledges the anticipation by Robert Merton of this <u>localist versus cosmopolitan dichotomy</u>.

Ladd describes a parochial leader in terms of their largely local attachments:

> They are, typically, small businessmen and locally oriented professionals who have spent all or most of their lives in the community and whose <u>horizons and connections are narrow and limited</u> to it. Their <u>orthodoxies</u> — partly due to less formal training and partly because of their associations and contacts — are the older "<u>prescientific</u>" ones. They have influence not because of expertise or controlling positions in major corporate structures, but because of personal characteristics — their friendships and associations with <u>common</u> men (typically as voters) in the <u>community</u>. They reflect the hostility of their marginally "have" constituents to demands for change which threaten their economic position or social status. (page 177)

He makes clear that he does not demonize the adherents of parochialism:

> There will be a strong temptation to draw from my construction a picture of Parochials as the bad guys of the new ideological struggle. This is not intended. The response of Parochials probably is as "reasonable", given their sociopolitical position, as is that of Cosmopolitans in light of theirs. What I have tried to suggest is that however humanely inclined they may be as individuals, Hartford Parochials are fundamentally "<u>reactionary</u>", reacting against a new orthodoxy, a new expertise, a new complexity, and for them a new and diminished status. Parochialism is a "<u>reactionary</u>" ideology in a *civilisation technicienne*, one that has muffled traditional economic tensions, accumulated scientific knowledge about agonizing social problems, and acquired a staggering body of technical expertise. (Page 344)
> [>https://en.wikipedia.org/wiki/Parochialism< — retrieved 28 June 2020]

The "cosmopolitans" mentioned above are those in the Materialism and Collectivism Worldviews, the mainstream of modern civilization. Traditionalists are uncomfortable with, and react against, technological (Materialist) and scientific (Collectivist) civilization. As stated below, Traditionalists often have a preference for fundamentalist churches, so it should not be surprising that they should have a parochial mindset, one that is focused narrowly on local religion, local politics, local economics, and local activities. That is the small size of the world, and the short-sighted size of the time horizon, that they are comfortable with. It is also why Traditionalists tend to react against where the mainstream is at, and where it is going. Not that there is anything wrong with that; somebody has to take care of the parochial realm, and it might as well be people who are inclined by nature to have a local–only vision for the well-being of their community. Traditionalism works best in small towns in rural regions. If Traditionalists venture outside their limited natural abode, it often does not end well; it is better that they be 'big fish in small puddles'.

Ethnocentrism

Ethnocentrism is used in social sciences and anthropology to describe the act of judging another culture and believing that the <u>values and standards</u> of one's own culture are <u>superior</u> — especially with regard to language, behavior, customs, and religion. These aspects or categories are distinctions that define each ethnicity's unique cultural identity.

The term ethnocentrism, deriving from the Greek word *ethnos* meaning "nation, people, or cultural grouping" and the Latin word *centrum* meaning "center", was first applied in the social sciences by American sociologist William G. Sumner. In his 1906 book, *Folkways,* Sumner describes ethnocentrism as "the technical name for the view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it." He further characterized ethnocentrism as often leading to <u>pride, vanity, the belief in one's own group's superiority, and contempt for outsiders</u>. Over time, ethnocentrism developed alongside the progression of social understandings by people such as social theorist, Theodore W. Adorno. In Adorno's *The Authoritarian*

Personality, he and his colleagues of the Frankfurt School established a broader definition of the term as a result of "in group–out group differentiation", stating that ethnocentrism "combines a positive attitude toward one's own ethnic/cultural group (the in-group) with a negative attitude toward the other ethnic/cultural group (the out-group)". Both of these juxtaposing attitudes are also a result of a process known as *social identification* and *social counter-identification.* [>https://en.wikipedia.org/wiki/Ethnocentrism< — retrieved 26 February 2020]

One of the negative distortions of Traditionalism is self-righteousness; we see this manifestation in several of these synonyms. For a Traditionalist, as an instantiation of Inspiration, life in the world is all about establishing their value system hierarchy as they sort out "good from evil". By nature, the tendency is to see oneself and one's tribe as good, or at least better, than other tribes. Traditionalists often find their *ethnos* in their church, which is the center of their lives. Their view is that life would be so much more better if everyone subscribed to their value system, which often amounts to worshiping the same deity. One of their preferred and proposed solutions to the world's ills is Theocracy, adherence to the laws of their particular god, the union of church and state. Does this sound like any people or groups that you know? More will be said about various aspects of religionism as a subset of ethnocentrism in the following subsections.

Fundamentalism

Fundamentalism usually has a religious connotation that indicates unwavering attachment to a set of irreducible beliefs. However, fundamentalism has come to be applied to a tendency among certain groups — mainly, although not exclusively, in religion — that is characterized by a markedly strict literalism as it is applied to certain specific scriptures, dogmas, or ideologies, and a strong sense of the importance of maintaining in-group and out-group distinctions, leading to an emphasis on purity and the desire to return to a previous ideal from which advocates believe members have strayed. Rejection of diversity of opinion as applied to these established "fundamentals" and their accepted interpretation within the group often results from this tendency. Depending upon the context, the label "fundamentalism" can be a pejorative rather than a neutral characterization, similar to the ways that calling political perspectives "right-wing" or "left-wing" can have for some negative connotations. [>https://en.wikipedia.org/wiki/Fundamentalism< — retrieved 23 February 2020]

Traditionalists are often found in organizations with a fundamentalistic mindset, such as those groups described in this quotation. This is not necessarily a pathos to be eschewed — there are positive as well as negative manifestations; "fundies", as they are sometimes called, can be solid, contributing members at the stable foundation of their chosen group. On the other hand, they can be unloving when they strictly adhere to some primitive dogma-doctrine that they regard as "sacred". The mention of "literalism" in the quote refers to the mindset of Traditionalists to prefer the literal interpretation of their holy writings, rather than the allegorical or metaphysical interpretation. Active membership in a fundamentalist church is the most extreme if not the most common manifestation of the Traditionalism Worldview. It seems that there are fundamentalists in almost all religious traditions, by the way, just as there are mystics in most high spiritual traditions. Note the difference between religionism (see next subsection) and the concept of spirituality, which best fits in the Complementary Worldview, Transpersonalism.

Religionism

Religion is a social-cultural system of designated behaviors and practices, morals, worldviews, texts, sanctified places, prophecies, ethics, or organizations, that relates humanity to supernatural, transcendental, or spiritual elements. However, there is no scholarly consensus over what precisely constitutes a religion. Different religions may or may not contain various elements ranging from the divine, sacred things, faith, a supernatural being or supernatural beings or "some sort of ultimacy and transcendence that will provide norms and power for the rest of life". Religious practices may include rituals, sermons, commemoration or veneration (of deities and/or saints), sacrifices, festivals, feasts, trances, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public service, or other aspects of human culture. Religions have sacred histories and narratives, which may be preserved in sacred scriptures, and symbols and holy places, that aim mostly to give a meaning to life. Religions may contain symbolic stories, which are sometimes said by followers to be true, that have the side purpose of explaining the origin of life, the universe, and other things. Traditionally, faith, in addition to reason, has been considered a source of religious beliefs. [>https://en.wikipedia.org/wiki/Religion< — retrieved 11 July 2020]

religionism — 1) excessive religious ardor or zeal; 2) extreme piety; 3) discrimination or prejudice on the basis of religion or religious beliefs. [>https://en.wiktionary.org/wiki/religionism< — retrieved 11 July 2020]

People in all Worldviews can have a religious streak or some sensibility about religiosity, but religionism has its peak in the Traditionalism Worldview. In other sections about other Worldviews, I comment on the way that religiosity and/or spirituality is manifested in specific ways in those Worldviews. The point of this synonym is to note that all of the functions attributed to churchy organized religion, such as listed in the Wikipedia quotation, are more central to a Traditionalist than is the case with the other Worldviews. Note that so much of Traditionalism's version of religiosity has to do with the affairs of life in the physical realm. Religionism is mundanity overlaid with a veneer of spirituality; there is not much internal focus on aspiring to raise one's consciousness upward toward an abstract and transcendent supernatural realm. In other words, with Traditionalists, the higher realm is brought down into the lower realm, and the worldly realm is presumably imbued with the sacred. This is what I mean with the Downward Directionality of the Traditionalism Worldview.

Moralism

Moralism is a philosophy that arose in the 19th century that concerns itself with imbuing society with a certain set of morals, usually traditional behavior, but also "justice, freedom, and equality". It has strongly affected American and British culture, concerning private issues such as the family unit and sexuality, as well as issues that carry over into the public square, such as the temperance movement. In tracing the origins of moralism, sociologist Malcolm Waters writes that "Moralism emerged from a clash between the unrestrained character of frontier expansionism, a middle-class, Protestant emphasis on respectability cultivated in small-town America and an egalitarian and anti-intellectual evangelism among splinter Protestant groups."
[>https://en.wikipedia.org/wiki/Moralism< — retrieved 23 February 2020]

The reason that I apply Moralism as a synonym of this Worldview is that, even in those less-common instances when the Traditionalist does not subscribe to a formal, organized religion, they do tend to be moralistic, meaning that they have a strong sense of right and wrong, but it usually comes with a simplistic 'black and white' perspective. This means that their ethical sensitivities are not actually very nuanced. Therefore, as a consequence, they often find themselves in hypocritical scandals; deep down in their heart of hearts they just did not know any better. This is because of the limited understanding and wisdom, in this lower–earlier Worldview, about how the world works in its own ethical terms rather than in the Traditionalist's moralistic terms. Traditionalists are subject to public shaming more than any other Worldview, even when their conscience is not enlightened enough to sincerely feel guilt. Moralism comes along with the Involution Process, which consists of restraint/restrictions/rules meant to inhibit free-action, free-emotion, free-thinking, free-loaders, and free-anything.

Pietism

Pietism is a movement within Lutheranism that combines its emphasis on biblical doctrine with the Reformed emphasis on individual piety and living a vigorous Christian life. They believe "that any true Christian could point back in his or her life to an inner struggle with sin that culminated in a crisis and ultimately a decision to start a new, Christ-centered life." Pietistic Lutherans emphasize following "biblical divine commands of believers to live a holy life and to strive for holy living, or sanctification". Pietistic Lutheran frugality, humility, restraint, sense of duty and order have been strong cultural and religious influences in Scandinavia.
[>https://en.wikipedia.org/wiki/Pietism< — retrieved 14 August 2020]

Question: "What is Pietism?" Answer: Though few groups today would identify themselves as Pietist, there are actually a large number of modern churches which have been significantly impacted by Pietist teaching. Pietism is a movement within Christianity that attempts to focus on individual holiness and a consistent Christian life. It is typically led by laymen or local pastors who are frustrated with the perceived hypocrisy or inconsistency within the larger church. There have been a number of Pietist movements, each one leading to the development of new denominations or fellowships. [>https://www.gotquestions.org/Pietism.html< — retrieved 16 October 2020]

Although this was a historical movement that continues to this day, it seems to be a lifestyle that certain Traditionalists, particularly of the religionistic, fundamentalistic, and moralistic persuasions, would find very comfortable. Notice the emphasis in this lifestyle of the individual person's struggle between good and evil, righteousness and sin — hallmarks of the Ordinal Inspiration Worldview. Notice that part of this historical movement is expressed in a phrase from a song heard in many fundamentalist churches: "Give me that old-time religion; it's good enough for me". Notice also that the values of frugality, humility, restraint, duty, and honor are all manifestations of the Ordinal Inspiration Process, of which the Traditionalism Worldview is also

a manifestation. Not that there is anything wrong with these virtues — they are foundational and appropriate for all Worldviews, but Traditionalists are focused on them more than others.

Conventionalism

> Conventionalism is the philosophical attitude that <u>fundamental</u> principles of a certain kind are <u>grounded</u> on (explicit or implicit) agreements in society, rather than on external reality. Unspoken <u>rules</u> play a key role in the philosophy's structure. Although this attitude is commonly held with respect to the rules of grammar, its application to the propositions of ethics, law, science, mathematics, and logic is more controversial. [>https://en.wikipedia.org/wiki/Conventionalism< — retrieved 23 February 2020]

What I am getting at with this synonym is the Traditionalist's penchant for going along with familial, tribal, cultural, and societal *conventions* in terms of propriety, manners, decency, and general demeanor. Thus, Traditionalists are not of the *avant garde* or of the contrarians. Rather, they value social cohesion within the in-group, and they are uncomfortable with the "free-thinkers" who do not share their values.

Pessimism

> Pessimism is a negative or depressed mental attitude in which an undesirable outcome is anticipated from a given situation. Pessimists tend to focus on the negatives of life in general. A common question asked to test for pessimism is "Is the glass half empty or half full?"; in this situation a pessimist is said to see the glass as half empty, while an optimist is said to see the glass as half full. Throughout history, the pessimistic disposition has had effects on all major areas of thinking. Philosophical pessimism is the related idea that views the world in a strictly anti-optimistic fashion. This form of pessimism is not an emotional disposition as the term commonly connotes. Instead, it is a philosophy or worldview that directly challenges the notion of progress and what may be considered the faith-based claims of optimism. Philosophical pessimists are often existential nihilists believing that life has no intrinsic meaning or value. Their responses to this condition, however, are widely varied and often life-affirming. [>https://en.wikipedia.org/wiki/Pessimism< — retrieved 23 February 2020]

One reason I regard this as a synonym for Traditionalism is because of the Directionality of the Ordinal Inspiration Process, namely Downward. Another reason is to note that one of the driving motivations for this Worldview is that Traditionalists feel that the world is metaphorically 'going to hell in a hand basket', hence their moralism; they are overly focused, due to their pessimism, on the sin and the evil that is in the world, and they feel impelled to try to fix it. Their method of attempting to "right the unrightable wrongs" is to be "preachy", to "guilt trip" themselves and others. Even if a particular Traditionalist is not religious, they do tend to be serious and sober and somber and lacking in cheerfulness.

Romanticism

> Romanticism (also known as the Romantic era) was an artistic, literary, musical and intellectual movement that originated in Europe towards the end of the 18th century, and in most areas was at its peak in the approximate period from 1800 to 1890. Romanticism was characterized by its emphasis on <u>emotion</u> and <u>individualism</u> as well as <u>glorification of all the past</u> and nature, preferring the medieval rather than the classical. It was partly a <u>reaction</u> to the Industrial Revolution, the aristocratic social and political norms of the Age of Enlightenment, and the scientific rationalization of nature — all components of modernity…. The movement emphasized intense emotion as an authentic source of aesthetic experience, placing new emphasis on such emotions as apprehension, horror and terror, and awe — especially that experienced in confronting the new aesthetic categories of the sublimity and beauty of nature. <u>It elevated folk art and ancient custom to something noble</u> …. In contrast to the Rationalism and Classicism of the Enlightenment, Romanticism revived <u>medievalism</u> and elements of art and narrative perceived as authentically medieval in an attempt to escape population growth, early urban sprawl, and industrialism. Although the movement was rooted in the German Sturm und Drang movement, which <u>preferred intuition and emotion to the rationalism of the Enlightenment</u>, the events and ideologies of the French Revolution were also proximate factors. Romanticism assigned a high value to the achievements of <u>"heroic" individualists</u> and artists, whose examples, it maintained, would <u>raise the quality of society</u>. [>https://en.wikipedia.org/wiki/Romanticism< — retrieved 23 February 2020]

The description is of an historical time period in European history, but it also describes certain aspects of the Traditionalism Worldview; the underlined words are descriptive of both. Note that, like the Romantics, Traditionalists are constitutionally reactionary against so much of what the Materialism Worldview, the mainstream Worldview, prefers. Also note that Romanticism was characterized in the quotation as a

"movement". This is often the term applied to groups of people who are actively engaged with countering whatever is the prevailing mainstream Worldview at the time.

Evangelism

> In Christianity, evangelism is the commitment to or act of publicly <u>preaching</u> (ministry) of the <u>Gospel</u> with the intention to share the message and teachings of Jesus Christ. The word evangelist comes from the Koine Greek word εὐαγγέλιον (transliterated as *euangelion*) via Latinized *evangelium* as used in the canonical titles of the Four Gospels, authored by (or attributed to) Matthew, Mark, Luke, and John (also known as the Four Evangelists). The Greek word εὐαγγέλιον originally meant a reward given to the messenger for <u>good news</u> (εὔ = "good", ἀγγέλλω = "I bring a message"; the word "angel" comes from the same root) and later "good news" itself. [>https://en.wikipedia.org/wiki/Evangelism< — retrieved 20 May 2020]

Although this proposed synonym for the Traditionalism Worldview originated in early Christianity, it applies to any group that feels that they should spread whatever "good news" they feel that they have and that others do not know about. One such group of "gospel" preachers is Traditionalists, proclaiming whichever traditional value system they happen to espouse. Evangelism is motivated by a pessimistic worldview in that the alleged good news is not so much about the world today as it is about how much better things will be when the Messiah returns to fix the mess the present world is in. For a while I toyed with making Evangelism a synonym for the Complementary Worldview, Transpersonalism, an Aspect of Upward Cardinal Inspiration, because it also aspires to reveal a transcendent realm, but I rejected the idea because evangelism is typically associated with Traditionalist religionists. Speaking of which, the following synonym is worth noting.

Proselytism

> Proselytism ... is the act or fact of religious conversion, and it also includes actions which invite it…. Historically in the Koine Greek Septuagint and New Testament, the word proselyte denoted a Gentile who was considering conversion to Judaism. Though the word proselytism originally referred to Judaism (and earlier Gentiles such as God-fearers), it now refers to the attempt of any religion or religious individuals to convert people to their beliefs, or any attempt to convert people to a different point of view, religious or not. Proselytism is illegal in some countries…. The term is generally understood as pejorative, by contrast with evangelism which is viewed as a term of approval. The World Council of Churches has indicated that, used pejoratively, proselytism refers to attempts at conversion by 'unjust means that violate the conscience of the human person', such as by coercion or bribery. [>https://en.wikipedia.org/wiki/Proselytism< — retrieved 20 May 2020]

Sometimes this term is too strong for what a Traditionalist is inclined toward, sometimes not. Even when the Traditionalist is not religious, they often desire to convert others to their value system, sometimes from a self-righteous stance, sometimes not. Traditionalists are usually extraordinarily aware of the struggle between good and evil in their own lives as they sort out their own value system, so naturally they want themselves and you to "do the right thing". Evangelism and proselytism are often a part of Fundamentalism, which is why I chose them as synonyms. It is also in the nature of Traditionalists to be delighted about their righteous value system, and to seek to spread the "good news" to others.

All of the Ordinal Worldviews have an unhealthy touch of negativity in them, but, of course, it varies in the Action, Inspiration, and Expression Dimensions: Primitives typically don't want to try new activities, Traditionalists tend to have strong feelings about what is "not right" with the world, and Materialists on average are prone to deconstruct as much as they are to construct.

Aspects of Traditionalism

The fact that the Worldview Aspect is the Neutral Aspect means that it is a composite of the other six Aspects. In the case of Traditionalism, those Traits are of the Ordinal Inspiration (aka Involution) Process: *Reduction Goal, Lowliness Shadow, Stoic Attitude, Emotion Center, Server Role,* and *Repression Mode.* Traditionalists have a little of all of the Traits of the Involution Process because they have the perspective and they manifest the perceptions engendered by this Process.

REDUCTION: Like people with the Goal of Reduction, Traditionalists prefer to lead a simple and uncomplicated lifestyle, perhaps a little backward compared to the rest of society. They are retrograde in relation to the rest of the world culture.

LOWLINESS: Like people with the Lowliness Shadow, Traditionalists generally have an underlying inferiority complex, and they find life in the flesh to be humiliating. They believe in the basic badness of humankind

— original sin. They feel their shame, guilt, and sinfulness. They would like to see their way out of this — they want forgiveness. They often turn to God for help, and throw themselves on His mercy even though they feel they do not deserve it.

STOIC: Like people with the Stoic Attitude, Traditionalists regard the world as uninspiring and depressing. They would like to see it imbued with the spirit, but apparently it just is not.

EMOTION: Like people in the Emotion Center, the primary response of a Traditionalist to situations is with feelings rather than thoughts or actions. Their feelings are often directed to moral concerns. The religions preferred by Traditionalists have more of an emotional feel to them than other forms that spirituality can take.

SERVER: Like a Server, their heart is in the right place. In the Positive Pole, they really want to help mankind, and build a better life for themselves and others. There are more "do-gooder" types in this Worldview than in any other. They also like their creature comforts, and are willing to help themselves and others obtain them. If they are in the Negative Pole, however, they just take whatever service job is available, and do whatever is needed. In its Negative Pole, the Traditionalist life can seem like a real chore.

REPRESSION: Like people in the Repression Mode, Traditionalists generally do not have an exuberant and freewheeling manner. Rather, the tendency seems to be to "keep a lid" on things, to not let things get "out of hand" — they prefer to be moderate and they don't do anything to excess. Their religion tends to be of the "Thou shalt not" kind — don't dance, don't sing, be serious, don't have much fun, and so on. Being Ordinal and therefore extroverted, they tend to express this to others as well as to themselves. It upsets them whenever other people get loose and unruly.

Poles of Traditionalism

Recall that the Traditionalism Worldview is an Aspect of the Ordinal Inspiration Process, Involution. This Process is about focus on experiencing and developing a value system hierarchy within oneself, within a limited group, and in relation to other limited groups.

In one type of manifestation, a value system hierarchy implies that some things are relatively, qualitatively "better" and some things are relatively, qualitatively "worse". In another type of manifestation, a value system hierarchy implies that some things are absolutely, qualitatively "good" and some things are absolutely, qualitatively "evil". Everyone in every Worldview, over the course of a lifetime, is sorting out their value system hierarchy, but Traditionalists are focused on this process more than any other Worldview, with the possible exception of Transpersonalists, who are in the Cardinal Inspiration Process of Evolution.

Furthermore, as with all Worldviews, there is the "light side" and there is the "dark side" of this process of developing a value system hierarchy over a lifetime. In the worst expression of this Worldview, one's tribe is regarded as the best in the world, and other tribes are regarded as less good, perhaps even subhuman or evil. So, there are positive and negative, healthy and unhealthy, functional and dysfunctional, appropriate and inappropriate, happy and unhappy, manifestations of this Worldview. At their best, Traditionalists focus on the well-being of their home and family, and they focus on the well-being of the community in which they are embedded. If they are not at their best, their focus is on being a "righteous" person in contrast to "sinful" others and this sinful world. This perspective leads to self-righteousness, that is, being judgmental toward people who do not live according to their standards. Because Traditionalists are big on "traditional family values", they are focused on indoctrinating their youth about their understanding of righteousness and unrighteousness.

Let's take a look at this phenomenon in more detail.

+Propriety, the Positive Pole

The Positive Pole of the Traditionalism Worldview is named +Propriety. By this I mean that the focus is on doing the "right" thing according to the norms, the dictates, the traditions of the family, the tribe, the religion, the society that one is born into. One dictionary definition is, "the state or quality of conforming to conventionally accepted standards of behavior or morals", and another definition is, "the details or rules of behavior conventionally considered to be correct", and another definition is, "the condition of being right, appropriate, or fitting". There is nothing wrong with this phenomenon *per se*; +Propriety in the form of good manners motivated by the sincere concern not to harm or affront one's fellow humans is a good thing. At minimum, it is important for the common good, for social cohesion, and for the minimization of unnecessary friction in relationships. At maximum, social and societal norms have usually and beneficially become norms

for a reason: they keep the next generation from having to relearn the harsh lessons that were learned by previous generations. In this sense, +Propriety refers to the accumulation of experience regarding what is good for the individual and good for the group.

Beyond the dictionary definition and the brief description above, to get an even better feel for what I mean by +Propriety, take a look at the Positive Poles of the other six Aspects in the Ordinal Inspiration Process, because +Propriety is the combination of all of these: +Evaluation, +Restraint, +Humility, +Service, +Tranquility, and +Sensibility. It's all good. Descriptions of these are found in previous chapters.

The Negative Pole does not have much to recommend it….

–Conformity, the Negative Pole

Because they include the Primitivism ethos while also transcending it, Traditionalists have an authoritarian streak. This means that they have a tendency to add a "guilt trip" to the "power trip" that Negative Pole Primitives indulge in. Traditionalists often veer off into the dark side via such things as dogmatic fundamentalist authoritarianism, based on some arbitrary ideological criterion other than pragmatic experimental and experiential discovery about what is right and good. The criterion might be derived from traditional purported "holy" scriptures, or it might be the teachings of some charismatic populist charlatan, or it might be based on some other delusion of grandeur that takes root in a primitive group. Cult leaders, I am looking at you.

The penchant for wearing uniforms is most evident in this Pole of this Worldview.

Whatever the source, there are unenlightened Traditionalists who believe that they are enlightened, and they presume to believe that they know what is good for others, so the self-righteous ones do a "guilt trip" on those under their influence. This perception of knowing what is best for others is often legitimate in the relationship of adults to children, but it is not legitimate with Traditionalists who have too high of an opinion of themselves. Traditionalists are all in the "childish" phase of the Worldviews spectrum, so they often do not in fact know better than others what is good for them. When someone is self-righteous about what they think other people should do and be, they are more interested in their own power trips than they are about tolerance toward those who dare to stray from the "strait and narrow path" prescribed by the self-appointed elites in the righteousness hierarchy. What I mean by –Conformity as the Negative Pole is just this, that some people have the "spirit" crushed out of them by others higher up in the cultural, social, or religious hierarchy.

Beyond the brief description above, to get an even better feel for what I mean by –Conformity, take a look at the Negative Poles of the other six Aspects in the Ordinal Inspiration Process, because –Conformity is the combination of all of these: –Withdrawal, –Inhibition, –Abasement, –Bondage, –Resignation, –Sentimentality.

Wikipedia has a description that is so similar to what I mean by the Poles of Traditionalism that it would be a sin of omission to not quote it here. Underlined words are my emphasis on the meaning of –Conformity; the positive manifestations described in this quotation fit well within the Positive Pole of +Propriety:

> Conformity is the act of matching attitudes, beliefs, and behaviors to group norms, politics or being like-minded. Norms are implicit, specific rules, shared by a group of individuals, that guide their interactions with others. People often choose to conform to society rather than to pursue personal desires because it is often easier to follow the path others have made already, rather than creating a new one. This tendency to conform occurs in small groups and/or society as a whole, and may result from subtle unconscious influences (predisposed state of mind), or direct and overt social pressure. Conformity can occur in the presence of others, or when an individual is alone. For example, people tend to follow social norms when eating or watching television, even when alone. People often conform from a desire for security within a group — typically a group of a similar age, culture, religion, or educational status. This is often referred to as groupthink: a pattern of thought characterized by self-deception, forced manufacture of consent, and conformity to group values and ethics, which ignores realistic appraisal of other courses of action. Unwillingness to conform carries the risk of social rejection. Conformity is often associated with adolescence and youth culture, but strongly affects humans of all ages. Although peer pressure may manifest negatively, conformity can be regarded as either good or bad. Driving on the correct side of the road could be seen as beneficial conformity. With the right environmental influence, conforming, in early childhood years, allows one to learn and thus, adopt the appropriate behaviors necessary to interact and develop correctly within one's society. Conformity influences formation and maintenance of social norms, and helps societies function smoothly and predictably via the self-elimination of behaviors seen as contrary to unwritten rules. In this sense it can be perceived as a positive force that prevents acts that are perceptually disruptive or dangerous. As conformity is a group phenomenon, factors such as group

Training children to conform to social conventions is mentioned several times in this quotation. The point is made here and elsewhere in this section that the Traditionalism Worldview corresponds in quality and characteristics to the childhood stage of a human lifespan. It is during childhood that a person is socialized: they learn to "play well with others"; they learn to live in accordance with the norms of the immediate family, the extended family, the neighbors, and the school. This can be done from a positive aspiration, but if a Traditionalist parent is in the Negative Pole, and is encumbered with a self-righteous and rigid and doctrinaire notion of right and wrong or good and evil, they might "guilt trip" their child, and otherwise abuse them emotionally, in order to impose conformity and compliance.

If one is self-aware enough to catch oneself in the Negative Pole of –Conformity, then it would help that person to get into the Positive Pole of +Propriety by considering the Positive Pole, +Liberation, of the Transpersonalism Worldview, which is Complementary to Traditionalism. It is not easy to watch another person learn what one knows will be the hard way, but neither is it wise to suffocate another person. Lighten up and loosen up.

The above sections have served as an introduction to Traditionalism; now let's discuss them in more depth and breadth, as Traditionalism pertains to some specific areas of lived experience.

Descriptions of Traditionalism

It was said about the previous Worldview that Primitives are simplistic because of their One-Dimensional perceptions. Traditionalists have an additional Dimension in their perceptions. Not only do they have the 'fight or flight' (Forward or Backward Directionality) reaction when confronted with threatening situations (which is what one would expect with Primitivism, which is on the Action Axis), but Traditionalists also experience the world in terms of two other Directions, Upward and Downward (which is what one would expect of the Inspiration Axis). Therefore, it can be said that Two-Dimensional Traditionalists divide themselves and the world into right and wrong, good and evil, righteous and unrighteous; either you are going up to 'heaven' or you are going down to 'hell' — which they tend to understand literally rather than figuratively. They are focused on the world in terms of its moral issues, and those moral issues are perceived in 'black and white' terms, with few or no 'shades of gray'. And, of course, they aspire to identify themselves with the 'white' = good. Anything that they do not understand they identify with the 'black' = evil. This perception is applied to themselves as well as to the world in general. In other words, the struggle between innocence and guilt is uppermost in their consciousness and their consciences. We see how this plays out in the seven categories of lived experience in the next seven subsections.

Thus, one of the ways to define Traditionalism is the negative way; in other words, name the Worldviews that Traditionalism regards as evil, which is all of the Worldviews that are higher–later than it is. Thus, Materialism, Collectivism, and Holism are perceived as evil. Traditionalists have a hard time with seventy percent of the population. This is one reason that they tend to cloister in insular groups.

Now let's try for a rounded look at Traditionalists and see if we can understand where they are coming from and where they are going in the various realms of life. Let's supplement the extrapolations and interpolations of the five Attributes of this Worldview provided above with the following descriptions. Note that the following are observations of extreme examples of this Worldview. Please keep in mind as you read them that they are exaggerated stereotypes of people in this Worldview; few actual people embody these archetypes in every way. The secondary Worldviews, the Zones, significantly skew the expression of the stereotype. Also, in terms of True Personality, the other Traits of the Process/Aspect System that a person has can skew the manifestation of the Worldview considerably. Also, in terms of False Personality, there are many other influences in the family, school, business, society, and culture that can skew the expression of this or any other Worldview, such that it becomes difficult to discern accurately. So, please be astute in your discernment if/when you attempt to identify a person's Worldview.

The following seven realms of life–experience roughly correlate to the seven Processes of the Process/Aspect System, in the Natural Sequence.

Economics

As children, when they have been properly trained by their parents, Traditionalists are typically well-behaved students, because this is part of doing what "should" be done. When they grow up and get a job, they do fine

as dedicated employees in follower positions in occupations that are not overly demanding. They might or might not be ambitious enough to own and run a small store-front business in a small town that serves a local neighborhood community, where everybody knows your name. They do not typically desire a lifelong career as such, but prefer to do a good job for someone else who will take the responsibility and make the big decisions. Although they often have a higher opinion of themselves than is warranted, the big, bad world is under the sway of the devil, so it is something they condemn and eschew. To try to succeed in the cutthroat, dog-eat-dog business world would be too worldly. This kind of activity is left mostly to the Materialists, the next Worldview to be reviewed.

Sociology

Traditionalists tend to be cliquish. They perceive relationships in terms of "me" and "many other me's". They much prefer the company of their own kind, because they feel uncomfortable with those of differing beliefs, values, or backgrounds. They make and follow rules of etiquette and courtesy: to keep people at a reasonable distance for one thing, and to keep their behavior without surprises for another. Traditionalists do not typically deal gracefully and graciously with conduct outside of their own Worldview.

When I say Traditionalists see themselves as "me" and other people as "many other me's", the meaning of this is that they expect others to be like themselves, and they are surprised and even upset when this proves to be incorrect. They do not know how to deal with the differences in other people. Therefore they become cliquish. They avoid people not of their race, nation, tribe, culture, religion, socioeconomic status, political party, union, special interest group, and so on. They feel most comfortable with their own kind, whatever they perceive that to be. Their sense of identity is reinforced by the groups that they belong to. They perceive the differences in others as evil, and shun them for it.

Traditionalists like to be with children. The two categories relate well to each other because they share a simple world view and immature perceptions about life. Like children, Traditionalists are guileless and innocent — this guilelessness shows in their eyes. Traditionalists often get involved in activities that include children, such as elementary school teacher, day-care attendant, girl- or boy-scout troop leader, and the like. This is especially true as part of a fundamentalist religion, because one of the prime directives of Traditionalists is to perpetuate their tribal traditions into the next generation.

Of all the Worldviews, Traditionalists are the most likely to be racist, sexist, tribalist, nationalist, and otherwise complicit with separatist and segregationist sentiments, which others might characterize as "bigoted". This is because of their concern for purity, a corollary to the God–versus–Satan value system hierarchy in their psyches: a Traditionalist does not want to be contaminated by contact with those not of their own privileged and "holier than thou" in-group, whatever it may be. Those "-ist" terms seem pejorative to most others, but Traditionalists sincerely do not see these sentiments as a bad thing; they see these sentiments as a good thing. Jonathan Haidt in his book *The Righteous Mind* has a lot to say about that. I regard his psychological and sociological research significant enough that I want to provide an internet link to it here: >https://dividedwefall.com/2018/07/15/the-righteous-mind-moral-foundations-theory/<.

Psychology

Psychology, in the modern understanding of the term, is not of interest to Traditionalists. If they have psychological problems, and if they are self-aware enough to recognize this, then the remedy is to "cast out the demons" by magical means, such as with the "help of God" and prayer mediated by a minister acting as a counselor, rather than seeking the services of a professional psychotherapist. This means that Traditionalists are not interested in self-help psychology or maximizing their human potential the way that Collectivists are. Traditionalists look to their religious tradition for counseling on how to mitigate their "sinful" impulses, and become a better person.

The movies preferred by Traditionalists are "G" rated — pure and pristine: no sex, violence, or bad language. When the battle between "good" and "evil" is depicted in movies suitable for them, it is a very naive and simple-minded representation. They tend to blame the world when things go wrong: "evil forces" are obviously at work. They find it difficult to accept the error of their own ways, since they believe they are doing what's right; hence, "The devil made me do it." There can be some self-righteousness in this, but at least it is the rudiments of a conscience (which can be sadly lacking in Primitives). Oftentimes there is an ethical justification that is 'over the head' of Traditionalists, and they must learn this the hard way. (But then, must not we all?)

I have spoken of the earnestness and guilelessness of Traditionalists, and I have also spoken of their moralistic focus on the struggle between good and evil in their awareness. In other words, they are very conscious of guilt versus innocence, with a focus on guilt. Traditionalists are prone to repress the evil that they see within themselves, to deny it or ignore it as best they can, rather than, to use Jungian terminology, "integrate the shadow". However, in the long run, whatever shadow a Traditionalist might have will not be denied, so it often bursts forth in a scandal of some kind, where the Traditionalist gets caught doing something that they preached against. This has happened so many times to Traditionalist fundamentalist evangelists that it is almost a cliché. This phenomenon is also very common in another bastion of Traditionalism, namely police departments. These institutions are also very focused on the good versus evil dichotomy, but in a criminal context rather than in a religious context. Although they have the motto to "protect and serve" and to maintain "law and order", it is hardly unheard of for cops in the Traditionalist Worldview to nevertheless end up doing more evil than good, because "power corrupts". (The corrupting power of power is actually more in the domain of the Primitivism Worldview, where physical power differentials are a primary concern, but Traditionalists are also prone to corruptibility, along with on-the-make Materialists.)

Education

It is very much a Traditionalist thing to want to indoctrinate the next generation in the ways of their brand of righteousness. So, of all the Worldviews, Traditionalists are the most likely to not be completely okay with the public school system. If religiosity is very strong in the parents, then they might prefer home schooling for their children, but if a parochial school of their church denomination is available, so much the better. Catholics established their private schools for this very reason. If that all-day-every-day indoctrination is not available, then there is Sunday school and Bible study for Christians, or the equivalent for other fundamentalists. College is not seen as a way to compete with Materialists, so their preference is not for materialistic professions such as business or law or medicine or engineering or academics. Rather, if a college education is sought, then there are plenty of fundamentalist colleges of various denominations to choose from, whether as preparation for the ministry or some other social service.

Philosophy

An appropriate motto for this Worldview is, "Do it right or not at all". With this perception, they are typically clean and neat. They keep the house and automobile tidy. Their desks at work are orderly. They are "prim and proper" and mannerly, following the rules of etiquette. They associate with the right people. They do things the correct way. They borrow simple concepts of right and wrong from the rules of society, or better yet, what they perceive to be the laws of God, and then stick doggedly to them all their lives.

In appearance, if they are well bred, they try to always look neat and trim — well dressed, hair fixed, cleanly groomed — in a childlike, innocent way. If they are not well bred, then they will make crude attempts to look respectable. In either case, they lack the capacity for true polish and classy sophistication.

The "do it right" motto of the Traditionalism Worldview extends to the area of sexuality. More often than not, Traditionalists have a prudish approach to sex both in public expression and in private practice. Moralistic in their value system, Traditionalists regard the "missionary position" as the right way to do it, and only within marriage. To abandon oneself to sensual pleasures is eschewed as unclean and unholy. They are unable to appreciate the finer points of courtship, romance, and lovemaking, so these aspects of life are conducted according to the prescribed guidelines of whatever in-group they belong to.

Not only with regard to their sexuality, Traditionalists are "uptight" about life in general. Who wouldn't be under stress when always having to find the correct way to do things? The best that they can do is to live by popular stereotypes and standard clichés.

As in so many areas of limitation in perception and perspective, Traditionalists have a very limited sense of humor, if they have one at all. Life for them is rather serious.

Traditionalists pick over the fruit and vegetables very carefully at the supermarket to make sure they get only the best. They eat the foods that are "right" for you, rather than choose gourmet foods, or experiment with exotic foods in their diets.

Spirituality

The subject in the title of this subsection is more significant to Traditionalists than most of the other Worldviews. However, in their case a more accurate word than spirituality for this category is religiosity.

Because Traditionalists are the personification of the Ordinal Inspiration Process, if they are religious — which is the norm for this Worldview — they prefer a fundamentalist church or an evangelical sect more than do other Worldviews. Belief in the personification of the deity is more natural to this Worldview than any other. To them, God seems anthropomorphic — like one of them: more knowledgeable and more powerful to be sure, but still just a glorified human being. After all, the book of Genesis does say that Adam was "made in the image of God", and they take this literally. Also, they are more likely to believe in the forces of evil, and these forces are also typically personified in an anthropomorphic "Satan" figure. The "Word of God" — the Bible or some other sacred text — is interpreted literally and in absolutistic fashion: "Thus saith the Lord, and thou shalt not turn to the right nor the left therefrom". The supposed battle between good and evil, right and wrong, darkness and light, is a big issue with them. In religious philosophy, they tend to be legalistic — they live by external regulations, having a list of do's and don'ts, rather than going by internal ethical standards. If they take this seriously, it tends to make them self-righteous. They truly believe in salvation and damnation, and they work for salvation. Unmarried Traditionalists do well to seek mates in evangelical or fundamentalist churches.

Traditionalists are prone to "help" other people "for their own good", whether those other people are interested in that help or not. What others might see as self-righteous proselytism via "save your soul" missionaries, Traditionalists see as "love" for those "less fortunate" than themselves. In the extreme case of this innate propensity, Traditionalism aspires to theocracy, which seeks to put the religious leadership above the political leadership; see next subsection.

Politics

The political perceptions of Traditionalists are also appropriately conservative, if not downright reactionary. They are the antithesis of liberalism and progressivism and inclusion. An excellent example from current history is "The Moral Majority", an organization of ultra–right wing conservatives headed by Traditionalist evangelist and political activist Jerry Falwell. They seek to influence government to have a more "do it right" moralistic policy — they are antiabortion, they are tough on criminals, they resist the evil communists, and so on. They would impose their strict and narrow standards on all others if they could, because they regard the perfect society as an obedient society — faithful to a righteous law — a "theocracy". There is little room for individual liberties and freedom of expression here. And it is not just fundamentalist Christians at work here; fundamentalist Muslims have a similar pathos and ethos.

Traditionalists believe strongly in government as a moral imperative — civil lawbreakers have about the same status as evil sinners. However, being Two-Dimensional Ordinal, they do not have the depth and breadth of perception necessary to make progressive contributions to political philosophy. They are regarded as immature or reactionary by the Three-Dimensional Ordinal Materialists and Pan-Dimensional Neutral Collectivists who actually control most governments of the world. So, for the most part, Traditionalists are not taken very seriously as a valid political force, even if they are catered to by the ruling elites. Besides, Traditionalists comprise somewhat less than a quarter of the population, whereas Three-Dimensional Materialists and Pan-Dimensional Collectivists together make up somewhat more than half — and they have higher and broader Dimensionality — so they are the real movers and shakers of society.

Chapter 3D

THE MATERIALISM WORLDVIEW

Materialism

Synonyms: Capitalism, Commercialism, Consumerism, Individualism, Industrialism, Mechanism, Mercantilism, Naturalism, Physicalism, Pluralism, Rationalism, Secularism.

Mottoes: "Do it my way"; "Keep up with the Joneses"; "Technology will solve all of our problems."

Description: worldly, civilized, focused on the varied accouterments of civilization, manipulative to get their way with others and in the world.

Advantage: Often advance the material state of the general culture, increasing the ease of people's lives.

Disadvantage: Not well-tuned to the emotional needs and moral values of others; accumulate more stuff than is actually usable.

+Production

Synonyms: Creation, construction, manufacture.

Mottoes: "Let's make stuff with the world's resources." "I work for excellence that outdoes what is past". "See me reach the top."

Description: Go-getter; often improves on "what is" within a culture.

Extreme: The last goal reached must always be surpassed.

–Exploitation

Synonyms: manipulation, consumption.

Mottoes: "Let's manipulate the world." "Winner takes all." "My ego is bigger than your ego."

Description: Narrowly focused on personal wants without understanding where others are "coming from".

Extreme: The "robber baron" personality; sees self as a superior being over the peons of the world, and thus naturally privileged to take what they can get.

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Table 3Da — The MATERIALISM WORLDVIEW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Propriety TRADITION'M –Conformity	*+Production* *MATERIALISM* *–Exploitation*	+Consensus COLLECTIVISM –Ambiguity	+Wisdom HOLISM –Speculation	+Liberation TRANSPERSON'M –Catharsis	+Revolution MESSIANISM –Provocation

As shown on the partial Process/Aspect Chart above, the Materialism Worldview has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Pan* in Aspect;

- Its Dialectic Attributes are *Ordinal* in Process and *Neutral* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Assimilation* in Aspect;
- Its Directionality Attributes are *Outward* in Process and *Complex* in Aspect;
- It is an Aspect of the *Analysis* Process.

These Attributes have been introduced, described, and explained in Part One. If we thoughtfully consider the abstract meaning and significance of the Attributes of Materialism, then we have a good start on understanding how Materialism manifests in Personality. A thorough exposition of the Materialism Worldview follows.

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Attributes of Materialism

As usual in the development of my explanations and descriptions of a personality Trait, I first present the abstract underpinnings of the Trait before I present the concrete manifestations. That is to say, I am going to start my explanation of this Trait, the Materialism Worldview, with broad, abstract generalities, then, as the descriptions are presented and developed, they will become more specific.

So here are the abstractions: the Materialism Worldview has the following five Attributes: It is *Ordinal* (rather than Cardinal), it is on the *Expression* Axis (rather than on the Action, Inspiration, or Assimilation Axes), it is an Aspect of the *Analysis* Process (rather than one of the other six), it is *Three-Dimensional* (rather than One-, Two- or Pan-Dimensional), and its Direction is *Outward* (rather than one of the other six Directions).

These Attributes tell you about how the Materialism Worldview is derived from first principles; they tell us where it fits among the other Traits, and they provide the underlying reason why Materialists are what they are, think what they think, feel how they feel, and do what they do. Thus, if we understand what those Attributes mean, we know a lot about how the Materialism Worldview manifests. Those Attributes are explained extensively in Part One, and in previous sections of this chapter, but let's briefly review how they manifest in this particular Worldview. On the Process/Aspect System Chart, these five Attributes are shown in the header rows of the Materialism Worldview.

ORDINAL: In terms of personality Traits, the Ordinal (rather than the Cardinal) Worldviews such as Materialism, are *competitive* (rather than cooperative), *personal* (rather than transpersonal), *concrete* (rather than abstract), *worldly* (rather than otherworldly), *specialist* (rather than generalist), *hierarchical* (rather than egalitarian), and *quantitative* (rather than qualitative).

EXPRESSION: People in Worldviews on the Expression Axis, Materialism in this case, concern themselves with the *belief system* of the world they live in, more so than the *behavioral* system (as is the case of people in the Action Axis Worldviews), or the *value* system (as is the case of people in the Expression Axis Worldviews,) or the general *experiential* system (as in the case of people in the Assimilation Axis Worldview). The antithesis of Materialism, also on the Expression Axis, the Cardinal side, is the Holism Worldview — see section further on.

ANALYSIS: Analysis is my name for the Ordinal Expression Process. In terms of personality, this Process shows up as a focus on all of the stuff in the physical world. There is "expression" here, but the expression is about how things *are* in the here and now rather than in the hereafter. It is more about outer success and material abundance than it is about inner success and psychological abundance, which is the case with the complementary Worldview, Holism, which has the Attributes of Cardinal Expression and is an Aspect of the Synthesis Process.

THREE-DIMENSIONALITY: Physicists recognize dimensionality as a geometrical abstraction that encodes some of the information about features of the ultimate nature of the objective space/time reality system. The Process/Aspect System recognizes that Dimensionality is a feature of our subjective time/space personality system. A three-dimensional space/time object is a hollow solid, with an inside and an outside. In terms of personality, a time/space object, this manifests as focus on the inward and outward dichotomy. Materialists, as manifestations of the 3-D Ordinal Expression Process, Analysis, concern themselves with specialization (rather than generalization), fragmentation (rather than unification), and prosperity (rather than poverty).

OUTWARD: In subjective time/space the metaphorical Direction that people in the Materialism Worldview are moving is Outward, rather than Forward or Backward or Upward or Downward or Inward or Complex. This most often shows up as a tendency to focus on things in the physical world outside of themselves; they are extraverted rather than introverted.

The common element in the definitions of the various synonyms discussed in the next subsection is that people whose center of gravity is in Materialism are focused on the "stuff" of the material world. They want to make stuff, they want to control stuff, they want to own stuff, they want to find stuff, they want to buy and sell stuff. They are not so much interested in the immaterial realms of life, such as morality, ethics, sociality, philosophy, spirituality — concerns that predominate in other Worldviews. Rather, all of these non-materialist considerations 'take a back seat' to the focus on, and interest in, stuff.

The reason for this focus on and interest in stuff is obvious when you understand, in terms of a personality Trait, the abstraction of which Materialism is the manifestation. As noted above, Materialism is the Three-Dimensional Ordinal Worldview, and it is focused on the outer world. In the geometric conceptualization of the Process/Aspect System, the essence of the Three-Dimensionality ("3-D") abstraction is of a hollow sphere, which has an inside and an outside. The essence of the Ordinality abstraction ("–", the minus sign) is no-ness, therefore it refers to externalities with respect to the self. The combination of the two is "– 3-D –". Therefore, with – 3-D –, the focus of the Materialism Worldview is on the outside "objective" world, rather than on the inside "subjective" world. In the objective world there are all of these objects to play with and manipulate and come to understand and appreciate. The presence of focus on the outer world, and lack of focus on the inner world, prevails in all three of the Ordinal Worldviews, but Materialism, more than the other Ordinal Worldviews, does so in this matter of stuff. The essence of 3-D Ordinal is individuality, having a boundary, developing and having an ego identity or distinct sense of "I-ness".

The largest clustering of the human population of the United States, and also of the world, is in the Materialism Worldview. This is enough to be the predominant Worldview; enough to have more influence than any other Worldview; enough to be the determining factor in most cultures, societies, and nations. Look all around you, especially in any large urban environment, and you will see the trappings of a civilization that people in the Materialism Worldview have built.

So, let's take a look at various proposed synonyms for the Materialism Worldview. That discussion will begin to flesh out what I mean by the word.

Materialism and its Synonyms

There is no perfect word for this (or any other) Worldview. In order to flesh out what I do mean and what I do not mean by the Materialism Worldview, let's take a look at the synonyms listed below the title for this chapter: Capitalism, Commercialism, Consumerism, Individualism, Industrialism, Mechanism, Mercantilism, Naturalism, Physicalism, Pluralism, Rationalism, Secularism. None of the synonyms completely or accurately captures the nature of Materialism, but collectively they cover the facets and aspects of this Worldview pretty well. I wish there were a better single word, but so far I have not found it.

Underlines in the following quotations are my emphasis; pay special attention to them; they provide yet more synonyms for the meaning of Materialism, whether or not they have officially achieved the status of an "ism". By the way, the dictionary definition of an ism is "a distinctive practice, system, or philosophy, typically a political ideology or an artistic movement", and that is why I believe that the names of various "isms" are appropriate for the names of, and synonyms of, the Worldviews.

Materialism

Materialism is a form of philosophical monism that holds that matter is the fundamental substance in nature, and that all things, including mental states and consciousness, are results of material interactions. According to philosophical materialism, mind and consciousness are by-products or epiphenomena of material processes (such as the biochemistry of the human brain and nervous system), without which they cannot exist. This concept directly contrasts with idealism, where mind and consciousness are first-order realities to which matter is subject and material interactions are secondary. [>https://en.wikipedia.org/wiki/Materialism< — retrieved 17 February 2020]

If Materialists were philosophers (an oxymoron), they would espouse the philosophy described in this quotation. It is much more likely that people in the Holism Worldview, the complement of Materialism, will be philosophers, and they might find that Idealism makes sense to them, as stated in this quotation. It is very

difficult for Materialists to see beyond the material (*concrete* rather than *abstract*) world; it is all just "atoms swirling in the void", so far as they are concerned, and indeed, that is what they concern themselves with. For Materialists, life is all about messing with the stuff that they believe the universe is made of.

Physicalism

Materialism is closely related to physicalism — the view that all that exists is ultimately physical. Philosophical physicalism has evolved from materialism with the theories of the physical sciences to incorporate more sophisticated notions of physicality than mere ordinary matter (e.g. spacetime, physical energies and forces, and dark matter). Thus the term physicalism is preferred over materialism by some, while others use the terms as if they are synonymous. Philosophies contradictory to materialism or physicalism include idealism, pluralism, dualism, panpsychism, and other forms of monism. [>https://en.wikipedia.org/wiki/Materialism< — retrieved 17 February 2020]

This quotation is mostly self-explanatory, except that I would like to add that, to the extent that physicalism concerns itself with any *abstract* realms beyond the *concrete*, those abstractions do not typically go beyond the laws of the physical universe to the inclusion of spirituality of any kind. In other words, Materialists and Physicalists much prefer naturalism to supernaturalism; see next synonym. Note in the quotation that one of the philosophies contradictory to materialism and physicalism is used as a synonym for the complementary Worldview, Holism, namely Idealism.

Naturalism

In philosophy, naturalism is the "idea or belief that only natural (as opposed to supernatural or spiritual) laws and forces operate in the world." Adherents of naturalism (*i.e.*, naturalists) assert that natural laws are the rules that govern the structure and behavior of the natural universe, that the changing universe at every stage is a product of these laws. "Naturalism is not so much a special system as a point of view or tendency common to a number of philosophical and religious systems; not so much a well-defined set of positive and negative doctrines as an attitude or spirit pervading and influencing many doctrines. As the name implies, this tendency consists essentially in looking upon nature as the one original and fundamental source of all that exists, and in attempting to explain everything in terms of nature. Either the limits of nature are also the limits of existing reality, or at least the first cause, if its existence is found necessary, has nothing to do with the working of natural agencies. All events, therefore, find their adequate explanation within nature itself. But, as the terms nature and natural are themselves used in more than one sense, the term naturalism is also far from having one fixed meaning." — *Dubray 1911.* [>https://en.wikipedia.org/wiki/Naturalism_(philosophy)< — retrieved 26 February 2020]

Philosophical naturalists–physicalists–materialists see the universe as a self-contained, self-explained system, that neither needs nor perceives anything of the transcendental, the supernatural, the spiritual. Thus, to them, there is no soul and there is no life after death in a heaven world; end of story; get real. So, if there is nothing to look forward to outside of this material world, what shall we focus on while we are within this world? Here are some ideas:

Commercialism

Commercialism is an attitude or philosophy devoted to supplying goods and services and making profits. The root of commercialism is commerce, which is the buying and selling of things. It can help you remember what commercialism is if you remember that commercials try to sell you things. Commercialism puts profits above all, so sometimes people use this word in a negative sense. For example, people complain about commercialism at Christmas, saying the religious meaning gets drowned out by the message to buy. [>https://www.vocabulary.com/dictionary/commercialism< — retrieved 17 February 2020]

Let's all just work and play with our stuff, shall we? A sure sign that a person is in the Materialism Worldview is if this focus on stuff is fascinating during their entire lives, if a lifestyle of "keeping up with the Joneses" in terms of having more and more stuff never actually becomes meaningless or tiresome to them. To drive the point home, that this lifestyle is the *raison d'etre* of Materialists, following are some more synonyms similar to this synonym. All of them are closer to being synonymous with the Negative Pole of Materialism, that is, –Exploitation, than they are to the Positive Pole, +Production.

Consumerism

Consumerism is a social and economic order that encourages an <u>acquisition of goods</u> and services <u>in ever-increasing amounts</u>. With the industrial revolution, but particularly in the 20th century, mass production led to

overproduction — the supply of goods would grow beyond consumer demand, and so manufacturers turned to planned obsolescence and advertising to manipulate consumer spending. In 1899, a book on consumerism published by Thorstein Veblen, called *The Theory of the Leisure Class*, examined the widespread values and economic institutions emerging along with the widespread "leisure time" in the beginning of the 20th century. In it Veblen "views the activities and spending habits of this leisure class in terms of <u>conspicuous and vicarious consumption and waste</u>. Both are related to the display of status and not to functionality or usefulness." In economics, consumerism may refer to economic policies which emphasize consumption. In an abstract sense, it is the consideration that the free choice of consumers should strongly orient the choice by manufacturers of what is produced and how, and therefore orient the economic organization of a society (compare producerism, especially in the British sense of the term). In this sense, consumerism expresses the idea not of "one man, one voice", but of "one dollar, one voice", which may or may not reflect the contribution of people to society. In the almost complete absence of other sustained macro-political and social narratives, concern about global climate change notwithstanding, the pursuit of the 'good life' through practices of what is known as 'consumerism' has become one of the dominant global social forces, cutting across differences of religion, class, gender, ethnicity and nationality. It is the other side of the dominant ideology of market globalism and is central to what Manfred Steger calls the 'global imaginary'. [>https://en.wikipedia.org/wiki/Consumerism< — retrieved 21 February 2020]

It is not just the appearance of this lifestyle as a product of the industrial revolution and advertising that should be called consumerism; it is the nature of people in the Materialism Worldview to make it their lifestyle if they live in a culture that allows it. It is difficult for them to imagine that there is something better to be concerned about. For instance, if they have an "interest" in acquiring great art, it is not because of appreciation of the beauty of the art; it is because of the status gained by having some stuff that other people believe is valuable.

Mercantilism

Mercantilism, also called "commercialism," is a system in which a country attempts to amass <u>wealth</u> through trade with other countries, exporting more than it imports and increasing stores of gold and precious metals. It is often considered an outdated system. The noun mercantilism came from the Latin *mercāns*, or "buyer." It was a system that encouraged the idea of government trade regulation to gain wealth, a move away from agriculture system as an economic base. Although largely rejected today, it was the main school of economic thought from the 15th through the 18th Centuries, and was the push behind much of the exploration and colonization of other lands — and many of the wars — that happened during that time. [>https://www.vocabulary.com/dictionary/mercantilism< — retrieved 17 February 2020]

One of the most common aspirations of Materialists is to have their own business, to be merchants, preferably in an enterprise that deals with tangible stuff, but it could also be a commercial concern that provides intangible services, so long as it makes a pile of money and increases one's status in a part of the world that is focused on stuff.

Capitalism

Capitalism is an economic system based on the private <u>ownership</u> of the means of <u>production</u> and their operation for profit. Characteristics central to capitalism include <u>private property</u>, <u>capital accumulation</u>, wage labor, voluntary <u>exchange</u>, a price system and competitive markets. In a capitalist market economy, decision-making and investments are determined by every owner of wealth, property or production ability in financial and capital markets, whereas prices and the distribution of goods and services are mainly determined by <u>competition in goods and services markets</u>. [>https://en.wikipedia.org/wiki/Capitalism< — retrieved 17 February 2020]

Besides being enamored with stuff *per se*, the rugged individualism and competitiveness inherent in capitalism really gets a Materialist's juices flowing; it is exhilarating to win at the money–making game. It is mostly people who are in the Materialist Worldview who are incentivized by the capitalistic economic system that is the darling of the modern world. Materialists can hardly imagine being motivated by some other economic system, such as democratic socialism, which values the common good just as much as it values the individual good, and which is the preferred economic system of the next Worldview to be discussed, Collectivism.

There is a bit of a rub between Traditionalists and Materialists in that Materialist capitalists often own the large companies that Traditionalists work for as wage-earners, and it is not just because capitalism wants to

minimize the wages of the workers. The purposes of trade unions and labor unions are more consistent with the Traditionalism Worldview than any other, with the possible exception of the Collectivists, who likewise are inclined to counter the exploitative ethos of the Materialists.

Colonialism

> Colonialism is the policy of a country seeking to extend or retain its authority over other people or territories, generally with the aim of economic dominance. In the process of colonization, colonizers may impose their religion, economics, and other cultural practices on indigenous peoples. The foreign administrators rule the territory in pursuit of their [own] interests, seeking to benefit from the colonized region's people and resources.... European colonizing countries followed policies of mercantilism, aiming to strengthen the home-country economy, so agreements usually restricted the colonies to trading only with the metropole (mother country).... Christian missionaries were active in practically all of the European–controlled colonies because the metropoles were Christian. [>https://en.wikipedia.org/wiki/Colonialism< — retrieved 19 May 2020]

In this description of historical events, one can easily see the nature of the Materialism Worldview acted out in terms of competition with other colonizers: exploitation of resources, disdain for cultures (Worldviews) more "primitive" than the colonizers, meaning, not as far along in cultural development.

Industrialism

> [Industrialism is] an economic organization of society built largely on mechanized industry rather than agriculture, craftsmanship, or commerce. [>https://www.dictionary.com/browse/industrialism< — retrieved 21 February 2020]

Industrialism is yet another synonym that emphasizes that component of Materialism that is focused on making stuff with other stuff for people that want to accumulate piles of better and better stuff because it is meaningful to them and because of their competition with the Joneses and so on....

With the next few synonyms we are going to shift gears into another facet of the Materialism Worldview.

Mechanism

> Mechanism is the belief that natural wholes (principally living things) are like complicated machines or artifacts, composed of parts lacking any intrinsic relationship to each other. The doctrine of mechanism in philosophy comes in two different flavors. They are both doctrines of metaphysics, but they are different in scope and ambitions: the first is a global doctrine about nature; the second is a local doctrine about humans and their minds, which is hotly contested. For clarity, we might distinguish these two doctrines as universal mechanism and anthropic mechanism.

>> There is no constant meaning in the history of philosophy for the word Mechanism. Originally, the term meant that cosmological theory which ascribes the motion and changes of the world to some external force. In this view material things are purely passive, while according to the opposite theory (i.e., Dynamism), they possess certain internal sources of energy which account for the activity of each and for its influence on the course of events. These meanings, however, soon underwent modification. The question as to whether motion is an inherent property of bodies, or has been communicated to them by some external agency, was very often ignored. With many cosmologists the essential feature of Mechanism is the attempt to reduce all the qualities and activities of bodies to quantitative realities, *i.e.* to mass and motion. But a further modification soon followed. Living bodies, as is well known, present at first sight certain characteristic properties which have no counterpart in lifeless matter. Mechanism aims to go beyond these appearances. It seeks to explain all "vital" phenomena as physical and chemical facts; whether or not these facts are in turn reducible to mass and motion becomes a secondary question, although Mechanists are generally inclined to favor such reduction. The theory opposed to this biological mechanism is no longer Dynamism, but Vitalism or Neo-vitalism, which maintains that vital activities cannot be explained, and never will be explained, by the laws which govern lifeless matter. — "*Mechanism*" in *Catholic Encyclopedia (1913).* [>https://en.wikipedia.org/wiki/Mechanism_(philosophy)< — retrieved 19 May 2020]

The main reason I include this (weak) synonym for Materialism is because it highlights one of the ways that Materialism is the opposite of Holism, the two Worldviews on the Ordinal and Cardinal sides of the Expression Axis. The latter tends to focus on a philosophy that I call Organicism, which is the opposite of Mechanism.

Individualism

Individualism is the moral stance, political philosophy, ideology, or social outlook that emphasizes the moral worth of the individual. Individualists promote the exercise of one's goals and desires and so value independence and self-reliance and advocate that interests of the individual should achieve precedence over the state or a social group, while opposing external interference upon one's own interests by society or institutions such as the government. Individualism is often defined in contrast to totalitarianism, collectivism, and more corporate social forms. Individualism makes the individual its focus and so starts "with the fundamental premise that the human individual is of primary importance in the struggle for liberation." Anarchism, existentialism, and liberalism are examples of movements that take the human individual as a central unit of analysis. Individualism thus involves "the right of the individual to freedom and self-realization".
[>https://en.wikipedia.org/wiki/Individualism< — retrieved 21 February 2020]

Individualism is one of the ways that the abstraction of Three-Dimensional Ordinal — aka the Analysis Process — is reified or made manifest, in the concrete world of personality Traits. Materialists have a rich outer life as they focus on work and play with their stuff, but this typically leaves them with an impoverished inner life. At their best, their focus is on polishing their identity and their integrity and the way they appear to others; this includes resistance to totalitarianism and collectivism, as stated in this quotation. It does not say it in this quotation, but individualism is a manifestation of that Darwinian principle, "survival of the fittest", among humans. Materialists are not focused on or attuned to another phenomenon, symbiosis, in which cooperation among living creatures is the mutually-beneficial norm.

Pluralism

Pluralism denotes a diversity of views or stands rather than a single approach or method.

- Pluralism (political philosophy), the acknowledgment of a diversity of political systems.
- Pluralism (political theory), belief that there should be diverse and competing centers of power in society.
- Legal pluralism, the existence of differing legal systems in a population or area.
- Pluralist democracy, a political system with more than one center of power.
- Religious pluralism, the acceptance of all religious paths as equally valid, promoting coexistence.
- Cultural pluralism, when small groups within a larger society maintain their unique cultural identities.
- Pluralist commonwealth, a systemic model of wealth democratization.
[>https://en.wikipedia.org/wiki/Pluralism< — retrieved 20 February 2020]

Here again, with pluralism as with individualism, we see the abstraction of Three-Dimensional Ordinal — aka the Analysis Process — reified or made manifest, in political, social, economic, religious, and cultural realms of life. Individualists and pluralists can, on their better days, appreciate the differences in others because they want their own unique identities to be appreciated; it keeps the game of competition going, and fosters and motivates their own drive to win and to succeed. Pluralism, like Materialism, is a stage between Traditionalism and Collectivism. That is, Traditionalism tends to suppress and be judgmental about diversity, whereas Materialism sees the utility of diversity, and Collectivism aspires to dissolve the barriers of differentness.

Rationalism

In philosophy, rationalism is the epistemological view that "regards reason as the chief source and test of knowledge" or "any view appealing to reason as a source of knowledge or justification". More formally, rationalism is defined as a methodology or a theory "in which the criterion of the truth is not sensory but intellectual and deductive". In an old controversy, rationalism was opposed to empiricism, where the rationalists believed that reality has an intrinsically logical structure. Because of this, the rationalists argued that certain truths exist and that the intellect can directly grasp these truths. That is to say, rationalists asserted that certain rational principles exist in logic, mathematics, ethics, and metaphysics that are so fundamentally true that denying them causes one to fall into contradiction. The rationalists had such a high confidence in reason that empirical proof and physical evidence were regarded as unnecessary to ascertain certain truths — in other words, "there are significant ways in which our concepts and knowledge are gained independently of sense experience". Different degrees of emphasis on this method or theory lead to a range of rationalist standpoints, from the moderate position "that reason has precedence over other ways of acquiring knowledge" to the more

extreme position that reason is "the unique path to knowledge". [>https://en.wikipedia.org/wiki/Rationalism< — retrieved 12 May 2020]

There is much in this quotation that reminds us of two other Traits that are also in the Ordinal Expression Process that Materialist Worldviews are in, namely the Skeptic Attitude and the Intellect Center. Because the Materialism Worldview is the Neutral Assimilation Aspect of the same Process, naturally it would have those qualities. Thus, Materialists bet on the efficacy of brains more than they do brawn (as Primitives do) or heart (as Traditionalists do). Materialists want to be smart and to do smart, so if you want to motivate a Materialist to change, show them that what they are doing now is dumb, and show them what the smart thing is: "Be sensible."

Secularism

Secularism may refer to any worldview or principle which defines the secular at a given context, and prioritizes, justifies or promotes it over the non-secular. Secularism has a broad range of meaning. While its definition as the separation of religion from civic affairs and the state is the most common, it may connote anticlericalism, atheism, naturalism, banishment of religious symbols from the public sphere and much more. As a philosophy, secularism seeks to interpret life on principles taken solely from the <u>material world</u>, without recourse to religion. It shifts the focus from religion to other "temporal" and "<u>this-worldly</u>" <u>things</u>, with <u>emphasis on nature, reason, science, and development</u>. In political terms, secularism is the principle of the separation of government institutions and persons mandated to represent the state from religious institutions and religious dignitaries (the attainment of such is termed <u>secularity</u>). There are distinct traditions of secularism in the West, like the French and Anglo-American models, and beyond, as in India. The purposes and arguments in support of secularism vary widely, ranging from assertions that it is a crucial element of modernization, or that religion and traditional values are backward and divisive, to the claim that is the only guarantor of free religious exercise. [>https://en.wikipedia.org/wiki/Secularism< — retrieved 14 May 2020]

This synonym for Materialism covers the areas of philosophy, politics, and religion, but not economics or psychology, as do some of the other synonyms. The Materialism Worldview is antithetical to a Theocracy and *vice versa*; secularism prefers the separation of church and state. In historical terms, the rise of secularism in government was partly a reaction against the abuses of religionism. In socio-cultural terms, secularists look down on religionists. In Worldview terms, Materialism is further along the spectrum than Traditionalism. I like the fact that the word "worldview" appears in this quotation.

Reductionism

Reductionism is any of several related philosophical ideas regarding the associations between phenomena which can be <u>described in terms of other simpler or more fundamental phenomena</u>. It is also described as an intellectual and philosophical position that <u>interprets a complex system as the sum of its parts</u>. The Oxford Companion to Philosophy suggests that reductionism is "one of the most used and abused terms in the philosophical lexicon" and suggests a three part division:

1. Ontological reductionism: a belief that the whole of reality consists of a <u>minimal number of parts</u>.

2. Methodological reductionism: the scientific attempt to provide explanation in terms of <u>ever smaller entities</u>.

3. Theory reductionism: the suggestion that a newer theory does not replace or absorb an older one, but <u>reduces it to more basic terms</u>. Theory reduction itself is divisible into three parts: translation, derivation, and explanation.

Reductionism can be applied to any phenomenon, including objects, problems, explanations, theories, and meanings. [>https://en.wikipedia.org/wiki/Reductionism< — retrieved 29 October 2020]

If the reader is not already familiar with this notion, then to really understand it, one might need to read the entirety of this Wikipedia entry. I will explain what I believe is relevant to Worldviews. Basically, Materialists, whether they are or are not aware of philosophical considerations about how the world works, prefer reductionism to its opposite, holism, Holism being my name for the Worldview opposite to Materialism on the Expression Axis.

The Expression Axis has to do with how one understands the relationships between stages of the developmental hierarchy of embodiment, whether from smallest 3-D embodiment to largest, versus from largest 3-D embodiment to smallest.

The part of the above definition and description that I want to emphasize is the relation of the opposites of *reductionism and holism* to the opposites of *emergence and emanation*. Reduction is the notion that the universe is built up from the smallest to the largest; which is to say that it *emerges* from quarks > nucleons > atoms > molecules > polymers > proteins > organelles > cells > organs > bodies > planets > stars > galaxies > clusters > universe. Holism is the opposite of this, namely the notion that the universe *emanates* down into its constituents from the largest to the smallest principles. In other words, holism builds a universe from the cascade of first principles > second principles > third principles > and so on; Ontological holism proposes that "the whole of reality consists of a minimum number of" *principles*, rather than a minimum number of *parts*, as in reductionism.

It would not work well to name the Materialism Worldview "Reductionism" in order to emphasize its opposition to the Holism Worldview, because Reduction is the best name for the opposite of the Growth Goal on the Inspiration Axis; the ambiguity and confusion of the use of the word Reduction(ism) on two different Axes, 2-D versus 3-D, makes that naming of this Worldview unacceptable to me.

Perhaps one of the reasons there are so many synonyms for Materialism is because it is the prevailing Worldview on the planet at this time in the history of humankind, and thus it manifests in all of these ways. However, the above is not an exhaustive list of synonyms for this popular Worldview; see next subsection.

Aspects of Materialism

The fact that the Worldview Aspect is the Neutral Aspect means that it is a composite of the other six Aspects. In the case of Materialism, those Traits are of the Ordinal Expression (aka Analysis) Process: *Rejection Goal, Renunciation Shadow, Skeptic Attitude, Intellect Center, Artisan Role,* and *Caution Mode.* Materialists have a little of all of the Traits of the Analysis Process because they have the perspective and they manifest the perceptions engendered by this Process.

REJECTION: Like people with the Rejection Goal, Materialists are choosy and exacting about things in their lives. They see themselves as special. Everything has to be just so; things must be according to their unique specifications. People in this Worldview are discerning about their lifestyle; they are critics of, and they are the original thinkers in, their culture and civilization.

RENUNCIATION: Like people with the Renunciation Shadow, Materialists find it difficult to be pleased with themselves, so they are always striving for refinement. They are prone to squandering resources; they are wasteful materialistic consumers, a lifestyle that ultimately proves self-destructive, with abuse of the environment as well as themselves. Their humor is likely to be disparaging, if not downright hostile.

SKEPTIC: Like a Skeptic, Materialists are somewhat distrustful of the world that they live in — they see the environment as hostile, and therefore something to be manipulated with technology. They also see it as an object to be investigated — then exploited for its material resources. They are only at peace with nature when they have analyzed it thoroughly, and understand it enough to tame it. They are prone to alienation and hostility. Materialists are typically more curious about the alternatives the world has to offer than is the case with those in the other Ordinal Worldviews.

INTELLECT: Like people in the Intellect Center, Materialists are mostly mental creatures. The primary way they respond to situations and solve their problems is by thinking about them, rather than by having feelings or doing actions. They respect intelligence more than anything, so they do not suffer fools gladly.

ARTISAN: Like Artisans, Materialists are into technology more than any other Worldview. They use machinery, industry, invention, and craftsmanship to shape their environs. Like people in the Artisan Role, Materialists are the architects of civilization in the technological sense, because they really believe that manipulating the environment is the way to go. Because Materialism is an Aspect of the Analysis Process, of which the Artisan Role is also an Aspect, Materialists do have some genuine innovative creativity in the realm of physical inventions and products. What usually happens though is that an inspired person in a higher–later Worldview — the Neutral or a Cardinal Worldview — makes a hit with an *avant-garde* product or service, and the Ordinal Worldview Materialists jump in there to turn out cruder imitations of it in order to make money. They are not so prone to break truly new ground, as is the case with higher–later Worldviews. They prefer to crank out stylized copies, using formulas for past successes.

CAUTION: Like people in the Caution Mode, Materialists are careful and thoughtful and methodical about what they allow into their lives, lest they do something stupid or look like an idiot.

Poles of Materialism

As we have seen in the descriptions of so many of the synonyms of Materialism, from the beginning of civilization, when city–building first became a thing a few thousand years ago, until the modern day, when multi-national manufacturing conglomerates rule the world, humankind have been engaged in the manipulation of stuff, especially those humans who are in the Materialism Worldview.

This Worldview concerns the dichotomy of having versus not having, or poverty versus prosperity; climbing the poverty–prosperity gradient or hierarchy is what motivates Materialists. Everyone in every Worldview, over the course of a lifetime, is sorting this out, but Materialists are focused on this process more than any other Worldview. Thus, Materialists are overly concerned with socioeconomic class, their own and that of others. For Materialists in general, the prime directive is to strive to upgrade one's socioeconomic status. In its best expression, people in this Worldview lift up others along with them, but in its worst expression, people have no compunction about climbing the poverty–prosperity hierarchy at the expense of other climbers. So, the same as with other Worldviews, there are positive and negative, healthy and unhealthy, functional and dysfunctional, appropriate and inappropriate, happy and unhappy, manifestations of this Worldview. At their best, Materialists focus on the prosperity of their home and family, and they focus on the prosperity of the community in which they are embedded. If they are not at their best, they are predatory capitalists.

Let's take a look at this phenomenon in more detail.

+Production, the Positive Pole

What I mean by my selection of the word +Production to represent the Positive Pole of the Materialism Worldview is the mindset of making the world more abundant with material things. Included in that word is the entire process of converting various natural resources provided by the planet into stuff. Involved in that word is the entire supply chain from inventing stuff, to designing stuff, to extracting raw materials, to making stuff, to transporting stuff, to handling stuff, to manipulating stuff, to recycling stuff, and finally to discarding stuff.

Not that there is anything wrong with this *per se,* at least as far as humans are concerned; but the other living creatures on the planet have a very dim view of what humans are doing to the planet, because what humans are doing is affecting them adversely, even to the point of their extinction. Humans seemingly benefit from protection from the harshness that results from living in the unbuffered natural world, and humans seemingly benefit from the creature comforts afforded by their materialist pursuits. But animals? Plants? Not so much. So, our material possessions have mitigated a lot of the suffering that humankind experienced in millennia prior to civilization, but at what cost?

–Exploitation, the Negative Pole

The problem is that humankind has been operating very much in the Negative Pole of –Exploitation, which is the unsustainable overuse and abuse of planetary resources, at the expense of these other living creatures; the profit motive is more important than ethical considerations about the health of the planet. There is even a cost that humans pay in the destruction of what is beautiful about nature, and in the long-term depletion of resources, a course that is ultimately self-destructive to humanity, and might very well result in more suffering for future generations of humans than was mitigated for past generations by what has been made of the resources exploited. The Negative Pole of Materialism, which I refer to as –Exploitation, shows up in egregious forms such as unfettered rampant predatory corporate capitalism, which seems to have no social conscience outside of the boundaries of the leadership of the corporation; it is all about maximizing company profits and shareholder dividends; the world in general be damned.

This phenomenon applies to the Ordinal Zones of Materialism to a lesser extent than to the Cardinal Zones, because the Ordinal Zones are focused on Me more than they are on We. The Positive Pole of Materialism, +Production, is focused more on the We than it is on the Me, so it does have a sense of The Greater Good, outside the walls of the corporation. In its best manifestation, this is Environmentalism: a care for the planet that sustains us, because without the well-being of sustainable productivity there is no longevity for the production. The resources of the planet are limited, they are not inexhaustible, so –Exploitation is self-limiting. In terms of its materialistic pursuits, humankind as a whole must move from the Negative Pole to the Positive Pole in short order, or else.

This section may begin to sound a little preachy, but one cannot help but note that humanity at this very time in history has come up against the consequences of unfettered –Exploitation, and humankind had better

solve the problem of limited resources by getting into the Positive Pole of +Production: the sustainable handling of renewable planetary resources. There is no Planet B. If humanity succeeds at transitioning to sustainable +Production, it will mean that they have learned to apply the Positive Pole of the Complementary Holism Worldview, namely +Wisdom.

Descriptions of Materialism

The mainstream of society is made up predominantly (about 35%) by 3-D Materialists. This the most influential Worldview at this time in the history of humankind, so it is good to understand it in depth and breadth. If you are not a Materialist, you probably feel as if you do not fit in, and you probably do not understand their behavior system, value system, or belief system. Nevertheless, I would like to believe that the descriptions to follow will help you to understand, at least in an academic sense, what makes them tick.

Let's now try for a rounded a look at Materialists and see if we can understand where they are coming from and where they are going in the various realms of life. Let's supplement the extrapolations and interpolations of the five Attributes of this Worldview provided above with the following descriptions. Note that the following descriptions are observations of extreme examples of this Worldview. Please keep in mind as you read them that they are exaggerated stereotypes of people in this Worldview; few actual people embody these archetypes in every way. The secondary Worldviews, the Zones, significantly skew the expression of the stereotype. Also, in terms of True Personality, the other Traits of the Process/Aspect System that a person has can skew the manifestation of the Worldview considerably. Also, in terms of False Personality, there are many other influences in the family, school, business, society, and culture that can skew the expression of this or any other Worldview, such that it becomes difficult to discern accurately. So, please be astute in your discernment if/when you attempt to identify a person's Worldview.

The following seven realms of life–experience roughly correlate to the seven Processes of the Process/Aspect System, in the Natural Sequence.

Economics

Materialists display their diplomas, membership certificates, and other credentials on the wall at their office. Trophies of any sort are also shown. They own status pets, pursue gourmet foods and drinks, own fancy or racy automobiles, and buy mansions to be filled with exotic furniture. They prefer to participate in status sports such as golf and tennis at the Country Club. These are all emblems of success in life. A couple of Materialism Worldview advertising slogans are: "Diamonds are forever", and, "Clothes make the man". People in this Worldview are the most competitive by nature of the Worldviews. They seek to climb to the top of whatever organization they find themselves in. Of all the Worldviews, Materialists participate most willingly in the so-called "rat race" to make a buck.

Materialists are enamored with the glamour of the physical realm — new cars, fine homes, fancy clothes, and so on. They want to look good to others. They usually have a clean-cut, "all-American" appearance. Business suits and briefcases are their hallmark. Formality and sophistication is of the utmost importance. In terms of physical appearance, they regard the Ken doll or Barbie doll look as ideal. Look on the covers of Cosmopolitan or other glamour magazines — glamour-seeking Materialists every one. All of this lifestyle displays their status- and class-consciousness. Everyone else must be made aware of their rank in the hierarchical structure of society.

The commercial advertising industry, designed to induce and manipulate people to purchase stuff that they do not really need, has become an art form. This is a feature of the Materialist ideology, capitalism in its various forms. Much of Materialism is focused on the poverty–prosperity dichotomy; applied capitalism generally results in a sorting process. That is, people who are skillful at that game get segregated from people who are not skillful at that game, with the former often exploiting the latter. Thus, any society dominated by Materialists gets divided into "the haves and the have-nots"; the natural tendency is for the rich to get richer and the poor get poorer. However, if the Materialists who are playing this game have what is called an "enlightened self-interest", then they do not tend to –Exploit the masses; rather, they prefer to +Produce goods and services that increase the common welfare as well as their own welfare. (Societies dominated by Collectivists tend to want to legislate progressive tax schemes for the purpose of increasing the common social and economic welfare; they insist on involuntary "trickle–down economics". People who have a consciousness of the harmful effects of excessive economic disparity thereby impose the results of a social conscience on greedy Materialists.)

The majority of television shows and movies are produced and advertised by Materialists. The "soap opera" is Materialist entertainment fare. The same goes for most enterprises in the United States and the world today, since they are the most ambitious of the Worldviews regarding material achievement. Whatever is selling is what they produce. This means that they lack real imagination.

Sociology

Materialists view relationships in terms of "me" and "you". This sense of separation produces two behaviors, either positive or negative. In the positive expression, the desire here is to win other people over to one's own point of view or make them over in one's own image. Materialists perceive "me" and "you", and want to change "you" into "me". In the negative expression, there is alienation from others. They see others as strangers to be avoided or exploited. Nationalistic wars are mostly a Materialist phenomenon. Nationalism and imperialism are rampant in this Worldview. If they don't conquer you in the business or economic world, they will conquer you in the military. Materialist United States leadership wants to make the world safe for its ideology — capitalism. They call it the struggle to maintain freedom and liberty, but what Materialists really mean by this is that they don't want others telling them what to do — "you do it my way" instead. Since they want this liberty for themselves, they champion it for others. On the other hand, Materialist Russian leadership wants to bring the whole world around to its authoritarian Marxist point of view, professedly for their own good. Really, both these supposedly noble ideologies are just excuses for "do it my way" taken to the extreme.

Materialists seek mates either at the office or in singles' bars after office hours. They perceive love as "eros" — the playboy philosophy — glamour, romance, and sex such as one sees in thousands of advertisements, movies, and television shows. Materialist women seek to mate with a successful Materialist man; Materialist men seek to mate with a woman who looks good on their arm — a "trophy wife". They try to live the American Dream in their family lives: get married to an attractive person, buy an expensive house, have two or three intelligent, good-looking kids, and rise to the leadership of the company. And they are actually satisfied and fulfilled if this dream comes to pass.

What we call "civilization" can be credited mostly to Materialists, because of their heavy representation on the planet. Therefore they are the most ordinary and conventional. They form the Establishment. In fact, they have somewhat of a hang-up about being conventionally normal. They want very much to be considered normal themselves, and they want everybody else to be what they consider normal. They do not appreciate the marginal Worldviews, because these are at the extremes. This is just another manifestation of their "do it my way" motto. Consequently, Materialist humor is to make fun of people who are different, from themselves or from the cultural norm. There is some repressed hostility in this, and a lack of understanding. They tend to adhere to social institutions and cultural norms, such as marriage, religion, law, politics, education, and family, especially if it advances their ambitions. They are very much a part of the culture in which they live.

Psychology

Materialists have a rich outer life, but they do not have a rich inner life. Of all the Worldviews, Materialists are the most involved in material pursuits. This is, of course, because the Analysis Process is about Ordinal 3-D stuff: physical materials. Their basic motivation is materialism, and they work unstintingly for their material achievements. More than any other Worldview, Materialists feel at home in the physical aspects of life — the material world is their playground. They love their stuff, they accumulate their stuff, their lives are filled with stuff.

Although they are more complicated than the other two Ordinal Worldviews, that complexity does not include introversion. Materialists rarely get introspective enough about themselves to question their motivations. The Analysis Process is by nature very outwardly focused. Since Materialists focus on material things so much, they usually ignore emotional, psychological, and spiritual considerations inside of and outside of themselves. They are only rarely involved in the mental health profession. When they are, they are likely to express it through psychiatry — the prescription of drugs to manipulate the mind through the body. Not often do they seek pure psychological counseling, and when they do, it is usually only necessary to put a label on their condition. Like people in the Intellect Center, Materialists tend to mentally rationalize their behavior rather than truly resolve their problems.

Another way Materialists express the Analysis Process is that they are not very good at eye contact with others — or any other kind of contact. They do not feel comfortable with physical closeness, affection, and honest sexuality.

The Materialism Worldview corresponds to the young adulthood phase of a lifetime. Consequently, Materialists do not age gracefully. After spending their youth in pursuit of things, when they reach middle age, they try to hang on to their youthful appearance with health regimens such as diet, exercise, vitamins, and spas. It is important to them to remain youngish. Most of the youth– and glamour–seeking types in gyms who want to look good are Materialists.

The Materialism Worldview is all about the expression of "ego", in the sense of focus on what the Materialist wants. In the Ordinal Zones of this Worldview, the focus is on hardening one's ego boundaries against intrusions from others, whereas in the Cardinal Zones of this Worldview, the focus is on expanding one's ego boundaries, to spread one's influence over others.

In terms of relationships with other people, Materialists tend to be "users" of those other people, meaning that they treat other people as if they were things. In other words, Materialists regard and treat people the same way that they regard and treat material things, which is determined by their usefulness to the Materialist. If some other person does not live up this Materialist expectation of usefulness, then what are they good for? Not much.

Education

Whereas Collectivists (the next higher–later Worldview) love and seek knowledge for its own sake, Materialists seek higher education because it will advance them on their materialistic path to prosperity. The more prestigious the educational institution is, the better, and the more likely one will meet one's like–minded future business partners and clients. Materialists will get the formal education to the limit of their intellectual capacity. They will be concerned with making good grades if they perceive that that enhances their status. This might in fact be more important than what is actually being learned. They will belong to a fraternity or sorority in college, because there they will meet some of their future business contacts.

After graduation, when a career is underway, they will become a member of the professional society of their occupation. There they will make more business contacts. Even more links will be formed with membership in such organizations as the Elks or Lions Club, the Chamber of Commerce, the Fraternal Order of this or that, Shriners, and so on — clubs of all sorts. These are all Materialistic types of organizations, formed to promote success in the world. After all, it's who you know if you want to get ahead in this world. They tend to live in the same neighborhoods with each other, also. The "yuppie" phenomenon is a manifestation of the Materialism Worldview. They attend financial seminars, Dale Carnegie courses, super-salesman conventions, and the like. They invest in the stock market. They seek to be "professionals", and their career is their life.

Philosophy

Generally and abstractly speaking, because Materialism shares the Analysis Process with the Intellect Center, Materialists try to make mental sense of their life in the world, and figure out how they fit into the world with a view toward ascending the materialistic totem pole. This is the focus of what could be called their curiosity about the world. To the extent that they have a philosophy of life, it is most important to them to approach life from a mental perspective.

The Analysis Process is about the relationship of one thing to another. Much of Materialism behavior is therefore driven by the need to structure things in a hierarchy. Everything should be placed in proper order for efficient function — like a machine. Among white collar Materialists, it is important to get the proper credentials for whatever it is one plans to do with their life. Other Materialists, who are in positions to promote the up-and-coming, look to this official seal of recognition.

Spirituality

Because of their physicalistic, naturalistic nature, Materialists are not often given to religion or spirituality. Of all of the Worldviews, this one is the most likely to be skeptical about, and dismissive of, supernatural realms. And no wonder: Materialism and the Skeptic Attitude and the Intellect Center are all Aspects of the Analysis Process. In this Process, there is no easy or natural path to otherworldly realms. In its most extreme form, this propensity for denial of metaphysics shows up as atheism; its less extreme form is agnosticism.

When Materialists do happen to be open to religion, or to at least have some inclination to investigate some belief system other than literal materialism, in this primarily Christian country it is primarily mainstream Protestantism that appeals to them. Middle-of-the-road churches such as Presbyterian, Episcopalian, Lutheran, and Methodist are their haunt, if you will pardon the pun. These denominations are typically not dogmatic, legalistic, fundamentalistic, or evangelical — a persuasion that is the religious preference of Traditionalists.

Besides, mainstream churches are good for networking with other Materialists; a lot of good business contacts are made there. In some extreme cases, the "gospel" preached in some of these churches is a prosperity gospel: the richer you are, the more "righteous" you are; the more "blessed by God" you are.

Politics

In politics, Materialists tend toward moderation: middle of the road, maybe leaning toward conservatism, but not the opposite extremes of reactionary (which is inhabited by Primitives and Traditionalists) or liberal (which is inhabited by Collectivists and Holistics). Neither are they innovators in terms of being progressive or regressive. The tendency is rather to build the infrastructure of the government in an effort to maintain the status quo among the governed — peace and order. Once again the desire for "normality" manifests, and that normality is defined by Materialists because they are in the majority.

In political philosophy, Materialists usually value technological advantage over environmental considerations. In other words, they favor industry over ecology. As employers, they value what they perceive to be the good of the company above the good of the individual employee. Materialists can be a civilizing influence in parts of the world that are predominantly populated by Traditionalists and Primitives — the primitive tribes and backward nations consisting mostly of those who are in Ordinal Worldviews of lower Dimensionality. With their inherent rationality, Materialists can show these people the way to an allegedly "better" life — at least the materialistic, consumeristic, technological way of life. In what is presently being called "globalization" — where Materialistic businesses are spreading into the so-called "third world" countries — I would refer to the Positive Pole as +Civilization and the Negative Pole as –Technology or –Business. The "civilized" way of life has its advantages and disadvantages, and Materialists believe in the advantages, but one wonders whether all of the others benefit from civilizing influences.

Speaking of Negative Poles, one of the negative expressions of Materialism is to purchase political influence; refer to the description of the Negative Poles, –Exploitation, above. Good government is geared to serve the common good, the greater good. Materialists in –Exploitation, who have gotten rich with self-serving predatory capitalism, resist this strongly, to the point of lobbying the government to obtain corporate welfare rather than public welfare.

Chapter 3E

THE COLLECTIVISM WORLDVIEW

Collectivism

Synonyms: Communalism, Communitarianism, Cosmopolitanism, Eclecticism, Egalitarianism, Empiricism, Environmentalism, Existentialism, Inclusivism, Humanitarianism, Humanism, Liberalism, Multiculturalism, Pacifism, Socialism, Structuralism, Syncretism, Utilitarianism.

Mottoes: "Can't we all just get along?"

Description: The Neutral Worldview encompasses all of the other Worldviews, so it is comprehensive in nature. The person also seeks to comprehend everything at every level of their being. Collectivists believe in education more than anything else. They seek to comprise, embody, embrace, encompass, contain, and fathom all experience.

Advantage: Life is rich for a polymath. The advantage of being Neutral is that perceptions are less distorted here than they are in other Worldviews; one can stand aside and look at all sides of an issue dispassionately, without bias.

Disadvantage: Insistence on getting everyone into agreement can impede getting anything done. Neutrality can also result in lack of conviction and definiteness when the focus is scattered.

+Consensus

Synonyms: +Concurrence, +Accord, +Concord, +Accordance.

Mottoes: "Let's all get together and make a peaceful world." "Let's play fair in everything we do."

Description: The theme here is to gather knowledge and experience together, to form a unified body of information and understanding in a neat package. People in this Pole are often involved in scholastic, historic, or scientific endeavors. They also seek to bring other people together in mutuality and solidarity.

Extreme: Harmony, unity, unanimity.

–Ambiguity

Synonyms: –Vagueness, –Equivocation, –Incertitude, –Indefiniteness, –Cloudiness, –Irresolution.

Mottoes: "Let it be." "It's just too much; I am baffled by it all."

Description: The theme here is to not face experiences squarely and forthrightly, thereby leaving issues unaddressed, unresolved, and unassimilated; thus the person in this Pole is unfocused, wishy-washy, muddled, wavering, and ineffective.

Extreme: Lack of any conviction; lack of involvement; perplexity; vacillation.

———◆———

Table 3Ea — The COLLECTIVISM WORLDVIEW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Propriety TRADITION'M –Conformity	+Production MATERIALISM –Exploitation	*+Consensus* *COLLECTIVISM* *–Ambiguity*	+Wisdom HOLISM –Speculation	+Liberation TRANSPERSON'M –Catharsis	+Revolution MESSIANISM –Provocation

As shown on the partial Process/Aspect Chart above, the Collectivism Worldview has the following Attributes:

- Its Dimensionality Attributes are *Pan* in Process and *Pan* in Aspect;
- Its Dialectic Attributes are *Neutral* in Process and *Neutral* in Aspect;
- Its Axial Attributes are *Assimilation* in Process and *Assimilation* in Aspect;
- Its Directionality Attributes are *Complex* in Process and *Complex* in Aspect;
- It is an Aspect of the *Combination* Process.

These Attributes were introduced, described, and explained in Part One. If we thoughtfully consider the abstract meaning and significance of the Attributes of Collectivism, then we have a good start on understanding how Collectivism manifests in Personality. A thorough exposition of the Collectivism Worldview follows.

————◆————

Attributes of Collectivism

As usual in the development of my explanations and descriptions of a personality Trait, I first present the abstract underpinnings of the Trait before I present the concrete manifestations. That is to say, I am going to start my explanation of this Trait, the Collectivism Worldview, with broad, abstract generalities, then, as the descriptions are presented and developed, they will become more specific.

So here are the abstractions: the Collectivism Worldview has the following five Attributes: It is *Neutral* (rather than Cardinal or Ordinal), it is on the *Assimilation* Axis (rather than on the Action, Inspiration, or Expression Axes), it is an Aspect of the *Combination* Process (rather than one of the other six), it is *Pan-Dimensional* (rather than One-, Two-, or Three-Dimensional), and its Direction is *Complex* (rather than one of the other six Directions).

Those Attributes tell us about how the Collectivism Worldview is derived from first principles, they tell us where it fits among the other Traits, and they provide the underlying reason why Collectivists are what they are, think what they think, feel how they feel, and do what they do. Thus, if we understand what those Attributes mean, we know a lot about how the Collectivism Worldview manifests. Those Attributes are explained extensively in Part One, and in previous sections of this chapter, but let's briefly review how they manifest in this particular Worldview. On the Process/Aspect System Chart, these five Attributes are shown in the header rows of the Collectivism Worldview.

NEUTRAL: In terms of personality Traits, the Neutral Worldview (rather than the Cardinal and Ordinal Worldviews) is a blend of *cooperative* and *competitive*, a blend of *transpersonal* and *personal*, a blend of *abstract* and *concrete*, a blend of *otherworldly* and *worldly*, a blend of *generalist* and *specialist*, a blend of *equalitarian* and *hierarchical*, and a blend of *qualitative* and *quantitative*. Considering these overlaps of contradictory inclinations, it is not easy to be a Collectivist without being confused and scattered.

ASSIMILATION: People in the Neutral Assimilation Worldview concern themselves with the general *experiential system* of the world that they live in, more so than the *behavioral system* (as is the case of people in the Action Axis Worldviews), or the *value system* (as in the case of people in the Inspiration Axis Worldviews), or the *belief system* (as is the case of people in the Expression Axis Worldviews). There is no

antithesis of the Collectivism Worldview, as there is with the other six Worldviews. The Collectivism Worldview is a combination of behavioral systems with value systems with belief systems, which creates the general experiential system by which the Collectivist lives.

COMBINATION: Combination is my name for the Neutral Assimilation Process. In terms of personality, this Process makes a person willing to see things from the other person's point of view, and then compromise in order to accommodate those other viewpoints and Worldviews. Collectivists tend to have wide and broad interests in life; they are willing to experiment, using scientific methods, in their search for knowledge and experience. These characteristics are not so much the case in the Ordinal Worldviews, but this characteristic exists in the Cardinal Worldviews.

PAN-DIMENSIONALITY: Physicists recognize dimensionality as a geometrical abstraction that encodes some of the information about features of the ultimate nature of the objective space/time reality system. The Process/Aspect System recognizes that Dimensionality is a feature of our subjective time/space personality system. A Pan-Dimensional space/time object is a combination of 1-D, 2-D, and 3-D; it has all of those properties inherent. In terms of subjective time/space personality, this Pan-dimensionality manifests as a concern for all of the issues of all of the other Dimensionalities.

COMPLEX: In subjective time/space the metaphorical Direction that a person in the Collectivism Worldview is moving is Complex, rather than Backward or Forward or Downward or Upward or Outward or Inward. Thus, it is the combination of all of the other Directions at once. This complexity makes it difficult for a Collectivist to not be muddled in behavior, values, and beliefs.

About 30% of the world population is in the Collectivism Worldview. This is the second most populous and influential Worldview on the planet and in the United States at this time in history, second only to Materialism. This is enough to have a significance influence in most cultures, societies, and nations on the planet. The underlying cause of the so-called "culture-wars" can often be traced to the differences between the natures of Materialists and Collectivists primarily, and between Traditionalists and Materialists and Collectivists secondarily.

So, let's take a look at various proposed synonyms for the Collectivism Worldview. That discussion will begin to flesh out what I mean by the word.

Collectivism and its Synonyms

There is no perfect word for this (or any other) Worldview. In order to flesh out what I do mean and what I do not mean by the Collectivism Worldview, let's take a look at the synonyms listed below the title for this chapter: Communitarianism, Communalism, Cosmopolitanism, Liberalism, Eclecticism, Egalitarianism, Environmentalism, Humanitarianism, Humanism, Inclusivism, Multiculturalism, Pacifism, Quorum Sensing, Socialism, Existentialism, Utilitarianism, Scholasticism, Structuralism, Syncretism, and Empiricism. That is a big bunch, but this Worldview is more inclusive than any other, so it gets more synonyms than any other. None of the synonyms completely or accurately captures the nature of Collectivism, but collectively they cover the facets and aspects of this Worldview pretty well. I wish there were a better single word, but so far I have not found it.

Underlines in the following quotations are my emphasis; pay special attention to them; they provide yet more synonyms for the meaning of Collectivism, whether or not they have officially achieved the status of an "ism". By the way, the dictionary definition of an ism is "a distinctive practice, system, or philosophy, typically a political ideology or an artistic movement", and that is why I believe that the names of various "isms" are appropriate for the names of, and synonyms of, the Worldviews.

Collectivism

Collectivism is a value that is characterized by emphasis on <u>cohesiveness</u> among individuals and <u>prioritization of the group over the self</u>. Individuals or groups that subscribe to a collectivist worldview tend to find <u>common</u> values and goals as particularly salient and demonstrate greater orientation toward in-group than toward out-group. The term "in-group" is thought to be more <u>diffusely defined</u> for collectivist individuals to <u>include</u> societal units ranging from the nuclear family to a religious or racial/ethnic group.
[>https://en.wikipedia.org/wiki/Collectivism< — retrieved 20 February 2020]

Within this quotation can be found synonyms for the words that I have chosen for the Positive and Negative Poles, namely "cohesive, common, include" for +Consensus, and "diffusely defined" for –Ambiguity.

Collectivism is usually defined as in contrast to Individualism, a word that applies to all of the Ordinal Worldviews, but especially to the Materialism Worldview. I prefer to name the Assimilation Worldview "Collectivism". The characteristics of Collectivism could also be applied to the Cardinal Worldviews in general; but there are other "-isms" that suit those Cardinal ones better. In the history of collectivist movements, such as Marxist communism, the concept has sometimes been perverted by authoritarians (typically leaders who are in the Negative Pole of an Ordinal Worldview) who decide and insist that someone or some group in particular must sacrifice themselves, allegedly for the "greater good". Collectivism as a Worldview refers to a voluntary and inborn personality Trait or character trait, not a social ideology such as Marxist communism that is often imposed by authoritarians. Collectivists would sincerely like to see everyone willingly sing Kumbaya around the same campfire, or gather for a rally under the same big tent. In this sense, Collectivists are much more sensitive to fitting in with the context of whatever situation they find themselves in, more so than is the case with any other Worldview.

Communitarianism

Communitarianism is a philosophy that emphasizes the <u>connection</u> between the individual and the community. Its overriding philosophy is based upon the belief that a person's <u>social</u> identity and personality are largely molded by community <u>relationships</u>, with a smaller degree of development being placed on individualism. Although the community might be a family, communitarianism usually is understood, in the <u>wider</u>, philosophical sense, as a <u>collection</u> of interactions, among a <u>community</u> of people in a given place (geographical location), or among a community who <u>share</u> an interest or who share a history. Communitarianism usually <u>opposes extreme individualism and disagrees with extreme *laissez-faire* policies</u> that neglect the <u>stability</u> of the <u>overall</u> community. [>https://en.wikipedia.org/wiki/Communitarianism< — retrieved 20 February 2020]

This is one of the better synonyms for the Collectivism Worldview in this list of synonyms. In this and other synonyms for Collectivism, we see the desire to balance the desires of the individual with the desires of the group as a whole; we see the desire to reject the extremes of both authoritarianism and libertarianism in favor of an appropriate application of oversight of self and others in a supportive, pragmatic, non-ideological social structure.

Communalism

Not to be confused with Communism or Communitarianism. Communalism usually refers to a system that integrates communal ownership and <u>federations</u> of highly localized independent communities. A prominent <u>libertarian socialist</u>, Murray Bookchin, defines the communalist political philosophy that he developed as "a theory of government or a system of government in which independent communes participate in a federation", as well as "the principles and practice of communal ownership". The term 'government' in this case does not imply acceptance of a state or top-down hierarchy. This usage of communalism appears to have emerged during the late 20th century to distinguish commune-based systems from other political movements or governments espousing (if not actually practicing) similar ideas. In particular, earlier communities and movements advocating such practices were often described as "anarchist", "socialist" or "communist". Many historical communities practicing Utopian socialism or anarcho-communism did implement internal rules of communalist property ownership in the context of federated communalism. It is at least theoretically possible for a federation of communes to include communes which do not practice communalist rules of property, which is to say, that the overall national government may be a federation of communes, but that private property rather than communalist property is the order within each such commune. Karl Marx, often viewed as the founder of modern communism, criticized older forms, including primitive communism or Utopian socialism, as poorly conceived or prone to disintegration in practice.
[>https://en.wikipedia.org/wiki/Communalism< — retrieved 27 June 2020]

Many Collectivists naturally incline to the communalist political and economic philosophy and practice, sometimes to the point of actually joining a commune. Communalism appeals to Collectivists because it attempts to combine the best of both individualism and collectivism, in supportive and cooperative groups of a manageable size ("where everybody knows your name"), with connections to other similar groups, thus avoiding the extremes of authoritarianism and anarchism, both of which have a disturbing tendency to mitigate peaceful co-existence. Collectivists seek a healthy balance between capitalism and socialism, which is being called "democratic socialism" these days.

Unlike the Ordinal Worldviews, Collectivism and the Cardinal Worldviews are able to see things from the other person's point of view, and accommodate it without being too judgmental. The problem with communalist theories is that they do not generally work well in practice, often because people in Worldviews other than Collectivism, who do not by nature subscribe to Collectivist principles, are allowed into the commune because Collectivists tend to prefer inclusiveness over exclusiveness. Having let into the commune someone who does not really belong, Collectivists then are reluctant to expel them when really the commune would be better off without them.

Cosmopolitanism

Cosmopolitanism is the idea that <u>all human beings are</u>, or could or should be, <u>members of a single community</u>. Different views of what constitutes this community may include a focus on <u>moral</u> standards, <u>economic</u> practices, <u>political</u> structures, and/or <u>cultural</u> forms. A person who adheres to the idea of cosmopolitanism in any of its forms is called a cosmopolitan or cosmopolite. In a cosmopolitan community individuals from different places (e.g. nation-states) form relationships of <u>mutual respect</u>. As an example, Kwame Anthony Appiah suggests the possibility of a cosmopolitan community in which individuals from varying locations (physical, economic, etc.) enter relationships of mutual respect despite their differing beliefs (religious, political, etc.). Various places are called "cosmopolitan"; this does not usually mean cosmopolitan; cosmopolitan means people of <u>various</u> ethnic, cultural and/or religious backgrounds live nearby and interact with each other.

Cosmopolitanism can be traced back to Diogenes of Sinope (c. 412 B.C.), the founding father of the Cynic movement in Ancient Greece. Of Diogenes it is said: "Asked where he came from, he answered: 'I am a citizen of the world (*kosmopolitês*)'". In Ancient Greece, the broadest basis of social identity at that time was either the individual city-state or the Greeks (Hellenes) as a group. The Stoics, who later took Diogenes's idea and developed it, typically stressed that each human being "dwells [...] in two communities — the local community of our birth, and the community of human argument and aspiration". A common way to understand Stoic cosmopolitanism is through Hierocles's circle model of identity that states that we should regard ourselves as <u>concentric circles, the first one around the self, next immediate family, extended family, local group, citizens, countrymen, humanity</u>. Within these circles human beings feel a sense of "affinity" or "endearment" towards others, which the Stoics termed *Oikeiôsis*. The task of <u>world citizens</u> becomes then to "<u>draw the circles somehow towards the center</u>, making all human beings more like our fellow city dwellers, and so forth". [>https://en.wikipedia.org/wiki/Cosmopolitanism< — retrieved 28 June 2020]

It is interesting to me that the space–like analogy of the Worldview spectrum as ever–larger concentric circles of inclusiveness is found in the philosophy of these ancient Greeks. Thus, the competitive nationalism that is present in the Materialism Worldview is transcended with cosmopolitanism, aka cooperative humanitarianism (see below), in the Collectivism Worldview. In the spectrum of Worldviews from the smallest circle, Primitivism, to the largest circle, Messianism, the Collectivism Worldview is where this idea of cosmopolitanism makes its appearance, but it is even more prevalent in the Cardinal Worldviews further along the spectrum. The "problem" with communalism, communitarianism, and cosmopolitanism is, of course, that about two thirds of the human population is in earlier–lower Worldviews than Collectivism; they simply are not big-picture cooperative (rather than competitive) by nature; therefore they do not want to be embraced. Collectivists are uncomfortable with that brute fact of the way the world is at this time in history.

Liberalism

Liberalism is a political and moral philosophy based on <u>liberty</u>, <u>consent of the governed</u> and <u>equality</u> before the law. Liberals espouse a wide array of views depending on their understanding of these principles, but they generally support free markets, free trade, limited government, individual rights (including <u>civil rights</u> and <u>human rights</u>), capitalism, <u>democracy</u>, <u>secularism</u>, <u>gender equality</u>, <u>racial equality</u>, <u>internationalism</u>, <u>freedom of speech</u>, <u>freedom of the press,</u> and <u>freedom of religion</u>.

Liberalism became a distinct movement in the <u>Age of Enlightenment</u>, when it became popular among Western philosophers and economists. Liberalism sought to <u>replace the norms of hereditary privilege, state religion, absolute monarchy, the divine right of kings and traditional conservatism with representative democracy and the rule of law</u>. Liberals also ended mercantilist policies, royal monopolies and other barriers to trade, instead promoting free trade and free markets. Philosopher John Locke is often credited with founding liberalism as a distinct tradition, based on the <u>social contract</u>, arguing that each man has a natural right to life, liberty and property, and governments must not violate these rights. While the British liberal tradition has emphasized

expanding democracy, French liberalism has emphasized <u>rejecting authoritarianism,</u> and is linked to nation-building. [>https://en.wikipedia.org/wiki/Liberalism< — retrieved 12 August 2020]

In terms of the Neutral Collectivism Worldview, my perception is that liberalism is a zone between the conservatism of the Ordinal Worldview and the progressivism of the Cardinal Worldviews, although, in the quotation above, I see at least one component of Cardinal Zone Materialism (capitalism, free trade, free markets) in it also. Therefore, the meaning of the word is a bit too broad to fit neatly and entirely into the Collectivism Worldview, but I place it here in this section anyway, and I underlined the words in the quotation that are most descriptive of the Collectivism Worldview rather than the Materialism Worldview. Note that many of the features of liberalism are obviously a repudiation of many features of Ordinal Worldviews, such as "traditional conservatism". This is one clear indication that liberalism, at the time of its founding, was considered to be further along the maturity spectrum in terms of psychological, social, cultural, political, and economic development, aka "enlightenment".

Egalitarianism

Egalitarianism (from French *égal*, meaning 'equal'), or equalitarianism, is a school of thought within political philosophy that prioritizes <u>equality for all people</u>. Egalitarian doctrines are generally characterized by the idea that <u>all humans are equal in fundamental worth or moral status</u>. According to the Merriam-Webster Dictionary, the term has two distinct definitions in modern English, namely either as a political doctrine that <u>all people should be treated as equals</u> and have the same political, economic, social and civil rights, or as a social philosophy advocating the removal of economic inequalities among people, economic egalitarianism, or the decentralization of power. Some sources define egalitarianism as the point of view that <u>equality</u> reflects the natural state of humanity. [>https://en.wikipedia.org/wiki/Egalitarianism< — retrieved 20 February 2020]

Those in the Neutral (neither Ordinal nor Cardinal) Worldview are the most likely to object to the idea of hierarchy *per se*. This preference of Collectivists for equality under the law and equality of opportunity is not an argument for the nonexistence of hierarchy, which is a harsh reality of existence. The Egalitarian ethos of flattening hierarchies applies well to the Collectivism Worldview, but it stands in contrast to the elitist ethos of the Ordinal Worldviews, which tend to be competitively hierarchical, focused as they are on strong versus weak in the Primitivism Worldview, good versus evil in the Traditionalism Worldview, and prosperity versus poverty in the Materialism Worldview. To some extent, the Cardinal Worldviews are not so much into Egalitarianism as Collectivism is, focused as Cardinal Worldviews are on proclaiming wisdom over foolishness as happens in the Holism Worldview, preaching righteousness over unrighteousness as happens in the Transpersonalism Worldview, and promoting empowerment over dis-empowerment as happens in the Messianism Worldview.

Environmentalism

Environmentalism or environmental rights is a broad philosophy, ideology, and social movement regarding concerns for environmental protection and improvement of the <u>health</u> of the environment, particularly as the measure for this health seeks to incorporate the impact of changes to the environment on humans, animals, plants and non-living matter. While environmentalism focuses more on the environmental and nature–related aspects of green ideology and politics, <u>ecology</u> combines the ideology of social ecology and environmentalism. Environmentalism advocates the preservation, restoration and improvement of the natural environment and critical earth system elements or processes such as the climate, and may be referred to as a movement to control pollution or protect plant and animal diversity. For this reason, concepts such as a land ethic, environmental ethics, biodiversity, ecology, and the <u>biophilia hypothesis</u> figure predominantly. At its crux, environmentalism is an attempt to <u>balance</u> relations between humans and the various natural systems on which they depend in such a way that all the components are accorded a proper degree of sustainability. [>https://en.wikipedia.org/wiki/Environmentalism< — retrieved 20 February 2020]

Whereas people in the Ordinal Worldviews tend to be in competition with the environment — often to the point of disdaining it or exploiting it — people in the Collectivism Worldview realize that "we are all in this together", and that we had better not 'shit in the nest' that we all live in. Collectivists are not only benevolent toward their fellow humans (see next synonym), they are also benevolent toward the planet in general. This Worldview represents a clear break from the ethos of the Ordinal Worldviews. Some Materialists, especially those in the higher–later Zones, realize a need to achieve sustainability in terms of environmental resources, because they see that otherwise their materialistic pursuits will ultimately fail. However, it is Collectivists who

understand the need for environmental health as a principle — the "biophilia hypothesis" — which entails a proper stewardship of life, nature, and the planet.

Humanitarianism

Humanitarianism is an active belief in the value of human life, whereby humans practice benevolent treatment and provide assistance to other humans, in order to better humanity for moral, altruistic and logical reasons. It is the philosophical belief in movement toward the improvement of the human race in a variety of areas, used to describe a wide number of activities relating specifically to human welfare. A practitioner is known as a humanitarian. Humanitarianism is an informal ideology of practice; it is "the doctrine that people's duty is to promote human welfare." Humanitarianism is based on a view that all human beings deserve respect and dignity and should be treated as such. Therefore, humanitarians work towards advancing the well-being of humanity as a whole. It is the antithesis of the "us versus them" mentality that characterizes tribalism and ethnic nationalism. Humanitarians abhor slavery, violation of basic and human rights, and discrimination on the basis of features such as skin color, religion, ancestry, or place of birth. Humanitarianism drives people to save lives, alleviate suffering, and promote human dignity in the middle of man-made or natural disasters. Humanitarianism is embraced by movements and people across the political spectrum. The informal ideology can be summed up by a quote from Albert Schweitzer: "Humanitarianism consists in never sacrificing a human being to a purpose." [>https://en.wikipedia.org/wiki/Humanitarianism< — retrieved 20 February 2020]

In our review of the spectrum of the Worldviews, it can be said that people in the Ordinal Worldviews tend to have an "us versus them" mentality, because they see others as "other"; they do not see those others as they see themselves, and they do not see others as equals. Humanitarianism, as described in the above quotation, starts with Collectivism, but it does not end there; it continues into the Cardinal Worldviews. The basic idea here is that the Neutral and the Cardinal Worldviews tend not to have an artificial psychological or ideological barrier between themselves and others, so they tend to live by the so-called "golden rule": treat others as you would be treated. We see this basic factor in the next few synonyms.

Humanism

Humanism is a philosophical stance that emphasizes the value and agency of human beings, individually and collectively. The meaning of the term humanism has fluctuated according to the successive intellectual movements which have identified with it. Generally, however, humanism refers to a perspective that affirms some notion of human freedom and progress. It views humans as solely responsible for the promotion and development of individuals and emphasizes a concern for humans in relation to the world.

In modern times, humanist movements are typically non-religious movements aligned with secularism, and today humanism may refer to a nontheistic life stance centered on human agency and looking to science rather than revelation from a supernatural source to understand the world.

The word "humanism" is ultimately derived from the Latin concept *humanitas*. It entered English in the nineteenth century. However, historians agree that the concept predates the label invented to describe it, encompassing the various meanings ascribed to *humanitas*, which included both benevolence toward one's fellow humans and the values imparted by *bonae litterae* or humane learning (literally "good letters"). [>https://en.wikipedia.org/wiki/Humanism< — retrieved 26 January 2021]

Because the Collectivism Worldview is the Neutral Worldview, it encompasses both the Ordinal and the Cardinal Worldviews; hence, their appreciation of humans both in terms of their individuality and in terms of their collective society. Collectivists seek knowledge of humanity wherever they can find it, and their approach is scientific rather than religious or spiritual. One possible exception to this is that Cardinal Zone Collectivists, if/when they have a spiritual inclination, are prone to succumb to the siren song of a spiritual cult leader or guru because it gives them a sense of belonging, in a group that has the cause of seeking higher knowledge.

Collectivists are the most likely of all the Worldview to be interested in studying the "humanities" in higher education, rather than religion, as is the case with Traditionalists, and rather than business, as is the case with Materialists.

Collectivists are also the most likely Worldview to seek the services of a humanistic psychologist when they have psychological problems, rather than mere medicine-dispensing psychiatrists as is the case with Materialists, and rather than the transpersonal psychologists, as is the case with Holists.

Inclusivism

Inclusivism, one of several approaches to understanding the relationship between religions, asserts that while one set of beliefs is absolutely true, other sets of beliefs are at least partially true. It stands in contrast to exclusivism, which asserts that only one way is true and all others are in error. It is a particular form of religious pluralism, though that term may also assert that all beliefs are equally valid within a believer's particular context.

Broadly speaking, there are two schools of Inclusivist thought:

- Traditional Inclusivism, which asserts that the believer's own views are absolutely true, and believers of other religions are correct insofar as they agree with that believer.

- Relativistic Inclusivism, which asserts that an unknown set of assertions are Absolutely True, that no human being currently living has yet ascertained Absolute Truth, but that all human beings have partially ascertained Absolute Truth.

Strands of both types of Inclusivist thought run through all faiths. [>https://en.wikipedia.org/wiki/Inclusivism< — retrieved 20 February 2020]

The thing that was said about Humanitarianism above can be said about Inclusivism here: both synonyms apply to Collectivism and also to the Cardinal Worldviews. Also, the contrast to Inclusivism, namely exclusivism, tends to prevail in the Ordinal Worldviews, as well as the so-called "Traditional [absolutistic] Inclusivism" described in the quotation. Collectivism and Cardinal Worldviews tend to prefer the definition of "Relativistic Inclusivism".

The following synonym is a natural extension of inclusivism.

Syncretism

Syncretism is the combining of different beliefs, while blending practices of various schools of thought. Syncretism involves the merging or assimilation of several originally discrete traditions, especially in the theology and mythology of religion, thus asserting an underlying unity and allowing for an inclusive approach to other faiths. Syncretism also occurs commonly in expressions of arts and culture (known as eclecticism) as well as politics (syncretic politics). [>https://en.wikipedia.org/wiki/Syncretism< — retrieved 23 January 2020]

One of the favorite functions of people in the Collectivism Worldview is to combine, merge, blend, include, and unify beliefs, thoughts, traditions, religions, whatever, into a comprehensive data base. This is not quite the same thing as coming to an understanding of how the components all relate to each other as a systematic whole; that is more the function of people in the Holism Worldview, which is discussed in the next chapter.

Speaking of "eclecticism", that is the next synonym.

Eclecticism

Eclecticism is a conceptual approach that does not hold rigidly to a single paradigm or set of assumptions, but instead draws upon multiple theories, styles, or ideas to gain complementary insights into a subject, or applies different theories in particular cases. However, this is often without conventions or rules dictating how or which theories were combined…. In ancient philosophy, the Eclectics use elements from multiple philosophies, texts, life experiences and their own philosophical ideas. These ideas include life as connected with existence, knowledge, values, reason, mind, and language. [>https://en.wikipedia.org/wiki/Eclecticism< — retrieved on 23 January 2020]

This synonym is very similar to the previous synonym, syncretism. People in the Collectivism Worldview have a penchant for including people and ideas and cultures and such in their 'big tent', so to speak, but this is not the same as the penchant of people in the Holism Worldview, which is to systematize all of those things in a structured conceptual framework. Said another way, Collectivists gather data and information and experiences and whatever, whereas Holists, because of the nature of their higher–later Worldview, want to understand this raw material conceptually, so they process it further, into a more integrated, patterned, meaningful, semantic framework.

Structuralism

In sociology, anthropology, and linguistics, structuralism is a general theory of culture and methodology that implies that elements of human culture must be understood by way of their relationship to a broader system. It works to uncover the structures that underlie all the things that humans do, think, perceive, and feel. Alternatively, as summarized by philosopher Simon Blackburn, structuralism is:

> [T]he belief that phenomena of human life are not intelligible except through their <u>interrelations</u>. These relations constitute a structure, and <u>behind local variations in the surface phenomena there are constant laws of abstract structure.</u>
>
> [>https://en.wikipedia.org/wiki/Structuralism< — retrieved 02 September 2020]

Materialists also focus on the structure of reality, its *content*, as if reality was just a huge machine with various parts, but the reason I include structuralism as a synonym for Collectivism is the words "broader system" and "underlie" and "abstract" in this quotation, the appreciation of which concepts is not a forte for Materialists. On the other hand, by nature, Collectivists tend to apply a structuralist methodology to understanding their relationships with people and the world in general. In other words, unlike Materialists, Collectivists are aware of the *context* as a means to understand the content; they realize that there is constant feedback between the objective and the subjective realms of life. This is not a perception that is common to people in the Ordinal Worldviews, but it is to people in Collectivism and the Cardinal Worldviews. Holism in particular has a penchant for structuralism, but the perception and perspective first appears in Collectivism.

Multiculturalism

> The term multiculturalism has a range of meanings within the contexts of sociology, of political philosophy, and of colloquial use. In sociology and in everyday usage, it is a synonym for "ethnic pluralism", with the two terms often used interchangeably, for example, a cultural <u>pluralism</u> in which various ethnic groups <u>collaborate</u> and enter into a <u>dialogue</u> with one another without having to sacrifice their particular identities. It can describe a mixed ethnic <u>community</u> area where multiple cultural traditions exist (such as New York City) or a single country within which they do (such as Switzerland, Belgium or Russia). Groups associated with an indigenous or autochthonous ethnic group and foreigner ethnic groups are often the focus. In reference to sociology, multiculturalism is the end-state of either a natural or artificial process (for example: legally-controlled immigration) and occurs on either a large national scale or on a smaller scale within a nation's communities. On a smaller scale this can occur artificially when a jurisdiction is established or expanded by <u>amalgamating</u> areas with two or more different cultures (e.g. French Canada and English Canada). On a large scale, it can occur as a result of either legal or illegal migration to and from different jurisdictions around the world (for example, Anglo-Saxon settlement of Britain by Angles, Saxons and Jutes in the 5th century or the colonization of the Americas by Europeans, Africans and Asians since the 16th century). In reference to political science, Multiculturalism can be defined as a state's capacity to effectively and efficiently deal with cultural <u>plurality</u> within its sovereign borders. Multiculturalism as a political philosophy involves ideologies and policies which vary widely. It has been described as a "salad bowl" and as a "cultural mosaic", <u>in contrast to a "melting pot"</u>. [>https://en.wikipedia.org/wiki/Multiculturalism< — retrieved 20 February 2020]

Whereas people in the Ordinal Worldview are more inclined to emphasize the differences in people, and prefer to build castles and moats and gated communities to keep out the unwashed masses, or else exploit or conquer the "others", Collectivists are comfortable with the differences in people, and they seek to build bridges between groups. In the Cardinal Worldviews, the preference is for the dissolution of distinctions, so the 'melting pot' metaphor applies there.

Pacifism

> Pacifism covers a spectrum of views, including the belief that international disputes can and should be <u>peacefully</u> resolved, calls for the abolition of the institutions of the military and war, opposition to any organization of society through governmental force (anarchist or libertarian pacifism), rejection of the use of physical violence to obtain political, economic or social goals, the obliteration of force, and opposition to violence under any circumstance, even defense of self and others. Historians of pacifism Peter Brock and Thomas Paul Socknat define pacifism "in the sense generally accepted in English-speaking areas" as "an unconditional rejection of all forms of warfare". Philosopher Jenny Teichman defines the main form of pacifism as "anti-warism", the rejection of all forms of warfare. Teichman's beliefs have been summarized by Brian Orend as "… A pacifist rejects war and believes there are no moral grounds which can justify resorting to war. War, for the pacifist, is always wrong." In a sense the philosophy is based on the idea that the ends do not justify the means. [>https://en.wikipedia.org/wiki/Pacifism< — retrieved 20 February 2020]

Pacifism is just another way in which Collectivists manifest the Neutral Assimilation "Combination" Process. Collectivists tend to be constitutionally unable to express violence against others, so even when they register their opposition to violence, they do it in a non-violent way. It is not just "war" that does not work for them; they are gentle; they are unwilling to impose on others; they do not like to "make waves" unless they believe

they must do so for the *greater good*. Their pacifistic proclivities extend to a general lack of competitiveness, which is the norm in the so-called "zero sum game" (I win; you lose) that those who are in an Ordinal Worldview are wont to play. Rather, Collectivists (and those in a Cardinal Worldview) look for a "win-win" strategy even where there is an apparent conflict of interests. More is said about this in the description of the next synonym.

Quorum Sensing

> In biology, quorum sensing is the ability to detect and to respond to cell population density by gene regulation. As one example, quorum sensing (QS) enables bacteria to restrict the expression of specific genes to the high cell densities at which the resulting phenotypes will be most beneficial. Many species of bacteria use quorum sensing to coordinate gene expression according to the density of their local population. In a similar fashion, some social insects use quorum sensing to determine where to nest. Also, quorum sensing might be useful for cancer cell communications too. In addition to its function in biological systems, quorum sensing has several useful applications for computing and robotics. In general, quorum sensing can function as a decision-making process in any decentralized system in which the components have: (a) a means of assessing the number of other components they interact with and (b) a standard response once a threshold number of components is detected. [>https://en.wikipedia.org/wiki/Quorum_sensing< — retrieved 13 May 2020]

It may seem odd to include this as a synonym for Collectivism, but this phenomenon — discovered by biologists regarding how a collection of cells or social creatures communicate and coordinate with each other for the benefit of the organism or hive as a whole — is elevated to a general principle by Collectivists, who are, more than those in any other Worldview, sensitive to positive and negative feedback loops that tell them what should and should not happen for the sake of the greater good, and they accommodate themselves to the greater good as best they can, all things considered. This is different from those in the Ordinal Worldviews, where competition for individualistic gain or the gain of one's tribe, versus the opposing tribe, is the prevailing ethos. Collectivists by nature look for win-win solutions to conflicts, whereas those in the Ordinal Worldviews are into the so-called "zero-sum game", as in, "I win, you lose".

Socialism

> Socialism is a political, social and economic philosophy encompassing a range of economic and social systems characterized by social ownership of the means of production and workers' self-management of enterprise, including the political theories and movements associated with such systems. Social ownership can be public, collective or cooperative ownership, or citizen ownership of equity. There are many varieties of socialism and there is no single definition encapsulating all of them, with social ownership being the common element shared by its various forms. [>https://en.wikipedia.org/wiki/Socialism< — retrieved 20 February 2020]

The point that I want to make by quoting this is to emphasize that authoritarianism, either in the form of the tyranny of the masses in staging an overthrow of the rich and powerful, or the tyranny of the rich and powerful in oppressing the poor and weak, is definitely not the way forward according to those people who are in the Collectivism Worldview. The Collectivist motto is, "Can't we all just get along?" It is antithetical to Collectivists to impose on others; rather, Collectivists prefer to nudge others, using scientific and historical knowledge, to "come to their senses", and adopt the way of life that balances and reconciles the needs for individuality and sociality.

One of the well-known problems with pure socialism in the form of public ownership of all property and industry, is called "the tragedy of the commons": >https://en.wikipedia.org/wiki/Tragedy_of_the_commons<. There you will find a discussion about the difficulty of finding a balance between individualism and collectivism, between capitalism and socialism. The point I want to make is that cooperative socialism can only work better overall than competitive capitalism when the majority of the participants are in a higher–later Worldview, where/when concern for the greater good is inherent in the psyche. Collectivists, in the neutral zone between Ordinal and Cardinal Worldviews, would like to have a political–economic–social system that combines the best of both worlds, but this is extremely tricky. What is called "democratic socialism" these days aspires to find that balance of individuality and sociality.

Existentialism

> Existentialism is a tradition of philosophical inquiry that explores the nature of existence by emphasizing experience of the human subject — not merely the thinking subject, but the acting, feeling, living human individual. In the view of the existentialist, the individual's starting point is characterized by what has been

called "the existential <u>angst</u>" (or, variably, existential attitude, dread, etc.), or a sense of <u>disorientation</u>, <u>confusion</u>, or <u>anxiety</u> in the face of an apparently meaningless or absurd world.

Existentialism is associated mainly with certain 19th- and 20th-century European philosophers who shared an emphasis on the human subject, despite profound doctrinal differences. Many existentialists regarded traditional systematic or academic philosophies, in both style and content, as too abstract and remote from concrete human experience. A primary virtue in existentialist thought is authenticity. Søren Kierkegaard is generally considered to have been the first existentialist philosopher, though he did not use the term existentialism. He proposed that each individual — not society or religion — is solely responsible for giving meaning to life and living it passionately and sincerely, or "authentically".
[>https://en.wikipedia.org/wiki/Existentialism< — retrieved 28 June 2020]

One reason that I included this synonym in this section can be inferred from the first sentence of this quotation, namely that existentialism is inclusive of the experience of the entire human being: "doing" in the Primitivism Worldview, "feeling" in the Traditionalism Worldview, "thinking" in the Materialism Worldview, and just general experiential "living" in the Collectivism Worldview.

Another reason I include existentialism as a synonym is because it is very common for Collectivists to have considerable angst about their own condition and the human condition in general. This reflects a heightened level of self-awareness and other-awareness that is not present in the Ordinal Worldviews, but that is not resolved or reconciled in the Collectivism Worldview, but that is resolved or reconciled in the Cardinal Worldviews. Part of this "angst, confusion, disorientation, anxiety" is because the Collectivism Worldview has the Neutrality Attribute, which means that it is less well-defined and more unstable and more susceptible to extraneous influences than any other Worldview. That is why the search for an elusive "authenticity", and a quest for the "meaning of life", is a central component of the personality of Collectivists. Their theme song might as well be, "What's it all about, Alfie?" by Dionne Warwick.

Utilitarianism

Utilitarianism is a family of normative ethical theories that promotes actions that maximize happiness and <u>well-being for all affected individuals</u>. Although different varieties of utilitarianism admit different characterizations, the basic idea behind all of them is to in some sense maximize <u>utility</u>, which is often defined in terms of well-being or related concepts. For instance, Jeremy Bentham, the founder of utilitarianism, described utility as "that property in any object, whereby it tends to produce benefit, advantage, pleasure, good, or happiness… [or] to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered." Utilitarianism is a version of consequentialism, which states that the consequences of any action are the only standard of right and wrong. Unlike other forms of consequentialism, such as <u>egoism and altruism</u>, utilitarianism considers the interests of all humans <u>equally</u>.

Proponents of utilitarianism have disagreed on a number of points, such as whether actions should be chosen based on their likely results (act utilitarianism), or whether agents should conform to rules that maximize utility (rule utilitarianism). There is also disagreement as to whether total (total utilitarianism), average (average utilitarianism) or minimum utility should be maximized. Though the seeds of the theory can be found in the [Ancient Greek] <u>hedonists</u> Aristippus and Epicurus, who viewed happiness as the only good, the tradition of utilitarianism properly began with Bentham, and has included John Stuart Mill, Henry Sidgwick, R. M. Hare, and Peter Singer. The concept has been applied towards <u>social welfare economics</u>, the crisis of global poverty, the ethics of raising animals for food, and the importance of <u>avoiding existential risks</u> to humanity.
[>https://en.wikipedia.org/wiki/Utilitarianism< — retrieved 13 August 2020]

The reason that I first considered this as a synonym for the Collectivism Worldview is because of the correspondence of this Worldview with the Pragmatist Attitude, "whatever works". As we see in the quotation, utilitarianism is both broader and narrower than the mere pragmatism of successful actions; it includes social and personal values under the general umbrella of the word "well-being", which I place in the Inspiration Worldviews. For instance, hedonism, mentioned in the quotation, as a way of life fits better into the Primitivism Worldview, because Primitives cannot get much beyond the idea that "might is right", right being defined as what's good for them and theirs.

The description above reminds me of the Buddhist "prime directive", which is to minimize suffering and maximize well-being. Also mentioned in the quotation are the dichotomies of egoism and altruism. Egoism (self-serving) is more the realm of the Ordinal Worldviews, and Altruism (other-serving) is more the realm of the Cardinal Worldviews, so I regard Utilitarianism as a balance between those philosophies of ethics, a stance

that tries to include both. The varieties of utilitarianism mentioned in the quotation indicate just how difficult that aspiration for balance is. Values and ethics and morality are given more weight in both of the Inspiration Worldviews, Ordinal and Cardinal, than in the Neutral Worldview, so this is another reason for making Utilitarianism a synonym for the Neutral Worldview, which encompasses all Worldviews.

Empiricism

In philosophy, empiricism is a theory that states that knowledge comes only or primarily from sensory experience. It is one of several views of epistemology [how do we know what we know], along with rationalism and skepticism [which are the preferred methods of Materialists]. Empiricism emphasizes the role of empirical evidence in the formation of ideas, rather than innate ideas or traditions. However, empiricists may argue that traditions (or customs) arise due to relations of previous sense experiences. Historically, empiricism was associated with the "blank slate" concept (*tabula rasa*), according to which the human mind is "blank" at birth and develops its thoughts only through experience.

Empiricism in the philosophy of science emphasizes evidence, especially as discovered in experiments. It is a fundamental part of the scientific method that all hypotheses and theories must be tested against observations of the natural world rather than resting solely on *a priori* reasoning, intuition, or revelation. Empiricism, often used by natural scientists, says that "knowledge is based on experience" and that "knowledge is tentative and probabilistic, subject to continued revision and falsification". Empirical research, including experiments and validated measurement tools, guides the scientific method. [>https://en.wikipedia.org/wiki/Empiricism< — retrieved 13 August 2020]

The reason that I consider empiricism to be a good synonym for the Collectivism Worldview is because empiricism is the Collectivist's preferred method of discovering the nature of reality. Finding the truth empirically includes, but it does not depend on, emotions or thinking or intuitions or revelations, as is more common in other Worldviews. Rather, empiricism emphasizes the need for trial–and–error experimentation and personal experience. Collectivists are not actually a blank slate at birth, as posited in the philosophy of empiricism at its birth; they are born as amateur scientists, and often become experimental scientists, because that calling comes so naturally to them.

Scholasticism

Scholasticism was a medieval school of philosophy that employed a critical method of philosophical analysis…. Scholasticism is not so much a philosophy or a theology as a method of learning, as it places a strong emphasis on dialectical reasoning to extend knowledge by inference and to resolve contradictions. Scholastic thought is also known for rigorous conceptual analysis and the careful drawing of distinctions. In the classroom and in writing, it often takes the form of explicit disputation; a topic drawn from the tradition is broached in the form of a question, oppositional responses are given, a counter-proposal is argued and oppositional arguments rebutted. Because of its emphasis on rigorous dialectical method, scholasticism was eventually applied to many other fields of study.

As a program, scholasticism began as an attempt at harmonization on the part of medieval Christian thinkers, to harmonize the various authorities of their own tradition, and to reconcile Christian theology with classical and late antiquity philosophy, especially that of Aristotle but also of Neoplatonism.
[>https://en.wikipedia.org/wiki/Scholasticism< — retrieved 26 October 2020]

This is far from the best synonym for the Collectivism Worldview, but I include it because the scholastic method of extending knowledge and learning via the dialectic process of reconciling seeming contradictions is very much a way of life for Collectivists, and it is a procedure to be recommended for people in all Worldviews if they want to understand what is going on.

What these synonyms for Collectivism have in common is that they discuss the various aspects of experiencing and fostering the common good more than the individual good. This fourth Worldview is a turning point in the spectrum of the seven Worldviews in that, whereas the Ordinal Worldviews tend to be individualistic, exclusivistic, and competitive, Collectivists (and Cardinal Worldviews) tend to be inclusivistic and cooperative. The focus of Collectivists is not only on self, but also on other selves, and the aspiration of their social interactions is to be harmonious. These synonyms might apply to the various realms of life — economic, social, intellectual, psychological, educational, philosophical, religious, political — but the essential perspective is the same, so Collectivists tend to believe in and subscribe to and espouse these "isms" collectively. (haha)

Aspects of Collectivism

The fact that the Worldview Aspect is the Neutral Aspect means that it is a composite of the other six Aspects. In the case of Collectivism, those Traits are of the Neutral Assimilation (aka Combination) Process: *the Equilibrium Goal, the Stubbornness Shadow, the Pragmatist Attitude, the Impulse Center, the Scholar Role,* and *the Observation Mode*. Collectivists have a little of all of the Traits of the Combination Process because they have the perspective and they manifest the perceptions engendered by this Process.

EQUILIBRIUM: Like people with the Equilibrium Goal, Collectivists dislike disruption and disturbance of the natural rhythm of things. Because they are in the Neutral Worldview, Collectivists feel more buffeted by the wind and the waves of life than those in other Worldviews. You might say that they are 'adrift at sea'. There is an itch to "find themselves" because it is difficult to counter the influence of the people around them who are in polar (Ordinal or Cardinal) Worldviews. People in this Worldview are constantly weighing the affairs in their lives, with a view to discovering the proper proportions. They do not want to become distorted or exaggerated in any way. They mentally test the issues that confront them by the question, Is it fair and just? They highly regard the qualities of discernment and judgment. They like to compare things and decide between or among them which is the more appropriate, considering the alternatives.

STUBBORNNESS: Like people with the Shadow of Stubbornness, once Collectivists find their place in the world, they tend to stay there. Neither Collectivists nor the Stubborn like surprises, irregularities, and anomalies.

PRAGMATIST: Like people with the Pragmatist Attitude, Collectivists tend not to be followers of some ideology or theology or fad, but go with what works in their lives in the long haul. Because it is Neutral, this Worldview is by nature not as focused as the other Worldviews that have specific types of Cardinality or Ordinality. Collectivists tend to regard the world as a smoothly functioning machine, and they do not feel comfortable when this proves not to be the case. Even if they do not have knowledge of everything, they have opinions about everything. Collectivists are open to all experiences, and are prone to try pragmatic solutions to their difficulties, rather than using canned establishment imperatives of the majority, who are in the Ordinal Worldviews.

IMPULSE: Like people in the Impulse Center, Collectivists are more likely to live by their impulses and whims than other Worldviews, in spite of their typical rudderlessness. Collectivists are instinctively or intuitively attuned to other people enough that they experience other people as they experience themselves. This is not true of people in the Ordinal Worldviews.

SCHOLAR: Like people in the Scholar Role, Collectivists seek to comprehend everything. They tend to be studious and vigilant, with an objective grasp of the overview. They are in a learning mode all of their lives. The place for Collectivists to find this is in institutions of learning, such places as libraries and colleges.

OBSERVATION: Collectivism is all about having an overview. Like people in the Observation Mode, Collectivists are always on the lookout for information and knowledge. There is very little that escapes their view or scrutiny. Consequently, perceptions are less distorted here than in other Worldviews. Their Neutrality makes them seem somewhat aloof and detached compared to those in other Worldviews.

Poles of Collectivism

Recall that the Collectivism Worldview is an Aspect of the Neutral Assimilation Process, Combination. Those abstract Attributes tell us that Collectivists seek to gather information from wherever they can; they are scientists in action and at heart and in head; they are curious and experimental by nature; they want to understand the entire world. You might say that the innate goal of the Collectivist is to be omniscient. The problem is that the world is messy, and our lives in the world are messy; information typically comes with defects and deficiencies, confusions and contradictions. Humans themselves are full of defects and deficiencies, confusions and contradictions. What to do? Experience more!

As with all Worldviews, Collectivism has a "light" side and a "dark" side. In this case, the process of assimilating information has a healthy and an unhealthy manifestation, both of which mostly stem from the inherent Neutrality of Collectivism. This means that Collectivists do not have a strong reaction or response within themselves about what is happening around them. This means that it is not quick and easy for them to arrive at a definitive and conclusive assimilation of the data.

The healthy Collectivist will do the best they can with what they are able to find out; they will come to preliminary and tentative conclusions, and they will move forward from there as good scientists do. That is, they will continue to gather information, they will continue to process the information, they will perform additional experiments, and they will come to new tentative conclusions, thereby updating their model of the world. The unhealthy Collectivist will get bogged down and stay bogged down by the mass of data that they are unable to assimilate, or the situation that they are not able to understand. So here we have the Positive and the Negative Poles of the Collectivism Worldview.

+Consensus, the Positive Pole

The Positive Pole of the Collectivism Worldview is named +Consensus. Achieving +Consensus with other people and groups is one of the prime directives of people in the Collectivism Worldview. However, there is more to it than that. In its most abstract meaning, +Consensus refers to the space–like analogy of Worldviews in that it encompasses the perceptions and perspectives of the other Worldviews all at once, just as space exists all at once. Consequently, people in this Pole gather information, intending to understand it in the context of the entire world. This means that they tend to be studious and vigilant with a view to having an objective overview. In this Pole, they are not content with theories; the data must be substantial and pragmatic, something on which they can depend and build. Often this aspiration to syncretism involves scholastic, historic, or scientific endeavors. Whatever they find in their search, they would like to combine it all into a neat package that covers the entire territory and makes sense. Competence in this comprehensive quest for understanding the scientific context of everything results in achieving +Consensus with other people, even those in other Worldviews.

Arriving at a +Consensus about any given situation is a multi-faceted process. One way to up the odds of achieving +Consensus is to recall and review the Positive Poles of the six other Neutral Assimilation Aspects of the Combination Process: +Suspension, +Clarity, +Determination, +Knowledge, + Practicality, and +Intuition. These are described in the chapters of their respective Traits. If the Collectivist cannot achieve +Consensus with the situation under review, what does that look like? It continues to look like the mess that originally presented itself.

–Ambiguity, the Negative Pole

So, Collectivists seek a +Consensus in whatever challenging situation they find themselves. Their typical problem-solving strategy is to gather as much information as they can find, and look at the situation from many different viewpoints. If the Collectivist cannot pull the information together and form a clear picture, they devolve into their Negative Pole, –Ambiguity. They take it all in, but, because of their Neutrality, do so without much in the way of filters with which to "separate the wheat from the chaff", to use a Biblical reference. In other words, Collectivists are not always as discerning as they could be for their own good.

Another good synonym for this Pole is –Ambivalence. Another good synonym for this Pole is –Maybe. People in this Pole tend to find a neutral balance point and stay there, resisting updates to their worldview. They find what is comfortable enough to them; they might be loath to risk or upset the status-quo, or to 'rock the boat'. In this Pole, these people prefer the comfort of permanence rather than prefer to initiate a quest for an ever more comprehensive and complete worldview, which is the thrust of the Positive Pole. Furthermore, whereas +Consensus has fluidity that can 'go with the flow' of life, in –Ambiguity, one's relationship with life is stagnant.

For clues about where one might be stuck in –Ambiguity, look at the Negative Poles of the other six Aspects in the Combination Process: –Inertia, –Surveillance, –Obstinacy, –Conjecture, –Dogma, and –Instinct.

The suggestion I am making here is that Collectivists should get unstuck from –Ambiguity; they would be better off to advance their lives in a process of exploration and discovery. One way for a Collectivist to not be perpetually confused is to transcend their tendency to over-generalize everything into a 'melting pot', and intentionally focus or specialize on what is most important; one might be able to arrive at +Consensus with the situation at hand if one does not attempt to assimilate the entire universe of possible solutions. It is a trial-and-error universe, so pick an experiment, run it, and see what happens. The other way is to consider and apply the appropriate Positive Pole of one of the other six Worldviews: +Preservation, +Propriety, +Production, +Wisdom, +Liberation, and +Revolution.

Descriptions of Collectivism

As stated above, the Collectivism Worldview has the Neutral Attribute, whereas the previous three Worldviews have the Ordinal Attribute. As stated in the descriptions of Ordinal Worldviews, those people are by nature usually more competitive than cooperative. Here I want to emphasize that Collectivists are by nature more cooperative than competitive. Both strategies have their place in the world of humans — and in the world of biology, where both competition (exemplified as predator–prey and parasite–host relationships, and survival–of–the–fittest relationships in the environment) and symbiosis play a part in the evolution of life. Game theory, a branch of mathematics, predicts that the best strategy for winning is not exclusively competitive or exclusively cooperation; rather, the winningest strategy has both in play, but not equally: there should be a slight bias toward cooperation. Collectivists believe and practice that "winningest" game–theoretic principle of preferring cooperation over competition, whether they are aware of it or not. (I learned this from the book *Moral Calculations* by Laszlo Mero.)

In addition to extrapolations and interpolations of the various Attributes and synonyms of this Worldview discussed early in this section, the following descriptions are observations of extreme examples of this Worldview. Please keep in mind as you read them that they are exaggerated stereotypes of people in this Worldview; few actual people embody these archetypes in every way. The secondary Worldviews, the Zones, significantly skew the expression of the stereotype. Also, in terms of True Personality, the other Traits of the Process/Aspect System that a person has can skew the manifestation of the Worldview considerably. Also, in terms of False Personality, there are many other influences in the family, school, business, and culture that can skew the expression of this or any other Worldview, such that it becomes difficult to discern accurately. So, please be discerning in your discernment if/when you attempt to discern a person's Worldview.

The following seven realms of life–experience roughly correlate to the seven Processes of the Process/Aspect System, in the Natural Sequence.

Economics

In terms of a preferred economic system, democratic socialism (from the bottom up) — not authoritarian socialism (from the top down) — makes the most sense to Collectivists. People in the Ordinal Worldviews are more likely to prefer to let Darwinian pressures in the economic sphere — "survival of the fittest" — run rampant, and thereby sort out the weak from the strong with unfettered capitalism and its market forces; it is as if their motto is "you get what you deserve and what you have earned". However, Collectivists (and people in the Cardinal Worldviews) would rather individuals and corporations not be "too rich" or "too poor", so they are open to the government using its levers of socio-economic engineering (taxation and laws) to accomplish those equalitarian preferences, and thereby provide for what they regard as the common good. If democratic socialism is not the prevailing economic system in their country, then they practice what they can in their personal lives, and if they have responsibility over others, they practice it there also. In other words, Collectivists believe in and practice being charitable and generous towards those who are less fortunate than they are, believing as they do that "we are all in this together" and "a rising tide raises all boats", but they do not believe in "trickle down economics" from the rich to the poor. When retired from career employment, Collectivists will likely continue to contribute to their world by being volunteers of some kind, such as for a non-profit organization aimed at improving the world.

Collectivists do not pursue their career with the gusto of people in the Ordinal Worldviews. If their occupation does not satisfy the Collectivist Scholar-like urge for understanding, then they will likely look for that kind of fulfillment in a hobby or other extra-curricular pursuit. There is not the willingness to put everything into a career and rise to the top of the success ladder, as there is with a Materialist. When a Collectivist becomes an employer, they tend to regard the well-being of their employees to be at least as important as the well-being of the company, because they believe that the two sides are interdependent: what's good for the employee is good for the employer, and *vice versa*. They may have policies and programs within the company to foster the good of the employees, beyond the typical benefits that are provided in the competitive environment of mainstream corporatism.

Collectivists seek things less tangible than material possessions. Collectivists have a great need for a quiet refuge to which they can retreat in times of stress. If Collectivists have a second home, it is not for status as a Materialist would often have one, but for an escape, a sanctuary. If they can afford it, they like to have a cabin in the woods or at the lake where they can take a vacation from the 'rat race' that Materialists find appealing.

Sociology

Collectivists emphasize togetherness. They regard relationships in terms of "we" and "us". Collectivists are relationship–oriented, and they seek the camaraderie of like-minded companions. In contrast to people in the Ordinal Worldviews, who tend to regard their family or clan (in the case of Primitives), their tribe or church (in the case of Traditionalists), or their co-workers or social-climbing network (in the case of Materialists) as paramount, Collectivists often value their relationships and friendships as the most important thing in their lives. Collectivists work on the finer points of relationships. They build their lives around social contacts and friends who have similar interests. Family members, in the sense of blood relatives, which are very important to people in the Ordinal Worldviews, are not as important and central to Collectivists as good companions and lasting friendships are. The 'networking' that Collectivists do is not to climb the social and economic ladder, as is typical for Materialists, but rather it is for mutual benefit with those in the network, and for some social cause: the betterment of the community. Beyond focus on personal relationships, Collectivists are concerned about the global situation. They regard the entire world as their family and friends, and tend to regard national, cultural, and/or racial distinctions as mostly irrelevant.

Unless some other Trait impels them otherwise, it is not easy for a Collectivist to be strongly for or against anything; rather, their preference is to borrow the best ideas from wherever they find them, and implement them in group settings that, for the most part, have the greater good in mind. Collectivists are the most cooperative, least egotistical in the sense of polarization, of all of the Worldviews. Collectivists will not often let themselves do actual physical harm to other people, as people in the Ordinal Worldviews might, so they tend to turn their frustrations concerning others upon themselves. In other words, rather than express anger towards others, they turn it inward, and get depressed.

Collectivists seek mates not for status as people in the Ordinal Worldviews often do, but for "love", which for them means compatibility, companionability, and friendship. It is unusual for people in the Ordinal Worldviews to experience true love for their mate. Collectivists want someone to whom they can relate meaningfully, rather than just someone to fulfill the stereotypical role of a mate ordained by the mainstream Ordinal Worldview cultural imperatives. A good place for Collectivists to meet others for companionship or mating is in school, or at the library, or at the local interest group meeting; >https://www.meetup.com< is a perfect way to meet and forge long-lasting relationships. Another venue for Collectivists to meet others for long-term relationships is informal and loosely organized singles groups where they can get to know others as friends before they become lovers. The bar scene does not appeal to them; dating apps do not appeal to them; casual relationships do not appeal to them; Collectivists are deeper than that; of all of the Worldviews, they are the most likely to seriously manage to mate for life.

Psychology

Because Collectivism is an Aspect of P-D Assimilation, it is the combination of all of the Worldviews, both Ordinal and Cardinal. The focus tends to be wider and deeper than in the Ordinal Worldviews, for certain, but on the other hand, the focus is not as penetrating and definitive and integrated as the Cardinal Worldviews. So, Collectivism is the most complex of the Worldviews, and therefore it can be the most challenging of the Worldviews. Collectivists have scattered "energies" as they try to establish and navigate a behavior system, a value system, and a belief system all at the same time. Collectivists tend to be interested in everything, so it is difficult for them to sort out this abundance of interests and diversity of perceptions, and to focus on specific things. There is so much going on in their psyches at every level of their being that they often have internal conflicts; the parts of themselves vie for attention and recognition. Consequently, Collectivists often exhibit a lot of confusion in their lives; they try to be fair to all sides of any issue, and they perceive that they rarely have enough information to resolve or decide an issue. Collectivists often do not even understand themselves, and other people might have the same difficulty in knowing where Collectivists are coming from. The only way for a Collectivist to not be confused is to control their tendency to over-generalize everything into a 'melting pot', and intentionally focus or specialize on what is most important.

Concepts and issues that people in the Ordinal Worldviews pass over as meaningless are very important to Collectivists. For instance, people in the Ordinal Worldviews are somewhat anti-psychological — they find fulfillment in material things; they rarely question their motivations, or those of others. But Collectivists look for a larger meaning in life. They want to understand the significance of everything, and the motivations for why people do things. More than people of any other Worldview, Collectivists care — care about the problems of the planet and want to correct them, care about other people and want to help them, care about their own

well-being and want to improve it. Collectivists are the most likely of the Worldviews to be concerned for their mental and physical health. Most of the people in health food stores are Collectivists.

Collectivists often feel vaguely uneasy without knowing why. For this reason, they are often considered neurotic. Neuroses can be created in children by parents who are inconsistent with their children, so that the children never know what to expect. Likewise, the most prominent "hang up" found in Collectivists is inconsistency. What little — compared to Ordinal Worldviews — psychological garbage they have they keep churning around in their heads. They are the most likely of the Worldviews to need and seek psychological counseling for difficulties such as this, unable, as they tend to be, to settle on a stable identity. The majority of people who go to psychologists for talk–therapy counseling are Collectivists. It helps Collectivists to bounce their ideas off of other people, in order to receive positive feedback. If the feedback they get is valid, this sort of treatment can solidify and crystallize their identity. The majority of psychologists are themselves Collectivists, because they too probably have a lot of psychological churning that they themselves are working through, and it helps them to work through their own issues with their clients.

Other than seeking counseling, another route that is sometimes taken when the churning is not dealt with in a healthy way, the Collectivist may turn to alcoholism as an escape. This method of anesthesia or self-treatment is more prevalent in this Worldview than any other.

Collectivists are touchy about who they deal with. They are easily upset by the "vibrations" of people that they are not in harmony with. If they are uncomfortable with another person, they will likely leave unless they feel some obligation to stay.

Collectivists have a highly developed sense of humor and they laugh easily. The type of humor they prefer is "situation comedy" involving social relationships. They like to tease and joke with their friends. Their teasing is rarely hostile or denigrating, as it can be with Materialists.

The movies Collectivists prefer are the award-winners with depth, meaning, and originality — usually produced by other Collectivists — not the shallow, action or adventure type produced by Materialists, or the moralistic religious fare produced by Traditionalists. Collectivists also love documentaries and histories and biographies — whatever feeds their hunger for knowledge and understanding about the world.

Education

Typically, Collectivists are great believers in education. They make good students and they like school. After high school, the courses that Collectivists take are less likely to involve occupational advancement, and more likely to involve self-improvement, compared to what you will see people in the Ordinal Worldviews taking. Collectivists also care more about what they are learning than about the grades that they make in learning it. Oftentimes, rather than seeking a formal degree, they might take night-school classes on whatever subject is of interest to them. If a Collectivist gets a college degree, it is not so much for status, as is often the case with Materialists; rather, it is because of their scientific nature, and their desire to contribute to the pool of knowledge, and so that they can contribute to the betterment of the society in general.

After formal education, a Collectivist is likely to become an "autodidact" (self-taught) or a "polymath", who enjoys learning about anything and everything for its own sake. A formal or institutional setting can seem too structured and limiting (too Ordinal Worldview-ish) to them, so they pursue knowledge on their own, reading widely. They want to perceive themselves as informed individuals, and they revel in each newly acquired understanding. If a Collectivist cannot or does not fulfill the urge to make a meaningful contribution to humanity in their employment career, then they often do it as a hobby or as a volunteer, using whatever they have learned from wherever they have learned it.

Philosophy

Collectivism is the first of the Worldviews, in the spectrum of Worldviews, to have any inclination to develop a philosophy of life. The descriptions of the synonyms given above pretty much spell out the philosophies and ideologies typically found with Collectivists: Humanitarianism is their ideal political and social philosophy. Collectivists form the core of the environmentalist movement, the antinuclear energy movement, the ban–the–bomb movement, and other such improve–the–world endeavors.

Spirituality

The Collectivist almost always seeks answers to the broad questions of life in a way that few people in Ordinal Worldviews do. This often means involvement in a metaphysical endeavor, practice, experience, or education. By "metaphysical" I mean everything from psychology to religion to the psychic. This yearning for the

meaning of life is often referred to as "soul-searching" or "being a seeker". In terms of religion, Collectivists tend to prefer the liberal churches rather than the Materialism–mainstream or the Traditionalism–fundamentalist churches. If they go for organized religion at all, it is the non–dogmatic and quiet faiths such as Congregationalists, Unitarianism, and Unity. In their quest for truth, at the extreme, the Collectivist may experiment with more unorthodox and offbeat brands or New Age sects. Collectivists have a strong sense of morality and ethics, but it is of the situation–ethics and moral–relativism variety, rather than some dogmatic or doctrinaire faith that was founded on some alleged holy scripture.

Other than that, if they have no religious or spiritual inclination, many Collectivists find themselves in that awkward place between the inclination toward the scientific reductionistic atheism of people in the Materialism Worldview and the inclination toward the mysticism of people in the Holism Worldview. In other words, they know they do not fit into either of those categories, so they declare themselves to be agnostic on the whole issue of religion and spirituality.

Politics

In terms of political persuasion, the Collectivist is usually liberal — "left-leaning" — perhaps even to the point of being a democratic socialist. Collectivists are anti–authoritarian, whether authoritarianism of the extreme left or of the extreme right. The idealistic hippie era of the 1960's in the United States was a Collectivist phenomenon; often they lived in communes or shared homes.

Collectivists are reluctant to fight in wars because they regard all of humankind as their siblings. For this reason they also tend to be pacifistic — and not in a militant way as a Materialist might be. Even though they love freedom, they usually prefer to submit to domination rather than fight for that freedom. You can see that phenomenon in some nations where the Collectivism Worldview appears to be in the majority of the population, but the government has been captured by ambitious Materialists, who have gotten into power "by hook and by crook". Even so, many Collectivists all over the world campaign for reforms in their society, against the predatory actions of the Materialists in power.

Although not in the majority of humanity on the planet at this time, Collectivists are often the avant-garde of society. It is they who make the genuinely novel contributions to the advancement of culture. Whatever field of endeavor you might name — whether scientific, religious, political, technological, artistic, philosophical, humanitarian, or economic — it is the Collectivists who are usually in the forefront, at the leading edge, on the frontiers.

My guess is that most of the people who read this book will be in this Worldview. However, the person who is writing this book is in the next Worldview to be discussed, the Holism Worldview.

Chapter 3F

THE HOLISM WORLDVIEW

Holism

Synonyms: Contextualism, Idealism, Integralism, Gestaltism, Organicism, Systematism, Transactionalism.

Mottoes: "You do what you want, and I'll do what I want"; "Live and let live".

Description: The Worldview of people of the fifth type is to experience grace and beauty. They tend to be wise and loving in all of their dealings. There is concern for doing the decent thing with conviction because they see that we are all in this together. They live with consideration for the benefit of others, and for finding the greatest good for the most people. People in either Pole are philosophically inclined, with perhaps a flare for the dramatic if not the tragic. They collect whatever they find fits their picture of a beautiful reality.

Advantage: deep and broad understanding.

Disadvantage: self-absorbed, lazy.

+Wisdom

Synonyms: philosophy, insight.

Mottoes: "We're all in this together"; "I've got the big picture".

Description: People in +Wisdom are always broadening and widening their belief system to be all-inclusive. They want to see the big beautiful picture, the universal generalized principles.

Extreme: the Guru.

–Speculation

Synonyms: assumption, conjecture, hypothesis.

Mottoes: "I have thought of a way to put all of these ideas together."; "I have my world worked out to my satisfaction."

Description: They gather bits and pieces of wisdom from here and there, but do not put it into a big picture or coherent belief system. They blend material from their life experiences, but they often mix it illegitimately, making an incomplete or distorted picture. They do not tolerate discrepancies well, and don't know what to do with them. –Speculation is driven by a fear of incongruity, which is seen as an ugly scattering of energy.

Extreme: seduced by the blandishments of a beautiful ideology that has little substance in reality.

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Table 3Fa — The HOLISM WORLDVIEW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Propriety TRADITION'M –Conformity	+Production MATERIALISM –Exploitation	+Consensus COLLECTIVISM –Ambiguity	*+Wisdom* *HOLISM* *–Speculation*	+Liberation TRANSPERSON'M –Catharsis	+Revolution MESSIANISM –Provocation

As shown on the partial Process/Aspect Chart above, the Holism Worldview has the following Attributes:

- Its Dimensionality Attributes are *Three* in Process and *Pan* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Neutral* in Aspect;
- Its Axial Attributes are *Expression* in Process and *Assimilation* in Aspect;
- Its Directionality Attributes are *Inward* in Process and *Complex* in Aspect;
- It is an Aspect of the *Synthesis* Process.

If we thoughtfully consider the abstract meaning and significance of the Attributes of Holism, then we have a good start on understanding how Holism manifests in Personality. The Attributes were explained in Part One; helpful exposition of the Holism Worldview follows.

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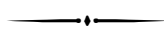
Attributes of Holism

As usual in the development of my explanations and descriptions of a personality Trait, I first present the abstract underpinnings of the Trait before I present the concrete manifestations. That is to say, I am going to start my explanation of this Trait, the Holism Worldview, with broad, abstract generalities, then, as the descriptions are presented and developed, they will become more specific.

So here are the abstractions: the Holism Worldview has the following five Attributes: It is *Cardinal* (rather than Ordinal), it is on the *Expression* Axis (rather than on the Action, Inspiration, or Assimilation Axes), it is an Aspect of the *Synthesis* Process (rather than one of the other six), it is *Three-Dimensional* (rather than One-, Two- or Pan-Dimensional), and its Direction is *Inward* (rather than one of the other six Directions).

Those Attributes tell us about how the Holism Worldview is derived from first principles, they tell us where it fits among the other Traits, and they provide the underlying reason why Holists are what they are, think what they think, feel how they feel, and do what they do. Thus, if we understand what those Attributes mean, we know a lot about how the Holism Worldview manifests. Those Attributes are explained extensively in Part One, and in previous sections of this chapter, but let's briefly review how they manifest in this particular Worldview. On the Process/Aspect System Chart, these five Attributes are shown in the header rows of the Holism Worldview.

CARDINAL: In terms of personality Traits, the Cardinal Worldviews (rather than the Ordinal Worldviews) such as Holism are *cooperative* (rather than competitive), *transpersonal* (rather than personal), *abstract* (rather than concrete), *otherworldly* (rather than worldly), *generalist* (rather than specialist), *egalitarian* (rather than hierarchical), and *qualitative* (rather than quantitative).

EXPRESSION: People in Worldviews on the Expression Axis, Holism in this case, concern themselves with the *belief system* of the world they live in, more so than the behavioral system (as is the case of people in the Action Axis Worldviews), or the value system (as is the case of people in the Inspiration Axis Worldviews), or the general experiential system (as is the case of people in the Assimilation Axis Worldview). The antithesis of Holism, also on the Expression Axis, the Ordinal side, is the Materialism Worldview — refer to a previous section.

SYNTHESIS: Synthesis is my name for the Cardinal Expression Process. In terms of personality, this Process shows up as a focus on putting ideas and experiences together rather than taking ideas and experiences apart. It is about inner success and psychological abundance more than it is about outer success and material abundance, which is the case with the complementary Worldview, Materialism, which has the Attributes of Ordinal Expression and is an Aspect of the Analysis Process.

THREE-DIMENSIONALITY: Dimensionality is a geometrical abstraction that encodes the ultimate nature of the objective space/time reality system in which we find our subjective time/space personality embedded. A three-dimensional space/time object is hollow, with an inside versus an outside dichotomy. In terms of personality, a time/space object, Three-Dimensionality manifests as focus on issues that are metaphorically inward versus outward; in other words, inclusion (rather than exclusion), introversion (rather than extraversion), unification (rather than fragmentation), and prosperity (rather than poverty). That says a lot about the Three-Dimensional Holism Worldview.

INWARD: The metaphorical Direction in subjective time/space that a person in the Holism Worldview is moving is Inward, rather than Forward or Backward or Upward or Downward or Outward or Complex. This most often shows up as a tendency to focus on ideas and experiences in the mental world inside of themselves; they are introverted rather than extraverted; they have a rich inner life.

Permit me to apply a word here to people in the Holism Worldview, which is a real word but which is not generally used in this way: henceforth I refer to people whose center of gravity is primarily in this Worldview as "Holists".

Heretofore we have discussed the three Ordinal Worldviews and the one Neutral Worldview. Holism is the first of the three Cardinal Worldviews to be discussed. In this case, it is the Three-Dimensional Cardinal Worldview. Recall from Part One that "three-dimensionality" refers to a geometric figure, an object having an inside and an outside. Like its complementary Worldview, the Three-Dimensional Ordinal Worldview, Materialism, Holism is concerned with the inner versus outer perspective on life. The difference is that, whereas Materialism is extraverted — focused on the outer world — Holism is introverted — focused on the inner world. Another way to say this is that Materialism and Holism both foster individuality, but in different ways: Materialists are in the world but prefer to be unique and distinctive; Holists are prone to turn away from the outer world as they go inward. That is the mathematical abstraction that explains the Holistic Worldview at its deepest level; explanations of shallower levels are found in the following sections and subsections.

At first blush, one may wonder how Holism differs from Collectivism. First of all, consider the differences in their five Attributes: Three-Dimensional rather than Pan-Dimensional respectively; Cardinal rather than Neutral respectively; Expression rather than Assimilation respectively; Synthesis rather than Combination Process respectively; Inward rather than Complex Directionality respectively. Admittedly, discerning these Attributes may not be easy, and there can be an overlap in descriptions — some of the same synonyms could be applied, with a change in intensity of applicability. People in both Worldviews have a comprehensive and inclusive and cooperative perspective on the world, but people in the Holism Worldview are less focused on interpersonal relationships, are more introverted, more aloof, more philosophical, more individualistic, more self-contained, and more removed or disentangled from mundane and worldly pursuits compared to the typical Collectivist. Holism contains Collectivism as a subset, but it also transcends it, so it is qualitatively different in its perspective and perceptions. One can think of this as similar to the difference between the Scholar and the Sage: the former is focused on gaining knowledge; the latter is focused on distilling the knowledge into wisdom. Basically, Holism is above and beyond Collectivism in the sense that Collectivists are focused on gathering data and information, whereas Holists are focused on 'connecting the dots' or assembling that data and information into a pretty picture (to use the space-like analogy), or into telling a meaningful story (to use the time-like analogy). The remainder of this section should give the reader the necessary clues for discerning whether a person is functioning in Holism or Collectivism.

The Ordinal Worldviews do not appreciate (they resist, in fact) the concept of containing and transcending the other Worldviews; people in each of them prefer to think of themselves as having the best Worldview, with all others being wrong or at least inferior. Even people in the Collectivism Worldview do not operate from the concept that they contain and transcend the other Worldviews to the extent that Holists do.

Holism and its Synonyms

There is no perfect word for this (or any other) Worldview. In order to flesh out what I do mean and what I do not mean by the Holism Worldview, let's take a look at the synonyms listed below the title for this chapter: Idealism, Integralism, Gestaltism, Organicism, Systematism, Transactionalism, Contextualism. None of the synonyms completely or accurately captures the nature of Holism, but collectively they cover the facets and aspects of this Worldview pretty well; considered holistically (haha), they add up to an adequate description. I wish there were a better single word, but so far I have not found it.

Underlines in the following quotations are my emphasis; pay special attention to them; they provide yet more synonyms for the meaning of Holism, whether or not they have officially achieved the status of an "ism". By the way, the dictionary definition of an ism is "a distinctive practice, system, or philosophy, typically a political ideology or an artistic movement", and that is why I believe that the names of various "isms" are appropriate for the names of, and synonyms of, the Worldviews.

Holism

1: a <u>theory</u> that the universe and especially living nature is correctly seen in terms of <u>interacting wholes</u> (as of living <u>organisms</u>) that are more than the mere sum of elementary particles.

2: a study or method of treatment that is concerned with <u>wholes</u> or with <u>complete systems</u>: a holistic study or method of treatment. [>https://www.merriam-webster.com/dictionary/holism< — retrieved 23 January 2020]

Holism (from Greek *holos* "<u>all</u>, whole, <u>entire</u>") is the idea that various <u>systems</u> (e.g. physical, biological, social) should be viewed as wholes, not merely as a collection of parts. The term "holism" was coined by Jan Smuts in his 1926 book *Holism and Evolution*. The exact meaning of "holism" depends on context. Smuts originally used "holism" to refer to the tendency in nature to produce wholes from the ordered grouping of unit structures. However, in common usage, "holism" usually refers to the idea that a <u>whole is greater than the sum of its parts</u>. In this sense, "holism" may also be spelled "wholism", and it may be <u>contrasted with reductionism or atomism</u>. Finally, in the context of holistic medicine, "holism" refers to treating all aspects of a person's health, including psychological and cultural factors, rather than only his/her physical conditions or symptoms. In this sense, holism may also be called "holiatry". [>https://en.wikipedia.org/wiki/Holism< — retrieved 17 May 2020]

Collectivists view the world as "a collection of parts"; Holists conceptualize beyond that, as described in this quotation. The philosophies of "reductionism" and "atomism" are here contrasted to Holism, and those two do indeed pertain to the Ordinal Worldviews, not to the Holism Worldview specifically and the Cardinal Worldviews generally. Reductionism, mentioned in the quotation, is the notion that the universe is built from the smallest up to the largest in steps and stages: from sub-atomic particles to atoms to molecules to polymers to living cells to organs to bodies to ecosystems to planets to stars to galaxies; this is also referred to as emergentism. Holism is the opposite notion, namely that the universe is broken down from the largest to the smallest; this is also referred to as emanationism. Holistic emanationism is somewhat the way I explain the Process/Aspect System, beginning with the most general principles and breaking those down into increasingly concrete instantiations of the principles. Further on, in the section on Gestaltism, there is discussion of the notion that "a whole is greater than the sum of its parts".

Integralism

The term is sometimes used more loosely to refer to a set of <u>theoretical</u> concepts and practical policies that advocate a <u>fully integrated</u> social and political order based on a <u>comprehensive</u> doctrine of human nature. In this generic sense some forms of integralism are focused purely on achieving political and social <u>integration</u>, others national or ethnic <u>unity</u>, while others were more focused on achieving religious and cultural <u>uniformity</u>. [>https://en.wikipedia.org/wiki/Integralism< — retrieved 17 May 2020]

I have co-opted this word, which originally referred to a doctrine of Catholicism, namely that Catholicism deserved to absorb and contain all other religions under its umbrella. That is, of course, not an aspiration of only the Catholic Church, but anyway, the following quotation is closer to the way I understand the integralism philosophy: not as a uniformity that one imposes on others, but as a comprehensive theoretical framework for understanding life, the universe, and everything:

Integral <u>theory</u> is Ken Wilber's attempt to place a wide diversity of <u>theories</u> and thinkers into <u>one single framework</u>. It is portrayed as a "<u>theory of everything</u>" ("the living Totality of matter, body, mind, soul, and spirit"), trying "to <u>draw together an already existing number of separate paradigms into an interrelated network</u>

of approaches that are mutually enriching." [>https://en.wikipedia.org/wiki/Integral_theory_(Ken_Wilber)< — retrieved 17 May 2020]

This Part Three of this book, on Worldviews is an example of a comprehensive theoretical framework, in this case one that aspires to understand a spectrum of personality traits discovered by developmental psychologists and others. Its philosophy is to contain all Worldviews under its umbrella, seeing the value and appropriateness of all of them. My other books venture into other realms in my own personal attempt at a comprehensive and integrated theory of everything. This is the kind of thing that Holists do for fun.

The word "theory" appears in these two quotations, and it would be expedient to define that word, because it has two meanings, and they are somewhat the opposite of each other. Merriam-Webster online has a lengthy entry that clarifies this lack of uniformity in the use of the term:

> However, there are two senses of *theory* which are sometimes troublesome. These are the senses which are defined as "a plausible or scientifically acceptable general principle or body of principles offered to explain phenomena" and "an unproven assumption; conjecture." The second of these is occasionally misapplied in cases where the former is meant, as when a particular scientific theory is derided as "just a theory," implying that it is no more than speculation or conjecture. One may certainly disagree with scientists regarding their theories, but it is an inaccurate interpretation of language to regard their use of the word as implying a tentative hypothesis; the scientific use of *theory* is quite different than the speculative use of the word. [>https://www.merriam-webster.com/dictionary/theory< — retrieved 03 November 2020]

If this difference between the meanings of the word are still unclear to you, the quoted online dictionary entry has a lot more to say about it. When one understands this divergence of meaning, then it makes perfect sense to say that one of the names of the Positive Pole of the Holism Worldview is +Theory, and one of the names of the Negative Pole of the Holism Worldview is –Theory; this distinction is explained in further detail in the discussion of the Unification Zone.

Systematism

Various online dictionaries define this as the habitual practice of classifying things. This is one of the functions of the Concept Center, but people in the Holism Worldview are also prone to do this; both Traits are Aspects of the Synthesis Process. So let's look at the description of a system:

> A system is a group of interacting or interrelated entities that form a unified whole. A system, surrounded and influenced by its environment, is described by its boundaries, structure and purpose and expressed in its functioning. Systems are the subjects of study of systems theory. The term "system" comes from the Latin word *systēma*, in turn from Greek *systēma*: "whole concept made of several parts or members, system", literary "composition". [>https://en.wikipedia.org/wiki/System< — retrieved 31 August 2020]

Systematism goes beyond the penchant for collecting data that is common for those in the Collectivism Worldview, because Collectivism is not necessarily systematic in the way that the Holism Worldview is. An analogy for this difference between the two Worldviews is that Collectivists enjoy studying all of the various trees in the forest — their leaves, their bark, and so on — whereas Holists are more focused on the ecosystem of the forest as a functioning unit: how it all fits and works together, and what it looks like from the perspective of a higher level of structural integration.

Gestaltism

> The school or theory of psychology that emphasizes the wholeness and organized structure of every psychological, physiological, and behavioral experience, maintaining that experiences are not reducible and thus cannot be derived from a simple summation of perceptual elements such as sensation and response. [>https://www.dictionary.com/browse/gestaltism< — retrieved 23 January 2020]

> Gestalt psychology or gestaltism is a school of psychology that emerged in Austria and Germany in the early twentieth century based on work by Max Wertheimer, Wolfgang Köhler, and Kurt Koffka. As used in Gestalt psychology, the German word *Gestalt* … meaning "form" is interpreted as "pattern" or "configuration". Gestalt psychologists emphasized that organisms perceive entire patterns or configurations, not merely individual components. The view is sometimes summarized using the adage, "the whole is more than the sum of its parts." Gestalt principles, proximity, similarity, figure-ground, continuity, closure, and connection, determine how humans perceive visuals in connection with different objects and environments. [>https://en.wikipedia.org/wiki/Gestalt_psychology< — retrieved 23 January 2020]

The point of including *gestaltism* as a synonym here is to emphasize that this very perception of patterned, organismic wholeness is one of the hallmarks of Holists. The Ordinal Worldviews tend to be reductionistic (meaning, the belief that the world is built up from atoms to chemistry to biology to psychology), whereas the Cardinal Worldviews tend to be emanationistic (the world is built down from first principles to second principles to third principles). People in the Holism Worldview (and all of the higher–later Worldviews) understand and appreciate and emphasize the contribution that the whole makes to the parts in a way that people in lower–earlier Worldviews do not, and indeed cannot.

Organicism

> An organism may be defined as an <u>assembly</u> of molecules functioning as a more or less stable <u>whole</u> that exhibits the properties of life. Dictionary definitions can be broad, using phrases such as "any living structure, such as a plant, animal, fungus or bacterium, capable of growth and reproduction". Many definitions exclude viruses and possible man-made non-organic life forms, as viruses are dependent on the biochemical machinery of a host cell for reproduction. A superorganism is an organism consisting of many individuals <u>working together as a single functional or social unit</u>. There has been controversy about the best way to define the organism and indeed about whether or not such a definition is necessary. Several contributions are responses to the suggestion that the category of "organism" may well not be adequate in biology.
> [>https://en.wikipedia.org/wiki/Organism< — retrieved 13 July 2020]

This synonym for the Holism Worldview may seem strange, but hear me out. I include this as a synonym to provide a contrast with Mechanism as one of the synonyms for the Materialism Worldview, which is on the Ordinal side of the Expression Axis; that is, the Holism Worldview is inside-out compared to the Materialism Worldview. The quotation is all about the biological application of the concept of "organism", but there is another application, and that is the idea that the universe as a whole is a living organism in that it has biology-like processes built inward from the largest Unit, rather than only outward from the smallest unit as is the case with Mechanism. This is an idea espoused by Robert Lanza in his two books on *Biocentrism*. The claim is not that the universe is alive exactly in the biological sense quoted above, but that it is reproducing and evolving inside the "Mind of God". In other words, in addition to consciousness being built "outward" as an epiphenomenon of biological processes in the brain as claimed in Materialism, biocentrism claims that the universe is an epiphenomenon of Consciousness processes built "inward" from the Universal Mind as in Holism. For more on this concept, refer to the next synonym.

Idealism

> In philosophy, idealism is a diverse group of metaphysical views which all assert that "reality" is in some way indistinguishable or inseparable from human perception and/or understanding, that it is in some sense <u>mentally constituted,</u> or that it is otherwise closely connected to <u>ideas</u>. In contemporary scholarship, traditional idealist views are generally divided into two groups. <u>Subjective</u> idealism takes as its starting point that objects only exist to the extent that they are perceived by someone. <u>Objective</u> idealism posits the existence of an objective consciousness which exists before and, in some sense, independently of human consciousness, thereby bringing about the existence of objects independently of human minds…. Epistemologically, idealism is accompanied by <u>skepticism</u> about the possibility of knowing any mind-independent thing. In its ontological commitments, idealism goes further, asserting that all entities rely for their existence on the mind. Ontological idealism thus <u>rejects both physicalist and dualist views </u>as failing to ascribe ontological priority to the mind. In <u>contrast to materialism</u>, idealism asserts the primacy of consciousness as the origin and prerequisite of phenomena. Idealism holds consciousness or mind to be the "origin" of the material world — in the sense that it is a necessary condition for our positing of a material world — and it aims to explain the existing world according to these principles. [>https://en.wikipedia.org/wiki/Idealism< — retrieved 13 July 2020]

The Idealist Attitude is another Aspect of the Synthesis Process, the same Process of which the Holism Worldview is a member. The opposite of the Idealist Attitude is the Skeptic Attitude. One way to conceptualize Idealism is to say that the laws and fields of the universe constitute a metaphorical 'belief system' in the Mind of God. (There is also the value system and the behavior system of God, but Idealism focuses mostly on the belief system.) The laws themselves are "abstract", but the particles governed by the laws and fields are "concrete". Holists are focused on idealist philosophy, whereas Materialists are focused on skeptical philosophy. This synonym is just another one, like the previous synonyms for Holism, which understands the universe as an instantiation of the progression from Zeroness to Oneness to Twoness to Threeness to Allness. People in the Holism Worldview are not only open to this notion, they are comfortable and compatible with it.

Transactionalism

Metaphysics: transactional (vs. self-actional or interactional)

The transactional view of metaphysics — studying the nature of reality or what is real — deals with the inseparability of what is known and how humans inquire into what is known — both knowing and the known. Since the age of Aristotle, humans have shifted from one paradigm or system of "logic" to another before a transactional metaphysics evolved with a focus that examines and inquires into solving problems first and foremost based on the relationship of man as a biological organism (with a brain and a body) shaped by its environment. In the book *Transactionalism* (2015) [Trevor J. Phillips], the nature of reality is traced historically from self-action to interaction to transactional competence each as its own age of knowing or *episteme*.

The pre-Galilean age of knowing is defined by self-action "where things [and thereby people] are viewed as acting on their own powers." In *Knowing and the Known*, Dewey and Bentley wrote, "The epistemologies, logics, psychologies, and sociologies [of our day] are still largely [understood] on a self-actional basis."

The result of Newtonian physics, interaction marks the second age of knowing; a system marked especially by the "third 'law of motion' — that action and reaction are equal and opposite".

The third *episteme* is transactional competence. With origins in the contributions of Darwin, "man's understandings are finite as opposed to infinite. In the same way, his views, goals, commitments, and beliefs have relative status as opposed to absolute." John Dewey and Arthur Bentley asserted this competence as "the right to see together, extensionally [space–like] and durationally [time–like], much that is talked about conventionally as if it were composed of irreconcilable separates." We tend to avoid considering our actions as part of a dynamic and transactional whole, whether in mundane or complex activities; whether in making an invitation, request, or offer or in the complex management of a program or company. We tend to avoid studying, thinking, and planning our moves and moods for a comprehensive, reciprocal, and co-constitutive — in other words, transactional — whole.

A transactional whole includes the organized acts including ideas, narratives, people as resources implementing ideas, services, and products, the things involved, settings, and personalities, all considered in and over time. With this competence, that which acts and is acted upon become united for a moment in a mutual or ethical exchange, where both are reciprocally transformed contradicting "any absolute separation or isolation" often found in the dualistic thinking and categorization of Western thought.

Dualistic thinking and categorization often lead to over-simplification of the transactional whole found in the convenient but ineffective resorting to "exclusive classifications". Such classifications tend to exclude and reify man as if he has dominion over his nature or the environment.

In his seminal 20th century work *Physics and Philosophy*, Werner Heisenberg reflects this kind of transactionalist thinking: "What we observe is not nature itself, but nature exposed to our method of questioning." The together-at-once reality of man as organism–environment is often overlooked in the dualistic thinking of even major philosophers like Descartes who is often referenced for his "I think, therefore I am" philosophy. Of a transactionalist approach, Heisenberg writes, "This was a possibility of which Descartes could not have thought, but it makes the sharp separation of the world and I impossible."

Dualistic thinking prevents man from thinking. "In the spirit of [Charles Sanders] Peirce, transactionalism substitutes continuity for discontinuity, change and interdependence for separateness."
[>https://en.wikipedia.org/wiki/Transactionalism< — retrieved 16 May 2020]

This synonym elegantly captures some of the features of the Ordinal Worldviews (self-actional), the Neutral Worldview (inter-actional), and the Cardinal (trans-actional) Worldviews. As with other synonyms discussed above, I want to point out how Cardinal Holism differs from the three Ordinal Worldviews and the Neutral Worldview discussed previously. Whereas Ordinal Worldviews are focused on the objective outer world and pay little attention to a subjective inner world, Collectivists include and take account of the subjective inner world in their dealings with the outer objective world and other people in it. Going beyond that, Holists see self and environments as a feedback system of interactivity: in the quotation above, that is what "organism–environment" means. Transactionalism is one of the foremost features of Holism and the other Cardinal Worldviews. This Wikipedia article is very interesting to me in that it traces the history of cultural evolution of social interactions from "self-actional" (Ordinal) to "inter-actional" (Neutral) to "trans-actional" (Cardinal). This entire Wikipedia article is worth reading; it provides an understanding of some of the differences among the Ordinal Worldviews and the Neutral Worldview and the Cardinal Worldviews.

Contextualism

> Contextualism, also known as epistemic contextualism, is a family of views in philosophy which emphasize the context in which an action, utterance, or expression occurs. Proponents of contextualism argue that, in some important respect, the action, utterance, or expression can only be understood relative to that context. Contextualist views hold that philosophically controversial concepts, such as "meaning *P*", "knowing that *P*", "having a reason to *A*", and possibly even "being true" or "being right" only have meaning relative to a specified context….

> Contextualism in architecture is a <u>theory of design</u> where modern building types are <u>harmonized</u> with urban forms usual to a traditional city.

> In epistemology, contextualism is the treatment of the word 'knows' as context–sensitive. Context–sensitive expressions are ones that "express different propositions relative to different contexts of use". For example, some terms generally considered context-sensitive are indexicals, such as "I", "here", and "now"; while "I" has a constant linguistic meaning in all contexts of use, whom it refers to varies with context. Similarly, epistemic contextualists argue that the word "knows" is context sensitive, expressing different relations in some different contexts. [>https://en.wikipedia.org/wiki/Contextualism< — retrieved 04 November 2020]

The point of my inclusion of contextualism as a synonym for Holism is to emphasize features of some of the other synonyms, especially gestaltism, namely that the meaningfulness of existence, the understanding of life, the placement of oneself in the world, ultimately derives from the largest context, and moves *Inward* to smaller components. Holists take account of the context in a way that the lower–earlier Worldviews do not.

None of the above synonyms are as good as Holism itself for describing the nature of this Worldview, but they all have in common the perspective that "we are all in this together", and they share the perspective that the universe itself coheres as an interconnected and interdependent system, of which each individual is an integral component.

Aspects of Holism

The fact that the Worldview Aspect is the Neutral Aspect means that it is a composite of the other six Aspects. In the case of Holism, those Traits are of the Cardinal Expression (aka Synthesis) Process: the *Acceptance Goal, Greed Shadow, Idealist Attitude, Concept Center, Sage Role,* and *Power Mode.* Holists have a little of all of the Traits of the Synthesis Process because they have the perspective and they manifest the perceptions engendered by this Process.

ACCEPTANCE: Like a person with the Acceptance Goal, Holists are tolerant of the differences in others and seek to unify them. Holists often have a high and broad and inherently mature enough perspective that they can diagnose the root cause of divisions and dissensions of people and/or structures in lower–earlier Worldviews, and provide solutions that reconcile them.

GREED: Like a person in the Greed Shadow, at their worst, Holists are self-centered in their desire to be who they are, to think independently, and to do what they want. But at their best, they seek to gather others around them so as to share their wisdom and philosophy. One of the worst distortions of this phenomenon is the case of the well-meaning but misguided guru, whose lavish lifestyle is supported by commune members, who are usually in the Collectivism Worldview.

IDEALIST: Like Idealists, Holists perceive the unity and beauty in the world. They perceive themselves and the world as a coherent and comprehensive system that should be trusted to work things out in a harmonious way rather than in a combative and contentious way.

CONCEPT: Like people in the Concept Center, Holists have mystical leanings, and they respond to situations by including and incorporating them in their philosophical scheme.

SAGE: Like Sages, Holists express wisdom to others and they appreciate the aesthetic arts.

POWER: Like a person in the Power Mode, Holists are confident and assured of their abilities. Most likely, they have 'put themselves together' in an elegant and beautiful way.

Poles of Holism

As stated above, people in the fifth Worldview metaphorically move their consciousness 'inward', to a more 'coherent' state of awareness, in terms of a belief system hierarchy or gradient that ranges from 'foolish' to 'wise'. If those extreme metaphors seem too strong to you, then consider a more ordinary aspiration that we

sometimes experience: the desire to shift the focus of our beliefs from trivial and mundane concerns to the big questions, such as the meaning of life, the universe, and everything: "what's it all about?" Holism is the philosophical Worldview. Key words for a Holist are meaning–making and meaningfulness.

As with all Worldviews, Holism has a "light" side and a "dark" side. In this case, the process of configuring meaningful data into a systematic framework has a healthy and an unhealthy manifestation. This means that in the Positive Pole, the Holist is looking for the Truth with a capital "T", but in the Negative Pole, the Holist is content with finding a belief system that is merely comfortable.

There are similarities between the Positive Poles of a Worldview and Cardinal Zones of a Worldview; there are similarities between the Negative Poles of a Worldview, and the Ordinal Zones of a Worldview. I have tried to capture some of this similarity in the names that I chose for the Poles of both Worldviews and Zones. Let's see how well I did.

+*Wisdom, the Positive Pole*

The Positive Pole of the Holism Worldview is named +Wisdom. The word "philosophy" means "love of wisdom", and people in the Positive Pole of the Holism Worldview tend to have more innate wisdom; consequently, they are inclined to pursue and value wisdom more than any other virtue.

I like the definition of wisdom found in Wikipedia. The reader may notice many words in the following quotation that are found in the synonyms and descriptions of the Holism Worldview seen elsewhere in this section:

> Wisdom, sapience, or sagacity is the ability to think and act using knowledge, experience, understanding, common sense and insight. Wisdom is associated with attributes such as <u>unbiased judgment, compassion, experiential self-knowledge, self-transcendence and non-attachment, and virtues such as ethics and benevolence</u>.

> Wisdom has been defined in many different ways, including several distinct approaches to assess the characteristics attributed to wisdom. The Oxford English Dictionary defines wisdom as "Capacity of judging rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends; sometimes, less strictly, sound sense, especially in practical affairs: <u>opposed to folly</u>;" also "Knowledge (especially of a high or abstruse kind); enlightenment, learning, erudition." Charles Haddon Spurgeon defined wisdom as "<u>the right use of knowledge</u>". Robert I. Sutton and Andrew Hargadon defined the "attitude of wisdom" as "acting with knowledge while doubting what one knows". In social and psychological sciences, several distinct approaches to wisdom exist, with major advances made in the last two decades with respect to operationalization and measurement of wisdom as a psychological construct. Wisdom is the capacity to have foreknowledge of something, to know the consequences (both positive and negative) of all the available courses of actions, and to yield or take the options with the most advantage either for present or future implication. [>https://en.wikipedia.org/wiki/Wisdom< — retrieved on 04 September 2020]

Note that, whereas the Collectivism Worldview, discussed in the previous section, is focused on and curious about knowledge, the Holism Worldview goes beyond that, to "the right use of knowledge". Therefore, it can be said that the Holism Worldview, because it is a higher–later Worldview than Collectivism, contains and transcends the "knowledge, experience, understanding, common sense, and insight" of the Collectivism Worldview. Some of the words in this quotation, such as "compassion, self-transcendence, virtue, ethics, benevolence, enlightenment" fit better with the next higher–later Worldview, Transpersonalism, and that is because Transpersonalism contains and transcends Holism.

Another suggested synonym for this Pole is +Love in the sense of +Altruism and +Philanthropy and +Fraternity. Because Holism includes and transcends the lower–earlier Worldviews, Holists embrace themselves and the world in their focus on +Unification, +Reconciliation, and +Harmonization. What could possibly go wrong with endeavors such as these?

–*Speculation, the Negative Pole*

The dictionary definition of speculation is "the forming of a *theory* or *conjecture* without firm evidence". Therefore a suggested synonym for –Speculation is –Theory. The word *theory* was introduced with the Integralism synonym. So why didn't I use the word –Theory for the Negative Pole of this Worldview? The problem is that the word theory is ambiguous: it has a very positive and a very negative meaning. What I mean by –Theory refers to the negative or pejorative connotation of that word. The positive meaning refers to an integrated, comprehensive, coherent, explanatory framework that embodies some underlying truth about

the way the world works in reality; such is the essence of a beautiful and elegant +Theory. Einsteinian relativity is a +Theory about the macrocosm; quantum physics is a +Theory about the microcosm; neo-Darwinian evolution is a +Theory about life in the mesocosm; the Process/Aspect System is a +Theory about personality Traits. Thus, +Theory is actually a good synonym for the Positive Pole of the Holism Worldview and the Unification Zone. The negative meaning of –Theory is more like *hypothesis*, *conjecture*, *speculation*, *allegation*, or *guesswork* about the data dots of personal experience, and how to connect the data dots into a meaningful network, but it is based on ignorance rather than knowledge about how the world actually works. Because of this contradictory meaning or ambiguity of the word theory, I avoid using it as the name of either a Positive Pole or Negative Pole.

Another suggested name for the Negative Pole of Holism is –Connection. This name refers to the space-like metaphor for the Worldviews; it is where a person assembles the pieces of the puzzle of existence into a picture, but the picture is defective and/or deficient. An image for all of existence is of a network, with nodes of data, and with meaningful connections between the nodes. For the picture to accurately represent reality, both the nodes and the connections between the nodes must be legitimate. The thrust of the scientific enterprise is to approach legitimacy.

To select one illegitimate pseudo-wisdom that exemplifies what I mean by –Speculation, I would suggest we consider astrology, because many Holists are prone to lend credence to it, unencumbered by science. The basic –Conjecture of astrology is that there is a –Connection between specific astronomical happenings in the heavens and the psychological happenings in humans on earth. Unfortunately, astrology is disconnected from the legitimizing influence of skeptical and critical examination, which is common with Materialists, and empirical scientific examination, which is common with Collectivists. If one adopts and believes in astrology without questioning it, then one is in –Speculation, not +Wisdom. Because Holists are usually otherwise mature in their perceptions, their lapses into –Speculations such as astrology are relatively harmless compared to the Negative Poles of the Ordinal and Neutral Worldviews, so long as they use astrology and similar esoterica as games and toys, useful for learning +Wisdom but not worthy of being taken seriously as legitimate science.

Another suggested synonym for the Negative Pole is –Absorption. Some dictionary definitions of the word "absorb" tell the story of what I mean:

> verb (used with object)
>
> - to <u>suck up</u> or drink in (a liquid); <u>soak up</u>: A sponge absorbs water.
> - to <u>swallow up</u> the identity or individuality of; <u>incorporate</u>: The empire absorbed many small nations.
> - to involve the full attention of; to <u>engross</u> or <u>engage</u> wholly: so absorbed in a book that he did not hear the bell.
> - to occupy or <u>fill</u>: This job absorbs all of my time.
>
> [>https://www.dictionary.com/browse/absorb< — retrieved 04 October 2020]

Holists focus on the big questions about the meaning of life, but if it is only an introverted absorption into the meaning of their own lives, then they have fallen into the trap of –Absorption. One sees this in some New Agey circles, focused as they can be on loving the egocentric self more than they are focused on loving with an other-centric focus. There are similar names to –Absorption for the Negative Pole of Holism, such as –Self-satisfaction, –Solipsism, –Narcissism, and –Self-fulfillment. This Pole is more common if/when the Holist has their main focus in the Ordinal Zones, and/or they have the Shadow of Greed. These are traps that some Holists fall into.

The general function of people in the Synthesis Process is that nodes of data are connected by networks of meaning, and the legitimacy or truthfulness of both the nodes and the networks indicates whether one is functioning in +Wisdom or –Speculation. Truth and integrity in interpretation of the nodes and the network are paramount here: is the person operating within a belief system that is becoming more accurate and coherent, or is the person operating within a belief system that is becoming less accurate and less coherent. Of course, people in any Worldview and Zone can fall into the trap of a belief system, typically one that is related to the Negative Pole of their Worldview or Zone. Belief systems can seduce individuals and groups, where it is called "groupthink".

So let's see how this plays out in the way Holists typically regard the world, relate to the world, interact with the world, perceive other people in the world, and — especially important with regard to this Worldview —

perceive themselves, because this is the first of the Cardinal Worldviews that we discuss, and this is a Worldview that tends to be subjective and introverted. Therefore, there is a qualitative difference in self-awareness with people in this Worldview, compared to lower–earlier Worldviews.

Descriptions of Holism

The Primitivism, Traditionalism, and Materialism Worldviews are Aspects of the Ordinal Processes. The Collectivism Worldview is an Aspect of the Neutral Process. Holism is an Aspect of a Cardinal Process, Synthesis, and the only one of the Cardinal Processes that holds any significant portion of the population, in this case, ten percent. This puts Holists in a class by themselves, because the Transpersonalism and Messianism Worldviews, also Aspects of Cardinal Processes, are insignificant to the point of being negligible in the world population. For this reason, Holists are likely to sense, acutely and painfully, their differentness from the mainstream; by nature they want, as a function of the Synthesis Process in general, to find a place where they fit into the world, but they cannot easily do so because of their differentness, except with the few other people that they befriend who are in the same Worldview. They may even think that perhaps they do not belong on this planet. One of their few sources of angst is the problem of sorting out this dichotomy: wanting to have a sense of belonging with everyone versus the pursuit of finding one's true self or whole self.

There is another angsty dichotomy that Holists wrestle with. Despite the fact that Holists have such a high–late Worldview, and therefore they have much to offer to humanity, it is rare for a Holist to make a great contribution to society or culture. The reason for this is that they have to some extent given up on the world. It just does not seem worth the trouble to spend a lot of energy for things that do not last. Material things just decay anyway, so why invest in that?

Another situation that limits their ability to make contributions to the mainstream is that they are advanced in their perceptions to such an extent that the genius of their contributions goes unappreciated by the great majority of people, the establishment. Holists know this and may not even try to get others to see what they see. People in the Ordinal Worldviews, who largely control the course of society, cannot understand Holists, and regard them and their notions as eccentric. Holists are perceived to be "far out", or "cranks", if they do make themselves noticed. People in the Ordinal Worldviews are often too busy to stop and really listen to the wisdom of Holists anyway. For these reasons, Holists are rarely the "movers and shakers" of their culture. As it is with many young people and old people, the situation is that the younger are out doing their thing and do not have time to listen to the old folks anyway. So the old folks do not even try to communicate their accumulation of knowledge and wisdom. Holists often have difficulty with self-esteem because their perceptions and values are not shared by the rest of society.

Let's continue on with the theme that Holists are operating at a level or dimension wholly different from that of the Worldviews that we have previously discussed. Let's supplement the extrapolations and interpolations of the five Attributes of this Worldview provided above with the following descriptions. Note that the following descriptions are observations of extreme examples of this worldview. Please keep in mind as you read them that they are exaggerated stereotypes of people in this Worldview; few actual people embody these archetypes in every way. The secondary Worldviews, the Zones, significantly skew the expression of the stereotype. Also, in terms of True Personality, the other Traits of the Process/Aspect System that a person has can skew the manifestation of the Worldview considerably. Also, in terms of False Personality, there are many other influences in the family, school, business, and culture that can skew the expression of this or any other Worldview, such that it becomes difficult to discern accurately. So, please be astute in your discernment if/when you attempt to identify a person's Worldview.

The following seven subsections describe realms of life–experience that roughly correlate to the seven Processes of the Process/Aspect System, in the Natural Sequence.

Economics

The Holism Worldview is a manifestation of the Synthesis Process, which is antithetical to the Analysis Process, which is instantiated in the Materialism Worldview. There are several ways to describe the Holists' antithesis to Materialism.

Holists do not make much of an investment in pursuit of something that is regarded as ephemeral and transitory, namely the acquisition and manipulation of stuff. The motivation with Holists is for mystical awareness.

Extraverted Holists, rare as they are, are usually competent in whatever success they might pursue in the world. However, lacking worldly ambitions, it is unusual for Holists to pursue a career solely for the purpose of achieving materialistic success. That is, they may have a long-term occupation that makes them a living, but it is not their main interest in life. Most often they take a job that does not overly tax or challenge them. This leaves them with enough spare energy to pursue their real interests, such as truth and wisdom. As long as their creature comforts are taken care of, they can then focus on their philosophical pursuits — in the widest possible meaning of that word.

Holists prefer to be unencumbered with the mundane affairs of life. They do not want to get entangled in them. They do not have a strong sense of attachment or kinship with physical things such as is possessed by those who have their center of gravity in the Ordinal Worldviews. They want to purge and purify themselves of materialistic connections. Their primary motivation becomes the pursuit of some specific life task, or perhaps spiritual refinement.

Sociology

Holists find it uncomfortable to deal with people in the Ordinal Worldviews. And people in the Ordinal Worldviews might not take much notice of Holists, especially those Holists who tend to 'keep a low profile', and 'fly under the radar'. One of the traits of most Holists is that they live by the principle of nonattachment — live and let live. This is not withdrawal or noninvolvement so much as it is wanting to be themselves, and allowing others to be themselves. They see relationships in terms of "everybody" and "we are all in this together" and "can't we all just get along?". Holists can see the wholeness of which all people are integral components. In their highest expression, they perceive society as a living organism, and they want to participate in their society as if they were organs in that organism. Thus, they have a unifying perspective. However, because 90% of society does not share their perceptions, Holists are rarely able to participate meaningfully with the rest of humanity; their belief system, their value system, and their behavior system are too rare to be embraced by the majority.

Despite what I say about the *laissez faire* mindset of Holists, the entire universe is of interest to Holists, in a philosophical way. Because they tend to see themselves as a part of every culture, and to see the similarities in all cultures, they do not identify with any particular culture. Therefore, Holists can seem individualistic to those in other Worldviews. Actually they are just self-contained, satisfied with their own identity. They go along with whatever culture they find themselves in as long as it is harmless. If it is not, then they will gently go their own way, which tends to be inwardly rather than outwardly focused. They have a rich inner life, and they can be content with the rewards of living in their inner world rather than living so much in the outer world.

In their social lives, Holists are often loners. They go their own way, caring little for societal norms. As a rare breed, they are on the fringes of society; they obey the rules of their culture only as required to get by without 'making waves'. They have very little attachment to encounters of a casual nature, such as coworkers and neighbors. Even their sense of connection to blood relatives is not very strong. They generally shun heavy entanglements with other people. They seek out the few others who are like themselves, and form networks of people with similar interests. This is not usually for the purpose of business advancements, as is often the case with people in the Ordinal Worldviews (Primitivism, Traditionalism, Materialism), or for psychological comfort, as is often the case with those in the Neutral Worldview (Collectivism), but just to share being-ness with other Holists. When Holists "party", they usually sit around and just talk. In dating situations, they do not need to go anywhere (such as to a movie) or do anything (such as play games) as a means to developing social intimacy. If the basis for psychological intimacy is not quickly apparent to Holists, they will not put themselves through much trouble to develop it. It is difficult for Holists to weld unions with people with whom they do not perceive a strong psychological or philosophical affinity, whom they do not find it inherently meaningful to be with.

Holists are typically easy for other people to get along with. They are usually agreeable associates because they know how to be gracious. The worst that can be said about Holists is that they are often detached and aloof, perhaps even uninvolved. People in the Ordinal Worldviews do not understand this, although they may admire the fact that a Holist can remain so cool in situations that they themselves find upsetting. There is not much in a Holist that can offend people in lower–earlier Worldviews, though there is much that can be misunderstood by them. To some it may seem that Holists do not care. It is more accurate to say that they are non-attached. They do not make much investment in what is going on around them, and do not have strong

expectations for any particular outcome. One of their mottoes is, "Whatever will be, will be", so why fight reality? Holists inherently perceive the broader and higher perspective. They see that the world rolls on, day after day, year after year, millennium after millennium, with the same basic stories being told time after time with minor variations. Holists know the big lesson of the whole system, and that is nonjudgmental acceptance of anything and everything. What little they cannot abide, Holists simply avoid. Rarely do they seek to change things.

When they are at their best, Holists tend to follow the course of greatest efficiency. They seem to glide effortlessly through life. They "go with the flow", and they "follow the path of least resistance". People in the Ordinal Worldviews regard this as sheer laziness — lack of drive and willpower. This Trait has its advantages and disadvantages. The good thing is that they are graceful and gracious when it comes to dealing with other people. The disadvantage is that they may lack the initiative to do what could be done considering their general competence. They often come up with great and innovative ideas because of their advanced and efficient perceptions, but they lack the motivation to bring them to completion in the face of resistance from people or forces in lower–earlier Worldviews.

It is not intended that the above comments be used by Holists as excuses for laziness and indifference. Once Holists become self-aware enough, and aware of the spectrum of Worldviews enough, to see themselves in the context of the other Worldviews, they should realize the cause of their condition, and then they can take steps to mitigate it or direct it wisely. They need not pursue the goals of other Worldviews or share their value systems, but they can take their legitimate places as valuable members of society if they want to. Holists have a lot to offer the world, if only they will, and if only the world would listen, and they can bring considerable wisdom and competence to bear in fulfilling a significant life task. Ideally, Holists would realize that they could be the "elders" of whatever group or culture they find themselves in, and ideally, others, even those in other Worldviews, would recognize Holists as elders. Both of these ideals are rarely achieved.

Psychology

Holists are usually psychologically well-integrated. They have very few psychological problems to deal with. They tend to 'have their act together' pretty well. There is very little they do not understand about what is going on, both out in the world and within themselves; people in this Worldview are typically more self-aware than people in other Worldviews because they tend to be introverted.

But Holists do have one significant problem, and that is that they are subject to psychological depression. The reason for this is that, to them, life in the world as it is seems heavy and boring — "life is a drag". They perceive that humanity as a whole is unwittingly 'playing a game', and they no longer want to play that foolish game. They feel that they have seen it all, so what is there left to get excited about? Material pursuits seem quite futile to them, so what is there to get interested in? Even the Collectivist's excitement about newfound truth seems passé to Holists. This ennui can severely limit a Holist's happiness and well-being, and can be a source of misunderstanding for people in other Worldviews who feel at home in this world, who find this world fascinating, who enjoy life in this world. Holists would do well to find a philosophy to keep them interested in life; if not formal philosophy, then informal philosophizing about the meaning of life.

Holists are casual and easygoing about everything. Nothing is any big deal to them. Almost never are they outrageous or outlandish. They are rarely concerned with outward appearances — external image or formal trappings. In extreme cases they can even appear sloppy in clothes or habitat. Rarely are they overly concerned with what other people think.

Holists often lead a simple life. They do not want to complicate their lives with intense relationship entanglements and severe challenges. Even sex is not highly prized by Holists. They are usually competent therein, but their lack of interest for it, and the lack of passion in it, can be disconcerting to others who still prize sex highly. Holists can be hedonistic and sensual, however, and can have a bawdy sense of humor. Holists are often androgynous (having balanced masculine and feminine characteristics), and occasionally bisexuality is a part of their lifestyle. Gender identification is often weak in this Worldview because of subconscious contact with the whole psyche, which includes both masculine and feminine characteristics. What the Holistic seeks in romantic relationships is a "soul mate" — someone to whom they relate on a "soul" level. The drive for this is so strong that it could be described as a compulsion.

There are some negative patterns that Holists can fall into if they are not vigilant. In the first place, they do not fit in with the culture so they are often regarded as eccentric or even bizarre by people who are in the

"normal" range of their culture or society. Holists are definitely out of the mainstream and care little for its formal institutions; this is a discouraging "downer" for Holists; it gives them a mild sense of futility.

In the second place, they can become too world-weary to do what needs to be done to solve their own problems, let alone anyone else's problems. Since they tend to follow the path of least resistance, unless they feel internal and external forces pushing them, they don't go anywhere or do anything. No matter how much they might need it for building character, they will only tolerate just a certain amount of stress in any given situation. Then they will get depressed and just chuck it all and move on.

In the third place, there is a certain arrogance in Holists in that they often feel they don't have much to learn from people in other Worldviews. They are aware of their depth and breadth, even if only subliminally, and regard others as foolish. This is not truly wise. There is always much to learn.

In the fourth place, there is very little that Holists want to experience in life. They feel that they have done it all — so why bother to do more? "There is nothing new under the sun" is another good motto for the Holist.

Education

Holists pursue education with the same casual attitude as they do everything else in life. Grades are of very little value to them. The learning itself is not all that important unless it furthers a specific life task, and then they are often self-taught autodidacts. Holists tend to concentrate their energy on psychological and philosophical integrity. By this I mean that they pursue their need to understand the truth and the meaning of it all. As part of that focus, they often seek unorthodox and holistic medicine rather than going to the mainstream medical establishment.

Philosophy

Holists have a universal perspective. They are not involved in family issues so much as are Primitives, or tribal issues as are Traditionalists, or national issues as are Materialists, or global issues as are Collectivists. Holists see the cosmic picture. Holists see themselves and others as parts of a larger system. This is another Synthesis Process perception. Their attention is on the workings of this system. They see how all parts of the system relate to each other; they do not get distracted by the petty details. The depth of wisdom of Holists shows in their eyes. They have a direct, penetrating stare — it looks right through you, seeming to know. Profound issues are their concern, not the trivial. In their efficiency, they want to get right to the heart of the matter and skip all of the superficiality.

The Synthesis Process has a lot to do with wisdom and philosophy. Therefore Holists are typically interested in those topics, and might actually be full of wisdom and understanding. But in spite of their competence in that realm, they may not do very much with it. There is often a seeming tiredness about them that prevents much expenditure of effort. They are quieter than people in other Worldviews; they have a more relaxed lifestyle, and are more subdued in their manner of expression; they are mellow. Often they become teachers to pass this wisdom on, but to a limited number of students — there might not be much desire or effort to release their understanding into the world in general, because the majority would neither understand it nor appreciate it.

Holists look for the pattern of their lives in the broader context of society. They put together an image of their experiences into a single picture. They gather together the pieces of their experiences into a completed unit, and make it all truly a part of themselves, rather than something that has merely happened to them. People in this Worldview are often on the fringes of society, exploring new territory. Others see this as eccentricity. It gives them a touch of the dramatic in their lives.

Holists believe that people should basically do and be allowed to do whatever they want to do, so long as it does not hurt anyone else. They rarely campaign for anything. They rarely seek actively to change the world, though they do have wisdom to share about it if asked. They tend to let nature take its course and do not interfere with the system. They rarely organize into social clubs which have a hierarchical structure of leaders and followers, or join organizations which promote some cause. Rather, they form loose networks of friends and associates having common interests.

Spirituality

"Religion" is not the right word for what Holists believe in, if they believe in the supernatural at all. They might be "spiritual" but they are typically not "religious" — in the way that people in lower–earlier Worldviews are. Religion, in the sense of organized religion, with a strict and well-defined belief system and value system and behavior system based on traditions and sacred scriptures, simply does not appeal to a

Holist. However, spirituality of the mystical and philosophical sort does come naturally to Holists. They prefer to borrow from the essence of the common insightful wisdom of many spiritual traditions, whether that be Christianity, Hinduism, Buddhism, Taoism, Sufism, Kabbalah, or whatever, with adaptations that make sense and feel right to them. Consequently, Holists rarely participate in organized religion. They are often drawn rather to metaphysics, mysticism, philosophy, and the occult in their quest for understanding.

The Holist perception of divinity is not of a personal anthropomorphic deity, as is typically the case in Ordinal Worldviews; rather, it is of an impersonal creative "Source" and sustaining "Force" or "Energy", for lack of better words. In this sense, Holism is "atheistic", since it does not espouse a deity as typically conceptualized by theists who believe in a personal anthropomorphic "God".

In a similar and related vein, Holists are comfortable with the probable validity of parapsychology and telepathy, as well as some notion of the afterlife and reincarnation. Holism correlates with the Concept Center, the higher mind that sees all things as related and integrated into a system. Thus, these "far out" ideas are not much of a stretch for Holists to believe in, because it seems to them that the universe is all inter-connected through its own Higher Mind, where all such ideas make sense according to this Worldview. People with their center of gravity in the lower–earlier Zones of this Worldview incline to the down-to-earth scientific study of parapsychology, whereas people in the higher–later Zones of this Worldview incline to abstract philosophical, mystical, and spiritual teachings and/or experiences.

Because of their perception of the unity of humanity, Holists are inherently ethical in behavior, feeling, and thought. They do not have to be taught right and wrong by parents or society. There is some socializing to be done when they are children, of course, but the programming for decency, honesty, and integrity is inborn. It is as if they are grown-up even when they are children. They always feel as if they are older than their chronological age. They are conscientious and responsible. They are not usually jealous, envious, possessive, or pushy — any one of a number of things which involve attachment to other people. When Holists are dealing with these ethical issues, it is with their subtle aspects. They are gentle toward the faults of others. The harsh perceptions, often present in people in the Ordinal Worldviews, are absent here. They rarely perceive actions as being truly evil. Rather, they regard things that cause suffering as foolish and primitive, and they seek to cure the cause of the problem by imparting mature knowledge and understanding.

Politics

Holists try to maintain neutrality in time of war; it is a function of their general non-attachment regarding what they perceive as the "primitive" affairs of the mainstream of humanity. They are also too broadminded to get caught up in petty nationalistic partisanship. There are certain nations majorly if not primarily populated by Holists — such as Switzerland, Holland, and Iceland — who value their independence and neutrality in political issues. Switzerland plays host to the Ordinal Worldview nations at the Geneva peace talks, but does not get involved in the nationalistic games of nations dominated by non-Holists. If Holists care anything for politics, it is that they are pacifists. Most often they are simply apolitical — they do not get involved with it at all.

There is a sort of libertarianism present in Holists that goes beyond a philosophical individualism, which is their quest to find their true selves as individuals apart from mainstream conventions. That is, Holists do not have much need for politics and government because they have the "spirit of the law" inherent within them, and they do not need to have it imposed on them by the "letter of the law" enacted by some external governmental authority, as people in lower–earlier Worldviews often do. Holists tend to live by the so-called "golden rule", because they have it fully inculcated into their consciousness, because they see that we are all in this game of life together.

Interlude

The next two chapters leave a lot to be desired in terms of clarity, mostly because there are apparently so few potential candidates to examine, in terms of people who might obviously be ascribed to those Worldviews. I have some thoughts to share on the matter about how I approached this situation.

Throughout human history, in the spiritual traditions and in the mythologies of many cultures and societies, there seem to be two classes of human beings that are truly "mythical" in their out-sized proportions. I mean this in the sense that these people are so extraordinary as to apparently exist and function in higher dimensions of reality; they are "otherworldly" in their perceptions and perspectives; their power and influence is all out of proportion to what one can reasonably expect from "mere mortals". These two classes are in terms of spirituality and politicality. These are categories beyond "geniuses", "savants", or "prodigies" who initiate revolutions in our understanding of the world, such as Pythagoras and Newton and Einstein; these are categories beyond what have been referred to as "saints" and "mystics" and "prophets" and such, of one religion or another; these are categories beyond military and/or political "heroes" and such, such as Alexander and Napoleon, who changed the course of history by acting out their delusions of grandeur and getting others to go along with their notions.

This pervasive mythology, throughout humanity, tells me that there is something in us — built into the psyches of many people — that aspires to achieve outstandingly remarkable states of being. The notion is that a rare number of people have actually manifested these exalted stations in terms of characteristics and influence. Based on the breadth (in terms of geography) and the duration (in terms of history) of their influence, one might reasonably conclude that these achievements are accurate indicators of where they belong in terms of Worldview category.

As described in the two following chapters, in terms of the Process/Aspect System, these two mythical categories seem to correspond to the Sixth and Seventh Worldviews, based on my understanding of the Attributes of those Worldviews. The Transpersonalism Worldview seems to fit people who have been regarded by contemporaries and subsequent generations as "superhuman" in some sense; not in the graphic-novel super-hero sense, but in the sense of a putative perfected human being who has transcended all character flaws; I regard this as a spiritual attainment. My understanding of the possible nature of the Messianism Worldview seems to fit those figures in history who were regarded by contemporaries and subsequent generations as a "sub–deity"; these people were in some sense worthy of deification; I regard this as a political attainment.

My suspicion is that the manifestation of these remarkable personages is something that arises mutually with the culture in which the manifestation of a super–human or a sub–deity occurs. That is, the culture is ripe for a revolution, and a personage becomes the personification of the revolution. Another way to say this is that the "zeitgeist" — to use a German term for the "spirit of the age" — creates the inspired catalytic leader that is needed to implement the +Liberation of the sixth Worldview and the +Revolution of the seventh Worldview. Perhaps the concept of zeitgeist can be related to the idea of the "collective unconscious" in the transpersonal psychology of Carl Jung.

The lack of clarity that I referred to in the first paragraph of this Interlude is that the biographies of the personages given in the next two chapters do not always make as clear a distinction as I would like between who should be identified as a Sixth Worldview Transpersonalist and who should be identified as a Seventh Worldview Messianist. My approach was to use the Attributes of those two stages — primarily the difference between the Priest-ish spirituality of the Cardinal Inspiration Process, and the King-ish politicality of the Cardinal Action Process — as a guide. (This factor is complicated by the fact that the separation of church and state is a modern invention; ancient groups of all sizes were "theocratic", with Priest-ish and King-ish functions combined.) I also assumed that the space–like geographical breadth and the time–like historical duration was a clue, assuming that the latter is greater.

Therefore, please regard what I say in the next two chapters as tentative and exploratory and experimental.

Chapter 3G

THE TRANSPERSONALISM WORLDVIEW

Transpersonalism

Synonyms: Transegoism, Soteriologism, Mysticism, Gnosticism, Optimism, Transcendentalism, Animism, Utopianism.

Motto: "For the greater good."

Description: optimistic, wholehearted, inspired, freedom-loving. The theme of Transpersonalists is to experience psychological intimacy, moral virtue, spirituality or religiosity, ethics, and excellence in whatever their concerns may be. The person's consciousness is naturally elevated to the nobler, higher aspects of life. People in either Pole are sensitive, intense, and high-minded players in the symphony of life.

+Liberation

Synonyms: transformation, emancipation, blessing, benevolence, sanctification, consecration.

Description: People in +Liberation have an otherworldly consciousness that looks for the blessing in everything, and tries to help other people be their best.

Extreme: catalyst of social/spiritual revolution.

–Catharsis

Synonyms: cleansing, purification, purgation.

Description: People in –Catharsis are focused more on the negative part of the transformation process; they focus on denial of the value of life in the world.

Extreme: asceticism.

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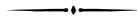
Table 3Ga — The TRANSPERSONALISM WORLDVIEW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD ORIGINATION
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Propriety TRADITION'M –Conformity	+Production MATERIALISM –Exploitation	+Consensus COLLECTIVISM –Ambiguity	+Wisdom HOLISM –Speculation	*+Liberation* *TRANSPERSON'M* *–Catharsis*	+Revolution MESSIANISM –Provocation

As shown on the partial Process/Aspect Chart above, the Transpersonalism Worldview has the following Attributes:

- Its Dimensionality Attributes are *Two* in Process and *Pan* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Neutral* in Aspect;
- Its Axial Attributes are *Inspiration* in Process and *Assimilation* in Aspect;
- Its Directionality Attributes are *Upward* in Process and *Complex* in Aspect;

- It is an Aspect of the *Evolution* Process.

If we thoughtfully consider the abstract meaning and significance of the Attributes of Transpersonalism, then we have a good start on understanding how Transpersonalism manifests in Personality. The Attributes are explained in Part One; helpful exposition of the Transpersonalism Worldview follows.

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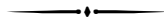
Attributes of Transpersonalism

As usual in the development of my explanations and descriptions of a personality Trait, I first present the abstract underpinnings of the Trait before I present the concrete manifestations. That is to say, I am going to start my explanation of this Trait, the Transpersonalism Worldview, with broad, abstract generalities, then, as the descriptions are presented and developed, they will become more specific.

So here are the abstractions: the Transpersonalism Worldview has the following five Attributes: It is *Cardinal* (rather than Ordinal), it is on the *Inspiration* Axis (rather than on the Action, Expression, or Assimilation Axes), it is an Aspect of the *Evolution* Process (rather than one of the other six), it is *Two-Dimensional* (rather than One-, Three- or Pan-Dimensional), and its Directionality is metaphorically *Upward* (rather than one of the other six Directions).

Those Attributes tell us about how the Transpersonalism Worldview is derived from first principles, they tell us where it fits among the other Traits, and they provide the underlying reason why Transpersonalists are what they are, think what they think, feel how they feel, and do what they do. Thus, if you understand what those Attributes mean, you know a lot about how the Transpersonalism Worldview manifests. Those Attributes were explained extensively in Part One, and in previous sections of this chapter, but let's briefly review how they manifest in this particular case. On the Process/Aspect System Chart, these five Attributes are shown in the header rows of the Transpersonalism Worldview.

CARDINAL: In terms of personality Traits, the Cardinal Worldviews (more than the Ordinal Worldviews) such as Transpersonalism are *cooperative* (rather than competitive), *transpersonal* (rather than personal), *abstract* (rather than concrete), *otherworldly* (rather than worldly), *generalist* (rather than specialist), *equalitarian* (rather than hierarchical), and are *qualitative* (rather than quantitative).

INSPIRATION: People in Worldviews on the Inspiration Axis, Transpersonalism in this case, concern themselves with the *value system* of the world they live in, more than the behavioral system (as is the case with people in the Action Axis Worldviews), or the belief system (as is the case with people in the Expression Axis Worldviews), or the general experiential system (as in the case with people in the Assimilation Axis Worldview). The antithesis of Transpersonalism, also on the Inspiration Axis, the Ordinal side, is the Traditionalism Worldview.

EVOLUTION: Evolution is my name for the Cardinal Inspiration Process. In terms of personality, this Process makes a person far-sighted, optimistic, ethical, and encouraging. These people want to be good people; they are focused on self-improvement and other-improvement. The inspiration here is about how things *should* be in a value-system hierarchy. With Evolution, life is more about psychological and spiritual optimization or well-being — happiness — than it is about physical well-being — health — which is the case with the complementary Worldview, Traditionalism, which has the Attributes of Ordinal Inspiration and is an Aspect of the Involution Process.

TWO-DIMENSIONALITY: Physicists recognize dimensionality as a geometrical abstraction that encodes some of the information about features of the ultimate nature of the objective space/time reality system. The Process/Aspect System recognizes that Dimensionality is a feature of our subjective time/space personality configuration. An objective two-dimensional space/time object is planar, with an upward–facing side and a downward–facing side. In terms of subjective time/space personality, this manifests as focus on and interest in issues that are metaphorically upward–facing versus downward–facing; in other words, good versus evil and higher versus lower in terms of values and qualities. That says a lot about the Two-Dimensional Transpersonalism Worldview.

UPWARD: The metaphorical 'Direction' in subjective time/space that a person in the Transpersonalism Worldview is moving is Upward, rather than Forward or Backward or Downward or Outward or Inward or Complex. This most often shows up as a tendency to focus on otherworldly matters of spiritual well being.

Transpersonalists make up far less than one percent of the population of the United States and of the world. Except in exceedingly rare instances, to be spoken of further on, this is not enough to have any significant influence on the mainstream, which is typically, at this time in the history of humanity, shaped by the Materialism and Collectivism Worldviews. However, sometimes the influence of Transpersonalists is worldwide; at other times their influence is more local, such as on a few spiritual aspirants or seekers.

Because Transpersonalists are so exceedingly rare in the human population, the descriptions in the synonyms named below are more applicable to its analogous Zone, the Transcendence Zone, which makes up about one seventh of the human population, and their influence is usually local.

Transpersonalism and its Synonyms

There is no perfect word for this (or any other) Worldview. In order to flesh out what I do mean and what I do not mean by the Transpersonalism Worldview, let's take a look at the idea of Transpersonalism and at synonyms listed below the title for this chapter: Animism, Gnosticism, Mysticism, Optimism, Soteriologism, Transegoism, Transcendentalism, and Utopianism. None of the synonyms completely or accurately captures the nature of Transpersonalism, but collectively they cover the facets and aspects of this Worldview pretty well. I wish there were a better single word, but so far I have not found it. Underlined words in the following quotations are my emphasis. Pay special attention to them; they provide more synonyms for Traditionalism even if they have not risen to the level of an "ism".

Transpersonalism

From a relevant internet site:

> The term transpersonal means <u>beyond</u> (trans) <u>the personal, ego or self</u>. Carl Jung (1917/1953) first used the term transpersonal unconscious as a synonym for collective unconscious. Since the inception of transpersonalism in the late 1960s, many different definitions have been proposed. The abstract subject matter, subtle context, wide scope of transpersonalism, and the state-dependent nature of transpersonal experiences make it difficult to devise an acceptable, precise definition of transpersonalism.

> In 1992, after completing a comprehensive survey of the literature, Lajoie and Shapiro undertook the formidable task of generating a precise, consensual definition of transpersonalism. Lajoie and Shapiro identified 30 distinct themes among the myriad existing definitions of transpersonal psychology. The five [sic] most frequently occurring themes were <u>states of consciousness, highest or ultimate potential, beyond ego or personal self-transcendence, and spiritual</u>. They found these themes useful in synthesizing the following precise definition of transpersonal psychology:

>> Transpersonal psychology is concerned with the study of humanity's <u>highest potential</u>, and with the recognition, understanding, and realization of unitive, <u>spiritual, and transcendent states of consciousness</u>. (p. 91)

> To date, Lajoie and Shapiro's definition qualifies as one of the most accurate and succinct characterizations of the comprehensive field of transpersonalism. For a detailed account of the many definitions and descriptions of transpersonal psychology (dating from Maslow's 1968 introduction of the term) see Lajoie and Shapiro (1992).

> The assumptions underlying the transpersonal perspective presuppose a philosophical worldview that is romantic in nature. McDermott (1993) noted that transpersonalism can be accurately depicted as a participatory epistemology that philosophically shares the worldview of eighteenth and nineteenth-century romantic artists and thinkers such as Goethe, Coleridge, and Emerson.

> Romanticism and transpersonalism share a vision of humankind that affirms the internal, <u>transformational qualities</u> and <u>transcendent</u> realities of human beings and promotes an experiential approach to learning and knowledge. Both affirm humankind's <u>kinship with the cosmos</u> and view humans as dynamic participants in nature and not residing outside of nature. McDermott (1993) believed that the philosophical mindset of the transpersonalists parallels the romantic notion that productions of human minds do not emanate from a human source but are expressions of <u>infinite mind and spirit</u>, coming through a person from the deepest realm of nature, a <u>universal consciousness</u>. [>https://jamesstrohl.com/transpersonalism-ego-meets-soul/< — retrieved 28 June 2020]

This entire web-based document is very instructive about the development of transpersonal psychology, philosophy, and spirituality in modern times, even though its concepts originated in ancient times in the major world religions. The basic idea is that there is more to us humans than "meets the eye". What is not

stated in this enlightening article is that there is perhaps a class of highly-evolved people who embody the Transpersonalism Worldview and proclaim it to others. These people are apparently extremely rare; we might never meet such a person. So, even though transpersonal psychology is not uncommon, such that we can understand Transpersonalism theoretically, manifested Transpersonalists are very uncommon. However, people in the secondary Worldview, the Transcendence Zone, are quite common, and you probably know some of those people; you might even be one. People whose center of gravity is in the Transcendence Zone, of whatever Worldview, are drawn to the spirituality of whatever form it takes in their Worldview.

Transegoism

Transegoism is the philosophy of the unfolding sequence orbiting the bright glory of the Divine eternity. It is the acceptance of both the beauty of logical reasoning, and the development of higher skills of physical, subconscious, and spiritual perception; it is the pursuit of reasoned faith. It is the understanding that when we, as individuals, are allowed to live free of external restraint upon our individual freedoms, and accept that, in the end, we must personally accept responsibility for our lives and choices, and that we must develop relationships with those whom we have chosen to build our lives with, what emerges, naturally, from within society, is a super-organism which is constantly evolving, and is intimately in touch with the creator. It is a belief system that is a further development of the political philosophy of classical liberalism; we acknowledge that the individual owns himself and his actions, and that all of his rights follow from this basic principle, and the Transegoist strives to establish a government which limits itself to the protection of this single principle — that eventually we, as a society, may reach the point at which this principle has become so ingrained, and the adjudication of it has become so established, that we may do away with all tools of external force, altogether (including government). Finally, the Transegoist is someone who takes joy in appreciating experiences meant to be experienced for their own sake, which inform his understanding of the truth, and resonate with his sense of life. [>http://transegoism.blogspot.com/2013/07/a-basic-overview-of-transegoism.html< — retrieved 30 July 2020]

Today the word "transegoism" popped into my silly head and sure enough, it exists, not only as a word but as a philosophy of life that is documented on the internet. It provides another excellent description of the nature of the Cardinal Inspiration Worldview and Zone. This description fits somewhat with the Holism Worldview, but it fits better with the Transpersonalism Worldview and with the Transcendence Zone because of the inclusion of such words as "glory, divine, spiritual, freedom, evolution, intimacy, joy".

Recall that the Materialism Worldview is a product of egoism, a way of being that emphasizes the boundary between self and other, and between self and the world. Thus, transegoism is a way of being that *dissolves* the boundary between self and other, and between self and the world.

Soteriologism

I made this word up, in the way that the English language allows the easy creation of such words, but the category in spirituality known as soteriology fits well into the description of this Worldview and the Transcendence Zone:

Soteriology is the study of religious doctrines of salvation. Salvation theory occupies a place of special significance in many religions. In the academic field of religious studies, soteriology is understood by scholars as representing a key theme in a number of different religions and is often studied in a comparative context; that is, comparing various ideas about what salvation is and how it is obtained. Buddhism is devoted primarily to liberation from suffering by breaking free of *samsara*, the cycle of compulsory rebirth, by attaining *nirvana*. In Christianity, salvation, also called "deliverance" or "redemption", is the saving of human beings from sin and its consequences. Soteriology is discussed in Hinduism through its concept of *moksha*. "In India," wrote Mircea Eliade, "metaphysical knowledge always has a soteriological purpose." *Moksha* refers to freedom from *samsara*, the cycle of death and rebirth. In Jainism, the soteriological concept is *moksha*, but it is explained differently than the similar term found in Hinduism. In Jainism, *moksha* is a blissful state of existence of a soul, completely free from the karmic bondage, free from *samsara*, the cycle of birth and death. Shinto and Tenrikyo similarly emphasize working for a good life by cultivating virtue or virtuous behavior.
[>https://en.wikipedia.org/wiki/Soteriology< — retrieved 28 June 2020]

Transpersonalists preach a message of salvation of one sort or another, whether delivered from a literal pulpit or a metaphorical 'soapbox' or other 'platform'. What I am talking about with Transpersonalism has more to do with abstract spirituality than concrete religiosity; the latter fits better into the Traditionalism Worldview. People in the Transpersonalism Worldview, and those in the Transcendence Zone, preach a gospel

("good news") of salvation, redemption, liberation, transformation, freedom, bliss, goodness, and virtue. All of these words are appropriate synonyms for the Positive Pole of the Transpersonalism Worldview; see below.

Mysticism

Mysticism is the practice of religious ecstasies (religious experiences during alternate states of consciousness), together with whatever ideologies, ethics, rites, myths, legends, and magic may be related to them. It may also refer to the attainment of insight in ultimate or hidden truths, and to human transformation supported by various practices and experiences.

The term "mysticism" has Ancient Greek origins with various historically determined meanings. Derived from the Greek word μύω múō, meaning "to close" or "to conceal", mysticism referred to the biblical, liturgical, spiritual, and contemplative dimensions of early and medieval Christianity. During the early modern period, the definition of mysticism grew to include a broad range of beliefs and ideologies related to "extraordinary experiences and states of mind." In modern times, "mysticism" has acquired a limited definition, with broad applications, as meaning the aim at the "union with the Absolute, the Infinite, or God". This limited definition has been applied to a wide range of religious traditions and practices, valuing "mystical experience" as a key element of mysticism. Broadly defined, mysticism can be found in all religious traditions, from indigenous religions and folk religions like shamanism, to organized religions like the Abrahamic faiths and Indian religions, and modern spirituality, New Age and New Religious Movements. [>https://en.wikipedia.org/wiki/Mysticism< — retrieved 20 May 2020]

For a while I thought that this was the best name for the Cardinal Inspiration Worldview; it works fairly well for the full spectrum from the primary Worldview, Transpersonalism, to the secondary, the Transcendence Zone. The gist of this Worldview/Zone is that there is more to human existence than the mundane affairs that people are typically preoccupied with. Generally speaking, people in this Worldview, and in this Zone, feel and proclaim the need to ascend out of the rut that we make by treading the same path repeatedly; they aspire to cast off soul–crushing beliefs, values, and behaviors; they embrace intimacy with the divine aspect of their natures.

Transcendentalism

Transcendentalism is a philosophical movement that developed in the late 1820s and 1830s in the eastern United States. A core belief is in the inherent goodness of people and nature, and while society and its institutions have corrupted the purity of the individual, people are at their best when truly "self-reliant" and independent.

Transcendentalism emphasizes subjective intuition over objective empiricism. Adherents believe that individuals are capable of generating completely original insights with little attention and deference to past masters. It arose as a reaction, to protest against the general state of intellectualism and spirituality at the time.

Transcendentalism emerged from "English and German Romanticism, the Biblical criticism of Johann Gottfried Herder and Friedrich Schleiermacher, the skepticism of David Hume", and the transcendental philosophy of Immanuel Kant and German Idealism. Miller and Versluis regard Emanuel Swedenborg as a pervasive influence on transcendentalism. It was also strongly influenced by Hindu texts on philosophy of the mind and spirituality, especially the Upanishads. [>https://en.wikipedia.org/wiki/Transcendentalism< — retrieved 20 May 2020]

This Wikipedia article is about an historical movement in the United States in the 1800s, but its characteristics apply to the Transpersonalism Worldview and the Transcendence Zone. The type of individuality and independence mentioned in this quotation should be attributed to all of the Cardinal Worldviews, not just the Transpersonalism Worldview. The noble idea here is that every person should be responsible for themselves, for better or worse. It is a mark of psychological maturity to be "self-reliant" while at the same time acknowledging interdependence. To the extent that "romanticism" applies to this Worldview and Zone, it is the focus on a value system on the Cardinal side of the Inspiration Axis that emphasizes goodness, purity, intuition, insight, and spirituality. Notice that in Transcendentalism there is a rejection of traditional dogmatic religiosity in favor of the human experience that is generally called "transcendent".

Panentheism

Panentheism ("all in God") ... is the belief that the divine pervades and interpenetrates every part of the universe and also extends beyond space and time. The term was coined by the German philosopher Karl Krause in 1828 to distinguish the ideas of Georg Wilhelm Friedrich Hegel (1770–1831) and Friedrich Wilhelm Joseph Schelling (1775–1854) about the relation of God and the universe from the supposed pantheism of Baruch

Spinoza. Unlike pantheism, which holds that the divine and the universe are identical, panentheism maintains an ontological distinction between the divine and the non-divine and the significance of both.

- In panentheism, the universal spirit is present everywhere, which at the same time "transcends" all things created.
- While pantheism asserts that "all is God", panentheism claims that God is greater than the universe. Some versions of panentheism suggest that the universe is nothing more than the manifestation of God. In addition, some forms indicate that the universe is contained within God, like in the Kabbalah concept of *tzimtzum*. Also much Hindu thought is highly characterized by panentheism and pantheism. The basic tradition however, on which Krause's concept was built, seems to have been Neoplatonic philosophy and its successors in Western philosophy and Orthodox theology. [>https://en.wikipedia.org/wiki/Panentheism< — retrieved 20 May 2020]

This Wikipedia introduction to the topic leads into sections on the notion of panentheism in Greek and modern philosophy, and in various religious traditions, namely Hinduism, Buddhism, Taoism, Christianity, Gnosticism, Judaism, Islam, Native American religions, Sikhism, and in the Bahá'í Faith. My reason for including this word/concept as a synonym for the Transpersonalism Worldview is because all of these philosophies and religions conceptualized God as transcendent to the natural world, but that God's being "emanates" down into the natural world. The opposite notion is that humans should aspire to become saintly and godly, and that conceptualization is preferred by people in the Traditionalism Worldview.

Gnosticism

Gnosticism (from Ancient Greek: *gnōstikós*, [and] Koine Greek, "having knowledge") is a collection of ancient religious ideas and systems which originated in the first century AD among early Christian and Jewish sects. These various groups emphasized personal spiritual knowledge (*gnosis*) over orthodox teachings, traditions, and ecclesiastical authority.… Gnostics considered the principal element of salvation to be direct knowledge of the supreme divinity in the form of mystical or esoteric insight. Many Gnostic texts deal not in concepts of sin and repentance, but with illusion and enlightenment.… Gnosticism is not a single standardized system, and the emphasis on direct experience allows for a wide variety of teachings.… Gnosis refers to knowledge based on personal experience or perception. In a religious context, *gnosis* is mystical or esoteric knowledge based on direct participation with the divine. In most Gnostic systems, the sufficient cause of salvation is this "knowledge of" ("acquaintance with") the divine. It is an inward "knowing", comparable to that encouraged by Plotinus (neoplatonism), and differs from proto-orthodox Christian views. Gnostics are "those who are oriented toward knowledge and understanding — or perception and learning — as a particular modality for living". The usual meaning of *gnostikos* in Classical Greek texts is "learned" or "intellectual", such as used by Plato in the comparison of "practical" (*praktikos*) and "intellectual" (*gnostikos*). Plato's use of "learned" is fairly typical of Classical texts. By the Hellenistic period, it began to also be associated with Greco-Roman mysteries, becoming synonymous with the Greek term *musterion*. [>https://en.wikipedia.org/wiki/Gnosticism< — retrieved 21 May 2020]

Notice the connection of Gnosticism with Mysticism, another word that I have chosen as a synonym for this Cardinal Inspiration Worldview and Zone. This entire Wikipedia article is well worth reading. Part of it is about the history of the Gnostic belief–value–behavior system, and part of it is about the system itself. There are many components of the gnostic cosmogony (creation story) that can be mapped onto the derivation of the Process/Aspect System, such as the step-wise emanation from Mystery to Unity to Duality to Trinity. What I want to emphasize here is that gnostics typically include and transcend the theology of earlier and more primitive religious/spiritual systems, as do members of the Transpersonalism Worldview. I also want to emphasize that the word "knowledge" is derived from the Greek word "*gnosis*", but the knowledge here spoken of is not academic learning derived from doing scientific experiments according to the scientific method; it is direct experiential spiritual insight and enlightenment in an altered state of consciousness, the same procedure as is described in the previous subsection on Mysticism.

Optimism

Optimism is a mental attitude reflecting a belief or hope that the outcome of some specific endeavor, or outcomes in general, will be positive, favorable, and desirable. A common idiom used to illustrate optimism versus pessimism is a glass filled with water to the halfway point: an optimist is said to see the glass as half full, while a pessimist sees the glass as half empty.

The term derives from the Latin *optimum,* meaning "best". Being optimistic, in the typical sense of the word, is defined as expecting the best possible outcome from any given situation. This is usually referred to in psychology as dispositional optimism. It thus reflects a belief that future conditions will work out for the best. For this reason, it is seen as a trait that fosters resilience in the face of stress.

Theories of optimism include dispositional models, and models of explanatory style. Methods to measure optimism have been developed within both theoretical systems, such as various forms of the Life Orientation Test, for the original definition of optimism, or the Attributional Style Questionnaire designed to test optimism in terms of explanatory style.

Variation in optimism and pessimism is somewhat heritable and reflects biological trait systems to some degree. It is also influenced by environmental factors, including family environment, with some suggesting it can be learned. Optimism may also be linked to health. [>https://en.wikipedia.org/wiki/Optimism< — retrieved 07 August 2020]

The notion to be gleaned from this quotation is that the Transpersonalism Worldview and the Transcendence Zone is more optimistic than any other, in the sense that the focus is on optimizing anything and everything. By that, I refer to the inner impulse of a person in this Worldview or Zone to help make themselves and the world the best that they/it can be, to fulfill their/its potential, to rise above and go beyond the petty and the mundane realms that tend to drag us down into the dumps. One of the ways this Worldview shows up is the focus on mental health that comes with an optimistic mindset. Transpersonalists and those in the Transcendence Zones want and seek and aspire to cultivate and inspire and encourage themselves and others toward health and happiness and fulfillment. You may have heard of the book *The Power of Positive Thinking*, an idea that is popular in New Age circles. Most likely, the kind of people who are drawn to this way of feeling are in the secondary Transpersonalism Worldview, the Transcendence Zone. However, it is my belief and assertion that actual Transpersonalists embrace and embody and emanate this optimism with such power that it is infectious to the people within the orbit of the Transpersonalist.

Let me point out also that the optimism of Transpersonalists is forward–looking into a presumably better future. This is in contrast to Transpersonalism's complement, the pessimism of Traditionalism, which is backward–looking: it wants to hold on to the past because of a presumption that the past is better.

Utopianism

In many cultures, societies, and religions, there is some myth or memory of a distant past when humankind lived in a primitive and simple state but at the same time one of perfect happiness and fulfillment. In those days, the various myths tell us, there was an instinctive harmony between humanity and nature. People's needs were few and their desires limited. Both were easily satisfied by the abundance provided by nature. Accordingly, there were no motives whatsoever for war or oppression. Nor was there any need for hard and painful work. Humans were simple and pious and felt themselves close to their God or gods. According to one anthropological theory, hunter-gatherers were the original affluent society. These mythical or religious archetypes are inscribed in many cultures and resurge with special vitality when people are in difficult and critical times. However, in utopias, the projection of the myth does not take place towards the remote past but either towards the future or towards distant and fictional places, imagining that at some time in the future, at some point in space, or beyond death, there must exist the possibility of living happily. [Utopias come in various types:] Ecological … Economic … Religious … Scientific and Technological.... These myths of the earliest stage of humankind have been referred to by various cultures, societies and religions: Golden Age … Arcadia … Garden of Eden.... [>https://en.wikipedia.org/wiki/Utopia#Utopianism< — retrieved 28 June 2020]

The essence of Utopianism is the idealistic notion that we can all do so much better than we are doing now in every way, if only we would implement certain social, economic, political, whatever, reforms. In relation to the Transpersonalism Worldview and the Transcendence Zone, the emphasis should be first on spiritual renewal, starting from the inside and letting the 'sunshine' out, because if that interior improvement is not accomplished then attempts to implement Utopian virtues in some external manifestation will go badly awry. Utopian aspirations preached by Transpersonalists and those in the Transcendent Zone may seem delusional to most other people, but many, many people have been drawn into Utopian movements of one sort or another; refer to the synonym of Cultism in the next chapter, on the Messianism Worldview. What can possibly go wrong in a high-minded movement led by a person in the Transcendence Zone who is driven by delusions of grandeur rather than the virtuosity of true sainthood with a person in the Transpersonalist Worldview? Everything.

As stated in this quotation, historically, Utopianism has focused on government and economics, but I want to emphasize humanitarian and social betterment, and I want to emphasize that these social movements are usually driven by people who are somewhere on the spectrum between religiosity and spirituality. In other words, there is a righteousness or godliness component, and that is motivated by the Cardinal Inspiration Process of Evolution, either in Transpersonalism Worldview or the Transcendence Zone. Both the Ordinal Inspiration Worldview, Traditionalism, and the Cardinal Inspiration Worldview, Transpersonalism, include aspiration for self-improvement along with aspiration for social improvement.

Aspects of Transpersonalism

The fact that the Worldview Aspect is the Neutral Aspect means that it is a composite of the other six Aspects. In the case of the Transpersonalism Worldview and the Transcendence Zone, those Traits are of the Cardinal Inspiration (aka Evolution) Process: the *Growth Goal, Passion Mode, Arrogance Shadow, Priest Role, Spiritualist Attitude,* and *Sympathy Center.* Transpersonalists have a little of all of the Traits of the Evolution Process because they have the perspective and they manifest the perceptions engendered by this Process. The theme here is intensity, intimacy, and sensitivity. The person's consciousness is elevated to the higher and nobler aspects of life: virtue, excellence, and ethics.

Because Transpersonalists are so exceedingly rare in the human population, the descriptions of the Aspects named below are more applicable to the Transcendence Zone; they make up about one seventh of the human population, and their influence is usually local.

GROWTH: Like people with the Goal of Growth, Transpersonalists are always expanding their horizons, breaking free of their boundaries, improving their conditions, developing their abilities, and taking advantage of opportunities.

PASSION: Like people in the Passion Mode, Transpersonalists are really "out there". They are intense and enthusiastic, liberated and free.

ARROGANCE: Like people with the Arrogance Shadow, Transpersonalists see themselves as above and beyond the ordinary. They believe that they are too good for this world, so they tend to disdain the mundane things of life. They have difficulty dealing with the petty affairs of daily life.

PRIEST: Like people in the Priest Role, Transpersonalists are concerned with the higher good, the godly virtuous life, and they promote it intensely. Transpersonalists aim for the heavens, and point others to the heavens. Priests are very sin-conscious, thus they are prone to guilt–tripping others, but they are also very forgiveness–conscious; their ultimate aim is to lead sinners to righteousness; it is the same with Transpersonalists.

SPIRITUALIST: Like people in the Spiritualist Attitude, Transpersonalists are not so inclined to fulfill worldly obligations. Rather they incline more to trans–personal obligations, i.e., to God, whether or not they personify a deity. When Transpersonalists do get involved in worldly matters, it is because there is a spiritual component. When they do seek companionship, it is because there is a spiritual bond. Transpersonalism is somewhat like the Spiritualist Attitude in that it sees that the immanent realm, the world of the senses, is a shadow of the transcendent realm. In other words, to the Transpersonalist, the physical world is either imbued with the spiritual world in the positive sense, or, in the negative sense, the spiritual world is tainted by the physical world.

SYMPATHY: Like people in the Sympathy Center, Transpersonalists are gifted in terms of psychological intimacy — empathy. Transpersonalists feel what is going on with others, and they are attuned to the mood of the moment and of the environment.

Poles of Transpersonalism

As stated above, the sixth Worldview and Zone are metaphorically like a movement of one's consciousness 'upward', to a more 'elevated' state of awareness, in terms of a value system hierarchy or ethical gradient that ranges from 'hellish' to 'heavenly', or 'satanic' to 'godly', or 'demonic' to 'saintly'. If those extreme metaphors seem too strong to you, then consider a more ordinary aspiration that we sometimes experience: the desire to shift the focus of our values and ethics from trivial and mundane concerns to grand and otherworldly concerns. This manifests as the common aspiration to improve not only ourselves, but to lift others up and out of their limitation and suffering. The emphasis with the Transpersonalism Worldview and the Transcendence Zone is about more than being a better human — which is often the case with the Complementary Worldview,

Traditionalism — rather, it is about going beyond being a mere human; it is about opening awareness to the divine component of human beings; it is about accessing transcendent realms.

However, not all is sweetness and light with this Worldview; there are Positive and Negative Poles to this stage, as with all stages. Because Transpersonalists are so exceedingly rare in the human population, the descriptions of the Poles named below are more applicable to people in the Transcendence Zone; they make up about one seventh of the human population, and their influence is usually local.

+*Liberation, the Positive Pole*

The Positive Pole of the Transpersonalism Worldview is named +Liberation. Many of the synonyms given above use this word or related concepts, such as +Freedom and +Salvation and +Redemption. I chose this word because those whose center of gravity is in the Transpersonalism Worldview frequently couch their optimistic message of transcendence of the prevailing value system as if it were a release from a prison. The concepts of "sin and salvation" and "death and resurrection" and "condemnation and redemption" are components of +Liberation. This pole is also reminiscent of the metaphor of metamorphosis, as of the caterpillar transforming into a butterfly, which must pass through a cocoon stage in the process; the old form is dissolved in the cocoon and the new form emerges and then flies into the sky.

Another reason for using +Liberation as the Positive Pole is that this word is the most common translation of the word "moksha" in some Oriental spiritual psychologies:

> Moksha, also called vimoksha, vimukti and mukti, is a term in Hinduism, Buddhism, Jainism and Sikhism for various forms of emancipation, enlightenment, liberation, and release. In its soteriological and eschatological senses, it refers to freedom from saṃsāra, the cycle of death and rebirth. In its epistemological and psychological senses, moksha is freedom from ignorance: self-realization, self-actualization and self-knowledge.

> Moksha in its most basic definition is the freedom from rebirths. Moksha has been defined not merely as absence of suffering and release from bondage to saṃsāra, various schools of Hinduism also explain the concept as presence of the state of paripurna-brahmanubhava (the experience of oneness with Brahman, the One Supreme Self), a state of knowledge, peace and bliss.

> Scholars provide various explanations of the meaning of moksha in epistemological and psychological senses. For example, Deutsche sees moksha as transcendental consciousness, the perfect state of being, of self-realization, of freedom and of "realizing the whole universe as the Self".
> [>https://en.wikipedia.org/wiki/Moksha< — retrieved 02 February 2021]

This entire lengthy Wikipedia article describes concepts that are in the realm of the Transpersonalism Worldview, so it is well worth reading if one wants to gain an understanding of the nature of this Worldview. Also, in its most extreme form, moksha, as a state of being or consciousness, seems to be one of the attributes of a "bodhisattva", whom I take to be an actual Transpersonalist, that is, a perfected human who only lives to help liberate imperfect humans from their limitations and suffering — see below for more information about bodhisattvas.

Another good name for the Positive Pole of this Worldview is +Enlightenment, as in the metaphor of coming out of 'darkness' into the 'light'. Another metaphor in this vein is +Awakening, as if from sleep. These kinds of metaphors are often used by people who have a traumatic or dramatic spiritually transformative experience. In the case of people who are actually and truly in the Transpersonalism Worldview, it is not really possible for them to go awry even when they pass through the transition of a "dark night of the soul"; there is always the undercurrent or theme in their lives of movement toward the better, the higher, the nobler, and the more virtuous.

+Liberation is obviously the exact opposite of the +Propriety and –Conformity of the complementary Traditionalism Worldview on the Inspiration Axis.

The pervasive and prevailing aim of people in the sixth Worldview is to minimize depression and suffering and maximize elation and bliss. If there is any negative side to this, it is that –Catharsis often accompanies the process of +Liberation. What do I mean by that?

–*Catharsis, the Negative Pole*

The suggested name for the Negative Pole of the Transcendence Zone is –Catharsis. The Wikipedia article on that word includes a number of synonyms that are appropriate for this Pole:

Catharsis (from Greek, κάθαρσις, katharsis, meaning "purification" or "cleansing" or "clarification") is the purification and purgation of emotions — particularly pity and fear — through art or any extreme change in emotion that results in renewal and restoration. It is a metaphor originally used by Aristotle in the *Poetics*, comparing the effects of tragedy on the mind of a spectator to the effect of catharsis on the body.

The Wikipedia article presents a number of various uses of the word, but the one that best fits with my understanding of its applicability to the Transpersonalism Worldview came from the ancient Greek philosopher Plato:

In Platonism, catharsis is part of the soul's progressive ascent to knowledge [spiritual insight]. It is a means to go beyond the senses and embrace the pure world of the intelligible. Specifically for the Neoplatonists Plotinus and Porphyry, catharsis is the elimination of passions [negative emotions]. This leads to a clear distinction in the virtues. In the second tractate of the first *Ennead*, Plotinus lays out the difference between the civic virtues and the cathartic virtues and explains that the civic, or political, virtues are inferior. They are a principle of order and beauty and concern material existence. (*Enneads*, I,2,2) Although they maintain a trace of the Absolute Good, they do not lead to the unification of the soul with the divinity. As Porphyry makes clear, their function is to moderate individual passions and allow for peaceful coexistence with others. (*Sentences*, XXXIX) The purificatory, or cathartic, virtues are a condition for assimilation to the divinity. They separate the soul from the sensible, from everything that is not its true self, enabling it to contemplate the Mind (Nous). [>https://en.wikipedia.org/wiki/Catharsis< — retrieved 04 December 2020]

This description fits well with my understanding of the journey of a person in the Transpersonalism Worldview and Transcendence Zone, namely that +Liberation from the "lower self" and +Ascension to the "higher self", involves purging the "lower self". Negative emotions, such as pity and fear mentioned in the quotation, are particularly the province of people in the Traditionalism Worldview, which is complementary to the Transpersonalism Worldview. People in the Transpersonalism Worldview understand that it is necessary to transcend the lower self in order to fully manifest the higher self. The process of –Catharsis is negative because it can be unpleasant, but it is a "necessary evil" to go through a purification, cleansing, clarification, purgation, on the way to +Liberation and +Ascension.

Speaking of "purgation", I suggest that –Purgation is another appropriate name for the Negative Pole of the Transcendence Zone. Wikipedia has an article on the concept of a painful way-station in the afterlife on the way to heaven (>https://en.wikipedia.org/wiki/Purgatory), but rather than quote from it as I usually do, I will simply note that the 'fires' of purgatory are said to have a purifying, cleansing, clarifying effect on the soul, and it is said that this is a process that allows the soul to ascend into the presence of God untainted by sin. If there is such a thing as a Transpersonalist, then perhaps they go through this purgation process in this life in this world before they accomplish their transcendent mission, and that would be their experience of the Negative Pole.

Because, as I understand them, Transpersonalists are almost perfected beings if not actual perfected beings, it is extremely unlikely that they would get trapped in the Negative Pole, but there are people who might take the Transpersonalism message the wrong way, namely as permission to abandon the customary moral constraints of society, culture, and religion; thus the Negative Pole could be called –License or –Licentiousness. Followers of a Transpersonalist might exult too much in being unshackled, unbridled, and unleashed from their former way of life if they do not realize that +Liberation is not about letting ego have free rein; it is about +Liberation from ego, the lower self. These followers might be transformed by that misguided form of liberation, but most likely their transformation will happen as they experience the negative consequences of liberating their Shadows, the Negative Poles of their Traits, and their False Personality.

Descriptions of Transpersonalism

According to my theoretical understanding of the nature of the Transpersonalism Worldview, there are so few actual human representatives in it that the usual seven categories of descriptions (economics, sociology, psychology, education, philosophy, religion, politics) that worked for the five previously–discussed Worldviews cannot be made to work here. Instead, it seems necessary to explain and describe this Worldview in a rather more speculative narrative, derived from various sources that appear to apply to it. With these explanations and descriptions I propose to extend the five abstract Attributes (*Two-Dimensional, Cardinal, Inspiration, Upward, Evolution*) of this Worldview into the concrete realm. There is also a review of the biographies of some of the few personages who seem to fit the abstract and concrete descriptions of this Worldview.

There is apparently something metaphysical working in the psyche of many people, which is expressed as a need to elevate some outstandingly righteous people to a perfected and/or sanctified and/or deified saintly status. Some segments of humanity point to exemplar individuals, and declare that we should look up to them; we should emulate them; we should aspire to be like them. This is not just a need in the psyche of many people, but apparently there are actual people who have, or appear to have, achieved this state of being: they might have, or seem to have, supernatural powers; they might have, or seem to have, the ability to do miracles; they might have, or seem to have, para-psychological or mystical insights; they might speak, or seem to speak, for, and transmit messages from, allegedly supernatural sources. These attributions of transcendent qualities to people are all consistent with the Cardinal Inspiration and Upward Evolution Attributes of the Transpersonalism Worldview.

We might wonder if this phenomenon has been formally studied by historians, psychologists, philosophers, theologians, mythologists, and such. Following is what I have discovered so far.

Great Man Theory

You might or might not have heard of this theory, the "great man theory", put forward by a philosopher, and then argued for or against by others. As usual, I underline the words in the quoted text that are especially relevant to my understanding of the Transpersonalism Worldview.

> The great man theory is a 19th-century idea according to which history can be largely explained by the impact of great men, or heroes; highly influential and unique individuals who, due to their natural attributes, such as superior intellect, heroic courage, extraordinary leadership abilities or divine inspiration, have a decisive historical effect. The theory is primarily attributed to the Scottish philosopher and essayist Thomas Carlyle who gave a series of lectures on heroism in 1840, later published as *On Heroes, Hero-Worship, and The Heroic in History*, in which he states:

> "Universal History, the history of what man has accomplished in this world, is at bottom the History of the Great Men who have worked here. They were the leaders of men, these great ones; the modellers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of Thoughts that dwelt in the Great Men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of these."

> Carlyle stated that "The history of the world is but the biography of great men", reflecting his belief that heroes shape history through both their personal attributes and divine inspiration. In his book *On Heroes, Hero-Worship and the Heroic in History*, Carlyle saw history as having turned on the decisions, works, ideas, and characters of "heroes", giving detailed analysis of six types: The hero as divinity (such as Odin), prophet (such as Mohamet), poet (such as Shakespeare), priest (such as Martin Luther), man of letters (such as Rousseau), and king (such as Napoleon). Carlyle also argued that the study of great men was "profitable" to one's own heroic side; that by examining the lives led by such heroes, one could not help but uncover something about one's own true nature.

> [German philosopher] Hegel, proceeding from providentialist theory, argued that "what is real is reasonable" and World–Historical individuals are World–Spirit's agents. Hegel wrote: "Such are great historical men — whose own particular aims involve those large issues which are the will of the World–Spirit." Thus, according to Hegel, a great man does not create historical reality himself but only uncovers the inevitable future.

> In *Untimely Meditations*, Nietzsche [another German philosopher] writes that "the goal of humanity lies in its highest specimens". Although Nietzsche's body of work shows some overlap with Carlyle's line of thought Nietzsche expressly rejected Carlyle's hero cult in *Ecce Homo*.

> William James, in his 1880 lecture "Great Men, Great Thoughts, and the Environment", published in the Atlantic Monthly, forcefully defended Carlyle…. "If anything is humanly certain it is that the great man's society, properly so called, does not make him before he can remake it…. The mutations of societies, then, from generation to generation, are in the main due directly or indirectly to the acts or the examples of individuals whose genius was so adapted to the receptivities of the moment, or whose accidental position of authority was so critical that they became ferments, initiators of movements, setters of precedent or fashion, centers of corruption, or destroyers of other persons, whose gifts, had they had free play, would have led society in another direction." [>https://en.wikipedia.org/wiki/Great_man_theory< — retrieved 03 December 2020]

As I understand the nature of the Transpersonalism Worldview according to its Attributes, only very few people fit the description. The Great Man Theory might apply to such suggested figures as Odin, Shakespeare, Martin Luther, Rousseau, or Napoleon as mentioned in the quotation, but my surmise is that the Transpersonalism Worldview properly applies to such figures as Mohammad, also mentioned in the quotation, and the founders of other world religions, as we see below. The point is that a Transpersonalist cannot act out of a mere grandiose ego or personality. Rather, they are people who embody perfected character and grace, who are emissaries and agents of transcendent, transpersonal values.

There are academic psychologists who study such people.

Transpersonal Psychology

In Chapter 2H, "Introduction to the Seven Worldviews", mention was made of the subject of developmental psychology. There are two types of academic developmental psychologists, the humanistic psychologists and the transpersonal psychologists. The former are typically aware of and concerned with what corresponds to only the first four or five Worldviews. The reason for this is obvious: there are enough people in those Worldviews that they can be distinguished from each other and studied academically. Developmental psychology theories and studies from the likes of Lawrence Kohlberg, Jane Loevinger, Clare Graves, and Susanne Cook-Greuter do not extend beyond the fifth stage of development, which corresponds to the Holism Worldview. These people and their research are documented in my book *The Tao of Cosmogony.*

However, according to the pattern of the Process/Aspect System, there are two Worldviews beyond Holism, and it so happens that these are covered by that other type of academic psychologist, the transpersonal psychologist; in this camp are such people as Abraham Maslow and Ken Wilber. This type is also documented in my book *The Tao of Cosmogony*; since the percentage of humanity that fall here in the spectrum is exceedingly small, the efforts of transpersonal psychologists to study or describe them are rather cursory and speculative.

As usual, I turn to Wikipedia for the history and meaning of transpersonal psychology:

> Transpersonal psychology, or spiritual psychology, is a sub-field or school of psychology that integrates the spiritual and transcendent aspects of the human experience with the framework of modern psychology. The transpersonal is defined as "experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche or cosmos". It has also been defined as "development beyond conventional, personal or individual levels".
>
> Issues considered in transpersonal psychology include spiritual self-development, self beyond the ego, peak experiences, mystical experiences, systemic trance, spiritual crises, spiritual evolution, religious conversion, altered states of consciousness, spiritual practices, and other sublime and/or unusually expanded experiences of living. The discipline attempts to describe and integrate spiritual experience within modern psychological theory and to formulate new theory to encompass such experience.
> [>https://en.wikipedia.org/wiki/Transpersonal_psychology< — retrieved 27 November 2020]

It was partly because of the existence of transpersonal psychology that I chose the word Transpersonalism for the name of the sixth Worldview in the spectrum of Worldviews. However, the people and the phenomena that transpersonal psychologists study is not actually what I mean by the Transpersonalism Worldview; it is beyond even that realm. People in any and all of the first five Worldviews can have transcendent spiritual experiences, but that does not make them perfected, blessed, sanctified, godly, holy, deific individuals in the sense that I understand it. It is suggested and believed by many ancient and modern religions and mythologies that such people have actually lived, but the idea that there might be such people was not just entertained by mystical/spiritual traditions and philosophers. While humanistic psychologists do not normally care to consider that there might be a type of person who is beyond human, to the extent that they could be characterized as "supernatural", the transpersonal psychologists are willing to entertain the notion.

Let's look to further sources and see if they come closer to the abstract Attributes of the sixth Worldview.

Übermensch

German philosopher Friedrich Nietzsche (1844–1900) has a description of what he called "übermensch" that is somewhat similar to what I have in mind for a person who embodies the Transpersonalism Worldview. While his view differs from mine, the comparison is nevertheless instructive for discerning the characteristics of an actual Transpersonalist.

Following is a lengthy extraction from the Wikipedia entry on the subject. The underlines are my emphasis on relevant ideas, and my comments are interspersed in the quoted text. This is a lengthy quotation because there is so much discussion that is relevant to the Transpersonalism Worldview. Notice the contrast between worldly humans and other–worldly humans.

> The Übermensch; ("Beyond-Man", "Superman", "Overman", "Uberman", or "Superhuman") is a concept in the philosophy of Friedrich Nietzsche. In his 1883 book *Thus Spoke Zarathustra* (German: *Also Sprach Zarathustra*), Nietzsche has his character Zarathustra posit the Übermensch as <u>a goal for humanity to set for itself</u>. It is a work of philosophical allegory, with a structural similarity to the Gathas of Zoroaster / Zarathustra.

Wikipedia has an entry on Zoroaster. You might or might not know that he was the founder of a religious, spiritual, philosophical movement in Persia or thereabouts, of uncertain date before 500 BCE. Zoroastrianism subsequently had a strong influence on other similar movements. In my estimation, what little is known about him fits the description of a Transpersonalist; more is said about him in the little biography further on.

Wikipedia also has an article on the Gathas (hymns) of Zoroaster, which say in part: "Some of the verses of the Gathas are directly addressed to the Omniscient Creator Ahura Mazda. These verses, <u>devotional</u> in character, expound on the <u>divine essences of truth</u> (Asha), the <u>good-mind</u> (Vohu Manah), and the <u>spirit of righteousness</u>." These underlined words are subjects of interest to Transpersonalists and their followers because they are expressions of the Attributes of the Transpersonalism Worldview.

> Other verses, from which some aspects of Zoroaster's life have been inferred, are semi–(auto)biographical, but all revolve around Zarathustra's <u>mission to promote his view of the Truth</u> (again Asha)

It is a common feature of Transpersonalists to believe that they have a divine mission. People who have mere delusions of grandeur do not belong in this category. History judges the value and the validity of a teacher and their teaching, and Zoroastrianism has stood the test of time; it is still extant on the planet thousands of years after its origin, and other religions have borrowed good ideas from it.

> The German prefix *über* can have connotations of superiority, <u>transcendence</u>, excessiveness, or intensity, depending on the words to which it is attached. *Mensch* refers to a human being, rather than a male specifically. The adjective *übermenschlich* means super–human: beyond human strength or out of proportion to humanity.

Thus, Übermensch is an appropriate synonym for people in the Transpersonalism Worldview; they have a personality that is genuinely "bigger than life". Some of these definitions of über (superiority, excessiveness) indicate that there are negative, in addition to the positive (transcendence, intensity), manifestations.

> Nietzsche introduces the concept of the Übermensch in contrast to his understanding of the other–worldliness of Christianity: Zarathustra proclaims the will of the Übermensch to give meaning to life on earth, and admonishes his audience to ignore those who promise other–worldly fulfillment to draw them away from the earth. The turn away from the earth is prompted, he says, by a dissatisfaction with life that causes the sufferer to imagine another world which will fulfill his revenge. The Übermensch grasps the earthly world with relish and gratitude. Zarathustra declares that the Christian <u>escape</u> from this world also required the invention of an immortal soul separate from the earthly body. This led to the abnegation and mortification of the body, or <u>asceticism</u>. Zarathustra further links the Übermensch to the body and to interpreting the soul as simply an aspect of the body.

Asceticism is a denial of the value of the human experience. This is a type of spiritual path that might or might not be valuable for some people — it is our choice to learn from that and every other experience — but a Transpersonalist does not advocate for the ascetic lifestyle as the best or only way to ascend beyond mere humanity. In terms of the Process/Aspect System, I regard –Asceticism and –Escape as suggested names for the Negative Poles of the Transpersonalism Worldview and the Transcendence Zone. Also in terms of the Process/Aspect System, I regard the synthesis of the experiences of Ordinal and Cardinal, negative and positive, as the path of a happy and healthy life. In other words, I suggest that a true Transpersonalist teaches that to embrace the transcendent realm does not necessarily negate an embrace of the mundane realm, and *vice versa*; a happy and healthy psyche can benefit from both. Following the teaching of Siddhartha Gautama, Buddhists advocate the "middle way" of "moderation in all things".

> Zarathustra ties the Übermensch to the death of God. While the concept of God was the ultimate expression of <u>other–worldly values</u> and their underlying instincts, belief in God nevertheless did give meaning to life for a

time. "God is dead" means that the idea of God can no longer provide values. With the sole source of values exhausted, the danger of <u>nihilism</u> looms.

In terms of the Process/Aspect System, I understand the "death of God" to equate with the repudiation of the Traditionalism Worldview, which typically personifies the deity as if it were a glorified human being, somewhat like the Olympian gods of the ancient Greeks, except without their character flaws. Another interpretation of the "death of God" in terms of the spectrum of Worldviews is that atheism is a step, the Materialist step in particular, between the Traditionalist religious fundamentalist conception of deity and the Holist and Transpersonalist mystical conception of deity. My guess is that Nietzsche was a Collectivist, a member of that Worldview that spans all Worldviews; he could see backward to Traditionalism and find it inadequate, and he could also see forward along the spectrum to the Transpersonalism Worldview as the adequate antithesis of the Traditionalism Worldview; the Transpersonalism Worldview overturns the value system hierarchy of the Traditionalism Worldview.

> Zarathustra presents the Übermensch as the <u>creator of new values to banish nihilism</u>. If the Übermensch acts to create new values within the <u>moral vacuum of nihilism</u>, there is nothing that this creative act would not justify. Alternatively, in the absence of this creation, there are no grounds upon which to criticize or justify any action, including the particular values created and the means by which they are promulgated.

According to the Newtonian law of motion that "for every action there is an equal and opposite reaction", one might suppose that a Transpersonalist should appear at times in history when a society or culture has slipped into asceticism or nihilism or moral bankruptcy, or even just stagnation, and could benefit from an upward boost in their value system. I subscribe to that notion of the function of a genuine Transpersonalist.

> In order to avoid a relapse into Platonic idealism or asceticism, the creation of these <u>new values</u> cannot be motivated by the same instincts that gave birth to those <u>tables of values</u>. Instead, they must be motivated by a <u>love of this world and of life</u>. Whereas Nietzsche diagnosed the Christian value system as a reaction against life and hence destructive in a sense, the new values which the Übermensch will be responsible for will be <u>life-affirming and creative</u> (see Nietzschean affirmation).

One of the alleged functions of the Übermensch, aka Transpersonalist, in society is to reshuffle the value system hierarchy. One can extract valuable lessons from asceticism and nihilism in that all experience has value, but presumably there is more value in "life-affirming creativity" or novelty. Nietzsche's evaluation of so-called "Christianity" as "destructive" is almost certainly based on the fundamentalist version thereof, not the Transcendentalism that was in full swing in America, via proponents such as Ralph Waldo Emerson, at the same time as Nietzsche lived in Europe.

> Zarathustra first announces the Übermensch as <u>a goal humanity can set for itself</u>. All human <u>life would be given meaning by how it advanced a new generation of human beings</u>. The <u>aspiration</u> of a woman would be to give birth to an Übermensch, for example; her relationships with men would be judged by this standard.

Some of Nietzsche's notion of what a woman should aspire to seem quaint and sexist by modern standards. However, the principle is that aspiration to, and emulation of, the Transpersonalist standard of egoless service to humanity is to be valued by everyone, everywhere and every-when.

> Zarathustra contrasts the Übermensch with the degenerate last man of egalitarian modernity, an alternative goal which humanity might set for itself. The last man appears only in *Thus Spoke Zarathustra*, and is presented as a smothering of aspiration antithetical to the spirit of the Übermensch.

The "smothering of aspiration" is common in the Traditionalism Worldview, especially in the Negative Pole of –Conformity. The "egalitarian modernity" that Nietzsche here decries might be correlated with the Negative Pole of Collectivism, –Ambiguity, which manifests as a stagnation in a society that cannot seem to make real progress, and, of course, this smothering stagnation is another phenomenon that a genuine Transpersonalist decries.

> According to Rüdiger Safranski, some commentators associate the Übermensch with a program of eugenics. This is most pronounced when considered in the aspect of a goal that humanity sets for itself. The reduction of all psychology to physiology implies, to some, that human beings can be bred for cultural traits. This interpretation of Nietzsche's doctrine focuses more on the future of humanity than on a <u>single cataclysmic individual</u>. There is no consensus regarding how this aspect of the Übermensch relates to the <u>creation of new values</u>.

Nietzsche did not believe in an actual supernatural realm, so his conception of an Übermensch was to improve the physical vehicle and the physical culture, rather than to improve the metaphysical psyche, aka the soul or the spirit of individuals and of societies. I submit the notion that actual Transpersonalists are inclined to include metaphysical aspects of human psychology in their promotion of new values. Transpersonal psychology was not existent in Nietzsche's time, but it is in ours, as documented in the description of Transpersonalism among the synonyms presented above. My understanding is that sometimes it takes a "single cataclysmic individual", the manifestation of an actual catalytic Transpersonalist, to bring a new value system into the world, as described in the section above on the "great man theory" of history.

> For Rüdiger Safranski, the Übermensch represents a higher biological type reached through artificial selection and at the same time is also an ideal for anyone who is <u>creative and strong enough to master the whole spectrum of human potential, good and "evil"</u>, to become an "artist–tyrant". In [his book] *Ecce Homo* [*Behold the Man*], Nietzsche vehemently denied any idealistic, democratic or humanitarian interpretation of the Übermensch: "The word Übermensch [designates] a type of <u>supreme achievement</u>, as opposed to 'modern' men, 'good' men, Christians, and other nihilists….

Here I would agree with Nietzsche that an actual Transpersonalist, in the Positive Pole, has integrated the evil that lurks in the hearts of humans in such a way that they transcend typical human limitations; they have mastered the "dark side". Where have you seen that idea before? Yoda and the other Jedi Masters of the *Star Wars* movie franchise are a contemporary mythology. This fictional character was drawn from a theme that is common in ancient and modern mythologies concerning bigger–than–life heroes who surmounted seemingly impossible challenges, as documented by Joseph Campbell in *The Hero's Journey* and his other books. The quest for transcendence of human limitations, of a human becoming a god or god–like, is a theme found throughout human history, as in myths such as Gilgamesh, Beowulf, Hercules, Odysseus, and Faust *[[verify with research]]*. In terms of the Process/Aspect System, this aspiration for transcendence is embodied in the Transpersonalism Worldview; at minimum, actual historical figures, not mythological figures, give us mere mortals someone to look up to as excellent examples; at maximum, actual Transpersonalists nudge humanity metaphorically upward at critical times in its psycho–social–cultural–spiritual evolution.

> The Übermensch shares a place of prominence in *Thus Spoke Zarathustra* with another of Nietzsche's key concepts: the eternal recurrence of the same. Several interpretations for this fact have been offered.

> Laurence Lampert suggests that the eternal recurrence replaces the Übermensch as the object of serious <u>aspiration</u>. This is in part due to the fact that even the Übermensch can appear like an <u>otherworldly hope</u>. The Übermensch lies in the future — no historical figures have ever been Übermenschen — and so still represents a sort of <u>eschatological redemption</u> in some future time.

That is one place where my understanding of the Transpersonalism Worldview departs from Nietzsche's concept of the Übermensch. One does not need to wait until an "eschatological redemption" at the end of the world, unless one is referring to an older value system being replaced by a newer value system ushered in by an actual Transpersonalist. One can tentatively identify actual historical figures that seem to embody the Transpersonalism logos, pathos, and ethos; that attempt at identification is made further on.

> Stanley Rosen, on the other hand, suggests that the doctrine of eternal return is an esoteric ruse meant to save the concept of the Übermensch from the charge of Idealism. Rather than positing an as-yet unexperienced <u>perfection</u>, Nietzsche would be the prophet of something that has occurred a countless number of times in the past.

In Rosen's understanding, an Übermensch does not represent an impossible ideal; it is possible to realize it in actual people. I go along with Rosen's notion, except to say that the "eternal return" of the Übermensch is a rare event, not a "countless" event. When one considers that human culture has apparently passed through Worldviews from Primitivism (hunter–gatherer) to Traditionalism (agricultural–pastoral) to Materialism (civilization) — and might now be moving into Collectivism — one wonders if the Transpersonalism Worldview will ever dominate humans on this planet at a far distant future time, after passing through Collectivist and Holist stages.

> Others maintain that willing the eternal recurrence of the same is a necessary step if the Übermensch is to <u>create new values</u>, untainted by the spirit of gravity or asceticism. <u>Values involve a rank–ordering of things</u>, and so are inseparable from approval and disapproval; yet it was dissatisfaction that prompted men to seek refuge in other–worldliness and embrace other–worldly values. Therefore, it could seem that the Übermensch, in being devoted to any values at all, would necessarily fail to create values that did not share some bit of asceticism.

Willing the eternal recurrence is presented as accepting the existence of the low while still recognizing it as the low, and thus as overcoming the spirit of gravity or asceticism.

This notion of integrating opposites of negative and positive values to form a value–system synthesis at a higher level of value is posited in the work of other German philosophers who preceded Nietzsche, such as Fichte and Hegel. This notion also appears in the work of pioneering psychologists such as Freud and Jung.

Still others suggest that one must have the strength of the Übermensch in order to will the eternal recurrence of the same; that is, only the Übermensch will have the strength to fully accept all of his past life, including his failures and misdeeds, and to truly will their eternal return. This action nearly kills Zarathustra, for example, and most human beings cannot avoid other–worldliness because they really are sick, not because of any choice they made. [>https://en.wikipedia.org/wiki/Übermensch< — retrieved 07 November 2020]

In Jungian terms, there is the aspiration in some people to fully integrate their dark side, their "shadow"; if/when successful, these people would no longer be "tainted by the spirit of gravity or asceticism". This achievement would perhaps result in transcendence to a next higher level of consciousness, the Übermensch level. This stage of psycho–social–cultural–spiritual development could presumably be correlated with the sixth Zone of each Worldview.

Arhat, Bodhisattva, Buddha

Nietzsche's speculation about the Übermensch is not exactly what I have in mind as a description of a person in the Transpersonalism Worldview. Throughout history there has been talk of superior human beings, but I am not speaking here of mere shamans, who are said to walk between this world and another, higher world through the use of trance–inducing substances or practices, or anything like that. Nor do I refer to comic book super–heroes or anything like that. Nor do I refer to those who have achieved the status of sainthood in the Roman Catholic Church and Eastern Orthodox Churches, or anything like that. Nor do I refer to mystics and seers and prophets who are found in many spiritual teachings, or anything like that. Rather, I am speaking more of the oriental concepts of three major steps toward full enlightenment, which I suggest might correlate with the three Cardinal Worldviews. These go by the names in the title of this subsection: arhat, bodhisattva, and buddha.

These three stages are described in the Wikipedia article on the arhat:

In Buddhism, an arhat (Sanskrit) or arahant (Pali) is one who has gained insight into the true nature of existence and has achieved nirvana. Mahayana Buddhist traditions have used the term for people far advanced along the path of Enlightenment, but who may not have reached full Buddhahood.

The understanding of the concept has changed over the centuries, and varies between different schools of Buddhism and different regions. A range of views on the attainment of arhats existed in the early Buddhist schools. The [various] schools all regarded arhats as imperfect in their attainments compared to buddhas.

Mahayana Buddhist teachings urge followers to take up the path of a bodhisattva, and to not fall back to the level of arhats.... The arhats, or at least the senior arhats, came to be widely regarded by Theravada buddhists as "moving beyond the state of personal freedom to join the Bodhisattva enterprise in their own way".

In pre-Buddhist India, the term arhat (denoting a saintly person in general) was closely associated with miraculous power and asceticism. Buddhists made a sharp distinction between their arhats and Indian holy men, and miraculous powers were no longer central to arhat identity or mission.

A range of views on the relative perfection of arhats existed in the early Buddhist schools. [Various] schools advocated the transcendental nature of the buddhas and bodhisattvas and the fallibility of arhats; the Caitikas advocated the ideal of the bodhisattva (bodhisattvayāna) over that of the arhat (śrāvakayāna), and viewed arhats as fallible and still subject to ignorance.

Mahayana Buddhists see Gautama Buddha himself as the ideal towards which one should aim in one's spiritual aspirations. A hierarchy of general attainments is envisioned with the attainments of arhats and pratyekabuddhas being clearly separate from and below those of samyaksambuddha or tathāgatas such as Gautama Buddha.

In contrast to the goal of becoming a fully enlightened buddha, the path of a śrāvaka in being motivated by seeking personal liberation from saṃsāra is often portrayed as selfish and undesirable. There are even some Mahāyāna texts that regard the aspiration to arhatship and personal liberation as an outside path. Instead of aspiring for arhatship, Mahayanins are urged to instead take up the path of the bodhisattva and to not fall back

to the level of arhats and śrāvakas. Therefore, it is taught that an <u>arhat must go on to become a bodhisattva eventually</u>. If they fail to do so in the lifetime in which they reach the attainment, they will fall into a deep samādhi of emptiness, thence to be roused and taught the bodhisattva path, presumably when ready. According to the Lotus Sutra, any true arhat will eventually accept the Mahāyāna path.

Mahāyāna teachings often consider the śrāvaka path to be motivated by fear of saṃsāra, which renders them incapable of aspiring to buddhahood, and that they therefore lack the courage and wisdom of a bodhisattva.

Novice bodhisattvas are compared to śrāvakas and arhats at times. In the Aṣṭasāhasrikā Prajñāpāramitā Sūtra, there is an account of sixty novice bodhisattvas who attain arhatship despite themselves and their efforts at the bodhisattva path because they lacked the abilities of prajnaparamita and skillful means to progress as bodhisattvas toward complete enlightenment.... This is because they are still viewed as having innate attachment and fear of saṃsāra. The Aṣṭasāhasrikā Prajñāpāramitā Sūtra compares these people to a giant bird without wings that cannot help but plummet to the earth from the top of Sumeru.

Mahayan Buddhism has viewed the śrāvaka path culminating in arhatship as a lesser accomplishment than complete enlightenment, but still accords due respect to arhats for their respective achievements. Therefore, buddha–realms are depicted as populated by both śrāvakas and bodhisattvas. Far from being completely disregarded, <u>the accomplishments of arhats are viewed as impressive, essentially because they have transcended the mundane world</u>. Chinese Buddhism and other East Asian traditions have historically accepted this perspective, and specific groups of arhats are venerated as well, such as the Sixteen Arhats, the Eighteen Arhats, and the Five Hundred Arhats….

In some respects, the path to arhatship and the path to complete enlightenment are seen as having common grounds. However, a distinctive difference is seen in the Mahāyāna doctrine pushing emotional and cognitive non-attachment to their logical consequences. Of this, Paul Williams writes that in Mahāyāna Buddhism, Nirvāṇa must be sought without being sought (for oneself), and practice must be done without being practiced. The discursive mode of thinking cannot serve the basic purpose of attainment without attainment. [>https://en.wikipedia.org/wiki/Arhat< — retrieved 29 November 2020]

It is clear in the *above* descriptions that there is a hierarchy of stages on the path to transcendent enlightenment, even if the divisions between the three broad stages (Arhat, Bodhisattva, Buddha) are not clear. Translating this ancient system of stages of enlightenment to the Process/Aspect System, my guess is that it is not uncommon for Cardinal Zone Holists to get really serious about spiritual development, especially those in a culture such as ancient India where it was part of the society; therefore I correlate Arhatship with the Cardinal Zone Holism Worldview. Buddhahood is said to be the highest stage of transcendent enlightenment, and that is discussed in the next chapter, on the Messianism Worldview. That leaves the Bodhisattva stage to correlate with the Transpersonal Worldview. This is an actual perfected human being (not just a self-appointed guru) who lives to help other people grow spiritually, and who often ends up changing culture and history permanently and for the better.

One wonders if there is an ancient tradition that has an equivalent of the Transpersonalism Worldview that is more clearly delineated and described than is the case with a bodhisattva.

Tzadik

In the mystical wing of the Jewish tradition, we find a rather elaborate and detailed description of a type of person who appears to be equivalent to my understanding of a person who is in the Transpersonalism Worldview. As usual, Wikipedia is my friend, but certainly there are other descriptions to be found on the internet. The special title given to that kind of person is "*Tzadik*":

Tzadik ..., "righteous [one]", ... is a title in Judaism given to people considered righteous, such as biblical figures and later <u>spiritual masters</u>. The root of the word ... means "justice" or "righteousness"….

Tzadik is also the root of the word tzedakah ('charity', literally 'righteousness'). The term tzadik "righteous", and its associated meanings, developed in rabbinic thought from its Talmudic contrast with hasid ("pious" honorific), to its exploration in ethical literature, and its <u>esoteric</u> spiritualization in Kabbalah.

Since the late 17th century, in Hasidic Judaism, the institution of the <u>mystical</u> tzadik as a <u>divine channel</u> assumed central importance, combining popularization of (hands-on) Jewish mysticism with <u>social movement</u> for the first time. Adapting former Kabbalistic theosophical terminology, Hasidic philosophy internalized

mystical experience, emphasizing devekut [closeness to God] attachment to its Rebbe [Rabbi] leadership, who embody and channel the Divine flow of blessing to the world.

The description of the Tzadik as a spiritual master, a mystic, a channel for divine blessings, and a leader of a social reform movement, seems to me to be a higher category of development than the description of a person in the Holism Worldview. The description of this transcendent persona continues:

According to the Hasidic Tanya, the true title of tzadik denotes a spiritual description of the soul. Its true meaning can only be applied to one who has completely sublimated their natural "animal" or "vital" soul inclinations into holiness, so that they experience only love and awe of God, without material temptations. Hence, a tzadik serves as a vehicle … to God and has no ego [hence "transpersonal"] or self-consciousness. Note that a person cannot attain such a level, rather it is granted from on High (or born with, etc.). This select level elevates the "Intermediate" person (beinoni) into one who never sins in thought, speech or action. Unlike the Tzadik, they [beinoni] only experience divine devekut (communion) during devoted moments of worship or study, while in mundane life they can be tempted by natural inclinations, but always choose to stay connected to holiness. In the Tanya the difference between the former Talmudic–Maimonidean and latter Kabbalistic–Hasidic conceptions is raised.

My presumption is that even a Cardinal Zone Holist is not a sinless person who is above temptation, but perhaps they can be "beinoni": those who can become a tzadic that embodies the divine at all times.

The Talmud says that at least 36 Tzadikim Nistarim (anonymous tzadikim) are living among us in all times; they are anonymous, and it is for their sake alone that the world is not destroyed. The Talmud and the Kabbalah offer various ideas about the nature and role of these 36 tzadikim …. In Hasidic Judaism, with its social institution of the Tzadik in the central role of the community, the 36 may not necessarily be unknown, therefore. However, a Hasidic aphorism describes a known Rebbe [Rabbi] Tzadik as being among the 36, as their true greatness could be concealed beyond the perception of their devoted followers.

The rarity of the Transpersonalism Worldview is confirmed in the case of the tzadik. Sometimes they are recognized as obviously transcendent, transpersonal beings, and sometimes they are not.

Hasidim adhere to the belief that there is a person born each generation with the potential to become Messiah, if the Jewish people warrant his coming. This candidate is known as the *Tzadik Ha-Dor*, meaning Tzadik of the Generation.

In Jewish mysticism, the concept of the Messiah is a level above the level of the Tzadik, and this notion is discussed in the next chapter, which is about the Messianism Worldview.

While tzadik status, according to its above definitions, is not necessarily related to the ability to perform or call upon miracles, the term tzadik is often used loosely by the Talmud to indicate those who have achieved especially outstanding piety and holiness. In this context, the tzadik's prayers are considered especially potent, as the Talmud states: "A tzadik decrees and the Holy One (blessed be He) fulfills." This is in line with the Talmudic dictum: Rabban Gamliel the son of Rabbi Judah haNasi used to say: "Make His Will your own will, that He make your will as His Will."

In some contexts, people refer specifically to the pious miracle worker as a tzadik. In Hasidism, the doctrine of "Practical Tzadikism", developed by Elimelech of Lizhensk, involved the Tzadik performing miracles to channel the Ayin-Yesh Divine blessing. In its most extreme version, Hasidic "wonder-workers", predominant in 19th century Poland, emphasized this conception, sometimes criticized by other Hasidic leaders as superficial. To Menachem Mendel of Kotzk, and his reaction against Popular Tzadikism, the greatest miracle was to examine oneself without self-delusion.

According to Kabbalah, a tzadiki, because they have completely nullified themselves and their desires to what God wants, their Godly soul (which like every Godly soul is part of God) is revealed within them more than other people who have not completely nullified themselves to God. [>https://en.wikipedia.org/wiki/Tzadik< — retrieved 27 November 2020]

Babism

The Bahá'í faith is not nearly as well known as the other Abrahamic faiths (Judaism, Christianity, and Islam), but it has a teaching about "manifestations of God" that somewhat resemble my understanding of the Transpersonalism Worldview. As usual, Wikipedia provides an introduction to them and their worldview:

The Bahá'í Faith ... is a new religion teaching the essential worth of all religions and the unity of all people. Established by Bahá'u'lláh in the 19th century, it initially developed in Persia and parts of the Middle East ....

The religion is estimated to have over five million adherents, known as Baháʼís, spread throughout most of the world's countries and territories…. Baháʼí teachings are in some ways similar to other monotheistic faiths: e.g., God is considered single and all-powerful. But Baháʼu'lláh taught that religion is orderly and progressively revealed by Manifestations of God, who are the founders of major world religions throughout history: Buddha, Jesus, and Muhammad are noted as the most recent before the Báb and Baháʼu'lláh. [>https://en.wikipedia.org/wiki/Baháʼí_Faith< — retrieved 21 December 2020]

The description of the Baháʼí version of "Manifestations of God" is expanded at length in another Wikipedia entry, as follows. Notice that it is not so much King-ish as it is Priest-ish, so perhaps the Baháʼí version of the messiah is more aligned with the Transpersonalism Worldview than it is with the Messianism Worldview (described in the next chapter):

The Manifestation of God ... is a concept in the Baháʼí Faith that refers to what are commonly called prophets. The Manifestations of God are appearances of the Divine Spirit or Holy Spirit in a series of personages, and as such, they perfectly reflect the attributes of the divine into the human world for the progress and advancement of human morals and civilization through the agency of that same Spirit. In the Baha'i Faith, it is believed that the Manifestations of God are the only channel for humanity to know about God because contact with the Spirit is what transforms the heart and mind, creating a living relationship between the soul and God. They act as perfect mirrors reflecting the attributes of God into the physical world. Baháʼí teachings hold that the motive force in all human development is due to the coming of the Manifestations of God. The Manifestations of God are directly linked with the Baháʼí concept of progressive revelation.

The Baháʼí concept of the intermediary between God and humanity is expressed in the term Manifestation of God. Baháʼís believe in a single, imperishable God, the creator of all things, including all the creatures and forces in the universe. Though inaccessible directly, God is nevertheless seen as conscious of his creation, with a mind, will and purpose. Baháʼís believe that God expresses this will at all times and in many ways, including through a series of divine messengers referred to as Manifestations of God. In expressing God's intent, these Manifestations are seen to establish religion in the world.

The Manifestations of God are not seen as incarnations of God as God cannot be divided and does not descend to the condition of his creatures, but they are also not seen as ordinary mortals. Instead, the Baháʼí concept of a Manifestation of God emphasizes the simultaneously existing qualities of humanity and divinity. In the station of divinity, they show forth the will, knowledge and attributes of God; in the station of humanity, they show the physical qualities of common man. A common Baháʼí analogy used to explain the relationship between the Manifestation of God and God is that of a perfect mirror. In the analogy, God is likened to the Sun — the source of physical life on earth. The spirit and attributes of God are likened to the rays of the Sun, and the Manifestations of God are likened to perfect mirrors reflecting the rays of the Sun. Thus, the Manifestations of God act as pure mirrors that reflect the attributes of God onto this material world.

The Manifestations of God are seen to represent a level of existence which is an intermediary between God and humans. Baháʼu'lláh, the founder of the Baháʼí Faith, explained that at one extreme the Manifestations of God are humble servants of God and at the other extreme they claim to speak with the voice of God, and manifest his attributes to humanity. They may at times emphasize their humanity, and at other times proclaim their divinity. These stations are complementary rather than mutually exclusive.

The Manifestations of God are believed to possess capacities that do not exist in humans, and this difference is not a difference in degree but a difference in kind. The Manifestations of God are not seen to be simply great thinkers or philosophers who have a better understanding than others, but that, by their nature, they are inherently superior to the average human. Thus, the Manifestations of God are special beings, having a unique relationship to God as they have been sent by God from the spiritual world as an instrument of divine revelation. They are understood to have existed in the spiritual world prior to their physical birth in this life. They are also seen to have innate, divinely revealed knowledge and absolute knowledge of the physical world. According to ʻAbdu'l-Bahá, the son and successor of the founder of the Baháʼí Faith, the Manifestations of God must be distinguished above any other person in every aspect and qualification, in order that they can effectively train and educate people. [>https://en.wikipedia.org/wiki/Manifestation_of_God< — retrieved 21 December 2020]

The Wikipedia article continues at length to further describe the Baháʼí concept of these manifestations of extraordinary emissaries of divine inspiration.

[[There are almost certainly other spiritual traditions that speak of people in the Transpersonalism Worldview, and if/when I find them, I will add them to this manuscript.]]

All of the above descriptions of people who have transcended personal ego and express the Divine ego corresponds to my understanding of a person in the Transpersonalism Worldview. They would seem to describe far more than, say, Cardinal Zone Holists, and they would seem to describe a type of person less than the Messianism Worldview; refer to the next chapter.

So, let us now review the evidence that genuine Transpersonalists might have actually graced and blessed humanity with their presence at crucial points in the history of humanity.

Biographies of Presumed Transpersonalists

At this point in the discussion, the question becomes, can we identify any actual Übermensch and/or Bodhisattvas and/or Tzadikim in the historical record? Near as I can tell, considering the dearth of people in this Worldview, I can only name a few examples with reasonable certainty that in my estimation have been at the extreme high end of the Transpersonalism Worldview as I understand it. They are: Zarathustra, Socrates, Mohammad, and Mohandas Gandhi. Perhaps there have been others; you will see I have included a discussion of Confucius, although I question whether he "makes the grade" of a Transpersonalist. You will recognize these people as founders of some major religious and/or philosophical and/or social movements that have worked for the betterment of society in their own time, and their influence has lasted for a very long time in most cases.

As personifications of the Evolution Process, their role was to raise the consciousness of society and cause people to transcend their materialistic pursuits and seek the highest spiritual values. Their presence and their teaching was enough to induce the population into a new level of social awareness, with an emphasis on the spiritual aspects of life. They seemed to have a specific mission of assisting humankind in some social or cultural transformation. A review of the historical records of the lives of the above mentioned persons demonstrates this. They all had a rare charisma and stature of moral dignity which inspired the peoples of their time to make radical changes in consciousness. After millennia in some cases, their influence is still felt today. Their spirit lives on, so to speak. Such is the spiritual power, influence, and impact of the people who are primary in the Transpersonalism Worldview.

Some reasons that I suggest that these personages seem to fit the Attributes of the Transpersonalism Worldview are these:

1. Their philosophical and spiritual innovations have had considerable influence over a large portion of humanity, and their transformative teachings have endured to the present day.
2. They claimed something like divine inspiration for their messages; these cases do not seem to be delusions of grandeur, based on the extent in time and space of their impact on history.
3. They replaced the prevailing value system hierarchy with their new, inspired value system hierarchy.
4. They taught that the aspiration to pursue virtue and ethics should be the primary goal of life.

Let's look at some examples of this notion of a "meta" human being, a metaphysical human being, a person with seemingly supernatural capacities or origins. Underlines in the following quotations are my emphasis on characteristics of these personages and their teachings and their influence that seem to me to be consistent with my understanding of the nature of the Transpersonalism Worldview.

Zoroaster/Zarathustra

You were introduced to Zarathustra in the discussion of the philosophy of Nietzsche presented previously. Zarathustra, more often named today as Zoroaster, might not be as well-known as some of the other presumed Transpersonalists described in the subsections below, but his stature in history ranks right up there with them. I did not know much about his contribution to the advancement of humanity until I read the Wikipedia entry on him.

> Zoroaster, also known as Zarathustra ... was an ancient Iranian prophet (spiritual leader) who founded what is now known as Zoroastrianism. His teachings challenged the existing traditions of the Indo-Iranian religion and inaugurated a movement that eventually became the dominant religion in Ancient Persia.
>
> Zoroastrianism eventually became the official religion of Ancient Persia and its distant subdivisions from the 6th century BCE to the 7th century CE....

The training for priesthood probably started very early around seven years of age. He became a priest probably around the age of fifteen, and according to Gathas, he gained knowledge from other teachers and personal experience from traveling when he left his parents at age twenty. By the age of thirty, he experienced a revelation during a spring festival; on the river bank he saw a shining Being, who revealed himself as Vohu Manah (Good Purpose) and taught him about Ahura Mazda (Wise Lord) and five other radiant figures. Zoroaster soon became aware of the existence of two primal Spirits, the second being Angra Mainyu (Destructive Spirit), with opposing concepts of Asha (order) [aša] and Druj (deception). Thus he decided to spend his life teaching people to seek Asha. He received further revelations and saw a vision of the seven Amesha Spenta, and his teachings were collected in the Gathas and the Avesta.

Zoroaster's teaching about individual judgment, Heaven and Hell, the resurrection of the body, the Last Judgment, and everlasting life for the reunited soul and body, among other things, became borrowings in the Abrahamic religions, but they lost the context of the original teaching.

Cultures other than Persia, and religious traditions other than Zoroastrianism, recognized that Zoroaster was an emissary of the Divine:

Like the **Greeks** of classical antiquity, **Islamic** tradition understands Zoroaster to be the founding prophet of the Magians…. Accordingly, the Muslims treated the founder of Zoroastrianism as a true prophet and believed in his religion as they did in other inspired creeds, and thus according to the prophecy, protected the Zoroastrian religion.

Manichaeism considered Zoroaster to be a figure (along with the Buddha and Jesus) in a line of prophets of which Mani (216–276) was the culmination. Zoroaster's ethical dualism is — to an extent — incorporated in Mani's doctrine, which viewed the world as being locked in an epic battle between opposing forces of good and evil. Manicheanism also incorporated other elements of Zoroastrian tradition, particularly the names of supernatural beings; however, many of these other Zoroastrian elements are either not part of Zoroaster's own teachings or are used quite differently from how they are used in Zoroastrianism….

In the Gathas, Zoroaster sees the human condition as the mental struggle between aša and druj. The cardinal concept of aša — which is highly nuanced and only vaguely translatable — is at the foundation of all Zoroastrian doctrine, including that of Ahura Mazda (who is aša), creation (that is aša), existence (that is aša), and as the condition for free will.

The purpose of humankind, like that of all other creation, is to sustain and align itself to aša. For humankind, this occurs through active ethical participation in life, ritual, and the exercise of constructive/good thoughts, words and deeds.

Zoroastrianism had a strong influence on other religious traditions in that part of the world:

Elements of Zoroastrian philosophy entered the West through their influence on **Judaism** and **Platonism** and have been identified as one of the key early events in the development of philosophy. Among the classic **Greek** philosophers, Heraclitus is often referred to as inspired by Zoroaster's thinking.

In 2005, the Oxford Dictionary of Philosophy ranked Zarathustra as first in the chronology of philosophers. Zarathustra's impact lingers today due in part to the system of religious ethics he founded called Mazdayasna. The word Mazdayasna is Avestan and is translated as "Worship of Wisdom/Mazda" in English. The encyclopedia Natural History (Pliny) claims that Zoroastrians later educated the Greeks who, starting with Pythagoras, used a similar term, philosophy, or "love of wisdom" to describe the search for ultimate truth.

Zoroaster emphasized the freedom of the individual to choose right or wrong and individual responsibility for one's deeds. This personal choice to accept aša and shun druj is one's own decision and not a dictate of Ahura Mazda. For Zoroaster, by thinking good thoughts, saying good words, and doing good deeds (e.g. assisting the needy, doing good works, or conducting good rituals) we increase aša in the world and in ourselves, celebrate the divine order, and we come a step closer on the everlasting road to Frashokereti [the perfected universe]. Thus, we are not the slaves or servants of Ahura Mazda, but we can make a personal choice to be co-workers, thereby perfecting the world as saoshyants ("world-perfecters") and ourselves and eventually achieve the status of an Ashavan ("master of Asha"). [>https://en.wikipedia.org/wiki/Zoroaster< — retrieved 29 November 2020]

Thus, we see that many aspects of Zoroastrianism are compatible with the Attributes of the Transpersonalism Worldview: Cardinal, Inspiration, Upward, and Evolution.

Kong Fuzi/Confucius

Of the illustrious personages in this list of potential Transpersonalists, Confucius is the least likely to fit the description, in my estimation: it seems that Confucius did not claim divine inspiration or powers, and many of his teachings, such as those about family and society, fit better with the Traditionalism Worldview. I include him here because of his value ethics, because of the depth and breadth of his impact on humanity, and because he was venerated as divine by some subsequent acolytes. Read the quotation below and see what you think. At minimum, he can be compared and contrasted to better candidates discussed here, and probably found to be inadequate.

Confucius (551–479 BC) was a Chinese philosopher and politician of the Spring and Autumn period.

The philosophy of Confucius, also known as Confucianism, emphasized personal and governmental morality, correctness of social relationships, justice, kindness, and sincerity. Confucianism was part of the Chinese social fabric and way of life; to Confucians, everyday life was the arena of religion. His followers competed successfully with many other schools during the Hundred Schools of Thought era only to be suppressed in favor of the Legalists during the Qin dynasty. Following the victory of Han over Chu after the collapse of Qin, Confucius's thoughts received official sanction in the new government. During the Tang and Song dynasties, Confucianism developed into a system known in the West as Neo-Confucianism, and later New Confucianism (Modern Neo-Confucianism).

Confucius's principles have commonality with Chinese tradition and belief. He championed strong family loyalty, ancestor veneration, and respect of elders by their children and of husbands by their wives, recommending family as a basis for ideal government. He espoused the well-known principle "Do not do unto others what you do not want done to yourself", the Golden Rule. He is also a traditional deity in Daoism.

Confucius is widely considered as one of the most important and influential individuals in human history. His teaching and philosophy greatly impacted people around the world and remain influential today.

Although Confucianism is often followed in a religious manner by the Chinese, many argue that its values are secular and that it is, therefore, less a religion than a secular morality. Proponents argue, however, that despite the secular nature of Confucianism's teachings, it is based on a worldview that is religious. Confucianism discusses elements of the afterlife and views concerning Heaven, but it is relatively unconcerned with some spiritual matters often considered essential to religious thought, such as the nature of souls. However, Confucius is said to have believed in astrology, saying: "Heaven sends down its good or evil symbols and wise men act accordingly".

One of the deepest teachings of Confucius may have been the superiority of personal exemplification over explicit rules of behavior. His moral teachings emphasized self-cultivation, emulation of moral exemplars, and the attainment of skilled judgment rather than knowledge of rules. Confucian ethics may, therefore, be considered a type of virtue ethics. His teachings rarely rely on reasoned argument, and ethical ideals and methods are conveyed indirectly, through allusion, innuendo, and even tautology. His teachings require examination and context to be understood.

Among Tibetans, Confucius is often worshiped as a holy king and master of magic, divination and astrology. Tibetan Buddhists see him as learning divination from the buddha Manjushri (and that knowledge subsequently reaching Tibet through Princess Wencheng), while Bon practitioners see him as being a reincarnation of Tonpa Shenrab Miwoche, the legendary founder of Bon.

The Ahmadiyya Muslim Community believes Confucius was a Divine Prophet of God, as were Lao-Tzu and other eminent Chinese personages. [>https://en.wikipedia.org/wiki/Confucius< — retrieved 29 November 2020]

Socrates

Probably everyone knows that Socrates was a "philosopher", but did you know that his focus was on social, ethical, and spiritual considerations? Those subjects are some of the concerns of a person in the Transpersonalism Worldview.

Socrates ... c. 470–399 BC, was a Greek philosopher from Athens who is credited as one of the founders of Western philosophy, and as being the first moral philosopher of the Western ethical tradition of thought….

Plato's dialogues are among the most comprehensive accounts of Socrates to survive from antiquity, from which Socrates has become renowned for his contributions to the fields of ethics and epistemology. It is this Platonic Socrates who lends his name to the concepts of Socratic irony and the Socratic method, or *elenchus*….

One of Socrates' purported offenses to the city was his position as a <u>social and moral critic</u>. Rather than upholding the status quo and accepting the development of what he perceived as immorality within his region, Socrates questioned the collective notion of "might makes right" that he felt was common in Greece during this period. Plato refers to Socrates as the "gadfly" of the state (as the gadfly stings the horse into action, so Socrates stung various Athenians), insofar as he irritated some people with <u>considerations of justice and the pursuit of goodness</u>.

Perhaps his most important contribution to Western thought is his dialectic method of inquiry, known as the Socratic method or method of "elenchus", which he largely applied to the examination of <u>key moral concepts such as the Good and Justice</u>…. To solve a problem, it would be broken down into a series of questions, the answers to which gradually distill the answer a person would seek. The development and practice of this method is one of Socrates's most enduring contributions, and is a key factor in him earning his mantle as the <u>father of political philosophy, ethics or moral philosophy</u>, and as a figurehead of all the central themes in Western philosophy....

An alternative interpretation of the dialectic is that it is a method for <u>direct perception of the Form of the Good</u>. Philosopher Karl Popper describes the dialectic as "the art of intellectual intuition, of <u>visualizing the divine originals</u>, the Forms or Ideas, of unveiling the Great Mystery behind the common man's everyday world of appearances." In a similar vein, French philosopher Pierre Hadot suggests that the dialogues are a type of <u>spiritual exercise</u>. Hadot writes that "in Plato's view, every dialectical exercise, precisely because it is an exercise of pure thought, subject to the demands of the Logos, <u>turns the soul away from the sensible world, and allows it to convert itself towards the Good</u>."

If anything in general can be said about the philosophical beliefs of Socrates, it is that he was morally, intellectually, and politically at odds with many of his fellow Athenians. When he is on trial for heresy and corrupting the minds of the youth of Athens, he uses his method of elenchos to demonstrate to the jurors that their moral values are wrong-headed. He tells them they are concerned with their families, careers, and political responsibilities when they <u>ought to be worried about the "welfare of their souls"</u>. Socrates's assertion that <u>the gods had singled him out as a divine emissary</u> seemed to provoke irritation, if not outright ridicule. Socrates also questioned the Sophistic doctrine that arete (virtue) can be taught. He liked to observe that successful fathers (such as the prominent military general Pericles) did not produce sons of their own quality. <u>Socrates argued that moral excellence was more a matter of divine bequest than parental nurture</u>....

Socrates believed <u>the best way for people to live was to focus on the pursuit of virtue</u> rather than the pursuit, for instance, of material wealth.

It is still commonly taught and held with little exception that Socrates is the progenitor of subsequent Western philosophy, to the point that philosophers before him are referred to as pre-Socratic.
[>https://en.wikipedia.org/wiki/Socrates< — retrieved 29 November 2020]

Mohammad

Certain factions of the Islamic religion have given that religion a bad rap over the centuries since its founding, but the same could be said about Christianity. A brief review of the origin of Islam via Mohammad (also spelled Muhammad) is in order.

Muhammad (c. 570 CE – 8 June 632 CE) was an Arab religious, social, and political leader and the founder of Islam. According to Islamic doctrine, he was a <u>prophet, sent to preach and confirm the monotheistic teachings of Adam, Abraham, Moses, Jesus, and other prophets</u>. He is believed to be the final prophet of God in all the main branches of Islam, though some modern denominations diverge from this belief. Muhammad united Arabia into a single Muslim polity, with the Quran as well as his teachings and practices forming the basis of Islamic religious belief.

Born approximately 570 CE in the Arabian city of Mecca, Muhammad was orphaned at the age of six. He was raised under the care of his paternal grandfather Abd al-Muttalib, and upon his death, by his uncle Abu Talib. In later years, he would periodically seclude himself in a mountain cave named Hira for several nights of prayer. When he was 40, Muhammad reported being visited by Gabriel in the cave and receiving his first <u>revelation from God</u>. In 613, Muhammad started preaching these revelations publicly, proclaiming that "God is One", that complete "submission' (islām) to God is the right way of life (dīn), and that he was a prophet and messenger of God, similar to the other prophets in Islam.

The revelations (each known as Ayah — literally, "Sign [of God]") that Muhammad reported receiving until his death form the verses of the Quran, regarded by Muslims as the verbatim "Word of God" on which the religion is based. Besides the Quran, Muhammad's teachings and practices (sunnah), found in the Hadith and sira (biography) literature, are also upheld and used as sources of Islamic law (see Sharia)

The name Muhammad means "praiseworthy" and appears four times in the Quran. The Quran also addresses Muhammad in the second person by various appellations; prophet, messenger, servant of God ('abd), announcer (bashir),[Quran 2:119] witness (shahid),[Quran 33:45] bearer of good tidings (mubashshir), warner (nathir),[Quran 11:2] reminder (mudhakkir),[Quran 88:21] one who calls [unto God] (dāʾī),[Quran 12:108] light personified (noor),[Quran 05:15] and the light-giving lamp (siraj munir).

According to William Montgomery Watt, religion for Muhammad was not a private and individual matter but "the total response of his personality to the total situation in which he found himself. He was responding [not only]... to the religious and intellectual aspects of the situation but also to the economic, social, and political pressures to which contemporary Mecca was subject." Bernard Lewis says there are two important political traditions in Islam — Muhammad as a statesman in Medina, and Muhammad as a rebel in Mecca. In his view, Islam is a great change, akin to a revolution, when introduced to new societies.

Historians generally agree that Islamic social changes in areas such as social security, family structure, slavery and the rights of women and children improved on the status quo of Arab society. For example, according to Lewis, Islam "from the first denounced aristocratic privilege, rejected hierarchy, and adopted a formula of the career open to the talents". Muhammad's message transformed society and moral orders of life in the Arabian Peninsula; society focused on the changes to perceived identity, world view, and the hierarchy of values. Economic reforms addressed the plight of the poor, which was becoming an issue in pre-Islamic Mecca. The Quran requires payment of an alms tax (zakat) for the benefit of the poor; as Muhammad's power grew he demanded that tribes who wished to ally with him implement the zakat in particular.
[>https://en.wikipedia.org/wiki/Muhammad< — retrieved 29 December 2020]

Mohandas Gandhi

It is too soon, obviously, to know if Gandhi ushered into the world a higher stage of psychological, social, cultural, and spiritual awareness that will span centuries and millennia, as other alleged Transpersonalists have, but I include him in my list of Transpersonalists because he fits the description in some other ways.

Mohandas Karamchand Gandhi (1869 – 1948), also known as Mahatma Gandhi, was an Indian lawyer, anti-colonial nationalist, and political ethicist, who employed nonviolent resistance to lead the successful campaign for India's independence from British rule, and in turn inspired movements for civil rights and freedom across the world. The honorific Mahātmā (Sanskrit: "great-souled", "venerable"), first applied to him in 1914 in South Africa, is now used throughout the world….

The Wikipedia article on Gandhi has extensive discussion of his practices and beliefs on many topics, including war, food, health, women's rights, sexuality, the caste system, education, economics, religions and spirituality, and other aspects of human life. A summary of these ideas was stated thus:

Gandhism designates the ideas and principles Gandhi promoted; of central importance is nonviolent resistance. A Gandhian can mean either an individual who follows, or a specific philosophy which is attributed to, Gandhism. M. M. Sankhdher argues that Gandhism is not a systematic position in metaphysics or in political philosophy. Rather, it is a political creed, an economic doctrine, a religious outlook, a moral precept, and especially, a humanitarian world view. It is an effort not to systematize wisdom but to transform society and is based on an undying faith in the goodness of human nature. However Gandhi himself did not approve of the notion of "Gandhism", as he explained in 1936:

"There is no such thing as 'Gandhism', and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems… The opinions I have formed and the conclusions I have arrived at are not final. I may change them tomorrow. I have nothing new to teach the world. Truth and nonviolence are as old as the hills."

The Wikipedia article on Gandhi has an extensive section on his legacy, including this quotation from Albert Einstein:

"Mahatma Gandhi's life achievement stands unique in political history. He has invented a completely new and humane means for the liberation war of an oppressed country, and practiced it with greatest energy and devotion. The moral influence he had on the consciously thinking human being of the entire civilized world will

probably be much more lasting than it seems in our time with its overestimation of brutal violent forces. Because lasting will only be the work of such statesmen who wake up and strengthen the moral power of their people through their example and educational works. We may all be happy and grateful that destiny gifted us with such an enlightened contemporary, a role model for the generations to come. Generations to come will scarce believe that such a one as this walked the earth in flesh and blood."
[>https://en.wikipedia.org/wiki/Mahatma_Gandhi< — retrieved 05 December 2020]

Summary Description of Transpersonalism

1. The concept of a perfected human being — lacking in character flaws, full of charismatic and inspiring leadership — is apparently common in many cultures and societies. It might even be embedded deep in the psyche of all individuals. Most of us are aware of our own moral and ethical imperfections, and we often aspire to emulate exemplar individuals who have more and higher good qualities than we do. One form of this inclination shows up in the dramatic arts as fictional characters who do noble, virtuous, courageous, unselfish, heroic deeds. There have been a few individuals who are not fictional characters, whom I allege might be actual Transpersonalists, who embody and exemplify these qualities for our benefit. They are the inspired visionaries who espouse a simple life of service to others, kindness, virtue, and harmlessness.

2. Transpersonalists almost always have a spiritual as well as a psychological, philosophical, or social message. They do not usually formally associate with any specific religious tradition or sect, but rather teach the common truths of all religions. Strictly speaking, their teaching is not so much religious anyway as it is spiritual, as in the description "spiritual but not religious".

3. The genuine Transpersonalist is always ethical and moral, and the message of a Transpersonalist is liberating; it is meant to replace an old, outdated socially– or culturally–imposed morality with a higher ethic, an inclusive, unselfish ethic. Unfortunately, their followers, who are not as enlightened, often turn their teachings into new religions, complete with the usual trappings of dogmatism, ritualism, and rigid traditions.

4. Transpersonalists are perhaps able to exhibit psychic and other supernatural powers. They may be telepathic, able to unite their consciousness with other persons, literally experiencing what they experience. They may have formal education, but they do not really need it, since their contact with higher states of consciousness and intuitive knowledge is well established in the records. They are very much aware of their mission, and are not distracted from their purposes by such things as the glamour of fame, riches, and power — they are quite beyond all that.

5. It is difficult for me to account for the impacts that Transpersonalists have on the socio-cultural zeitgeist without supposing a supernatural source of some kind. However, if one is not favorable to the notion of supernatural influences, then perhaps an acceptable explanation is the emergence of a new world order from the collective unconscious. Perhaps it is as if the socio-cultural condition itself generates the leader that is needed to help transform itself to the next higher stage of development. Whatever the cause, these types of major shifts do not happen for no good reason.

6. The proper balance of the perspectives and perceptions of the Traditionalism and Transpersonalism Worldviews is to not deny the value of the spiritual component of the human experience, as some are wont to do, and to not deny the value of the human/animal component of the human experience, as some are wont to do. Rather, one should embrace both the immanent and the transcendent, the involutionary and the evolutionary, experiences of all of life in the world and beyond the world.

Chapter 3H

THE MESSIANISM WORLDVIEW

Messianism

Synonyms: Activism, Vitalism, Progressivism, Synergism, Dynamism, Revolutionism, Monism

Mottoes: "Either lead, follow, or get out of the way."

Description:

Advantage: a successful movement impacts multiple generations.

Disadvantage: arouses the suspicion and repressive forces of the powers-that-be.

+*Revolution*

Synonyms: causation, stimulation, catalyst, motivation, initiation, empowerment

Mottoes: "Be transformed by Buddha Mind/Christ Consciousness — and transform your world." "together we can do things that will make the world a better place for us all."

Description:

Extreme: catalyst of revolution in spiritual life

–*Provocation*

Synonyms: agitation, chaos, turmoil, ferment.

Mottoes: "Do all of you want to keep living in this situation?"

Description:

Extreme: anarchism in regard to the self and authoritarianism in regard to others.

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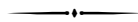
Table 3Ha — The MESSIANISM WORLDVIEW in CONTEXT							
PROCESS → **ASPECT ↓**	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX **WORLDVIEW**	+Preservation PRIMITIVISM –Security	+Propriety TRADITION'M –Conformity	+Production MATERIALISM –Exploitation	+Consensus COLLECTIVISM –Ambiguity	+Wisdom HOLISM –Speculation	+Liberation TRANSPERSON'M –Catharsis	*+Revolution* *MESSIANISM* *–Provocation*

As shown on the partial Process/Aspect Chart above, the Messianism Worldview has the following Attributes:
- Its Dimensionality Attributes are *One* in Process and *Pan* in Aspect;
- Its Dialectic Attributes are *Cardinal* in Process and *Neutral* in Aspect;
- Its Axial Attributes are *Action* in Process and *Assimilation* in Aspect;
- Its Directionality Attributes are *Forward* in Process and *Complex* in Aspect;
- It is an Aspect of the *Origination* Process.

If we thoughtfully consider the abstract meaning and significance of the Attributes of Messianism, then we have a good start on understanding how Messianism manifests in Personality. The Attributes are explained in Part One; helpful exposition of the Messianism Worldview follows.

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Attributes of Messianism

As usual in the development of my explanations and descriptions of a personality Trait, I first present the abstract underpinnings of the Trait before I present the concrete manifestations. That is to say, I am going to start my explanation of this Trait, the Messianism Worldview, with broad, abstract generalities, then, as the descriptions are presented and developed, they will become more specific.

So here are the abstractions: the Messianism Worldview has the following five Attributes: It is *Cardinal* (rather than Ordinal), it is on the *Action* Axis (rather than on the Inspiration, Expression, or Assimilation Axes), it is an Aspect of the *Origination* Process (rather than one of the other six), it is *One-Dimensional* (rather than Two-, Three- or Pan-Dimensional), and its Direction is *Forward* (rather than one of the other six Directions).

Those Attributes tell us about how the Messianism Worldview is derived from first principles, tell us where it fits among the other Traits, and thus provide the underlying reason why Messianists are what they are, think what they think, feel how they feel, and do what they do. Thus, if you understand what those Attributes mean, you know a lot about how the Messianism Worldview manifests. Those Attributes are explained extensively in Part One, and in previous sections of this chapter, but let's briefly review how they manifest in this particular Worldview. On the Process/Aspect System Chart, these five Attributes are shown in the header rows of the Messianism Worldview.

CARDINAL: In terms of personality Traits, the Cardinal Worldviews (rather than the Ordinal Worldviews), which include Messianism as Cardinal, are *cooperative* (rather than competitive), *transpersonal* (rather than personal), *abstract* (rather than concrete), *otherworldly* (rather than worldly), *generalist* (rather than specialist), *egalitarian* (rather than hierarchical), and *qualitative* (rather than quantitative).

ACTION: People in Worldviews on the Action Axis, Messianism in this case, concern themselves with the *behavioral system* of the world they live in, more so than the *value system* (as is the case of people in the Inspiration Axis Worldviews), or the *belief system* (as is the case of people in the Expression Axis Worldviews), or the general *experiential system* (as in the case of people in the Assimilation Axis Worldview). The antithesis of Messianism, also on the Action Axis but on the Ordinal side, is the Primitivism Worldview.

ORIGINATION: My name for the Cardinal Action Process is Origination. In terms of personality, this Process shows up as a focus on the initiation of action, with the intention to substitute a new way of doing things in place of the old way of doing things, to shake up the *status quo*, and metaphorically 'get the ball rolling' some way or other. Thus, Origination is all about changing what is happening and/or starting something new and exciting. If that includes overthrowing the previous world order, so be it. This Worldview stands in opposition and contrast to the complementary Worldview, Primitivism, which has the Attributes of Ordinal Action and is an Aspect of the Termination Process.

ONE-DIMENSIONAL: Physicists recognize dimensionality as a geometrical abstraction that encodes some of the information about features of the ultimate nature of the objective space/time reality system. The Process/Aspect System recognizes that Dimensionality is also a feature of our subjective time/space personality system. A one-dimensional space/time object is like a line segment, with a beginning and an end. In terms of subjective time/space personality, this manifests as having a very narrow focus, one that is concerned primarily for issues of life versus death, which translates into issues of strength versus weakness and of order versus chaos. People in the Messianism Worldview identify with life and strength and a forward–facing stance. This means that Messianists act in a straightforward manner; they apply their inherent energy to implementing their grand designs for changing their world.

FORWARD: The metaphorical Direction in subjective time/space that a person in the Messianism Worldview is moving is Forward, rather than Backward or Downward or Upward or Outward or Inward or Complex. This most often shows up as a tendency to make innovative breakthroughs in whatever realm the

Messianist focuses on. The essence of the Messianism Worldview is to act somewhat like an irresistible positive force for change and progress.

People in the Messianism Worldview make up such a tiny portion of the world population that they could actually be ignored if they did not have such an out-sized catalytic impact on humanity in time and space. More will be said about this later. However, about one-seventh of the world population has their center of gravity in the secondary seventh stage Worldview (Zone), which is called Activation; they also have an out-sized catalytic impact on humanity, but the scope of their influence in time and space is much smaller than that of Messianists.

Messianism is the opposite of Primitivism, the Ordinal Action Worldview, at the other end of the Worldview spectrum. Both words have some political connotations and ramifications, so they make a good pair as bookends to the Worldview spectrum.

So, let's take a look at various proposed synonyms for this Worldview. That discussion will begin to flesh out what I mean by the word.

Messianism and Its Synonyms

There is no perfect word for this (or any other) Worldview. In order to flesh out what I do mean and what I do not mean by the Messianism Worldview, let's take a look at the synonyms listed below the title for this chapter: Progressivism, Synergism, Activism, Dynamism, Vitalism, Revolutionism, and Monism. None of the synonyms completely or accurately captures the nature of Messianism, but collectively they cover the facets and aspects of this Worldview pretty well. I wish there were a better single word, but so far I have not found it.

Underlined words in the following quotations are my emphasis; pay special attention to them; they provide yet more synonyms for the meaning of Messianism, whether or not they have officially achieved the status of an "ism". By the way, the dictionary definition of an ism is "a distinctive practice, system, or philosophy, typically a political ideology or an artistic movement", and that is why I believe that the names of various "isms" are appropriate for the names of, and synonyms of, the Worldviews.

Messianism

Messianism is the belief in the advent of a messiah who acts as the savior or liberator of a group of people. Messianism originated as an Abrahamic religious belief, but other religions have messianism-related concepts. Religions with a messiah concept include Zoroastrianism (Saoshyant), Judaism (the Mashiach), Buddhism (Maitreya), Hinduism (Kalki), Taoism (Li Hong), and Bábism (He whom God shall make manifest).

In Judaism, the messiah will be a future Jewish king from the line of David and redeemer of the Jewish people and humanity. In Christianity, Jesus is the messiah, the savior and redeemer. In Islam, Jesus was a prophet and the messiah of the Jewish people. [>https://en.wikipedia.org/wiki/Messianism< — retrieved 28 June 2020]

Messianism, as I use the term for this Worldview, covers a wide spectrum of related phenomena, because the socio-cultural-political impact of a person in this Worldview can vary considerably in terms of strength and breadth (geography) and duration (history). There is a considerable range between the impact of a person in the primary Worldview and the secondary Worldview, aka Zone. The most extreme form of Messianism is the notion of the Avatar in some Oriental religions: the energy of a deity is allegedly reduced down to inhabit a human incarnation. This phenomenon has been claimed for the founders of the major world religions, such as Krishna for Hinduism, Siddhartha Gautama for Buddhism, Lao Tzu for Taoism, and Jesus for Christianity. Their personalities were so energetic and their influence was so strong that their teachings have impacted and shaped the lives of billions of people for thousands of years. Now that is Messianic! There were world–transforming, and world–shaking consequences of their having lived.

The Avatar claim has been made for founders of other religions or movements, that have a lesser impact on history and culture than the big four, but the percentage of the overall population of those in the Messianism Worldview is vanishingly small. However, the proportion of the population of people in the secondary Zone, Activation, is apparently about 1/7th. More is said about Activation in the chapter on Zones below, because Activation is one of the synonyms for Messianism. So, my explanation and description of Messianism covers the range between those two levels of the Cardinal Action Trait of the Neutral Assimilation Aspect. All along the spectrum from Activation to Messianism, these people campaign to effect reforms in government of all sizes, whether in the family, the neighborhood, the club, the business, the city, the state, the nation, or the world.

Progressivism

As usual, I turn to Wikipedia for a definition and description of Progressivism:

> Progressivism is a political philosophy in support of social reform. It is based on the idea of progress in which advancements in science, technology, economic development and social organization are vital to the improvement of the human condition. The meanings of progressivism have varied over time and from different perspectives. Progressivism became highly significant during the Age of Enlightenment in Europe, out of the belief that Europe was demonstrating that societies could progress in civility from uncivilized conditions to civilization through strengthening the basis of empirical knowledge as the foundation of society. Figures of the Enlightenment believed that progress had universal application to all societies and that these ideas would spread across the world from Europe.
>
> In the modern era, a movement that identifies as progressive is "a social or political movement that aims to represent the interests of ordinary people through political change and the support of government actions" In the 21st century, those who identify as progressive may do so for a variety of reasons: for example, to favor public policy that reduces or ameliorates the harmful effects of economic inequality as well as systemic discrimination, to advocate for environmentally conscious policies, as well as for social safety nets and rights of workers, to oppose the negative externalities inflicted on the environment and society by monopolies or corporate influence on the democratic process. The unifying theme is to call attention to the negative impacts of current institutions or ways of doing things, and to advocate for progress, that is, for positive change as defined by any of several standards, such expansion of democracy, increased social or economic equality, improved well being of a population, etc.
>
> The contemporary common political conception of progressivism in the culture of the Western world emerged from the vast social changes brought about by industrialization in the Western world in the late-19th century. Progressives in the early-20th century as well as now, take the view that progress is being stifled by vast economic inequality between the rich and the poor; minimally regulated laissez-faire capitalism with monopolistic corporations; and intense and often violent conflict between workers and capitalists, thus claiming that measures were needed to address these problems. Early-20th century progressivism was also tied to eugenics and the temperance movement, both of which were promoted in the name of public health, and were promoted as initiatives toward that goal. Contemporary progressives promote public policies that they believe will lead to positive social change. [>https://en.wikipedia.org/wiki/Progressivism< — retrieved 16 April 2020]

(This synonym applies more to the Activation Zone than it does to the Messianism Worldview.) At this point in the presentation I want to make a distinction between reformers who are more interested in changes to politics, government, and economics in contrast to people who are more interested in changes to social welfare systems such as healthcare and humanitarianism. Often their agendas and aspirations overlap, but political reform is more the domain of the Messianism Worldview and Activation Zone, whereas social, religious, and spiritual reform is more from the realm of the Transpersonalism Worldview and Transcendence Zone as per the previous chapter.

Another point that I want to make is that mentions and descriptions of "political" activism in the quotation above fit better with the Cardinal Action Worldview, Messianism. The goal of people in that Worldview and Zone is to make oneself and society work more effectively and efficiently, to 'get their act together', to focus a united effort in the pursuit of some goal or goals. Often Transpersonalists and Messianists function together as catalysts for improvement and progress and change, but they do it with different motivations, the former from the Inspiration Dimension and the latter from the Action Dimension.

Synergism

> ORIGIN OF SYNERGISM: 1755–65; < New Latin synergismus < Greek synerg(ós) 'working together' (syn- syn- + érg(on) work + -os adj. suffix) + New Latin -ismus -ism.... WORDS RELATED TO SYNERGISM: teamwork, synergy, unity, partnership, harmony, service, collaboration, aid, assistance, participation, alliance, union, coaction, symbiosis, help, coalition, confederacy, partisanship, confederation, federation. [>https://www.dictionary.com/browse/synergism< — retrieved 24 May 2020]

Notice that the English word derives from combining Greek words that mean "working together". "Synergy" is literally synonymous with what I mean by the combined Attributes of "Cardinal" and "Action". The meaning of synergism is that we 'get our act together', as it were; that we make human social and political projects happen in a cooperative way rather than an uncoordinated way, with the result that teamwork is

more effective and efficient for getting things to happen. Perhaps "Activism" (see below) is a better synonym for what I mean by the Messianism Worldview, because "Synergism" has been applied to many phenomena other than human social and political systems.

Activism

Activism consists of <u>efforts to promote</u>, impede, direct, or intervene in social, <u>political</u>, economic, or environmental <u>reform</u> with the desire to make <u>changes</u> in society. Forms of activism range from <u>mandate</u> building in the community (including writing letters to newspapers), <u>petitioning</u> elected officials, running or contributing to a political <u>campaign</u>, preferential patronage (or boycott) of businesses, and demonstrative forms of activism like rallies, street marches, strikes, sit-ins, or hunger strikes. Activism may be performed on a day-to-day basis in a wide variety of ways, including through the creation of art (artivism), computer hacking (hacktivism), or simply in how one chooses to spend their money (economic activism). For example, the refusal to buy clothes or other merchandise from a company as a protest against the exploitation of workers by that company could be considered an expression of activism. However, the most highly visible and <u>impactful</u> activism often comes in the form of <u>collective action</u>, in which numerous individuals <u>coordinate</u> an act of protest together in order to make a bigger impact. Collective action that is <u>purposeful</u>, <u>organized</u>, and <u>sustained</u> over a period of time becomes known as a social <u>movement</u>.... <u>Historically, most activism has focused on creating substantive changes in the policy or practice of a government or industry</u>.
[>https://en.wikipedia.org/wiki/Activism< — retrieved 24 May 2020]

Effective leaders of "grass roots movements" know that if anything is going to get changed in politics and government — where the "establishment bureaucracy" tends to resist needed change — then the members of the movement have to "work together"; they have to combine their "forces" and focus their "energies" on a single vector rather than scatter their energies in several directions.

The general concept of contagious inherent energy is found not just in political movements; it is also found in the next two synonyms, which are typically applied to physics and biology.

Dynamism

Dynamism is a general name for a group of philosophical views concerning the nature of matter. However different they may be in other respects, all these views agree in making matter consist essentially of simple and indivisible units, substances, or forces. Dynamism is sometimes used to denote systems that admit not only matter and extension, but also determinations, tendencies, and <u>forces intrinsic and essential to matter</u>. More properly, however, it means exclusive systems that do away with the dualism of matter and force by reducing the former to the latter. [>https://en.wikipedia.org/wiki/Dynamism_(metaphysics)< — retrieved 24 May 2020]

If you have been paying attention to the correlations that I make between personality and physics in this book, it will not seem strange to have Dynamism as a synonym for Messianism. In fact, +Dynamism is said to be the Positive Pole of the Aggression Mode, which, like the Messianism Worldview, is an Aspect of the Origination Process. All of the Aspects of the Origination Process can be described as being full of energy and having ceaseless motion inherent. There was a time in the history of physics when heat was considered to be a fluid that flowed from hotter matter to colder matter. Now we know that heat is a type of energy of motion contained in atoms and molecules. You can think of people in the Messianism Worldview as metaphorically having a high psychological "temperature", and that they are impelled to spread their "heat" to colder neighboring people. That is why they are activists, making things happen; they cannot do otherwise.

Vitalism

Vitalism is the belief that "living organisms are fundamentally different from non-living entities because they contain some non-physical element or are governed by different principles than are inanimate things". Where vitalism explicitly invokes a vital principle, that element is often referred to as the "vital spark", "energy" or "élan vital", which some equate with the soul. In the 18th and 19th centuries vitalism was discussed among biologists, between those who felt that the known mechanics of physics would eventually explain the difference between life and non-life and vitalists who argued that the processes of life could not be reduced to a mechanistic process. Some vitalist biologists proposed testable hypotheses meant to show inadequacies with mechanistic explanations, but these experiments failed to provide support for vitalism. Biologists now consider vitalism in this sense to have been refuted by empirical evidence, and hence regard it as a superseded scientific theory. Vitalism has a long history in medical philosophies: many traditional healing practices posited that

disease results from some imbalance in vital forces. [>https://en.wikipedia.org/wiki/Vitalism< — retrieved 19 April 2020]

This is somewhat of a corollary to the previous synonym, Dynamism. Whereas Dynamism applied to non-living matter and energy, Vitalism is the same concept applied to living organisms. One can also apply these general notions to psychology and personality: people in the Messianism Worldview are dynamic and vital, and this 'rubs off on' those around them: they tend to energize and empower others to change their ways.

There is not an "-ism" for the concept of "libido", but I lust to mention that there is a libidinous component of the Messianism Worldview that is reminiscent of Dynamism and Vitalism. Libido does not just refer to sexual desire; derived from Latin, its English translation is "I desire", and the phenomenon found its way into the psychoanalytic theories of Freud and Jung:

> According to Swiss psychiatrist Carl Gustav Jung, the libido is identified as the totality of <u>psychic energy</u>, not limited to sexual desire. As Jung states in "The Concept of Libido", "[libido] denotes a <u>desire</u> or <u>impulse</u> which is unchecked by any kind of authority, moral or otherwise. Libido is <u>appetite</u> in its natural state. From the genetic point of view it is bodily needs like hunger, thirst, sleep, and sex, and emotional states or affects, which constitute the essence of libido." The Duality (opposition) creates the energy (or libido) of the psyche, which Jung asserts expresses itself only through symbols: "It is the energy that manifests itself in the <u>life process</u> and is perceived subjectively as <u>striving</u> and desire." (Ellenberger, 697) These symbols may manifest as "fantasy-images" in the process of psychoanalysis which embody the contents of the libido, otherwise lacking in any definite form. Desire, conceived generally as a psychic longing, <u>movement</u>, displacement and structuring, manifests itself in definable forms which are apprehended through analysis. Defined more narrowly, libido also refers to an individual's urge to engage in sexual activity, and its antonym is the force of destruction termed mortido ["I kill"] or destrudo ["I destroy"]. [>https://en.wikipedia.org/wiki/Libido< — retrieved 24 May 2020]

People in the Messianism Worldview are 'driven' by an internal 'heat' to start a revolution, small to large and everything in between; they cannot refrain from attempting this. Notice in the quotation above that the opposite of the libidinous "life force" dynamic is the "death wish" dynamic. This makes perfect sense in relation to the Process/Aspect System of personality Traits: recall that the opposite of the Cardinal Action Worldview is the Ordinal Action Worldview, Primitivism, an Aspect of the Termination Process. Whereas Messianism is very life-affirming, with its focus on *thriving*, Primitivism is more about *surviving*, or death-avoidance, with its focus on being the fittest and strongest in a dangerous world.

Revolutionism

> : revolutionary acts or practices : revolutionary doctrines or principles : advocacy of such doctrines or principles [>https://www.merriam-webster.com/dictionary/revolutionism< — retrieved 25 May 2020]

Who would have thought that this was an actual word, but it is, and +Revolution is the name I have given to the Positive Pole, and –Provocation is the name I have given to the Negative Pole of the Messianism Worldview. A Messianist in either Pole aims to overthrow the old way of doing things and usher in the new way of doing things. If they cannot do it in a healthy way by spearheading a much-needed +Revolution, they will do it in an unhealthy or unskillful way by means of some obnoxious –Provocation.

Eutopianism

> A utopia ... typically describes an imaginary community or society that possesses highly desirable or nearly <u>perfect</u> qualities for its members. It was coined by Sir Thomas More for his 1516 book *Utopia*, describing a fictional island society in the New World. However, it may also denote an intentional community…. Hypothetical utopias focus on — amongst other things — equality, in such categories as economics, <u>government</u>, and justice, with the method and structure of proposed implementation varying based on ideology…. In his original work, More carefully pointed out the similarity of the word to eutopia, meaning "good place", from Greek: εὖ ("good" or "well") and τόπος ("place"), which ostensibly would be the more appropriate term for the concept in modern English.

> Chronologically, the first recorded Utopian proposal is Plato's *Republic*. Part conversation, part fictional depiction and part policy proposal, *Republic* would categorize citizens into a rigid class structure of "golden", "silver", "bronze", and "iron" socioeconomic classes. The golden citizens are trained in a rigorous 50-year-long educational program to be <u>benign oligarchs</u>, the "philosopher-<u>kings</u>". Plato stressed this structure many times in statements, and in his published works, such as the *Republic*. The <u>wisdom of these rulers</u> will supposedly eliminate poverty and deprivation through fairly distributed resources, though the details on how to do this are

unclear. The educational program for the rulers is the central notion of the proposal.
[>https://en.wikipedia.org/wiki/Utopia< — retrieved 02 March 2022]

The Wikipedia article continues with a history of the idea of Utopia — or Eutopia ("good place"), which is the word that best fits with Messianism. The concept appears in many cultures, from ancient times to modern times. Plato's notion of the so-called "philosopher-king" is more than vaguely Messianic: recall that the Messianism Worldview correlates with the King Role.

Plato is not the only philosopher that espoused a Messianic Eutopianism. Another way that I connect Eutopianism to Messianism is through the philosophy of Ernst Bloch:

Bloch was a highly original and eccentric thinker. Much of his writing — in particular, his magnum opus *The Principle of Hope* — is written in a poetic, aphoristic style. *The Principle of Hope* tries to provide an encyclopedic account of mankind's and nature's orientation towards a socially and technologically improved future. This orientation is part of Bloch's overarching philosophy. Bloch believed the universe is undergoing a transition from its primordial cause (*Urgrund*) toward its final goal (*Endziel*). He believed this transition is effected through a subject-object dialectic, and he saw evidence for this process in all aspects of human history and culture. [>https://en.wikipedia.org/wiki/Ernst_Bloch< — retrieved 02 March 2022]

Bloch believed that reality is an ongoing 'mediation' between object and subject.... Apparently, the basic stuff of existence (*Urgrund*) has a kind of teleological drive towards the end of the life process (*Endziel*). Casually, this is all driven by a fundamental cosmic force — 'hunger' — which Bloch saw as translatable into 'hope' in our own species. Politically, the end point translates into a utopia where the exploitation of humans by fellow humans has ceased. [Entry on Ernst Bloch in *The Oxford Guide to Philosophy*]

The primordial "subject-object dialect" mentioned above is alluded to in Chapter 1C, "Derivation of the System", where it appears as the (personality typology) System versus Not-the-(personal typology)-System. It is also discussed in great detail in my book *The Tao of Cosmology*.

In the Process/Aspect System, the "primordial cause" corresponds to the Primitivism Worldview as an instantiation of the Termination Process, and the "final goal" corresponds to the Messianism Worldview as an instantiation of the Origination Process. Based on the names of those Processes, my correlation may seem paradoxical, but Bloch's philosophy resolves the paradox: his notion was that the cosmos is teleological, meaning that the future (final goal) influences what is happening in the present every bit as much as the past (primordial cause) influences what is happening in the present. In other words, the cosmos is mind-like, and it has an imagination as much as it has a memory. Messianists instantiate the futuristic final influence, and their function is to influence the present in such a way as to impel humanity all the quicker into this imagined future.

Monism

The monistic paradigm considers all phenomena to be creative, illusory expressions of a primary unified field of consciousness. This level of pure consciousness is believed to be the fundamental source of all that exists in the phenomenal world including human experience itself. Monistic psychology believes that humans can reach an awakened state of unity consciousness where the traditional concepts of space, time, isolated objects, and cause and effect lose their meaning. Monistic psychology is devoted to turning inward toward one's deeper nature. This represents an involution or unfolding process that uncovers one's true source of being and the underlying unity of all existence. Monism's inward focus contrasts starkly with the backward reflection of reductionism and the forward, growth, and evolution focus of humanistic and dualistic psychologies.

A monistic model posits that individuals can release themselves from the illusory restrictions imposed by the physical world and achieve a psychological state that recognizes the universal consciousness underlying all of creation. In this state, one realizes the true source of one's identity and is freed of the boundaries and limitations of time, space, and causality.

Monism can be understood as representing the most comprehensive perspective while accommodating the more circumscribed reductionistic, humanistic and dualistic frames of reference. Monists use reductionistic, humanistic, and dualistic principles when dealing with the structure and form of the phenomenal world while concurrently recognizing both the illusory quality of the corporeal universe and the unity underlying all of creation. [>https://jamesstrohl.com/transpersonalism-ego-meets-soul/< — retrieved 28 June 2020]

This description seems like a bit of a stretch, but I include it here because one might say that monism is the philosophy of the Messianism Worldview; the definition of monism provides a description of the One-

dimensional Cardinal Attribute of Messianism. Suggested actual Messianists, discussed further on, commonly espouse monism in their teachings, typically using the very words found in the quotation above.

Aspects of Messianism

The fact that the Worldview Aspect is the Neutral Aspect means that Messianism is the Assimilation of the Traits of the Cardinal Action (aka Origination) Process: *Dominance Goal, Impatience Shadow, Realist Attitude, Excitation Center, King Role,* and *Aggression Mode.* Messianists have a little of all of the Traits of the Origination Process because they have the perspective and they manifest the perceptions engendered by this Process. The theme here is to originate action, to make things happen, to 'shake things up' if they are stagnant, or 'get the ball rolling in a positive direction' if they are regressive.

Because Messianists are so exceedingly rare in the human population, the descriptions of the Aspects named below are more applicable to the Activation Zone; these people make up about one seventh of the human population, and their influence is usually local in space and time.

DOMINANCE: Like people with the Dominance Goal, Messianists are recognized by others as natural leaders who have a commanding presence.

IMPATIENCE: Like people with the Impatience Shadow, Messianists don't like to have to wait for the universe to catch up with them. They tend to be ahead of the pack.

REALIST: Like people with the Realist Attitude, Messianists are attuned to the news, the trends, and the fashions. Whatever is happening in the world is under their purview.

EXCITATION: Like people in the Excitation Center, Messianists have a lot of animation, zest for life, gusto, verve, and energy. They fairly sizzle with vitality, and this rubs off on the people around them. They seem to be "driven" by irresistible internal forces and energies to make changes in the world, and, it is hoped, within themselves.

KING: Like people in the King Role, Messianists tend to take charge of the people and the activities around them. They assume responsibility for the group behavior.

AGGRESSION: Like people in the Aggression Mode, Messianists are rather dynamic and assertive in their behavior. They tend to charge ahead in whatever they do in a very straightforward and forceful way.

Poles of Messianism

Not all is sweetness and light with this Worldview; there are Positive and Negative Poles to this stage, as with all stages. Because Messianists are so exceedingly rare in the human population, the descriptions of the Poles named below are more applicable to people in the Activation Zone; those people make up about one seventh of the human population, and their influence is usually local in space and time, whereas the influence of Messianists is often global and enduring.

The Messianism Worldview is at the end of the spectrum of Worldviews, but that does not mean that it is the end of the story, so to speak. It is a manifestation of the Origination Process, and that means it heralds the end of the previous world order in the Negative Pole of –Provocation, and the beginning of the changed world order in the Positive Pole of +Revolution. Hearkening back to the time–like metaphor as an explanation for the differences in perception and perspective of each Worldview, the word +Revolution is reminiscent of a full rotation of the planet on its axis, thus the end of one day and the beginning of another.

+Revolution, the Positive Pole

The Positive Pole of the Messianism Worldview is named +Revolution. The very presence of a person in this Worldview can be a catalyst for energetic activity in people and situations around them. In an extreme case, a person in this Worldview can lead a revolt or an uprising of a political nature, because people in this Worldview are a personification of the Cardinal Action Process. It does not happen very often, but when it does, it cannot be ignored.

Two suitable synonyms for this Pole can be borrowed from recent world history, namely +Renaissance and +Reformation. There are big revolutions in human history, and there are little revolutions in our personal history. Although revolutionary transitions can seem scary, they can also be exciting and exhilarating; the positive approach to them, whether in the world or in our own psyches, is to welcome the change: be adventurous during the transition; do not just appreciate the new in retrospect.

–Provocation, the Negative Pole

The Negative Pole of the Messianism Worldview is called –Provocation. There are times in the course of human events when the old social and political order is ripe for a major transition; the "zeitgeist" is in ferment and turmoil and unrest and upheaval. (If you are not familiar with that German word, know that it refers to "the defining spirit or mood of a particular period of history as shown by the ideas and beliefs of the time", to quote one online dictionary.) Usually these transitions from an old system to a new system start out in the Negative Pole of –Provocation: someone comes along and appears as the leader of the movement: they incite, they rouse, they prod, they goad — whatever it takes to upset the status quo and provoke the needed changes. If the initiating act of –Provocation is successful in transforming society, that means that it ended in the Positive Pole of +Revolution. If real progress is made, the result does not so much destroy the old way of being and doing as it builds upon it; it transcends and includes it.

Generally, the transformation renews all aspects of the culture and society: economical, religious, psychological, educational, philosophical, spiritual, and political. During the upheaval and the transition, there is a lot of chaos. Besides the outer changes in the various aspects of society, individuals in the society also experience a 'rearrangement of the (psychological) furniture', so to speak. In social terms as well as in psychological terms, there is a zone of turbulence between zones of relative stability.

Another two words that describe these two Poles are –Breakdown and +Breakthrough. Another two words that describe these two Poles are –Emergency and +Emergence. It is in times of crisis, when there is a general realization that the old ways of doing things are not working anymore, that a breakdown/emergency happens, and a new way of doing things emerges spontaneously; a breakthrough/emergence is achieved.

Descriptions of Messianism

The two most Cardinal Worldviews (when they are primary in the personality) — Transpersonalism and Messianism — seem to be special classes, because there are so few people in them. There are not many examples available for study, and you are not likely to meet a representative in the flesh. Thus there is not the potential to gain personal knowledge of these two categories as there is with the other five Worldviews. People in the secondary seventh stage Worldview, the Activation Zone, are much more common, and they also want to 'change the world' in a big way. If they espouse 'ideas whose time has come', then they can provide a catalyst for change by gathering together political movements that overthrow the old institutions and establish new institutions. These people are not nearly as extraordinary as Messianists, but they do have enough energy to stimulate change on a smaller scale. The Activation Zone makes up about a seventh of the world population, so yes, they do have a significant impact on the course of events when they get riled up about something and begin to 'throw their weight around'.

Notice again that Messianism is the Cardinal Action Worldview, and stands in contrast to the Ordinal Action Worldview, Primitivism. Primitivism is by nature "negative" and sometimes even fearful of the future; it resists progress; it is all about preserving, protecting, and institutionalizing the status quo; it is opposed to change. Messianists are the opposite of this. Their intention is to supersede existing institutions which have become stagnant or suffocating or stifling. Sometimes they agitate for change just for the sake of change; it is in their nature to foment rebellions.

According to my theoretical understanding of the nature of the Messianism Worldview, there are so few actual human representatives in it that the usual seven categories of descriptions (economics, sociology, psychology, education, philosophy, religion, politics) that worked for the first five previously–discussed Worldviews cannot be made to work here. Instead, it seems necessary to explain and describe this Worldview in a rather more speculative narrative, derived from various sources that appear to apply to it. With these explanations and descriptions I propose to extend the five abstract Attributes (*One-Dimensional, Cardinal, Action, Forward, Origination*) of this Worldview into the concrete realm. There is also a review of the biographies of some of the few personages who seem to fit the abstract and concrete descriptions of this Worldview.

There is apparently something metaphysical working in the psyche of many people, which is expressed as a need to categorize some outstandingly influential people as manifesting god-like characteristics. Some segments of humanity point to these powerful individuals, and declare that we should follow them into the wild blue yonder. This is not just a need in the psyche of many people, but apparently there are actual people who have, or appear to have, achieved this state of being: they might have, or seem to have, supernatural powers; they might have, or seem to have, the ability to do miracles; they might have, or seem to have, para-

psychological or mystical insights; they might speak, or seem to speak, for, and transmit messages from, allegedly supernatural sources. These properties of alleged Messianists are all consistent with the Cardinal Action, Forward Directionality, and Origination Process Attributes of the Messianism Worldview.

We might wonder if this phenomenon has been formally studied by historians, psychologists, philosophers, theologians, mythologists, and such. Following is what I have discovered so far. In the previous chapter, which is on the Transpersonalism Worldview, there were subsections on the "great man theory", "transpersonal psychology", and "Arhat, Bodhisattva, Buddha"; these apply to this chapter also, for the most part.

It was clear in the description of the Buddha, provided in the previous chapter, that there is a hierarchy of stages on the path to transcendent enlightenment, even if the divisions between the three broad stages (Arhat, Bodhisattva, Buddha) is not clear. Translating this ancient system of stages of enlightenment to the Process/Aspect System, my guess is that it is not uncommon for Cardinal Zone Holists to get really serious about spiritual development, especially those in a culture such as ancient India where it was part of the society; therefore I correlate arhatship with the Cardinal Zone Holism Worldview. The bodhisattva stage would seem to correlate best with the Transpersonalism Worldview. Buddhahood is said to be the highest stage of transcendent enlightenment. Siddhartha Gautama was said to have achieved that state of being, and he is discussed in a subsequent subsection as an adequate embodiment of the Messianism Worldview.

One wonders if there are other ancient traditions that have an equivalent of the Messianism Worldview that are more clearly delineated and described than is the case with a Buddha. Such is the case; see next subsection.

Messianism

There are numerous ancient and modern notions of people who were are said to be an embodiment of the divine essence, and they are described in the Wikipedia article on Messianism, as follows. Notice that sometimes these alleged or prophesied messiah–like figures are said to have political power, and sometimes they are said to have spiritual power:

> Messianism is the belief in the advent of a messiah who acts as the savior or liberator of a group of people. Messianism originated as an Abrahamic religious belief, but other religions have messianism-related concepts. Religions with a messiah concept include Zoroastrianism (Saoshyant), Judaism (the Mashiach), Buddhism (Maitreya), Hinduism (Kalki), Taoism (Li Hong), and Bábism (He whom God shall make manifest).

The article then proceeds to describe the basic concept as understood in various religions or political movements, starting with Judaism:

> In **Judaism**, the messiah will be a future Jewish <u>king</u> from the line of David and redeemer of the Jewish people and humanity…. Messiah is a term used in the Hebrew Bible to describe priests and <u>kings</u>, who were traditionally anointed. In Jewish messianic tradition and eschatology, the term came to refer to a future Jewish <u>king</u> from the Davidic line, who will be "anointed" with holy anointing oil and <u>rule</u> the Jewish people during the Messianic Age. In Standard Hebrew, the messiah is often referred to as Melech HaMeshiach literally "the Anointed <u>King</u>."

> Rabbinic Judaism and current Orthodox Judaism hold that the messiah will be an anointed one, descended from his father through the Davidic line of <u>King</u> David, who will gather the Jews back into the Land of Israel and usher in an era of peace.

> Orthodox Jewish messianic movements have occasionally emerged throughout the centuries among Jewish communities worldwide. These surround various messiah claimants. However from the Jewish view, the claimants failed to deliver the promises of redemption, and generally remained with only a handful of followers. Excepting Jesus, the most popular messiah claimants were Simon bar Kokhba in 2nd century Judea, Nehemiah ben Hushiel in the 7th century Sasanian Empire, Sabbatai Zevi in the 17th century Ottoman Empire (precursor to Sabbateans), Jacob Frank in 18th century Europe, Shukr Kuhayl I and Judah ben Shalom in 19th century Ottoman Yemen. There are those who currently identify the 20th century Menachem Mendel Schneerson (the Lubavitcher Rebbe) as the Mashiach.

> Other denominations, such as Reform Judaism, believe in a Messianic Age when the world will be at peace, but do not agree that there will be a messiah as the <u>leader</u> of this era.

The article then proceeds to discuss the claim that Christians have made about Jesus as the prophesied Messiah of the Jewish faith. Whereas the function of Jesus during his lifetime was mostly Priest-like, the function of the Christ after His prophesied "second coming" is obviously King-like:

In **Christianity**, the Messiah is called the Christ, the savior and redeemer who would bring salvation to the Jewish people and mankind. "Christ" is the Greek translation of "Messiah", meaning "Anointed one". The role of the Christ, the Messiah in Christianity, originated from the concept of the messiah in Judaism. Though the conceptions of the messiah in each religion are similar, for the most part they are distinct from one another due to the split of early Christianity and Judaism in the 1st century. Christians believe Jesus to be the Jewish messiah (Christ) of the Hebrew Bible and the Christian Old Testament.

Christians believe that the messianic prophecies were fulfilled in his mission, death, resurrection, and ascension to his Session on the heavenly throne, where "he sat down at the right hand of God, where he is now waiting until his enemies are made a footstool for his feet" (Heb. 10:12–13 NET, quoting the Davidic <u>royal</u> Psalm 110:1). Christians believe that the rest of the messianic prophecies will be fulfilled in the second coming of Christ. One prophecy, distinctive in both the Jewish and Christian concept of the messiah, is that a Jewish <u>king</u> from the Davidic line, who will be … <u>king of God's kingdom on earth</u>, and <u>rule</u> the Jewish people and mankind during the Messianic Age and World to come.

The religion of Islam followed the religions of Judaism and Christianity in history, and it had its own versions of a concept of messianism:

In **Islam**, Isa Ibn Mariam, al-Masih ("Jesus son of Mary, the Messiah") is believed to have been anointed from birth by Allah with the specific task of being a prophet and a <u>king</u>. In Islam, the Mahdi is believed to hold the task of establishing the truth and fighting against divisions of Islam, uniting all sects before the return of Jesus who will kill the false messiah Al-Masih ad-Dajjal (similar to the Antichrist in Christianity), who will emerge shortly before him in human form in the end of the times, claiming that he is the messiah. Then Jesus will pray for the death of Gog and Magog (Yajuj Majuj) who are an ancient tribe sealed away from humanity who will rise to cause destruction. After he has destroyed al-Dajjal, Mahdi's final task will be to become a <u>just king and to re-establish justice</u>. After the death of Mahdi, Jesus' <u>reign of the messianic king</u> will begin bringing eternal peace and monotheism in the world ending all religions besides Islam.

Sahih al-Bukhari, 3:43:656: Narrated Abu Hurairah:

Allah's Apostle said, "The Hour will not be established until the son of Mary (Mariam) (i.e. Jesus) descends amongst you as a just <u>ruler</u>, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts)."

The Ahmadiyya Muslim community believes that the prophecies regarding the advent of the Messiah and Mahdi have been fulfilled in the person of Mirza Ghulam Ahmad of Qadian. He claimed to be the Promised Messiah and Mahdi, the metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Muhammad.

There is one other religion in the Abrahamic tradition that has a similar concept of the Messiah, and it might be a faith that you have not heard of because it is recent and of limited influence, namely Babism:

He whom God shall make manifest … is a messianic figure in the religion of **Bábism**. The messianic figure was repeatedly mentioned by the Báb, the founder of Bábism, in his book, the *Bayán*. The Báb described the messianic figure as the origin of all divine attributes, and stated that his <u>command</u> was equivalent to God's command. The Báb stated that once the messianic figure had arrived, the perusal of one of his verses was to be greater than a thousand perusals of the Bayán. The prediction is widely recognized as being fulfilled by Bahá'u''láh, the founder of the Bahá'í Faith.

More was said about this faith in the previous chapter, "The Transpersonalism Worldview", because the Bahá'í version of the messiah seems more Priest-like than King-like.

Getting back to the Wikipedia article on Messianism, the descriptions move on to non-Abrahamic religious traditions. First, there is Buddhism, with its concept of the so-called "Maitreya":

Maitreya is a bodhisattva who in the **Buddhist** tradition is to appear on Earth, achieve complete enlightenment, and teach the pure dharma. According to scriptures, Maitreya will be a successor of the historic Śākyamuni Buddha, the founder of Buddhism. The prophecy of the arrival of Maitreya is found in the canonical literature of all Buddhist sects (Theravāda, Mahāyāna, Vajrayāna) and is accepted by most Buddhists as a statement about an actual event that will take place in the distant future.

Although Maitreya Buddha appears in the canonical literature shared by many sects of Buddhism, Buddhists in different historical contexts have conceived of Maitreya Buddha in different ways. In early medieval Chinese Buddhism, for example, Taoist and Buddhist ideas combined to produce a particular emphasis on the messianic

role of a Bodhisattva called "Prince Moonlight." Furthermore, the Chinese Maitreyan traditions were themselves marked by considerable diversity. Erik Zürcher has argued that a certain "canonical" Maitreyan cult from the fourth to sixth centuries believed Maitreya to inhabit the Tushita heaven where Buddhists might be reborn in the very distant future. Another rival tradition, however, believed that Maitreya would appear in the imminent future in this world to provide salvation during a time of misery and decline. This latter form of Maitreyan belief was generally censored and condemned as heretical to the point that few manuscripts survive written by Buddhists sympathetic to this tradition.

Maitreya Buddha continued to be an important figure in millenarian rebellions throughout Chinese history such as in the rebellions associated with the so-called White Lotus Society.

Taoism also developed a concept of a Messiah–like figure:

Around the 3rd century CE, religious **Taoism** developed eschatological ideas. A number of scriptures predict the end of the world cycle, the deluge, epidemics, and coming of the savior Li Hong (not to be confused with the Tang personalities). Li Hong is a <u>messianic figure</u> in religious Taoism prophecies to appear at the end of the world cycle to rescue the chosen people, who would be distinguished by certain talismans, practices and virtues. Myths surrounding Li Hong took shape in literature during the Han dynasty. He is depicted in the Taoist Divine Incantations Scripture as an <u>ideal leader</u> who would reappear to set right heaven (tian) and earth (dì) at a time of upheaval and chaos. Li Hong is sometimes considered to be an avatar or reincarnation of Laozi, with whom he shares the surname Li. Prophesies concerning Li Hong's appearance have been used to legitimize numerous rebellions and insurgencies, all of which rallied around a Li Hong. These were particularly prevalent during the fifth century, and continued to appear until the Song dynasty.

Another major world religion to also have a notion of Messianism is, as one might reasonably suspect, Hinduism:

In **Hinduism**, Kalki ... is the tenth and final Maha <u>Avatara</u> (great incarnation) of Vishnu who will come to end the present age of darkness and destruction known as Kali Yuga. The origins of the name probably lie in the Sanskrit word "kalka" which refers to dirt, filth, or foulness and hence denotes the "destroyer of foulness," "destroyer of confusion," "destroyer of darkness," or "annihilator of ignorance".
[>https://en.wikipedia.org/wiki/Messianism< — retrieved 21 December 2020]

Most of these Messianic figures are connected to eschatological — "end of the world" — notions, when there would be an ultimate revolution, a destruction of the existing world order and the establishment of a refreshed world order. This is consistent with the Messianism Worldview as the manifestation of the Origination Process. Although the Origination Process is at the end of the spectrum of seven Processes, it is the herald of initiation into a new era, a new beginning, the next cycle of history. More is said about this phenomenon in the description of the Activation Zone in the next chapter.

The quotation immediately above contains the word Avatara, and that provides a lead-in to the oriental concept of the so-called "Avatar", a concept that has even found its way into the mainstream culture of the occidental world.

Avatar

The typical reader will recognize the word "avatar" as the title of a science fiction and fantasy movie, where a person up in a spaceship has their consciousness projected, by science fiction means, into the body of another person down on the planet. This idea was borrowed from many ancient religious traditions, where the belief was that a deity can incarnate in a human body. Wikipedia provides the introduction to this widespread belief as follows; notice that there are variations on the theme. As usual, the underlined words and phrases in the quoted text are my emphasis on the descriptions of an avatar that I believe are relevant to my understanding of the Messianism Worldview. The first quotation is from the Wikipedia article on "incarnation":

Incarnation literally means embodied in flesh or taking on flesh. It refers to the conception and birth of a <u>sentient being who is the material manifestation of an entity, god, spiritual or universal force whose original nature is immaterial</u>. In its religious context the word is used to mean the <u>descent from Heaven of a god, deity, or divine being in human/animal form on Earth</u>.

In the Bahá'í Faith, God is not seen to be incarnated into this world and is not seen to be part of creation as he cannot be divided and does not descend to the condition of his creatures. The <u>Manifestations of God are also not seen as an incarnation of God, but are instead understood to be like a perfect mirror reflecting the attributes of God onto this material world</u>.

Buddhism is a nontheistic religion, it denies the concept of a creator deity or any incarnation of a creator deity. However, Buddhism does teach the rebirth doctrine and asserts that living beings are reborn, endlessly, reincarnating as devas (gods), demi-gods, human beings, animals, hungry ghosts or hellish beings, in a cycle of samsara that stops only for those who reach nirvana (nibbana).

In Tibetan Buddhism, an enlightened spiritual teacher (lama) is believed to reincarnate, and is called a tulku. According to Tulku Thond, there are three main types of tulkus. They are the emanations of buddhas, the manifestations of highly accomplished adepts, and rebirths of highly virtuous teachers or spiritual friends. There are also authentic secondary types as well which include unrecognized tulkus, blessed tulkus, and tulkus fallen from the path.

The incarnation of Christ is a central Christian doctrine that God became flesh, assumed a human nature, and became a man in the form of Jesus, the Son of God and the second person of the Trinity. This foundational Christian position holds that the divine nature of the Son of God was perfectly united with human nature in one divine Person, Jesus, making him both truly God and truly human. The theological term for this is hypostatic union: the second person of the Trinity, God the Son, became flesh when he was miraculously conceived in the womb of the Virgin Mary. Biblical passages traditionally referenced in connection with the doctrine of the Incarnation include John 3:1-21, Colossians 2:9, and Philippians 2:7-8.

The Christ is discussed in a section further on, Jesus being a probable embodiment of the Messianism Worldview.

In Hinduism, incarnation refers to its rebirth doctrine, and in its theistic traditions to avatar. Avatar literally means "descent, alight, to make one's appearance", and refers to the embodiment of the essence of a superhuman being or a deity in another form. The word also implies "to overcome, to remove, to bring down, to cross something". In Hindu traditions, the "crossing or coming down" is symbolism, states Daniel Bassuk, of the divine descent from "eternity into the temporal realm, from unconditioned to the conditioned, from infinitude to finitude". An avatar, states Justin Edwards Abbott, is a saguna (with form, attributes) embodiment of the nirguna Brahman or Atman (soul).

Neither the Vedas nor the Principal Upanishads ever mentions the word avatar as a noun. The verb roots and form, such as avatarana, do appear in ancient post-Vedic Hindu texts, but as "action of descending", but not as an incarnated person (avatara). The related verb avatarana is, states Paul Hacker, used with double meaning, one as action of the divine descending, another as "laying down the burden of man" suffering from the forces of evil.

The term is most commonly found in the context of the Hindu god Vishnu. The earliest mention of Vishnu manifested in a human form to empower the good and fight against evil, uses other terms such as the word sambhavāmi in verse 4.6 and the word tanu in verse 9.11 of the Bhagavad Gita, as well as other words such as akriti and rupa elsewhere. It is in medieval era texts, those composed after the sixth century CE, that the noun version of avatar appears, where it means embodiment of a deity. The incarnation idea proliferates thereafter, in the Puranic stories for many deities, and with ideas such as ansha-avatar or partial embodiments.

While avatars of other deities such as Ganesha and Shiva are also mentioned in medieval Hindu texts, this is minor and occasional. The incarnation doctrine is one of the important differences between Vaishnavism and Shaivism traditions of Hinduism. [>https://en.wikipedia.org/wiki/Incarnation< — retrieved 18 December 2020]

There is also a Wikipedia article on the concept of the Avatar:

An avatar, a concept in Hinduism that means "descent", is the material appearance or incarnation of a deity on earth. The relative verb to "alight, to make one's appearance" is sometimes used to refer to any guru or revered human being.

Theologically, the term is most often associated with the Hindu god Vishnu, though the idea has been applied to other deities. Varying lists of avatars of Vishnu appear in Hindu scriptures, including the ten Dashavatara of the Garuda Purana and the twenty-two avatars in the Bhagavata Purana, though the latter adds that the incarnations of Vishnu are innumerable. The avatars of Vishnu are important in Vaishnavism theology. In the goddess-based Shaktism tradition of Hinduism, avatars of the Devi in different appearances such as Tripura Sundari, Durga and Kali are commonly found. While avatars of other deities such as Ganesha and Shiva are also mentioned in medieval Hindu texts, this is minor and occasional. The incarnation doctrine is one of the important differences between Vaishnavism and Shaivism traditions of Hinduism.

Incarnation concepts that are in some aspects similar to avatar are also found in Buddhism, Christianity, and other religions — even though the Christian concept of the incarnation of God also has many differences to the avatar, including the fact that it is a one-time, unrepeatable event that happened in historical time and space and did not end in death.

The scriptures of Sikhism include the names of numerous Hindu gods and goddesses, but it rejected the doctrine of savior incarnation and endorsed the view of Hindu Bhakti movement saints such as Namdev that formless eternal god is within the human heart and man is his own savior.
[>https://en.wikipedia.org/wiki/Avatar< — retrieved 18 December 2020]

Maitreya

More is said about the Maitreya, mentioned in the previous section, in another Wikipedia article:

In Theosophy, Maitreya or Lord Maitreya is an advanced spiritual entity and high-ranking member of a hidden Spiritual Hierarchy, the Masters of the Ancient Wisdom. According to Theosophical doctrine, one of the Hierarchy's functions is to oversee the evolution of humankind; in accord with this function Maitreya is said to hold the Office of the World Teacher. Theosophical texts posit that the purpose of this Office is to facilitate the transfer of knowledge about the true constitution and workings of Existence to humankind. Humanity is thereby assisted on its presumed cyclical, but ever progressive, evolutionary path. Reputedly, one way the knowledge transfer is accomplished is by Maitreya occasionally manifesting or incarnating in the physical realm; the manifested entity then assumes the role of World Teacher of Humankind.

Let me home in on the phrase, "cyclical but progressive evolution" for comment, because this phenomenon is a feature of the Process/Aspect System. In discussions of the so-called "perennial philosophy" in studies of comparative religion, this phenomenon of cyclicity is often depicted graphically as a spiral that starts small at the bottom and gets larger with each loop of the helix as it ascends toward the top of the graph. An internet search on the phrase >the great chain (or nest) of being< will lead you to much information on the concept of cyclicity in the structure of space and time. The example of the Natural Sequence that is relevant to this *Process/Aspect System* book is that the sequence of the seven Worldviews repeats the sequence of the seven Zones at a longer time scale. The presumed characteristics of the sixth and seventh Worldviews, which are extraordinarily rare, are to some extent an extrapolation from the characteristics of the sixth and seventh Zones, which are quite common in the human population, and can therefore be observed by everyone. People who are religious are prone to extending their belief system into the supernatural realm this way.

The Theosophical concept of Maitreya has many similarities to the earlier Maitreya doctrine in Buddhism. However, they differ in important aspects. The Theosophical Maitreya has been assimilated or appropriated by a variety of quasi-theosophical and non-theosophical New Age and Esoteric groups and movements.

Development of the Theosophical concept of Maitreya

The first mention of Maitreya in a Theosophical context occurs in the 1883 work *Esoteric Buddhism* by Alfred Percy Sinnett (1840–1921), an early Theosophical writer. The concepts described by Sinnett were amended, elaborated on, and greatly expanded in *The Secret Doctrine*, a book originally published 1888. The work was the magnum opus of Helena Blavatsky (1831–1891), one of the founders of the Theosophical Society and of contemporary Theosophy. In it, the messianic Maitreya is linked to both Buddhist and Hindu religious traditions. In the same work Blavatsky asserted that there have been, and will be, multiple messianic (or messianic-like) instances in human history. These successive appearances of "emissarie[s] of Truth" are according to Blavatsky part of the unceasing oversight of Earth and of its inhabitants by a hidden Spiritual Hierarchy, the so-called Masters of the Ancient Wisdom.

Maitreya and the Spiritual Hierarchy

Following Blavatsky's writings on the subject, other Theosophists progressively elaborated on the Spiritual Hierarchy. Its members are presented as guardians and guides of Earth's total evolutionary process, known in Theosophical cosmology as the doctrine of Planetary Rounds. According to Theosophists, evolution includes an occult or spiritual component that is considered of a higher order of importance than the related physical evolution. The Hierarchy presumably consists of spiritual entities at various evolutionary stages — these stages correspond to ever increasing ranks within the Hierarchy. Lower ranks are populated by individuals who can function more or less normally on the physical plane, while in the highest known rankings are highly evolved beings of the purest spiritual essence and consciousness.

According to the Theosophical exposition, in the current stage of Planetary Evolution the position of Maitreya in Earth's Hierarchy is that of the so-called Bodhisattva, originally a Buddhist concept. Since this position is thought to be at an exalted state, Maitreya may have no direct or sustained contact with the physical realm. At this evolutionary level he is below only two other beings in the current Hierarchy: at its apex, the Sanat Kumara, (also referred to as The Lord of the World), followed by the Buddha; as such Maitreya is held in high reverence and regard by Theosophists. He is additionally described as having among other duties <u>overall responsibility for humanity's development, including its education, civilization, and religion</u>….

The bodhisattva was discussed in the previous section, on the Transpersonalism Worldview. The Buddha is discussed in a section further on, him being a probable embodiment of the Messianism Worldview.

Maitreya and the "Christ Principle"

Blavatsky also elaborated on a so-called Christ Principle, which in her view corresponds to the spiritual essence of every human being. After Blavatsky's death in 1891 influential Theosophist Charles Webster Leadbeater (1854–1934), whose knowledge on occult matters was highly respected by the Society's leadership, formulated a Christology in which he identified Christ with the Theosophical representation of the Buddhist deity Maitreya. He maintained that an aspect of Maitreya was the prototype for the Christ Principle described by Blavatsky. Leadbeater believed that Maitreya-as-Christ had previously manifested on Earth, often through specially prepared people who acted as the entity's "vehicles". The manifested Maitreya then assumed the role of World Teacher, dispensing knowledge regarding underlying truths of Existence. This knowledge, which according to Theosophists eventually <u>crystallized in religious, scientific and cultural practices</u>, had been reputedly disseminated to groups as small as a few carefully selected Initiates and as large as Humanity as a whole.

The Christ is discussed in a section further on, Jesus being a probable embodiment of the Messianism Worldview.

Maitreya's incarnations

In Theosophical texts, Maitreya is said to have had numerous manifestations or incarnations: in the theorized ancient continent of Atlantis; as a Hierophant in Ancient Egypt; as the Hindu deity <u>Krishna</u>; as a high priest in Ancient India; and as Christ during the three years of the Ministry of Jesus.

[>https://en.wikipedia.org/wiki/Maitreya_(Theosophy)< — retrieved 25 March 2021]

Krishna is discussed in a section further on, him being a probable embodiment of the Messianism Worldview.

So much for the abstract characteristics of the Messianism Worldview as found in some various religious traditions. One wonders if there are actual personages who might embody the descriptions. The answer to that question is investigated in the next section. Some of the persons were named in quotations presented above.

Biographies of Presumed Messianists

Wikipedia has an article on those who, down through history, have claimed to be the incarnation of a deity, and/or who have had deification conferred on them by those who would exalt their status into the heavens: >https://en.wikipedia.org/wiki/List_of_people_who_have_been_considered_deities<. Take a look at the list and you will see that the vast majority of these people are obviously just religious cult leaders, and/or pretentious political figures; they had delusions of grandeur, or their followers wanted to aggrandize them out of all proportion to their actual influence on the course of history. These pretenders did not really initiate a socio–cultural–political revolution that was profound and that spread widely and that endured indefinitely, as one would perhaps expect of the incarnation of a deity. Of the people on the list, I would consider Siddhartha Gautama (the Buddha) and Jesus (the Christ) as fitting the Attributes of the Messianism Worldview, and two others not on the list, Krishna and Lao Tzu. Even though these people may not have intended to found a religion or political movement, it happened anyway; the new ideas they espoused have profoundly affected the course of history, in both the spiritual and the political realms. Let's take a look at their biographies, and you see if you think likewise.

Krishna

Krishna ... is a major deity in Hinduism. He is worshiped as the eighth avatar of the god Vishnu and also as the supreme God in his own right. He is the god of compassion, tenderness, love and is one of the most popular and widely revered among Indian divinities…. The anecdotes and narratives of Krishna's life are generally titled as Krishna Leela. He is a central character in the Mahabharata, the Bhagavata Purana and the Bhagavad Gita,

and is mentioned in many Hindu philosophical, theological, and mythological texts. They portray him in various perspectives: a god-child, a prankster, a model lover, a divine hero, and as the universal supreme being.

Lanvanya Vemsani states that Krishna can be inferred to have lived between 3227 BCE – 3102 BCE from the Puranas. A number of scholars, such as A. K. Bansal, B. V. Raman places Krishna's birth year as 3228 BCE. A paper presented in a conference in 2004 by a group of archaeologists, religious scholars and astronomers from Somnath Trust of Gujarat, which was organized at Prabhas Patan, the supposed location of the where Krishna spent his last moments, fixes the death of Sri Krishna on 18 February 3102 BC at the age of 125 years and 7 months….

Across the various theologies and philosophies, the common theme presents Krishna as the essence and symbol of divine love, with human life and love as a reflection of the divine. The longing and love-filled legends of Krishna and the gopis, his playful pranks as a baby, as well as his later dialogues with other characters, are philosophically treated as metaphors for the human longing for the divine and for meaning, and the play between the universals and the human soul. Krishna's lila is a theology of love-play. According to John Koller, "love is presented not simply as a means to salvation, it is the highest life". Human love is God's love.

Other texts that include Krishna such as the Bhagavad Gita have attracted numerous bhasya (commentaries) in the Hindu traditions. Though only a part of the Hindu epic Mahabharata, it has functioned as an independent spiritual guide. It allegorically raises through Krishna and Arjuna the ethical and moral dilemmas of human life, then presents a spectrum of answers, weighing in on the ideological questions on human freedoms, choices, and responsibilities towards self and towards others. This Krishna dialogue has attracted numerous interpretations, from being a metaphor of inner human struggle teaching non-violence, to being a metaphor of outer human struggle teaching a rejection of quietism to persecution. [>https://en.wikipedia.org/wiki/Krishna< — retrieved 18 December 2020]

Following that, there is a lengthy series of subsections on the enduring influence of the story of Krishna in the Indian subcontinent and beyond. For this reason it is not unreasonable to place him in the Messianism Worldview.

Lao Tzu/Laozi

As you read the following quotation from Wikipedia, note that the teachings of Laozi have been adopted by spiritual philosophers as well as political philosophers, but the emphasis seems to be more on right government, of self as well as of society, so I include the description of Taoism here in the chapter on the Messianism Worldview rather than in the chapter on the Transpersonalism Worldview.

Lao Tzu ... also rendered as Laozi, commonly translated as "Old Master", and Lao-Tze ... was an ancient Chinese philosopher and writer. He is the reputed author of the *Tao Te Ching*, the founder of philosophical Taoism, and a deity in religious Taoism and traditional Chinese religions.

A semi-legendary figure, Lao Tzu was usually portrayed as a 6th-century BC contemporary of Confucius.… As a religious figure, he is worshiped under the name "Supreme Old Lord" ... and as one of the "Three Pure Ones". During the Tang dynasty, he was granted the title "Supremely Mysterious and Primordial Emperor".

According to traditional accounts, Laozi was a scholar who worked as the Keeper of the Archives for the royal court of Zhou. This reportedly allowed him broad access to the works of the Yellow Emperor and other classics of the time. The stories assert that Laozi never opened a formal school but nonetheless attracted a large number of students and loyal disciples.… The third story in Sima Qian states that Laozi grew weary of the moral decay of life in Chengzhou and noted the kingdom's decline. He ventured west to live as a hermit in the unsettled frontier at the age of 80. At the western gate of the city (or kingdom), he was recognized by the guard Yinxi. The sentry asked the old master to record his wisdom for the good of the country before he would be permitted to pass. The text Laozi wrote was said to be the *Tao Te Ching*, although the present version of the text includes additions from later periods.… Laozi is presented as the *Tao* personified, giving his teaching to humanity for their salvation.

The story of Laozi has taken on strong religious overtones since the Han dynasty. As Taoism took root, Laozi was worshipped as a god. Belief in the revelation of the Tao from the divine Laozi resulted in the formation of the Way of the Celestial Masters, the first organized religious Taoist sect. In later mature Taoist tradition, Laozi came to be seen as a personification of the Tao. He is said to have undergone numerous "transformations" and taken on various guises in various incarnations throughout history to initiate the faithful in the Way. Religious Taoism

often holds that the "Old Master" did not disappear after writing the *Tao Te Ching* but rather spent his life traveling and revealing the Tao....

The Tao Te Ching, often called simply Laozi after its reputed author, describes the Dao (or Tao) as the source and ideal of all existence: it is unseen, but not transcendent, immensely powerful yet supremely humble, being the root of all things. People have desires and free will (and thus are able to alter their own nature). Many act "unnaturally", upsetting the natural balance of the Tao. The Tao Te Ching intends to lead students to a "return" to their natural state, in harmony with Tao. Language and conventional wisdom are critically assessed. Taoism views them as inherently biased and artificial, widely using paradoxes to sharpen the point....

<u>Political</u> theorists influenced by Laozi have advocated humility in leadership and a restrained approach to statecraft, either for ethical and pacifist reasons, or for tactical ends. In a different context, various anti-authoritarian movements have embraced the Laozi teachings on the power of the weak.

Laozi was a proponent of limited government. Left-libertarians in particular have been influenced by Laozi — in his 1937 book *Nationalism and Culture*, the anarcho-syndicalist writer and activist Rudolf Rocker praised Laozi's "gentle wisdom" and understanding of the opposition between political power and the cultural activities of the people and community. In his 1910 article for the Encyclopædia Britannica, Peter Kropotkin also noted that Laozi was among the earliest proponents of essentially anarchist concepts. More recently, anarchists such as John P. Clark and Ursula K. Le Guin have written about the conjunction between anarchism and Taoism in various ways, highlighting the teachings of Laozi in particular. In her rendition of the Tao Te Ching, Le Guin writes that Laozi "does not see political power as magic. He sees rightful power as earned and wrongful power as usurped.... He sees sacrifice of self or others as a corruption of power, and power as available to anyone who follows the Way. No wonder anarchists and Taoists make good friends."

The right-libertarian economist Murray Rothbard suggested that Laozi was the first libertarian, likening Laozi's ideas on government to Friedrich Hayek's theory of spontaneous order. James A. Dorn agreed, writing that Laozi, like many 18th-century liberals, "argued that minimizing the role of government and letting individuals develop spontaneously would best achieve social and economic harmony." Similarly, the Cato Institute's David Boaz includes passages from the Tao Te Ching in his 1997 book *The Libertarian Reader*. Philosopher Roderick Long, however, argues that libertarian themes in Taoist thought are actually borrowed from earlier Confucian writers. [>https://en.wikipedia.org/wiki/Laozi< — retrieved 18 December 2020]

Siddhartha Gautama

The problem with the following biography of the man who, a couple centuries after he lived, was designated as the Buddha, or "enlightened one", is that the man wrote nothing himself that has survived, and contemporary testimony about him and his teaching is scant. There were oral traditions that were later written down, but one always wonders how much of that information is embellished or even invented. During those ancient times, this is normal procedure for legendary figures, because contemporaries during the sage's lifetime do not know if his teaching will get traction and take off. Wikipedia has an extensive article explaining all of this, with links to many other articles.

The Buddha (also known as Siddhartha Gotama or Siddhārtha Gautama or Buddha Shakyamuni) was a <u>philosopher, mendicant, meditator, spiritual teacher, and religious leader</u> who lived in Ancient India (c. 5th to 4th century BCE). He is revered as the founder of the world religion of Buddhism, and worshiped by most Buddhist schools as the Enlightened One who has transcended Karma and escaped the cycle of birth and rebirth. He taught for around 45 years and built a large following, both monastic and lay. His teaching is based on his insight into duḥkha (typically translated as "suffering") and the end of dukkha — the state called Nibbāna or Nirvana.

Besides the influence and impact that Gautama and Buddhism has had on the world, another telling clue that there was something special about him and his teachings is the way he is regarded by and in other religions:

Some **Hindus** regard Gautama as the 9th avatar of Vishnu. However, Buddha's teachings deny the authority of the Vedas and the concepts of Brahman-Atman. Consequently Buddhism is generally classified as a nāstika school (heterodox, literally "It is not so") in contrast to the six orthodox schools of Hinduism.

In **Sikhism**, Buddha is mentioned as the 23rd avatar of Vishnu in the Chaubis Avtar, a composition in Dasam Granth traditionally and historically attributed to Guru Gobind Singh.

Classical **Sunni** [branch of Islam] scholar Tabari reports that Buddhist idols were brought from Afghanistan to Baghdad in the ninth century. Such idols had been sold in Buddhist temples next to a mosque in Bukhara, but he does not further discuss the role of Buddha. According to the works on Buddhism by Al-Biruni (973–after 1050), views regarding the exact identity of Buddha were diverse. Accordingly, some regarded him as the divine incarnate, others as an apostle of the angels, or as an Ifrit [demon], and others as an apostle of God sent to human race. By the 12th century, al-Shahrastani even compared Buddha to Khidr, described as an ideal human. Ibn Nadim, who was also familiar with Manichean teachings, even identifies Buddha as a prophet, who taught a religion to "banish Satan", although [he did] not mention it explicitly. However, most Classical scholars described Buddha in theistic terms, that is apart from Islamic teachings. Nevertheless the Buddha is regarded as a prophet by the minority Ahmadiyya sect, generally considered deviant and rejected as apostate by mainstream Islam.

Some early Chinese **Taoist**-Buddhists thought the Buddha to be a reincarnation of Laozi.

Disciples of the **Cao Dài** religion worship the Buddha as a major religious teacher. His image can be found in both their Holy See and on the home altar. He is revealed during communication with Divine Beings as son of their Supreme Being (God the Father) together with other major religious teachers and founders like Jesus, Laozi, and Confucius.

The **Christian** Saint Josaphat is based on the Buddha. The name comes from the Sanskrit Bodhisattva via Arabic Budhasaf and Georgian Iodasaph. The only story in which St. Josaphat appears, *Barlaam and Josaphat*, is based on the life of the Buddha. Josaphat was included in earlier editions of the Roman Martyrology (feast day 27 November) — though not in the Roman Missal — and in the Eastern Orthodox Church liturgical calendar (26 August).

In the ancient Gnostic sect of **Manichaeism**, the Buddha is listed among the prophets who preached the word of God before Mani [the founder of Manichaeism].

In the **Bahá'í** Faith, Buddha is regarded as one of the Manifestations of God.
[>https://en.wikipedia.org/wiki/Gautama_Buddha< — retrieved 22 December 2020]

On those accounts, it is not unreasonable to place Gautama in the Messianism Worldview.

Jesus the Christ

Christianity is the most common professed religious affiliation on the planet. Therefore, my assumption is that the story of Jesus is well known, and so no retelling is necessary in this book. Rather, I will only quote portions of the Wikipedia article on him that refer to how he is regarded in Christianity and in other religious traditions. Notice the words and phrases that are consistent with the Attributes of the Messianism Worldview as I understand them:

Jesus is the central figure of Christianity. Although Christian views of Jesus vary, it is possible to summarize the key beliefs shared among major denominations, as stated in their catechetical or confessional texts. Christian views of Jesus are derived from various sources, including the canonical gospels and New Testament letters such as the Pauline epistles and the Johannine writings. These documents outline the key beliefs held by Christians about Jesus, including his divinity, humanity, and earthly life, and that he is the Christ and the Son of God. Despite their many shared beliefs, not all Christian denominations agree on all doctrines, and both major and minor differences on teachings and beliefs have persisted throughout Christianity for centuries.

So, how do Christians and non-Christians regard Jesus? At minimum he is regarded as a high teacher; at maximum he is regarded as a manifestation of divinity:

Christians view Jesus as a role model, whose God-focused life believers are encouraged to imitate.

Most Christians believe that Jesus was both human and the Son of God. While there has been theological debate over his nature, Trinitarian Christians generally believe that Jesus is the Logos, God's incarnation and God the Son, both fully divine and fully human. However, the doctrine of the Trinity is not universally accepted among Christians. With the Protestant Reformation, Christians such as Michael Servetus and the Socinians started questioning the ancient creeds that had established Jesus' two natures. Nontrinitarian Christian groups include The Church of Jesus Christ of Latter-day Saints, Unitarians, and Jehovah's Witnesses.

Christians revere not only Jesus himself, but also his name. Devotions to the Holy Name of Jesus go back to the earliest days of Christianity. These devotions and feasts exist in both Eastern and Western Christianity.

A major figure in **Islam**, Jesus (commonly transliterated as ʾĪsā) is considered to be a messenger of God (Allah) and the messiah (al-Masih) who was sent to guide the Children of Israel (Bani Isra'il) with a new scripture, the Gospel (referred to in Islam as Injil). Muslims regard the gospels of the New Testament as partially authentic, and believe that Jesus' original message was altered and that Muhammad came later to revive it. Belief in Jesus (and all other messengers of God) is a requirement for being a Muslim. The Quran mentions Jesus by name 25 times — more often than Muhammad — and emphasizes that Jesus was a mortal human who, like all other prophets, had been divinely chosen to spread God's message. While the Quran affirms the Virgin birth of Jesus, he is considered to be neither an incarnation nor a begotten God. Islamic texts emphasize a strict notion of monotheism (tawhid) and forbid the association of partners with God, which would be idolatry.

The Quran describes the annunciation to Mary (Maryam) by the Holy Spirit that she is to give birth to Jesus while remaining a virgin. It calls the virgin birth a miracle that occurred by the will of God. The Quran (21:91 and 66:12) states that God breathed his spirit into Mary while she was chaste. Jesus is called a "spirit from God" because he was born through the action of the Spirit, but that belief does not imply his pre-existence.

To aid in his ministry to the Jewish people, Jesus was given the ability to perform miracles, by permission of God rather than by his own power. Through his ministry, Jesus is seen as a precursor to Muhammad. According to the Quran, Jesus was not killed but was merely made to appear that way to unbelievers, and he was physically raised into the heavens by God. To Muslims, it is the ascension rather than the crucifixion that constitutes a major event in the life of Jesus. Muslims believe that Jesus will return to Earth at the end of time and defeat the Antichrist (ad-Dajjal) by killing him.

The teaching of the **Bahá'í** Faith considers Jesus to be a manifestation of God, a Bahá'í concept for prophets — intermediaries between God and humanity, serving as messengers and reflecting God's qualities and attributes. The Bahá'í concept emphasizes the simultaneous qualities of humanity and divinity; thus, it is similar to the Christian concept of incarnation. Bahá'í thought accepts Jesus as the Son of God. In Bahá'í thought, Jesus was a perfect incarnation of God's attributes, but Bahá'í teachings reject the idea that "ineffable essence" of the Divinity was contained within a single human body because of their beliefs regarding "omnipresence and transcendence of the essence of God".

Bahá'u'lláh, the founder of the Bahá'í Faith, wrote that since each manifestation of God has the same divine attributes, they can be seen as the spiritual "return" of all previous manifestations of God, and the appearance of each new manifestation of God inaugurates a religion that supersedes the former ones, a concept known as progressive revelation. Bahá'í's believe that God's plan unfolds gradually through this process as mankind matures, and that some of the manifestations arrive in specific fulfillment of the missions of previous ones. Thus, Bahá'í's believe that Bahá'u'lláh is the promised return of Christ. Bahá'í teachings confirm many, but not all, aspects of Jesus as portrayed in the gospels. Bahá'í's believe in the virgin birth and in the Crucifixion, but see the Resurrection and the miracles of Jesus as symbolic.

In Christian **Gnosticism** (now a largely extinct religious movement), Jesus was sent from the divine realm and provided the secret knowledge (gnosis) necessary for salvation. Most Gnostics believed that Jesus was a human who became possessed by the spirit of "the Christ" at his baptism. This spirit left Jesus' body during the crucifixion, but was rejoined to him when he was raised from the dead. Some Gnostics, however, were docetics: [they] believed that Jesus did not have a physical body, but only appeared to possess one. Manichaeism, a Gnostic sect, accepted Jesus as a prophet, in addition to revering Gautama Buddha and Zoroaster.

In the **Druze** faith, Jesus is considered one of God's important prophets, being among the seven prophets who appeared in different periods of history.

Some **Hindus** consider Jesus to be an avatar or a sadhu. Paramahansa Yogananda, an Indian guru, taught that Jesus was the reincarnation of Elisha and a student of John the Baptist, the reincarnation of Elijah. Some Buddhists, including Tenzin Gyatso, the 14th Dalai Lama, regard Jesus as a bodhisattva who dedicated his life to the welfare of people. The New Age movement entertains a wide variety of views on Jesus.

Theosophists, from whom many New Age teachings originated, refer to Jesus as the Master Jesus, a spiritual reformer, and they believe that Christ, after various incarnations, occupied the body of Jesus.

The **Urantia** Book teaches Jesus is one of more than 700,000 heavenly sons of God. **Scientologists** recognize Jesus (along with other religious figures such as Zoroaster, Muhammad, and Buddha) as part of their "religious heritage". Atheists reject Jesus' divinity, but have different views about him — from challenging Jesus' mental health, through criticizing his teachings, to emphasizing his "moral superiority" (Richard Dawkins). [>https://en.wikipedia.org/wiki/Jesus< — retrieved 23 December 2020]

Based on his widespread and enduring acceptance as such an extraordinary person, it is not unreasonable to place Jesus in the Messianism Worldview. All of this suggests that there might probably be more to him than just the need of some people to deify someone.

Summary Description of Messianism

1. The explanation of the Messianism Worldview, as well as of the Transpersonalism Worldview, follows two threads: there are socio-cultural revolutions in the history of humanity affecting huge populations over long time spans, and there are extraordinary individuals who lead the revolutions. I suspect that the two threads arise mutually; they each are the cause of the other.

2. I suggest that the first revolution in the spectrum of Worldviews as applied to human cultures was the transition from animal culture to human hunter–gatherer culture (into the Primitivism Worldview), the second revolution was the transition from hunter-gatherer culture to the agricultural-pastoral culture (into the Traditionalism Worldview), and the third revolution was the transition from the agricultural-pastoral culture to the civilization culture (into the Materialism Worldview).

3. Previously I mentioned the Renaissance/Reformation period in human history. I regard this as the rise of the prominence and predominance of the scientific method as the new epistemology, the new way of knowing, the new framework of experience, the latest transition to a new Worldview in the spectrum of Worldviews as applied to human culture. My view is that it is probably the initial phase of the fourth revolution in the spectrum of Worldviews, the Collectivism Worldview, and it will take hundreds of years to fully supplant the previous Worldviews.

4. Only the leaders of the revolutionary phases within the third era, the civilization era, are known to us because, obviously, only during the civilization era has history been recorded in documents. Brief biographies of some of these proposed "Priestly" (Transpersonalism) and "Kingly" (Messianism) revolutionary leaders have been presented in this book.

5. There is not a clean distinction between Transpersonalism and Messianism in the historical records of the revolutionary leaders; I am basing my understanding of the distinction on the Attributes of these two Worldviews. That is, a Transpersonalist is an embodiment or personification of Cardinal Inspiration and has somewhat the spiritual characteristics of the Priest Role, whereas the Messianist is an embodiment or personification of Cardinal Action and has somewhat the political characteristics of the King Role. Besides the Priest-like versus King-like distinction, the Messianism transformation seems to be more radically revolutionary and have a wider scope of longer duration.

6. This lack of clear distinction has made it difficult to present these two chapters with the kind of clarity that I prefer. One of the criteria for distinction is the depth and breadth and type of impact of the candidates: Messianists rank as stronger than Transpersonalists.

7. To be candid, I am not completely satisfied with these descriptions of the Messianism Worldview and alleged members of it. The same as with the Transpersonalism Worldview in terms of Cardinal Inspiration, these alleged named and described Messianists seem to be too extreme as an embodiment of the Cardinal Action Attributes; it seems to me as if the Transpersonalism and Messianism Worldviews should be more natural extensions of the first five Worldviews.

8. It may be that Messianists of lesser alleged divine attributes are able to exhibit psychic and other supernatural powers. They may be telepathic, able to unite their consciousness with other persons, literally experiencing what they experience. They may have formal education, but they do not really need it, since their contact with higher states of consciousness and intuitive knowledge is well established in the records.

9. Whatever their alleged supernatural origin or powers, Messianists seem to be very much aware of having a mission, and they are not distracted from their purposes by such things as sex, marriage, and family. Indeed, none of the glamour of fame, riches, and power is of any concern to them — they are quite beyond all that.

10. Messianists typically teach the common truths of all religions, and tweak them toward suitability for the times in which they live, and address the issues that plague the existing political structure. Strictly speaking, their teaching is not so much religious anyway as it is social and political. It is always ethical and moral, however, so their followers often turn their teachings into religions, with rituals and traditions.

11. There is something operating in many human psyches that yearns for a Messiah–like figure. Occasionally such a figure appears in the course of history, and a new political or social or religious movement is initiated based on the power of their personalities and the power of their teachings; the influence spreads far and wide, and it lasts for millennia.

Chapter 3J

MISCELLANEOUS COMMENTS ON WORLDVIEWS

As stated in the sections before the descriptions of the Worldviews, I have used an arrangement of the Worldview Aspect on the Chart that is different from the arrangement of Traits for the previous six Aspects. Certain facts made it more convenient to explain the three Ordinal Worldviews first, then the Neutral Collectivism Worldview, then the three Cardinal Worldviews. There are advantages to comparing and contrasting the Worldviews by explaining them in that order. As stated in the introductory sections of this Worldviews chapter, there are absolute differences between the characteristics of these three categories, and there are relative differences between lower–earlier Worldviews versus higher–later Worldviews. This section elaborates on the introductory material.

Ordinal versus Cardinal Worldviews

Beyond that, there are also good reasons to explain the differences between people in the three Ordinal Worldviews, who have a lot in common with each other, and people in the three Cardinal Worldviews, who have a lot in common with each other. And they differ from each other in similar ways.

There are several ways that people in the three Ordinal Worldviews (Primitivism, Traditionalism, Materialism) typically and generally differ from people in the three Cardinal Worldviews (Holism, Transpersonalism, Messianism). In this section, for convenience and brevity's sake, I will refer to these as "Ordinals" and "Cardinals". People in the Neutral Worldview, Collectivism — "Neutrals" — tend to be concerned with both sides of these areas equally. These differences are, of course, due to the very nature of Ordinality and Cardinality. If you have a penchant for abstractions, then you can get even more understanding of this most fundamental dichotomy by studying this very section here.

Generally speaking, the way perspective and perceptions change from Ordinal to Cardinal Worldviews is reminiscent of the way a person's perspective and perceptions shifts over a lifetime. When people are young, they are unaware of what life is all about, and they are usually intent on just living; they are too busy to reflect on it very much. They merely experience life and look ahead expectantly to more of it in the future. As they mature, they take time to assess the situation more fully, and to look back on the past, and to understand the past in the light of their greater maturity and wisdom. So it is in the case of the Ordinal versus the Cardinal Worldviews.

This contrast between Ordinal and Cardinal Worldviews shows up in various dichotomies:

- MUNDANE versus PROFOUND: Ordinals are usually too wrapped up, caught up, and immersed in local mundane life to concern themselves with larger and deeper issues. They are too busy learning to live and then living to be bothered with questions about the meaning of it all, or reflecting back on what life is all about. However, Cardinals are more concerned with understanding life in general, and in examining what it all means and where it is all going; they ask the questions, "What am I doing here, and why am I doing it?" Another way to say this is that Cardinals search more consciously for the significance of things, whereas Ordinals are less questioning of the meaning of their life experiences.

- CONCRETE versus ABSTRACT: Ordinals are more orientated to 'down to earth' issues and endeavors. The perspective and perceptions here are limited, specific, and focused. Cardinals are more oriented to abstract issues and endeavors. Their perspective and perceptions are less limited, more expansive, and more general. The sphere of activity and interest of Cardinals is typically wider and larger than Ordinals.

- OBJECTIVE versus SUBJECTIVE: Ordinals are most objective; they prefer to focus on having a rich outer world. Cardinals are most subjective; they prefer to have a rich inner life. Neutrals are not biased either way; their perspective is omnijective. That is a real word; it refers to the ability to see from a higher perspective that takes both objectivity and subjectivity into account.
- EXTRAVERSION versus INTROVERSION: Ordinals tend to be more extraverted, less introverted, less reflective, than Cardinals. Ordinals are typically less introspective than Cardinals. This item is somewhat equivalent to the item above.
- DEPENDENCE versus INDEPENDENCE: Ordinals tend to conform more to whatever culture they live in, focused as they are on externals more than Cardinals are. Cardinals depend more on their own insights, thoughts, and feelings, so they tend to go their own way, even if it is contrary to the culture they live in.
- COMPETITIVE versus COOPERATIVE: Ordinals are basically competitive in their nature and Cardinals are basically cooperative in their nature, but depending on their Axial Attribute, aka Dimensionality, they do it in different ways. That is, 1-D Action mostly focuses on do versus not-do or weak versus strong as they grapple with their behavior system; 2-D Inspiration mostly focuses on low versus high or wrong versus right as they grapple with their value system; 3-D Expression mostly focuses on individuality versus congeniality as they grapple with their belief and integrity system.
- ARROGANCE versus HUMILITY: Ordinals tend to see themselves as at the pinnacle of humanity. To quote from the Wikipedia article on Ethnocentrism again: "...each group of people believed it had always occupied the highest point, not only among contemporaneous peoples and nations, but also in relation to all peoples of the historical past". On the other side of the Axis, Cardinals have more humility about their comparative status; they know that their perspective and perceptions as members of humanity as a whole are not privileged.
- REACTIVE versus PROACTIVE: Ordinals tend to be backward–looking, so they are surprised and reactive when unexpected things happen. On the other side of the Axis, Cardinals, with their higher–later perspective, are forward–looking visionaries who can see what is coming over the horizon; this allows them to accept and even promote change proactively.
- IRRESPONSIBILITY versus RESPONSIBILITY: Another difference between Ordinals and Cardinals is the sense of responsibility for personal actions. Recall that, among other things, Ordinality has to do with externals and Cardinality has to do with internals. Therefore Ordinals have more inclination to blame others or the environment for their problems. The upside of this is that they are more likely to campaign for changes in their sphere of influence. On the other hand, Cardinals generally accept responsibility for whatever situation they find themselves in. The downside of this is that they are not so inclined to change the world, even though they have a larger and higher view of what a better world looks like. This is because Cardinals generally regard every situation, whether seemingly good or bad ("pleasant or unpleasant" is better terminology), as useful and profitable experience.
- ABSOLUTISM versus RELATIVISM: The perception of the nature of good and evil is different in each Worldview. Ordinals are more "absolutistic" — they see things in terms of 'black and white', enemy and friend, evil and good, poverty and prosperity. Cardinals are more "relativistic" — they see things in terms of situation ethics, with shades of gray along a spectrum. Issues seem more complex and subtle to their perceptions than as perceived by Ordinals. Ordinals often consider the situation ethics of Cardinals to be unethical because it does not conform to an absolute standard. Cardinals perceive the Ordinals as rigid in their moralizing, lacking in humanity and humility.
- GENDER manifesting as FEMININITY versus MASCULINITY: Another common characteristic of Cardinals is that they tend to have greater androgyny than Ordinals, which is to say that they are more balanced in terms of characteristics that are regarded by their culture as either masculine or feminine. Cardinals do not identify as strongly with the gender of their body as do Ordinals. This does not mean that the Cardinals are necessarily effeminate men and masculine women, but it does mean that their gender identity is weakened and the opposite gender traits are allowed to be expressed.
- MORALITY versus ETHICS: Ordinals do not as naturally perceive the unity of life as Cardinals do, so by their nature they tend to need more in the way of artificial, externally–imposed incentives of reward and punishment to nudge them toward socially–acceptable behavior. Ordinals work on the more basic and blatant virtues. This includes such things as learning that murder, stealing, lying, and

cheating are unacceptable behavior. Ethics is more subtle with Cardinals because they more naturally perceive their symbiosis with others. Cardinals are more concerned with more refined ethical issues, such as anger, jealousy, envy, possessiveness, bossiness, self-pity, insincerity, glibness, and timidity — to reference a few Negative Poles of personality Traits.

It is well to note again that there is no inferiority or superiority implied between Ordinals and Cardinals. All Worldviews are necessary in the scheme of things, just as it is necessary to start out as a baby and advance through old age. All Worldviews have their particular kinds of problems and difficulties in making adjustments to life situations as we encounter them.

In summary, let me say that the main thing is that Cardinals seem to be more 'well-rounded' than Ordinals; they do not have nearly as many 'rough edges' in their personalities. They are broader and fuller in their understanding and appreciation of all of life. In particular, note that the Cardinals seem to have a greater appreciation of the arts (theater, dance, music, painting, and so on). If I were to choose one word to describe the progress of the spectrum of Worldviews, it would be that the higher–later the Worldview, the more "character" they have; this progression through the Worldview spectrum is not unlike progress in character–development during a full lifetime of experience.

There are some corollaries to the notion of character development through the Worldview spectrum:

• The higher–later the Worldview, the less training, teaching, or prompting the person needs to choose to do the altruistic thing, as distinct from the socially-expedient thing, which is the norm in the lower–earlier Worldviews.

• The higher–later Worldviews (and Zones), when combined with Cardinal Modes (Power, Passion, Aggression), Roles (Sage, Priest, King), and Centers (Concept, Sympathy, Excitation) — the upper right quadrant of the Process/Aspect Chart when arranged in the Natural Sequence — produces "bigger-than-life" personalities. These people are the leaders, the gurus, and the *avant garde* artists of every culture and society. They have a charisma or aura about them that naturally and easily attracts a following, whether down a path of well-being or ill-being.

Nature versus Nurture

You might have heard the saying, "As the twig is bent, so grows the tree". This has been studied by child psychologists, as part of a much larger investigation, the so-called "nature versus nurture" controversy: >https://en.wikipedia.org/wiki/Nature_versus_nurture<. Psychologists have researched and debated their research on the subject for decades. I suggest that one of the reasons for the uncertainty is because, "it depends" on the inborn Worldview, and other Traits. My surmise and observation is that there is a spectrum from Primitives to Holists, where Primitives are born mostly "empty" of nature, somewhat in the way that an infant is more empty than the adult, and Holists are born mostly "full" of nature, somewhat in the way that an adult is more full than the infant, in keeping with the time–like analogy for Worldviews. Therefore, because there is less inborn "nature" to push back against "nurture" subsequent to birth, Primitives tend to be rather more trainable and malleable than those in higher–later Worldviews.

Therefore, family and environment mean everything to Primitives; they are more susceptible to external influences because they have fewer internal resources to draw upon than people in higher–later Worldviews. Obviously, society would be better off if no child of any Worldview experienced a malevolent environment, and all children were nurtured in a benevolent environment, but this is more true of Primitivism than any other Worldview because of their defenselessness and because of their lack of an internal identity. To my way of thinking, this spectrum of nature versus nurture over the Worldviews explains why there is such a range of scathing to unscathing by an identical trauma.

Chapter 3K

THE SEVEN ZONES

The second row of the Neutral Assimilation Aspect is named Zone. Synonyms for Zone are: stage, step, strata, grade, station, level, and standing.

As stated several times in the previous chapters, the seven Zones are secondary Worldviews. So far as I can tell, they have about one quarter to one third of the influence on the Personality as the seven primary Worldviews. Another way to understand this is that each of the seven Worldviews, when regarded as a spectrum, contains all seven of the Zones, thus making a total of 7 x 7 = 49 Zones in the entire sequence of Worldviews. Unlike the Worldview spectrum, which has a "bell curve" distribution in the world population, so far as I have been able to discern, perhaps one-seventh of the world population has their center of gravity in each of the seven Zones. That is, if you were to identify all of the world's population in the Primitivism Worldview, you would find about one-seventh of them in each of the seven Zones. If you were to identify all of the world's population in the Traditionalism Worldview, you would find about one-seventh of them in each of the seven Zones. And similarly for the Materialism Worldview, the Collectivism Worldview, and so forth.

Much that can be said about the Worldviews can be said about the Zones and the Processes, as follows:

- People have their center of gravity in a particular Worldview, no matter how obscured or distorted it may be by other personality factors, and the same can be said about Zones.
- The way that Worldviews show up in any given person is obscured and distorted by other Traits and other personality factors to such an extent that it can be difficult to discern them, and that fact is even more the case with Zones.
- Worldview and Zone are Neutral Traits, therefore are even more subject to 'coloring' and 'flavoring' by other personality factors than the Cardinal and Ordinal Traits are. Because a person's Zone is different from their Worldview in six out of seven cases, Worldviews and Zones themselves partake of the phenomenon of obscuring and distorting each other. Frankly, it can be impossible to discern a person's Zone with certainty.
- In spite of all that I just stated, the Zones do feel a bit different from the Worldviews, and I have given the Zones and their Poles names different from those given to the Worldviews and their Poles. Therefore, it seems expedient to describe them in their own chapter here.
- The descriptions of the Zones provided below supplement the descriptions of the Worldviews provided above, and the descriptions of the Worldviews supplement the descriptions of the Zones.
- Because of the obscuring and distorting influences mentioned above, and the consequent difficulty of discerning a person's Zone, the descriptions that follow are based more on theoretical grounds — extrapolation from the pure abstract archetypes of the Attributes — than they are on empirical grounds, the observation of actual people.
- It is much easier to discern whether a person is in an Ordinal versus a Cardinal Worldview, and the same can be said about Zones.
- If it is unusually difficult to discern whether a person is in an Ordinal versus a Cardinal Worldview or Zone, then perhaps they are in the Neutral Assimilation Worldview or Zone, because the Neutral encompasses the Ordinal and the Cardinal.
- The same as with the other Traits, each of the Zones is in one of the seven Processes, so each Zone partakes of the meaning of its Process. The same as with Worldview, Zone combines the meaning of the six other Aspects: Goal, Mode, Shadow, Role, Attitude, and Center. People in a particular Zone

have a certain overall theme or emphasis or undercurrent in their life and perception, as they instantiate and manifest the Process of their Zone.

- The descriptions of the Zones also provide a supplement to the descriptions of the Processes found in Part One, and likewise the descriptions of the Processes supplement the descriptions of the corresponding Zones.

- The same as with the Worldviews, each higher–later Zone in the spectrum includes and transcends the lower–earlier Zones. Thus, people in higher–later Zones see people in lower–earlier Zones as deficient or less advanced in their perspective and perceptions.

- We are what we are, and the world is what it is, and our lives in the world are what they are, but how do we understand and interpret ourselves and our world? Worldview and Zone both provide a built-in understanding and interpretation. Each Worldview and Zone provides a different understanding and interpretation. No one has the whole picture; each person looks at it from a different perspective or point of view, whether from a different location in space, so to speak, or a different location in time, so to speak.

- Therefore, every Worldview and Zone is biased in some way, especially the Ordinal and Cardinal Worldviews and Zones, with the Neutral Assimilation Zone being the least distorted.

- Both Worldview and Zone provide a preset *theme* for a life; we come born with a very general *script* for the life, endowed as we are with inherent perceptions and perspectives. This is not unlike a theatrical drama. This metaphor can be understood in both the space-like and time-like analogies presented in the introductory chapter to Worldviews. The Worldview seems to be more in keeping with the space-like analogy: it is about the *what* of the theme; that is, it provides the stage or setting on which the play is conducted, complete with props appropriate for the main story line of the life. The Zone seems to be more in keeping with the time-like analogy; it is about the *how;* that is, the Zone provides the plot of the story line of the life. Together, there are 7 x 7 = 49 themes.

- Concerning the Worldview Aspect — apparently because it is the Neutral Aspect, and therefore more susceptible and fluid — the person's Zone seems to have more impact on the person's Worldview than does influence from Traits in the other Aspects. In other words, a person in a high–late Zone can make a person in a low–early Worldview seem to be in a higher–later Worldview, and *vice versa.*

- Furthermore, other Aspect Traits in a person's Array can strongly color and flavor how the Worldview is expressed — even negate it when the Complementary Process is involved. For instance, a person who is actually in the Materialism Worldview, an Aspect of the Analysis Process, might appear to have a lot of the characteristics of a person in the Holism Worldview if that person is in the Unification Zone and has a lot of other Synthesis Process Traits in their Array, so much so that it might be difficult to discern that they are in the Materialism Worldview.

These factors will be explained in more detail in the following explanation of the pattern of the Zones, and in the description of each Zone. For your convenience in reading the following explanations and descriptions, below is a partial Process/Aspect Chart showing the Worldviews and Zones.

Table 3Ka — The ZONES in CONTEXT							
PROCESS → ASPECT ↓	– 1-D – ORDINAL ACTION BACKWARD **TERMINATION**	– 2-D – ORDINAL INSPIRATION DOWNWARD **INVOLUTION**	– 3-D – ORDINAL EXPRESSION OUTWARD **ANALYSIS**	= P-D = NEUTRAL ASSIMILATION COMPLEX **COMBINATION**	+ 3-D + CARDINAL EXPRESSION INWARD **SYNTHESIS**	+ 2-D + CARDINAL INSPIRATION UPWARD **EVOLUTION**	+ 1-D + CARDINAL ACTION FORWARD **ORIGINATION**
= P-D = NEUTRAL ASSIMILATION COMPLEX WORLDVIEW	+Preservation PRIMITIVISM –Security	+Propriety TRADITION'M –Conformity	+Production MATERIALISM –Exploitation	+Consensus COLLECTIVISM –Ambiguity	+Wisdom HOLISM –Speculation	+Liberation TRANSPERSON' –Catharsis	+Revolution MESSIANISM –Provocation
= P-D = NEUTRAL ASSIMILATION COMPLEX ZONE	**+Institution RESOLUTION –Regulation**	**+Affiliation IMMANENCE –Indoctrinat'n**	**+Individuation SEPARATION –Alienation**	**+Consolidati'n EXPERIENCE –Achievement**	**+Philosophy UNIFICATION –Ideology**	**+Ascension TRANSCENDEN' –Exaggeration**	**+Causation ACTIVATION –Agitation**

The Pattern of the Zones

In previous sections, each Worldview was presented as an "-ism"; in the following sections, the Zones are presented as "-ologies", even though the names assigned to the Zones and to all but one of the Poles does not actually end in "-ology" (though some of them have synonyms that do, which I discuss below). What I mean by saying the Zones are "-ologies" is that each Zone has particular characteristics, and people whose center of gravity is in that Zone are focused on those characteristics as if the Zone were a 'subject' that they were 'studying' in the 'school' of that Zone.

Many of the abstract ideas presented in this section are explored in greater detail in my books *The Tao of Cosmology* and *The Tao of Cosmogony*.

Introduction to the Action Zones

In this subsection, I make a few points about the difference between the Resolution Zone and the Activation Zone, the two Zones on the opposite poles of the 1-D Action Axis. What they have in common is that they are both oriented to physical and behavioral concerns — more so than orientation to social, psychological, religious, spiritual, moral, and ethical concerns (as is the case with the 2-D Inspiration Zones), more so than orientation to mental, cognitive, rational, conceptual, egocentric, and system-centric concerns (as is the case with the 3-D Expression Zones), more so than orientation to general experiential and knowledge concerns (as is the case with the P-D Assimilation Zone). As shown in Table 3Ka above, the Resolution Zone is the Neutral Aspect of the Termination Process, and the Activation Zone is the Neutral Aspect of the Origination Process.

People in both Zones are focused primarily on establishing and maintaining a behavior system hierarchy during their entire lives: what to do and what not to do in various internal conditions and external situations, based on perceptions of where they fit in the weak–to–strong spectrum. That is, they are focused on what I call the *Backward/Forward Directionality* dichotomy, but Resolution and Activation approach from different directions. People in both Zones are focused on Action in that the Resolution Zone is mostly about keeping something new from happening, and the Activation Zone is mostly about making something new happen. Resolution and Activation are focused on the dichotomies of death and life, order and chaos, weakness and strength, old and new, stability and change, losing and winning, resistance and insistence.

An interesting thing about the Action Zones is that, being "One-Dimensional", people in them tend to have a single-minded focus, and a general simplicity in their way of being; they have straightforward perceptions that are not as embellished and subtle and nuanced as people in the Inspiration, Expression, and Assimilation Zones. That is, people in Resolution tend to be uncomfortable with the complexity of life; likewise, people in Activation often lead laser–focused lives compared to those in other Zones. People in the Zones of greater Dimensionality (2-D, 3-D, and P-D) typically live with less intensity of focus and more scattering of energy.

Several times in this book, I have correlated subjective psychological phenomena with objective physical phenomena. One wonders how much to explain concepts here that are explained in much greater detail in

my book *The Tao of Cosmology*. I will hit some highlights, presented mostly in terms of the time-like analogy of the Worldview/Zone spectrum in regard to the Backward/Forward Directionality dichotomy.

Let's first take a look at the so-called 'arrow' of time with regard to the causation of events. The question is, does the arrow of time only point from the past to the future, aka *forward* causation, or does the arrow of time also point from the future to the past? This latter idea is also known as *backward* causation, retro-causality, or teleology. You can read about teleology here: >https://en.wikipedia.org/wiki/Teleology<. This is a real thing that serious scientists and philosophers talk about, and it has a correlation to features of the Process/Aspect System.

If there is any validity to this notion of teleology, it would mean that the universe as a whole is in some sense like a "mind" that has an "imagination" about the future course of action as well as a "memory" about the past course of action; it would mean that the universe as a whole has a goal and is purposeful; it would mean that time is drawn forward from a future as well as driven forward by the past; it would mean that the universe has end conditions in addition to the initial conditions at the alleged Big Bang creation. In terms of the Processes and the Zones, Termination and Resolution are backward–looking in terms of having a memory of the past, with a preference for maintaining the pattern of the past, whereas Origination and Activation are forward–looking in terms of having an imagination about the future, with a preference for changing the future. Obviously, I am herewith making a correlation of cosmological phenomena with the Backward/Forward Directionality dichotomy of the Action Zones.

The Backward/Forward Directionality Attributes operating in the subjective psyches of people in the Action Zones show up in the objective physical world in yet another way, and that is in the form of the opposites called *entropy* and *syntropy*; these equate with Resolution and Activation respectively. You can search for "entropy syntropy" on the internet and read all about them, and/or you can read this paper, also found on the internet, >http://www.hessdalen.org/sse/program/Ulisse.pdf<; it explains in detail what I will summarize, as follows.

A dichotomy that seems to fit with the Action Axis is *inanimate* versus *animate* realms. This is a variation on the focuses of people in the Action Zones, namely death versus life and order versus chaos. The so-called second law of thermodynamics ("the universe is running down") also goes by the name "entropy". The basic idea here is that the universe as a whole is becoming more disordered over time, starting from a state of no entropy, perfectly ordered in the "singularity" at the alleged Big Bang creation of the universe. This will allegedly lead eventually to what is called the "heat death" of the universe umpteen gazillion years from now.

Erwin Schrödinger, he of the dead/alive cat thought-experiment, one of the luminaries of quantum mechanics, among others, realized that life partakes of the opposite process from entropy, and he wrote of this in his books *What is Life?* and *Mind and Matter*. This phenomenon in the animate realm came to be called negentropy or syntropy. Entropy functions in the inanimate realm: it is related to causation by past phenomena in that entropy, a measure of disorder, increases as time passes in the forward direction. Syntropy works the opposite way in that it functions in the animate realm in the form of increasing order, and — if teleology is a real process in the universe as a whole — it is influenced by future phenomena.

Another way to say this is that the emergence of life might be built into the teleology of the universe. The Transcendence Zone is opposed to the Immanence Zone in that those who are in Immanence want to cling to the old world order, "the good old days", whereas those who are in the Transcendence Zone are heralds of a new world order; they proclaim the good news of the world tomorrow, if only we would let go of clinging to the past.

There is a less abstract instantiation of the difference between people in one or the other of the Action Zones. Consider the difference between the function of Warriors (the Ordinal Action Role, in the same Process as the Resolution Zone) and Kings (the Cardinal Action Role, in the same Process as the Activation Zone) in terms of the difference between *tactics* and *strategy*. As you read the following, keep in mind that Kings can be characterized as generally implementing the strategy, and Warriors can be characterized as generally implementing the tactics:

> Strategy defines your long-term goals and how you're planning to achieve them. In other words, your strategy gives you the path you need toward achieving your organization's mission.

> Tactics are much more concrete [less abstract] and are often oriented toward smaller steps and a shorter time frame along the way. They involve best practices, specific plans, resources, etc. They're also called "initiatives."

What makes a good strategy? A solid strategy reflects the core values of the organization. Your strategic team should gather input from across the organization to ensure there's alignment between the strategy and each department's priorities. All strategies should be actionable.

When creating a good strategy, focus on the desired end result (the goal). Your strategy is the foundation for all activities within the organization, and how it's crafted will guide decision-making as your teams work to achieve those goals. For example, if a furniture company has a goal to expand market share, its strategy could include offering the most competitive prices and always being in stock of common offerings. Leadership teams will make decisions that prioritize lower costs.

What makes a good tactic? A good tactic has a clear purpose that aids your strategy. It has a finite timeline during which specific activities will be completed and their impacts measured.

A tactic for the furniture company would be to analyze manufacturing processes to minimize waste and inefficiencies, thereby decreasing cost and, by extension, prices for customers. The company can clearly measure the success of the tactic by comparing their costs before and after the analysis. [>https://www.clearpointstrategy.com/strategy-vs-tactics/< — retrieved 16 October 2020]

Applying this dichotomy of types of actions to the Zones, I would say that people in the Resolution Zone are focused on reactive tactical jockeying for a short-term advantageous position in whatever situation they find themselves, whereas people in the Activation Zone are focused on proactive strategic maneuvering for a long-term advantageous position in whatever situation they find themselves.

The Processes apply not only to subjective time/space personality Traits such as the Zones; as I have repeatedly stated; I believe the Processes also apply to objective space/time physical phenomena. For instance, a German philosopher named Ernst Bloch had this to say about the spectrum of the maturity of the universe:

"Bloch believed the universe is undergoing a transition from its primordial cause (*Urgrund*) toward its final goal (*Endziel*). He believed this transition is effected through a subject–object dialectic, and he saw evidence for this process in all aspects of human history and culture. [>https://en.wikipedia.org/wiki/Ernst_Bloch< — retrieved 05 October 2020]

Relating this to the time-like analogy of the spectrum of the Worldviews/Zones, I would say that the "primordial cause" is the Resolution Zone, where Chaos becomes an orderly Cosmos, and the "final goal" is the end of the Origination Process, –Agitation, another state of Chaos, only to be reborn in a new seven–stage cycle of Chaos → Order, in the next higher–later Worldview. The "subject–object dialectic" relates to the Process/Aspect System as the learning process that takes place in the time-like "maturity" analogy of the spectrum of the Zones. That is, people in the Resolution Zone are the most objective and the least subjective, whereas people in the Activation Zone are the most subjective and the least objective.

In summary, note the synonyms that I have used for these two Action Zones:

Resolution Zone = backward = past memory = entropy = inanimate = tactics.

Activation Zone = forward = future imagination = syntropy = animate = strategy.

Introduction to the Inspiration Zones

In this subsection, I make a few points about the difference between the Immanence Zone and the Transcendence Zone, the two Zones on the opposite poles of the 2-D Inspiration Axis. What they have in common is that they are both oriented to social, psychological, religious, spiritual, moral, and ethical concerns — more so than orientation to physical and behavioral concerns (as is the case with the 1-D Action Zones); more so than orientation to mental, cognitive, rational, conceptual, egocentric, and system–centric concerns (as is the case with the 3-D Expression Zones); more so than orientation to data-collection, knowledge, and general experiential concerns (as is the case with the P-D Assimilation Zone).

People in both Inspiration Zones are focused on establishing and maintaining a value system hierarchy during their entire lives. That is, they evaluate what is bad and good, what is unrighteous and righteous, what is virtue-less and virtuous, what is dishonorable and honorable. One of the things that we learn early in life is that other people value things differently from us.

So what do I mean by "value system hierarchy"? This refers to a branch of philosophy called "axiology". In the quotations that follow, as usual, underlined words are my emphasis.

Axiology (from Greek ἀξία, axia: "value, worth"; and -λογία, -logia: "study of") is the philosophical study of value. It includes questions about the nature and classification of values and about what kinds of things have

value. It is intimately connected with various other philosophical fields that crucially depend on the notion of value, like ethics, aesthetics or philosophy of religion. It is also closely related to value theory and meta-ethics. [>https://en.wikipedia.org/wiki/Axiology< — retrieved 02 February 2021]

Beyond the abstract academic philosophical axiological study of the idea of value and virtue *per se*, there is the fact that in the concrete world, different people have different value system hierarchies. An internet search on the topic quickly led me to a very good introduction to the meaning of value system hierarchy.

A value system refers to the order and priority an individual or society grants to ethical and ideological values.

While two individuals or groups may share a set of common values, they may not give equal weight or preference to those values. The two individuals or groups are said to have different value systems, even though they may have many values in common, if their prioritization of values differs, or if there are different exceptions they attach to these values. Groups and individuals who share many values may still wind up in conflict, ideological or physical, with each other, because of the differences in their value systems. People with differing value systems will thus disagree on the rightness or wrongness of certain actions, both in the abstract and in specific circumstances. In essence, a value system (if sufficiently well-defined) is a formalization of a moral code.

The premise behind the discipline of rigorously examining value systems and the differences between them (given the provisional name ethonomics) is that an understanding of these differences in prioritization of values can lead to greater understanding about the politics (and motivations) of individuals and groups.

In order to define value systems, it is first necessary to define the characteristics of values that could be represented in a value system. The values that a group or person holds may fall into several different categories. The ones that usually concern us in the area of value systems are the ethical and the ideological.

Ethical values may be thought of as those values which serve to distinguish between good and bad, right and wrong, and moral and immoral. At a societal level, these values frequently form a basis for what is permitted and what is prohibited.

Ideological values deal with politics, religion, economics, and social mores. In theory, ideological values should derive logically as natural consequences of the particulars of fundamental ethical values and their prioritizations. But although ideally a value system ought to be consistent, quite often this is not the case. [>https://psychology.wikia.org/wiki/Value_systems< — retrieved 02 February 2021]

Thereafter this quotation goes on to a lengthy discussion of the topic, well worth reading if one is to gain a deep and broad understanding. (In the Process/Aspect System semantic distinctions, "politics" and "economics" have more to do with one's "behavior system (Action Axis) hierarchy", and "ideology" has more to do with one's "belief system (Expression Axis) hierarchy", but all of these hierarchies on the different Axes influence each other.) We cannot avoid this realm of experience, but people in the Inspiration Zones, and others who have a preponderance of various Inspiration Traits, have their main focus on this aspect of their lives in the world. There is a standard, universal, historical metaphor for this particular hierarchy, which is what I call the *Downward/Upward Directionality* dichotomy.

I will use theological terminology as a metaphor for Directionality: Both of the Inspiration Zones are focused on Inspiration in that the Immanence Zone moves the sacred toward the mundane, from 'heaven' toward 'earth', whereas the Transcendence Zone moves the mundane toward the sacred, from 'earth' toward 'heaven'. The metaphors of "God in heaven above" versus "Satan in hell below" could not be clearer expressions of the Downward/Upward Directionality dichotomy of the Inspiration Axis.

Speaking of theology, the Immanence Zone is more about religion with its doctrines and dogmas, the degeneration of abstract spiritual values into concrete forms. The Transcendence Zone is more about spirituality, the regeneration of concrete forms into abstract spiritual values. People in both Zones are very concerned with ethical and moral issues in their search for the divine, here and elsewhere. More will be said about theology below.

The Downward/Upward dichotomy is evident even in people's facial expressions: a frown of unhappiness morphs the shape of the mouth *downward* at the corners, whereas a smile of happiness morphs the shape of the mouth *upward* at the corners. At the extremes of the unhappy versus happy dichotomy, people in the Immanence Zone are concerned with evil and suffering, whereas people in the Transcendence Zone are concerned with good and rejoicing. Thus, Immanence has a pessimistic mindset, whereas Transcendence has

an optimistic mindset. Do you not emotionally *feel* the Downward/Upward Directionality dichotomy with those words? It is as if the Directionality metaphor is built into our very being.

Music is another instance where the Downward/Upward dichotomy is evident in the words used to describe a phenomenon that corresponds to the Inspiration Axis. Recall from Part One that the Inspiration Axis is a Two-Dimensional "motion" in psychological time/space, corresponding to "vibration", which is a two-dimensional motion in physical space/time. Musical notes are the product of physical vibrations, and in the course of a melody, the sequence of notes can move 'down' to slower vibration rates, or 'up' to faster vibration rates; that is the way we characterize the 'fall' and 'rise' of tones metaphorically. The same metaphor applies to the Inspiration Zones: Immanence moves the psyche toward *lower* realms of life, and Transcendence moves the psyche toward *higher* realms of life.

One could also apply the metaphors of 'gravity' and 'levity' to the Downward/Upward Directionality dichotomy of Ordinal and Cardinal Inspiration Zones.

Please forgive me while I slip into abstraction mode as I explain why I chose these names for the Zones, and the Processes of which the Zones are the Neutral Assimilation Aspect.

As shown in Table 3Ka, the Immanence Zone is the Assimilation Aspect of the Involution Process, and the Transcendence Zone is the Assimilation Aspect of the Evolution Process. Thus, Immanence and Involution are rather synonymous, and Transcendence and Evolution are rather synonymous. The names of the Inspiration Zones, and the names of the Inspiration Processes, were borrowed from theological concepts: the Involution Process and the Immanence Zone both instantiate the notion that the divine is involved (wrapped up) in the universe, that the universe IS divine. This theology is called Theism. Involution and Immanence include the notion that the divine *descends* into human form. On the other side of the Inspiration Axis, the Evolution Process and the Transcendence Zone both instantiate the notion that the human *ascends* into the divine form. Transcendence also instantiates the idea that God created the universe, but exists and functions outside of it. This theology is called Deism.

An internet search on the phrase "involution and evolution" yields many explanations. Almost always they are defined with the Directionality terms, Downward and Upward, or variations thereof, such as "descent" and "ascent" as in the previous paragraph. For instance, there is this quotation extracted from Wikipedia:

> In theosophy, anthroposophy and Rosicrucianism, involution and evolution are part of a complex sequence of cosmic cycles, called Round. When the universe attains a stage of sufficient density, the individual spirit is able to <u>descend</u> and participate in the evolution. Involution thus refers to the incarnation of spirit in an already established matter, the necessary prerequisite of evolution:
>
> > As an example, the so-called descent of the Monad into matter means an involution or involving or infolding of spiritual potencies into material vehicles which coincidentally and contemporaneously, through the compelling urge of the infolding energies, unfold their own latent capacities, unwrap them, roll them forth; and this is the evolution of matter. — Gottfried de Purucker
>
> That period of time devoted to the attainment of self-consciousness and the building of the vehicles through which the spirit in man manifests, is called involution. Its purpose is to slowly carry life <u>lower</u> and deeper into denser and denser matter for the building of forms, till the <u>nadir</u> of materiality is reached. From that point, life begins to <u>ascend</u> into <u>higher</u> Worlds. This succeeding period of existence, during which the individual human being <u>develops</u> self-consciousness into divine omniscience, is called "spiritual evolution".
>
> In the cosmology of Surat Shabda Yoga, involution and evolution apply to both the macrocosm, the whole of creation, and the microcosm, the constitution of an individual soul.
>
> The Rosicrucian Cosmo-Conception, a Rosicrucian text written by Max Heindel, advances the concept of epigenesis as the key related to the evolution (after an involutionary period) of human beings.
> [>https://en.wikipedia.org/wiki/Involution_(esoterism)< — retrieved 12 October 2020]

Of course, it is not necessary to believe in the spirit world to understand the metaphor of downward inspiration versus upward inspiration; sometimes you feel pessimistic (your "spirits" are feeling "down") and sometimes you feel optimistic (your "spirits" are feeling "up"). Your posture (slumped versus upright), your gaze (downward versus upward), and your mouth (frown versus smile) can even reflect these Downward / Upward Directionality Attribute metaphors in a literal way.

That ends my explanation of the names of the Inspiration Processes. For the names of the Inspiration Zones, Immanence and Transcendence, I have not been able to come up with better words than these names, which are applied to two opposite philosophical and theological concepts:

> Although transcendence is defined as the opposite of immanence, the two are not necessarily mutually exclusive. Some theologians and metaphysicians of various religious traditions affirm that a god is both within and beyond the universe (panentheism); in it, but not of it; simultaneously pervading it and surpassing it. [>https://en.wikipedia.org/wiki/Transcendence_(philosophy)< — retrieved 04 October 2020]

So, immanence and transcendence are both attributes of the deity. According to the notion of immanence, the "spirit" of the deity pervades or infuses the natural world; the immanent aspect of the divine spirit humbles itself to have a presence here in the mundane natural world; it metaphorically faces 'downward'. According to the notion of transcendence, the "spirit" of the deity exists and functions beyond the natural world; it metaphorically faces 'upward' toward the supernatural realm. This is another way of stating that people in the Immanence Zone move the sacred from 'heaven' 'downward' to earth, and that people in the Transcendence Zone move from earth 'upward' toward 'heaven', metaphorically speaking.

The meaning of the word "immanence" is perhaps obscure to many people, so let me make it clearer. One definition is this:

> The doctrine or theory of immanence holds that the divine encompasses or is manifested in the material world. It is held by some philosophical and metaphysical theories of divine presence. Immanence is usually applied in monotheistic, pantheistic, pandeistic, or panentheistic faiths to suggest that the spiritual world permeates the mundane. It is often contrasted with theories of transcendence, in which the divine is seen to be outside the material world. [>https://en.wikipedia.org/wiki/Immanence — retrieved 03 October 2020]

Both Immanence and Involution indicate that that Zone is 'down to earth' in its focus and mood, whereas both Involution and Evolution indicate that that Zone has an 'otherworldly' quality to it, in focus and mood.

I want to make another distinction between the two Inspiration Zones, and that is the difference between *morality* and *ethics*. These are two types of value systems; they are predicated on different premises or approaches to living the good life. A search of the internet on the phrase "morals versus ethics" yields results such as this:

> Certain customs or behaviors are recognized as *good* and others as *bad*, and these collectively comprise morality — arguably the summation of our value system as human beings. So a conversation about ethical and moral decision-making is important.
>
> But problems arise when the terms "ethics" or "morals" are used interchangeably.
>
> The words derive respectively from the word in Greek (*ethos, ethikos*) and Latin (*mores, moralis*), variously translated as customs, manners or social norms. In fact, however, it is possible to differentiate the Greek root of ethics from the Latin root of morality in a way that may be practically helpful.
>
> According to this understanding, "ethics" leans towards decisions based upon individual character, and the more subjective understanding of right and wrong by individuals — whereas "morals" emphasizes the widely-shared communal or societal norms about right and wrong. Put another way, ethics is a more individual assessment of values as relatively good or bad, while morality is a more intersubjective community assessment of what is good, right or just for all. [>https://theconversation.com/you-say-morals-i-say-ethics-whats-the-difference-30913< — retrieved 12 October 2020]

The remainder of that blog post is rather enlightening, so I encourage you to read it, and other internet resources on the same subject. This description is pretty close to what I have in mind when I apply "morality system hierarchy" more to the Immanence Zone and "ethical system hierarchy" more to the Transcendence Zone. In the context of the functions of the Zones, I use the term *morals* to refer to values taught to, or even imposed on, an individual *from the top down*, as from the person's parents or tribe or society or government or preferred deity, whereas I use the term *ethics* to refer to the values that an individual sorts out within their own conscience as they aspire to higher values. By doing this, I emphasize the difference between morality and ethics as they reflect one of the trends in the spectrum of Zones, namely the trend from external governance to internal governance regarding right behavior and living the good life.

Stated another way, people in both Immanence and Transcendence are primarily focused on sorting out their value system hierarchy, but the former tend to be "moralistic" according to social rules (for their own good in the Ordinal Zones, and for the greater good in the Cardinal Zones), whereas the latter tends to be

"ethicalistic" according to a higher calling (for their own good in the Ordinal Zones, and the greater good in the Cardinal Zones). The former quashes the latter; the latter transcends the former. "Moralism" is understood here as the rules defined by the family, the tribe, the culture, the society in which one is born. "Ethicalism" is here defined as the transcendent principles that govern humanity in all times and in all places. The "Golden Rule" is one such universal value.

Stated in yet another way, Immanence is much more concrete and mundane than its complement, Transcendence, which is much more abstract and otherworldly. The religiosity of Immanence has a strong emotional flavor to it, whereas the spirituality of Transcendence does not; in fact, people in Transcendence can disdain getting carried away with religious sentimentality.

The Inspiration Zones considered together teach us that both perspectives — morality and ethics, religiosity and spirituality — provide biased perceptions, and having learned that, we realize that the unbiased view includes both and harmonizes both.

In summary, note the synonyms that I have used for these two Inspiration Zones:

Immanence: downward = involution = earth = gravity = mundane = morality = religion.

Transcendence: upward = evolution = heaven = levity = otherworldly = ethics = spirituality.

Introduction to the Expression Zones

In this subsection, I make a few points about the difference between the Separation Zone and the Unification Zone, the two Traits on the opposite sides of the 3-D Expression Axis. What they have in common is that people in those two Zones are oriented to mental, cognitive, rational, conceptual, egocentric, and system–centric concerns — more so than orientation to physical and behavior concerns (as is the case with the 1-D Action Zones); more so than orientation to social, psychological, religious, spiritual, moral, and ethical concerns (as is the case with the 2-D Inspiration Zones); more so than orientation to data-collection, knowledge, and general experiential concerns (as is the case with the P-D Assimilation Zone). As shown in table 3Ka, Separation is the Neutral Aspect of the Analysis Process and Unification is the Neutral Aspect of the Synthesis Process. People in the Expression Zones instantiate the Analysis and Synthesis Processes in their internal lives and in the external world.

Recall that the Expression Axis is "3-D" — Three-Dimensional. That is, it is about the *inner* versus *outer* dichotomy. Latin-prefix roots for the difference between these two Directionalities are "exo-" and "endo-". People in both Zones concern themselves with sorting out a belief system hierarchy during their lifetime. One of the things that we learn early in life is that other people's beliefs may differ from ours. There is a standard metaphor for this particular hierarchy, and that is the *Outward/Inward Directionality dichotomy.* The Separation Zone is focused on the outer realm, and the Unification Zone is focused on the inner realm. Another way to say this is that people in the Separation Zone tend toward *exclusion* whereas people in the Unification Zone tend toward *inclusion*. Another way to say this is that the Separation Zone is more objective, and the Unification Zone is more subjective. People in both Zones aim to come to terms with the seeming absurdity of life in this world, where we have such a limited capacity for gathering the available data into a worldview that is not baffling and bewildering. Both Zones are about mental functions or cognition, such as: how do we separate truth from falsity in the Separation Zone, or how do we assemble little truths into a big philosophy in the Unification Zone.

This abstraction deserves some concrete explanation.

One way to understand the nature of the 3-D Separation Zone is to consider the way that a living cell works. It has a membrane, but it is a porous membrane: molecules pass through both ways, outward and inward, coming and going, ingestion and excretion. A person in the Separation Zone is like a cell membrane that serves as the barrier to keep unwanted molecules out, such as toxins. This is the opposite of the 3-D Unification Zone, which is like the cell membrane that lets wanted molecules in, such as for food.

Another analogy to describe the difference between the 3-D Zones is that of a "network". Let's make a distinction between *sense–making* and *meaning–making.* Picture the raw information presented to us by experiences in our lives as a "network" of event *nodes* and *connections* between event nodes; the nodes are the *content* of events, and the connections are the *context* of events. I say "raw" information because we process and interpret the information by applying our sense–making and/or our meaning–making faculties to understand both the nodes–content and the connections–context. This distinction is relevant to this subsection because people in one or the other of the Expression Zones tend to approach the information network in one

or the other of these two ways. People in the Separation Zone focus more on making sense of the node–content: is it factual or absurd or insane or nonsensical *per se*? The Separation Zone approach is aimed at validating the node–content by concrete empirical experiment. On the other hand, people in the Unification Zone focus more on making meaning of the connection–context; their meaning–making faculty — discerning whether something is meaningful or not — focuses on whether or not the connections in the network are coherent or congruent within the overall *context* of the system as a whole. They ask if some alleged data point is absurd or insane or nonsensical based on whether or not it *fits* holistically with other nodes in the network, whether or not it is corroborated by the other facts considered as a set. The approach of people in the Unification Zone is to attempt to validate the connection–context by formulating a comprehensive theoretical framework.

[[Reconsider the following explanation of inductive versus deductive versus abductive reasoning.]]

The above distinction leads to another way to understand the difference between the Separation Zone and the Unification Zone, and that is the difference between using *deductive reasoning* or *inductive reasoning* as the primary way to arrive at a mental or conceptual understanding of oneself and one's place in the world. The following link provides a good internet resource for this distinction: >https://www.livescience.com/21569-deduction-vs-induction.html<. Deductive reasoning is a sense–making procedure that argues from the specific premises to a definite conclusion, whereas inductive reasoning is a meaning–making procedure that argues from specifics to a generality. Deductive reasoning is air–tight if the premises are verified empirically as being correct; inductive reasoning is not air–tight if the generalization is not correct.

Basically, people in the Separation Zone prefer deductive reasoning as their sense–making process, and people in the Unification Zone prefer inductive reasoning in their meaning–making process. Another way to say this is that a person in the Separation Zone reads an interpretation or understanding *out* of the data–content, whereas a person in the Unification Zone reads an interpretation or understanding *into* the data–content by taking into consideration the connection–context. Other words for reading–out versus reading–in are *explication* versus *implication* respectively. So, there you have another way to look at the Outward/Inward Directionality dichotomy. Of course, it is best to have skill and facility in both methods, if one is to arrive at a mental interpretation and understanding of one's life.

Building on the abstraction of the 3-D Outward/Inward Directionality dichotomy, let's look at deduction and induction as *zooming in* versus *zooming out* respectively. People in the Separation Zone come to understand things by looking at the world microscopically, so to speak, by taking it apart, by examining the contents — the parts and pieces — and seeing how the parts work. This is the way that they make rational sense of the world, "rational" having the same etymology as "ratio", where one contrasts and compares two items. This is, after all, the function of the Analysis Process, of which Separation is an Aspect; this is sense–making. The opposite of this way of understanding the world is found in people who are primarily in the Unification Zone. They look at the world telescopically, so to speak; they look at the context. They are still removed from the world, as they also have an interest in maintaining their individuality, but their cognitive process can be called meaning–making rather than sense–making. This is, after all, the function of the Synthesis Process.

The distinction described above leads to another way to understand the difference between Separation and Unification, and that is the difference between the use of *specialization* or *generalization* as the primary way to arrive at a mental understanding of the world. People in the Separation Zone prefer to focus on the specifics of whatever situation they find themselves in. People in the Unification Zone prefer to work toward generalization, a mental function in which one argues from the specific to the general. In other words, you take observations of a great many specific instances of a phenomenon, and you generalize it into a general, universal principle. From there, the way of thinking is to generalize the perceptions, by which I mean to apply to specific situations the philosophical principles that have been discovered or formulated.

Another Inward/Outward Directionality dichotomy that is experienced most commonly in the Expression Zones is repulsion and attraction respectively, or ugliness and beauty respectively.

One point of this subsection is to point out that the cognitive understanding and interpretation of one's experiences should use both sense–making deduction and meaning–making induction. Both of these processes are part of what is called "semantics" in philosophy:

> Semantics (noun): the branch of linguistics and logic concerned with meaning. There are a number of branches and subbranches of semantics, including <u>formal semantics</u>, which studies the logical aspects of meaning, such as sense, reference, implication, and logical form, lexical semantics, which studies word meanings and word

relations, and <u>conceptual semantics</u>, which studies the cognitive structure of meaning. Words related to semantics: connotation, interpretation, definition, explanation, explication, exposition, semiotics, symbolism, denotation [>https://www.dictionary.com/browse/semantics< — retrieved 08 October 2020]

The basic idea of semantics is that these synonyms all refer to cognitive functions, to thinking processes that function to make sense of, and/or make meaning of, oneself and/or the world.

In summary, note the synonyms that I have used for these two Expression Zones:

- Separation Zone = outward = exclusion = repulsion = excretion = deduction = sense–making = specialization = formal semantics.
- Unification Zone = inward = inclusion = attraction = ingestion = induction = meaning–making = generalization = conceptual semantics.

Introduction to the Experience Zone

The Experience Zone is not an Axis in the way that the other Zones are, with Cardinal and Ordinal pairs. As shown in Table 3Ka, it has the Dialectic Attribute of Neutral (it is the combination of Cardinal and Ordinal); it has the Axial Attribute of Assimilation (it is the combination of Action, Inspiration, and Expression), and thus is the Neutral Aspect of the Combination Process. Because of these Attributes, a name was chosen that has a neutral connotation, namely Experience. A person in this Zone is mostly focused on developing a knowledge system hierarchy. Another way to say this is that the Experience Zone is about "epistemology". This is a fancy philosophical word that basically studies the question, What do we know and how is it that we actually come to know something? Here is a very brief description:

Epistemology; from Greek, *epistēmē* 'knowledge', and -logy) is the branch of philosophy concerned with knowledge. Epistemologists study the nature of knowledge, epistemic justification, the rationality of belief, and various related issues. Epistemology is considered one of the four main branches of philosophy, along with <u>ethics</u>, <u>logic</u>, and <u>metaphysics</u>.

Debates in epistemology are generally clustered around four core areas:

1. The philosophical analysis of the <u>nature of knowledge</u> and the conditions required for a <u>belief</u> to constitute knowledge, such as <u>truth</u> and justification;

2. Potential <u>sources of knowledge</u> and justified belief, such as <u>perception</u>, <u>reason</u>, memory, and testimony;

3. The structure of a <u>body of knowledge</u> or justified belief, including whether all justified beliefs must be derived from justified foundational beliefs or whether justification requires only a <u>coherent</u> set of beliefs;

4. Philosophical skepticism, which questions the possibility of knowledge, and related problems, such as whether skepticism poses a threat to our ordinary knowledge claims and whether it is possible to refute skeptical arguments.

In these debates and others, epistemology aims to answer questions such as "What do we know?", "What does it mean to say that we know something?", "What makes justified beliefs justified?", and "How do we know that we know?" [>https://en.wikipedia.org/wiki/Epistemology< — retrieved 12 October 2020]

This definition reads as if epistemology mainly concerns cognitive validity or belief system knowledge (Expression Dimension), but I want to expand my definition of epistemology to refer to value system knowledge (Inspiration Dimension) and behavior system knowledge (Action Dimension). How so? Science is inclusive of all of these ways of knowing, both in the objective and subjective realms of knowing. People in the Experience Zone are all about exploration and experimentation in the quest for knowledge.

Application of scientific methods provides advances and progress in knowledge. Typically, there is an alternation between making a hypothesis about what one expects the reality to be, and then there is the experiment to see if reality conforms to one's expectation. Together, these constitute the philosophy called empiricism.

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So much for abstract explanations of the Zones; now let's look at more concrete descriptions of each of the seven Zones. Per my customary way of explaining the components of the Process/Aspect System, I begin with the general abstractions, and then work my way into the specifics of the Zones. That is, I begin with the Attributes that explain the meaning of the Zone, and end with the description of the Zone.

Resolution, the First Zone

Recall that the Resolution Zone is the secondary manifestation of the primary Trait, the Primitivism Worldview. As such, this Zone is another Aspect of the Ordinal Action, aka Termination, Process. Therefore a name was chosen, Resolution, that is approximately synonymous with Primitivism and Termination. Another suggested name for this Zone is *Motivation* ("the reason or reasons one has for acting or behaving in a particular way; the general desire or willingness of someone to do something"). Another suggested name for this Zone is *Endeavor* ("try hard to do or achieve something; an attempt to achieve a goal"). Another suggested name for this Zone is *Quest* ("a journey toward a specific mission or a goal").

The situation is that there is no perfect name for this or any other Zone; one can look to the meaning of the names of the Attributes to get behind whatever name one prefers. As with the Primitivism Worldview, the Resolution Zone's Dialectic Attribute is *Ordinal*, its Axial Attribute is *Action*, its Dimensionality Attribute is *One*, and its Directionality Attribute is *Backward*. Also as with the Primitivism Worldview, this Zone is a composite or combination of the six other Aspects of the Termination Process: *Submission Goal, Martyrdom Shadow, Cynic Attitude, Motion Center, Warrior Role,* and *Perseverance Mode*. If we consider the description and the meaning of these Attributes and these other Aspects as a whole, we see that, in whatever Worldview people in this Zone have their center of gravity, they have a basically conservative approach to life. People in this Zone are focused on learning to come to terms with the fact that life in this world can be competitive, challenging, and arduous; it takes resolve to get through it.

I chose the word resolution because it is the best single word that I could think of to embody the idea of both the beginning and the ending of a process; this Zone is at the start of the Zone spectrum, and yet it embodies the meaning of the Termination Process. Let me explain this apparent contradiction or paradox.

As with a New Year's resolution, resolution is about choosing a goal as the end point toward which one aims; it is about setting one's resolve to accomplish that specific task; it is about having a non-random purpose for one's actions; it concerns setting an intention about what to do or what not to do. In this sense, the meaning of the word resolution refers to the starting point of all activities. But the word resolution is also commonly used to refer to the end of an activity: e.g., "The situation has resolved itself".

So, the word resolution applies to the beginning of a process, namely the idea of narrowing a chaotic field of choices to a single path forward — while also referring to the endpoint, aka the resolution point, aka the accomplishment of the goal that was chosen in the beginning. Both of these ideas, beginning and ending, are functions of the Termination Process: the goal set at the beginning of the activity determines the nature of the end of the activity, and *vice versa*. This is one way of understanding why the Termination Process is at the beginning of the spectrum of Worldviews and Zones rather than the Origination Process; they are somewhat interchangeable.

In less abstract terms, another reason that the Resolution Zone, an Aspect of the Termination Process, is the "first" or foremost Zone is because people and organizations need to determine where to go from here, wherever they are. This is the basis of individual action, and of all social interaction, and of society in general. When it comes to people and groups and organizations, one of the first things that they must do is to agree on the personal goal, or the function of the organization, or the rules of the organization. In other words, both individuals and groups of individuals must learn to "get their lives in order". Rule-making is very much a Resolution Zone function in every Worldview. In the time-like analogy explained in the introduction to the Worldviews, Resolution metaphorically 'sets the stage' for all of the action that follows in the spectrum of Zones, just as experiences in infancy can set the personality for the entire lifetime ("as the twig is bent, so grows the tree").

In the discussion of the Primitivism Worldview, the comparison was made with the *infancy* years of a full lifetime. In this phase of life a person learns about the care and feeding of the physical body, and learns to operate that body in the environment. Also in the discussion of the Primitivism Worldview, the comparison was made with the *hunter–gatherer* phase of human psycho–socio–cultural development. This is the phase where kinship groups institute a division of labor according to ability, so as to address the demands of survival and safety. These same comparisons apply to the Resolution Zone, except to say that the Resolution Zone is not a phase that an individual or a culture goes through; it is a lifetime lifestyle.

With that abstract explanation and description behind us, how does one discern if oneself or some other person is in the Resolution Zone? All Traits in a Process can produce similar behavior, feelings, and thoughts,

so one should first eliminate other Traits as possible sources. Then perhaps one can legitimately regard the following as clues for discerning if you or another person is in the Resolution Zone:

- Is it important to you to keep your life simple, straightforward, and focused?
- Do you get upset when distractions force you to deviate from the plans you have made?
- Do you hate chaos? Do you like orderliness? Do you dislike surprises?
- Do you set goals for everything? Do you habitually make to-do lists, and then follow them?
- Is life meaningless to you if it is not purposeful? Are you a bit of a "control freak"?
- Are you focused on sorting out a behavior system hierarchy, or a power system hierarchy?
- Do you regard life as a struggle between winning and losing, dominance and acquiescence?
- Is loyalty and dedication to a group or a team very important to you?

If you answer Yes to a lot of those questions, then maybe you are in the Resolution Zone. Then maybe the next question you need to ask is, Am I in the Positive or the Negative Pole of the Resolution Zone? Your success or failure in your Resolution endeavors to sort out your behavior system hierarchy will depend on which Pole your center of gravity is in.

+Institution, the Positive Pole

One name for the Positive Pole of this Zone is +Institution. I chose this word because it conveys some of the notion of the beginning of some new task. With this word, I refer to an individual who initiates a project with a specific purpose, goal, or mission in mind; I do not refer to the founding of a formal institution. This is an appropriate name for the first Zone in the spectrum of seven Zones. This word also connotes an ending, in the sense that, out of all of the alternatives, some one thing is set in place or firmly established. Thus this name is appropriate for an Aspect of the Termination Process, one of the functions of which is to narrow the available options down to a single goal, an end point.

There might be a lot of mucking about before people in this Zone achieve this Pole, but this is what they should aim for if they want to be successful at something. And they do want to be successful, success being defined as achieving some goal they have set. And when they do arrive in this Pole, they have a single-mindedness about them; they determine the path they want to take, and then they take it; their intentions and aims are channeled into their endeavor; they have an impetus and motivation that drives them toward success. People in +Institution tend to perpetuate and carry forward the status quo, once it has been established by a competent leader.

Like the word resolution, the word institution also embodies the beginning/ending dichotomy in that whenever an individual or a group settles on a course of action, alternative courses are eliminated.

Alternative suggested names for this Pole are +Implementation, +Establishment, and +Organization. A very positive expression of people in this Pole of this Zone is to seek to harness, not only themselves, but other people so that they pull together as a team for success with a specific task, or utilize their talents for a common project. This is what families, unions, and business corporations are typically engaged in. These types of established, formal organizations are well suited to the nature of people whose center of gravity is in the Resolution Zone.

There is an impetus for leadership in people in this Zone, because it is foremost among the Zones, but the person is potentially hindered by the fact that their perceptions are unsophisticated in terms of understanding whatever Worldview they have their center of gravity in. With their *One-dimensional*, *Backward*, simplistic approach, they may not be desirous of, or competent in, dealing with complex challenges. This potential weakness can lead them into the Negative Pole.

–Regulation, the Negative Pole

One suggested name for the Negative Pole of this Zone is –Regulation. Some other suggested names are these: –Regimentation, –Standardization, and –Restriction. Whatever the name, it means that excessive plans are made, and rigid procedures are put in place, such that there is not much "wiggle room" allowed. This involves limiting and controlling events so that they do not get 'out of hand'. This Pole is driven by a fear of risk or failure or surprises. Whereas the Positive Pole is proactive about getting things done, the Negative Pole is more reactive toward challenges, and the reaction often takes the form of resistance to deviations from some set course of action. If/when people are stuck here, they prefer not to confront surprises and challenges head on. Consequently, they risk staying at a rudimentary stage of development in their awareness and range of

activities and interests. They may feel the need to narrow their activities down to an uncomplicated lifestyle, and to delete anything that is not essential. They limit themselves to a single, elementary purpose, perhaps doing little more than is necessary for survival; their tasks and projects can stagnate as a result.

Other suggested synonyms for this Pole are –Docility, –Compliance, and –Passivity. This happens when people acquiesce to a low status on the 'totem pole' of life, or settle for a weak status in the dominance hierarchy of whatever situation they find themselves in.

The way to elevate this Pole is to consider and apply the Positive Pole of the Complementary Zone, Activation, which is +Causation: intentionally and purposefully face the challenges that arise on the journey you have set, work to resolve them, and strive for success in spite of the difficulties; do this rather than run away from the complexity of life.

In summary, the theme of people in the Resolution Zone is to focus on physical activities and endeavors, with the intention of bringing them to completion. People in +Institution establish and accomplish their tasks with efficient energy. They avoid distraction to focus their intention and fulfill their aims. These exploits are usually materialistic in nature, such as finance, government, or athletics. People in –Regulation make rules for everything, and this keeps them at the elementary stage of development. They are single-minded as they tread their life path. –Regulation is driven by the fear of starting something the end of which they cannot foresee. This is the fear called performance anxiety — "can I do the job or not?" People in either Pole apply themselves to their projects with diligence.

<p style="text-align:center">⌇⌇⌇</p>

Immanence, the Second Zone

Recall that the Immanence Zone is the secondary manifestation of the primary Trait, the Traditionalism Worldview. As such, this Zone is another Aspect of the Involution Process. Therefore a name was chosen, Immanence, that is approximately synonymous with Traditionalism and Involution. The reason for the choice of this obscure word for the name of this Zone was explained previously; I wish there were a better name, but I have yet to find it. One suggested name for this Zone is *Nurturance* ("emotional and physical nourishment and care given to someone"; "the love, care, and attention that you give to someone or something"). Another suggested name for this Zone is *Sociality* ("social nature or tendencies as shown in the assembling of individuals in communities; the action on the part of individuals of associating together in communities"). Another suggested name for this Zone is *Domestication* ("the process of making someone fond of and good at home life and the tasks that it involves"). This last suggested synonym has a humorous connotation, but it conveys the idea that people in the Immanence Zone tend to be "homebodies", which involves a limited range of interests — they are not wild and free-ranging. All of these alternative synonyms leave something to be desired as the best name for this Zone.

The situation is that there is no perfect name for this or any other Zone; one can look to the meaning of the names of the Attributes to get behind whatever name one prefers. As with the Traditionalism Worldview, the Immanence Zone's Dialectic Attribute is *Ordinal*, its Axial Attribute is *Inspiration*, its Dimensionality Attribute is *Two*, and its Directionality Attribute is *Downward*. Also as with the Traditionalism Worldview, this Zone is a composite or combination of the six other Aspects of the Involution Process: *Reduction Goal, Lowliness Shadow, Stoic Attitude, Emotion Center, Server Role,* and *Repression Mode*. If we consider the description and the meaning of these Attributes and these other Aspects as a whole, we see that, in whatever Worldview people in this Zone have their center of gravity, they have a basically pessimistic feeling about life. People in this Zone are focused on coming to terms with the fact that life in this world can be dreary, a "downer", a "bummer". The feeling in this Zone is that one should approach the troubles and travails of life with temperance, sobriety, and decency. In order to get through this miserable life, it is good to have some help from your friends.

In the discussion of the Traditionalism Worldview, the comparison was made with the *childhood* years of a full lifetime. In this phase a person learns to get along well with others in the home and school environment. Also in the discussion of the Traditionalism Worldview, the comparison was made with the *agricultural–pastoral* phase of human socio-cultural development. This is the phase where human individuals and groups apparently developed organized religion and other customs for the sake of the cohesion of the tribe. These same comparisons apply to the Immanence Zone. Within the group, the common good is valued and fostered,

one way or another: in the Positive Pole, mutual benefit is honored; in the Negative Pole, the supposed common good is imposed. More will be said about this below. These same comparisons apply to the Immanence Zone, except to say that the Immanence Zone is not a phase that an individual or a culture goes through; it is a lifetime lifestyle.

With that abstract explanation and description behind us, how does one discern if oneself or some other person is in the Immanence Zone? All Traits in a Process can produce similar behavior, feelings, and thoughts, so one should first eliminate other Traits as possible sources. Then perhaps one can legitimately regard the following as clues for discerning if you or another person is in the Immanence Zone:

- Is one of the main concerns of your life about suffering, and your desire to come to terms with it?
- Are you also concerned about the suffering of others, and do you feel that it is your job to mitigate it?
- Even when life is dreary and burdensome, do you feel, or want to feel, the value in suffering?
- Do you find comfort for yourself in taking care of the mundane needs of yourself and others?
- Does your social life revolve around being of service to your fellow human beings?
- Do you have a prudish streak in that you feel uncomfortable with displays of impropriety?
- Is a lot of your feeling of personal well-being connected to your social well-being?
- Are you focused on the process of sorting out a value system hierarchy, the right and the good?
- Are you content with an ordinary, conventional, low-key, humdrum, unpretentious lifestyle?
- Do you find your greatest contentment in life to be domestic life: family, "hearth and home"?
- Is your sense of worth most connected to the esteem that other people have or do not have for you?

If you answer Yes to a lot of those questions, then maybe you are in the Immanence Zone. Then maybe the next question you need to ask is, Am I in the Positive or the Negative Pole of the Immanence Zone? Your success in your Immanence endeavors to sort out your value system hierarchy will depend on which Pole your center of gravity is in.

+Affiliation, the Positive Pole

For the most part, humans are social creatures, which is to say that they enjoy and are nourished by their associations with other humans (and "warm and fuzzy" mammalian pets, by the way). Most people need nurturing; most people need affection, emotional support, and comfort; most people do not disdain group activities and things that make them feel warm and fuzzy. One of the most fulfilling and satisfying things in our lives is to feel that we are a part of something bigger than ourselves, and that we contribute to the welfare and well-being of the group or groups that we belong to. Therefore, the healthy response to the unhappiness that is in the world is to get involved in a group or groups that mitigate the suffering that is in the world. In other words, it is good work to embrace the sobering aspects of living in the world on the way to coming to terms with it, and to doing something about it.

Another way to say this is that, because of their heightened sense that there is something wrong with the world, people in the Positive Pole of this Zone tend to want to mitigate the suffering in the world. Therefore, they have a nurturing quality to them. They are benevolent, and they want to be helpful and encouraging toward those others with whom they have affiliation. The best place for people in this Zone to do this is in a close–knit family or extended family environment, and the second best place would be the local community environment. Think of the well-kept home and family, tended and nurtured and cared for with a loving embrace of mutual responsibility.

There are numerous synonyms for +Affiliation, such as: +Association, +Fellowship, +Friendship, +Camaraderie, +Togetherness, +Alliance, +Conviviality, +Companionship, +Company, +Amity, and +Comradeship. These all convey what I mean by +Affiliation; people in the Immanence Zone are focused on this aspect of the human condition more than people in other Zones; they are focused on taking good care of themselves, and they are focused on taking good care of others within their sphere of concern.

–Indoctrination, the Negative Pole

The more we have in common with other people, the more we like it. So how could this virtuous natural human impulse to well-being and sociability possibly go wrong? The preference for a feeling of belongingness within our socio-cultural group is so strong that some people resort to imposing it on others "for their own good". With the Traditionalism Worldview, the name I gave to the Negative Pole was –Conformity; with the Immanence Zone, one suggested name that I give to the Negative Pole is –Indoctrination. This is designed to

keep people from "straying" (shades of Domestication) from the prescribed ethos of the tradition and the tribe in which one grows up.

To explain what I mean here, I present a dictionary definition (underlines are my emphasis):

> *Indoctrinate* simply means "<u>brainwash</u>" to many people. But its meaning isn't always so negative. When this verb first appeared in English in the 17th century, it simply meant "to teach" — a meaning that followed logically from its Latin root. The "doc" in the middle of *indoctrinate* derives from the Latin verb *docēre,* which also means "to teach." Other offspring of "*docēre*" include "docent" (referring to a college professor or a museum guide), "<u>docile</u>," "doctor," "doctrine," and "document." It was not until the 19th century that "indoctrinate" began to see regular use in the sense of causing someone to absorb and take on certain opinions or principles. [>https://www.merriam-webster.com/dictionary/indoctrinate< — retrieved 23 October 2020]

In the positive sense, people in the Immanence Zone have a penchant and a proclivity for teaching the next generation. They apply moral persuasion and encouragement to themselves and others to be better people, not just to conform to arbitrary standards of righteousness. However, in the negative sense, people in the Immanence Zone are overly susceptible to social pressures to conform to their group ethos. I am reminded of the song lyrics (by Oscar Hammerstein II, 1958), "You've got to be taught, to hate and fear / You've got to be taught from year to year / It's got to be drummed in your dear little ear / You've got to be carefully taught / You've got to be taught, to be afraid / Of people whose eyes are oddly made / And people whose skin is a different shade / You've got to be carefully taught / You've got to be taught before it's too late / Before you are six or seven or eight / To hate all the people your relatives hate / You've got to be carefully taught / You've got to be carefully taught /."

Wikipedia describes indoctrination this way, making clear the distinction between the Positive and Negative Pole of socialization:

> Indoctrination is the process of <u>inculcating</u> a person with ideas, attitudes, cognitive strategies or professional methodologies (see doctrine). Humans are a social animal species inescapably <u>shaped</u> by cultural context, and thus some degree of indoctrination is implicit in the parent–child relationship, and has an essential function in forming stable communities of shared values.

> The precise boundary between education and indoctrination often lies in the eye of the beholder. Some distinguish indoctrination from education on the basis that the indoctrinated person is expected not to question or critically examine the doctrine they have learned. As such the term may be used pejoratively or as a buzz word, often in the context of political opinions, theology, religious dogma or anti-religious convictions. The word itself came about in its first form in the 1620s as endoctrinate, meaning to teach or to instruct, and was modeled from French or Latin. The word only gained the meaning of imbuing with an idea or opinion in the 1830s.

> The term is closely linked to <u>socialization</u>; however, in common discourse, indoctrination is often associated with negative connotations, while socialization functions as a generic descriptor conveying no specific value or connotation (some choosing to hear socialization as an inherently positive and necessary contribution to social order, others choosing to hear socialization as primarily an instrument of social oppression). Matters of doctrine (and indoctrination) have been contentious and divisive in human society dating back to antiquity. The expression attributed to Titus Lucretius Carus in the first century BCE *quod ali cibus est aliis fuat acre venenum* (what is food to one, is to others bitter poison) remains pertinent.
> [>https://en.wikipedia.org/wiki/Indoctrination< — retrieved 23 October 2020]

Note the difference between acculturation and brain-washing: the former has positive or neutral connotation, and the latter is obviously negative. As indicated in the quotation above, a softer synonym for this Pole is –Socialization. This happens naturally in a family and a school as a child grows up. Not that there is anything wrong with this *per se*, it can be healthy and beneficial to conform to the norms of one's society, but neurosis can result if this socialization seriously runs contrary to the true nature of the person being socialized. Usually, –Socialization of the unhealthy sort happens when a person in a higher–later Worldview grows up in the environment of a lower–earlier Worldview. In such a circumstance, it often happens that one is in middle age before they escape the –Indoctrination.

A mild form of –Indoctrination is when a person "runs with the wrong crowd", or when they care — in a distorted value system hierarchy, or in a small–world perspective — more about what their friends think than they care about doing the right thing by a more objective standard or in a large–world perspective; people in this Pole yield to social pressure too easily. This is the psycho-dynamic of how cliques and gangs and cults form. This is the trap that people in this Zone most easily fall into.

The two words +Bonding and –Binding succinctly present the difference between the Poles of this Zone: +Bonding happens voluntarily when there are common values shared between two people; –Binding happens when the relationship is unequal in the Upward/Downward Directionality dichotomy, and someone presumes, from a position of self-righteousness or group righteousness, to impose their value system hierarchy upon another person or group via –Indoctrination.

The way to elevate the Negative Pole, –Indoctrination, is to consider and apply the Positive Pole of the Complementary Zone, Transcendence, which is +Ascension: one should keep in mind and heart that there is almost certainly a better path, a liberating path, that leads away from whatever dogmatic path one might be treading on at any given time.

In summary, the theme of people in the Immanence Zone is to focus on their value system. They are interested in the basic groundwork, the fundamental issues of adjusting to the demands of social life. Their inspiration is to apply their values in a down-to-earth way. People in +Affiliation find the other people that are valuable to them and that they can bond with in a healthy way. They are solidly grounded in whatever they feel, and they build a quality life thereon. However, people who are in –Indoctrination are often stuck in the rut of whatever value system has been inculcated into them by their peers. –Indoctrination is driven by the fear of drifting off the strait and narrow path. People in either Pole constantly seek enduring values, to keep their lives on the righteous path. People in either Pole limit themselves and their activities, and lead an uncomplicated lifestyle.

Separation, the Third Zone

Recall that the Separation Zone is the secondary manifestation of the primary Trait, the Materialism Worldview. As such, this Zone is another Aspect of the Analysis Process. Therefore a name was chosen, Separation, that is approximately synonymous with Materialism and Analysis. Other suggested names for this Zone are Fragmentation, Specialization, Divergence, Refinement, Diversification, and Proliferation.

The situation is that there is no perfect name for this or any other Zone; one can look to the meaning of the names of the Attributes to get behind whatever name one prefers. As with the Materialism Worldview, the Separation Zone's Dialectic Attribute is *Ordinal*, its Axial Attribute is *Expression*, its Dimensionality Attribute is *Three*, and its Directionality Attribute is *Outward*. Also as with the Materialism Worldview, this Zone is a composite of the six other Aspects of the Analysis Process: *Rejection Goal, Renunciation Shadow, Skeptic Attitude, Intellect Center, Artisan Role,* and *Caution Mode*. If we consider the description and the meaning of these Attributes and these other Aspects as a whole, we see that, in whatever Worldview people in this Zone have their center of gravity, they are in some sense aloof about the world; they see other people as indeed other, and they see the world as something to be used, not something to be embraced. People in this Zone are focused on learning to come to terms with the fact that life in this world is oftentimes incoherent and meaningless, it can make no sense, it can be absurd, and it can even be unfriendly.

Whereas the theme of the Action Axis Zones involves focusing on and sorting out a behavior system hierarchy, and the theme of the Inspiration Axis Zones involves focusing on and sorting out a value system hierarchy, the theme of the Expression Axis Zones involves focusing on and sorting out a belief system hierarchy. One of the things that we learn early in life is that other people believe things differently from us, so one of our tasks during our entire lives is to sort out what we believe, regardless of what other people believe.

It is most important for people in the Separation Zone to understand life from a mental, rational, reasonable perspective, from a perspective somewhat disconnected from what they are experiencing. People in this Zone are discerning about their lifestyle and curious about the alternatives the world has to offer. They question everything; they try to make sense of life by compartmentalizing it, dissecting it into manageable pieces, and figuring out the relationships of the parts, and their relationship to those parts.

In the discussion of the Materialism Worldview, the comparison was made with the *young adult* years of a full lifetime. In this phase a person separates from the childhood home environment, and learns to make their way in the world according to their identity, their individuality. Also in the discussion of the Materialism Worldview, the comparison was made with the *civilization* phase of human socio-cultural development. This is the phase where human individuals and groups diversify along many different lines according to their

abilities and interests. These same comparisons apply to the Separation Zone, except to say that the Separation Zone is not a phase that an individual or a culture goes through; it is a lifetime lifestyle.

With that abstract explanation and description behind us, how does one discern if oneself or some other person is in the Separation Zone? All Traits in a Process can produce similar behavior, feelings, and thoughts, so one should first eliminate other Traits as possible sources. Then perhaps one can legitimately regard the following as clues for discerning if you or another person is in the Separation Zone:

- Is one of your top priorities to make sense of the world in a rational and reasonable framework?
- Are you focused on being a sensible and thoughtful person?
- Is your personal integrity, your good name, your reputation, your status, very important to you?
- Is the thrust of your life to enhance your self-esteem, to define who you are and who you are not?
- Do you respect intelligence, "smarts", and clear–headed thinking?
- Are you intolerant of what you regard as nonsensical or irrational?

If you answer Yes to a lot of those questions, then maybe you are in the Separation Zone. Then maybe the next question you need to ask is, Am I in the Positive or the Negative Pole of the Separation Zone? Your success or failure in your Separation endeavors to sort out your belief system hierarchy will depend on which Pole your center of gravity is in.

Because the Separation Zone has the Three-Dimensional Ordinal Attribute — it is like an object with an inside and an outside and the abstract Directionality is Outward — it manifests in personality as the dichotomy of self versus not-self, with an emphasis on the distinct boundary between the two. A less abstract way to say this is that people in the Separation Zone are all about developing their ego, aka their identity. There is a healthy and an unhealthy expression of this process: the Positive Pole defines and enlarges the boundary, and the Negative Pole shrinks the boundary.

+Individuation, the Positive Pole

As part of the whole sense–making thing that most of us try to do during our lives, we have to sort ourselves out at the same time that we figure out where and how we fit into the world, as a metaphorical 'cog' in the world–machine, so to speak. Each of us is a unique individual, with specific characteristics. There is a truth about who we are at our core, but we are covered over with a lot that is false, and that we need to separate from if we are to fit well within our environment. The Separation Zone corresponds to early adulthood, the time of life when people are separating from family imprinting and making their way in the world, but for people in the Separation Zone, this process of self-definition is like a theme during their entire lives. It makes sense to name the healthy manifestation of this lifelong process "+Individuation", so I have adopted that for the name of the Positive Pole of the Separation Zone. Other suggested names for this Pole are +Integrity and +Independence. These people have a healthy ego, with well-defined boundaries.

Because people in the Separation Zone are primarily outwardly focused, one concern of people in this Pole is to assert their unique skills over or against the environment. Often this involves endeavors where their intellect is exercised to make their mark on the world. In the Positive Pole they acknowledge that they have a special contribution to make, and they do so in a positive way. Therefore, another name for this Pole is +Enterprise. What I have in mind here is somewhat like the Positive Pole of the Materialism Worldview, +Production. This is a person who contributes to the society in a material way. The quintessential career here is of a self-employed person who has their own business and works hard to make it successful.

–Alienation, the Negative Pole

In the investigative search for +Individuality, +Integrity, and +Independence, it is possible to 'go off the rails'. This can happen when people reject the healthy feedback that others and the world provide. If one is truly and genuinely weird, and that is one's contribution to themselves and their world in general, then okay, but there is a healthy weird, and then there is an unhealthy weird. When one is disconnected from one's true integrity and from other people and the environment in which one lives, then one is likely disconnected from reality, and that is the Negative Pole.

If and when people cannot find their own integrity nor their proper place in the world, then they are estranged from themselves and from others and from the world. Hence, the name that I chose for the Negative Pole of the Separation Zone is –Alienation. People in this Pole likely find that their life seems to be incoherent, absurd, and perhaps even meaningless; it does not make sense, so naturally they will separate themselves

from it. In its most extreme forms, the Negative Pole can manifest as isolation, detachment, disengagement, and eccentricity.

Lacking intimacy with themselves as well as with others, people who are alienated are usually also manipulative toward self and others; other people are regarded as objects to be used for one's egoistic satisfaction. This is not unlike the Negative Pole of the Materialism Worldview, –Exploitation.

Another suggested name for this Pole is –Fragility. I say this because alienated people are easily broken; they have a fragile ego, or a weak ego, in the sense that their sense of identity and integrity is not well established or healthy; their energy is scattered and wasted and fractured.

Whatever the name or the particular manifestation, the way to overcome the Negative Pole is to consider and apply the Positive Pole of the Complementary Zone of Unification, which is +Philosophy. The healthy thing to do is to gather your thoughts and attitudes into a meaningful, coherent, and consistent pattern.

In summary, the theme of people in the Separation Zone is to experience uniqueness and specificity. They try to understand how things relate to each other in specific ways so that they can manipulate it to their unique satisfaction. Their pursuits are generally intellectual and materialistic. People in +Individuation become increasingly true to themselves as they shed whatever falseness they might have accrued when they were defenseless against incompatible influences. They embrace their unique and special identity, and make the most use of it, even within the context of the culture and society that is not congruent with them. However, people in the Negative Pole of –Alienation are not able to find their true self and make the best of whatever that is; they are trapped in and hindered by what they regard as their strangeness. People in either Pole go through life in their own egoic way, whether in a healthy direction or an unhealthy direction.

Experience, the Fourth Zone

Recall that the Experience Zone is the secondary manifestation of the primary Trait, the Collectivism Worldview. As such, this Zone is another Aspect of the Combination Process. Therefore a name was chosen, Experience, that is approximately synonymous with Collectivism and Combination, as explained below. Another suggested name for this Zone is Composition, a name that has a greater similarity to the suggested name of the Combination Process. Another suggested name is Assembly.

The situation is that there is no perfect name for this or any other Zone; one can look to the meaning of the names of the Attributes to get behind whatever name one prefers. As with the Collectivism Worldview, the Experience Zone's Dialectic Attribute is *Neutral*, its Axial Attribute is *Assimilation*, its Dimensionality Attribute is *Pan*, and its Directionality Attribute is *Complex*. Also as with the Collectivism Worldview, this Zone is a composite of the six other Aspects of the Combination Process: *Equilibrium Goal, Stubbornness Shadow, Pragmatist Attitude, Impulse Center, Scholar Role,* and *Observation Mode*. If we consider the description and the meaning of these Attributes and these other Aspects as a whole, we see that, in whatever Worldview people in this Zone have their center of gravity, they view life as an *Experience* to be had and understood in the context of all of its many facets. That is what makes this Zone so *Complex*.

Because the Experience Zone is the Neutral Zone, it has no 'valence' or 'charge' to it. Consequently, it is often difficult to discern when a person has their center of gravity here; it is much easier to discern whether a person is in an Ordinal Zone or a Cardinal Zone because you can sense or feel or perceive their valence or charge, according to that Zone's Ordinal or Cardinal Attributes. If you cannot discern valence or charge in a particular person, then consider that the person might be in the Neutral Zone. This can be tricky, of course, because of all of the other Cardinal or Ordinal Traits that a person might have that also provide a valence or charge, but with practice, this discernment can be achieved by a process of elimination: discerning what the person is probably not, on the way to discerning what they probably are.

In the discussion of the Collectivism Worldview, the comparison was made with the *mature adult* years of a full lifetime. People in this phase have gained some objective perspective on the story arc of their lives. Also in the discussion of the Collectivism Worldview, the comparison was made with the *scientific* phase of human socio-cultural development. This is the phase where human individuals and groups study all aspects of life — actions, values, and beliefs — from an experiential and experimental and empirical perspective. These same

comparisons apply to the Experience Zone, except to say that the Experience Zone is not a phase that an individual or a culture goes through; it is a lifetime lifestyle.

With that abstract explanation and description behind us, how does one discern if oneself or some other person is in the Experience Zone? All Traits in a Process can produce similar behavior, feelings, and thoughts, so one should first eliminate other Traits as possible sources. Then perhaps one can legitimately regard the following as clues for discerning if you or another person is in the Experience Zone:

- • Do you have a scholarly approach to life, in that you gather information about your interests?
- • Do you try to be fair, balanced, unbiased, even-handed, and objective in your perceptions?
- • Do you weigh all of the various options before you make a decision about something?

If you answer Yes to a lot of those questions, then maybe you are in the Experience Zone. Then maybe the next question you need to ask is, Am I in the Positive or the Negative Pole of the Experience Zone? Your success or failure in your experiential endeavors will depend on which Pole your center of gravity is in.

+Consolidation, the Positive Pole

The name +Consolidation is reminiscent of the space–like metaphor of Worldviews and Zones in that space appears to exist all at once. (Recall that space is Cardinal and time is Ordinal.) Thus, space and Experience are to be considered as a whole; people whose center of gravity is in +Consolidation assemble all of their experiences somewhat like one assembles a jigsaw puzzle to make a complete picture. To use another metaphor, people in this Pole soak up whatever experiences they are having like a sponge does water: they take it all in; they add new experiences to old experiences; they make it all truly a part of themselves. Thereby people in this Pole make excellent students of life in general. They look for ways to not see life as random events that have merely happened to them without rhyme or reason.

Another name for the Positive Pole of the Experience Zone is +Balance. People in this Pole are constantly weighing the affairs in their life, with a view to discovering the proper proportions. They do not want to become distorted or exaggerated in any way. They mentally test the issues that confront them by the question, Is it fair? They prefer to compare all of the available options so as to be able to decide which is most appropriate and suitable.

People in this Pole have a positive approach to life in general; you might say that they have a "love of life" because they are interested in everything, and life is always interesting to them. So how does Experience potentially go awry? Perhaps you have heard of "existential angst".

–Achievement, the Negative Pole

Before I get to why I chose the name –Achievement for the Negative Pole of Experience, let me make some comments about "existential angst", described this way in Wikipedia:

"Existential angst", sometimes called existential dread, anxiety, or anguish, is a term common to many existentialist thinkers. It is generally held to be a negative feeling arising from the experience of human freedom and responsibility. The archetypal example is the experience one has when standing on a cliff where one not only fears falling off it, but also dreads the possibility of throwing oneself off. In this experience that "nothing is holding me back", one senses the lack of anything that predetermines one to either throw oneself off or to stand still, and one experiences one's own freedom.

It can also be seen in relation to the previous point how angst is before nothing, and this is what sets it apart from fear that has an object. While one can take measures to remove an object of fear, for angst no such "constructive" measures are possible. The use of the word "nothing" in this context relates to the inherent insecurity about the consequences of one's actions and to the fact that, in experiencing freedom as angst, one also realizes that one is fully responsible for these consequences. There is nothing in people (genetically, for instance) that acts in their stead — that they can blame if something goes wrong. Therefore, not every choice is perceived as having dreadful possible consequences (and, it can be claimed, human lives would be unbearable if every choice facilitated dread). However, this does not change the fact that freedom remains a condition of every action. [>https://en.wikipedia.org/wiki/Existentialism< — retrieved 24 November 2020]

The point that "existentialist" philosophers often make is that experiencing life can cause anxiety because of its unpredictability, and because it forces one to deal with it even when one would rather not deal with it. People in the Negative Pole of the Experience Zone would rather maintain an experiential distance from the world they live in; they would rather experience life vicariously, at 'arm's length'. When they become

involuntarily involved, they sense that they are teetering on the brink of a precipice, and they may not confidently know which way to go in any given situation. Perhaps you have heard of the joke, "When you come to a fork in the road, take it." People in the Experience Zone are most susceptible to angst because of their lack of valence compared to people in other Zones, and it is valence that nudges people decisively toward one or the other fork in the road.

The name –Achievement is reminiscent of the time–like metaphor of Worldviews and Zones in that time appears to exist sequentially, piecemeal, one moment disconnected from the previous moment. The situation here is that people in this Pole want to complacently 'rest on their laurels', so to speak. Rather than seeking more experience, they are "in neutral, coasting down the road of life" from the momentum of past achievements. These people do not go anywhere in particular in life, but just float along, accumulating experience in a haphazard fashion, rather than pursuing a purposeful quest for understanding and knowledge about the existential angst that is common to this Zone. This Pole is not so outwardly–directed as the Positive Pole, and tends to be more passive. The person gathers and blends experiences, choosing a little here and a little there. There is not the need to master it, teach it, or live it, as there is with the Positive Pole. There is an illegitimate mixing of experiences that does not make a complete thing.

The way to overcome this is to consider and apply whichever of the Positive Poles of the other Zones is appropriate to the situation: +Institution, +Affiliation, +Individuation, +Philosophy, +Ascensions, or +Causation. Choose one of these Poles as a valence that will lift you out of your indecisive, stagnant, ambiguous state of –Achievement.

In both Poles, people in the Experience Zone tend to be eclectic in their interests. That is to say, they metaphorically 'cast their net' widely to acquire experiences. In the Positive Pole the net tends to go deep as well as wide; in the Negative Pole, the net tends to go shallow.

In summary, the theme of people in the Experience Zone is to assimilate information. People in this Zone learn about many areas of life experience. They are often involved in scholastic, historical, or scientific endeavors. People in +Consolidation gather data and form a unified body of knowledge. They are not content with theories. The facts must be substantial. People in –Achievement are complacently coasting through life on the momentum of past accomplishments. The worry that drives –Achievement is a fear of "upsetting the apple cart", or a fear of undoing what has already been done, or a fear of going down the wrong path. People in either Pole are studious, with a detached objectivity about them.

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Unification, the Fifth Zone

The primary name that I have chosen for the fifth Zone is Unification. Recall that the Unification Zone is the secondary manifestation of the primary Trait, the Holism Worldview. As such, this Zone is another Aspect of the Synthesis Process. Therefore a name was chosen, Unification, that is approximately synonymous with Holism and Synthesis.

Another suggested name for this Zone is Amalgamation, defined as "the process in which separate organizations unite to form a larger organization or group, or an organization or group formed in this way." Let me emphasize the word "organization" here. The basic idea here is that our lives are a process of having experiences and gathering information together and, in some processes such as amalgamation, organizing it. The experiences and information consist of raw data, and perhaps most people are okay with mere raw data, but people in this Zone are impelled to assemble the data into a meaningful pattern or system. Data *per se* can be meaningless when not connected in a coherent network, and people in the Unification Zone find disconnection abhorrent.

Another suggested name for this Zone is Generalization. The dictionary definition of this word is: "the practice of studying many different things rather than specializing in one subject". Notice that this word stands in contrast to the approach called "specialization", which is what one is likely to find in the Separation Zone, the Zone on the other end of the Axis from the Unification Zone. Studying for its own sake is more the province of people in the Experience Zone, so the distinction I want to make here is that people in the Unification Zone have broad interests; they want to widen their conceptual horizons to include everything within a

comprehensive framework, then gather it into a single philosophical overview. This is one way that the Unification Zone expresses the Synthesis Process.

The situation is that there is no perfect name for this or any other Zone; one can look to the meaning of the names of the Attributes to get behind whatever name one prefers. As with the Holism Worldview, the Unification Zone's Dialectic Attribute is *Cardinal*, its Axial Attribute is *Expression*, its Dimensionality Attribute is *Three*, and its Directionality Attribute is *Inward*. Also as with the Holism Worldview, this Zone is a composite of the six other Aspects of the Synthesis Process: *Acceptance Goal, Greed Shadow, Idealist Attitude, Concept Center, Sage Role,* and *Power Mode*. If we consider the description and the meaning of these Attributes and these other Aspects as a whole, we see that, in whatever Worldview people in this Zone have their center of gravity, they have a comprehensive perspective on life in the world. Unlike people in the lower–earlier Zones, and as with people in the other Cardinal Zones, people in the Unification Zone can step outside of themselves and compare themselves to others from this objective viewpoint. This is a function of the Inward/Outward dichotomy, where people who are in the Unification Zone gather not only information, but the meaningful connection between bits of data.

This is the most philosophical Zone, the Zone where wisdom is sought from many places and times. People in this Zone look for the meaning of their lives within the broader context of society and history. One might say that they put together an image of their experiences into a single picture. This penchant for integrating ideas gives them a depth and breadth of understanding that is not present in lower–earlier Zones. They are self–aware and other–aware enough to perceive this, so that they often become teachers who seek to impart their accumulated wisdom to others. Often this includes communication about philosophic, artistic, and aesthetic matters and issues.

In the discussion of the Holism Worldview, the comparison was made with the *senior* years of a full lifetime. In this phase a person comes to understand their lifetime in the context of all that they experienced across the course of it. Also in the discussion of the Holism Worldview, the comparison was made with a presumed far-future philosophical phase of human socio-cultural development. This is the phase where human individuals and groups are able to get along so well that the graphic and dramatic arts are the major source of fulfillment. These same comparisons apply to the Unification Zone.

With that abstract explanation and description behind us, how does one discern if oneself or some other person is in the Unification Zone? All Traits in a Process can produce similar behavior, feelings, and thoughts, so one should first eliminate other Traits as possible sources. Then perhaps one can legitimately regard the following as clues for discerning if you or another person is in the Unification Zone:

- Are you always looking to find your personal truth, to discover who you really are?
- And not only personal truth, are you always looking for some big truth about the meaning of life?
- Are you a "systems thinker", meaning, you focus on interconnectedness and compatibility?
- Is it important to you to understand the context, to see the "big picture"?

If you answer Yes to a lot of those questions, then maybe you are in the Unification Zone. Then maybe the next question you need to ask is, Am I in the Positive or the Negative Pole of the Unification Zone? Your success or failure in your Unification endeavors will depend on which Pole your center of gravity is in.

+Philosophy, the Positive Pole

What I mean by "philosophy" here is to be understood as the combination of two Greek root words, *philo* (love) and *sophia* (wisdom), thus, "love of wisdom". People whose center of gravity is in this Pole of this Zone are focused on exercising good judgment rather than bad judgment (folly). The theme of their lives is to develop a comprehensive, coherent belief system, in whatever Worldview they may be. This goes beyond the "common sense" that most people tend to develop over the course of a lifetime.

Besides the literal definition, one definition of philosophy that I have seen is "thinking about thinking", which is also called "metacognition":

Metacognition is "cognition about cognition", "thinking about thinking", "knowing about knowing", becoming "aware of one's awareness" and higher-order thinking skills. The term comes from the root word *meta*, meaning "beyond", or "on top of". Metacognition can take many forms; it includes knowledge about when and how to use particular strategies for learning or problem-solving. There are generally two components of metacognition: (1) knowledge about cognition and (2) regulation of cognition.
[>https://en.wikipedia.org/wiki/Metacognition< — retrieved 08 October 2020]

A good synonym for this Pole is therefore +Metacognition. People in the Unification Zone have a level of self-awareness that is a stage higher–later than the Experience Zone (which is largely focused on gathering data, facts, and knowledge), and two stages higher–later than the Separation Zone (which is largely focused on rational sense–making). So it is that Unification is beyond or "meta" to both of them.

Another suggested name for the Positive Pole of this Zone is +Tapestry. Picture a piece of tapestry or a rug or tablecloth or quilt. The various–colored threads are woven together in such a way that a beautiful picture is created. People in the Unification Zone want to understand and interpret their lives in terms of the overall picture, or the overall story arc, of their lived experiences.

It is possible for the quest for unification, wisdom, metacognition, tapestry and generalization to go awry. Inductive reasoning about the meaning of life is not foolproof; it is possible to arrive at the wrong conclusions; it is possible to come to have a distorted or incomplete picture of oneself and the world. It is possible that the quest for a coherent belief system can become disconnected from actual reality. I refer to that as –Ideology.

–Ideology, the Negative Pole

So what do I mean by –Ideology? Originally, this word had a neutral if not a positive connotation in that it referred merely to the study of ideas. Over the course of history, it came to take on negative connotations, as we see in the following quotation, extracted from a long online encyclopedia entry:

> Although the word ideology in the sense derived from Destutt de Tracy's understanding has passed into modern usage, it is important to notice the particular sense that ideology is given in Hegelian and Marxist philosophy, where it is used in a pejorative way. Ideology there becomes a word for what these philosophers also call "false consciousness." G.W.F. Hegel argued that people were instruments of history; they enacted roles that were assigned to them by forces they did not understand; the meaning of history was hidden from them. Only the philosopher could expect to understand things as they were. This Hegelian enterprise of interpreting reality and reconciling the world to itself was condemned by certain critics as an attempt to provide an ideology of the status quo, in that if individuals were indeed mere ciphers whose actions were determined by external forces, then there was little point in trying to change or improve political and other circumstances. This is a criticism Karl Marx took up, and it is the argument he developed in *Die Deutsche Ideologie* (written 1845–46, published 1932; *The German Ideology*) and other earlier writings. Ideology in this sense is a set of beliefs with which people deceive themselves; it is theory that expresses what they are led to think, as opposed to that which is true; it is false consciousness. [>https://www.britannica.com/topic/ideology-society/The-philosophical-context< — retrieved on 04 September 2020]

In this meaning of the word, every Zone and Worldview has an ideology as its negative manifestation, but it applies best to the Unification Zone in particular. This pejorative use of the word is what I mean by –Ideology, namely that it is a false or pretend philosophy. Ideologies are a part of the culture and society in which we exist, and people can dream up their own ideologies, disconnected from these external ideologies. –Ideology is a potential trap that people in the Unification Zone are especially prone to fall into as they try to discern the meaning of life, the universe, and everything.

The trap of –Ideology can be space-like and it can be time-like, and this leads to two suggested alternative names for the Negative Pole.

The suggested name for the time-like Negative Pole is –Narrative. An imaginative person can connect the data dots of the experiences of their life in a way that "tells a fantastic story", but which is not the actual truth, and which is a fiction. There are people who are prone to spin and weave fanciful tales that are just fantasies; I have met a few.

The space-like version is where one assembles the pieces of the puzzle into a picture that looks good but is not true. Perhaps this phenomenon could be called –Phantasm. The point is that a wondrous story, and a beautiful picture, might not be true in the sense of conforming to actuality, the way things really are. In other words, some people in the Negative Pole tend to fall for a good-sounding story that might not be firmly connected to reality; they are seduced by a fantasy that looks good on the surface, that seems to be meaningful, but a deep inspection would reveal that the ideology is defective and deficient.

Building on this understanding of –Narrative and –Phantasm, another suggested synonym for this Pole could be –Conspiracy, and we are talking about "conspiracy theory" here. There is such a thing as actual collusion for nefarious purposes, but then there is also the illegitimate phenomenon of speculation about collusion that is an attempt to make events that seem meaningless by themselves into an event that seems meaningful. The

problem here is that the conspiracy theorist is reading an interpretation or inference *into* the experiential data and their network of meaning, rather than reading *out* or deducing the actual meaning of the experiential data when properly connected in a valid meaningful experiential network.

I used the word "theory" there. Because the word has two almost opposite meanings, it would be possible to name the Positive Pole of the Unification Zone +Theory and the Negative Pole –Theory, but this did not seem like a good idea to me. The names for this Pole all stem from the penchant of people in the Unification Zone to 'connect the dots', the "dots" referring to data or information. How does one, how should one, connect the dots that give meaning in an epistemic network? This proclivity has some traps. The basic idea is that it is not only possible, it is likely, that people in the Unification Zone are prone to fall into those traps when they illegitimately or inaccurately connect the dots — aka build a theory — as they try to assemble the data, the pieces of the puzzle, into some meaningful picture.

I happen to be in the Unification Zone of the Holism Worldview (as abundantly evidenced by the themes of my books), so I consider this to be a warning message to myself as well as to my readers, who are more likely to be able to appreciate what I have to say if they are in the same categories, and/or other Traits in the Synthesis Process.

Some economic and political systems are manifestations of –Ideology, and these typically end with the suffix, "-ism". For instance, there are capitalism, socialism, communism, feudalism, fascism, colonialism, authoritarianism, democratism, and republicism. (I invented that last word, but you get the idea.) If a culture or society or nation or economy or government is totally captured by one or the other of these ideologies, then taken to an extreme — to the exclusion of a pragmatic balance between them — then things very often go badly awry. The brutal fact is that there is no ideal economic or political system, although one hopes that humanity is getting better at implementing systems apart from any particular ideological distortion.

Another suggested name for the Negative Pole is –Aggregation. People in this Pole are content to broaden their horizons and collect a lot of experiences without assembling the resultant concepts into a philosophical framework. In other words, they experience no need to structure and systematize their life experiences into a coherent belief system. At least they will not likely fall into the traps of –Narrative, –Phantasm, –Conspiracy, or –Theory.

The way to overcome the Negative Pole, by whatever name it is called, is to consider and apply the Positive Pole of the Complementary Zone, which is +Individuation: don't indulge in flights of fantasy or "pipe dreams" no matter how seductive; instead, exercise more discernment and judgment, and ground yourself in common–sense reality. Any inclination you might have to matters that are "bigger than life" might be untethered from rationality and reality, so be careful; become balanced by inculcating the Complementary Zone.

In summary, the theme of people in the Unification Zone is to experience grace and beauty. They tend to be wise and loving in all of their dealings. There is concern for doing the decent thing with conviction because they see that we are all in this together. They live with consideration for the benefit of others, and for finding the greatest good for the most people. People in +Philosophy are always broadening and widening their belief system to be all-inclusive. They want to see the big beautiful picture, the universal generalized principles. People in –Ideology gather bits and pieces of wisdom from here and there, but do not put it into a big picture or coherent belief system. They gather and blend material from their life experiences, but they often mix it illegitimately, making an incomplete or distorted picture. –Ideology is driven by a fear of incongruity, which is seen as an ugly scattering of energy. People in either Pole are philosophically inclined, with perhaps a flare for the dramatic if not the tragic. They collect whatever they find that fits their picture of a beautiful reality.

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Transcendence, The Sixth Zone

Recall that the Transcendence Zone is the secondary manifestation of the primary Trait, the Transpersonalism Worldview. As such, this Zone is another Aspect of the Evolution Process. Therefore a name was chosen, Transcendence, that is approximately synonymous with Transpersonalism and Evolution. There seems to be a dearth of appropriate synonyms for this word, but it refers to the aspiration to break free of limitations. As a verb, transcend, the dictionary definition is:

… be or go beyond the range or limits of (a field of activity or conceptual sphere). Synonyms: go beyond, rise above, cut across, surpass (a person or achievement), excel, exceed.

The situation is that there is no perfect name for this or any other Zone; one can look to the meaning of the names of the Attributes to get behind whatever name one prefers. As with the Transpersonalism Worldview, the Transcendence Zone's Dialectic Attribute is *Cardinal*, its Axial Attribute is *Inspiration*, its Dimensionality Attribute is *Two*, and its Directionality Attribute is *Upward*. Also as with the Transpersonalism Worldview, this Zone is a composite of the six other Aspects of the Synthesis Process: *Growth Goal, Arrogance Shadow, Spiritualist Attitude, Sympathy Center, Priest Role,* and *Passion Mode*. If we consider the description and the meaning of these Attributes and these other Aspects as a whole, we see that, in whatever Worldview people in this Zone have their center of gravity, they have a basically optimistic feeling about life. They see themselves and the world as getting better and better. This often shows up as a religious streak when the person is in an Ordinal Worldview, and a spiritual streak when the person is in a Cardinal Worldview; these people look "heavenward".

The Evolution Process is focused on optimizing one's value system, which is to say, it is perfectionistic. People in the Transcendence Zone are always aspiring to grow, to improve, and to better themselves and the world. They reach for the higher and the bigger. They also have an air of other–worldliness about them; they are beyond it all; they are 'out of this world'. And I do not mean that they have an interest in UFOs and space aliens (this applies best to Cardinal Zone Collectivists); I do mean that they have a transcendent spiritual component in their psyches.

Other themes in the lives of people in this Zone are intensity, intimacy, and sensitivity. They have a consciousness that is elevated to the higher and nobler aspects of life, such as virtue, merit, excellence, and ethics. This is the most difficult of the Zones to be in, because of the sensitivity of the person, the intensity of self-awareness, and the aspiration for self-improvement that never seems to be satisfied. These people are also not shy about preaching to others about how they should and can improve themselves and their situations. They also have big ideas, and because of that they can make grand breakthroughs. Either that or they break down because they cannot attain their self-imposed high standards.

With that abstract explanation and description behind us, how does one discern if oneself or some other person is in the Transcendence Zone? All Traits in a Process can produce similar behavior, feelings, and thoughts, so one should first eliminate other Traits as possible sources. Then perhaps one can legitimately regard the following as clues for discerning if you or another person is in the Transcendence Zone:

- Is the psychological quest for self-improvement a major theme in your life?
- Do you aspire to elevate your consciousness into a higher state of awareness?
- Do you like uplifting music and inspiring natural environments?
- Are you disappointed with people who have less than stellar moral and ethical character?
- Are you discontented with the mundane affairs of daily life, such that you want to escape from them and it?
- Are you always looking beyond your current horizon; are you extending your own frontier?
- Do you consistently exceed your grasp, resulting in unpleasant consequences?
- Do you aspire to a higher reality; do you envision a better world?
- Do you feel that you have some "gospel" (good news) that you must share with others?

If you answer Yes to a lot of those questions, then maybe you are in the Transcendence Zone. Then maybe the next question you need to ask is, Am I in the Positive or the Negative Pole of the Transcendence Zone? Your success or failure in your Transcendence aspirations will depend on which Pole your center of gravity is in.

+Ascension, the Positive Pole

For the name of the Positive Pole of the Transcendence Zone, I chose the word +Ascension. Obviously, this is appropriate for a Trait with the *Upward* Directionality Attribute. In whatever Worldview these people may be, if their center of gravity is in this Zone they stretch themselves metaphorically 'upward', which is to say, away from the ordinary and toward the extraordinary. The aspiration is to be a "good" person, to perfect their value system, and/or to break out of the limits of the value system of their acculturation and their society.

Another proposed synonym for the Positive Pole is +Enlightenment. This is a person who is genuinely on a journey of mitigating their "shadows", the "shady" side or "dark" side of their character. In terms of the Process/Aspect System, these dark character Traits are the Shadows, the Negative Poles of Traits, and the False Personality. When these psychological 'anchors' are dropped, the psyche can indeed ascend to a higher level of consciousness. The result is a relatively transcendent perception and vision and consciousness, compared to what it was before. I say "relatively" because, of course, enlightenment looks very different in each Worldview. Let's just say that people in the Transcendence Zone of every Worldview aspire to become the best that they can be within the constraint of the limited perspective and perceptions of that Worldview; the 'higher' the Worldview, the 'higher' the enlightenment.

Related to the notion of +Enlightenment is the notion of +Revelation versus the notion of −Concealment; this is another metaphor for the movement from the 'darkness' into the 'light'.

Another related metaphor of +Enlightenment, one that is often used to describe transcendence or "raising one's consciousness", is +Awakening, as if one is 'waking up' from a state of being 'asleep', comparatively speaking.

Another cluster of synonyms of this Pole refers to the lightheartedness that one experiences in the process of +Ascension; appropriate words are +Jubilation, +Rejoicing, and +Exultation. These synonyms lead to another descriptive word in the Upward Direction thesaurus, and that is +Exaltation. A dictionary definition of this word is "the action of <u>elevating</u> someone in rank, power, or character." If the person is qualified, if the person is virtuous, if the person has earned their merit, if the person has mitigated their negativity, if the person has earned and deserves the exaltation in status, then great! However, if these conditions are not met, then there is the potential for aspirations of ascension and enlightenment and exaltation to go awry, and this sin is described in the next subsection.

−Exaggeration, the Negative Pole

The word "exaggeration" *per se* may not seem like a negative thing, but the way I mean it, it is, and this is seen in a number of synonyms that are obviously negative manifestations of the Transcendence Zone. For instance, there is −Self-righteousness, −Grandiosity, −Pomposity, −Pretentiousness, −Perfectionism, −Fanaticism, and −Presumptuousness. Therefore, −Exaggeration is defined as a false, unrealistic, phony, and sham ascension; it is not based on a true aspiration for higher and nobler virtues. These people do not know any better than to go "where angels fear to tread."

Self-proclaimed gurus who are in this Zone, especially those in Worldviews lower–earlier than Holism, sometimes slip into this Pole, often partly because of the adulation of their acolytes, and also often partly because of an exalted estimation of their degree or stage of enlightenment. Scandals regarding "sins" of commission and omission commonly result. Charges of hypocrisy are often leveled at sub-optimally enlightened gurus, usually from those who do not aspire to better themselves, who do not hold themselves to a difficult high standard of excellence and virtue, and therefore who do not understand how arduous the virtuous path is.

Another suggested synonym for this Pole is −Escapism. This happens when the quest for ascension does not pass through the extinction of the defects and deficiencies in one's psyche, but instead one seeks to deny them or ignore them. In metaphysical circles, this is called "spiritual bypassing":

> A spiritual bypass or spiritual bypassing is a "tendency to use spiritual ideas and practices to <u>sidestep</u> or <u>avoid</u> facing unresolved emotional issues, psychological wounds, and unfinished developmental tasks". The term was introduced in the early 1980s by John Welwood, a Buddhist teacher and psychotherapist. Clinicians in pastoral psychology have identified both beneficial and detrimental manifestations of behavior that could be described as spiritual bypass. [>https://en.wikipedia.org/wiki/Spiritual_bypass< — retrieved 05 October 2020]

This avoidance of the nature of mundane reality and our own psyches has always been a potential problem with religious and spiritual people. Humanity and life in the world can be mean and ugly and miserable at times, and it is not healthy to not confront this reality face on, and learn what it has to teach. This Zone is all about coming to terms with the "dark side of the force", to use a *Star Wars* phrase. In Jungian psychology, this process is referred to as "integrating the shadow". It can be a hell of a ride.

Related to −Escapism is −Asceticism. This distortion of the focus of this Zone comes from the notion that in order for the spiritual self to ascend heavenward, one must release the alleged 'anchor' that holds one down to the mundane world, namely the physical body. Monasticism is a historical instantiation of this negativity.

People who are in either Pole have a tendency to be "evangelists" for one righteous cause or another, evangelism being defined as being a herald of better things to come, a messenger of a better way to go somewhere. If the evangelism is of a distorted sort, then a cult can result.

Another negative manifestation of some people in this Zone is –Superstition, which also happens to work well as the Negative Pole of the Spiritualist Attitude. Some phenomena provide tantalizing clues that there is a supernatural realm, a world beyond the mundane — UFOs, crop circles, near-death experiences, haunting, channeling, psychic phenomena, past-life memories, mystical insights, and such — and when people evangelize about those phenomena with back-up from grounded scientific investigation, I would ascribe them to the Positive Pole of this Zone. However, there are people who evangelize about unfounded and ungrounded superstitious notions, and I place those as being in the Negative Pole of this Zone.

Related to –Superstition is the notion of –Magick. This word is spelled differently to magic, which is what stage magicians do, because, when specified with this spelling, it is related to what superstitious people do, otherwise called "magical thinking". This is the notion that one can bend reality to one's will via formal procedures or rituals, such as "affirmations and denials". Some people add a pseudo-scientific aura to their magical thinking by invoking an interpretation of quantum mechanics called "many worlds". Whether or not there is anything to this interpretation, there is no guarantee that the universe cares about how you feel or how you think, so the most reliable way to bend reality to your will is to do something physical about it. Your body cares (the placebo and nocebo effects), but the evidence I have seen suggests that the world in general is almost entirely indifferent to my felt or thought whims and desires and needs. Therefore, the healthy procedure for elevating my status is to take personal responsibility for my +Ascension by doing what needs to be done, far more so than expecting wishful thinking, no matter how intense or persistent, to work magick.

The way to elevate this Pole is to consider and apply the Positive Pole of the Complementary Zone, Immanence, which is +Affiliation: ground your perceptions in mundane reality with the help of people who are not as prone to flights of fancy as you might be.

In summary, the theme of people in the Transcendence Zone is to experience psychological intimacy, moral virtue, spirituality or religiosity, ethics, and excellence in whatever their concerns may be. The person's consciousness is naturally elevated to the nobler, higher aspects of life. People in +Ascension have an other–worldly consciousness that looks for the blessing in everything, and they try to help other people be the best that they can be. People in –Exaggeration also have noble aspirations and intentions, but they are distorted, subverted, or perverted by such things as self-righteousness, grandiosity, and fanaticism. –Exaggeration is driven by a fear of being ordinary. People in either Pole are sensitive, intense, and high-minded players in the symphony of life.

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Activation, the Seventh Zone

Recall that the Activation Zone is the secondary manifestation of the primary Trait, the Messianism Worldview. As such, this Zone is another Aspect of the Origination Process. Therefore a name was chosen, Activation, that is approximately synonymous with Messianism and Origination. Other suggested names for this Zone are Influence, Stimulation, Provocation, Catalyzation, and Energization.

The situation is that there is no perfect name for this or any other Zone; one can look to the meaning of the names of the Attributes to get behind whatever name one prefers. As with the Messianism Worldview, the Activation Zone's Dialectic Attribute is *Cardinal*, its Axial Attribute is *Action*, its Dimensionality Attribute is *One*, and its Directionality Attribute is *Forward*. Also as with the Messianism Worldview, this Zone is a composite of the six other Aspects of the Origination Process: *Dominance Goal, Impatience Shadow, Realist Attitude, Excitation Center, King Role,* and *Aggression Mode*. If we consider the description and the meaning of these Attributes and these other Aspects as a whole, we see that, in whatever Worldview a person in this Zone has their center of *gravity*, they are focused on sorting out the dichotomy of what is working and what is not working, in their life and in the world, so as to make activities, internal and external, run more effectively and efficiently. This is all part of sorting out a behavior system hierarchy, subjective and objective. People whose center of gravity is in this Zone ask themselves, What do I need to do to 'get the ball rolling'.

It might seem strange that the Activation Zone, an Aspect of the Origination Process, is at the culmination of the Zone spectrum, rather than at the beginning. One answer is that this is the highest–latest Zone within each Worldview, and as such, people in this Zone are in some sense inclusive of the lower–earlier Zones; they are at the 'pinnacle' of the spectrum in terms of the space–like metaphor, and at the most mature phase in terms of the time-like metaphor. Therefore, this is the Zone where the person is most likely to act as if they are at the 'top of the totem pole', to believe that they have the 'big picture' as seen from their 'high perch', and to act as if it is their prerogative to 'change the world' to conform to their notions. If not that, then at least they tend to be concerned with issues of universal importance and general, wide-ranging significance. This is a Zone where people tend to engage in some sort of political activism, to be a 'mover and shaker', to be a catalyst for change, and to have a significant impact on the world around them, whatever the size their world may be, in whatever Worldview they have their center of gravity.

With that abstract explanation and description behind us, how does one discern if oneself or some other person is in the Activation Zone? All Traits in a Process can produce similar behavior, feelings, and thoughts, so one should first eliminate other Traits as possible sources. Then perhaps one can legitimately regard the following as clues for discerning if you or another person is in the Activation Zone:

- Are you an activist by nature, driven to campaign and work for reforms?
- Are you compulsively involved in politics or government, of any size, in any capacity?
- Are you energized and excited by being a "change agent" in your realm of influence?
- Are you a highly-motivated self-starter, unable to be passive?
- Do you see yourself as "at the head of the pack", so you put yourself "out there"?
- Do you intuitively see what needs to be done and therefore just do it?
- Do you get antsy when there are no new projects to start?
- Do you experience frustration when progress on your projects is too slow?
- Do other people often look to you for leadership when they see some process that needs fixing?
- Are you peeved by "lazy" people who don't seem to care that things need to get fixed?
- Do you seek to be an exemplary person of competence, or seek to be a mentor to others?
- Do you tend to espouse libertarian or even anarchic political views?

If you answer Yes to a lot of those questions, then maybe you are in the Activation Zone. Then maybe the next question you need to ask is, Am I in the Positive or the Negative Pole of the Activation Zone? Your success or failure in your Activation endeavors will depend on which Pole your center of gravity is in.

+Causation, the Positive Pole

People in this Pole, in whatever Worldview they may be, are full of energy that is focused on, first of all, mastering their own inner workings and experiences. What is mastered is then impressed upon others; they focus their energies outward; they become effective guides, leaders, pathfinders, and trail blazers. This is often a teaching Zone as much as it is a learning Zone. These people want to pass on their experience, to instill or implant it in others. They have arrived at the "source", you might say; they understand it now, and they impart this awareness to others.

A suggested synonym for this Pole is +Synergism; it means "working together":

> Synergy is the creation of a whole that is greater than the simple sum of its parts. The term synergy comes from the Attic Greek word *synergia* from *synergos*, meaning "working together".
> [>https://en.wikipedia.org/wiki/Synergy< — retrieved 08 October 2020]

This definition reads a lot like the definition for *gestalt*, a German word that I use as a synonym for the Unification Zone, but I prefer to apply "synergy" to the Activation Zone because it is about "work" or action. Furthermore, the root *ergos* is a root for the English word "energy", a word that is very appropriate for people in this Zone. Even if this synonym is not perfect, the point is that a person in +Causation is focused on 'getting their act together' in order to be competent in the activity of leading other people to get their act together, or at least make progress on their path of advancing the effectiveness of their behavior system hierarchy.

A proposed synonym of this Pole is +Empowerment. The Wikipedia entry on this word defines it this way:

> Empowerment is the degree of autonomy and self-determination in people and in communities. This enables them to represent their interests in a responsible and self-determined way, acting on their own authority. It is

the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights. Empowerment as action refers both to the process of self-empowerment and to professional support of people, which enables them to overcome their sense of powerlessness and lack of influence, and to recognize and use their resources.

People in the Positive Pole can be radically progressive in a good way; people in the Negative Pole, not so much. As with all Zones, there is danger when one puts oneself 'out there' as a guide or leader or mentor when the Activist has not mastered themselves.

–Agitation, the Negative Pole

People in this Pole, in whatever Worldview they may be, have probably not first mastered themselves. Therefore the best they can do is 'rock the boat' and 'shake things up'. They perceive that change needs to be made, but they try to make something happen in an unskillful, ignorant, stupid, or misguided way. Consequently, they are mere self-willed, obnoxious, irritating, disruptive troublemakers, rabble-rousers, provocateurs, or firebrands, rather than being effective leaders or efficient agents. In whatever size world they feel impelled to act, they fancy that they are revolutionaries, and yes, they may succeed in overthrowing the prevailing order, but it often comes to naught. These people play a part in the destruction of the old order, but they do not play a part in the construction of the new order as a person in +Causation does; they are not a herald of things to come; they are a herald of what is broken about the way things have been, so their agenda is the destruction of the old order.

The name of the Negative Pole of this Zone is practically synonymous with the name of the Negative Pole of the Messianism Worldview, –Provocation.

This leads to another suggested synonym for the name of this Pole, namely –Chaos, an extreme version of which is anarchy or lawlessness. This Pole represents the destructive way that change often occurs. Unfortunately, sometimes it is necessary to destroy the old world order in a cataclysmic way before a new world order can be +Caused. People in the Negative Pole of –Agitation may start many projects to reform whatever they see needs to change, but they are disinclined or perhaps unable make the sustained effort to manage the projects and bring them to completion. They may be good at seeing what needs to be done, but not so good at seeing that it is carried out. People in this Pole tend to change their minds about the projects under their supervision; they move on to other projects before they are finished with what they are working on. This, of course, is the result of chaos in their own activities, and it leads to chaos around them. Perhaps you have had to work for a boss who is like that.

This Pole of this Zone also manifests as a tendency to thrive on turmoil, or even mere excitement. There is a tendency for these people to overextend themselves, just for the fun or thrill of it. Such a person often lives on the edge of danger much of the time. This is a way of being progressive, but it is not catalytic in nearly as constructive a way as the Positive Pole is.

If you find yourself in this Zone, may I suggest that you might want to study science, history, anthropology, psychology, sociology, economics, and so on, then 'put your own house in order' before you try to 'fix the world'. Another way to get out of the Negative Pole is to consider and apply whichever of the Positive Poles of the other Zones are appropriate to the situation. Yet another way to overcome this Pole is to consider and apply the Complementary Zone, Resolution, and its Positive Pole, +Institution: resolve to narrow your focus to the completion of the task at hand, rather than always getting agitated about the way things are going.

People in either Pole, in a very strong personality, are said to have a "reality distortion field" that follows them around. It is as if they can influence other people by sheer force of their will in combination with their charismatic personality. They have an aura or energy about them that induces other people to follow them; it could result in a cult of personality, or it could result in a legitimate cause or endeavor. In the Negative Pole, the personality is overbearing; in the Positive Pole, these people act out "the change that they want to see in the world." People in the Negative Pole prefer authoritarianism as a means to an end; people in the Positive Pole have a genuine moral authority that advances their realm of influence, leading to a new behavior system, within and without. The Positive Pole has a plan for supplanting the old with the new; the Negative Pole just acts to destroy the old.

In summary, the theme of people in the Activation Zone is to make things happen. They have a lot of projects in the works. They are always starting something, managing something, doing something, or going somewhere. They pursue their activities and interests with gusto and energy. People in +Causation are active and energetic in gaining competence. They master the subjects of their choice, and then oftentimes teach them

to others, doubly making it part of themselves. People in –Agitation are, of course, spinning in a whirlwind of energy that does not go anywhere or do much beyond 'heating up' the environment. –Agitation is driven by a fear of rules and regulations. People in either Pole like to keep busy, perhaps to the point of being "workaholics".

General Comments on the Zones

1. There is a distinct difference between the three Ordinal and the three Cardinal Zones. The low–early Zones are Aspects of the Ordinal Processes, and the high–late Zones are Aspects of the Cardinal Processes. People in the three Ordinal Zones are more oriented to "down to earth" issues and endeavors. The perspective and perceptions here are limited, specific, and focused. People in the three Cardinal Zones are more oriented to abstract issues and endeavors. The perspective and perceptions here are unlimited, expansive, and general. People at the Neutral Fourth Zone are concerned with all these areas equally, except when Traits and other factors skew the emphasis one way or the other, Ordinal or Cardinal. The major time–like trend that is evident in the sequence of the Zones is an increase in the degree or range of awareness, with greater self-conscious function.

2. In the time-like metaphor for the Zones within the Worldviews, they can be viewed as a cyclic pattern of evolution in seven steps. The end of a septenarian cycle leads naturally to the beginning of a new cycle. That is to say, the chaotic destruction of the old order in seventh Zone –Agitation and the initiation of a new order in seventh Zone +Causation leads naturally to the codification of the new order in first Zone –Regulation, which then leads to the Positive Pole of the Resolution Zone, +Institution. The process then goes through the seven stages, and this septenarian cycle repeats *ad æternum*. This pattern is very evident in the history of individual people, and in the history of groups of people of all sizes, and in the natural world on this planet, as documented in my book *The Tao of Cosmogony*.

Chapter 3L

GENERAL COMMENTS ON THE TRAITS

We have spent quite a bit of time with the explanation and description of each Aspect, and each Trait in each Aspect. We come to a place here and now to gather together some general observations that apply to the Traits and the system of Traits as a whole.

Primary, Secondary, and Tertiary Traits

There seems to be a "power law" relationship of primary Traits to secondary Traits, and secondary Traits to tertiary Traits. That is, a secondary Trait has approximately the influence on the personality as the square root of the primary Trait, and a tertiary Trait has approximately the influence on the personality as the square root of the secondary Trait. Thus, if the primary Trait is ~10, then the secondary Trait is ~3.2, and the tertiary Trait is a ~1.8.

Another way to look at this is that if a primary Trait is the overarching *what*, then the secondary Trait is the subtle *how* that the primary Trait is expressed, and the tertiary Trait is an even more subtle modifier.

If you are attempting to discern someone else's Traits, start by looking for Role first, by a process of elimination — what they almost certainly are NOT, then work toward greater certainty. Mode is also fairly easy to spot, and also Centering — in other words, the Cardinal Aspects of Center, Role, and Mode, because they are Cardinal, are more outward-facing, and therefore stronger. The Ordinal Aspects of Goal, Shadow, and Attitude might not be so easy to spot. After you have sorted those out, it should be fairly easy to discern the Neutral Aspect, Worldview/Zone. After a while, this latter becomes one of the easiest and quickest to discern, as you intuit the time/space "distance" between you and them.

Negative Poles

In connection with fear, illusion, and the nature of evil, there is an idealistic philosophical premise which states that everyone does the best that they can, and everyone has good intentions, no matter how stupid or thoughtless or evil the act may seem. The Negative Pole is the dumb or evil distortion that manifests when the person falls short of expressing the Positive Pole, which is "good". A person's good intentions, the Positive Poles, can be perceived behind an evil act, if the evil act is identified as an expression of one of the Negative Poles.

Here is another thought in the same vein. If a person has an "evil" expressed toward himself by another person (and he is dealing with a reasonable person that he is otherwise comfortable with), perhaps they can use this understanding to adroitly educate the other person to express the Positive Pole. For instance, if a mate constantly criticizes or picks at them, they may discern that the mate has the Goal of Rejection, and is expressing the Negative Pole of –Prejudice. Perhaps the good intention behind the criticism is to show a better way. It might be a useful approach to ask questions of the mate to find out precisely what the good intention is that motivates the criticism. This alone might give the mate the insight that they could be more constructive in the way they present criticism, thus expressing the Positive Pole of +Distinction.

Sometimes the Pole, whether Positive or Negative, is strong, and sometimes weak. That is, a person may be firmly grounded in one or the other Pole, or the person may fluctuate easily from one Pole to the other; it can fluctuate hourly, daily, or whatever — depending on internal mood or external circumstances. One of the most valuable things about this System is that once people learn what their Traits are, they can recognize when their personality switches from the Positive to the Negative Pole. They can gain control by learning to catch it at the source — 'nip it in the bud', so to speak. They can consciously override or circumvent the behavioral expression of the Negative Pole. One of the factors of mellowing in one's old age, I think, is

learning to spend more time in the Positive Pole and less time in the Negative Pole. The Positive Pole is considered more mature, and it is certainly more pleasant for others to deal with.

There are a couple of techniques that you can use to mitigate your Negative Poles. The first is to just *notice* when you are expressing the Negative Poles. This is commonly called "self-observation". It simply involves taking note of your behavior, feelings, and thoughts. This cannot always be done at the time the Negative Pole manifests, but later on, at times of review, reflection, and introspection, it can. You should not let self-observation destroy spontaneity, or you will only create neuroses. However, if you exercise some retrospective self-examination, you can begin to eliminate the expression of a Negative Pole by first noticing it, and then asking what it is that is feared. The Negative Pole produces fears which are always groundless, and often only need to be recognized as such to make them go away. You would do well also to notice the Positive Pole, and thereby reinforce it.

The second technique for overcoming the Negative Pole is to consider and ponder the meaning of the Positive Pole of the Complementary Trait. For instance, if your Trait is the Passion Mode, and there is trouble with the Negative Pole of –Extremism, the way out of this is to exercise +Restraint. For Neutral Traits, the person must consider the Positive Poles of all of the Polar Traits. In the description of each Trait, this technique was described.

Generally speaking, as people age, they become more "mellow", and one of the ways that they do this is that they mitigate the Negative Poles of their Traits. One does not need to consciously participate in this process; it happens semi-automatically, because the Negative Poles are unpleasant for everyone who is affected by them. The semi-automatic process that mitigates the Negative Poles is referred to as "circulation".

Circulation

There is a more general phenomenon regarding Positive and Negative Poles of Traits that it would be good for one to understand. Recall from previous discussions that the Positive Poles are the healthy and happy manifestations of your Traits, and the Negative Poles are the unhealthy and unhappy manifestations. You would do well to understand that there is a broad spectrum of manifestation between the Positive and the Negative Poles of each Trait. Think of it this way: the extreme Negative Pole could be compared to the color black, and the extreme Positive Pole could be compared to the color white, but there are innumerable shades of gray in between the two extreme Poles. I am saying this because once you become aware of it you can put this knowledge to use as a technique for becoming a happier, healthier person.

Say you are merrily coasting along comfortably minding your own business in whatever your primary Trait is. At these times you are probably in the Positive Pole of that Trait. However, it is unlikely that you are in the extreme of the Positive Pole unless you are an "enlightened" person. It is easy to be in this Pole when things are going your way. The test of your enlightenment is when things are *not* going your way. As you know, ease is temporary, because sooner or later some internal or external force kicks you into the Negative Pole of your Trait. I call this getting "perturbed" by a "challenge". If you subscribe to the notion that this is a bad thing, you might try to resist or deny or ignore what is happening. If you do this, you will at best only return to the shade of gray you left from.

I believe that there is a better way, an instructive way. It is not such a good idea for the ego to try to effort its way to the Positive Pole of the Trait. To handle the situation this way would not "integrate the shadow" (fear) — to use Carl Jung's term — that kicked you into the Negative Pole of your Trait in the first place. Another way to say this is that for the ego to interfere with the natural circulation into the Negative Pole would not make proper use of the so-called "dark side of the force", which is every bit as much a part of the grand cosmic scheme of things as the so-called "light side of the force". The way to reap the benefit of a negative event is to let go and allow yourself to fully experience the Negative Pole.

What usually happens is that you go through the Negative Pole of your Trait clear on down to the Negative Pole of the Complementary Trait. The trick is to flip into a self-awareness mode where you observe yourself from a neutral place all the way through the circulation process. That is, do not judge or condemn the experience of the Negative Pole — just learn from it by watching it in all of its folly and misery and hurtfulness. When it has run its natural course, you will naturally swing back through the Positive Pole of the Complementary Trait and back into the Positive Pole of your Trait. You will, however, not come to rest at exactly the same place in the 'shades of gray' spectrum in the Positive Pole of your Trait; you will come to rest at a 'lighter shade of gray' in the spectrum. Via more challenges, perturbations, and circulations, you

eventually become immune to the particular challenge that perturbed you. With other challenges the same process will occur. Full involvement in this process will eventually get you all the way to 'white', aka "enlightenment".

You can visualize circulation through the Poles of your Traits as a spiral or helix because you do not return to the same point you left from. Rather, you came to a more "advanced" location on your psychological journey to mental health and happiness. This is a way of intentionally extracting benefit from your knowledge of the Process/Aspect System.

Patterns of Trait Arrays

Previously we have reviewed the descriptions of the Traits individually. Doing so gives one a certain type of understanding of any given personality in terms of those Traits. However, there are several ways of gaining deeper and broader insights about any given personality by looking at certain patterns in the Array of Traits. This section explains and describes some of those methods of analyzing an Array of Traits. The simple fact is that Arrays of Traits can be skewed in various ways, giving emphasis here and de-emphasis there. If you know how to read this information out of a person's overall Chart, you get a clearer view of the person in an overall sense.

There are several ways of doing this analysis:
- the "strangeness index";
- the "Cardinal/Ordinal index";
- the "Process emphasis index";
- the "Axis index".

Let's take a look at these in the following subsections.

The Strangeness Index

Some Traits are more common than others, which obviously makes some combinations of Traits more common than others. Obviously, the higher quantity of common Traits that people have, the better they fit in with the higher quantity of likely-to-be-met people. Let it be emphasized that there are many other personality factors that contribute to where a person would be estimated by their peers to be on the normal-to-strange spectrum, so this so-called "strangeness index" only applies to Trait Array of the Process/Aspect System.

The order of most-common to least-common Traits is approximately as follows:

For the Goals: Growth, Acceptance, Dominance, Submission, Equilibrium, Rejection, Reduction.

For the Modes: Observation, Caution, Power, Passion, Aggression, Perseverance, Repression.

For the Shadows: Stubbornness, Greed, Impatience, Arrogance, Martyrdom, Lowliness, Renunciation.

For the Roles: Server, Artisan, Warrior, Scholar, Sage, Priest, King.

For the Attitudes: Idealist, Realist, Pragmatist, Skeptic, Spiritualist, Cynic, Stoic.

For the Centers: Intellect, Emotion, Motion, Impulse, Concept, Sympathy, Excitation.

For the Worldviews: Materialism, Collectivism, Holism, Traditionalism, Primitivism, Transpersonalism, Messianism.

You can calculate a "strangeness index" by assigning values to each of the Traits in sequence of their commonness., and totaling them. So, assign the most common Trait in each Aspect the value of 0, and assign each of the succeeding less common Traits the succeeding numbers, until the least common Trait gets the value of 6. Then add up the numbers for a specific person's Array, and you have the strangeness index of that personality as a whole. The value could range from zero strangeness to 42 strangeness. This provides some measure of how well the person fits in with the cultural norm. This little exercise may or may not appeal to you, depending on how "strange" you are. If you are toward the "strange" end of the spectrum, the understanding of why this is so might give you some comfort. If you are toward the "normal" end of the spectrum, you probably will not much care.

To make this calculation easy for you, I have tabulated the Traits as follows:

Table 3La — STRANGENESS INDEX CALCULATION							
POINTS	0	1	2	3	4	5	6
GOAL	Growth	Acceptance	Dominance	Submission	Equilibrium	Rejection	Reduction
MODE	Observation	Caution	Power	Passion	Aggression	Perseverance	Repression
SHADOW	Stubbornness	Greed	Impatience	Arrogance	Martyrdom	Lowliness	Renunciation
ROLE	Server	Artisan	Warrior	Scholar	Sage	Priest	King
ATTITUDE	Idealist	Realist	Pragmatist	Skeptic	Spiritualist	Cynic	Stoic
CENTER	Intellect	Emotion	Motion	Impulse	Concept	Sympathy	Excitation
WORLDVIEW	Materialism	Collectivism	Holism	Traditionalism	Primitivism	Transpersonalism	Messianism
TOTAL							
GRAND TOTAL	(a number between 0 and 42, a measure of minimum to maximum "strange")						

Add up the total in each column, then add up the total of the totals to get the grand total. Mine is about 15: I am only about a third as "strange" as one can be. With intentionality, I can pass for "normal" for a little while, but it is exhausting to maintain the facade for very long. So what's your strangeness index?

The Cardinal/Ordinal Index

Besides the Strangeness Index, there is another little arithmetic calculation having to do with the Process/Aspect System that you might find mildly enlightening. That is what I call the "Cardinal/Ordinal Index" — COI.

Look at a person's Array of Traits and count up the quantity of Cardinal Traits, primary and secondary (tertiary is not worth counting). Record this as a positive number, using the following method: count the primary Traits as +3 and the secondary Traits as +1. The maximum calculation of Cardinal primary Traits is therefore 7 x 3 = 21, and the maximum calculation of Cardinal secondary Traits is therefore 7 x 1 = 7, for a maximum Cardinality number of +28. I have never seen a number higher than about +20. Then count the quantity of Ordinal primary and secondary Traits with the same method but with negative numbers. Add the Ordinality total to the Cardinality total, and you will have the Cardinal/Ordinal Index. If the number is above zero, the person is mostly Cardinal, and if the number is below zero, the person is mostly Ordinal. Then you might want to review the section describing and explaining the difference between these two perspectives until you understand it fully. This understanding will give you further insights into the nature of people because of where they stand in the spectrum of this index.

The COI can be further refined with the following two considerations, having to do with Processes and Dimensions.

Process Emphasis and De-emphasis

Descriptions of all Traits given in this Part of the book are of the quintessential archetypes, but there is never a pure expression of the archetypes in any person. This is partly because the Traits of True Personality are 'colored and flavored', so to speak, by False Personality. Furthermore, each Trait 'colors and flavors' every other Trait in a person's Array. If a person had all seven of their primary Traits in the same Process, all those Traits would reinforce each other, and they would be unmistakable. Contrariwise, if none of the seven primary Traits in a person's Array are aligned with each other in any of the Processes, it would be most difficult to discern what those Traits are in that person, because those Traits would be diluted and distorted by all of those other Traits. Most people are somewhere between these two extremes; in my experience, most people have a pairing or two of Traits in a Process or two, and those reinforce and strengthen each other and make them more discernible. This phenomenon or reinforcement of Traits in the same Process can be quantified: just add up the quantity of Traits in each of the seven Processes and see where the emphasis and de-emphasis is.

The Axis Ratio

In the previous subsection, the discussion was about the possibility of reinforcement of Traits in the same Process, and the possibility of lack of Traits in any Process. In this subsection, the discussion is about Traits in the same Dimension, aka on the same Axis. Simply stated, there is the phenomenon when a rapport between Traits in the same Process reinforces and strengthens them, but there is also the phenomenon when Traits are in opposite Processes, so that weakens them.

That is one thing, but there is this other thing.

People with a predominance of Traits in the Action Processes (Termination and Origination) are sensitive to power differentials between people and in situations. Therefore they are more likely than those with a predominance of Inspiration Process (Involution and Evolution) and Expression Process (Analysis and Synthesis) Traits to exert their influence over others and situations when they perceive that they have 'the upper hand'. For disputes between people who are primarily in the Action Traits, the more aggressive stance wins. For a person who is primarily in the Traits in the Inspiration Process who is in a dispute, they feel that moral and ethical superiority 'carries the day' in any disagreement. For people who have a predominance of Traits in the Expression Axis in a disagreement, the most intelligent, sensible person who presents the best arguments wins. For a person with a predominance of Traits in the Assimilation Axis, the most information and knowledge wins the arguments.

If you compare the relative quantities of Traits on each side of an Axis/Dimension, this gives you the following insights about some fundamental elements of that person's overall personality, as follows:

- 1-D ACTION, the Activity–Passivity Ratio: Compare the quantity of Cardinal Action (Origination Process = activity) Traits with the quantity of Ordinal Action (Termination Process = passivity) Traits in any given individual's Array, and this will give you a clue about their Activity–Passivity ratio. Another name for this ratio would be pro-activity (initiating action, as in "self-starter") versus re-activity (needing to be guided and/or pushed).

- 2-D INSPIRATION, the Optimism–Pessimism Ratio: Compare the quantity of Cardinal Inspiration (Evolution Process = optimism) Traits with the quantity of Ordinal Inspiration (Involution Process = pessimism) Traits in any given individual's Array, and this will give you a clue about their Optimism–Pessimism ratio. Another name for this ratio might be to use a weather metaphor, as in having a 'sunny' or 'gloomy' disposition. Another name for this ratio might be to use a day versus night metaphor, as in 'looking on the bright/light side' versus 'looking on the dark side'.

- 3-D EXPRESSION, the Extraversion–Introversion Ratio: Compare the quantity of Cardinal Expression (Synthesis Process = extraversion) Traits with the quantity of Ordinal Expression (Analysis Process = introversion) Traits in any given individual's Array, and this will give you a clue about their Extraversion–Introversion ratio.

Chapter 3M

INDIVIDUAL ANALYSIS EXAMPLES

Up to this point in the book we have had only general explanation and theory. However, I have pieced together a lot of this theory from my experiences with actual people. In the following pages, I present my interpretations of the Charts of a number of people whom I knew rather well — in most cases for a period of many years. To many readers this will perhaps be more interesting than abstract theories and general principles. Besides, a theory is of little value if it cannot be applied in actual situations with living human beings. I personally feel that the insights that I have gained about the nature of these people who have been close to me have been valuable in knowing how to relate to them. And, in those cases where I have explained this System to them, it has been beneficial to them also.

On the Charts on the following pages, the **bold-italic** text indicates the primary Traits in the Array of the person. Where the text is *italic* but not bold, this indicates the secondary Traits in their Array.

Individual Chart Analysis #1

This is someone whom I knew well because I worked near him daily for several years. He was an engineering draftsman, the same as myself at the time, about my age. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in his Array are shown in half-tone gray.

PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
				INDIVIDUAL CHART ANALYSIS #1			
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	***MATERIALISM***	HOLISM	COLLECTIVISM
ZONE	RESOLUTION	ACTIVATION	IMMANENCE	TRANSCENDEN'	***SEPARATION***	UNIFICATION	EXPERIENCE
CENTER	MOTION	***EXCITATION***	EMOTION	SYMPATHY	INTELLECT	CONCEPT	*IMPULSE*
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	***SKEPTIC***	*IDEALIST*	PRAGMATIST
ROLE	***WARRIOR***	KING	SERVER	PRIEST	*ARTISAN*	SAGE	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	*ARROGANCE*	RENUNCIATION	***GREED***	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	***PASSION***	CAUTION	POWER	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	GROWTH	*REJECTION*	***ACCEPTANCE***	EQUILIBRIUM

Being in the Materialism Worldview and Separation Zone, he is focused on his physical life and worldly pursuits; the Skeptic Attitude reinforces it because these two Traits are in the same Process. The fact that he is a Warrior in Role also emphasizes the worldliness of his life. He prides himself (notice the secondary Arrogance Shadow) on how well informed he is about the news — what is happening in the world. He also takes pride in all of his many accomplishments, for he is constantly getting things done around the house and with his automobiles, prompted by the vitality of his primary Excitation Center. As is also characteristic of Warriors, he is "tough as nails" — he can endure hardships well. As with many Warriors, he likes motorcycles and hot cars — the modern-day chariots. It was his secondary Role of Artisan that probably landed him in a career as an engineering design draftsman.

His Goal of Acceptance means he is a nice person — he can be quite charming and accommodating. On the other hand, this Materialistic Warrior can be harsh at times, especially when he slides into his secondary Goal, that of Rejection. His Passion Mode makes him very intent on being his own person and exhibiting his actions freely — he tells all there is to tell about himself, especially since his primary Shadow is Greed. He wants what he wants very strongly, he goes after it, and he keeps at it till he gets it, something one can reasonably expect from a Warrior in Passion and Greed. The Passion Mode also leads him to exaggerate everything — everything is a big deal to him. He is usually unwilling to compromise or give in to others because his Arrogance leads him to believe he is superior, if not nearly perfect, and practically always right.

The Skeptic Attitude contributes to his engineering aptitude, because it prompts him to investigate whatever situation is before him. He asks a lot of questions about what is presented to him. And, like most Skeptics, he is very doubtful about life after death. He happens to have a high IQ. In his false humility, he keeps the exact figure to himself, but lets it be known that he is smart and that others are stupid (Arrogance again).

His strongest Center is the Excitation Center, which in him shows up as a lot of sexual energy — he wants sex about twice a day if he can get it (he has been extremely promiscuous in the past). His second strongest Center is the Impulse Center. This is exhibited in his idiosyncratic behavior. He perhaps has more idiosyncrasies than anyone I know. Also he claims to have super senses and extreme sensitivity to the environment — a remark which combines Impulse Center, Passion Mode, and Arrogance Shadow.

Overall, this is a very interesting personality. Life is not boring with him around, but most people find him a bit irritating.

Individual Chart Analysis #2

This is a woman that I worked with for five years. She has been married and divorced and remarried, and has no children. She is a little bit younger than myself. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in her Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #2							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	HOLISM	***COLLECTIVISM***
ZONE	RESOLUTION	ACTIVATION	***IMMANENCE***	TRANSCENDEN'	SEPARATION	UNIFICATION	EXPERIENCE
CENTER	MOTION	EXCITATION	***EMOTION***	*SYMPATHY*	INTELLECT	CONCEPT	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	***SKEPTIC***	IDEALIST	PRAGMATIST
ROLE	WARRIOR	KING	***SERVER***	PRIEST	ARTISAN	SAGE	*SCHOLAR*
SHADOW	MARTYRDOM	***IMPATIENCE***	LOWLINESS	ARROGANCE	RENUNCIATION	GREED	*STUBBORNNESS*
MODE	*PERSEVERANCE*	AGGRESSION	REPRESSION	PASSION	***CAUTION***	POWER	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	***REDUCTION***	GROWTH	REJECTION	ACCEPTANCE	*EQUILIBRIUM*

This person in the Collectivism Worldview feels at home in the world because of her focus on the greater good. The Immanence Zone is very 'down to earth'.

On the other hand, this Server with a Goal of Reduction would rather pass her time in seclusion as a housewife, but at present she is employed as a secretary, in a job that she feels is meaningless drudgery, which comes from the Negative Pole of the Server Role, –Bondage. The Caution Mode means that she has a slow and careful manner that makes her thoughtful and accurate in her work, a Trait that her employer values. It also makes her very security-conscious. She does not take chances or risks.

The Reduction Goal means that she is hard to get to know, that she tends to keep to herself, that she wants to avoid the complex hassles of life, that she lacks ambition and would prefer to stay at home — but she needs to make a living. She tends to build a shell around herself when she feels she cannot cope with the world (which is quite often), especially when she is in the Negative Pole of –Withdrawal.

The Skeptic Attitude also means she tends not to be friendly to just anyone. She is inclined to question your motives because she is often in the Negative Pole of –Suspicion, but if you are very patient, and carefully take the time to cultivate her acquaintance, she will show herself to be a warm and sensitive person, as indicated by her strong Emotion and Sympathy Centers. She has a significant interest in psychology, which is a product of her strong Sympathy Center, since this Center allows her to tune into the "spirit" (psychological climate or ambiance) of whatever situation she finds herself in.

Her Shadows of Impatience and Stubbornness have been known to get her into some difficulty. Her abundance of Traits in the Analysis and Involution Processes tends to make her a materialistic person, so she finds comfort in physical possessions. Her Impatience for ownership has caused her to make purchases which have kept her in constant financial straits, and her Stubbornness has prevented her at times from taking the advice of others in these matters. She is not irresponsible in this however, because she is psychologically mature enough to realize that you must pay for what you want.

Individual Chart Analysis #3

This is a man who worked at the same place I did for a number of years. He was an engineer nearing retirement age at the time we worked together. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in her array are shown in half-tone gray.

PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
INDIVIDUAL CHART ANALYSIS #3							
WORLDVIEW	***PRIMITIVISM***	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	HOLISM	COLLECTIVISM
ZONE	RESOLUTION	ACTIVATION	IMMANENCE	TRANSCENDEN'	***SEPARATION***	UNIFICATION	EXPERIENCE
CENTER	MOTION	EXCITATION	*EMOTION*	SYMPATHY	***INTELLECT***	CONCEPT	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	IDEALIST	***PRAGMATIST***
ROLE	***WARRIOR***	KING	SERVER	PRIEST	ARTISAN	SAGE	*SCHOLAR*
SHADOW	MARTYRDOM	***IMPATIENCE***	LOWLINESS	ARROGANCE	RENUNCIATION	GREED	*STUBBORNNESS*
MODE	*PERSEVERANCE*	AGGRESSION	REPRESSION	PASSION	CAUTION	***POWER***	OBSERVATION
GOAL	SUBMISSION	***DOMINANCE***	REDUCTION	GROWTH	REJECTION	*ACCEPTANCE*	EQUILIBRIUM

This is one of the most "primitive" individuals I have ever Charted, in the Primitivism Worldview in the Separation Zone. He is regarded by all who know him as an immature person, lacking in grace and common social sensibility. You can tell just by looking in his eyes that there is not much "in there" — that there is an obvious lack of depth to the personality. Yet in spite of the shallowness of his personality, he has done remarkably well for himself, since he is a professional engineer and a partner in an engineering firm, with employees working under his supervision. His engineering aptitude is an expression of his strongest Center, the Intellect, and his Pragmatist Attitude; this is an excellent combination for an engineer. The Warrior Role, which this person is, is less suited to engineering than is the Artisan Role, but many other Warriors are to be found in the engineering profession. His approach is simply to get the work done, rather than to do it artfully or skillfully, as an Artisan would. The secondary Role of Scholar also fosters competence in the engineering field.

Probably the reason this person has gotten as far as he has in life in spite of the narrowness of the Primitivism Worldview is because of his Dominance Goal and Power Mode. This gives him a drive and confidence which might otherwise be lacking in a person with such a limited perspective. It also makes him rather difficult to work with, since he lacks the social finesse that come with higher–later Worldviews. He is overbearing and pushy at times. These powerful Traits are somewhat softened by his secondary Goal of Acceptance, which manifests as a desire to be liked. The secondary Perseverance Mode also keeps him from veering completely off the rails into tyranny. His primary Shadow of Impatience only makes his Dominance and Power worse, since he often acts rashly and impetuously in his efforts to keep his employees busy. He has difficulty keeping employees from quitting. (I would also recommend that you not ride in an automobile that he is driving, since this Impatience and his lack of general savvy make him nervous, jumpy, and incompetent behind the wheel. It would be amusing if you could just watch from a safe place. His overall incompetence is a source of amusement, frustration and disgust to those around him, although he is oblivious to this.) Even though he can be obnoxiously domineering, he almost always backs down if another person challenges his authority. Because he is such a primitive person, he does not know how to deal with people who are different from him. Present him with a new situation and he tends to run away until he can figure out how to handle it.

This man is not unintelligent, uneducated, or culturally deprived. Nevertheless, his primitiveness is obvious to all. Most people, although they do not understand the reason (psychological immaturity) for his

overwhelming lack of appropriate behavior, nevertheless make allowances for it, and he himself manages to muddle through life without doing any great damage. In fact, he seems to be doing remarkably well considering the handicap he has to work against.

Individual Chart Analysis #4

This is a former employer of mine, now deceased, that I worked with for about a decade in the 1970s. Primary Traits are shown in **_bold italic_** text; secondary Traits are shown in _italic_ text; Traits not in her Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #4							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	_PRIMITIVISM_	MESSIANISM	TRADITIONAL'	TRANSPERSON'	**_MATERIALISM_**	HOLISM	COLLECTIVISM
ZONE	**_RESOLUTION_**	ACTIVATION	IMMANENCE	TRANSCENDEN'	SEPARATION	UNIFICATION	EXPERIENCE
CENTER	MOTION	EXCITATION	EMOTION	SYMPATHY	**_INTELLECT_**	CONCEPT	_IMPULSE_
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	**_IDEALIST_**	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	PRIEST	**_ARTISAN_**	SAGE	_SCHOLAR_
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	**_ARROGANCE_**	RENUNCIATION	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	CAUTION	**_POWER_**	OBSERVATION
GOAL	SUBMISSION	**_DOMINANCE_**	REDUCTION	GROWTH	REJECTION	ACCEPTANCE	EQUILIBRIUM

This Artisan was an engineer by education and by profession. His primary Artisan Role, secondary Scholar Role, and strong Intellect Center are ideal for this occupation, so he was well suited to do what he did for a living, and he was fairly successful at it. Since his Intellect Center was his strongest Center, he tended to analyze all of the alternatives and consider all of the ramifications of every possibility. However, in combination with his weak Concept Center, it meant that he did not know how to see the big picture and take shortcuts to get a job done quickly or efficiently — he would get bogged down in the details.

It is not surprising that he would be the owner of his own engineering firm, considering his Dominance Goal and Power Mode. I have seen this combination quite often with employers. He was not the type to work for someone else, especially considering his Arrogance Shadow. No one else was going to tell him what to do; he was too good for that. He worked for a couple of other firms for a while after college, then started his own business. He maintained tight control over his employees — everything had to be done just his way — and there was no toleration of individual initiative. This approach was only made worse by the fact that he was a Materialist in the Resolution Zone — he was not very aware of self and other, and he was not into questioning the meaning of it all: he lived simply in the way that his Traits prompted.

And speaking of "simply lived", his secondary Impulse Center meant that he was rather impulsive, arbitrary, and whimsical about what he wanted and did not want — there was no consistency. His mood swings were impossible to figure out, and, until I saw his Array, I never knew if it was something I did to get him upset, or just his state of mind. Now I realize it was just his unpredictable Impulse Center.

One very likable Trait about him was the Idealist Attitude. This Trait helped to soften his overbearing nature as generated by these other Traits. He was basically friendly, and liked to talked philosophy (the Intellect Center is generally very communicative). He liked to tell you about the wisdom he had learned in his life, and share his idealistic view of the world, but because of his relatively down-to-earth Worldview, it usually came out rather platitudinous and sophomoric.

When he was in his declining years, he seemed to go through his "second childhood" — his behavior was rather childish and juvenile at times. (He also wanted to buy and restore antique automobiles — an Artisan thing to do). My guess is that this is a characteristic most prevalent among Materialists in old age. Since this Worldview is attached to youthfulness, Materialists may be the least likely to be able to cope gracefully with aging.

Individual Chart Analysis #5

This was a middle-aged woman, at the time that I knew her, whom I met at a metaphysics meeting, and have dealt with socially on numerous occasions. She is divorced and remarried and has three children. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in her Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #5							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	HOLISM	***COLLECTIVISM***
ZONE	RESOLUTION	ACTIVATION	IMMANENCE	TRANSCENDEN'	SEPARATION	***UNIFICATION***	EXPERIENCE
CENTER	MOTION	EXCITATION	EMOTION	***SYMPATHY***	INTELLECT	CONCEPT	*IMPULSE*
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	***IDEALIST***	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	PRIEST	ARTISAN	SAGE	***SCHOLAR***
SHADOW	MARTYRDOM	***IMPATIENCE***	*LOWLINESS*	ARROGANCE	RENUNCIATION	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	***CAUTION***	POWER	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	***GROWTH***	REJECTION	ACCEPTANCE	EQUILIBRIUM

This Collectivist in the Unification Zone has been looking for answers to the big questions in life for as long as she can remember. Collectivists typically are constantly searching for answers, and in the Cardinal Zones this search is intensified and very often expands to include metaphysics. The Sympathy Center, her strongest, often expresses as a very spiritual or religious nature. This is definitely one reason why she has an interest in metaphysics. She also manifests this Center in her desire to heal other people of their psychological ailments — she has worked as a volunteer counselor on the crisis hot-line. A strong Sympathy Center, in conjunction with the Impulse Center (her next strongest) often confers "psychic" ability on the person, since the person often receives impressions and convictions seemingly out of the clear blue sky. It was in fact at a meeting of psychics that I met her. The inherent sensitivity of these two Centers and her Idealism have their negative side also. She is rather touchy about a lot of things. Probably her Impatience Shadow, when she is in the Negative Pole of –Intolerance, also had something to do with that. You have to be careful to be reverent around her. In her favor, her Growth Goal meant that she can handle a lot of work piled on her at her job.

Her Idealist Attitude is expressed in her love of and study of philosophy for many years, formally and informally. She also shows her Idealism in that she generally notices how things "ought to be" in order to be ideal. Idealists have a tendency to see the world through rose-colored glasses. There is a naivety and an innocence to this Attitude. It is difficult for her to accept it when things are not as they should be. It amazes her when she does notice that evil really exists in the world.

She expresses her Caution Mode in the usual way, with a slow, careful, methodical manner. This also shows up in the way she drives an automobile — hesitant and lacking in grace. Typical of this Mode also is a strong concern for security, and the need to assure this sense of safety in the environment. Her secondary Shadow of Lowliness reinforces this lack of boldness toward the world. She carries her body with a slump in her shoulders, as is typical of this Shadow. Thus, she is generally unassuming and unpretentious.

As a Scholar with a Goal of Growth, she is always reading and studying various things which interest her. She dabbles in many things, as is typical of this Goal, but seems to master none of them because there is always something else to divert her attention. This could be the Negative Pole of –Confusion at work. In combination with her Idealist Attitude, this Goal of Growth and her strong Emotion Centers makes her a very warm and personable human being. She loves to socialize and have parties. There is always a gang of people at her house, mixing and mingling, and taking advantage of her friendliness. She is liked by all.

Individual Chart Analysis #6

Once again this is a person that I worked with for a while, and had the opportunity to observe daily. He was a bachelor in his late twenties at the time this was written. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in his Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #6							
PROCESS → **ASPECT ↓**	**TERMINATION**	**ORIGINATION**	**INVOLUTION**	**EVOLUTION**	**ANALYSIS**	**SYNTHESIS**	**COMBINATION**
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	***HOLISM***	COLLECTIVISM
ZONE	RESOLUTION	ACTIVATION	***IMMANENCE***	TRANSCENDEN'	SEPARATION	UNIFICATION	EXPERIENCE
CENTER	*MOTION*	EXCITATION	EMOTION	SYMPATHY	INTELLECT	CONCEPT	***IMPULSE***
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	***IDEALIST***	PRAGMATIST
ROLE	WARRIOR	KING	***SERVER***	PRIEST	*ARTISAN*	SAGE	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	***ARROGANCE***	RENUNCIATION	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	***REPRESSION***	PASSION	CAUTION	POWER	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	***REDUCTION***	GROWTH	REJECTION	ACCEPTANCE	EQUILIBRIUM

Like many people in the higher–later Worldviews, in this case the Immanence Zone of the Holism Worldview, he finds the immature antics of lower–earlier Worldviews to be amusing and silly, and would occasionally make comments about this to me at work.

This Server works as a draftsman for an engineering firm. His inclination to be a draftsman was probably prompted by his secondary Artisan Role. He is a good draftsman, as he himself will tell you (notice the Arrogance Shadow), but it is unlikely he will ever become an engineering designer. This is not for lack of intelligence or adequate strength in his Intellect Centers, but because of his Reduction Goal — he lacks the drive and ambition to confront the challenge of being a design draftsman. Like several others I know who have this Goal, he cannot tolerate any confusion in his work. He does not like it when the boss piles more than one thing at a time on his desk. This Trait is not always appreciated by employers, who are usually eager to get ahead in life and do a lot of things at once, and I suspect it is the reason that he has lost a couple of jobs.

This Idealist in the Repression Mode was very friendly and gentle — everybody liked him. He was so easygoing and mild-mannered that he could not offend anyone. I could tell when his Idealist Attitude slipped into the Negative Pole of –Naivety, also called –Abstraction, because he would get spacey and scatterbrained. His mind would drift off of his work and onto socializing with his coworkers. Another factor here is that Holists typically lack career ambitions. In other words, in combination with his Reduction Goal, it seemed that he had a knack for avoiding work by mixing with his friends — and to an Idealist, everybody is his friend. He finds it difficult to understand why the bosses are so hard-nosed and hard-driving about something as unimportant as making a buck when the real enjoyment of life is casual conversation with anyone who will listen.

Probably one of the reasons he is a bachelor at this late date is because of his weak Excitation Center — he does not need female companionship. More of his energy is consumed in doing (Motion Center secondary) whatever pops into his consciousness (strong Impulse Center).

His Arrogance Shadow, an Evolution Process Trait, is not particularly noticeable because he has so many Involution Process Traits: Server Role, Reduction Goal, and Repression Mode. They tend to neutralize the Arrogance and make a more balanced personality.

Overall, this person is experiencing a life with a personality that is not particularly exciting, and not unusually challenging either.

Individual Chart Analysis #7

This is a fellow now in his early thirties. I have worked with him at an engineering firm, and I was also a personal friend for several years, but we have since gone our separate ways. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in his Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #7							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	***PRIMITIVISM***	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	HOLISM	COLLECTIVISM
ZONE	RESOLUTION	ACTIVATION	IMMANENCE	TRANSCENDEN'	SEPARATION	***UNIFICATION***	EXPERIENCE
CENTER	MOTION	***EXCITATION***	*EMOTION*	SYMPATHY	INTELLECT	CONCEPT	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	***IDEALIST***	PRAGMATIST
ROLE	***WARRIOR***	KING	SERVER	PRIEST	*ARTISAN*	SAGE	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	***ARROGANCE***	RENUNCIATION	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	CAUTION	***POWER***	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	GROWTH	***REJECTION***	ACCEPTANCE	EQUILIBRIUM

As a Primitive in the Unification Zone, he is very immature psychologically compared to most of his fellows in this culture. Since practically everyone around him has a Worldview higher–later than his, it is obvious to most everyone that he is psychologically immature: he acts like a kid — he even looks like a kid. He will look and act like a kid all of his life, even when he is old. I am not saying this to put him down, because I really liked the guy and enjoyed his company. It is just that his perceptions are primitive. For instance, he thought it was the neatest thing in the world to twist somebody's name in some strange way; he called me "Philbatros".

He has a body that reminds me of many other Warriors I have seen: it is lean and sinewy. A couple of the Warrior-like things he enjoyed were riding his bicycle and martial arts; he was a Bruce Lee fan. Most Warriors I have seen prefer motorcycles, competitive sports, and guns. His secondary Role of Artisan explains why he worked as a draftsman for many years.

A Primitive can aspire to great things, however, despite the inherent limitations of this Worldview, if he has the right Traits. Notice the Idealist Attitude, the Power Mode, and the Arrogance Shadow. We have here a high-minded person with a lot of self-confidence and a high opinion of himself. The Power Mode often causes the person to overreach his abilities; the Idealist Attitude often causes the person to get involved in Utopian causes; Arrogance often causes a person to act 'too big for his britches'. He is presently involved in a religious cult that wants to help usher in the Kingdom of God, and he has every intention of becoming an ordained minister therein, with his own congregation. Even though he did not graduate from High School, he is training in that Church's college for the ministry. He might just pull it off, but how well? He will make many mistakes, but he will learn a lot, in this course of action.

It is a good thing that this person who has the Goal of Rejection also has the Idealist Attitude. This Goal can be quite obnoxious — you can never please such a person: they can be bitchy and grouchy as hell, always offering some criticism. But the Idealist Attitude tempers this in a way that makes it easy to live with. I really enjoyed arguing with him about the meaning of life.

As you might expect from a Warrior with a strong Excitation Center, he gave up his virginity at about the age of 15. He was rather promiscuous up until the time he got religious — such activity was condemned by the church. He has been married twice. His first marriage to a Primitive Sage did not work well.

Overall, we have here a person who has a reasonably pleasant array of Traits, and he will go rather far for one so immature.

Individual Chart Analysis #8

This is another person that I worked with on the job for several months. He was in his late twenties at the time, married, and with one child. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in his Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #8						
PROCESS → **ASPECT ↓**	**TERMINATION**	**ORIGINATION**	**INVOLUTION**	**EVOLUTION**	**ANALYSIS**	**SYNTHESIS**	**COMBINATION**
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	***MATERIALISM***	HOLISM	COLLECTIVISM
ZONE	RESOLUTION	***ACTIVATION***	IMMANENCE	TRANSCENDEN'	SEPARATION	UNIFICATION	EXPERIENCE
CENTER	MOTION	EXCITATION	EMOTION	***SYMPATHY***	*INTELLECT*	CONCEPT	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	IDEALIST	***PRAGMATIST***
ROLE	WARRIOR	KING	SERVER	PRIEST	ARTISAN	***SAGE***	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	ARROGANCE	RENUNCIATION	***GREED***	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	CAUTION	***POWER***	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	GROWTH	REJECTION	ACCEPTANCE	***EQUILIBRIUM***

This Sage went to college to become an Architect. When that did not work out quite right, he changed his major and ended up getting his degree in Interior Design. When I was working with him, circumstances had him working as an engineering designer. Because of his Goal of Equilibrium, he simply rolls with the punches and goes with the flow. In regard to his Sage Role, he must be in the Negative Pole of –Oration because he sure likes to talk. Sages love to tell stories (they tend to view life as if it were a soap opera), and because of his strong Sympathy Center, he loves to tell you "a funny thing happened on the way to the office". By his own admission, he should be in some sort of sales job, or other public-relations occupation. This also is a suitable career for a Sage. However, with his Goal of Equilibrium, it is unlikely he will exert the initiative or ambition to try to make this happen. If it does, it will probably be through happenstance. (Note added years later: Last I heard, he was in fact doing a sales job, working as a manufacturer's representative for some of the mechanical equipment he formerly designed around.)

Sages are often rather flighty, because they are attuned to the dramatic and theatrical aspects of life, but this Sage is as down–to–earth as any I have ever met. I suppose this is because he is a Pragmatist with a Goal of Equilibrium and has a strong Intellect Center. A Pragmatist typically is very matter-of-fact, and the Goal of Equilibrium has no particular ax to grind beyond keeping things on an even keel, so he is quite easy to work with. Sometimes the Power Mode can cause a person to come on too strongly, but in his case, this is not so. He is confident and decisive — the Positive Pole of +Authority — without being overbearing. When talking to clients on the phone, he has no difficulty making up his mind about what to do to solve the problems that

arise, in spite of the fact that he does not have very many years of experience. This is both the advantage and the disadvantage of the Power Mode. Sometimes he does not know what he is talking about. The Sage Role in combination with the Power Mode has a tendency to be glib — he tries to talk his way out of something, without the true substance to back it up.

His Shadow of Greed is noticeable in that he is rather self-centered — he likes to talk about what is going on in his own life and in his own head more than anything else. This particular Shadow is the most common among the people I have done Charts on.

As a Materialist in the seventh Zone, he is probably right about at the peak of the Worldview distribution curve in the United States. He feels right at home in this culture. Were he closer to either extreme he would not be so comfortable in our society. Because he is in the seventh Zone, I suspect that when he is older he will begin to ask the big questions about the meaning of life. I have already seen some evidence of this potential; as a Materialist in his twenties, he was mostly concerned with mundane affairs.

Individual Chart Analysis # 9

This is a friend whom I have known for several years. He is in his late thirties at the time of this writing, and is a professional astrologer. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in his Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #9							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	HOLISM	***COLLECTIVISM***
ZONE	***RESOLUTION***	ACTIVATION	IMMANENCE	TRANSCENDEN'	SEPARATION	UNIFICATION	EXPERIENCE
CENTER	MOTION	EXCITATION	EMOTION	***SYMPATHY***	INTELLECT	*CONCEPT*	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	***IDEALIST***	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	PRIEST	ARTISAN	***SAGE***	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	ARROGANCE	RENUNCIATION	***GREED***	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	CAUTION	POWER	***OBSERVATION***
GOAL	SUBMISSION	DOMINANCE	REDUCTION	***GROWTH***	REJECTION	ACCEPTANCE	EQUILIBRIUM

This Idealist Sage has been involved in metaphysics since he was a teenager. As you would expect from an Idealist with a strong Concept Center, his approach to astrology is very philosophical. That is, he sees in this study a source of wisdom and understanding of all of the cosmos. Like most Sages, he is very well-read, and also, as you might expect from a Sage, he has written books (on astrology). I found them to be very concentrated sources of wisdom and understanding.

As he himself once told me, his Goal of Growth causes him to think of the world as a cafeteria — and he has to sample a little bit of everything. This means his interests are diversified, but it also means he is easily distracted — that is the Negative Pole of –Confusion. His Shadow of Greed in combination with the Growth Goal means that he tends to be self-indulgent. He feels that he can never get enough of a wide variety of things. He has difficulty saying no to himself.

Notice that his two strongest Centers are the Sympathy and Concept Centers. In my opinion, these are the psychic Centers. Among those people whom I have Charted who claim to be psychic, invariably there is emphasis in these areas. This person does psychic readings as well as astrological analysis. The Sympathy Center in particular is so strong in him that he literally feels what other people are feeling emotionally. This is so intense at times that he sometimes removes himself from others if the "vibrations" are bad. However, this

Center in combination with his Sage Role also makes him a very entertaining and comedic person. He tells funny stories very well.

Collectivists in general tend to be neurotic, and this has been a problem with him, by his own admission. This sort of thing is only intensified by the fact that he is a Sage — they tend to be very dramatic about their lives anyway. On top of that add the factor of Greed — which makes him especially attuned to his own internal mental workings — plus the sensitivity of his Sympathy Center, and you have a person who has had difficulty maintaining his psychological stability. He is not crazy by any means, just a little neurotic at times.

The disadvantage of the Observation Mode in combination with the Shadow of Greed is that it causes the person to be aloof from you, and too wrapped up in his own world to pay much attention to you. The advantage of the Observation Mode is that it causes the person to approach life rather objectively. Such a person will have the same detached regard for himself. This person, with his Shadow of Greed, has himself as a favorite object of study. Therefore he is a very self-aware person. He knows what he is, and fulfills his identity rather well, without the encumbrance of obliviousness and False Personality.

Individual Chart Analysis #10

This is the author's Chart. He thought you might be interested in what sort of person would write a book like this. There is a reason why he is writing this book: his personality is well suited for precisely the subject that this book covers. This book is him, in print. He will point this out as we go. Primary Traits are shown in **bold italic** text; secondary Traits are shown in *italic* text; Traits not in his Array are shown in half-tone gray.

INDIVIDUAL CHART ANALYSIS #10							
PROCESS → **ASPECT ↓**	**TERMINATION**	**ORIGINATION**	**INVOLUTION**	**EVOLUTION**	**ANALYSIS**	**SYNTHESIS**	**COMBINATION**
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	***HOLISM***	COLLECTIVISM
ZONE	RESOLUTION	ACTIVATION	IMMANENCE	TRANSCENDEN'	SEPARATION	***UNIFICATION***	EXPERIENCE
CENTER	MOTION	EXCITATION	EMOTION	SYMPATHY	INTELLECT	***CONCEPT***	*IMPULSE*
ATTITUDE	CYNIC	REALIST	STOIC	***SPIRITUALIST***	SKEPTIC	IDEALIST	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	PRIEST	***ARTISAN***	SAGE	*SCHOLAR*
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	***ARROGANCE***	RENUNCIATION	*GREED*	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	CAUTION	POWER	***OBSERVATION***
GOAL	SUBMISSION	DOMINANCE	REDUCTION	GROWTH	REJECTION	***ACCEPTANCE***	EQUILIBRIUM

This Artisan majored in art in college and minored in English, but ended up as an engineering draftsman and designer, drawing blueprints and writing specifications. Both of these activities are well suited to this Role. Because he has a far stronger Concept Center than Intellect Center, he would make a better artist than engineer, but nevertheless, this career provided him with a decent living without interfering with his main interest in life: understanding the universe and how it works. His secondary Role of Scholar impels his interest in all things scientific and historical.

Many Artisans are writers also, especially writers on technical themes. This is one way that they generate a work of art. This book is the author's third attempt — the other two were not completed. (Holists sometimes lack drive.) You may have noticed this book is written like a technical manual. He apologizes. It's just the way he is.

With his Goal of Acceptance, he is very concerned about relationships and getting along well with other people. Because he is in the Observation Mode, he watches people a lot, and has done a lot of reading about

them also. The Spiritualist Attitude typically causes a person to be interested in the psychology of whatever situation he finds himself in. Hence, behold: a book on the psychology of personality and relationships.

The Spiritualist Attitude has manifested in him in several ways. As a child he was interested in astronomy. He liked to look (Observation Mode) up at the heavens. "Heavens" turned into "heaven" at an early age also, when he became involved in a fundamentalist Christian sect. This association lasted for twenty years, during which he searched for answers to all of the big cosmic questions (a Cardinal Worldview phenomenon). He became dissatisfied with this religion, however, and then found metaphysical philosophy just a few years before starting this book.

As a Cardinal Worldview Holist, he likes to think that he has a deep and thorough understanding of this world. The Process/Aspect System is the product. In this regard, notice particularly that the Concept Center is his strongest. This Center involves principles and archetypes — the most fundamental ingredients or broad categories of things. Ever since he was a kid, he has been interested in physics and cosmology, the extremes of small and large in space and time, because it is here that the principles and archetypes are found.

Chapter 3N

CONCLUSION TO PARTS TWO AND THREE

Here in Parts Two and Three of this book there has been discussion of the Process/Aspect Chart and how it relates to the personality of the individual. One might recognize in the Traits many of the elements of other personality typologies, of course, but the Traits of the Process/Aspect Chart are elements of a *system*; they are arranged in a meaningful and elegant pattern. However, beauty is not the only good thing about the Process/Aspect System; it is also useful. It is appropriate in this Conclusion to repeat and summarize the important uses and benefits of the System presented thus far. All of these involve using the Process/Aspect System to increase one's level of self-awareness and other-awareness, in order to go through life more efficiently and effectively, more graciously and gracefully.

1. First of all, the System allows people to find out what their True Personality is, the personality that is their inherent and inborn nature. This can aid them in eliminating any False Personality — imprinting and acculturation that is contrary to their nature, which they may have acquired subsequent to birth.

2. The second use and benefit of the System is that when people know their Traits, it allows them to learn to recognize when their personality is expressing the Negative (unhealthy) Poles of their Traits, so that they can circumvent this manifestation, and express the Positive (healthy) Poles of their Traits.

3. Thirdly, the System allows people to be wary of their Shadow, so that they can do whatever they believe is appropriate toward transforming it into a healthy expression.

4. Fourthly, the System allows people to realize that what may be true for themselves is not necessarily true for others. What is true expression for a Traditionalist Server in the Power Mode is rarely true for a Collectivist King in the Observation Mode. Other people's perceptions aren't necessarily truth, nor are yours or mine; none of us sees the world from a privileged perspective; all of us have distorted perceptions.

5. Fifth, the System answers the question: Where does a person fit with regard to others and the environment? Some may say a person should be this or that, but if that person knows themselves they will not be swayed by this type of influence to their own detriment or insincerity.

The first point deserves some elaboration.

The two layers that cover over the True Personality, namely False Personality and Illusion, can be in conflict with the True Personality. If a False Personality is acquired which is contrary to this inborn True Personality, neurosis can result. For instance, it is not considered feminine in most cultures for a woman to be dominant or aggressive. If a female is born with the Goal of Dominance or the Aggression Mode, the False Personality acquired from cultural influences might suppress the True Personality, and internal conflicts could result. The truth might only come out in extreme situations, and then only in a distorted form, such as the Negative Poles of –Dictatorship and –Belligerence. Shakespeare said "To thine own self be true". This could be rephrased, "express your True Personality". By so doing you will avoid one of the causes of neurosis. It is not legitimate to exhort a person in the Repression Mode to be more enthusiastic. It is not proper to say to a Skeptic that he ought to trust the world more readily. For them to do these things would only generate conflict between True and False Personality. It is unwise to reinforce behavior which is contrary to True Personality in yourself and in others. It is wise to make the best of one's Array, and the way to do that in a healthy way is to live in the Positive Poles, not in False Personality.

The theory of psychology called Behaviorism seems to acknowledge the two layers on personality, False Personality and Illusion, but seems to have no room in the theory for True Personality — the Traits. Behaviorists presume there is no inherent, inborn personality. Behaviorism's methods can be used very

effectively in reprogramming the biocomputer, but are not useful against the inborn Traits. Indeed, there is no reason to alter the Traits, but the goal of shedding inappropriate False Personality and Illusion is a legitimate pursuit.

Many people in their thirties cast off a lot of the False Personality of childhood training, and often make some dramatic changes. This is one of the forms of the so-called "mid-life crisis". During this time, the True Personality often emerges and overrides the False Personality. This results in a healthier personality in the long run, although it can be very traumatic during the process. My purpose in mentioning this is so that the reader can begin to distinguish between their True Personality and their False, so that they can use Behaviorism's techniques to eliminate conflicts between the two if necessary. This will allow the Traits to be expressed in their best form, the Positive Poles, and thus help a person find fulfillment. Herein lies one of the great values of this System — helping a person separate the true self from the false self.

At one time I toyed with the idea that if a person knew what their Traits were, they could override them if they found themselves in a situation where those Traits were not appropriate. For example, I thought that if a person were by nature in the Caution Mode, but found themselves in a competitive sport situation where the object was to win, they should adopt the Aggression Mode to attain this goal, even though it would not feel natural. I have since come to believe that it would be better (for me at least) to always fulfill true identity — the inherent Traits — rather than fake some other Traits. My belief is that I will fit best within the grand cosmic scheme of things if I fulfill my true identity rather than artificially assuming some other identity that I may rationalize is more appropriate. This answer is consistent with my sense of identity. One of the greatest values of this system is to find this true identity, fulfill it, and then flow with the universe with the least amount of physical and psychological suffering. Others may have a different notion, however, and attempt to assume or adopt Traits not naturally theirs that they think are appropriate for certain situations.

As noted before, just one of the Traits in each Aspect is the *primary* Trait, the strongest Trait, of a person's Personality. Usually there are secondary and tertiary Traits that are also elements of one's True Personality. These Traits are fairly stable; they remain a part of a person's genuine nature during an entire life. So far as we know, the Traits are inborn; it is as if the brain structure is 'wired' to produce them. The Traits may be genetically determined like hereditary body characteristics. If a person is a Pragmatic Priest, for instance, rather than an Idealistic Warrior, this is just as much an unchangeable part of that person's identity as the fact that they may be a Caucasian male redhead rather than an Oriental female brunette. Every mother of more than one child knows that each baby is different in its behavior even *in utero*.

There is a long-standing controversy among psychologists and biologists about how much personality is inherited and how much is environmentally influenced. This question is called "nature versus nurture". There is not a complete consensus of opinion among professionals on this point, but the evidence that I have seen suggests strongly that there is a balance of approximately 50–50 nature/nurture. According to the tenets of this System, with regard to the personality, the environment after birth can greatly modify the manner of expression of the Traits, but a lot of the fundamental nature of the personality is set for life at conception.

During the time that my friends and I were having children, it was obvious to me that babies were born with distinct personality traits. They were not born as metaphorical 'blank slates' that were then 'written on' with life experiences which alone entirely shaped their personalities. It surprised me that in my reading on psychology I saw nothing about this phenomenon, until very recently when I encountered some material concerning what is called "sociobiology". This science has only come into existence during the last few decades, and it shows that much of human behavior is genetically influenced in the same way that animals have instinctive behavior patterns. Fundamental personality characteristics are inherited, and these personality Traits are then modified and shaped by environmental factors. The Process/Aspect System alleges to be a Chart of some of the inherited Traits that a person may have.

The Traits operate much like instincts in animals, since they seem to be inherited behavior patterns, but instincts do not allow options in animal behavior. Instincts only permit a distinct type of action and exclude other types. For instance, each kind of bird builds a special kind of nest, and not some other kind. The pattern is rigidly programmed and stereotyped. This is not so much the case in human personality. The Traits are definitely real patterns of behavior that feel perfectly natural to the people who have them (if they do not have contrary False Personality), but humans are also culturally malleable, and can have enough self-awareness to allow them to transcend or override any behavior pattern if it seems appropriate, and if they are aware of the options and alternatives. They can make decisions in a way that animals cannot.

However, the Traits are an incomplete list of possible inherited personality factors. Talents and intelligence are most likely inherited traits. Some learned people believe that nationalities and tribes have certain inborn propensities, but others dispute this.

Some people might object that it is "limiting" people to declare that the Traits cannot be changed. They might also object that it is "condemning" people if they have "bad" Traits. I have three responses to these comments.

1. First of all, no Trait in its Positive Pole is evil, neurotic, abnormal, or even psychologically unhealthy. Therefore it is wise for people to learn to distinguish Traits that they personally do not like from characteristics of the truly sick mind. There are no "bad" Traits *per se*.

2. Secondly, the Traits do not represent restraints, but are in fact a device toward fulfillment to the person. They are thus a means to personal growth, not a preventive of it. The Trait of Cynicism, for instance, is fulfilling to the Cynic, and it is a legitimate Attitude in some situations and with some people. Life experiences teach the Cynic when and with whom it is appropriate. Since all of the Traits have both advantages and disadvantages, depending on circumstances and situations, no Trait is superior or inferior to any other. People simply reap the benefits of the advantages and suffer the consequences of the disadvantages of their Traits. In the process of learning from mistakes in life, people with Cardinal Traits are more likely to commit "sins of commission" because of the essential "yes-ness" of Cardinality, whereas people with Ordinal Traits are more likely to commit "sins of omission" because of the essential "no-ness" of Ordinality. Because every Trait has its own unique advantages and disadvantages, they are best viewed in terms of their appropriateness depending on situations and circumstances, rather than seen as absolute blessings or curses. Even the Shadows should be regarded as challenges — showing you how not to be — rather than regarded as problems.

3. Thirdly, the Traits should not be thought of as overly stereotypical or definitive. Two people might be identical in terms of their Array of Traits and yet be quite different in temperament and behavior because each person expresses their Traits in their own unique way, colored by numerous other factors such as age, background, gender, education, ethnic upbringing, physical appearance, sense of humor, intelligence, special interests and talents, socioeconomic status, life experiences, and so on. Thus the Traits are far from the sum total of personality. There is always more to a person than can be analyzed and interpreted, and although I do believe this System goes a long way in defining the foundations of personality differences, it is a matter of emphasis and de-emphasis, or predisposition or propensity, rather than a matter of rigid limitation. There is no such thing as a "bad" identity in terms of the Process/Aspect System.

Much of what is said in this book is a broad generalization. The spectrum of humanity is incredibly rich and varied, so the Traits should not be used to stereotype people; for instance, not all Skeptics are agnostic, and not all Scholars are learned. Each person is unique in how they express their Traits, but the essence of the Trait is there also, and it colors and flavors everything in the person's life. Because of the bewildering variety of expression of personality, it often takes time to discern the essential ingredient of each Trait in any given individual.

Some people might object that the use of this System to categorize people is judgmental, that it is contrary to the principle of unconditional positive regard, or against love. I do not think this is so. Judgment in the above sense implies condemnation, and in no sense is anything on the Chart intended to condemn. To be discerning in picking out a person's Traits is not the same thing as an adverse accusation. To distinguish between male and female is not judgmental. To distinguish between a Skeptic and an Idealist is not judgmental. To distinguish between a King and a Server is not judgmental. I believe people would tend to be less judgmental about others if they knew their Array. They may understand better what motivates them. One should never let seeing a person's Array get in the way of seeing the person and relating to the person as they are in their uniqueness and individuality.

One of the first things people learn about others is that they are not all concerned about the same issues. Different people are interested in and exploring different areas of reality. These various realms are legitimate, valuable, and significant for those involved therein, whether or not any one else finds them so. Every person is limited, and their experience is fragmentary. No one can encompass all of the possibilities. Each individual perspective, given by an inherent Array of Traits, is not the final synthesis and true conception of the way things really are. Everyone has an equal but different place in the scheme of things, and this System can help

one understand themselves better, and help them see where they fit within the overall pattern, so that they can make the best use of what they are by nature.

Part Four

PERSONALITY IN RELATIONSHIPS

Chapter 4A

TYPES OF TRAIT INTERACTIONS

Why do we understand some people, and not understand others? Why do some people rub us the wrong way, and others make us feel good? Why are we able to work well with some people, and unable to work well with others? Why do different people bring out different aspects of our personalities? — with some we may be intellectual, with others emotional, with others spiritual, and with others sexual, for instance. These are some of the questions addressed in this part of the book.

Every type of chemical atom has its own unique identity. Each atom is made up of other factors called subatomic particles — electrons, protons, and neutrons — in various combinations. This identity determines what it is, and also how it interacts with other atoms. Different atoms react differently with each other — some combine readily, others not at all, and some have violent reactions. Like an atom with subatomic particles, people are made up of various personality traits. Our individual personality Traits — Goal, Mode, Attitude, and so on — determine what we are. Our Traits also determine how we interact with ther people. In a manner not unlike chemicals in a test tube, each Trait reacts well with some Traits, reacts badly with some others, and between some Traits there is little or no reaction. The "chemistry" of relationships is every bit as law-abiding as chemistry in a test tube in a laboratory — although human chemistry is enormously more complicated.

These Traits determine our interactions in True Personality. There is also the factor of False Personality to consider. Various human cultures have developed social norms that determine how members of the society should behave toward each other. This makes it easier for the people to conduct their business with each other in their casual encounters. In whatever culture we live, we all know what to expect from each other as a range of acceptable behavior. We learn these protocols and good manners when we are children. In terms of the Process/Aspect System, this means that we are accustomed to dealing with each other on the basis of our False Personality. Perhaps this is necessary for social order, but it creates difficulties when it comes to intimate male/female relationships, friendships, kinship, and other intense interactions between people. In these situations this veneer of False Personality — which normally smooths over our social interactions — is usually discarded, exposing the True Personality.

In order to better understand your intimate relationships, it helps to know the Traits of these people and how you naturally interact with them. Every person's Traits are perfectly legitimate and valid for them, as explained in Parts One, Two, and Three. However, there are Traits which do not relate well with other Traits, as we shall see further on. This can be a source of personality conflict. Everyone finds many people who like them the way they are, and many other people who do not like them the way they are. This seems to be an inescapable fact of relationships.

If two people in a close relationship have bad interactions inherent between portions of their Arrays, it can spell trouble for them. For instance, many people complain that their mate changed for the worse as soon as they were married. Perhaps they did not really change; it may be that the True Personality emerged, revealing heretofore unknown conflicts between Traits, when the person thought it no longer necessary to maintain the environmentally-acquired facade of False Personality. This is one reason why it is potentially important to know what a prospective companion is really like, deep in the private self. It is desirable to know how well the Traits will interact before becoming bound to some person in any type of commitment. The Process/Aspect System is one guide to a person's true nature, and how that inherent nature interacts with the nature of other people.

An important point to keep in mind regarding relationships is that people are indeed what they are, but they are not necessarily what we may think they are. That is, our view of other people is subjective. We tend to interpret others out of our own identity. We project onto them from our own viewpoint. We tend to see in them either what is present in ourselves or what we are predisposed to see. We all have differing opinions of certain types of behavior. For instance, what some people think is godly, others may think is self-righteous; what some people think is spontaneous, others may think is flaky; what some think is friendly and concerned, others may think is nosy; what some think is nice, others may think is wimpish. Somebody that you think is utterly disgusting, someone else may think is utterly delightful. Some people who are quite sensitive to you may be quite insensitive to others. "It's all relative", so the saying goes. There is no way we can objectively evaluate others from an omniscient perspective. Our own personalities determine how we view and respond to other people's personalities.

There is a lot more to getting along with a person than common interests, similar backgrounds, equal intelligence and education, equivalent physical attractiveness, social status, and so on. These are all factors of False Personality, suitable for casual relationships. Although they are desirable factors in any relationship, they are not likely of themselves to produce an enduring, stimulating, and deep relationship. Any kind of intimate or intense relationship needs something more than superficial compatibility to sustain it. Interactions in True Personality can provide some of these deeper, stronger elements.

In the sections to follow, we see how the Traits react to each other, and the effect this has on personal interactions. We first discuss the theoretical basis for interactions between the Traits. Then we discuss the types of interactions between the Traits. Finally, a number of actual relationships are analyzed in terms of their Arrays. For the sake of simplicity in the discussion to follow, we ignore the fact that people usually have a discernible secondary Trait, and sometimes even a discernible tertiary Trait, in each Aspect — Traits that are strong enough to significantly affect the relationship. To fully understand the psycho-dynamics of any actual relationship, the secondary and tertiary Traits, if any, do need to be factored into the analysis. My observation is that this seems to be especially true in the case of the most significant Aspects: Worldview and Role.

The Interactions Viewed as "Forces"

The Process/Aspect Chart is a grid of *Processes* and *Aspects*. In Part One, an analogy was drawn between the *objective* realm of space/time physics and the *subjective* realm of time/space Personality. In mathematical terms, the two worlds are the *inverse* of each other: meaning, the numerators and the denominators of the ratio are switched from realm to realm.

In Part One, the idea was presented that the *Processes* in their most abstract sense are like changes occurring in *time*, and that the *Aspects* in their most abstract sense are like elements or properties of geometric figures in *space*. The "Process/Aspect" System is about the subjective "time/space" world of Personality; the objective "space/time" world of physics is the inverse of the subjective world — notice that the terms *space* and *time* are switched from one realm to another. (More is said about this in my book *The Tao of Cosmology;* one does not really need to understand it here.)

In Parts Two and Three the idea was presented that each Trait, because it is at the intersection of a particular Process and a particular Aspect, and thus is a combination of a space–like and a time–like factor, is like a particular type of subjective *motion* in the Personality.

Here in Part Four, the idea is presented that, because each of the Traits is analogous to a particular type of inherent motion, any two Traits would therefore interact with each other in a particular way that would be experienced subjectively *as a force*. For instance, two Traits with inherent movement toward a common center

would subjectively be experienced as an "attraction" for each other, and two Traits with inherent movement away from a common center would subjectively be experienced as a "repulsion" for each other.

This metaphor between objective physics and subjective psychology is so obvious that people often refer to the "chemistry" that they have with other people in terms of attraction and repulsion and comfort. What has not been obvious before the discovery of the Process/Aspect System is that the chemistry of subjective relationships can be analyzed in the same way as the objective relationships of physical objects.

Let's look at the analogy a bit further.

The interaction between the Traits can be compared to the fundamental forces of nature in chemistry and physics.

- With electricity, which is a one-dimensional phenomenon of nature, particles called ions have positive and negative charges, and these charges appear as forces which cause the ions to interact with each other in ways that are precisely defined in mathematics and physics.
- With another physical force, magnetism, which is a two-dimensional phenomenon, there is "north" and "south" polarity. Physicists and chemists have described the interactions of magnetized objects.
- With yet another physical phenomenon of particles called "spin", which is like a rotation motion in three dimensions, there are the opposing chiral (handedness) motions referred to as "left-hand spin" and "right-hand spin". Physicists and chemists have described the interactions of chiral-polarized objects.
- There are yet other polarized forces of a pan-dimensional or "scalar" nature: there is "positive" gravitation and there is the "negative" expansion of the universe. The effects of these forces are also accurately known to physicists and cosmologists.
- There are various combinations of attraction, repulsion, and non-involvement in all four of these physical phenomena.

With the use of the word "dimensions" and the descriptions in the paragraph above, you were given a clue to where I am going with this analogy in terms of the Process/Aspect System. The forces of attraction and repulsion and comfort in Personality are analogous to the 1-D electrical, 2-D magnetic, 3-D chiral, and P-D scalar forces of nature. People with certain Traits are attracted and repelled by various of the other Traits depending on the Axial Attribute (1-D Action, 2-D Inspiration, 3-D Expression, P-D Assimilation) plus the Dialectic Attribute (Ordinal, Cardinal, Neutral) of the various Traits. The following sections explain this in detail.

(One of my aspirations is to discern a one-to-one correlation of individual personality Traits with individual physics phenomena beyond the Dialectic and Axial Attributes of Traits shown above, but I am not there yet, and might never be, because of lack of time and/or knowledge and/or intelligence and/or talent.)

Trait Interactions

What happens when two people with different Arrays of Traits interact in a relationship, whether casual or intimate? There are so many other factors involved in any human relationship that it is very difficult to isolate the reactions of specific Traits in pure form. Nevertheless, it can be done by focusing on each separate event as a discrete *Transaction*, and isolating the Trait which caused the Transaction. For instance, if a person with the Goal of Dominance told somebody else what to do in a specific instance, that would be a Transaction, and it would be a Transaction motivated by the Goal of Dominance. If the transactee were a person with the Goal of Rejection and he responded by criticizing the instruction, that would be another Transaction, and one also motivated by the Goal. A response to the response would then be considered as yet another Transaction with a specific motivating Trait, and so on with each action and reaction.

The above example was within one Aspect (the Goal Aspect), but interactions must also be analyzed in terms of behavior beyond one Aspect. Behavior does arise from every part of a person's Array. For instance, a person with the Goal of Dominance might tell someone else what to do, and that person, being a Skeptic, might respond by inquiring for a complete explanation of the instructions and proof of their trustworthiness. The first person, being in the Aggression Mode, might then respond by getting belligerent, and then the second person, with the Acceptance Goal, might respond by acting conciliatory — and on and on it goes.

By observing such Transactions in myself and others, and by considering the types of "motions" inherent in the Traits based on their Dimension and Sign Attributes, and by considering the resultant "forces" between

them, I have come to understand how the Traits react to each other. I have perceived seven basic types of interactions. I have named these *Identicality, Complementarity, Rapport, Opposition, Compatibility, Incompatibility*, and *Indifference*. The nature of these interactions is not a choice for the unaware Personality — the *reactions* are inherent and automatic. However, once you become aware of them, you can choose to *respond* in the way you regard as most appropriate, most gracious, and most graceful — and that is the value of knowing these interactions.

The following chart is a graphic representation of these seven types of interactions. You may wish to refer to this chart during the following explanations.

Table 4a — TRAIT INTERACTIONS							
PROCESS → ASPECT ↓	ORDINAL ACTION TERMINATION	CARDINAL ACTION ORIGINATION	ORDINAL INSPIRATION INVOLUTION	CARDINAL INSPIRATION EVOLUTION	ORDINAL EXPRESSION ANALYSIS	CARDINAL EXPRESSION SYNTHESIS	NEUTRAL ASSIMILATION COMBINATION
NEUTRAL ASSIMILATION WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITION'L'	**C** TRANSPERSONAL'	MATERIALISM	HOLISM	COLLECTIVISM
CARDINAL EXPRESSION CENTER	MOTION	EXCITATION	EMOTION	**C** SYMPATHY	INTELLECT	CONCEPT	IMPULSE
ORDINAL EXPRESSION ATTITUDE	CYNIC	REALIST	STOIC	**C** SPIRITUALIST	SKEPTIC	IDEALIST	PRAGMATIST
CARDINAL INSPIRATION ROLE	**I** WARRIOR	**I** KING	**+** SERVER	***X*** PRIEST	**I** ARTISAN	**I** SAGE	**I** SCHOLAR
ORDINAL INSPIRATION SHADOW	**I** MARTYRDOM	**I** IMPATIENCE	**O** LOWLINESS	**R** ARROGANCE	**I** RENUNCIATION	**I** GREED	**I** STUBBORNNESS
CARDINAL ACTION MODE	PERSEVERANCE	AGGRESSION	REPRESSION	**C** PASSION	CAUTION	POWER	OBSERVATION
ORDINAL ACTION GOAL	SUBMISSION	DOMINANCE	REDUCTION	**C** GROWTH	REJECTION	ACCEPTANCE	EQUILIBRIUM

All of the following Transaction types are shown in the table above. They are relative to the Evolution Role (aka Priest), marked with a bold italic *X*. If any other Trait is taken as the reference base, the pattern of Transaction types with respect to that Trait would be similar.

        Identicality: X with X
        Complementarity: X with +
        Rapport: X with R
        Opposition: X with O
        Compatibility: X with C
        Incompatibility: X with I
        Indifference: X with blank

This is not as complicated as it might first appear, once one understands the rationale, as explained in the following sections, which describe each Transaction type.

Identicality

What I call Identicality is a Transaction type involving identical Traits, such as Growth and Growth, or Stoic and Stoic, or Intellect and Intellect. Viewed as "motions" in the Personality, it can be said that people, at the point where they have Identical Traits, move in an identical fashion. Therefore there does not appear to be any force of either attraction or repulsion in the Traits they have in common. The people involved understand each other much better where their Traits match than were they are not the same. The Transactions are comfortable and pleasant. "Birds of a feather flock together", as the saying goes. The two travel the same path, so to speak. In Transactions involving Identicality, people may say to themselves, "I feel at ease because I am the same way". Identicality is one of the best Transaction types we will be discussing. However, there are two potential problems with Identicality.

When Identical Traits of two people are expressed in the Negative Poles, it can have an unbalancing effect on the personalities of those involved. That is, the two may reinforce each other's excesses or lacks or fears. For instance, two people in the Caution Mode might tend to "out-caution" each other. They might find it even more difficult to arrive at a decision when they consult with each other than when they do not consult with each other. Another example is that two people with a Goal of Dominance may try to "out-dominate" each other in an effort to induce submission in the other, and this could escalate into a fight. This type of problem is unlikely if both parties are in the Positive Pole.

Another problem, very rare, sometimes occurs when there is an excessive number of Identical Traits. With so many Identical Transactions the relationship might become stagnant. Often Identicality induces a sense of static fulfillment that does not take the relationship anywhere. In a romantic relationship where all or most of the Traits of the two are Identical, they will seem more like siblings than like lovers. It will be comfortable, but it won't be very exciting. Identicality is very nice, but there is not a real attraction here. It isn't significantly dynamic, energetic, or fulfilling. It might eventually become dull or boring, though it may feel good at first to be around someone who is so much like oneself. Identicality produces a safe relationship, but most people prefer a challenging situation that they know will provoke learning and growth. There is not the energy created with Identicality that there is with the three dynamic and challenging Transaction types discussed next.

Complementarity

Recall from Part One that two Traits that are in the same Aspect and also in the same Dimension of Process (1-D Action, 2-D Inspiration, 3-D Expression) are said to be Complementary. What I call Complementarity is a Transaction type involving Complementary Traits. Examples of this are Dominance and Submission Goals, or Lowliness and Arrogance Shadows, or Intellect and Concept Centers. Viewed as "motions" in the Personality, Complementary Traits are inherently moving in opposite ways, but towards each other. Therefore the "force" that appears to exist between Traits in Complementarity is one of attraction. In nature, positive and negative ions are attracted to each other, and the north and south poles of magnets are attracted to each other. So it is between Complementary Traits in people. In Transactions involving Complementary Traits, a person may say to himself, "I wish I had that characteristic because it is so lacking in me". In the example given above, people in Dominance just naturally find fulfillment in leadership, and people in Submission just naturally find fulfillment in "followship". The two can make a team that works well together, other things being acceptable. The nature of some of the other Complementary Transactions is not always as obvious as this example, but they are just as valid.

There is a different nature to the Complementarity in the different Process Dimensions. In 1-D Action it is *respect*. For instance, Cynics and Realists are both very much concerned with issues of respect or lack thereof in the behavior of others. It is the same for all of the other Traits in the Termination and Origination Processes. In 2-D Inspiration it is *admiration*. For instance, people with the Shadow of Lowliness or Arrogance have strong feelings about issues of admiration or lack thereof for themselves. All of the other Traits in Involution and Evolution Processes interact the same way. In 3-D Expression it is *appreciation*. For instance, Artisans and Sages both have a nature which appreciates the areas of life involving intellect and the arts. So it is for the other Analysis and Synthesis Process Traits.

Note that the seven Neutral Assimilation Process Traits (Equilibrium Goal, Observation Mode, Stubbornness Shadow, Scholar Role, Pragmatist Attitude, Impulse Center, and Collectivism Worldview) lack polarity, and therefore do not have the potential for Complementarity.

People with Complementary Traits are sometimes attracted to each other because they subconsciously sense that the other person somehow completes their missing half, and balances their excesses. This system explains this so that it can be understood consciously. When Complementarity is not present in the relationship, quite often one of the effects of each Trait in the "relator" is to attempt to induce the Complementary response in the "relatee", in order to create wholeness. In the example given above, the Goal of Dominance seeks to induce submission in others, and the Goal of Submission invites dominance in others — all in order to find the fulfillment of completing the other half of the polarity. As another example, known to me personally, I have heard a wife with the Goal of Reduction repeatedly exhort her husband to be more ambitious: that is, express the Goal of Growth — which he didn't. Also, I have heard a wife, a Skeptic, repeatedly exhort her husband to be more friendly: that is, be an Idealist — which he wasn't. In these cases it would have been natural for these husbands to respond to their wives, "Well, look who's talking. You should practice what you preach". For indeed, the wives in these cases were the opposite of what they wanted their husbands to be. It can readily be seen that these wives only wanted their husbands to fulfill Complementarity. It was natural and legitimate for them to desire Complementary Transactions, but it was not legitimate to ask their mates to change their innate identity — their inborn Traits, their True Personality.

Whereas Identicality generates "static fulfillment", Complementarity generates "dynamic fulfillment". It produces mutually satisfying and reciprocally stimulating Transactions. Complementarity generates tension in a relationship, but it can be a good type of tension that makes the relationship dynamically alive if the two handle it maturely (and if there are not a lot of adverse Transaction types in the relationship as discussed below) and from the Positive Poles. The tension generates energy, and this can be uncomfortable at times, since the two Complementary Traits are the opposite of each other, but it is usually stimulating and meaningful. However, few people are familiar with the personality factors that have a strong attraction for each other. "Opposites attract" is a saying that has been applied to relationships for a long time — and this Chart is a systematic arrangement which defines which opposites those are, and explains why they work that way.

Complementarity has the potential to bring out the best in the people involved. In the discussion of each Trait in Parts Two and Three, recall that a person with a particular Trait can consider and apply the Positive Pole of the Complementary Trait as a device to get him out of the Negative Pole of his Trait. For instance, if people are having trouble with the Negative Pole of their Passion Mode, -Extremism, so that many things they do are wild and lacking in self-control, they could help themselves out of this by considering the Positive Pole, +Restraint, of the Complementary Mode, Repression. One of the best ways to do this is to have an ongoing long-term relationship with someone in the Repression Mode who is in the Positive Pole. As a personal example, I recognize some of the weaknesses of the Goal of Acceptance, which I have, so I appreciate people who are more critical–natured than I am (that is, have the Goal of Rejection) — if they criticize tastefully and tactfully. I can see that they have a quality I lack and that there are situations where the Goal of Rejection is a desirable thing. It strengthens my weak sense of discrimination and sophistication to have such a person around. On the other hand, if the other person in a Complementary relationship is consistently in the Negative Pole, there can be serious trouble. The intensity of the Transactions in Complementarity will exaggerate the negativity of the Negative Pole. Now that is a real challenge.

Another consideration is that to have more than two or three Complementary Traits can cause a lot of trouble in an intimate relationship. Complementarity exaggerates the Traits involved — it increases the contrast. This can make the two too different from each other to have a comfortable and easily-workable relationship. The situation can be too challenging. An intimate couple with some Complementary Traits, when they are in a good mood (the Positive Pole) will like the other person for these Traits, but when they are in a bad mood (the Negative Pole) they won't. By being aware of this potential problem with Complementary Traits, the people involved can resist the negative manifestations.

The Role pairings and the Complementarity that exists between them is particularly noteworthy. They have a strong affinity for each other, and paired Roles make an excellent team. They find that being with a person of the Counterpart Role is fun. (See discussions of Complementary Traits under "The Pattern of the System" in Part One.) One finds that Role types feel more complete with psychological "marriage" to the opposite Role type. (However, this is a subtle factor which few are consciously aware of. Most people are beset with stronger desires and other considerations which clamor for attention.) Marriage of Complementary Role types is therefore often an advantageous situation, I believe. The two balance each other and make up for each other's lacks.

The Complementary Roles have specific types of concepts for their relationships. The One-Dimensional Action Roles, Warrior and King, think of their relationships in terms of *fealty*. Respect is very important to both of them. Kings desire a loyal following to do their bidding and carry out their projects. Warriors like to have the kind of leadership and direction that Kings willingly provide. They negotiate everything they do together. The two Role types enjoy political, military, business, and sports activities together.

The Two-Dimensional Inspiration Roles, Server and Priest, think of their relationships in terms of *devotion*. There are emotional and spiritual elements in this. Priests are naturally drawn to help those less fortunate. Priests feel an urge to uplift and be an inspiration to them. It is the fulfillment and satisfaction of a Priest to encourage others, and often-times Servers fill this niche. On the other hand, Servers feel inspired around a Priest. They will assist, help, and aid the Priest and other people in material ways, and the Priest will pursue his psychological and spiritual desires. Together the two enjoy humanitarian and religious endeavors.

The Three-Dimensional Expression Roles, Artisan and Sage, think of their relationships in terms of *commitment*. Sages like to have an Artisan to do the physical maintenance things for them. Sages typically are not good at taking care of the details of daily life, so they need people who are good at that sort of thing, namely Artisans. In the extreme case, the Sage wants a "patron" to sustain them materially so that they can pursue their artistic and dramatic inclinations. Artisans, on the other hand, love to be entertained by Sages, and are able and willing to give them the sustenance and environment Sages want and need, just for the fun of having a Sage around. Sages seek an audience to perform before, and Artisans seek a Sage to entertain them. The two enjoy mental or dramatic things together.

The Pan-Dimensional Assimilation Role has no Complement, but Scholars do have a particular concept for their relationships: *involvement*. They are complete in themselves with respect to Role, so usually another Scholar is a comfortable choice for them in a contractual social situation. They do not experience the intensity of attraction that the Polar (non-Neutral, Cardinal or Ordinal) Roles are capable of, but they do get involved. They get along fairly well with all of the other Role types, so their preference for another Role would depend on their respective Traits. The more of the same Process or Processes they have in common, the greater the affinity. For example, if the Scholar in the Materialism Worldview has a Shadow of Renunciation and the Skeptic Attitude — all Analysis Process Traits — a relationship with an Artisan with the Goal of Rejection — also Analysis Process Traits — would be a comfortable situation, other factors being satisfactory.

In summary, it is true that people with Complementary Traits are attracted to each other, and it is also true that Complementary Traits are the exact opposite of each other. The stress of opposition in combination with attraction makes it exciting and challenging. It can take a lifetime for two people with Complementary Traits to find the balance point that is right and comfortable for the two of them. The two then become one, and it is a beautiful oneness.

Rapport

Recall from Part One that Traits that are Aspect pairs, the two Traits that are in the same Dimension of Aspect (1-D or 2-D or 3-D) of the same Process, are called Counterparts; they are Cardinal/Ordinal pairs. For example, the 1-D Acceptance Goal (Ordinal) and the 1-D Power Mode (Cardinal) are Counterparts in the Action Aspect Dimension, and the 3-D Motion Center (Cardinal) and the 3-D Cynic Attitude (Ordinal) are Counterparts in the Expression Aspect Dimension. *Rapport* is the name I have given to the Transaction type between two people having Counterpart pairs in their Arrays.

Two Traits in Rapport interact strongly and favorably with each other. There is a sort of feedback loop phenomenon occurring between them. That is, the two keep "passing the ball" back and forth to each other, producing rapprochement. In a conversation involving Transactions of Rapport, each party responds to the other with, "And ...", so the conversation goes on and on indefinitely because of the agreeableness of the two. Two people with a number of Rapports in their Arrays are likely to agree a lot, be in accord on most issues, and involved in harmonious interactions. In Transactions involving Rapport, a person may say to himself, "I like that quality because it is so neat". Rapport produces a sense of playfulness and fun.

Viewed as "motions" of the personality, Counterpart Traits are inherently moving in opposite ways, but towards each other. Therefore the "force" that appears to exist between Traits in Rapport is one of attraction. For example, an Idealist is especially drawn to a person in the Concept Center, and a person in the Aggression Mode is attracted to a person with the Goal of Dominance, other factors being satisfactory. Rapport seems to generate strong cohesive bonds between two people in a relationship. Rapport has a dynamic quality similar to Complementarity, but it is less stressful because the two Traits involved are of the same Process rather than

Opposite Processes. As with Complementarity between Processes, the reason for the attraction between Aspect Counterparts is the force of the Ordinal and Cardinal seeking to balance each other. People generally experience Rapport as stimulating and fulfilling. It is difficult to get too much of it. In its highest form, it is playful.

There is a way in which Rapport can become a problem between two people, and that is where the two tend to reinforce each other's Negative Poles. For instance, in the case where one party was in –Dictatorship and the other party was in –Belligerence, it is easy to see how the two Traits would exacerbate each other. The situation could easily escalate into a fight.

Opposition

What I call *Opposition* is the Transaction type involving diagonal pairs in a Quadrate, the opposite Aspect, whether Ordinal or Cardinal, and also the opposite Process, whether Ordinal or Cardinal. Examples would be 1-D Cynic Attitude and Excitation Center, or 2-D Growth Goal and Repression Mode, or 3-D Renunciation Shadow and Sage Role. Notice that with the thirteen Neutral Traits there is no Opposition. Viewed as "motions" in the personality, Traits in Opposition are inherently moving towards each other and away from each other at the same time. Therefore the force between them appears to be that they are held in suspension, neither able to approach each other, nor able to move away from each other. The forces of attraction and repulsion balance each other in a constant struggle to find equilibrium. It produces a sort of paralysis in the personalities involved. This is not the comfortable sense of completeness and fulfillment that Complementarity and Rapport provide in the balance of Cardinal and Ordinal. Some people have personalities that are "abrasive" to practically everyone else in an absolute sense; this is usually a product of the Negative Poles or of False Personality. However, there is also the situation where two individuals find each other abrasive in a relative sense, and this is what I mean by Opposition.

This name was chosen because the Traits in Opposition are as opposite from each other as they can be. This can show up as either positive or negative in a relationship. Used in a positive way, the two people can help define and purify each other because of the contrast. I refer to this as "fine tuning". This can be a device for personal growth and refinement, although the process can be very uncomfortable psychologically. Used in a negative way, the two people can thwart and frustrate each other because of their mutually exclusive and contradictory natures. Traits in Opposition are difficult to reconcile. Opposition leads to defensiveness in both parties. For instance, in conversations involving Transactions of Opposition, quite often each party responds to the other with, "But ...", so the conversation will go on and on in an argument until eventually it will break up in disgust and frustration because neither party will understand the other or make the other able to see their point of view.

In intimate partnerships, Opposition can produce a "love/hate" syndrome. That is, because of the nature of Opposing Traits, they both attract and repel each other. They interact strongly with each other, and this is meaningful and therefore attracting, but the meaning of the meaningfulness is contradiction and repulsion. I have heard such relationships termed, "conflict habituated". The pattern is to argue or squabble, and then "make up" repeatedly. It is a sick game that usually ends up destroying the relationship. The intensity of the negation is too much for most people to bear, let alone deal with constructively.

In relationships other than intimate, Opposition may be one of the sources of what is commonly called a "personality conflict", where two people really rub each other the wrong way, or tend to work against each other, but can't seem to extricate themselves from the game. There is an attraction because Opposition is meaningful as mentioned above. However, Opposing Traits do tend to work against each other, causing considerable friction and tension between the people involved. People with Traits in Opposition can have an abrasive or antagonizing effect on each other. They are likely to disagree a lot, in spite of the attraction. Opposition can produce a negative feedback that paralyzes or destroys the relationship. Continual contradiction from another person is difficult to bear. People with Traits in Opposition will just naturally dislike each other. Both partners have to be fully conscious of what is happening in order to counteract this phenomenon, or to transform it into the beneficial interaction of mutual "fine-tuning".

Opposition shows up differently in the several Process Dimensions, and these can be described specifically. In the Action Dimension the Opposition reaction is *conflict*, because it involves energy interaction, and often gets physical. An example is Dominance Goal and Perseverance Mode. Dominance wants to change things and Perseverance keeps things the same. A person with the Goal of Dominance seeks to lead others, and a person

in the Perseverance Mode tends to rebel against such attempts. It can be readily seen how these two could end up in a fight.

In the Inspiration Dimension the Opposition reaction is *antipathy* because it involves the feelings, and often gets emotional. An example is Stoic Attitude and Sympathy Center. Stoics are rarely bothered by the world, and the Sympathy Center reacts with awe to it. A person with a strong Sympathy Center would think the Stoic is insensitive, and the Stoic would think the person with a strong Sympathy Center is overreacting to everything. It can be readily seen that the two might have bad feelings for each other.

In the Expression Dimension the Opposition reaction is *absurdity* because it involves the mental faculties, and often gets verbal. An example of this is the Shadow of Greed and the Artisan Role. A person in Greed is focused on his own internal realm most of the time, and an Artisan is focused on the external realm most of the time. It would be rare that the two people could come to agreement on their realms. It can readily be seen that the two might argue a lot about the meaning of life and what is important to them. They would regard each other as absurd.

These Dimensional differences mean that people, depending on which Dimensions their Oppositions occur in, will have different types of problem Transactions, either in their 1-D actions and energies, their 2-D values and feelings, or their 3-D thoughts and beliefs. Opposition is always problematic and challenging, but it is up to every person how they respond to it in their relationships, whether positively or negatively, once they become aware of the nature of the challenge.

Another problem with Opposition is that in a relationship it tends to pull the people down into the Negative Poles of their Opposing Traits. For instance, people with the Goal of Dominance are prone to exercise leadership over others. If they try this on people in the Perseverance Mode who inherently tend to resist being led, then the Dominant ones might slip into –Dictatorship in order to enforce their guidance, and the Persevering ones might slip into –Immutability as they continue to resist change. In this way, Opposition tends to "bring out the worst" in the people involved.

Notice that the four Transaction types discussed above (Identicality, Complementarity, Rapport, and Opposition), all operate within a Quadrate (the groups of four Traits within a Process and Aspect Dimension). The three remaining Transaction types operate outside the Quadrate.

Compatibility

What I call *Compatibility* is the Transaction type involving Traits that are in the same Process, but not in Rapport. For instance, the Caution Mode is Compatible with the Shadow of Renunciation, the Artisan Role, the Skeptic Attitude, the Intellect Center, and the Materialism Worldview. Every Trait has five Compatible Traits. People in relationships often say that they are on the same "wavelength" or "vibration" in some areas of life, and not the same in other areas. The seven Processes are like seven radio stations or television channels to which one might be tuned in a psychological sense. Thus the seven Processes indicate seven basic types of Compatibility that are possible. People with Traits in the same Process have a great deal of affinity for each other, even if they have no Traits in Rapport. Viewed as "motions" in the personality, the motion of Compatible Traits is similar enough to make the relationship harmonious with respect to the function of that Process. Therefore, the "force" that appears to exist between Compatible Traits is somewhat of attraction, but of a lesser degree than Rapport.

Each Process produces Compatibility in its own unique way. The name of the Process involved, obviously, gives a clue for the type of Compatibility: – 1-D – Termination, + 1-D + Origination, – 2-D – Involution, + 2-D + Evolution, – 3-D – Analysis, + 3-D + Synthesis, and = P-D = Assimilation. The names of the Worldviews are also of help here, because they are the summation of the Processes: – 1-D – Primitivism, + 1-D + Messianism, – 2-D – Traditionalism, + 2-D + Transpersonalism, – 3-D – Materialism, + 3-D + Holism, and = P-D = Collectivism.

Incompatibility

What I call *Incompatibility* is the Transaction type involving three different situations. What these situations have in common is that the Traits involved are of the same Dimension either in Process or Aspect, but not both. Because a Dimension is shared, there is significant interaction, but it is of a basically inharmonious type since another Dimension is not shared. Viewed as "motions" in the personality, Traits in Incompatibility are moving at right angles to each other, which is what being in different dimensions means in geometry. Therefore the "forces" involved are not the same, and they do not interact, just as magnetism and gravity do

not significantly interact. The only benefit of this interaction type is as a place for learning tolerance. The three types of Incompatibility are:

1. One type of Incompatibility is that which exists between Traits in the same Aspect (Goal or Mode or Shadow or Role or Attitude or Center or Worldview) but not the same Process Dimension, whether 1-D or 2-D or 3-D or P-D and whether Ordinal or Cardinal in that Dimension. Examples of this are: 3-D Skeptic and 2-D Spiritualist Attitudes, or 2-D Passion and 1-D Aggression Modes.

2. Another type of Incompatibility is that which exists between Traits in the same Aspect Dimension, 1-D or 2-D or 3-D or P-D, whether Ordinal or Cardinal in that Dimension, but, similarly to the first type, of a different Process Dimensions. Examples of this are: 2-D Priest Role and 3-D Greed Shadow, or 1-D Dominance Goal and 3-D Caution Mode.

3. The third type of Incompatibility is that which exists between Traits of Complementary Processes, that is, in the Ordinal Process in the same Dimension when looking at a Cardinal Process and in the Cardinal Process in the same Dimension when looking at an Ordinal Process, but in different Aspect Dimensions. Examples of this are: In the Inspiration Processes, 1-D Reduction Goal and 2-D Arrogance Shadow; or in the Action Processes, 3-D Cynic Attitude and 1-D Aggression Mode.

Altogether, each Polar (non-Neutral, either Cardinal or Ordinal) Trait has fifteen other Traits with which it is Incompatible. Each Worldview Trait has eleven other Traits with which it is Incompatible. Each Assimilation Trait has seventeen other Traits with which it is Incompatible.

Transactions between Incompatible Traits produce misunderstandings and misinterpretations in the people involved. Some people call this "crossed wires", and it is an apt description. Such Transactions are uncomfortable and not satisfying. People with a lot of Incompatible Traits in their Arrays simply do not relate well, if at all. They might say of the other person, "I don't know where he is coming from". Incompatibility is not a reaction of repulsion — it is simply a case where the two Traits sort of hit each other but mostly miss each other. There is a lack of appreciation of each other. Some would say, "We are not on the same wavelength", or, "We are not tuned to the same station". In terms of the System, they are not in the same Dimension.

Of particular interest is the Incompatibility that exists between the Roles of the different Process Dimensions. Members of the Action Dimension, Warriors and Kings, are very concerned with issues of loyalty. Since the other Roles do not share this characteristic as strongly, Warriors and Kings tend to regard people in the other Roles as dangerously untrustworthy and perfidious. They are wary of the moralizing of people in the Inspiration Roles. They are also leery of the rationalizations of people in the Expression Roles.

Members of the Inspiration Dimension, Servers and Priests, see ethical values as paramount. Therefore, they tend to view people in the other Roles as morally deficient, especially Action Role people, who are usually involved in power struggles rather than struggles of conscience. People in the Inspiration Roles regard people in the Expression Roles as flaky or selfish for their lack of devotion to improving the lot of their fellow man.

Members of the Expression Dimension, Artisans and Sages, are usually more adaptable than the other Roles to situations and more tactful in relationships. To them, people in the Inspiration Roles seem unreasonably rigid in their moral standards. They perceive people in the Action Roles as unreasonably obsessed with exercising control and always trying to make things go their way.

Incompatibility can exist between Neutral and Polar (non-Neutral, Cardinal or Ordinal) Traits in the same Aspect, such as Observation and Aggression Modes, but the Incompatibility is not as strong as between Incompatible Polar Traits in the same Aspect, such as Aggression and Caution Modes. This is because the Neutral Trait contains a sixth part of each of the Polar Traits of the same Aspect.

Indifference

Finally, what I call *Indifference* is the Transaction type involving Traits that are neither in the same Aspect Dimension nor in the same Process Dimension. It is the Transaction type that covers all Trait relationships not covered in the six Transaction types discussed above. For instance, Dominance Goal and Spiritualist Attitude are Indifferent, and Renunciation Shadow and Concept Center are Indifferent. There is Indifference between Neutral and Polar Traits also, such as Equilibrium Goal and Greed Shadow, or Collectivism Worldview and Spiritualist Attitude. Each Trait is Indifferent to about half of the other Traits on the Chart.

There is no particular type of interaction with such Transactions. Traits in Indifference are basically neutral with respect to each other. Viewed as "motions" of the personality, Traits in Indifference are in different

Dimensions in such a way that there is no way to significantly relate the motion of one to the other. Therefore, the "forces" of attraction and repulsion are negligible. Two people who have practically all of their Traits Indifferent to each other will have virtually no "chemistry" – at least in terms of those Traits. Consequently, interactions will be "meaningless", and unless there are other factors that make it meaningful, it will tend to wither and die.

General Comments on the Transactions

One way to view the seven different Transaction types is to start from one Trait, then list and chart the seven types. Let's take as the example the Goal of Growth. Growth is, obviously, Identical to the Growth Goal. It is in Rapport with the Passion Mode. It is Compatible with the Arrogance Shadow, Priest Role, Spiritualist Attitude, Sympathy Center, and Transpersonalism Worldview. It is in Complementarity with the Reduction Goal. It is in Opposition to the Repression Mode. It is Incompatible with Submission, Dominance, Rejection, Acceptance, and Equilibrium Goals. It is also Incompatible with Perseverance, Aggression, Caution, Power, and Observation Modes. It is also Incompatible with the Lowliness Shadow, the Server Role, the Stoic Attitude, the Emotion Center, and the Primitivism Worldview. It is Indifferent to the remaining twenty four Traits.

Notice that there are four strong Transaction types, those within the Quadrates (Identicality, Rapport, Complementarity, and Opposition), and three weak Transaction types otherwise (Compatibility, Incompatibility, and Indifference). Transactions within the same Process and Aspect Dimensions are strong, and Transactions outside a Dimension are weak — almost nonexistent by comparison. With Traits in the Neutral Assimilation Process (Combination) there can be no Opposition or Complementarity, but the other five Transaction types are possible. With Traits in the Neutral Worldview Aspect there can be no Opposition or Rapport, but the other five Transaction types are possible. The Neutral Assimilation (Combination and Worldview) Traits do not interact strongly with the Polar Traits. Thus Incompatible and Indifferent Transactions are even weaker with them than with Polar (Cardinal or Ordinal) Traits.

The strong Transaction types have their advantages and disadvantages, as do the weak. The inherent sensitivity between Traits of the four strong Transaction types obviously has the advantage of fulfilling chemistry between the Cardinal/Ordinal polarity as indicated in the description of each type — especially when the Positive Poles are involved. But it also has the disadvantage of inherent sensitivity to the Negative Poles, which results in troublesome Transactions. The inherent insensitivity between Traits of the three weak Transaction types means that there is not fulfillment with the Positive Poles, but neither is there as much trouble with the Negative Poles. So there is the choice. Either people can have an intense relationship with strong Transactions and the risks involved therein, or they can have an insipid relationship with weak Transactions and the boredom involved therein — or any combination of the two. Obviously every different relationship has various combinations of these seven Transaction types.

As brought out in the previous sections, the four strong Transaction types each have a good and a bad manifestation. They are listed here for convenience and comparison:

Transaction TYPE	GOOD MANIFESTATION	BAD MANIFESTATION
Identicality:	comfortableness	stagnation
Complementarity:	balance	thwarting
Rapport:	augmentation	exacerbation
Opposition:	fine-tuning	conflict, antipathy, absurdity

The good manifestation is a product of the Positive Poles of the Traits involved, and the bad manifestation is a product of the Negative Poles. The Positive Poles are much easier to deal with than the Negative. For example, in the Reduction Goal, +Evaluation is much easier to deal with than -Withdrawal, even if the Transaction type is the difficult one of Opposition with the Passion Mode. No matter what the Transaction type, whether it is one of the easy types or one of the difficult types, if the two people involved are strongly Polarized in the Positive Pole, the relationship between the two will be far easier than if they are consistently Polarized in the Negative Pole.

In order of desirability and workability in a relationship, I would say these seven types of Transactions are ranked as follows, with best being listed first and worst being last: Rapport, Identicality, Compatibility, Complementarity, Indifference, Incompatibility, and Opposition. It isn't that some of these are "good" and the rest are "bad", but the first four listed are usually easy to handle and the last three are usually meaningless or troublesome. This was discussed in the section on each Transaction type, and it is explained further below.

Other people, depending on their particular personality factors (inside and outside the System), might rank these seven types of Transactions differently. For example, a person with the Goal of Equilibrium might prefer Identicality to Rapport or Complementarity, because the latter two are perhaps too dynamic to suit the nature of this Goal. A person with the Goal of Rejection might actually prefer Opposition or Incompatibility over Identicality, Compatibility and Rapport, since this Goal seems to cause people to be attracted to the very things they dislike in order to fulfill it. On the other hand, people with the Goal of Acceptance find Opposition and Incompatibility unusually offensive. People in the Repression Mode might regard mild types such as Incompatibility and Indifference as most desirable, because Transaction types like Rapport and Complementarity may be too intense to such a person.

Many people would consider Opposition better than Indifference and Incompatibility. With Opposition there is definitely an interaction in the Transactions, even if it is a "bad" (meaning "unpleasant" or "uncomfortable") Transaction of disagreement. This is nevertheless "meaningful" because it is in the same Quadrate. On the other hand, with Indifference and Incompatibility there is not very much interaction, if any — the Transactions just fall dead or flat because they are not in the same Quadrate. To most people this is therefore "meaningless". Many would rank Opposition in preference before Indifference and Incompatibility, in terms of desirability in a relationship, because it does spice up the relationship and make it more alive. However, Opposition is very difficult to cope with, let alone negotiate in a positive way. It has to be handled very maturely or it will explode the relationship. If there is a lot of Rapport, Complementarity, Identicality, Compatibility, and other beneficial factors in the relationship, an Opposition or two isn't all that harsh. It can add a growth-producing challenge. On the other hand, if the Charts of a relationship show mostly Indifference and Incompatibility, an Opposition or two will at least give them something to argue about, thus provoking learning — they won't totally miss each other in their Transactions.

Another problem with Opposition though, and to a lesser extent Incompatibility and Indifference, is that in a relationship it tends to pull the people down into the Negative Pole of their Opposing Traits, as discussed in the section on Opposition. In other words, Opposition tends to bring out the worst in the people involved. On the other hand, Rapport and Complementarity tend to bring out the best in the people involved, as discussed in the sections on these Transaction types. Opposition shows up one's bad points or areas of weakness, but Rapport and Complementarity strengthen one's good points. There is often a good use for both of these situations in our lives in working toward balance, and too much of either one may not be the best arrangement. Too much Opposition might bring out too many weaknesses too quickly. Too much Rapport and Complementarity might also be too intense for many people to bear if they would rather concentrate on other things. For this reason, it will be most comfortable for a person to find relationships with people whose Transactions with them are balanced between these two extremes, whose personalities naturally "click" with theirs, and with whom they naturally feel good without overmuch stress one way or the other. Of course, it is always the choice of the individuals involved to obtain and maintain any particular relationship.

There are a few comments to be made in regard to Transactions among the Shadows. It takes special care to deal with Shadows in relationships, so some specific comments are in order. Because there are no "good" Shadows, there are no good combinations of Shadows in relationships. However, it is least objectionable when the Neutral Stubbornness is teamed up with one of the Polar (Cardinal or Ordinal) Shadows, or when the Shadows are Incompatible, since they would not interact strongly with each other. Second best is where the two people have Identical Shadows — at least they would understand each other, but at the risk of potential "collisions" between the two. For instance, two people in Impatience would probably really get on each other's nerves; two people in Arrogance might engage in an endless game of "one-upmanship" or "holier than thou"; two people in Lowliness might engage in an endless game of "humbler than thou". I leave it to the reader to ponder how this would work with the other Shadows. The worst case is Complementary Shadows, such as Impatience and Martyrdom. Being Complementary, they exaggerate each other, which makes them worse. The Impatient personality would usually override the Martyr, and the Martyr would consistently give in to the Impatient one. This can create a vicious circle. With the understanding of others and insights into themselves that they might gain from this System, people can come to choose refraining from such "games people play".

What is said above concerning Complementarity, Compatibility, Incompatibility, Identicality, Rapport, Opposition, and Indifference has to be tempered with the understanding that every Trait colors every other Trait on people's Charts, and that many other factors not on the Chart also color people's expression of their Traits. In other words, these seven types of Transactions will rarely be expressed purely. Many Transactions of Opposition, Incompatibility, Indifference, or other adverse extraneous relationship factors with another person

might neutralize or even negate potentially positive Transactions of Rapport, Complementarity, Identicality, and Compatibility. It could just as easily work the other way, too. That is, the four better Transaction types and other beneficial personality factors could possibly neutralize the three worse Transaction types. Whatever the case, few couples would have Arrays free of the worst and full of the best of these kinds of Transactions, so there is almost always going to be some difficulty and misunderstanding in any relationship, and also some value and benefit.

I suppose positive and negative numerical values could be assigned to these seven types of Transactions (and the Worldview factor to be explained below), and by adding these up a "fulfillment coefficient" or "meaningful transaction index" could be computed for any relationship — see section further on. That would be carrying the application of this System too far. There are so many other compelling factors involved in any personality and in any relationship which are not included in the scope of the System that it would not be a useful endeavor. It is better to evaluate the suitability and workability of a relationship by the overall feel of it, and only use Transaction analysis where pertinent to clear up specific instances of misunderstanding between the two parties.

The nature of these interactions is not a choice for the *unaware* personality — the *reactions* are inherent and automatic. However, once one becomes *aware* of them, one can choose to *respond* in the way one regards as most appropriate. I believe that this is the best use that one can make of this information.

Worldview Interaction

There are some specific comments to be made about Worldview, the Neutral Aspect of personality, because there is something different about it, and more to it, than there is with the Ordinal (Goal, Shadow, Attitude) and Cardinal (Center, Role, Mode) Aspects.

The seven Worldviews are shown on the standard Process/Aspect Chart with their Axis polarities juxtaposed and their Dimensions shown in numerical order. In that case, in relationships between two people, Transactions between Worldviews are as indicated in previous sections describing Identicality, Complementarity, Indifference, and Incompatibility; there is no Rapport, Opposition, or Compatibility between Worldviews.

However, as described in the chapter on Worldviews in Part Three, it is useful in certain contexts — especially the interaction context — to arrange the Worldviews in a different pattern, a *sequence/spectrum/hierarchy,* thus: – 1-D – Primitivism, – 2-D – Traditionalism, – 3-D – Materialism, = P-D = Collectivism, + 3-D + Holism, + 2-D + Transpersonalism, and + 1-D + Messianism. Notice that this puts the Ordinal triad of Worldviews on the left-hand side of the Neutral with ascending Dimensionality, and the Cardinal triad of Worldviews on the right-hand side of the Neutral with descending Dimensionality. In a relationship between two people, the greater the "distance" between their Worldviews on this sequence, the greater the incompatibility, and the less they understand each other.

This phenomenon regarding this sequence has been found to be the case by empirical means, by observation of actual relationships, in the science and art of developmental psychology. So far as I have been able to discover, the most fully-developed developmental psychology is called "Spiral Dynamics", and the most fully-developed extension of Spiral Dynamics has been made by Ken Wilber in his "integral psychology". There are abundant resources on those topics for you to explore in books and internet websites, and there is a lengthy chapter on the subject, and its correspondence with the Worldviews, in my book *The Tao of Cosmogony*. Because of the plethora of explanations about the characteristics and interactions of the Worldviews elsewhere, only a brief discussion is deemed to be necessary in this section.

Table 4a, a few pages back, graphically shows the interactions of Traits where the Ordinal and Cardinal Processes, and Ordinal and Cardinal Aspects, are juxtaposed with ascending Dimensionality. Because the interaction of Worldviews is best understood as a consequence of a hierarchical sequence, for your convenience in grasping the situation, Table 4b below shows that arrangement in graphical form.

Table 4b — WORLDVIEW HIERARCHY						
DIALECTIC	–ORDINAL–			=NEUTRAL=	+CARDINAL+		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSIONS	ONE	TWO	THREE	PAN	THREE	TWO	ONE
PROCESS	Termination	Involution	Analysis	Combination	Synthesis	Evolution	Origination
ASPECT	Goal	Shadow	Attitude	Worldview	Center	Role	Mode
WORLDVIEW	Primitivism	Traditionalism	Materialism	Collectivism	Holism	Transpersonalism	Messianism

Comments on this table are as follows:

- DIALECTIC: The first row shows the Dialectic Attributes of the Trait categories.
- AXIAL: The second row shows the Axial Attributes of the Trait categories. Add the Axial Attributes to the Dialectic Attributes and we have the Septenarian Attributes. That alone tells us a lot about the nature of each of the seven archetypal categories.
- DIMENSIONS: The third row shows the geometric Dimensionality of the Trait categories.
- PROCESS: The fourth row shows the names of the seven Processes that correspond to, and are somewhat synonymous with, the Worldviews shown two rows below.
- ASPECT: The fifth row shows the names of the seven Aspects that correspond to, and are somewhat synonymous with, the Worldviews shown one row below. Much can be understood about the nature of the Worldviews by pondering their correspondence to the Processes and Aspects.
- WORLDVIEW: The sixth row shows the names of the seven Worldviews, arranged in the hierarchical sequence that I call the "Natural Sequence". This is discussed at great length in my book by that name.

Let's do a quick review of the Worldview Aspect, which was thoroughly explained and described in Part Three.

The entire thrust and direction of people's lives depends in great measure on their Worldview. Their interpretation and understanding of everything that happens to them and around them is determined by this factor. For this reason, Worldview may be the most important single determinant on the Chart of compatibility in relationships. People perceive the perceptions of people in other Worldviews as being distorted. The perceptual differences between persons of widely separated Worldview can be so great that they might as well be 'living on different planets'. Likewise, the closer two people are in Worldview, the greater the affinity they will have for each other, other things being equal, because their perspective and their perceptions will be similar.

Once people become aware of the existence and meaning of Worldview, they can use this understanding to advantage in their associations and choice of companions. As they get a feel for how this spectrum of Worldviews works in their associations, they will find that they are more comfortable with people of the same Worldview and able to work better with them. The reason is that people of the same Worldview will tend to see things more the same way, and also because it is easier to maintain a relationship where both parties are experiencing the same Worldview, with its inherent perspectives and perceptions. People in the same Worldview tend to converge on similar perceptions the more they interact with each other, whereas people not in the same Worldview tend to diverge in their perceptions.

We can learn much from people in another Worldview, of course, but the wider the separation on the Worldview sequence, the more difficult the relationship and the worse the misunderstandings and the less efficient the Transactions. If one cannot avoid working with people of a different Worldview, then understanding the perspective and perception of the other person will promote tolerance, even if/when the sympathy and empathy of an Identical Worldview is nonexistent in a particular instance.

This compatibility and incompatibility of Worldviews, can be explained further in terms of the analogy of Worldviews to *space* and *time* as explained in detail in the section on Worldviews in Part Three.

As stated above, one can learn a lot about the characteristics of each Worldview by applying the nature of each corresponding Process and each corresponding Aspect to it. Recall that in Part One, Processes are explained as functions of *time*, and Aspects are explained as functions of *space*. It should be no surprise then that in Part Three, Worldviews can be explained metaphorically as functions of both time and space. Part Four now explains how that works in relationships between people in the same or in different Worldviews.

It is difficult, if not impossible, to conduct a meaningful relationship where two people are widely separated in *space*. "Long-distance relationships" lack intimacy, and are difficult if not impossible to sustain. The Worldview spectrum is a hierarchy; if you regard each Worldview as a way station on a trail from the bottom of a mountain to the top of a mountain, then it is obvious that the view at each station is different, and people at each station will have a view of the landscape different from the view at other stations. Therefore, people at different stations will hardly be able to communicate meaningfully with each other about what they see; the experience will not be a "shared" experience. This space–like analogy is why many people find it convenient to refer to the Worldview spectrum as consisting of "lower" and "higher" Worldviews — these are the Ordinal and the Cardinal Worldviews respectively.

What can be said about relationship incompatibility in terms of separation in *space* can also be said about separation in *time*. For instance, the situation with Worldview is somewhat like the situation with time zones. Across time zones, people are experiencing different times of the day and consequently doing different things: in one time zone most of the people are getting up in the morning and grooming themselves; in another time zone they are working at their jobs; in yet another time zone they are relaxing in the evening; in another time zone they are asleep. There is a lack of compatibility between two people who go through their daily routines as if they were in different time zones. An obvious example is married couples who work different shifts in their jobs. In a similar sense, people in different Worldviews are in different 'time zones', so to speak, so they are therefore involved in different activities. There is a lack of coordination between the different Worldviews; they are not in synchronization; they are not in "phase".

Another time–like analogy for this is that Worldview interaction works very much like chronological age interaction. Teenagers find it difficult to interact meaningfully with toddlers because they are not interested in the same things. Senior citizens do not easily become intimate companions with young people because they are not concerned with the same pursuits. Small children have little or no understanding of the knowledge and perceptions of grown-ups. Teenagers typically cannot appreciate their parents and the older generation in general. Adults do not fully appreciate what it is like to be old. This time–like analogy is why many people find it convenient to refer to the Worldview spectrum as consisting of "earlier" and "later" Worldviews — the Ordinal and the Cardinal Worldviews respectively.

The hierarchical aspect of Worldviews works for both the *space* and *time* analogies.

In the case of *space*, the higher stations on the mountain side have a view that includes the view from the lower stations. People at higher stations therefore have a better understanding of the view of people at lower stations than people at lower stations have of people at higher stations.

In the case of *time*, the view from later in the day includes the views from earlier in the day, and the adult's perceptions include the child's perceptions, since obviously the adult was once a child. Therefore adults can understand children — but they often disapprove of their immature behavior and seek to teach them. However, children cannot generally understand the perceptions of adults since they have not yet been adults. So it is in the Worldview hierarchy. In fact, "earlier" Worldview people on the time–like spectrum cannot understand the perceptions, values, and behavior of "later" Worldview people on the time–like spectrum — they perceive them as incomprehensible, or even what they consider "crazy". People in the earlier Worldviews are typically bewildered and puzzled by the beliefs, values, and behaviors of people in the later Worldviews.

The spectrum of Worldviews is indeed hierarchical, but neither the *space* nor the *time* analogies regarding an explanation of the nature of Worldview should be construed as hierarchical *in an absolute sense*. That is to say, the view higher on the mountain side is not qualitatively "better" than the view lower on the mountain side or vice versa; and the view earlier in a life-cycle, as in the case of a child, is not qualitatively "better" than the view later in a life-cycle, as in the case of a senior, or vice versa. The question a person in any Worldview should ask in all places and at all times is: Am I seeing myself and my world accurately and appropriately in a *relative* sense?

So what can be said about the relative sense?

In the space and time analogies of the Worldview spectrum, *higher–later* Worldview people perceive the *lower–earlier* Worldview people as immature, or even foolish. The *higher–later* often perceive the activities of the *lower–earlier* to be a childish waste of time. As a result of this more "mature" perspective, the *higher–later* occasionally fall into a tendency to tease, make fun of, or manipulate the *lower–earlier*, much like children who regard themselves as superior to other children whom they regard as inferior or different from the norm. (Materialists are the most likely to be guilty of this attitude toward Traditionalists and Primitives.) Without realizing what is involved here, the latter often say that they wish the *lower–earlier* would "grow up". It would be silly for adults to play with children's alphabet blocks when they could be playing with poetry. Likewise, it would be foolish for a *higher–later* Worldview person to play *lower–earlier* Worldview games. Even so, the *higher–later* the Worldview the more there is an increase in empathy, because the *higher–later* encompass and include the *lower–earlier*.

The most common reaction of people in any Worldview is that they find those of some other Worldview to be boring. Despite the ability of *higher–later* Worldviews to understand *lower–earlier* Worldviews, there is still a lack of preference and willingness, if not ability, to attune to the perceptions, beliefs, values, and activities of those in other Worldviews. For people in the middle of the Worldview spectrum somewhere, the *lower–earlier* are boring because they are involved in seemingly immature things, whereas people in the *higher–later* Worldviews are involved in things metaphorically 'over their head'. Either way, the *lower–earlier* and *higher–later* are not as interesting as those of one's own Worldview, who are metaphorically 'playing the same games' in life as oneself.

Whatever one's Worldview, they will find others not of their Worldview to be uncomfortable in a certain way that they can learn to sense. With practice, they will be able to discern whether another is *lower–earlier* or *higher–later* than themselves, and how much so. From the perspective of this understanding, they can then make whatever allowances they deem appropriate.

As with the other Trait categories, Worldview can be viewed as a "motion" of the personality in psychological time/space. People of differing Worldviews will find that they seem to be moving apart as time goes by, and that it takes effort or "work" to stay together psychologically and physically. There seems to be a 'force' of repulsion operating here, because the 'motions' of the respective personalities are in different 'directions', so to speak. On the other hand, people who are very close in Worldview find that they do not 'grow apart' as time goes by, even if they are separated in space for a long duration of time. It is as if they were still traveling together even when they are apart. When they are in proximity, it takes little work to continue on a path with each other and remain psychologically and physically close. In fact, it can be said that there seems to be a 'force' of attraction operating between people of close Worldview. They 'gravitate' towards each other, as in, 'birds of feather flock together'. In an office or other group environment, these forces of repulsion and attraction operate so that the people will tend to segregate from those of other Worldviews and congregate with those of the same Worldview, other things being equal. If you are familiar with the mathematical concept of "vectors", this time/space analogy with respect to the relationships of people in Worldviews will make sense: vectors are graphed as arrows pointing in the same or in different directions, and arrows pointing in different directions are analogous to Worldviews on different vectors.

To summarize: people have a definite affinity for other people within their own Worldview that they do not have for those outside of it; this is a Transaction type of Identicality. This is because each Worldview is a distinct stage or step with a definite nature to it (since they are Aspects of specific Processes as explained in Part One), and a boundary separates one Worldview from another. Furthermore, people have a greater affinity for others within their own Worldview than they have for people in a neighboring Worldview in the sequence, even if the interval is closer across the Worldview boundary. That is, other things being equal, a seventh Zone person will sense more affinity with a fifth or fourth Zone person within the same Worldview — two or three Zones away — than with a first Zone person of the next Worldview up — just one Zone away.

As discussed in Part Three, it has been found empirically that people seem to have a primary and a secondary Worldview, the same as with other Aspects and the Traits thereof. The secondary Worldview is called "Zone" in this system, in keeping with the *space* analogy, the stations on the mountain side. The existence of Zones complicates the picture when it comes to relationships. Zones have a distinct nature to them, the same as Worldviews do. Therefore, the closer two people are on the septenarian sequence in terms of Zones, the greater their affinity for each other, but obviously to a lesser degree than is the case with Worldviews; Zone seems to have about one-third as much influence as Worldview. As indicated above, people in the same primary Worldview have a strong tendency to gravitate towards each other, and a strong

tendency to stay separate from people in other Worldviews. Within the Zones, there is another tendency, weaker than the Worldview factor, to divide up according to Ordinal and Cardinal Zones. People in the three Ordinal Zones perceive people in the Cardinal Zones as being interested in impractical and unrealistic things. People in the Cardinal Zones perceive people in Ordinal Zones as interested in mundane and trivial things. Of course, the strongest affinity and compatibility is between people of Identical Zone and Worldview.

Meaningful Transaction Index

There are many factors that determine how meaningful a relationship will be, but I have found that the Traits of two people in a relationship have a lot to do with it. You can determine roughly how meaningful a relationship will be — in terms of the Traits — by counting how many meaningful transaction types (Identicality, Complementarity, Rapport, and Opposition) occur between the Traits of the two people. Note that these meaningful transaction types are the four that exist within a Quadrate of Traits: Traits that share the same Axis (Action, Inspiration, Expression) in terms of both Process and Aspect. The Axis pairs of Complementary Worldviews (Primitivism and Messianism, Traditionalism and Transpersonalism, Materialism and Holism) do not provide the same quantity of types; they have potential for Identicality and Complementarity as meaningful transaction types only. (In the case of Worldviews, a Complementarity might as well be an Opposition.)

However you may feel about the desirability of doing so, it is possible to quantify the meaningfulness of a relationship in terms of the Traits; there is a way to do a calculation of what I refer to as the "Meaningful Transaction Index", or MTI. Following are the rules. Recall that Opposition, even when it produces "negative" (unpleasant) intimacy, is nevertheless meaningful, no matter how unpleasant.

1. The three Axial dimensions of Action, Inspiration, and Expression have the potential for Trait pairings, so they have the possibility for all four meaningful transaction types (Identicality, Complementarity, Rapport, and Opposition). Look at the Charts of two people and assign the numerical value of 1 for each meaningful transaction Trait pairing. In the case of the Neutral dimension, Worldview, add a 1 for an Identicality or a Complementarity.
2. The above point was only for the primary Traits. For secondary Traits, give each meaningful pair a value of 1/2. In the case of a primary Trait paired with a secondary Trait, give that instance a value of 3/4.
3. Add up the total quantity of the above numbers, then diminish the total of above cases by 1/6 for each Worldview that separates the two people. The point here is that the further apart two people are on the Worldview spectrum, the less meaningful the relationship will be, no matter how many meaningful transaction types they have in Traits other than Worldviews.
4. Further diminish the total arrived at in previous steps by 1/8 for each Zone that separates the two people.

These numbers are all, of course, exact, but, of course, it would be silly to take them too seriously.

On average, by chance you can expect to have an MTI of about 3 or 4 with another person. This is not very much and it does not make for a very meaningful or intimate relationship. Fewer than this and you will find the relationship even less than normally meaningful, other things being equal. If the MTI exceeds 5, then the relationship becomes significantly meaningful, indicating that you might actually notice the other person and be drawn to them. An MTI of 7 is very meaningful, and 9 is extremely so. I have not experienced an MTI greater than 11. The maximum possible is 24.

How so? The most intense MTI cluster is when two people have all their primary Traits in Opposition in a Quadrate. For instance, a Sage in Renunciation with an Artisan in Greed add up to an MTI of 4 in just one Quadrate. Then let's say that these two people have their secondary Traits in the same Quadrate and are the opposite of their primary Traits, that adds 3 to the tally, for a total of 7 in one Quadrate. Let's say this pattern is repeated in the other two Quadrates for both primary and secondary Traits, so that totals to 21. Then say the two people have Complementary Worldviews and Zones that switch between primary and secondary, for a total of 3. All of this MTI calculation adds up to 24, but the odds are astronomical that this scenario ever happens. Count yourself lucky if you ever get half of this; the interaction with that person will seem strangely compelling.

All of the above may seem kind of silly and complicated, and generally speaking it is, since most people size up other people rather quickly and they know how meaningful the relationship is without all of this

arithmetic. The reason I bring it up is to emphasize that the higher the MTI then the easier it is to find intimacy (if that is what you care about), other things being equal. Even if a person cares nothing about analyzing their Transaction types with another person, I believe that it helps if that person understands the phenomenon in general, so that they can rise above it when it seem appropriate to do so.

There is another factor that enters into any such MTI calculation, whether conscious or unconscious. Much more is said about True Personality (the one you are born with) and False Personality (the one you acquire) in my book *Making Love: A Spiritual Path — The Chemistry and Alchemy of Service and Intimacy* than is said in this book, but the ratio of the two factors in each of the people paired in a relationship can skew the MTI significantly. That is, people with what I call Clarity (lack of False Personality) can determine quickly and easily how intimate a relationship can be without knowing about all of these transaction types. However, people at the beginning of the Clarification process could perhaps use some help in what to look for if they want to choose their relationships wisely and make their relationships easier. Also, the higher the MTI between two people, the more "transparent" are the personalities to each other, False and True. In other words, with a high MTI, there are fewer of the personality differences that would otherwise keep two people from interacting easily and naturally with each other. Thus, with a high MTI, it is easier to recognize intimacy, other things being equal. Knowing this, you can wittingly be on the alert for such relationships, if you like. And, of course, with both high MTI and high Clarity, that makes for the most mutually beneficial and least difficult relationships.

Chapter 4B

RELATIONSHIP ANALYSIS EXAMPLES

Once again we have completed the theoretical part of the presentation, and are ready now to delve into the more practical aspect of the System — how it works in actual relationships. The following examples were all taken from marriages between people known to me personally. What is said here about marriages also applies in some respects to other types of relationships, whether intimate or not so intimate. Husband-wife examples are used because they provide overt interactions, easily apparent. One of my other books, *Making Love*, is dedicated to a study of the 'chemistry' and 'alchemy' of intimate and service relationships within the structure of the Process/Aspect System.

Relationship Chart Analysis #1

This Chart is for a married couple known to me personally as friends for about ten years. They were in their early thirties at the time of the original Charting, as was I, and they had one child together. His primary Traits are marked in **BOLD** underlined text and his secondary Traits are marked in **BOLD** text; her primary Traits are marked in *ITALIC* underlined text and her secondary Traits are marked in *ITALIC* text. If a Trait is common to both, then it is shown in ***BOLD ITALIC*** text, underlined or not if it is primary or secondary.

RELATIONSHIP CHART ANALYSIS #1							
PROCESS → **ASPECT ↓**	**TERMINATION**	**ORIGINATION**	**INVOLUTION**	**EVOLUTION**	**ANALYSIS**	**SYNTHESIS**	**COMBINATION**
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	*TRANSPERSON'*	<u>***MATERIALISM***</u>	**HOLISM**	COLLECTIVISM
CENTER	MOTION	EXCITATION	EMOTION	<u>***SYMPATHY***</u>	**INTELLECT**	CONCEPT	<u>*IMPULSE*</u>
ATTITUDE	CYNIC	REALIST	<u>*STOIC*</u>	SPIRITUALIST	<u>**SKEPTIC**</u>	IDEALIST	PRAGMATIST
ROLE	WARRIOR	KING	<u>**SERVER**</u>	PRIEST	<u>*ARTISAN*</u>	**SAGE**	SCHOLAR
SHADOW	MARTYRDOM	**IMPATIENCE**	LOWLINESS	ARROGANCE	**RENUNCIATION**	GREED	<u>*STUBBORNNESS*</u>
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	<u>*PASSION*</u>	<u>**CAUTION**</u>	POWER	OBSERVATION
GOAL	SUBMISSION	<u>*DOMINANCE*</u>	<u>**REDUCTION**</u>	GROWTH	REJECTION	ACCEPTANCE	EQUILIBRIUM

HE: As a Server with a Goal of Reduction, there is a fundamentally pessimistic flavor to his personality. That is, he dislikes the hassle and complexity of modern life, and sometimes finds the world burdensome. He would prefer a simple life of listening to music (because of his strong Sympathy Center) and taking it easy (because of his weak Motion Center). These factors are offset by his strong Sympathy Center, which is perhaps the most obvious feature of his personality when you are dealing with him in a social situation. He always has a smile on his face, and is constantly making jokes since he has a secondary Role of Sage. This combination of Reduction Goal and Sympathy Center make him easygoing yet high-spirited. Since he has this combination, he was more interested in fun than in learning while in high school, and he did not do well scholastically. This was not for lack of intelligence or ability, but a matter of personality. Now that adulthood and family have

given him some incentive, he has gone to college. He is doing quite well, thanks to his prominent Intellect Center, Skeptic Attitude, and Caution Mode. He has chosen the computer programming field, and these Analysis Process Traits are admirably suited for this type of study and work. He has turned some of this analysis upon himself, however, and is overly self-critical — hence his secondary Shadow of Renunciation: he does not really like himself. His primary Shadow of Impatience sometimes causes him to get upset when he doesn't get his way this instant. Since he has no Neutral Traits, he is strongly attracted or repulsed by everything — there is no middle ground. His Traits are fairly well scattered over the Chart, giving him an "all-around" personality, but the Termination and Assimilation Processes are weakly represented. He is not a well-disciplined academic at heart.

SHE: As an Artisan, she has chosen a suitable occupation in today's society, a secretary, working with her hands at office equipment, processing information. Because of her Goal of Dominance, she wants to rise to a position of leadership in her work. She would prefer to do this in another occupation though, teaching children (suitable for her secondary Server Role), but the opportunity is not yet. In her Passion Mode, she tends to get "carried away with herself" a lot. But on the other hand, this tendency is mitigated somewhat by her Stoic Attitude — she can put up with a lot of stressful things in her environment without getting too bent out of shape. The world just does not seem all that important that she should get upset about it. Her strong Impulse Center causes her to be very idiosyncratic in her behavior; you cannot predict what wild thing she will spring on you next — especially when in combination with her Passion Mode. As in the case with her husband, her Sympathy Center makes her a good "people person", especially at a party — if her bossiness does not get in the way. Her Stubbornness Shadow doesn't bother you unless you live with her or work with her. I personally have not even noticed it in our casual interactions. Her personality is also well represented in most areas of the Chart, with no overwhelming emphasis anywhere. However, she is weak in the Synthesis and Termination Processes — she is neither a philosopher nor an achiever.

THEY: Since they are both of the same Worldview, Materialism, at about the same Zone (secondary Worldview, Fifth Zone and Sixth Zone) even, their basic perceptions about life are nearly the same. This and their fun-loving and sensitive Sympathy Centers represent the real basis of their Compatibility (in terms of the Chart) in their marriage — what there is of it. They can really get wound up at a party together. However, one of their big problems is the Opposition occurring between his Reduction Goal and her Passion Mode, plus the fact that their Goals and Modes are Incompatible. These are the Action Aspects, and the Incompatibility there makes it almost impossible for them to work together on any project. Their Roles are also Incompatible, but this is mitigated somewhat by all of his Analysis Process Traits, which make him seem more like an Artisan than a Server. Another big problem in their marriage is the discrepancy between the strengths of their Sexual Centers (not shown on this Chart) — he wants it a lot more often than she does. Another problem is the discrepancy between their Motion Centers (not shown on this Chart) — she wants to get a lot of things going around the house (and tells him so: Dominance Goal), but he waits for a crisis before he gets to work on the situation. Otherwise their Centers are fairly compatible. Their Shadows are as good a combination as could be hoped for, since Stubbornness does not react adversely with the others. In fact, his Renunciation is in Rapport with her Artisan Role.

In summary, this marriage had some significant problems in mutual understanding and function, and this eventually resulted in its demise.

Relationship Chart Analysis #2

In the case of this married couple, I never met him, but I talked to her about him enough to verify his Chart and their relationship in terms of the Chart. She was in her early thirties and he in his late forties at the time of this writing. They have two children. His primary Traits are marked in **BOLD** underlined text and his secondary Traits are marked in **BOLD** text; her primary Traits are marked in _ITALIC_ underlined text and her secondary Traits are marked in _ITALIC_ text. If a Trait is common to both, then it is shown in **_BOLD ITALIC_** text, underlined or not if it is primary or secondary.

His primary Traits are shown as **_Bold Italic_**; her primary Traits are shown as **Bold Underline**; his secondary Traits are shown as _Italic_; her secondary Traits are shown as Underlined.

PROCESS → / ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	_TRANSPERSON'_	MATERIALISM	**_HOLISM_**	COLLECTIVISM
CENTER	MOTION	**_EXCITATION_**	EMOTION	SYMPATHY	**INTELLECT**	CONCEPT	_IMPULSE_
ATTITUDE	CYNIC	REALIST	STOIC	**SPIRITUALIST**	SKEPTIC	_IDEALIST_	PRAGMATIST
ROLE	_WARRIOR_	**KING**	SERVER	PRIEST	ARTISAN	SAGE	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	**ARROGANCE**	_RENUNCIATION_	**_GREED_**	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	_PASSION_	CAUTION	**POWER**	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	**GROWTH**	REJECTION	_ACCEPTANCE_	EQUILIBRIUM

SHE: Being in the Sixth Zone of the Holism Worldview, she is near the pinnacle of the maturity spectrum. She is looking forward to death — Warriors typically are unafraid of death, but Holist Warriors especially. Her Warrior Role is also expressed in her love of physical activity and exercise, and her desire to control the action around her. The combination of Acceptance Goal and Passion Mode makes her very sensitive to not offending or disappointing others. As a child she could not bear any sense of rejection by others. She is a very friendly Idealist also, and her strong Sympathy Center gives her a superb sense of humor and comedy. She is a very likable person. These Traits and her Warrior Role are excellent for a sales person, and she did well as a retail saleslady for a while, but she disliked it because of the materialistic implications: in the Holism Worldview, and very lacking in the Involution and Analysis Processes, she is very unmaterialistic. Being an Excitation-Centered Warrior, in her early twenties she was very promiscuous. By her own account, she "should have been a prostitute" — she "had to have it". The strong Instinct Center adds an element of craziness to her personality; one never knows when she is going to go off on some tangent that pops into her head. She often overreacts to something said or done because of her Passion Mode. This combination makes her seem a bit unstable. In a bad mood, these things and her Warrior Role caused her to lash out destructively at the object of her frustration. Were it not for her mellow Holism Worldview, her Goal of Acceptance, and her Idealist Attitude, these might have been expressed more violently than they have been. Her contradictory Shadows of Greed and Renunciation also make it difficult to guess where she is coming from at any given moment. She dropped out of college after a couple of years, and has found it difficult to settle down since then.

HE: The Sixth Zone Holism Worldview is considered to be a "magnetic" place for a King to be. The magnetic King pulls their "subjects" to them so that some collective task may be completed. Accordingly, this man was the leader of a group of metaphysically-oriented survivalists in California for many years. With his Goal of Growth he is always pushing for more and better everything. Being in the Power Mode, he has no fear, and was always leading the members of his group to do the very things they feared in order to grow beyond fear. His Spiritualist Attitude and Intellect Center and secondary Scholar Role are reflected in the fact that he has a Doctor of Divinity degree from Yale. Considering his Shadows of Greed and Arrogance, his Intellect Center and Power Mode, you can see why it is difficult to convince him he is wrong about anything. Nor is it reasonable to expect an apology from him. Most people would see him as a "know-it-all". Nevertheless, he is a charismatic leader. Kings have a certain presence about them that commands respect.

THEY: In terms of the Chart, this is one of the best relationships that I have Charted. All of their Transaction types are meaningful, which has made for a very intense relationship. The two are Compatible in terms of Worldview. They are Complementary in terms of Role. She once told me she enjoys the political maneuvering it takes to persuade him to do things her way. This is the kind of power game Kings and Warriors delight in. They work together well since their respective Goals and Modes are in Rapport with each other. Last I heard, they were looking for a business or enterprise to run together — typical of the Action Roles. Also her Sympathy Center and his Spiritualist Attitude are in Rapport. Their Excitation Centers are Compatible, and their

Shadows are acceptably matched — Greed and Greed — but this makes them both unlikely to sacrifice for the other — each must have his or her way. I think the biggest problem they have in terms of the Chart is the Opposition occurring between her Idealist Attitude and his Intellect Center. This causes a lot of disagreement about the philosophy and detail of how to do things. Kings tend to tyrannize things they cannot master, and Warriors tend to destroy things they cannot control. She left the marriage briefly on account of their disagreements, but has since reconciled, realizing they are indeed mates in many good ways.

Relationship Chart Analysis #3

I have known these two for about fifteen years as of this writing. They were married for approximately ten years. They had two children, but eventually the marriage ended in divorce. His primary Traits are shown as **Bold Italic**; her primary Traits are shown as **Bold Underline**; his secondary Traits are shown as *Italic*; her secondary Traits are shown as Underlined.

PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	*MESSIANISM*	TRADITIONAL'	TRANSPERSON'	***MATERIALISM***	HOLISM	COLLECTIVISM
CENTER	***MOTION***	***EXCITATION***	EMOTION	SYMPATHY	INTELLECT	CONCEPT	IMPULSE
ATTITUDE	***CYNIC***	REALIST	***STOIC***	SPIRITUALIST	SKEPTIC	IDEALIST	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	**PRIEST**	***ARTISAN***	SAGE	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	ARROGANCE	***RENUNCIATION***	GREED	***STUBBORNNESS***
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	**CAUTION**	POWER	***OBSERVATION***
GOAL	SUBMISSION	DOMINANCE	***REDUCTION***	GROWTH	**REJECTION**	ACCEPTANCE	EQUILIBRIUM

Title row: **RELATIONSHIP CHART ANALYSIS #3**

HE: His occupational history suits his Artisan Role well. For several years he worked on a truck assembly line. He became depressed about that, went to night school to learn air conditioning system repair, and has been doing that for several years now. He seems to be satisfied enough with it — about as satisfied as a Cynic could be with anything. He has lately taken up buying old houses to fix up and rent out; this keeps his secondary Motion Center busy with stuff to do all of the time. Because of his Goal of Reduction, he likes his private, quiet times — he prefers to live alone. He doesn't really need closeness, so his social life since his divorce has been mostly driven by his strong Excitation Center, which is focused on sexuality. He is usually "on the make" with one woman or another. His Observation Mode is partly expressed by the fact that he likes to read about a wide variety of things, and that his hobby is photography. Both are solitary practices, consistent with his Goal of Reduction. Perhaps his most noticeable Trait is his Cynic Attitude. Like most Cynics in our culture, where this characteristic is considered undesirable, he has learned to combine his cynical observations with a sense of humor to make them more palatable. I have noticed this in practically all of the Cynics I have Charted. His weak Intellect Centers do not mean he is stupid, but they do mean he often has difficulty expressing himself in words. He is stronger in the Emotion Centers, and strongest in the Action Centers. On account of this, he creates some of his problems because he often acts before he thinks, following his emotions rather than common sense. Overall, this man is experiencing a rather negative lifetime (but this does not mean he cannot be happy). There is no Opposition within the True Personality itself, but he has some struggles with False Personality. His weakest Process is Synthesis. All in all, we have here the Chart of a person who is rather alienated from the world and from himself. I may be the only friend he has, and I don't talk to him very often.

SHE: Although she has not done anything with it professionally, her Priest Role has been expressed by an interest in psychology. She took some college courses in the subject, and hoped to get into employment counseling before divorce spoiled her plans. The way she encourages her children is indicative of her Priestly Compassion. She now works as an insurance underwriter, and this suits her Analysis Process Traits of Rejection

Goal, Caution Mode, and Intellect Center. These Traits mean that she usually thinks about something long and hard before she comes to a decision, and then she acts with great carefulness and precision. The weak Sympathy Center and the Stoic Attitude make for a combination that causes her to take life very seriously. Her Rejection Goal indicates that she has a rather critical nature. Her ex-husband, the Cynic, says she is "a real bitch". Her own negative self-image (Shadows of Renunciation and Lowliness) prevent her from fulfilling her potential to some degree since she regards herself as unworthy of honor, and she denies herself the fruit of her labors. Her strong Motion Center keeps her on the go all of the time. She has a difficult time staying still for very long. She always has to be working on something. Her weakest Processes are Synthesis and Termination — she is neither a philosopher nor an achiever.

THEY: Both of their Charts are heavily loaded in the Ordinal Processes, which can make for some problems within the individual. But in addition, in terms of the relationship, it is especially troublesome. They are Incompatible in nearly every Aspect, including the fact that hardly one Center is Compatible. Their Sexual and Intellect Centers are at opposite ends of the scale, so they couldn't "communicate" effectively in bed or in words. Her Motion Center is Complementary to his Cynic Attitude, so they could not work together on anything without disagreement. The Cynic Attitude can seem a lot like the Rejection Goal, but they do not work at all favorably with each other. Part of his problem with marriage and family life was that his Goal of Reduction causes him to dislike the complexity and hassle of this kind of lifestyle. You can easily see how these two had a hard time getting along with each other. This is one of the worst relationships I have Charted. Every time I saw them they were fighting about something. The only compatible areas were their close Identical Worldview and their Shadows, but this is not enough to base a marriage on. They never should have been married in the first place. Her Stoic Attitude probably prolonged the marriage beyond normal tolerances, since this Attitude produces the ability to take the bad things of the world in stride. Despite the general negativity and their mutual incompatibility, they could each be very happy with themselves and with the right partner.

Relationship Chart Analysis #4

This is a marriage that lasted over thirty years, and ended in divorce. The couple had three children, and at the time of this writing they are in their mid-sixties. His primary Traits are shown as ***Bold Italic***; her primary Traits are shown as **__Bold Underline__**; his secondary Traits are shown as *Italic*; her secondary Traits are shown as __Underlined.__

RELATIONSHIP CHART ANALYSIS #4							
PROCESS → **ASPECT ↓**	**TERMINATION**	**ORIGINATION**	**INVOLUTION**	**EVOLUTION**	**ANALYSIS**	**SYNTHESIS**	**COMBINATION**
WORLDVIEW	__PRIMITIVISM__	__MESSIANISM__	TRADITIONAL'	TRANSPERSON'	MATERIALISM	***HOLISM***	*COLLECTIVISM*
CENTER	MOTION	__EXCITATION__	EMOTION	SYMPATHY	***INTELLECT***	*CONCEPT*	__IMPULSE__
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	__IDEALIST__	***PRAGMATIST***
ROLE	__WARRIOR__	KING	SERVER	__PRIEST__	***ARTISAN***	SAGE	*SCHOLAR*
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	***ARROGANCE***	RENUNCIATION	GREED	__STUBBORNNESS__
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	***__CAUTION__***	POWER	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	GROWTH	***__REJECTION__***	ACCEPTANCE	EQUILIBRIUM

HE: This Holistic Artisan is a farmer by occupation. Because of his higher–later Worldview he has always been highly regarded in the community as a sensible and decent man of good judgment. Being at the Collectivism Zone, he is beginning to have some interest in the big questions of life, but not with any intensity. Most of his energy has gone into the farm all of his life.

Notice the many Analysis Process Traits in his Chart — Rejection Goal, Caution Mode, Artisan Role, Intellect Center. He has always been a loner, apart from others. Not that he avoids people. It is just that he has no great interest in companionship *per se*. With his weak Emotion Centers, he is not driven by loneliness or the need for fellowship. He is content to work with his machinery and raise his crops. And speaking of machinery, an Artisan and Pragmatist with the secondary Scholar Role produces a rather machine-like personality. He is an OK human being — Holists usually are relatively free of obnoxious traits — but he is not the most human being you will ever meet.

If it were not for the fact that he is a mellow Holist, his Goal of Rejection could be rather difficult to live with. He does criticize a lot, and he is difficult to please, but his criticisms are not at all harsh. Nor does his Arrogance Shadow come off too strongly — it is quite subdued, and subtly expressed.

As he grows older, it seems he is finding it more and more difficult to make decisions. I suppose this is due to his strong Intellect Center and Caution Mode. Both of these have the effect of causing the person to need to figure out every detail and ramification before a decision is reached and action is taken. I have noticed that as people age, they seem to fulfill their Traits more and more — they move toward the extreme expression of their identity. This can be a problem.

SHE: This Primitive has a long way to go in terms of psychological maturity, but has done better in life than you might suppose from reading the description of the Primitivism Worldview. She was a clean and industrious housewife, and a busy and effective mother to her children, as you might expect from an Idealistic Primitive Warrior. Because she is in the Messianism Zone (as well as being an Idealist), and with a secondary Role of Priest, she is very concerned about pursuing answers to deep questions. She has read widely all of her life, searching for the truth. She thinks she found it in a fundamentalist Christian sect which she has been involved in for about twenty-five years. This is appropriate for this Worldview and Zone.

As is typical of the Rejection Goal, her conversation usually turns to picking the world apart and finding fault with things. It is good that she is an Idealist, because her Attitude tempers her Goal with high-mindedness. On the other hand, she can also be guilty of closed-mindedness: notice her Shadow of Stubbornness. Once she latches onto some notion, there is no shaking her away from it. This can be unfortunate at times because she is gullible on account of her lower–earlier Worldview, so her belief system is not very advanced — she is easily duped by noble-sounding but illegitimate idealism, to which she then clings tenaciously.

THEY: Except for their widely separated Worldviews, this was really a pretty workable marriage. They were not truly able to relate to each other on account of the Worldview discrepancy, but each partner fulfilled his/her role in the marriage as prescribed by society.

They were technically "Compatible" in the Goal of Rejection, but this Goal is not truly compatible with much of anything, since its purpose is to keep things separate and distinct. I rather imagine they expressed their criticisms of each other in private. They did not do so in public. No doubt this Goal contributed to the eventual demise of the relationship. Their Caution Modes are also Compatible, and in Rapport with their Rejection Goals. No problem here if it weren't for the Worldview disparity, which caused widely divergent perceptions of life.

The Artisan and Warrior Roles are Incompatible, but this is not an insurmountable problem. The Shadows of Stubbornness and Arrogance are not a bad combination, nor do a Pragmatist and an Idealist give each other fits. It is more that they just do not understand where the other person is 'coming from'.

Since he is a Holist, he views her, a Primitive, as childish and foolish, but she as an Idealist in the Messianism Zone wonders why he, a Pragmatist in the Collectivism Zone, isn't a deeper thinker. This problem, and the Opposition between her Idealist Attitude and his Intellect Center, means they could not agree on the philosophy of anything. As long as they did their respective tasks in life, things worked fine, but when it came to actually being able to fulfill each other on a personal level, it was not possible. Most of the Traits were not a bad match, but the Worldview and Zone disparities were.

Relationship Chart Analysis #5

This marriage lasted for about nine years and produced two children before it ended in divorce. His primary Traits are shown as ***Bold Italic***; her primary Traits are shown as **<u>Bold</u> <u>Underline</u>**; his secondary Traits are shown as *Italic*; her secondary Traits are shown as <u>Underlined.</u>

PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	<u>TRANSPERSON'</u>	***MATERIALISM***	*HOLISM*	<u>**COLLECTIVISM**</u>
CENTER	MOTION	***<u>EXCITATION</u>***	<u>EMOTION</u>	***SYMPATHY***	INTELLECT	CONCEPT	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	***<u>IDEALIST</u>***	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	<u>PRIEST</u>	***ARTISAN***	SAGE	SCHOLAR
SHADOW	<u>MARTYRDOM</u>	IMPATIENCE	LOWLINESS	***ARROGANCE***	<u>**RENUNCIATION**</u>	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	<u>**REPRESSION**</u>	***PASSION***	CAUTION	POWER	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	GROWTH	***REJECTION***	<u>**ACCEPTANCE**</u>	EQUILIBRIUM

HE: The history of his occupational career follows his Artisan Role quite well. As a child he had a high mechanical aptitude and was very handy with machinery around the farm where he grew up. He went to trade school for a couple of years to learn to be an automobile mechanic, and then he worked at this occupation for many years. At present he works on construction as a heavy equipment operator. Fixing things and building things are two typical Artisan things to do. At one time he was into stock car racing. This also seems like an appropriate thing for a Materialist Artisan in the Holist Zone to do — it is worldly and energetic, and made use of his mechanical background.

The Process most represented in his Chart is Evolution — Passion Mode, Arrogance Shadow, Priest secondary Role, and Sympathy Center. This makes for a rather optimistic and happy personality. Add to this his Idealist Attitude and you have a fellow who is a lot of fun to be around because he is friendly as well as cheerful. Add to this his strongest Center, the Excitation, and we have here an innocent-seeming farm boy who has had a good time in Country and Western bars dancing and picking up girls since his divorce, as well as his thrill-seeking adventures on the race track and the ski slopes.

As I have said before, the Idealist Attitude and the Rejection Goal are a good combination because they tend to balance each other out. Altogether we have here a quite healthy personality configuration. He is also relatively free of interference from False Personality at this time. Being in the Passion Mode, one of his primary pursuits in life is self-discovery. With the manifestation of his True Personality in his mid-thirties, he has dumped the garbage acquired in childhood and arrived at just being himself.

SHE: This Artisan was artistically talented from an early age, and has pursued it as a hobby to this day, always hoping that one day it will become a moneymaking career. It seems, however, that one thing or another keeps interfering.

The Goal of Acceptance and the Idealist Attitude and the secondary Role of Priest made for a very sweet, friendly, and high-minded individual. Add to this the Collectivism Worldview in the Transpersonalism Zone, and you find a person concerned about religious, philosophical, and aesthetic issues — when her Excitation and Emotion Centers were satisfied, that is. Her husband said she was horny and lonely for attention all of the time. If those areas, which most people consider a part of her "lower" nature, were taken care of, then she could devote her energy to the "higher" areas of her nature.

The two Ordinal Shadows of Renunciation and Martyrdom make for a self-image problem, one which gave her a lot of trouble, especially being a rudderless Collectivist, metaphorically 'adrift at sea'. She needed continual reassurance to prop her up, and she felt the need to "prove herself" with accomplishments. People with Cardinal Shadows don't need external proof of their worth — they have it inherent. (The disadvantage of this is that it can lead to smugness and complacency.) Add to this her weak Motion Center and you can see why she was a lousy housekeeper. Her energy went into realms other than mundane homemaking.

THEY: It is easy enough to see why these two were attracted to each other in the first place, and why they married. They have a lot in common. There were both Artisans in Role and Idealists in Attitude. In a dating situation they had a very strong physical attraction for each other (their Excitation Centers at work and at play), and they had a lot of fun together and seemed to get along just fine. Their Complementary Goals (Rejection and Acceptance) and Modes (Passion and Repression) also interacted favorably with each other during the happy-go-lucky courtship period — they would seem to balance each other. However, I think this Complementarity may have been one of the major problems of their marriage. Since they were the opposite of each other here, in the greater intimacy and stress of marital life as compared to dating life, this factor caused a lot of strife and dissension about how things ought to be done and why. In addition to that, her higher–later Worldview and Zone, caused her to regard him and his concerns and ideas as rather immature and silly. So, a relationship that may have looked very good to begin with eventually broke down because the forces of repulsion overcame the forces of attraction.

It was not a happy divorce. When there is strong attraction as well as strong repulsion within a relationship, and the Transaction types are all meaningful, as they are here, it makes the interactions between the two very intense, so that when the relationship does break down it is very traumatic. They are probably better off separated, because the internal conflicts which such a situation produces in the people involved cause strange distortions in the personalities which are often more than the psyche can bear. It tears a person apart.

Relationship Chart Analysis #6

This is a young couple whose marriage lasted about five years, producing one child. His primary Traits are shown as **Bold Italic**; her primary Traits are shown as **<u>Bold Underline</u>**; his secondary Traits are shown as *Italic*; her secondary Traits are shown as <u>Underlined.</u>

RELATIONSHIP CHART ANALYSIS #6							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	<u>MESSIANISM</u>	TRADITIONAL'	TRANSPERSON'	*MATERIALISM*	HOLISM	<u>COLLECTIVISM</u>
CENTER	MOTION	EXCITATION	EMOTION	<u>SYMPATHY</u>	*INTELLECT*	CONCEPT	*IMPULSE*
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	SKEPTIC	*IDEALIST*	<u>PRAGMATIST</u>
ROLE	WARRIOR	KING	<u>SERVER</u>	<u>PRIEST</u>	*ARTISAN*	SAGE	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	ARROGANCE	RENUNCIATION	<u>*GREED*</u>	<u>*STUBBORNNESS*</u>
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	CAUTION	<u>POWER</u>	*OBSERVATION*
GOAL	SUBMISSION	DOMINANCE	*REDUCTION*	<u>GROWTH</u>	REJECTION	ACCEPTANCE	EQUILIBRIUM

SHE: This Priest expresses her Role very appropriately — she has college degrees in psychology and nursing. She now works as a nurse for a living and does astrological counseling on the side. The Sympathy Center, her strongest, is typically concerned about healing, and in combination with her Priestly Compassion and her secondary Server Role, she finds nursing very fulfilling. She says she just has this need to fix minds and bodies.

I have noticed that people who are into metaphysics are most often in the higher–later Zones of their Worldview, in this case Zone 7 Collectivism. And being a Priest besides, we have here a very spiritually-oriented person. Her three strongest Centers are the three "psychic" Centers I mentioned before — Sympathy, Impulse, and Concept. In contrast to all of these metaphysical elements in her Chart, she has the Pragmatist Attitude which keeps her down to earth. Her approach to spiritual things is very practical — it has to work and fulfill a utilitarian function.

Her Growth Goal and Power Mode make her a hard-driving person who is always pushing to the limit and living at the extreme end of her capacity. Sometimes she even goes over the edge, which is the disadvantage of

the Power Mode — it generally doesn't leave any margin of safety. She once had a nervous breakdown. On the other hand, these two factors also make her very open to all experience, and she is very open about her personal life when you talk to her.

As you might expect from a typically neurotic Collectivist, she has been in need of psychological counseling at times. Her primary Shadow of Greed only exaggerates this difficulty, since it causes her to be overly aware of and concerned about her internal universe. Her secondary Shadow of Stubbornness also gets her into trouble occasionally, when she gets bullheaded about something.

HE: This Intellect-Centered Materialist Artisan turned his analytical nature to the law profession. He particularly enjoys researching the law books to the nth degree (an expression of his Intellect Center which loves to dig into the details and ramifications of a matter) about some legal question (an expression of his Idealist Attitude which loves to pursue noble ideas, of which there are many in the legal realm). It is very doubtful, however, that he will excel in this profession. Because of his Goal of Reduction, he finds it almost impossible to even get up in the morning, let alone pursue his career with gusto. He just does not have any ambition, and is generally slow otherwise — he has a weak Motion Center as well. His hobby is chess, and he is good enough to become a Master-ranked player. This is exercise for his Intellect Center, which typically enjoys games, but it takes him a long time to make a move. His Stubbornness Shadow only makes this characteristic worse.

His Idealist Attitude makes him a rather personable individual, where otherwise his Artisan Role and Observation Mode would tend to make him detached, aloof, and hard to get to know. His entire combination of Traits makes him very "spacey" — off in his own mental world, and it is difficult to get and hold his attention. Mostly he is just an easygoing dude floating through life. He tends to have a very relaxed approach to life, perhaps too relaxed. According to her, he does not take his responsibilities in life seriously enough.

THEY: This was not a very well-matched couple. There were reasons in False Personality for the marriage, but in terms of this Chart, they did not have much to recommend the union. This is probably why the marriage lasted no longer than it did. There are some meaningful Transaction types existent in the relationship. Their Goals are Complementary, for instance. This might have been acceptable if other factors had been favorable. As it was, it did not balance the relationship, but only caused friction. She wanted a lot of things going on, he wanted to keep life plain and simple. Their Stubbornness Shadows are Compatible in the sense that they are the same, but when they both got fixed on opposite sides of some issue they had bitter fights to force the other to give in. There is also a Rapport between her Pragmatist Attitude and his Impulse Center. They could relate to each other in a very earthy way. The Opposition between his Artisan Role and her Greed Shadow worked like this: Greed is focused on the internal universe, and Artisans are focused on the external universe. It is difficult to reconcile these two approaches. Everything else on their Charts is Incompatible or Indifferent. Their Worldviews are far enough apart that it caused significant problems in understanding each other. Their Roles are not a very good combination either. There just was not enough good stuff going on here to keep it together.

Relationship Chart Analysis #7

This is a married couple where I was once employed — he was owner and she was secretary. They were in their mid-fifties at the time. They have three children. His primary Traits are shown as ***Bold Italic***; her primary Traits are shown as **<u>Bold Underline</u>**; his secondary Traits are shown as *Italic*; her secondary Traits are shown as <u>Underlined.</u>

PROCESS → / ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
RELATIONSHIP CHART ANALYSIS #7							
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	TRANSPERSON'	MATERIALISM	*HOLISM*	*COLLECTIVISM*
CENTER	MOTION	*EXCITATION*	EMOTION	SYMPATHY	INTELLECT	CONCEPT	*IMPULSE*
ATTITUDE	CYNIC	REALIST	*STOIC*	SPIRITUALIST	SKEPTIC	IDEALIST	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	PRIEST	ARTISAN	SAGE	*SCHOLAR*
SHADOW	*MARTYRDOM*	IMPATIENCE	LOWLINESS	*ARROGANCE*	RENUNCIATION	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	CAUTION	*POWER*	OBSERVATION
GOAL	SUBMISSION	DOMINANCE	REDUCTION	GROWTH	REJECTION	*ACCEPTANCE*	EQUILIBRIUM

HE: This was an interesting person for me to work for since so many of his Traits make meaningful Transactions with mine. At any rate, he is an engineer by education and profession, not a bad choice for a Scholar. His major problem with this career however is that he was so weak in the Analysis Process — the engineering Process. Fifth Zone doesn't help any here. His Intellect Center is his weakest — it is a big struggle when he has to think something out. Instead of thinking, he will use his strong Concept Center and call up an image from his years of past experience about how things should be done. If that does not work, he pulls an answer out of thin air from his Impulse Center, his strongest. His strong Concept Center in combination with his Power Mode means he is inclined to give the image of engineering without the substance: the detailed analysis that is usually required for this profession. Because of his Power Mode and weak Intellect Center, his method in engineering is to find ways to put out as much work with as little thought as possible — and please the client at the same time (Acceptance Goal). Whichever client was the last to call was the one whose job we worked on, in order to keep that client happy. He is very calm-natured most of the time (Stoic Attitude), even to the point of being unaware that there is a crisis until it practically overwhelms him. Then his Power Mode springs into action and he rams the situation to a conclusion, sometimes pulling an "all-nighter" to get the job done. On a personal level, he is a pleasant person to deal with (Acceptance Goal), and has a good sense of humor (strong Sympathy Center), and has a Collectivist's decency and common sense. I like him. Besides, with his primary Shadow of Martyrdom, he gave in easily to my suggestions.

SHE: This is a nice person also. In addition to her Acceptance Goal, which makes for a pleasant person, she is an Idealist — friendly and high minded. She is not at all critical or judgmental, thus easy to work with. Notice all of the Neutral Assimilation Traits — Observation Mode, Stubbornness Shadow, Scholar Role, and Impulse Center. This also made her very inoffensive to everyone, since so few of her Traits would interact negatively with anyone else's. It also makes for a rather colorless personality. She functioned competently (like most Holists), and was liked by all, but she does not interact strongly with the environment. That is why I am having a difficult time trying to think of anything to say about her. This many Neutral Traits makes for a definite lack of a distinctive personality. Also, at that Worldview, she has virtually no character defects which might detract from her otherwise innocuous Trait Array. All in all, she is virtually trouble-free, so far as I am aware.

THEY: This marriage has survived for over thirty years, and I think it is easy to see why. They have much in common in terms of True Personality. They are close together in Worldview — just three Zones apart, and even though they are in different Worldviews it doesn't seem to make that much difference in their case. They are both Scholars in Role with Impulse Centers as their strongest. They both have a Goal of Acceptance and strong Sympathy Centers, which means they would be pretty sensitive to each other and try to get along. I have not seen a more Compatible relationship. A Compatible relationship is not a dynamic relationship, however. My guess is that Neutral Scholars with Acceptance Goals would prefer non-stressful Compatibility to a dynamic but intense relationship full of Transactions of Complementarity, Rapport, and Opposition. There might be a

little trouble between his Power Mode and her Observation Mode — I have seen him get down on her case a few times (Negative Pole of -Oppression). He is the more dominant personality because of his Power Mode, and she almost always knuckles under in a contest of wills. On occasion, I have witnessed her Stubbornness Shadow resist his Power Mode, however. There might also be some trouble with the Opposition between his Stoic Attitude and her Sympathy Center — she would feel something was important that he would not even notice. Where there is a problem, she tolerates him because she has a higher–later Worldview, Holism, than he does. In summary, I would say that I rather imagine these two have a relatively easy marriage.

Relationship Chart Analysis #8

This husband and wife couple are both in their mid-fifties at the time of this writing. I have known them for twenty years. His primary Traits are shown as ***Bold Italic***; her primary Traits are shown as **<u>Bold Underline</u>**; his secondary Traits are shown as *Italic*; her secondary Traits are shown as <u>Underlined.</u>

RELATIONSHIP CHART ANALYSIS #8							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	*MESSIANISM*	<u>TRADITIONAL'</u>	TRANSPERSON'	MATERIALISM	***HOLISM***	<u>COLLECTIVISM</u>
CENTER	MOTION	*EXCITATION*	**<u>EMOTION</u>**	<u>SYMPATHY</u>	***INTELLECT***	CONCEPT	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	***SPIRITUALIST***	**<u>SKEPTIC</u>**	IDEALIST	PRAGMATIST
ROLE	WARRIOR	***KING***	**<u>SERVER</u>**	PRIEST	ARTISAN	SAGE	SCHOLAR
SHADOW	MARTYRDOM	**<u>IMPATIENCE</u>**	LOWLINESS	ARROGANCE	***RENUNCIATION***	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	**<u>REPRESSION</u>**	PASSION	CAUTION	POWER	***OBSERVATION***
GOAL	SUBMISSION	DOMINANCE	REDUCTION	***<u>GROWTH</u>***	REJECTION	ACCEPTANCE	EQUILIBRIUM

HE: As a seventh Zone Holist, this fellow is very far to the higher–later end of the Worldview spectrum. So what is a person like who is at this extreme? Is he one of the great and famous of the world? You might think he would use his exceptional perspective for material or popular success. On the other hand, could he be so world-weary that he is a vagabond or a hobo? In fact he is neither of these. By all appearances he is a completely average man. He is married, has one child, works as an electrician in a large factory, and has a modest house in the suburbs. However, he does have one outstanding trait: impeccable grace. He seems to be able to always do the appropriate thing at the appropriate time. He moves effortlessly through life in the world, and is at peace with himself. He is cheerful yet serious, pliable yet confident, able to relate to all kinds of people, helpful without interfering, strong yet gentle, decent, and harmless. He told me that, at work when the topic of the day is being discussed, everybody gives their opinion, then they all look to him for the final word of wisdom. Such is the respect due a Holistic King.

Being a Spiritualist, he was involved in a Christian church since an early age, expressing his religion sincerely in that way. Only in later life has he gotten into metaphysics, which encompasses all religions and philosophies. He expresses his Growth Goal in a residual desire to gain an empire through part-time sales and real estate acquisitions. His Observation Mode adds to the inoffensiveness of this mellow Holist, since he has no particular ax to grind other than making wise comments on life as he watches it go by. His strong Intellect Center in combination with his electronics background has led to a recent interest in computers, as you might expect in this day's world. His weak Emotion Centers are not expressed as a lack of warmth, but as a lack of moodiness and touchiness. I personally have never seen his Shadows of Renunciation and Impatience in action. I suppose this is because they are so weakened on account of his high–late Worldview.

SHE: This Collectivist Server is a good housekeeper and mother. I believe that Servers are inherently the best Role for this role. They have a strong feeling toward domesticity — home and parenthood. Being a Skeptic at

the second Zone, she is not overly devoted to spiritual pursuits. The Skeptic is normally focused in the outer world, rather than the inner or the upper worlds. She leaves the cosmic questions to her husband. Her strongest Centers are the two Emotion Centers, which normally operate best in regard to interpersonal and intimate relationships. Thus, she is content to be a homemaker and family-oriented person, not because this role is traditional for a female in our society, but because it suits her nature. I have not noticed her Shadow of Impatience in action, probably because of her Repression Mode. She never expresses herself with enthusiasm, so it is difficult to see her Impatience. When she does say something, it is usually doubtful questioning: "I am just not so sure about that" — Skeptic. Nor have I noticed her Growth Goal in manifestation, also probably because of her Repression Mode, which is in Opposition to this. It puts a damper on everything she does and feels and thinks. Overall, this is not a particularly notable personality — Servers rarely rise to any prominence, and she keeps a low profile anyway because of her Repression Mode.

THEY: This marriage seems to be working fairly well, better in reality than I would have thought in terms of their Charts, though the Chart is not all that bad. They have the Growth Goal in common, so they both have a similar desire for improvement in self and environment. Her Impatience is in Rapport with his King Role — they both regard themselves as leaders. Her Skeptic Attitude is in Rapport with his Intellect Center, which means they both have inquiring minds that try to figure things out rationally. Beyond this, they don't have that much in common. He thinks they have been together in many other lifetimes, so perhaps this makes up for the difference in Worldview, which is significant, and the wide discrepancy between the strengths of most of their Centers, which usually creates problems. Kings and Servers are a fair combination — the Server naturally defers to the King, and Kings expect everyone to defer to them. The King is the most masculine Role, and the Server is the most feminine Role, so it appears they have this factor of strong attraction going in their favor. Their Roles, Attitudes, and Modes are Incompatible, which must make for some deficiencies in the functioning of the relationship. Nevertheless, the marriage has lasted thirty years and will no doubt continue to last and work.

Relationship Chart Analysis #9

This is a married couple that I have known for about fifteen years. They are in their mid-thirties at the time of this writing and have two children. His primary Traits are shown as **_Bold Italic_**; her primary Traits are shown as **Bold Underline**; his secondary Traits are shown as _Italic_; her secondary Traits are shown as Underlined.

RELATIONSHIP CHART ANALYSIS #9							
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	<u>TRANSPERSON'</u>	MATERIALISM	HOLISM	_<u>COLLECTIVISM</u>_
CENTER	<u>MOTION</u>	EXCITATION	_EMOTION_	**<u>SYMPATHY</u>**	INTELLECT	**_CONCEPT_**	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	SPIRITUALIST	**<u>SKEPTIC</u>**	**_IDEALIST_**	PRAGMATIST
ROLE	WARRIOR	KING	SERVER	PRIEST	**_ARTISAN_**	SAGE	_SCHOLAR_
SHADOW	<u>MARTYRDOM</u>	**_IMPATIENCE_**	LOWLINESS	**<u>ARROGANCE</u>**	RENUNCIATION	GREED	STUBBORNNESS
MODE	PERSEVERANCE	AGGRESSION	REPRESSION	PASSION	**_CAUTION_**	POWER	**<u>OBSERVATION</u>**
GOAL	SUBMISSION	DOMINANCE	**<u>REDUCTION</u>**	**_GROWTH_**	REJECTION	ACCEPTANCE	EQUILIBRIUM

HE: This Artisan has an occupational history which is suitable for this Role. He was for many years a professional writer, turning out scripts for educational films, but at the time of this writing he has given up the problems of creativity-on-demand for the security of a government job handling Social Security claims. Part of the reason for the job change was that he came up against "writer's block", and I suspect that part of the problem here was his Caution Mode. It is difficult for a person in this Mode to make decisions, and also there is a need to be slow and meticulous. Therefore he could not make up his mind as to what to write.

Compounding this problem was the weak Motion Center — he reported to me that he would not get anything done until the deadline was upon him. The Idealist Attitude might be a bit of a problem here also, since it is sometimes difficult for a person with this Attitude to break his images down into words. His strongest Center, Concept, only reinforced the Idealist Attitude: it is good for art and philosophy, but not for the verbal output required by writing. The Goal of Growth also might make writing difficult, since it can lead a person off in innumerable directions all at once and make it hard to concentrate on one thing. He reported to me that the Shadow of Impatience caused him to get upset when traffic didn't move fast enough to suit him, among other things. So we have here a personality that works against itself: Impatience against weak Motion Center and Idealist Attitude against Caution Mode. The Collectivism Worldview also is a difficult perspective to have, with many problems to deal with, difficulty with a definitive worldview being one of them. His strong Emotion Center also kept him in turbulence, with many ups and downs, so that he normally manifested his Goal of Growth in the Negative Pole, –Confusion. It is no wonder that he could not find the energy and peace of mind necessary to pursue the creative activity that is typical of an Artisan, and chose rather to settle into a steady, secure job.

   SHE: This is another Collectivist Artisan, and she also has found her occupation as a clerk in a governmental agency. Artisans probably are the best Role for this type of work, with their primarily mental nature and inherent attention to detail. She expresses her Reduction Goal mostly in the Negative Pole of -Withdrawal — she is a rather private person and hard to get to know. She never talks about herself. Artisans typically do not like to discuss themselves anyway since they are focused on the external universe (and her Skeptic Attitude doubles this tendency), and Reduction only makes this worse in her case. The Observation Mode also has a tendency to make a person aloof from others, since it adds the factor of non-involvement — you do not participate with things that you are just watching. Arrogance is the reaction to shyness. Thus her primary Shadow causes her to feel bashful, and she draws back from mingling with the common masses. The Collectivism Worldview also has its need for sanctuary, to get away from uncomfortable situations. Her weak Emotion and Sexual Centers mean she does not require physical closeness. So, the picture here is very clearly one of removal from social interaction. She is not an unpleasant person at all, and she does not actively scorn people, but you do have to work hard to get close to her, more so than any other person I have known. The only mitigating influence to this that I see in her Array is the strong Sympathy Center, which gives her a good sense of humor and natural sensitivity, and her strong Motion Center, which keeps her actively responding to her environment with action. Basically she has a good balance of Traits on the Chart, and she has a healthy personality configuration, with no outstanding problems or endowments.

   THEY: This is one of the most dynamic relationships I have seen in terms of the System. That is, there are meaningful Transaction types in practically every Quadrate where they have Traits, some good and some not so good. This means that they have a lot of intensity in their relationship, and it probably has a tendency to tear them apart. In other words, the marriage is a bit shaky. Their Goals of Growth and Reduction are the Complementary opposite of each other — he wants to go "up" and she wants to go "down" so to speak. Their Attitudes of Idealist and Skeptic also are Complementary — he is philosophical and she is empirical. With his Growth, Idealism, and Emotion Center he is also much more inclined to be social than she is with the opposite Traits. Their Shadows of Impatience and Martyrdom are also Complementary Opposites — he is easily angered when things don't go his way, and she caves in to most any imposition. It is fortunate that they have the same Worldview, and that they are of the same Role. Without these two most important factors going for them to keep them on the same path, counteracting the fact that their Traits are often heading off in opposite directions, I would not give this marriage much hope for survival.

Relationship Chart Analysis #10

This couple is in a second marriage for both of them. His primary Traits are shown as **_Bold Italic_**; her primary Traits are shown as **<u>Bold Underline</u>**; his secondary Traits are shown as _Italic_; her secondary Traits are shown as <u>Underlined.</u>

PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
WORLDVIEW	PRIMITIVISM	MESSIANISM	TRADITIONAL'	*TRANSPERSON'*	***MATERIALISM***	HOLISM	COLLECTIVISM
CENTER	MOTION	***EXCITATION***	EMOTION	**SYMPATHY**	INTELLECT	***CONCEPT***	IMPULSE
ATTITUDE	CYNIC	REALIST	STOIC	**SPIRITUALIST**	SKEPTIC	IDEALIST	***PRAGMATIST***
ROLE	***WARRIOR***	KING	SERVER	PRIEST	*ARTISAN*	**SAGE**	SCHOLAR
SHADOW	MARTYRDOM	IMPATIENCE	LOWLINESS	*ARROGANCE*	RENUNCIATION	GREED	***STUBBORNNESS***
MODE	PERSEVERANCE	AGGRESSION	**REPRESSION**	PASSION	*CAUTION*	***POWER***	OBSERVATION
GOAL	SUBMISSION	***DOMINANCE***	**REDUCTION**	GROWTH	REJECTION	ACCEPTANCE	EQUILIBRIUM

RELATIONSHIP CHART ANALYSIS #10

HE: This young Warrior is a Viet Nam veteran. As you might suspect from the name of this Role, Warriors often make good soldiers. They are usually not so afraid of death as others, and are not averse to the destruction that happens in war; it suits their nature. Now in public life, he owns and runs a business, another very suitable activity for a Warrior, especially one with his Traits. It is unlikely that a person in the Power Mode with a Goal of Dominance will long tolerate working for anyone other than himself. However, his employees generally regard him as a bit of a hard-driving tyrant. Warriors find it natural to regiment what is happening around them, and the Goal of Dominance only amplifies this. His business approach is strictly Pragmatic — whatever works is what he does, and the welfare of the business usually takes precedence over the welfare of individual employees. This is typical of Materialists, who are primarily motivated by desire for material achievement. Collectivists are more inclined to run businesses with more feeling for the employees. With a strong Concept Center, he is concerned about the big philosophical questions, and has become involved in a Christian church in his search for answers. Naturally, with his personality configuration, he aspires to leadership within the organization — in a political sense rather than in a spiritual or humanitarian sense.

SHE: As is typical of many others of her Role, this Sage is rather attractive in appearance, and quite photogenic. However, she does not attract attention in the way of most other Sages I have met. This is because she has so much emphasis in the Ordinal Processes — Reduction Goal and Reservation Mode, and in the Negative Centers. This makes her rather down to earth. Sages who have mostly Cardinal Process Traits often turn out to be artistic types who have trouble with day-to-day reality. Her Goal of Reduction is expressed in her preference for home life rather than the glamour of public life that is typical of Sages, particularly Materialist Sages. Another reason that she might forego the usual public path for a Sage might be the fact that her self-image is in Opposition to her Role — she has a secondary Shadow of Renunciation. This self-critical streak causes her not to fulfill her natural Role. Also her Repression Mode reinforces her desire for domesticity. It also makes her gentle and soft-spoken by nature. She is not really one to assert herself. She did have some trouble with her father when she was in high school, but I think this was due to her Primary Shadow of Stubbornness — she resisted and rebelled against his value system. As a Spiritualist in the Transpersonal Zone, she is concerned with cosmic issues, and she takes her religious beliefs and principles seriously. The strong Sympathy Center reinforces this religious streak in her nature. She expresses it quietly and privately, as you would expect with her Goal and Mode.

THEY: This has not been an easy marriage for either of them. A Sage female is often sought by an aggressive Materialist male because they look good on his arm in public — they are a showcase to the world of the materialist's ability to succeed in competition. Most Materialist Sages fulfill this role willingly if they are empty-headed, which she is not. Many Sage females are content being "kept" just for their looks and charm — they think the world owes them a living just because they are beautiful. However, the Warrior/Sage combination is one of the worst (exceeded only by Warrior/Priest). They are at opposite ends of the

Dimensional spectrum, and have very little in common. They simply do not get along well or understand each other. Thus this marriage has been on the verge of failure since the beginning in spite of some good elements in regard to their Charts. For instance, they share the same Worldview and Zone, so their perspective and perceptions are equivalent. Also they both have strong Emotion and Sexual Centers. I do not have actual knowledge of this, but I suspect that one of their relationship patterns is that they fight like cats and dogs and then make love like wild animals. They are Compatible in that they are both very Stubborn — but maybe this is not a good point. One of their major "problems" (in his opinion) has been that she has been unwilling to knuckle under to his Dominance and Power. I do not see anything else good in their Charts. They are Incompatible in Goal and Mode, so they find it difficult to work together. They are Incompatible in Role and Attitude, so they find it difficult to relate in spirit and philosophy. (PS: Their marriage ended a few years after this was written, and they both remarried someone else.)

Chapter 4C

CONCLUSION TO PART FOUR

There are many factors that determine how people get along. Many of these are factors which are not a part of the Process/Aspect System — the System is only part of the total picture. Therefore it would not be wise for one to use *only* this System to judge or evaluate a relationship which they found themselves in as either desirable or undesirable in an absolute sense. It would obviously be better for one to go by their understanding of all the various factors involved, which includes the factors of the System. If one is in a relationship that they want to continue, whether it is easy or difficult in terms of the System, they can use their knowledge of the System and other factors to make it better. If one is in a relationship that they don't want to continue, whether it is easy or difficult in terms of the System, one can leave that situation and, with their knowledge of the System and other factors can, if they want, seek a better relationship.

Another point is that a person can use this System to either find fault or find areas that can be improved in their relationships — it is up to the person how it is used. Women's magazines often have articles or tests on how one's relationships are doing, and if this sort of thing is handled in a positive way, it can be beneficial to a relationship. However, if it is done in a negative way, it can break down an otherwise workable relationship. It is not desirable to let knowledge of another person's Array prejudice one about that person. Rather, it should be used to get to know the person better and more quickly, and to solve problems.

One can use this System beneficially in three ways in regard to relationships: 1) to avoid bad relationships; 2) to seek good relationships; 3) to understand relationships so that positive elements can be maximized and negative elements can be minimized. I elaborate as follows.

- One can use the System to avoid detrimental relationships. Some couples can only generate bad feelings between each other. One can learn from every relationship, of course, but with such relationships much energy can be wasted that could go to more fruitful situations and activities. With the understanding given by this System, one need not waste time and energy trying to figure out or power through something that isn't right and can't work. Some people do Charts on their past relationships which failed, so that they can better figure out what went wrong, and avoid these problems in their future relationships. There is no use repeating mistakes. One need not experiment with destructive or hurtful relationships if one can tell from a person's Chart that one will not be able to relate effectively in the long run. This means that, with the help of this System, one's relationship experiences can be more efficient.

- One can use the System to seek desirable and beneficial relationships. One will know better what to look for because one will know what goes well with one's own personality. The System allows one to get right down to the heart of another person's personality rather quickly. This means one's experience will be accelerated. One can seek relationships that further one's happiness and life tasks, rather than hinder them. Where there is a choice of relationships, one might as well learn the lessons of life the easy way through happy relationships rather than the hard way through unhappy relationships. In particular, recall that with knowledge of the System one can seek Complementary relationships, which can promote the Positive Poles of one's Traits. This fosters happiness and fulfillment for both the self and the other.

- One can use the System to help intellectually understand whatever relationships one finds oneself in, or chooses to be in. With knowledge of the System, one will be more able to either cope with the situation, or do the appropriate thing about it, because one is more aware of what is going on. Though mental understanding alone may not actually solve the problems, since quite often there are other dimensions of life involved (such as emotional, behavioral, or bonds of social responsibility), it

still helps to have understanding in the intellectual dimension. Identical behavior often results from different motives, and this can be misunderstood by other people if they think everybody else has the same motives as themselves. In terms of the Process/Aspect System, some examples are that "shyness" may arise from Phobia or Withdrawal, and "pushy" may arise from Dominance or Power. One of the uses of the Process/Aspect System is that by knowing that other people have different personality structures — the Traits — and by knowing what a person's Traits are, one can more correctly discern the true motivations, and thus prevent misunderstandings and misinterpretations. The Traits represent the foundations of personality, and knowing them helps one get to the bottom of things in dealing with other people.

A specific beneficial use of Transaction analysis in regard to relationships is that by knowing one's Traits on the Chart and how they interact with other Traits, one could gain some insight about what to look for in a prospective mate. The most important item is that a person should be able to avoid such traps as Traits in Opposition and in Complementary Shadows, which both have an appeal of a sort, but it is a gamey or sick sort. The attractions and satisfactions involved in Rapport, Identicality, Compatibility, and Complementarity are very valuable in a long-lasting commitment such as marriage — more valuable than the factors of False Personality. There is enough going on in these benevolent Transaction types to maintain positive interactions between couples for a lifetime, other things in False Personality being satisfactory. In fact, these benevolent Transaction types will be a major factor in causing the relationship to improve and grow indefinitely. Unfortunately, so many marriage contracts seem to be based more on elements of attraction within False Personality than within True Personality. Therefore the relationships deteriorate with time, either because the infatuation Maya ceases, or the circumstances change. True Personality can triumph over these things.

It is my belief, after studying this System for a number of decades, and observing my responses to people with various of the Traits, and noticing how relationships work among others, that an enduring human relationship of happiness and harmony is not a romantic fantasy, although it is indeed rare. It is a real possibility, and it is largely a function of personality characteristics and the way they work together as "good chemistry". It happens naturally when two people with the right Array of Traits, a minimum of False Personality factors, and a minimum of Illusion, meet each other. (This does not happen often, as I said.) There is no mystery about these things when they are understood. It only seems mysterious when a person is not aware of the nature of the mechanisms involved. When one has knowledge of the operation of these factors one can be consciously attuned to what is going on, and one can actively seek out such relationships, and know what one is experiencing when one finds them. This makes for an easier and happier life.

Every relationship is a combination of attraction and repulsion — none is purely one or the other. Every person will find some things about another person appealing, and other things unappealing. A person may be attracted to another person at first because of obvious characteristics that are likable, and then when that person is known better, characteristics are found that are not so likable. For the relationship to survive depends on whether the forces of attraction are stronger than the forces of repulsion. Because of these antagonistic forces, one always learns more about oneself and others when involved in a relationship — the more intense the interactions, the more that is learned. To be attracted to some characteristics and repelled by others tears a person apart psychologically. Through this internal conflict comes discovery. This seems to be an inexorable factor of our experience with others.

If the inherent factors of a relationship are suitable, it will nourish itself automatically. Of course, not every person who comes in contact with another will delightfully interact with the other, but where one has a choice, one might do well to find as many nourishing relationships as possible. This will give one some positive influences and make it easier to cope with necessary relationships that are negative. Adverse personality factors cause undesirable distortions in a relationship. Why deal with this if you do not have to? It may be that neither of the two people is "evil" as individuals, but a relationship between them might be "evil" if inherent Traits do not work well with each other.

This brings up the distinction between "absolute faults" and "relative faults". All of the Shadows and the Negative Poles of the Traits are absolute faults — it would be well to overcome them as much as possible, as discussed in previous sections. However, Opposition, Incompatibility, and Indifference are not *absolute* faults; they are *relative* faults because they produce problems in relationships — frictions and misunderstandings and frustrations, as explained above. It is possible for one to have a relationship with someone who is endowed with the entire panorama of standard virtues and good character attributes, such as honesty, responsibility, industry, gentleness, cheerfulness, decency, and so on — and yet one may dislike this person's Personality if

there are many of these difficult Transaction types in their respective Arrays. Traits in True Personality have no absolute value or detriment, as explained in Parts Two and Three — Idealism is no better or worse than Cynicism — but they can have relative faults with other Traits. On the other hand, character traits are either good or bad on the measure of the absolute — honesty is good and dishonesty is bad, for example. I would like to emphasize, however, that no matter how bad a relationship's relative faults may be, if the two people involved have a high degree of maturity and self-awareness, they can to some extent override the normal reactions of their relative faults. Knowledge and understanding give a measure of control. Part of the purpose for studying this System is that it will help one to respond consciously to people, rather than to just react unconsciously and robotically, so that the workability of relationships can be improved.

There are also other factors to consider, beyond the scope of this System, when evaluating the viability and workability of a relationship. The strength of these factors could substantially affect the nature of their Transactions. One such factor is to conduct a relationship to build some aspects of character or pursue a specific task. This can be more valuable than seeking a theoretically good relationship in terms of the Process/Aspect System. There are too many other things going on in any relationship to place undue importance on theoretical reactions of Traits. The Process/Aspect System does not tell the whole story about how any particular relationship will play out. People are often involved in working through experiences that have little or nothing to do with this System. More power to them.

Appendix #1

HOW TO OBTAIN CHARTS ON PEOPLE

When they learn about this System, most people want to find out what their Traits are. By far the easiest way to acquire this information is to ask someone who knows you very well and is also an expert in this System. However, this scenario is so unlikely that there is no use discussing it further, so let's move on to the more likely scenarios. There are at least two ways that a person can find out what they are in terms of the System, a hard way and an easy way.

The Hard Way

The hard way is to study the System presented in this book, then study oneself. I have found that it works best to use a process of elimination, because it seems to be easier to discern what people are *not* than it is to discern what they *are*. It takes a long time for most people to learn to discern a person's Traits this way. It is a constant process to learn more about the System, and to learn more about yourself.

The process of elimination works like this: look at the Chart, pick an Aspect such as Role, look at the list of seven Roles while keeping in mind what you have read in this book; cross out the Roles that definitely do not fit you. That will probably leave you with two or three candidates. Then move on to another Aspect (such as Worldview), and do the same process of elimination with that Aspect. Then move on to the third, then the fourth, and so on until you have two or three candidates in all seven Aspects.

Then turn your attention to the seven Processes, and apply the same process of elimination. This phase of the discernment process is expedient because Traits in the same Process have a similarity, such that one might mistake, for instance, a Goal for a Mode if they are in the same Process, and/or a Role for a Shadow if they are in the same Process, and/or an Attitude for a Center if they are in the same Process. This phase of the overall procedure is where even greater discernment is required to narrow down the categories so that there is only a primary and a secondary Trait in each Aspect left standing at the end of the procedure.

Besides discernment, this requires self-awareness and honesty; you must own up to your "dark side"; you must be willing to admit that you are not a perfect saint. Perhaps you have heard the aphorism, "If you want to know what you are made of, notice what sloshes out when you get upset." One of the best clues to discerning your Traits is this: what Negative Poles and/or Shadows show up when you are under stress and/or in a bad frame of mind and/or are in an ugly mood because you are having a really bad day? — Negative Poles and Shadows have an unpleasant charge or valence to them that the Positive Poles do not, and this makes them easier to discern, if one is self-aware. Also, recall the phenomenon that I refer to as "circulation" (Chapter 3L, above): when things are seriously not going well in your life, do you find yourself going from the Negative Pole of a particular Trait, through the Negative Pole of the Complementary Trait, before you get out of the "dark night of the soul"? That is another excellent clue to discerning a primary and a secondary Trait.

If you take this System seriously as a resource for understanding yourself and others, even if you do things the easy way, as explained next, you must continue to study the System until you have this System mastered. In other words, even if you accurately know what your Array of Traits is, this knowledge is of no use unless you have mastered the System.

The Easy Way

The easy way will seem unusual to most readers, but please hear me out completely: get a Ouija board, because with a little practice it works relatively well. This can be purchased at almost any store that sells games. Most people have heard of this device, but few take it seriously, and if they do take it seriously, they

take it too seriously, in my opinion. The purpose is not to contact the "spirit world"; rather, it is to contact the subconscious mind, which knows all that we know consciously, and a lot more besides.

It has been said that we only use a fraction of our brain capacity, when referring to the conscious mind. It seems that the Ouija board may give us access to some of that otherwise inaccessible portion, the subconscious mind. After only a few minutes in the company of some stranger, the subconscious mind can pick up enough clues to do an accurate and complete Chart on them. I find this amazing, but I have verified it many times, at psychic fairs and parties. Two people are required to operate the board, so one must introduce this System to their friends; it is likely that you will find an interested party to work the board with you. Following is the procedure for doing a Chart with the Ouija board.

You will want to record the information that you receive. You might want to make a photocopy of one of the full Charts found in this book. You might want to indicate a place for the name of the person on whom the Chart is made. You might want to indicate a place for the names of the two people who work the board. You might want to indicate a place for the date of the session. You might want to put the Charts that you accumulate in a three-ring binder.

In the box with the Ouija board are instructions for its operation, but I have some comments in addition. If you are not familiar with the procedure, just know to begin with that the two people sit in chairs knee–to–knee with the Ouija board on both their laps; then they place their fingers on the heart-shaped pointing device, which is called the "planchette". I believe it is best for each person to put only two or three fingers of their left hand on the planchette, because the left arm is more under the control of the right brain hemisphere, which seems to be in better communication with the subconscious mind than is the left brain hemisphere. The fingers should not touch too lightly or too firmly on the planchette — just enough to have firm contact so that the planchette does not slip from the fingers, but not so firm that the pressure pins the planchette to the surface of the board. There is a little round window in the pointy end of the planchette; it is through that window that one sees the letters and numbers and words printed on the surface of the Ouija board.

Training

When I begin to work the board with a new partner, if they have not used the board before, I have to "train" them. The problem almost always is that newbies have all kinds of unrealistic expectations about how it works and what is going to happen. For instance, some people close their eyes, believing that "spirits" will see and guide the planchette. This does not work; this is not a "séance". If they do this, I tell them to open their eyes and look at the planchette, because their subconscious mind needs to see what is happening and provide feedback to their arms and hands to guide the planchette around the board.

Some newbies are overly vigilant, or even nervous with anticipation, about what might happen, and this is disruptive to communication between the subconscious mind and the arm and hand. As part of training them to relax and let go and get comfortable, I intentionally move the planchette: I tell the planchette to go to a specific letter, then a specific number, then to the "YES", and so on around the entire board for several minutes. This procedure seems to clear the channels of communication between the subconscious mind and the muscles of the arm of my partner. As they are being trained to follow my lead and to "let go", the movement of the planchette becomes less jerky and more confident. Oftentimes I talk to them, which serves to distract their conscious mind from what is happening with the planchette, so that they let their subconscious mind control the planchette.

After a while, I perceive that my partner has more or less fully relaxed their expectations about what is "supposed" to happen, and their subconscious mind is coordinated with their arm and hand. At that point, I stop moving the planchette with my own conscious volition while continuing to tell the planchette to go to this or that letter or number, and usually the planchette does continue to move as directed. The trick is that *it must seem as if the other person is moving the planchette*, when in fact the subconscious minds of *both* people are moving it through the muscles of their arms.

Some newbies take very little training and some take a lot of training. This training procedure does not always work the first time, even after many minutes. Sometimes one must repeat the training procedure on other days, a second or third time. It seems that improvements are made between training sessions as well as during training sessions. I have trained a couple of dozen people over the decades, so I know that there is a wide variation in "aptitude" for doing this. And some people are at the impossible end of the spectrum. You, dear reader, might even be one of them. But it might be worth a try.

Procedure

Once I feel that the subconscious systems are connected and "warmed up" sufficiently and the planchette goes promptly to the letters I request, I begin to ask questions about what the subject's Traits are. I have drawn the Chart on the back of my board, and it does not take long to get the entire Array this way, since the planchette just moves from box to box with the names of the Traits in them. This saves time in that one need not have the planchette spell out the names of the Traits.

This is not the only method available. When doing a Chart on someone, one way is to simply use the "YES" and "NO" answers printed on the front of the board. One can go from Trait to Trait in order, inquiring about a Trait for a specific individual, and the planchette will respond by going to "YES" or "NO". With sufficient practice one may be able to get the planchette to use the letters printed on the board to spell out the names of the Traits of the people one is inquiring about, but why bother? The numbers which are printed on the board can be used to rank the Traits according to primary and secondary strength; rarely is it useful to know a tertiary Trait in each Aspect. The "YES" and "NO" printed on the board can be used to indicate a person's normal polarization, "YES" for the Positive Pole and "NO" for the Negative Pole, of course.

Some people, when they learn about the Ouija board, think of it as a device which will tell them all they ever want to know, as if it is a contact with some omniscient or infallible source of information. I have not by any means found this to be the case. If it happens for you, great! However, the Ouija board is the best device known to me at this time to acquire information about a person's Traits. The more often one uses the board, the more likely they are to get accurate data from it. Like anything else, it takes practice to get good and to stay good.

When I do a Chart in this manner, I consider it tentative, a starting place. I then seek to verify it by actual observation of the person. I sometimes question the board about an item if I have doubts that it is accurate — quite often it does not give me what I expect. Only when the board's answers are confirmed by my own observation of the indicated Traits do I feel comfortable with them. Some Charts have proven to be perfectly accurate even when I only had a few moments of contact with the Chartee before the Charting was done. Other people have required repeated Charting and still I am not sure that the data is accurate.

Dowsing

There is another type of device that one can use to determine a person's Traits, and it does not require a partner as does the Ouija board, but it does take more time. It is called "dowsing", and it is done with a pendulum. This can either be purchased, or improvised with a necklace, or assembled from found objects. It requires a short chain or string, about six inches in length, with a light weight on the end, about the weight of a car key. Before attempting to dowse someone's Traits, it is best by far to practice this enough to become confident in the accuracy of the information received.

The procedure is as follows. While seated, the left elbow is placed on the tabletop and the pendulum is dangled freely from the fingertips over the Chart laid out on the table. Here again, the left hand is more connected to the subconscious mind in the right brain hemisphere. It also leaves the right hand free to record the answers on paper. The dowser relaxes physically and assumes a neutral attitude; meaning, they let go of expectations. When the pendulum is suspended motionless over one of the Traits on the Chart, the dowser asks that the pendulum indicate with a *yes* or *no* whether the person named has that Trait. For example: "Is John Doe a Collectivist?" or, "Is Mary Smith an Idealist?" The dowser has already instructed the pendulum to swing up and down vertically with respect to the orientation of the Chart if a *yes* answer is intended, or back and forth horizontally with respect to the orientation of the Chart if a *no* answer is intended — the same way that a person nods or shakes their head *yes* or *no*. (Another way is to specify counterclockwise rotation for *no* and clockwise rotation for *yes*.) There is usually a short wait. Soon the dowser's subconscious mind will cause the muscles in their arm and shoulder to twitch in such a way that it will cause the pendulum to swing one way or the other. One then goes from one square on the Chart to the next until the entire Array has been revealed. One might also want to discover primary and secondary Traits, and Positive and Negative Poles.

Concluding Remarks on Charting

Some people will prefer to not use the Ouija and pendulum methods, so they must use the method of study and observation. Any way they do it, they are rewarded with understanding and insights. After the Chart is done on themselves, they often review their entire past history in light of it. It gives them a whole new

perspective on their life, and reveals meanings and significances never realized before. They have a better idea of what they are and what they are not, of where they fit and where they do not fit, of why they behave, feel, and think as they do.

Many people go beyond this, and not only do they Chart themselves, but they Chart people around them that they know, such as friends, relatives, and co-workers. It gives them the opportunity to study others closely and see how they function in terms of the System. Others enjoy Charting famous people. Such a study could give one a whole new perspective on history.

Appendix #2

POLARIZATION: THE STRUGGLE BETWEEN LOVE AND FEAR

As indicated in the section on Polarity in Chapter 1B, each of the forty-nine Traits in the Process/Aspect System has a psychologically healthy and a psychologically unhealthy manifestation; these are termed the Positive and the Negative Poles. The Positive Pole manifests from *love*, and the Negative Pole is governed by *fear*, these two terms being used with a very broad meaning. The descriptions of each Trait and their Poles covered in Parts Two and Three provide a thorough description. This Appendix is intended to show the differences between the two with a few simple contrasting statements.

Goals

SUBMISSION: –Subservience: You should never let yourself be owned as an obedient dependent, but you can do your allegiance with loyal, faithful: +Dedication.

DOMINANCE: –Dictatorship: If you want to make things happen, don't just say so, do so, and others will follow your example of command: +Leadership.

REDUCTION: –Withdrawal: If you don't feel like facing hassles and complexities, do not seek to get away from it all. Simplify and economize in life with: +Atavism.

GROWTH: Dabbling in whatever comes along via –Confusion leads to perplexity. Try to get to know things thoroughly, with intimate, open, comprehensive: +Development.

REJECTION: Seeking to appreciate the differences between things through hatred and condemnation via –Prejudice is not good; go for keen, incisive +Distinction.

ACCEPTANCE: To seek to please all of the people all of the time via –Ingratiation is futile. Be in gracious harmony with everything in your loving +Unification.

EQUILIBRIUM: Maintaining the status quo via –Inertia will not achieve the balance you seek, but you will find a quiet contentment through +Suspension.

Modes

PERSEVERANCE: –Immutability: Change is inevitable: don't resist it. Get out of your rut and help change along with unslacking and dogged: +Persistence.

AGGRESSION: –Belligerence: Competition and strife are not proper ways of life. Look for the moment to jump into the ever-changing scenario of action with vigorous: +Dynamism.

REPRESSION: –Inhibition: To hold back entirely will get you nowhere in life. Do not go overboard, but be self-controlled with gentle and mild: +Restraint.

PASSION: –Extremism: True freedom is not found in losing yourself in wild abandon. Feel truly liberated through exuberant: +Enthusiasm.

CAUTION: –Phobia: There is nothing to fear but fear itself, so use your careful manner to prevent hurtful mistakes by acting with: +Deliberation.

POWER: –Oppression: You can conduct yourself confidently without intimidating others or being overbearing; instead use bold, decisive: +Authority.

OBSERVATION: –Surveillance: A distant overview is subject to distortion and misinterpretation, unlike close-up examination and alert, lucid: +Clarity.

Shadows

MARTYRDOM: –Mortification: If you must act like a born loser in life, at least don't lie down and die. Give yourself away with some: +Selflessness.

IMPATIENCE: –Intolerance: If you must act abruptly in a slow situation, at least don't get angry. It is better to be impetuous and rash with: +Audacity.

LOWLINESS: –Abasement: If you must feel lowly, don't sink so low you have only self-pity. Only feel a little modest, inferior, mediocre: +Humility.

ARROGANCE: –Vanity: If you must have a high opinion of yourself, don't just feel superior. At least be righteous and good with some noble: +Pride.

RENUNCIATION: –Immolation: If you must criticize yourself and always find fault, at least don't hate yourself. Better be expendable with: +Sacrifice.

GREED: –Voracity: If you must be selfish, at least do not gain at the expense of others. It is better to exhibit some self-centered: +Egotism.

STUBBORNNESS: –Obstinacy: If you must get fixed on a certain pattern of behavior, at least be getting somewhere with self-willed: +Determination.

Roles

WARRIOR: –Coercion: To be forceful is not in accord with free-will energy transformation. Exercise your gift for influence with: +Persuasion.

KING: –Tyranny: Despotism is not the proper way to be an executive. Life is handled better and negotiated more easily if you use supreme: +Mastery.

SERVER: –Drudgery: Life never feels like demeaning drudgery if you feel concern for others' welfare and assist people through your: +Service.

PRIEST: –Zeal: Fervency alone does not make a better world or healthier psyches, unless you manifest it with uplifting, merciful: +Compassion.

ARTISAN: –Artifice: When you construct something, don't just copy it. If it can be improved, then design and invent a whole new tangible: +Creation.

SAGE: –Oration: There are better ways to open yourself up and let yourself out than to say empty words out of your mouth. Show: +Expression.

SCHOLAR: –Hypothesis: Your speculation could be all wrong if you don't have enough of the facts, so better beef up your studies with lots of: +Knowledge.

Attitudes

CYNIC: –Denigration: Nothing in the world is actually contemptible, but there are often better alternatives, so find them through: +Contradiction.

REALIST: –Supposition: Don't make guesses about what the world is like, when you can experiment actively by using your gift for: +Perception.

STOIC: –Resignation: The noninvolvement of apathy will not give you the peace you want. Stay cool and calm with quiet, serene: +Tranquility.

SPIRITUALIST: –Faith: Neither believe nor disbelieve anything credulously. The way to know truth is by experiencing the cosmic, through: +Verification.

SKEPTIC: –Suspicion: Ultimately there is no such thing as guilt, but just to be sure about the world situation, inquire with questioning: +Investigation.

IDEALIST: –Naivety: Don't be so innocent and lose your focus on the world out there. Trust in its coherent unity and totality through: +Coalescence.

PRAGMATIST: –Dogma: The universe does not function as mere opinions do. There are mechanical and mathematical principles of: +Practicality.

Centers

MOTION: –Activity: A lot of unfocused activity done frantically will not get the job done. Go after the situation with the full effectiveness of: +Endurance.

EXCITATION: –Arousal: Don't seek thrills and adventures while believing that mere excitement will be satisfying. Instead, focus your innate +Vitality on worthy ambitions.

EMOTION: –Sentimentality: Why cry a bucketful of tears over anything when you can respond to life with excited feelings of warm: +Sensibility.

SYMPATHY: –Intuition: Mere insight into the situation is not true sensitivity. Genuine feeling understanding will come with tuned-in, intimate: +Empathy.

INTELLECT: –Reason: Ultimately, analytic logic leads to destructive, self-contradictory paradoxes. Make sense out of life with inductive: +Thought.

CONCEPT: –Telepathy: So what if you can read minds and know what other people are thinking? Add their system to yours with your: +Integration.

IMPULSE: –Instinct: Don't let the gut reactions of your animal body control your life impulses. Learn to respond to situations with supernatural: +Intuition.

Appendix #3

GLOSSARY OF PROCESS/ASPECT SYSTEM TERMINOLOGY

This is a list of the words and their special meanings which are used in this book to explain the Process/Aspect System. Most of these words appear in the text beginning with a capital letter.

ACTION: the Axis of the Chart that has its ultimate abstraction in a one-dimensional geometric object. Therefore, it has to do with the forward-facing versus backward-facing Directionality dichotomy.

ARRAY: the pattern of Traits of some individual person's Chart.

ASPECTS: the seven ways that each Process on the Chart can be manifested, namely: Goal, Mode, Shadow, Role, Attitude, Center, and Worldview/Zone.

ASSIMILATION: the Axis of the Chart that has its ultimate abstraction in a pan-dimensional geometric object. Therefore it has to do with complex Directionality. It has no complement.

ATTRIBUTES: the four categories of characteristics that apply to Traits, namely Dimensionality, Directionality, Dialectic, and Axial.

AXIS: the four categories of collections of Attributes, called Action, Inspiration, Expression, and Assimilation.

CARDINAL: all of the Traits in the three Processes of Origination, Evolution, and Synthesis are referred to as Cardinal.

CHART: the Process/Aspect Chart; or the specific Chart of a person's Array of Traits.

COMPATIBILITY: when two people have Traits in the same Process but which are not Counterparts, such as Passion and Spiritualist.

COMPLEMENT: the Process Pair partner of a Trait, such as Spiritualist is the Complement of Stoic, or Dominance is the Complement of Submission.

COMPLEMENTARITY: when two people have Opposite Polarity Traits of the same Aspect and the same Process Dimension, such as Power and Caution Modes, or Motion and Excitation Centers.

COUNTERPART: the Aspect Pair partner of a Trait, such as Repression Mode being the Counterpart of Reduction Goal, or Greed Shadow being the Counterpart of Sage Role.

DIMENSION: the general term for the four groups of Processes and Aspects, consisting of One-, Two-, Three-, and Pan-Dimensionality.

DIRECTIONALITY: A category of Attributes; the four types of abstract motion of a Trait consisting of Backward, Forward, Downward, Upward, Outward, Inward, and Complex

EXPRESSION: This is the Axis of the Chart that has its ultimate abstraction in a three-dimensional geometric object. Therefore, it has to do with the inward-facing versus outward-facing Directionality dichotomy.

FALSE PERSONALITY: environmental programming which a person acquires after birth from parental teaching and example, from society and peers, and from experience, etc., as distinct from True Personality.

IDENTICALITY: when two people have the same Characteristic, such as Skeptic and Skeptic.

INCOMPATIBILITY: when two people have Traits of the same Dimension either in Process or in Aspect, but not both, such as Skeptic and Cynic Attitudes, or Dominance Goal and Warrior Role.

INDIFFERENCE: when two people have Traits of neither the same Aspect Dimension nor the same Process Dimension, such as Sympathy Center and Aggression Mode, or Skeptic Attitude and Motion Center.

INSPIRATION: This is the Axis of the Chart that has its ultimate abstraction in a two-dimensional geometric object. Therefore, it has to do with the upward-facing versus downward-facing Directionality dichotomy.

MAYA: false beliefs and erroneous thought patterns which comprise or produce neurosis, from the Sanskrit word for the goddess of illusion.

DIALECTIC: the category of Attributes which have the designations of Ordinal, Neutral, or Cardinal.

NEGATIVE: means "no", the opposite of "yes", in regard to Duality and Polarity. Also means limited, female, antithesis, yin, etc. Also means "reacting to or governed by fear", "bad" or "evil" in regard to Polarization. Signed as "−".

NEUTRAL: lacking in Polarity or Duality. Applies to Worldview Aspect and Combination Process. Signed as "=".

OPPOSITION: when two people have Traits in diagonal Quadrant positions, such as Growth Goal and Repression Mode, or Artisan Role and Greed Shadow, or Cynic Attitude and Excitation Center.

ORDINAL: all of the Traits in the three Processes of Termination, Involution, and Analysis are referred to as Ordinal.

PAIRS: general name for Duality and Polarity, the couplets of Complement and Counterpart.

POLARITY: the general term for the principle of oppositeness manifested between the three Complement Process Pairs among the Traits.

POLARIZATION: refers to Positive and Negative manifestations of a Trait, such as Deliberation and Phobia in the Caution Mode. In this case, Deliberation is manifesting Caution through the Positive good and Phobia is manifesting Caution through the Negative bad.

POSITIVE: means "yes", the opposite of "no", in regard to Polarity and Duality. Also means unlimited, masculine, yang, etc. Also means "governed by love, good" in regard to Polarization. Signed as "+".

PROCESSES: the seven ways that each Aspect on the Chart can be manifested, namely: Termination, Origination, Involution, Evolution, Analysis, Synthesis, and Combination.

QUADRATE: the square consisting of four Traits within one Process Dimension and one Aspect Dimension. For instance, Lowliness, Server, Arrogance, and Priest compose one Quadrate.

QUADRANT: the position that a Trait occupies within a Quadrate, whether Upper- or Lower- or -Left or -Right.

RAPPORT: when two people have Traits in Counterpart Aspect Pairs, such as Acceptance Goal and Power Mode, or Realist Attitude and Excitation Center, or Warrior Role and Martyrdom Shadow.

RECIPROCAL: two different Traits which have identical Dimensionality, but are reversed Process for Aspect, are the Reciprocal of each other. Examples are Cynic Attitude and Rejection Goal.

SIGN: the symbolic indicator of the Duality or Polarity or Polarization of a Trait, namely: "+" (Positive), "−" (Negative), and "=" (Neutral).

SYSTEM: brief term for the Process/Aspect System.

TRAITS: each of the forty-nine personality factors on the Chart.

TRANSACTION: an event consisting of words, feelings, or actions, manifested between people.

TRUE PERSONALITY: the one you are born with, primarily your inherent Trait Array. Distinguished from false Personality