Spiral Dynamics in the Mirror of Spectral Growth: Tribute, Criticism and Development

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Introduction

Spiral Dynamics opened new perspectives in both theoretical psychology and applied fields like industrial psychology and psychology of peace. However there are some deficiencies in the approach that demand to be addressed for further development. The article analyzes them and develops another version of the idea that serves as a corner stone for spiral dynamics – the Spectral Growth. The scales for evaluating the level of development ("brightness") of the components of mental states, personalities, communities and the scale of brightness of works of art are presented. The applications for spiritual counseling, cultural psychology and historical analysis are discussed.

Tribute

Professional psychological environment is highly resistant to new ideas. Today we speak about Jung and Vygotsky near 100 years after their works were written. This conservatism explains why relatively new (only 40-60 years old) direction "Spiral dynamics" is still known definitely less than it deserves. In some sense Spiral Dynamics develops ideas of Spengler, who perhaps first formulated the existence of deepest psychological differences between people of different historical cultures, and the whole block of works on primitive cultures written at second half of 19th century and in very beginning of 20th century. And this development initiated by Clare Graves and his first followers Don Beck and

Christopher Cowan (1996) does deserve greatest admiration [1].

The task of translating the ideas of anthropologists and philosophers of history into operationalized language of psychology is more than simply important. But this is not easy task first of all because we have no developed psychological language to deal with cross-cultural differences, which are quite different than inter-individual differences studied by differential psychology. This is why we will need long development of general ideas before they will become established basis for applications. Applications here are big-scale international projects healing hostility of big groups (e.g. nations). Such projects may change our world. Taking this task in mind, after giving the praise to authors of Spiral Dynamics I will focus on criticism and development the fundamental idea, which lay in its foundation.

Criticism

Dynamic or development?

May be one of most surprising things with spiral dynamics is why it is dynamics? Why not development? Of course it was very good (especially in fifties) to emphasize dynamic, process nature of personality even in its most constitutional patterns. By why not development? We may only guess how it happened and why, but Graves opposed to idea of development and (like Spengler and like it become mainstream in the later professional culture) considered all cultures as equally valuable.

Maybe he protested against racism with its idea of superiority one nations or race on others, or totalitarianism of Marxism-style with its idea of progress and communism as its terminal state. However, not important how it happened but with bathwater baby was thrown out.

Terminal state of human being is not terminal because in this state human being stop to be human being, he is transformed in different essence. But this anthropological fact has limited significance for psychology that deals with human beings who are very far from this terminal state. And indeed human being changes himself, both how he sees world and how in acts in world all times transforming his mind even in its most basic traits. But these transformations have own logic that makes these changes development.

And yes, culture of Australian aborigines and one of Australians-settlers are valuable equally in the meaning that each plays in History own role that cannot be played by other culture. But they are not equally "good" in terms of development as professional culture of primary school's students and one of high school's students are not equally good. There are cultures of different levels of development – the different steps of developmental ladder, on which both individuals and humankind climb. Both steps are necessary, but this does not prevent one of them to be higher than other. Ironically, after discovering the steps (at least part of them) Graves prohibited himself to see the ladder. Both humankind in the process of History and individual in ontogenesis develop. Moreover they are coming approximately through same stages. And only this development allows seeing what their levels in spiral dynamics are.

History or culture?

First 4 of 8 levels of Spiral Dynamics (as they are presented for example in by S. Ede [2] may be called historical but last four clearly coexist in one culture, our modern culture. Indeed, levels A-C (beige – "animal", purple – "primitive spiritualism", red – "jungle") may be considered as pre-historical, although human beings never lived in "animal" level (beige) only and/or in another "animal" level (red) only. In all known primitive cultures people live in all 3 levels. In other words, it is impossible to differentiate levels A-C historically. The level D (blue – "under God") may be considered as historical, although too big part of known to us 4000-5000 years of history this level occupies not less than 90%.

However what about levels E-H (orange – "pragmatism", green – "awareness of individuality", yellow –"recognition of world's complexity ",turquoise – "from Self to Selves") they are obviously non historical but cultural. All they appeared in modern western culture and coexist in modern culture. Of course some of them are specific for more developed individuals and some for less developed, but the borders are rather conditional. Say pragmatic person may be upper than individualist. At the same time the percentages of both yellow and turquoise are too small to speak about these classes statistically [3].

Connection with ontogenesis

How do 8 levels correlate with ontogenesis of modern man of Western society? Correlation obviously exists. But "purple" ("spiritualism") level is not from the first phases of ontogenesis. The blue ("obedience to higher power (parents)" of 3-5 years old) may precede "red" ("jungle, the main is force") of 6 to 9 and sometimes up to 13 years old. The upper 4 levels indeed correspond to mature phases of ontogenesis, and upper two correspond to top levels of modern man (as we know him statistically). But both orange ("pragmatic achievement") and green ("social adaptiveness of individuality") levels are not universal – not too many persons who came through both these levels. For those who come orange level normally precedes green one. But green level may also reached and perhaps is reached more often not through orange level, and orange level often does not develop itself in green. What about yellow and turquoise levels, although they are indeed cultural tops they may be reached by different ways, not necessary passing through orange and/or green. It is worth to note also that many modern people do not develop upper than blue or red [4].

Language of clusters vs. language of traits

This is old problem in differential psychology: how to describe psychological differences: as clusters (types) or as sets of psychological features (vectors in some Euclidian space, where coordinates are psychological features, e.g. extraversion and neuroticism in Eysenck model of personality) [5]. The first way is more natural for psychologists educated in Humanities, the second – for scientifically educated psychologists. Spiral Dynamics chosen the language of types that masks the simple fact that personal development may be uneven in different respects. For example, the human with great formal intellect may have underdeveloped social intellect or may be underdeveloped aesthetically. We may see people who are orange in perception but red in actions. There are several dimensions of personal development that are clearly distinguishable (moral development, aesthetic development, several types of intellectual development like development of self-awareness, professional development, social development, civil development and

philosophical development) and development in these dimensions are never equally advanced: in some dimensions this man is developed more than in others [6]. Spiral dynamics ignores such unevenness.

Personalityor states?

Here is same problem. At the moment I am "yellow", but 1 hour ago I was "beige". Living his life average man all time changes his states of mind. Now kid with his authoritarian father is obedience itself (blue). But after five minutes he leaves house and meets his schoolmate, and now he is red dominant egocentric.

To evaluate the state of personal development it is not enough even to average person's state or even to consider their distribution (say, 10% of time he is beige, 30 – red and 60 – blue) but we need to understand when, in what conditions he is in one state and when in other. Spiral dynamics even does not average different states but simply chooses from them one arbitrary. All we are multicolour, all have own spectrum, spiral dynamic choose from these spectrum only one colour.

Why spiral?

Influence of Hegel dialectic on both Humanities and Social Science has been greatest. And it is not difficult to understand from where image of spiral came. But nevertheless what is spiralled? What is repeated itself on higher level of development? This is not clear.

Meaning of colours

And perhaps least important critical comment is about the meaning if colours in spiral dynamics. Besides correspondence warm colors with active mode of life ("actors") and cold colors with perceptive-reactive mode ("observer-thinker") choice of colors seems to be stochastic: colors are not connected with nether spectral characteristics, nor brightness or anything else. The sequence "warm-cold-warm-cold etc" also does not look as meaningful because these are not people who live exclusively in active or reactive (passive) mode, but observer who sees people lifes in these modes. Definitely there are people who are more "actors" and people who are more "observers". But observers rarely transform in actors and vice versa.

Spectral Growth–Scale

Let us start from resume

The Figure 1 represents parallelism between spiral dynamic and spectral growth.

	0-10 (Iyum)		
	10-20		
	15-25		
	10-15-25-30		
	35-40-45		
	45-50-55		
	55-60-65		
	65-70		
	80		
	100		

Figure 1: Parallelism of Spiral Dynamics and Spiritual Growth.

Preliminary explanations

It is very easy to note that people differ one from other by level of mental or spiritual development that may be called spiritual height.

Example 1: Four artificial types [3].
Black man, "Almost animal", man-0. He may either lie like in coma or do simplest physical work. His world is he himself. His main enemies are hunger and cold. Sometimes he feels fear sometimes anger. But normally he simply does what is ordered. And trust in all he hears. He has no entertainment.

Blue man, "House servant", man-20. He may clean, cook, wash... He may write congratulation card. All his wishes are wellbeing of his family. He thinks only about today. He may feel jealousy, offence. He behaves as it accepted in his strata - how he was educated. In respect of innovations he may be suspicious or over trusting. He likes football and soap operas. He dreams about buying something. He plays blackjack.

Green man, "Average professional", man-40. He knows his job but he is not super professional. His world is people whom he knows personally. His plans are for several years. He likes to dream. He may want to be original but fails to be. His worldviews besides his personal experience are from popular books. He does not trust on word: compares what he hears with what he knows for sure, evaluates the reliability of source. He may be empathic and tender. He likes beautiful things, talk-shows, channel Discovery, blockbusters. He plays in poker.

Yellow man, "High professional, expert", man-60. He solves big problems, lead big teams. He works for people in general – for colleagues, compatriots. Hi plans for decades. His intuition is strong. His game is game on stock exchange. He is wise. He knows the last achievements. He

knows own weaknesses. He is trying to understand what author meant in the book he reads. His bright imagination may take him far from Earth realities. He knows light sadness and sad irony. He can see the beauty of everyday things – trees, fields.

Such pure types do not exist but they demonstrate the direction of personal development.

Example 2: Levels of development in the mirror of social status.

In general, the lover part of scale of personal development corresponds to social status: the higher level of personal the higher social status. If to 4 types I introduced above we add 3 intermediate types (man-10, man-30 and man-50), the resulting 7 types may correspond to 7 educational degrees: man-0 – kid in kinder garden, man-10 – student of primary school, man-20 – student of high school, man-30 – undergraduate, man-40 – MS, man-50 – PhD and man-60 – full professor.

Composition of height

Differences in heights result from differences of mental states. There are states that are higher and states that are lower. Say, the state of hungry man who jumps on the piece of bread is lower than the state of poet composing poem. Spiritual height is an integral characteristic that may be presented as average of height of man's mental states. However height (it also may be called brightness) of mental state is presented as sum (in general – as some function) of heights of different components (dimensions) of this state. As an example of such dimensions is a way of resolving of standard task. Say, one of tasks, which most of people meets, is to force powerful person ("boss") to do what boss is not going to do. How do peoples of different levels act?

a) Man-0 simply demands, "Give me!"
b) Man-10 tries to forces boss to do "this" from pity.
c) Man-20 simply repeats his request not paying attention on rejects.
d) Man-30 waits a good mood of boss ("requests after dinner").
e) Man-40 explains to boss why he must do this.
f) Man-50 convinces boss, that boss wants to do "this" himself.
g) Man-60 creates the situation, when boss has no other choice than to do "this".

The scale, lyums

We may introduce 100-grade scale for measurement of height (or brightness) of mental states and their dimensions and the unit of measurement. I called this unit "lyum": 100 lyums is the distance between lowest and highest height (brightness) of human states. I also colour the different states: the higher state the higher its length of wave. The scale start with black (0 lyum) and go up through dark-blue (20 lyum), deep-green (40 lyum) to yellow (60 lyum).

Dimensions of development. First way to determine dimensions

As always when we deal with conceptual systems describing mental realities we can describe developmental dimensions in different ways (those who know factor analysis say that coordinates of factor space may be rotated in different ways). But all these systems of dimensions may be transformed one in other. In [3] I introduced 10 such dimensions dividing them in 3 groups: character of perceiving world ("States of Eye", Table 1), character of activity ("States of Arm", Table 2), and character transforming perception in activity (Tables 3).

Height[a]	Pliability [b]	Impressions [c]	"Astral vision" [d]
0	Lack of receptivity	Common things and common peoples [e]	Nightmares, "astral sensitivity" [f]
1	Uncritical accepting or rejecting	"Disposable, one time art" (sport, circus, cross-out films, porno, thrillers)	"Material" dreams (e.g. to buy bicycle)
2	Distrustfulness	"One-day art" (detectives, soap operas, actions, adventures)	Daydreaming
3	Doubts and estimating authority of source of information	"Short-term art, or proto-art" ("preaching art", which cannot be reread or re-seen after some years)	Waking–dreams [g]
4	Testing information – comparing new information with already known one	"Medium-term art" (the level is upper than average, although what was of parents' interest is not interesting for children)	Fantasies-tales [g]
5	Investigating problem on one's own	"Classic art" (what is alive longer than one generation)	Light fancies
6	Determining "zone of truth" [h]	"Masterpieces" ("eternal" art – from Aeschylus to Mozart)	Dream-flights

Table 1: "States of Eye".

Note. Table 1 describes the world's "imprints on psyche". These "imprints" may determine brightness of states. This more visible on rock-concerts and football matches.

[a] The brightness of groups of mental-spiritual states (0 – less than 10 lyums, 1 – 10-19 lyums, 2 – 20-29 lyums etc).

[b] People in different states are susceptible to the world's impacts differently. In lower states mind reacts as water, which cannot keep any imprints, or as a diamond, on which also nothing may be imprinted, or alternatively as a soft wax, which saves any imprints. In higher states mind reacts on external impacts in more complex way: accepts one influences, resists to others and so on.

[c] Surrounding peoples (from the lumpen in states-0 to the refine intellectuals in states-6), surrounding things (from very common as hamburger or jeans to rather recherché as Meissen porcelain or rather constructively complex as a car) as well as very different works of art leave their imprint in mind. This column (excepting states-0) traces the evolution of artistic impressions.

[d] "Astral vision" is the subset of an imagination. In contrast to other characteristics of states, the character of astral vision does not correlate with the place in social hierarchy.

[e] The states from 10 to 70 lyums (groups 1-6) may be imprinted by both peoples and works of art. The states 0-9 lyums (group 0) may be imprinted only by people and common things – there is no art-0.

[f] I call astral sensitivity the known phenomenon, when the children until some age feel astral reality as some unclear, but doubtlessly real part of surrounding.

[g] The difference between the waking-dreams and the fantasies-tales is that the imagined (unreal) events of waking-dreams are happened in real world with real heroes, while in fantasy-tales both world and actors may be fictitious.

[h] Any message including those, which is seemed to be incorrect, contains "the part of truth". The person in state-6 is able to detect this part of truth, to separate it from "the false part", and in such a way to transform lie in truth: "Perhaps, you mean that…" etc.

Height [a]	Resolvable task	Sense [b]	Complexity [c]	Motives [d]
0	To take some food	To get everything necessary for himself for today	Hate mail	"I do what they order me to do"
	To release bone ache		Heads or tails	
	To wash a car			
	To plough			
1	To earn from time to time some hundred dollars	To get everything necessary for himself and for his family for nearest month	Stereotype greeting card	"I do what I want"
	To cure a scratch		Roulette	"I do what turns out itself"
	To adjust a car chair			"I do what he does"
	To replace a bulb			
2	To get a salary $1000 monthly	To get everything necessary for himself for nearest year	Standard business letter	"I do what is prescribed, what is customary"
	To cure of cold		Durak card game	
	To replace a wheel			
	To cook a dinner			
3	To save for a rainy day	To get everything necessary for himself and his relatives forever	Reference letter	"I act originally, in my own way"
	To extract a tooth		Sport betting	
	To replace a radiator			
	To renovate a flat			
4	To invest	To resolve all financial problems of the problem	Letter with uncommon request	"Despite of obstacles, I do what I must do"
	To operate an ulcer	To provide earnings for several peoples	Poker	
	To assemble a car on conveyer			

	To make own home beautiful			
5	To organize medium enterprise	To provide earnings for many tens of people unknown personally	Letter from epistolary novel	"I do what I decided to do"
	To organize mass vaccination		Political betting	
	To improve model of car engine			
	To make own home stylish			
6	To organize big enterprise	To provide earnings for many thousands of people unknown personally	Philosophical letters	"I act in accordance with my Duty"
	To invent AIDS vaccine		Stock speculations	
	To build flying car			
	To make own home happy			

Table 2: "States of Arm".

Note. Describing act by 5 descriptors:
a) WHAT does the person do?
b) For whom (for what) does the person act?
c) HOW does the person acts?
d) What is the person moved by?
e) What will the person's acts result in? Four columns here correspond to first four questions.

[a] The brightness of groups of states similar to Table 1.
[b] The hungry robber killing young girl to take her $10 and to buy some food, the father of this girl trying to defend his daughter from the robber, and the soldier who defends his country – all of them are shooting, but all they are shooting differently. The sense by definition is big doing, the person recognizes himself as an actor of which, when he does his small doing. In other words, the sense is the context in which the person puts his act. The sense is determined by how far and how broad is the person's vision – how big (how many participants in them and how long they are) those processes the person recognizes himself involved in, i.e. how far the person sees in a time and in a social world. When the person becomes brighter, he transfers from the work for himself only, to the work for his family, for his party, for his society and so on.
[c] Each act consists of its parts – sub-actions, those – of their parts and so on. The more complex act (i.e. the bigger collection of its parts and the richer relationships between parts) the brighter act is. The most complex activity demands quick, complex and non-standard responses on unpredictable changes of environment including acts of opponent.
[d] Lower motives are obedience to other's will, copying and spontaneous impulses. The brighter motive the bigger degree, in which motive is "own" and in which act motivated by this motive is purposeful and strong-willed. Becoming brighter motives move from "it happens itself" and "something does it by means of me" to "I am doing". However, in the states-6 this monotone rise of "innerness" changes direction – the person acts as if some higher Force leads him. The power of motive makes the act brighter – energetic act is brighter than the same slack one. However, this increase cannot make act brighter than on 10 lyums – energetic captain may be brighter than inert colonel, but not than inert marshal is.

Height[a]	Thoughts–opinions [b]	Emotions [c]
0	God lives in the church	Sexual desire
	Good society is one, which is good for me	Pain
	The health is the absence of pain	
1	God is lord of the world	Jealous
	Good society is one, where is good for everybody	Vexations
	The healthy person is one who is not sick	

2	God is creator of the world	Amorousness
	Good society is one, where everybody is awarded in accordance with his merits	Offence
	The man inherit health from his parents	
3	Only one god exists	Tenderness
	Good society is communism	Despair
	The health is determined by healthy mode of lifestyle	
4	God does not exist	Empathy
	Society cannot be good for everybody	Melancholy
	The science do not know what is health	Feeling of beauty of things (of clothes, or of dishes)
5	The existence of God cannot be proved	Devotion
	Good society is one with optimal governance	Sadness
	The health is determined by the power of immune system	Feeling of beauty of "loudly beautiful" (e.g. of the mountain landscape, or of the sea sunset)
6	God is Absolute Spirit	Care of and understanding
	Good society is one, which assists everybody in his development	"Light sorrow"
	The health is the state of harmony of organism and harmony between organism and the world	Feeling of beauty of "usual" things (e.g. of the tree, or of the field)

Table 3: Perceptions-acts.

Note. Both emotions and thoughts may be the acts as well as the perceptions. Aesthetical feeling, joy and depression are the examples of the passive emotion-perceptions, while the love and the hate are examples of active emotion-acts. A "thought-perception" repeats something what were read or listened, while a "thought-act" actively cognates the world and builds the plans.

[a] The height (brightness) of states as in Table 1, 2.

[b] Below is the general scheme of the rise of brightness of opinions ("theories"): (a) Theory-0 – occasionally listened somewhere opinion, (b) Theory-1 – school rudiments like school arithmetic, (c) Theory-2 – simple explanations from popular magazines, (d) Theory-3 – vulgarization of scientific and philosophic theories (of such as Freudism, Darwinism, Marxism) and rudiments of professional knowledge, (e) Theory-4 – "common" professional knowledge, formal philosophical systems (like atheism or positivism), (f) Theory-5 – knowledge of professional "secrets", worldly wisdom, last scientific achievements, (g) Theory-6 – peaks of European philosophy (e.g. Leibniz's monadology).

[b, c] Common note. The brighter emotions and thoughts, the larger "amount" of them and the more saturated and richer by nuances they are – as if a bush spreads out and blossoms. Rise of brightness is illustrated by the example of two emotions – love and grief – to designate such "spreading out" third emotion is added beginning from the states-4 – feeling of beauty.

[c] As with motives (see note [d], Table 2), power increases brightness of emotion but not too much.

[d] Self-awareness is both perception and action – the "eye" of self-awareness modifies what it looks on, because the changes of view of own Self modifies Self.

Development from the point of view of cognitive psychology

There is very simple cognitive correlate to the height of mental state. This correlate is complexity of consciousness – the more complex state of consciousness the higher it. "More complex" here means "includes more things, more traits of things and more relationships between things": in complex state man sees more of world.

Higher than yellow

The most important fact for developmental psychology is that yellow states are not highest. Perhaps they are highest in modern culture, but we see in history and modernity men who lift more or less regularly in the state above yellow 60. These are orange and red parts of developmental spectrum: states-7 (70-80 lyum), states-8 (80-90 lyum) and states-9 (90-100 lyum). These states are rare and their rarity means that we have no language for describing them other than language of Religion. I use this one.

Components of state	States-7	States-8	States-9
Resolvable task	Annunciating	Prophesying and leading people	Lighting and Sanctifying people
Sense	Service to God	Service to God	Service to God
Complexity	Inspiration	To be inspirited by Divinity	Creating Miracles
Motives	Obedience to the Most High	Merging the personal will with the Highest Will	Highest Will
Thoughts–opinions	Understanding of Everything without words	Awareness of own involvement into the Super-Personal	Clear awareness of the Everything
Emotions	Religious Feeling	Involvement into the "Movement of the Spheres"	Unity with God
Self-awareness	Permanent self-awareness, which is continuously deepening	Complete self-awareness	The absence of Self
Pliability	Perception of any message as an event on the world of information	Perception of any message in the context of the history of its origin	The message is transformed from the information event into event of United World
Impressions	Bach, El Greco, Quran, Gospel of Joan, Revelation,	From Divine Comedy to La Giaconda	Super-human in the art, which already stops to be an art
'Astral vision'	"Astral travels" at will	"Managing astral world"	Opening all subtle worlds, which are accessible for a human being, up

Table 4: Higher States.

Another approach to determine dimensions of development

It is possible also and for some tasks may be more purposeful to evaluate personal height directly through such dimensions as professional experience, moral consciousness (the level of development of conscience), aesthetical development, development of self-awareness, social intelligence, development of civil consciousness, wisdom (development of philosophical consciousness [6].

Height of Man and Height of Society

Spiritual height and developmental strata of society

To calculate the level of development of some person we need to determine what part of life the person spends in lower states and what part – in higher. The average for some period (say 1 day or 1 month) determines the level of development or the spiritual height. High professionals who are in yellow states when works professionally in full power, not important are they scientists, artists, politicians, businessmen, clergy or somebody else, are "yellow" not whole their life, many time they are green, sometimes - blue and even black when they lose themselves and starting hit table and cry on their workers. The height of people of modern society mainly distributed between 10 and 30 lyums in following groups.

Men-30, "elite". Their life is distributed between states 0, 20, 40, 60 approximately even. Such spectrum may be presented as (25-25-25-25) – 25 per cents of life time on each state.

Men-25, "intellectuals". Their spectrum is (25-35-30-10). They lift in yellow states for 2-3 hours per day. The rest of life they are between blue (care for house) and green (routine professional businesses) states. The quarter of life they sleep.

The rest 3 classes may be of different types: those who all times are same, and those whose states changes significantly.

Men-20, "advanced everymen". They are a little above average height of modern society. First type is (25-50-25-0). They like social life, bit work just in force of necessity. Second type is (25-60-5-10). They divide themselves between work and family. In their profession sometimes they can do something essential.

Men-15, "underdeveloped everymen". First type is "Maidservant" (25-75-0-0), second type is "Bibulous social man" (40-45-15-0) with subtype "Former high professional who became alcoholic" (45-45-0-10).

Men-10, "Lumpen", "Near primitive". First type is "Primitive housewife"(50-50-0-0), second type is "Shaman" (60-35-0-5).

Height of modern societies

Theoretically height of society is average height of their members. When expert lives in society sufficient time he may determine the distribution of population on 5 classes described above. Below is the table of my observations of 2002 [3].

Lyum / Country	10-15	15-20	20-25	25-30	Average
RF (2002)	10	45	40	5	19.5
China (1999)	10	70	15	5	18.2
Mexico (2001)	15	65	15	5	18
USA (1997)	0	60	35	5	19.8
Egypt (1998)	20	70	10	0	17

Table 5: Height of 5 countries (1997-2002, expert evaluation).

Discussion

Development in ontogenesis

It is not difficult to see that spiritual height rises in course of life. However equally easy to see that trajectories of growth are different as well as heights of people of same age are different even for toddlers. It looks like people are born already not only of different physical sizes but also of different "mental sizes". And what is more than obvious is that people die also reaching different spiritual levels. What does it mean? What is our development? What do we develop lifting from black to yellow and higher to red states?

These questions lead us to complete revision of our philosophical views, both ontological and anthropological.

Philosophical challenge

Many centuries Westerners did not question about reality of Divinity and subtle essences and more than 2 centuries we have believed that both existence and non-existence of Divinity are unprovable. Indeed they are unprovable in the 18th century's meaning of "proof". But for people of 21st century they are provable even logically, not speaking about eternal psychological proof – "mystic experience", meeting with God. The last was more than enough convincing for Francis of Assisi, Bonaventure or Swedenborg. But of course not for skeptics who had no such experience and who interprets such experience as hallucination. But now we are coming to the point when we may prove reality of subtle essences logically without referencing to mystic experience. How? As Moliere's hero did not know that he speaks in prose, we do not know that we all time perceive subtle entities exactly in the same way as perceive coarse material things. The problem is not that we do not see "invisible" subtle entities, but how we interpret them – the difficulty is in our cognition, not in the world. Our blindness to subtle worlds is not ontological, but epistemological problem.

We call subtle essences "ideas" and coarse essences "things" not recognizing that we simply see the same essence in different perspectives. We are like Rumi's spectators of elephant in dark room that never saw elephants before: One of us happens to touch the trunk. A water-pipe kind of creature. Another, the ear. A very strong, always moving back and forth, fan-animal. Depending on the perspective, in which we see the essence, we call it "thing" (when we see in the composition, material, form, or size), or "idea" (when we see its construction, functions and relationships with other essences), or "being" (when we see the process of existing, the life of essence). As soon as we understand this self-obvious fact, our world is "filled" by the beings, which we early considered to be things, and the beings, which we early considered to be ideas. And as soon as we see idea of the whole world as a being we are starting understand what reality traditional religions call "God". Now we may begin investigating attributes of different "thing-idea-being"-s (TIBs) disclosing the real content of Highest being' attributes, about which we know from religions, like omnipotence. However for our topic even more Important is that we begin to understand what development is and what its instant role is.

Each TIB when we see it as an idea is a part ("a daughter") of bigger ("mother") idea. Idea-daughter realizes one from many variants of realization of idea-mother. This realization starts from forming some plan (separating "daughter" from "mother"). Then realization goes through embodying this plan into materialization of idea. And realization finishes by extracting meaning of materialization ("daughter" returns to "mother").

Now, transferring from seeing TIB as an idea to seeing TIB as a being, we can see that life of any being is a process of realizing being's idea. In this process idea first is embodied and later is transformed into the meaning of embodiment. Realizing being's idea is development of being when we return to seeing TIB as a being.

What does it mean for psychology

There are several sequences of such view of the world for psychology, but perhaps most important are two.

The first is that the life of individual human idea may be longer than the life of human body, more than one incarnation. This crazy for positive science idea nevertheless is in good concordance with the facts: we are seeing newborns come in the world without experience (knowledge and skills) and memory but with abilities that are strictly individual. And we see that the trajectories of their further lives are also strictly individual. Moreover we see that although men develop whole their lives they die imperfect, underdeveloped.

The second consequence is that spiritual development is not any mental change of individual but the change in the specific direction. What is this direction?

Idea of man

Men are transformers that transform essences (TIBs) of one level of subtlety (from the human range of subtlety) in essences (TIBs) of other level of subtlety. Roughly speaking, men transform ideas (TIBs, which we call "ideas") in things (TIBs, which we call "things") and vice versa. Intermediary states of this transformation may be thoughts, wishes, intentions, goals, plans, physical actions, works, brain activity, nerve's impulses etc. Thus, men change the world in some specific, human way. This is human work, to do which man come in the world. When the work is finished man returns to his mother- essence (mother-TIB), which created him to realize the part of mother's idea.

The part of world to be transformed by man includes his own mind. As all other transformation of world the transformation of own mind includes 2 phases: building of mind and extracting meanings of what was built. The instrument for executing of second phase may be called spiritual awareness. It is mentioned in many religious spiritual guidance, for example, in very detailed ways in Buddhist ones.

Already from this consideration we may see how big idea of man is and how long, much longer than several decade between birth and death, this idea's realization lasts. Of course this time is not universal constant because man is able to accelerate his development as well as to slow. But in all cases the volume of work is too big to accomplish it in one lifetime of human body. Nevertheless the religions give us the examples when the work were done (or more accurately – was finished) quickly (Jesus and Gautama Buddha are among most famous).

Spiritual development

The transforming mind goes through making own consciousness more and more complex and "dense" – able to reflect simultaneously more and more TIBs and relationships between TIBs including TIBs belonging to own mind. Experience is transforming in low feelings, low feelings in thoughts, thoughts in meanings, meanings in high feelings. As result, both mind as a whole and consciousness become subtler, lift from what we call "mind" to what we call "spirit". This movement makes man wiser, kinder, more skilful (in particular more aesthetically sensitive) etc. Christianity calls such transforming becoming more "God-like".

Assessment and self-assessment of individual development

There are several approaches to assessment of spiritual height, which work for different applied tasks. If the task is to determine the status of individual in society (that is a must for any meritocracy), the expert approach or sociometric approach may be exploited. Experts can determine the spiritual height directly. The main problem here is universal for all expert methods – how to find and/or and how to teach experts Partly this problem is resolved in sociometric approach, which allows using expertise of group of laypersons. Zone of expertise of each layperson is narrow and evaluation may be biased, but aggregation of evaluations allows getting more valid results. Say, if experts are asked to name one person who is higher than he in some respect (e.g. more kind or more professional) and the factors that distort sincerity (like intention to get social desirable results) are removed or neutralized we can get rather valid and reliable scores calculated by recurrent formula $r_a = r_b + K$, where r_a is the score of evaluated person, r_b is the score of evaluator and K is some constant. For example is the score of my moral development is 3 and I say that Mrs. N's is more morally developed than me the score of Mrs. N's moral development may be 3+2=5, if we determine K equal 2.

In case of self-assessment where there is no factor of social desirability (e.g. in situation of counseling or activating self-awareness without external help I elaborated the instrument of self-assessment of the state of spiritual development, based among other on ability to evaluate works of art as well as opinions regarding philosophical, political and other matters [7]. The results of this self-evaluation is represented as a star, the length of rays correspond to the evaluation of the progress of development on of eight dimensions of spiritual development (Figure 2).
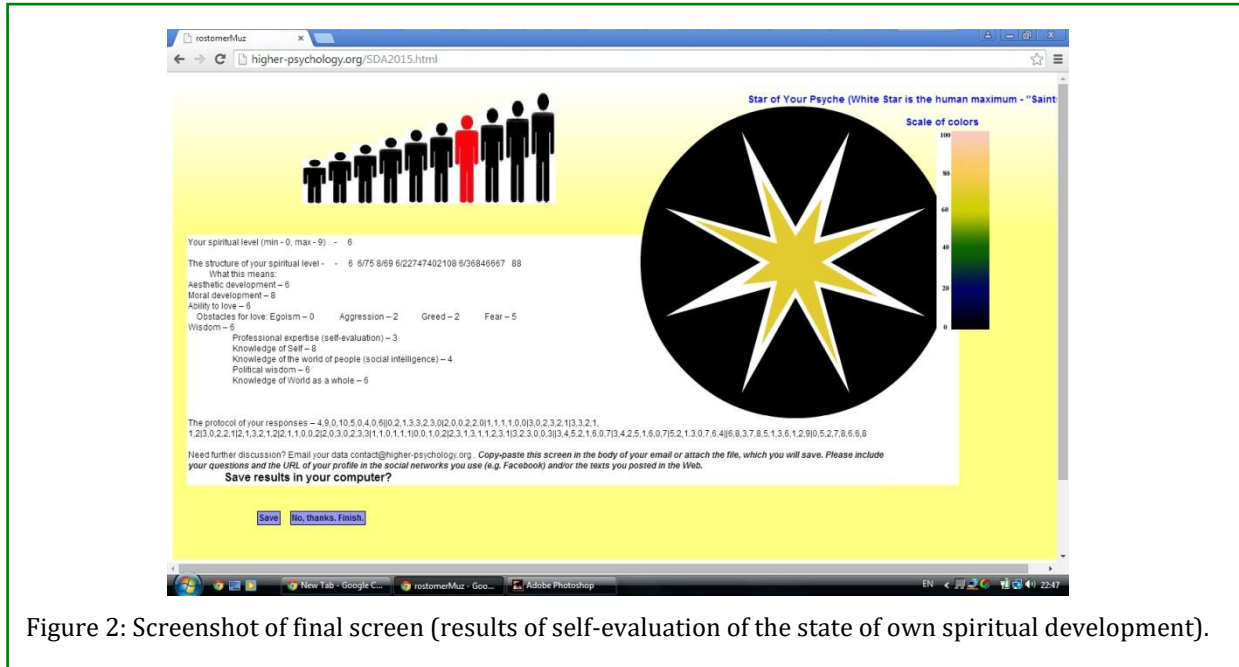
Figure 2: Screenshot of final screen (results of self-evaluation of the state of own spiritual development).

Instruments of historical analysis: brightness of things

We may evaluate not only men or societies that alive but also historical ones. It may be done through evaluating products that were created by people who lived many centuries ago. Amusing fact is that we can evaluate brightness of thing as we may evaluate height of its creator. Things (material, music, books etc) possess ability to lift their "consumer" in the state of specific height. This height determines brightness of thing.

This property is almost obvious when we compare the mental states of aesthetically developed man when he listens to Bach's fugues with the states of spectator of corrida. The detailed analysis allows establishing the scale of brightness of things exactly in the same way as we do this with scale of height of state. In [5] I presented the table of brightness of work of art. Table 6 presents 2 columns from it.

Heighta	Films	Music
36-40	Wyler's Ben-Hur	Average level of best jazz singers (e.g. Armstrong, Fitzgerald)
41-45	Chaplin's The Gold Rush	Acmes of "Beatles"
46-50	Selznick's Gone with the wind	Strauss's The Blue Danube, Tales from the Vienna Woods
51-55	Chaplin's City Lights	Verdi's Rigoletto
56-60	Chaplin's Limelight Bergman's Wild Strawberry	Grieg's Peer Gynt
61-65	Fellini's La Strada	Beethoven's Appassionata, Tchaikovsky's Symphony Pathétique
66-70		Mozart's Symphony No. 40
71-75		Acmes of Bach (e.g. Toccata and Fugue in D minor)

Table 6: Brightness of Works of Art.
a Brightest state (in lyums), which may be induced by the work of art.

Historical development of abraham's children

Although this observation is not such important as seeing that people of different historical cultures also has different heights (of course in average) and that their states the higher the younger (more modern) their

culture. In other words we can see historical progress not only as scientific and/or technological progress but also as mental progress. Moreover, we can see that technological progress is the sequence of mental progress. We can see also that ontogenetic progress is parallel to historical. We see the cultures where everything is

of Metahistory and the Theoretical Foundations of Historical Psychology (accessed 18.02.2019).

6. Zelitchenko (2009c) Is "Mind-Body-Environment" Closed or Open System? (Second version: The Psychological Proofs of Existence of God) (Accessed 18.02.2019).

7. Zelitchenko (2015) Determine Your Step on the Ladder of Jacob (accessed 18.02.2019).