



Good crisis is needed

"We need another good crisis and we haven't got one," Clare Graves mused.

"We need a good energy crisis. And yes, if one could have a war without it being a devastating nuclear war, that sort of thing is what is required to get people to realize that there's trouble in this world — that we're over-populated, we have depletion of resources, we have no adequate means developed at this time to deal with it."

The mutterings of a mad man, you say? Not so to psychologist Clare Graves, who says he is basically optimistic in his outlook over the long run.

But in 1974, Graves said, our society was on the threshold of stepping from a level of existence in which man was concerned with peace with his inner self and in relation to the inner self of others, up to a level of existence in which man focuses on the external world with confidence he can solve society's problems.

Today, Graves told The Dallas News, we have regressed. "People

are no longer trying desperately to move forward to a new way of thinking, as they did in the mid and late 60s," Graves said.

"And, for the time being, we are going to drop back and try to solve our problems by the injection of more authoritarian methods into the way of handling human behavior."

Students in colleges today, for example, are studying "something that is going to lead to a job, not something that is going to lead to self expression."

That is a re-emphasis of the subsistence level of existence, which Graves said causes him to wish that the conditions that developed in the early 70s (energy crisis) had continued so the process would be further along.

"We would have been much more able to pass a good body of energy legislation, we would have been more able to facilitate the reorganization of government.

"All of those things are going to be held back because as the regression takes place, people have lost

temporarily the belief that there is any serious energy problem; they have lost the belief there is a great need to change things as they are."

And then Graves warned, "There is no question whatsoever that for the overall survival of mankind, his aspirations must lower. They must come down. You cannot possibly go on living in a setting in which one thinks that he is going to materially expand his existence forever.

"But no human being is going to accept that idea until the crisis becomes sufficiently severe for him to realize that it is this or else."

If nothing else, the energy crisis is still there and worse, but people just don't perceive it, Graves said, calling attention to the growing popularity of the song "Freeze a Yankee," which encourages people to use all the energy they want.

"But the human is a very bright organism," Graves said. "The human is no fool. We're still on a threshold as a society."

-TOM BAYER

Management pegged

By TOM BAYER

Clare Graves has you pegged. He knows where you are at and where you are going.

And the problem for business — a serious one, the psychologist says — is that from his lofty perspective, he sees that most management training programs are all wrong, as is a great deal of management itself.

All too many training programs try to change managers' beliefs and ways of behaving so as to bring them more in line with the organization's pre-existing methods and beliefs, Graves charges.

Management typically does not manage people the way they want to be managed — something which Graves says is vital, because the people are all at various (and identifiable) levels of existence with distinct values that govern how they solve problems and see their world.

THE SOLUTION to the problem is one that is beginning to circulate around the nation as Graves' principles and theories spark that glowing light bulb over the heads of enlightened executives.

And near Dallas, the National Center for Values Research at North Texas State University is busily spreading the word about Graves' "value systems analysis" and putting it to work for area businesses.

The theory is what some might call "heavy stuff," but to others it represents the first time anyone has climbed above the everyday goings-on and brought the "big picture" or the "whole forest" into clear focus.

In an exclusive interview with The Dallas News, the Union College professor of psychology (Schenectady, N.Y.) explained the concepts he has developed through years of research, and Don Beck, director of the NTSU center, explained how Graves' principles affect management.

(At this point, Graves urges his listeners to stay with him through the explanation on which he says tomorrow's management principles must be based.)

"HUMAN EXISTENCE can be likened to a symphony with six themes," Graves said. Starting with the simplest theme, man begins his evolution through six distinct "levels of existence," all relating to subsistence and having as their overall goal the establishment of individual survival and dignity.

The problems of life provide the fuel with which the individual develops from one level to the next on his never-ending way from lower-order behavior systems to higher-order systems, Graves said.

- At the first subsistence level, an automatic state, man has no value system and seeks only the immediate satisfaction of his basic physiological needs. He reacts to pain and hunger but not other individuals.

- At the second subsistence level,

man establishes his first way of life, tribes, in which leadership is strong, and money is for the purpose of existing — characteristic of many low income employees.

- In the third level, raw, rugged, self-assertive individualism comes to the fore as man thinks in a totally self-centered fashion in which "might makes right" and anyone dealing with him has to resort to sheer force to get him to do anything.

- In the fourth level, man experiences a "scintly" existence based on "Thou shalt suffer the pangs of existence in this life to prove thyself worthy of later life." He sees that certain rules are prescribed for each class of men and that these rules describe the proper way each class is to behave. Man at this level is the conformist who does what he "should" do.

- Reaching the fifth level of existence, described by Graves as "materialistic," man strives to conquer the world by learning its secrets. He is manipulative, and a wheeler-dealer in an effort to achieve his goals. Getting ahead is the goal.

- When man moves into the sixth level, he becomes centrally concerned with peace with his inner self and in the relation of his self to the inner self of others. Belonging, acceptance, interpersonal relationships, human relations and harmony — these are important to him. Esalen, yoga, encounter groups and humanistic psychology are popular to those at the sixth level.

These are the six basic subsistence levels which Graves says each man must pass through on his way to the next. At each level, he encounters problems. His solution of those problems develops new areas of the brain, gives him a new perception of his situation and thrusts him toward the next set of problems at the next level.

FOR EXAMPLE, in the sixth level, when man achieves the inner peace that comes from knowing his inner self and that of others, "he finds he must be concerned with more than self or other selves, because while he was focusing on the inner self to the exclusion of the external world, his outer world has gone to pot."

That's not the end of the road, Graves says, although in passing from the sixth level of subsistence to the seventh or the "first being level," "a chasm of unbelievable depth of meaning is crossed."

It is the gap between getting and giving, taking and contributing, destroying and constructing. At the threshold of the seventh level, where political and social dissenters stand, man is "at the threshold of being human."

Man at this level is confident he can put the world back together again. He is cooperative rather than competitive and he truly sees the interdependence of all things of the universe.

Now, what does this have to do with management?

"You get a good, viable relationship between those who run organizations and those who work in organizations when the leaders of the organization are a step ahead in their development," Graves told The News.

"But the hooker is this: as the organization becomes successful, through managing people the way they want to be managed, that very success changes the character of the people being managed. As the character of the people being managed changes, the people demand that they be managed in a different fashion.

"But the people who run the organization, because they have been so eminently successful in managing the way they are, hire into the organization only people who reflect their way of management."

SO THOSE WHO are led outpace the leaders, psychologically, and the organization loses its viability — and "nothing fails like success."

Beck said that instead of asking the question "How do you manage people or how do you motivate employees?" Graves' work suggests you should ask the question "What kind of person responds to what kind of manager in what kind of situation?"

First, take a look at what kind of work the organization is to do, Graves added. Then the kind of work dictates the kind of person you must seek for the job, and the kind of person you seek for the job dictates the kind of manager you must look for, and that dictates the kind of procedures and methods you should develop.

"So you see to it that you never select your second generation of managers to replicate the managerial ideas of the people who are in the first generation of managers. Top management stays ahead by selecting into top management (through management training programs) people who are at the highest level."

Beck added that this approach to management puts the emphasis on selection and management training

WHAT IS important, Graves said, is "having the map of human existence (his levels of existence), so you can see where the organization is on the map. And if you know where it is going, you know the next group of people you're going to have to select from in preparing people to take over the higher echelons of the organization."

And to suggestions that Graves has categorized people, he says that what he is talking about is identifying the position of an individual in the "flowing process that is life.

"It's like a cork floating down the river. You can position the cork at a moment, but if it is in a viable body of water it is moving all the time. Now and then, people do stop, like the cork floating into an eddy and stopping, but that's not the normal course of development."