

SUMMARY STATEMENT
THE EMERGENT, CYCLICAL, DOUBLE-HELIX MODEL
OF THE ADULT HUMAN BIOPSYCHOSOCIAL SYSTEMS

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The emergent, cyclical, double-helix model describes, explains, and suggests means for managing the biopsychosocial development of the species *homo sapiens*, or any relatively homogeneous group of *homo sapiens*, or any individual member of the species. As a theory it proposes:

1. That the biopsychosocial development of the mature human arises from the interaction of a double-helix complex of two sets of determining forces, the environmental social determinants (THE EXISTENTIAL PROBLEMS OF LIVING) and the neuropsychological equipment of the organism (THE NEUROPSYCHOLOGICAL EQUIPMENT FOR LIVING).

2. That the biopsychological development of the mature human is an unfolding, emergent, oscillating, spiraling process marked, normally, by the progressive subordination of older, lower order, less complex biopsychosocial systems to newer, higher order, more complex biopsychosocial systems.

3. That these systems alternate between a focus upon the external world and attempts to change it (left hemisphere brain domination) and focus upon the inner-world and how to come to peace with it (right hemisphere brain domination) with the aim and means of each systemic end changing in each alternately prognostic system.

4. That humans, therefore, tend normally to change their biopsychosocial being as the conditions of their existence change. Each successive stage, wave, or level of existence is a state through which developing people pass on their way to other states of being.

5. That when the human is centralized in one state of existence he or she has a psychology which is particular to that state. His or her feelings, motivations, ethics and values, biochemistry, degree of neurological activation, learning system, belief systems, conception of mental health, ideas as to what mental illness is and how it should be treated, conceptions of and preferences for management, education, economics and political theory and practice are all appropriate to that state.

6. That, in some cases, a person may not be genetically or constitutionally equipped to change in the normal upward hierarchically-ordered, more complex direction when the person's conditions of existence change.

7. That a person may stabilize (existential conditions being right) at any one or a combination of levels in the hierarchy.

8. That a person may show the behavior of a level in a predominantly positive or negative manner.

9. That he or she may, under certain circumstances, regress to a system lower in the hierarchy.

10. That a person may settle, for specifiable organismic or environmental reasons, into what appears to be a fixated and relatively closed system rather than be in the usual, open state of development.

11. That human existence can be likened to a symphony with six themes. In a symphony the composer normally begins by stating his themes in the simplest possible manner. In human existence, our species begins by stating in the simplest way those themes which will occupy us

through history with almost infinite variations.

These themes for living (AN, BO, CP etc.) change as the human solves current problems of existence and, in their solution, creates new problems of existence.

12. That at this point in our history, the societally effective leading edge of humanity, in the technologically advanced nations, is currently finishing the initial statement of the sixth (FS) state of existence (modern Japan) And, the United States (though temporarily stalled in a regressive phase) is beginning again with the first theme in a new and more sophisticated form of survivalistic living, the seventh, the A'N' existential level. That is, some humans have reached the point of finishing the first and most primitive *spiral of existence*, the one concerned with basic survival, with the development of individual independence, and with the ways of existence to foster it. But, at this time, human life is beginning to experience threats to existence created by the cumulative effect of the first six ways of being, namely, the creation of a whole new set of survival problems. Thus, many humans have started to think about and some of them are well into thinking according to the ways of the second spiral of existence, the *being level* systems. These human have truly started to think of the interdependence of existence rather than an individualized independent existence. Thus we see that the six themes for existence may constantly repeat if humanity continues to exist and in existing constantly solves and constantly creates new problems of existence. Such a stately succession of themes and movements is the general pattern of the levels of existence.

13. That each movement up the Levels of Human Existence has resulted in an increase in the conceptual space of *homo sapiens*.

14. That nine (9) fixated existing, (9) open nodal and (9) entering states plus mixed states have appeared to date.

THE FIRST SUBSISTENCE LEVEL

The AN or Autistic Existential State

Theme: *Express self as if just another animal according to the dictates of one's imperative periodic physiological needs.*

The human at this level is just another animal. As in infra-human animals there is no awareness of self as separate and distinct from the other animals. As in infra-human species there is only a home territory concept of space, an imperative need-based concept of time and there is no concept of God, the gods, the universe or the like. Motivated only by the degree of satisfaction of the imperative, periodic, physiological needs such as hunger, thirst, and sex. Shows no organized or planned work effort. There is no concept of leadership or managership.

All humans lived in this system 40,000 plus years ago. Still exists in a viable form today as in the Tasaday of the Philippines. Found mainly in a pathological form in our world.

To have fixated into this form as a viable existence the human conditions for existence must have provided for the automatic satisfaction of the imperative, periodic, physiological needs, the "A," the individual and race survival problems of existence. Necessary information for survival of individual and species is processed through the automatic sensing and reacting equipment of the neurological system and stored through the learning process of habituation, the learning equipment which automatically signals the on-off character of the degree of need. The "N" system responds only to change in intensity of the imperative need and not to patterning. This system is not open to assessment by verbal means.

Furthermore, this A-N level of being does not spawr a form of management and can be managed effectively only through the means of nurturant management, i. e. management concerned only with the maintenance of viability in life, management which seeks to provide unencumbered ministration to the human's imperative, periodic, physiological needs.

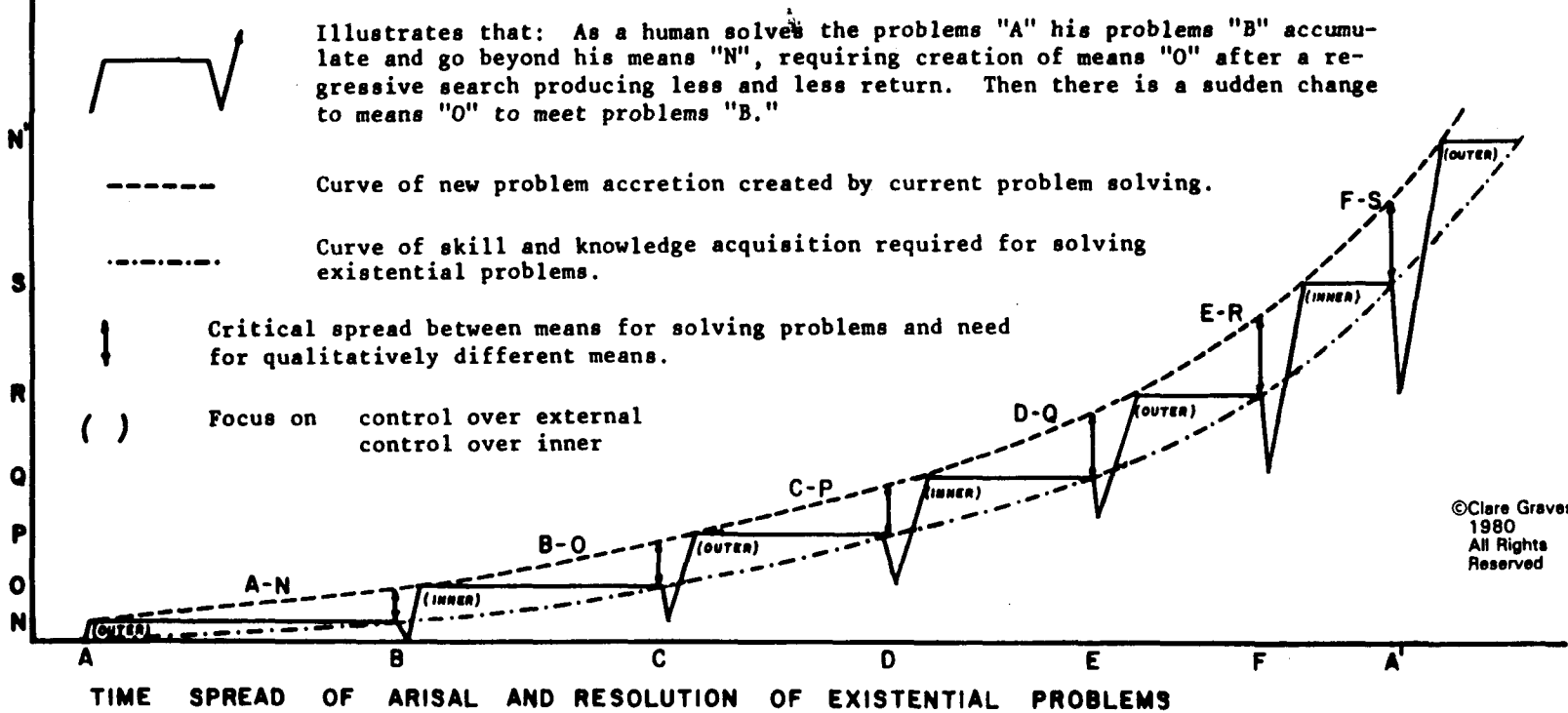
FIGURE I

Curves of Resolution and Creation of Existential Problems in Species Psychological Time

SYSTEMS AN BO CP DQ ER FS A'N'

- (1) AN Survival on automatic basis, minimal effort required, no awareness of self or others, no differentiation of inner from outer. Focus is on control of the outer world.
- (2) BO Self subsumed in others. Sacrifice to "clan." "We" survive all important. Focus is on the control of the inner world.
- (3) CP Identity as a self emerges, caring about others interferes. I myself am all important; others don't matter, overtly "To hell with others." Focus shifts back to the control of the external world.
- (4) DQ Faith in what powerful others prescribe. Want, is more important; sacrifice self for others. Reward, if any will come later. Focus is again inner.
- (5) ER Everything done "in mine own interest." Pretense that mine own interest is the interest of others. Focus once more on outer.
- (6) FS Sacrifice now to get now, even trade. I win - you win, I lose - you lose. Focus again on inner.
- (7) A'N' Return in new and higher order form to new survival problems - survival on a basis of scarcity - focus on reorganizing for interdependent existence.

DEGREE OF ACTIVATION OF NEUROLOGICAL MEANS FOR COPING WITH EXISTENTIAL PROBLEMS



So long as the human lives in a completely provident, relatively unthreatened in respect to the satisfaction of the basic needs kind of world, the human has no reason to enlarge his or her conceptual space and move beyond this level of being.

SECOND SUBSISTENCE LEVEL

The B-O or Animistic Existential State

Theme: *Sacrifice one's desires to the way of one's elders.*

The B-O state emerges when living an A-N way of life produces safety and security problems, for example, by exhausting the natural food or water supply. Safety and security problems (B) activate the (O) neuropsychological system the system specifically attuned to sensing, processing, and acting upon conditions which threaten satisfaction of the non-imperative, aperiodic, physiological needs such as needs to avoid pain, danger, cold, heat, etc.

Thinking at this level is animistic, that is, in terms of life in all things animate or inanimate. It is in terms of transmutability from one form to another and in terms of the continuing existence of disembodied spirits capable of exercising benignant or malignant influence.

Thinks specifically in an atomistic not wholistic manner thus a name for each bend in the river but no name for the river. Thinks magically, ritualistically, superstitiously, and stereotypically and of control over self, others, and things by incantations, totems, and taboos. Uses such to invoke continuance of what is, to ward-off harm, bring about favor, or control the unexpected.

Lives a tribalistic way of life which is believed inherent in the nature of things and thus resolutely holds to unchanging and unalterable beliefs and ways.

Predominant learning method is by classical Pavlovian conditioning, that is, learning by association in time or place without conscious awareness or intent, thus the fixated, tenaciously held to totem and taboo way of life.

First appeared around 40,000 years ago when cataclysmic climatic conditions changed markedly the source of food, water, shelter etc. for humans. Probably, the majority of humans think this way today.

No organized management for work purposes. Management possible only within myth, traditions, and taboos of the tribe. Extreme force necessary to get a person to operate contrary to traditional ways and even then it most often fails. Tribal ways continue forever except as force now and then breaks and replaces old ways.

THE THIRD SUBSISTENCE LEVEL

The C-P or Egocentric Existential State

Theme: *Express self but to hell with others lest one suffer the torment of unbearable shame.*

This level emerges when the achievement of relative safety and security in a tribalistic way of life produces the "C" problems of existence, the problems of boredom in a being as intelligent as the human. This activates the risk-taking, chronological time and space perceiving equipment of the human. This activation produces an organism aware of self as a possibly powerful being separate and distinct from others.

Thinks in terms of self-centeredness, in terms of controlling or being controlled, in terms of struggling to gain one's own satisfaction -- to hell with others.

Thinking is raw, impulsive, amoral, and uninhibited in character. There is no feeling of guilt but there is a strong element of shame. There is a driving concept of heroism in this system. If the dragon is there one must join battle with it even if one dies in the struggle for less would make one less than a person.

Shows a stubborn resistance to power exercised by others but obeisance when overpowered -- thus, thinks in terms of "haves" and "have-nots." Revels in hedonistic pleasure and is a cauldron of negative emotions such as fear, rage, hate, disgust, grief. Has a two-fold aim in life -- to win or, at least,

live forever in the mouths of men.

Believes humans exist in three classes; (a) the strong, far-seeing, anointed ones, (b) the desirous but not far-seeing ones, and (c) the inherently weak and lazy masses who need and prefer directions.

Organizational life where the anointed use the masses to accomplish the anointed one's ends through the direction of the desirous is spawned at this level. This is the EXPLOITATIVE form of management which presumes that those of demonstrated superiority have the right, because they were "chosen," to organize and carry-out, through delegated power to the desirous, the efforts of the lesser ones toward whatever the anointed chooses. This management believes that the world, all its people and all its things, are there to serve the anointed one's ends. Only superior power can challenge in combat the organization's goals and means.

The Big Boss decides what is to be done, when it is to be done, where to do it and provides the means to accomplish it. The Big Boss selects from the desirous the Work Bosses. The Work Bosses decide how it is to be done, who is to do it, and how to get them to do it, etc.

This system takes its form because of the normal distribution of risk-taking potential and the normal distribution of operant, intentional learning capacity -- the dominant learning mode of the "P" neurological system. Through the exercise of strong risk-taking tendencies and superior capacity to learn by operant, instrumental or intentional learning, some are exceeding successful, some moderately so, and many hardly at all.

This system is minimally open to verbal assessment.

It appeared first about 10,000 years ago and is markedly present today in many emerging nations.

THE FOURTH SUBSISTENCE LEVEL

The D-Q or Absolutistic Existential State

Theme: *Sacrifice self now to receive reward later.*

The fourth existential state evolved when

successful C-P living, taming the mighty river, and accomplishment in building and organizing improve the lot of some, the "haves," but leave the many with a miserable existence. It creates the problem that the "haves" face when they are brought face-to-face with death and must give up the successful self-centered existence; the "have-nots," also facing the awareness of death, must explain why life has been such a miserable existence. Each must now face these inexplicable problems and find an answer, a reason for being which coalesces the two. The capacity to philosophize, the "Q" system of the brain is activated and the D-Q, absolutistic existential state is born.

"What is this living all about, why was I born, why can't I go on living?" asks the successful. "Why was I born to live this miserable existence?" asks the have not. The answer is it is God or nature's designing. It has all been planned this way and the reason is to test if one is worthy of everlasting existence.

Thinking at this level is absolutistic; one right way and only one way to think about anything. Thinking in a categorical black or white fashion, for me or against me, good or evil.

What the higher power prescribes is it -- no questioning of authority is permitted. It is whatever the high power says that it is and we must obey because one is tested in many ways to see if he or she is worthy. Sacrifice the desires of self now in order to get a lasting reward is the basic theme of this world-view.

Thinks in terms of others being taken into account, as a person having needs and feelings different from others, but they are judged the right or the wrong feelings.

Assumes a right/wrong position in respect to everything and sees weakness in any person who changes position and sees guilt as a control part of existence. Thinks life is hierarchical and assigns roles which individuals are required to stay within.

Fourth level being spawns paternalistic or benevolently autocratic management. Here management is based on the assumption that people are born into classes unequal in rank. Those chosen to be born with more have the vested responsibility to supply for the needs of

others and to regulate others through fatherly concern.

In this system a higher authority has laid down a class-ordered life. Each is to live like father, like son as prescribed in the design for living or running the organization. All rewards, all punishments, all duties, all methods of performing duties are religiously prescribed and adhered to. Quite open to verbal assessment. First emerged 6,000 to 4,000 years ago. Very viable today in America's "moral majority" and the like.

THE FIFTH SUBSISTENCE LEVEL

The E-R or Multiplistic Existential State

Theme: *Express self for what self desires, but in a fashion calculated not to bring down the wrath of others.*

This level emerges when the "D" problems of creating order and security through the design of higher authority does not solve the problems of everlasting peace and creates the problem that God's word alone is not enough to achieve lasting order and security. This creates the "E" problems, the problems of needing to know more than God's word in order to handle pestilence and nature's vagaries. Expressing of self is seen as necessary to carry-out what God designed but did not control.

The need for the expression of self and doubt about the prescriptions of authority activates the "R" neurological system, the system for dispassionate, hypothetico-deductive and mechanistic but not moralistic prescriptive thinking. Such result in multiplistic, not absolutistic, forms of thinking, that is, there are many ways to think but only one best way.

Thinks it is right to receive and aspire beyond what one's assigned class permits. Seeks to analyze and comprehend but not to explain why -- but to learn how so as to change what is. Absolutism is gone. Nothing is for sure until proven so. There are as many possible value systems as there are people evolving.

Right is learned by careful testing rather than arrogant affirmations or logical reasoning. Professed

authority or divisive authority is replaced by the authority of tried and true experience.

This system spawns bureaucratic management, that is, management based on the assumption that the world and its organisms are machines. Objectively arrived at knowledge provides for the control of organizations. Tested experience and the objective knowledge will make for the properly designed machine and keeping it well-oiled will make for productivity and gain (profit).

Management, here, is characterized by simplification, specialization of function, objective qualification for position, interchangeability of parts, and objective evaluation of performance.

First appeared about 1300 to 1400 A. D.

THE SIXTH SUBSISTENCE LEVEL

The F-S or Relativistic Existential State

Theme: *Sacrifice now in order for all to get now.*

The E-R way of life solves the problems of living for many more than any preceding way of life but creates the "F" problems of existence, the problems of antipathy of others. Felt by those who profited from "E-R" ways but who also sensed a widening gulf between the successful ones and those who have not shared the fruits of multiplistic living. The successful want to be liked and the passed-over want in. These problems activate the "S" neurological system, the system for truly experiencing the inner, subjective feelings of humankind.

Thinks in terms of the rights of others' individualities rather than just in terms of one's own individuality. Thinks in terms of goals which relate to all of one's group, not just one or some of the group. Absorbs self into the group and, in essence becomes the group. Talks earnestly about community intimacy, shared experiences, but behaviorally shows inability to commit self to others beyond one's group.

Spawns participative or consensus management. Management, here, is based on the assumption that the human is a group animal seeking above all else to be accepted in a community of humans important to him. Believes the human will work

best when he or she feels secure and a part of what is happening. This system believes in achieving consensus by compromising because a person is seen as a totality of immediate family, community, company, and nation. Provides each a voice in running the organization because this system believes nothing gets done until all the people involved agree; so the management brings all interested people together before a decision is made. This is done, though to others it appears tedious, almost interminable before the process of discussion toward compromise produces a consensus. Through this procedure all members align themselves behind the consensus goal.

The individual is seen to benefit only through the elevation of the group as a whole. Thus, this management does not operate for the quick pay-off but for that which will provide the long run better competitive position. This is because a stable life for all is the prime value with quality far exceeding quantity as a value.

Quality control is a prime means to organizational goals so short-term set-backs are accepted in order to obtain long-term qualitative goals.

There is an easy working relationship between management and labor because both believe one's importance is determined by the good reputation of the organization. Management and labor trust one another to make the right decisions, the decisions that will improve their group's competitive position.

Promotes self discipline over self expression; adequate means to do the work and to live over frills, ceremonies, social welfare and social interaction; the future over the present or the past; own group over outsiders; in-group cooperation over competition; and group over individual needs.

First appeared about 80 - 90 years ago.

THE FIRST BEING LEVEL

The A'-N' or Systemic Existential State

Theme: *Express self for what self desires but never at the expense of others,*

and in a manner that all life, not just my life, will profit.

This system is triggered by the second set of human survival problems - the A' problems of existence. These are the problems of the threat to organismic life produced by the 3rd, 4th, 5th, and 6th existential ways. Second order survival problems trigger into operation the systemic thinking process in the brain and a marked activation of previously uncommitted cells in the brain. These cells of the Y system in the brain combine with the basic coping cells to form the first of the second order coping systems; that is, N plus some Y equals N' which greatly expands the conceptual thinking of man.

This tremendous increase of conceptual space markedly changes the thinking of the human when operating at this level. Fear, but not anxiety, practically disappears. Compulsiveness is gone. A person has ambition, but is not ambitious. He or she has anxieties, worries, and concerns but they are not bothersome to the person. No need is felt to overcome them because they do not intrude. He or she thinks of how to deal with them so as to feel comfortable but does not feel compelled to master them. Anger, or even hostility is present but it is intellectually used rather than emotionally driven. Concern is felt but solutions do not have to be.

Care for others is displayed but one does not feel compelled to care or be cared for. Things done well or on time are preferred but things not done well or on time do not mean the end of world.

Knowledge in A'N' thinking exists in different settings and knowers think in different ways. Thus, thinking is in terms of several legitimate interpretations and several sets of values are legitimate, depending on the thinker and his/her positions of and for existence.

The world is seen kaledoscopically with different views demanding different attention. A'N' thinking is in terms of the systemic whole and thought is about the different wholes in different ways. Thought strives to ascertain which way of thinking or which combination of ways fits the present set of conditions

Thinking is in terms of what is best for the survival of life, my life, their lives, and all life, but not compulsively; and what is best for me or thee does not have to be best for she or them. My way does not have to be yours, nor your mine, yet I have very strong convictions about what is my way, but never such about yours.

They think in terms of authority being centered in the person in terms of his/her capacity to act in this or that situation. It is not derived from age, status, blood, etc. It is situational. It must be earned and it must be given over to the superior competence of another. Thinks in terms of competence, not trappings.

Thought is of being there to help and helping if helping is desired, but not helping to straighten out, to shape up, to gain power or control over.

Sees life in terms of life continuing hereafter, not in terms of my life continuing in a hereafter. Accepts and lives with the fact of differences and that one is relating to people who are different. Shows readiness to live with differences.

Accepts that life is an up-and-down journey from problem to solution, with no mean point ever to be found.

Spawns facilitative management, management wherein the managed and the managing change according to the fit between problems and competencies to deal with problems. In this system, management is based on the assumption that people have unequal competencies and capacities and unequal needs. Assumes the person will produce if one organizes so the competencies are expressed to fulfill the needs. Integrate them with organizational needs is its dictum.

In this system, the means to the end or organizational goals are restructured to fit the individual characteristics of the organizational member, rather than attempts to restructure the person to fit organizational needs. The manager's role is to rework the organization so that its goals are achieved utilizing people as they are not as some one wishes them to be or perceives they should be.

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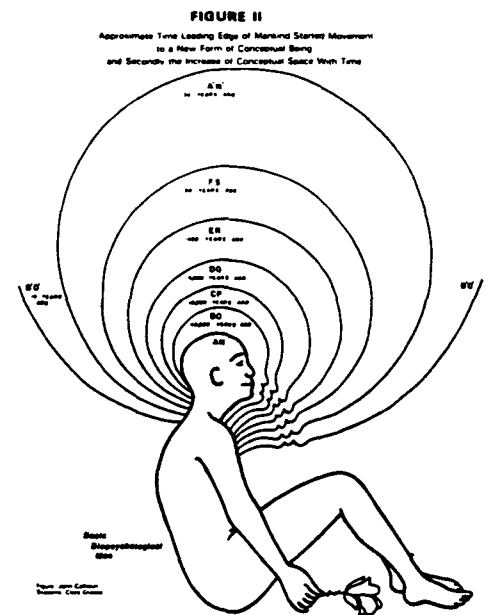


FIGURE III A Death's Note: Representation of the Oscillating, Spiraling Development of Adult Human Psychosocial, Existential States as the Brain Alternates Dominance by the Left Hemisphere, in Odd Numbered States, and the Right Hemisphere in Even Numbered States.

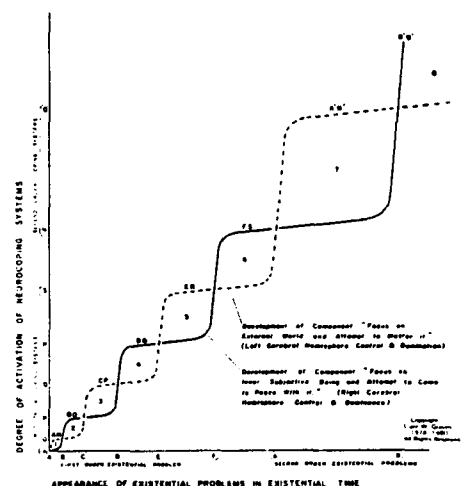


FIGURE IV COMPLEX WAVE-LIKE DEVELOPMENT OF THE PSYCHOSOCIAL SYSTEMS OF THE ORGANISM HOMO SAPIENS

