John Southgate

INNER AND OUTER GROUP DYNAMICS:
'an essay inspired by the work of Ken Wilber'.

I was walking down a road near my home and met Ursula Fausett,
an old colleague and friend. We began talking about Ken Wilber's
work. Ursula said how she found it hard to understand and how she
wanted to know how I used it in some practical way for myself. Since
then I thought that this was a better idea than a review. You can
read Wilber's books for yourself and take from them what you find
useful. I think it will be more illuminating if I explain how I have
used, adapted and integrated Wilber's work with my own theory and
practice.

Let me start with the kind of problems and projects.I am currently
concerned about. One concern is practical and connected with training
in the therapeutic area; for some years I have been working on grass-
roots methods in therapy as illustrated by the cartoon book 'The Bare-
foot Psychoanalyst' (1). Recently I have evolved a method of simulating
the analyst-analysand relation by a group-observe-group method.
But a difficult problem relates to theory. There is a mass of theory,
much of it in incomprehensible language (as far as the layperson is
concerned); what is more, these theories and models are not an inte-
grated whole. So, what works at one level does not work at another
level. Many models do not 'travel'. For example, the Oedipal myth
is useful when considering the child-Selves at around the 4-6 years
age. It is not useful regarding grown-up Selves, nor regarding early
baby-Selves. Another concern is about groups, small, medium and
large. The same problem occurs. And another problem too. Concepts
that illuminate the internal world often 'do not travel' to the Group
level. Finally, I am concerned with political, social and ecological
questions. At this level the problems are compounded even further.
In sum, the whole problem leads to confusion and misunderstanding.
Without an overall framework we can so easily transpose what is
true at one level, and use the model to mystify ourselves at another.
For example, small group dynamics can be very illuminating at that
level. Yet, (and it is a popular habit,) the problems of international
dynamics are thought about as if they were personal dynamics between
political or religious persons.

It is a tall order to find a theory that would encompass all of this and more. It has to be a global theory, and, it has to cover the whole of life, of evolution at every level. Large bits of reality already have frameworks like Marxism, Freud, Existentialists, Ecologists etc. But all of these do not mix and work together, (though many theorists have tried to integrate them). What Wilber has come up with, is a **theory of evolution,** no less, that covers the whole area. And, in my case at least, it is not merely abstract, I have practical uses for the theory. Before I continue, please have a first look through the following two figures. (You might also look at figure 3, – "Grand Summary" at the end of this article).
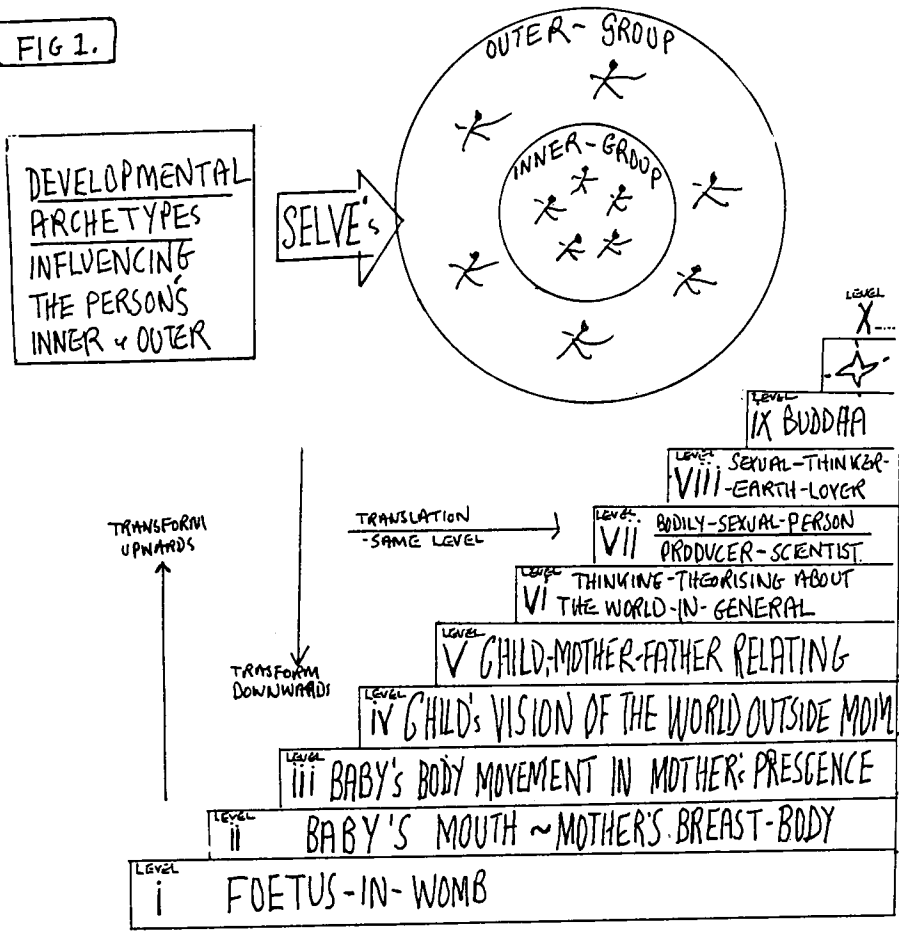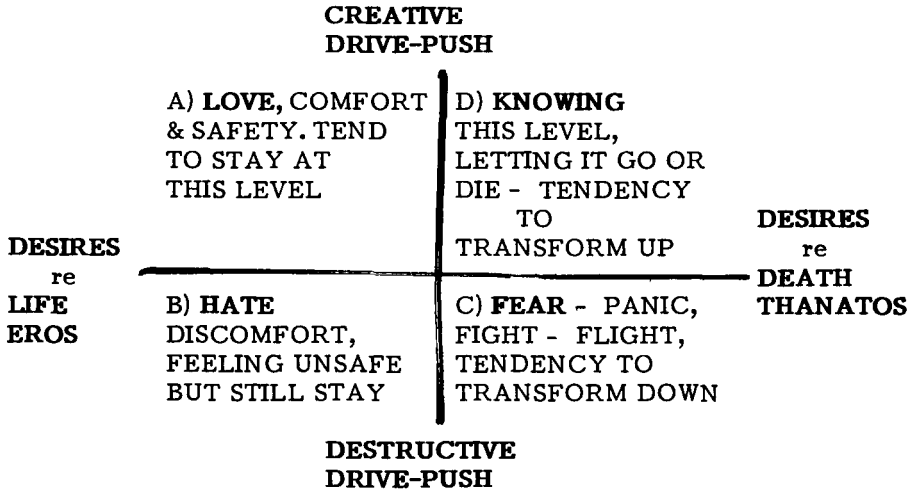

FIG 1.

DEVELOPMENTAL ARCHETYPES INFLUENCING THE PERSON'S INNER & OUTER

SELVE's

OUTER - GROUP

INNER - GROUP

LEVEL X

LEVEL IX BUDDHA

LEVEL VIII SEXUAL-THINKER-EARTH-LOVER

LEVEL VII BODILY-SEXUAL-PERSON PRODUCER-SCIENTIST

LEVEL VI THINKING-THEORISING ABOUT THE WORLD-IN-GENERAL

LEVEL V CHILD-MOTHER-FATHER RELATING

LEVEL IV CHILD's VISION OF THE WORLD OUTSIDE MOM

LEVEL III BABY's BODY MOVEMENT IN MOTHER'S PRESCENCE

LEVEL II BABY'S MOUTH ~ MOTHER'S BREAST-BODY

LEVEL I FOETUS-IN-WOMB

TRANSFORM UPWARDS

TRANSLATION -SAME LEVEL

TRANSFORM DOWNWARDS

Figure 1, is a distillation of an enormous amount of work. Though
the idea behind the archetypes derives from Wilber, (2,3) all the con-
cepts on this page have been formulated by me. The top part, the
circles describing the 'Inner and Outer Groups' are a shorthand for
what is at present the most basic conception in my work, whether
in the individual, the group, communities or society. The notion is
that our internal world, our psyche, develops as if we have inside
ourselves an inner group of selves - like baby selves, child selves,
thinking selves, sexual selves etc. (including 'objects' like breasts
and penises). We also view the world as a 'group-out-there' to whom
we relate. Some of this outer-group may be actual persons. Some
may be fantasies and projections. There is a dialectical relation
between our 'inner' and 'outer' groups. I did not know, until I read
an article by John Rowan (1983) (8) that this is a current tendency
amongst researchers and practioners at this time. That is, the notion
that our 'inner group' dynamics are similar to 'outer group dynamics'.
As I mentioned earlier, I have evolved a practical method based on
this notion where an Outer group interacts with an Inner group, in
order to learn both the dynamics of the internal world, and of groups.

The lower part of the diagram, 'the steps', describes a number of
levels that each individual goes through as she develops through life.
I should say something about the use of the word 'archetypes'. This
is a notion proposed by Jung. I have been very prejudiced about Jung's
work. His association with the German Nazi's did not endear him
to me. I have also viewed him as one of those who took the revol-
utionary sting out of Freud's work, i.e. the centrality of sexuality,
and making it acceptable to the religious and the conservative. I
also deeply suspected his mystical trends. Though I still have some
of these suspicions, I must admit to throwing the baby out with the
bath water. At this time, I find the notion of 'archetpye' very useful.
I also find that students with no knowledge of this area can readily
grasp that an archetype can live on in the psyche whereas they can
have difficulty with internal objects or selves. The difference is
that my archetypes are developmental, i.e. arise from experience,
and are not proposed as some mysterious collective unconscious.
You can see that the 'steps' in the diagram follow a fairly obvious
development from the foetus though the relations with mother, then
father. The origin of Levels (vi) to (x) will become clearer when
we look at figure 3. For now I want to say something about 'Transfor-
mation' and 'Translation'. One of Wilber's graphic examples will help.
If you imagine that the steps are a building, then Translation is like
changing the furniture around on the same floor. Transformation,
is when you go up or down the stairs or lift and move to another floor.
One curious thing I did not notice until several days after drawing

Fig.2

WILBER-LACAN-SOUTHGATE MODEL

CREATIVE
DRIVE-PUSH

|	A) **LOVE**, COMFORT & SAFETY. TEND TO STAY AT THIS LEVEL	D) **KNOWING** THIS LEVEL, LETTING IT GO OR DIE - TENDENCY TO TRANSFORM UP	
DESIRES re **LIFE** **EROS**			**DESIRES** re **DEATH** **THANATOS**
	B) **HATE** DISCOMFORT, FEELING UNSAFE BUT STILL STAY	C) **FEAR** - PANIC, FIGHT - FLIGHT, TENDENCY TO TRANSFORM DOWN	

DESTRUCTIVE
DRIVE-PUSH

BASIC GENERALISATIONS

1. If **DESIRES** for Life-Eros are greater than **DESIRES** re THANATOS, then a tendency **NOT** to change Levels

2. If **DESIRES** re Death-Thanatos are greater than **DESIRES** re Life-Eros then a tendency to transform and **CHANGE** levels
   a) If the **Destructive Drive** is predominant then transform **DOWN**
   b) If the Creative Drive is predominant then transform **UP**
   c) Or, as a **Defence** to **split** selves by idealising some higher level and **simultaneously** transform down, projecting badness on a lower level
   d) In a creative transformation lower levels are not lost or denied

3. Higher levels of development bring **both** the possibilities of greater creativity **and** greater destructiveness.

it. It looks like a sun/moon over a Pyramid. This image of sun/moon
over the pyramids is very apposite. The very root notion that Wilber
takes from Freud is Eros and Thanatos, Life and Death. The pyramids
are symbolic of a civilisation's attempt to overcome Death. The
corpse was interred in grandeur inside a mammoth container of stone.
But death was not overcome despite such efforts. Yet in another
sense life did continue. The Sun provided the energy to the earth.
Plants and animals grew and lived as did many generations of people
afterwards. It is Wilber's thesis that the basic dynamics of human
social life are at root concerned with Life and Death, Eros and Thanatos.
As each new level of social evolution arises, so new possibilities of
life and development appear. At the same time there is a greater
consciousness of death, the end of things. His graphic analogy is
that of people enjoying a feast, and then realising that the skull of
Death is grinning in at the window. Because Wilber links the develop-
ment of the species with that of each individual, this dynamic can
be seen at different levels as we grow up.

But over the years, two different aspects of Life and Death have
been confused. Figure 2, the Wilber-Lacan-Southgate model, aims
to help clear up this confusion and to provide a more precise model.
Even Wilber himself had difficulty in getting these distinctions clear.
He only finally solved it in a paper that he wrote after the two basic
books had been published. (5) In proposing this model I have drawn
on the work of Lacan (6) (and Bion) (7). Lacan helps us distinguish
between the **Drives** and **Desires.** This can be hard to grasp. I have
put the Drives on the vertical axis and Desires on the horizontal axis.
This gives us the four quadrants (A), (B), (C) and (D).

Let me consider the Drives first. I shall refer several times to work
by myself, Rosemary Randall and Frances Tomlinson (8). In this we
propose that the dynamics of the creative Drive follow a pattern,
a process of, Nurturing, Energising, Peak and Relaxing. Diagramati-
cally:

Figure 4

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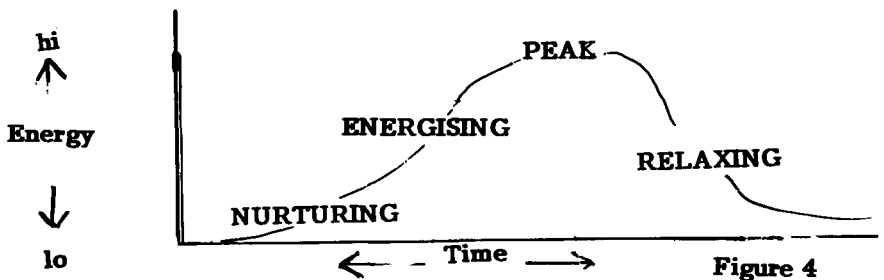
The destructive aspects of the Drive have been explored by W.R. BION. (9) We consider this to be an opposite or 'shadow' to the creative drive as follows:

Creative Drive. (Bion's w-group)   **Destructive Drive.** (Bion's Ba-group)

Nurturing Phase   Basic Assumption Dependency.
Energising Phase   Basic Assumption Fight/Flight
Relaxing Phase   Basic Assumption of Pairing
                                   (Messianic-idealising).

In a letter to Di Rudin I discussed the difference between the Drives and the Desires. This is one of the biggest questions in psychoanalysis. The man who has addressed this question in great depth and subtlety has been variously accused of obscurantism, charlatanism, mystification, arid intellectualism and much else. I refer to Jaques Lacan.

So let's start from the beginning – i.e. with baby. The Drives are primary and present from/before birth. According to Lacan the Drives originate in the apparatus of the **body.** One drive (creative) is to fuse and join. The other (destructive) is to separate, undo, and take apart. I guess the main physiological mechanisms are (interaction between) :

Creative   **Destructive**

Analogue hemisphere of Brain   Digital hemisphere of Brain
Para Sympathetic Nervous System   Sympathetic Nervous System
Relaxing Musculature   Energising Musculature
Internal expansion   Internal contraction.

Again according to Lacan, the Drive (wrongly translated as 'instinct' in English) is basic and we only see and experience partial manifestations of it in sexual relating etc. I adapt here one of Lacan's drawings (I have turned it round to fit one of my diagrams, fig 6).
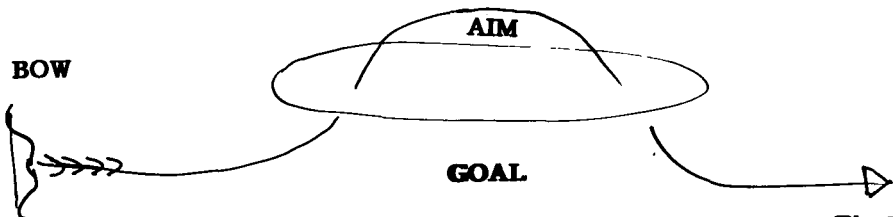

Fig.5

If you think of the Drive like **driving** a car, or **driving** a nail into wood, then you are close to the meaning. The Bow (of Eros n.b!) is pulled so that energy will push. The 'aim' is in the sense of an Archer, who aims at a target. This target is the **rim**, the goal. The rim originally is erogenous zones, example, mouth, breast, penis, eyes, anus, and vagina. The goal is to enter **through** it and return. Adding my orgasmic cycle:

PEAK

ENERGISING

NURTURING   RELAXING

Fig.6
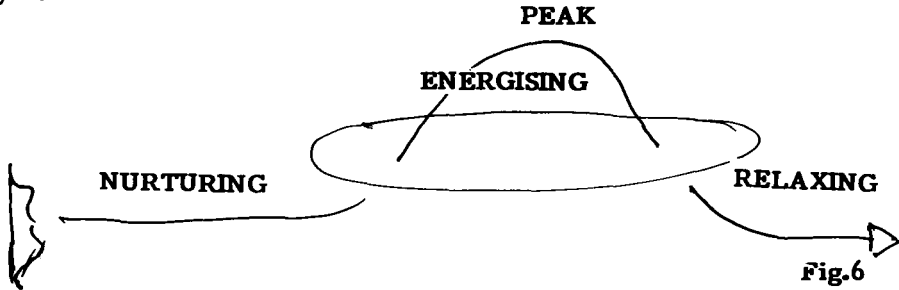
Now, when baby is born, she has no separate sense of existing. She is the drives-to suck, and digest, to sleep and relax, i.e.

CREATIVE DRIVE

DESTRUCTIVE DRIVE   Fig.7

Although she has no sense of time or Self, she experiences four basic states - Pleasure-Nirvana (orgasmic cycle), Pain and Nothingness. The lack of time-awareness means that these states are extremely powerful. Pleasure is for eternity and desired endlessly (and therefore insatiable); Nirvana is eternal heavenly sleep. Pain is torment for ever. A sense of not being held and grounded brings the panic of eternal not-existing and struggling to breathe and live. No wonder that early deprivation has such a disastrous effect upon human beings. We can draw the situation:

PLEASURE   CREATIVE DRIVE   NIRVANA

fig.8   PAIN   DESTRUCTIVE DRIVE   NOTHINGNESS

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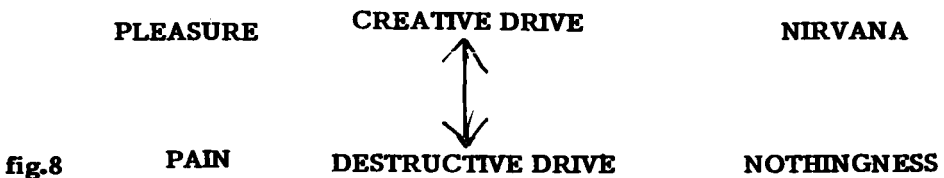
Freud considered that life at this point is determined by the Pleasure-Pain principle. (he confused Nirvana and Nothingness). Baby as yet has no notion of Life and Death (which require the concept of time). Her desires are for Pleasure-Nirvana, and to avoid Pain-Nothingness. But with the onset of recognising me-not-me (Winnicott) (11), and therefore having the start of language (Lacan), she **now has a Self that can Live or Die.** This is a great primary split in development. According to Wilber, Baby needs to **release** the purely bodily pleasures and Transform upwards so that language and thinking are possible (failure to do so would produce autism). Once there is a **boundary** between me/not-me, between the unconscious/conscious/language takes shape (Lacan), and from the viewpoint of this discussion, the crucial desire of wanting the new Self to live and survive, and fearing the death of the new Self. Our primary matrix is now formed: i.e.
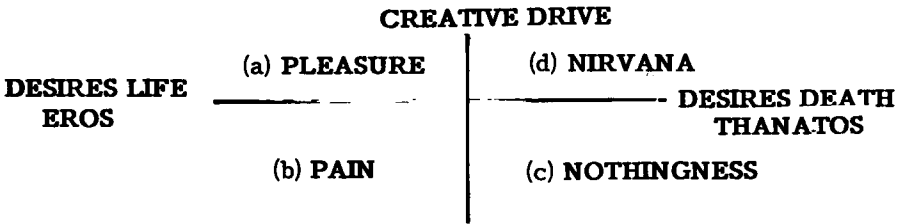
CREATIVE DRIVE

DESIRES LIFE EROS	(a) PLEASURE	(d) NIRVANA	DESIRES DEATH THANATOS
	(b) PAIN	(c) NOTHINGNESS	

Fig.9   **DESTRUCTIVE DRIVE**

We can add at this point, the primary emotions Love (L), Hate (H) and Fear (F), and the start of knowing or understanding (K). (L, H, and K derive from Bion; Fear (F) is added on the basis of Reich, Horney and Southgate & Randall. (12)
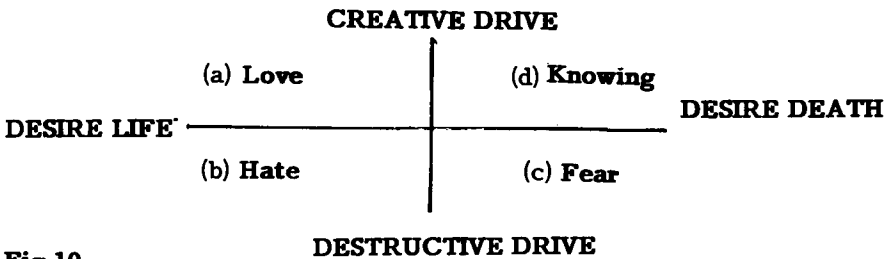
CREATIVE DRIVE

DESIRE LIFE	(a) Love	(d) Knowing	DESIRE DEATH
	(b) Hate	(c) Fear	

Fig.10   **DESTRUCTIVE DRIVE**

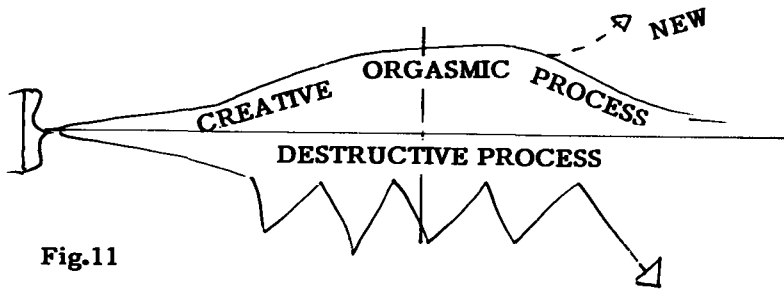We can now see two extreme **paths** that the drive can take:

Fig.11

Here we can link to the Southgate-Randall group process. The W-creative group dynamic is path (a) - (d) and the Destructive phenomenon (b) - (c). We know from clinical work that the orgasmic process is a curve, and the Destructive process jumps about until, in extremes, there is a transformation downwards. The 'intermediate group' is the area between the two curves. This allows us to fill in the dynamics of the phases:

Fig.12

Let me pause to summarise:
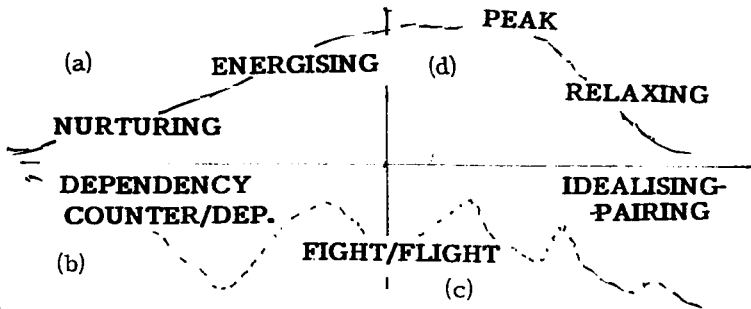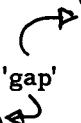
(1) The Drives are a bodily-emotional push that aims to unite or undo, create or destroy, and is influenced by Pleasure-Nirvana (Creative Drive), and Pain/Nothingness (Destructive Drive).

(2) Desires to Live and avoid Death, arise with the formation of a Self, and a consciousness of time - present, past and future. It is a wish, an idea, & thought connected with Life and Death.
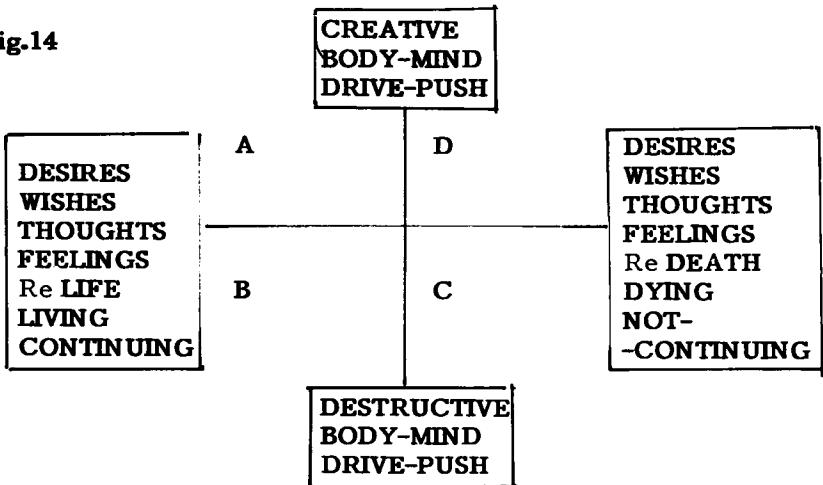
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Fig.13

Lacan's way of describing this is something like:

NEEDS	DESIRE	DEMANDS
Drives for pleasure love, succour & food and avoiding Pain hunger and nothingness.	'gap'	Asking verbally and non-verbally for the Other to satisfy and respond to the Needs. Elementary language and thought processes need to be present.

The gap is a driving force at all levels in the culture. There seems to be a split between Drives and Desire. Often Drives become de-sexualised and driven underground and become bad, typhonic and demonic. The Desires are often spiritualised or intellectualised. But this is a long story and takes place over many levels."

Perhaps we can summarise the structure of Figure 2 as follows:

Fig.14

CREATIVE BODY-MIND DRIVE-PUSH

DESIRES WISHES THOUGHTS FEELINGS Re LIFE LIVING CONTINUING	A	D	DESIRES WISHES THOUGHTS FEELINGS Re DEATH DYING NOT- -CONTINUING
	B	C	

DESTRUCTIVE BODY-MIND DRIVE-PUSH

If the two dimensions are now clear, we can move on to the dynamics created - i.e. how **movement and change** of level happens as the result of the **interaction** between Drives and Desires. Let us take as an example a couple relationship:

   position (A)   Desire for Life-Eros, with
                                             Creative Drive-push

In this position both partners Desire the relation to continue, to live on. Their creative Drive to Love, unite, fuse and separate is predominant. In this state the orgasmic cycle of Nurturing, Energising, Peak and Relaxing is encouraged. This can be sexual, intellectual, artistic, craft, domestic or whatever. (We will ignore for the moment a contradiction like being creative sexually but not intellectually). Now this may seem like heaven. And so it may be. But note that this cosy state tends to keep the couple at this level. Developing and Transforming upwards may involve pain, fear or difficult learning. For example, the couple may be so inturned upon their relation that they dare not explore relations with other people.

Position (B)   Desire for Life/Eros, with
Destructive Drive-Push

Here the desire for the relationship to continue, to live, is still strong. But one or both of the partners is mobilising the destructive drive with emotions like hate, irritation, envy, bad temper, fear etc. The causes can be manifold though we are here looking at the dynamics and processes rather than their origin. So, the Desire for continuing-living is **greater than** the desire to leave or kill the relation. All couples oscillate between (A) and (B). And whilst they do so the relation will continue **at that level.** This, Generalisation No.1 holds:

1. If **Desires** for Life-Eros are greater than Desires re Thanatos then there is a tendency **not** to change levels.

Position (C)   Desire for Death-Thanatos,
with Destructive Drive-Push.

At this position one or both partners begins to feel that the relationship is dying. There is a lot more Hate and Fear than Love. There is a feeling that the desire to run away is greater than the desire to stay. Desires re Thanatos are **greater than** desires re Eros. But in addition the destructive drive has been mobilised. Fear and hate, Fight and Flight, envy, paranoia, physical and verbal violence are all possible. At some point it is all too much. Fear, panic and Transforming Down. One or both partners leaves (physically or psychologically). At its most tragic the result is murder or suicide. Both partners move to lower levels on the developmental ladder. This is a case of Basic Generalisations 2 and 2(a):

2. If **desires** re Death-Thanatos are greater than Desires re Life-Eros then there is a tendency to transform and **change** levels.

2(a). If the **destructive drive** is predominant then the transform is **downwards.**

Finally,

Position (D)   Desire for Death Thanatos, with Creative Drive-push.

This is the hardest position to understand. The paradox is that **leaps forward in learning require a letting go, a release of, your assumptions/ feelings at the existing level, accepting a sort of 'death'.**

Let me give two examples. Suppose one partner dies. The other partner may then go through a long process of mourning. For a time she cannot emotionally accept that the partner is dead. At some point she does accept that the loved-one is physically dead and that the relationship with its loves, hates and fears is finally over. This may be a moment of intense grief, working through all kinds of guilts and regrets, and feels like passing through a barrier of fear. If she comes through this OK, she will transform upwards to a new level where the good aspects of her loved one live on inside her. The lower level, so to speak, is contained and lives on within the higher level. All creative transformations have this aspect of containing lower (or higher) levels. We cover here generalisations 2(b) and 2(d):

    2(b) If the **creative drive** is predominant then the transform is **upwards.**
    2(d) A creative developmental transformation always means that lower levels are not lost or denied, but are contained.

The aim in psychoanalysis is for this kind of transformation. Balint (13) calls this benign regression, which is therapeutic. The opposite is where you transform to a level but deny or make unconscious other levels. This is not therapeutic and is called by Balint 'Malign regression'. Let us consider a basic example of the latter.

Suppose the bereaved partner does not really accept the Death of her loved one and idealises him as some saintly good figure. Unconsciously, and at the same time, let us suppose, she splits off the aspects of her partner that make her feel guilt, hate and fear. This may

lead her to project or introject this badness leading to strained re-
lations, illness, depression or withdrawal. This illustrates basic general-
isation 2(c):

> 2(c) A **defence** is to **split** Selves by **idealising** some higher level
> and **simultaneously** transform down, projecting (introjecting)
> badness to a lower level.

This defence is the basis of the work of Melanie Klein (14) and her
co-workers. A less dramatic example of all this position (D) could
be: A couple struggle with a traditional way of living, with 'men's'
work and 'women's' work strictly separated. After furious arguments
and real unhappiness they both let their notions of domestic organis-
ation 'die'. They move to a higher level of sharing work and child
care. The lower level is not lost or denied, for sometimes they agree
that some heavy physical work is more suited to a man's physique
and so on. A case of 2(c) would be where the couple have an idealis-
ation of this change but do not really do it, and feel bad about it.
Finally, an illustration of generalisation No.3. :

3. Higher levels of development bring **both** the possibilities of greater
creativity **and** greater destructiveness.

Let us continue with the bereavement example. Suppose that the
remaining partner has creatively transformed upwards as described
above. She has the possibility of starting a new life, maybe new re-
lationships. But the fact that her life is finite, that death is a reality,
has been strongly reinforced. Though she is aware of more possibi-
lities of life, she is also more aware of the finality of death.

Let me extend the dynamic by using another example, this time from
the small group level. Position (A) is common. The group feels happy
with itself and within that level creativity is possible. But some
factor can lead to bad feelings, disputes etc. (see 'Co-operative and
Community group Dynamics' (8) for numerous examples at the group
level). The group oscillates between creative and destructive phases
– position (A) to position (B). If the Destructive Drive, and the Desires
for Death-Thanatos dominate, then the group will move to position
(C). Fights, splits and punch-ups. Or the group may work through
its fears and problems, accept the 'death' of the status-quo and trans-
form upwards. A common defence is 2(c) where the group defends
itself by idealising some figure, idea or 'the group' and splits off the
bad parts onto some scapegoat within the group or outside. Here
is an actual case reported by a student on one of my courses. She
is a social worker in an agency. Her boss suddenly 'broke down' whilst

they were interacting with some clients. She tried to encourage
the boss to get into this material with the hope of transforming upwards
and allowing the work group to move to a higher level (the group
felt somewhat immobilised in its relation with the boss). Unfortu-
nately, her superior 'recovered' and desperately tried to keep the
group cosy at position (A). This allowed work to continue but at a
less creative level than was possible. My student left the post before
she could work towards changing the dynamic.

Let me change the example now to a larger political and economic
situation. I will have to simplify a complex situation because if I
don't, I would need to write a small book. Take the situation of Nigeria
at the start of the boom based upon oil production. In a sense the
whole state was towards position (A). There was a desire for Life-
Eros, in the sense that a whole new standard of consumption seemed
possible beyond the wildest dreams of what was a predominantly
poor country. But position (B) was also around. Peasant farmers
from the countryside were drawn into the towns, often to live in
shanty's with all kinds of conflict and crime. Illegal immigrants from
surrounding countries were also drawn in, especially from Ghana.
Whilst some of the jobs and commodities were available to this group
the system continued in relative harmony though the more unpleasant
jobs went to immigrants. Whilst the oil-based boom continued, so
was it possible to continue at this level of working, consuming and
relating. The dramatic change in the demand and price of oil suddenly
pulled the rug from under the system, so to speak. This kind of life
and living was not possible anymore. In a sense the desires for Death-
Thanatos were now greater than Life-Eros. Or put in another way,
people saw that their desires for work and commodities was being
destroyed. The system moved into Position (C). The destructive
Drive-push became a large social factor. Unrest and disturbances
followed. Native Nigerians began to blame immigrants for their
lacks. Some immigrants were hassled or even murdered. The Govern-
ment ordered an immediate expulsion of all Ghanaian immigrants
under threat of extreme harassment. Ghanaians fled in terror; they
crowded into boats and trucks; lives were lost. There was a Trans-
formation down on all sides. One press report about the return of
immigrants to their country struck me as a case of transforming
upwards. They had arrived on the boats clutching radios and other
commodities of industrialisation. Some groups moved into the coun-
tryside to start a farming community. Young people were reported
to be enthusiastically clearing ground and preparing for a different
way of living. It appeared that they had, literally, lived through a
period of fearing Death and finding the industrial-based life impossible.
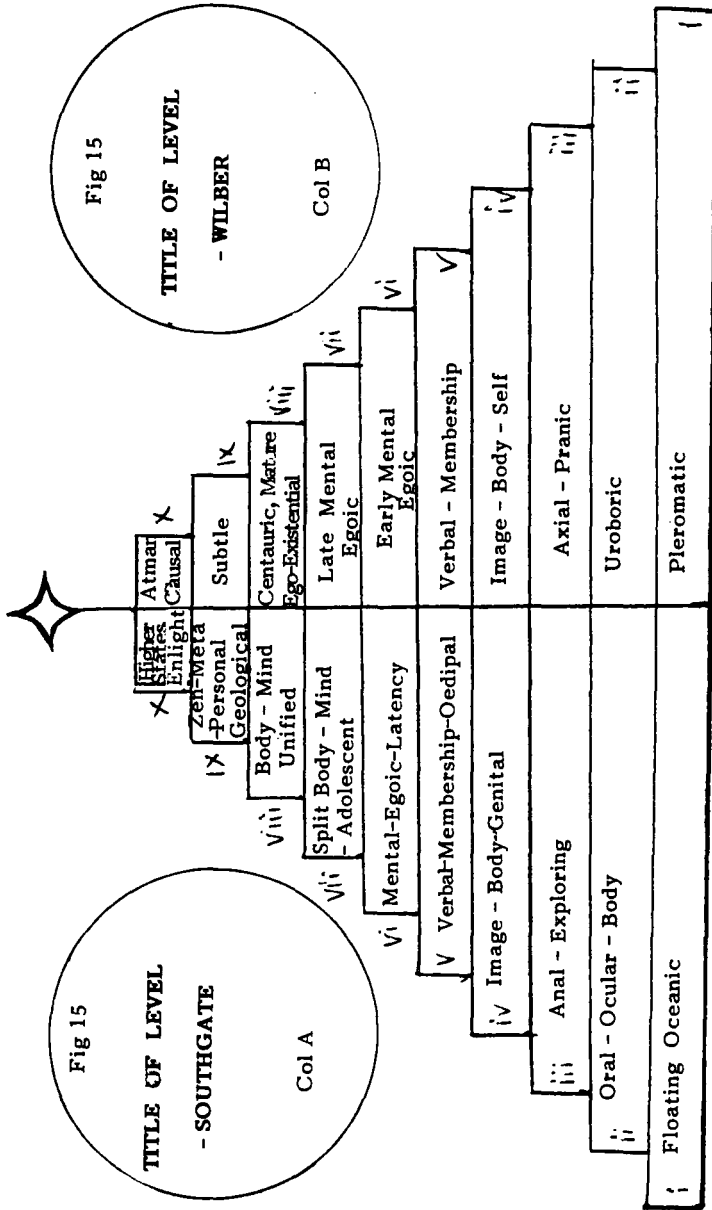One hopes that they have transformed to a higher level of cooperative

agricultural production, but not losing the lower level. It would be nice to imagine them coming home from working in the fields to listen to their hi-fi's.

One thing that is particularly interesting about this example is that the underlying basic cause is apparent - i.e. international economic dynamics. This can be just as powerful a cause at the couple level - cf 'love on the dole'. A couple who for a lifetime have based their relationship on jobs which allow a certain kind of consumption can stabilise, happily or not, around positions A and B. Bahro (24) argues that modern industrialised societies, East or West, rely upon substituting commodity consumption for enjoying a full emotional and relational life. But the onset of unemployment and slump has to some degree removed this substitute satisfaction. A common experience, is for, say, our couple, to turn their frustrations and fears upon themselves and move to position C, transforming down. In some cases, the lack of work so destroys a person's identity that he commits suicide. But some, even if few, transform upwards. I met an old friend who said that unemployment had brought her a new life; she was taking up painting, gardening and all kinds of activities that she had always been too tired and busy to enjoy. The question of how a whole society could transform upwards in this situation is a big one.

Expanding Figure 3 (which appears at the end of this article).
I am using the format of Figure 1, i.e. the 'Sun and pyramids' to expand each column of Figure 3. Above I show my titles for each level on the left, and Wilber's on the/right. Obviously I use titles that are most meaningful to me. My titles are, however, closely related to character analysis, as developed originally by Freud and Abraham, and later by Klein and Reichians. (15) They also relate closely to the archetypes in Figure 1. :

	Title	**Archetype**
i	Floating Oceanic	Foetus in Womb
ii	Oral-Ocular-Body	Baby's mouth –Mother's Breast-body
iii	Anal Exploring	Baby's body movement in Mother's presence
iv	Image-Body-Genital	Child's vision of a world outside mother
v	verbal-membership-oedipal	Child-Mother-Father relating
vi	Mental-egoic-latency	Thinking-theorising about world in general

Fig 15

**TITLE OF LEVEL
- WILBER**

Col B

Fig 15

**TITLE OF LEVEL
- SOUTHGATE**

Col A

	Southgate (Col A)	Wilber (Col B)
X	Higher States Enlight	Atman Causal
IX	Zen-Meta-Personal Geological	Subtle
VIII	Body – Mind Unified	Centauric, Mature Ego-Existential
VII	Split Body – Mind – Adolescent	Late Mental Egoic
VI	Mental-Egoic–Latency	Early Mental Egoic
V	Verbal-Membership–Oedipal	Verbal – Membership
iv	Image – Body-Genital	Image – Body - Self
iii	Anal – Exploring	Axial – Pranic
ii	Oral – Ocular – Body	Uroboric
i	Floating Oceanic	Pleromatic

vii	Split body-mind, adolescent	bodily sexual person/producer scientist
viii	Body-mind unified	Sexual thinker-earth lover
ix	Zen, meta-personal, ecological	Zen Mistress - Buddha

X   Higher states enlightenment

Levels (viii) - (X) are developed by Wilber as higher states that not many of us reach and which the species has hardly evolved into. According to Wilber it may take thousands of years to reach the higher states. I suppose that the highest level any of us reach is level (viii). The point of my joke, 'Zen Mistress' is to express a doubt about enlightenment that does not include lower levels, especially creative sexuality. Zen Masters seem a bit ascetic as far as I can tell.

Fig.16

In this figure I use the left side for a creative aspect, 'Life Issue', and the right side for a more destructive 'Death Issue'. I will be doing this with a number of the examples which follow. The dynamic between creative and destructive, between Eros and Thanatos goes throughout the work of Wilber. It is from this interaction that we can see how dynamics evolve and change. If you treat this method mechanistically, it becomes 'Dualism'. One has to use it dialectically.

I have tried here to formulate the very basic and underlying issue
at each level. I have tried to make it true in a very general way.
For example, at level (i) the foetus, before and during birth, fights
to live, to exist. But as a grown up, you may well regress to this
level emotionally if your very existence is threatened, as for example
during a severe illness. Or at level (ii), Baby is totally concerned
with sustenance, getting love and food. At anytime in life, you can
feel starved of love, support, skills, knowledge etc. You may regress
to this level. Or at a societal level, where a group faces literal starv-
ation, as in a famine, then the whole group can regress to this level.
In the same way we could give examples at all the other levels. If
you are trying to understand a new group, situation, or some aspect
of your internal world, it can be a starter to ask, 'What seems to
be the basic underlying issue? For example, many projects and agencies
at the present time, face the issue of continuing to exist - i.e. the
possibility of funds being cut. Many anxieties and hassles may at
first appear to be due to other more surface matters. Sometimes
I find that the real underlying cause is the threat to existence even
though no-one concerned seemed to be aware of this.

Fig 17
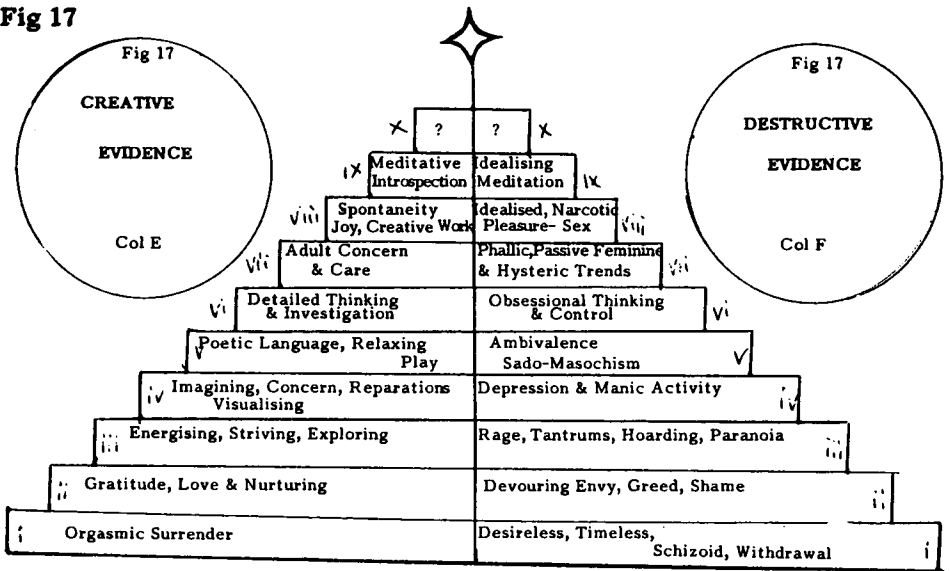
In figure 17 we continue by considering 'evidence'. Clearly, the way
people feel or speak can only be a first indication. Someone talking
about gratitude or greed may, in fact, be thinking about these things
in a quite detached intellectual way and thus be at level (vi) (say).

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But in practical work or therapy, one needs some kind of a clue.
The creative side is based upon work by Reichians, and Klein up to
level (v). Level (iv) is important regarding adult creativity. Much
really original and innovative work, in all spheres, requires you to
get in touch with the imaginative child part of oneself. The destructive
evidence is largely based upon the researches of psychoanalysis.
Some of these character development descriptions may not be familiar
(see Southgate (15) for an accessible write-up).

It is useful to take the creative and destructive sides as linked together.
For example, at level (iii), it is possible to oscillate between energised
striving and exploring, and, rage, tantrums etc.

Fig.18
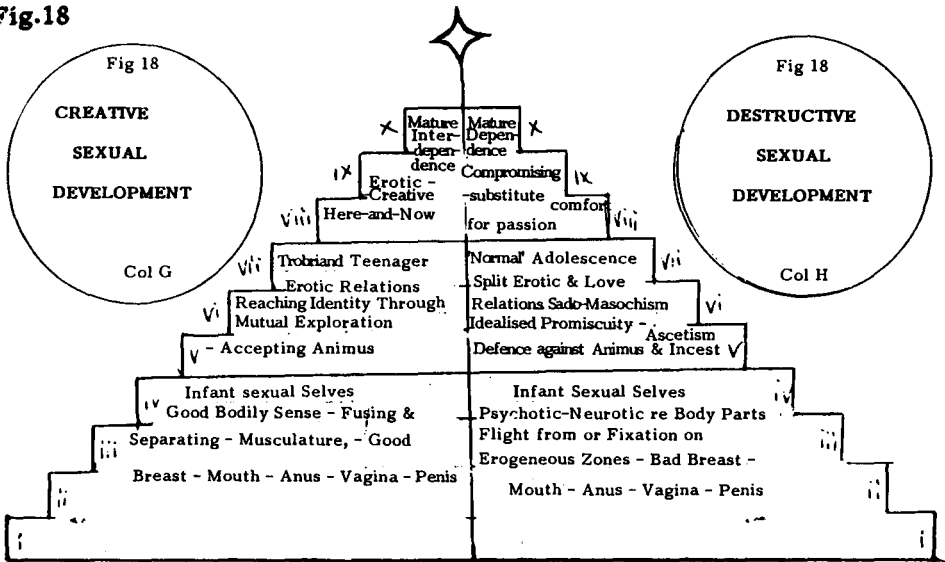
Creative sexual development is a notion that Reichians specifically
have emphasised (16). Most psychoanalysts would agree that infant
sexual selves need to develop and be nurtured in order that a base
is made for adult sexual selves. In the figure above you can contrast
the creative and destructive developments. Again, I think correctly
and uniquely, psychoanalysis has discovered how the oedipal period
can distort and damage sexual development if incestuous desires
are not worked through and coped with. However, there seems to
be an acceptance of 'normal' adolescence as it is found in our culture.
Reich (17) (following Malinowski's (18) researches) proposed that,
as with the Trobriand Islanders, a healthy culture would allow erotic

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relations as described under 'Trobriand Teenager' above. This would encourage a development into Mature Independence as at levels (viii) to (X) on the creative side. What is common in our culture is that we are lucky to reach the 'Mature Dependence' (Fairbairns (19) term) which I have described as substituting comfort for passion.

This whole question has important political and social consequences. Level V is the point of becoming a member of society and acquiring a sex role. It is the Membership period where language and sexuality come to the fore. It is crucial in character development. It is also crucial to social control because if, for example, patriarchal directions are internalised at this point, then they tend to stay for a lifetime.
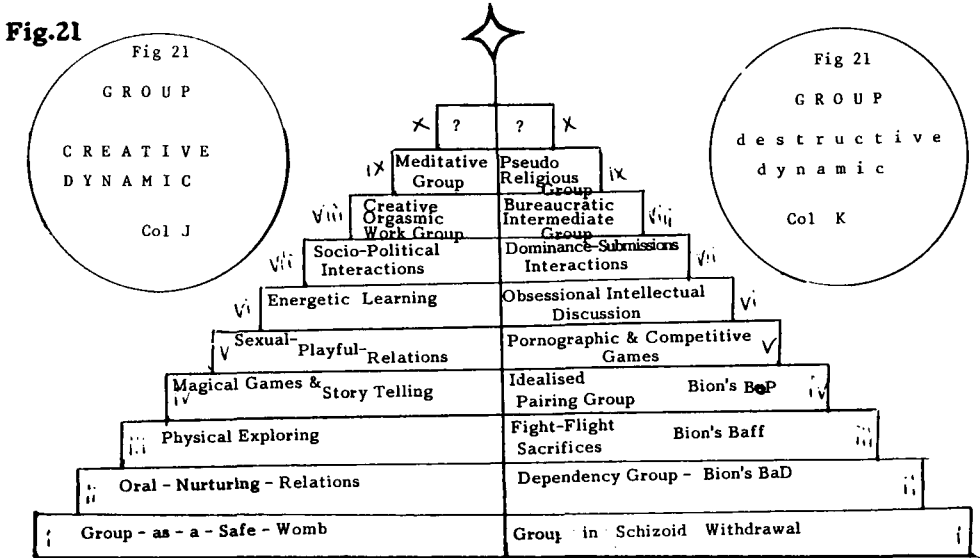
Fig. 19 and Fig 20
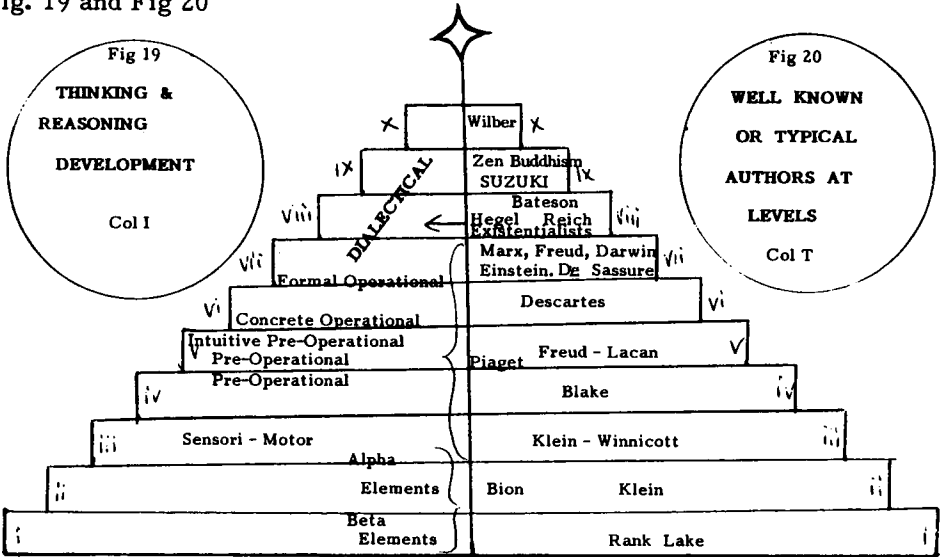
Figures 19 and 20 are put together for convenience. They do not really belong to each other as in other examples. On the left I cover 'Thinking and Reasoning development'. Piaget's work is illustrated from levels (ii) to (vii). I include it here to illustrate how very different schools of research agree approximately about levels of development. In Wilber's books there are literally scores of such comparisons from the most diverse sources, from both eastern and western cultures. I have also included Dialectical thought (levels vii to X). Some of Piaget's pupils have pointed out that he did not include this development. At levels (i) to (iii) I refer to Bion's Alpha and Beta Elements (7) Bion worked with very acutely disturbed patients whose thought processes did not appear to work at all. He proposed from his clinical

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work, that two processes seemed to be involved. 'Beta elements'
or objects seemed to treat language as though it was physical 'bits'
or things which would be taken in or pushed out. 'Alpha' elements
he proposed as the process of linking Beta elements together, and
thus making thought and conceptualising possible. He also found
that when the Alpha process was not functioning people could ex-
perience 'bizarre objects' (this sometimes happens in dreams – e.g.
a person with their body parts all in the wrong places.)

The 'well-known' authors are those most familiar to me. Wilber quotes
many sources I do not know anything about.

Fig.21

Fig 21

GROUP

CREATIVE
DYNAMIC

Col J

Fig 21

GROUP

destructive
dynamic

Col K

	Meditative Group	Pseudo Religious Group	
Creative Orgasmic Work Group	Bureaucratic Intermediate Group	
Socio-Political Interactions	Dominance-Submissions Interactions	
Energetic Learning	Obsessional Intellectual Discussion	
Sexual-Playful-Relations	Pornographic & Competitive Games	
Magical Games & Story Telling	Idealised Pairing Group	Bion's BaP
Physical Exploring	Fight-Flight Sacrifices	Bion's Baff
Oral – Nurturing – Relations	Dependency Group – Bion's BaD	
Group – as – a – Safe – Womb	Group in Schizoid Withdrawal	

Although the focus here is on 'outer-group dynamics', it is important
to remember the basic hypothesis: i.e. that the dynamics of our inner
and outer groups are similar. This is perhaps also the point to emphasise
the sheer complexity of both inner and outer groups. The essential
matter to grasp is **that all the levels co-exist simultaneously.** At
any one time, one level may be **conscious** to the person or group;
the other levels will continue to exist and exert influence **unconsciously**
– and sometimes a very powerful influence. Our psyche, in its un-
conscious component, is extraordinarily complex. There are literally
infinite possibilities within us, and our poor Thinking Self can only
cope with one bit at a time. (See Blanco, "Unconscious as infinite
sets"). (20) So, for example, a group may be working creatively and
productively (Creative level viii); let us suppose that at an unconscious
level the group has a potential for a Destructive Dependency (des-

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tructive side, level (ii),). Whilst the task is going well this may not
be at all apparent. But suppose some factor in the environment leads
to a crisis, like a threat to the group's existence from the environment.
Suddenly, the group may seek some Parental figure to gather around
in an infantile kind of way. Our booklet 'Co-operative and Community
Group Dynamics' explores these kinds of dynamics in detail. (8)
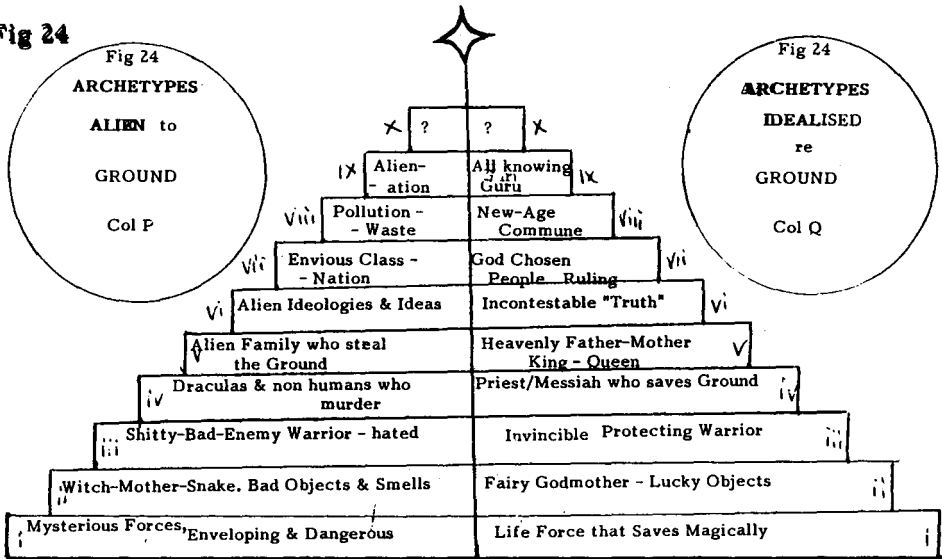
Fig 22 and Fig 23
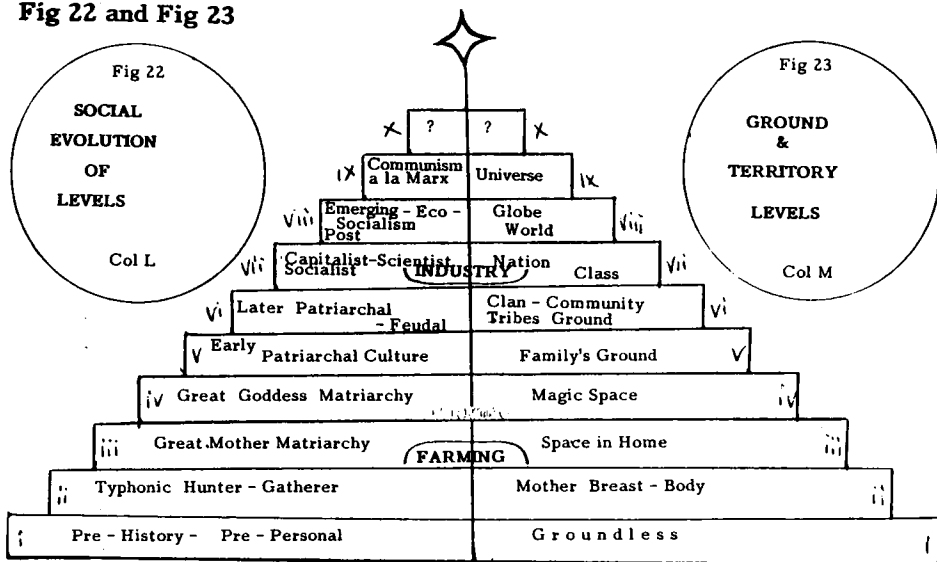
The left side of Fig 22 illustrates the original part of Wilber's work.
He has traced the evolution of **consciousness** right through the dawn
of time and projects forward for 100's if not 1000's of years. One
thing not clear from my diagram is that we are less than half way
through evolution according to Wilber. In a global sense few societies
are further than (vi) and (vii) even at the crude level of production
and consumption. At a psychological level our so-called civilisation
is often at destructive levels iv or v. The hypothesis in Figure 2,
that greater advances at each level bring greater terrors and destruc-
tiveness is very clear today. At the point in time when technology
and horticulture could be a basis for a good life for everyone on the
planet, we face mass starvation in the South, possible nuclear war
between East and West, and an industrial system that can destroy
our ecological balance of life. The Skull grinning in at the feast,
I'm afraid.

On the right hand side, I have introduced a concept that is implicit
in Wilber but not developed. By 'Ground' I mean something very uni-

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versal, both at a psychological, economic and physical sense. Neo-Reichians (Lowen) (21) have used the concept of Ground and Grounding as a very fundamental part of our psyche. It shows in our body. 'Undergrounding' is a musculature stance of being bent forward, and sort of 'wobbly' in relation to gravity/earth. 'Overgrounding' is a rigid stance against the ground as if we are in a suit of armour (hence Reich's 'Armouring'). This sense of Ground/Territory affects people and groups at all levels. It has a profound effect upon social relations. If you read a newspaper any day, you will find many examples of war, murder, and conflict over Ground/Territory. At a more micro level, the reader will readily find her own examples of fights for space at home, at work, as a child, as a grown up etc.

Fig 24

Fig 24 ARCHETYPES ALIEN to GROUND Col P	Fig 24 ARCHETYPES IDEALISED re GROUND Col Q

?	?
Alien-ation	All knowing Guru
Pollution - Waste	New-Age Commune
Envious Class - Nation	God Chosen People Ruling
Alien Ideologies & Ideas	Incontestable "Truth"
Alien Family who steal the Ground	Heavenly Father-Mother King - Queen
Draculas & non humans who murder	Priest/Messiah who saves Ground
Shitty-Bad-Enemy Warrior - hated	Invincible Protecting Warrior
Witch-Mother-Snake. Bad Objects & Smells	Fairy Godmother - Lucky Objects
Mysterious Forces, Enveloping & Dangerous	Life Force that Saves Magically

Here I introduce archetypes that arise from hopes, fears and desires in regard to ground and territory. The most basic is the concept of **ALIEN.** This originally is very primal. Baby's first experiences of objects and persons (and animals) that seem to persecute or threaten security form the base of the 'ALIEN'. As she grows up she will build upon this Alien archetype according to the culture, The Alien may be a race or class, and be embodied in archetypes of Devils, Blacks, Whites, Jews etc. The lower levels are very powerful emotionally. Baby can experience the Alien as attacking not only herself but her Mother and Mother's body. Under duress and crisis grown-ups can regress emotionally. In a group, clan or nation this can be a tragic and murderous force. I have also included Archetypes that idealise

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one's own group. The usual mechanism here is Klein's Splitting -
i.e. to split off and idealise one aspect and to 'Alienate or make bad
the other. (Basic Generalisation 2 c.). In a conflict between groups
(inner or outer) The archetypes can function as a kind of **multiplier**
where hate and fear grow, and where reality is less and less of an
influence. We have all experienced this in small group relations where
bitterness and recriminations gets into a vicious circle.

At the time of writing this section I read an account in the Guardian
by Nick Davies on the events in Zimbabwe. It illustrates very gra-
phically the operation of Archetypes in relation to ground/territory.
It is a tragic story. This is how he starts:

*Zimbabwe's slide into crisis is a
story of tragic confusion - like a
man in a hall of mirrors who attacks
his own distorted reflection, cuts his
hand on the broken mirror, and sees
the injury as proof that he was under
attack.*

*Government supporters insist that
Joshua Nkomo's ZAPU Party has
been conspiring with international
mining companies, South Africa,
Botswana, and Zambia to overthrow
the elected Harare government by
armed force. Nkomo's supporters
say they are the victims of a
campaign of political and tribal
repression which has now become an*

*attempt to liquidate them
politically and exterminate them as
a people.*

*As the two sides have drifted further
into bitter paranoia, they have
started to act on their fears, even
though many of them are unfounded.
. . .*

*The seeds of the paranoia go back
through thousands of years of tribal
rivalry, in which the Ndebele in the
south oppressed the weaker Shona in
the north. In generation after
generation, the seeds have been
replanted as old vendettas are
settled. . . .*

Davies starts his description with an archetype - 'a man in a hall
of mirrors who attacks his own distorted reflection, cuts his hand
on the broken mirror, and sees the injury as proof that he was under
attack'. The 'multiplier' is graphically described. The two groups,
Nkomo's and Mugabe's seem to be regressing down to levels (ii) to
(iv) as the conflict escalates. Each has originally a connection with
ground/property, that was disturbed by the British Colonial power,
leaving the White settlers with the best Land. Originally, the joint
Patriotic Front aimed at a socialist redistribution of the Land hoping
to build a new co-operative system. But the contradictions of the
Colonial redistribution live on, and at present, appear to be over-
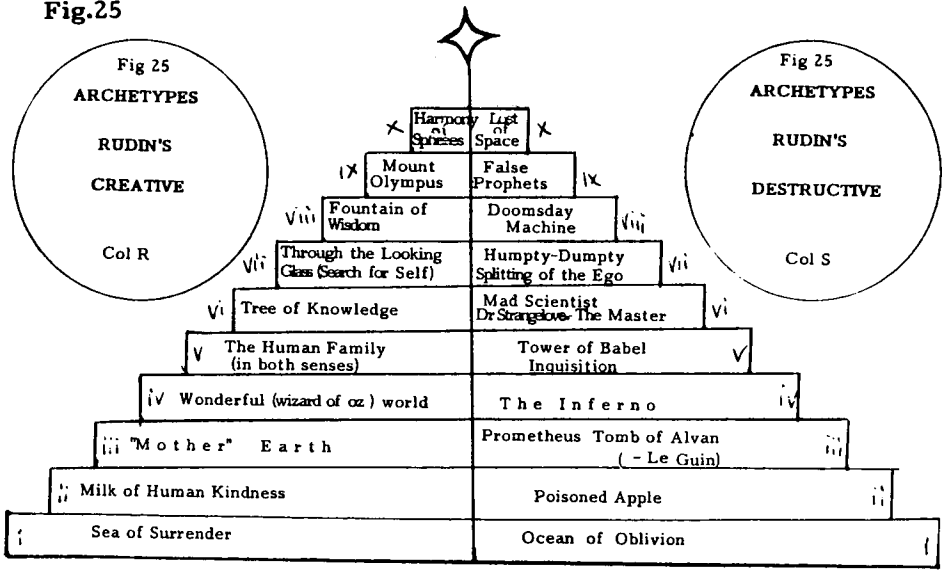whelming the system.

Rudin's Archetypes

Fig.25

Fig 25
ARCHETYPES
RUDIN'S
CREATIVE
Col R

Fig 25
ARCHETYPES
RUDIN'S
DESTRUCTIVE
Col S

Harmony of Spheres	Lust of Space
Mount Olympus	False Prophets
Fountain of Wisdom	Doomsday Machine
Through the Looking Glass (Search for Self)	Humpty-Dumpty Splitting of the Ego
Tree of Knowledge	Mad Scientist Dr Strangelove The Master
The Human Family (in both senses)	Tower of Babel Inquisition
Wonderful (wizard of oz) world	The Inferno
"Mother" Earth	Prometheus Tomb of Alvan (- Le Guin)
Milk of Human Kindness	Poisoned Apple
Sea of Surrender	Ocean of Oblivion

Fig 26

Fig 26
MAIN
PROCESSES
CREATIVE
INNER &
OUTER
GROUP

Fig 26
MAIN
PROCESSES
DESTRUCTIVE
INNER &
OUTER
GROUP

EVOLUTION
ALL LEVELS RETAINED
PROGRESSION
CREATIVE TRANSFORMATIONS

REGRESSION
DESTRUCTIVE INVOLUTION
DESTRUCTIVE TRANSFORMATIONS - LEVEL SPLIT

TRANSLATIONS → ← TRANSLATIONS
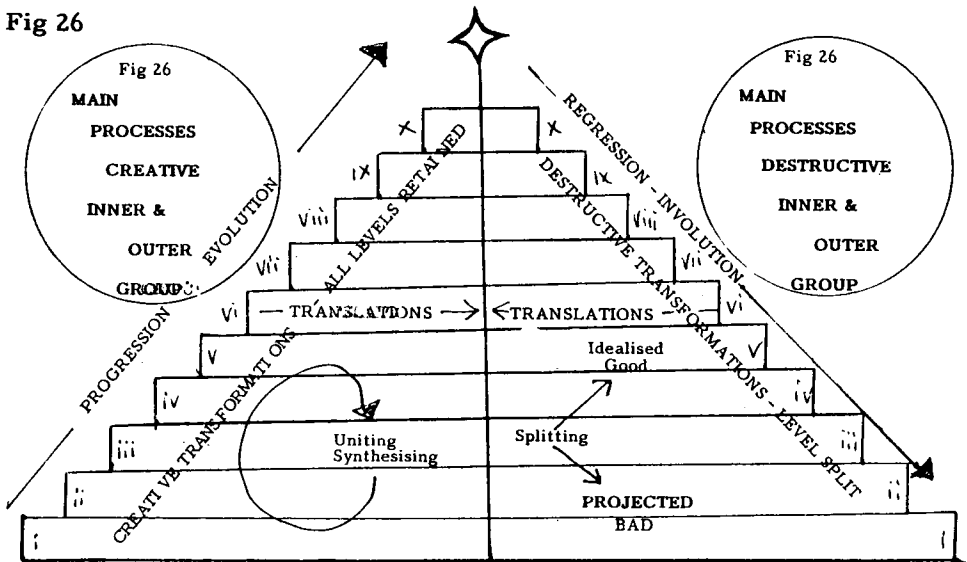Idealised Good
Uniting Synthesising
Splitting
PROJECTED BAD

Di Rudin (23) has formulated Archetypes that are more accessible to Western cultures. They are also more literary than mine and fun. One thing Di noticed only afterwards, was that there is a progression through the ancient categories: **Water** (Sea of Surrender, Ocean of Oblivion), **Earth** (Mother Earth, Milk of Human kind-ness). **Fire** (The Inferno) and **Air** (lost in space, Harmony of the Spheres). Will Dr. Strangelove, Babel and the Doomsday Machine prevail over the Tree of Knowledge and the Fountain of Wisdom?

I suggest that the reader now re-reads Fig's 1, 2 and 3. With Figure 3 which follows, it might be useful to read horizontally across the rows so that the overall unity of the levels can be appreciated.

One important matter that I have not raised so far is dreams. One process in dreams is that all the levels 'dissolve', so to speak. Dreams can condense into a few images a vast array of material from different levels. It is this aspect that makes them so fascinating, Freud's 'Royal Road to the Unconscious'. John Rowan points out, and I agree with him, "that any dream can be interpreted on any level, and that in every level the interpretation can be valid and useful". This is so, because dreams contain infinite possibilities. (Blanco (20))

Fig 3

I hope Fig.3 is not too intimidating.. It is a summary of work and investigations by scores of people, some of whom are pioneers in the field of human relations. In practice, I have found my own clinical and group work clarified by knowing this matrix and students on my courses have also been able to use the notions. Later papers will expand upon practical applications in Humanistic Psychoanalysis.

Notes

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3. Ken Wilber, **The Atman Project** Quest Book 1980
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7. Wilfred Bion, **Seven Servants** Jason Aronson 1977
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10. Anthony Wilden, **System and Structure** Tavistock 1972
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17. Wilhelm Reich, **The Invasion of Compulsory Sex-morality,** Penguin.
18. Bronislaw Malinowski, **The Sexual Life of Savages** RKP 1929
19. W.R.D. Fairbairn, **Psychoanalytic Studies of the Personality,** Tavistock 1952
20. Matte Blanco, **The Unconscious as Infinite Sets,** Duckworth 1975
21. Alexander Lowen, **Language of the Body** Collier 1971
22. Nick Davies, The Guardian, March 11, 1983
23. Di Rudin: unpublished MS.
24. Rudolf Bahro, Socialism & Survival_ Heretic Books 1983

Level	TITLE [SOUTHGATE]	TITLE [WILBER]	LIFE ISSUE	DEATH ISSUE	CREATIVE EVIDENCE	DESTRUCTIVE EVIDENCE	SEXUAL DEVELOPMENT CREATIVE	SEXUAL DEVELOPMENT DESTRUCTIVE	THINKING + REASONING DEVELOPMENT
X-TH	HIGHER STATES OF ENLIGHTENMENT	ATMAN CAUSAL	NIRVANA EROS	THANATOS	?	?	MATURE INTER-DEPENDENCE + EROTIC-CREATIVE HERE & NOW BASED RELATION	MATURE DEPENDENCE COMPROMISING SUBSTITUTE COMFORT FOR PASSION OR WITHDRAWAL	DIALECTICAL
IX	META-PERSONAL ZEN-ECOLOGICAL	SUBTLE	ENLIGHTENMENT	RELIGIOUS DELUSION	MEDITATIVE INTRO-SPECTION	IDEALISING MEDITATION			-ICAL HEGEL
VIII	BODY-MIND UNIFIED	CENTAUR-IC MATURE EGO EXISTENTIAL	LOVE WORK KNOWLEDGE	HATE FEAR NOT KNOWING	SPONTANEITY JOY CREATIVE WORK	IDEALISED NARCOTIC PLEASURE/SEXUALITY			PIAGET FORMAL
VII	ADOLESCENT SPLIT BODY-MIND	LATE MENTAL EGOIC	IDENTITY	DE-PERSONALISATION	ADULT CONCERN CARE	PHALLIC PASSIVE FEMININE HYSTERIC TRENDS	TROBRIAND TEENAGE EROTIC RELATIONS REACHING IDENTITY THROUGH MUTUAL	"NORMAL" ADOLESCENCE SPLIT EROTIC RELATING SADO-MASOCHISTIC PORNOGRAPHIC	OPERATIONAL CONCRETE OPERATIONAL
VI	MENTAL EGOIC LATENCY	EARLY MENTAL EGOIC	KNOWING UNDER-STANDING	NOT KNOWING	DETAILED THINKING INVESTIGATION	OBSESSIONAL THINKING CONTROL			INTUITIVE PRE-OPERATIONAL
V	VERBAL MEMBER-SHIP OEDIPAL	VERBAL MEMBER-SHIP	LANGUAGE SEXUALITY	FALSE LANGUAGE SEXUAL REPRESSION	POETIC LANGUAGE RELAXING PLAY	AMBIVALENCE SADO-MASOCHISM	EXPLORATION ACCEPTING ANIMUS	IDEALISED PROMISCUITY DEFENDING AGAINST ANIMUS	PRE-CONCEPTUAL PRE-OPERATIONAL
IV	IMAGE BODY GENITAL	IMAGE BODY SELF	MAGICAL COMMUNICATING	IDEALISED DENIAL OF REALITY	IMAGINING CONCERN REPARATIONS VISUALISING	DEPRESSION MANIC ACTIVITY	INFANTILE SELVES GOOD BODILY SENSE FUSING SEPARATING MUSCULATURE	SEXUAL SELVES PSYCHOTIC NEUROTIC RE BODY PARTS FLIGHT FROM OR FIXATION ON	SENSORI MOTOR PIAGET
III	ANAL EXPLORING	AXIAL-PRANIC	EXPLORATION	BOUNDARIED SMOTHERED	ENERGISING STRIVING EXPLORING	RAGE TANTRUMS HOARDING PARANOIA			
II	ORAL-OCULAR BODY SELVES	UROBORIC	SUSTENANCE	STARVATION	GRATITUDE LOVE NURTURING	DEVOURING ENVY GREED SHAME	MOUTH-BREAST-ANUS-PENIS-VAGINA	EROGENOUS ZONES	BION ALPHA BETA OBJECTS
i	FLOATING OCEANIC	PLEROMATIC	EXISTENCE	NOT EXISTING	ORGASMIC SURRENDER	DESIRELESS TIMELESS SCHIZOID WITHDRAWAL			

GROUP ── ARCHETYPES

	GROUP		SOCIAL EVOLUTION	GROUND & TERRITORY	DEVELOPMENTAL	ALIEN TO GROUND	IDEAL re GROUND	RUDINS CREATIVE	RUDINS DESTRUCTIVE	BEST KNOWN AUTHORS
	CREATIVE	DESTRUCTIVE								
	?	?	?	?	☆	?	?	HARMONY OF THE SPHERES	LOST IN SPACE	WILBER
	?	?	COMMUN-ISM & 2u MARX	UNIVERSE	ZEN MISTRESS - BUDDHA	ALIEN-ATION	ALL KNOWING GURU	MOUNT OLYMPUS GOD-MAN MAN, GOD	FALSE PROPHETS	ZEN BUDDHISTS SUZUKI
	CREATIVE ORGASMIC WORK GROUP	BUREAU-CRATIC INTER-MEDIATE GROUP	EMERGING BIO-SOCIAL-ISM-POST PATRIARCH-AL	GLOBE WORLD	SEXUAL THINKER & EARTH LOVER	POLLUTION WASTE	NEW-AGE COMMUNE	FOUNTAIN OF WISDOM age of aquarius?	DOOMS-DAY MACHINE	EXISTENT-IALISTS BATESON REICH
	SOCIO-POLITICAL INTERACTION	DOMINATIVE SUBMISSION RELATIONS	CAPITALIST SOCIALIST SCIENTISM INDUSTRY	NATION CLASS	BODILY SEXUAL PERSON PRODUCER SCIENTIST	ENVIOUS CLASS-NATION	GODS CHOSEN PEOPLE RULING	THROUGH THE LOOK-ING GLASS search for self	HUMPTY-DUMPTY splitting of the ego	MARX FREUD DARWIN EINSTEIN DeSASSURE
	ENERGETIC LEARNING	OBSESSIONAL INTELLECTUAL REPETITION	LATER PATRI-ARCHAL FEUDAL	CLAN COMMU-NITY TRIBE	THINKING THEORISING WORLD in GENERAL	ALIEN IDEOLOGIES & IDEAS	INCON-TESTABLE "TRUTH"	TREE OF KNOWL-EDGE	MAD SCIENTIST Dr Strange - zeno Theminstu	DESCARTES
	SEXUAL PLAYFUL RELATIONS	PORNO-GRAPHIC COMPETITIVE GAMES	EARLY PATRI-ARCHAL CULTURE	FAMILYs GROUND	CHILD-MOTHER-FATHER RELATING	ALIEN FAMILY WHO STEAL GROUND	HEAVENLY FATHER MOTHER KING QUEEN	THE HUMAN FAMILY in both senses	TOWER OF BABEL INQUIS-ITION	FREUD LACAN
	MAGICAL GAMES & STORY-TELLING	IDEALISED PAIRING GROUP soup	GREAT GODDESS MATRI-ARCHY	MAGIC SPACE	CHILDS VISION OF THE WORLD OUTSIDE MOTHER	DRACULA & NON HUMANS who MURDER	PRIEST MESSIAH who SAVES GROUND	WONDERFUL (Wizard of Oz) World Like as an adventure	THE INFERNO	BLAKE
	PHYSICAL EXPLORING	FIGHT FLIGHT SACRIFICES buff	GREAT MOTHER MATRI-bACly FARMING	SPACE in HOME	BABYS BODY MOVEMENT in MOTHERS PRESENCE	SHITTY BAD. HATED ENEMY WARRIOR	INVINCIBLE PROTECT-ING WARRIOR	"MOTHER" EARTH	PROMETH-EUS Tomb of Vitruvi-le grim	KLEIN WINNICOTT
	ORAL NURTUR-ING RELATIONS	DEPENDENCY group bad	TYPHONIC HUNTER-GATHERER	MOTHER-BREAST-BODY	BABYS MOUTH & MOTHERS BREAST	WITCH-MOTHER. BAD OBJECTS & SMELLS	FAIRY GOD-MOTHER LUCKY OBJECTS	MILK OF HUMAN KIND [NESS]	POISONED APPLE	KLEIN
	GROUP-AS-A SAFE-WOMB	GROUP in SCHIZOID WITH-DRAWAL	PRE-HISTORY, PRE-PERSONAL	(GROUND)-LESS	FOETUS IN WOMB	MYSTERIOUS FORCES. ENVELOP-ING & DANGEROUS	LIFE FORCE THAT SAVES MAGICALLY	SEA OF SURREND-ER	OCEAN OF OBLIVION	RANK LAKE BION

(c) J. Southgate. Feb 1983