

Appendix/Table 1: Comparison of the main Western-Centric adult development frameworks

	Pre-conventional growing up		Conventional growing up				Post conventional waking up	
Loevinger (1976): EGO, identity	E2 Impulsive	E3 Self-protective	E4 Conformist	E5 self-awareness	E6 Conscientious	E7 Individualistic	E8 Autonomous	E9 Integrated
Motivations & behavioral drivers	The satisfaction of physical/emotional needs and impulses	Feeling safe and secure	Belonging to the group, fit with group norms	Relationships development experienced through feelings	Responsibility for others	Deeper and more intense relationships, long-term perspective	Search for self-fulfillment	Self-actualizations, not fully described
Rules of engagement	Rules poorly understood	Self-serving appreciation of rules	Right/wrong determined by social norms	Right/wrong based on demographic differences	Right/wrong determined on personal feelings	Right/wrong depends on individual differences	Recognition of human complexity, the autonomy of others	
Inner life	No sense of inner emotional experience	Interpersonal wariness without inner reflection	Simplistic and banal	The expanded inner life, development of self-consciousness	Concern about hurting others, feeling guilty	Differentiation between inner/outer states	Congestion of complexity, ambiguity, and paradox	
Kegan (1982, 1994): Mind, Self	1st order consciousness; impulsive mind (2-6 years old)	2nd order consciousness; instrumental mind (6 years old through adolescence)	3rd order consciousness; socialized mind (post-adolescence)		4 th order consciousness; self-authoring mind (variable, if achievable)		5-order consciousness; self-transforming mind (typically over 40, if achieved)	
Object: Content of knowing	One's reflexes	One's impulses, perceptions	One's needs, interests, desires		Interpersonal relationships, mutuality		Self-authorship, identity, ideology	
Subject: Structure of knowing	One's impulses, perceptions	One's needs, interests, desires	Interpersonal relationships, mutuality		Self-authorship, identity, ideology		The dialectic between ideologies	

Leadership styles (Kuhnert, Lewis, 1987)		Transactional	Transactional/transformation		Transformational		Transcending/Presencing	
Tolbert (2004; Rooke, Tolbert, 1998, 2005): Action logic, leadership	Impulsive	Opportunist	Diplomat	Expert	Achiever	Individualist	Strategist	Alchemist
Action logic	Impulses	Needs	Norms rule needs	Craft logic rules norms	System effectiveness rules craft logic	Relativism rules single system	Most valuable principles rule relativism	Deep processes and intersystem evolution rule principles
Attention focus	Instincts	Wins any way possible; self- oriented;	Socially expected behavior, approval	Expertise, procedure, and efficiency	Delivery of results, effectiveness, success within the system	Self in relationship to the system; interaction with the system	Linking theory and principles with practice, Dynamic systems interactions	The interplay of awareness thought, action, and effects; transforming self and others
Expressed behavior	Ruled by impulses	Manipulative; "might" makes right.	Avoids conflict; wants to belong; obeys group norms, rarely rocks the boat.	Rules by logic and expertise; searches for improvements and rational efficiency.	Meets strategic goals; delivery of results by most effective means; success focused.	Innovates processes; relativistic position with fewer fixed truths; self- relationships and interaction with the system.	Creates personal and organizational transformations; links between principles; contracts, theories, and judgment.	Generates social transformations; the interplay of awareness, thought, action; and effect. Transforming self and others.
Cook-Greuter (1985/rev2013; 2000): EGO, consciousness	2 Impulsive	2/3 Self- protective	3 Conformist	3/4 Self- conscious	4 Conscientious	4/5 Individualist	5 Autonomous	5/6 Construct aware
Perspective	1 st person "I want"; holding environments others (parents, siblings)	Between 1 st and 2 nd person	2 nd person otherness; "your view is"	3 rd person: "his/her view of your view is"	Expanded 3 rd person	4 th person: "the cultural context of his view"	Expanded 4 th person	5 th person: "the history of the cultural context of all our views is"

Self	None, the self is confounded, undifferentiated; physical self-labeling me; mine	Few external features, minimal action based self-description defined by desires	Several external features, rudimentary internal states; negative states avoided/suppressed	Self-differentiated from others, sense of specialness; identity is clustered around external attributes and conventional traits	Self as it is (trait), self as it should be (ideal); self in society; able to see self and others backward/forward patterns; rational analytical, the truth can be found via scientific methods	Vivid individualism; concrete experience in here/now; exploration of personal/cultural conditioning and self-deceptions	Self-development and actualization, self-fulfillment; balance body/mind integration, high self-esteem	Self-focused on inner conflict around existential paradoxes and intrinsic problems with meaning-making.
Others	Not distinct, separate; only a source of survival	Start sensing others as having their own wants/will	The distinction between own family, tribe that provides a sense of identity, values (over-identification within-group; the sense of safety); and all the rest, different, outgroup (threat)	Separate, different from me; constant comparison with others to measure up to standards	Not anymore preoccupied with others, but instead occupied by reason, goals, achievements, effectiveness, agreements	Everything is relative; there is no place to stand or judge from; truth can never be found	Overarching principles; identified with others with similar principles; higher development is better for functioning in ever more complex global theater	Committed to service of self and others; humility in face of the task, tensions, and paradoxes; acceptance of separation from underlying nondual reality
Becks, & Cowan (1996) based on Graves (1971)/Wilber (2000, 2007a): Mind consciousness, vMEME, realms of being	Infrared/beige Instinctive self	Magenta/purple Animistic self	Red Impulsive self	Amber/blue Rule/role self	Orange Achiever self	Green Sensitive self	Teal Integral self	Turquoise Holistic self
Mind	Sensorimotor mind	Preoperational –symbolic mind	The preoperational – conceptual mind	Concrete operational mind	Formal operational mind	Meta-systemic mind	Paradigmatic mind	Post-paradigmatic mind

Consciousness	Dawning self-awareness	Sees the world as enchanted	Ego-centric, vigilant, aggressive	Ethno & nation-centric	Rationality & science	Pluralism & equality	Sees natural hierarchy and systems of systems	Sees the World as alive and evolving
vMEME	SurvivalSense: "the world is a state of nature and instincts; act similar to animals"	KinSpirits: "the world is mysterious & frightening; placate spirits and join together"	PowerGods: "the world is rough and harsh; fight to survival in spite of others"	TruthForce: "the world is divinely controlled; obey authority, sense guilt & do right"	StriveDrive: "the world is full of opportunities & alternatives; test options for greatest success."	HumanBond: "the world is a shared habitat of all humanity; join community & grow personally"	FlexFlow: "the world is a complex system requiring integral solutions; explore ways & be responsible free"	WholeView: "the world is delicately balance & interweaving force; experience ways to re-order life's chaos".
Realms of being	Gross realm of the material world						Subtle realm similar to dreaming	Causal realm of emptiness

Source: Adopted by Loevinger, 1970; Kegan, 1982,1994; Rooke, Tolbert, 1998, 2005; Cook-Grunter (1985/rev 2013, 2000); Reams, 2014; Beck, Cowan, 1996; Wilber, 2000, 2007a.

Appendix/Table 2: Inter-rater reliability measured by Cohen's Kappa

Intraclass Correlation Coefficient							
	Intraclass Correlation ^b	95% Confidence Interval		F Test with True Value 0			
		Lower Bound	Upper Bound	Value	df1	df2	Sig
Single Measures	.965 ^a	.953	.973	55.462	184	184	.000
Average Measures	.982 ^c	.976	.987	55.462	184	184	.000

Two-way mixed-effects model where people effects are random and measures effects are fixed.
a. The estimator is the same, whether the interaction effect is present or not.
b. Type A intraclass correlation coefficients using an absolute agreement definition.
c. This estimate is computed assuming the interaction effect is absent, because it is not estimable otherwise.

Appendix/Table 3: Perceptions and interpretations of the intentions for giving and expected/unexpected consequences resulted from the act of giving (from the perspective of give) across Loevinger’s stages

Stage of development (Loevinger framework)	Perspective focus on the expected and unexpected outcome of giving	General cognitive and behavioral tendencies of the stage (Loevinger, 1996)	Perceptions of expected and unexpected consequences of giving – ordinary people.	Perceptions of expected and unexpected consequences of giving – regular prayers
			Question: "What are the expected and unexpected consequences of giving (based on your personal experience)?"	

<p>E3 Self-protective</p>	<p>Act of giving is not under attention. Focus on negative effects (negative feelings and thoughts). Material focus. Effects on the self: Word and feeling are simple. Another person not included in the picture.</p>	<p>Controlled by impulses; Poor language; Interpersonal relationships are viewed from the perspective of taking; A manipulative or deceptive attitude towards others; Fear of being manipulated and deceived.</p>	<p>"Dissatisfaction of a person." "Spoiling." "Not-good enough present." "Good feeling when I give." "Bad t if getting an expensive gift." "The embarrassment of choosing a gift." "Gratitude not shown." "Something in return." "Feeling to give back."</p>	<p>No cases.</p>
<p>E4 Conformist</p>	<p>Giving gets consideration and becomes a form of behavior. It is getting internalized as a social norm. Material focus of the gift prevailing. Focus on the positive effects. Intention to induce counteract of similar kinds. The expectation of reciprocation. A hidden form of manipulation. Disappointment if the reciprocated response not aligned with the expectations. Lack of clarity around the expects as a response. Not being so much aware of inner feelings induced by the act of giving, but more on negative feelings and thoughts induced by lack of expected response. Contemplative prayer transforms giving into selfless and egoless action that creates a deep sense of inner satisfaction. o</p>	<p>Give many conventional responses that are conceptually simple. Frequent use of like, never, or everyone; right/wrong; Interpersonal relationships described as behaviors (not so much about feelings, motives, traits); Social acceptability and belonging.</p>	<p>"Feeling of joy, love, importance." "That the gift is not well received or does not end where it should." "The problem can arise when the value of gifts is different, and you may feel that you owe someone else by giving you a more expensive gift." "I get a sense of possession or abundance." "Gifting is something nice, and it is polite for the gifted person to accept and give thanks. It also happened to me that he did not want to accept the gift." "If you receive a gift, you feel obliged to return it yourself." "In the past, I have learned that it is necessary to think carefully, who you give and how much one deserves. In the past, I probably, like everyone, was very negatively surprised in this regard." "People taking it for granted, and forgetting what I have done for them." "You give too much to someone who doesn't deserve it." "Dissatisfaction with high expectations, desire for more and more." "More willingness to engage." "Gifting brings a smile to your face." "Tears of happiness if the gift was a surprise." "We always want more and more." "Satisfaction." "Satisfaction that you help."</p>	<p>"Finding the deep interest of a recipient of the gift and investing own effort into the act of giving. That's a reward that creates my good feelings." "Being interested in the other person and giving from love is a sort of receiving". "Gifting is giving a gift to another person to show them your love. You usually expect that this person will sometime also gift you, or express mutual love. Because people are taught giving back at least basic courtesy, we receive mostly thanks in return but not always gratitude. The gifted persona can become fonder of you as we usually expect, but maybe not if the gift is selfish. For me, the act of giving brings me a sense of satisfaction that I have lifted someone. The more I think, the more I feel I could give more of my time which is a most valuable asset. I think that greater self-satisfaction brings selfless giving, where there is no expectation of return, but only joy in the joy of another."</p>
<p>E5 self-awareness</p>	<p>Giving perceived not only a form of social glue but also as a carrier of power and a method of influence. Giving can create positive as well as negative effects (feelings and thoughts). Attention is given to both sides (inner feeling life of others and the self).</p>	<p>Perceived multiple possibilities and alternatives in the situation; Actions in terms of appropriateness; More intimately tied to interpersonal relationships; More aware of individual differences in attitudes, interests, and abilities; the person responsible and fair is an important theme;</p>	<p>"Now and again I am amazed at how grateful some people can be, sincerely grateful when you give them something, even if you give only a little." "In the past, I was very disappointed to give more than I received, and over time, I learned how to evaluate people well and thereby reduce uncertainty in such situations." "Giving promotes collaboration and social cohesion." "Too many people give things just to display a higher social status than they hold. We should give to those to whom we are precious, and not only to those who are deal to us." "Some special emotion like joy when you sense someone happy/joyful/ satisfied with the gift and attention."</p>	<p>"As a gift, I remember my childhood experience of Saint Nicolas. I remember how scared I was of hoofs that accompanied Saint Nicolas, but every year I expected to be gifted (not punished). Each I and my brother prepared a present and some money for toys for Saint Nicolas. Today, however, we no longer do this, as the charm of saint Nicholas lost some of its charms when I learned that gifts are being prepared by mom and dad. From the second year on when I started to know how the gifts are made for the saint Nicholas, I had each year prepared my presents for our family. Today, as a gift, I understand the gift of my time. I am currently in Mozambique, Africa. I think it means a much greater gift to</p>

	<p>Giving as a tool for creation. Contemplative prayer transforms to inspire self-growth.</p>	<p>The morality is one of helpfulness, altruism and some concern for larger social issues.</p>	<p>"That instead of having a positive effect on a person, your effect is negative, and that way you hurt a person, cause damage to the relationship".</p>	<p>girls from Mozambique to spend time with them than to give them just some material things. In Slovenia, I also understand gift-giving as a gift of my time to children, parents, sisters, brothers. Due to obligations, however, this gift is getting scarcer. Usually, in return, I do not expect anything other than that the person to whom I devote time dedicates bits of his/her time to me. It can only be in the form of a hug, a smile. From donation and gifting, I always get some experience. This is both an expected and an unexpected consequence. The consequences can be good and bad. Last year, I cooked as a volunteer at a spiritual retreat. My sister (nun) and I ended up no longer getting well together. It was hard for me because I was trying to do the right thing. And when I thought it was good, it was all wrong. I know I didn't do everything perfectly. But I tried to improve my mistakes week by week. It made me sick because she didn't notice my efforts to do the right things but it was perceived all wrong. I need not praise that something is good. However, I feel terrible when I try very hard to be good, and this is completely hidden. Well, I'm out of the dark. Gifting for me also means remembering my holiday (god and birthday). Somehow, I always expect to get something, but on the other hand, gifts are not important to me, instead what I find important that day is the sense that I can spend time with my family, those I love. When I am not at home, a gift for me is that we can hear each other. Gifting is not important to me for people to whom I am not emotionally attached to. Even if it's been a friend for a very long time. I gladly gift her my time, but in the material sense, I never expect anything from her. I think this could be all about gift-giving. Surely I could write a lot about it, but the girls are waiting for me." "Act of giving is a tribute of time and attention to someone. When I give something, I usually expect someone's smile or gratitude in return. I also get a smile and satisfaction, but sometimes also no response. The expected consequences of giving are that you are happy with yourself. The unexpected consequences are usually that you do not know if the person is grateful and if the act of giving means something to her/him."</p>
<p>E6 Conscientious</p>	<p>Giving as a deeper way of bonding through the creation of positive (feelings and thoughts) within other and the self. Giving as a tool to uplift others. Non-material focus. Inner focus. Through a properly performed act of giving one shows how close one</p>	<p>Absolute statements and rules replaced by a comparison, contingent statements; Capable of combining opposing alternatives holistically; May object to the stem or refuse to answer; Presenting choices and decisions; Have long-term goals and ideals;</p>	<p>"It is more important to take time and effort to make someone happy and joyful; material things are not so important." "When I give something I can feel good, a little more fulfilled; sometimes I expect something in return but not always. Sometimes when I give, do that to express attention that is expected in our society. When I give, I am also aware of my will to serve. Sometimes I have assisted people with different acts of kindness out of my sub-consciousness because this is part of us humans. When I help, I also give advice, because this helps build up communication and trustful relationships and friendships. I help because I feel I am connected and I am not uncaring. In school, I have received more help than I have</p>	<p>"Gifting is the act of selflessly giving oneself to others. Usually, in appreciation, I expect gratitude and nothing more from the other person. The expected consequences are a good feeling and a new impetus, but unexpected are some new insights that come."</p>

	<p>is to a person and how close is the other to the one. Improper performance of giving can create a distance between people. Becoming aware that proper/improper act of giving is defined expectations one carries. Starting to learn to loosen up expectations. Contemplative prayer transforms the act of giving away receive back energy for insight and action...</p>	<p>Concerned with the life purpose; Recognize the inevitability of human imperfections; Report emotional nuances. Distinguishes appearances from the underling feelings; The physical aspect of a person is contrasted to mental and spiritual; A broader temporal and social context.</p>	<p>given it in return...At work, I help most of the time and only sometimes and rarely say no." "Tears of happiness and a hug. Pleasure and compassion." "I expect not to be moved but usually it pleases me. Usually, people are surprised. I prefer to give time, affection, gifts and emotional support. You need me, I'll be there. Why would I need to get anything from it? I like it, so I do it." "Satisfaction, the feeling that I have done something right - when I see the positive reaction in the person I have influenced with a gift or attention." "What I give to others it is unconditional and I expect nothing in return, so I have no unexpected consequences." "Consequence is the connection through a sense of fulfillment, inner warmth, positive affect." "When giving, releasing even greater happiness than when receiving a gift." If the gift is perceived with sincere joy, I feel that I made that person happy and I get the feeling of satisfaction. I think that I like the person more. If the gift is not appreciated. I try not to show disappointment. I think that after such "acceptance" of the gift I move away from that particular person". "When I'm a giver and I need to give a gift to my family or friends I firstly feel stressed out! This is when I have to choose a gift. Usually, I choose something they would be able to use. When this phase is behind me, I am happy that I was able to choose "the proper" gift. When I give the gift to the person that is close to me, I usually feel happy and gentle. However, more important for me is how the gift is being perceived. If the gift is perceived with sincere joy, I feel that I made that person happy and I get the feeling of satisfaction. I think that I like the person more. If the gift is not appreciated (... you can hear thank you, but your guts feeling tells you it is not sincere), I try not to show disappointment. I think that after such "acceptance" of the gift I move away from that particular person</p>	
<p>E7 Individualistic</p>	<p>Giving as a form of being. Giving creates a space for learning about the self and others. Giving brings meaning to the sense of self. Expectations around the response of giving are loosened up. Attention is paid to the good intentions that are signaled forth through the act of giving. Contemplative prayer transforms that act of giving as a way to</p>	<p>Responses are unique but not all unique responses are rated that high; The exact wording is rarely replicated – but answers hold some common features; Embrace simple ideas expressed at the lower levels as one complex idea); Like to reconcile ideas that are at previous stages expressed as polar.</p>	<p>"When I receive something, I understand it as a sign of appreciation and thank you, either for good deeds done or just as gratitude for being there for someone. I'm always interested in what is the purpose of giving so that I can thank them for their attention and see what made them feel so good that they decided to give me something. It is always good to know the reason so that you can make them feel good more often and teach you what one cherishes and appreciates. Besides, it gives me the reflection to see how much they know me and give me things that means a lot to me. Things in this context can be material or immaterial, such as "thank you", hug, kiss, breakfast, help in preparing lunch, a voluntary initiative to do something instead of me. ...in business setting, we do not take time for a personal relationship, for building the trust and letting each other know that going extra mile matters and its notice. It also creates a team spirit, where mutual wins are greater than</p>	<p>"Gifting is giving without expecting anything else in return. It can be in the form of a gift, help, service to others... It is sharing self out of the desire to make someone happy. Well, that would be ideal. But always, even though I want to make happy someone, I do hope to get at least a word of "thank you" or a smile on the face of the person in return. It is hard to give without expecting anything in return. Both of these are usually realized and I think this is the most I can get because after that I also see that I did not miss, but helped in the right direction. But precisely from situations where the gift is not well received, I can best see what my purpose was for it. Gifting and generosity are a constant in my life. I am blessed with such friends and family who encourage me to do so. I have been so actively involved as a scout leader for five years now, I am a human being who leaves everything to help a friend and I like to make various loving surprises for the people. Time and time again I find that leadership is</p>

	<p>activating and connecting with divine power (god).</p>		<p>individual and that we are not egoistic society. Unfortunately, this doesn't work always." "I always want to give gift-hit. Of course, it happens a gift-miss to me too. But giving is a kind of language, so if I give gift-miss, then we speak two different languages. The unexpected consequence is that I start analyzing where I missed and planning to improve that to next occasion; I want to know you. This means a lot to me. The unexpected consequence is a reflection on how people care less and less: "Just bring present as each year and we're done." This happens in a personal and business context. This reflection is for me unpleasant. I estimate it is also a reflection of the time we are living in. At the end of the day, I just wish the receiver recognizes my effort in preparing and giving the gift to him. I shake hands, I hug, I kiss it".</p>	<p>probably more enriching for me than the children I am entrusted with, even though I devote most of my free time to them, although they often step on nerves, even though I have to go back and forth from my comfort zone and do my best. to create a safe space where they can learn, stumble, feel safe, grow, acquire new abilities ... they are my best teachers. Because they see that I am giving in fully for them, they love me for my mistakes, teach me patience, and ways to adjust plans and expectations. They do not require crazy programs or incredible activities, but they need true love them and wish them best. They teach me to love. And so often they are the ones who show me how much God loves me too."</p>
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