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THE MOMENTOUS LEAP: USING THE WHOLE SPIRAL TO CHANGE THE WORLD

Don Beck



The Momentous Leap: Using the Whole Spiral to Change the World — Don Beck

Bert Parlee: It's a delight to be able to be in this dialogue with Don Beck today. When we think about the themes of the Enlightenment Conference, Don has a lot to say about the nature of this momentous leap forward as a huge dimension of what enlightenment may mean for individuals, cultures and societies - particularly this emerging global society that we're giving birth to in the world now. Today, we'll engage in some dialogue about this topic and issue areas.

Don Beck: Thank you Bert. It's always a pleasure to spend some time with you.

Bert: Indeed. I really love the wide range of interests you have. We've had conversations ranging from everything local, to geopolitical, to the world of sports and science, and everywhere else in between. I know one of your passions is the political scene in the world, and in the national and local levels. And the political arena is one of the main crucibles that this Enlightenment Society is being forged. One of your passions is the upcoming electoral cycle here in the US - certainly of interest to our American listeners, and because of America's prominent role in the world, of interest to most people in the world as well.

In light of this momentous leap forward and change in the world, where are you seeing the different sides, in terms of their competing with one another in this current unfolding electoral cycle? And how does that fit in with your model as you look through the Spiral lens at the current campaign?

Don: I wrote my Ph.D. dissertation, many moons ago at the University of Oklahoma, on the 1860 election of Abraham Lincoln. That's when I was already tuning into racial polarization, and how was it that the campaign accelerated the growing gap between North and South; and the concept of the Union, whether it should be a contract or a compact. As the campaign lengthened, the groups got further and further apart, until they reached the point where there was no middle ground. So there couldn't be compromise, because both sides thought they had the Truth. They then began to abstract, in the name of God, so it was an interesting thing to observe. And that's why, as I'm watching this campaign today, I'm getting a bit concerned that we're beginning to see some of the same characteristics of that polarization. And they didn't watch 24/7 news cycles, and have the technology where messages are sent instantly, as opposed to a long time for people to think before they act.

My concern today is with what appears to be the two dominant thinking structures. Maybe in this [Enlightenment Conference] group, who resonate more with the progressive elements of the Democratic party, some others are recognizing that there is another point of view, the more traditional represented by Republicans. What is happening today is that the gaps between the two are widening. The Integral response, and that's what we are talking about here, needs to address that gap. We need to come out of this - whoever wins - with a new understanding of the dynamics, to see if there isn't a third way starting to appear. If so, what is it? I've seen and known this for years, and I go back to 1948 to the Truman/Dewey campaign (it shows you how old I am). And I've studied these campaigns ever since that time.

Traditionally, the progressive element that we call "heavy Green" [in Spiral Dynamics language] elements in it as its core, based on a redistribution formula, and equality and fairness for all, is aligned though with a heavy Red egocentric system, who are the victims [from Green's perspective]. So what we've got are the rescuers and the victims, which basically comprise the Democratic Party, with the so-called minorities who are passing through that egocentric Red system, moving in many cases into an absolutistic [Blue] frame of mind.

Traditionally, Republicans are heavy Blue with Orange, valuing the free market system. So the real clash, in terms of what we think we know about value systems, is between Green/Red versus Blue/Orange. Here is an example of how the pre-modern, modern, and post-modern dynamics show up. The question is, is there a bridge? If so, what is it? The Congress meets again next year. No matter who controls which branch of Congress or the White House, what can they do to bring a sanity into the kind of bitterness and acrimony that is characterizing this election? And, it could get worse.

Our strategy is to design a "cool-it" point of view - to caution Americans about extremity. That's why we watch with some concern the whole "Chick-fil-A" matter [of corporate declaration of anti-gay sentiment]. Because if we keep pouring acid on ourselves, we'll deepen the divides between and among various groups, no matter what they are. That is simply adding to the extreme polarization. And those who've studied the Assimilation/Contrast effect, based on a work of Muzaffer Sherif, understand how extreme positions are unable to see the gradations or the spectrum of points of view, even on their own side - either you're for us or you're against us. So the more extreme right-

wing obviously saw President Bill Clinton as a communist, and the extreme left-wing saw President George W. Bush as a fascist. Which means that in that extremity [of thinking on both sides], the mid-range [perspectives] disappear, and are undermined. That's why it tends to look like the Sunni and Shia in Iraq. It tends to look like a breakout of holy wars, which can lead people to unspeakable acts of violence that we never thought we were capable of doing.

I've been in contact with the National Football League because [to use an analogy...] the North actually won the Civil War, but the South won the Reconstruction. Elements like the National Football League overarch one of the very few entities that does connect virtually everybody who is into the sport. Often National Football League stadiums are like cathedrals and churches on Sunday. Because the National Football League has so elevated blacks, and it's been an amazing development over time that becomes a powerful superordinate goal to connect Americans to each other. That might seem strange to people overseas but it's just like that.

I discovered in South Africa, working with Mandela - like in the movie "Invictus" - where we used the 1995 World Cup Rugby, with the Springboks [South African rugby team] as a unifying element, because Mandela needed a nation-building euphoria. That's the same principle. So much of what we're doing right now during this campaign is to try to soften those divides, with the belief that if we can do that, then after the campaign is over, and we line up with who won, then we'll have a governable system in this country with less of the acrimony that seems to characterize the whole process today. That's the hope! I guess the

"third way" is an appropriate term... I think that we need some other language for it.

How can we think about the use of Integral Spiral Dynamics in the forming of the new political economic systems? That's a topic of great concern and interest to us. I think that we have some insights into that process that will be very useful.

These are difficult times, and the safest place in any crisis is always the hard truths, and our abilities to penetrate through the ideologies and the fog of politics. That will be essential. And that's why we need people who identify with the Integral movement, which goes from pre-modern, modern, post-modern and then Integral thinking, that understand the flow of people across those particular zones. Because there are millions, if not billions, of people on the planet that are moving through pre-modern into modern thinking, like most of the Arab world, and then into the post-modern. But they have no idea, you see, what post-modern means, much less Integral.

So our task, if we choose to accept it, is to begin to introduce into the canons of belief and conversations, this new framework, which I think has developed just at the right time, which is a historical pattern: "Cometh the time, cometh the thinking."

My bias here is working with Clare Graves, who was the first in my knowledge to really begin to articulate this idea of a momentous leap. And this is back in the early 1970s before anybody else was seeing it. He shared with me once that it could very well be that we're going to run off the cliff. So that, by the time the seventh [Yellow/Integral] code - systemic, authentic, ecological - matures, the world population will be cut in half. He said that by the time the eighth code [Turquoise]

begins to appear, it could cut in half again. That scared me to death, because that's a horrible kind of thought! He was the first that I knew of, anywhere, that began to talk in those terms. He was concerned about it.

John Calhoun has studied rat colonies - how rats multiply and shrink, multiply and shrink. I know these are rats, but he saw other evidence that the fifth level code [Orange] that was dominant in his day was beginning to fray at the edges, and was producing new problems as it solved the old ones. He was tracking the evolution of these systems. Over 35 years, we've extended his research, even into mind-brain profiles, using fMRI technologies in Germany, so we found evidence of the bio-psycho-social emphasis that Graves put on the model [which became Spiral Dynamics].

So that's where we are today, in terms of my thinking. We have a powerful weapon. We need to understand, far beyond the simplicity of colors and so forth, that deep understanding of the intelligences in the Spiral, that we are now calling the Quest for the Master Code, overlaid on top of our political system, with parallels in the European countries. Like in the Netherlands today, that are caught between the center-right/center-left swings back and forth. It's very difficult to articulate a middle position, because there is no middle position there. It requires a whole different frame of thinking about how human nature emerges through systems, rather than approaching the problem from any ideology, either from the left or the right. Shifting into a very practical understanding of how human nature emerges, and how the efforts of an entire society can be focused on that process, as opposed to, simply, once again, arguing the truth of the ideologies, or

the advantage to the political gamesmanship of the various politicians who occupy those zones.

That's a long story, but it does illustrate what we're really attempting to do today, in the midst of the kind of crisis that we're seeing around us.

Bert: One of the things you mentioned, Don - I love the phrase you've used many times, that "the safest place in a crisis is the hard truths." In terms of politics, in most places, I've noticed, even those of us who are Integral appreciators, I've watched many people enjoying listening to both shrill sides of the political argument. As it turns out, there seems to be something in us, in terms of our codes all the way down the spectrum, there are some Purple-Red elements that seem to like listening to the shrill voices. If we really were interested in a more conciliatory conversation, we wouldn't tune into some of those things. And I've been fascinated by the way that, as so often talked about in terms of our shadow side, we look for the enemy. And in the mirror, there we are. There is still something in many of us who, in a shadowy kind of way, like this [looking for the enemy].

I wanted to touch into what you were mentioning with some of Clare Graves' ideas about the higher self. When we look at the bio-psycho-social emergences of the planet altogether, and what an enlightenment society involves - the trans-disciplinary dimensions of new emergences of thinking. For instance, in some of the ways that you've taken Clare Graves' work and evolved Spiral Dynamics, out of that foundation, you've baked in a lot of Integral principles, and one of the people that we love in common, Howard Bloom, certainly would have resonated with what Clare Graves was saying.

If we think of our identification with an enlightened disposition, it's not so much, at the end of the day, concerned about even our individual immortality, in terms of who we are as people, even as a culture in time. That's going to be subsumed by larger life forces altogether that are emerging, so that there are, as you say, this sort of multiplying and shrinking, exploration and consolidation.

How do you see those larger forces, which are what animate the Spiral, or complex adaptive thinking... What's going to be required, as an emerging world culture, for us to take this momentous leap into a global governance structure and a larger coherence? If people like Graves and Howard Bloom say some necessary pruning will be the price we'll have to pay for some of these adaptations, what's your thinking about what we're looking at, and how can we best adapt in an enlightened way to some of these shifts that maybe coming?

Don: You've heard me speak about the importance of Vital Signs Monitors. We need global maps. For the first time, to see underground and I've been working with the Memnosyne Foundation here in Dallas, which is the third generation of the 7-Eleven stores. They are planning to fund a major global Vital Signs Monitor here in Dallas. We can use this amazing technology, in terms of mining and web-crawlers and a host of other technologies to finally begin to see the patterns [in the global maps].

Which means that we'd have to respect all of the first-tier codes: tribes, empires, holy orders [as well as enterprises and communities]. That if our theology or beliefs systems reject the idea of verticality, then we are unable to act in ways to facilitate the movement of billions of people through those codes.

That's why we have the Arab Spring in Syria, and other kinds of problems - because we haven't recognized that, and we also didn't see it in Iraq. We thought we could impose a first-world [Blue-Orange-Green] system - as they would gladly install McDonalds restaurants, and one person/one-vote models. In fact, Iraq was heavy Purple-Red, as is Palestine.

So the first thing is, we have to see the realities that people are at different levels of bio-psycho-social-systems development. They just are. When we ask, "Why?", we have to look at the life conditions that sustain them. We have to look at the priority codes that emerge [in response to those life conditions]. They are bio-psycho-social, which means that the new genetic research is becoming very interesting to us. And then finally with beliefs and behaviors, we have three windows to look through [1. Life Conditions, 2. Priority Codes, 3. Beliefs and Behaviors]. We have to have eyes to see, and ears to hear these differences, and respect them. Because people have a right to be who they are.

All these value systems are connected to life conditions. It's life conditions that stimulate the brain to produce the worldview. That's the Graves point of view. But they're connected to each other. That's why, as I mentioned earlier, the more traditional [i.e. Blue] systems, represented by the [U.S.] Constitution and the rule of law, are essential in order to filter out the heavy Red barbarians. If we didn't have that filter, in the form of our Blue systems - in our schools, in our churches, in our communities - we would constantly be producing the kind of children and adults who are aimless, who lack purpose and meaning in life, who don't respect the rights of others. Now you take

away that [Blue] filter, then you have a clear shot from Red into Green. That'll spoil it, because they will not be responsible, and they will take advantage of the beauty and the softness and the sensitivity of Green, which I've seen happen so many times. That's why it's important to see how easily systems emerge as connected to all the other value systems - to see the total map operating. Because if we just pick and chose the ones that we like, and then attack the ones that we don't like, we are contributing to the abyss.

There are other models, which, of course, one can use. [Spiral Dynamics is useful] by being able to see how the different value systems emerge beneath the surface. So then we can talk about stratified democracy, like in Egypt. We apparently have been invited to Egypt to hopefully meet with the president. Getting rid of what you don't want - oppression, dictators and racism - is not the same thing as getting what you do want. We've been unable to help countries - and Syria is a current example - as they get rid of a kind of dictatorial, aggressive, oppressive system; the fear is that what will take its place would be elements of anti-American, anti-civilization, al-Qaeda and other kinds of movements which will exploit it.

That's why until we have a full model of transformation, then we find ourselves hanging out on what could be worse than what we have today. That's why the kind of mapping - Vital Signs Monitors that profile whole societies, as Bjarni Jonsson has done in Iceland, and other groups have done with other cultures. Until we can look through the lens to see those things, then we find ourselves compromised. The famous thing Ken used to talk about is the idea to "transcend and include." I've added to that, "transcend and anticipate what's next."

If we're going to be global citizens, we'll need to have that kind of consciousness of worldcentric, or whatever one chooses to call it. We would have to develop the capacity to see the whole. We haven't done that yet. So many of us are still operating out of those first-tier systems. Even the Orange materialistic system or the Green humanistic system haven't recognized yet that there are higher levels of caring beyond that, and that's through the Yellow principles of Natural Design. That's what we are trying to say, and we have good reason to think that the Gen-Y kids are going to get it. Because they're not as encumbered with our old nonsense as much as many of us are. But they need to be exposed to it. And that's why it behooves people like us, who've been blessed and are fortunate to have read the work of Ken Wilber and others, and have been impacted by the whole Integral movement, what a priceless gift that we've been given. But we have to get serious with it, not play games with it, and learn as much as we can as quickly as we can, and move into action phases. And that's how I think that we can begin to extend the whole point of view - by actually solving problems, and getting to the core of the issues, in terms of what needs to be done.

As you know, I'm a pretty optimistic guy, and if you stay in Dallas long enough, Burt you recognized that that's the case, because of that 'can-do' philosophy. So I'm always encouraged, and I know that there are serious problems, and I know that many are "beyond the pale," but it's also a confidence in human nature itself. The fact that we are still here, in spite of the "lions and tigers and bears... oh Lord, save us from these." We've been through famines and wars, pestilence, and the four horsemen [of the Apocalypse], and all those things, time and time again.

But, seemingly, we landed on our feet because there's an uncanny ability in our genetics and our memetics to solve problems. And if we stop doing that, then that's when we go crazy.

So I'm not naïve; I've been a heat-seeking missile in some of the most dangerous places on the planet to field test the concept, and I've seen a lot. There is a lot that I don't understand and I haven't seen, but I'll encourage everyone in the Integral movement to lift up your eyes, and begin to think in ways to solve problems that exist. I think we'll be amazed of what we can do.

Bert: When we think of this momentous leap forward, the shift that needs to come for us to dis-identify with our national orientation, for example; this is going to be a huge shift in our evolutionary unfoldment where Gen-Y, perhaps, may get to be experimental in leading that kind of formative change... out of being, in my case Canadian, and yours American, and from others listening around the world, whatever their national orientation is, into becoming world citizens.

What's going to happen for people to dis-identify to some degree - certainly retain the essential and important elements of different degrees of locality: municipally, regionally, nationally and so forth - but to shift into this global way of understanding oneself as a human being, do you see that exponential shift being possible? What's going to have to happen for people in the more progressive leading-edge areas to lead the charge with this stratified democracy; and in other more emerging areas, what codes are they going to have to be really championing?

Don: One of the answers is in how do tribes become a nation? I saw that work in South Africa for so long, where their multiple tribal systems started moving to a South African identity. How does that

happen? It happens in our multi-tribal worlds, like in Germany - if you speak to people in Bavaria, they're convinced that they're more German than anybody else. It means that cultures have multiple levels in them.

My friends at the Memnosyne Foundation have specialized in working with Native Americans, and in Mexico, because they're finding, in what some think are primitive systems, some of the insights that are relevant at the sixth [Green] level; that the second [Purple] level experiences of survival have been a very strong message and model at the sixth level system. They've done extraordinary work in identifying in the indigenous groupings the kinds of common features that are relevant today.

That's why the title of this talk is "Using the Whole Spiral." That's why it's essential that we not attack nationalism, per se, because nationalism provides for the heavy Red system, providing discipline, and the identity of something beyond self. So rather than be critical of earlier systems that we think that we have moved beyond, even as we wave the flag with the Olympics in London, is to recognize that those are essential elements in our current experience.

So rather than to say to a population: You must not be nationalistic at all. As they move through that Blue zone, nationalism is one manifestation, as is religion, as is science. As a Blue purposeful system emerges - sacrifice self now to obtain later - that need not be nationalism. That need not be religion. That can be a number of different things. But just to be careful that we don't violate the basic principles of the diversity of the Spiral, which requires all of the systems to be healthy.

We don't just move from one level to the next and then jettison everything else. We transcend but we include. So ultimately, life

conditions will require a shift into global, worldcentric, because we are discovering that so many of our problems cut across national boundaries, certainly in terms of environmental issues. I see that Ebola is threatening once again in Africa. As Howard Bloom used to say: "Don, it's not going to be Americans versus Chinese, but humans versus microbes." As more and more issues, like immigration, cut across our historic boundaries, we will wrestle with finding the kinds of models that can manage the new complexities. And that's our challenge.

That's why I'm optimistic about humans, because of our big brain. That's why Graves talked about human nature prepares for a momentous leap. - not people, but human nature - the codes of human nature. And they're embedded, in the model I use, in the Spiral itself. That's what human nature is - the unique meshes of Purple, Red, Blue, Orange, Green that comprise the complex codes operating in Yellow and Turquoise. It's the whole ball of wax. Not just one level.

It may be that our transformational process won't be national at first, but it will grow through cities, as our friend Marilyn Hamilton points out [in her book, "Integral Cities"]. And that's certainly aligned with the theory of Ilya Prigogine, in terms of the whole idea of dissipative structures - that we have to break up into fragments before we can reform into a new paradigm. So thinking smaller, building at community level, and even business level, and others. The understanding of these things ultimately will work their way into a consensus.

Once again I want to credit my late friend Clare Graves for his extraordinary description of change - eight change variations with the whole idea of change states, and recognizing that it often takes serious existence problems. But there is a lot of pain, that'll cause us to let

go of dysfunctional systems. That's why he would speak to me quietly about what's ahead - maybe we need to depopulate a lot. Maybe we've got too many humans. Because there is not enough materials or [rare earth] metals to make all the cellphones or TV sets that seven billion people are going to want.

So there are some natural limits of growth. But at the same time, we must be wise enough to facilitate these new understandings, and to avoid the kind of clashes that I saw in 1860, where two sides lined up in the name of God and fought holy wars.

So we have a lot to learn about managing these particular dynamics in culture, even here in Texas. Or when North Korea or Iran get access to nuclear weapons or horrible kinds of diseases [biological weapons of mass destruction]. Without the kind of guilt-base [Blue], with the ideologies that are anticipating an Armageddon, then that really becomes dangerous to us. And we can't just mess around with it.

It means that if we're going to survive on the planet, given the fact that there are weapons of destruction and there are toxic elements that could interfere with human nature... that's the big issue; that's the elephant in the living room. And I don't have any easy answers on that. I don't want to leave the impression that I've got it all figured out. Because if you really begin to contemplate the seriousness of our current situation, it does produce a great deal of humility, and unfortunately, more fear than what we need.

Once again, if we follow the whole Graves thinking - that human nature has an uncanny capacity to create new kinds of worlds. There is a paradigm shift only when new thinking produces greater explanatory power. That's why you can't market it, you can't jam it down the

throats of people. No matter how slick your powerpoint presentation is. Only when it answers more question, and resolves more paradoxes. Only then will we begin to see the shift.

That's why we have to be very careful how we talk about it - not to exclude groups, because they're not on the high horses that we think that we're on. And that's part of our elite system. Because the characteristic of the seventh code -Yellow - is that humility, recognizing that we're very, very limited; yet at the same time, tough enough to handle the problems. And that gets into the personal dynamics of the seventh code. So many people, as I've tried to warn them, they don't think they have to go through the Yellow "systemic" system. They think they can move from Green to Turquoise. But that's a dangerous sinkhole, and I see a lot of people buy off on that. And my theory is that we'll wake up one day and say, "Oh my gosh what have we done?" Like that scene in "Bridge on the River Kwai," where the British general finally said as he looked up, "What have I done?" That could very well happen to us. Other than that I am not very opinionated, Bert.

Bert: In terms of explanatory power, you referenced again some of the different dimensions of what our more evolved Spiral Integral thinking wants and needs to be, when you describe yourself as an optimist. I think when we look at the evolution of life on the planet, particularly the fascinating human experiment, it's hard not to be optimistic. You talked about our experiences in various ways with the four horsemen of the Apocalypse. You mentioned the barbarians at the gates. Those forces have been encountered by other more evolving forces that go into experiences and representations of goodness, truth and beauty in the

world. It's hard not to look at the world now, even with a lot of the blight and the challenges that we face, it's hard not to say that we're not living in conditions of much more truth, goodness and beauty... of happiness, if you will. The diminishment in poverty and violence rates are hard to argue with.

I think one of things that we are sometimes susceptible to, as Integral thinkers, is as we greatly align with the forces that we want to be associated with and involved in, we do sometimes forget that the four horsemen are always there, in a way. But just because they are there, they may need to be there again, even as we need to, in our next emergencies, recalibrate in some interesting ways. When Clare Graves talked about the human condition, we've had over 25 speciation events, where we have evolved and emerged into new reiterations of what it means to be human. We've always been successful with that, and we've always had to suffer the slings and arrows of those change processes.

There is no doubt that we're going to find our way through this next thing, if history is any proof and evidence. There are so many indicators that we're going to be all right - but at the same time, it's going to be dramatically challenging. In terms of dissipative structures as Prigogine talks about, that's how we have to reorganize to larger, more expansive ways of thinking and being in the world.

Could you could make a distinction that a lot of people have questions about, the Spiral Dynamic model has rightfully become such a main, perhaps the main representation of the Integral vernacular in the world. And sometimes there's confusion about what first-tier is, what second-tier is, what third-tier is. Could you explain your perspective on that for people so that they're able to hear that from you?

Don: I mentioned something that most people are familiar with: the pre-modern, modern, post-modern sequences. When it moves into [Yellow] Integral, it doesn't claim that it is the next Truth. Rather, it shows how the multiple truths in pre-modern, modern, and post-modern can be legitimized. So it tries to manage the flow of each of the other experiences around the modern entity. [Each of the first-tier] codes say, "That's it! We have discovered The Truth." Yellow says, "You have discovered A truth."

In terms of Spiral Dynamics, what Graves and I talked about quite often: was, what was it that creates a second-tier? One of the characteristics, once again, is what seems to happen in the neurology, that we're now tracking in the research in Cologne, Germany. What happens is, new neurological systems are activated by the pressure, by the life conditions, which enable a person to recognize that the first six systems, in aggregate, are part of the basic survival mechanism, up from animals.

But the second set of systems - he saw a huge gap that he identified in his research; he didn't just make it up - he found people who were thinking profoundly differently - with far less fear. They can solve more problems more quickly. They can be ruthless if necessary, and at the same time they can be gentle as lambs when that's appropriate. They seem to have different kinds of brains. Which means that they can look at all of human history and recognize that the clans, the tribes, the empires, the holy orders and -isms, are all necessary. Because they solve problems at those levels. So the task becomes, not to simply announce what the next psychological theory is, but to explain why there are different psychological theories, or management theories, or

education theories, or religious systems. Because there is a memetic march of systems, as life conditions become more complex.

And when I speak in religious terms to some churches, I point out the age of the patriarchs (Purple-Red), they give the law on Mount Sinai (Blue). And then when the fullness of time has come, Orange plus. So even in the Bible, you'll find these systems. We're searching in the Koran and other religious texts to see what elements are they reinforcing?

So what second-tier is, basically, is an insight into recognizing the flow of history and the legitimacy of these different lifeforms, the importance of doing things to keep them healthy, because their shadow side can be disastrous, as we see in the Nazi system for example, and unbridled materialism [Orange] system that we suffered from recently, and horrible taboos.

Each of the systems has its dark side and its positive side, and the difference is, the positive side meets the needs of people at those levels; yet at the same time, keeps the Spiral open for movement, if and when it is naturally triggered. But when it claims to be exclusive - the only truth, and beliefs in the Armageddon philosophy - that when the imam returns in Iraq, then that's why they need the nuclear bomb, in order to destroy all the infidels. Well that's blatantly absurd, yet they believe it. And that's why we have to scan the planet and see the early signs of these developing. We can't wait any longer. Our tolerance can kill us.

That's why Vital Signs Monitors with the kinds of people who can recognize patterns, is the critical piece, and that's how we're moving here in Dallas with the Memnosyne Foundation with funding in order to create that kind of capacity. So we can detect these particular

manifestations of the codes, and make judgments about what will contribute to the needs of people at that level, and how can the whole Spiral continue, as we transcend and include, and transcend and anticipate what's next.

It needs to be at the United Nations, and I tried when the Presidio area in San Francisco was available. I was talking to some high-tech people in Silicon Valley about funding my Peace and Conflict Monitor which I'm bringing out again. And I had wonderful progress until the Silicon Valley crash, and I lost the funding. So the sooner that we can begin to explain these internal systems that are driving history, with the new models of understanding how systems change, all wrapped up into a package, and then begin to experiment with it, and apply it, to show how it can enable our species to protect human nature as it naturally emerges into the history. So that's my point of view with it, and I hope others will become interested. As you know, we're doing our Confab in September in Dallas, which is on the "momentous leap."

Bert: I was just taken by your comment a moment ago when you said that our tolerance can kill us. In terms of Vital Signs Monitors, we are looking at the potential threats of a variety of things in the interwoven ecosystems. And the world, the UN has its eyes... I was just noticing in the General Assembly, the current Secretary from Korea was saying the Security Council isn't doing its job in marshaling up what it needs to check the very feared nuclear armament of Iran. Most of us, of course, are peace-loving folks. We want to find conciliatory mediation-led ways to resolve this peacefully. What are the obligations of the human life conditions to address these things, when it seems like some of the earlier codes take advantage, that mistake kindness and

conciliation for weakness? How do you see some of these things unfolding? It's been a fascinating last couple of years in the Middle East, not only on the other side of Iraq, but with the emergence of new systems trying to break through around North Africa with these liberation movements, there's been some "one step forward, two steps back." But Iran certainly seems to be in the center sights of everything. A lot of people feel that either they're not going to make a weapon, and if they do, surely they won't use it. But if we intervene, it could be worse. Any sense of what you have as a Spiral perspective on the Middle East altogether, and Iran in particular?

Don: Iranians are Persians. Persians invented some of our fascinating games. And they are very good at making moves and disguising the moves. Not telling the truth, because their theology allows them to lie. I became concerned ten years ago that we were being taken in by the hope for peace and the strategy to negotiate. So while we've been playing checkers, Iran has been playing chess. They outmaneuvered us. Then we found ourselves in a serious, serious problem. And, as much as I hate to say it, there comes a time when there has to be action.

I don't want to go to war again, but what if Ebola in Africa broke out, became air-borne, began to morph itself, and got on an airplane that landed at JFK or here at Dallas/Fort Worth, and people got off not knowing that they were spreading Ebola, which causes the blood to boil in an almost instant death? What if we knew that that was about to happen in a village in Africa, or a village in West Texas? What would we do? Would we be tolerant, and say, "Let's give them time to find a cure."? At what point do we have to make a decision about that? To me, that's of the same order.

As you know, Elza Maalouf and I have done a lot of work in Israel and Palestine, and even ran a summit on the future of Palestine that drew 700 Palestinian leaders that drafted an entire strategy for Palestine and Israel based on value systems. We saw great potential for a project that we called "Hong Kong of the Middle East," rather than negotiation, which we think becomes a very primitive win/lose system. And the search for the win-win-win technology is through design. We would ask in a design conference, Israelis and Palestinians, to speak to what contributions could they make for "Hong Kong of the Middle East"? Building a superordinate goal.

What's been called for today is #1: Honesty about threats, and the reality, and this needs to extend to Russia and China as well. A new group of communicators globally express this point of view, and I have a number of friends today that are working in Russia, or making an effort to begin to suggest to Russians what should be their pathway.

There comes a time, when you know as well as I know, that Israel, with the memory of the Holocaust, will never allow themselves to be controlled by anybody else. Israel will take action. Just when and what for, I don't know. It will be a catastrophe. Sometimes that's how nature has to clean up a dysfunctional, toxic element that is threatening human nature.

I don't want to be there when it happens, and I grieve over the loss of life, and how that could lead to a contagion that could spread out all over the planet, because of human foolishness. There's guilt enough to go around on that. Of course, [regarding Iran's nuclear ambitions] I would double sanctions, I would just make it intolerable, as an option. We already have three carrier groups in the Persian Gulf area. They're

equipped with technologies and weapons of destruction that we don't even know about yet. If we fool with them, Iran will cease to exist.

All those are realities for us. I think that's why it's extremely important that the Western world, particularly, are the value systems inherent within civilizations that continue to emerge. And keep up that process. That's why it's important in our relationship with the Anglo, with the British, and with Western civilizations. Because they comprise the codes that thus far have produced the kind of affluence, and medical care, and trips to the moon, and everything else like that, that have been the massive advance of civilization. And I hope, tempered now with much more inclusion of others, so not to be selfish and colonial once again, and that's also a task that we need to look at. So that a redistribution effort comes out of the Yellow system, not out of the Green system.

All these things are possible now; we're just on the verge of some major breakthroughs. We just don't have it in our political classes yet. At some point, some will begin to step forward, and they will often be women, who possess different kinds of mind-brain capacities. Within our repertoire, within our neurology, within our psychohistory, are the codes to handle crises that we have today. Whether or not we can activate them... or we can regress to another Dark Age. That also is possible. There is no guarantee in human existence. That's the point that Deepak made two days ago. He said, is it impossible for humans to exist on the planet? Are we so toxic that the planet needs to go on without us? I never heard Deepak speak in those terms. Or, is there a "genius in the beast," as our friend, Howard Bloom, speaks of. All this is possible.

Bert: You said a moment ago that a catastrophe is how nature needs to clean up a dysfunction, that there is even that intelligence. Howard talks about that so well. Deepak referenced it. I was reminded of that little quote from Richard Bach from "Illusions: The Adventures of a Reluctant Messiah," when he said: "The mark of our ignorance is the degree in which we believe in tragedy, in injustice. What the caterpillar calls the end of the world, the master calls the butterfly." And I can imagine the Master Code understanding those deeper structures.

Don: That's a wonderful quotation, Burt. I just want to say that we should thank our lucky stars that we're alive today. Because we are the first generation that has the capacity to put all of human history right, because all of the value systems and modes of expression have reappeared in real time, out walking the streets. It's like we're going back to the future, and forward to the past, in the same generation. Here we are, yeasty time, poised to address all the issues that have emerged in our history. And in such a compelling, dramatic, and caring way that can provide for the march of civilization. The key elements that it's going to need to continue.

I must say, those of us who've been gifted to work with Ken and others have inherited a huge legacy. It's our job now to continue, go beyond it, embellish it, research it, document it, quantify it. And that's our task.

Q&A

Eric: Dr. Beck, what I hear you speaking to today in your remarks is that emergence of a higher order of caring. And sometimes I've heard you speak that it's not about "What do we want to do," but "What needs to be done?" And I am so drawn by this responsiveness to the

world, and wanted to draw this back around to this Integral community, as I perceive it. I've heard you challenge the Integral community on a number of occasions that sometimes what we imagine as our Integral expressions can actually be more of a Green post-modern expression that has its post-modern narcissistic flavor. And we hear people like Andrew Cohen, who started this series out, referring to that.

What I hear you drawing us to is a new way of stepping into another form of spirituality that might not be simply our internal focus on meditative states of consciousness, but something that's really engaged with the world in a new way, and that is willing to embrace these dimensions - being tough when we need to be, and getting beyond our older, post-modern sensitivities, of just love and peace and light, and so forth, which can come back to bite us in really significant ways. And I'm just really appreciating how you're drawing that out by the way you focused your remarks.

I'd like to hear you speak more to that, the transition between Green to Yellow. And what implications are, in our wider Integral community, and what our edges might be? And what are some of the pitfalls and shadows where we, as an Integral community interested in spirituality, can get tripped up on our own shoelaces; focused in ways that aren't really responsive to the world as we're finding it, at this time in history. And what is it that we can keep prodding ourselves - to step out and really evolve in the way that we need to - to meet the world as we find it now at this time? Thank you.

Don: Thank you Eric. I've thought about these things a long time, like 35 years. If I were talking this way back when I first met Ken, or Bert, or any of you, it wouldn't have made a lot of sense. So I've had to

carefully reveal what I really believe, what I learned from Clare Graves... as people like you and others have begun to sense that many gifts of Green have been weighed in the balance, and found to be wanting, yet are essential at the sixth [Green] stage. And that really is the paradox.

How do we, on one hand, say to Green or to Orange, "Your system is elegant, but it's only a piece."? Somebody then would say, "No, it's the whole... No, it's a beautiful system." And Clare Graves had the same issue when he was doing his research with the various theories of psychology. Some of his colleagues at Union [College] would say, "No Graves, it's behaviorism."

Graves would say, "[?] is behaviorism; and at the fifth level, the behavioral principles work. But not at the sixth level." He would encounter advocates of the earlier system, because they're vested in them with their PhD dissertation, and the scads of graduate students around the world that they've trained and taught the Truth. And now they have to say, "What I've taught you is only a part." That's why you run into so much difficulty in so-called "higher education."

The key is to recognize that human nature is a never-ending quest... a never-ending quest. Because as we solve one set of human problems, we create a new set in their place. Why? I don't have a full answer to that, but I asked Clare about it. He said, "Because, like it or not, we've got the big brain." Because we can't stand boredom. But we sometimes are mischievous humans who want to climb Mount Everest, or go to Mars, or discover a new vaccine for HIV, or whatever that task happens to be. That's what, in a sense, keeps us alive." It's programmed into our genetics," he used to tell me. So certainly Green, like Orange, like Blue, and at some stage, like Yellow, will run its course. Why? Because

it will solve the problems that the earlier systems had, in aggregate, created; and, it will leave its own garbage around; as it solves its problems, it'll create new ones. And we call that Turquoise.

So I recall the first time that we really began to see a shift out of Green. Bert, it was in Vancouver, I think you were there. When Marilyn and I were doing that workshop. Many of the NGOs had lost funding, remember? Because of shrinkage in the government, and they were in a stage of panic. And many shifted down to Orange and learned how to order paper clips. And we saw many, for the first time, in Vancouver for God sake!" What is this Yellow system?" And through Marilyn's influence and other Canadians, that has continued.

So, once again, "What causes a paradigm shift?" In this case, from exclusive Green into exploration in Yellow, when the Yellow code offers greater explanatory power than the Green one. Green is not vacated, because these are people that are moving out of Orange into Green. It's not an anti-Green position. It's a retooling and redefining of the Green code, to deal with the new people moving in. Just like Yellow will define a healthy Blue system. Because Blue, on its own, will produce a closed ideology - final state. But Yellow - functional - will construct a Blue system that's a conduit, in which minds pass out of Purple/Red in the direction of Orange/Green. That's the difference. And once I can show that to Green, and say, "You want to help humanity? Let me show you how... ten-fold what you're doing now. And that's the highest level of caring. And the evidence suggests that that is the case. And the opportunity is so attractive. [?] in that pursuit.

I worked for years, as you know, in the Netherlands with Peter Merry and that group, and they're such a prime example of that transition.

Now Peter is on faculty and staff of Wisdom University. And Wisdom University is now merging with another global system, partly funded by the Memnosyne Foundation. You see how all these things are now coming together.

Bert: I just really love the way you're framing that, Don. How Yellow builds the conduit of going back, and as an appeal to the Green sensitive sensibility, how they can offer even a wider embrace, of more care and concern to ratchet back and build an open thriving Blue system, as a way of holding codes that are moving through it. I think that will be something that, if we can try to add value to articulate that in the way you are, and in more and more compelling ways for Green, because that will definitely be an attractor for them. It's such a heart-felt code that we have within us to care more. And if we can find a way to make that convincing... finding a way to rehabilitate, revitalize and regenerate the open systems of earlier codes. That's probably going to be a lot of our challenge.

Alia: I just realized last night that when I encountered the *Spiral Dynamics* book five years ago, my life has been entirely different since then. That has been a diving board, and I'm now in a different swimming pool. And I just want to thank you for the profound effect that you have had on my life. And I also want to ask an off-the-wall question.

I've been hearing about this concept of strange attractors. And I really get that life conditions are what moves people through the maturational Spiral. I'm wondering if there are any other forces at work... anything like strange attractors that are operating with humanity to help them as a whole to move through the maturational process?

Don: Yes. And I tread lightly on this point of view. But it's something that I've thought about a great deal, because these are strange attractors. These are embedded in human nature, in the codes of our types, of our kinds. They are not just impacting humans, they are bio-psycho-social that impact architecture, religion, and city design, and it's simply the codes of human emergence.

At the same time, these are not a Calvinistic-like script, predetermined, like crop circles in the human psyche. They are, rather, adaptive intelligences. The key would be in the life conditions - what humans have produced as they have emerged. That's the guiding light of the Spiral - not some, as I said, predetermined pattern that equally emerges in every indigenous setting. That's why I use the term "The Master Code," because you plant these seeds, or introduce these intelligences in a bio-psycho-social system - that is in a habitat - and they will produce slightly different variations as the biology, the genetics of the population in those settings, the lifeforms, the weather patterns, the nature of food, and all those things.

In those unique kind of petri-dishes, though, the emergence of the Spiral will not be exactly the same. It'll probably have some of the key components, like Individual/Collective. That's why I caution people about so much commitment to a "we" system, unless the "we" system contains all the vertical Spiral Dynamics codes. That's why, in Graves' work, what drives the Spiral, the pendulum, is: the "we" system that produces conformity and likeness, is suddenly erupted by a new "me" system, to solve the problems of the "we" system. So that "we" and "me" are not bipolar opposites, they are synergistic twins, two sides of the same coin.

So, what delivers to the collective? The brilliance of a Howard Bloom. Let me tell you, that man is brilliant. If one were to shut down Howard, and there are a lot of people, historically, who would love to have done that. So we have to be careful now.

Bert: Thank you Don. In terms of how Yellow thinking is emerging, I know that you've had a lot of experience, and people might like to hear a little more about the experiment in Iceland. There is something fascinating going on there. That might be a nice illustration in concrete terms about how this Yellow code is wanting and trying to emerge up there. Is that something you can speak to?

Don: Sure. I've to give all the credit to Bjarni Jonsson, a graduate student of mine who worked on his PhD at Adizes Graduate School, and he is what he calls his "anthill," which is his group. Before the financial crisis we had done a Global Values Monitor [essentially, a poll], because he has the Gallup franchise. So we had profiled the Icelandic society, memetically, in our testing. 300,000, most of them had done their genome, so we wanted to do the "memome." And we saw high acceleration of Red and Orange. We said, "uh-oh..." Bjarni even talked to the Prime Minister about it. Because the (primarily) males at this time were off making money all over the world, not tending to the culture. They had to import Polish to work in the hospitals. They were all so egocentric money-driven. And when the crisis hit, we did a second version of it, and then a third version of it. To capture the Icelandic society through the stages of conflict. Based on that research, Bjarni and his group designed a National Assembly, a cross-section of Icelanders picked at random - 1,500 of them. They met, and the task was: to describe the essential value systems necessary in Iceland. And

that was followed by a second one that looked at the governance system in Iceland. He used a crowd-sourcing process using Spiral Dynamics as the research entity, in order to assist a whole culture to recover from a crisis. To redefine itself, which would've happened anyway, and use the advantage of the crisis, or to make possible the exploration into "What should be Iceland?" And that spawned about 50 or 60 versions of that National Assembly - in schools, community centers, all over Iceland. And that's what one guy, Bjarni Jonsson, did. He's very humble, soft-spoken kind of a human being. I just love him dearly.

He demonstrates what's possible when passion and panic come together. He was prepared to deal with it in a positive kind of way. He is really one of the ambassadors out of our work. And there are a number of people like that. A member of the US Army special forces, just now back from Afghanistan, using a point of view to understand the Taliban that work in communities. So there are people all over the planet who are now beginning to, practically, see the merits of - and I give Clare Graves, as you know, all the credit. He was a wonderful man. I miss him, I wish he were here now. But that's what becomes possible. It's not perfect. It's messy. It's not a panacea. And there is a lot about it that I don't understand, although I've been doing it for 35 years. It continues to amaze me.

Don Beck

Don Beck, Ph.D., is a world-renowned figure known for the development and implementation of the Spiral Dynamics model. He is cofounder of the National Values Center in Denton, Texas, CEO of the Spiral Dynamics Group, Inc. and author of *Spiral Dynamics: Mastering Values, Leadership & Change*, written with Christopher Cowan in 1996. As a consultant, Dr. Beck has worked all over the globe with political and societal leaders, focusing on developing a multidimensional model for understanding the transformation of human values and cultures. He is particularly well known for his significant contribution in the peaceful transition from apartheid to democracy in South Africa, about which he writes in the book *The Crucible: Forging South Africa's Future* (1991) with Graham Linscott. Before his work as a consultant, Beck worked as a professor for 20 years at the University of North Texas. There he was named Outstanding Professor in 1978, named Honor Professor in 1979, and listed as an "Outstanding Educator in America" in 1980.



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