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**The Search for Cohesion in Fragmentation:
A Spiral Dynamics Integral Perspective
on Global Transformation and Survival**

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Thank you very much. I'm honored to be with you. After hearing some wonderful presentations today, I hope to create a framework, a map, as a synthesis of what we've heard to see if we can't begin to move out of the theoretical, conceptual range into direct application in dealing with some of the world's most serious problems.

Recently, at Chicago, a United Airlines flight was cancelled and so the poor gate agent there had a line of very unhappy passengers. One man stomped to the front, slammed down his ticket and said, "I demand to be put on the next flight first class." To which she said, in great skill of handling irate passengers, "Sir, I understand your frustration, a lot of people feel that way. There is a line of people here in front of you and if you'll get to the back of the line when you come up here, I'll give you the best possible service that you've ever had." To which he said, "Ma'am, do you know who I am?" At this point, she reached out, got the microphone, and said to the whole terminal, "Ladies and gentlemen, I have a man at the desk who doesn't know who he is. If anyone recognizes him, I'm sure his wife and children will be very glad that he gets home safely." Well, sometimes I feel like I'm a man who doesn't know who he is.

At the same time, I believe something very firmly, which is: No more prizes for forecasting the rain. Only prizes for building the ark. I want to suggest, ladies and gentlemen, a way to build the ark. At the end of this presentation, I've reserved satellite time as it flies over Dulles for a direct message, personalized to you, from Laurence Olivier. You think I'm kidding. So I'll have to watch my time very carefully to be sure that things are properly synchronized so that you can hear, yourself, as he will give us direct information on how to handle the split earth. Now you can name all kinds of ways the earth is split, economic, political, religious, technological, have, have-nots. Whatever those categories happen to be, it is clear that our world is in considerable turmoil. Given that is the case, how in the world can we heal it?

If you think of this as a wound, with a deep penetration, and you know any time you've had this kind of wound, your doctor has said, "Don't close it up here, don't patch it here because it has to heal like this." So, if you can, keep that metaphor in mind as we begin to look practically at strategies to handle the complexities that we've created. These problems here are not a function of our failure but of our successes.

Well, does the brain make a mind or does the mind make a brain? Or does something else make both the brain and the mind? If it does, what is that master intelligence? And can we, as mere mortals, figure out what it is? If we can, can we learn how to use it? How to function within it, how to allow the natural flow of the wind to unfurl and to give direction? Is there embedded in the human dynamic some kind of prime directive, without our encasing it in some kind of divine edict or constitutional document or commandments of anything from any culture? Is there something that is unique to the human species that has created the evolutionary trajectory that we have today?

But for you to listen to me, you have to understand that we all have ways of seeing the world. Our perspective colors our perception.

Basically there have been four different theories of evolution. The first is fatalistic determinism which says history is written and we're simply along for the ride, whether that's some Calvinistic script, some crop circles in the human psyche that are predetermined, whether it is a Marxist view of the ultimate victory of the proletariat or some kind of final state utopian concept to which we are all headed.

A second set of theories, driven by the Darwin hypothesis, says, no, things are getting better and better for more and more, which became known as that Darwinian point of view. And because it was predominately white, American-European male-centric and dominant, it was questioned by many, thus bringing the third set of theories about evolution, which in a sense denied that there was any pattern at all. Thus we have deconstructed that particular view and today on most college campuses what one encounters is this egalitarian notion that everything is unique, everything is equally important, there is no pattern of emergence that gives any preference to any other group.

To which now a fourth theory is beginning to emerge. Out of molecular biology, out of the hard sciences, out of certain versions of evolutionary psychology, though not all, a theory has developed which says that human emergence is non-linear driven by principles of chaos and complexity, therefore there is no straight arrow to the past. And it seems that bacteria, viruses, genes, and later what we'll call memes, all four appear to be subjected to this particular concept of emergence. What I'm about to describe falls within this fourth category. So I will warn you, as you even see the color documents that I've given you, not to fixate upon that as though that is the first theory of evolution, that those are inevitable steps and stages. It is very difficult in a two-dimensional graphic to convey the complexity of what I am going to be describing.

There are basically seventeen different kinds of habitats on the planet. This book, *Civilization*, identifies them. I mean there are ocean people, there are desert people, and there are island people, with different climates. And basically what the author has done is graphically to have described what those habitats are like: The chemistry of the soil, the climatic conditions, the different patterns which have occurred in that particular petri dish. So if you hold in mind the possibility that place shapes emerging systems, as all of us understand is the case, then we can begin to get some kind of sense of the distribution of forms of prosperity.

So the question rises, what is it around the planet earth that creates these different habitats and milieus? So the model of the planet being some kind of smooth ball in which there is equal opportunity everywhere turns out, of course, to be false.

Present-day genetics helps solve the mystery of the nature of human life. In his recent book *The Seven Daughters of Eve*, geneticist Sykes relates that they have identified the DNA from the Ice Man, who died 5,000 years ago in the Andes and they found women living in London today with the same DNA sequence. So imagine now a planet, called earth, hanging in space without a string, in which we can now track the biological emergence of the species *Homo sapiens* over these seventeen different kinds of habitats.

But now there is another dynamic that we need to explain. English biologist and philosopher, Richard Dawkins, proposed the idea of memes, self-replicating patterns of information that propagate themselves across the ecologies of the mind, a pattern of reproduction much like that of life forms. They self-reproduce, they interact with their surroundings, and adapt to them, they mutate, they persist, they evolve to fill the empty issues of their local environments which are, in this case, the surrounding belief systems and cultures of their hosts, namely us. So these become units of culture information—shall we say cultural codes that tag along in those wagons and on those ships as humans migrate over habitats.

So when the Dutch came to Cape Town in 1652, they brought Dutch genes and you can track them even in their interaction with the Hottentot, producing what they called the colored. I used to challenge conservative politicians in that country: "Let's do a DNA analysis of you and your family." "Oh no, we're not going to do any of that nonsense." But they also brought Dutch memes as expressed in the religion, the social organization, and the technology of the gun. So imagine now this planet in which we can profile the genetic and the memetic patterns.

Now I've been working with Conoco in Houston, a wonderful company, that today has five bottom lines, by the way: noble purpose, sound principle, responsible profit, the caring of people, and respect for the planet. This is big oil! Purpose, principle, profit, people, planet—with the understanding they can't achieve any one unless they achieve all five. But they have this wonderful, 3-D hologram place where they can display the stratification of the planet to look for oil, and imagine if we get our hands on that, with this earth hanging right there, showing the memetic patterns over the planet. With this kind of knowledge, we could instruct the United Nations as to what it ought to be doing.

So I want to talk to you about this kind of analysis. I'm going to form the basis for a different conceptual system of human nature. So these, what are called memes, are simply units of culture information, organizing principles, world views, scaffoldings, attractors, like fractiles and multiple bottom lines that exist beneath the surface, undetected by us until recently. They impact, and they impregnate, and they permeate ideas, intangibles, causes, beliefs, and icons, behaviors, actions, events—musical tunes that carry the codes of the deeper meme. So the Confederate flag becomes an issue, not because it is nothing but a piece of cloth, which is all in the world that it is, but because the ways of the memes have placed meaning into

it. And today, in Jerusalem, are the holy places of the three dominant religious systems. What if they were just rocks? How many are wearing a diamond? DeBeers convinced us that it has a worth beyond the fact that it's a hard rock.

I want you to understand, now, the deeper process whereby we attach to things, we find meaning in, we achieve a bonding with, because we are going to examine the deeper master meme maker that creates these kind of attachments with the belief that if we could do this we could achieve maximum power. Now, I must pay homage to my late dear friend, Professor Clare W. Graves, who taught at Union College in Schenectady for many, many years. He began, in 1951, a lifetime research project, having been frustrated in teaching graduate psychology. He would teach a unit on Sigmund Freud and learn about Austrian grandmothers who ate too much chocolate, which is why they had all those wild dreams. Then he'd say to his students, forget that, you must now learn about Watson and Skinner behaviorism. I mean, even the pigs outsmarted Skinner. Then he would say to his graduate students, forget about that, you must now learn about Carl Rogers, Abraham Maslow and humanistic psychology and at the end of the course students say, "Fine Dr. Graves, which one's right? Aren't you a full professor?" "Yes, I am." "Aren't you an expert in this field?" "Yes, I think I am." "Haven't you written widely?" "Yes, I have." "Well, Dr. Graves, which one is right?"

The same question we encounter in different views of politics, religion, sociology, and all of the different theories that real adults go to conferences for and who debate these theories. And Graves said, "I'll have none of it. I'm not going to referee between these conflicting theories until I find out what dynamic produced them." And this began the longitudinal study of thousands of people based on their concepts of what normal people are like and from that began to grow a massive, new bio/psycho/social systems theory. I doubt if many of you have ever heard about it.

I was teaching at the University of North Texas at the time and I read an article in *The Futurist*, the publication of the World Future Society—and you note at the back an announcement of the program for July in Philadelphia, the World Future Society, that you may want to take a serious look at. And that article virtually changed my life. Many have even mentioned, during this presentation, that some event happened to cause them to begin to see the world in quite different ways. So that became my inspiration.

I left teaching in 1981, cashed in faculty retirement, and began my 63 trips to South Africa armed with this new conceptual system with a naïve belief that we could shape the whole move out of apartheid. Us Texans have a lot of hubris.

And I'm going to share with you some of that experience and project that onto the global scene to come to grips with the question, "How do we deal with the deepest divides that continue to create this kind of violence?" And at the very end, if you'd like, I'll look particularly at the Middle East, the Israeli, Palestine problem, and how we would, from this perspective, put a full court press on it.

So let's talk about the dynamics of the spiral. Clare Graves stated:

"What I am proposing is that the psychology of the mature human being is an unfolding, emerging, oscillating, spiraling process marked by progressive subordination of older lower order behavioral systems to newer higher order systems as man's existential problems change."

That is a basic thesis: We live in complex systems and in these complex systems, and whether it's a hierarchy or holarchy, there are layers and levels of complexity and therefore many of the issues that we confront are between layers and levels of complexity or within levels of complexity.

So what I will do now is quickly explain these systems. You will note here, graphically (pages 40 and 41) these earlier systems, clans, tribes, empires, holy orders, enterprises, communes, and you will see how these codes passed into the more complex zones. So rather than simply transcend and eliminate the model here is transcend but include. So human nature consists of the stacking of meme priorities. Under certain conditions, a new one is formed but the old ones don't disappear, they remain in the inventory to be called upon once again if life conditions warrant. That's why we use the term spiral dynamics.

Now this concept flows from the idea that there are life conditions, time, place, problems, circumstances and they vary greatly. Here we've identified Life Conditions 1 through to 8. These meme codes, these organizing principles, do not develop in a vacuum. This is a complex, adaptive, contextual intelligence. Not IQ, not EQ, but a way of making sense of the world and getting along and surviving. So here we're saying that human nature, rather than being a fixed type, turns out to have the capacity to create these new worlds and that occurs when our life conditions overwhelm our previous coping systems. There's a period of chaos here, as the old order passes away and the new one begins to appear. This, in Clare Graves'

research, has happened eight times in human history. There are eight primary jumps. If we can begin to see that relationship, we can understand why there are different concepts of peace. I'll explain, very graphically, how the purple system sees peace, how the red system, how the blue system, how each of the systems see peace.

If you're willing to think vertically with me, it means we have to exit flatland and for some of us, that's quite a chore, especially if you wrote a Ph.D. dissertation on flatland or the travel guide to it, or you have embraced one particular world view thinking it is the ultimate car wash for everybody else, then you will have trouble with what I'm just about to describe.

In the Clare Graves technology there is the shift between the I/me/mine meme systems and the we/us/our systems. The I/me/mine meme systems are the warm color codes and the we/us/our are the cool-color, collective focus codes. So as the pendulum swings from the I/me meme, of the raw, rugged individual, to the cooler conformity consensus models, you get a sense of that dynamic action. But when the pendulum returns from the latest I/me/mine meme to the next we/us/our, it comes to a different version of the we/us/our. As it moves to the extreme, in the warm color of greed, anarchy, and anomaly, then it self-corrects into a collective system and swings too far thus producing conformity and rigidity, and then it again self-corrects. So, inherent in human nature is this dynamic of change.

What makes it complex is there are billions of people moving on the spiral through different stages simultaneously. And that's why, in order to heal the earth, that huge gash of a wound, we are going to have to pay attention to the nature of these systems and construct the trajectories of change that facilitate the movement through these levels. So, I am going to shift the thinking here out of any particular value system onto the spine of the spiral. Thus I'm a spiralcrafter. I am going to locate power on the spiral, and assume that this group can create a Margaret Mead sapient circle. You recall she said that we form these sapient circles whenever we make fools of ourselves, and therefore need the sapience to rescue us. The Royal Society in the UK was one of those. I think the time has now come that we need to gather a sapient circle. And there are several people in this room that I would love to have in that circle with me.

So here you see a very simplistic version of these meme codes. Here are the warm color systems: survival, self, the power god, rare power, instant gratification. When it shifts, it shifts into an absolute order, like a rigid Jihad. When this system shifts, it moves into a more pragmatic secular system. And after we begin to ask, "What's it all about, Alfie?" again shifts into a humanistic, people-centered, egalitarian. I want you to get a sense, then, of the nature of the flow that occurs. As we solve one set of human problems, we create a new set in their place. Now once I can go through this quickly, I will begin to show you some of the real applications of the system.

You can also see how each of these particular systems has what is its important, bottom-line. The ANBOCP language is Clare Graves' language with the first letter representing life conditions and the second letter representing the complex adaptive intelligence awakened by those life conditions. At this point, this ought to suggest to you that any solution to the problem of violence has got to deal with both life conditions and awakened systems. And if you're willing to think in those terms, then when I begin to spell out how one can engineer the habitats of the planet—not engineer the people, but engineer the habitats—then nature will take care of itself.

The First Tier on the Spiral Wave

The First Code:

Express self automatically so as to meet the basic physiological needs of, food, warmth, and reproduction. If we hearken back to the days of clans, a hundred thousand years ago, we find human beings living according to that code. I spent several times with Bushmen in the Kalahari Desert and you get remnants of that because they simply carry everything they have with them. But there is brilliance in this intelligence. They can track the spore, they know when the lion is near, and they sensed weather changes before I could. I'd last about three days, which means there is an uncanny human intelligence that developed when the big brain first emerged. So that's our basic system, Level 1.

The Second Code:

Now during the Ice Age, we began to see yet a new system form as clans bumped into each other. I think Andrew [Schmookler] gave a very good historical narration as to that particular transition. So now we move to a cool color to an "us" system, to sacrifice self, not express self, but sacrifice self to the wishes of the elders and according to the ways of the ancestors to gain safety and security for the tribe-like group in their frightening world. And if you listened to Elisabet [Sahtouris], you heard, I think from Peru, examples of what that mindset is like. I spent a lot of time with Zulus and when I'm

into that kind of environment, I enter a purple world. It's not irrational and it's not primitive. It's fully developed to handle problems at Life Conditions 2, where safety and security are paramount.

The Third Code:

Living the Tribal way ultimately produced the third human code. Now I'm moving to a warm color, an I-based system, breaking from tribal constraints and the control of the ritual by the elders. I want to be free. So that raw individual assertiveness occurs. The thinking is, "Express self guiltlessly, to hell with others," so as to find immediate pleasure and avoid shame in a world of domination, threats and ego. You find this in the "terrible two's" of childhood, you find a lot of it in New Orleans. I was team psychologist for the New Orleans Saints for Bum Phillips for three years and I can testify to some interesting stories. It can be healthy in terms of raw individualism, high risk taking, and creative thinking or, because it lacks any sense of guilt, it can be a pain. Express yourself impulsively, to hell with others, and thus you give it the firepower, the technology of a more complex value system and we are in deep, deep trouble. We have seen elements of both societies who cross the green line and regress into red.

The Fourth Code:

About six thousand years ago, we began to see the emergence of a new system that produced the great world religions. A shift from express "self now" to "sacrifice now" to obtain reward later—that first ability to delay gratification and to create some kind of future opportunity or utopian vision where things can get better, better and better. It has been well documented in a number of different studies, that this is a world driven by a quest for order, meaning, and purpose and a universe controlled by a single higher power. So the move into this blue zone can be very treacherous, as you see in this example. How in the world would bright, young people strap themselves with explosives and go into a settlement where there are other humans and blow them up? It is in the nature of this prevailing, powerful, value system that one is willing to sacrifice self now to obtain something better, such as the seventy-two brown-eyed virgins, without realizing that this also brings you seventy-two mothers-in-law.

But when there are pockets of people on the planet that are moving out of heavy red concentration into a blue zone, that should set off all kinds of alarms. But even then I'm not sure our White House could connect the dots. It's not because it's the White House, it's not because of the Bush people, it's because for the most part our Foreign Service, our FBI and CIA, in my view, don't have the pattern recognizers. So you can flood them with all kinds of information but until the brains are there that can sense these patterns, we won't recognize what it means. So here we have three versions of the Blue, Authoritarian Life Condition: Here is the Israeli version of blue, that's the Torah, here's the Koran version of blue, and here's the Christian version of blue. So now we have a Holy War within a blue system of thinking, each claiming to have the truth. So there can be violence and conflict within a meme code as well as between layers and levels.

The Fifth Code:

About three hundred years ago, we began to see another jump as we moved out of the Dark Age into the Enlightenment. Now we are going to learn the secrets of the universe and here we found the introduction of science, pragmatism, and technology and the so-called good life as we began to see a major shift in the way humans think about things. And we can track this Orange tide over the planet and see today where it's concentrated and see where it will be next. I've been doing some things in Singapore. Singapore has five hot ethnic purple-red cores on which it's built a blue platform, national service, two years mandatory for the young males, and you better not throw a gum wrapper on the street. But now they tell me we have to create Singapore, Inc., translated Orange, and encourage in our youth, innovation and begin to compete more openly in the global economy. But, we have to keep our blue system in place. Why? Because there are five hot ethnic cores. So can you begin to sense how these memes form interactive stacks, as life conditions are solved at one level, therefore making possible a movement into the next?

Think of those billions of Arab youths, who watch CNN, who want Barbie dolls, but who are trapped in primitive empires and holy orders, yearning to breathe free. Now here we find one of the major causes of violence. While we are awakening these systems, like helium-filled balloons, we are not providing globally for the avenue for them to move to what is next. I've been talking to John Peterson from Arlington Institute, who asked the question about scarcity, and who does major work in scenario building, because what we are truly aware of is the fact that there are almost a billion people passing out of a heavy red and Jihad-Koran version of blue. That is a huge tidal wave.

The events in Israel and Palestine are not the main act, they're only symptoms. The real symptom is this huge wave forming—you can't stop it with bombs. I find very little dialogue in this country that truly understands what that menace is.

But the menace is not just to this country. It is to the levels of complexity of civilization that have appeared to date. I truly believe that. The assassination of the Dutch politician, who was not a right winger at all, just concerned that the essence of the Dutch culture, one of the most complex that we've been able to measure in our Spiral Dynamic systems, was threatened by the immigration of Islam into it that would not allow the full expression of women's rights that today characterize the Dutch culture. Until we can jettison, as we shake our kaleidoscopes, some of our notions of cultural plurality, we may find it's too late.

The Sixth Code:

Moving on to the next Spiral Wave, when we have, in a sense, solved our materialistic problems is when we begin to contemplate our navels. If you saw the movie, *Graduate*, you see a depiction of the fact that we have, over the last three decades, in this country particularly, seen a move out of a heavy materialistic focus into a search for the spiritual, for the inner being. Very healthy developments, sometimes pushed to the excess by some of the naïve, politically correct notions that have blinded us to reality. Like many of you, I was on campus during the yeasty days of the campus conflicts. I mean, that was a great time to be alive. But now we're asking, when we gave up the *loco parentis*, did we throw the baby out with the blue bath water? And this set up the scene for the election of George W. Bush. I've known W. for about thirteen years, so I can speak in a rather personal dimension. What were those dynamics? And what can be said of the Clinton version of green? Enough of that for now. And when one begins to speculate as to what the next political system will be, if it simply repeats that heavy green, more liberal theme, it will not answer to the fact that the problems in existence today are the ones its success have created. So that's why we talk about a third way politically. And we've been very busy trying to describe precisely the contours of what could very well be a new political movement.

Completion of the First Tier on the Spiral Wave

So now we find ourselves, having fully explored as humans six primary adaptive memetic codes. Clare Graves' research shows dramatically that humans today are prepared for a momentous leap. In fact, his article in the *Futurist* publication of the World Future Society, April 1974, has a title, "Humans Prepare for a Momentous Leap." And many today are writing about a great singularity that seems to be occurring. Even mystics are saying something indeed is happening. I think we can explain it by the fact that today, because of a heavy green focus that has liberated indigenous systems, all the mind sets that have ever appeared historically have reappeared today, in real time, wanting access to CNN. It is as if we are going back to the future and forward to the past at the same time. So the complexity that confronts us today is awesome. It's unlike anything that has ever happened before, because all six meme codes are alive and well.

So what confronts generation Y and Z is quite thrilling and quite shocking. Are those of us at the end of our careers contemplating, "What wisdom do we have, to inform those to come, about the opportunities and challenges that they represent.

The Second Tier on the Spiral Wave

The Seventh Code:

Let us move, now, to what's called Tier Two on the Life-Conditions Spiral. If you have read Ken Wilber's *A Theory of Everything*, you will want to read his new book, *Boomeritis*. Then you will see precisely the nature of the transition that we've been trying to promote. And we can define with some concreteness what a second tier, yellow-turquoise world view is like and how it, from our point of view, may have the codes, for the first time, to rescue us from the tyranny of the Parable of the Tribes, as Andrew Schmookler's presentation described the situation.

Now I want to explain how to do that. Yellow is left-brain with feelings: "Express self but never at the expense of others or the earth, so that all life, not just my life, may continue in the most natural, fitting ways." The thinking is systemic, so when it addresses a complex issue, it doesn't take sides. It looks at the dance between the two parties that create the problem rather than saying only one side is responsible. It detoxifies history, it objectifies history, which means it provides a viewing point whereby to understand how and why different events have occurred historically and in a sense removes a person from guilt and rage, realizing that decisions made either under guilt or rage will be bad decisions.

I spent some time in Germany trying to explain to Germans how to get beyond the Holocaust, because they must. So this ability to objectify and see these as natural systems allows us to then begin to ask the question, "How can we assist each of the meme codes to be healthy?" That is, for each of the Life Conditions to be expressed in a healthy version that allows the other meme codes in the spiral to likewise be expressed. When there is a malignancy in any of the meme codes, it endangers

the whole spiral. I'm crafting now a strategy for the power of the third way—a new touchstone for making difficult decisions based on the perception of these meme codes and the surface manifestations from the vantage point of the spiral intelligence itself. Because, to heal the wound from the bottom up, we have to learn to facilitate healthy expressions of all these colors rather than as global capitalism does and as Marxism did, cut off these cultures as non-important.

So the critical issue for us, as earthlings, and for our Margaret Mead sapient circle, is to begin to craft the practical solutions that respect the uniqueness of each of these codes. Because, when I have a beige code, right here, it produces a survival instinct, clans, biological impulses and memories. When I have a purple code, it produces spirits, magic, myth, bloodlines, and rights of passage. When I have a red code, it produces warlords, feats of valor, conquests, heroes, empires, and self-assertive power. When I have a blue code, it produces truth, causes, classes, traditions, pageantry, flags, religious crusades. When it's orange, strategies, free markets, deals, affluence, status, winning and when it's green, equality, community, feelings, earthy, consensus, humanity.

So the question becomes, to find means of teaching and encouraging the expression of each of these codes to continue but in such a way as not to become malignant or to endanger, or prevent, or threaten the expression of the other meme codes. Once we do that, nature takes care of us, as this will, in a sense, facilitate the movement through these particular systems. So my view of peace-making is meme-making. It's almost like the flow of water through dams and locks. If the dams and locks are working properly, it avoids a swamp or backwater where violence festers. When memes are blocked from their natural emergence, it is in those crevices that we have the kind of violence that threatens our own species. So to me, one makes peace by creating the natural habitats. Isn't that simple?

The Eighth Code:

The Turquoise Life Condition sacrifices interest of self and others as a necessary step to reaching balance and harmony among humans, the planet, and generations to come. The highest concentration of turquoise thinking I've found has been in this group (formerly The Twilight Club and now Vision-In-Action).

Eight Stages of Social Development: How Cultures Emerge

A social stage is more like an emerging wave than a rigid step. Each stage is simply a temporary, transitional plateau that forms in individual and collective minds. Some call them "paradigms" or "levels of psychological existence." In other writings I refer to them as value Memes or bio-psycho-social-spiritual DNA-type scripts that inculcate their codes throughout a culture, and even migrate around the planet on CNN and in 747s. These are fluid, living systems rather than rigid hierarchical steps. They form into spirals of complexity and exist within people, organizations, and entire societies. The terms "social stage," "cultural wave," "value system," and "Meme code" are synonymous.

Cultures, as well as countries, are formed by the emergence of value systems (social stages) in the response to life conditions. Such complex adaptive intelligences form the glue that bonds a group together, defines who they are as a people, and reflects the place on the planet they inhabit. These cultural waves, much like the Russian dolls (a doll embedded within a doll embedded within a doll) have formed, over time, into unique mixtures and blends of instructional and survival codes, myths of origin, artistic forms, life styles, and senses of community. While they are all legitimate expressions of the human experience, they are not "equal" in their capacities to deal with complex problems in society.

Yet, the detectable social stages within cultures are not Calvinistic scripts that lock us into choices against our will. Nor are they inevitable steps on a predetermined staircase, or magically appearing like crop circle structures in our collective psyche. And, cultures should not be seen as rigid types, having permanent traits. Instead, they are core adaptive intelligences that ebb and flow, progress and regress, with the capacity to lay on new levels of complexity (value systems) when conditions warrant. Much like an onion, they form layers on layers on layers. There is no final state, no ultimate destination, no utopian paradise. Each stage is but a prelude to the next, then the next, then the next.

Each emerging social stage or cultural wave contains a more expansive horizon, a more complex organizing principle, with newly calibrated priorities, mindsets, and specific bottom-lines. All of the previously acquired social stages remain in the composite value system to determine the unique texture of a given culture, country, or society. In Ken Wilber's language, each new social stage "transcends but includes" all of those which have come before. Societies with the capacity to change, swing between I:Me:Mine and We:Us:Our poles. Tilts in one direction create the need to self-correct, thus causing a shift

toward the opposite pole. *Me decades* become *us epochs* as we constantly spiral up, or spiral down in response to life conditions. Some social stages stress diversity generators that reward individual initiatives and value human rights. Other social stages impose conformity regulators and reward cooperative, collective actions. Societies will zigzag between these two poles, thus embracing different models at each tilt.

Once a new social stage appears in a culture, it will spread its instructional codes and life priority messages throughout that culture's surface-level expressions: religion, economic, and political arrangements, psychological and anthropological theories, and views of human nature, our future destiny, globalization, and even architectural patterns and sports preferences. We all live in flow states; there is always new wine, always old wine skins. We, indeed, find ourselves pursuing a never-ending quest.

Here's the key idea. Different societies, cultures and subcultures, as well as entire nations are at different levels of psycho-cultural emergence, as displayed within these evolutionary levels of complexity. Yet, and here is a critical concept, the previously awakened levels do not disappear. Rather, they stay active within the value system stacks, thus impacting the nature of the more complex systems. So, many of the same issues we confront on the West Bank (red to blue) can be found in South Central Los Angeles. One can experience the animistic (purple) worldview on Bourbon Street as well as in Zaire. Matters brought before city council in Minneapolis (orange to green to yellow) are not unlike the debates in front of governing bodies in the Netherlands.

So-called Third World societies are dealing, for the most part, with issues within the beige to purple to red to blue zones, thus higher rates of violence and poverty. Staying alive, finding safety, and dealing with feudal age conditions matter most. Second World societies are characterized by authoritarian (blue) one-party states, whether from the right or the left makes no difference. So-called First World nations and groupings have achieved high levels of affluence, with lower birth rates, and more expansive use of technology. While centered in the strategic, free-market driven, and individual liberty focused perspective—all traits of the Stage 5 (orange) worldview—new value systems (green, yellow, and turquoise) are emerging in the “postmodern” age. Yet, we have no language for anything beyond First World, believing that is the final state, the “end of history.” Further, there is a serious question as to whether the billions of people who are now exiting Second and Third World life styles can anticipate the same level of affluence as they see on First World television screens.

The World Bank, the International Monetary Fund, the GTO, and most multinational corporations reflect the blue-orange worldview codes of cultural discipline, financial accountability, and individual responsibility. Attacks are launched from three directions: Red zone activists, anarchists, and spoilers who love a good fight, and believe the Big Orange Money Machines are easy targets from which to exact tributes in various forms; Blue zone ideologists who defend the sacred against the secular and resent the intrusive technology and destruction of the holy orders and extol the purity of the faith, noble cause, and divine calling; and Green zone humanists and environmentalists who level charges of exploitation, greed, and selfishness, noting the eradication of indigenous cultures and the poisoning of the “pristine” environment by Big Mac golden arches.

The WTO demonstrations were so confounding to so many because they combined these red, blue, and green critiques into single anti-orange crusades. Capitalism and materialism were the twin villains; spirituality, sharing, and social equality, along with sustainability, were the noble virtues. There appeared to be no middle ground; no zone of rapprochement; no win-win alternative. Herein lies the global knot: the seemingly irreconcilable conflict between and among the haves, the have-nots, the have-a-little-but-want-mores, and the have-a-lot-but-are-never-contented. There must be a better way.

As you can see, the projected bulge of global thinking is in the purple/red zones, with a somewhat smaller peak in the orange enclaves. Many are locked in the blue authoritarian flatland and are just now waking up to orange, “good life” possibilities. At the same time, the postmodern mindset is attacking orange materialism, living more lightly on the land, and searching for meaning in Navaho sweat lodges or excursions into variations on the spiritual theme. In his new book entitled *The Cultural Creatives*, Paul Ray describes Heartland—Blue, Modernity—Orange, and Cultural Creatives—Green. We add Integral Yellow as the next developmental stage. There are different futures for different folks. The future of the Third World will be Second World “authority” before either First World autonomy or post modern sensitivity become options. There are different futures for different folks along the evolutionary trajectory.

“Democracy,” then, comes in many different variations, hues, and levels of complexity. *Beware of imposing the form that fits a specific stage or zone on the Spiral onto other strata. This is an invitation to cultural disaster.* There are good reasons why humans have created *survival clans, ethnic tribes, feudal empires, ancient nations, corporate states, and value communities* in our long bio-psycho-social-spiritual ascent. Robert D. Kaplan makes this point clearly in a lengthy essay in the *Atlantic Monthly* (www.theatlantic.com/issues/97/democ.htm). He notes that authoritarian China (blue) is doing more for its citizens

than democratic (orange) Russia, and that enlightened one-party-states and even dictatorial empires (red), can build a middle class more quickly than multiparty models (orange) in Africa.

The evolutionary spirals are dancing all over the planet, in a figurative sense. While some hear tribal drumbeats, others are doing the tango, the waltz, the Texas two-step, the jitterbug, the Charleston, or even the line dance. In some dances each expresses self, oblivious to others. In others, we dance in concert, in a multitude of interlocking arrangements and movements. This is the global diversity. New political and economic models are beginning to appear, based on the assumptions and codes within *integral commons* and *holistic meshworks*. Welcome to the global dance.