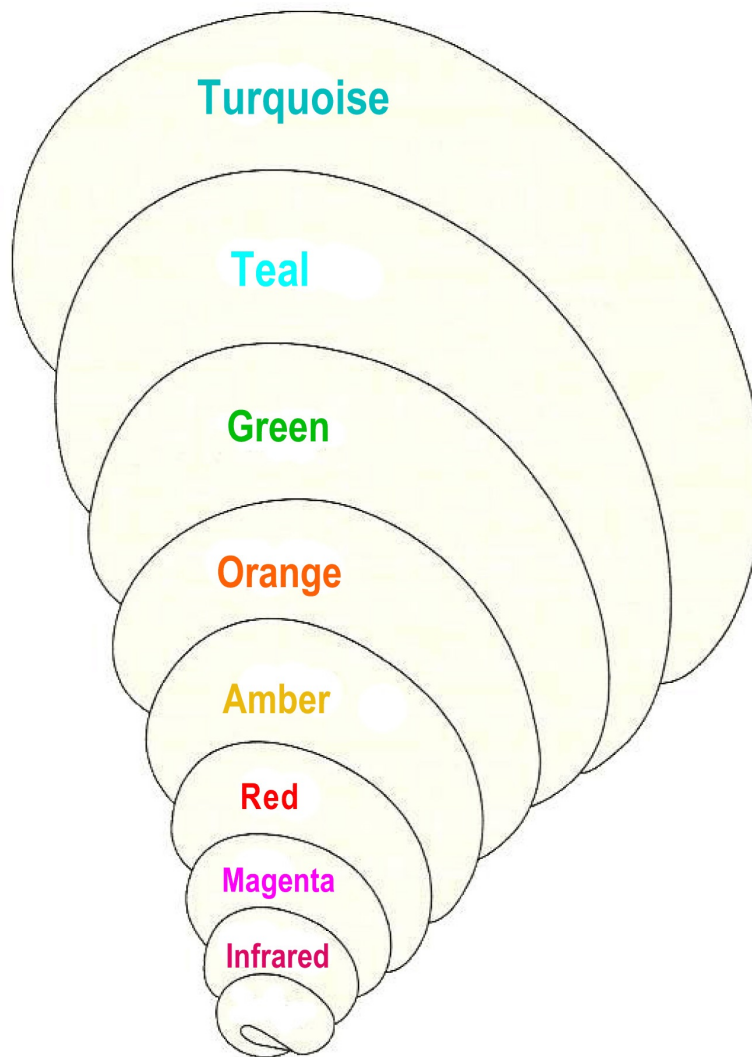


Spiral Dynamics



First Tier Value Structures

The Infrared Value Structure – The Instinctual Survival Value Structure

Infrared Primary Characteristics:

- An autonomic state of existence centered around the satisfaction of biological needs.
- Energy is devoted to staying alive and meeting basic physical needs. Food, water, warmth, safety, and sex have priority over everything else.
- Behaviors are driven by deep brain programs, instincts, and genetics.
- Essentially amoral. Do what you must do to stay alive.
- Little concern for the future, all focus is on surviving in the present.
- Little awareness of self as a distinct being (undifferentiated).
- In more developed persons, physical illness, injury, accidents, mental illness or psychological trauma can cause Infrared to take over. In this case, Infrared does not necessarily mean stupid or deficient, only that life problems are intense.

Infrared In Societies:

- People form into survival bands to perpetuate life.
- People in Infrared are best managed through nurturing and tender loving care. Often, people in this value Structure cannot even ask for help.

Where Infrared is Seen:

- The first humans
- Newborn infants
- The senile elderly, late-stage Alzheimer's victims
- Mentally ill street people
- Starving masses
- People in "shell shock"

Infrared At Its Best:

- Can provide intuitions about impending harm, the little voices that get us out of danger if we heed them. Having "eyes in the back of your head" telling you that you are being watched.
- Heightened physical sense and abilities – the ability to think like a deer, see like a hawk, and live off the land.

Infrared Population & Power:

- 0.1% of the people in the world, 0% of the power in the world.

Growth: What Moves People from Infrared to Magenta:

- Successful Infrared living permits curiosity about the larger world out there, and more awareness of the threats to safety and security that it holds. With time to think about why things happen, direct observations begin to link cause and effect.
- Memories begin connecting now with then.
- New-found feelings bring attachments to persons and objects.
- Social needs for belonging begin to emerge.

The Magenta Value Structure – The Magical Value Structure

Summary:

Magenta Altitude began about 50,000 years ago, and tends to be the home of egocentric drives, a magical worldview, and impulsiveness. It is expressed through magic/animism, kin-spirits, and such. Young children primarily operate with a magenta worldview. Magenta in any line of development is fundamental, or "square one" for any and all new tasks. Magenta emotions and cognition can be seen driving such cultural phenomena as superhero-themed comic books or movies.

Magenta Primary Characteristics:

- Home of the Magical Self.
- People begin to ask why things happen, and find answers in invisible natural forces and the actions of powerful spirit beings.
- Magical spirits, good and bad, fill the Earth and govern natural phenomenon, leaving blessings, curses, and spells which determine events. Attempts are made to placate these spirits in hopes of avoiding harm.
- People seek to connect events to a cause. (A cow dies when the moon is full. Thenceforth, a full moon contributes to the death of cows.)
- The lines between what is fantasy and what is real are blurred.
- People are superstitious: sacred objects, places, events, and memories are preserved; some words are so sacred or powerful that they must not be spoken out loud.
- Rites of passage, seasonal cycles, and tribal customs are observed. People rely on tribal customs and taboos for direction.
- Emotional attachments form to places and things.

Magenta In Societies:

- Infrared survival bands form into Magenta tribes and clans. Cooperative interdependence enhances chances for survival in an uncertain world. Clans and tribes regulate families and control the distribution of goods.
- Kinship and lineage establish political links, and liaisons form across tribes by marriage
- Polygamous and polytheistic societies.
- Allegiance is shown to elders, customs, and clans. The tribal chief functions not as an absolute ruler, but as a coordinator of the group's activities and a spokesperson. His job is to monitor the group's well-being and serve, rather than rule, the clan.
- Special respect is given to those in the tribe who are believed to be in close contact with the realm of spirits, such as a shaman, medicine man, or witch. These individuals can have even greater power in a tribe than the chief.
- The beginning of oral history, art, ceremony, dance, and ritual.
- Failure to cement kinship / family bonds at this stage can leave a void to be filled later by cults, gangs, and fragile marriages.

Magenta At Its Best:

- Rich imagination.
- Native American mysticism. Awe at the wonders of the natural world, and wisdom about the natural world.
- Heightened right-brain tendencies.

Magenta At Its Worst:

- Magenta can become dysfunctional or regressive when people fail to move on at an appropriate age and stage, and let go of baseless Magenta fears and superstitions.

Where Magenta is Seen:

- Halloween.
- A belief in Santa Clause, the Easter Bunny, and the Tooth Fairy.
- A toddler with a security blanket.
- Ethnic superstitions, belief in Voodoo-like curses, religious relics, crosses, a dashboard Jesus, a lucky rabbit's foot.
- The placebo effect.
- Chanting, trance dancing, dream walking.
- Nepotism, blood oaths, blood brothers.
- Parental bonding, the nuclear family, family rituals and reunions.
- Religious ritual and ceremony. Christian church holidays that coincide with pagan moon and sun cycles. (The Magenta value Structure carried over into the Amber value Structure.)

Magenta Population & Power:

- 10% of the people in the world, 1% of the power in the world.

Growth: What Moves People from Magenta to Red:

- Greater exposure to the world reveals how baseless many of Magenta's superstitions really are, challenging the credibility of Magenta leaders. Placating the spirits does not always work – they can be unreliable and whimsical. The spirits are not all-powerful after all.
- The Magenta value Structure begins to lose some of its fear-based control over people.
- With basic safety and security needs met, the need for personal autonomy arises. People begin to think of taking individual action, apart from the tribe, and the individual ego emerges.
- There is a growing sense that a powerful individual can actually influence the world.
- As personal autonomy begins to assert itself, in order to keep people under control Magenta leadership pours on more and more control, stifling individual yearnings to break free of the clan or tribe. The chief takes on a new authority, that of a powerful leader of the pack.
- When natural competition for resources pits Magenta groups against each other, those who assert themselves prosper the most.

The Red Value Structure – the Power Gods Value Structure

Summary:

The Red Altitude began about 10,000 years ago, and is the marker of egocentric drives based on power, where "might makes right," where aggression rules, and where there is a limited capacity to take the role of an "other." Red impulses are classically seen in grade school and early high school, where bullying, teasing, and the like are the norm. Red motivations can be seen culturally in Ultimate Fighting contests, which have no fixed rules (fixed rules come into being at the next Altitude, Amber), teenage rebellion and the movies that cater to it (The Fast and the Furious), gang dynamics (where the stronger rule the weaker), and the like.

Red Primary Characteristics:

- Home of the Powerful Self.
- Power Gods arrive on the scene. Big Gods and powerful people dominate, set boundaries, punish, and reward according to their whims. A vengeful God of fire and brimstone (or His earthly agents) will inflict physical punishment or banishment to the pits of Hell on those who do not obey him. Retribution is swift and sure.
- Strong individuals take unilateral control, and use charisma, intimidation, or physical force to impose their will without guilt.
- Demands respect and attention. Calls the shots. Avoids loss of face or shame at all costs.
- The first clearly "I" oriented value Structure.
- Survival of the fittest. Life is a jungle and you have to take care of yourself first. The weak deserve to lose because they are weak.
- People break free from any and all domination or constraints to please themselves, and stubbornly resist any power exercised over them.
- People act on immediate impulses, and actions are not always connected to consequences.
- The search for fun and adventure. Enjoy yourself to the fullest right now without guilt or remorse.
- Reverence for the earth is replaced with the desire to conquer it – to beat the rapids, climb the mountain, master the sea, or survive in the desert.
- Competitive testing of self against others. The drive to conquer, out-fox, and dominate other aggressors.
- Self-assertiveness. No means "Hell, No!", not "maybe".

Red In Societies:

- Political empires form. Politics are characterized by dictatorships.
- Feudal lords protect underlings in exchange for obedience and labor.
- A society of have's and have-nots.
- Pacts of convenience are formed to expand influence and control.
- When Magenta family ties break down and no other healthy communal systems take their place, a surge of Red follows, and neither more jails nor simplistic self-righteous preaching can fix the problem. Alternative healthy Magenta tribes – sports teams, surrogate families, or other healthy places of belonging – must be available to meet Magenta belonging needs if Red aggression is to be controlled.

Red At Its Best:

- Liberating and creative energy.
- Personal empowerment and a sense of control over one's life.
- The energy to break free from domination by others; the fight for freedom and liberty.
- The drive to explore the world, the seas, or outer space.

- Having “the right stuff”. Displays of courage. Truly heroic deeds.
- Learning to deal with obstacles, manage personal power, and confront life’s “monsters” in effective ways.

Red At It’s Worst:

- Acting with no appreciation of or concern for the effects of your actions on other people.
- Tyrannical dictators and power lords. Slavery. Exploitation of Magenta’s superstitions.
- Anger running hand-in-hand with reckless foolhardiness. Uncontrolled destructive rage.
- Violent crime.
- The prostitute-pimp relationship.
- The feeling that “I don’t need anybody, and people are expendable.”
- Doing hard time in prison is viewed as a positive accomplishment.
- Cock fighting, full-contact kick-boxing.

Where Red us Seen:

- The terrible twos
- Rebellious adolescents who feel they are immortal
- Jim Bridger, frontiersmen, epic heroes, soldiers of fortune
- The NFL
- Prison populations
- In the movies: *James Bond* villains, *The Godfather*, *Rambo*, *The Terminator*, *Troy*
- Wild rock stars

Red Population & Power:

- 20% of the people in the world, 5% of the power in the world.

Growth: What Moves People from Red to Amber:

- There are some problems in the world that a tough individual alone cannot solve.
- When Amber first begins to creep in, it is used to justify or legitimize Red actions. My good fortune or privileged status becomes the result of God’s will. A higher divine order determines one’s station in life, and anoints the rule of the elite.
- The have-nots justify their long-suffering with the hope that everything will be set right “in the great by and by.”
- Awareness of others begins to creep in, along with a growing understanding of consequences, and how our actions affect others. Other people begin to be seen as relevant beings with inherent worth and rights.
- Guilt and doubts about unbridled desires and impulsive acts begin to emerge.
- Energy begins to be put into rationalizing one’s actions.
- Formal rules (not personal whims) begin to appear, and prescriptions for righteous living replace the arbitrary demands of the ruling elite, and transcend classes of people. At first, these new Amber standards are enforced with Red force. Higher laws are forced on the masses by the ruling elite “for their own good.” [This is what the Taliban attempts to do.]
- Amber is needed to stabilize the tumultuous rivalries of Red. Individual egos must be subdued by a Higher Authority that is stronger than them and any of their lesser Gods. In both Judeo-Christian and Islamic history, Magenta and Red tribes required the appearance of an all-powerful monotheistic Amber God to bring them out of chaos and move them toward a stable authoritarian order.

The Amber Value Structure – the Law & Order, Higher Truth Value Structure

Summary:

The Amber Altitude began about 5,000 – 10,000 years ago, and indicates a worldview that is traditionalist and mythic in nature – and mythic worldviews are almost always held as absolute (this stage of development is often called absolutistic). Instead of "might makes right," amber ethics are more oriented to the group, but one that extends only to "my" group. Grade school and high school kids usually exhibit amber motivations to "fit in." Amber ethics help to control the impulsiveness and narcissism of red. Culturally, amber worldviews can be seen in fundamentalism (my God is right no matter what); extreme patriotism (my country is right no matter what); and ethnocentrism (my people are right no matter what).

Amber Primary Characteristics:

- Home of the Mythical Self.
- New sources of wisdom and truth are revealed. Moses' delivery of the Ten Commandments from Mt. Sinai signaled the arrival of Amber. Such absolute "thou shalt" and "thou shalt not" are necessary to introduce order, discipline, meaning, and purpose into the human evolutionary stream.
- A single Higher Truth, Power, or Authority rules the Universe, sets human destiny and limitations, prescribes what is "right" and "wrong," and gives meaning and direction to human existence. There is a grand design behind existence and a purpose to everything, though mortals may not comprehend it.
- Hierarchical structures. The Absolute Authority (God, the Bible, the Commander in Chief, etc.) sits at the pinnacle and speaks to a lesser authority, who in turn speaks to those further down the chain of command.
- Following the divinely appointed pathway ties me to something greater than myself (a cause, belief, tradition, organization, or movement).
- Black and white, polarized thinking.
- Good opposes evil in an ongoing battle for dominion.
- Amber ideologues have complete faith in their beliefs and in the inevitable victory of their version of The Truth.
- There is an absolute belief in one right way, and unquestioned obedience to authority.
- Understanding and tolerance are limited. There are no gray areas or compromises among true believers.
- Any "non-system" approach is: A) wrong by definition, B) probably sinful, and C) may have been introduced solely as a test of one's faith.
- With Amber comes written language. This enables knowledge to be recorded in enduring form across generations. Doctrines are spelled out in "The Book". Scripture is interpreted literally, verbatim. Written texts become sacred (the Torah, The Bible, The Koran, etc.).
- Behavioral freedom is restricted. The Higher Authority is always watching us. Ultimate rewards await those who do what is right, and woe unto everyone else. Spontaneity yields to compliance, keeping Red impulses firmly in check by obeying higher orders.
- Codes of morality and conduct are based on eternal, absolute principles. Impulsivity is controlled through guilt. One conforms out of fear of punishment, shunning, or excommunication.
- Too much freedom and a lack of clear direction are experienced as stressful.
- One's sense of personal worth comes from evaluations made by outside authorities.
- Religious conversions – wiping the slate clean and being born again with a new mission and purpose in life.
- Satisfaction is found in doing one's duty. Law and discipline build character and moral fiber.

- Righteous living produces stability now and guarantees a future reward. People willingly sacrifice present desires in the sure knowledge that they will be rewarded with something wonderful in the future.
- Benefits perceived as unearned produce guilt.
- To the question, "Haven't we heard this before?" comes the response, "Yes, and it will be good for you to hear it again."
- One's close associates must share the same beliefs, which may include both religion and politics. Friendships and networking happen among inner circles of believers. However, when conflicts break about among inner circle members, they may be vicious. Even family members may never speak to one another again.
- One's heritage is an extension of a time line that is to be passed on to future generations.
- Most people need a Amber structure in their lives (be it Christian, Confucian, or something secular) that they can anchor their lives to. Young people flounder when they are not able to find a Amber anchor for their lives.

Amber In Societies:

- Politics are characterized by fascism, nationalism, shared ideologies, and theocracies.
- Everyone is expected to know their place and keep to it, to not fraternize with one's betters, to make the most of what has been allotted to them, and to be thankful for it.
- Everyone sacrifices for the common good. People gladly submit to authoritarianism to "get the trains running on time again." Overt self-interest is wrong and jeopardizes one's place among the fellowship of believers.

Amber At Its Best:

- Brings stability to the lawless chaos of Red.
- Finding happiness in service to others. Sharing, charity, and taking care of one's fellows in times of trouble.
- Produces people with peace of mind, a clear hope for the future, and abiding faith that there is meaning and purpose in life.
- Carries through on responsibilities and commitments. People who are "the salt of the earth."

Amber At It's Worst:

- Rigid, dogmatic, and closed minded.
- Self-righteous and judgmental.
- Stern task-masters who are never satisfied with less than perfection. Finding fault takes precedence over recognizing the good. Children are never allowed to be good enough.

Where Amber is Seen:

- A child's first experimentations with right and wrong, fair and unfair, sharing equally, and resolving conflicts with the aid of an authority (parent or teacher).
- Attempts to go "back to basics" and restore those traditional values and morals that made us great in the past.
- Spare the rod and spoil the child.
- Religious fundamentalism in all its forms: Hasidic Judaism, Nation of Islam educational system, Islamic Jihads, Christian fundamentalism, the Amish, the Moral Majority.
- Fanatical atheism.
- Frank Capra's *It's a Wonderful Life*, Garrison Keillor's *Lake Wobegon*, Andy Taylor's *Mayberry*.
- Puritan America.

- The military, patriotism, codes of chivalry and honor.
- The Salvation Army.
- Boy and Girl Scouts.
- Robert's Rules of Order.
- Alcoholics Anonymous.

Amber Population & Power:

- 40% of the people in the world, 30% of the power in the world.

Growth: What Moves People from Amber to Orange:

- Once Amber has stabilized the world and brought order, the scales begin tipping toward autonomy again, and the pendulum begins to swing from an external locus of control back to an internal locus of control.
- People begin to seek freedom from the limitations that accompany faith in the One True Doctrine, or from the restraints imposed by relationships with other true believers. They may become increasingly angry and resentful over limitations imposed on their personal freedom.
- "I'm tired of being 'right.' I just want to be happy."
- There is an initial cautious, inoffensive, and controlled movement back toward independent thinking. It becomes possible to deviate from the One Truth, as long as one remains in close proximity to it.
- True believers begin to voice quiet uncertainty among some of their peers. One may be respectful of authority when it is present, but critical when it is not.
- The ability to distinguish among different versions of the truth emerges. Questions arise about exactly where truth resides, and who is authorized to interpret it. Truth becomes open to the masses, not just a privileged priestly hierarchy.
- Doubts about the infallibility of authority allow for reinterpretation of the truth to better fit the "real world".
- God wants us to use the brains he gave us, not just blindly obey.
- Real improvements begin to seem possible through independent thinking and a little less restriction from authority. The trains don't have to just run on time; they can be made to run faster, too. Believers begin discussing reforms they would like to implement.
- We come to believe that we ourselves are a better authority than the established authority. Newly emerging autonomy layered over a Amber belief in absolute authority can lead to a strong sense of our own total rightness.
- People search out the failings of established authorities, whose feet turn out to be made of clay. Whistle blowers appear. The misdeeds of those in authority are publicly reported.
- Self-made martyrs appear who need to be punished by the system so they can be reborn even stronger. By reacting against these critics, Amber establishes their legitimacy. If martyrs are ignored, they will find a way to somehow be punished or made victims of the authority.
- One begins to accept that overt rejection of authority will cost them the support of those who still believe in it.
- Always tell the truth, but the **whole** truth need not always be told.

The Orange Value Structure – the Rational, Scientific Knowledge & Individual Achievement Value Structure

Summary:

The Orange Altitude began about 500 years ago, during the period known as the European Enlightenment. In an orange worldview, the individual begins to move away from the amber conformity that reifies the views of one's religion, nation, or tribe. The orange worldview often begins to emerge in late high school, college, or adulthood. Culturally, the orange worldview realizes that "truth is not delivered; it is discovered," spurring the great advances of science and formal rationality. Orange ethics begin to embrace all people, "We hold these truths to be self-evident, that all men are created equal...." Ayn Rand's Objectivism, the US Bill of Rights, and many of the laws written to protect individual freedom all flow from an orange worldview.

Orange Primary Characteristics:

- Home of the Independent, Achieving Self.
- Faith in dogma is replaced by experiential data and evidence. Authority is derived from proven successful experiments, what actually works in the real world, and one's own thinking mind.
- Ideas and actions are evaluated based on how intelligent or effective they are, not on whether they are orthodox or heretical.
- Respect is given based on intelligence and accomplishments, not on positions of authority.
- Success in the real world, not the directives of some higher power, establishes what is "right."
- We don't have to wait until after we die to reap a better life. The world is a rational machine with natural laws that can be learned, mastered, and used for human purposes. Humans can learn the earth's secrets and manipulate them through science to create a better life right now here on earth. Enhanced living for all can be had through science and technology. The earth's resources are here to be used for human material gain.
- Seeking the good life through material abundance.
- God wants me to be prosperous.
- The need to be perceived as successful, fashionable, one of the "beautiful people", etc. Keeping up with the Joneses.
- The capacity for detailed, disciplined, and focused problem-solving as expressed in the scientific method.
- Embraces strategic planning, goal-setting, and visioning. Results-oriented values.
- Change, not permanence, is how both nature and life work.
- The belief in human perfectability through intelligent hard work and the constant testing of ideas.
- Seeking meaning individually rather than in a larger group.
- The sense of an unlimited self, and limitless possibilities.
- A thirst to explore, venture out, experience the novel, and be the first to discover, invent, or conquer the many "hidden" worlds of knowledge.
- Feelings of confidence in one's abilities and wanting to make a difference in the world. The drive to be directly involved in bringing about progress.
- Value is placed on individual accomplishments and achievements. People seek opportunities to express themselves and to excel.
- Competitive. Enjoys argument and debate as a sport (rather than to establish possession of the One Absolute Truth).
- The belief that optimistic, risk-taking, and self-reliant people deserve their success.

- The Ten Commandments have become suggestions, and “The Little Brown Church in the Vale” gets an 800 number.
- When Red attacks Amber (for whatever reason), it destroys libraries, burns books, and smashes museums in the belief that destroying their contents will also destroy Amber. When Amber ideologies do battle, they destroy selectively, purging ideas and writings for correctness, censoring libraries, and sorting knowledge into Truth and heresy. Orange attacks by making up some truths and revising history to fit its agendas.

Orange In Societies:

- Progress through scientific understanding. The laws of science rule politics and the economy.
- Politics are characterized by multi-party democracies and free markets.
- Societies prosper through technology and open-market competitiveness. Trickle down economics.
- People are expected to pull themselves up by their bootstraps. There is resistance to social programs as “hand-outs” to lazy, irresponsible people. Work programs are the preferred social safety net.

Orange At Its Best:

- Healthy independence.
- Scientific discoveries and the many improvements modern technologies have brought to our lives.
- Personal empowerment and achievement.
- Economic advancements.

Orange At It's Worst:

- Self-absorption.
- Manipulating people to advance one's personal success.
- The belief that people are expendable. Showing warmth for people while they are useful, and dispensing of them when they no longer serve a purpose or are no longer productive.
- Accumulating wealth at the cost of all else.
- Image counts more than substance.
- Extreme competitiveness that interferes with healthy relationships.
- Unethical shortcuts. Can lack a conscience when important results are at stake.
- Destruction of environments and ecosystems. Exploiting non-renewable resources for short-term financial gains.

Where Orange is Seen:

- The Enlightenment
- The Industrial Revolution
- Scientific materialism
- Corporate America
- “Success” ministries, both religious and secular
- Motivational seminars
- The self-help industry, *The Power of Positive Thinking*
- Wall Street & Rodeo Drive
- Yuppies
- The emerging middle class

Orange Population & Power:

- 30% of the people in the world, 50% of the power in the world.

Growth: What Moves People from Orange to Green:

- Beginning to wonder if there is more to life than scientific materialism or financial success.
- Feeling the pangs of loneliness and isolation brought on by constant competition. The realization that divisive competitiveness makes peace of mind hard to find.
- Experiencing an increased need for others, and not just as means to an end.
- Increased awareness of feelings. What others think and want begins to matter more.
- The pendulum begins to swing from an internal locus of control back to an external locus of control. Polls, surveys, and discussions begin to inform one's decisions, rather than one's own judgement alone.
- The realization that there is not equality among human beings. Many people have far more than they need, while others go without basic necessities.
- A growing awareness of the environmental fallout of human technologies and consumption.

The Green Value Structure – The Equality & Sensitivity Value Structure

Summary:

The Green Altitude began roughly 150 years ago, though it came into its fullest expression during the 1960's. Green worldviews are marked by pluralism, or the ability to see that there are multiple ways of seeing reality. If orange sees universal truths ("All men are created equal"), green sees multiple universal truths – different universals for different cultures. Green ethics continue, and radically broaden, the movement to embrace all people. A green statement might read, "We hold these truths to be self-evident, that all people are created equal, regardless of race, gender, class...." Green ethics have given birth to the civil rights, feminist, and gay rights movements, as well as environmentalism.

The green worldview's multiple perspectives give it room for greater compassion, idealism, and involvement, in its healthy form. Such qualities are seen by organizations such as the Sierra Club, Amnesty International, Union of Concerned Scientists, and Doctors Without Borders. In its unhealthy form green worldviews can lead to extreme relativism, where all beliefs are seen as relative and equally true, which can in turn lead to the nihilism, narcissism, irony, and meaninglessness exhibited by many of today's intellectuals, academics, and trend-setters... not to mention another "lost" generation of students.

Green Primary Characteristics:

- Home of the Sensitive Self.
- Attention shifts to problems of inclusion, equality, and large-scale harmony in the world. Actively works for equality on all fronts, gender, racial, socioeconomic, etc. Everyone is equal, and equally important.
- Competitiveness yields to sharing, understanding, appreciating, and tolerance.
- There is a heightened empathy for others. Caring about people's feelings supercedes cold rationality.
- Communitarian. The earth's resources should be spread equally among all.
- The human spirit must be freed from greed and divisiveness.
- Rejects the displays of affluence and success so necessary to making Orange happy.
- Engages in worthy causes that seek to help the downtrodden and the helpless.
- Values diversity – differing people and groups each bring unique contributions that can enhance the whole.
- Relativistic and low in dogmatism. Many different beliefs are acceptable, and no single truth is "It." With many equally good possibilities, none is inherently best. Everyone is right in his or her own way.
- There is tolerance for differences and a legitimizing of alternative lifestyles and behaviors, so long as they do not harm others.
- Awareness of ecological systems. High priority is placed on the interconnections among plants, animals, humans, and ecosystems. Emphasis on the need for controlled growth and protecting endangered living things.
- Values consensual decision making and cooperative ventures. Works to promote a sense of community and unity, and bring harmony to human relationships.
- Authority lies with the group's consensual mind. Self-worth is strongly influenced by messages from one's social network.
- Spirituality takes the form of a search for centeredness and inner peace.
- Seeks harmony with the unseen order of things.
- Values collective or communal spirituality that respects differing beliefs and experiences.
- A desire to explore altered states of consciousness. A quest for spiritual enlightenment and an authentic spiritual teacher. The tendency to move from one mystical path or peak experience to another.

Green In Societies:

- Builds caring communities.
- Liberal religious orders. Emphasis is on non-sectarian, non-denominational unity.
- Politics characterized by social democracy, communitarianism, and egalitarian humanism.
- The effort to flatten unfair vertical pay scales and redistribute resources so those in need do not go without. The belief that society's resources should be shared equally among all.
- Forms extended, inclusive communities.
- Invests in social safety nets and people-oriented programs.
- Team-oriented workplaces with much discussion and sharing of ideas and feelings. Everyone has an opportunity to speak and contribute. Up-front agreement through consensus building can result in near 100% commitment to a project or venture once it is undertaken.
- Employees become assets to nurture instead of resources to exploit or expenses to cut. A belief that productivity follows harmony.
- Diversity and sensitivity training.
- Emphasis on physical and psychological wellness programs.

Green At Its Best:

- Corrects real injustices and inequities.
- Forms networks of relationships and is inclusive of all.
- A person with both healthy Amber and Green can be a genuinely caring person who is firmly anchored in strong beliefs, but will allow you the full expression of your own beliefs as well.

Green At It's Worst:

- Can be harshly judgmental of anyone who does not share the same values. Can exclude those who choose not to join its community or accept the group's norms. Freedom extends only so far as the group decides is appropriate.
- Can be rigid in it's demand for open-mindedness. The unforgiving liberalism of "political correctness" can be just as rigid and stringent as Amber discrimination.
- Can be hypocritically anti-hierarchal. Insists that no one belief or system is better than any other (except *its own* belief that no one belief or system is better than any other).
- Is susceptible to "group-think." The pressures to be supportive of collective decisions and actions can be extreme. The group can take on a life of its own.
- Disagreement may be tolerated only so long as it is approached with gentility and through the collective. The group may become indignant when faced with individual assertiveness.
- All talk of harmony and warmth can quickly fade when other factions compete for the same group niche that Green occupies.
- Can spend so much time discussing things and making sure everyone's thoughts and feelings are heard and validated that nothing ever actually gets decided on or accomplished.
- Can lead to burn out in the helping professions.

Where Green is Seen:

- The 60s, John Lennon's music
- Liberation theology
- The World Council of Churches
- Doctors without Borders
- Canadian Health Care and Scandinavian politics
- Martin Luther King, civil rights, Affirmative Action

- Feminism, women's rights
- Deep ecology, GreenPeace
- Animal rights

Green Population & Power:

- 10% of the people in the world, 15% of the power in the world.

Growth: What Moves People from Green to Teal:

- Doubts about the effectiveness of collectivism begin to surface. Green consensus-building makes quick, focused, responses to changing conditions difficult, even when they are badly needed. Individuals are able to get things done, and done well, all by themselves.
- Larger issues appear that are beyond the scope of any community to handle itself. The collective process no longer matches up to the complexity of the problems being faced. One begins looking outside of the group for alternative solutions.
- The price of keeping everyone happy becomes too high. One begins to feel frustration and impatience at the group's needs.
- The pendulum begins to swing from an external locus of control back to an internal locus of control.
- Tempered individualism begins rising from the collective, without confinement to Orange islands of independence or tough Red exploitiveness. This results in an interdependence that frees one to be as he or she chooses on their own individual terms, sometimes seeking inclusion and cooperating when the situation warrants it.
- Positive relationships with others begin to be seen as one important component of being, but not the sole purpose of it. What others think is interesting, but no longer critical. There is no deliberate rejection of belonging, but the need to be part of a group just begins to fade.
- A certain amount of disharmony becomes natural, and one's tolerance for open contradictions grows.
- Tribal safety, raw power, salvation for all eternity, individual success, and communal needs all diminish in importance. There is a growing curiosity about just being alive in an expansive Universe. First tier concerns become less important as spirituality meets up with quantum physics.
- One begins to feel the power of a mind that can reach out to the Universe without hand-holding from the group. The interactive Universe is becoming more intriguing than either autonomy or community.

Second Tier Value Structures

The Green to Teal transition, from first tier thinking to second tier thinking, marks a momentous leap in human development. It takes us from the **subsistence** levels of the first tier to the **being** levels of the second tier. Teal is where the leading edge of humankind is today. And it is more than the sum of all of the previous value Structures.

In first tier thinking, each value Structure has blinders where the other value Structures are concerned: each believes its world view is “the” best, and the others are deficient. With each new value Structure in the first tier, the person feels they have found the one best way to be in the world, and that all would be right in the world if everyone else just held the same point of view.

Second tier thinking is free of these first tier blinders, and sees the value and necessity of all of the previous value Structures. For example, Magenta and Red must establish effective Amber authority before Orange enterprise can sprout. Amber stability and Orange entrepreneurship must be present before Green social transformation can emerge. Serious problems can result when a value Structure is skipped. For example, putting Orange science and technology into the hands of individuals or organizations who have never been through Amber and gained a moral anchor for their lives can result in mass destruction or amoral exploitation of others. (If any of you saw the movie *The Constant Gardner*, the actions of the pharmaceutical companies in Africa were a perfect example of Orange science in the hands of powerful people with no Amber moral anchor, and the result was devastating for many innocent and powerless people.)

Because everyone is born at Infrared, we will always need the entire Spiral for each new human being to evolve and reach their full potential. All of the value Structures contribute to the evolution of life. In the second tier, the “prime directive” becomes ensuring the health of the entire Spiral.

The Spiral is healthy when each of the value Structures is expressing itself in a positive way and contributing to the life of the Spiral as a whole. This means that people in any value Structure are free to express themselves and develop their own trajectories through the Spiral, and supportive avenues are open to help people to move from one value Structure to the next.

The Teal Value Structure – the Integrated Systems Value Structure

Summary:

The Teal Altitude marks the beginning of an integral worldview, where pluralism and relativism are transcended and included into a more systematic whole. The transition from green to teal is also known as the transition from "1st-tier" values to "2nd-tier" values, the most immediate difference being the fact that each "1st-tier" value thinks it is the only truly correct value, while "2nd-tier" values recognize the importance of all preceding stages of development. Thus, the teal worldview honors the insights of the green worldview, but places it into a larger context that allows for healthy hierarchies, and healthy value distinctions.

Perhaps most important, a teal worldview begins to see the process of development itself, acknowledging that each one of the previous stages (magenta through green) has an important role to play in the human experience. Teal consciousness sees that each of the previous stages reveals an important truth, and pulls them all together and integrates them without trying to change them to "be more like me," and without resorting to extreme cultural relativism ("all are equal"). Teal worldviews do more than just see all points of view (that's a green worldview) – it can see and honor them, but also critically evaluate them.

Teal Primary Characteristics:

- Home of the Integrated Self.
- Responds to the beat of its own drum, and measures self against self rather than self against others.
- Pursues a variety of interests, and will do what he or she likes whether or not it is trendy, popular, or valued by others.
- Thinks and acts from an inner-directed core, thus becoming relatively immune to external pressures or judgements. Has strong ethical anchors of their own reasoned choosing that may be derived from many sources.
- There is a dropping away of the fears, compulsions, and anxieties that plague the first six value Structures.
- Experiences an increase in behavioral freedom, without harm to others or excessive self-interest.
- Has a life-long interest in learning. Possesses the ability to observe cleanly and learn quickly.
- Can explore many systems, cross compare them, and select appropriate bits and pieces from each. Is adept at integrating complexity and finding clear pathways.
- Experiences a sense of awe and playful delight with the new and the novel.
- Is tolerant of the needs of others elsewhere on the Spiral.
- Respects (without necessarily agreeing with) each value Structure's world view, values, habits, systems, and culture. Can enter the conceptual world of the first six value Structures and interact with them all on their own terms and in their own languages.
- Realizes that the worlds of each value Structure differ based on what is "natural" to each. For example, what is natural for Magenta in terms of rites and ritual will not be natural for Amber or Orange. What is "natural" comes in all of the colors of the Spiral.
- Realizes that different solutions work at different places along the Spiral, and what may be workable or useful at one value Structure may be useless elsewhere on the Spiral.
- Can activate any of the first tier resources within themselves, ranging from fact recall to intuitive day dreaming, in a deliberate second tier way, but is not controlled by any of them.
- Works to make possible the healthy coexistence of all of the value Structures. Looks for ways to increase the range of options, available niches, and opportunities for each of the value Structures, in order to assure that each value Structure is expressed in healthy rather than destructive ways.

- Works to facilitate the movement of people up the Spiral. Recognizes that it is only movement up the Spiral that can solve our most serious human problems.
- Can pull back and let nature take its course, realizing that there are sometimes forces at work that we cannot manipulate. Understands that it is sometimes better to let things run their natural course than to create future problems through short-sighted interventions.
- Can integrate conflicting “truths.” Has the ability to tolerate and even enjoy paradoxes and uncertainties.
- Sees life as an up-and-down journey from problem to solution, so both chaos and order are accepted as normal.
- Recognizes many plausible and valid ways of doing a thing.
- Finds few ideas sacred. All ideas are subject to review and upgrades to make them more functional.
- Penetrates to the core of an issue, and may be abrupt in “wanting to get on with it.”
- Can function singly or in a group, based on the requirements of the situation.
- Knowledge and competency supercede rank, power, and status. Authority is contextual. The best equipped and most capable gain authority, regardless of rank, tenure, or even feelings. Competence, knowledge, skills, and insight that match the needs of the situation at hand receive the highest priority.
- Is attracted to what is natural in contrast to what is artificial or contrived.
- Values elegant simplicity over ostentation. Prefers minimal consumption and a deliberate effort to avoid waste and clutter.
- Realizes that viability must be restored to a disordered world endangered by the cumulative effects of the first six value Structures on the earth’s environment and populations. Is concerned with the long run, rather than his or her own individual life span.

Teal In Societies:

- Recognizes that underlying value Structures, rather than ethnic, cultural, or national diversities, determines the interactions of peoples and whole societies, and that many of our current social problems are cause by the interaction of people at different value Structure levels.
- Sees good governance as governance which supports and facilitates the progression of entities through levels of increasing complexity as they move up the Spiral.
- Seeks to find a way to supply adequacy for all, so that other living systems do not suffer and people retain the freedom to be as they choose.
- Seeks win:win:win solutions. Realizes that unless the greater good, the entire society, and the natural human Spiral are considered in a negotiation, a simple and selfish win:win deal between only two parties will not produce positive results in the long run.

Where Teal is Seen:

- Carl Sagan’s astronomy
- Stephen Hawking’s *Brief History of Time*
- Eco-industrial parks (using each other’s outflows as raw materials)
- Early episodes of TV’s *Northern Exposure*
- Fred Alan Wolf’s “new physics”

Teal Population & Power:

- 1% of the people in the world, 5% of the power in the world.

Growth: What Moves People from Teal to Turquoise:

- Much of the time Teal will stand alone, relying on the power of knowledge and information, not colleagues. But as the Spiral zig-zags once again between a focus on “me” and “us,” a new sense of community begins to replace individualism, but this time without the heavy emotional loadings of Green communities.
- Problems that cannot be resolved by Teal individuals alone, no matter how much they know or learn, require a return to the communal, only this time on a global level. Turquoise, the global collective of individuals, rises to enfold Teal, the information elites.
- There is heightened respect for the greater holistic wisdom apparent within living systems.
- Teal concerns with “what?” and “how?” are supplanted by questions of “why?” and “who?”
- Spirituality begins to creep back in amongst the likes of astrophysicists, advanced philosopher-thinkers, and high-order mathematicians.
- The search for universal causality and the means necessary to reorder the chaos of the world are revived.
- If the Universe began with a big bang, perhaps there was a Consciousness that set it off.

The Turquoise Value Structure – the Global Holism Value Structure

The Turquoise value Structure is just now emerging. It is still in an embryonic stage, so a complete picture has not yet fully emerged. Some things can be said about it, but there will be much more to say in the future as Turquoise continues to unfold.

Summary:

Turquoise is a mature integral view, one that sees not only healthy hierarchy but also the various quadrants of human knowledge, expression, and inquiry (at the minimum: I, we, and it). While teal worldviews tend to be secular, turquoise is the first to begin to integrate Spirit as a living force in the world, manifested through any or all of the 3 Faces of God:

- "I" – the "No Self" or "Witness" of Buddhism
- "Thou/We" – the "Great Other" of Christianity, Judaism, Hinduism, Islam, etc.
- "It" – the "Web of Life" seen in Taoism, Pantheism, etc.

Turquoise Primary Characteristics:

- Home of the Holistic Self.
- The personal ego that drives the first tier subsistence levels is gone.
- Emotions come back into play in a way that integrates feeling with knowing.
- Deeper mental and spiritual capacities are awakened.
- One moves from "learning about" and "touching base with" to becoming one merged into the many.
- The huge amount of raw information available calls for a renewal of collaborative energy if the information is going to be useful. Joint activities across groups, factions, and communities is necessary to gather enough human energy to find solutions to problems at this level. The focus is on blending and harmonizing a strong collective of individuals. Global communities can be conceptual, not just physical. Communication can take place through electronic technologies.
- Where Teal attempts to stitch together people and functions into networks, Turquoise detects the energy fields that engulf, billow around, and flow throughout everything naturally.
- Embraces a global communitarian sense without attacking an individual's right to be.
- Individuals are not separate, and neither national boundaries, ethnic peculiarities, or elitist privileges can be allowed to divide people destructively.
- Defines the world community broadly, with a view that centers on life itself – all forms of life (not just humans). Is concerned with the good of all living entities. Every person, creature, and species belongs to the whole. The planet itself is seen as a single ecosystem.
- Recognizes that the behavior of any element in the Universe immediately impacts all others. Energy and information permeate the Earth's total environment. Everything connects to everything else in ecological alignments.
- Provides a "big picture" view of reality, like a satellite detecting the flowing patterns of clouds and wind on a weather map.
- An order-seeking value Structure that searches for the macro view, that seeks to "see everything at once" before taking specific action. Looks at many dynamic forces before working on any single part of the community.
- Is able to step away from a situation, contemplate it, then reenter it with a fresh new perspective.
- While Teal contributes left-brain logic to the Spiral, Turquoise contributes a well-informed and complex right-brain processing mode to the mix.

- People in Turquoise are not necessarily better, nicer, or more intelligent people. But what they have is more expansiveness in their thinking, and a broader repertoire of behavioral options.
- Does not need to categorize and quantify events as much as experience being. Learns by becoming more fully present, not just by studying.
- Experiences self as part of a larger, conscious, compassionate, spiritual whole.
- The gaps between science and metaphysics close.
- Moves beyond Green's New Age faddish spirituality. A form of spirituality emerges here, but its source is not in an identifiable "God" with active, deliberate control of everything. Stands in wonder, awe, reverence, and humility at existence and the cosmic order and creative forces that exist from the Big Bang to the smallest molecule.
- Recognizes that universal forces permeate all forms of life, energy, and existence. The world is a single, dynamic organism with its own collective intelligence.
- Sees a world of interlinking causes and effects, interacting fields of energy, and levels of bonding and communication that most of us have yet to uncover. Has a sense of living systems that mesh and blend, flowing in concert with one another. Perceives the mutual interdependence of all systems.

Where Turquoise is Seen:

- Theories of physicist David Bohm
- McLuhan's "global village"
- Rupert Sheldrake's morphic fields
- Gandhi's ideas of pluralistic harmony
- Ken Wilber's Spectrum of Consciousness
- Jame's Lovelock's Gaia hypothesis
- Alternative healing systems that seek to access the full range of mind, body, and environmental capacities for wellness

Turquoise Population & Power:

- 0.1% of the people in the world, 1% of the power in the world.

Beyond Turquoise

Dr. Graves proposed that a ninth value Structure, Coral, was beginning to emerge. His two students (Don Beck and Christopher Cowan) who carried on his work after his death say they see no evidence of this yet, and so do not comment on it. Ken Wilber speculates that Coral will involve an evolutionary move into the beginning transpersonal realms of consciousness.

Additional Information About Spiral Dynamics

- When you think about the Spiral, you will think about it through the value Structure that is presently active in your own mind.
- Healthy value Structures are those that allow or even help to facilitate the positive, healthy expression of all of the other value Structures on the Spiral. Value Structures become unhealthy when they grow out of control, or become closed, locked-in, or repressive.
- As we progress up the Spiral, the value Structures move back and forth, in turns, between “me” value Structures focused on self-expression and individuality with an internal locus of control (Red, Orange, Teal), and “we” value Structures focused on self-sacrifice and group belonging with an external locus of control (Magenta, Amber, Green, Turquoise). Whenever the pendulum swings to the extreme on either side, it generates new life conditions that can only be addressed with solutions from the other side. If too much “me” is the problem, then a new form of “we” is required to restore balance. If “we” is excessive, then liberation of some “me” becomes attractive.
- Value Structures attach themselves to those ideas, people, objects, and institutions that allow them to radiate their core message. They act like magnetic fields that bind entities together or cause them to repel each other. A well-entrenched value Structure will have built a powerful supporting structure around itself. In this case, change often requires a painful uprooting before a new value Structure can take hold and grow. Organizations and families can split in two when new value Structures awaken in only a portion of their members.
- Value Structures are not rigid levels, but fluid, flowing waves, with much overlap and interweaving of value Structures.
- Value Structures are more than just passing phases in the self’s unfolding. They are permanently available capacities and coping strategies, and once they have emerged they may be activated under life conditions that call for them. This means that a person with a center of gravity at one value Structure may act from a previous value Structure when life conditions warrant it. For example, a person currently in Green may access Red when playing sports, and Orange when attempting to motivate employees to excel. A person currently in Amber may access Infrared survival instincts when in a war zone.
- ***The Value Structure stage that is currently active at any culture’s center of gravity acts as a developmental magnet. It pulls individuals up to that level. But beyond that level individuals are on their own, because the culture’s magnetic center of gravity will try to pull them back down to the culture’s current level.***

Movement to a New Value Structure

Because human knowledge and experiences are cumulative, movement up the Spiral entails movement in the direction of greater and greater complexity. Movement up the Spiral means movement toward more diverse organizational forms, bigger picture views, more choices from a broader range of possibilities, and more possibilities in terms of how to be and acceptable kinds of human interrelationships.

The impetus to shift to a new value Structure has been called “The Humpty Dumpty Effect.” Humpty Dumpty has had a great fall, and all the king’s horses and all the king’s men (in other words, all of the resources available to us in our present value Structure) can’t put Humpty together again. Change occurs when our present level of thinking is inadequate to solve the problems we face, when our problems can only be solved with a shift to a new way of thinking, a new value Structure. This process repeats itself over and over as we move up the Spiral, as changing times repeatedly demand new ways of thinking.

Attempts to change how people think or what they do, while ignoring the value Structure they are in, are likely to be unsuccessful. Attention must be paid to the underlying value Structures that govern not just what people think, but how they think and what they value.

What is appropriate and “next” for one person in their thinking may be too far out for some, and too simplistic for others, depending on where they are on the Spiral.

Several things must occur in order for a person to make the move from one value Structure to the next:

The potential for change must exist in the person. All people are not equally open to, capable of, or prepared for change. Some people are entirely different people today than they were five or ten years ago. Others are essentially the same as they were 30 years ago, and may serve as the flag bearers for a world view that has always worked well for them, and which they have never had cause to doubt. Such people rarely change without the impetus of a significant life event that cannot be resolved at their present level.

There must be some dissonance experienced in the current value Structure before change to a new value Structure can be embraced. Change generally does not occur unless something rocks the boat. There must be enough turbulence to create a sense that “something is wrong” without so much chaos that the whole world seems to be coming apart. Conditions such as escalating crime, broken homes, or divided churches can prod people to shift to a new level of thinking in order to adequately address the problems they face.

There must be adequate insight into the causes of the dissonance at the current level, and some awareness of alternative approaches to resolving the dissonance. There must be an understanding of what has gone wrong and why, as well as an awareness of what resources are available for handling things in a new and better way.

Any barriers to change need to be acknowledged and adequately addressed. Barriers can make change difficult, if not impossible. Barriers can exist in the external world, or in the minds of people. In order for change to happen, barriers must be recognized and identified, and either eliminated, bypassed, neutralized, or reframed into something else.

There must be support during the transition into a new value Structure. The shift to any new value Structure produces periods of confusion, awkwardness, and false starts. In order for a new value Structure to fully bloom, there must be support during this awkward transition phase. Getting rid of what you don’t want does not automatically result in getting what you do want. Lacking a supportive environment, new value Structures barely germinate, must less bloom. Those who choose to change, either as individuals or organizations, may be punished by those who do not understand what is happening and who find themselves feeling left out or threatened by the change.

Sometimes progressive leaps forward are preceded by desperate regressive steps backwards, especially in people who fear change for one reason or another.

Culture Wars Result from Conflicting Value Structures

The current culture wars in America between conservatives and liberals stem from a clash of value Structures. The typical well-meaning liberal approach to solving social problems is to treat every value as equal (a Green value Structure approach), and then try to force a leveling or redistribution of resources (money, rights, goods, land), while leaving the values untouched. The typical well-meaning conservative approach is to take its particular values and try to foist them on everybody else (a Amber value Structure approach).

By seeing that ***each and every individual has all of these value Structures potentially available to them***, the lines of social tension can be redrawn: not based on skin color, economic class, or political ideologies, but on the type of world view from which a person, group of persons, tribe, gang, business, government, educational system, or nation is operating. This allows us to focus on some of the truly underlying factors (developmental values and world views) that generate social tensions.

Final Words

“I am not saying in this conception of adult behavior that one style of being, one form of human existence, is inevitably and in all circumstances superior to or better than another form of human existence, another style of being. What I am saying is that when one form of being is more congruent with the realities of existence, then it is the better form of living for those realities. And what I am saying is that when one form of existence ceases to be functional for the realities of existence, then some other form, either higher or lower in the hierarchy, is the better style of living. I do suggest, however, and this I deeply believe is so, that for the overall welfare of total humankind’s existence in this world, over the long run of time, higher levels are better than lower levels, and that the prime good of any society’s governing figures should be to promote human movement up the levels of human existence.”

– Dr. Clare W. Graves

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