Chapter 1: Introduction to Journeys to Wellness

Overview

This chapter explores:

- **What is Wellness?**
- **What is Wholism?**
- **Balance & Complexity; Healing & Ecology**
- **What is Community?**
- **Why Are Wellness, Wholism and Community Important?**
- **Purpose of Workbook**

What is Wellness?

The New Wellness Encyclopedia (TNWE) cites "prevention of disease" as being the principal goal of wellness (p. 12). To consider the principal goal of wellness to be the "promotion of health", however, is a more positive perspective. In this way, wellness means health; to be healthy means to be the very best you can be; to be whole, fully connected, and interconnected. Health and wholeness actually have the same root word -- (from Old English) hal; haelen: to be healthy, whole. Being whole means considering oneself as a whole; being aware of the holographic nature of ones "design"; honoring each of the sub-systems that make up ones whole being (including nervous system and respiratory system; tissue and organ; atom and cell.); and recognizing that wholeness includes not just your body, but also your mind, emotions, spirit and the inter-relationships among these aspects of who you are as a person and as a complex adaptive system.

Wholeness also demands that we recognize that "as a system", we also exist in a larger systems context that becomes our environment. The environment within which we, as a system operate at any point in time and space, can have many other systems that affect us and that are affected by us: family systems; social systems; housing systems; energy systems; food production systems; cultural systems; government systems; ecological systems, and value systems (to name a few).

The concept of wellness ultimately requires an alignment and sense of coherence of ourselves in association with all these systems. With misalignment and ambiguity comes dis-ease, dys-function and death. Viewing wellness in this way provides us with a different perspective creating in us an intimate understanding of our own health (or wellness) as a starting point for understanding the health and wellness of others', of groups and organizations, of communities and countries and the earth's wellness. Understanding the "prevention of disease" as a basis for health is only possible when wellness is understood in terms of the optimal performance of ourselves, as systems functioning in a balanced and whole way. Put more simply, we can have no "dis-ease" if we are "at-ease" with ourselves and our surroundings. We enter a state of co-evolution and co-emergence when we as a system are in balance with all other systems in our universe.

What is Wholism?

The word wholism comes from the same root as the words holy and health. "The English root of the word holy is derived from the Anglo-Saxon word for whole."[i] Health, wholeness and holiness imply an "integration of ... conscious and unconscious selves."[ii]

In terms of an individual, Ken Wilber suggests that this integration includes "selves" that are:

- Intentional
- Bio-physical
- Cultural
- Social

The concept of wholism is holographic, where each part not only reflects the whole, the whole reflects and informs all of the parts. Wholism depends much more on the complex relationships among entities (or events) rather than on the structure of the entities themselves. Wholism is about process.

" ... nature cannot be reduced to its fundamental entities ... the material universe is seen as a dynamic web of interrelated events."[iii] In other words, it seems that things exist by virtue of their coherent relationships.

Integrating this view of complex relationships into a systemic meta-model, author, Ken Wilber has developed an informative way to track the emergence of living systems in the universe. It applies on the micro, meso and macro levels (and is based on the work of physicist Eric Jantsch). Wilber uses the word holon[iv] to describe a living system stating that. a ***holon*** is a whole system made up of other whole systems.

Wilber has further coined the term ***holarchy*** to explain the process by which living systems relate to each other along a continuum of development. Holarchy embodies both the concepts of hierarchy and hologram. Holarchy acknowledges that every part of the system in some way represents the whole system (holography). At the

same time, the holographic parts are organized in a hierarchical fashion along a continuum of evolution, with the caveat that each new level of development transcends and subsumes all the levels of development or evolution below it, while emerging something new that has never before existed in time and space. Wilber sees development occurring through the connections that each living system makes with other living systems in its environment.

Wilber's model acknowledges both the exterior and interior life of holons (i.e. systems) and their singular/individual and collective/group existence as in Table 1.1 below.

Table 1.1: The Integral Model of Reality

	Interior	**Exterior**
Individual	Intentional	Bio-Physical
Group	Cultural	Social

Recently Wilber has established the Integral Institute to research and apply the Integral Model in multiple life domains eg. psychology, medicine, the arts, and business (see especially Spiral Dynamics [v]). The four quadrant model has more than seven developmental levels and is essentially a meta-model of dynamic wholism. Used as a "map", it has the capacity to chart internal alignments, congruence and the ever-expanding nature of wholeness in individuals, groups and whole domains of knowledge and relationships.

The Integral model is illustrated in Figures 1.1, 1.2 and 1.3, below.

How to read the **Integral Model, Figure 1.1**:

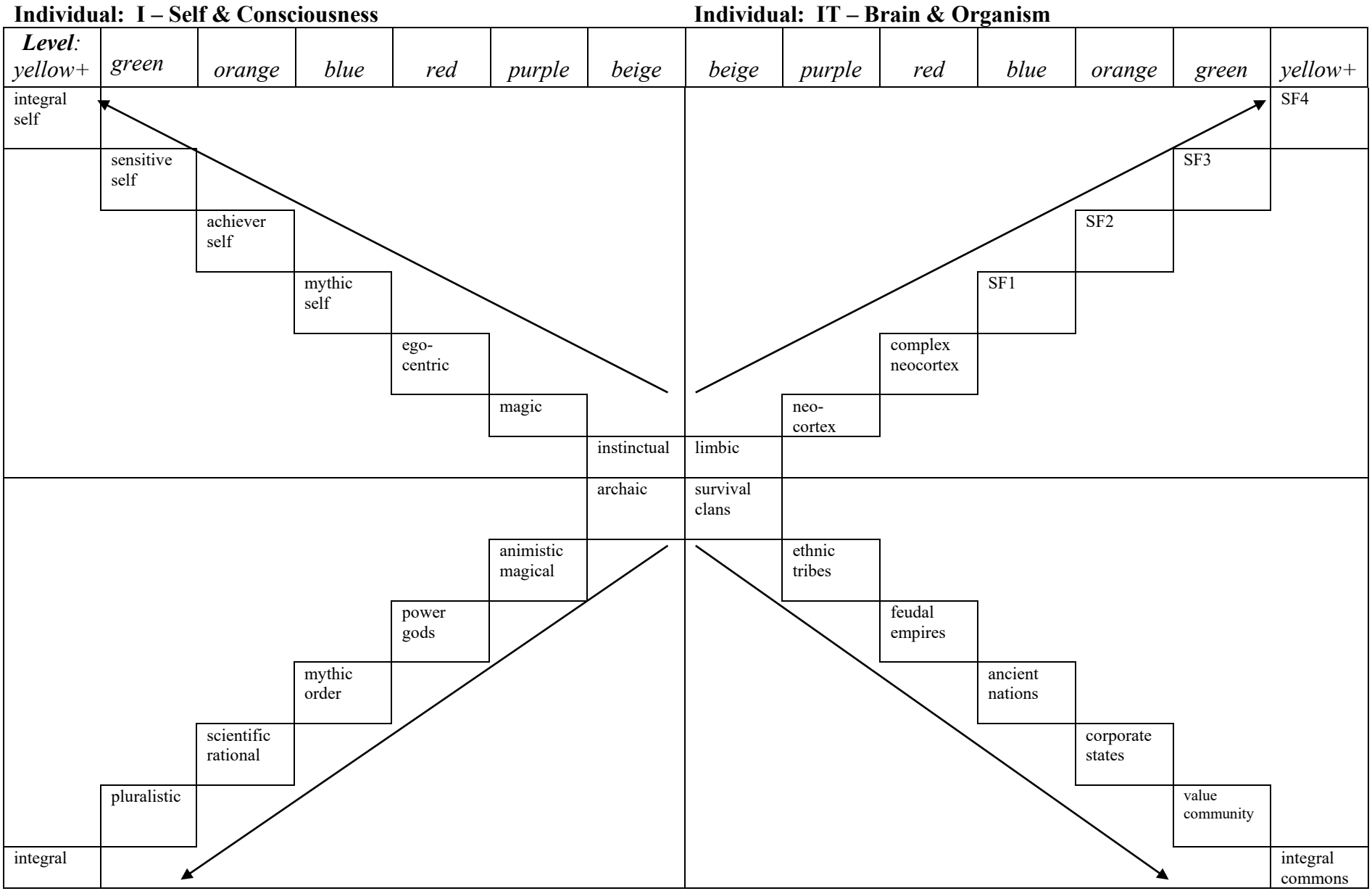
- Each quadrant represents the **Individual** (Self & Consciousness or Brain & Organism) or **Group** (Culture & Worldview or Social System & Environment)
- Read each quadrant from the center out in the direction of the arrows.
- The levels are indicated by color codes: Beige, Purple, Red, Blue, Orange, Green, Yellow
- Each level represents a holarchy which subsumes and includes the level below it.
- The descriptor of each level in each quadrant are the words used by Wilber to typify that holarchical stage of development (see Endnote for Wilber's brief summaries [vi].)
    - ***Upper Left Quadrant***: these descriptors are adapted from the works of a number of developmental psychologists; eg. Piaget (childhood development), Maslow (needs hierarchy), Fowler (stages of faith).
    - ***Upper Right Quadrant***: these descriptors are adapted from the works of brain researchers; eg. triune brain: limbic, neo-cortex, complex neocortex. The more advanced levels are theoretical at the moment and do not have common names so SF1, SF2, etc. represent the more advanced structures; eg. the capacity of Generation Y to multi-channel, multi-task.
    - ***Lower Left Quadrant***: these descriptors are adapted from anthropology and cultural studies; eg. Joseph Campbell's work in exploring myth.

- ***Lower Right Quadrant***: these descriptors are adapted from social history and anthropological and organizational research; eg. Fernand Braudel, Alvin Toffler, Peter Drucker.

Figure 1.2 applies the Integral Model to **One Individual's Development** over a life time. Each quadrant shows the verbs that would describe an individual's key capacity at that stage of development.

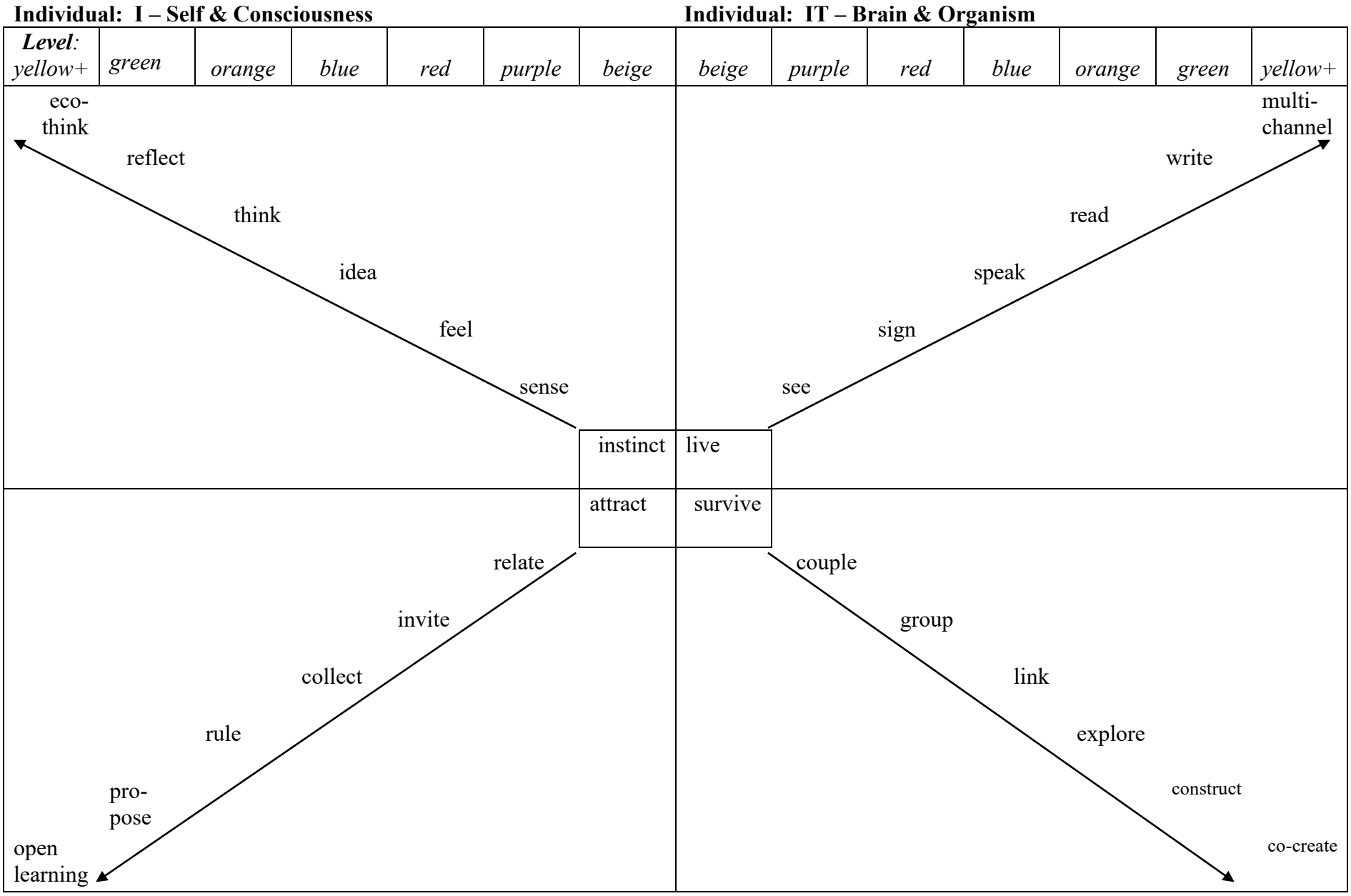
Figure 1.3 applies the Integral Model to a typical **Baby Boomer's Life Cycle** and some of the stages which might measure or influence capacities of development in each quadrant.

Figure 1.1: The Integral Model of Human Evolution



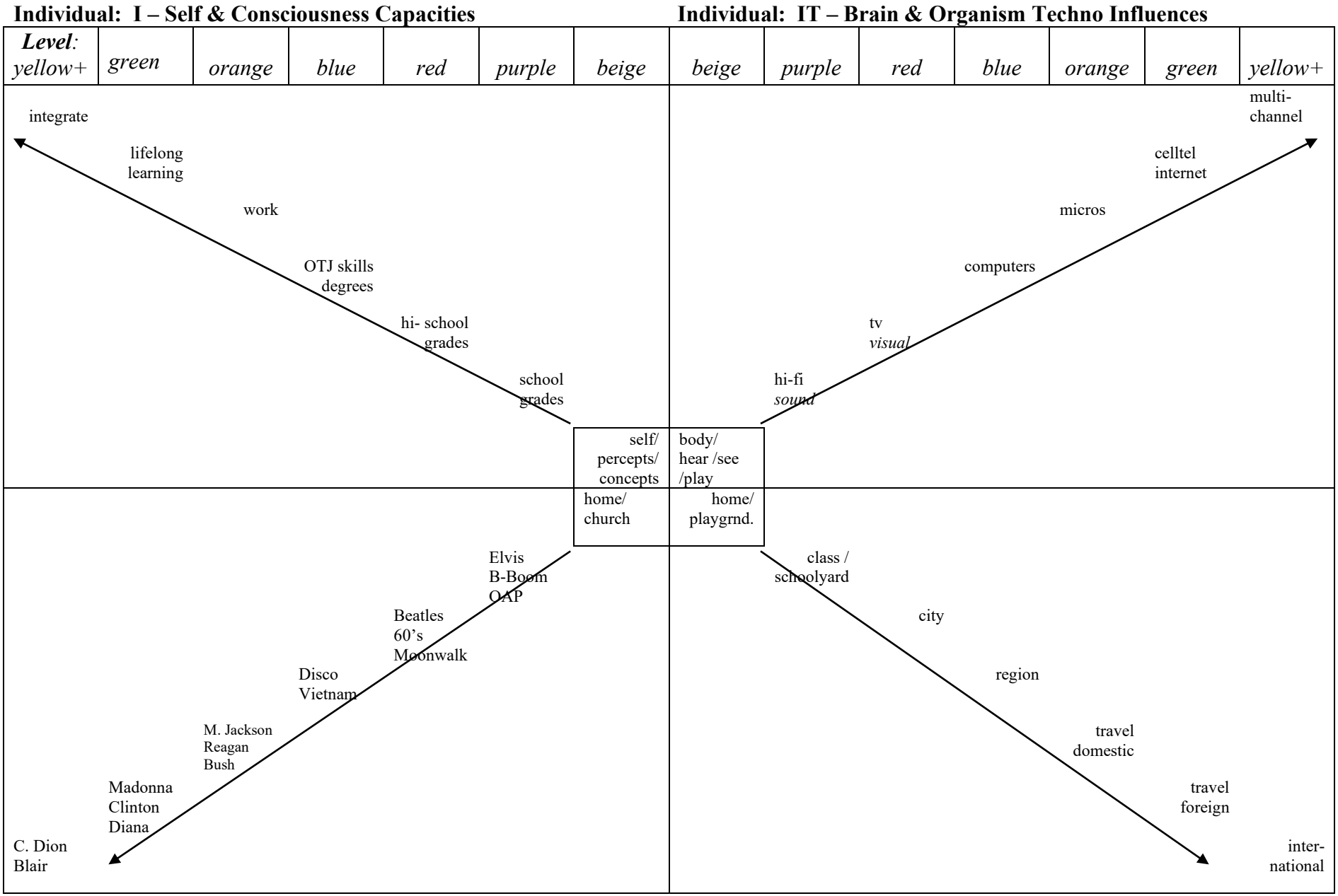
Source: Wilber, *Introduction to Volume 7 of the Collected Works of Ken Wilber*, Shambhala, Boston, 1999

Figure 1.2: The Integral Model – Applied to One Individual's Development



Source: Wilber as interpreted by Hamilton 1998

Figure 1.3: The Integral Model – Showing the Capacities &/or Influences in a Baby Boomer's Life Cycle



Source: Wilber as interpreted by Hamilton 1998

The Integral Meta-Model is an important construct (frame) to view our evolution and our journey to wellness. It provides a framework for examining the micro and meso levels of complexity that emerge large scale change.

The Integral Model also gives us a frame of reference to notice that "wholeness" is never a fixed or finite condition, but instead is an ever dynamic, infinitely emerging state. Each holarchic level (Beige, Purple, Red, Blue, Orange, Green, Yellow and beyond) represents a "whole" reality at its own level of existence.

By examining and mapping each quadrant, we can begin to discover our journey through these various levels of whole states. We can learn how the inter-relationships and inter-connections among the four quadrants present us with a "picture" of our time and space reality which we can share with others in the ever changing search for meaning making in our lives, that re-occurs and renews itself at each level of our evolution.

In effect, the model provides us with a way of finding coherence and relevance, within quadrants and between quadrants, and of understanding what is happening and potentially why we are as we are. We can begin to understand our individual journeys to wellness and appreciate the journeys that others have had and are taking. The importance of understanding and applying this model will become more evident as we proceed through this workbook.

Balance & Complexity; Healing and Ecology

Mutually consistent relationship is another way of describing the interaction and balance between systems in the context of a whole. For example, when we examine "a community of people" for health or wholeness, it is this internal self-consistency (perhaps another way of

saying coherence) that is likely to speak loudest to people's perception as to whether or not it is a healthy community. The Integral Model (as shown above in Figure 1.1) shows how the four major quadrants which frame the way we look at ourselves as complex adaptive systems interact, interconnect and influence each other in bringing the development and balance we seek. This is all operating of course at a high level of complexity but with an implicit drive for congruence across all quadrants.

We suggest that the capacity to heal is a capacity for maintaining or repairing self-consistency, at each level of development, so that each level of development creates a healthy foundation for the next level of development to emerge. Thus, health is not only the *absence* of dis-ease, but also the *presence* of an optimal healing process. It is crucial to understand this because the principle applies not only to our physical health but also our mental health and the health of our organizations and communities . "A healthy organization whether seen as a marriage, a family, or a business corporation is not without problems, but one that is actively and effectively addressing or healing its problems."[vii]

In a healthy community we are likely to find, that internal consistency, across all quadrants, translates into respect for diversities of all kinds , which in turn, creates an atmosphere of tolerance and acceptance for different ages, genders, cultures, livelihoods, etc.. This respect and tolerance keeps the networks in the community open, active and dynamic. Such networks demonstrate a high level of flexibility, versatility and creativity. Where these networks are blocked, communities can become rigid, dis-eased, dis-oriented and possibly violent.

If "a community" looks outside itself, it will be able to see that it exists as an entity in a larger network, within an ecological environment. This awareness brings consciousness to the relationship between ourselves in community and all that exists outside of that community. It is

only with this consciousness that its behavior begins to affect the network to which it belongs, that a community can "see" the basis for accepting its responsibility within and for the environment (pollution, waste-management, harvesting, etc.)

In turn, a healthy community – can recognize that it can also be affected simultaneously by its environment. In every community this relationship will be different, as each community is different and requires different solutions; for example, the cities of Los Angeles and Greater Vancouver both are situated on the western Pacific coast where mountains cause temperature inversions and lock air pollution over the urban centers. However, Vancouver's conditions are mitigated by much cooler weather in the winters, which reduces the automobile generated ozone count. Therefore, it is possible and appropriate to consider different measures to address Vancouver's air pollution problems than Los Angeles'.

Effectively, wholism, as we have discussed earlier, requires that we recognize that health is <u>not only</u> internal balance of the organism but external balance with the environment as well. Since we know that every organism is always exchanging molecules (of air, food, water) with the environment, the environment effectively flows through each organism at the same time that the organism exists as an organized pattern of matter within the environment. It is interesting to note at this stage just how transitory we, as human beings, are. For example; 98% of our atoms are replaced once a year, new skin is generated once a month, the stomach lining is new every 5 days, the skeleton changes every 3 months, a new liver is made every 6 weeks and the DNA at the level of the atom changes every 6 weeks. As Deepak Chopra goes on to tell us, "These transformations are frequencies of self-interaction, frequencies of one's own consciousness, one interacting with oneself…One must now reinterpret one's body as a field of changing patterns that each person controls."[viii] At a mental level, we are also constantly transforming, through our

selective perceptions and our selective memory. We create our own realities and thereby influence and effect our lives and the lives of others. So, we are faced with a paradox, as we ask, "What is health, wellness and being in balance, if we are constantly changing in and outside ourselves?" Ultimately "health has many dimensions ... [it] mirrors the entire social and cultural system and CAN NEVER BE REPRESENTED BY A SINGLE PARAMETER eg. death rate or average life span."[ix] Wholism and health require a commitment to a deep ecology and a recognition that ecological balance is a dynamic state, constantly changing, re-arranging and folding on itself.

What is Community?

The term "community" has it's origins in the notion "of serving together"; of being "in community". Teams that work "in community" work as a system where all of the parts contribute to the whole, but the whole is larger than the parts. Ken Baskin[x] uses the body as a metaphor when he speaks to this "organic" nature of community. How could the heart or kidney "go on strike" when the hand reached for a bowl of cherries...unless of course the body was sick. In a healthy body, all parts serve the whole...but its more than the parts...its the relationship that gives meaning to movement as the notes give music through the relationship of the chord.

While our beliefs and assumptions about community are as old as our history, the essence of "community", as Land and Jarman have suggested, is a relationship in which, "*people yearn to live among people without fear, where trust is given and received freely, a place of belonging, where a sense of interconnectedness and unity provides the foundation for life sustaining and enhancing interactions*"[xi].

From their point of view, it is possible to see that one can be "in community" with oneself, with others and with the earth and all it's creatures. It is impossible to be “in community” and not relish diversity. Community is an emerging process that never stops becoming. It is not in the things that we see, it is in the spaces between the things that we create community.

A number of authors have observed that the process of becoming community evolves through multiple phases. Jarman and Land have suggested that we evolve through three phases of community. First, is the phase that helps us find patterns that support our “survival” (such as families). Second, is the phase of “commonality”, where we find likeness (e.g. the "in" group) and finally, the third phase of “reciprocal sharing” where we accept and celebrate the richness of diversity. Joe Schaefer[xii] who works with this concept of community says that for him, community is a state of being, " in which he can not not be in community".

M. Scott Peck, in his four phase model of community building, recognized the power of an extra phase of emerging community. He called this phase “emptiness”, recognizing that groups who not only connected through similarities, but who were able to accept real differences without having to “change, fix or convert” one another, not only had the highest probability of coming into community, but had the greatest opportunity to hold real diversity in the community. Peck suggests, the path from pseudo-community is through chaos, then emptiness and finally into (real) community. Like Peck, Isaacs and Bohm agree that in the community building process we must move through chaos and breakdown before we come into community.

Coming into community is “a process of becoming”. For most of us, being in community occurs when we are in balance, when our minds, bodies and souls are serving each others needs. Perhaps we could say that we are living in balance and in community with the earth when we ,

as complex adaptive systems, connect and serve each others needs in a symbiotic and coherent way.

Community then is more about "relationship" and all the interconnectedness that pulls us into unity. That is why the current study of complexity science (i.e. the study of coherence and emergence in complex adaptive systems) is so critical, because it informs us about community; it shows us as complex adaptive human systems how to "see" and work with the patterns which allow us to be "in community". Community is not a place...it is “a process of becoming.”

In fact, in terms of wellness, community is a complex process of becoming for a group of people. The definition of community we would like to present in this workbook is as follows:

Community is a *journey into wholeness* for individuals and groups of people.

Journey: path, route, way, voyage, trip.

Wholeness: emerging development to the same level of holarchy in all four quadrants of experience (based on the four quadrant Integral Model).

Individual: the nature and nurture that make up a person; the internal and external life of a person. The essence of who we are.

Group of people: couple, family, tribe, organization, association, city, nation; the cultural (internal) and social (external) life of a collective.

By this definition, community becomes another name for wellness as it relates to a group. Wellness might be viewed as being in community “as an individual” -- a state of being where one is able to actually pause (ground and centre) in the present. Community, by the same token, relates to a group of people coming together and creating a critical mass of “groundedness” and “centredness” together.

The journey to wellness or the journey to community and to wholeness is actually a paradox – it is as simple as attracting one element at a time to come into balance and as complex as experimenting, tinkering and admitting that mystery is a factor that makes it possible to connect meaningfully in wellness or community. As Robert Flood(1999) [xiii] observes, we are always somewhere between mystery and mastery.

When we take a closer look at the complex interacting systems, networks and ecology of community, we notice the organizing principles of the Integral Model's four domains of existence. These domains spring from our dual (and inescapable) realities as individuals and members of collectives (whatever those may be: family, team, club, organization, neighborhood, town). Each of us experiences these two realities as our individual internal and external reality and our group internal and external realities. As noted earlier, the Integral Model refers to these four domains as:

- **Self and Consciousness** (which includes the inner life of emotional, mental and spiritual development -- the very source of the Knowledge revolution);
- **Brain and Organism** (which includes all the bio-physical factors that make up our lives. Medical and scientific discoveries are continuously showing us the multitude of the bio-physical impacts arising from the infinite complexity of our bodies.)
- **Cultural and Worldview** (which includes everything to do with our inner lives as collectives – our beliefs, worldviews and the stories we tell ourselves.)
- **Social System and Environment** (which includes everything that defines our ways of organizing ourselves as a population, from tribal taboos, to systems of government, to traffic rules, to energy consumption, to waste management).

Several years ago, Marilyn recognized that she could experience community as a reality in each of the quadrants separately, in her own personal life. This gave her a more visible pathway to becoming aware of her own complex state of wellness, because she was able to examine the web of connections in each of the quadrants on its own, before attempting to see the whole picture. Marilyn shares her perceptions below:

"In the first (upper left) holarchy, I experience community as a state of mind. Here I am conscious of connecting on an intellectual, emotional, psychological and spiritual continuum with others. The greater the ease of traveling back and forth along that continuum, the more I feel in community with others. This is very much how I related to my faculty team, my co-learners or my office work group.

"In the second (upper right) holarchy, I experience community as a biological connectedness -- I feel this sense of community when I am with my biological family (which isn't often in these days of transient residences). I felt it, twenty years ago when I opened a farmhouse door to view the face of a favorite aunt I hadn't seen for fifteen years, and jumped back in surprise. I realized instantly that I was looking into a mirror of me, a generation older. I experience this sense of community, when I go to family weddings, and funerals.

"In the third (lower left) holarchy, community is a cultural or worldview connectedness. I have shared it with people: when we have experienced personal development programs or community building workshops in small groups; when we have read the same books and agreed on the same point of view; when I attend my expressive, non-traditional church; when I travel internationally; when we agreed to build a Sanctuary on-line in the Berkana community.

"In the fourth (lower right) holarchy, community is a social connectedness -- I have felt this sense of community when working on projects of a grand scale involving significant

percentages of a geographical community (in one case a sports event that took three years of planning, training, implementation, performance and celebration). The swell of good will; the opportunity to recognize thousands of people for a million acts of kindness, and/or common sense; overcoming time pressured challenges; and celebrating in unison, all create a powerful bonding of community. (I have shared similar feelings during disasters like hurricanes and snow storms). I experience this sense of community in the strata community, where I live, (and which has been self-organizing, to discover the "selves" that moved here.)

"While awareness of each quadrant gives me a different experience of community, in many ways, each quadrant contains all four holarchies at once. But I have noticed that my feeling that "I am well or in community", tends to emphasize one of the quadrants in particular.

"In many respects, I am realizing, that only in certain rare circumstances, do I have the experience of being aligned in more than one of these holarchies at the same time. With a growing understanding of the vicissitudes of my own Journeys to Wellness, I have come to appreciate just how complex is the state of being "in community" for a group of people."

Why Are Wellness, Wholism and Community Important?

At the beginning of the new millennium, there is a growing recognition of the importance of, and a growing longing for community, that has a very practical basis. Humanity must now pass a number of BIG tests, according to futurist, John Petersen.[xiv] He cites Y2K as a gateway to a series of impending BIG tests, including New Knowledge, Population Explosion, Energy Revolution and Environmental Problems.[xv] Each of these tests requires cooperation and communication on a scale never before necessary. They all involve community preparedness,

and a process of organizational, or community learning that allows the "system to self-organize and reconfigure itself to effectively deal with the emerging new environment".[xvi]

In fact at this time in history, the "tests" that John Petersen notes we must pass represent trials not just in one sphere of existence, but in all four major domains of our existence. It has become a matter of survival that we ground ourselves in personal wellness, centre ourselves in our "response ability" for interconnecting the whole and seek community in all four quadrants together.

We hope this workbook will help readers chart their Journeys to Wellness in multiple environments and throughout their life cycles. We invite readers to reflect on the personal maps of their Journeys to Wellness, by exploring, questioning and interpreting the interrelationships in all four quadrants of their lives.

Purpose of Workbook

The purpose of the Workbook is to explore a framework that helps readers to:

- Recognize and value the experiences and grace of the Journeys to Wellness (and wholeness) that they have undertaken in the four domains of their lives. (You might ask, "Where have I had wellness experiences in some ways before, even if they might have been small and sporadic?");
- Wake up to the complexity of wellness in their group-life and in their organizations and geographies; (You might ask, "How is my wellness interconnected with others?")
- Understand the context of wellness and community (or lack thereof) in world events (such as the headlines in the morning news). (You might ask. "Is the experience of community just local, or does it have global effects?") ;

- Become intentional, creative and courageous about designing an integral process that increases their facility to emerge wellness and community in their lives and organizations (You might ask, “How can I implement wellness as a lifestyle/life choice?”); and
- Seize the opportunity for journeying to wellness and building community as the chance to create unprecedented links between individuals, organizations, society, and a planetary world vision. (You might ask, “How can more alignment in my life, create more possibilities on all levels, in all domains, for everyone’s wellness and community?”)

This is both a workbook and a process for anyone who wants to discover what it means to explore beyond the experience of individual wellness and make personal discoveries about what it means to be whole, congruent and aligned in the complexity of community.

Endnotes:

[i] Peck, M. Scott, M.D., *In Search of Stones: A Pilgrimage of Faith, Reason, and Discovery*, New York, Hyperion, 1995, p. 75
[ii] Ibid
[iii] Ibid
[iv] The term "holon" was coined by Arthur Koestler.
[v] Beck, D., Cowan, C., *Spiral Dynamics*, Malden, MA, Blackwell Publishers, 1996
[vi] Wilber, Ken, Tikkun (Nov/Dec 1999)

1. Beige: Archaic-Instinctual . The level of basic survival; food, water, warmth, sex, and safety have priority. Uses habits and instincts just to survive. Distinct self is barely awakened or sustained. Forms into survival bands to perpetuate life.

   Where seen: First human societies, newborn infants, senile elderly, late-stage Alzheimer's victims, mentally ill street people, starving masses, shell shock. 0.1% of the adult population, 0% power.

   2. Purple: Magical-Animistic . Thinking is animistic; magical spirits, good and bad, swarm the earth leaving blessings, curses, and spells which determine events. Forms into ethnic tribes . The spirits exist in ancestors and bond the tribe. Kinship and lineage establish political links. Sounds "holistic" but is actually atomistic: "there is a name for each bend in the river but no name for the river."

   Where seen: Belief in voodoo-like curses, blood oaths, ancient grudges, good luck charms, family rituals, magical ethnic beliefs and superstitions; strong in Third-World settings, gangs, athletic teams, and corporate "tribes." 10% of the population, 1% of the power.

   3. Red: Power Gods . First emergence of a self distinct from the tribe; powerful, impulsive, egocentric, heroic. Mythic spirits, dragons, beasts, and powerful people. Feudal lords protect underlings in exchange for obedience and labor. The basis of feudal empires —power and glory. The world is a jungle full of threats and predators. Conquers, out-foxes, and dominates; enjoys self to the fullest without regret or remorse.

   Where seen: The "terrible twos," rebellious youth, frontier mentalities, feudal kingdoms, epic heroes, James Bond villains, soldiers of fortune, wild rock stars, Attila the Hun, Lord of the Flies . 20% of the population, 5% of the power.

   4. Blue: Conformist Rule . Life has meaning, direction, and purpose, with outcomes determined by an all-powerful Other or Order. This righteous Order enforces a code of conduct based on absolutist and unvarying principles of "right" and "wrong." Violating the code or rules has severe, perhaps everlasting repercussions. Following the code yields rewards for the faithful. Basis of ancient nations . Rigid social hierarchies; paternalistic; one right way and only one right way to think about everything. Law and order; impulsivity controlled through guilt; concrete-literal and fundamentalist belief; obedience to the rule of Order. Often "religious" [in the mythic-membership sense; Graves

and Beck refer to it as the "saintly/absolutistic" level], but can be secular or atheistic Order or Mission.

Where seen: Puritan America, Confucian China, Dickensian England, Singapore discipline, codes of chivalry and honor, charitable good deeds, religious fundamentalism (e.g., Christian and Islamic), Boy and Girl Scouts, "moral majority," patriotism. 40% of the population, 30% of the power.

5. Orange: Scientific Achievement . At this wave, the self "escapes" from the "herd mentality" of blue, and seeks truth and meaning in individualistic terms—hypothetico-deductive, experimental, objective, mechanistic, operational—"scientific" in the typical sense. The world is a rational and well-oiled machine with natural laws that can be learned, mastered, and manipulated for one's own purposes. Highly achievement oriented, especially (in America) toward materialistic gains. The laws of science rule politics, the economy, and human events. The world is a chess-board on which games are played as winners gain pre-eminence and perks over losers. Marketplace alliances; manipulate earth's resources for one's strategic gains. Basis of corporate states .

Where seen: The Enlightenment, Ayn Rand's Atlas Shrugged , Wall Street, emerging middle classes around the world, cosmetics industry, trophy hunting, colonialism, the Cold War, fashion industry, materialism, liberal self-interest. 30% of the population, 50% of the power.

6. Green: The Sensitive Self . Communitarian, human bonding, ecological sensitivity, networking. The human spirit must be freed from greed, dogma, and divisiveness; feelings and caring supersede cold rationality; cherishing of the earth, Gaia, life. Against hierarchy; establishes lateral bonding and linking. Permeable self, relational self, group intermeshing. Emphasis on dialogue, relationships. Basis of values communes (i.e., freely chosen affiliations based on shared sentiments). Reaches decisions through reconciliation and consensus (downside: interminable "processing" and incapacity to reach decisions). Refresh spirituality, bring harmony, enrich human potential. Strongly egalitarian, anti-hierarchy, pluralistic values, social construction of reality, diversity, multiculturalism, relativistic value systems; this worldview is often called pluralistic relativism . Subjective, nonlinear thinking; shows a greater degree of affective warmth, sensitivity, and caring, for earth and all its inhabitants.

Where seen: Deep ecology, postmodernism, Netherlands idealism, Rogerian counseling, Canadian health care, humanistic psychology, liberation theology, cooperative inquiry, World Council of Churches, Greenpeace, animal rights, ecofeminism, post-colonialism, Foucault/Derrida, politically correct, diversity movements, human rights issues, ecopsychology. 10% of the population, 15% of the power.

7. Yellow: Integrative . Life is a kaleidoscope of natural hierarchies [holarchies], systems, and forms. Flexibility, spontaneity, and functionality have the highest priority. Differences and pluralities can be integrated into interdependent, natural flows. Egalitarianism is complemented with natural degrees of excellence where appropriate. Knowledge and competency should supersede rank, power, status, or group.

The prevailing world order is the result of the existence of different levels of reality (memes) and the inevitable patterns of movement up and down the dynamic spiral. Good governance facilitates the emergence of entities through the levels of increasing complexity (nested hierarchy).

8. Turquoise: Holistic . Universal holistic system, holons/waves of integrative energies; unites feeling with knowledge [centaur]; multiple levels interwoven into one conscious system. Universal order, but in a living, conscious fashion, not based on external rules (blue) or group bonds (green). A "grand unification" is possible, in theory and in actuality. Sometimes involves the emergence of a new spirituality as a meshwork of all existence. Turquoise thinking uses the entire spiral; sees multiple levels of interaction; detects harmonics, the mystical forces, and the pervasive flow-states that permeate any organization.

[vii] Peck, M. Scott, M.D., *A World Waiting to be Born*, New York, Bantam Books, 1993, p. 10
[viii] Chopra, Deepak, Quantum Mechanical Framework for Healing, Journey into Healing, July 1999
[ix] Capra, Fritjof, *The Turning Point: Science, Society, and the Rising Culture*, New York, Bantam Book, Simon and Schuster, 1982, p. 135
[x] Baskin, Ken, *Corporate DNA*, Butterworth Heineman, 1998
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