The Momentous Leap

Presented by Dr. Don Edward Beck

From the League of Nations to the United Nations to the Global Meshworks: a 21st Century Transformation

Presented by Elza S. Maalouf

The Post Revolution Middle East: How MEMEtocracy™ can Design a Functional Model for Governance

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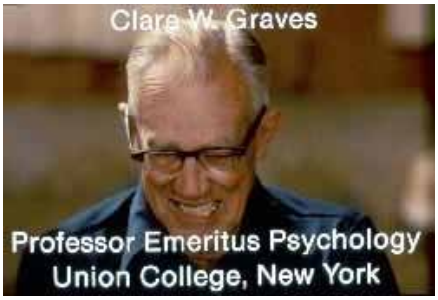
Human Nature Prepares for a Momentous Leap



By Clare W. Graves

A new psychological theory holds that human beings exist at different "levels of existence." At any given level, an individual exhibits the behavior and values characteristic of people at that level; a person who is centralized at a lower level cannot even understand people who are at a higher level. In the following article, psychologist Clare Graves outlines his theory and what it suggests regarding man's future. Through history, says Graves, most people have been confined to the lower levels of existence where they were motivated by needs shared with other animals. Now, Western man appears ready to move up to a higher level of existence, a distinctly human level. When this happens there will likely be a dramatic transformation of human institutions.

The Futurist, April, l974

In April, 1974, Clare W. Graves declared that "Human Nature Prepares for a Momentous Leap." At that time, few took him seriously. No one in evolutionary psychology and related fields expressed such a viewpoint. And now, four decades later, we have clear evidence that such a major shift or transformation is in process. Almost everybody in our business knows about it and talks about it. Fear is spreading widely as alarms are sounded in the media all during our 24/7 news cycles. Chicken Little is convinced the sky is falling. Maybe it is.

I first met Professor Graves in 1975, when he invited me to fly to Rexford, New York and Union College to explore ways to work together. What I discovered back then was that he had a mature, fully-developed, and well-researched framework for preparing for just such a "leap" – for individuals, organizations and entire societies. It was a massive tome of work that continues to amaze me.

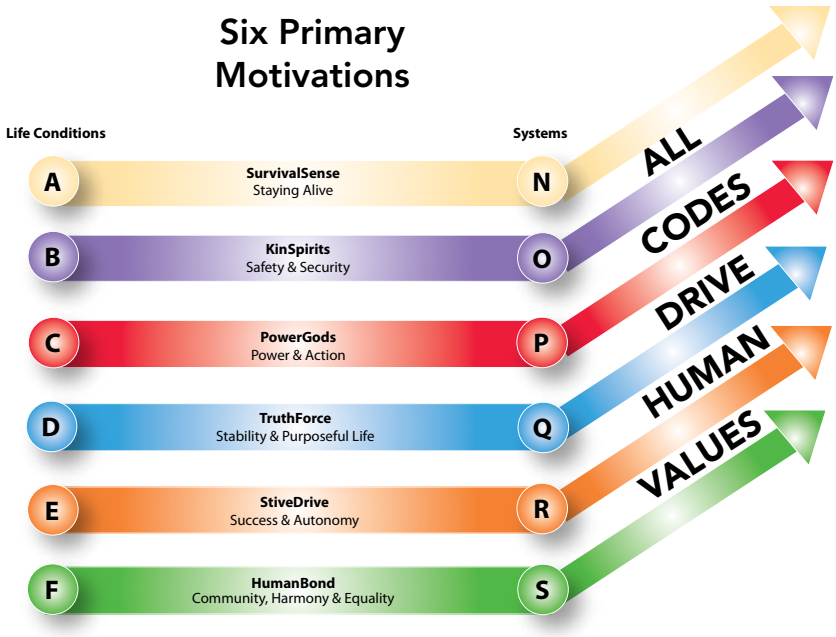
There was nothing like it in the evolutionary literature, in academic journals, in public training programs, or most certainly in the yet-to-form Integral world decades later. While Graves' health was bad, I just insisted that he stay around for at least ten more years. I provided financial and emotional support to keep his mind and memory vibrant, focused, and relevant. By that time we were naming his "emergent, cyclical, double-helix, bio-psycho-social model" *Spiral Dynamics*. You know why. At his insistence, I began to expand the point of view, find difficult places to field-test its validity and effectiveness, and generated a number of new assessment systems and user-friendly presentations in multiple cultures and disciplines. Let's dive in deeper...

Clare W. Graves and Don Edward Beck

The Momentous Leap

The Emerging Codes of Humanity

Six Primary Motivations



The Integrator
THE MASTER CODE

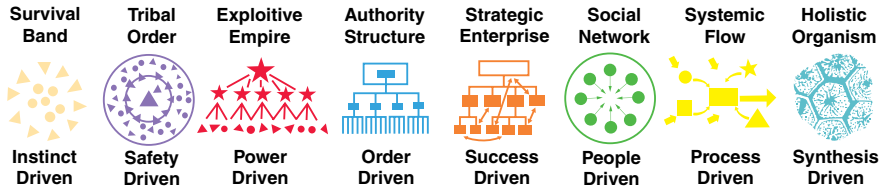
facilitates the flow of resources and energy to promote human emergence based through Life Conditions

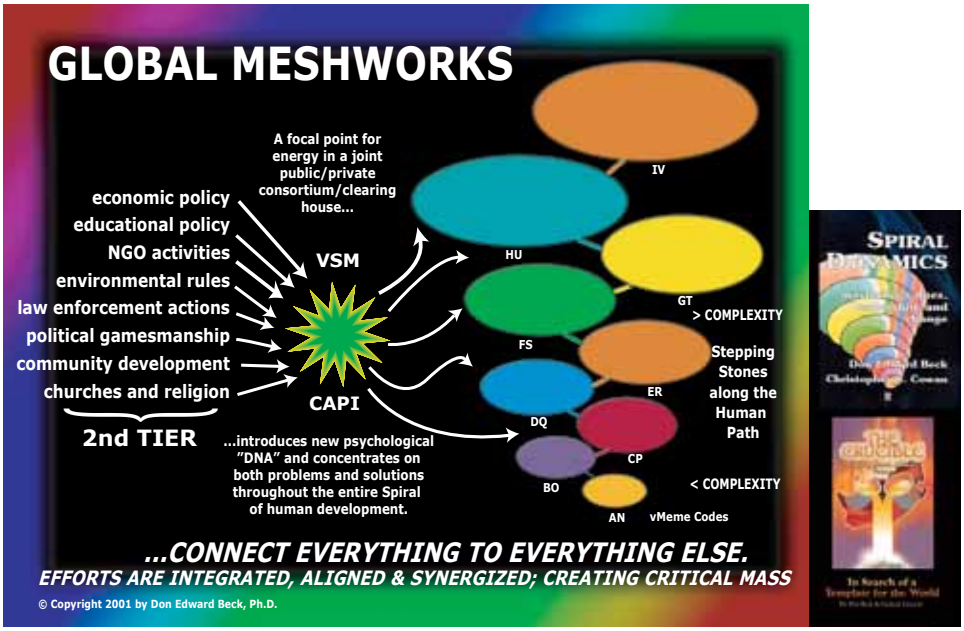
THE MASTER CODE

MESHWORKS SOLUTIONS
The 7 Principles & Processes

1. Create Vital Signs Monitors
2. Integrate Multiple Functions
3. Connect Core "DNA" Motives
4. Design Natural Systems/ structures
5. Facilitate Flexibility and Flow
6. Engage Hearts and Minds
7. Embrace the 5 Bottom Lines

ORGANIZING CODES AND PRINCIPLES — *The Psycho/social "DNA"*





The Meshworks Foundation: A New Approach to Philanthropy

A Spiral Full of Foundations

By Don Edward Beck, Ph.D.

INTRODUCTION

Different foundations exist for different reasons, and serve multiple purposes for the people who create them, the folks who manage them, and the populations and causes they were designed to serve. Historically, foundations can be grouped into six overlapping categories. Each category has a different core motivation and priority for existence, with different reasons that "matter most."

This document will describe the different types of foundations with a specific focus on the newly emerging form called "MeshWORK."

THE SIX TYPES OF FOUNDATIONS

Here are the various types of foundations with their respective "matter most" bottom-lines.

F1 A **Humanitarian** foundation has a heightened sensitivity to the human condition and sees, as its primary function, the elimination of human suffering. It promotes the social upliftment of people so they can live out their lives with sufficiency and dignity. *Meeting the needs of people, now, in a caring way---matters most.*

F2 A **Family** foundation is essentially an economic/social entity that serves as a vehicle for a closely-held "family" to achieve financial leverage or fund what are essentially "pet projects" preferred by specific members. Resources are to be transferred to each generation. *The family's name, heritage and reputations matter most.*

F3 An **Empire** foundation is simply the extension of the personality of a strong, domineering leader, founding principal, or highly-visible celebrity. Decisions are made based on meeting the needs, goals, aspirations, ambitions and peculiarities of such a personality. *The image and ego of the "personality" matter most.*

F4 An **Advocacy** foundation exists to promote a specific belief system, a missionary-like cause, movement, or set of prescriptions and ideologies. Such a foundation will only be interested in the issues associated with the advancement of its own "truths" and convictions. *The defense of "The Cause" and its spread matter most.*

F5 An **Enterprise** foundation is typically formed by large companies or other growth-driven professional groups and is designed to promote the proprietary interests of the owners and/or stakeholders. The primary motive is to expand the bottom-line, enhance the status, or win at the public relations game. *The success of the business and the executive matter most.*

F6 An **Ecological** foundation focuses on the preservation of the elements, primarily in nature, or in the historic traditions that contribute to the quality of our live and stability of our cultural life-forms. Nature as such must be protected for future generations. This foundation will take the longer view, think in a macro fashion, and act to preserve our natural habitat as well as historical places and memorable events. *Protecting and preserving the total quality of our lives matter most.*

While a specific foundation, through its myriad of activities, may incorporate several of these basic foundation functions, most will tend to identify with one of the categories over the others, as its core motivations and central thrust. Many of the disagreements and debates that occur within various brain syndicates or groups of stakeholders may, indeed, reflect these differing and often conflicting perspectives. And, a specific foundation may start out in one category but as power and control change hands, it may end up in yet a different grouping. A foundation is not identified according to what it does, or how it donates its resources. Rather, it is grouped based on its reasons for doing so, the core beliefs that drive and support its initiatives.

F7 The Meshworks Foundation: A New Approach to Philanthropy

In this type of foundation, a newly emerging value system and priority uses the power of "mesh" in identifying, integrating, aligning, and mobilizing all available resources. These, in turn, are focused like laser-beam on specific challenges, goals, objectives, or outcomes.

Such a foundation will be less interested in its own image, data banks, financial resources, or proprietary position in a specific professional or public niche. Rather, it is an open system; one designed to aid and assist other efforts, even if they appear on the surface to be competitive, to work for a greater goal, the power of the Third Win. The F7 entity will accept, as its unique and transcendent role, the enabling and empowering of all of the elements that can contribute to a positive outcome. This new foundation is an inclusive (rather than exclusive) force designed to raise the total national or global capacity for both short and long term solutions to complex problems. It will use both the cyberworld and personal contact summitry to bring all of the other foundations (and other interests) together around common purpose. It will accept a major information sharing and technology transfer role. It will assist other entities to become healthy and vibrant. It has no need to re-invent the wheel since it is wasteful to duplicate resources and absorb capital in unnecessary expenditures, fancy offices, or expensive public relations efforts.)

Such a F7 initiative will be relatively lean in stature, with the capability of big-picture thinking cobbled with a quick-response intelligence. It will offer its "good offices" to the academy, marketplace, milieu, or meshwork that links all of the efforts and resources in a given field or cause. As a result, more is done by less, solutions are both short-term and long-term, and the whole "brain syndicate" continues to learn, get better, improve, and even develop new and imaginative solutions that no specific effort, foundations, or entity could invent on their own.

The Third Win Purpose

By their very nature MeshWORKS foundations search for a central objective for which it seeks to "mesh" people, organizations, and other resources. Such a transcendent purpose gives the foundation the high levels of trust, integrity, legitimacy, and respect that it will need to (1) attract high levels of funding; and (2) bring diverse elements together in common cause.

This --- "matters most."

So, what will a **MeshWORKS**-type foundation actually be able to do that others can't or don't?

1. A **MeshWORKS** foundation will learn how to align its own resources, stakeholders, clients, and customers so that internal operations run in a smooth, positive, and additive way.
2. A **MeshWORKS** foundation understands the decision-making "codes" inherent in all of the other six foundation types, to enable it to "mesh" them in common cause, enlist them in cooperative projects, or elicit funds from them for the larger, transcendent mission. This skill in marketing and fund-raising also extends to other funding sources, media interests, and technological assets.
3. A **MeshWORKS** foundation thinks in a time-line fashion in that it "meshes" the past, present, and future into an integrated wholeness to avoid generational gaps, historical cul-de-sacs, or total focus on dealing only with contemporary issues, problems, or situations. It both sees and takes the long view while dealing in tactical issues on a daily basis.
4. A **MeshWORKS** foundation is more interested in what is right rather than who is right; who has competency rather than status; and stresses what is natural (rather than artificial or contrived) F7 thinking occurs in highly functional flex-flow states as it synchronized and even harmonizes what appear to be discordant chords, frequencies, and conflicting forms of energy.
5. A **MeshWORKS** foundation measures and assesses itself based on what it is able to accomplish, whether it has been successful with the unique win:win:win strategy, and to what extent it has created greater abundance (wealth, technological knowledge, greater access to resources, higher life quality, more people being helped in better ways and at less cost, a healthier family, community, society, or world, etc.)
6. A **MeshWORKS** foundation always has an eye on building something for the future; contributes to a growing body of knowledge; creates innovative "skunkworks" initiatives; and searches for ideas, concepts, and solutions from far beyond its own discipline, boundaries, or spheres of influence. Such a "WORKS" is always a project under construction.
7. A **MeshWORKS** foundation continues to renew itself, absorb fresh ideas, tap-in to new resources, redefine its macro and micro goals, learn from mistakes, and be open to constant change, transitions, and transformations.
8. A **MeshWORKS** foundation possesses an uncanny ability to morph itself to find rapport, identify with, and shape itself to connect with a number of different organizations, interest groups, political groupings, and professional societies. This capacity is essential since it must "mesh" with these resources to accomplish the Third Win objectives. Further, it must be able to generate "full court press solutions" that deal with both causes and symptoms, that recognize the limitations in single cause fallacy thinking, and senses that most difficult issues are the rest of the "dance" between entities, parties, forces, ideologies, and other such interests.

Obviously, a **MeshWORKS** approach is informed by many of the assumptions within the Spiral Dynamics body of knowledge. As such, it is able to deal with the deepest human codes and cultural "DNA" to focus specifically on the elements and influences that are generating surface level behavior.

Don Edward Beck, Ph. D.
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Spiral Dynamics in ACTION

UPCOMING EVENT

Dr. Don Beck will offer his annual Fall
SDi Level One and Level Two certification training
in Santa Barbara, California, November 2013.

The event is held in conjunction with the Adizes Graduate School, and the advanced Level Two is on *Natural Design: Second Tier Leadership, Organizational Elegance, and Integral Management*.

For info and registration, please visit the event website at
www.adizesgraduateschool.org/sdi_seminars.html,
or contact Stephanie Galindo at Edu@Adizes.com

Spiral Dynamics Integral **Dr. Don Edward Beck • The Spiral Dynamics Group, Inc.**

The Post Revolution Middle East: How MEMEtocracy™ can Design a Functional Model for Governance

"Memetocracy is a new and unifying political theory that answers the question of *why* different people and different cultures need to be governed in different ways. It provides a functional framework that places governance on an evolutionary pathway and details the political form of leadership that fits the culture. Is liberal democracy what's next for the Middle East? or would an *indigenous* form of democracy emerge naturally to create a resilient 21st century culture?"

—Elza S. Maalouf

A Spiral View of Terrorism

by Dr. Don Beck

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Introduction

The diversity and complexity of views expressed over the bombing of the Murrah Federal Building in Oklahoma City and its aftermath have now reached Tower of Babel-like proportions. Even with the conviction of Timothy McVeigh and the upcoming trial of his accused accomplice, Terry Nichols, there is great confusion over how people can find reasons for such seemingly illogical acts. A suspect in the bombing of the US barracks in Saudia Arabia has been located and a man suspected of the shootings near CIA headquarters is in custody. There has at least been some resolution of the World Trade Center incident. In light of these highly publicized events, many Americans are quite willing to surrender individual rights and be searched, screened, and scrutinized on the promise of greater security against a perceived terrorist threat. Others perceive a government over-reaching its authority and justify their well-armed paranoia on the grounds of black helicopters and intrusive one-worlder's.

It seems that all of our respective -ism's, ideologies, grudges, and guilt have surfaced around the terrorism issue. Charges of political opportunism and inflammatory hate-talk fill the airwaves. Individuals and groups are stereotyped with broad brushstrokes across the political landscape. "Us" versus "Them" polarities deepen and pull further apart. Amateur psychologists have a field day assigning blame and projecting motives. The murderous OKC blast continues to send its toxic shock waves through our fragile and vulnerable society. They resonate off other incidents equally terrible for those involved. Certainly the matter of terrorism has stripped away the surface to allow us to examine some of the deeper cultural forces that have been building since the end of the Cold War and the breakdown of the simpler bipolar world it represented.

A Search for Patterns

Let us suppose we could collect and assemble everything that has been thought, written, or said on these horrible events. We would then enter every bit, byte, and scene into a super powerful computer, one that could track dynamic perceptual processes and detect deep, underlying mindset-motives. What might we actually find in this computer search? Is there any order to be found in this chaos? Is there a pathway through the carnage?

This brief analysis will open windows onto two such patterns. The first is **horizontal** in that it examines the lens through which we are trying to make sense out of this tragedy. It reflects the manner in which different positions on the traditional political "left" versus "right," "liberal versus conservative," spectrum interact with each other. This will explain the repositioning of people and ideas into new alliances and enemy-making as they form and reform along the sliding continuum. This *assimilation-contrast* effect, as it is called in academic circles, becomes dangerous when it keeps us from focusing like a laser beam on serious conditions. The same principles apply to thinking about any ego-involving thing, whether politics, religion, lifestyle choices, abortion, territory, or family values.

The other window opens a **vertical** slice through five psycho-social levels in the human strata. Just as the Federal Building housed different functions on different floors, we will uncover worlds of diverse thinking below the terrorism breeding grounds and scan a range of motives and behaviors that operate at each level in societal emergence. Anti-terrorism campaigns designed for one level will be ineffective against the "viruses" that are multiplying on other levels. Counter measures which defuse one threat will, if not carefully managed, actually nourish another which lives in a different stratum.

The kind of analysis summarized here could well form the foundation for the crafting of a "full-court press" strategy to deal with this growing and deadly menace. It is vital to begin dealing with both the **horizontal** and the less recognized **vertical** aspects of this multidimensional problem, now.

Push-Pull Dynamics on the Horizontal Continuum

President Clinton's attack on "hate talk" right after the bombing triggered a feeding frenzy among what are called "conservative" talk show hosts and political interests. This blinding media-enhanced thunderstorm diverted us from the real issues regarding terrorism, just as our focus is shifted to side-issues on almost every other problem we are trying to solve from youth gangs to welfare reform. There are **horizontal** forces at work.

Think of a political spectrum with nine hypothetical positions:

Radical	Principled	Pragmatic	Tilted	Middle	Tilted	Pragmatic	Principled	Radical
1	2	3	4	5	6	7	8	9
left wing		moderate		neutral		moderate		right wing

Because of their different **horizontal** windows, not every person on this continuum will be able to separate out the different shades, gradations, or degrees. Two kinds of distortions occur. First, if a position on the 1-9 scale is close to "my own" on the same scale, I may deny the differences and *assimilate* it as equivalent to my own. Thus, we have the formation of political alliances that deny differences among the various wings of a party as they attempt to unite and speak with one voice. One could see that today in the Republican Party as it tried to rally behind (and then abandoned) the Contract with America or in the briefly civil Congress after the Hershey civility summit. Often, these entities make for strange bedfellows while the differences are ignored and they pull together in common cause.

ME/US 1 ⇒ 2-3-4-5-6 ——————————————————— 7-8-9
THEM

Second, under other conditions, a person will push the other position away from his or her own, thus shoving it further into the camp of the enemy. "You" may think we are singing from the same page, but "I" conclude that you are one of "them" because we sing slightly different notes. This is known as the *contrast* effect. For example, someone at position one sees...

ME/US ⇒ ——————— 2 ——————— 3 ——————— 4-5-
6-7-8-9 THEM

...or, from the other pole, someone at position nine sees...

THEM 1-2-3-4-5-6 ——————— 7 ——————— 8 ———————
—— ⇐ 1 ME/US

In the former case, the "extreme" left-wing position was unable to recognize the positions within its own wing but, instead, will displace or contrast them into the camp of the enemy. The person will be unable to "see" any differences among positions 4 through 9. Thus it is that "Uncle Tom's" have sold out and former friends become traitors as the "either you are FOR me or you are AGAINST me" sentiment sets in.

In the second illustration, this same process works in the opposite direction as extreme right-wing positions push the more "moderate" right-wing positions across the neutral line into left-wing persuasions. Extreme positions on both wings, as a result, are unable to differentiate ideas and projects, but will continue to define them as part and parcel of extreme thinking on the other side.

Thus, President Clinton will be seen as a "flaming liberal" in the minds of right-wing positions 8 and 9 since they will be unable to see the differences

among positions 1 through 6. Rush Limbaugh will be seen as a "fire-breathing reactionary" by positions 1 and 2 who will bunch 5 through 9 into a single rejected group. (Interestingly enough, Limbaugh was accused of supporting "one world government" by extreme positions 8-9, thus pushing him across the neutral line into the "left wing" with the President.) Clearly, Mr. Clinton's "hate talk" condemnation, apparently targeted at extreme 9 position rhetoric, was interpreted to be "a broad brush" that also tarred 6 and 7. From a research standpoint, how a person defines all the positions on the continuum will reveal that person's own position on the same scale.

Our point, here, is that it has become difficult to develop "non-partisan" solutions to complex problems because every proposal has to run the gauntlet through this distorting *assimilation-contrast* effect. This has been the case in many Palestinian/Israeli conflicts (as well as recent splits within Israel) and a historic pattern in Northern Ireland. This is certainly the case when it comes to understanding the motives of the terrorists, the influence of the anti-government militia movements, and the role of more "conservative" talk radio hosts in encouraging, giving aid to, or creating the atmosphere for the entire right-wing spectrum to flourish. (The same comment could have been made about the so-called "left-wing" during the anti-war polarization in the midst of the Vietnam war protests of the 1960's and 1970's.) To "lower the rhetoric" on explosive, inflammatory issues should mean "moderate the *assimilation-contrast* effect." Only then can we begin to see the whole and act for the greater good.

Mindsets of Terrorism: The Vertical Logic

Whether an act of terrorism is "senseless" or not resides in the eye of the beholder. While one person sees a terrorist, the other sees a freedom-fighter We inhabit diverse conceptual worlds with conflicting sets of ethics, right-and-wrong's, and good-and-bad's. Think of these as layers or zones in a stratified structure, levels on a spiral, or stages in a developmental stack. Each will produce its own expression or strain of "terrorism."

We call the underlying process Spiral Dynamics. By that we mean that value systems, world views, belief structures, and mindsets in people, organizations, and societies are not frozen in time. We are not permanent types with universal, locked-in traits. Rather, there are systems within us that form in response to life conditions and can then ebb and flow as life conditions get better or worse. These *systems-within* are invisible, but shape thoughts and actions that are then seen in surface-level behaviors. Think of them as deep tides that are in constant motion.

The model describes a **vertical** continuum of increasingly complex thinking systems. Each builds on those that came before and adds new elements. Five of these may produce terrorists. These fundamental core patterns, although expressed in different ways in various cultures and subcultures, are common themes across all humanity, all over the planet. Their evolutionary awakenings are akin to the growth rings on a tree.

GREEN: "Eco/Info-Terrorism" – attack environment, infrastructure, and information systems to stop exploitation and free human spirit

ORANGE: "Strategic Terrorism" – seek political and economic advantage by assault through media and incitement of lower level activities; sell technologies and build niche

BLUE: "Dogmatic Terrorism" – ongoing fight against evil forces in the name of a political system, religion, or other all-powerful "Truth;" sacrifice self/others in name of a cause

RED: "Predatory Terrorism" – personal grudges, retribution, vendettas, and acts of vengeance to eliminate enemies and enhance power; energized by the danger and action

PURPLE: "Tribal Terrorism" – ethnic assaults and folk-on-folk purges which seek to preserve a group, honor ancestors, and spread its "seed;" oftem based in historic grudges and territory

[A note of warning: If you are a "Flatlander" in your thinking, you will be unable to recognize these **vertical** differences. Rather, you will put everybody through the same car wash, paint only with broad horizontal brush strokes, and project your own motives, fears, and feelings into others. See the enclosed supporting documents for a fuller explanation of some other

Spiral Dynamics concepts, though our focus, here, is on the forms of terrorist behaviors that flow out of five general psycho-social strata.]

If you take an end of the "left-wing" and "right-wing" **horizontal** political spectrum above and bend it down into a tight horseshoe shape, you can begin to see why extremists of both wings appear to act in the same ways, even though their ideas and beliefs at first seem worlds apart. In a **vertical** sense, they are folded in the same place. In fact, it is not at all unusual for a person to leap across the mid-ranges of the continuum and stay equally radical, but become a rigid, True Believer ideologue on the other wing. Fundamentalist dogmatism is a **vertical** dynamic; absolutism about WHAT is believed is the **horizontal** question.

Spiral Dynamics, then, offers a powerful insight into the political, economic, religious, and social behavior of people all along the continuum. We believe it provides the key to **(1)** understanding the range of deeper motives that result in terrorist acts and **(2)** how to best counter those threats. [Request the matrix, *Vertical Dynamics of Terrorism*, for some trademarks of the various expressions and their logical streams.]

Note these other principles from Spiral Dynamics:

> **1.** Terrorism occurs first in the mind before it is displayed in destructive behavior. In this sense, ***WHY*** people do things is of more importance than ***WHAT*** they actually say or do. We have discovered five basic mindset themes that may take a terroristic turn.
>
> **2.** The minds behind terrorist acts, either sponsors or willing beneficiaries, may be at different levels of complexity with quite different motives than the actual perpetrators of the deeds; i.e., they will be functioning at different levels in the **vertical** psycho-social strata. <u>All</u> potential levels must be considered in analysis of the event and prevention of future acts.
>
> **3.** While we have mentioned five basic mindset themes, these are not fixed positions or simple categories, but they are clearly-defined zones that contain particular kinds of mixtures, seams, and in-between stages. The breeding ground for most terrorist behaviors will be in the crevices, cusps, and transition stages where energy is highest.
>
> **4.** In most cases, terrorist behaviors are the result of frustrations, the need to attack and overcome barriers, or retrieve something that has been lost. They appear when the

human organism is in the throes of chaotic change and transformation and are symptoms of such instability. Terrorist acts increase as more people and groups feel like misfits or believe they are being left behind in their rapidly changing world.

5. Each system will target, perceive, and feel about its victims in a different way. The nature and content of its belief structure will determine how it justifies its acts, regardless what others may think or feel. Knowing which mindsets are activated helps predict motives for and forms of terrorism.

A Strategy for Dealing with Domestic Terrorism

In responding to terrorism, we must consider these critical factors:

1. It is imperative that we, as a nation, understand both the **horizontal** and **vertical** forces that are at work within our society because they will continue to generate toxic environments and explosive acts well into the next century. Dealing with the perception of widening gaps — the have/have-not, can/can-not, and know/know-not — is essential for internal stability. Because of many psycho-social transitions underway simultaneously around the world, the threat from outside is also increased.

2. Both surface-level law enforcement/criminal justice responses and deep-level preventive measures must occur simultaneously for the short and long term. The President's anti-terrorism act will not be enough since it focuses primarily on **horizontal** factors and will trigger *assimilation-contrast* responses. The feelings of fear, alienation from authorities, and having been passed by socially must be addressed directly from the **vertical** perspective, as well.

3. The entire federal law enforcement function, including FBI, ATF, DEA and even IRS, must be "transformed" to help remove the threat they are perceived to represent by many Americans. To some extent and in spite of their best efforts, these agencies may, in fact, be the "thesis" that is creating the "antithesis." The more power, resources, permission, and access they are given through increased funding and reduced restrictions may make things worse, not better unless the *assimilation-contrast* forces are taken into account. In transformational change, every

segment has to change at once and respond to both **horizontal** and **vertical** dynamics.

4. It is imperative that the US military, including the National Guard, remain apart from this issue. Any inference that Department of Defense assets are preparing to operate domestically will only escalate the **contrast**-based polarities. Instead, a series of strategic alliances among American citizens, both military and civilian personnel, must begin to rebuild common ground.

5. The President, himself, must take the lead in moving to the positive by shaping a national dialogue on these trouble zones. Part of the strategy is the creation of ***superordinate goals*** for the whole society. The **vertical** strata that are most susceptible to arguments for domestic violence are also most open to assertive leadership; they crave stability, order, and a sense of purpose. President Clinton has an opportunity to take an assertive stance to open this national wound so that it can begin to heal from deep within rather than continue to fester and polarize.

The Vertical Dynamics of Terrorism

Psycho-Social Strata	Motivational Flow	Emotional Loading	Examples & Illustrations
LEVEL 5 *GREEN* **ECO-INFO** ***"We react on behalf of living things"***	• act on higher purpose for broader justice • greater good for natural systems liberation of oppressed (others as victim) • stop crimes against nature/humanity • defense of freedom for living entities • self-appointed "Robin Hood" syndrome • rearrange power ratios for consensus • prevent waste & needless consumption • interfere with greed and	• self-sacrifice for good of life, not necessarily human life, while rationalizing deep guilt • situational, contextual ethics • group affiliations may be important or not • rescuer of victims from evils • serving greater cause and higher calling • prepared to "pay the price" • concern for own group's health and community • self-satisfied and often rather arrogant • smug convitions	• Eco-terrorism: green extremist protests, deep ecology fringe and pro-industry anti-environmentalist movements • Info-terrorism: computer hacking with political agenda, disruption of information nets, destruction of databases • Infra-terrorism: attacks on infrastructure components - energy, transport, water supplies, air, biosphere • violent animal rights activism; preservationist extreme • "peace" attacks on military/law enforcement installations • use of high tech against itself to garner attention • biologic and chemical agents viewed as both tools and enemies

	exploitation		
LEVEL 4 *ORANGE* **STRATEGIC** ***"I manipulate the system to fix it"***	• conflicts with imposed authority • leverage fear to "buy" allegiance/rights • niche competition for political control • media attention and notoriety • recognition as a significant "player" • marketing products/services • anti-establishment "wake-up" calls • use "the system" against itself • redistribution of economic spoils/rules	• competitive for recognition • excitement in the hunt • win:lose games with pawns • pragmatic, strategic ploys, game-like • quiet, coldly guiltlessness • forms principles to fit desires • ruthlessness in frustration • pretensions of being superior • judgmental of other authority • air of superiority	• strategic use of chem/bio agents and small nuclear for "theatrical effect" • sponsored terrorism – state-, interest group-, faction, wealthy fanatic- • Techno-terror (Japanese nerve gas incidents) -- mass casualty goals • attacks on newspapers/media (South America) -- also depend on media • "business" reprisals by drug cartels, criminal syndicates • arms dealing, suppliers, and publishers showing wares to potential clients • Econo-terrorism: financial centers, industrial base, mass destruction • liberationist movements freeing individuals from systems • sophisticated militia backers and global sponsors, suppliers, Terror Industry
LEVEL 3 *BLUE* **DOGMATIC** ***"We defend and extend the one True Way against its enemies"***	• just retribution and punishment • agents of Divine will on Earth • righteous defense of sacred Truth • cleanse evil ways and smite evil doers • impose guilt and seek apologies • force conversions to believe the "right" • missionary, self-sacrificial zeal • fights "wrong" authority to the death • demands obedience, loyalty, "honor" • revolutionary ideology/guerrilla faction	• deal with guilt as necessary • split of "good" and "bad" people • obedience to proper authority • patiently fulfilling a grand destiny • need law, order, and stability • noble virtues of self-sacrifice • focus on a version of higher good/purpose • arrogance of blind faith • committed to prevail and finish at all costs • disciplined and duty-bound • ultimate reward yet to come	• Atrocities of ethnic cleansing -- former Yugoslavia, Holocaust, Chechnya, Kurds -- based on -ism's • racist separatist & supremacist movements • state-sponsored (Iran, Libya, Iraq, etc.) • absolutist religious fundamentalists and theocrats -- Jihadin, etc. • Skinheads, Aryan Nation, KKK, JDL, PLO, IRA, Contras, Brüderbond, Shining Path, Inquisitions, Münich, World Trade Center, Contras, Branch Davidian militants • extremist militias and out-of-control bureaucracies • abortion clinic violence, Pan Am 103, Oklahoma City • theocratic states dedicated to extending "The One True Way," regardless • Holy Warriors of all sects
LEVEL 2 *RED*	• revenge, retribution, and payback • personal glory and heroic reputation • eye-for-an-eye personal	• angry without guilt • short-term hedonistic payoff • saving face regardless • vengeful desperation • cruelty while "earning spurs"	• Gangland massacres & drive-by shootings • War crimes incidents in Vietnam, Bosnia, W.W.II, Korea • Scalping raids, Custer's Last Stand, hit squads • Pol Pot regime's killing fields, Somalia, Sudan • Red Brigades of Mao's cultural revolution • survivalist fringe and environmental militants

PREDATORY ***"I fight as I must to destroy enemies"***	vengeance • dominance over turf and prizes • show disrespect and put-down enemy • kill or be killed with a big bang • glorious martyrdom for vague cause • live long in legend, if not in fact • punish evil doers and evil thinkers • rip down restrictive establishment	• taking pain feels good • self-righteous arrogance • unconcern with consequences • life has little value • paranoid defensiveness • proving own worth through attachment to cause • loves the tools of violence	• religion-based fanatical militancy's and splinter groups • mercenary "Soldiers of Fortune" warriors • anarchists and fear-mongers without guiding doctrine • West Bank incidents, excessive force & "wilding"
LEVEL 1 *PURPLE* **TRIBAL** ***"We protect our kind"***	• preserve sacred lands, defend relics • protect tribal honor and sacred ways • honor ancestors' spirits • continue trans-generational feuds • drive enemy groups away • insure continuity of own kind • implant own "seed" for future • serve the folk as warriors	• fear begets anger • self-sacrificing obligations to family • obedience to "chiefs" • the self = the group • signs/omens dictate actions • challenged for survival • spirit-driven • "us" versus the non-persons • crosses generations • defense of ability to exist as a people • absolute self-sacrifice for leader's desires	• Ethnicity conflicts and tribal wars (Balkans, Bosnia, Rwanda, Liberia, Mohawks, Chiapas, Basques, etc.) • rape to impact gene pool & create children of one's own kind • Inner-city ethnic and gang wars - Korean, African-American, Aryan, Chinese, Puerto Rican, Jamaican, etc. • Idi Amin Dada's Uganda, Ethiopia • undercurrents of racial prejudice: anti-Semitism, etc. • historic massacres of indigenous peoples in niche battles • cult members obedient to a god-like figure • kill off rivals for food & territory

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The Arab Spring: A Mythological Journey or a Myth?

Elza S. Maalouf and Said E. Dawlabani

Elza Maalouf and Said Dawlabani

Introduction

The celebration of Ramadan in the Arab World in 2011 has been unlike any other Ramadan in recent memory. For the proceeding five years every night during this holy month of fasting the Arab street was glued to their TV's watching a drama series called Bab El Hara, which loosely translates to 'The Neighborhood Gate.' The show is about local heroes in Damascus defending their ancestral homes against the tyranny of French colonialists. This Ramadan, the highest rated TV viewership is the trial of a tyrant who's not a colonialist but is one of their own, Hosni Mubarak. It seems that in less than a year the entire Arab world has been turned upside down. The long awaited change by the people has begun and has inspired every freedom loving person from all corners of the world to support the Arab youth in their birthright pursuit of self-determination. Peoples' long-awaited dreams of the coming change from Morocco to Bahrain are on the verge of being realized, but is this the change the Arab world needs? Will these revolutions end in democratic regimes that will enable the Arab world to join the world community of Nations without terrorism and with respect for human rights?

It is important at this stage to note that no visible change in how people are governed in the rebellious countries has taken place. A closer examination of the intricate dynamics in the region might uncover a narrative that is not as simple as just ousting the dictator who is in charge. Western leaders, unaware of the memetic structures and historic patterns in the Middle East, might conclude that the outcome of Arab revolutions will resemble that of other revolutions in the world. In Tunisia, where it all started, Zein Al Abedeen abandoned his post in haste and took refuge in Saudi Arabia. Eight months on with a new government in place, demonstrators still crowd the streets demanding real reforms and the bolstering of civil rights while banners that read "Throw Out the Thieves" that ousted Zein Al Abedeen have only grown in numbers. In Egypt, Mubarak, his cabinet and members of his family were holed up in the Red Sea resort town of Sharm El-Sheikh after his ouster, yet today demonstrators continue to crowd Tahrir Square, and the army's patience with them is wearing thin. In Libya, Yemen, and Syria, daily battles between demonstrators and loyalists to the regimes result in scores of people being killed, yet those leaders show no signs of caving in.

Brief History of the Middle East

Today's dictatorships and autocratic rule in the Arab world are symptomatic of greater hurdles the region must overcome as it seeks to achieve more advanced developmental stages. Indeed, the cultural development map of the Middle East looks vastly different than that of Europe and the West. While Europe fought for religious reformation and the entire West was fully engulfed in the industrial revolution—experimenting with science, building institutions and developing their value systems based on scientific inquiry—the Middle East faded into the background. It seems that somewhere along the line, Arab cultural development was arrested. This is the same culture that gave the world science, numerals, mathematics and astronomy. What were the factors that blocked the continued emergence of this region? And what internal and external conditions contributed to its prolonged entrapment?

There are a number of critical phases of development in the history of the region that should be examined in order to provide a better understanding of how current developments will play out. Prior to the dawn of Islam, tribal conquest was at its pinnacle and warrior kings dominated the vast nomadic deserts. The rise of the Prophet Mohammad ushered in a new religion that imposed order upon these tribes through Godly guidance and a lifestyle adherence to certain rituals that provided a guide to daily living. Science, philosophy and astronomical exploration thrived for a few centuries wherever the values of Islam were present. But, much like Christianity that was adopted by the Romans to impose passive measures on the masses and give the growing religion a cover for conquest, the Ottomans took on the mantle of Islam to quell its growing influence and to prevent its spreading throughout their empire. The ruling style of the Ottomans could be summed up in one sentence; they exploited the people and resources in the region. For close to 600 years there was no national platform that would have concentrated movements towards upward emergence. At its zenith, the Ottoman Empire covered a vast geographic area that spread from the Arabian Gulf to south-eastern Europe with influence as far as Spain and North Africa. By the mid 1800s, the Ottoman, unaware of the shortcomings of their patchy and decentralized political platform, could not maintain control over some of their territories. The industrialization of European culture helped them gain military superiority over the Ottomans by adapting technological advancements into modern warfare, while the Ottomans struggled to gain a competitive

This dense wall of separation between the West Bank and Israel has served as a projection screen for the aspirations of Palestinians

technological edge. It took less than 50 years for the Ottomans to lose their vast territory. This hollow and obsolete structure of power came crashing down by the end of WWI, reducing the size of the empire to modern-day Turkey. It left an entire region of tribes, with little skills for modern self-reliance, in the hands of Western Colonialists.

The West, primarily England and France, placed the region under colonial mandates for a few decades and assumed that once a few charismatic leaders had an understanding of how Western democracies operated, the region would be in good hands. Accordingly, the Middle East was carved into arbitrary countries with artificial boundaries that did not align to tribal or clannish allegiances, but favored the colonialists' self-interest. These newly formed countries were recognized by The League of Nations and later the UN. Subsequently, the territories were left to their own devices, after a relatively short period of administrative guardianship, ignoring thousands of years of tribal and ancestral history in the process. Initially, Western powers appointed kings, thought to have historic ties to the land, to set the region on the road to progress. When these mandates ended, kingdoms started to crop up all over the Middle East. Tunisia had King Mohammad VIII, Libya had King Muhammad Idris as-Senussi, Egypt had King Farouk, and the pattern of arbitrary kingdom-ships spread through the rest of the region including Syria, Iraq and Alhijaz, which is now Saudi Arabia.

To the tribal masses in the region, the imposition of monarchies by the West was paramount to a return to Ottoman rule. The monarchs simply were not in step with the changing needs of their subjects. In the 1940s and 50s, a new meme was sweeping through the tribal and feudal masses on the Arab street. They were becoming spellbound by the Arab intellectual elite who preached Stalin-style Marxism and the powerful effect it had on toppling monarchies. Several charismatic leaders, making false promises to improve lives, were able to capture the hearts and minds of the people, and in very short order overthrew the monarchs. The result was the absolute dictatorships of Saddam Hussein, Hafez Assad, Gamal Abdel Nasser, Zein al Abeddine and Moamar Al Ghaddafi.

The discovery of oil before the development of institutions and the creation of economic policies that would have properly distributed the wealth from oil revenues, further arrested the emergence of the region. Comparing a less developed culture of an oil-rich country in the Middle East to an oil-rich country with developed institutions, like Norway, one can see the vast difference in how money is perceived through the prism of their value systems. In the former, the money goes to extended royal circles—the merchant class, dictators and their cronies, while in the latter, no more than 6% of oil revenue is put into the economy and the rest is invested in a National wealth fund to suppot future generations of Norwegians. It was only recently that a visionary ruler like King Abdullah of Saudi Arabia took on the mantle of creating a long-term vision for a national development program that goes beyond the age of oil.

Manifesto of a Dictator

In order to understand how effective the current revolutions will be, it is paramount to assess the damage and the impressions that these decades of dictatorships left on the collective psyche of the Arab masses. The Modus Operandi of a Middle Eastern dictator went something like this:

First: *Convince the people that the primary reason for their misery is the presence of the State of Israel and build a regional political alliance that confirms the myth.*

This belief was pounded into the psyche of every man, woman and child on the Arab street for more than five decades. Projecting the collective misery on the 'evil enemy' worked well as a relief valve through which pent up anger was channeled. This ideology was spread further by firebrand Imams who, with the help of their leaders, propagated the US as the greatest evil, adding to their repression by blindly supporting Israel. It is worth noting that the Arabs collectively have abused the Palestinian cause and used it for political and monetary gain more than anyone else. Palestinian refugees were kept in dire conditions in camps by their own leaders and also by Arab politicians. As this ideology festered into a pathology, every extremist wanting to start an Al-Qaeda-like chapter from Detroit to the Philippines invoked the Palestinian cause.

Second: *Suspend most if not all civil liberties and impose emergency laws under the guise that in order for the government to ensure peace it must be able to deny any right to due process.*

These controls instilled horror into any free thinker who dared to speak against the regimes, many of whom were hauled off to

above. Our focus is the future generation of the Middle East; *left*. Meeting with Daraa Governor in 2007, the 2nd highest official in the Baath Party, left me wondering why Assad would appoint him to this remote area. Now we know; the uprising started in Daraa

prison never to be heard from again. The governments made sure that everyone knew about the fate of these so-called infidels. The fear of speaking out spread at a systemic pace.

Third: *Feed the masses carefully selected propaganda and inject it into an antiquated educational system that serves to praise the leader for preserving Arab dignity and safety and that warns against the adoption of Western values.*

Of all the dictatorial policies, this was the most damaging to the development of long term capacities of Arab culture. Education and the expansion of the mind was a dangerous thing in the eyes of the dictator. The UNDP reported in 2006 that the region suffers from rates of illiteracy that are as high as 80%. On average the entire Arab world produces less than one tenth of the scientific papers per capita compared to developed countries. The basic institutions that build human capacities simply do not exist here.

Fourth: *Build a military and a ruling class whose primary goal is to keep the dictator in power.*

This was a common and very pervasive policy that insured the anchoring of the regime, especially if a country was rich in natural resources or received foreign aid. In most cases, absent a national development plan, working for the regime was the only opportunity to earn a good living. The knowledge that this privilege could be taken away at the first sign of dissent kept many people loyal to the regime for many generations and created an internal division that might prolong the demise of a dictator when such time comes. This was seen in Tahrir Square and is being repeatedly played out daily on the streets of Damascus, Tripoli, Yemen and Bahrain.

Anatomy of the Arab Spring

The lack of awareness for the need to innovate was one of the biggest flaws in a Middle Eastern dictator's platform. The tapping of phone lines and eavesdropping on conversations were things the young generations easily outsmarted. These young men and women—children of Google, Facebook, Skype and Yahoo!—were communicating with people all over the world, exchanging love songs and freedom-filled ideas and dreams. The barrier of fear that their parents experienced with dictators had disappeared with Gen Y and the Millennia generation as they were able to witness and experience freedom over cyberspace. The news of young Abou Azizi setting himself on fire in Tunisia created the perfect storm that mobilized young people from Tunisia and Egypt and on to Yemen, Syria, Bahrain and Iraq.

Political experts and analysts, without having the deep understanding of the underlying cultural tectonic plates that are at play, have offered several trajectories on how the Arab Spring will evolve. Essential factors that are rarely considered by Western governments and political advisers are the memetic profiles [core values] of the Arabs that are rising in these cultures, having been shaped by the chaotic, repressive and passive history of the region. Based on many years of research and experience in global hot spots, Dr. Don E. Beck, a reknowned developmental theorist, points out that the next natural step after a revolution is the disintegration of a culture. As events unfold, Beck's views are increasingly confirmed. Yes, indeed the short-term future of the region might not look as bright and euphoric as Tahrir Square looked on the day Mubarak stepped down, but a few decades from now elements of uniquely Arab democratic institutions will be emerging.

Today, the Libyan rebels are unified against Ghaddafi, but no unified singular voice has emerged to put Libya on the road to democracy. Western military involvement is always viewed with suspicion and many commentators in the Arab world are viewing NATO's involvement as the new oil colonization by the West. It does not escape anyone in the region that NATO's power is behind the rebels' successful efforts to enter Tripoli. Are these rebels capable or ready to produce a democratic Constitution that will replace the Green book, Ghaddafi's bible? Although Ghaddafi's ouster will be a good start, the path to organizing and structuring Libyan society, which is now centered in tribal and exploitative value-systems, remains a formidable task. Since cultures cannot skip a developmental stage they have to go through the pangs of nation building in order to evolve to a place where everyone is equal under the law.

For Syria the patterns of emergence are becoming even more violent than in Libya, especially since NATO does not want to meddle with Syria's protector and benefactor, Iran. Military interference could lead to a regional conflict between Shias and Sunnis since Syria, Iran and Hezbollah form the Shia Crescent in the region. Assad, the current president of Syria, so far has followed in the same butcher footsteps of his father and shows no signs of relinquishing power. The collapse of the Syrian regime will have dire ramifications on Lebanon, Jordan and Israel; the only organized movement that can fill the power vacuum is the Muslim Brotherhood; in Syria, the Brotherhood is far more radicalized than it is in Egypt.

In Iraq a natural disintegration took place a few years after the coalition's invasion. The Kurds in the north have formed their semi-autonomous state with oil revenues coming to the coffers of

the tribal government of the two main tribes, the Talibanis and Barazanis. Baghdad and its surrounding areas are becoming the stronghold for Sunnis, while the south, including Basra and the two main Shia holy cities of Najaf and Karbalaa, is very much influenced by Iran as it becomes a Shia stronghold.

It is fair to say that the whole region is in search of a new identity. It will take time to forge a coherent platform. The collective, much like the individual search for identity, must go through the 'dark night of the soul' and that will be a long and painful process.

An Emergence-Prone Manifesto

Fortunately, this is all happening during the age of the Internet where access to knowledge and the help of integrally informed political allies can speed things along the road to establishing viable and productive Arab states. In light of these realities and in designing for that profound shift that must take place, we at the Center for Human Emergence Middle East would outline the following plan of action:

Build a Viable Palestinian State. First and foremost, the issue of Israel/Palestine is of critical importance as it occupies a deep place in the collective Arab psyche. When most of these nations were gaining their independence, they viewed Israel as the entity that deprived Palestinians of nationhood. Right or wrong, this is how Israel is viewed in the Arab world. The elements of a Palestine Design Conference on our website outlines a development plan that will put Palestine on the road to independence.

Pursue A Stratified Approach to Arab Democracy. Accomplish this by pursuing the following three objectives:

1. *Conduct a region-wide study of the profiles of the citizens in the country seeking democracy***.** This step starts by assessing each individual country's history, religion, topography and cultural evolution. Who are the Egyptians, the Tunisians, the Libyans and the Syrians, etc.? How have the historic events mentioned in this article shaped their cultural evolution? What is their psychological makeup?

2. *Identify each country's zones of synergy.* These are the respective sources of national wealth, be it natural resources or human capital, active or dormant. This will form the basis for a viable private sector that can provide jobs that fit the landscape and various capacities of the citizens—from building cement factories and designing sustainable agricultural models for laborers to creating the most advanced hi-tech research and development companies.

3. *Design Forms of Governance that work.* This will be a painstaking process that will take years to evolve into a coherent platform for governance. Now we can talk about what form of democracy fits the citizens who live in such dynamic landscapes and what form of institutions are needed. Would a centralized form of democracy for this stage of development fit better than a multiparty democracy? Would a monarchy like that of Saudi Arabia with varying degrees of openness be a transitional fit for a few decades? All this should happen with an enlightened co-leadership that can create an overarching goal for a patriotic national cause that brings forth the state into the community of nations and one that Shia, Sunni and Christian within that nation can rally behind.

Alter US Foreign Policy and Base it on Natural Design. A bold declaration in new US foreign policy should be made that balances America's values and strategic and economic interests in the region. Sadly, we are faced with a tradition of mistrust towards the United States by the Arab world. It's often seen protecting the two things closest to it; oil and Israel. Some of that mistrust and anger is justified and some stems from the Arab street projecting their own aggression onto the West.

Align With and Empower Regional Nations of Influence. The US and NATO should call on the major power brokers in the region like Saudi Arabia, Turkey, Morocco and now Egypt to help facilitate their playing a more assertive role in brokering political deals in return for security guarantees. This type of regional leadership should be encouraged, especially when it comes from another Muslim country in which enemy projections are not made.

Pursue a Systemic Approach to Economic Development. The West should team up with Arab Gulf States to help in the economic development of emerging Arab democracies. Along with the IMF, the World Bank and the respective countries that are being rebuilt, the leaders in charge of these development plans should have an 'ecosystem' approach to development that addresses the causes of corrupt business practices. The Arab Spring is signaling the birth of Industrial Age values that were postponed under the Ottomans, but are now emerging simultaneously with the information and knowledge age. This must be promoted through responsible corporate practices and matched by transparency in governments that believe in their people as their ultimate national strength. To affect real and lasting change, a plan similar to the Marshall Plan in its ambition must be undertaken and tailored to fit the tribal and feudal mindsets that are prevalent in the region.

The Start of the Journey

The road to cultural emergence in the Middle East is filled with many false starts, initiated by leaders who used their charisma and iron fists to overcompensate for the lack of complexity or the lack of a developmental roadmap for their countries. Today, the long-awaited battle for self-determination has begun. This revolution is led by a globalized Arab youth who have answered the call while being fully aware of the consequences. Thus, the Hero sets out on a path filled with hope and all the perils that a culture has to experience on such a mythological journey.

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Windmills, Tulips, and Fundamentalism

The Netherlands in Crisis

by Don Edward Beck, Ph.D.

Have you ever been in a turbulent thunderstorm on a dark, rainy night when suddenly a bolt of lightning illuminated the hidden landforms and human-made structures? In a flash, for a microsecond, you experienced what had been invisible. You were made aware of the realities that surrounded you, some friendly, others hostile.

The first lightning flash for the Dutch came in 2002 with the killing of Pim Fortuyn, the populist anti-immigration politician. The second, when controversial film maker Theo van Gogh was struck down while riding his bicycle in the streets of Amsterdam and brutally murdered by Mohammed Bouyeri, a self-defined Islamic radical, a holy warrior. It shocked the entire European continent. The Netherlands, as a self-contained oasis of tolerance, prided itself on its mixtures of cultures, a series of separate but equal entities, all supporting what is known as the "polder" society. The "polder" is the land the Dutch reclaimed from the sea. In the collective history it represents a time when all the Dutch had to pull together against their common enemy, the sea. Liberated from religious structures and rigid constraints imposed by social conformity, the Dutch, especially in Amsterdam, the city with red light districts and pot-smoking cafes, reveled in their unique sense of personal freedom and equality.

The February 27, 2005 *New York Times* (page 7) reported that a flood of people, primarily from the middle class, are threatening to leave the country. Especially the elderly are being driven elsewhere by fear. It's as if millions both in the majority and the minority populations are walking on eggs while wearing wooden shoes.

The *Times* queried, "Leave this stable and prosperous corner of Europe? Leave this land with its generous social benefits and ample salaries, a place of fine schools, museums, sports grounds and bicycle paths, all set in a lively democracy?"

"The answer is yes," the editorial concluded.

But the story has a much broader context; one that portends serious trouble across all of Europe as Muslim populations, in search for something better, are flooding into various countries in a major land migration out of Arab and African contexts. We may well be seeing a new chapter in a centuries-long struggle between Christendom and Islam for the domination of Europe. "Many have taken up religion as a way to define themselves against traditional European culture, whose values they reject for economic or spiritual reasons," reported the New York Times on December 26, 2004. Olivier Roy, a French scholar of European Islam, added, "Islam has replaced Marxism as the ideology of contestation. When the left collapsed, the Islamists stepped in." This, combined with the high birth rate in first generation Muslim

families, will potentially, produce new population and power ratios and threats to established "European" cultural cores and beliefs. And, with the possible membership of Turkey in the European Union this in-between country, with its open borders, may become a land bridge into safer environs as more turbulence erupts in the Middle East. Certainly, those whose expectations have been raised and are now searching for the comforts and joys of modernity will be on the move. How do we keep them down on the sand after they've tasted the pleasures of London, Hamburg, Amsterdam, and Par-ee?

Now, if we zoom out even further, out from the Netherlands to Europe to the globe, we see cultural clashes virtually everywhere. *It is ironic that, today, we are more fragmented than ever before as a global population, yet, thanks to migration and interactive technology, we are more interconnected*. Like a huge planetary Rubik's Cube, everything and everybody are now distributed everywhere as national boundaries have softened, social, economic and political migration has been encouraged, and the Internet and CNN give people everywhere access to each other in real time. *We are straining to become more global but without the available models that can handle the mesh of diversities that now exist as close neighbors. We are desperate to discover new forms of social cohesion that can address these explosive mixtures.*

Welcome to Tower of Babel II

Since colleague Peter Merry (who lives in The Hague) and I have been working in Holland for a number of years, we quickly seized the opportunity to address the growing threats and fears from a Spiral Dynamics-Integral perspective. More people per capita have been exposed to Spiral Dynamics in the Netherlands than in any other country. We had long believed that we had encountered more complex thinking among the Dutch (and Northern Europeans in general) than anywhere. We believed that if we could assist our friends in dealing with this crisis within their country, they could discover the models and processes for confronting and dissolving ethnic/religious/cultural conflicts elsewhere. Their collective pain would be everybody's eventual gain.

All elements within Dutch society now appear to be in the throes of dialogue. More "right wing" elements want to send people home and shut down the borders. More "left wing" voices, believing that more integration is essential and that hostility is being stoked by the marginalization of Muslim neighborhoods, are calling for greater patience and tolerance. We noted that the Ministry of Integration recently ordered a number of the more "conservative" Imams out of the country apparently in response to their preaching of hate in the Mosques and religious centers.

Without much advanced planning, we announced a special four-hour session to address the situation. It was held at a local conference center on January 28, 2005. We expected 50 or 60 people but, much to our surprise, more than 210 people packed into the facility. Energy was high; everybody seemed respectful and open to our ideas. We promised a follow-up, not wishing to offer only a one-off session that viewed the developments with alarm and then adjourned all of us back to our warm, safe homes.

In September of 2004, through the influence of Dr. Maria Jeukens (a very bright lady who works with the Police Academy) I presented the Spiral Dynamics concept to 70 top executives in the Dutch Police and important guests in the security chain. My intent was to warn them of trouble just ahead. My years of experience working within the difficult South African transformation (l981 until 2002) heightened my sensitivity to violence in the making, racial tension and the dangers inherent within an "us vs. them" polarity. Peter Merry, who is deeply involved daily in the Netherlands, was also sending danger warnings to me.

Then came the van Gogh shock wave that set windmills spinning and tulips bowing their heads all over the countryside. In our two-hour presentation, Peter Merry and I made the following four points:

The Spectrum of Intensity of Beliefs and Actions

S- 7 Flame-throwers: aggressive, violent, and predatory, with intent to destroy, attack, and eliminate

S- 6 Radicals: extremists, thrive on edges of chaotic protest, enemies of moderates and compromise

S- 5 Zealots: highly doctrinaire, partisan, fiercely evangelical with causes, makes all-or-nothing demands

S-4 Ideologues: true believers, absolutists, with firm convictions and rigid boundaries

S-3 Moderates: softer beliefs, sees other options, less intense and ego-involved, more open

S-2 Pragmatists: practical and pragmatic, believes what works, advocates the art of the possible

S-1 Conciliator: search for consensus, common ground, place for everybody, inclusiveness for all

First, surface level categories, reflected in our definitional symbols, generate stigmas and stereotypes resulting in dangerous polarization. We introduced a new language of difference in the form of spectrums of styles in order to shift the issues away from monolithic religious, ethnic, and nationalistic definitions of people.

Rather than seeing and defining all Muslims to be the same, and assigning the traits of Flame-thrower, Radical, and Zealot to every member of every Mosque, this Spectrum of Differences allows individuals to escape knee- jerk stereotypes by becoming deeply aware of the *gradations and shades of beliefs*. Since these Degrees of Intensity will exist on the other wing of the continuum as well (anti-Muslim as well as pro-Muslim), much of the interaction between the two sides is really between these Degrees. Each will beget and arouse its psychological twin on the other side of the issue. Typically, Flame-throwers, Radicals, and Zealots are at war, not just with similar Degrees on the other side of the issue, but with their own Ideologues, Moderates and Pragmatists. As these dynamic forces spiral down on both wings, hostility blurs the filters and judgments are made that push both wings onto the slippery slope to more dangerous end positions. This is why the "center" doesn't hold. Even former friends who are not extreme or committed enough are displaced into the camp of the enemy. Slight insults catapult into dramatic and searing attacks. The "either you are for me or against me" position, separates humans into warring camps as both abstract their defenses "in the name of God," or "in the name of Allah". Herein lies the origin of holy wars with ghastly and inhumane acts of oppression and violence. (This conceptual model is called, The Assimilation/Contrast Effect, and is based on years of academic and field research by the late professor Muzafer Sherif, formerly of the University of Oklahoma and Penn State University.)

Second, we sought to uncover what we call the Mother Board: the most basic value system codes that exist beneath cultures and impact the surface level manifestations. These worldviews, mindsets, and complex, adaptive intelligences are awakened in response to life conditions. The Dutch society has reached a level of complexity over time, because of the manner in which these deep, developmental, adaptive intelligences have emerged within their dikes. (See the schematic in Bruce Gibb's analysis of *Collapse* in this issue for a quick definition of these memetic codes.)

As compared to other European countries, the Netherlands can be loosely described as being influenced by the Sixth Level (Green) egalitarian, permissive, and tolerant value system. The Dutch police, for example, pride themselves, and rightly so, on their reputation as innovative,

in-neighborhood policing. In my conversations with the leadership, they reported being reluctant to return to law and order based models of policing, in response to the presence of egocentric acts and purists, absolutist threats. In forming the historic Dutch culture of openness and inclusion, other elements of society sought out immigrants, guaranteed them a certain level of income (in Guilders), and made few demands on them in terms of a whole range of socials issues and of conformity to Dutch standards. *This, of course, drew in multitudes of individuals and groups who believed they could do whatever they wanted in such a fully human rights-oriented, forgiving and affluent culture. As a result, the hard earned and historic attributes that have elevated the Dutch society to such a high level of civilization were under assault.* These "European values" are being rejected by a growing number of immigrant groups who are seeking to reproduce the cultural components and belief systems that dominate the places they decided to leave in the first place. Using the language of biology as a metaphor, we have, here, a virus-like entity with its own peculiar psychosocial DNA code. The virus has fixed itself to a host (the open Dutch society) allowing it to grow and multiply. In our view, this "virus" may well threaten the very future of this stable and open societal structure that was what attracted the "virus" in the first place. Remember, we are not typecasting Muslim beliefs as a whole; rather, we are isolating only one strain of the religious expression. One can find the identical "virus" within Jewish and Christian traditions, or even in militant forms of nationalism. These are universals across all religions, cultures, nations and in fact any group that is contained within boundaries and threatened by those "from the outside".

"While there are obvious differences between the fanatical Christian, the fanatical Mohammedan, the fanatical nationalist, the fanatical Communist and the fanatical Nazi, it is yet true that the fanaticism which animates them may be viewed and treated as one."

-- Eric Hoffer

Third, we offered a challenge to the audience, asking them to search for the basis of a new synthesis, a fresh model that can provide the social cohesion essential if any country is to meet the needs of its people and guarantee opportunity and justice for all. This is no easy task. We examined, for example, cultures that are order-based with some manifestation of a rank system, or *Hierarchy,* where the privileged, the elitist, the anointed, those with the biggest sticks, or the lucky few, get to rein and rule. Further, we illustrated some of the positive qualities of *Egalitarian-Pluralistic* systems where every experience of life is given equal value, free from discrimination, judgment, or isolation. Unhappily, this egalitarian social contract is now under attack. In the case of the Netherlands, it has been unable to handle the new volatile mixtures forged by the asymmetry as a result of who is emigrating from where. This is not because the new immigrants are of darker skin, or speak Arabic or worship Allah. It is because of the diverse Degrees of Intensity and the underlying value systems codes that create physical, psychological, and cultural separation into hard-edged enclaves. This is clearly undermining the uniqueness and elegance of the Dutch and European experience and is, in fact, appearing all over the planet. As has been the experience of many societies that have integrated differences over time, the hard boundaries and exclusive beliefs of immigration groups, will ultimately mesh and meld into the mainstream of the powerful social system. This is happening rapidly in the United States as African Americans are assimilating the common values held by the dominant society. As this happens, differences based on skin color and pigmentation, unique accents, food preferences, dress styles and even religious-spiritual preferences all begin to morph and blend into a more cosmopolitan society.

Fourth, we introduced a new organizing principle, Societal MeshWorks. A MeshWork involves the integration, alignment, and synergy of multiple elements, entities, interests and motives, all woven together to create healthy, dynamic, and comprehensive solutions to complex problems within rapidly changing and complex environments. MeshWorkers see the cohesion in fragmentation, the simplicity in complexity, and the order in chaos. They function more as Integral Design Engineers and do not rely exclusively on conflict management or dialogue facilitation. In this arrangement, there are elements of both *Hierarchy* and *Egalitarian-Pluralism*, but each element is plugged into the Mother Board that itself contains a

spiral of emergence at its core. For it to work, this overall metaphor for dealing with complexity, differences, and change, requires sophisticated leadership, at national and local levels. There must also be an acceptance of superordinate goals that overarch the entire society, and the mutual sharing of accountability and responsibility. This common ground -- the new Dutch Synthesis (actually it's a spiral) can be the basis for resolving differences, mediating conflicts, enhancing sustainability while facilitating our inevitable emergence. A MeshWorks will facilitate the vertical inclusion of the Pre Modern, Modern, Post Modern, and now, Integral stages. In a horizontal sense, it will show how to both tolerate and enhance multiple expressions of culture, religion, life style, and personal choice. In all cases the overall needs and interests of the new Dutch polder must have the highest priority, and provide the touchstone for decision-making.

The intent will be to seek the power of the Third Win (both parties and the world society win) and embrace those universals that flow through all healthy and responsive social orders and combines. This will not come easily and it may take decades for it to be realized. Yet, in this microcosm of human cultures in a small land area in Europe, we may well see serious and mature attempts to turn potential cultural tidal waves into synergistic flows that will benefit all. Obviously the Dutch are world famous for their understanding of how water moves and what happens when dams break, or holes appear in the dikes.

Peter and I have planned a follow up session for April 29th. We are calling it Dutch Summit II. While we believe it will be up to our many friends and colleagues in the Netherlands to create a new Dutch Charter for Rights & Responsibilities, we believe, that as they do so, they will be in a position to teach the rest of us. We hope it will not be too late.

For further developments contact peter@engage.nu and join the Kosmos e-mail list by clicking here.

Don Beck, an Advisory Board member of Kosmos, is the founder of the Institute of Values and Culture, the Spiral Dynamics group, the Center for Human Emergence, founding associate of the Integral Institute and co-author of Spiral Dynamics: Mastering Values Leadership and Change. More information at www.spiraldynamics.net and www.coche.dk

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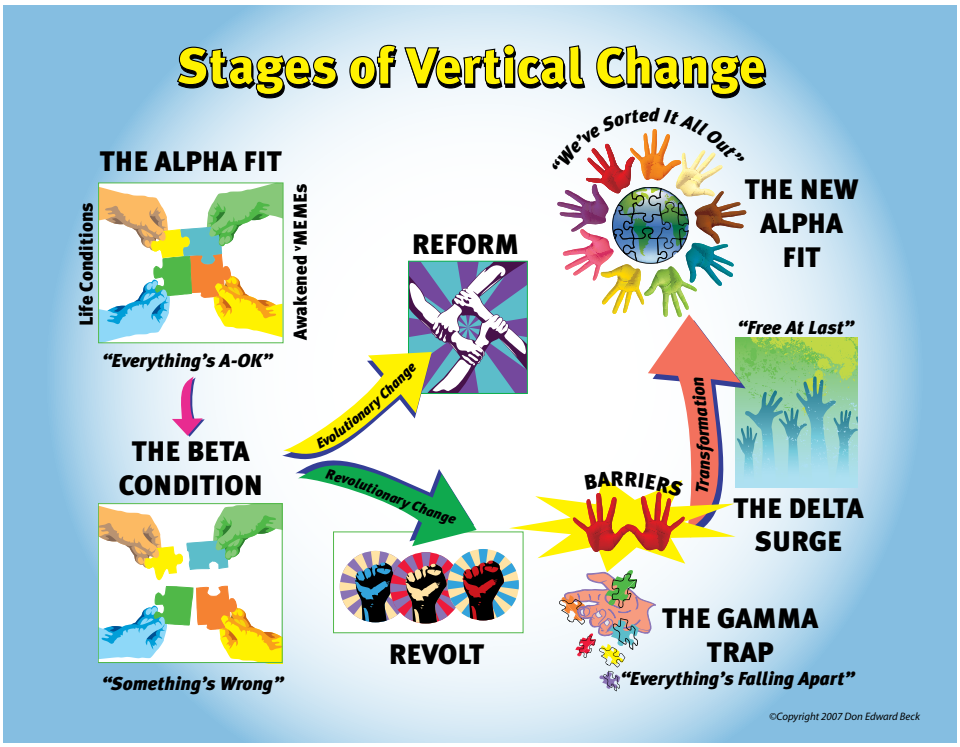

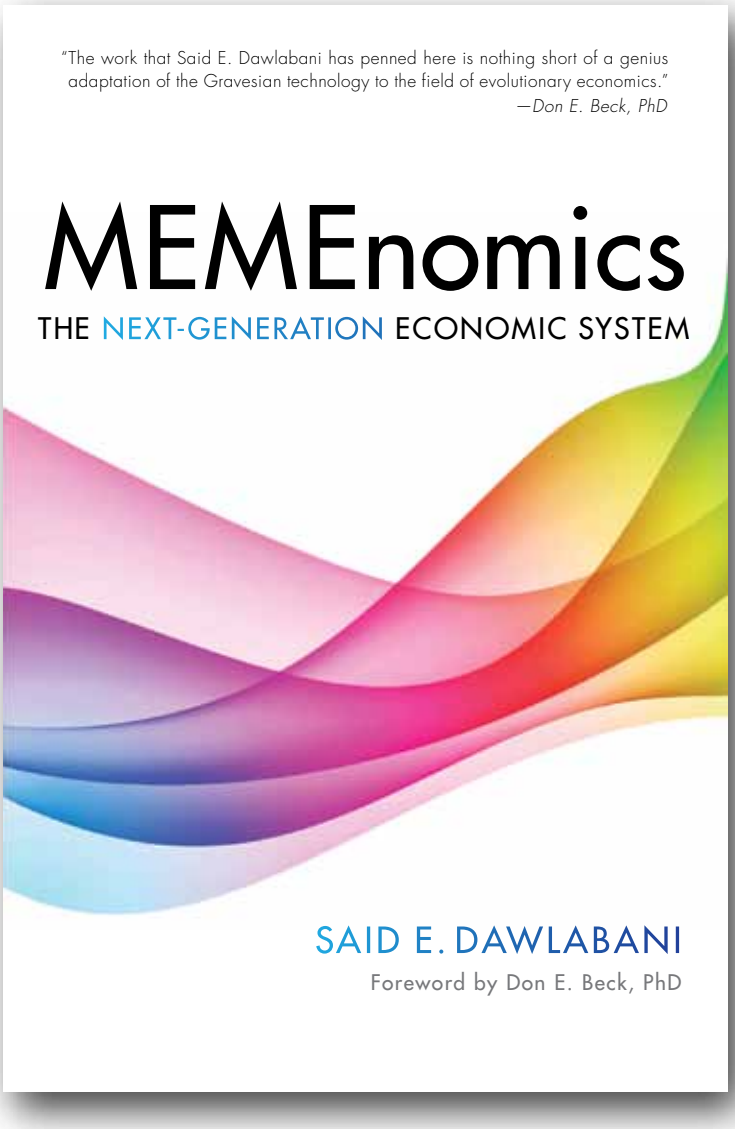

Why is it so difficult for America to find its way to a more functional form of capitalism? "Anyone who is familiar with the current political and economic divide in this country knows we are facing problems of significant proportions that the old system cannot solve," says Said Elias Dawlabani, the leading expert in the value-systems approach to macroeconomics and the author of the upcoming book **MEMENOMICS: The Next-Generation Economic System** (SelectBooks; ISBN: 978-1-59079-996-3 September, 2013).

AVAILABLE SEPTEMBER 2013 AT MAJOR BOOK RETAILERS

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Spiral Dynamics

the eight-stage spiral of development

Second Tier "Being" valueMEMES

TURQUOISE Holistic MEME – starting 30 years ago

Basic theme: *Experience the wholeness of existence through mind and spirit*

- The world is a single, dynamic organism with its own collective mind
- Self is both distinct and a blended part of a larger, compassionate whole
- Everything connects to everything else in ecological alignments
- Energy and information permeate the Earth's total environment
- Holistic, intuitive thinking and cooperative actions are to be expected

YELLOW Integrative MEME – starting 50 years ago

Basic theme: *Live fully and responsibly as what you are and learn to become*

- Life is a kaleidoscope of natural hierarchies, systems, and forms
- The magnificence of existence is valued over material possessions
- Flexibility, spontaneity, and functionality have the highest priority
- Differences can be integrated into interdependent, natural flows
- Understands that chaos and change are natural

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

Dr. Clare Graves

First Tier "Subsistence" valueMEMES

GREEN Communitarian/Egalitarian MEME – starting 150 years ago
Basic theme: *Seek peace within the inner self and explore, with others, the caring dimensions of community*
- The human spirit must be freed from greed, dogma, and divisiveness
- Feelings, sensitivity, and caring supersede cold rationality
- Spreads the Earth's resources and opportunities equally among all
- Reaches decisions through reconciliation and consensus processes
- Refreshes spirituality, brings harmony, and enriches human development

ORANGE Achievist/Strategic MEME – starting 300 years ago
Basic theme: *Act in your own self-interest by playing the game to win*
- Change and advancement are inherent within the scheme of things
- Progresses by learning nature's secrets and seeking out best solutions
- Manipulates Earth's resources to create and spread the abundant good life
- Optimistic, risk-taking, and self-reliant people deserve success
- Societies prosper through strategy, technology, and competitiveness

BLUE Purposeful/Authoritarian MEME – starting 5,000 years ago
Basic theme: *Life has meaning, direction, and purpose with predetermined outcomes*
- One sacrifices self to the transcendent Cause, Truth, or righteous Pathway
- The Order enforces a code of conduct based on eternal, absolute principles
- Righteous living produces stability now and guarantees future reward
- Impulsivity is controlled through guilt; everybody has their proper place
- Laws, regulations, and discipline build character and moral fiber

RED Impulsive/Egocentric MEME – starting 10,000 years ago
Basic theme: *Be what you are and do what you want, regardless*
- The world is a jungle full of threats and predators
- Breaks free from any domination or constraint to please self as self desires
- Stands tall, expects attention, demands respect, and calls the shots
- Enjoys self to the fullest right now without guilt or remorse
- Conquers, out-foxes, and dominates other aggressive characters

PURPLE Magical/Animistic MEME – starting 50,000 years ago
Basic theme: *Keep the spirits happy and the tribe's nest warm and safe*
- Obeys the desires of the spirit being and mystical signs
- Shows allegiance to chief, elders, ancestors, and the clan
- Individual subsumed in group
- Preserves sacred objects, places, events, and memories
- Observes rites of passage, seasonal cycles, and tribal customs

BEIGE Instinctive/Survivalistic MEME – starting 100,000 years ago
Basic theme: *Do what you must just to stay alive*
- Uses instincts and habits just to survive
- Distinct self is barely awakened or sustained
- Food, water, warmth, sex, and safety have priority
- Forms into survival bands to perpetuate life
- Lives "off the land" much as other animals

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Don Edward Beck, Ph.D., has been designing and implementing transformational practices for almost thirty years in corporate, governmental and community settings worldwide. He has inspired thousands of people toward a new experience of organizational and personal empowerment through Spiral Dynamics™, his unique values-based model that charts the evolution and emergence of human nature — a bio-psycho-social map of living human systems that focuses on natural designs and offers whole new integral solutions that are ecological, systemic, and life-affirming. He has introduced Spiral Dynamics in more than 30 countries as a model and process in large-scale systems change. In this role, Beck not only charts the way to personal explorations and organizational design and alignment, but is actively engaged in macro-scale geopolitical transformations. Behind the scenes he played a major role in the design of the new postapartheid South Africa and is currently guiding new integral thinking in hot spots around the globe.

The founder and owner of the international Institute of Values and Culture and The Spiral Dynamics Group, Beck is a founding associate of Ken Wilber's Integral Institute, a professor at the Adizes Graduate School in California, and an advisory board member of the Spirituality and Global Affairs Associates. He is cofounder of the National Values Center in Denton, Texas. He is also a member of the American Psychological Association, The World Future Society, the International Paleopsychology Project, and a Fellow at the George Gallup Institute at Princeton. Beck is coauthor of The Crucible: Forging South Africa's Future (1991) and Spiral Dynamics: Mastering Values, Leadership & Change (1996).

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Elza S. Maalouf is an Arab-American futurist and cultural development specialist whose work is focused on societal, business and political reform in the Arab world. She lectures widely in the West on the complexities of the Muslim world and widens the horizon of understanding of Western cultures in the East.

President of the Center for Human Emergence –Middle East, Elza is a former attorney and corporate executive who's innovative approaches to leadership and organizational development draw on more than two decades of experience in the areas of depth psychology, world philosophies, business management, political science and consciousness studies and practices. Elza integrates these disciplines to inform her micro and macro-design solutions. Her firm *Integral Insights Consulting* (IIC) advises government and business leaders in the West as well as in the Middle East, offering unique, culturally informed integral concepts anticipating the post-oil era.

In her *iPolitics* blog, Elza examines Memetic patterns of emergence in the MENA region and offers analyses of the anatomy of conflicts in the Muslim World. Her articles in the *Huffington Post* are position papers aimed at defining a new direction for US' Middle East Foreign Policy. She has worked extensively with Millennial Generation and women in the Arab world empowering them to become agents for change in the region.

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