

Leadership and Cultural Intelligence: a Spiral Dynamics Perspective

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Introduction

Leaders, designers, and developers of organizations which participate in global economic, social, and political networks are being challenged to think in very complex ways. They are required to understand and organize using their cognitive intelligence, their “IQ”, their emotional intelligence “EQ”, and their social intelligence, “SQ”.¹ Given the cultural complexity both in the world and within individual countries leaders of global organizations are now being called on to use cultural intelligence or “CQ”. This is especially true in heterogeneous societies like the United States which have people from many internal subcultures. It is becoming a major issue in more culturally homogeneous societies as is evident from the culturally based conflicts in contemporary European cultures as they experiencing an increased flow of immigration from developing societies. And the lack of this competence is painfully evident in the current conflicts which are raging around the world.

In this paper, I hope to explore with you to a set of concepts and dynamics which, I suggest, form a foundation for cultural intelligence or CQ. These concepts are based on the individual development theory of Clare W. Graves² and which were elaborated and applied to social systems by Beck and Cowan³ under the rubric of Spiral Dynamics. I begin by defining “culture” and then outline briefly how we develop competence in each of these eight types of cultures. I will conclude by exploring the implications of these types of cultures for designing and developing global institutions.

What is “Culture”?

Culture is one of the hardest concepts to operationalize in organizations. It is either defined as everything as in the phrase, “the way we do things here” or as one simple aspect such as “values”. It is often taken as synonymous with organizational environment, climate, like the “culture” in which a biological entity is grown, a “Petri-dish” for people.

The term “culture” is used in three fundamentally different ways. First, it is used to refer to a concrete identifiable group of people, a “culture”, and is synonymous with the term “society” or as a subculture in a multicultural society. Ossorio⁴ uses the term in this way but he also uses it in the third way described below.

Second, the term can refer to a sector or concrete aspect of a society on the same level as the government, banking, agriculture, education, etc. The culture sector might include the performing and visual arts, literature, libraries, museums and the cultural artifacts they contain.

Third, the term “culture” can be used to refer to an analytic aspect of a society or other social system; that is, an aspect of all scales of human systems: persons, groups, organizations, communities, societies, and global society. The culture, in this conception, comprises the “set of beliefs, methodologies, ideologies, assumptions, presuppositions, etc. “the whole world”. Although this latter conceptualization of human culture acknowledges it impacts on all other analytic aspects, it has its own distinct characteristics and as such differs from the other analytic aspects of a social system such as the physical, social, energetic aspects, etc.

Culture as a subsystem among other subsystems

Culture is one of nine subsystems of a dynamic system, be it an organization, team, society, or global society.

1. Culture is the basic constitution, the framework, and the “religion” of the organization which defines the world view (what is and how things work), and how members should behave. It includes:

¹ Goleman, Daniel, *Social Intelligence* (New York: Bantam Books). 2006.

² Lee, William R. (Ed.) transcription of Graves, Clare W. *Levels of Human Existence*, (Santa Barbara, California: ECLET Publishing), 2002.

³ Beck, Don Edward, and Cowan, Christopher C., *Spiral Dynamics: Mastering Values, Leadership and Change*, (Oxford: Blackwell Publishing), 2006.

⁴ Ossorio, Peter, *The Behavior of Persons*, Ann Arbor: Descriptive Psychology Press), 2006.

- a. The shared formal and informal beliefs and knowledge about people, how things happen, how the organization works; the collective world-view.
- b. The organization's real and stated values, what is important, what is worth spending time, resources, and effort on, and what is used as criteria for recognizing and rewarding people. These values guide decisions.
- c. The implicit and explicit ethical principles and moral standards which members of the system use to guide their behavior, make decisions, and judge others.
- d. The ideal and actual languages used, including specialized jargon.
- e. Styles of behavior, speech, and dress.
- f. Member's actual attitudes toward each other, other internal groups, the organization, and external stakeholders.
- g. The social/emotional climate or environment (high or low pressure; cloudy or clear; stormy or calm; warm or cold).
- h. The ideal and actual relationships and how people treat each other (friendly, cooperative, hostile, trusting, suspicious, helpful, etc.).
- i. The purpose, content and form of rituals, celebrations, and ceremonies.

Given culture as the first subsystem, the other eight subsystems are:

2. Direction subsystem—this subsystem defines what the organization is chartered to accomplish in the short and long term. It is the focus of the organization, department, team and individual effort. It defines what all are trying to achieve, to deliver to their internal and external customers. The culture shapes what is worthy of pursuing.
3. Work Structure and Processes subsystem—this subsystem includes all the work processes used to transform the inputs to produce the outputs specified by the customer. It starts with obtaining the required inputs in the form of materials, information, and/or energy. These inputs must then be transformed through production processes. The technical subsystems ends with having the customer accept the product or service. An organization has a core technical process which produces the outputs and also a set of supportive technical processes which assist those who implement the core process. Producing electrical power would be a core process in a power station, accounting for financial expenditures or training people would be supporting processes at the station but core processes in the departments where these functions are located. The culture provides the knowledge required to plan and implement these structures and processes.
4. Authority Structure and Leadership and Management Process subsystem—this subsystem refers to the ideal and actual structure of authority and the ideal and actual interactions and relationships between people in the organization and with the system's stakeholders. It is often referred to as the "communication" system: who talks to whom, about what, when, where, and how? It is different from the information subsystem because communication requires back and forth interaction between people. The culture is most influential in this subsystem because it contains the values, principles and norms for interpersonal behavior.
5. People or Member subsystem—this subsystem is the major resource the organization has available to run the system, the people and the teams and groups that constitute it. It is the source of life, of action, of energy. It often has, as well, some "quasi-members" such as government regulators who may be on site, representatives of customers or suppliers, union officials, etc. The set of technical processes required to hire, orient, train, compensate, evaluate, and retire people which are usually assigned to the personnel department. The culture provides the criteria for selection, evaluation, promotion, etc.
6. Information subsystem—another key resource needed for the system to operate, the information subsystem includes all the written or electronically stored documents, diagrams, and data needed to allow people to perform their social and technical assignments effectively and efficiently. It includes the measurements of performance which allow people to assess how well they are doing their work. The culture determines who will get what information and what information is worthy to keep.
7. Facilities and equipment subsystem—all the physical plant, the facilities, offices, equipment, uniforms and tools required by the system comprise this resource subsystem. Are they adequate, efficient, and well maintained? "Adequacy" means that they can do what they are intended to do for each of the other subsystems. For example,

does the building support the needs of the technical and social processes? Is the data processing equipment adequate for the information needs of the system? Is the cafeteria adequate for the needs of the people? Are the buildings secure and is the equipment safe to operate? The culture sets the physical, aesthetic, and functional standards for the facilities.

8. Financial subsystem—whenever a system is in operation, resources are being expended. The financial subsystem is the structure of these expenditures as well as the flow of money to and from the organization. This is often referred to as: “the business model”. It includes the processes for acquiring, storing, accounting for, and disbursing financial instruments like currency, checks, and stocks. The culture determines the priority of this subsystem and how the wealth generated will be distributed.

9. Legal and policy subsystem—an organization exists within a legal framework and permissions from the society are granted from external governing bodies. These charters, documents of incorporation, and legal restriction constitute the legal subsystem. Internal “laws” in the form of regulations and policy prescriptions are also included. Important aspects of the culture are concretized in these policies and regulations.

Since these are dynamic systems, any change in one subsystem requires changes in the others. For example, with the acquisition of a more efficient machine, the output specifications may change; it will change the work processes; management processes will change to take into account the change in work processes; people will have to be trained to use it; the information about its maintenance and operating tolerances will need to be added; and it will have an impact on financial performance. What is the role of the cultural development of individuals in this system?

The cultural development of an individual person

Leaders, designers, and developers use culture explicitly or implicitly in building and maintaining an organization which can accomplish its mission and satisfy its stakeholders. Two key factors determine a leader’s cultural intelligence: his/her personal development history; and his/her cultural awareness, the ability to recognize and adapt to or shape life conditions including the culture of the organization’s stakeholders and the larger society. First, let’s look at the development history.

There is almost universal agreement among those that study people that human beings go through a series of developmental periods, stages, or steps in the process of becoming a mature adult. Although various researchers divide up these periods with different beginning and end points, I use the eight stages identified by Clare W. Graves which became the foundation work for Spiral Dynamics.

As I said, we have already gone through or we are in the process of going through eight phases or periods in becoming who we are today. What we are today is the accumulation of what we developed during these significant phases in our lives. You could think of each of these stages like the floors of an eight-story building. The strength of the building depends on the soundness of the footings, foundation, the floors and the roof. I will give you a number, a name, and a color for each development stage.

While the story we take you through is sequential, let me advise you that each stage overlaps with prior and subsequent stages, we accumulate them as we go; and the development process at each stage is never completely over.

Level 1, Beige, Survival:

All of us, for our first six months, were driven by the instincts and guided by the intuitions we inherited from our primate ancestors. As one author put it on a radio interview, “We have four common issues with our primate ancestors: real estate, who is in charge, sex and what’s for dinner.” Rapaille⁵ refers to the locus of these drives as the “reptilian” brain which is fundamental for survival and reproduction. We are instinctually programmed at birth to suck, swallow, sleep, urinate, defecate, cry and grow. This genetic inheritance governs our level of energy, our base level of anxiety, and according to Jung, our personality dispositions. We give this first period the color Beige. During this phase our instinct and intuition respond to the data we take in about our environment with our senses. We have a powerful drive to survive so we call this period, Survival-Sense. Not just during this initial period, but anytime we are in conditions where our survival is at stake, our instinct may kick in to help us. You have all seen people during Katrina or the Tsunami in this Beige state of survival.

⁵ Rapaille, Clotilde, *The Culture Code*, (New York: Broadway Books), 2006.

Level 2, Purple, Membership:

The next period we went through, from about six months to two years, we spent connecting with our parents and caretakers, our family, our extended family, our kin—becoming a member of our “Tribe”. During this time we began to learn to behave and to conform to the family norms; to speak our language; to acquire a taste for certain foods; to engage in family holidays, celebrations, rites and rituals; to learn who is “us” and who is “them”; and to become imprinted with a place, a landscape, a climate.

We believed that the world and everything in it was alive, everything had spirit, could feel and even talk. Animals talked. This is also a time of hearing fairy tales, believing in Santa Claus and the Easter Bunny. We opened our imagination and heard stories which began to form the “scripts” we follow in living.

We learned early in the first year who is not “us”, and how to recognize strangers and to fear or be wary of them. “Stranger anxiety” the psychologists call it. Rapaille asserts that the seat of this beginning acculturation is in the limbic, emotional or “mammalian” brain.

Your connection or involvement in your family of origin may have been relatively weak or strong. Your family may have been small, as small as you and a single parent, or very large or “extended” including many brothers and sisters, aunts, uncles, cousins, and grandparents. Even those who had passed on but continued to be subjects of conversation and speculation were part of the clan.

You have gone on to establish your own families and kinship groups either within or outside of your family of origin. But this basic blood connection, the inherited physical characteristics which are associated with it such as skin color, physiology, size, etc., and our culture of origin continue to be the basic common identifiers of our tribes.

3. Level 3, Red, Power-Independence:

But, as we all know from our own experience, we have a drive to become strong, independent and able. In the United States, this drive is supported by strong societal messages to be independent and self-sufficient. McClellan called it the “need for power” and since its strength has its roots in our genetic inheritance, it varies with people. The color for this period is Red and we call it the Power-Independence period. Rapaille sees this as the primary enculturation of our mammalian brain and postulates that most of the emotional programming for individual identity is in place by age seven.

However, in the United States our first experience with this drive was during the “terrible two’s”, when our response to everything was, “No.” We were demonstrating our sense of being a person, an individual, separate from our family. We were manifesting our desire to have and make our own choices, the beginning of freedom.

This desire to be treated with respect as an individual is illustrated by a story of a family in a restaurant ordering food. The waitress, addressing the four year old asked, “And what would you like young man?” He replied, “I would like a hotdog please.” His mother then intervened and said, “No, bring him the soup.” The waitress addressing the child queried, “What would you like on your hotdog?” When she had retired to put in their orders, the youngster said, “Wow, she talked to me like I am a real person!”

However, the most powerful urges and social expectations for independence and power returned during our teen years. In our relatively powerless circumstances, we fantasized being heroes, or even superheroes. We wanted respect, to be taken seriously, to take charge of our lives, to make our own choices. We wanted to be attractive to those of the opposite sex and demonstrate that we were worthy mates.

This period may have been full of conflict as we directly or indirectly challenged the authority of our parents. Or the transition may have been comparatively smooth and uneventful. Some handled the issue of power and independence by become aggressive and dominating—probably we all have had to deal with physical or psychological bullies. For others, especially in homes where children were given the power to make choices gradually, as they could use it responsibly, the transition was fairly peaceful. Some of these transitions were both healthy and gloriously rowdy.

Others of us were cowed by powerful adults and displays of force and to various degrees went underground. We decided that the best survival strategy was to let someone else control and hopefully take care of us. The extreme form of this powerlessness was thinking of ourselves as “victims”, unable to change our circumstances, in a state of “learned helplessness.” So we became one of the powerless rather than one of the powerful.

Level 4, Blue, Truth-Order:

At about four we became very interested in the rules. When he was four, one of my grandkids wanted to know what all the rules were so he could make sure that others were following them, he wanted to be the policeman. Thus the fourth level, our truth-order period emerged, the Truth-Order phase. Rapaille refers to it as the acculturation of the neo-cortex, the frontal lobes in the brain.

In our teens some of us found a cause, and organization, or a powerful interest which required us to control our egotism and channel and shape our power energy. This may have happened at home, in school, in sports, in the military, or in a profession. Maybe even a girl or boyfriend required us to “clean up our act,” to discipline ourselves, to be responsible, to be a good person, to live with integrity.

In our late teens, as a member of these institutions, many of us explored the existential questions about where we came from, why we are here, and where we go after we die. We inherited or developed our own philosophy of life, a world view, a set of principles, an ideology or a religious commitment.

Especially, if we had trouble with powerful hormonal urges in our power period, we needed an absolutist either/or belief system; a clear and enforceable set of rules, laws, and commandments; and a strong organizational hierarchy in which we had a position, a place—as in “know your place.” Recent research has shown that the mental capacity needed to know the significance of what we do and to be able to control our impulses doesn’t fully mature until the early twenties.

The institutions to which we belonged required us to control ourselves, to work and even sacrifice for the cause sometimes with the promise of some reward later, in this life (retirement) or the next (heaven). Many are certain that their philosophy or religion is “the” truth, that their Nation is the one favored by God, that there is only one true economic/political system. These are all fourth level Blue ideologies.

Our identity expanded during this phase, as we became members of a religion (Christians, Jews, Muslims, Buddhists, Atheists or Agnostics); participated in a political party (Democrat, Republican, Independent); affiliated with clubs (Masons, Elks, Moose). Our identity included these and also expanded with our realizing that we were also Americans.

The 9/11 hijackers had to have had a powerful fourth level, Truth-Order value system for which they were willing to die and kill 3,000 “infidels”. Those who kill doctors who perform abortions have the same type of commitment.

Level 5, Orange, Enterprising:

From 6 to about 12 years old is called the “latency” period. During this time kids are very productive, are always making things or taking them apart; building peer relationships and learning how to manage them. In the United States, this happened as we grew up going to elementary school. We were often asked what we wanted to be when we grew up. This question is not asked in a Blue society in which class or caste requires children to inherit the status and occupation of their parents.

This period repeats itself later much more intensely, often during High School and college. In high school in the United States we were taught the scientific method. We were given or we found objective truths based on scientific evidence. In many cases, this materialistic, empirical science challenged our ideological world-view. Topics taught and discussed in literature, music, and history—while more subjective than science—may also have made us uncomfortable.

After our schooling, we began to work, we took up a vocation—including those where we worked at home—became a professional. But some of us either had a strong drive, learned to want to succeed, or were forced by circumstances to become enterprising, to go to phase five, Orange, Strive-Drive. We might not have wanted to or could not rely on others to make life good for us. Since we were competent, we were confident, we wanted to compete, to win, to be successful, and to proudly display the trophies of our success (clothes, car, house, spouse). We became enterprising. We began strive and drive for success in our work and in other areas of our life. McClellan called this the need for achievement. Rapaille sees it as further structuring of our limbic and frontal cortex.

We had learned from experience that to be successful we had to find out what works, to be practical and pragmatic. We began to realize that we really could change and improve our circumstances and move up the economic/social ladder through performing and producing products and services which others valued.

We realized that we didn’t have to do things as they had been done in the past. We could be creative, innovative, and entrepreneurial. Our Red energy re-emerged but now we were willing to compete within the rules of the game. We added another identity, that as member of our workplace such as our institution

and the Department where we work. In some workplaces, we “just work” there. In others, we feel that we are truly “members of the club.” Where we are members, we bring our enterprising spirit to improve it.

On the other hand, some of us through experience came to believe that no matter what we did, we could not break through the barriers, the obstacles, to become what we wanted to become, do the work we wanted to do, and live the life we wanted to live. Of course, others of us experienced few blocks to our success.

6. Level 6, Green, Community:

We began during our teens to be more and more influenced by our peers, by people outside of our family but still within our group. Later, we may have become acquainted with and developed relationships with those from other races, religions, countries, or life styles.

We came to understand at a deep level that we are all human and how wondrous it could be if we would only accept everyone as equal and important. We began to realize that economic, social and political injustice and inequality are destructive to the social fabric of community and a violation of our humanity. We may have become incensed when race, gender or ableness or any other non-relevant criteria divided members of the community. We may even have seen this negative effect of inequality between husbands and wives and in rigid role definitions for men and women.

And many of us who had gone the enterprising route, realized that success does not necessarily bring us happiness. To the contrary, in many cases, the hard driving “rat race” dehumanizes us. We begin to feel bad about the inequality among people in our towns and communities, the social and economic injustice, a widening gulf between the rich and the poor. Seeing the disadvantaged calls forth our sense of humanity and we want to help. We want to do something about it.

McClellan referred to this as the need of affiliation, to be in community.

We believed in equality, diversity and inclusion. Civil and human rights leaders became our heroes. We wanted to bring people together in a community of equals where all are respected and valued regardless of race, culture, gender, role or economic condition. Some at the extreme end of this pole even claim to be “blind” to these characteristics.

We are disgusted with the status seeking in the hierarchy in our workplaces and the lack of teamwork and cooperation between interdependent units. We want us all to be together as a team in a human community, coordinating, cooperating and collaborating together. Our natural environment is both a physical and a spiritual resource which we care about and want to preserve.

7. Level 7, Yellow, Integral Systems:

The shift to level 7, Yellow, Integral-Systems is a big one. Here we begin see the world as a system of interacting and interdependent subsystems which can be used to improve the world. We have a passion to understand how the world functions: the suprasystems, the systems, and the subsystems.

We believe that the good life is found by being both independent and interdependent within reason, knowledgeable as much as possible, and caring, as much as is realistic. We bring our whole selves to our endeavors: our minds, our feelings, our judgments, and our intuition. Yet we are our own persons, accountable to ourselves, islands in a sea of other people.

Continuing to develop along our natural pathway is more highly valued than striving to own things or do things. We are concerned for the world’s conditions because of the impact they have on us as parts of this living system.

We are aware of, see the value of, can speak the languages of, and recognize the healthy and unhealthy manifestations of people who are centered at all the levels of cultural evolution.

Since the world is endangered by the unhealthy cumulative effects of these first six systems on the earth’s environment and populations, we strive for social, economic and ecological sustainability.

A story to illustrate this Integral-Systems thinking. The Nature Conservancy in Michigan obtained a substantial reserve on Drummond Island. At first they restricted usage by the local population to protect it from deterioration. Of course, the locals were incensed and found ways to continue trespassing and hunting on the property. The Conservancy then changed their approach and involved the community in a process of assessment and planning for the welfare of the land, the local population, and the local economy. In other words, they

used a Yellow process to develop an integrated Yellow strategy for the property.

This integrated systems approach benefited the land, the economy and was supported enthusiastically by the local community.

Level 8, Turquoise, Global:

The “World” for level eight, Global, is the whole earth and we are its people, connected physically, spiritually, economically, and culturally. In addition to our family, local community, nation, and civilization identities, we have another identity to which we belong, we are members of one world.

The planet is our collective commons and when someone or any society is in difficulty, each of us feels it deeply. We subscribe to and take seriously the Universal Declaration of Human Rights. All the societies of the world have a place in the global community and we work to assure that they thrive.

Since we are all connected through the physical environment, our economies and our information systems, we are working to create global political systems which allows all to participate meaningfully in creating and achieving a common global vision.

To be an effective leader, designer and developer of global institutions, one must be aware of these levels of cultural evolution. One must not only be aware one’s own value “chord”, one must be able to assess the mix of cultures in a particular society to be able to design an organization which will both be effective for the organization and for the individuals in that society. Ideally, a global leader should be at least at level seven, integral systems, because from this world view all levels are valued and recognized in their healthy manifestations. Each of these culture levels has its characteristic organizational form and dynamics.

The organizational aspects of these cultural stages

Beck characterizes the organization level of social systems with eight structures and drivers which flow from these cultural levels:

1. Survival band that is instinct driven
2. Bonding order that is security driven
3. Exploitative empire that is power driven
4. Authority structure that is order driven
5. Strategic enterprise that is success driven
6. Social network that is people driven
7. Integral systems that is process oriented
8. Holistic organism that is synthesis driven

These designs are described in more detail in Appendix A. Each level is specified by its world view, values and aspirations, social dynamics, type of thinking, structure, leadership mode, healthy and unhealthy expressions, and examples.

Application of the concepts in leading designing and developing global organizations

What are the implications of these cultural value structures for organizational leadership, design and development?

Since the level of development of an organization is a function of the societal life conditions in which it exists, we must be able to assess the external environment of the institutions with which we are consulting. In addition to the usual stakeholder analysis, we must be aware of what is happening in the society at large including its resource base. These life conditions are outlined in Appendix C.

If we are creating a Greenfield design, we must be careful to match the organizational aspects to both the global system of which the organization is a part and with the value structure of the local society. Having done this in six countries, I would be happy to share how to do this. The primal directive from the Integral Systems world view, is to develop the strength of all spiral levels so that members of the organization can function effectively in their roles, make healthy transitions from one level to another, and optimize their energy for their work.

In designing the organization or in planning development strategies, one must be careful in creating the structures and systems which allow each individual to find support for his/her values within the organization. The Strength Survey found in Appendix B can be used both as an assessment tool after the organization is up and running or as a design tool to be confident that all the value systems are being satisfied.

These levels of development are also a useful set of concepts we can use in teambuilding, another standard process we use in development work. Lencioni⁶ identifies five aspects of functional teams which parallel the first five levels of the spiral: trust (purple), healthy conflict (Red), commitment (Red), accountability (Blue) and results (Orange).

One of the traps in the organizational development profession is the use of tools and methods from only one level of development. My article, “Myths, Legends and Lore and Cultural Evolution”⁷, I sort the various organizational development technologies by level of cultural evolution. The danger for OD professional from the United States is that we use the techniques which are appropriate in a Level 5, Orange, Strive-Drive culture to problems in organizations and societies which are at a different level. It is another instance of the quip: “for one with a hammer, all problems are a nail”.

Although it has some neurological substrates, culture intelligence can be learned. Evan Flower in Australia included Spiral Dynamics as one of the foundation disciplines in Conoco’s leadership education program to good effect. It was especially useful for company country directors in negotiating with local governments.

Summary

Culture is an analytic subsystem of any social system which has implications for all the eight other subsystems of a system and a change in any one subsystem will have repercussions in all the rest. As organizational development professionals working in and with global institutions, we benefit from understanding the influence of culture on all our decisions and development strategies. Mastering the complex concepts, the distinctive languages, and the typical behaviors of all levels of cultural evolution as outlined here is a foundation for working in multicultural organizations with cultural intelligence.

Appendix A.

1. **Beige, Survival, included in the employee contract:**

- a. World View—we are in a world of scarcity and danger and the organization can provide what I need
- b. Values and aspirations—obtain the resources to survive i.e. enough food, clothing, shelter
- c. Social dynamic—every person for himself
- d. Thinking—instinctual, driven by basic needs
- e. Structures—alone, minimum wage jobs
- f. Leadership—appeal to survival needs, keep people dependent at this level
- g. Healthy expressions—supportive individuals, find non-violent ways to get needs met, negotiate for what one needs, contracting
- h. Unhealthy expressions—killing, robbing, using organizational resources for personal benefit
- i. Examples—some start ups, organizations on verge of bankruptcy, daily laborers

2. **Purple, Kin Spirits, Membership and Belonging:**

- a. World View—the world is comprised by tightly knit groups of people which support each other and defend their territory
- b. Values and aspirations—belonging to a team in an institution which can provide security and behave in harmony with the forces in the world
- c. Social dynamic—follow tradition, be a loyal member, conform to the groups norms, values, rites and rituals, sacrifice for group
- d. Thinking—group think, the traditional ways, trust each other
- e. Structures—departmental “tribes”
- f. Leadership—“worthy” chiefs who are chosen by conformity to group

⁶ Lencioni, Patrick, *The Five Dysfunctions of a Team*, (Jossey-Bass: San Francisco), 2002.

⁷ *Organization Development Journal*, Vol. 21, No. 3, p. 103.

- rites and rituals, direct democracy
- g. Healthy expressions—group identity, back each other up
- h. Unhealthy expressions—discrimination, nepotism, group “superiority”
- i. Examples—tribal nations, family-business dynasties

3. Red, Power Independence, energy and empowerment:

- a. World View—the organization is a “jungle”, you have to fight to survive, haves, have-nots, powerful-powerless
- b. Values and aspirations—to have respect, power and independence
- c. Social dynamic—use of personal power in conflict and combat
- d. Thinking—egocentric, self-referential, narcissistic, heroic
- e. Structures—dictatorships, power-based
- f. Leadership—force, threat, control by fear, keep people in state of constant siege, “culture of honor”, vengeance, retribution
- g. Healthy expressions—striving for independence, fun-loving, spontaneous, fearless, heroic, independent, courageous, brave, creative
- h. Unhealthy expressions—impulsive, paranoia, dominating, lying, cheating, stealing, rape, manipulation, intimidation
- i. Examples—mafia, Iraq under Saddam Hussein, monopolies in the marketplace

4. Blue, Truth Order, organization structures, processes, procedures:

- a. World View—in the chaotic world, there is one true way which will lead to success (“isms”)
- b. Values and aspirations—to be good, to fill the role, to know “the truth”,
- c. Social dynamic—obedience to authority, individual character
- d. Thinking—ideological, dichotomous (good-evil, black-white, up-down), categorical, focus on ideal future, socio-centric, absolutistic, willing to sacrifice self for organization
- e. Structures—hierarchical, corporations (internally), rigid male-female role structures, everyone knows “their place”
- f. Leadership—formal, rule based, brands people good or evil, “law and order”, justice
- g. Healthy expressions—strive to be good, be responsible, care for own, discipline, postpone gratification, save for future
- h. Unhealthy expressions—witch-hunts, inquisitions, slavery, castes, have and know “your place”, suppression of dissent, reject outsiders, rejection of science (evolution), confusion of “logos” and “mythos”
- i. Examples—boy scouts, military, fundamentalist religions, “Red” states, uniforms, banks, governments

5. Orange, Strive Drive, Enterprise, Innovation:

- a. World View—the organization is full of opportunities for those who are willing to take risks and learn how the world works through science and experience
- b. Values and aspirations—to be successful, to win and get trophies of success, efficiency, wealth creation, meritocracy
- c. Social dynamic—competition is the source of social progress, creative destruction (change)
- d. Thinking—scientific and pragmatic, i.e. what works, measurement, flow and process analysis
- e. Structures—meritocracies based on competence, confidence, and commitment
- f. Leadership—“winner take all” competitive selection, policies and decisions based on the facts
- g. Healthy expressions—strive for excellence, creative, high levels of achievement and choice, material plenty, specialization

- h. Unhealthy expressions—cheating to win, seek trophies of success for themselves, everything commercialized, excessive materialism, greed, nothing sacred, Enron, WalMart, “The Corporation”, monopolies, excessive specialization; mixing of government and commerce; separation of church and state
 - i. Examples—magazine ads, beauty contests, competition for grades, capitalism, the European Enlightenment, protestant reformation, adversarial process in courts, US Constitution, US Society
- 6. Green, Human Bond, inclusive community, teamwork:**
- a. World View—an organization is like a human body and for all parts to be healthy, must have a healthy social and economic environment
 - b. Values and aspirations—healthy diverse communities, egalitarian, social and economic fairness
 - c. Social dynamic—the “co” words: cooperation, collaboration, coordination, covenant, consensus, caring for each other
 - d. Thinking—social, consensual, non-judgmental, relativistic, i.e. “everyone’s truth is truth”, inclusive, process orientation
 - e. Structures—flat, democratic, participative, inclusive
 - f. Leadership—participative management, group representation, inclusion of diverse views and people, team leadership
 - g. Healthy expressions—values differences, inclusive, concern for all people in the organization
 - h. Unhealthy expressions—rely only on feelings and reject thinking, permissive, overwhelmed by costs of caring and time required for consensus, ineffectual with Power-Independence, undermine healthy Truth-Order, succumb to social pressure, reject natural hierarchies of knowledge, skill, or perspective
 - i. Examples—civil and human rights movements, co-housing, non-profits, environmental organizations, peace movement, Scandinavian societies and the Netherlands
- 7. Yellow, Integrated Systems, all values respected:**
- a. World View—the organization is a complex set of interlocking systems all of which are interconnected
 - b. Values and aspirations—understand complex systems; create natural systems; economic, social and environmental sustainability; value all world views
 - c. Social dynamic—effective change is driven by integrated vision, personal interests and values, and by creating conditions which allow people and social systems to develop or emerge
 - d. Thinking—complex, integral, systems thinking, general
 - e. Structures—as required by the situation, both community and hierarchical structures, meshworks
 - f. Leadership—principle of minimal specification for governance structures, lead by creating common vision and mission, self-directed work teams
 - g. Healthy expressions—sees the interaction of all systems, deep generalists, very effective in catalyzing change
 - h. Unhealthy expressions—impatient, arrogant, too complex
 - i. Examples—Nature Conservancy on Drummond Island, *Natural Capitalism*, *Good to Great*, wholistic medicine, learning organizations, *Maverick* and *The Seven Day Weekend* by Richard Semler.
- 8. Turquoise, Global View, universal perspective:**
- a. World View—the world is comprised of many societies and peoples at different stages of development and in different conditions but all of whom have basic human rights
 - b. Values and aspirations—global well-being and justice based on strong healthy organizations and societies; the earth is their global commons, value multiple identities
 - c. Social dynamic—global cooperation and governance to coordinate their

- efforts to develop and share their resources to assure social, economic, and environmental justice
- d. Thinking—holistic, multiple levels, all sectors, all societies
 - e. Structures—societies, international and global institutions structure themselves to achieve a common vision for the “global village”
 - f. Leadership—can take action to assure human rights for all peoples as specified in the Universal Declaration of Human Rights, global leaders with political skills
 - g. Healthy expressions—global associations, cultural exchanges, tourism
 - h. Unhealthy expressions—global cabals which work for the dominance of a particular society or civilization, i.e. global empire; global lobbyists, global arms traders, rhetoric of free trade but reality of protectionism and subsidies
 - i. Examples—United Nations, International NGO’s, United Religious Initiative, McDonough and Braungart’s design criteria from *Cradle to Cradle*, “love all the children of all species for all time.”

Appendix B.

Strength Survey Questions

- Does this organization have adequate financial resources?
 - Do people have healthy physical working conditions?
 - Are people free from emotional stress?
 - Are people are safe?
 - Are people adequately compensated, do they receive a "living wage?"
 - Do people have job security?
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- Do people belong, are they really members of this organization?
 - Do people trust each other (up-down, peers).
 - Are people warm and friendly with each other.
 - Are there rites, rituals, and ceremonies which mark significant milestones in the organization’s past and present.
 - Are people loyal to the organization and is the organization loyal to the people?
 - Do people care about each other?
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- Do people take initiative?
 - Are people treated as individuals.
 - Do people have high energy and excitement about what they do.?
 - Are people respected?

- Do people speak the truth without fear.
 - Do people have fun, enjoy their work and their relationships.
-

- Are people ethical, honest and do they behave with integrity?
 - Is work well organized, is there order and discipline?
 - Do people respect the "chain of command"?
 - Is the organization fair with everyone?
 - Are people evaluated and held accountable for performing their roles and responsibilities?
 - Do people have a noble purpose or significance in their work?
-

- Are people guided by strategy, goals and objectives?
 - Do people compete to be the best or the first?
 - Are decisions made on "the facts" by those with the best information?
 - Are people empowered to change processes to improve them?
 - Are there in-process measures to control processes?
 - Are high-performers recognized and rewarded for their contribution?
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- Do people build close relationships with internal and external customers?
 - Is there cross-unit teamwork, coordination, collaboration, and cooperation?
 - Do people participate in decisions which affect them?
 - Is there a positive culture in the organization?
 - Is the organization diverse and inclusive of all types of people?
 - Does the organization help and encourage people grow and develop?
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- Are people guided by a challenging organizational vision?
 - Do people behave consistent with a set of values and guiding principles (rather than detailed prescriptions and orders)?
 - Are the interests of all stakeholders considered and balanced in decisions?
 - Are environmental, social and economic sustainability criteria used in making decisions?
 - Do people regularly examine and learn from experience?
 - Are people striving for continuous improvement in their work performance?
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- Do you know about the behavior of this organization in other societies?
 - Does the organization consider the global impact of its products and services?
 - Is the organization driven by the "universality principle" which requires respect for all people in all societies (e.g. Universal Declaration of Human Rights)?
 - Does the organization use the "precautionary principle" in making decisions?
 - Is global environmental impact used to test decisions?
 - Are the results of research and development on generic processes and common scientific challenges which can benefit everyone shared with other societies?
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Appendix C.

Life Conditions

- A. Physical Environment.—The physical conditions, both natural and man-made ecology, within which the social system resides.
- Major geographic areas: (see *Civilizations* by Fernandez-Armesto); natural habitat (ice, desert, rain forest).
 - Environmental conditions: air, water, land, living things. Atmospheric conditions, chemicals and minerals in air, soil, and food; light sources and types; climatic variations.
 - Biological species and resources.
 - Natural physical resources.
 - Physical infrastructure: roads, facilities, and equipment.
- B. Population. The individual and institutional members of a system and how they reproduce.
- Family size and structure, family lineage, reproductive patterns.
 - Population and population density, urban sprawl, rural spread.
 - Significant subgroups within the system, homo-heterogeneity.
 - Health. (*health, life expectancy*)
 - Dominant temperaments, natural wanderlust, and thrill-seeking personalities.
 - Relationships and interpersonal dynamics (horizontal Vs. vertical).
- C. Economic Conditions—The economic conditions, structures, and processes which support the physical needs of the system population.
- Means of making a living, positioning in the resource flow, opportunities and access to niche pathways, economic opportunity structure.
 - Inclusion in economic opportunity structure by appearances and physiognomy, family, race, age, class, gender.
 - Availability and richness of niches.
 - Competitive advantages; unique endowments; resources.
 - Income levels.
 - Production, distribution, and consumption of goods and services internal to the system.
 - Financial conditions, savings, wealth. (*average wealth*)
 - Survival resource availability: food, clothing, housing and water.
 - Suppliers and customers/clients: imports from and exports to each.
 - Sector specialization and level of development.
 - Technologies.

- D. Capacities—The ability of a system to support itself, build and maintain systems, and adapt as needed to changing conditions.
- Ability to adapt to changing living conditions.
 - Wild cards that disturb the previous social order.
- E. Political Conditions—The formal and informal political and government structures and processes with the authority to make and enforce decisions for the system.
- Boundaries of system.
 - Perceived levels of threat or safety. (*safety*)
 - Political authority structure, type of government. (*democracy, political and individual freedom*)
 - Structure of political competition, political system (parties, pressure groups, groups with political influence).
 - Courts and systems of justice.
 - Role, type, and rule of law.
 - Military, police, and other agencies which defend the system and enforce conformity.
 - International relations and influences external to the system (in suprasystems, parallel systems); level of self-control vs external control.
- F. Social Conditions—Individual, group, and cultural placement within a population and the hierarchies of social power, status, and influence.
- Social roles, socioeconomic 'class,' social inclusion/exclusion and opportunity structure by appearances and physiognomy, family, race, age, class, gender (*equality between classes and between the sexes*)
 - Social mobility.
 - Systems of social support.
 - Types and amounts of crime and abuse.
- G. Information—Sources and availability of information to the members of the system.
- Information sources (media) and freedom (freedom of press).
 - Education structures & processes, educational level, literacy.
 - Communication and information.
- H. History—Location along the overall line of human development, the particular culture's stage of emergence, and phases in the individual's life passages.
- Epochs, dispensations, generations, periods, cycles, dates, time-frames.
 - Personal histories, phases.
 - Senses of past/present/future.
 - Social memories, the stories we tell ourselves.
 - Unresolved historic issues.
- I. Cultural Conditions—The objective and subjective knowledge, beliefs, values, languages, styles and norms used by a system to govern decisions and behavior.
- Language(s) and dialects.
 - Religions, religious beliefs and structures.
 - Public ideologies (e.g. Marxism, capitalism, the "isms.")
 - Celebrations, ceremonies, rites and rituals.
 - Arts and cultural institutions; works of art, icons and relics from the past.
 - Cultural norms and requirements, life styles.
 - How things get done: vertical, horizontal relationships (see Putman, *Making Democracy Work*.)
 - Positions on the Spiral, where centered, what emerging.
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