



Ton Martins

TURQUOISE CONSCIOUSNESS

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How can we interpret the moment that contemporary society is going through without repeating the mistakes of centuries past? What effective actions can and should be undertaken to map this reality so that we may change direction and move towards a better future for all? What is the role of each one of us as members of the same society? Where are we failing?

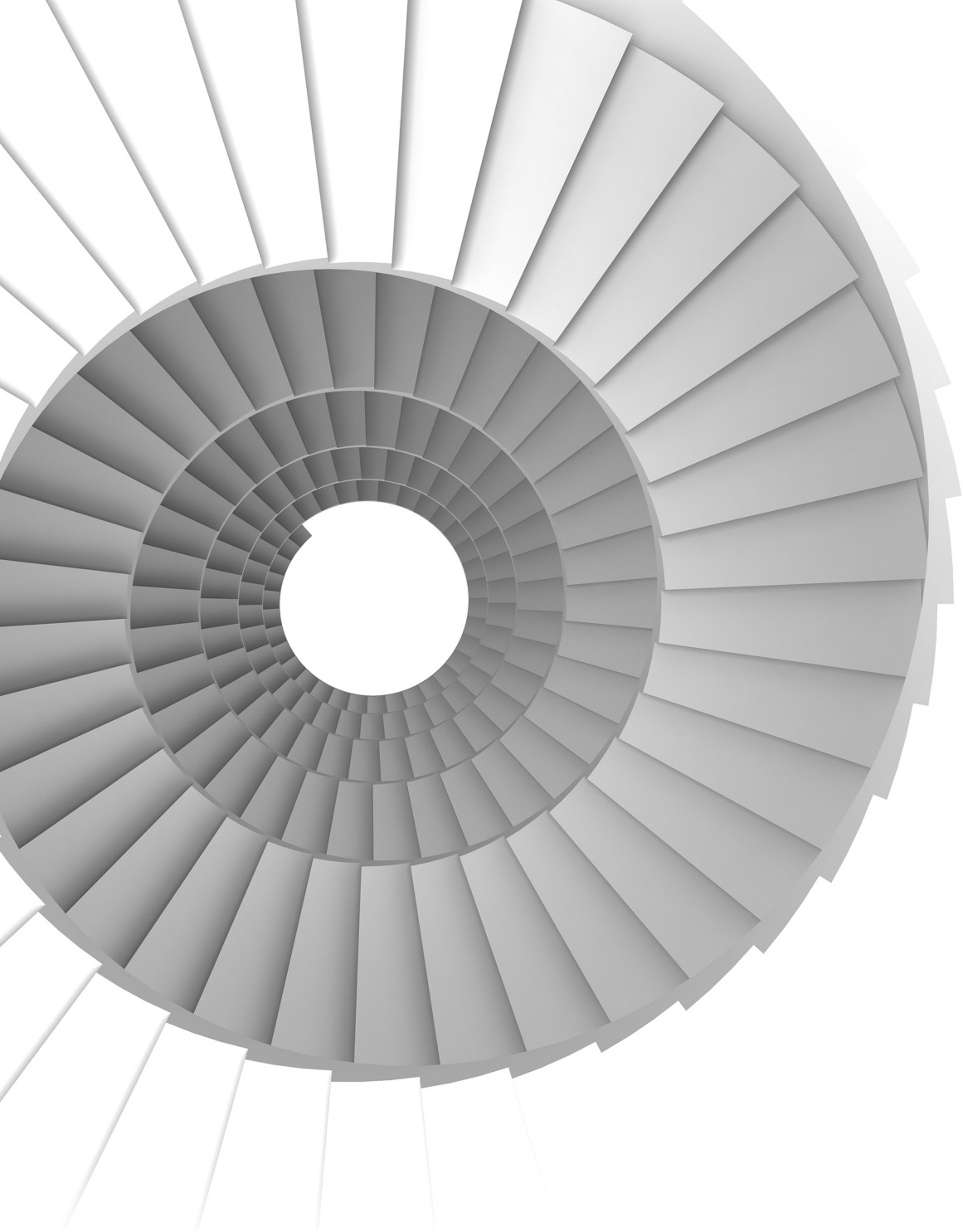
For Ton Martins, the answers to these and other related questions are based on the assumption that we all possess an essence that goes beyond the physical realm, which requires us to merge the material and spiritual aspects of life. Based on this presumption, and the evolutionary spiral of Beck and Cowan, the author offers us, in language both strict and fluid, a provocative work that prompts reflection. Heated debates representing everyday situations contextualize and exemplify the ideas defended in these pages.

An exquisite and pragmatic work, an invitation to examine ourselves and the world from a broad perspective and move up through the color levels of the evolutionary scale, letting go of pathological traits and drawing on the virtues and potentialities that each one of these colors holds in store for us, ultimately emerging into turquoise consciousness.

Wanderley Carvalho

Ton Martins

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Turquoise Consciousness

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A toast to
the Spiral wonders!

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PREFACE



There is a distinct feeling that changes of every kind are in the air. We live in changing times. This transition is not limited to Brazil, nor to this generation; it's global. For centuries intellectualized consciousness has tried to describe, analyze, outline scenarios, predict results and control moments like these. It has never managed. Changes take place and consciousness has to live with the results.

Nevertheless, human consciousness does not allow such surrender for no reason. Consciousness is rational, emotional and also intuitive. We process intuition with the same weight that we process data, facts and emotions. That's why this work attracted my attention. Considering that all facts continue to be analyzed by science and reason, full consciousness couldn't just follow the same path. There must be a specific way to describe and classify levels of consciousness.

Ton Martins impressed me with his capacity for logical reasoning, his command of words and rhetoric, knowledge of the law and organization of concepts. Since I belong to the school of reason and science, the theme proposed by Ton intrigued me. I thought he had extrapolated to the esoteric side in order to offset his striking background as an intellectual.

But after reading his first book, *Connections*, I saw his qualities of reasoning, logic and organization being applied in an attempt to explain the inexplicable. I commented that his line of reasoning in the first work was so deep that it required the reader to keep various concepts in mind during the reading in order to have full understanding of a particular paragraph. Socrates probably had this ability, and Ton himself, of course.

In this second work, he has made it easier for us. His qualification of consciousness is simple and curious. It is much more effective and easier to comprehend, and therefore more powerful. After the reading, I found myself facing the challenge of discovering the color of my consciousness on several occasions. Afterwards, I extended my analysis to see how the different cultures that I've had contact with manifested their collective consciousness and in what "color".

PREFACE

In these changing times, everything serves to guide us about the reasons why things happen. No science can reduce the complexity of variables that impact our consciousness and make us react the way we do in particular times and places. Only a new and subjective way can help us analyze the times we live in. Ton just might have found that way.

Luiz Philippe de Orleans e Bragança

INTRODUCTION



“Okay. It has a nice cover and provocative theme, but why should I read this book?” asked a reader leafing through the book.

“These transcendental themes seem cool. I’m into subjects like evolution, moral hierarchy, materialism, spiritualism, other dimensions and whatever – all that crazy stuff,” answered a friend.

“I heard that this author has written another book but, my goodness, it’s too technical. This one looks more understandable and this colorful ‘evolutionary spiral’ thing seems sensational. I’m curious, but I wonder if it’s worth it,” he continued.

That is a valid question. Instead of responding in words, I will show it in chart form, where you can see eight perspectives, or rather eight different ways of observing the world around you. That’s what this book is all about and much more. I am going to take you through all these exciting colorful lenses to explore their potentialities, virtues, and pathologies, in an exciting discovery of new material, emotional, mental, and spiritual horizons. Don’t bother wasting mental energy trying to understand everything now. I suggest you just enjoy and have fun with this first summary chart of the spiral. I invite you to identify yourself, as well as your relatives and friends, among the various colors.

I suggest you just enjoy and have fun with this first summary chart of the spiral. I invite you to identify yourself, as well as your relatives and friends, among the various colors.

CHART 1 – SYNTHESIS OF THE EVOLUTIONARY SPIRAL

Color	Core Value	Worldview	Virtues	Weakness	What they fight for
Beige SurvivalSense	Survival	Instinctive	Heightened instincts	Precariousness Vulnerability	Subsistence
Purple KinSpirits	Ancestors	Tribal	Group-orientation	Superstition	Ritualistic tradition
Red PowerGods	Power	Egocentric	Strength	Impulsiveness	Triumph
Blue TruthForce	Order	Authoritarian	Organization	Obstinacy	Heroic nationalism
Orange StriveDrive	Rationality	Strategic	Accomplishment	Greed	New markets
Green HumanBond	Brotherhood	Consensual	Community	Indecisiveness	Planetary protection
Yellow FlexFlow	Fluidity	Integrative	Flexibility	Macro synergy	Not belligerent
Turquoise GlobalView	Interconnection	Synergistic	Creates macro systems	Under study	Not belligerent

“How confusing! Who came up with all this crazy stuff?”

“Looks like it was some old psychologist guy named Clare W. Graves from the 1960’s. After that, two other guys named Beck and Cowan developed the theme. I think it’s all based on a scale of core values and worldviews or something like that.”

If we come to understand the evolutionary spiral little by little, it will broaden our perspective, in a kind of gradual unveiling, naturally incorporated into our minds on a recreational journey in which we are the “chameleon readers”, as we identify with each particular color to a greater or lesser extent.

As an extra tidbit, I will leave you another summary chart addressing the relationship between individual behavior and social context and which I believe will be quite entertaining when it reminds you of your boss, coworkers or any other area of your life.

CHART 2 – RELATIONSHIP BETWEEN CONTEXT AND BEHAVIOR

Color	Social context	Behavioral tendency
Beige	Instinctive state, nature	Acting irrationally and animal-like
Purple	Frightening mysteries, tribalism	Fear of “spirits”
Red	Importance of strength	Individual struggle and triumph
Blue	Strict regulation	Obedience to authority, guilt
Orange	Strategic alternatives, opportunities	Experimentation in search of success
Green	Humanitarian sharing of the habitat	Communion, social equality
Yellow	Complex systems, integrated fluidity	Search for responsible freedom
Turquoise	Interconnected powers	Systemic conceptualization of chaos

Each color level is filled with wonderful aspects but also setbacks and particular adversities. These layers of greater or lesser value systems are called *v*memes. Meme was a neologism, or new word, coined by Dawkins and Csikszentmihalyi (whoever can pronounce that will get a lolli-pop) meaning the common elements of a culture or behavioral system generally transmitted by non-genetic processes like imitation. The letter *v* preceding the word represents the values of these cultural principles, influenced by linguistic and artistic agents, economic models, climatic factors and so on – a little of everything.

■ *“Uh, excuse me. I’d like to speak to the author! So what is all this good for anyway?”* enquired a reader.

As for the inquiry about the usefulness of the content presented here, I must say that the understanding of the fantastic virtues of each evolutionary level and its challenging weaknesses will help to expand our consciousness, that is, extend our lucidity into a greater number of perspectives and distinctions for this vast world of ours and for our own lives.

Dear real readers, you have just seen a fictional reader direct a question straight at me. This will be happening throughout the book and most of the characters that are part of the dialogs, whether with the author or among themselves, were inspired by my own personal experiences. The idea was to present certain reflections and information seasoned with a bit of fun and humor. The challenge was to follow a logical progression in presenting the evolutionary steps and responses to my characters. The chapters also follow a similar structure, starting with conceptual clarifications, then on to the main characteristics of each level, and ending with their peak and transition.

As for the inquiry about the usefulness of the content presented here, I must say that the understanding of the fantastic virtues of each evolutionary level and its challenging weaknesses will help to expand our consciousness, that is, extend our lucidity into a greater number of perspectives and distinctions for this vast world of ours and for our own lives. Therefore, the spiral concept will be grasped naturally and gradually as a result of the reading and eventually give way to the ability to move freely among the levels. From now on, I will call this transit or fluidity among the levels and their aspects of mutual assistance *Spiral Dynamics* – based on the work of the same name by Beck e Cowan¹ – whose action can be compared to that of a river that supplies various cities, enriches the mountainous landscapes, silently and generously providing the conditions necessary for life to flourish.

This far-reaching evolutionary comprehension will bestow upon us the precious tools we need to overcome everything with spiritual preparedness, willingness, and valor. I promise you are in for quite an adventure! Confidence and courage are great attributes; however, when coupled with transcendental concepts and serenity, they give us unbeatable high moral standards and special ethics that are both inclusive and qualifying. *Impossible, you say?* This book aims to demonstrate the possibility of integrating inclusion with qualification, public with private, social with individual, and so forth.

1 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006).

The colors help us to remember
the focus of each stage of
civilization. All this is in harmony
with the incredible and fascinating
synchronicity of historical and
humanistic developments and
sustained by solid scientific
research, whose sources will be
presented throughout the book and
at the end. Welcome, dear reader, to
this memorable journey!

The colors help us to remember the focus of each stage of civilization, starting with the beige African savannas and their challenges to survival, followed by tribal mysterious purple and its shamanic purple paintings, the passionate bloody pulsation of red, the firmness and determinism of blue, the entrepreneurial strategies in the orange furnaces of incandescent steel, the solidarity of the lovers of our lush green forests, the solar comprehension and fluidity of yellow, and finally culminating in the predominantly turquoise colorings of the ocean movements as seen from space and the aurora borealis, with its macro inspirations and meanings. All this is in harmony with the fascinating synchronicity of historical and humanistic developments and sustained by solid scientific research, whose sources will be presented throughout the book and at the end. Welcome, dear reader, to this memorable journey!

Better check your WhatsApp because there's a message for you:



#Buckle_up@you're_in_for_a_bumpy_ride.com



“My existence centers on survival. Energy is devoted to staying alive and meeting the needs of my physical being so I am not hungry or thirsty. I must reproduce my kind so I respond to sexual urges as they occur. I do not know what you mean by ‘future’, laying plans, saving for a rainy day, or ‘self’. My body tells me what to do and I am driven by senses talking to my brain, not so much a conscious mind.” These are the highlights of Beck and Cowan to describe the core of beige.² We will delve deeper to examine this instinctive stage through the following topics:

Why beige?

Survival man

Emerging leadership

Virtues and pathologies

Peak and transition

WHY BEIGE?

The color beige is prevalent in hot desert sands and dry African savannas, where heightened instincts and innate senses are required for survival and negligence mercilessly means death. This is the mnemonic aspect of this color. The beige level definitely ignores the order of silverware and etiquette of napkins. It is all about the most primitive and basic task of staying alive by satisfying one’s physiological needs.

This level is not motivated by individual emotions, since there is no space for romanticism. All energy is directed towards managing to stay alive for one more day. It is the tiring daily routine of survival, as in the deplorable case of wars,³ diseases like Alzheimer’s, mental disorders, starving masses, deep stress, natural needs for procreation, or simply innocent newborns. These are some of the possibilities for its emergence in the present.

² Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 197.

³ http://www.bbc.com/portuguese/noticias/2014/04/140407_ruanda_genocidio_ms

Devoid of power and endowed with only rudimentary consciousness, the beige individual lives, or rather, survives in an automatic and socially autistic way, driven only by instinctual and genetic brain programs in search of the obvious demands of biological living. Individuality is at the beginning of its journey towards evolutionary awakening and is almost unable to sustain itself as a single unit.

This level is believed to have arisen 100,000 years ago, at the time people starting forming into bands whose main concern was restricted to maintaining strips of protected areas in order not to be devoured by predators and guarantee survival for one more day. The beige ^vmeme is crude to the point that its value structure is limited to primary biological needs, like satisfying hunger and thirst, controlling temperature, and instinctive procreation to maintain its own species.

SURVIVAL MAN

Devoid of power and endowed with only rudimentary consciousness, the beige individual lives, or rather, survives in an automatic and socially autistic way, driven only by instinctual and genetic brain programs in search of the obvious demands of biological living. Individuality is at the beginning of its journey towards evolutionary awakening and is almost unable to sustain itself as a single unit. In the words of Beck and Cowan, “the individual has no real sense of a distinct self because ‘I’ and ‘thou’ and even ‘it’ are indistinguishable”.⁴ Time and space are of the least importance, and a whole lifetime is nothing more than an eternal here and now.

EMERGING LEADERSHIP

“How can anyone manage to lead without consciousness of self?” asked an intrigued reader.

“Good question. This author considered this leadership emerging, meaning rudimentary and almost inexistent,” replied a friend.

“But almost inexistent isn’t the same thing as 100% inexistent. Now I’m dang confused,” resumed the reader.

Incapable of organizing into tribes, rudimentary beige leadership is only able to form bands of survival for the immediate perpetuation of life, flagrantly primary in its evolution and dominating by force, in the same way that animals do with their miniscule or less developed rationality. To make a long story short, the concept of leadership is too sophisticated for

4 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 199.

this evolutionary stage. Its occasional use in this crude setting should be attributed to aspects that are merely instinctive.

VIRTUES AND PATHOLOGIES

In their work, Beck and Cowan reported cases of adventurers in forests and war veterans that claimed to have heightened senses of hearing and smell after weeks in contact with the most primary needs of survival.⁵ Thus we can point out an aspect of this level that is at least relatively positive, in the sense of increasing the instinctive or perceptive capacity to carry out tasks and demands that belong to this degree.

The negative side of the report is obviously linked to the extreme restriction of the other levels, since the beige stage will consume all of the individual's energy in the search for food and warmth during the day. Therefore, it is imperative that we verify the possibilities of ascending transition of this evolutionary moment that can be natural – as in the case of a newborn's healthy development – or pathological, as in the case of physical diseases, social maladies, and environmental catastrophes.

PEAK AND TRANSITION

"That's nice. Despite some controversy, this level seems easy enough. Now, get this: Why did humankind develop superior or more sophisticated levels of consciousness? Truth is we dominated the planet with just our intellectual difference. We did it even without the wings birds have, the poison of snakes, the nimbleness of monkeys or the strength of elephants," continued the conversation between the readers.

"Hmm, I'm not sure I agree. Primates do breathtaking things. I wonder if we're really so much more evolved. How can you explain such a great evolutionary difference if only 1% of our DNA is different from that of our chimpanzee friends?" commented his friend.

"Well, my friend, the difference in DNA might be small, but the evolutionary superiority is gigantic. You can't deny that," the reader added.

5 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 200.

“You’re right, but now I have another question. Where in the world is the missing link between us and the other hominids? Not to mention our ‘little primate bros’, friendly dolphins or our kinship with the Neanderthal. Can there be a natural evolutionary impulse, either random or by intelligent design?”

“There are a lot of questions and not enough answers right now. This level seems silly, but it also holds great informational challenges. I suspect we’ll get closer to the answers as we study the higher levels.”

The peak of beige does not go beyond material misery and fundamental needs. I regard it to be particularly irrational that such a crude level could be considered a kind of evolutionary oasis by some intellectual dupes who still fall for the mythical fallacy of Rousseau’s noble savage and the mix-up between progress and regression. Upon studying the Spiral of moral development, the romanticist idealizations of returning to a savage past, presumably nobler and happier, that would eliminate the civilized “evil-doers” can be qualified as immature. That’s enough childishness.

These romanticists forget that along with the dirty water of the civilizational bath, we would be throwing out the baby itself. It is worth mentioning that, in an attempt to free themselves from social pathologies, infantile political scientists advocate abandoning civilization neglecting the fact that it is the advances of civilization that enable the production of enormous quantities of food that, even with deficient distribution, keep over seven billion human beings alive (year: 2017). That would be like refusing medication solely because of its bitter taste.

The argumentative rhetoric of the lovers of this crude anti-progressivism is curiously linked to ideologies that are paradoxically called “progressionist” and despite the terminology, commonly take a stand against technological advances. *After all, why should we accept the Uber app if we have taxis?*^{6,7} We will get back to this thought-provoking analysis when we address the higher levels, where this linguistic schizizophrenia will become

6 http://www.correiobraziliense.com.br/app/noticia/cidades/2016/11/08/interna_cidades-df,556346/taxistas-protestam-na-esplanada-contra-a-regulamentacao-do-uber.shtml

7 <http://g1.globo.com/rio-de-janeiro/noticia/2016/11/camara-dos-vereadores-aprova-projeto-de-lei-que-proibe-uber-no-rio.html>



clearer. Nonetheless, I would like to point out this simple-minded ideology aimed in a descending direction, obviously contrary to the ascending progress of the Spiral. Nowadays this is found explicitly in the protests against new mobile phone apps⁸ or the enraged destruction of material and equipment for biotechnological research,⁹ to name just a couple.

Beck and Cowan used the expression regressive ν meme¹⁰ to refer to the descending phenomenon of the Spiral and criticized other levels of development for producing “fallout from more complex ν memes at work in society as they draw energy and resources into their spheres, leaving others without”.¹¹ Later on, we will be analyzing how the pathologies of the red and blue ν memes, and especially some toxic orange and green by-products, spark social revolts and negatively foster regression to beige suffering of hunger and thirst.

The evolutionary and ascending transition of this stage occurs through nurturing and tender loving care. I emphatically advocate humanitarian aid for this ν meme, since its members are not even able to ask for help and therefore depend on the solidarity of other members of their species. The remaining psychological challenges to removing them from possibly traumatic conditions also call for consideration and expertise from the higher levels.

Within this framework, if science can play the bad guy with its destructive bombs, then it is clear to see that it can also play the role of triumphant hero by putting to use its technological capability to optimize food production and transport it appropriately to wherever it is needed. But, we must delve a little deeper into the other ν memes in order to elaborate on this topic.

The transition phase of beige occurs naturally when the need for survival no longer demands all of the individual’s energy to be spent on self-pres-

8 <http://g1.globo.com/sao-paulo/noticia/2016/06/taxista-se-acorrenta-em-frente-prefeitura-em-protesto-contr-uber.html>

9 <http://veja.abril.com.br/brasil/mst-destroi-15-anos-de-pesquisa-em-biotecnologia/>

10 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 200.

11 *Ibid.*, 200-201.

ervation, allowing a certain remainder for new brain synapses leading towards a consciousness that will distinguish the individual from plants, animals, and other individuals of the same kind. The logical consequence of this self-awareness, as an independent agent of the environment, will bring the first awareness of danger and the power of the external world which is grandiose, frightening, and filled with magic potions and powerful thunder gods.

This is where it becomes possible to discover friendships, family ties, emotional bonds, and the fundamental temporal awareness of before and after that allows for the comprehension, albeit primitive and full of innocence, of the cause and effect between some phenomena; but this is the subject of the next level: *purple consciousness*.

But before anything else, check your WhatsApp. I've just sent you a message:



#abracadabra@here_comes_the_spell.com/rain_dance

A large, stylized number '2' is positioned in the upper right quadrant of the image. It is composed of two overlapping shapes: a darker purple shape in the foreground and a lighter purple shape behind it, creating a sense of depth and layering.

PURPLE
BELONGING



“We seek safety and security for our kind through trust in blood relationships, extended family bonds, and magical powers which reach into the spirit world. We honor our ancestors’ ways as sacred for they are even with us. Our path is full of seasonal rituals, rites of passages, traditional music and dance. We seek to live in harmony with nature and her ways through our ceremonies.” This is how Beck and Cowan¹² portrayed the core of purple and all its characteristic tribalism, which we will analyze through the following topics:

Why purple?

Tribal man

Mythical leadership

Purple spirituality

Modern purple

Virtues and pathologies

Peak and transition

WHY PURPLE?

The color purple is prevalent in the cloaks of priestesses; it is commonly worn in tribal adornments and linked to the mythical world full of magic and mystery. Here is the mnemonic aspect of the purple hue and its source of inspiration to represent this level of consciousness, whose particularities and concerns about its ancestral spirits show an understanding of how important the unity and power of brotherhood is, even if primitive in form.

When the bands realized that organizing themselves in tribes made it notably easier to maintain life, safeguard it against predators and also acquire provisions of food and clothing, tribal consciousness emerged with its evo-

12 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 203.

lutionary advances in respect to the color beige. I regard it to be a reasonable estimate that tribes emerged 50,000 years ago,¹³ which marks the beginning of the purple ^vmeme and its whole value and paradigm structure.¹⁴

TRIBAL MAN

This is the kind of individual who craves the protection and safety provided by the clan and acts according to its dictates. His thoughts are full of mysteries and feelings shrouded in fear and insecurity, and therefore the phenomena of nature acquire a premonitory meaning full of childish mythical illusions. The purple individual is highly susceptible to superstitions, blood oaths, sacred places and so on.

In purple tribalism and its particular feeling of safety in belonging to a specific tribe or group, the individual is horrified at the possibility of questioning the power of the thunder gods or any other supposed threats from ancestral spirits. The tribal individual therefore obeys the desires of the threatening spiritual beings, shows loyalty to the elders and tribal customs, conserves places, objects, and magic enchanted rituals (instead of focusing on historical information, like the blue consciousness), and finally, seeks to interpret the facts of daily life in his own way and abide by the powerful messages of nature.

MYTHICAL LEADERSHIP

Based on these characteristics and the entire belief system of this evolutionary level, the purple leader must be born among those who bear messages from the deities of nature or even those who influence them with their rain dances and other rituals of mythical and fantastically terrorizing manipulation of external forces. Purple innocence will believe piously in legendary and fictitious powers, and its mythical leaders will interpret legitimate and imaginary phenomena according to their respective evolutionary degree and level of consciousness.

The tribal level is characterized by the idea that the individual can and should be sacrificed for the whole. Purple logic would not consider it

13 <http://www.revistalola.com.br/cotidiano/homem-50-000-anos-america-440778.shtml>

14 <http://renatofurtado.com/wp/2016/01/06/a-origem-da-propriedade-privada-e-da-familia/>

outrageous to designate a human sacrifice to appease the Sun God to keep him from revolting and hold back his destructive lava of the sacred fire. The idea that the whole deserves the respect and contributions of its parts was well identified by looking through the purple lens, but it lacked the fundamental view that the part is absolutely indispensable in the composition of the whole. In analogy, we can imagine a molecule dismissing an atom because of the former's superiority over the latter. The result would obviously be the elimination of the molecule itself. This marks the beginning of the stale exclusion that will prevail until the green level of the Spiral:¹⁵ *transcendence without inclusion*.

PURPLE SPIRITUALITY

In terms of spiritual phenomena, all of the levels are subject to typically human experiences, including situations and objects of study in the field of parapsychology with all of its challenging mysteries yet to be completely unveiled by science. Nonetheless, this level will have a more primitive reading through the rough interpretations of the religious or spiritual leader, whether called shaman, medicine man, oracle, conjurer, witch, elder or chief. In certain situations, these characters accumulate duties that include everything from existential orientation, to healing, to political decisions.

The animistic vision of purple is supported to a degree in certain modern transcendental offshoots, but there is undeniably some amount of ignorance in these imaginary exaggerations and unawareness of one's own personal power. Superstitions abound at this level and remain in some social customs, like the Brazilian custom of jumping over seven waves on New Year's Eve for good luck, walking onto the soccer field with "lucky cleats" or with the right foot, knocking on wood, being impressed by fortune cookies, collecting objects considered sacred and so on. *Is this wrong?* I do not condemn this but merely see it as a limited worldview lacking further clarifications that could broaden the purple perspective, which is indeed still reductionist and often quite immature.

15 To review the levels that each color occupies in the evolutionary spiral, along with its main characteristics, the reader may refer to charts 1 and 2 of the Introduction.

The purple spiritual map seems to be unclear about the extent of the territory, where the power of amulets could prevail over the individual's own will and determination. Purple eyes shine before enchanting phenomena and admire two-dimensional art with its sexual representations linked to fertility and the protection of the great procreative mother. I still insist that this level, as well as all the others, has its place under the yellow sun and can be a healthy part of people's lives, especially in the appropriate phases, like storytelling for children around a bonfire, girls' and boys' clubhouses, visits to the wonderful theme parks of Disney World, and other fun childhood analogies. On the other hand, in the wrong hands, generally among adults, purple misconceptions will cause serious problems and even bloody tribal wars.

MODERN PURPLE

Can it be found in the great urban centers of the present? The answer is definitely affirmative. It can be seen in children during the "terrible twos", in grudges, in the amulets or superstitions already mentioned, in some family rituals, in street gangs, tattoos, piercings or mutilating ear lobe stretching, in the feeling of brotherhood that bonds members of sports teams or corporations and in childish magical beliefs. The "New Age Pop" style, apparently holistic, but actually atomistic or "purplistic", also offers us good examples of this degree, although a certain green consciousness is blended into its postulates. American philosopher Ken Wilber, with his customary insight and prodigious intelligence, wrote an intriguing novel entitled *Boomeritis*¹⁶ in which the main character identified purpleness in the New Age movement replete with popular beliefs and fortune-telling knick-knacks.

Spanish philosopher, journalist and political activist José Ortega y Gasset (1883-1955) developed the *mass man* concept, a kind of modern barbarian who worships the idea of returning to nature for the purpose of gathering and extractivism and whose individual will succumbs more easily to his environment. We can borrow this concept to identify the tribal individual in modern times, overly servile and easily influenced by the reigning collectivism in his social space and an admirer of social concepts of distributism, where "everything is for everyone", which is flagrant-

¹⁶ Ken Wilber, *Boomeritis* (Shambhala: 2011).

ly reductionist in respect to the merit constantly victimized by political populists and demagogues. This problem is also experienced, although less emphatically, by the blue and green levels.

The reductionist concept of banishing individuals supposedly in benefit of the whole is very commonly experienced by purple collectivism, again by blue and subtly absorbed by green. Tragic examples abound in history, like the Japanese kamikazes in World War II, or the formation of systems like the African socialism/humanism known as *Ubuntu*, where the distribution of property is controlled by a particular clan. Modern nepotism is clearly the stale side of purple, a structure in which kinship and its blood brotherhood rank first. The modern political version of blood brotherhood is partisan membership and confrontations, where the main question is: *Are you one of us?*

VIRTUES AND PATHOLOGIES

Among the interesting values of the purple level are clan loyalty and respect for the group. On the other hand, the dark side touches on unconditional obedience to the magic realm and the powerful nature gods. All this is shrouded in abundant enemies' curses, the protection of ancestral spirits and so forth. The purple level can be satisfactorily studied, including its healthy and ludic aspects, in theme parks and amusement parks or, in a more technical light, in tribal documentaries and through the philosophical perspective of renowned American scholar Joseph Campbell (1904-1987) and his research on mythology and comparative religion.

One of the greatest purple pathologies is linked to group isolation resulting from a fear of the unknown "others". As Beck and Cowan observe, "sometimes this leads to inter-clan or intra-tribal warfare in the name of 'ethnic cleansing' or 'racial violence', as in Bosnia or the New Guinea highlands".¹⁷ The same authors cite problems of this nature among Afro-Americans and Australian aborigines. One of the most famous examples can be found in the symbols designed for the creation of an Aryan mythology – the cause of one of the greatest horrors of humanity registered by historians of World War II.

17 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 207.

In all the collectivist ^vmemes of groups with a reductionist view-point – purple, blue and green – fanaticism is of much greater concern than in the individualist colors like red and orange. However, all of them struggle with specific problems in their search for a representation of their divinity, whether it is the purple thunder god, the narcissistic red god, the vindictive blue god, the orange science god or the green nature god, besides the even more naive materialistic version of deifying ideologies in which the State god should provide for every want and need through the populist sham of its modern day governmental messiahs – the pseudo sanctified and glorified anthropomorphic leaders. The typical mythical superstitions of tribalism are evidently characteristics that pave the way for fanatical subservience to these false deities, disregarding individuality in favor of the collective amalgamation.

PEAK AND TRANSITION



"Hey white man, the moon goddess gives my tribe everything it needs. Stay with us and you shall want for nothing. Our shaman performs a rain dance when it's needed," said an Indian chief to a visitor that was photographing everything.

"I'd rather stay where I am because we also have a source that provides for our needs, which is the collectivity itself that we call the State. Our government distributes food when it's necessary," replied the visitor, concerned about making himself understood.

"Hmm . . . Our gods are similar. I wonder if our moon goddess takes the shape of the State god in your tribe," responded the chief.

After overcoming beige survival but still beneath red individualization, purple belonging bestows upon us the importance of being part of a group in order to broaden our evolutionary horizons beyond food, protection, and sexuality. Nevertheless, humankind desires more, much more. It yearns for freedom and wants each one of its members to be recognized as an individual capable of pioneering new frontiers and facing the challenges of independence and conquest, since the rain dance does not seem to be working so well lately and the thunder god seems a little under the weather. The time has come to cut the psychological umbilical cord that ties children to parents and adults to "Mommy Gaia" and "Daddy State". Teenagers understand that their allowances cannot last forever and adults finally understand that it is unethical to defraud a whole society to hide their apathy towards work; they won't be able to stay under the wing of modern day purple deities forever – *namely, government institutions and their anthropomorphic nannies.*

These neopurples believe the State god and its governmental messiahs will provide for everything with its magical shower of free gifts and infinite blessings flowing out of the mythical portal that some modern shamans wearing suits and ties call public funds, a strange new name for witchcraft. Evidently, purple innocence thinks that no one will bear the burden of this, and that all you need is a big abracadabra social program and some fairy dust and . . . Wow! Hooray! Yippee! Any and all effort and merit will delightfully vanish. *We pray for tribal equality, for our Mother Earth*

creator of life and fertility and this so-called State god of the paleface will provide all the riches we need. This is purple illusion, immaturity, and naivety.

There is a positive belief in the collectivity but still without the rational connection with its logical counterpart, meaning individuality and its unique personal and untransferable rights and obligations. The great nature gods or their modern State version seem weak and insufficient, especially because you have red blood running through your veins and enough strength and honor to provide for and take care of yourself. After all, no one can tell you what to do forever; that's why you broke away from the yokes of society, crude fanaticism, the politically (in)correct, and ended with a typical teenage cry of liberty: *I exist!*

Welcome, dear reader, to the evolutionary level of the intrepid red conqueror, but wait a minute . . . There's another message from your WhatsApp group:



#Grow_up@cut_the_apron_strings.com/butTakeItEasy



RED
IMPULSE



“Life is a jungle. It’s survival of the fittest. I’m tough and expect those around me to be tough or else. I take charge of people and can win over nature, bending her to my will. Respect and reputation matter more than life itself, so you do what it takes to avoid being shamed or put down. You don’t take anything off anybody, not if you’re worth anything. You always get them back. Whatever you need to do, you do without guilt. Nothing and nobody can stand in your way. Right now is all there is, so I’ll do what makes me feel good. You can’t worry about what hasn’t happened yet. I’m all I’ve got, and I’ll make it or die trying.” This is how Beck and Cowan characterized the core of red¹⁸ and, based on the study of red hits and misses and egocentric exaggerations, we can draw up the following list of topics:

Why red?

The willful conqueror

Red imperialism

Courage and egocentricity

Modern red

Peak and transition

WHY RED?

The mnemonics of the hot red color could not be more appropriate because it represents the red blood in the warrior’s eyes and is associated with the destructive power of fire, war, danger, and violence. In movie theaters, red is present in the flames and explosions of the heroic actions and robust muscles of Stallone or Schwarzenegger in their respective

18 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 215.

roles as Rambo and Conan the barbarian. Politically, the color red is also in perfect synchrony with revolutionary flags and their incendiary Molotov cocktails, where enraged demands mean anything goes for the glory of conquest and power, prompted by the most obvious red motivation: *Because I can, dammit!*

Discovering the ego represents an intoxicating adventure revolving around the self. The red individual discovers the weaknesses of mythical leaders and realizes that his mating rituals are not always smiled upon by the mother moon goddess. He also realizes that the spirits of his ancestors are not so evil after all and wants to differentiate himself from the tribe.

The nature gods are no longer so intimidating because they can be dominated by the new vitamin-packed power gods, with their blaring trumpets, totems, and archetypes that are more sophisticated than those of the destitute and dominated thunder god. This level of consciousness opened the way for the emergence of empires and courageous explorers around 10,000 years ago.

THE WILLFUL CONQUERER

There is no greater satisfaction for the red impulse than conquest and domination. Its egocentricity relishes power and heroic acknowledgement mercilessly and without compunction. *Hooray for the here and now!* This is the impulsive red mantra. It is plain to see that the virtues of reflection and prudence are not on the red menu, where the chef's special is irresponsibility, served with a juicy steak, rare and spicy hot.

The red conqueror will bluntly tell you that in a world of dominators and dominated, he chooses to dominate. Between wealth and poverty, he will fight for the former at any cost, even if that means looting a few villages and leaving a few dead bodies lying around. The monosyllabic "I" demands respect and defends reputation with blood, preferring death to defeat, which is considered shameful. The need to promptly satisfy impulses and senses leads to violent struggle, without remorse or guilt.

The red conqueror will bluntly tell you that in a world of dominators and dominated, he chooses to dominate. Between wealth and poverty, he will fight for the former at any cost, even if that means looting a few villages and leaving some cadavers here and there.

RED IMPERIALISM

“Brain, what do you want to do tonight?”

“The same thing we do every night, Pinky – try to take over the world!”

The cartoon characters Pinky and the Brain, are a good example of the red dominator impulse and its followers. This can be manifested in the feudal system of offering protection in exchange for the subjects’ work and obedience, as well as in imperialist mottos like “expand or die”, whether in the business or political world. It is worth studying the points where red touches other colors, as well as the empires in which the color represents egocentric triumph and pride, as in the case of Attila the Hun (406-453 CE), who governed the greatest European empire of his time.

“Hey boss, why do you wanna dominate?”

“What a stupid question. Because I want to.”

“And why do you want to?”

“Why, because I’m stronger! Do you get it now?”

Red egocentricity does not distinguish the State and the government from itself. Its followers are capable of placing its emblems or partisan logos in public spaces, as if they were its own backyard.^{19,20} This imperialist and totalitarian remnant of “I do it because I want to” and “I want to because I can” expresses red voracity by absolutist order and its despotic tendency towards concentration of political and economic power, which can be summarized in the quote attributed to Louis XIV, “The State? I am the State!”²¹

19 <http://www1.folha.uol.com.br/folha/brasil/ult96u60094.shtml>

20 <http://politica.estadao.com.br/noticias/geral,marisa-coloca-estrela-do-pt-no-alvora-da,20040416p35502>

21 http://www2.uol.com.br/historiaviva/artigos/dossie_luis_xiv_franca_rei_sol_absolutismo.html

The red motto always unequivocally leans toward concentration of power. In this sense, we can brand the Brazilian federative pact red because it aims at a concentration of resources for the Union, in detriment of the member states and cities (see Chart 3). In short, red leadership will always be extremely resistant to the decentralization of power.

CHART 3 – INCOME DISTRIBUTION BY BRAZILIAN FEDERATIVE UNIT²²

Federative Unit	Percent of Distribution
Union	69.83%
States	25.59%
Municipalities	4.58%
Total	100%

Well now, we have just found the way to identify red leadership in the voluptuousness of concentrated power, obviously followed by excess taxation to fund what tyrants rhetorically call “advances” or “achievements”. In order to manage this, a red leader will impose his rule by force using his armies for physical domination, which is a method currently substituted with mental domination using the modern weapon of populist rhetoric from some national savior, used as a siren song for fanatic bootlickers.

In the event of any flaws in the cultural hegemony, the intellectual revolution will resume its aggressive impulsiveness by resorting to good old brute force, always centered around the supposed great “liberator”. As a matter of fact, if the golden rule for identifying red is by its concentration of power, the silver rule does not lack brightness: a central figure supposedly heroic for bloody acts.

22 <http://www.escoladegoverno.org.br/artigos/1734-o-sistema-tributario-nacional>

In the event of any flaws in the cultural hegemony, the intellectual revolution will resume its aggressive impulsiveness by resorting to good old brute force, always centered around the supposed great “liberator”.



“And what if we have maximum decentralization, I mean, abolish the State?” asked a libertarian reader, who liked anarcho-capitalism and kept the works of Murray Rothbard (1926-1995) on her desk.

“Or even better, why don’t we use the State itself to divide everything among us? We could distribute wealth with social justice. And if we lack anything, we can just print more money or raise taxes,” argued a socialist student, reader of John M. Keynes (1883-1946) in her leisure time.

“Hold on, those who work more deserve more! And I’ll tell you more, economy isn’t a zero-sum game because wealth isn’t static! It needs creativity and a free market to create and foment,” retorted a competent scholar of classical liberalism and the Austrian School, a reader of Ludwig von Mises (1881-1973), Friedrich Hayek (1899-1992) and Ayn Rand (1905-1982).

“My dear friends, it’s not enough to fight over the best way to create wealth; a society needs moral values built upon its own history,” commented a dedicated reader of Edmund Burke (1729-1797) and Gilbert K. Chesterton (1874-1936).

“Shut up, you fascist idiots! There won’t be any coup d’état!” screamed some university protestors, as they invaded the classroom, wearing red partisan buttons and “text-chanting” slogans on their “oppressive” iPhones bought with their allowances. That shut down the dialog on the spot.

The next day, in a more peaceful setting, my fictional characters discussed the high tax burden and its horrible extreme centralization. *What else is red in Brazil? Isn’t State monopoly also a form of deceitful concentration of power? And what about income taxes? If you are the one who produced the income, shouldn’t it be fair for you to keep it, by merit?* There were many still unanswered questions because only the other levels far beyond red consciousness could tackle these challenges rationally. Again, we seemed to be witnessing resources produced in a decentralized fashion being syphoned into a kind of red hole of central power.

“Okay, high taxation and centralization are red pathologies. But what should we do to help those in need? We’re all equal, after all,” asked a green-eyed university reader.

“Excellent question, but right now we should stop what we already know doesn’t work. We should protect family traditions and leave an inheritance for our children. We will fight communists to the death!” said a classmate looking at her passing grades all printed in blue.

“Restrictions on private property and free initiative are also notorious under red tyranny. Just look at the red flags of Nazism and communism. There is even a little red Labor Party star over the hammer and sickle. Did you guys know that Nazism means National Socialism?”²³ That’s right, socialism! And did you know that they minted a so-called ‘commemorative labor coin’,²⁴ in 1934,²⁵ with the swastika in the middle and the hammer and sickle on the sides?” concluded a young man with orange freckles.

“Whoa, those look like internet rumors! Anyways, the similarities between these tyrannies are a thing of the past. We’re in the era of love,” pondered another green-eyed classmate.

“I wonder if that’s true. We’ve seen the concentration of Brazil’s tax resources in the hands of the Federal Union and only handouts for the cities. Incidentally, is there no end to the increasing Brazilian tax burden?” asked a young man, his orange freckles shining.

“Good grief! We’re gonna have totalitarianism that way! Whoever takes command as president of Brazil will have imperial powers!” exclaimed another classmate quietly watching the heated debate.

COURAGE AND EGOCENTRICITY

Red behavior is remarkably healthy in its natural state of self-identification at the age of two, a phase called the “psychological birth of

23 <https://lucianoayan.com/2012/07/15/sera-o-nazismo-de-extrema-direita-not-so-fast-junior/>

24 <http://rodrigoconstantino.com/artigos/uma-moeda-de-presente-para-os-socialistas-que-chamam-a-direita-de-nazista/>

25 <https://riorevolta.wordpress.com/tag/comunismo/>

the infant” by American psychiatrist and child psychoanalyst Margaret Mahler. The impulsive trait can remain throughout adolescence. These red traits can retain their positive effect when the heroic energy is appropriately channeled into sports, videogames in general, action films or other activities replete with momentary excitement or dynamic experiences.

Non-deviant versions of red can also be found in the adult phase as a valuable attribute for a salesman that needs to break into new markets, or even in professions requiring acts of boldness and bravery in risky situations. Red virtues can also be found in outstanding individual performances in sports, especially those in which victory depends on a sole athlete’s strength of attitude.

Nonetheless, its tragic pathology can be identified in our daily crime news, in mercenary soldiers, gang leaders, and the political “free for all” to stay in power. There are political demagogues who rhetorically use the supposed will of the majority to hide their totalitarian belief expressed as *I am the law*. They embezzle party funds, ransack pension funds,²⁶ make use of state-owned corporations for electoral purposes,²⁷ take advantage of public office to obstruct justice,²⁸ and corrupt other branches of government in order to perpetuate the craving for power.²⁹ Dear reader, if this reminds you of the wave of political corruption scandals in Brazil over the last few years, many of which are still under police investigation (year: 2017), please feel free to read up on “Operation Car Wash”. I will limit myself to describing the referred hypotheses of the red pathology, like excessive impulsiveness, absence of limits in respect to the property or rights of others (tributary and interventionist voluptuousness), and also hunger for concentration of

26 <http://veja.abril.com.br/blog/reinaldo/geral/o-pt-pintou-e-bordou-nos-fundos-de-pensao-de-estatais-e-o-rombo-passa-de-r-44-bilhoes/>

27 <http://politica.estadao.com.br/noticias/geral,tcu-confirma-irregularidades-no-envio-de-propaganda-de-dilma-pelos-correios,10000020480>

28 <http://politica.estadao.com.br/noticias/geral,teori-autoriza-abertura-de-inquerito-contra-dilma-por-obstrucao-da-justica,10000069950>

29 <http://noticias.uol.com.br/politica/ultimas-noticias/2015/06/05/dez-anos-depois-relembre-o-caso-mensalao.htm>

Historically, males represent this evolutionary level more because they are more prone to resorting to physical violence. In modern times, since physical strength has lost its importance, red men and women prefer to use prestige and charisma as their tools.

power. I conclude with an amusing Brazilian-style question related to the connection between the paternal political system and our politicians: *Could it be just an incredible coincidence?*

MODERN RED

Si hay gobierno soy contra! If there's a government, I'm against it! Except if I'm the ruler, of course. Anyways, just to be sure: viva la revolución! There are legions of predominantly red individuals on our planet. There are radical political stands, notably those which demand a concentration of power under the State, street gangs, predatory greed that goes after anything and everything, and action films about heroic figures with overgrown biceps or rock stars, for the sake of provoking a delirious frenzy of pure red egocentricity.

Historically, males represent this evolutionary level more because they are more prone to resorting to physical violence. In modern times, since physical strength has lost its importance, red men and women prefer to use prestige and charisma as their tools. And so they have gone from muscles to rhetoric, from brutality to brainwashing, from physical to verbal imposition, from Marx to Gramsci, from Molotov cocktails to cultural revolution, from the streets to schools and movie theaters, from the rule of the strongest to sophism, from biceps to tongue and so forth.

PEAK AND TRANSITION

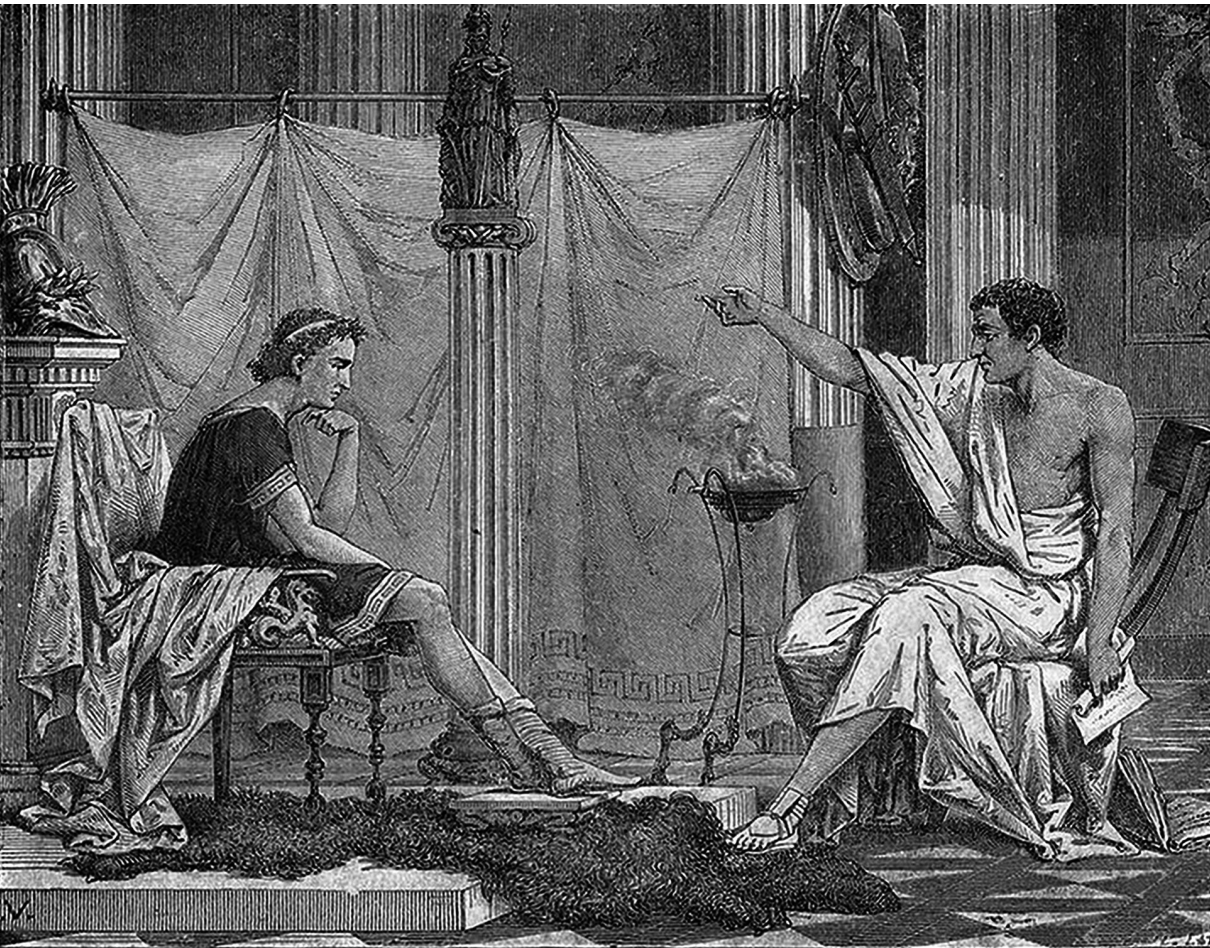
"Damn commies! I declare war!" shouted a high-ranking official, in an impeccable navy blue uniform.

"Relax, Coronel. These little red revolutionaries are not above the law, order, and justice. We are here to contain them," responded another uniformed official with a blue insignia.

The height of enjoyment for red is glory and power, topped off with a good old Cuban cigar to celebrate the victory. Those who believe reds do not have a keen intellect are mistaken. Let's remember Alexander the Great (356-323 CE), whose mentor was none other than the famed

Aristotle himself (384-322 CE), both portrayed in the engraving below by French illustrator Charles Laplante. Red intelligence, however, lives in the shadows of its bubbling emotions and infinite arrogance. With this in mind, the intrepid red conqueror can resort to modern methods of domination as smoke and mirrors for his gullible sectarians labeled “popular backing”, who feel like collaborators of power when their fingertips touch the magic boxes we call electronic voting machines.

“This level should burn in the red fires of hell! What if we go on a crusade against these defiant demons?” argued a devout church-goer with his blue holy book in hand.



Still, the problems and challenges of the transition to blue won't be simple because the red tyrants have learned to use rhetorical devices for their self-preservation and to disguise their crimson despotism as populism – bravado combined with smoke and mirrors to make it look like everything they do is for the good of the people.

"It looks like that's not quite right. I'm a few chapters ahead of you and the author insists that these levels have their pathologies, but also their healthy aspects. It seems that we should never eliminate anyone or any level of the Spiral, not even red," refuted another reader at a more advanced stage of this book.

"Oh my God! I hope you don't think we should give these delinquent subversive evil-doers a bouquet of flowers! Tell me then, how should we fight or at least slow down the ominous uncontrolled dictators and the antisocial agents of moral delinquency?" argued the church-goer noticeably vehement. And his indignant arguments were far from over.

"And I'll tell you more. What should we do to contain revolutionary violence, barricades of burning tires on highways, street gangs, bloody subversive impulses, drug traffic, not to mention the red tyrants' voluptuous taxation, monopolies, and intervention?"

Whoever asks all of these questions will be on the way to finding a blue answer that is only understandable when our consciousness migrates to blue intelligence, where truth is more linked to ideals than to people, where egocentric personal idealism makes way for supra-individual values and even self-sacrifice for the greater good, be it religious or patriotic.

If you have tried to think of means to contain red insubordination and delinquency, whether by rule of law or religion and their overwhelming sanctions, or by imposed moral limits, codes of ethics or honor, the hierarchical orders of institutions or republican patriotism, then welcome to the important blue ^vmeme. Still, the problems and challenges of the transition to blue won't be simple because the red tyrants have learned to use rhetorical devices for their self-preservation and to disguise their crimson despotism as populism – bravado combined with smoke and mirrors to make it look like everything they do is for the good of the people.



"Ok, who's the wise guy who posted this message for me on Twitter?"
#This_is_my_ism@religious.com/faith_in_Politics



BLUE DETERMINISM



“A single guiding force controls the world and determines our destiny. Its abiding Truth provides structure and order for all aspects of living here on Earth and rules the heavens as well. My life has meaning because the fires of redemption burn in my heart. I follow the appointed pathway which ties me with something much greater than myself [a cause, belief, tradition, organization, or movement]. I stand fast for what is right, proper, and good, always subjecting myself to the directives of proper authority. I willingly sacrifice my desires in the present in the sure knowledge that I look forward to something wonderful in the future.”³⁰

Here we have a vision of the blue world and its celestial inspirations synthesized by Beck and Cowan. Personally, I respect many of these virtues, especially the tireless search for values beyond the individual level. However, certain exaggerated attitudes that can be identified at the blue level may be disturbing, especially when they are part of certain kinds of fundamentalism. I invite you, dear reader, to analyze the topics below in order to examine this level which is highly important for the balance of the Spiral:

Why blue?

Codes of honor

Obedient leadership

Political fanaticism

The red-hearted chameleon

So is blue good?

Where can we find blue?

Peak and transition

30 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 229.

WHY BLUE?

A lax upbringing results in a rebellious lazy child or teen that turns into a red-faced spoiled brat wherever he or she goes. Those who witness this narcissistic obnoxious spectacle in the neighborhood restaurant comment to each other: *Someone has to teach this fussy child to behave!*

Here we have a healthy demand for blue to restrict red indulgence. As long as the conflicts are only between naughty children and the rules of their homes or elementary schools, everything seems to be under control and easy to settle through the natural pecking order of mothers, fathers, teachers, and other professionals. The same occurs in soccer disputes when an athlete is punished for exaggerated violence and gets the card, which incidentally is red.

Nonetheless, when red egocentric impulsiveness is incorporated in the power of a grown-up, we have a much more complex situation of despotism which a spanking cannot resolve. This is the dictatorial authoritarianism of the great red “I” in its most dangerous behavioral version. Containing tyranny is challenging; after all, *how do we limit a tyrant?* Undoubtedly there are no simple solutions, for tricky despotism will resist with weapons and, more often than not, with legions of followers full of subversive and impertinent hostility. This is how the blue ^vmeme emerges, with its hierarchical aspiration in search of law and order superimposed on any individualized human will. The emergence of blue austerity means trouble for red.

Blue consciousness
decidedly identifies a
meaning to life.

Authority structures with hierarchy above the individual level emerged 5,000 years ago, together with the rudimentary concept of sacrificing the present for the future. Blue causes override personal interest and touch on abstract ideals and the notion of honor connected to family, patriotic or transcendental values – above and beyond the egocentric “I”. This is the color of the firmament, religious mantles, and the lofty perception beyond self, especially upon contemplating the predominantly blue celestial expanse.

CODES OF HONOR

Blue consciousness decidedly identifies a meaning to life. This higher purpose will require codes of honor and a common structure in order to contain all those who dare interfere with morality and decency. Violations of the code of conduct, whether arising from positive law³¹ or from revelations considered to be divine,³² will result in severe punishment – everything from imprisonment for disrespecting the penal code or civil sanctions to eternal damnation in the afterlife.

Blue honor considers life a battle that continually needs to be won. Its positive determination and fantastic iron will battles against destructive opposing forces. Blue leadership obeys some kind of code of honor, moral standard or some cause considered by many to be fair and perfect. A typical blue leader seldom speaks in his own name, but as an instrument of a higher authority ruled by the referred legislative codes and sacred texts.

“Phew! Hey author, we’re finally rid of those tyrants,” gasped a reader with bright blue eyes.

“Sorry, but I have bad news for you. There can be tyranny at the blue level too.”

“How’s that? Blue consciousness has overcome and defeated the ‘great I’ and its egocentric narcissistic despotism!” retorted my reader.

31 Code of law: penal codes, civil codes, decrees, constitutions, etc.

32 Sacred scripture.

Blue obedience does not look towards the great leader with fearful reverence the way red does, but in respect for the moral principles represented by the leadership.

"Yes, but we still have to worry about the 'great We', who few people know about. We got away from individualistic tyranny, but not collectivist despotism, also known as 'dictatorship of the majority' or 'dictatorship of the proletariat', if you prefer."

"I didn't get it. Isn't dictatorship of the majority the same thing as democracy? What kind of crap is that?" she insisted.

OBEDIENT LEADERSHIP

Blue obedience does not look towards the great leader with fearful reverence the way red does, but in respect for the moral principles represented by the leadership. Notice the impeccable uniforms in the photograph at the beginning of this chapter, saluting guiding values like patriotism, honor, loyalty, respect, hierarchy, and discipline. The "great I" has been replaced by moral values that can be personified by leadership that represents the "great We", far beyond egocentricity, and submissive to the guiding principles of society. That's why the unusual concept of *obedient leadership* is the title of the present topic.

"What do you think about putting the social partitioning of all our personal patrimony up for vote? What about distributing your home to the less fortunate? Or better yet, the majority could decide everything in your life," asked a sarcastic reader provocingly.

"That's outrageous! Are you mocking me? These decisions are mine to make!" responded a friend.

"Exactly, that's just the point. Not everything is a collective issue. When collectivism dominates spheres that are typically individual, we have dictatorship of the majority. Expressions like 'everything for society' and 'for the people's good' are extremely dangerous and commonly used as skillful populist rhetoric to establish collectivist dictatorships."

"I understand. The color of the street is a democratic issue, but if collective society also wants to decide the color of my bedroom, that's tyranny of the majority. What it all boils down to is that you cannot kill Jews, not even if it's the will of the majority."

“Well, the second example brings back sad memories for humanity, but it’s correct. Imagine a red tyrant camouflaged with the trappings of supposed ‘good intention’, the face of a ‘nice guy’ and politically correct rhetoric . . .”

“Eureka! That’s the figure of the red wolf in blue sheep’s clothing. A democratic smile with a despotic heart. Tyranny disguised as democracy!”

“You nailed it again, but this mixture of red and blue can actually be positive, as described by Roman consul Marcus Tullius Cicero (106–43 BCE), in his classic ‘On the Commonwealth’, where he defends the republican ideals of moderation and justice, but acknowledges the need for leaders endowed with personal authority. We also have many examples of religious martyrs who left wonderful legacies, but what can we do about the deception?”

“Yep, that’s a heck of a problem! We need healthy morality and also a sense of right and wrong, as well as authority. However, how can we get rid of the dog-mas of a populist demagogue? But what are we talking about anyway, religion or politics?”

POLITICAL FANATISM

Curiously, Graves, Beck, and Wilber differentiate and recognize more advanced levels of spirituality, far from blue fervor, that will be discussed in due course especially starting at the yellow level of consciousness. Wilber even describes blue as *fundamentalist mythic*. Graves called it *absolutist religious*, in order to distinguish occasional fanaticism from legitimate transcendental work by its peaceful results and constructive values. What most attracted my attention, however, was the discovery of even more severe and hostile types of fanaticism in secular and atheist missions.³³

One of the most original political thinkers of the twentieth century, British conservative Michael Oakeshott (1901–1990), attributes the stand of political believers to social democrats, and calls it the “politics of faith”.³⁴ I regard his arguments as solid and quite convincing. I clearly noticed

³³ Ken Wilber, *Boomeritis* (Shambhala: 2011) 25.

³⁴ Michael Oakeshott, *The Politics of Faith and the Politics of Scepticism* (Yale University Press: 1996).

this blue distortion in the study of political fanaticism, where the State was underhandedly presented as a kind of abstract secular deity of the “great We”, in which the figure of the leader bore the popular values and the status of liberating messiah. We can still be before enslaving collectivist despotism, though. Strangely enough, those who adore the State as deity abhor the religious expression “the Lord will provide”, while fanatically advocating a unique materialistic version of a “State religiousness” – “the State will provide”.

“What a load of collectivist parasitism! When will someone come up with the phrase ‘the individual will provide?’” asked Margaret, full of self-confidence and looking sharp in a light orange suit.

“Keep it down! Someone might hear and take offence,” responded her grandmother, with kind green eyes and moderate demeanor.

“But Grandma, history has shown that bloody revolutions are red stupidity of the worst kind! Only politically fanaticized idiots believe in that!”

“Everyone has the right to manifest their ideas, my dear,” contended the elderly lady.

“As long as it doesn’t deprive us or kill us, right Grandma?” teased the young girl with great intelligence and assertiveness.

“You know Grandma, I’m full of this politically correct jargon and other populist garbage! I’m also part of the people and would like to be free to study and work in peace without being so exploited by ridiculous taxes. Did you know that while people are dying because of a lack of medicine, our government money is sponsoring artists? These political despots have lost their sense of priority and overstepped all bounds!”³⁵ she added.

The delicate old lady knew she was right but decided to remain silent. The young woman, on the other hand, knew that something rang true in her grandmother’s kind words but had a feeling that something was

35 <http://www.bbc.com/portuguese/brasil-36364789>



missing in the kind old lady's reasoning. Margaret understood this abnormal political fanaticism that attracted its followers with State mantras and rhetorical falsehoods masquerading as *social justice*.

Outsourcing solidarity to State agents seemed to relieve the lazy ones who do nothing but complain about the capitalist "evil-doers". *After all, what is the connection between social justice and merit-based justice?* My reader in the pretty orange suit did not have much time to think about this because she had to get back to work and finish her project on how to reconcile the best strategies for a successful profession and a successful family.

"Grandma, I'm going to have to put my reading aside now. Later on you can tell me who won, the god of political institutions or the god of religious morals," said the young girl irreverently.

"Bye dear, and may the real God be with you," replied the old lady with the affectionate resignation of advanced age.

THE RED-HEARTED CHAMELEON

Blue makes an undeniable distinction between right and wrong, which I see as favorable for the Spiral. I admit that when I put on my blue suit, I always reach for the orange tie that the classical liberals imported from Europe. Redness and all its revolutionary violence are out of style, both for blue and its republican order and for the lovers of the orange free market. Speaking of hostility, it is clear to hierarchical consciousness that maintaining order requires authority, firmness, and sometimes a good old navy blue police baton.

"This author thinks he's saying something new. We've known all this since the 60's, when we stopped the communist terrorists from taking over Brazil. What did they expect us to do with those subversive terrorists? Soon we'll have to give medals and cash rewards from public funds to ex-guerrillas and usurping bums!" said an indignant army captain ironically.

"Do these idiots think we can keep these criminals in check with white roses and bedtime lullabies?" added his colleague.

Indeed, containing impetuous red egocentricity can require a strict police force, no matter how painful that may be, for the sake of blue order, traditions, and customs. If you consider these shades of blue too authoritarian and decided to grab your gun and stand up against this oppressive system of the chauvinist white elite, then you're being red. In the event that you reflected on a way to make money with the established rules, for there is always a chance for a good deal, you are being orange. This is the dynamic of the Spiral in movement, sometimes rising healthily, sometimes dropping disturbingly. We will be analyzing both sides of the blue coin.

"Captain, what if a subversive element takes power? You never know, some little communist ex-guerrilla might become President of the Republic," asked a soldier.

"You better not joke about serious stuff, soldier! Where do you think you are?"

"In Brazil, Captain."

"Show more respect, soldier! You're not in Cuba, North Korea or Venezuela. Thirteen push-ups to oxygenate your polluted mind!"

Our fictional recruit's concern is legitimate. Individualist tyrants of the "great I" learn fast and sooner or later will don the blue coat of the "great We" and even higher colors. This is the analogy of the title, the red-hearted chameleon. One of the greatest tyrannical dangers on the planet is when the latest little dictator finds a way to fool his fanaticized sectarians. He may wear expensive elegant Armani suits in various colors, especially blue and green, to camouflage his revolutionary voluptuousness and the blood in his eyes. In other words, the tyrannical chameleon can use politically correct discourse, such as social or environmental causes. The utmost care should be taken in this complex analysis, since political discourse, unfortunately, has a habit of hiding the most horrendous villains under a cloak of beguiling words like a siren song.

SO IS BLUE GOOD?

From my viewpoint, one of the greatest blue virtues is being able to act in the present while keeping an eye on the future, in striking transcendence

to red hedonism in search of immediate pleasure. Sacrificing the present for the future in a moderate way can bring great benefits, like learning to save money, being passionate about one's work, order, and stability, because it teaches us to control impulsiveness and acquire a sense of responsibility and principles for a virtuous life. The wonderful characteristics of moderation and prudence are in fashion in the blue world and the greatest challenge is finding the right educational dose, since exaggerated severity or strictness can be traumatizing.

We can see the beginning of grim excess when the positive concept of responsibilities for one's acts turns into mortifying guilt. Healthy blue will feel responsible for its mistakes, as a way to make amends and avoid relapse. Since the dose can turn medicine into poison, excessive guilt can lead to harmful extremes, mainly by servile conformity or exaggerated punishment. The danger of going too heavy on the blue tones is in the risk of social stratification or immobility or even antiscientific generalizations or antiprogress resignation, under the interpretation that something has been determined by divine will.

In respect to the social aspects, blue firmness is excellent in dealing with red impetuosity but extremely complex when the blue lens sees all other ^vmemes as enemies to fight against. This mix-up can occur in the case of short-sighted blue eyes, which can envision their own code of conduct as the cherry on the cosmic cake, not because of red egocentricity but out of honor for patriotism defended by a cavalry bearing sky-blue flags.

Eliminating blue containment of the red impulse is one of the worst things for the proper working of the Spiral, for without mechanisms of containment of the red offshoot and in light of the various evolutionary levels existing on our planet, the Spiral could become unbalanced and plunge into red chaos with all its egocentric fearless impetuosity. The greater the red weaponry, the greater the blue *reaction* must be, which is why some analysts identify blue resistance as *reactionary*.

WHERE CAN WE FIND BLUE?

Once the figure of the conquering imperialist or the "great I" has been abandoned, blue consciousness will use the strength of the group



Once the figure of the conquering imperialist or the “great I” has been abandoned, blue consciousness will use the strength of the group through school fraternities, religious brotherhoods, organizations, and governmental or corporative institutions, in which law and social order are considered moral values to be defended.

through school fraternities, religious brotherhoods, organizations, and governmental or corporative institutions, in which law and social order are considered moral values to be defended. Thus we can easily find a typical depiction of blue in judicial branches, in the armed forces, in some members of the U.S. Republican Party, in government structure and also in some religious segments, in addition to lesser structures, like Girl Scouts and Boy Scouts, sports fan clubs and secret societies.

The greatest blue virtue is the prestige it attributes to family and moral values as the base of peace and social stability. A certain number of blue members, however, make the mistake of shying away from new technology and even refusing to admit its usefulness and the freedom we can gain from the inventions of some remarkable modern entrepreneurs. Blue consciousness is confused when trying to reconcile orderly discipline and orange *strategist freedom* because it emerged to contain the excesses of red *narcissistic freedom*. Its difficulty is distinguishing between the red and orange paradigms, which is why it often identifies both as enemies.

PEAK AND TRANSITION

The triumph of blue is its extremely useful defeat of the “great I” of narcissistic tyranny. Nonetheless, it still seems that something is not quite right and perhaps collective society can also be despotic when it oversteps its bounds and invades genuinely personal territory – subjective, merit-based, and esthetic areas – basically, an individual’s rights to patrimony and his or her way of life. At the point where collectivist rules become boring and kill entrepreneurial freedom with excess bureaucracy, or even discourage open debate with politically (in)correct impositions, the individual will ultimately understand that there is another authoritarian possibility: *the tyranny of the “great We”*.

Migration from the pathology of red egocentricity to blue collectivist exaggeration did not solve the problem completely and ends up fostering a new demand for freedom, this time in the most subtle way, no longer through red narcissistic impulses, but through justified creative, mercantile, strategic, and artistic needs in which some rules are welcome but too many are an obstacle. This new exaltation of creativity understands

the boons of emancipation to optimize entrepreneurial strategies for the purpose of profit and productivity and especially new scientific innovations.

Welcome, dear reader, to the world of technology and all its potential to assist us. The altar is out and quantum physics is in, and there goes another message:



#your_religious_ism_loses@faith_in_scientific-ism.materialist.com/oops?



ORANGE

STRATEGY



“I want to achieve, and win, and get somewhere in life. The world is full of opportunities for those who’ll seize the day and take some calculated risks. Nothing is certain, but if you’re good, you play the odds and find the best choices among many. You’ve got to believe in yourself first, and then everything else falls into place. You can’t get bogged down in structure or rules if they hold back progress. Instead, by practical applications of tried-and-true experience, you can make things better and better for yourself. I’m confident in my own abilities and intend to make a difference in this world. Gather the data, build a strategic plan, and then go for excellence.”³⁶

Here we have the fantastic condensation of directed efforts at the intriguing orange level, which I also respect and admire for all of its scientific potentialities and set of exciting virtues involving a concentration of energies aimed at concrete results to be explored in the following topics:

Why orange?

Entrepreneurial success

The policy of results

Radical mechanical orange

Entrepreneurial virtues and environmental pathologies

Political, historical and cultural jolts

Transitioning into green

WHY ORANGE?

The orange world emerged 300 years ago with entrepreneurs and the growth in geometric progression of technological development since then. The mnemonic inspiration of this color comes from the molten

36 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 244.

steel of industrial furnaces, and it is evident that this appropriate choice of relationship is one of rare perfection, since the mastery of steel working has enabled enormous and necessary advances in the industrial era while also leaving behind an inherent string of environmental impacts.

When our consciousness feels saturated with blue rules or simply finds out how to optimize them strategically for better results, increased production and profit assessment, then the labor pains have begun for the birth of orange. Different from the uncontrolled freedom of red, orange autonomy enables a gamut of opportunities and a universe of prosperity never before seen by blue eyes, much less by red blood.

ENTREPRENEURIAL SUCCESS

“Dear author, no more tyranny this time around! We’ve defeated the ‘great I’ and understood that the ‘great We’ can also be despotic. Now, enough is enough!”

“Hmm . . . My dear reader, I understand your rationale, but couldn’t we be adoring the ‘great This’? Could we be worshipping a new kind of rocky deity, that is, a ‘science god’ and his messiahs in their white lab coats and sacred test tubes? Is it really true that whatever can’t be examined under our microscopes is not part of reality? After all, is it true that nothing exists beyond the ‘material god’?”

“Go jump in a lake, author! I don’t care about any of this stuff. Tell me about entrepreneurial success, freedom, autonomy, leadership, scientific empiricism, and nothing more. Dang, we’re in the orange ^vmeme.”

When the reader gives an order, the smart author obeys. Let’s start with entrepreneurship. *But how far can this man’s energy and brilliance really go?* He has stood out since childhood for his intelligence and keen commercial judgment. By his own efforts, autonomy, and independence, he has reached abundant material prosperity which he enjoys showing off. He is self-confident and a tireless worker, therefore, he is not afraid to advocate free market, meritocracy or competition. He obviously awakens all kinds of envy from those who are more laid-back and less capacitated,

undauntingly labeled *lazy* by orange. He plays to win, even in family games, and is amused by the jealous hysteria of noisy reds who cannot resign themselves to his roaring success.

In general he will be cursed at by those who mix up merit-based prosperity with unjust wealth. He will also be attacked by those who worship materialistic secular deities, like the State, state-owned corporations, public office, etc. Immature envious people will try to impose restrictions on his progressionist,³⁷ scientific and technological triumph. The genuine orange achiever will find a strategic way out of all these attacks from his opponents and, if need be, abandon his country if its economy is stagnant due to wearisome restrictions that kill entrepreneurial creativity and autonomy.

In the event this migration occurs, depriving the nation of its orange values, we will see the “great collectivist We”, with its socialism prone to setting rules and confiscation, offer an egalitarian distribution of misery to all citizens, without any discrimination. Oops, except for the leaders and their political agents, who will enjoy hefty incomes straight from public funds. In reality, our planet is not an evolutionary flatland; our world is made up of people with very distinct levels of development. The orange individual is not bothered by evolutionary diversity and, guided by an “invisible hand” – alluding to the analogy of Adam Smith in his book *The Wealth of Nations*, written in 1776 – will contribute so that the tide of prosperity rises for all boats. Nevertheless, some boats will be more luxurious than others depending on each person’s entrepreneurial capacity, choices, and willingness to work. This sums up the orange mind.

“Phew, we’re finally rid of blue dogmatism and all its unbearable ‘isms’ spewing forth rules. Well, except for scientism, capitalism, and liberalism, of course. Hmm, this is a little weird because we don’t like blue ‘isms’ but we have some of our own. Well, whatever, it doesn’t matter! Hurray for free markets, iPads, and Facebook!”

³⁷ Term applied in the technical sense – related to progress – and not in its political meaning.

Orange leadership is the one that provides the best ways to achieve the most satisfactory results and optimize material prosperity; to put it short, doing more with less. Progress comes with the best solutions and, if you are our leader, hurry up and present them or beat it! That's how orange pragmatism is – always busy.

“Over my dead body! We will fight fascists to the death!” declared a young university student with hair colored bright red.

“Calm down, young lady. Think about this. Wasn’t fascism proposed by Benito Mussolini (1883-1945)?” asked a rare professor who knew how to criticize Antonio Gramsci (1891-1937) and Saul Alinsky (1909-1972).

“Yes, but what does that have to do with anything? There isn’t going to be any coup d’état, ok?”

“Ok, please, keep your cool. Let’s put our heads together. Wasn’t it Mussolini, the father of fascism, who said: All within the state, nothing outside the state, nothing against the state?”

“So what? This ridiculous conversation must be a reactionary white elite thing,” retorted the student.

“Take a deep breath and use your logical reasoning. If this orange person whom you call fascist is against the State with heavily centralized power and completely in favor of free market, how could he be a fascist? As a matter of fact, aren’t you the one who defends state supremacy?”

“Uh, er, um . . . Okay, but take this: Down with patriarchal chauvinist oppression!”

THE POLICY OF RESULTS

Orange leadership is the one that provides the best ways to achieve the most satisfactory results and optimize material prosperity; to put it short, *doing more with less*. Progress comes with the best solutions and, if you are our leader, hurry up and present them or beat it! That’s how orange pragmatism is – always busy. After all, there is a lot of work to be done, and life is short, so there is no time to lose. There is no greater challenge than to lead demanding orange individuals because they will compare any leadership with the excellence they possess in managing and carrying out their own tasks.

Politically, the orange preference is concentrated in European classical liberalism, since it has been duly tested and proved to be efficient in reducing poverty and increasing the production of wealth for nations that dared to implement it, even if only partially. After all, for refined and realistic orange statistics, the efficiency of the tool known as free market is undeniable. All one has to do is compare the prosperity of countries with greater economic freedom with the poverty of those that still do not understand mercantile dynamics and psychology.³⁸

Orange decisions are quick, cold and pragmatic, always waving a *laissez-faire* flag in one hand and a good financial calculator in the other to check out the probabilities. That's it! There isn't anything else to discuss in this orange juice of abundant technicality, for their consistent theories and utilitarian tools simply work. Therefore, they will consider most of the merry critics of their statistics to be despotic swindlers or ridiculous nitwits, since they have never created even a handful of jobs. This is another description of a typical viewpoint of orange leaders. Their reasoning is endowed with impeccable logic but the question remains: *Is it really complete?*

RADICAL MECHANICAL ORANGE

European classical liberalism represents the political version of moderate orange – tending toward the political center, leaning right economically and slightly left morally, in restricted admission of some blue social rules and meager acceptance of market regulations. Its radical modality is found in political libertarianism, currently represented by physician and American politician Ron Paul and his quest for the most decentralized power. In short, the orange vision detests the extremely high tax burden and gigantic interference of the State as seen in socialism and communism. Classical liberals embrace the possibility of lower tax rates and advocate moderate government organization, while libertarians do not tolerate any degree of meddling and maintain a radical mantra: *Tax is robbery*.

In Brazil, both the classical liberals as well as their extreme libertarian version read authors of the Austrian School of Economics – Ludwig von Mis-

38 <http://www.heritage.org/index/ranking>

es (1881-1973), Friedrich von Hayek (1899-1992), and Murray Newton Rothbard (1926-1995) – who are outrageously boycotted and left out of many Brazilian educational institutions. Currently, complaints abound in respect to bogus indoctrination, brainwashing, and biased political ideological induction aimed at young students. There is still heated debate on the subject, which has even created a specific movement known as *School Without Parties*. The accusation is along the lines of a possibly premeditated omission in school curriculums in order to exclude these liberal authors and many other conservative ones whom many young people don't even know about. This problem remains unsolved as of now.

The scandalous academic predilection for communists like Marx (1818-1883) and Engels (1820-1895) or their “modern fashion pop” version featured by Frenchman Thomas Piketty gave rise to serious and well-founded suspicions as to the honesty of certain educational strategists concerning the teaching of diverse political perspectives in schools. This again is another typical thorn in the side of orange.

“What an orange exaggeration! Schools teach Marx because he’s part of history,” argued Professor Greenman, who loved to exalt Marxist theories in class, but the minute he won the lottery, he invested it all in the American heart of capitalism and not a penny in the countries of his comrades.

“Yeah, Professor. Why didn’t we learn about Edmund Burke (1729-1797) or Russell Kirk (1918-1994)? That can’t be, Professor. We didn’t even see Milton Friedman (1912-2006), 1976 Nobel prize winner in economics. Aren’t they also part of history?”

“Don’t orange guys like freedom? Well I’m free to teach whatever I want. And I don’t want to hear another word about it!” insisted the Professor, a political activist.

“I deeply understand the question of freedom, but would you be free to teach Chinese in English class? Would it be right to teach cake recipes in math class? Or worse, omit Mises and keep only Marx? And I do want to hear your thoughts on this.”

"Hmm . . . But then the Ministry of Education is to blame!" sighed the Professor upon outsourcing his responsibility after losing his voice for a few long seconds.

"Well, Professor, your statement is coherent to a certain extent because it refers back to the problem of widespread faulty State management, but don't forget that failure to act against immorality, whether State or private, helps to perpetuate it. The situation is so complicated that many professors of humanities don't even know the referred authors. See what I mean? We're facing cultural guerilla warfare which deprives us of knowledge itself and the right to debate," argued a student who would later get a lower final grade in retribution.

"Er, oh yeah . . ."

"Professor, take a minute of your time to consider this. Why isn't the world famous book 'The Road to Serfdom', by 1974 Nobel prize winner Friedrich Hayek, debated in the classroom? His core theory goes beyond antimarxism and also states that all other theories that are servile to collectivism, like Nazism, communism, fascism, and international socialism, inevitably lead to the suppression of individual liberties, as in German National Socialism (Nazism), Italian fascism, and Soviet communism. Why avoid this healthy confrontation of ideas? Why not present criticism of Marxism to students?"

ENTREPRENEURIAL VIRTUES AND ENVIRONMENTAL PATHOLOGIES

The greatest orange virtues are the ability to overcome herd mentality and to keep a debate at a high level, within a system that is logical, rational, scientific, comparative, classificational, factual, statistical, and lacking the hysteria of intellectual wannabes. One of its greatest contributions to the dynamics of the Spiral is the significant improvement in people's lives through science, outstanding productivity, and administrative competence. Therefore, even though orange intention is not directly aimed at eradicating beige hunger, the gain in scale of food production arising from technological and strategic efforts has shown to be effective in creating enough food to sustain over 7 billion human beings on this planet. This is, again, the "invisible hand" that Smith spoke of.

“Fantastic! This author is a badass! I love computers, the internet, agribusiness and its records in food production! I love the popularization of mobile phones and all those electronic gadgets! Actually, I’ve already read everything I need to know . . .”

“Just a moment. What’s the quality of the air we breathe? And what about the sustainability of our planet?” asked a young Greenpeace activist.

Orange wonders produced the market economy as described by Adam Smith in his book *The Wealth of Nations*, in 1776; the remarkable evolution of science dissolved and ridiculed purple myths and superstitions; the utilitarian political philosophy humiliated utopian ingenuousness; the English industrial revolution of the eighteenth and nineteenth centuries knocked out subsistence farming; in the end, science glorified technology and stunned the world! Yes, we have opened the way for individual rights and fantastic ideas related to freedom and autonomy. Nonetheless, the question remains: *How do we deal with mustard gas and the atomic bomb, which are also technology?*

The answer is complex, for we cannot deny the enormous advances of the scientific ^vmeme. On the other hand, there is a fine line between healthy controlled ambition and despicable insatiable greed. While the quest for profit is a legitimate human aspiration, obtaining it at any cost pushes the limits of ethics concerning sustainability of the planet and respect for the coming generations. It is imperative to reconcile interests and an awareness that goes beyond mere utilitarianism. And now I’ll leave you with another hard-to-digest question: *What can we do about the misuse of orange advances?*

“Let’s get rid of it all! Take the case of the pre-harvest burning of sugar cane fields in order to make the process easier. It’s outrageous! Sugar mills should not be allowed to exist!” said Professor Greenman, who detested his derogatory epithet among the students – little communist watermelon-professor.

“Burning the fields is horrible indeed, but we can’t stop mills for obvious reasons. They also serve a purpose within society. A great alternative, in this

case, was the one adopted in Brazil by the Public Prosecutor's Office with its Conduct Adjustment Agreement. They looked for a coherent solution that, instead of regressing in the Spiral, offered a settlement between orange and green interests: the mills were kept, but the burning was substituted with appropriate machinery for the harvest," rebutted his coworker in the teachers' lounge.

"But why is this mill thing so important? Wouldn't it be better for everyone to just close it all down? And there's more. What will happen to the workers with all this mechanization?" insisted the watermelon-professor, a member of the teachers' union.

"And what about the issue of the carbon monoxide produced by cars? The smoke stacks of factories? And chemical waste, production of energy, petroleum, and steel for the construction of houses and buildings? Should we prohibit everything? Should we have banned electrical energy in order for candle factory workers not to lose their jobs? Or ban cars in order to save the jobs of coachmen?" asked a colleague in resistance.

"As far as I'm concerned, you can shut it all down. All I need is the internet to google things and my mobile phone to talk to my kids. And I support taxi drivers, and I'm in favor of banning Uber!"

"Jeepers, what a mess! Well, I'll be virtually darned!"

Here we can see a wacky dialog between a fanatical and radical green individual and an integrative debater, who almost lost his patience at the end there. It is very common for the Spiral's levels of consciousness to be criticized by the entrenched hardliner^v memes from beige to green. Particularly at the orange level, various contentious arguments will swing from blue to green, but the most common combination is the "watermelon attack" – green outside and bright red inside. This is a green Trojan horse with little red soldiers inside, all bent on destroying every single worldview that is not aligned with their own. However, I reiterate that the two main green issues are correct and legitimate: *What can we do for planetary sustainability? And what about using technology to produce cleaner energy?*

POLITICAL, HISTORICAL AND CULTURAL JOLTS

The color orange emerges as the healthy aspects of orderly blue make way for the new adventures of that hue. However, my dear orange friends, get ready for some wallops and blows, some unfair and below the belt, coming from the muscle-bound boxer in the red trunks; others straight to the spleen and the tip of the chin, which are allowed, but also hurt and will be applied by blue and green gloves. Take my advice, you need serenity to learn without pain. Separate the wheat from the chaff, orange! You're swell and intelligent and all that, but you just cannot do whatever you want, no sir. Blue concerns about order and respect, in addition to green's insistence on working to save nature and the sustainability of the planet, are at stake, and they just might deserve five minutes of your time. *What do you think, orange?*

Well, I just made an analogy to boxing, so now I guess I will get into the ring to receive a few punches myself. It is important to remember that both red and blue possess wonderful virtues, but there is an endemic and metastatic outbreak of their pathologies in trade unions and generally widespread in the three branches of the Brazilian government, especially in the legislative patchwork quilt approved by populist president Getúlio Vargas, whom many consider a dictator, and who sanctioned the obsolete Consolidation of Labor Laws in 1943. It is strongly suspected that these labor laws were inspired by Mussolini's fascist Charter of Labor, which may have been necessary during the time of the Brazilian "New State", or *Estado Novo* (1937-1945), but are completely anachronous nowadays.

When blue rules are simple, clear and objective, they help keep order and promote stability, which is fertile ground for orange prosperity. However, when the rules become subjective, confusing, and subject to innumerable interpretations by modern-day national saviors dressed in judges' robes, the judicial branch migrates from its honorable job as bulwark of stability and social peace to being a great disseminator of judicial confusion and insecurity. In the remaining branches – legislative and executive – the pathological deterioration is so heinous that it is common knowledge to all Brazilian citizens.

"Hey, author! As a good old orange entrepreneur, I detest these trade unions and labor court judges. They're all a bunch of little commies who only know about invoices in theory or from photos. They're know-it-alls who have never experienced business activities," vocalized a young orange businessman, loaded with taxes to pay and red with rage.

"Just a moment, please. I understand your indignation, but that's not quite right. The repressive blue level, like the majority of religious "isms", the police and the judicial branch itself, are of the utmost importance for the whole dynamic of the Spiral."

"Humph, this ridiculous author looks like one of those morons who defend the bloodsuckers of the State, with its stupid bureaucracies and obvious despotism. The more rules there are, the more space there is for these parasites of society."

"Dear orange reader, please calm down. I understand and validate your arguments, but I suggest making a distinction between rules that are necessary for social peace and absolutely tyrannical and pathological excesses. We can't throw out the baby with the bathwater . . ."

"Shut your mouth, dupe! Don't give me that baby and the bathwater crap! The tax burden of this backward country is downright indecent. If you think you're so smart, then open a company, create jobs, and pay taxes! Then we can talk. I have better things to do right now."

My fictional reader is at the height of orange libertarian nonconformism, which produces technological wonders and much prosperity but cannot stand the outrageous number of anachronous rules and easily identifies the ominous ignorance of the other levels. He is quick to revolt, and more often than not is absolutely right, against the abominable Brazilian tax burden. I reiterate and validate orange objections, but only in respect to the ominous excesses present from red to green, which I acknowledge do also have their virtues. I can exemplify by citing the blue motto "everything in its place" which is actually quite useful, but if taken to extremes can cause emotional side effects linked to strict "isms" that go off on a political tangent of tiresome impositions and dictatorial collectivist authoritarianism.

I am concerned about fanaticism related to religious, ideological or political sects, whether it be based on the red tyranny of physical strength of the “great I” (individualist imperialism) or on the blue strength of the “great We” (collectivist populism). These can be found in various contaminated segments of red narcissistic oppression and blue authoritarianism, like individualist imperialism and its collectivist disguises – communism, fascism, Marxism, statism, or socialism – whether at a national level (Nazism) or in its supposedly light international scope. All the virtues of prudence, serenity, and caution are called for upon analyzing these and other excessively paternalistic systems that can be considered “Daddy States”. The most perverse and envious tyrants generally disapprove of anything that refers to individual territory, like freedom, merit, profit, inheritance, and the greatest secular demons – private property and family.

Some bossy parents love to decide, openly or covertly, what their children should study in college or what pleasures can be considered ethical. This is often shrouded in adoration of the “Daddy State”, through which it is decided that in Brazil we must have compulsory national car insurance; what model of plugs and adaptors we can use;³⁹ that supreme court judges can be nominated by the president; who must enlist in the army and carry weapons⁴⁰ and who cannot possess weapons;⁴¹ what news we must hear on radio or TV programs through the state concession broadcasting system; and what amount of skin pigmentation can get one easy access to higher education through racial quotas. *Could this be aggravating, unfair, dull and tyrannical?*

The affirmative answer is at the apex of orange. A desire awakens to free citizens and society from the herd mentality and its servile ideology of purported spiritual sects and their materialistic version, the latter connected to the secular State “neodeity”, which orange freedom refuses to accept. So bring on the fireworks, pop the *Dom Pérignon*

39 Standard 14,136 and law n° 19/2004 of INMETRO.

40 <http://www.brasil.gov.br/defesa-e-seguranca/2012/04/alistamento-militar-e-obrigatorio-a-to-do-brasileiro-de-18-anos>

41 <http://www.midiasemmascara.org/artigos/desarmamento/12035-desarmamento-entrevista-com-bene-barbosa.html>

champagne, buy your iPhones and celebrate orange material prosperity, where Christmas is a great capitalist and pagan festivity to buy presents and indulge in food and drink!

“But whose birthday is it at Christmas anyway?” asked an elderly gentleman who also liked getting gifts but questioned the excesses and all the human frenzy around this date.

“What? Don’t give me a lesson on morality! I worked all year long in order to buy whatever Christmas presents I want. Now why don’t you buzz off and mind your own business?”

The peak of orange undoubtedly contains marvelously healthy aspects and will offer remarkable strategies to increase material happiness, but the question about whose birthday it is and Christian values at Christmas time seems not only pertinent but necessary. In this regard, I must insist on the following question: Can individual freedom evolve without its ethical counterpart? Upon looking downward, orange must ask itself: How can we contain subversive criminals and delinquents without blue means of enforcement? Upon looking upward, our admirable orange entrepreneurs face another hard-to-digest question: *Will the planet be sustainable for the next generations?*

TRANSITIONING INTO GREEN

“Okay, I’m orange. Yes sir. But I understand that we need to think about the planet’s health, ferns, and the golden lion tamarin. So now what, author?”

“Fantastic! That’s the first step toward green consciousness!”

“I’m not convinced yet! What’s going to happen to technological advances like Uber? I happen to know of a simian without a tail who would like to ban the app for the sake of taxi drivers.”

“Look, the issue of environmental protection is correctly placed at the superior green level and deserves a fair orange retreat. However, concerning the technological evolution represented by the Uber app, orange is absolutely right. In

capitalism, this is called 'creative destruction'. I prefer the expression 'creative progression', meaning the moment in which we should make way for the new."

"How so? This is still confusing."

"Hmm . . . I prefer to repeat my questions based on examples until it eventually becomes clear. Should we ban electricity to protect candle factory workers? Should we eliminate cars and computers for the sake of buggy and typewriter manufacturers? Of course not and that's where orange is right. On the contrary, we have to evolve technologically with ecological responsibility and humanistic ethics. See? At this point, please allow me to take this complicated issue one step further: Will technological mechanization lead to unemployment or create more qualified job positions?"

Sooner or later, the maddening race for material success will encounter a frightening element – loneliness. Having someone to laugh with is more fun than laughing at others. Playing with others is more enjoyable than competing against an impersonal videogame. Cooperation beats competition, and sharing good times is worth more than having a Mercedes Benz in the driveway. *Voluntary* division becomes multiplication. The line from a prayer of St. Francis of Assisi, "it is in giving that we receive", takes on meaning. Finally, sharing knowledge elevates us and empowers knowledge itself.

"Very well, author, but only a neighing quadruped would snub the orange level and its science!"

"As I always say, we can't throw out the baby with the bathwater. It is indeed important to observe the pathologies and side effects of orange, but it is obvious that we should also consider and preserve its enormous benefits."

"Holy smoke, author! What in the world do these little green fern eaters want? Should we go back to picking lice from each other?"

"Dear reader, take it easy. Your language is quite fiery today, isn't it? Indeed, utopian romanticism brought with it a kind of antiprogressive blindness and regressionist nostalgia. The funny thing is that in the political sphere they para-

doxically called themselves 'progressive' when the correct term would be 'regressive'. Nevertheless, the next level will also bring us many good things, especially awareness of orange problems, whether ecological or humanitarian. The question is, will green be able to solve them?"

"Hey, it sounds like you mean there won't be any solution for the lettuce and watercress consciousness. I wonder if they also eat hay."

"Ahh, orange . . . always quick and clever, with a sarcastic remark on the tip of your tongue. Allow me to defend some green values by putting it this way: Awareness of the problem is part of the solution, just like a correct diagnosis leads to effective treatment. Therefore, I consider green concerns, which include ecological problems and momentary unemployment arising from some technological advances, pertinent and valid. But still, your suspicions are correct because green slips on a gigantic banana peel and falls into its own trap. You know what? Enough of orange. Let's get going to the next level."

Is that your mobile phone ringing? Better check out the message:



*#all_work_and_no_play_makes_Jack_a_dull_boy@BeautifulGreen
World.com/ZenLove*



GREEN
SHARING



“Life is for experiencing each moment. We can all come to understand who we are and how wondrous it is to be human if we will only accept that everyone is equal and important. All must share in the joy of togetherness and fulfillment. Each spirit is connected to all others in our community; every soul travels together. We are interdependent beings in search of love and involvement. The community grows by synergizing life forces; artificial divisions take away from everyone. There is an abiding order in the universe for those who are open to it. Bad attitudes and negative beliefs dissolve once we look inside each person and uncover the richness within. Peace and love for all.”⁴²

Green humanistic solidarity makes me happy, but I am still frightened by its innocence in respect to moral egalitarianism and its reductionism towards an ethical pluralism of Ken Wilber’s so-called “flatland”,⁴³ as I will clarify in the following topics:

Why green?

The “sensitive I”

Watermelon leadership

The limits of subjectivism

Is pluralism plural?

Relativism vs. relativism

Narcissistic “boomeritis”

Reductionist peak and integrative transition

42 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 260.

43 The idea that the material world is the only world there is, denying levels of consciousness and reducing everything and everyone to one level.

WHY GREEN?

"Who will save the green of our forests?"

"Good question. Orange greed has passed all the limits!"

"Poor planet Earth. We are all threatened."

You have just read a typical green dialog which arose after orange exploitation of the environment. Green consciousness focuses on sharing our rich natural resources and on the health of our fauna and flora. After all, green people theoretically defend the forests and solidarity among human beings, but it seems like they are missing something. That said, it might be better to call a meeting in order to elect a commission to discuss the issue.

"Oh my God! Here we go again wasting time. Who is going to chair these meetings? I can't stand so many meetings without objectivity."

"We, the solidary loving people, don't have anyone in charge of anyone else. We don't care about objectivity, but only about subjectivity. The members of our commission will sit in a circle and reach a harmonious consensus," responded an experienced gentleman in a solid green smock.

"Wake up old man! That's not going to work. Let me take care of this for you. Raise your hand if you're a competent green entrepreneur with a hands-on approach and willing to be accountable for the results," interjected an orange individual willing to help but with no time to lose.

"Let's go people. We haven't got all day," he insisted after an awkward silence.

The planetary ecosystem deserves preservation, and we should be more sensible about sustainability. The intention is marvelous but carrying it out is another story altogether. This chlorophyll juice contains vitamins, like sincere sharing, kindness, sweetness, and respect for others in all their diversity. So what's wrong with our little green "Martian" friends?

"Chlorophyll juice, yuck! This author should have used an analogy about the pureness of primitive people or the generosity of Mother Nature," commented one green reader to another.

"Careful dear, we have to remember that all analogies are equally beautiful and perfect," replied a friend upon kindly offering a bit of her lemon ice cream.

Concern about planetary sustainability and unrestrained consumerism awakened 150 years ago when scientific achievements did not seem to satisfy all of our human needs. *After all, how will iPhones and Facebook save the whales?* The green solution for such issues will revolve around moving away from ambition and towards exalting affection and ideals in alternative flatland-style societies of peace, love, and cooperation. Romanticism and its nostalgia touched green sensitivity, although abounding in reductionist misconceptions that mix up scientific progress with ethical regression.

"What do you mean, progress and regression?" the green readers looked at each other in awe.

"Upon focusing only on the side effects of scientific progress, green solidarity ended up observing only the positive aspects of the past before technology, wrongly presuming its ethical superiority because of its lesser planetary threat," replied an Asian youth with yellow skin.

"I'm still confused. No Indian has threatened the planet with atomic bombs. That's for dang sure!" insisted one of the green defenders of Rousseau's myth of the "noble savage".

"Chimpanzees and rhinoceroses didn't either, not because of a higher ethical attribute, but because they didn't have access to a button of destruction," clarified the Asian jokingly.

"Even so, how can you consider the carbon monoxide from cars and all the pollution of our planet a positive thing? I'm going to keep waving my green flag and that's that."

"Oh Lord, grant me patience!" exclaimed a blue pastor who was following the conversation and the reading.

"So what's the green solution then? Lay off the auto workers and stop the smoke stacks?" added another reader. The comment hurt the green community and the dialog was brought to a close without reaching any conclusions.

THE "SENSITIVE I"

Green sensitivity criticizes and clearly identifies the darkest environmental aspects but never offers an integrative solution. Adherents are horrified to observe the inappropriate stand of red sexists and imperialists, blue Manichaeism and excessive orange ambition, but do not realize that these levels also have their virtues that deserve to be conserved for the good of the Spiral as a whole.

Green consciousness thinks it is at the top of the ethical worldview chain. Our green-eyed brothers definitely have trouble seeing what is above. But the good news for green is that there is nothing shameful about admitting the existence of superior levels or realizing that some deserve more than others. Furthermore, this careful ^vmememe is nobly touched by social imbalances and minorities. The problem of green is in the already mentioned illusion of being the cherry on the cosmic cake. This evolutionary level does not separate the wheat from the chaff and considers the other visions to be reductionist, without realizing its own reductionism.

"Hold it right there! That's going too far. What do you mean by reductionism? What an oppressive and authoritarian author! We're plural but we're also equal . . . Oops, I mean everything is relative and therefore all individuals and cultures are equal in flatland! Everything will be ethical through a certain lens," said a green plurally offended reader.

"What ridiculous weakness. How can I take advantage of the idiotic weakness of these little green wimps to seize power?" thought an underhanded red imperialist secretly.

"Oppression? Green relativity, no way! What's right is right, and what's

wrong is wrong! I'll plant an avocado tree in my backyard and I want to see this so-called 'relativity' give me strawberries, tomatoes or even silver unicorns. After all, if everything is relative, then anything can happen," scoffed the blue readers delightfully.

"Give me a break! Haven't these green dandies ever studied an exact science? This is going nowhere! Let's get back down to business," said a reader with an engineering degree, in a sweaty shirt, rolled up sleeves and slightly loose orange tie, ready to tackle some overtime at work.

"I'm going to give you some advice and clear up all this confusion, step by step," said Professor Sunshine calmly, holding a piece of yellow chalk in her hand."

"Red group, I suggest moderation in your speaking and intentions. That's all for red today. You're dismissed."

"Blue group, you should remember that the philosophical misconception of green thought does not totally disqualify it, nor lessen the grandeur of its intention and communitarian virtues."

"Orange group, watch out for sarcasm. Green solidarity deserves to be studied in detail. Remember, man does not live on exact sciences alone. You're all dismissed."

"Wait a minute! Who says your opinion should prevail? A teacher shouldn't have so much authority over the students," insisted a green student, modulating his tone of voice in order to keep the atmosphere calm.

"As soon as we finish studying the green ^Vmeme, we will venture into yellow consciousness. All I can promise you is great challenges. And about the end of the class, I am the one who decides that." And that's how Professor Sunshine dismissed her class with authority, amid contained green whispering.

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sharing of our resources for the sake of our human bond. A genuine green personality with all its gentleness would be shocked by statements like, *if you want to distribute something, work and hand over your own personal property!* Such assertive reflections often hurt but are necessary, pertinent and usually correct. The green-suited man with at least one orange tie or yellow handkerchief will see a grain of truth in this statement but still does not quite know how to handle the harsh reality that he prefers to ignore.

Genuine green criticizes fortunes that result from exploitation but forgets to legitimize prosperity arising from personal merit and effort. It can easily plunge back to envious red and influence blue authoritarianism to “make up” for what they consider unfair, because the green dictionary lacks terms like “merit”, “capacity” or “individual talent”, not to mention all the words that refer to uniqueness and personal qualities. True green will not completely understand the difference between individualism and egocentricity or between democracy and dictatorship of the majority, which we will only be able to see with the help of the sun’s yellow light.

“Hold it, author! What about equal opportunity? What’s going to happen to that?”

“Dear reader, here we have an excellent question that rightfully annoys green and whose solution will demand transcendental concepts. After all, if we don’t acknowledge these concepts, how can we explain the difference in material opportunities between a healthy individual born with a silver spoon and another with acephaly or some other horrible disease?”

“That’s true author, however, we could offer a helping hand and lessen all this suffering.”

“Perfect, dear reader. I also emphatically advocate relieving these problems as much as possible, but allow me to insist that if we look at everything from a materialistic or reductionist standpoint, we won’t find justice or a solution. We’ll just be left frustrated.”

In the event of these and other frustrations, green will work through the negative feelings and aim for sublimation. Red, on the other hand, will

break window panes and barricade the streets with burning tires, amid shouting, chanting slogans and hysteria. Green consciousness will also not get involved in blue's battles between good and evil, since it believes that in the end good will always win peacefully. And finally, green detests the orange entrepreneurial frenzy in search of success and prosperity, which it considers the height of useless greed.

In summary, green individuals stay away from red impulses, blue dogmas and orange ambition. Nonetheless, they forget that our social structure needs all of its levels in order to maintain the dynamics of the Spiral at work, which includes the orange industrial furnaces kept running by entrepreneurial strategy, as well as the blue police batons used to impose order and strictly contain red criminality. The green ^vmeme holds on to the same old problem that has followed us from the beige level – blatant reductionism and exclusion. Actually, green believes that its cooperative perspective is the only one that contains truths and virtues.

WATERMELON LEADERSHIP

Green authority is confused and distressed because it sees all jurisdictions as collective and, more often than not, stumbles and finds itself in free fall to purple, where everything belongs to everyone and the concept of private property does not even exist. The height of success in a typically green meeting is a never-ending collection of opinions and suggestions; its success is not in finishing the meeting, but in sharing feelings, diversity and respect for all the propositions. At the end of the day, it mixes up discipline with authoritarianism and qualitative classification with prejudice.

If a decision is vital, green leaders will search for a utopian unanimous decision so that no one will feel hurt or contradicted. Any firm statement or conviction will be taken as oppressive. The impetuous young generation jokingly calls this green behavior “whining” or “bitching”. The greatest challenge is *how to lead without hierarchy*. If you solved this dilemma with utopian abstractions like “with universal love”, “with brotherhood among men” or “with mutual tolerance”, you are certainly being green. In this sense, I regard Graves’ warning as well-founded: “The

green system must break down in order to free energy for the jump into the yellow state, the first level of being. This is where the leading edge of man is today".⁴⁴

"How can we experience the pure egalitarianism and linear truths of flatland? How can we please everyone and get rid of evil hierarchy? I meditated on that in my yoga class," shared a green university student in the group.

"The other day I dreamed that I had reached the peak of a mountain. On the way up, I passed various civilizations, some more advanced than others – primitive villages, religious and military organizations, highly technological societies, and humanistic brotherhoods. The yellow rays of the sun were smiling down on me and saying words like 'effort', 'merit', 'fluidity'. It felt delightful," continued a green classmate with a little yellow smile.

"Excuse me. This story about merit and individual effort is nonsense. Nothing tops our sharing, pluralism, egalitarianism, and multicultural leveling. Wouldn't your dream be a nightmare?" replied a friend noticing that everything around him was incredibly green, especially his university.

The next day there was a serious problem with the water supply on campus, and all were informed that there would be a meeting to democratically collect opinions for a solution that would please the entire faculty and staff equally. Although the parents were the ones who paid the tuitions, they were left out because they weren't considered all that important. The faculty met to settle on the best date to share the problem with the students and come up with the best solutions.

"Dear professors, we are going to set a date for our meeting with the students. Mind you that we are in an emergency because there is no water! Did you understand? We don't have water!" started the president in the faculty lounge with a concerned look on his face.

"There will be a philosophy test this week. We'll have to wait for the next one," informed the dean of the philosophy department, after patiently lis-

44 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 274.

tening to what all his colleagues had to say, innumerable asides, and an infinite number of parallel commentaries.

"We can't let this affect the sociology course because the students will be holding a demonstration against the oppressive patriarchal white elite next week," said another professor.

"Wouldn't it be better if we first decided on the temporary measures to face this water crisis?" asked an experienced professor foreseeing the probable procrastination in finding a solution.

"Just a moment. Some professors are going on strike next month!" interrupted a union member who represented the education sector.

"Enough! What part of the word 'urgent' didn't you understand?" screamed the president losing his patience.

Green leadership emerged and, for a good reason, is being red. This definition is needed in an emergency situation but is impossible without the approval and consent of all involved. And all that had to be done was decide on the date for the next meeting. Imagine the rest. Yes, green suffers from a new disease that is not on the list of official diseases – decidophobia.

An even more curious detail in this fictional story of ours was that the bell rang loudly, followed by the typical movement of students emptying the classrooms. So, our president postponed the decision for the next day when they would resume the agenda to set the date of the meeting with the students, in order to collect all the opinions on what to do about the emergency situation. Nonetheless, right after stressing the importance of everyone attending, a young teacher suddenly raised both her hands and said:

■ *"Oh my! Tomorrow is impossible! My grandmother is going to have surgery."*

THE LIMITS OF SUBJECTIVISM

Green institutions of assistance and education are loaded with subjectivism and incapable of focusing on a particular task, since they need

to hear everyone's demands and treat them equally and with the same solidarity. Even setting priorities gets complicated because prioritizing something means putting the other needs at a lo . . . low . . . Please forgive me dear green readers, but I have to write these ugly words – lower level.

For the pragmatism of the orange approach, with its high capacity aimed at efficiency and results, participating in green dynamics is pure social torture. The green defensive structure encounters its existential nightmare when it needs to take a stand. Its egalitarian vision of all human beings does not allow it to express commands, determinations or assertive choices. Each stand must arise from an equally distributed consensus from flatland.

“Hey stooge. Is one plus one subjective?” came the provocation of a stunning blond in an orange college cardigan. She had fantastically shapely legs and irresistible boldness.

“Well, you got me there. However, are beauty and art objective?” refuted the young man staring at her with his slightly crossed green eyes, thinking quickly how he could invite the seductive young woman to a movie or something.

“I don’t know if beauty is all that subjective. You and all the other idiots of the class drool at my legs, but none of you admires my grandmother’s cellulite. That seems quite objective to me,” replied the young lady, shining with exuberant curves.

“Uh, um . . . I don’t know what to say. Don’t you like modern art?” he tried a catchphrase to impress her.

“It depends. I visited some museums of a supposed art called Dadaism and its destructive proposal of beauty and of the artist where, if I squash a roach and say it’s art, it will be exhibited to other morons who will try to understand what I meant with that. We can express beauty or horror, with or without art. But if everything is art, then nothing will be art. Get it, silly?” responded the young lady with irresistible self-confidence.

"I'm in love . . . no! I mean, I'm impressed," said the young man clearing his throat.

Yes I know, this subject takes a bit of stamina. I particularly appreciate the realm of green subjectivity, where we can declare our favorite colors, our professional callings, our favorite foods, our inclinations, and our unique personal tastes. However, the pitfall is when our green brothers stretch subjectiveness beyond their own limits. We will get back to this subject further on in the chapter and it will all become clearer, mainly when we broaden our understanding to yellow aspects. For now it is enough to remember that subjectiveness does not seem to reign with pluralist absolutism, as green consciousness would like to believe. And speaking of pluralism, it's worth taking a look at the title of the next section.

IS PLURALISM PLURAL?

This title evidently drives us to understand green pluralist relativism. The plural vision, relativist and multiculturalist, has become the new university mantra, protected by its untouchable guardians duly anointed with academic oils extracted from the purest olives. Many modern-day professors have embraced pluralism, relativism, subjectivism, and egalitarian multiculturalism as the new and supposedly true dogma of secular humanity. They teach such theories as if they were true cosmic revelations. *Since everything is subjective anyway, why not?* As an author and researcher of multiple perspectives, I reiterate the title question: *Is pluralism plural?*

"Oh, here comes that blond busybody again. I'm a naturalist, vegetarian, and feminist. I also take classes in transcendental meditation, but one day I'm going to lose my patience with her," whispered one classmate to another.

"Keep it down, she might hear. I just talked to her a little while ago," said the young man, who got up excitedly and walked toward the blond with his best strategic approach.

"Remember me? We talked about modern art and Dadaism. I'd like to ask you something about sexualism . . . uh, pluralism! No, multiculturalism . . . I mean

relativism . . .,” stammered the guy, as his green eyes subtly glanced down at those cruelly provocative legs.

“Hey blondie, what do you think of chauvinism?” asked a feminist.

“It’s as stupid as feminism. They’re two sides of the same moron’s coin. And you, playboy, what do you think about all these ‘isms’?”

“Well . . . These ‘isms’ arise from the belief that human reason is inherent and entirely related to culture, that is, 100% rooted in the variables of nature and human history, and so on. In the end, all opinions are relative, warranted by culture and therefore subjective, and also equally accepted. Understand? Isn’t that awesome?” concluded the young man, with his green googly eyes, hopeful for a date. Her feminist friend had left, confused by the answer and realizing that she was the fifth wheel.

“Whew, it’s great that you all accept a plurality of opinions. Look, my opinion is that this is all a bunch of nonsense and that there are truths that are more immutable and objective than your hard head,” replied the pretty young woman sarcastically.

“Wait a minute! This is outrageous!” interrupted the young man, knitting his brows, momentarily losing interest in the blond’s legs and awaiting an explanation.

“Huh, handsome? Seems like your pluralism isn’t all that plural after all. Your supposed integralism didn’t integrate me! Why did you leave my opinion out? You accept all opinions except the ones that disagree with you. And I’ll tell you more, if truth is subjective, my subjective opinion that all this is for morons has just made you a subjective-moron,” prodded the attractive young lady afraid that she might have gone a bit too far.

“Hmm, I don’t have an answer for that, but I don’t know if I agree. What I do know is that I’d like to take you to a movie, but I don’t even know your name,” said the young man strategically maneuvering his sparkling eyes and slightly lowering his head in order to look completely vulnerable. He was good at that.

RELATIVISM VS. RELATIVISM

The creator of Spiral Dynamics, Clare W. Graves, cited by Wilber, approached the relativist problem in the following way: “This system sees the world relativistically. Thinking shows an almost radical, almost compulsive emphasis on seeing everything from a relativistic, subjective frame of reference”.⁴⁵ The relativist issue does not seem to withstand the weight of its own criticism because, if everything is relative, then is its own relativism also relative and conditioned by subjectivist opinion? This is the fatal boomerang effect of its own theory, as if we were watching the never-ending fight of the century: relativism vs. relativism.

“My name’s Linda.”

“Excuse me? Yes, I agree, you’re really beautiful.”

“Don’t act dumb, handsome. You asked my name. It’s Linda and we can catch a movie one of these days, but first answer this: If everything is relative, wouldn’t relativity itself be relative? Let me rephrase that: If we applied relativism to itself, would it still be relative?”

“Well, that certainly doesn’t seem to have much logic, but anyway, it doesn’t matter. My name is Tony. When can we go to the movies?” asked Tony applying his strategic melancholy look again.

“Look here, mommy’s little boy! Don’t give me that cute little look. I want some Aristotelian logic – either all this makes sense or it doesn’t. Let’s see what you have: a pluralist opinion that doesn’t accept my opinion; subjectivism that can’t stand my subjectivity and, to top it all off, relativism that makes everything relative, except your relativist absolutism. It’s high time you grew up and became a man. Try to understand and find a way out of this hall of mirrors for vain little jerks.”

“Vain? What do you mean?” asked the young man, annoyed because he had always taken pride in his beautiful green eyes.

⁴⁵ Ken Wilber, *Boomeritis* (Shambhala: 2011) 101.

NARCISSISTIC “BOOMERITIS”

The ideal of empathy, cooperation, the search for consensus and sharing are virtuous green aspirations. Nonetheless, many who agree with this sentence mistake themselves to be remarkable humanists, but unfortunately that is not quite the case. If you wave a revolutionary flag against the economic hegemony stereotype of the white male heterosexual who is supposedly oppressive, I am sorry to say that you are one more pawn probably guided by a red leader, who is ill-intentioned more often than not. If you think this is all a big waste of time and that you could easily solve the problem with some strict rules, you're being blue. Finally, if you know that nature is important, but contend with a certain amount of disdain that you have better things to do and do not have time to save the whales or worry about ferns, well then, you're probably being orange.

Nevertheless, you are still too intelligent to fall for the siren's song of red impulses, excessive blue rules or orange materialism. As a matter of fact, you are very proud of your worldview debated in courses like *“Postmodern Deconstruction of Social Asymmetries”*, where the monopoly of virtue is hidden and secular dogma is publicized under a mixture of pompous university diplomas and personalities considered humanist. Well, in this case you are not only being green, but have also contracted the narcissistic virus that Wilber called “boomeritis”. In other words, you got the whole deal, not only the wonderful green virtues but also the innumerable diseases of its level and the other levels, from purple to orange, especially red. After all, green is not allowed to have any selective prejudice, not even in acquiring pathologies, as the orange quip goes.

“Vanity indeed, along with pride, arrogance, and stupidity. Want more?” added Linda accentuating her prodigious feminine curves as she filled her lungs. However, her barrage of arguments was far from over.

“You little green post-modernists think that any objectivity, gender, capacity, merit or individuality is a social construct to oppress people. You use that to defend your childish criticism from any adult critique. It's a pure defense mechanism of narcissistic idiocy. Grow up, you spoiled brat!”

"Linda, if you go on like this, we can go and watch the movie The Texas Chainsaw Massacre. Can you explain this 'boomeritis' thing better and what its main implications are? Maybe I can make a rebuttal before committing hara-kiri. Who knows? I might even agree with you. But let me make one thing clear – it's on the condition that you go to a movie with me."

Upon saying these words, the young man noticed the sky clearing up, letting heavenly yellow rays of sunlight touch his skin delightfully and light up the green of the mountains and the university, the surrounding factories with their orange furnaces, the police officers with their impeccable blue uniforms, the red faces of sports competitors, a group of children entertained by a fantastic magician in a purple cape, and even the worn out beige blanket of a beggar across the street, whose suffering was momentarily assuaged by the sun's warmth. For the first time, Tony was willing to pay the price of the great yellow leap.

"Some believe that 'boomers' are the 'children of the bomb', born after World War II, but actually the expression comes from the sudden explosion in the birthrate known as the 'baby boom'. And it's worth mentioning that it was the first generation to grow up with the idea of a global village, and 'boomeritis' is a humorous term that shows the inflammation of these egos," continued Linda.

"I understand. They're the old guys in their fifties and sixties who think they know it all."

"Bingo! They preach awareness of our connections and interdependence. They're really cool and know a lot. They see the multicultural wealth of our world and our commitment to collective evolution in order to avoid our own destruction."

"Linda, we finally agree on something! What a wonderful thought! This is exactly what we, the greens, preach. So what's the difference between our worldviews?"

"Ooh baby, now you're talkin'. Good question. Maybe you're not so silly after all," said Linda with a charming naughty smile and then continued.

"Pay attention, handsome. Integration for all is a worldview that is really universalist and inclusive, as the name implies. However, respecting and helping

people and multiple cultures doesn't mean that they're all on the same evolutionary level. There are differences that are not only quantitative, but also evolutionary and ethically qualitative among individuals and cultures. Get it? You can't put Mother Teresa and the Ku Klux Klan people together in this supposed 'multiculturalist egalitarianism'. And what's worse, the cultural values of love and charity and the brutality of National Socialism and its culturally 'harmonious' Nazis are not part of the same social ethic. See? There are good cultures and others that are cruel and grotesquely backward. As a matter of fact, we can say the same of individuals. It's as simple as that."

"Linda, I just have one thing to say – I'm in love."

REDUCTIONIST PEAK AND INTEGRATIVE TRANSITION

Members of this agreeable ^vmeme are intelligent, solidary and have innumerable admirable qualities, but are extremely naive, narcissistic and intractable when it comes to admitting their own limitations, some to the extent of being intellectually ridiculous. As Roger Scruton commented, with a touch of British humor, green environmentalists advise, "*change everything, but touch nothing*".⁴⁶ Defenders of the environment should urgently migrate to yellow consciousness, where future preservation will embrace logic, rationality, and efficiency.

Green individuals are absolutely right about preserving the environment for future generations, but they vote for leaders who have a voracious appetite for taxes and spend more than they collect, which will inevitably mortgage the future of the next generations. Green reductionism does not realize that wasting resources is linked to the issue of environmental sustainability. This shortsightedness does not allow them to see that resources are scarce and prioritizing something means giving up something else. From sustainability theory to wasteful and negligent action; from talk of moderation to voting for political parties that are "greenly" irresponsible with public spending; this is the cognitive parallax between talking and acting, that is, the discrepancy between theory and practice. Contemporary Brazilian philosopher Luiz Felipe Pondé jokingly called some of these green characters "little smarties".

46 Roger Scruton, *How to Think Seriously about the Planet* (Oxford University Press: 2012) 137.

Green individuals are absolutely right about preserving the environment for future generations, but they vote for leaders who have a voracious appetite for taxes and spend more than they collect, which will inevitably mortgage the future of the next generations.

Our sensitive green individuals disconnect themselves from the reality of the remaining levels, the orange economic laws, the blue differentiation between right and wrong and so on. They have developed arguments and theories to protect themselves intellectually from any criticism that may shake their intentionally illusionary omniscience adorned with prestigious titles of academic nobility. Absolutist subjectivism is a typical example because in the event their worldview is threatened by other arguments, green consciousness can draw on its subjectivity to conveniently sidestep the issue and wrap up the conversation with their trump card: “well, yeah . . . but I see things differently!”

Our well-intentioned green individuals forget that it is not enough to “see things another way”. What is important is to see reality and especially that their “way” of seeing can be flat out wrong and kill the planet, although their intention is to save it. However, green resistance is robust and after overcoming their exaggerated subjectivism they will also hold up the relativist shield as another one of their powerful rhetorical escapisms: *Everything is relative!* Finally, they might aim their most lethal weapon at the brazen enemy who dared criticize their theory and fire a shot that their foolish green pride considers fatal: *I understand your insistence, but you’ve been taken in by Manichaeism!* This is the height of the interpretative free-for-all, where the expression *right or wrong* would be the supposed Manichean dualistic prejudice.

Grades and assessments? What for? You could conclude that Shakespeare’s tragedy *King Lear* is nothing more than a silly children’s story with three little pigs and a fairy godmother, and no one would be able to refute your outrageous interpretation since your famed relativistic subjectivity grants you the right to egalitarian correctness. This will easily become illogical and even bizarre, but green conceit does cause this particular kind of viral and highly contagious strabismus.

Let’s recall the romanticist myth of Rousseau’s “noble savage”,⁴⁷ used by watermelon leaders who jump back and forth like quantum particles from purple myths to green utopia. The most naive ones reach the point

47 Jean-Jacques Rousseau (1712 – 1778).

of antievolutionary barbarism upon advocating a return to the beige and purple ^vmemes, nostalgic for a savage past that was supposedly happier without the problems of civilization. An opinion that can be summed up in two words – utter nonsense.

Did anyone think of the New Age Movement? Peace, love, and hippie happiness? Then you are spot on. Green innocence does not realize that it would be throwing out the baby (the advances of civilization) with the bathwater (the anomalies of civilization). The side effect of these antiprogress and antitechnology theories – which they cleverly call “progressionist” – will possess a deadly power similar to or even worse than the orange atomic bomb. Our green cousins do not realize that these very advances of civilization have made it possible to feed and clothe, even though precariously, over seven billion inhabitants (year: 2017).

The green version of tragic regression and destruction of blue hierarchy and orange prosperity is based on arguments related to ecological sustainability, but I reiterate Beck and Cowan’s warning about the descending phenomenon of the Spiral – “the regressive ^vmeme” that produces “fallout from more complex ^vmemes at work in society as they draw energy and resources into their spheres, leaving others without”.⁴⁸ It seems that planetary sustainability cannot do without blue order and orange technology. Green radicalism could cause the greatest genocide in the history of humanity because without order and technology it would be impossible to sustain the billions of human beings born on Spaceship Earth.

“Hey author, all we need now is for these naive organic soy meat eaters to say that beautiful people oppress ugly ones with their beauty,” commented a reader revolted by green ingenuousness.

“Well, my dear reader, in a way this has already happened. In the twentieth century, some supposed artists of Dadaism tried to deconstruct beauty based on the relativity and total subjectivity of what beauty is.”

⁴⁸ Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 200-201.

"What stupidity. You mean if I take the squashed roach that the stunning blond mentioned and say that it's contestatory art, some 'simian without a tail' will exhibit my 'artistic work' in a gallery of contemporary art? After that, other aspiring quadrupeds will look at my insect cadaver in delight, put their finger on their chin and babble, 'oh, what revolutionary art!'"

"That's right, my dear reader. I wouldn't use such caustic and offensive language; that would hurt green sensitivity. The great contemporary English philosopher, Roger Scruton, explained why beauty is important without losing his characteristic elegance and courtesy. It's worth watching his video "Why Beauty Matters"⁴⁹ to see that true art even has a spiritual purpose that often transcends the limits of language itself and the capacity of logical expression. That said, although I call out your harsh language, I do think that your reasoning is well-founded."

The question of esthetics is important, and it is a shame that it lacks prestige and is even attacked in modern society. Obviously there is legitimate space for marvelous contestatory art, but that should not be misunderstood as "anything" contestatory. As my character Linda has already said, *if everything is art, then nothing is art*. Artistic subjectivity and its interpretative relativity are evidently legitimate, but there are limits even for what is subjective, interpretative, and relative. *If I interpret subjectively that you are a winged orangutan with hot pink horns, you'll still be a human reader, won't you?* In light of so many challenges, it is worth heeding the warning of the great writer and journalist from London, Gilbert K. Chesterton (1874-1936) who said the day will come when people will be shocked by the news that grass is green.⁵⁰

These unrealistic romanticist and utopian theories, the crude philosophical reductionisms of opinion formers, exacerbated materialism and narcissistic relativism, both cultural and moral, can lead to the tragic death of great advances of civilization and humanity's free fall in the evolutionary Spiral. We should be wary when criminals are seen as poor little victims of society and traditional families as the great villains whose Chris-

49 <https://www.youtube.com/watch?v=W5tuGjzXJ9k>

50 <http://americanchestertonsociety.blogspot.com/2009/08/gkc-on-media.html>

tian customs supposedly oppress diversity of attitudes. Yes, dear readers, maybe your history and sociology professors are examples of misguided watermelon leadership or just unconscious victims of such leaders – innocent but useful zombies roaming around zombie land.

We are dangerously heading towards the anticulture of weakness and the “poor little thing” mindset, in which those who are lax have more rights than those who are hard-working. A popular acronym for members of this counterculture is the NEET generation – young people who are “not in education, employment, or training”. These are individuals who have sadly given in to intellectual idleness and social revolt since “it’s society’s fault”. Some educators have considered institutionalizing the concept of “linguistic prejudice”, in order to mitigate the importance of grammatical corrections in schools, making them more flexible and – pay attention to the next adjective – *relative*.^{51,52} It seems to me like going over the intellectual cliff to your cultural grave. I would like to sum up this paragraph by throwing out a question: *Where in the world is the culture of rationality, logic, erudition, knowledge, and correctly spoken and written language?*

“Help, Linda! This nervy author has gone out of bounds! This is just impossible. Now he wants to oppress the illiterate!”

“Tony, Tony, open your mind! There are social customs that are morally superior and inferior, more or less advanced, correct and incorrect ways of writing, right and wrong, beautiful and ugly, fair and unfair, etc. Classifying, differentiating or qualifying is not the same as discriminating or being prejudiced. When will you accept reality? Time to wake up and smell the coffee. Knock-knock, any intelligent life in there? You don’t have to act like a crybaby just because your teacher corrected your spelling. And those guys from the Board of Education are just trying to find a way to disguise their own incompetence.”

“Tony, you’re being silly. When will your pea brain understand that scalping the enemy isn’t culturally innocent like jumping hopscotch? Stoning women

51 <http://ultimosegundo.ig.com.br/educacao/nao-somos-irresponsaveis-diz-autora-de-livro-com-nos-pegar/n1596948804100.html>

52 <http://ultimosegundo.ig.com.br/educacao/mec-defende-uso-de-livro-didatico-com-linguagem-popular/n1596949085987.html>

isn't ethically identical to buying Christmas gifts. How does your multicultural equality stand up in these contexts? And what's more is that there are individuals who are better than others, even in the same culture, or with the same father, same mother, and everything, in which one might be stubborn and pig-headed like you, another might be a lazy freeloader and another even a criminal, while the fourth one might be an example of virtue."

"What a bummer, Linda! You're right again. I know all this, but sometimes I mix up apples and oranges, especially when it comes to spirituality, unique personal merits, and stuff like that. But I still have one question. What are we going to do about delinquency?"

The more primitive ^vmemes we have studied simply want to eliminate delinquents, since they see them as defective parts and believe that their surgical excision from society will be of benefit to all. In short, *to hell with the crooks!* Green sensitivity, on the other hand, correctly foresees the need for the educational rehabilitation of these people, but it is too shortsighted to find an effective way. As usual, green has good intentions but fails blaringly in carrying them out. It has acquired solidarity and compassion, but does not act realistically.

To sum up, green people are "nice people", but stumble and fall for purple fantasies, admire their reflections in the narcissistic red pool and create defense mechanisms like "we vs. them". They have a heart of gold but are immature children when it comes to action. They rightfully criticize carbon monoxide emissions but mistakenly advocate a romanticist return to the past. Despite this regressionist nostalgia, they do not want to give up their mobile phones and crave brand-new cars equipped with bluetooth and all the latest technology. At the end of the day, they do not know what they should do; however, they believe themselves to be the most qualified for decision-making. Unfortunately, they prematurely condemn orange prosperity and blue hierarchy, and must now let go of their naive theories and make a herculean leap of consciousness.

Some of these green intellectual constructs are defended by well-meaning people, while at other times they are Machiavellianly manipulated by extremely pathological despotic watermelon leadership. The main prob-

lem is that the green vector points downward, towards an unnecessary tragic descent in the Spiral, back to problems already overcome by the great red hunter, purple tribal needs, and even the hellish survival mode of beige.

Green has a positive vocation for integration, but remains atomistic. Politically, they label themselves progressionists but are actually regressionists. They assume they are spiritualists, humanists or great integralists, while unknowingly adding to the numbers of the reductionist team. When put in practice, their morally leveling theories seem like the violent movements of a mechanical bull in a China shop. *Get it?* If your answer is yes, dear reader, then you are ready for an epic solar leap that may be the greatest existential adventure of your life – *yellow consciousness*.

Check out your WhatsApp. There's a message for you:



#farewell-reductionism@enough_neighing_and_eating_hay.com/
ThingsAreGettingSerious



“Viability must be restored to a disordered world endangered by the cumulative effects of the first six systems on the earth’s environment and populations. The purpose of living is to be independent within reason; knowledgeable so much as possible; and caring, so much as realistic. Yet I am my own person, accountable to myself, an island in an archipelago of other people. Continuing to develop along a natural pathway is more highly valued than striving to have or do. I am concerned for the world’s conditions because of the impact they have on me as part of this living system”.⁵³

Now we will examine the whole kaleidoscope of fluid and interrelated systems.

Why yellow?

Flexible and functional

Systemic leadership

From pluralism to integralism

From subjectivism to reality

From egalitarianism to transcendence

From transcendence to inclusion

The colors of the attacks

What’s missing?

WHY YELLOW?

The inspiration for the color yellow arises from the distribution of the sun’s rays for all individuals. Our sun aids beige survival, with its vital importance for food production; it is worshipped by purple wizards; it

53 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 1996) 275.

tans the skin of red vanity; it regulates the calendar and colors our celestial blue sky; it potentializes orange profit and finally integrates nature and spreads its generous rays throughout the forests.

This is the evolutionary level that abandons reductionist views. Through what Graves called a “momentous leap”,⁵⁴ the individual can reach yellow integration after the journey through the beige to green spectrum, in which each level has been restricted to its own set of segmented values. Yellow is the first level truly capable of understanding our existential needs beyond egalitarian pluralism (which now transcends to correct differentiation) and paradigmatic sectarianism (which transcends to noble integration).

“Linda, what actually is the main problem of utopia in relation to merit-based egalitarianism or the ethical flatland of individuals or societies?” asked Tony again, taking one of the hands of the enchanting young lady in the movie theater.

“It’s incomplete and disconnected from reality. I can accept that we sprang from a common essence in transcendental terms, but in this big old world of ours there are distinct degrees of excellence – the fruit of our choices and ethical development. This means that we can indeed help others, but without neglecting or ignoring the hierarchical functionality based on capacity and worthiness,” replied Linda between pieces of popcorn.

“Now I get it, once and for all. There can be a technical hierarchy, like the one between a surgeon and a scrub nurse in the operating room. In this case, the doctor’s orders are not a sign of oppression but simply a normal workflow to be obeyed,” he responded excitedly, with his face full of new yellow freckles, as his fingers interlaced Linda’s. Tony’s old tactic of caressing a girl’s hands while talking never failed.

“That’s it, Tony. As I’ve already said, we should value the hierarchy of merit based on perseverance, ethics, personal choices, competence, capacity, and knowledge, in ascending levels of complexity.”

54 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 1996) 274.

"Hmm . . . following this line of reasoning, someone could decide to live a life of less work and more leisure or vice versa. However, neither one could blame the other for their choices, be it the stress of the workaholic or the lesser fortune of the bon vivant. There is no oppression, only freedom. It seems fair, integrative and respects each one's free will! Fascinating!" concluded Tony.

"As a matter of fact, the origins of the expressions workaholic and bon vivant give us a good idea of these countries' perspectives of the world." Linda's quip earned a few good laughs.

"Quiet! The movie's going to start," said someone in the back of the movie theater. People said he was wearing an impeccable navy blue uniform.

"Differences and pluralisms blend into natural flows that are hierarchical and interdependent. It's a little like the Oriental concept of karma, better known in the West as the law of cause and effect," added Linda in a low voice.

"Uh-oh, now I'm all confused again," whispered the freckle-faced Tony raising his hands to his head.

"No problem. We'll talk more about it after the movie."

FLEXIBLE AND FUNCTIONAL

Above all, yellow consciousness accepts reality the way it is in a frank, flexible and functional way. What is important is to respect the inevitable flows and forms of nature, besides moving lucidly and competently through the diverse existential hues. Spontaneity and serenity with understanding are two striking traits of this paradigmatic complex of values.

Yellow freedom differs from red or orange freedom because it lacks excessive personal interest. The yellow individual makes use of freedom to experience the fulfillment of living in a world full of qualitative and quantitative diversity, in addition to multiple dimensions of values and spirituality.

SYSTEMIC LEADERSHIP

Politically, yellow leadership reconciles assistance for lower levels with the virtues of the higher ones, through open integrative systems, contrary to reductionism, exclusivism, egocentricity, ethnocentrism, and the insistent inflexible radicalisms of the more limited views. The fluidity and openness of its systems, however, remain distinct from the egalitarian flatland typical of green boomeritis.

The yellow ^vmeme makes for leaders who focus on practical good results for all, without exclusions or illusions. Values revolve around competence and functionality from systemic interaction of all the lower levels. Yellow orientation supersedes lukewarm green and shows determination and effectiveness aimed at integration, without losing sight of the concepts of merit-based justice and absolute respect for individual free will, with their respective consequences and learning processes. There are no impositions or excessive taxation, but beneficent fluidity based on spontaneous generosity and the clear perception that the entire Spiral is interdependent and needs mutual assistance.

Yellow leadership understands the ethical expression of reciprocity in an inclusive, integrative, and contextualized way, mainly according to the golden rule “do unto others as you would have them do unto you”. Another fantastic example of the wealth of yellow can be found in the triple question posed by the wise Jewish rabbi educator Hilel, “If I am not for myself, who will be for me? And when I am only for myself, what am ‘I’? And if not now, when?” Hilel, grandfather of Gamaliel and teacher of Saul of Tarsus, a highly important figure in Christianity, through this triad of questions first reminds us of ourselves as agents of attitude, then of others in relation to solidary action and finally of the temporal effectiveness of now, to avoid procrastination.

FROM PLURALISM TO INTEGRALISM

Let’s put it this way: We are all equal in spiritual potential, but our choices put us on very different ethical and evolutionary levels. We can imagine various rough diamonds, of which some may be more polished than others and consequently shinier. Each individual is a diamond in the rough responsible for his or her own perfection through free will and unique personal choices,

effort and merit, with all their rewards and consequences. The good news is that you are also a diamond in the rough; however, your degree of polishing depends solely on you because it is a non-transferable task.

While Linda and Tony shared experiences in the movie theater, other young readers discussed the symbolism of diamonds with different degrees of cutting and polishing. Apparently some readers assimilated the information only partially, blatantly discarding the information blocked by their unconscious paradigm filters.

“That’s marvelous! We’re all little diamonds of light!” said a country girl after reading in the shade of a big green tree.

“Did you get the rest of the rationale? The part that talks about unique personal merit and effort?” asked another reader.

“What other part? Don’t give me that discrimination stuff. Haven’t you learned yet that everything is love?”

As my colleagues in the field of law would say, with their blue rules and orange objectivity – *let’s get to the facts!* Ok then, the green level of consciousness has not acquired a wide enough scope to see the intellectual limitations of certain theories, including their own perspectives. You are still totally green if you succumb to the following mantras or keywords without any reflection: pluralism, relativism, multiculturalism, deconstruction, anti-hierarchy and its more bizarre version which defends the paradox of “equality in diversity”. Now we’ve opened up a can of worms and a quick conversation ensued in the university library.

“That’s insane! Any yellow person can see the wonders but also the limitations of these concepts. How many times will we have to explain the obvious to our green friends? Why, we know that the indifference of a psychopath isn’t love. We also know that seeing reality and recognizing evolutionary differences is not prejudice. Where is this childish illusion going to stop?”

“Indeed, but we need to explain all this more patiently to our naive green brothers. This is an intellectual minefield.”

“But what’s wrong with pluralist relativism and evolutionary egalitarianism anyways?” insisted a green student who overheard the conversation.

“Despite green’s virtue of trying to include and respect all cultures, lumping them all together in the same evolutionary flatland simply doesn’t tie in with reality. We can’t put cockfighting on an ethical par with Oktoberfest, or bull-fights with Sunday mass. All of these situations are cultural manifestations, but some denote higher ethics than others, so much so that in the examples above it isn’t even necessary to point out which is which. Right?”

“Of course! Linda and Tony’s chat leads us to the same conclusion. These examples really helped out! Things are finally starting to make some sense.”

Wilber identified the problem and clarified, “because green pluralism has such an intensely subjective stance, it is especially prey to narcissism. And exactly that is the crux of the problem: pluralism becomes a supermagnet for narcissism”.⁵⁵ Yellow consciousness insists on facing this robust resistance and entrenched reductionist pluralism in order to integrate plurality, but without reducing and enslaving it to the evolutionary egalitarianism of flatland. Let’s get back to Wilber, “But green, as the last and highest of the first-tier memes, is the final barrier, the ultimate barrier, the barrier that in many ways is the hardest to let go of – and it is hard to let go of precisely because of the narcissism that so heavily infects it. That mixture of pluralism and narcissism is boomeritis, the final roadblock to a world at peace”.⁵⁶ This is the global autoimmune disease that pervades universities. It must first be diagnosed, then treated and possibly cured. Two questions remain: *What is the cure? Where can we find it?*

FROM SUBJECTIVISM TO REALITY

Perhaps the most typical yellow trait is systemic flexibility connected to factual reality. To put it simply, we can be flexible enough to accept the most diverse positions, but they have to function effectively for the system as a whole. Subjectivism can respect your opinion, but be careful,

⁵⁵ Ken Wilber, *Boomeritis* (Shambhala: 2011) 34-35.

⁵⁶ Ken Wilber, *Boomeritis* (Shambhala: 2011) 38.

if you interpret subjectively that you are a seagull or a Boeing 747 and jump off a cliff . . . Well, I'll put it bluntly, you'll die. The yellow level abandoned the fallacy of absolutist subjectivism; that is, it respects it to the limits of its jurisdiction, but it heeds the surgeon general's warning that excess can be dangerous to your health.

Yellow spirituality, for example, is noticeably different from blue or purple religiousness because it will only validate the premises that withstand the scrutiny of reason. Nevertheless, there is nothing more rational than understanding the limits of reason itself, but without downplaying the fundamental importance of logic and rationality. The "transrationality" of poetic or artistic beauty is wonderful, but it can be the gateway to a myriad of silly "postmodern infrarational" arguments, as childish as believing in the Easter bunny or Santa Claus literally. Thus, the yellow lens is at the balance point between evolutionary daring and rationalist scientific prudence, where it encounters the secure and promising ascending path that is always based on the golden premise of reality.

"Hold it, author. The concept of reality is extremely challenging. What would you call real?"

"Dear reader, now that's a tough one, but I'll risk it. I prefer to start with what's not reality. Do you remember what I said before about you not being a seagull or a Boeing 747? If you think that way, you'll be disconnected from your objective reality. I repeat, objective."

"A more challenging transcendental example is the concept of reincarnation, which some believe and others reject, but the natural and objective fact of its existence or inexistence does not depend on your positive or negative belief, opinion or taste. You can't make it go away by not believing in it, nor can you make it exist just by believing in it. Reality is above beliefs. See?"

"Well, dear reader, a point in favor of subjectivity is its capacity to affect our actions, but it isn't omniscient or omnipotent. In other words, our subjectivity is not almighty, but subject to the natural immutable laws that rule this immense universe."

From spirituality to politics, the yellow attitude gratefully receives the progress and evolution built up by our predecessors. The conservation of moral values, the importance of a balanced family and ethical teachings about solidarity, among the other historical contributions of the remaining levels, do not go unnoticed within the yellow integrative fluidity.

“Hey! Isn’t that political conservatism? Some far out theory to connect conservation to evolution for mutual assistance?” one reader asked another.

“I’ve heard about this wacky stuff somewhere before – conserving in order to evolve. It’s something about how we should preserve the knowledge of the past and even learn something from the original meanings of ancient traditions in order to help us in the future. Something like that, I guess.”

At this point, what’s important are the concepts and not the terminology. After all is said and done, it is all about the real meanings. Political terms are highly charged with red warlike emotions and prejudice. Let’s put all that aside for a few moments. The important thing is to conserve the knowledge developed through much effort, suffering and even bloodshed of those who came before us on this planet, not to turn them into static historical idols but to use their experiences as a springboard for our own evolution. *Conservatism* for genuine fraternal social *progressionism*. It means conserving the knowledge inherited from the past and building on it; preserving history in order to evolve from it. Conservation and evolution are one at last! Only at this level will we be able to understand how these concepts can come together.

Natural immutable laws rule this infinite universe, and we are all subject to them regardless of our personal wishes. You can break your paradigms and attempt to revolutionize by decreeing the law of gravity to be relative, or even subjectively revoke it. But I am warning you, *don’t jump over the cliff!* Subjectivity must respect and live with objectivity, as it does with the most philosophical and objective questions of all: *What or who am I? Where do I come from? Where am I going?*

This brings us to another vital question for our evolution: *Is our spiritual essence an objective reality or a mere fruit of human subjectivity?* Sooner

or later, we must ponder the law of cause and effect, the law of attraction, and our own make-up, namely a combination of Power and matter, Essence and outer layer, Soul and body, Spiritual and physical, or even Consciousness and material body. Whether we like it not, subjective freedom and opinions must give way to good old objective *re-a-li-ty*.

FROM EGALITARIANISM TO TRANSCENDENCE

"Linda, I loved the movie you chose. The biography of Mahatma Gandhi tells the story of this remarkable leader from a yellow integrative standpoint. However, I notice some green traits in his political actions," whispered Tony in Linda's ear during the movie without missing the chance to lightly touch her neck with his lips.

"Delightful, I mean, daring . . . Gandhi's pacifist libertarian leadership seems to be yellow and inclusive at its core, but green in its actions. The social egalitarian tool just won't work in this world because it's simply not connected to the reality of our world," added Linda, closing her eyes slightly to enjoy Tony's thrilling advances.

"Now it's all clear to me! I understand what you mean, Linda. The obvious premise of transcendence is qualitative diversity, that is, multiple hierarchical levels. The egalitarian narcissistic disease only hides evolutionary complacency and reluctance to admit that there are higher levels."

"Wow . . .," sighed Linda.

"This can affect any one of us, not just the 'boomers'. We just use the expression 'boomeritis' to refer to its greatest victim," added Tony.

"Now I'm surprised and even more impressed!" exclaimed Linda, with her charming smile and silky blond hair.

"Linda, I can't imagine myself without you anymore. I see all the colors in you . . . I love you!" As he said it, Linda and Tony kissed each other passionately, both with tears in their eyes.

The last obstacle to peace had been overcome with the pureness and courageous sincerity that only real love possesses. The word might be outdated and old-fashioned at fancy postmodern dinner parties full of well-groomed little smarties, but it still has its integrative role in overcoming the stumbling blocks to an uplifting fraternal embrace, in which brotherhood recognizes merit-based justice, goodness smiles at rationality and love unites us for the purpose of mutual assistance based on the potentials of each evolutionary level.

FROM TRANSCENDENCE TO INCLUSION

Decades later, Linda and Tony were still together and had constituted a lovely family. All were kind, loving, capable in their different life choices, assertive and smart, materially and spiritually prosperous, and above all, aware of their existential roles and responsibilities. Tony was fulfilled but still thought about how he could share the story of his arduous journey with others. He felt that much of his suffering could have been avoided if he had known how to sidestep the pitfalls of immaturity, both his own and those of others.

The accomplishments of the transcendent yellow vision are not worth much if they are locked away. But Tony felt too small to spread a message of such magnitude and was not persuasive enough to move a great number of people. Our Tony, despite so many wonderful achievements, seemed condemned to a life of lonely reflection.

His precious transcendence seemed doomed to isolation, with no one to talk to. Linda busied herself with the children most of the time. Tony was well-off and fulfilled spiritually, but his thirst for knowledge was far from being quenched. He wondered whether there was a self-aware universe and contemplated how the connection between Consciousness and matter would work. Yet what really troubled him was how to share all this and fulfill his own existential programming, spiritual mission, assistential vocation or whatever other terminology may be more appropriate and familiar to you, my dear reader.

In short, his individualized transcendence would not be complete without including others. The transition from the first tier (from beige to

green) proved to be undeniably positive, but the evolutionary levels of his old supposedly integralist transcendental study groups were contaminated by reductionism and the exclusion of the other perspectives. This is the big difference of the second tier levels of consciousness (yellow and turquoise), in which the spiritual need would include providing informational assistance to those still at the levels that were transcended. From this moment on, the word “transcendence” will never again be spoken in isolation, but finally encounter its ideal partner – *transcendence and inclusion*.

THE COLORS OF THE ATTACKS

“Linda, I read somewhere that there are only 1% of yellow people in the world! That means that most likely, among our relatives, friends, and acquaintances, we’re the only ones at this level or, at the most, there is a handful sprinkled here and there,” commented Tony, who had never forgotten that revealing kiss.

“Looks like we’re in dire straits,” said Linda with her enduring smile and good humor. Tony reflected.

Yellow flexibility is indeed scarce on the planetary supermarket shelves. And as if this shortage weren’t bad enough, our yellow friends are also the target of colorful stone-throwing from all sides. The purple wizard will cast a spell against the Sun god’s threat. *“Integration, no way! Everything is mine and I will fight to the death for it!”* says egocentric red. Blue feels that the order instituted by it is threatened and, to be on the safe side, aims its artillery at the supposed traitors in yellow uniform. Orange prefers to ignore yellow as long as it does not interfere with the work at hand because, after all, time is money and business is business. However, believe it or not, the greatest challenge to face comes from their sophisticated and starched egalitarian green cousins who just cannot resign themselves to meritocracy and its axiology of moral values. Thus, green will mistake yellow classificational reality for some kind of prejudiced authoritarianism of varied colors.

“Dear friends, yellow consciousness does not discriminate against anyone; it only acknowledges the existence of different evolutionary levels and integrates

diversity according to what each individual deserves,” asserted Tony to his old green friends.

“That’s a brazen lie. Differentiation is discrimination! How can anyone consider themselves above multicultural relativism? What a load of arrogance! Tony has become one of the oppressive castrating yellow elite. He doesn’t want to share his things with us,” whispered one of them.

“Whoa, I heard that. Let’s think about that for a moment. Is differentiating the same thing as being prejudiced?” asked Tony.

“Authoritarian, oppressor, chauvinist, xenophobe, racist, sexist, and fascist! Over my dead body!” shouted a watermelon leader who had infiltrated the group.

“Watermelons are really green outside and red inside,” thought Tony upon leaving the room, melancholy after his frustrated attempt to share his newfound yellow values. There was no way to get through to them.

Yellow novices must learn how to cope with the backlash, since it is an inherent part of this evolutionary stage. Stick some cotton in your ears and avoid provocations, at least in the beginning. Make sure the green children are out of the room before using obscenities like elite, capitalism, liberalism, conservatism or the like. Yellow will learn how to ignore the rhetoric, but will not fail to see through the ploys of their narrative games. Yellow is not to be a victim of the *revolution of minds*, described sarcastically as the *“involution of minds”* among certain transcendental study groups.

While our green cousins preach to converts and influence minds at the gateway to reductionist zombie land – ever revolving around multicultural linearity and its pluralist flatland – our integrative yellow friends have made the giant leap ahead to *differentiate in order to integrate* cultures more or less evolved. All is carried out within a well-ordered system. Integration does not mean mixing individuals in a random chaotic manner, like shuffling cards. As a matter of fact, it is quite the opposite; integration demands classification, differentiation, and ordering of evolutionary levels in order to function with mutual assistance. It is worth repeating

the expression *differentiate in order to integrate*; never discriminate in the derogatory sense of the word. One question remains: *How do we organize more developed societies in order to aid the levels in need?*

"I liked that part. The author preferred the expression 'in need' instead of 'inferior stage or ethics'. Could this be the so-called 'narrative game'? I found that more appropriate and politically correct," said Tony, who was still studying the green viewpoint but now guided by yellow consciousness.

"Perhaps this author wanted to avoid fits of anger from watermelon-leaders and their edgy inferior militants. Oops, better follow the author's example and change the word 'inferior' to 'reductionist', or something even milder, like 'less integralist'," pondered Linda.

"It seems to me that he identifies superior and inferior moral values, without regard for green's annoying label of politically (in)correct," commented Tony.

"Sure, this guy is cautious, but this talk about watermelon leadership will aggravate a lot of people. Is this daring or just a lack of good judgment on his part? I bet the majority of green people didn't understand the connection between the act of conserving (conservatism) and of evolving (evolutionism). Maybe he's crazy, nuts or just going out of his mind." They both laughed affectionately.

Yellow is fully aware that the best way to help the planet is not by outsourcing our responsibilities to the State. This brings me back to Roger Scruton: *"Much of the antipathy to market solutions has come from those who see markets as competitive arrangements, (...). But competition in a market depends on co-operation, and it is only co-operatively disposed beings that can make markets work."*⁵⁷ Generally, green reduces environmental solutions solely to State aid and forgets that the market will also punish any environmental abuse or foul play. To make matters worse, when the market – through consumer awareness or corporate self-preservation – is about to punish the wrong-doers as an example to the rest, usually by driving them out of business, the State and its green leaders step in with their subsidies,

⁵⁷ Roger Scruton, *How to Think Seriously about the Planet* (Oxford University press: 2012) 144.

their “poor little thing” culture and their inappropriate interference to resuscitate the violators. Only with yellow consciousness can we start to understand this green misconception.

Popular wisdom has coined the expression “*what belongs to everybody, belongs to nobody*”. I also like the Portuguese adage, although its humor is slightly morbid: “*a dog that has two owners will die of starvation or indigestion*”. Yellow takes into consideration the main human motivation for preserving something: the feeling of ownership. *Do you, dear reader, take better care of your car or a rental car? Would you rather paint the walls of your living room or the public square? Do people who litter also leave garbage lying around in their own bedrooms?* Right or wrong, nice or ugly, the human motivation to preserve something is more closely linked to private property than to the public domain. *Is this ethical?* Of course not; we should take care of public and private property, collective and individual, in the same way. However, dear reader, yellow acts according to those little words. Remember them? Reality, objectivity, efficiency, pragmatism, etc.

WHAT'S MISSING?

“Linda, I think there’s something missing in the yellow viewpoint.”

“Ooh . . . hotshot. You already consider your consciousness yellow and you still want more. Wow! Well then, ask yourself that question. What’s missing for you?”

“Good gracious! We already have so much – family, friends, integrative values, a balanced life, and gratitude for all of our experiences . . .”

“Stop beating around the bush, Tony. What’s missing? Let it out.”

“Linda, how can I help the largest number of people possible? We know how to go with the flow like chameleons throughout all the levels and have also learned how to respect and understand them and all that, although it hasn’t been easy. But personally I still feel the need to provide an opportunity for large-scale enlightenment because time passes before you know it. I want to work with wholesale evolution, not retail, but without letting go of the wonderful things

we've accomplished together. I want to go beyond 'what to do' and 'how to do it' and get into the question of 'why do it?' and much more. I want to search for universal causality in the restructuring of order in moments of chaos. You know, things like that. Eureka! I think what's missing are the macro level assistance tools derived from 'how to do it' in conjunction with evolutionary consciousness and spiritual lucidity resulting from 'why do it!'"

"Is that all? You want to associate the 'how to do it' tool with wisdom and lucidity about the existential reasons. Don't you want some lemonade too?"

New times, new opportunities! The expression sounds promising but not without the learning process about the vital importance of conserving all the previous stages of the civilizational pyramid that provided the conditions of life necessary for the emergence of yellow consciousness. That is why we should not only *preserve* and *respect* the evolutionary stages of the lower rungs, but also be *grateful* and recognize how indispensable they are for the balance of the whole Spiral dynamic. A promising future depends on learning from the past. The new transcends but also contains the old. Future generations will be able to overcome the past but not without the triad of *preservation, respect, and gratitude*.

Our character follows the example of Beck and Cowan and acts right with the dynamics that are at the heart of the problem, "much like the electric company lineman who can restore power after a storm."⁵⁸ Our Tony was able to act courageously and solve the immediate problems, despite criticism both open and hidden from those who just like to complain and form groups for never-ending rounds of theoretical debates. Tony used a hands-on approach and solved the problem of the electric company while the other users just complained. But he wants much more; he wants to know the reasons for storms, difficulties, and spiritual challenges in their dynamic macro context that is spectacularly grand in its collective flux.

Tony wants to compose chords and not just harmonize musical notes individually. He is interested in the never-ending boom of evolutionary

58 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 2006) 277.

potentialities, from the big bang itself to the reason for its unleashing — whether it was random or ordered. *If it was ordered, then by whom?* Welcome dear readers to the daring challenge of our own limits. As your traveling companion, I gloriously welcome you as a partner in our adventure into the unknown and the challenges of the turquoise consciousness.

Check out this message just for you on your WhatsApp, but if you care about your reputation, don't share it on Twitter or Facebook because it could get you into a straightjacket. Here it goes:



#Star_Trek_The-final-frontier?@Universe.com/Spirituality_and_
much_more



TURQUOISE

CONSCIOUSNESS



Turquoise transcendence goes beyond the appreciation of the diverse humanistic musical notes in order to produce evolutionary optimizations with their existential accords that enable orderly and harmonious macro assistance. While the multitalented yellow musician masterfully handles and understands all the musical instruments, the turquoise conductor integrates them all simultaneously in the cosmic orchestra and places them in powerful reciprocal assistential dynamism in an epic, transcendent and glorious ascending journey. Understanding and recognition of different ethical and evolutionary levels are treated as being inclusive and holistically interconnected with the use of all the spiral tools from the densest to the most subtle. Here is a unique opportunity to investigate this vibrant worldview:

Why turquoise?

Spiritualist consciousness

The meaning of the frontier

The paradox of evolutionist conservatism

Turquoise politics

Turquoise transcendence

WHY TURQUOISE?

The color turquoise inspires us with a vision of Earth, its oceans, and aurora borealis from outer space and is composed of both cyan blue and green, in synchronicity with the collective concerns about blue order and olive green solidarity that also exist at these evolutionary levels. Some claim that the color turquoise has a calming effect. In this regard, serenity will emerge as one of the great differences of turquoise in respect to the reductionist levels – from beige to green.

The great challenges facing the world and the masses of humanity in need of administrative order demand wholesale, communitary, and col-

lective management capacitation. Yellow flexible ability is competent to aid in humanistic retail actions, but the demands arising from the moral pathologies of humanity have reached endemic proportions and have large-scale needs. Suffering on a worldwide scale prompts us to reflect in our search for solutions that are not only integrative, but also optimized and appropriate for the giant spectrum, where not only the qualitative aspects are of interest but also their quantitative reach.

“Tony dear, would the word ‘holistic’ fit this level?”

“Linda, I think it’s too bad that the word ‘holistic’ has become so worn out by the New Age Movement that has unfortunately painted it purple with little green polka dots. Despite this, the term would fit the color turquoise perfectly because the Greek prefix ‘holos’ means all, entire, complete, total, and integral.”

“How cool! Is that why holistic therapies transcend treatment of the physical body?”

“That’s right, Linda. Don’t forget that these alternatives should not only transcend but also include the physical body. Conventional medicine should not be discarded. It’s worth mentioning that as we take care of our physical bodies, we should also think about our more fluidic and subtle energies, so to speak. And what’s more is that we should also take care of our emotions and always radiate positive thoughts.”

“Have you been studying secretly while I play with the children?” They both laughed.

“My darling, people don’t realize the crucial importance of our thoughts as the helm of our flagship headed towards an uplifting existence. Being good, with good thoughts, good feelings and good actions – everything is connected. As a logical sequence, our Consciousness, Spirit, Soul, Life force, Essence – pick a noun – transcends, includes, opts for, utilizes, determines – pick a verb too – our thoughts, which affect our emotions, which in turn influence our actions.”

“That’s right. It looks like everything is really interconnected after all.”

“Exactly. The problem is the fact that we often pull the plug and disconnect ourselves. We use our free will wrongly through bad thoughts–feelings–actions, and that’s how we fall for fleeting illusions in the material comings and goings of our cunning little egos. Reconnection with our Essence is imperative.”

SPIRITUALIST CONSCIOUSNESS

The first step toward consciousness of spirituality is permanent elimination of the myths and immaturity of the reductionist levels. It is important to have an exact understanding of the words “Spirit”, “Soul”, “Essence”, “Life Force”, “Intelligent Principle”, “Consciousness”, and their various synonyms. Recognizing ourselves as something that transcends matter, far beyond what our physical eyes can see and gaining lucidity as to our constant learning through material and immaterial experiences will be fundamental for our understanding of the above-mentioned reasons for things that happen on a macro scale.

As a result, we will be able to see ourselves as independent and autonomous units with free will and unique personal merit, while at the same time being part of integrated systems that encompass all living entities. If you have made it to this point and withstood the turbulence of the reductionist levels, dear reader, I acknowledge your effort in acquiring this consciousness. The task was arduous and requires much intelligence, courage, perseverance, and modesty. My compliments.

We know that we are responsible for the way we conduct our existence. We can turn the helm of our boat in whatever direction we like, but we will be subject to rougher or calmer seas depending on our choices. Upon complaining of strong winds and storms beyond our control, we should remember that our past actions have led us into bad weather. This is the educational purpose behind rough times, under the guidance of the law of cause and effect, which help to clarify the reasons that so intrigued our character Tony in the previous chapter as he navigated his way through the yellow level of consciousness.

A setback obviously causes us displeasure, but it also shows us the need for some evolutionary reflection, perhaps about some prior misguided decision, an emotional rough end to be polished down, an existential

The turquoise level invites us on a great adventure of self-knowledge but also challenges us with the best unique personal opportunities to face ourselves, in order to assume the risks and rewards of our choices from a remote past, without cowardly evasions or passing the blame on to society, transcendental entities, thunder gods, demons, the elite, “evil” businessmen, the military, the wealthy, the poor or any other group.

blind spot and certainly a reason to understand or remember how important the quality of our thoughts, feelings, and actions is. *Dear reader, do you remember that question about the equality of opportunities?* Well, only now with turquoise transcendence and its laws of cause and effect, above and beyond the rocky material world, can we germinate this seed of understanding.

I made use of the analogy of the boat's helm to express the idea that our choices place us in more peaceful or challenging situations in life. I encourage reflection on the intimate relationship between the vibrational quality of our thoughts and our current situation. As we envision more clearly the connection between the laws of cause and effect and the law of attraction of our thoughts, feelings, and actions, we will better understand, in retrospect, the reasons for our present challenges and, looking forward, the reasons for our existential duties. This is the flux between macro and microcosm, between the natural laws that rule the universe and the scope of our actions beyond the timeline from birth to death. Welcome to the dynamic flux of the Spiral, moving harmoniously to create order out of chaos.

The weather conditions of our lives, whether clear or stormy skies, and our environments, difficulties and facilities, risks and rewards, personal and professional challenges, everything finally seems less like a gamble and more like a remarkable string of causality relationships. What was once a random cosmic Russian roulette is now an ordered, logical, rational and, above all, fair and assistential universe. Our experiences, pleasant or challenging, happy or sad, take on educational meanings that nourish our Spirits with much-needed experiences. Both suffering and satisfaction now seem to find new meaning, reminding us of Einstein's famous analogy rejecting mere coincidence: "*God does not play dice with the universe.*"

The turquoise level invites us on a great adventure of self-knowledge but also challenges us with the best unique personal opportunities to face ourselves, in order to assume the risks and rewards of our choices from a remote past, without cowardly evasions or passing the blame on to society, transcendental entities, thunder gods, demons, the elite, "evil" businessmen, the military, the wealthy, the poor or any other group. Let's

assume responsibility for our own evolutionary process promptly and bravely without denying the existence of some kind of transcendental mechanism, so that we may become aware of our hits and misses in order to strengthen our practice of good deeds, filled with yellow retail effectiveness and turquoise wholesale macro optimization.

THE MEANING OF THE FRONTIER

Once the reasons for our existential context are understood, an understanding will naturally arise as to the reasons for merit-based justice, evolutionary differences, moral axiology, and ethical hierarchy – facts which will certainly help solve the intriguing question of ‘*why do it?*’ We are exactly where we should be, never by random determinism, a materialistic lottery game or the cruelty of some vindictive mean blue god, but subject to our own choices and merit, which are in turn subject, whether we like it or not, to the natural immutable laws that rule the universe with an intelligent purpose in synchrony with our thoughts.

I ponder the hypothesis that every inch of our frontiers and existential conditions are adjusted to our level of spiritual lucidity, whose fantastic ascending and descending interconnections enable a dynamic exchange of information for mutual evolutionary assistance. *Let’s choose good thoughts, exercise good feelings, and practice good actions in our lives, so that we may be aligned with the positive evolutionary flow of our gigantic universe in all its transcendental aspects.* Thus, evolutionary ascension, spiritual peace, and the turquoise reasons will emerge and take shape before our very eyes.

Fighting against the precious teachings of reality is childish and denotes existential immaturity and unawareness of the capabilities and competence of our powerful mental tools. The best path to follow is far away from purple ingenuousness or red revolutionary rebellion, but in strict alignment with prudent and consistent action in the face of the challenges life presents. Let’s assert our spiritual attributes to build a harmonious life replete with inner peace, work, and serenity.

“Here comes sleep-inducing Professor Sunshine again. What a bore! I don’t think I can make it through such a humdrum class. This class won’t pay my grocery bill at the end of the day, so it’s worth nothing,” texted a student in

the classroom's WhatsApp group, with a beautiful lion on a beige African savanna as wallpaper.

"We should try a voodoo spell to make the dean replace her," responded another student. Wallpaper: Mickey Mouse with a purple hat imitating a sorcerer.

"One day I'm gonna beat up that idiot," pitched in another. Wallpaper: Sylvester Stallone as the heroic Rambo with his powerful M-16 machine gun amid explosions and red flames.

"If I become dean one day, I'll draw up a set of rules to weed out the bad professors from the good ones." Sky blue wallpaper.

"I've already studied everything I need to get an A+. Actually, I'm going to record the class to prove that my answers are right." Wallpaper of the Golden Gate Bridge with its orange steel.

"This professor is such a dear. The grade isn't important. Actually, we should split the unfair evaluations equally among the class. After all, we are all equal in love." Wallpaper showing various Greenpeace actions in order not to favor any one image over the others.

"Hey guys, I'm going to leave the chat room now because I've been appointed professor's assistant. I'll be back later." Wallpaper of a fantastic rainbow shimmering with the yellow rays of the sun.

"Teacher's pet! Go stuff it!" Remember the Stallone wallpaper? You do? Well it's the same student but now with a bloody image of Schwarzenegger, switched impulsively.

"Dear students, like it or not, you'll have to study all of this for the final exam of evolution in life. As a matter of fact, do you know the main purpose of WhatsApp? It's to allow and optimize interaction among us all," said Professor Sunshine, who had grasped the entire situation and classified all of the levels before offering an affectionate word of wisdom, without revealing the color of her wallpaper.

THE PARADOX OF EVOLUTIONIST CONSERVATISM

Turquoise transcendence conserves the parts, just like a molecule keeps and depends on its atoms in order to exist and a word needs its letters to have meaning. At this level the individual will never be discarded in name of the supposed collectivist greater good but will integrate this collective structure with his or her precious existence. Individual and collective, whole and part, oneness and similarity, micro and macrocosm finally harmonize, integrate, respect and above all complement each other through systemic and intelligently designed connections.

I propose and dare to coin the apparently paradoxical phrase *evolutionist conservatism*, meaning a philosophical position that *transcends* all reductionist ideologies while *conserving* and respecting them in their positive points. Sometimes reductionists show ungratefulness and scorn past accomplishments and efforts (phobia of the old), and at other times they ignore and reject future transcendence (phobia of the new). To those who do not wish to contemplate large scale material assistance (also known as politics) or transcendental evolution (also known as spirituality), I am sorry to say that you have bought the wrong book. To those who wish to understand the challenges of assistance at the level of the macrocosm, there is no way to escape this interesting “spiritualistic politicization” which allows for inclusion to conserve and assist all beings and also classifies them properly according to their individual levels, where the transcendent and evolutionary hierarchy cannot be ignored.

As we conserve the reductionist levels in order to assist them, not only do we show respect and solidarity, but we also work for the whole that includes us. The destructive revolutionary mentality (progressionism with exclusion) and not conservative-evolutionary (progressionism with inclusion) is disgracefully insensitive to the point of damaging the dynamic of the entire Spiral. Therefore, conservation of the previous levels as structuring agents of the following levels, is a fundamental premise for the turquoise consciousness and its evolutionary tools.

Concurrently, the supposedly Manichean double aspect of *autonomous existence and social belonging* will demand a connection between freedom

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and responsibility, risks and rewards, free will and redemption, and evolution and conservation. It is imperative to understand that both of these movements, evolutionist and conservative, are highly necessary and complementary in the process of understanding the profound meaning synthesized by Wilber as *transcendence and inclusion*.

Conservation and transcendence, historical knowledge and future planning, prudence and courage, old and new, everything is finally connected and inviting us to reflect upon the misguided destructive, revolutionary, envious, ungrateful and disrespectful views in relation to the past. Yes, I advocate respect and conservation of our historical lessons, among so much bloodshed and suffering, in order to head towards an orderly, constant and structured evolution with a realistic, clear, and prudent basis into yet unknown frontiers.

"I'm back! And I have some treats. You're all going to love this new version of Star Trek," said Tony coming back from the snack bar, loaded with popcorn and chocolate bars, and all excited about the family outing.

"This movie theater is where we kissed for the first time," thought Linda and Tony, as he handed out the goodies to their two grown children who were now university students.

"Linda, did you notice the opening message, 'space: the final frontier'? That would make a fantastic analogy with spirituality, in which the scope of our consciousness seems to have infinite dimensions."

"For heaven's sake, Tony, it's just a movie . . ."

"Linda, the crew of the starship Enterprise go through different challenges related to survival, land on innumerable worlds with mythical illusions, face other galactic explorers and get to know societies that are authoritarian or orderly, primitive or scientific, hostile, or harmonious."

"I know, all you think about is your beloved Spiral! Earth to Tony. Do you read me?"

“Okay, I get carried away once in a while, but one thing that science fiction clearly suggests is that reconciling merit and solidarity, and effectiveness and intention are enormous challenges.”

“Wait a minute, Tony. You’ve just hit on something awesome. Good intentions are nothing without effective action. As a matter of fact, the road to hell is paved with good intentions. We need to reconcile ‘power and brotherhood’. What’s worse, knowledge without love or vice versa? Both kill!”

“Eureka! Spiritual merit may be connected to one’s own capacity for solidarity on a larger or smaller scale, obviously followed by practical humanitarian action and not just ideas and intentions. Authority and generosity, hierarchy and cooperation, superiority and modesty, scorn and love, transcendence and inclusion, evolution and conservation, intellectuality and spirituality. Now everything is falling into place.”

“Hey Mr. Smarts, where’s the popcorn?” said Linda, with her enduring smile and eyes sparkling with admiration.

TURQUOISE POLITICS

We have finally gotten to the consciousness of our spiritual nature and the gigantic power of our macro-level assistance through our thoughts, feelings, and actions. This brings a question to mind: *Can we neglect our political responsibilities?* Although the connotation of politics has degenerated, its etymology involves noble and highly spiritualized concepts like citizenship and mutual assistance between individual and community, or even between the micro and macrocosm.

Fortunately or unfortunately for me, I have come to realize that spirituality without macro-level assistance (politics) is the same as transcendence without inclusion, theory without practice, words without actions, goodness without charity, solidarity without assistance, a philosopher without a public, a professor without students. In the end, we have to walk the talk. Since I have no patience for political campaigns, nor did I have a calling to help oust corrupt leaders and tyrants from power, I have opted to make my small contribution in written form. I hope that you have enjoyed it, dear reader.

Where the rest see chaos, turquoise sees a transitory stage leading to even broader order in which the treatment overcomes and contains the crisis, like an intelligent measure, in a transcendent and inclusive arrangement. Chaos and order, death and life, destruction and construction, delirium and reality, violence and civility, revolution and conservation, left and right, utopia and dystopia, descent and ascent, land and sky, concrete and abstract, yin and yang or, if you prefer a mythical representation, the insistent conflict between Leviathan and Behemoth which can be seen in the transcendental touch of the engraving by William Blake (1757-1827).

Turquoise politics transcends myths but includes them for historical analysis, as I have shown; it knows its essence and spiritual perenniality, but also takes care of ephemeral matter; it suggests rationality in the face of modern paradigm fads; it creates harmony between orange science and green sustainability; it values material prosperity, but prioritizes the spirit; it understands the connections between the physical body, emotions and thoughts, but sees them as tools for itself, that is, for its true and *objective* Essence. That's right, *objective*.

Turquoise leaders conduct the cosmic orchestra, whose accords are colorful and harmonic; they write out prescriptions for assistance to all levels, without discrimination, but without being servile to egalitarianism that levels everything from the gutter to the skyscraper; they speak various languages without losing their transcendental lucidity; and finally, they make use of historical and educational resources without mixing up the limited maps of each color's ethical code and the actual territory where their consciousness manifests in the dynamic real world.

Here are a few spiral hints. If you interpreted Behemoth and Leviathan as threatening supernatural beasts, call a purple wizard to control them. In the event you found it outrageous that Leviathan is underneath the oppressive Behemoth, you're being red. If you liked the image and interpreted it as the struggle between absolute good and evil, in which only one can come up winning, perhaps you are blue. If you happened to suspect that all this must have some kind of a scientific physicalist explanation and be the fruit of some electrical brain discharge, you're being orange. Finally, if you experienced a feeling of affectionate egalitarian



solidarity for all the creatures that Behemoth and Leviathan represent, but always get burned in Leviathan's flames when you try to help them, you're definitely being green.

Here is my antireductionist recipe for spiritualist politics: Transcendence does not exclude practicality, effectiveness, and merit-based justice. The turquoise individual in a position of leadership will face great humanistic challenges far beyond the theories of cabinets or the worn-out populist speeches in the majestic meeting rooms of government, built with taxpayer money, wonderfully air conditioned and complete with waiters serving coffee and Perrier.

The turquoise leader will also circulate in these areas, not with an ego inflated by crude populist rhetoric begging for electoral aid advocated by watermelon authorities, but with modesty and moral authority based on the observation of – there goes that word again – *re-a-li-ty* and an integrative mind to organize things in a spirit of brotherhood in line with teachings extracted from the whole Spiral and its assistential dynamics.

Actually, Beck and Cowan themselves stated unequivocally: “Global villagers will be busy folk concerned with issues like bringing Africa into the modern age without reproducing orange pathologies, bringing healthy order into places like the former Yugoslavia and Central Asia, retuning the South American Spiral, and closing the widening racial, educational, and economic schisms in the U.S. without the pathologies of world governance or an empowered United Nations”.⁵⁹

While yellow will harmonize musical notes, turquoise consciousness will compose accords for the global orchestra or – *why not say it?* – cosmic orchestra. The yellow system will balance the chaos among individuals; turquoise will design new organizational structures. Yellow will take care of retail; turquoise will focus on wholesale. Yellow public health policy will treat everyone's symptoms; turquoise will eradicate disease. The yellow painter is skillful with watercolors; turquoise will discover new hues

59 Don Edward Beck and Christopher Cowan, *Spiral Dynamics* (Blackwell Publishing: 1996) 288-289.

and painting techniques. Yellow will manage the waves; turquoise, the oceans. Yellow will console, clarify, and teach how to fish; turquoise will create new lakes and discover new springs. Yellow will help all beings; turquoise will connect their worlds.

To the Spiral wizards, to use a purple expression, extra caution is advised because many people of primitive, tribal or imperialist consciousness have access to technology and television, meaning they have orange destructive potential and red ethics, leading to an explosive combination that needs attention. We are in the era of shared information, where even great fortunes can suddenly arise among the creators of social networks and mobile apps that facilitate this exchange. Everything is getting faster and faster on a material level and obviously demands the same degree of acceleration in respect to the moral and spiritual elevation of this planet.

Great care must be taken with rhetorical demagogic politicians who makes speeches about the supposed wish of the majority, disregarding the fact that the majority should not be allowed to do everything but adhere to certain limits. As exemplified in the chapter about the color blue, we cannot kill Jews, even if it is the wish of the majority. Actually, the German people once applauded Hitler's National Socialism. *Are you shocked because Hitler was once part of a socialist party?*^{60,61} *Well yes, it may hurt a little in the beginning.*⁶² The Italian people once applauded Mussolini's fascism and his Charter of Labor, which is very similar to Brazilian labor laws sanctioned by another figure also considered charismatic, populist and authoritarian already mentioned, Getúlio Vargas (1882-1954). It is not my intention to villainize or judge such historical figures, much less to play down the importance of the democratic tool and the legitimacy of the majority, nor am I qualified for such, but I reiterate that the lessons of history must be learned. Therefore, the expression "*majority*", the ideological foundation of the *democracy* that I so highly respect, should be studied and perfected but never sanctified to the point of becoming a political dogma used to canonize whoever speaks of it.

60 <https://jephmeuspensamentos.wordpress.com/o-nazismo-era-socialista-ou-capitalista/>

61 <https://lucianoayan.com/2012/07/15/sera-o-nazismo-de-extrema-direita-not-so-fast-junior/>

62 <http://www.mises.org.br/Article.aspx?id=98>

The history of humanity is bloody
and it is high time we learned
something about collectivist
tyranny. The tool of democracy
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up the pathology known as
“dictatorship of the majority”.

Another recent example of the fallibility of the majority can be found in Brazilians themselves, who continually bestow the *majority* vote upon various corrupt pathologically red populists who loot the entire nation, some already sentenced in court, others still aiming at reelection or fleeing to neighboring countries to enjoy their spoils. I repeat emphatically: I am not here to villainize or condemn such people or their motivations but I definitely cannot classify them as “childlike baroque angels with harps and cotton candy wings”. The history of humanity is bloody and it is high time we learned something about collectivist tyranny. The tool of democracy that we so admire may easily undergo distortions and cover up the pathology known as “dictatorship of the majority”. It is imperative that we recognize the symptoms and take preventive action, as well as understand the limits of the majority in order to protect it from tyrannical dangers and avoid suffering for future generations. Integral ethics obviously includes the coming generations; all else is empty ethics and reductionist rhetoric.

Turquoise leaders are not illuded by glittering masks. They can tell the difference between honest speeches and populist speeches. They are deeply concerned about beguiling politicians who use words that sound good to the ear, like “democracy” and “social justice”. They prefer those who clearly make unpopular fiscal austerity the top priority in order *not to mortgage the future of the coming generations (timeless or integral ethics)*, in addition to cutting down on shameless extravagances for those in public office. They explicitly state that our dignity comes from our own effort and honest work, never from the so-called social “free rides”, alms from the State or any act that unfairly places an additional burden on taxpayers.

Remember that the wish of the majority has jurisdictional limits and does not validate safe-conduct for unscrupulous and tyrannical actions. Let’s analyze another case in point. Personally, I dream of a world without fire-arms, which I consider horrible tools of destruction of life. However, real life has given me reasons to recommend added caution with the anti-gun rhetoric, commonly pushed by politicians to hide their abject intention of paving the way for the dictatorial domination of an unarmed populace that is therefore unable to resist. Actually, all modern tyrants have come to power speaking out against guns and defending peace. Nothing but

wolves in sheep's clothing. This harsh truth is a shock for the illusory green romanticism; only yellow and turquoise consciousness are able to assess correctly for the purpose of assistance based on objective facts and not utopian dreams. Turquoise love possesses this remarkable difference: *It does not disconnect from re-a-li-ty.*

In conclusion, I restate my personal dislike of the need for legitimate instruments of self-defense, whether they be walls, barbed wire, surveillance cameras, car alarms, firearms, gates on our properties and thorny plants around our homes. However, the issue should not fall into the trap of romanticism or despotic fallacies, so that we may address the situation pragmatically. *Can we actually live without locks on our doors? Is it fair for a man to die at the hands of criminals without the means to react in legitimate defense of his life and family? Are we before mere conflicts of opinion or objective facts?*

Turquoise consciousness comes to the aid of the victims and also the aggressors but obviously does not place them on the same level morally under the infamous fallacy of social victimization. Turquoise knows that this planet is ethically quite backward, but this does not relieve us of responsibility for our own acts. Finally, I respect those who decide to *voluntarily* offer part of their possessions as donations, but I do not advocate tyrannical imposition, whether it be by excess taxation, physical force or State brutality. Notice, dear readers, that the vast majority of those in public office, if not all, elected amidst speeches of distribution of wealth and non-violence, have never shared their property nor dismissed the armed guards at their own luxurious homes. The bad news is that the same rationale goes for us citizens. *Is our vote ethically aligned with what we do with our patrimony? And even if it were, wouldn't it be tyrannical to impose our view on others?*

"Just a minute, author. Are you against distributism?"

"Not at all, my dear reader. Helping others with 'your' time or 'your' material resources is a most noble action, but notice the possessive pronoun 'your' in respect to the free will of the individual citizen. I consider such an act a unique personal option, and thus opt to give 'my' time and 'my' resources. However, I

don't consider it ethical to attack people's freedom and impose our opinions on others or on society. I'm in favor of kindness but against tyranny and despotism. Did you get the idea?"

I am extremely cautious of those who speak without moral authority of their own examples, and I recommend paying special attention to the huge difference between their words and actions; it is a kind of cognitive parallax in which the theory does not fit in with the real-life attitudes. In other words, they are not walking the talk. There is dark red blood running through their veins under a skin of brilliant colors. In order not to repeat the expression of the wolf in sheep's clothing, I will adapt another analogy, *Leviathan disguised as Behemoth*.

I implore turquoise leadership to urgently occupy the Ministries of Culture, large corporations, Hollywood, universities, schools, theaters, museums, and governments. This color is indispensable in the fields of philosophy, literature, and politics, whether it be to limit State power and decentralize it in favor of the citizen, or to moralize it during the process and indoctrinate the tyrannical Leviathan as it writhes amid the turbulence of its chaotic and revolutionary emotions, spewing out fiery words of grim colors. This topic closes with few certainties and many questions yet to be answered. *When will spirituality touch politics? When will spiritualist theory be echoed in everyday life? When will the monk come down the mountain and be zen in the city? When will goodness and power unite?*

TURQUOISE TRANSCENDENCE

What? You already know how to orient some little Leviathans and give some Behemoths a little push? Look in the mirror, your eyes shine like the sun. My goodness! And besides that, you've even restored order in the cosmic madhouse and organized some large-scale chaos? Hip hip, hooray! Congratulations! Take a plane to Iceland right away and enjoy the aurora borealis and its turquoise coloring. Here is a quick idea of the range of possibilities that only turquoise complexity possesses. Its cognitive challenges are in harmony with its irresistible vocation and capacity to include all people, which creates a roadmap translated into the various languages of each evolutionary stage, from the naive purple fairy to turquoise integrative and objective transcendence.

Loving green gave up competition for cooperation, versatile yellow flows effectively through the multiple perspectives of the Spiral, but only turquoise consciousness has built a gigantic bridge between the symbol and its rational interpretation, between wonderful artistic representations and reality, between science and metaphysics. It understands our objective make-up as Life force and matter, Spirit and body, Soul and physical body, Consciousness and dense vehicle. Turquoise has reconnected the plug to the outlet, but I am sorry to say we are now before a reality that has yet to be incorporated by the inhabitants of this planet.

In other words, the chasm between material and immaterial has been filled in not only with symbolic and subjective representations, but also with turquoise fluidic and energetic connections which are as real as the book you are reading. This is the glorious connection, the point of contact, the reconnection with what we really are in essence, which reminds me of the words of noteworthy author and spiritualist Luiz de Mattos and his very modern teachings: “Humanity needs to be convinced that, as long as it is purely materialist, it cannot progress, it cannot feel happy, it cannot have the peace of mind that can only be enjoyed by those who have a well-forged character and sense of fulfilled duty”.⁶³

In philosophy, instead of destructive combat, we will have the recognition that values evolve gradually – from physical force to sophist rhetoric, and on to the search for truth advocated by the notable trio of Socrates, Plato and Aristotle, and successors of such moral stature and scope as St. Augustine and Thomas Aquinas. In this hierarchy, no level is unwanted or villainized; on the contrary, all follow a sequence of ethical evolution in which the more evolved levels aid the more primitive ones.

Sophist persuasive rhetoric is superior to brute force disputes, but infinitely inferior to Socratic dialog in search of the truth. It is interesting to note that in the yellow and turquoise stages the terms “inferior” and “superior” lose their derogatory connotation and are simply a linguistic device totally free of immature awkwardness or prejudice. Everything comes together in evolutionary, hierarchical, and progressive levels. In

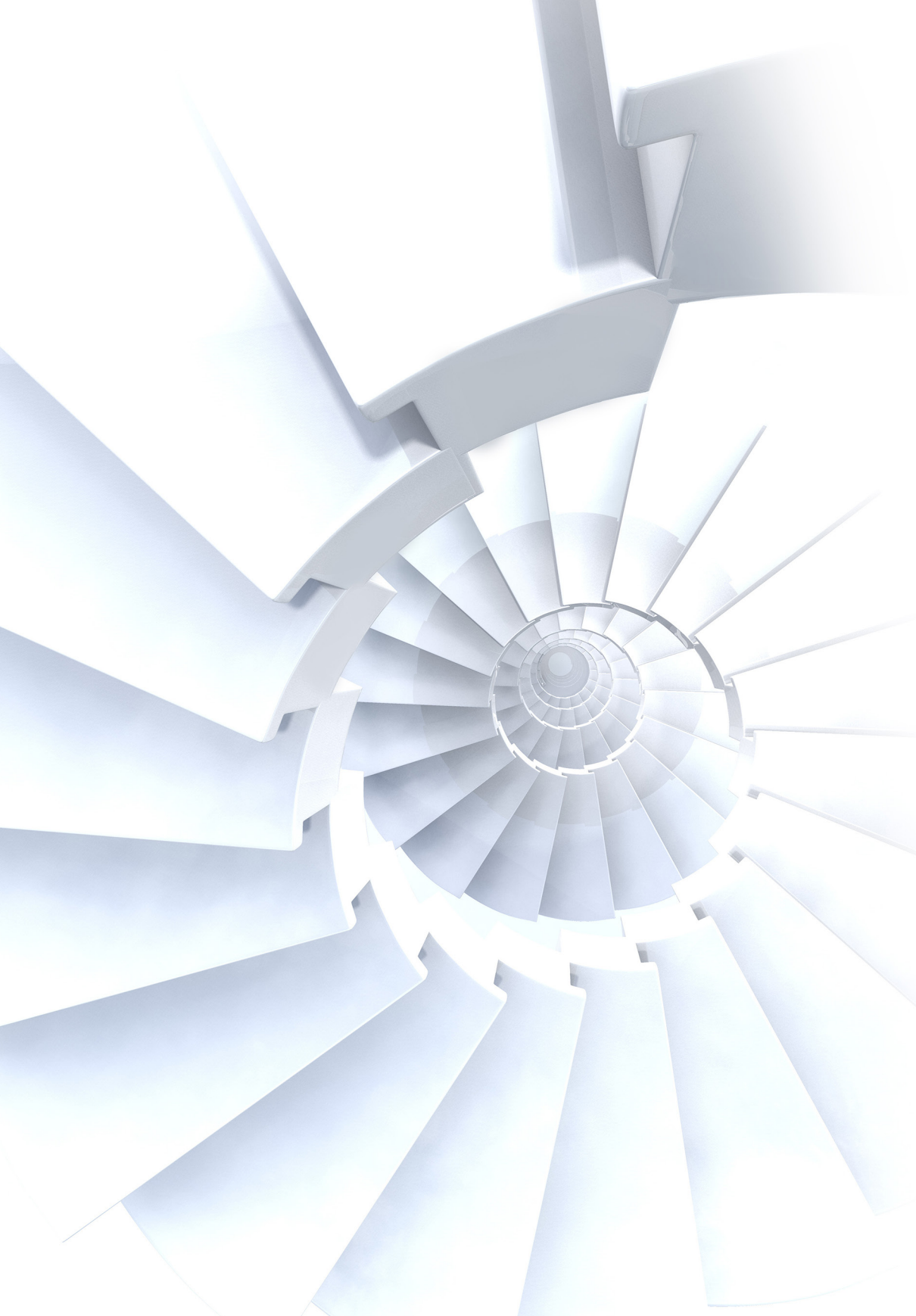
63 Luiz de MATTOS, *Clássicos do Racionalismo Cristão*, 2007, p. 140.

the turquoise structure, conservation of the previous level morally transcends its revolutionary destruction, since the essential pyramidal structure is conserved for the entire Spiral dynamic.

Finally peace emerges between the thinkers of the past and of the present. The former deserve our recognition and even gratefulness for their evolutionary importance in specific historical contexts. What's more, perhaps the past has somehow structured a path for theories to become more fine-tuned as they get closer to truth and morality. Therefore, I do not disregard the importance of so-called outdated theories and recognize their contextualized historical usefulness, but I do classify them hierarchically and comparatively with others in order to rank them as superior or inferior, better or worse, worldviews or reductionist. This is not due to preconceived notions or foolish prejudice, but for the sake of ontological analysis of the concepts themselves followed by post-conceptual reflections inserted in objective moral axiology.

There is a fine line between philosophy and ideology. The undeniable material prosperity made possible by classical liberalism and its exponents (Smith, Rand, Hayek and Mises, among others), as well as the reductionist and heinously materialistic objectification of Marx and Engels' communism, have provided me with important reflections. Both antagonistic views seemed imprisoned in the dark cave of materiality, in the never-ending struggle between right and left, revolt and stability, Leviathan and Behemoth, awaiting a connection with a superior consciousness that can free both of them.

Therefore, despite my admitted and infinite predilection for the free market and my utter disbelief in excessive despotic meddling on the part of governments, I have concluded that both perspectives "only" dispute the best ways to material prosperity, which leaves us with a giant gap in respect to transcendence or spirituality, call it what you wish, and its view on morality, merit and justice. Actually, we have been warned of the ignorant materialistic distortion that our spiritual essence must face by great figures throughout history who I gratefully acknowledge by transcribing three short quotes from their magnificent teachings recorded in history and related to the topic at hand:



"Ignorance, the root and stem of all evil." Plato in the Republic (428/427-348/347 BCE)

*"The truth will set you free."*⁶⁴ Jesus, the Christ.

*"I always had an excessive desire to learn to distinguish the true from the false, in order to see clearly in my actions and to walk with confidence in this life."*⁶⁵ Descartes (1596-1650).

*But where might we find spiritual truth? In purple adoration of the elements of nature or in blue veneration? In orange scientific materialism or in green romantic purity? In the random epiphenomenon or in the intelligent ordering of the cosmos? I prefer to think that this Truth is in the yellow characteristic of merit-based justice; in the irrefutable turquoise relation between cause and effect; in the connections between individual freedom and collective solidarity; at the point of contact between free will and integrity; in the capacity for macro assistance and its tools that combine qualitative potentialities and quantitative optimizations; in the intelligent design of the cosmos and, finally, in the inspiration that transcends our own intellectual capacity and drives us to seriously ponder the limits of material stumbling blocks, and that will ultimately lead us to a logical construct of an objectively transcendental immaterial existence, namely *Life force, Spirit, Essence, Soul, Consciousness, whatever name you may prefer*.*

Thus it is imperative that we think beyond material philosophies, politics, cultures or ideologies, obviously without disregarding their importance, in order to introduce the transcendental value of spirituality into all areas – culture, politics, philosophy, medicine, sociology, economics, anthropology, law, etc. – and ultimately free our consciousness for new existential levels. In this light, the disputes between materialistic perspectives will limit themselves to the search for material prosperity (*Mises versus Marx, Behemoth versus Leviathan, merit versus envy, work versus parasitism*), while another category, much higher and still unexplored, will reflect about the axiology of moral values and spiritual merit, which

64 The Bible, John 8:32, English Standard Version (ESV).

65 René Descartes, *Discourse on Method and Meditations* (Dover Publications, Inc.: 2003) 9.

TURQUOISE CONSCIOUSNESS

only a few inhabitants of the planet are able to understand, accept or even apply effectively. These evolved spirits have something in common on a moral level – turquoise consciousness.

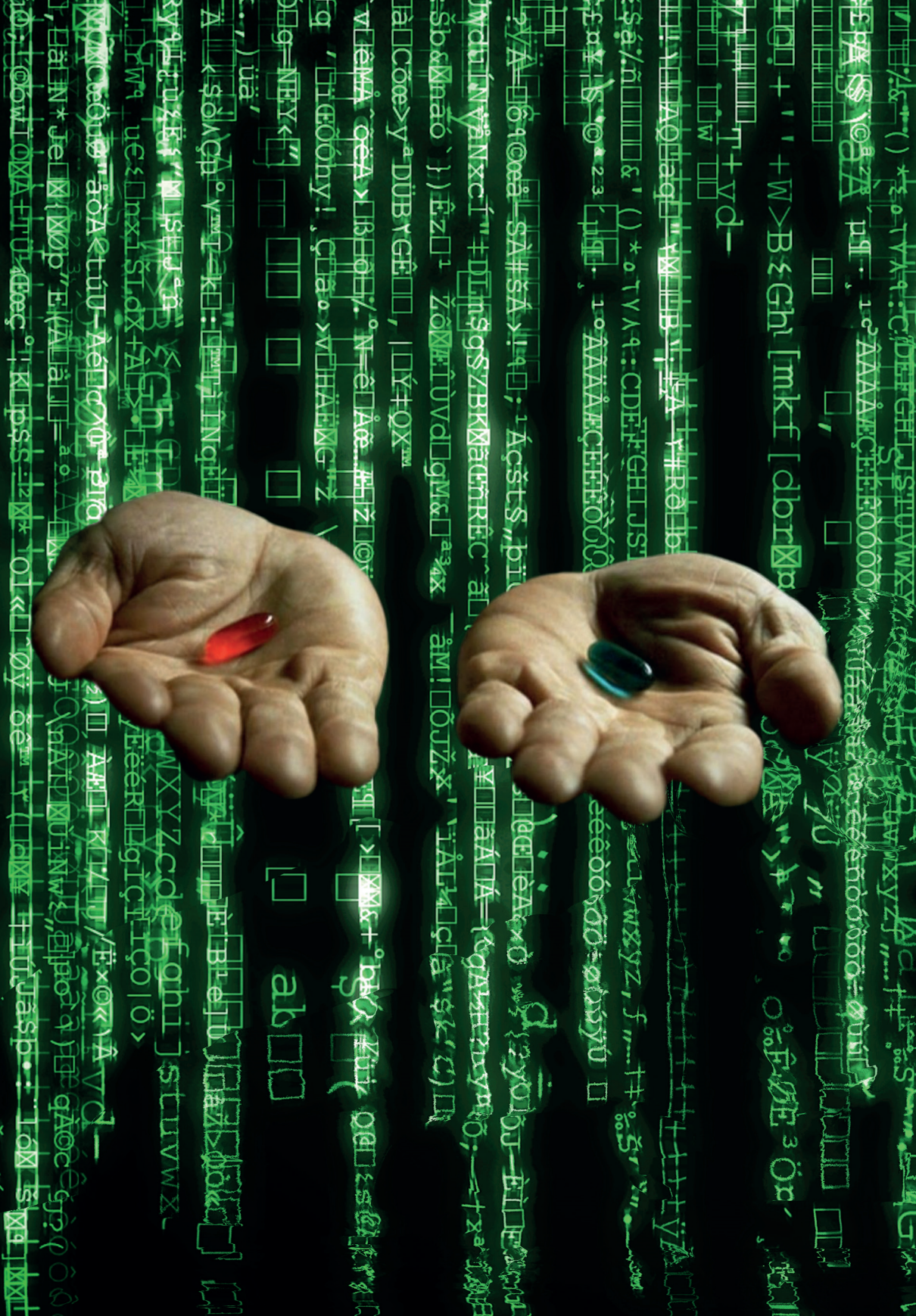
Check your Twitter:



#you're_the_one@what_now?



I'M DONE!
WHAT NOW?



"Hey author, I understood your book, but what's all this good for anyway?"

"Dear reader, first and foremost, I admire your courage, patience, and perseverance to get to the end of this book. Your question is strikingly pertinent and serves to remind us of our unique personal tasks, since putting knowledge into practice is a considerably greater challenge than simply grasping it intellectually."

This intriguing research, initially undertaken by Clare W. Graves, provokes us with philosophical information I consider essential for our evolution and intellectually stimulating. The aim of my work was to elucidate the material in a clear and humorous way and complement it with concepts and philosophical proposals of my own. Despite remaining loyal to the referred sources, the entire work was based upon my own personal perspective and inspired not only by fictional situations but mostly by my own real-life experiences.

One of my main targets was spiritual development and evolution, in a spirit of brotherhood and respect, for both personal and collective purposes. A balance must be struck between our wishes and our limits, between what is personal and social, private and public.

We possess free will and may desire whatever we like, but not everything is appropriate. Aristotle clearly preferred experience to mere theory or harsh reality to childish illusion. Faced with what is real and what is imaginary, we may act according to our conscience, but as far as the consequences go, you know how it is, what goes around, comes around. Between the red and blue pills of the science fiction movie *Matrix*, I opt for the one that will take me to the real world. To sum up, I validate the territories of relativity and subjectiveness but also recognize the limits of their jurisdiction, that is, the boundaries beyond which we will find realistic objectivity.

Generally, lovers of subjectivity adore words like *progress*, *evolution* and *growth* but forget that problems and pathologies – including even cancer – can also *progress*, *evolve*, and *grow*. Thus there is a need to specify exactly what kind of evolution we seek. I particularly appreciate precise expressions like *spiritual progression*, *intellectual evolution* or *assistential growth*.

Another concern of mine, as much for the more individualist levels – beige survival, red independence, and orange strategy – as for the more collectivist levels – purple brotherhood, blue regulations, and the sensitivity of politically correct green – was to mark off their respective boundaries. Contrary to what it may seem, such boundaries do not imprison them, but free the levels to live freely and consciously in their natural habitats. Their despotic excesses will meet fair resistance, in conjunction with the philosophical paradox of freedom, also known as the paradox of tolerance, which pokes us with this intriguing question: *Should we tolerate intolerance?* We can therefore save ourselves a lot of suffering if we act in an integrative, transcendental, and inclusive manner. My character Tony can sure tell you that! There is nothing more liberating than being aware of our own areas of action and knowing how to stay within these bounds.

Understanding the Spiral and its stimulating dynamics will aid in solving these pesky paradoxes and provide transcendental proposals, preferably building on the positive aspects of each level, keeping in mind that *transcendence is not rupture*. Transcendence is a fraternal, integrative, inclusive, and broad view, far from limited reductionist perspectives that point a critical finger at others but remain blind to their own faults.

The sheer scope of turquoise consciousness allows us to see ourselves as chameleons in the cosmic kaleidoscope with all its most diverse nuances, perspectives, and contexts, all devoid of childish fantasies of regressionist nostalgia. Fortunately or unfortunately for our purple or red brothers, and whether or not our blue, orange, or green friends like it, we are all subject to certain natural laws – whether transcendental or material – like cause and effect, attraction, gravity, and biological needs, among others. These *realities* exist in our evolutionary process regardless of our needs for survival, safety, power, order, success, or solidary sharing. The good news is that this same reality can be glorious if we accept what is good, beautiful, and true in each stage of this exciting Spiral.

I hope my readers noticed that Linda's bittersweet personality serves to dribble and censure what is politically (in)correct. She stood up to the adorers of Peter Pan, in his green outfit, the purple cloak of the medicine man, and all the rest. Linda exposed the ravings of immature reduc-

tionism hiding behind a disguise of glitter, smoke and mirrors. My dear character kicked off an open debate that ruffled up a lot of well-groomed armchair philosophers who live air-conditioned lives.

And now I propose a toast to the Spiral wonders! Even if you, my dear reader, feel that the pill of reality is a little hard to swallow, may I remind you that the positive tools of each level are also real and extremely useful. Green's spirit of brotherhood involves, captivates, and moves with subtleness and kindness. Orange prosperity produces science, knowledge, and material comfort. Blue strictness distinguishes between right and wrong and avoids abusive excess. Red courage and impulse develop autonomy for freedom. Purple fantasy consoles and comforts. Finally, beige survival instinct does the tough work necessary to preserve life.

We know that the yellow virtues of effectiveness, pragmatism, realism, efficiency, and real integrative scope are traits that are still incomplete in our brothers who navigate the seas of reductionism. However, ladies and gentlemen, the remarkable bridge that takes us to the crystal clear seas of the integral worldview has already been built with what we learned in this book. Now it is up to each one of us. This book is an open invitation to travel the evolutionary path from reductionism to integralism, from the extremes to the center, and from fanaticism to reflective serenity.

For those who were scared away by my beloved Linda, the world of the Matrix will be your home for a little while longer. I am aware that my character was a little caustic, so to speak. She knocked us around and kicked us out of our comfort zones, often with painful nudges, but her intentions were honorable. I can assure you that my Linda loves you, dear readers. She loves you so much that she decided to act in the name of this love. Despite the arduous task of facing the politically (in)correct and all the challenges involved in spreading the truth, she attempted to wake us up out of our evolutionary comas and offer us a blessing and a punishment, delight and pain, the risks and rewards of that little word that I have repeated so many times — *reality*.

To my dear yellow and turquoise readers, I must say that I know the intellectual solitude you feel. May you receive this book with the warmest

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wishes of a fellow traveler through the integralist colors, just like our dear character Tony. To the remaining colors, from beige to green, I express my solidary compassion, but I see your perspectives of the world exactly the way they are presented to me – *as reductionist*. Going through these stages is nothing to be ashamed of; the problem is staying in them forever. I understand that the evolutionary stage that I call integralist – or spiritualist, if you wish – requires toughness, strength of character, and purpose that is well-defined and *objectively* aimed at doing good.

In other words, a spiral worldview and true spirituality are not within reach of men and women with a moral structure made of paper but those with ethics of steel. Blue would put it this way: Evil is still very bold, and good is still too shy and frankly lukewarm. We need to believe more in goodness and act in the name of Wilber's Big Three: the Good, the Beautiful, and the True. In other words: ethical, esthetic, and scientific. *Did you see the connection with this book?* Here is another hint: moral, subjective, and objective. Yes, dear reader, we can enjoy all of these wonders, as long as we respect each level's scope of operation in a rational and balanced way.

The fact that we study spirituality and experience the magnitude of its noble benefits does not stop us from seeing the darker aspects of material reality. In order not to be influenced by the destructive mindset of mundane problems, by the law of attraction, I suggest good mental hygiene and high level spiritual practices, never alienation. Therefore, I invite all readers to participate actively in the real world with turquoise motivation, which is different from the rest in that it does not act exclusively for survival, brotherhood, autonomy, order, prosperity or sustainability, but all of these.

“Now that's enough already, Mr. Author. For God's sake, tell us once and for all what drives turquoise! What makes turquoise go for it, face criticism and tackle so many challenges serenely?”

The answer is plain to see. As mushy as it may sound, the great driving force behind the turquoise attitude seems to be love. I tried to come up with a glorious way to write that word, but its simplicity abounds and transcends, leaving no need for any kind of literary adornment. Love is what drives the turquoise level and its altruistic selflessness will produce

wonderful fruits and a comforting return in the form of spiritual peace. For a lack of better words to describe transcendence in respect to the issue of selfishness vs. altruism, I will avail myself of a line from a popular Brazilian song by Jorge Ben Jor, here loosely translated: “If a smooth operator knew how good it is to be honest, he would be honest all the time just to get all the advantages.”⁶⁶ My insight is that upon doing good for others, we will find our own happiness. The integral spirit of brotherhood involves the words “you” and “I” and “we” in an unforgettable, abundant and splendorous ocean overflowing with infinite illuminated virtues.

Some readers will probably consider a certain level too sassy or annoying. If this is the case, dear reader, I kindly suggest you go deeper into that level and study it more determinedly because that is exactly where you might find your existential Achilles’ heel. If you find yourself before an existential aspect that requires special attention, do not shy away from it; put on a smile, correct your errors and learn from your mistakes. We all have the capability to shake off the dust and promptly rid ourselves of those reductionisms. As I wrote this work, I often found myself laughing with our pop star Linda and all her bluntness and sense of humor, pushing us to grow up and let our immature little egos become little adults. She is really a tough nut to crack and knows better than anyone how to shake us out of our comfort zones.

Linda’s educational shaking brings to light the importance of respecting and preserving all the colors of the Spiral, each with its unique evolutionary profile, virtues, and pathologies. As we evolve and move up through the first tier, from beige to green, we tend to let go of everything that belongs to the previous color, which I described as throwing the baby out with the bathwater. We know that the technical term for this is *reductionism*. On the other hand, the yellow and turquoise levels, and the higher levels to come, absorb the positive side of each layer and discard only the dark side. This is the glorious *coming of age* of a spiritually aware, transcendent, and inclusive citizen.

The more mindful reader will probably have noticed that I dedicated more time to the green pathologies because they are the most subtle and

66 Jorge BEN JOR. Caramba... Galileu da Galileia.

also because they are part of the last reductionist level. A staggering majority of people that I have had regular contact with, members of some groups of transcendental studies and in most of the school and university settings I explored, are just a step away from an integral vision but still stuck in the hall of reductionist mirrors. In these places it was plain to see the seductive green siren song and the highly contagious narcissistic virus that Wilber jokingly called *boomeritis*.

Innocence and green reductionism turned out to be a kind of evolutionary bottleneck that blocked any attempt to provide aid to all levels of the Spiral. When reductionists occupy the main positions in government, institutions, and schools, there is a risk that ineffective ideas find tools and potential to cause serious damage. In today's world, the most common problems revolve around great rejection – and even segregation – of our blue and orange brothers. Green ingenuousness becomes the proud red drive to curtail institutions of blue containment, in addition to leaving their fingerprints at all the crime scenes related to worldwide economic crises stemming from exaggerated condemnation of orange creativity, prosperity, and strategy, among other reasons.

If you have already understood all this and feel slightly bothered by reductionist ignorance, I invite you to reflect serenely that all of us are on the road to maturity, some more advanced than others, some slower. I suggest you reflect upon the healthy values of each level and put them into practice to serve yourself, dear reader, and all of humanity. Individuality and collectivity are phenomena seen in delightful harmony throughout this work. Occasional disagreement on one point or another is perfectly natural and will yield important details to be duly debated down to the tiniest detail, but without losing sight of the enormous benefits of an integrative worldview of this exuberant quantitative and qualitative diversity. Yes, dear reader, you read it right, *qualitative*.

Our part as unique individuals is to know ourselves and identify our own virtues as well as our murkier aspects. The next step is to face ourselves fearlessly and cut out everything which is less than noble within us, while smoothing the rough edges so that our virtues may shine through. There is no putting it off.



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When we are feeling down, it helps to focus on our highest positive attributes and the capacity of our spirit to overcome and transcend; but if conceit knocks on our door, we must remember the ocean of learning we still have ahead of us. Life is made up of both pain and delight, and we need balance to move ahead. I am aware of the enormous task ahead, but I wish to share the vibrant energy I feel at this moment, which putting into words is beyond my limited capacity of poetic inspiration.

This work ends with a daring suggestion to think as you wish, but always aligned with reality and the courage to search for the truth. In other words, while your mind is on transcendence, your feet should be planted firmly on solid ground. Rethink any fanatic or excessively collectivist-egalitarian beliefs or, at the other extreme, excessively individualist-isolationist views. If you found the critique of collectivist exaggeration strange, but completely agreed with the individualist excesses, special attention is called for. Rush to the mirror right away; I bet there is still a tinge of green in your face.

Evolving along the middle path is far from being a decision-making phobia or a lack of obligation, but a firm and serene option for moderation, prudence and balance. We should not be bossy little dictators, nor wishy-washy; neither lions nor lambs. Actually, using our free will in a spiritually solidary and balanced way, keeps us away from extremism and fanaticism.

Far from not choosing either side, our firm option is for a respectable conservative foundation on which to build a skyscraper of effective integration, instead of a house of cards on the quicksand of mere intention. It is therefore imperative to recognize the legitimacy and the limits of each color territory, and strive to align interests in a tolerant and amiable way. The integral embrace reaches both the collective and the individual, intention and behavior, cultural and social, inner and outer aspects. All I can say to red individualists is that life itself will provide the blue police batons. And to excessive collectivists and their unknowing followers, whether green, blue or even purple polka-dotted, I would like to offer for your reflection the song *My Way*,⁶⁷ which orbits between the universes of greater orange autonomy and yellow integration.

67 Composed by Claude François, Jacques Revaux, and Paul Anka.

MY WAY

And now, the end is near
And so I face the final curtain
My friend, I'll say it clear
I'll state my case, of which I'm certain
I've lived a life that's full
I've traveled each and every highway
And more, much more than this
I did it my way
Regrets, I've had a few
But then again, too few to mention
I did what I had to do
And saw it through without exemption
I planned each charted course
Each careful step along the byway
And more, much more than this
I did it my way
Yes, there were times, I'm sure you knew
When I bit off more than I could chew
But through it all, when there was doubt
I ate it up and spit it out
I faced it all and I stood tall
And did it my way
I've loved, I've laughed and cried
I've had my fill, my share of losing
And now, as tears subside
I find it all so amusing
To think I did all that
And may I say, not in a shy way
Oh no, oh no not me
I did it my way
For what is a man, what has he got?
If not himself, then he has naught
To say the things he truly feels
And not the words of one who kneels
The record shows, I took the blows
And did it my way!

The encouraging lyrics of this song immortalized by the voice of Frank Sinatra, as well as the incredible and equally talented interpretation of Elvis Presley, or even the noteworthy trio of tenors – Plácido Domingo, José Carreras, and Luciano Pavarotti – inspires us to combine aspects of positive individuality from daring red, orange strategy, and yellow interaction. Our motivation must be sensitive and cordial so that our reductionist cousins may be persuaded to abandon their ties with politically (in)correct mass thinking and expand their consciousness beyond the fantasy matrix of merry illusions.

Someone might ask in a critical tone, “*Gosh, author, you spent much more time on collectivist reductionism! And what about individualist reductionism?*” To those who ask me this question, I confess that I did indeed dedicate more time to collectivist reductionism because it is much less evident and recognizable. Exaggerated individualism, although discussed in the red and orange levels, is much more easily identified. It is worth mentioning that, although individualist despotism is a source of concern, the main current challenge is to understand the psychology of the collectivist tyranny of the “great We”, that suffocates and crushes the individual free will of the “little I” against the rocky wall of materiality. It is necessary to combine the tools of love and assertiveness in order to finally understand turquoise reasons.

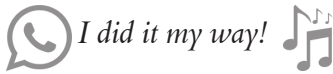
Without further ado, I propose facing the facts before us, without reductionism of any kind – *the final curtain* – in order to act objectively as individuals who defend freedom, autonomy, and merit-based justice. And here is an important reminder: When we talk about merit, it is fitting to review the question of opportunities. *Is life really unfair, after all?*

The more materialist offshoots will tend to affirm the unfairness of life. However, if we adopt transcendental spirituality and the laws of cause and effect and of attraction, our consciousness will be open to new premises and possibilities. Ponder the hypothesis, dear reader, that you are exactly where you should be and have all the opportunities that you deserve. It may come as a shock initially, but the striking capacity of our spirit is able to overcome every kind of adversity and create opportunities for a new road in life.

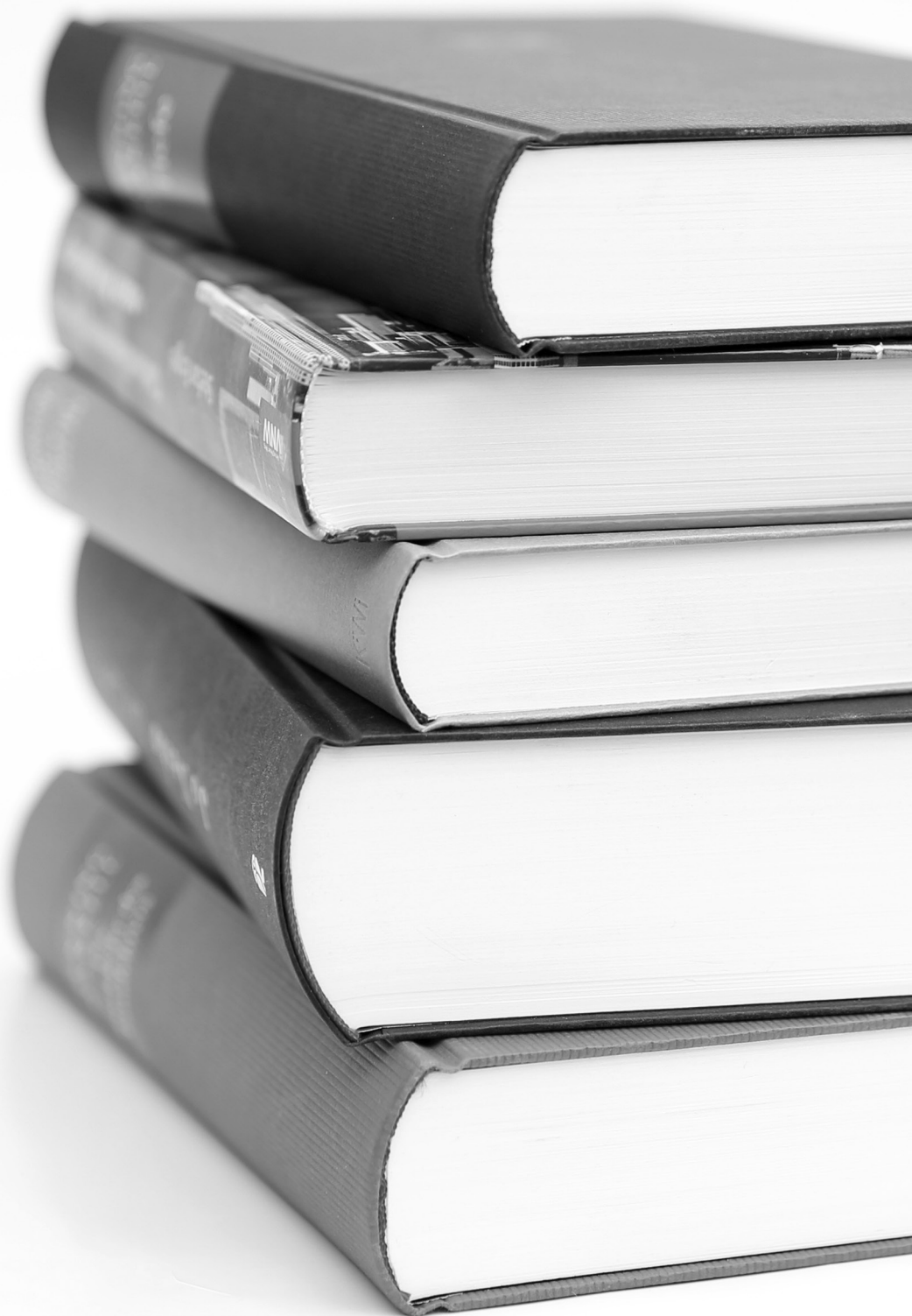
We can build moral pedestals arising from the integration of positive values, and we can dig dungeons as despotic authoritarians – collective (“we can do anything”) or individual (“I can do anything”). Neither the individual nor the collectivity can do everything, for each sphere of operation has its boundaries. Integrative altruism and assistance must be based on free will and thus *vol-un-ta-ry*, if you will forgive the redundancy.

Ultimately, our integrative individuality applauds integrative collectivity and vice versa. *Dear reader, remember the revealing kiss between Linda and Tony?* Well, we have come to the epic moment of transition from parasitism to symbiosis, reductionism to integration, and dispute to cooperation. I would encourage everyone who has something unique to offer, just be yourself and let your own unique combination of colors shine through. The world needs to know the incredible *uniqueness* we each possess, but always in harmony with our evident *similarities* and collective necessities. For my part, I offer you this labor of love.

By the way, here’s one last melodious WhatsApp message for your enjoyment:



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TON MARTINS

Born in 1966, when Brazil was shrouded in political turmoil, he grew up during the military regime and profound cultural transformations of the unforgettable 80's. He graduated from law school in 1988, the year the new "Citizen Constitution" went into effect, of which he is a fierce critic. He watched the fall of the Berlin wall and the decline of ideological panaceas and utopian romanticism. He continued his studies in law, psychology, psychoanalysis, conscientiology, integral philosophy, Christian rationalism, and transcendental studies. He acted as interviewer on talk shows and promoted spiritual values and the reduction of the State. As an activist, especially in 2015 and 2016, he sponsored movements against the systemic tyranny rooted in Brazilian government and its institutions. In 2017, he resumed his academic studies in philosophy, going deeper into large-scale political perspectives, research on the material-spiritual connection, and the rhetoric around the equality of merit in detriment of ethics and talent, in addition to publishing his work *Turquoise Consciousness*, which he sees as an inviting map for those bold enough to venture into their own uncharted consciousness and willing to take on the role of ethical protagonists of their own existences.



TURQUOISE CONSCIOUSNESS

Spiral Dynamics simplify and explain human interactions and the nature of evolution throughout history. It is based on 50 years of scientific and robust research started by American psychologist Clare W. Graves, followed by authors Don Beck and Christopher Cowan. Later on, the model was enhanced by the ideas of philosophers Richard Dawkins and Mihaly Csikszentmihalyi, in addition to the brilliant contributions of American philosopher Ken Wilber. This book adds the transcendental and political perspective of Ton Martins in a modern, entertaining, and reinvigorated revival. In an ascending and hierarchical spiral movement, the levels of development of consciousness radically affect our perspective of reality. The scope of our understanding influences our respective moral values and our interpretations. The potentialities and interactions of the evolutionary levels free us from reductionism and conditioning. Enjoy the ride!

Ton Martins