Spiral Dynamics Integral and the Theory of Living Human Systems:
Part 1

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Spiral Dynamics (SD) is based on Clare Graves' research into the evolution of value systems (Graves, 1971). Spiral Dynamics Integral (SDI) is a modern adaptation of Spiral Dynamics developed by Don Beck in collaboration with Ken Wilber. (Beck, 2006, Wilber 2009) This article will compare and contrast the basic theory of Spiral Dynamics Integral (not SD) with the phases of system development proposed by the Theory of Living Human Systems (TLHS) (Agazarian, 1997). Spiral Dynamics Integral proposes that by studying the similarities and differences between value systems that emerge in different cultures, we can uncover the essential codes underlying the development of human civilization from simple to complex. Each value system expresses a culture's most adaptive response to surviving, developing and transforming in the context of their perceived life conditions. SDI hypothesizes that by studying the dynamics that result in the emergence of these different value systems we can understand something about the spiral of human systems evolution.

SDI also hypothesizes that the waves or levels of value system development that can be discovered in cultures also apply to the development of individuals. The waves of values move between levels that focus on issues concerning autonomy and issues concerning connection or communion, in a classic dialectical pattern of thesis, antithesis, synthesis. According to SDI, the same developmental spiral that can be observed in the development of cultures can be observed at all levels of human existence, from the complex structures of a society to the psychological development of an individual. This systems

understanding of human development, which Wilber likens to a hologram (Wilber, 2005), is similar if not identical to the principle of isomorphy in the Theory of Living Human Systems. Although the development of values can be followed in individuals, in this article I will be focusing on the culturallevel of value systems development.

In the first part of this two part series, I will present an overview of the first seven levels or waves of value systems uncovered by SDI (and SD), and compare and contrast them with the phases of system development in TLHS. Agazarian proposes three levels of human system development: *authority, intimacy,* and *work, love and play*
(Agazarian, 1997). My hypothesis is that at each level of the spiral of values system evolution proposed by SDI, human beings are confronting either their conflicts around *authority* or *intimacy* and move through progressively deeper iterations of the phases of system development. My second hypothesis is that as human beings make the jump from what SDI calls first tier, *subsistence* level value systems, to second tier, *being* level value systems, human systems are stabilizing their emotional and cognitive center of gravity in the third phase of system development: *work, love and play*. I will examine the first
hypothesis in the first part of this series and the second in the next newsletter. In the second part of this series, I will also examine the Theory of Living Human Systems as a second tier theory. Before we look at either of these hypotheses, it is important to have a basic understanding of Spiral Dynamics Integral.

An Overview of Spiral Dynamics Integral

Graves' original theory proposes an *"emergent, cyclical, double helix model of ... bio-psycho-social systems development"* (www.spiraldynamics.org). Although there are important differences between Graves original theory and SDI, there are enough similarities between SD and SDI that a deeper examination

of this rather complex sentence can serve as a window to begin to understand Spiral Dynamics Integral. *"Emergent"* refers to the observation that these "biopsycho-social systems of development" emerge naturally as
adaptive responses to the developmental tasks that all human systems face as they evolve from simple to complex. Similar to Agazarian's phases of systems development, SDI proposes that these phases of value systems development emerge naturally and can be observed empirically. Unlike SCT, SDI hypothesizes that as human system develop, new levels will continue to emerge in response to new contexts.

Each emergent value system is dependent on the level preceding it. Wilber introduced the principal of "transcend and include" (Wilber, 2005) into SDI to help understand the relationship between one level of complexity and the next. This idea is similar, if not identical, to the systems understanding of the principal of *hierarchy* (Agazarian, 1997).
The practice of Spiral Dynamics Integral tests the hypothesis that if we can understand the dynamics that underlie evolving bio-psycho-social systems and the value systems that are the expressions of these dynamics, we will better understand how to release the inherent evolutionary force that exists in all human systems. All of the practical methods of Spiral Dynamics Integral evolve from a basic understanding of the dynamics behind evolving value systems. This project is resonant with the spirit of Agazarian's Theory of Living Human Systems (Agazarian, 1997). From the perspective of TLHS, one might propose that understanding the dynamics behind the development of value systems helps us to identify the driving and restraining forces towards the goal of the healthy development of human systems. Similar to TLHS, in SDI this development is understood to be a natural, organic process that occurs as human beings interface with their existential life conditions. It is only important to consult to this process when systems are stuck in redundant,

destructive loops that inhibit the natural transitions from one wave of consciousness to the next.

   "Cyclical" refers to the movement between systems that value the individual and systems that value the group. SDI observes that the evolution of values proceeds by ringing these two basic tones all the way up the spiral of human development. In one tone, value systems emphasize individual autonomy and furthering the agenda of the individual. In the other tone, they emphasize communion and connection and sacrificing the goals of the individual for the good of the whole. This might be understood in Agazarian's theory as a dialectic between the "person system" and the "member system" (Agazarian, 1997). This dialectic between the individual and the group is both similar and different from Agazarian's and poses some interesting theoretical questions that we will examine later. A *"double helix model"* introduces a rather important concept. Double helix refers to the interaction between existential problems and the genetic, neurobiological possibilities of human systems. As the neurobiological possibilities of human systems interact with existential problems, different waves of value systems development unfold organically. In other words, we live both inside of the context of our brains' potential for development and integration, and inside of the environmental pressures of society and our natural environment. The interaction of these systems creates the evolution of values that SDI proposes.

   The double helix also reminds us of the human gene. This reference to the genetics of cultural systems foreshadows the modern discipline of memetics that Beck and Cowan integrated into Spiral Dynamics (Beck & Cowan, 1996). Webster defines a meme as "an idea, behavior, style, or usage that spreads from person to person within a culture." The theory of memes (Dawkins, 1989) proposes that memes are the behavioral equivalent of biological genes and as such are responsive to the same pressures of natural selection and competition for

survival as biological genes.

An example of a meme might be the differences in the ways that people greet each other in the Orient versus the way they greet each other in the West, i.e., a bow vs. a handshake. Although I am not aware of any studies that trace the history of these differences in customs, we can hypothesize that there was some form of evolutionary natural selection that led to this difference. (Perhaps, in the Orient, this was a way that human systems discovered how to control the transmission of disease.) The particular expressions of cultural memes are as varied as human cultures. However, according to SDI, underlying these unique expressions, or memes, are memetic codes of values that exist across cultures.

"Bio-psycho-social systems of development" lets us know that Spiral Dynamics Integral is interested in developing an understanding that cuts across the disciplines of the biological sciences, sociology, and psychology. In Wilber's Integral Model, this idea is expressed as the four quadrants of the subjective, inter-subjective, objective, and inter-objective dimensions (Wilber, 2009; Robbins, 2009). If SDI is correct, each level of the spiral will emerge simultaneously in the subjective, psychological dimension, the inter-subjective, social dimension, the objective, scientific, neuro-biological dimension, and the inter-objective dimension of the particular technologies that cultures use to convey energy and information. Given the new discoveries in brain science, it is particularly interesting to note that each level of the spiral may activate a new area of the brain. According to SDI, as human value systems become progressively more complex, it is hypothesized that the human brain will also become more integrated. If this hypothesis can be fully researched and tested, it may help us to more fully understand the neuro-biological dimension of human cultural evolution. This resonates strongly with Dan Siegel's assertion that an integrated brain, an attuned relationship and a coherent, healthy mind are all aspects of the

same phenomenon (Siegel, 2007).

With this as a basic introduction to Spiral Dynamics Integral, let us now examine the spiral itself.

The Spiral Evolution of Human Bio-psycho-social Systems

Each level or wave of the spiral in SDI refers to a state of consciousness that people and cultures pass through, not to people themselves. Individuals who identify strongly with a particular level may become exemplary leaders for that level, but the individuals themselves will continue to evolve through the levels as they understand and integrate the challenges posed by each level. Each level may also be conceptualized as a wave that bleeds through into the next wave. Each wave of mastery is dependent on the wave that goes before it. As stated earlier, no level or wave disappears; it is simply transcended and included in the next. This is equally true in both individuals and in cultures.

Spiral Dynamics Integral divides the levels into first tier, second tier and third tier systems. In this article I will only address first tier value systems and the first level of the second tier. For a more complete description of all of the levels please refer to Ken Wilber's course "The Integral Approach" (Wilber, 2009).

A brief word about colors. In the practice of Spiral Dynamics Integral, it is common to refer to the different levels by a color. This shorthand seems useful. As most practitioners of Spiral Dynamics Integral use this shorthand, I will do so as well. (These colors are purely arbitrary and do not have any special meaning or resonance with other systems that use colors such as the chakra system or Chinese five element theory.)

First Tier Systems

Beige – Archaic consciousness

This first level emerges as human systems confront the demands of survival in the natural world. This level emerged approximately 100,000 years ago and is associated with the emergence of the first homo-sapiens on the planet.

At this level, human systems are confronted with the basic needs of shelter, food and survival in a threatening world. At this level there is no "self" per se. This level is concerned with the basic instinctual drive to survive as an organism. Biologically the primary level of neural activation is the brain stem. Here, the instinctual forces rule and consciousness is preoccupied with staying alive. The needs for warmth, food, and procreation are primary. In modern times, when a human system is confronted with a great calamity such as a natural disaster, a life threatening physical or mental illness, or war, a partial, temporary regression to this stage of consciousness may occur in response to the re-emergence of Beige level survival concerns. We also see this stage in infants.

Purple – Tribal Consciousness

Tribal consciousness is humanity's first attempt to master the natural environment as a group. At this level human systems recognize that they are stronger as a group than they are individually. Life conditions are perceived to be quite threatening and consciousness interprets these realities by hypothesizing that the natural world is controlled by mysterious spiritual forces that must be placated if it is to survive. This is consciousness' first attempt to piece together a mythology and rationale for the environment that it finds itself in. This is the level of magic and magical thinking. At this level consciousness starts to make correlations between the inner and outer world and believes that through rituals and taboos it can control the natural world and create a sense of harmony and safety.

The value system at this stage is to sacrifice the individual for the tribe, to follow tribal customs, and to respect and obey tribal elders. The particular memes that appear at this level are sacred rituals that honor the ancestors, nature spirits as well as sacred objects and places. There are also strong tribal taboos forbidding certain kinds of behaviors.
On the inter-objective dimension, the tribe learns how to survive as a group by foraging, hunting and herding and early forms of agriculture.

It is hypothesized that the average level of neurological activation at this level is in the limbic system. (Mcintosh, 2007). This is not to imply that there is no access to the neofrontal cortex, (particularly the right brain, which may also be quite involved at this level) only that the primary locus of control may be centered in the limbic system. This hypothesis needs to be rigorously tested before any conclusions can be made.

It is estimated that 5% of the world's population is identified predominantly at the Tribal level and that they control less then 1% of the world's wealth and political power (Mcintosh, 2007). (It is important to remember that even though a portion of the world's population may be predominantly identified at any given level, these are systems that exist in all people, everywhere. Whenever the existential problems that give rise to tribal values emerge, tribal value systems re-emerge.)

When consciousness emerges into the next wave it begins to develop a separate sense of self. Individuals who progress into the next wave have risked separating themselves from their group and discovered that the superstitious belief that breaking the taboos of the tribe results in death or "bad luck" is not always true. This discovery of a separate self leads to the development of *warrior consciousness*. The transition to the next level of consciousness is triggered by the allures of freedom and power available for individuals in a warrior

culture, rebellion against the conformity of tribal norms, the fear of death, or the attack of outsiders.

Red – Warrior Consciousness

At this level consciousness is responding to a perception that the conformity of tribal life is oppressive. The solution to the perceived life conditions of a threatening world of human and animal predators is now found in the dynamics of power. This is a dog eat dog world, and the overriding value is to be more powerful than the next guy. The priority here is to gain control and to dominate one's environment at any cost. Leaders at this level are the members of society who can command the most loyalty by virtue of their ruthless pursuit of personal power. At this level, consciousness seeks to gratify itself and to hell with anyone else. This is also the level where personal honor is paramount and the fear of shame is most intense. We can see this consciousness acted out in gangs when a gang member is killed because he "dissed" another gang member. On the positive side, a great deal of individual initiative and creative action is explored at this level.

In the inter-objective dimension, human systems develop the arts of weaving, metallurgy, stone architecture and calendars. The spiritual systems at this level worship Gods that have qualities of power and dominance.

It is hypothesized that the average neurological activation at this level is still in the limbic system (Mcintosh, 2007). It is estimated that approximately 20% of the world's population has their dominant center of gravity at this level.

Their estimated share of the world's political power and wealth
is 5% (Mcintosh, 2007).

The fear of death, parenthood, illness or injury and the wish to belong to a culture that is secure lead to the emergence of the next level – traditional consciousness.

Blue – Traditional Consciousness

In response to the pathologies of warrior consciousness, human systems seek to create a sense of unity through bonding around a transcendent purpose. This level of consciousness perceives that an "evil" world is in need of "God's law" to bring it back into harmony. Self-centered wishes are sacrificed to a transcendent vision of right and wrong that lends a sense of mythic order to the universe. Salvation is achieved through obedience to this mythic order. The group demands faith in the revealed truths of the particular spiritual vision espoused by the culture. Inside the safe confines of the faithful, humanity is rescued from its egocentricity and aggression. A sense of civic duty, respect for authority and morality rule.

This level is an extremely important step forward in stabilizing the project of human civilization. All successful societies have developed a strong traditional layer of consciousness. At this level humanity develops a universal code of law that is written down and based on moral principles that protect the good of the whole. A transcendent, spiritual or mythic authority supports this sense of right and wrong.

On the down side, the pathological expression of this stage results in intolerance, dogmatism and fundamentalism. Outsiders and non-believers may be ostracized, killed or persecuted.

At this stage of development it is hypothesized that there is an increased activation of the neo-cortex with continuing influence of the limbic system. Evidence that the neo-cortex is not fully activated might be observed in the unexamined, emotionally based beliefs in a literal interpretation of scripture or mythology.

In the inter-objective dimension, human systems fully develop the art of writing, legal systems, centralized political authority, the wheel, and elaborate spiritual practices and rituals.

This value system is extremely powerful in the world today

with an estimated 55% of the world's population predominantly identified at this stage controlling 25% of the world's wealth and political power (Mcintosh, 2007).

As consciousness begins to recognize the conformity and chauvinism that arise from the conviction that one's group knows the "Truth," it begins to question the basic tenets of the traditional value system. As human systems move through this level to the next, they begin to develop a scientific method of inquiry into the nature of reality.

Orange - Modernist Consciousness

Modernist consciousness heralds the triumph of reason over mythology. We can see various beginning forms of modernist consciousness historically over the past 2,500 years in times such as the Golden Age of ancient Greece, as well as in parts of ancient Chinese, Islamic, and Indian history. However it is not until the European Renaissance, which culminates in the Enlightenment of the 17th and 18th centuries, that modernist consciousness emerges in a sustainable form.

Even though modernist consciousness has been around in a stable and sustainable form for centuries, there is still a vigorous culture war being waged today between the modernist and traditional wave of consciousness. Examples of this are easy to point to, such as the struggle between fundamentalist religion and scientific research or the political polarization in the US between the "red" states and the "blue" ones.

With the birth of modernism we see major advances in the areas of philosophy, logic, art, mathematics and politics. The neo-cortex, predominantly the left-brain, is now available to human consciousness and humanity dives into researching and understanding the world with a revolutionary sense of objectivity and empiricism. The dogmatic worldview of traditional, mythological consciousness is radically questioned and modern scientific research is born. Consciousness shifts back to an emphasis on the agenda of the individual and

achieving the "good life" through science, technology and competition for the most ingenious solutions to practical problems. Individuals who are living inside the modernist world-view are extremely competitive, pragmatic, autonomous and independent. Achievement is based on merit and the sky is the limit.

In the inter-objective dimension, human systems develop the art of scientific inquiry, advanced mathematics, reason and logic, and advanced industrial, transportation and communication technologies.

On the down side, this stage can be exploitive, unscrupulous, and greedy. The pathological expression of modernist consciousness is the driving force behind the corporate rape of our natural resources. An unhealthy expression of modernist consciousness can also lead to a form of reductionism that denies the realities of inner life. Everything must be quantifiable, observable and empirically based to pass the rigors of narrowly defined scientific criterion for truth and relevance. This minimizing of the subjective, inner life leads to the ills of alienation and isolation that we see so often in modern society. These pathologies of modernism ultimately lead consciousness to develop into the next stage, "post-modernism."

According to SDI, approximately 15% of the world's population has their primary identification in the modernist wave of consciousness. They control 60% of the world's wealth and political power (Mcintosh, 2007).

Green - Post-modern Consciousness

Post-modern consciousness is exemplified by the culture of the 1960's. The perceived life conditions are of an exploitive, corrupt, corporate hierarchy that is systematically degrading our natural resources and fostering a shallow, self-centered materialism. Post-modernism celebrates the values of inclusion, consensus, multiculturalism and spiritual diversity. It also gives

birth to the personal growth movement, sensitivity training, and environmentalism. Post-modernism's contribution to the spiral is a world-centric sense of morality, an increased responsibility for the planet and all of the people that live on it, as well as a renewed creativity and spiritual freedom. Post modernism also celebrates the feminine in many forms. This serves as an antidote to the male dominated values of modernism.

On the negative side, post-modernism fosters a kind of groovy narcissism and value relativism that flattens out any sense of verticality in the spiral. By welcoming everything, it fails to recognize real differences in levels of complexity. Paradoxically, even though proponents of post-modernism espouse a sense of universal acceptance, they usually have contempt for the contributions of both the modernist and traditional levels of consciousness. Post-modernism can throw the baby out with the bathwater in its search for the Garden of Eden.

In the inter-objective dimension, human beings develop constructivist criticism, non-violent resistance, post-modern art, music and poetry, and there is a wide dissemination of mystical and spiritual practices without the dogmatism of traditional religious structures. It is hypothesized that people in the post-modern wave of consciousness are mostly right brain dominated.

It is estimated that only 5% or less of the worlds population are living in the post-modern layer of consciousness and that they control 10% of the world's wealth and political power (Mcintosh, 2007).

The pathologies of post-modern consciousness lead to a momentous jump in consciousness. The next level to emerge is so qualitatively different from everything that went before it that SDI identifies it as a whole new tier. SDI hypothesizes that the first tier is focused on *subsistence* and *survival* and that the second tier is focused on being. In this article, I will only examine the first level of second tier consciousness, Integral

Consciousness.

Second Tier

Yellow – Integral Consciousness
As human systems come to recognize that post-modernism, for all of its wonderful idealism, fails to offer realistic solutions to the world's problems, a quantum leap in consciousness occurs. Prior to this level, each layer is held in a strong dynamic tension and opposition to the layer that precedes it. Integral Consciousness is the first layer to value the contributions of all of the levels of the spiral. Unlike post-modernism, Integral consciousness values the gifts of every previous level without flattening the spiral into a value relativism that denies the progress of human systems evolution. The reality of hierarchy and differences in levels of complexity and inclusiveness is honored without making lower levels of the spiral wrong. Integral consciousness gives birth to systems thinking and develops a complex understanding of the necessity of every level of the spiral. The world-centric morality of post-modernism is made practical and the culture war between the blue, orange and green value systems is overcome. Integral Consciousness retains all of the technical know-how of the orange wave with none of its egocentricity or greed. As systems thinking takes root, a deep appreciation for the dialectical process of human evolution emerges. Consciousness succeeds in holding both sides of paradoxical truths by seeing a larger perspective. Individuals may become "spiral wizards" contributing to the healthy growth of the spiral and shoring up the excesses and distortions of each layer wherever they encounter them.
At this layer of awareness consciousness shifts back to the individual but with a crucial difference. Individuals are now each responsible for their contribution to the good of the whole. The value of inner discipline and the capacity to contain and use one's individual power in the service of the whole emerges.

The politics of blame are seen as useless and pragmatic solutions are highly valued. Functionality is prized above titles and this value system rewards whoever has the knowledge and capacity to solve a problem rather then whoever has the most impressive degree.

There is also a new insight into the importance of the internal universe and the consequences of inner choices on the outer world. For the first time, the streams of science and spirituality begin to collaborate with each other in a profound way and spiritual technologies are researched empirically and found to have a profound contribution to human health and happiness.

It is hypothesized that neurologically, for the first time the left and right neo-cortex become integrated in a stable and coherent way.

In the inter-objective dimension, the key technologies that are developed at this level are systems science, dialectical evaluation, the global systems economy, and spiritual practice. On the down side, there can still be a sense of elitism and aloofness in respect to people who are identified at lower layers of the spiral. Because this is a self-oriented wave of consciousness, there can be a tendency for people identified at this level to lose connection with a larger group of like-minded people in their brilliant practice of "spiral wizardry."

It is estimated that only 1% of humanity is living in this layer and that they control only 1% of the world's wealth and political power (Mcintosh, 2007). However, this may be rapidly changing.

Comparing and Contrasting Spiral Dynamics Integral with the Theory of Living Human Systems

Spiral Dynamics Integral and Agazarian's Theory of Living Human Systems (TLHS) have much in common. They both appreciate that human system develop from simple to

complex. They both see the evolution of human systems as proceeding through a process of thesis, antithesis and synthesis. (An example of this in TLHS, is compliance, defiance, co-operation.) They also both hypothesize that by empirically studying the natural emergence of different structures in the development of human systems we may develop a more skillful capacity to release the inherent drive towards systems evolution. Both systems seek to create opportunities for growth by (in the language of TLHS) reducing the restraining forces to human systems evolution as opposed to increasing the driving forces or "pushing" the river of human systems evolution. The particular way that each theory conceptualizes the phases of system development is quite different. TLHS hypothesizes that all human systems naturally move through three phases of development: authority, intimacy, and work, love and play. SDI proposes the spiral of development that I have just outlined. Is there a way to integrate these two understandings of the phases of system development? Here is one possibility.

At each phase of the spiral that SDI proposes, there is a struggle between the individual and the group that is resolved at progressively greater degrees of complexity. This tension between the individual and the group, is a struggle that SDI follows all the way up the spiral of consciousness. If we look at the spiral from the point of view of TLHS, we could reframe the conflicts between the individual and the group as conflicts around authority and intimacy. From this perspective, we could hypothesize that Agazarian's phases of system development are re-occurring in progressively more nuanced iterations as the spiral evolves. Lets flesh out this idea.

According to TLHS, in the stage of authority, individuals must resolve their issues with giving and taking authority, learn how to contain their frustration and aggression, and resolve the compliant and defiant roles that keep them stuck in redundant loops of awareness. In other words, they have to learn how

take responsibility for themselves in the context of their relationships. In SDI, each "self-centered" level of the spiral might be understood as a confrontation with authority issues at higher degrees of complexity. In the red level, individuals have to learn how to contain their physical power and aggression. In the orange level, individuals have to learn how to contain their mental power and aggression. As individuals become capable of containing their propensity to act out their issues around power and aggression, they can then take responsibility for their contribution to the good of the whole. In SDI this is the requirement for membership in the Integral level. Conversely, if we look at TLHS and its systems-centered practice through the lens of SDI, we might hypothesize that a systems centered training is practice for the Integral wave of systems development proposed by SDI. In the next installment of this article, I will examine this hypothesis more directly.

Similarly, from the perspective of TLHS, we could say that at each group-centered level of the spiral, human systems are confronting their conflicts around intimacy at higher levels of complexity. Each group-centered wave begins in the phase of enchantment and eventually transforms into disenchantment. As individuals exit each group-centered wave, they become disenchanted with the costs of subscribing to the particular, limited assumptions and values of that level. At the purple level, the protection and security of the sacred canopy of the tribe is felt to be oppressive. In the blue wave, the "revealed", transcendent truths that have brought order to a chaotic world are brought under the scrutiny of an emerging scientific consciousness. At each layer, awareness begins to question the assumptions that are the requirements for membership in that level. The cost of security in the group eventually becomes too high. As individuals become disenchanted and transcend these assumptions they become pathfinders for the next wave of the spiral. If we look at systems-centered practice through the lens of SDI, we might hypothesize that it is training for holding the

paradoxes of being both together and alone in a group at each level of the spiral and containing differences that at first seem too different.

From the perspective of SDI, it seems to me that Agazarian's theory is clearly a second tier theory of human systems development. As such, my opinion is that it has a powerful contribution to make to the evolution of the spiral. In particular, I think that it offers a technology, through functional subgrouping, to resolve the tension between the individual and the group at each level of the spiral. The systems-centered method of functional sub-grouping could provide an accelerant that would be helpful in containing and resolving the paradoxical truths that are held by the different levels of the spiral. The paradoxical nature of truth, i.e., everything is both true and not true simultaneously depending on the context, must be contained if we are to continue to evolve as individuals and as groups. One might frame both SDI and TLHS as theories that teach us how to hold paradoxical truths. The more differences that we contain, the greater our development, transformation and contribution to the spiral.

It is only when the spiral reaches the second tier that the paradoxical truths around authority and intimacy, autonomy and communion, are resolved enough that they are no longer polarizing human consciousness. The integration of these fundamental polarities in human development allows a tremendous amount of energy to be freed up. This energy and creativity can now be used in the service of solving human problems which will inexorably lead to the emergence of the next wave of consciousness. Throughout the spiral that SDI proposes, the dynamics of the phases of system development that TLHS proposes seem apparent. My hypothesis is that as each iteration of these dynamics is completed, there is a deepening of the human potential to live in Agazarian's third phase of system development: *work, love* and *play*. In the next article in this series I will explore this hypothesis further. I will

also explore second tier value systems in more depth and the reasons why I believe that TLHS is a second tier theory.

I would welcome a dialogue about this, particularly from any members of our community who have studied Spiral Dynamics Integral and/or Ken Wilber's work.

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