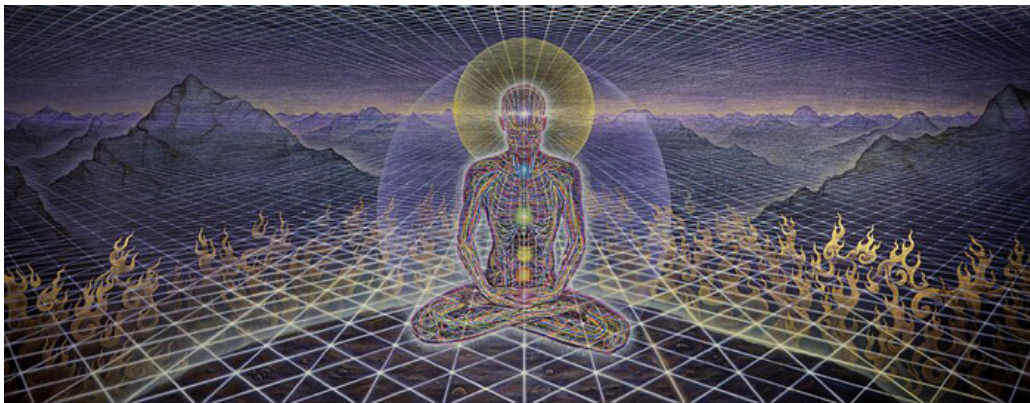


Turquoise Research Project Phase 1 Report

*A report of findings in the emergence
of a holistic worldview*

Center for Human Emergence Netherlands' School of Synnervation



(Theologue, by Alex Grey – www.alexgrey.com)

This report was compiled by Peter Merry with Ard Hordijk.

Content

THE IMPULSE	3
ASSUMPTIONS AND INTENTIONS	3
<i>PURPOSE: WHAT DOES THIS INITIATIVE WANT TO BECOME?</i>	4
<i>WHAT PRINCIPLES MIGHT GUIDE OUR PRACTICE IN THIS INITIATIVE?</i>	4
THE RESEARCH QUESTION AND PROCESS	5
THE INTEGRAL RESEARCH FRAMEWORK	5
APPLYING THE RESEARCH FRAMEWORK	8
HARVESTING AND INTEGRATING THE DATA	8
RESEARCH FINDINGS	10
QUOTES	11
EFFORTLESSNESS, SIMPLICITY AND TRUST	12
INNER AND OUTER WORLDS	14
ENERGY FIELDS	17
TRANSRATIONAL AND MULTI-SENSORY	20
VITALITY	22
CONTACT	23
ANNEXES	24
ANNEX 1 – INTEGRAL THEORY	24
ANNEX 2 – ALCHEMIST ACTION LOGIC	27
ANNEX 3 – TURQUOISE: A STARTER	29

With thanks to:

The people who have given their time to participate in this research from the ether energy group, the Mexico meshwork team and the Center for Human Emergence Netherlands;
Helen Titchen-Beeth for reviewing and editing this report.

The Impulse

This research project arose from a need, articulated by many people in the Center for Human Emergence Netherlands during the autumn of 2010, to stop and sense into what they were being called to do at this time. Following on from an intense engagement with issues surrounding sustainability and climate change, we had been asking ourselves what would really make a difference and when do we feel energised? We felt that our current approaches, although worthy and innovative, were simply not adequate to the life conditions that we were encountering. Countering complexity with complexity wasn't working, we needed greater simplicity, energy and clarity. That led us to a collective feeling that we should consciously and structurally take that need seriously and organise ourselves to look into what we were sensing.

This project was designed for the CHE NL as an integral, disciplined and playful research journey into the nature of that new paradigm, which we sensed was closely related to a shift from Spiral Dynamics Green-Yellow (Harmony-Integration driven) to Yellow-Turquoise (Integral-Holistic). We felt that this new paradigm would be likely to cover noetic sciences, intuition, subtle energetics, quantum physics and many other labels all trying to name the same thing from different perspectives. Our research would be action research, meaning an iterative cycle of testing out insights gained in our daily practices, reflecting together on the results, gaining new insights and trying those again...

Assumptions and intentions

The assumptions we had at the start of the project that brought up the impulse for this project were:

- The complexity and intensity of the challenges we are facing in the world today can only be met from a new paradigm. From one perspective this paradigm is far more complex than the dominant one in terms of the scope of reality that it can embrace, but in its expression and form it will appear almost too simple to believe.
- The world is in a non-linear transition period. The ways to cope with the current complex challenges are a quantum leap beyond current mainstream solutions. It is our work as the Center for Human Emergence to explore, name and apply potential new ways of coping.
- Industrialised society is currently founded on a paradigm characterised by rationality, objective science, reductionism and scarcity (leading to the drive for ever-increasing growth).
- The new society, while acknowledging the importance of rationality, distinction and linear growth, will reintegrate the more feminine

- principles of compassion, interconnectivity and natural cycles, in a new synthesis that expands on and embraces the best of the past.
- A core component of that interconnectivity will be found in work through the heart that engages the more subtle, generative dimensions of reality that give birth to our gross, material reality.
 - There is a subtle energetic dimension comprised of potential, in which the laws of quantum physics operate. It is generative. It works on principles of attraction, relationship and wholeness.
 - The gross world (material, relative, bounded forms) crystallises out of the subtle dimension. In the gross dimension the laws of Newtonian physics operate. It is degenerative. It works on principles of expansion, distinction and partness.
 - Human evolution over roughly the last 500 years in what is now the industrialised world has focused on developing the more masculine dimensions of growth, objective rationality and domination of the natural world. In our excitement at taking this step, we forgot to build on the rich inheritance of the previous cycle of civilisation that expressed more feminine principles that honoured the Earth, relationships and perpetual cycles. Instead we oppressed and suppressed that dimension in ourselves and others.
 - A significant part of giving birth to the next expression of the feminine dimension will include healing our individual and collective relationships to the Earth, our bodies and each other.
 - The new ways of being are already emerging in different areas of human society: energetic healing of individuals, organisations and eco-systems; technologies based on the earth's natural gifts of gravity, magnetism and harmonic proportions; governance models that honour individuals' contributions whilst nurturing the commons nature of natural and intellectual resources

And finally, we thought it would be of service to humanity and ourselves at this time to name new-paradigm practices more explicitly, investigate the patterns that connect them, experiment further with their application and tell a story of an emerging new civilisation that is actually already here.

At the outset we identified a purpose and some guiding principles for the project.

Purpose: What does this initiative want to become?

An action-learning community exploring and expressing how insights and practices from new paradigm disciplines can contribute to societal transition for the good of the whole.

What principles might guide our practice in this initiative?

- We take an integral approach, honouring all relevant perspectives

- We acknowledge that the observer impacts the reality they observe, and explore the implications of that fact
- We continually challenge ourselves to push the boundaries of our assumptions
- We allow ourselves to be guided by open heart and mind
- We hold seeming contradictions in the light and wonder

The Research Question and Process

The research question that we used in our research was:

What expressions of Turquoise showed up in people, in the interactions between people, in the behaviours of individuals and collectives and in technologies and how does this inform our understanding of the Turquoise Value System?

There were three main phases in this first part of our research.

1. Create an Integral Research Framework, to make sure we can support/accommodate research within a defined container of practice (see below), lead by Ard Hordijk
2. Apply the research framework to 3 contexts:
 - i. A scoping study for ether energy technology being undertaken by an experienced Steiner-inspired team (research lead by Lisette Schuitemaker)
 - ii. Solutions to Climate Change at COP16 in Mexico (research lead by Anne-Marie Voorhoeve)
 - iii. CHE NL's own experience of applying a Turquoise perspective to our organisational development (research lead by Jasper Rienstra)
3. Harvest and integrate findings, then present our initial reflections (lead by Peter Merry, with Ard Hordijk)

The Integral Research Framework

Inspired by Ken Wilber's Integral framework and the development of that by the Integral Research Center, we decided to create the simplest guiding framework that would ensure that all four major perspectives were explored (the interior experience of the individual, the behaviour of the individual, the shared collective experience and the structural reality), through the 'big three' lenses – my individual experience as a researcher, our collective insights as a research team, and objective facts we could observe.



In Annex A you will find an extensive explanation of integral theory and integral research taken from Sean Esbjörn-Hargens' "An Overview of Integral Theory: An All-Inclusive Framework for the 21st Century" and "Integral Research: A Multi-Method Approach to Investigating Phenomena".

In this project, we translated the theory into this guiding framework:

Content Process	I 'The Beautiful'	We 'The True'	It 'The Good'	Output
0. Letting Come - Create meditative state / field of unity				
1. Self-reflection What expressions of Turquoise did I experience today?	In me?	In the interactions in the team and with others?	In the behaviours in the team and others, and technologies around me?	Artistic creative expression – Journaling, drawing, painting, etc.
2. Dialogue Share in circle exchange What expressions of Turquoise did I experience today	Our individual experiences	Our interactions in the team and with others; Clarify, understand; real in-depth check with each other	The behaviours in the team and others, and technologies around us	Sensing into. Coming into resonance with expressions as impression – output in some form of 'what did we experience?'
3. Analysis What are the patterns we just heard?	Building up an individual understanding of what Turquoise is.	Comparison and integration of what Turquoise is in patterns, analysis and experience of today Our interactions in the team and with others	How patterns show themselves and recognizable themes The behaviours in the team and others, and technologies around us	Draw conclusions for today; a comparison and integration of today's experience with our latest understanding of Turquoise.
4. Invitation After this reflection, try to match and fit what you've found onto past experiences - and describe what it is you're going to look for tomorrow.				
5. Letting Go – to make sure tomorrow brings what it can free of expectations				

© Center for Human Emergence Netherlands 2011

Applying the Research Framework

We applied the framework in three very different contexts in different ways to see how it would work and what variety of data we might be able to generate.

The **ether energy technology project** involved our project lead attending all meetings of the team with the framework in mind and writing a concluding report of her findings (thus using step 0 Letting Come, 1 Self reflection and 3 Analysis). In addition, Peter Merry hosted a half-day meeting with the team to elicit individual and collective perspectives on their paradigm and experience using the framework's process steps and questions.

Data for the **Mexico COP16 climate change project** was gathered as our international meshworking team from the Hague Center attended the event and reflected on their own experience of meshworking there, as well as the solutions they encountered that seemed to be coming from a more holistic paradigm. The team went through the research process steps during the Mexico COP16 period several times and on the basis of that wrote an extensive report. On their return Peter Merry and Ard Hordijk hosted a feedback session to draw out more of the individual and collective insights and experiences again using the process steps in the framework (step 0 through 3).

Data for the **CHE's own context** was gathered by the project lead attending a number of internal meetings and sessions, and through the analysis of different texts produced by the organisation. A written report was produced for each of the meetings using step 0, 1 and 3 of the process steps in the research framework. The texts were analysed for expressions of Turquoise after the researcher grounded himself in a meditative state (step 0).

For preparation and inspiration purposes, all of the people involved read texts of other research into this level of consciousness, mainly a text developed by Barrett Brown and texts from or inspired by the Spiral Dynamics book (see the Annexes).

Harvesting and Integrating the Data

Ard Hordijk and Peter Merry gathered all the raw data from the three projects and pulled out quotes that seemed to them to be a reflection of a holistic "turquoise" paradigm. Then, inspired by - but not claiming to be a rigorous application of - qualitative research,



we identified qualities that the quotes seemed to be pointing to, creating “labels” for each quote that multiple quotes often shared. From those groups of qualities we identified emerging themes, called “focus codes”, broad-brush descriptions of the nature of this holistic paradigm. Those themes were clustered based on a sense of relatedness into five memos, which make up the five chapters of findings below.

Research Findings

The sections below represent our initial findings about the nature of this emerging holistic consciousness known as Turquoise in the Spiral Dynamics model. It is important to note a number of things:

- The research does not claim to be comprehensive or academically validated. It is simply our inquiry to the best of our ability and resources into something we sensed emerging in and around us. We would welcome connections to any other research that you are aware of that you feel would enrich our understanding and practice.
- We are conscious of the fact that the ideas, intuitions, assumptions (as also described in the section Assumptions) on the nature of Turquoise we had at the start of the research influenced our findings. On the one hand we see these ideas, intuitions and assumptions as valuable, unavoidable and useful inputs. On the other hand we hope that the research process helped us in being as open as possible to new and contradictory findings.
- We see these findings as *one* step and hope they may trigger some fruitful reflection and collective exploration. They are helping us make explicit something that we have been sensing more implicitly, so that we can become more conscious of it ourselves and develop these dimensions of ourselves more adequately where and when appropriate. We certainly experienced ourselves that working on the research was psychoactive itself. We hope this report may serve you in that way too. Either way, do let us know!

The five sections below are:

1. Effortlessness, simplicity and trust
2. Inner and outer worlds
3. Energy fields
4. The transrational and multi-sensory
5. Vitality

First we include some of the quotes to give you an impression of the raw material that we worked with and with that an impression of the nature of Turquoise.



Quotes

"And all of this in lightness! No clinging to what is heavy, no grieving about something that did not work, no pressure to fit into a certain perspective"

"Simplicity evokes. There is no fear that in reducing complexity one loses content. A mastering the art of being at the heart of the matter."

"Show up, presence, and feel what needs to happen. Letting go of past plans. "

"Turquoise provokes a being rooted in something timeless. The pressure existing, although felt, is not hurting you as person and becomes inexistent within. It supports some connection within. Everything is perfect as it is. "

"Turquoise is more spacious and on the same time more "full". It supports a way of act and re-act. In this regard it reinforces the effortlessness."

"Clean energy attracts and is visible – there is a sparkle"

"During this time it was the first time that I deeply felt the oneness of inner and the outer work. I felt clearly the impulse to expand and contract, to open up and at the same time to focus within myself, to getting into a space of non separateness and simultaneously being aware of my uniqueness and centeredness"

"An important and powerful insight was noticing how the elements of rain, sun, wind and animals were synchronously responding to the energy that the group was experiencing. When the group was in doubt or unbalanced the sun was covered by cloud and started raining, however when the group was reaching clarity the sun would come out and light just the group or the person bringing light to a certain situation."

"It was something I was dreaming of deep inside of myself for quite some time, yet before I had no idea where to find it"

"It needs to be experienced with the sensory senses of the body, the sublimated emotions of the heart that connect us with the wisdom of spirit, the rational mind can strategize the way..."

"Being aligned in group created resonance and interaction with the environment, as a mirror and information."

Effortlessness, Simplicity and Trust

Memo 1 for CHE NL Turquoise Research

Introduction

This memo explores the relationship between a number of the “Focus Codes” that have been distilled out of our inquiry into Turquoise:

- Φ Effortlessness
- Φ Getting to the essence
- Φ Sense of the sacred
- Φ Simplicity
- Φ Trust in life and spirit
- Φ Wholeness as goal and perspective

This is a story of how, by trusting in life and spirit to take its natural course, each action and step is experienced - and seen by others - as effortless and simple. This brings a quality of being - more than doing - that gets to the essence.

Being

When we are in the moment, things naturally arise (or not). Experience often carries a quality of surprise and unexpectedness. Resting in being also draws the attention to the essence of things. People report a natural tendency to slow down and pay attention to the fundamental nature of reality they are experiencing.

Turquoise brings forth a way being that is rooted in something timeless.

This quality of being also creates ease with everything that arises. Experiencing that everything is perfect as it is. This also enables turquoise consciousness to work with everything that is. For example, while you might feel inner pressures and tensions, they no longer hurt you as a person.

Turquoise is simultaneously more spacious and more “full”. It supports a way of acting and responding that flows from effortlessness.



Letting go

People also describe a process and state of letting go - of expectations, of plans of how it should be, of fear that they will not end up where they wanted to be. There is no clinging to what is heavy or grieving about what did not work. Also there is no fear that in reducing complexity one loses content.

Effortlessness

The sense of effortlessness is described as open, light and imbued with curiosity. It creates space and quickens creativity, allowing subtle energies to flow and serendipity and synchronicity to happen. People also report joy and celebration of life.

Simplicity

People describe this quality of simplicity as being at once at ease and without distraction. Expressions of Turquoise are clear and complete, simple and yet pregnant with implications.

Trust

It seems that effortlessness and turquoise consciousness start with trust - trust in spirit, in the whole of creation and in one's own experiences and impressions. If that trust is there, connection to the subtle energies can be made and effortlessness arises. People also mention trust in the unknown, or that trust enables them to step into the unknown. Being open and trusting that what can't be seen yet exists, together with the wholeness of body, mind, spirit and spirit.

Inner and Outer Worlds

Memo 2 for CHE NL Turquoise Research

Introduction

This memo explores the relationship between a number of the themes (“focus codes”) that have been distilled out of our inquiry into Turquoise:

- Φ Experience of unity between inner and outer worlds
- Φ Alchemy of interior states
- Φ Deep communion enhancing individual agency
- Φ Holding I-We boundaries
- Φ Cosmo-centric morality
- Φ Life-resonant forms

This is a story of the interplay between inner and outer worlds, between what we experience inside ourselves and what manifests in the world around us and our relationships to it.

In its essence, what seems to emerge as “Turquoise” consciousness is a conscious awareness of how my inner state co-creates the reality around me and how forms outside of me energetically impact me. This consciousness is also conducive to practices that enhance inner states and outer forms for greater resonance and vitality.

Flow and synchronicity

In the research data, we discover this phenomenon in experiences of flow and synchronicity, when people feel aligned and open inside and when there is an intentionally created collective field. When those individual and collective inner qualities are present, things seem to fall into their natural place. People show up at just the right time to do what needs to be done. A need has hardly been expressed before it is met in some unexpected way.

Nature interaction

One element that was mentioned often, especially in the Mexico context, was the way in which the natural world seemed to respond to the energy of a group. When the group was coherent and vibrant, animals would often come close and observe. When things were tense, the sky would cloud over. When breakthroughs

occurred, a shaft of sunlight would appear. Likewise, if people had a question or a need and they paid attention to the natural world around them, then they would often find inspiration in some resonant form of nature.

Inside-out

This awareness of the interplay between the inner and outer worlds also is taken beyond a passive witnessing. People and groups seem to have an individual and collective self-awareness that enables them to be aware of tensions in themselves or their group, name them and transform them without judgement. This “inner alchemy” is not done just to make themselves feel better, but because there is a deep recognition that by shifting tensions in themselves, they are shifting tensions in the world around them.

Many people refer to the experience of seeing patterns in themselves or their team reflected in the groups that they are hosting. The responsibility for having a coherent field yourself is thus extended beyond your own interest to that of the people you are trying to support. Being coherent ourselves generates coherence around us, as tension in ourselves reflects tension in the field we are working with.

Morality also appears on the scene in this context. The moral orientation of an individual or group seems to impact on their access to information, synchronicity and progress. Morality certainly transcends the sole interest of the individual or group involved, and seems to orient most often to the good of life as a whole.

A particularly striking dimension of this characteristic is how inner realities seem to impact on technology. A recurring theme is that the intention of an individual or team seems to impact on the efficient functioning of technologies that work with more subtle dimensions. Should the intention be more selfish, then the technologies seem to get blocked in their development and working. A certain resonance of consciousness seems to turn them on and off.

Outside-in

Working from outside-in is also part of this consciousness. People are very aware that the physical forms that they create will impact on the energy of a field. So a lot of care goes into creating uplifting, grounded and coherent working spaces for collaboration. Principles of sacred geometry are consciously applied to the design of objects. In the distributed energy work, for example, the physical constitution of the space that is created for that energy to be accessed is carefully constructed with specific materials and proportions to be as resonant and attractive as possible.

There is also a greater awareness of the importance of the state of our physical bodies in terms of how that creates the conditions for our energetic work. Seeing our bodies and physical spaces as “temples” becomes a lived truth, rather than an espoused concept.

Another dimension to outside-in is an awareness of the energetic cycles of time. This often involves a conscious practice of attuning to the different energies that certain phases in time cycles activate, knowing that different energies are more or less supportive of certain kinds of action. It also involves noticing synchronicities between the energy of a certain time and our experience at that time.

Me, You and We

The interaction between inner and outer worlds is often most palpable in the relationship between an individual and an other or group. It would seem that as individuals express greater agency in a grounded, light and open-hearted way, then the other or collective field is also uplifted. In fact, it is reported as a 2-way experience. When an open and coherent collective field is established, individuals feel invited to really step into their own power and identity, contributing what they can uniquely contribute to the needs of the whole. Individuals in this context never have to compromise themselves for the collective; in fact, the opposite is true. We are uplifted in the expression of our individual potential in a way we could not have been when isolated, and likewise the collective is strengthened through that individual power making itself available to the whole. Connection through an open heart is mentioned many times in this context.



Energy Fields

Memo 3 for CHE NL Turquoise Research

Introduction

This memo explores the relationship between a number of the Themes that have been distilled out of our inquiry into Turquoise:

- ⊕ Working with subtle energy
- ⊕ Field dynamics
- ⊕ Nonlinear time

This is a story of interconnectedness, of experiencing ourselves and the world around us as fields of energy that interweave and interact. There comes a realisation that the physical boundaries we see with our eyes are only one dimension of reality, and that at the energetic level there is a system of flow and movement within and between seemingly separate entities. We sense how our thoughts, emotions and intentions impact on the energetic dimension of reality, shifting the probabilities of one or other material reality manifesting. At the same time we notice how the frequencies of other entities resonate with us.

A field beyond time and space

A common theme was the experience of a collective field that seemed to exist as a result of the interactions of individuals in that collective, yet at the same time independent of the individuals themselves. It could be experienced beyond the moments where the team was actually physically together, yet needed regular attention to maintain its quality. Any time a group did reconvene, they could sense a reconnection to their field. When not together, people could draw support from a sense of its presence.

Within this field, time also seemed to show up differently, with past and future converging into the present. Time became more cyclical, with echoes from the past repeatedly showing up until addressed and a sense of many potential futures being present at once. It was seen as important to be aware of the history of a field that you may be stepping into or connecting to, feeling gratitude for what has been and what has brought us to where we are now, and releasing any antagonism towards that “past” history.

People's subjective experience of time also changed, with a sense of spaciousness – having the time needed and things happening “at just the right time”. Synchronicities were common – see Memo 2 for more on this topic.

Energy in space and time

One of the most frequently recurring themes was the importance of giving attention to the energetic quality in a physical space at a certain time. So when a group created a space to do work in, they felt how important it was to set a tone in the space through some ritual work or collective intention.

This was experienced as particularly important when creating a space for others to come into. Participants would comment on the feeling of the space. The kind of interactions that went on between people in a specific space were seen to be influenced by the quality of energy that was present and nurtured in the space.

Elements of this work included connecting to the geographical place where you are, greeting it, asking permission to do the work that you want to do, asking for the help of any energetic entities that may be present in that space, visualising clear and vital energy, connecting to more archetypal energies such as the four or seven directions (i.e. North, East, South, West, plus up, down and centre). Also important was the recognition of energy in inanimate objects. Bringing particular objects that hold meaning or symbolism was also seen to impact the energy of the space.

Processes with the group of people in the space were also seen as important in setting the tone. This function is performed by a “check-in” and “check-out” round, to bring people's voices and intentions into the space at the beginning, and then close people's energetic connections with it at the end. Reading special texts such as prayers or poems can also play a key role. Instruments like chimes and conches are also often used for this purpose.

The Importance of intention

The intention of an individual or collective was often experienced as critical to the energetic dynamic of a place or relationship. Greater coherence around intentions was achieved by making people's goals explicit, naming visions or dreams that may be in the room, noticing and pointing out alignment and dissonance.



In a collaboration context, having people's intention focused on supporting the collective made a big difference in the quality of the results that could be achieved together. Developing a discipline in oneself and creating the conditions in the collective to transcend individual fears impacted very positively on the energetic field in a group and how it could support people getting things done.

It was also commonly experienced that we attract the energy that we ourselves are radiating. So if we are in a positive, creative mood, we tend to meet things that support us in that. However, if we are feeling sorry for ourselves, then we are more likely to be reinforced in that belief. We are seen to be sending out a message about ourselves based on the beliefs we are holding at a certain moment which resonate with and activate similar energies in the world around us.

Thinking and feeling energetically

An underlying theme in all of the sub-themes is the way we think about reality. In Turquoise consciousness, people tend to think more naturally in terms of energetic resonance, frequency and vibration. So there is more awareness about colours one may wear or work with, particular sounds one might use, the form of and proportions in objects, the use of the voice for words or music.

Once this awareness of an energetic dimension to reality is present, people tend to be more comfortable talking about different beings or entities that may exist in this dimension, and ways to interact with them. It is felt to be more acceptable for people to share information they may have received from sources that others cannot see or feel.



Transrational and Multi-sensory

Memo 4 for CHE NL Turquoise Research

This memo explores the relationship between a number of the themes (“focus codes”) that have been distilled out of our inquiry into Turquoise:

- Φ Grounded in the body
- Φ Heart over mind
- Φ Importance of transcending the rational in full human experience
- Φ Working with non-rational sources of information as an aid to development
- Φ Acknowledging the validity of our subtle inner worlds
- Φ Ability to hold different states at the same time
- Φ All perspectives hold information
- Φ Holding the whole and the parts

This is a story about the ability and need to simultaneously sense through and as body, heart, mind and soul - the rational and verbal as well as the non-rational and non-verbal.

People stressed the importance of being grounded in the body, as a means of getting a deeper sense of what was happening in and around them. Bodily sensations were seen as providing vital information. People recognised resonance between their bodily sensations and the energy of what was happening around them.

People also pointed to the importance of listening with an open heart. This leads to a deepening of presence, vulnerability and openness and enhances the quality of attention. Access to Turquoise is seen to be possible only when the attention shifts from the sometimes rigid rational mind to the openness, stillness and true vulnerability of the heart.

The intuitive and transrational, subtle senses were often mentioned and expressed. For many, this felt like reconnecting with something that had been living in them for a long time, to finally take it seriously and accept it as valid. Others described it as the process of taking less interest in the gross forms, turning inside and coming to a state of co-creation which is free of forms.

These different senses are not experienced distinctly and sequentially, but simultaneously. All senses are seen to be



important. There was no particular preference for concrete facts, occasions, or bodily sensations over subtle intuitions and systemic insights or vice-versa.

In addition to this multisensory experience, comes the ability to holding paradoxical perspectives in consciousness: focused / open, gross / subtle, systemic / detailed, parts / whole. This capacity was seen as contributing to the healthy development of the system and/or individual.



Vitality

Memo 5 for CHE NL Turquoise Research

This is a short memo that covers two themes that we felt did not fit any of the other memos:

- Φ Showing up fully
- Φ Vitality

In its essence, this is about how, when we are connected to Turquoise, a strong sense of life force seems to flow through us, liberating, playful and carefree.

In the first of the two themes above, the experiences were about being able to be fully present and transparent, with nothing to hide, no fear of inadequacy, and an energy of openness and radiance.

In the second, people reported a sense of playfulness, creativity, being fully alive and energised.

Our sense is that this more yang-like quality may be a taste of Coral emerging, as Yellow starts to shift under influence of Turquoise.



Contact

For more information, please see www.humanemergence.nl, www.schoolofsynnervation.nl, or contact Peter Merry (peter@humanemergence.nl) or Ard Hordijk (ard@humanemergence.nl).

Annexes

Annex 1 – Integral Theory

(from Sean Esbjörn-Hargens’ “An Overview of Integral Theory: An All-Inclusive Framework for the 21st Century” and “Integral Research: A Multi-Method Approach to Investigating Phenomena”)

“Integral theory weaves together the significant insights from all the major human disciplines of knowledge, including the natural and social sciences as well as the arts and humanities. As a result of its comprehensive nature, integral theory is being used in over 35 distinct academic and professional fields such as art, healthcare, organizational management, ecology, congregational ministry, economics, psychotherapy, law, and feminism.

According to integral theory, there are at least four irreducible *perspectives* (subjective, intersubjective, objective, and interobjective) that must be consulted when attempting to fully understand any issue or aspect of reality. Thus, the quadrants express the simple recognition that everything can be viewed from two fundamental distinctions: 1) an inside and an outside perspective and 2) from a singular and plural perspective. A quick example can help illustrate this: imagine trying to understand the components of a successful meeting at work. You would want draw on psychological insights and cultural beliefs (the insides of individuals and groups) as well as behavioural observations and organizational dynamics (the outsides of individuals and groups) to fully appreciate what is involved in conducting worthwhile meetings.

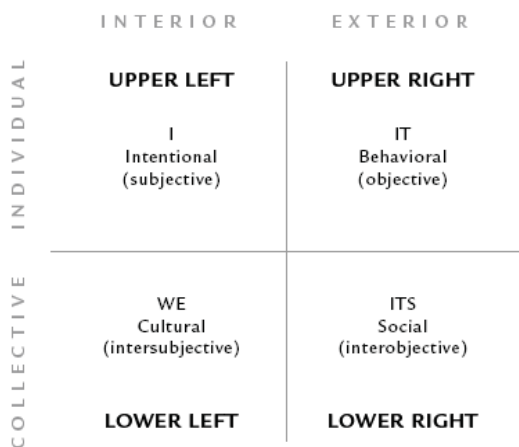


Figure 1. The four quadrants.

These four quadrants also represent *dimensions* of reality. These dimensions are actual aspects of the world that are always present in each

moment. For instance, all individuals (including animals) have some form of subjective experience and intentionality, or *interiors*, as well as various observable behaviors and physiological components, or *exteriors*. In addition, individuals are never just alone but are members of groups or collectives. The interiors of collectives are known generally as intersubjective cultural realities whereas their exteriors are known as ecological and social systems, which are characterized by interobjective dynamics. These four dimensions are represented by four basic pronouns: "I", "we", "it", and "its." Each pronoun represents one of the domains in the quadrant model: "I" represents the Upper Left (UL), "We" represents the Lower Left (LL), "It" represents the Upper Right (UR), and "Its" represents the Lower Right (LR) (see Fig. 1).

As both of the Right-Hand quadrants (UR and LR) are characterized by objectivity, the four quadrants are also referred to as the three value spheres of subjectivity (UL), intersubjectivity (LL), and objectivity (UR and LR). These three domains of reality are discernable in all major languages through pronouns that represent first-, second-, and third-person perspectives and are referred to by Wilber as "the Big Three:" I, We, and It/s. These three spheres can also be characterized as aesthetics, morals, and science or consciousness, culture, and nature (see Fig. 2).

Integral theory insists that you cannot understand one of these realities (any of the quadrants or the Big Three) through the lens of any of the others. For example, viewing subjective psychological realities primarily through an objective empirical lens distorts much of what is valuable about those psychological dynamics. In fact, the irreducibility of these three spheres has been recognized throughout the history of Western philosophy, from Plato's True, Good, and Beautiful to Immanuel Kant's famous three critiques of pure reason, judgment, and practical reason to Jürgen Habermas' validity claims of truth, rightness, and truthfulness (Fig. 2).

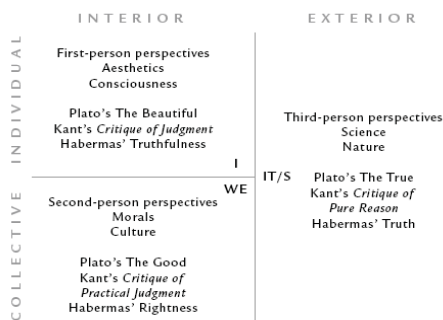
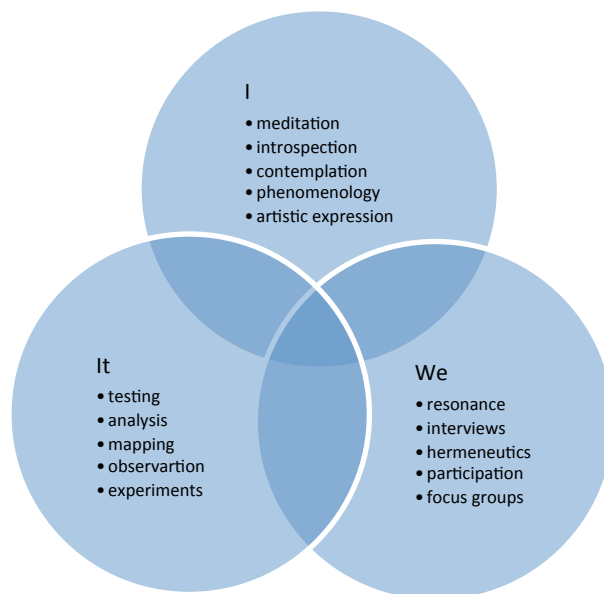


Figure 2. The Big Three.

One of the reasons integral theory is so illuminating and useful is it embraces the complexity of reality in ways few other frameworks or models do. In contrast to approaches that explicitly or inadvertently reduce one quadrant to another, integral theory understands each quadrant as simultaneously arising.

Integral research is an emerging approach to mixed methods that is explicitly grounded in Integral Theory. One of the basic premises of Integral Research is that any phenomena under investigation should be examined simultaneously or concurrently from 1st, 2nd and 3rd person methodologies.

Breakdown of the Unity



Source: Integral Research Center – www.integralresearchcenter.org

Annex 2 – Alchemist Action Logic

At the start of the research process we shared this definition of the Alchemist action logic compiled by Barrett Brown in his paper *Overview of the Strategist and Alchemist action logics - Including a summary of the capacities that emerge with each* published by the Integral Sustainability Center in May 25, 2010 (where all the references can also be found).

Capacities accessible to those with an Alchemist action logic

Capacity	Comments
<i>Cognitive & Affective Capacities</i>	
Be more self-aware and mindful than ever; more easily access flow states and witness consciousness (Cook-Greuter, 1999; Joiner & Josephs, 2007)	Strong interest in and access to direct, present-moment awareness of five senses, inner sensations, thought processes, emotions
See the ego itself; see through one's attempts at meaning making; let go of automatic habits of mind & heart (Cook-Greuter, 1999, 2000)	Recognition of ego's clever machinations at self-preservation; recognition that all cognition is constructed and split from non-dual truth
Regularly access "next step intuitions," archetypal and other transpersonal material (Cook-Greuter, 2000; Joiner & Josephs, 2007)	Inner promptings and insights that support alignment with one's purpose and provide guidance
Hold an alert and relaxed present-centered awareness from moment to moment (Joiner & Josephs, 2007; Torbert & Associates, 2004)	A bare awareness, without mental description or evaluation, leading to subtle feelings of wonder
Engage an even deeper sense of purpose than ever before (Joiner & Josephs, 2007)	Palpable, genuine intention to serve; an enlivened sense of goodwill
Be in communion with ambiguity (Nicolaidis, 2008)	Recognition of an "always present" ambiguity and willingness to surrender to learning from within it

Behavioral Capacities

Exhibit an enhanced “power of presence” (Joiner & Josephs, 2007; Torbert & Associates, 2004)	A subtle form of stakeholder agility grounded in the present-moment; using personal spiritual energy to support collaborative action inquiry
Leverage an integrated power style (Joiner & Josephs, 2007)	Present-centered embrace of both assertiveness & receptiveness; allows a playful, artistic approach to wielding different types of power
More frequently and easily access “synergistic intuitions” (Joiner & Josephs, 2007)	To resolve intractable mental / emotional conflicts in service of all; based on surrender to the direct experience of “not-knowing”
See more deeply into the human dimension of the environment (Joiner & Josephs, 2007)	Supporting one to work with the subtle yet significant dynamics in a situation’s context
Attune profoundly to self and other, simultaneously (Cook-Greuter, 2000; Joiner & Josephs, 2007)	Ability to empathetically attend to the views and interests of another, and also maintain awareness of one’s own bodily presence
More effectively hold and manage many conflicting frames, perspectives, emotions, possibilities (Joiner & Josephs, 2007; Torbert & Associates, 2004)	Work simultaneously with the local and global; hold multiple stakeholders’ positions with empathy, even under highly stressful situations
More deeply meet and accept people “where they are” (Cook-Greuter, 2005; Torbert & Associates, 2004)	Meet each situation at the pace and in the action-logic of the person or group with whom one is interacting
Give transformational, non-distorted feedback (Cook-Greuter, 2005)	Due to seeing all experience in terms of change and evolution, finely-tuned interpersonal skills, and insight into the complex nature of the personality

Annex 3 – Turquoise: A Starter

Peter Merry wrote this piece inspired primarily by the Spiral Dynamics book (Beck and Cowan, 1996), Barrett Brown's paper above and his own experience.

Qualities of Turquoise from the I, We and It Perspectives

These notes are a starter to trigger the exploration in our research project at CHE NL. They are based on my latest understanding of the Turquoise (H-U) consciousness as I think I am starting to experience it, and as we start to get a sense of it in the CHE NL.

These tasters attempt to describe how Turquoise might be experienced from the three perspectives.

I (as experienced in myself)

- I experience a relationship of unconditional wholeness with the world around me, as it flows and shifts in different constellations of energy.
- My heart is open and free of constriction as I fully embrace anything I encounter.
- I hold a strong awareness of who I am and how I am living in the moment.
- I see the deep-lying energetic patterns of life unfolding around me and as me, choosing my action through my intuition and embodied knowing.
- I act in the knowing that I cannot predict the outcome of my actions.
- I hold ambiguity lightly as an invitation to discovery.
- I act in relationship with other energetic entities.
- My primary loyalty is to the flourishing of life as a whole which is largely determined by subtle energetic conditions.
- I experience Life as having elegance, grace and simplicity at its essence.
- I live in the knowing that I am both totally free and always in relationship with everything.

We (as experienced in the space between us)

- We are fundamentally one and rejoice in the diverse expressions of that unity.
- "We" is something that emerges in the space between us.
- Relationship is full of curiosity, discovery and synergy.
- "We" is born out of an impulse that transcends and uplifts the participants.
- We constellate, dissolve and re-constellate as life in-forms us.

It (as witnessed around me)

- The patterns and qualities of the Earth hold solutions to most of our design challenges.
- Energy is always present – it is just a question of channelling it.
- Life is naturally generative and wastes nothing.
- Everything is interconnected and impacts everything else within and beyond time/space boundaries.
- Our interior state co-emerges with and as the manifestation of reality around us.
- Flow, stress and blockages have everything to do with subtle energetic conditions.
- Our reality is comprised of many different life forms in the energetic realms who we can collaborate with.
- Organisations flow organically as the dynamic balance of life

A slide from Dr Don Beck on Turquoise:

WholeView

Life Conditions	A delicately balanced system of interlocking forces in jeopardy at humanity's hands
Goals	Global community/life force; survival of Earth; consciousness
Coping Systems	Experientially to join with other like thinkers; holistic, transpersonal
Cultural manifestations and personal displays	Collective individualism; cosmic spirituality; earth changes
Location	Global Village
Drive	Synergize and macro manage
Organization	Holistic Organism