




1 The development of values

In order to understand what influence values have on human behaviour, we should examine the theory set forth by the American humanist psychologist Clare Graves (1914–1986). Graves discovered that every human being bears a set of mutually contradictory values, and that individuals can be understood based on the emphasis they place on these values. In our earlier book *Managing Drives*, this theory was comprehensively described, but below we will briefly outline it. After that, we will explore the development of values in growing children and young adults. Finally, we will examine adults.

Graves: Levels of human existence

Graves's theory links human values to the different developmental stages of humanity. In their development from primitive conditions to ever more complex environments, humans have simultaneously developed value systems by forming a response appropriate to every developmental phase in order to cope with new living conditions.

In his time, Graves distinguished eight different value systems, but his idea was that humanity develops a new value system at every new level of complexity in the world surrounding it; thus, this figure will not remain at eight.

Values system	World view	Response in terms of thinking & acting
 survival drive	irrelevant: it's about pure survival at the most basic level	- stay alive (breathe, eat, sleep) and procreate
 ritual drive	the world and life are unsafe and incomprehensible: we must connect with each other and the gods through our rituals	- stay close to family and kin - create fixed times and rituals - pay attention to cycles of nature and life and death - see the meaning of symbols
 power drive	the world is a jungle: everyone fights for their own place; is prey or predator, slave or master	- be alert to danger - react quickly and instinctively - understand how power works - demand respect - protect your inner circle - suspect others

Values system	World view	Response in terms of thinking & acting
Blue order drive	the world is potential chaos that must be put in order	<ul style="list-style-type: none"> - choose a system - be orderly - stick to the rules - be faithful and loyal - finish what you have begun
Orange competition drive	the world is a universe full of chances to improve your own position if you just make an effort	<ul style="list-style-type: none"> - be result-oriented - calculate the consequences of alternatives - keep your eyes open and grab your opportunities - understand that effort is rewarded - be tough on the competition
Green social drive	the world is a place inhabited by people who are at heart the same and all looking for love	<ul style="list-style-type: none"> - make contacts and join a community - communicate your feelings - pay attention to other people's emotions - seek harmony - avoid inequality and conflict
Yellow intellectual drive	the world is a collection of complex systems with their own dynamics, brimming with choices and dilemmas; understanding all this is a goal and a guarantee of freedom	<ul style="list-style-type: none"> - create space for free thought and analysis - seek out unsolved problems - seek complexity - only act once you have understood
Turquoise holistic drive	the world is a network of mutually dependent units forming a holistic organism	<ul style="list-style-type: none"> - understand that the major worldwide problems are important - see that those problems demand worldwide multidisciplinary solutions - put everyday problems into perspective - live modestly

Table 1.1 The values in Graves's theory

Humanity has developed starting from relatively simple circumstances in which small tribes lived in the midst of an incomprehensible nature to a level at which we are becoming aware that we coexist with a growing number of people on a planet that is rapidly becoming more and more polluted. A value system develops at every level of complexity,

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so the expansion of values follows the path of human evolution. Time after time, new 'life conditions' arise which humanity then meets with new 'mind conditions'. Values emerge from the tension between these two factors. When life conditions become too complex for the mind condition to cope with, humanity develops a new value.

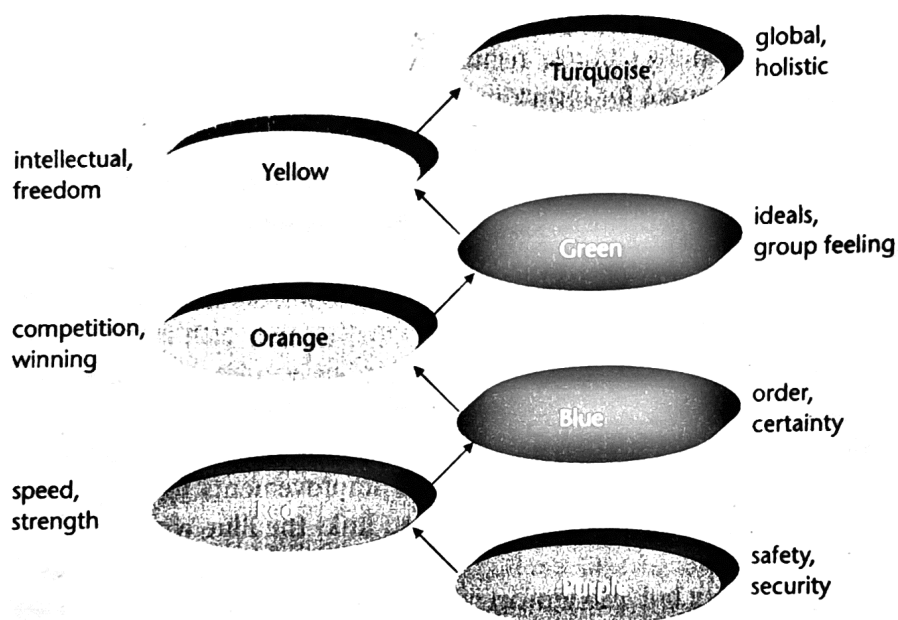


Figure 1.1 Graves's Levels of Human Existence

The deepest level of Graves's values system is formed by **Beige**. Beige stands for humans' deepest motivation, sheer survival and procreation. When someone is in danger of drowning, the Beige value system that all human beings carry within them takes over. Yet because human beings live in a social and natural environment, Beige is not enough. Since Beige is a value available to everyone which is only switched on in extreme circumstances, this value is of little use for understanding people and organisations. Thus, for the remainder of this book it will be ignored.

The **Purple** value had already developed under primitive conditions. Purple is the value system that mutually unites human beings into a tribal relationship and tries to keep an incomprehensible nature at bay by means of rituals. As long as enough food can be gathered and the hunt provides enough sustenance, the Purple value system is adequate to sustain the mutual equilibrium among humans and between humans and nature. However, when food shortages arise or tribes come into conflict with one another, Purple is not enough. Then the **Red** value is developed. Red enables people to survive in situations in which the principle of 'either you or me' applies. Power, impulsive action, strength and speed are concepts that play a part in the Red world. Power is central in Red cultures, as is the logic of Machiavelli's book *The Prince*.

However, tribal conflict ends sooner or later, and then a society must be built within which farming and expanding industry require organisation. Thus emerges **Blue**. Blue demands people's loyalty to the organisation because the entire group benefits from it. The reasoning is that when everyone sticks to the rules, we all have enough to eat. Here we see the thinking from Hobbes's *Leviathan*: to avoid war, we must subject ourselves to a ruler. In many cultures, the moment when Blue becomes important is also the moment when only one god remains. This corresponds with Blue's need for one central system of rules that are logical and interpretable. Blue systems, whether in terms of bureaucracy, Communism or the Catholic Church, regulate everything within their own realm, and in theory they leave no space for individual interpretation. When people start thinking for themselves, risks immediately arise, and that is precisely what a Blue system aims to avoid.

When Blue has generated enough stability, space appears for individuals to explore their boundaries and undertake enterprises. In Western history, this corresponds to the end of the Middle Ages. Trade and banking increase, doubts arise as to the infallibility of Catholicism, and there is also scepticism about whether the earth is really flat and the centre of the universe. Art is no longer anonymous but acquires the maker's signature. The **Orange** revolution arrives. The Orange value system sees that the world is filled with opportunities to be seized, if you only want to. Adam Smith even explains that striving for one's own goals ultimately leads to improvements for everyone because the Invisible Hand redistributes prosperity and so links the Blue wish for security with Orange enterprise.

Orange creates prosperity but also growing differences among people, leading to critical questions about the equality of human beings. Here **Green** takes over. Green comes to the realisation that people are fundamentally equal, and that neither Blue rulers nor Orange plutocrats can lead humanity to an ideal society. We see Green social criticism in Jean Jacques Rousseau and the French Revolution, later in socialist thinkers such as Marx and Lenin, and still later in the democratisation wave of the 1960s.

Partly because the Green mentality, with its ideological assumptions and its unrealistic effects, does not lead to stable societies, space is created for **Yellow**. Yellow wants to be free to gain intellectual insights independently of ideology, and it has strong individualistic traits. It is precisely Yellow's individualistic and intellectual attitude that leads to existential loneliness as Sartre described.

Finally, there is **Turquoise**, the value that understands that striving for organisation, success, public spirit and individual understanding cannot solve the real problems of this world. Turquoise looks at the world from a greater distance and tries to accomplish what is most important to improve the world, yet without the grandiose and compelling actions Green is fond of. Turquoise operates more with the humility of Voltaire's *Candide*: tend to your own garden, but do there what is truly meaningful.

Turquoise is a value currently being developed. We still only measure high-Turquoise in a very small group of people (about 1-2 per cent of our measurement results, depending on how 'high' is defined), and this includes a percentage of false readings due to the difficult-to-describe nature of Turquoise. It is striking that many people who score high-Turquoise either are extremely globally aware due to their experiences in Third World

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countries, for example, or have been through a personal crisis that has given them a strong tendency to see things within a broader context. For most people, Turquoise is a difficult concept to grasp, and this is consistent with Graves's theory, which states that it is difficult to understand concepts whose complexity exceeds one's own values. But the understanding of new values develops quickly. The high-Yellow 'absent-minded professor', an archetype from the post-war years, has since become a common phenomenon. On the other hand, high-Turquoise scoring individuals often still have the experience of being considered 'strange', although they seldom have a problem with that.

According to Graves's theory, the values that humanity has developed in the course of its history are also anchored in human thought. Every human being carries Graves's values, which to a great extent determine their behaviour. It is a nuisance that these values are mutually at odds and therefore fill our heads with conflicting thoughts. The later value systems naturally fit the present day better, but the old value systems still remain within us, and we succeed in activating those value systems when circumstances demand such a response. Thus, in times of mourning, you see people seeking the intimacy of their own family in order to be closer to the cycle of life and death, and in times of war you see people switching to value systems that under normal conditions are rarely adopted. What undoubtedly becomes manifest at times like these is how powerfully those values are ingrained within us.

When a person is fully grown, the values are laid out like the keyboard of an organ, and people activate the keys depending on perceived conditions and the way their neurological system works. As Graves put it: "Thinking systems come from two forces: existential problems in the milieu, and the neurological equipment in the brain."

Incidentally, complex values are no 'better' than less complex ones. Our circumstances determine which values are 'appropriate' and which are not. Orange is suitable for a commercial, competitive environment but impractical when it comes to looking after old people. Yellow does not fit in situations in which brute force is required but very well in scientific research.

The illustration below shows how value-switching takes place according to Graves: the brain processes impressions from the environment and then chooses a reaction in terms of values, depending on neurological 'wiring'.

In this example we see an individual who switches to an Orange-Green-Yellow sequence of value applications. Here, first the goal is determined, then an attempt is made to communicate and find support for that goal, and then mutual consideration of the most intelligent way to reach that goal takes place: a typical people manager, in other words.

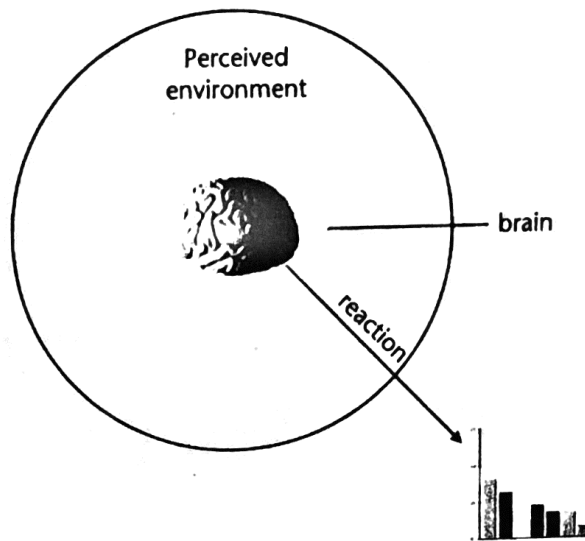


Figure 1.2 From information to value-switching according to Graves

It is clear that the first value system, Beige, cannot be used to understand human functioning under normal conditions. A high-Beige drive only explains behaviour in situations involving physical emergencies or the behaviour of people with serious mental handicaps. Turquoise is also not (yet) relevant for understanding organisations: as long as only very few people show high-Turquoise scores, this factor is of minor importance. So we will not (yet) use it in our approach to values, thinking, emotions and behaviour.

Development of values in the individual

Graves's theory explains that in their day-to-day behaviour, people are controlled by values that humanity has built up in the course of its history. In this book, we will take this a step further: we consider values to be one of the elements that can explain our mental and emotional processes. In this context, many sources have been used as inspiration, but the Dutch philosopher Arnold Cornelis (1934–1999) occupies a special place. Just like Graves, in his work *De logica van het gevoel* (*The Logic of Feeling*) Cornelis used an approach showing a sequence of values and emotions that goes hand-in-hand with human development. Both assume that during adolescence, individual humans pass through the phases that humanity went through in its history, and that each of these phases forms a little piece of the puzzle explaining how human beings think and act. As Cornelis wrote, 'There is a demonstrable parallelism between the development of human culture as history and that of the individual development that every human being goes through from childhood'. Where Graves linked the phases to values, Cornelis connected them with emotions, but these are not the least bit conflicting, rather they are complementary. In these first two chapters, we will explain this on the basis of the matrix shown below.

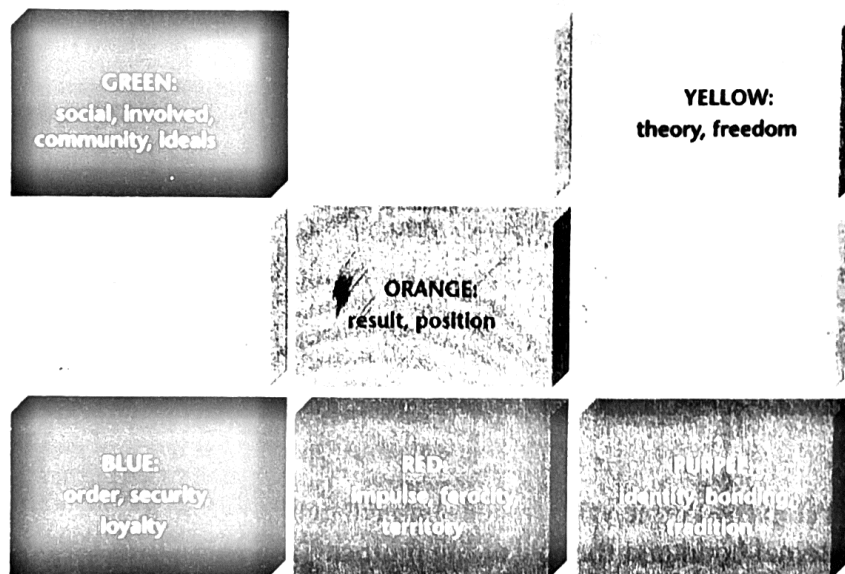


Figure 1.3 Matrix for understanding mental and emotional processes

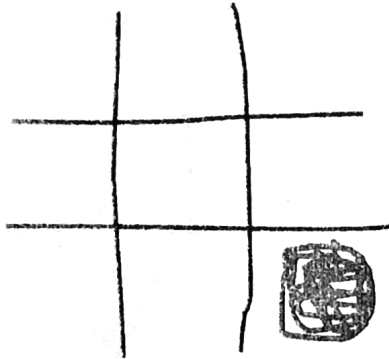
In this matrix, we use the colour designations that Graves followers Cowan and Beck assigned to the values. However, we give the colours an added dimension. The grey blocks in the model stand for several behaviour variants that we will discuss later in this book.

- 2. Actually, you could compare the matrix with a pinball game: our thoughts and emotions constantly careen back and forth among values like a pinball, and the influence that we have on the ball is extremely scant. Some impressions are powerful and make the ball go through a whole set of movements around the pinball table, while sometimes the impression is insignificant, and the ball suddenly vanishes.
- 3. In this comparison, values are the fixed elements in the pinball game, and thoughts, emotions and behaviour are the balls. The balls careen back and forth between the values, while the values give the balls direction.

The developing child

In the course of this book we will examine this matrix from various standpoints. We begin with the way children grow up. Since the values are built up during this period, the fixed points start to form in our mental and emotional processes. Value development in a child operates like that of humanity as a whole, beginning with Purple.

Purple



Children develop the Purple value system immediately after birth. Purple is connected with the maternal bond and the role of the mother. Taking away the child's fear in the initial phase is one of the mother's most important jobs. Fear is the first natural emotion for human beings, and it will never completely leave us. In an optimal situation, we can speak of unity and complete identification of the child with the mother, like in the womb. This provides security and a feeling of being at home. After birth, the child constantly seeks the physical presence of the mother, who gives love, creates intimacy and reduces anxiety. In this intimate setting, human learning also begins, about both emotions and facts.

Emotional learning occurs through complete identification. Language, mimicry, the gift of love: everything is learnt through feelings, by pure imitation. Love is the precondition, identification the method. In this phase of development, the capacity of individuals to connect themselves to others and the desire to become part of a solid social connection are developed. Safety is the motivation, loneliness the emotion that develops if this urge is not satisfied. Thus, this emotion is also functional: it gives us the drive to seek or to create safety and therefore contributes to the child's chances of survival.

When language has developed enough, it becomes possible to teach children facts. In the Purple life phase, facts go into the child's brain completely unfiltered, and the question-and-answer game with the parents is crucial:

- 'Mummy, what is that?'
- 'That is a sheep, sheep go baaaa.'
- 'Look, mummy, a sheep!'
- 'No, that's a cow, they don't go baaaa, they go moooo.'

Through the question-and-answer game, an abundance of concepts and categories are learnt with which the intellect can start to play. It is important for a child to understand the difference between facts and emotions, the difference between the emotional inner world and the real outer world. At the same time, during upbringing these two things are not separated from each other but specifically interlinked. Emotions are linked to things and people: the pussycat is sweet, the witch is scary. Sayings, rituals and symbols

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link facts to feelings and in this way teach a child that the world can be understood in two ways, cognitively through facts and emotionally through feelings. They are different, but they belong together.

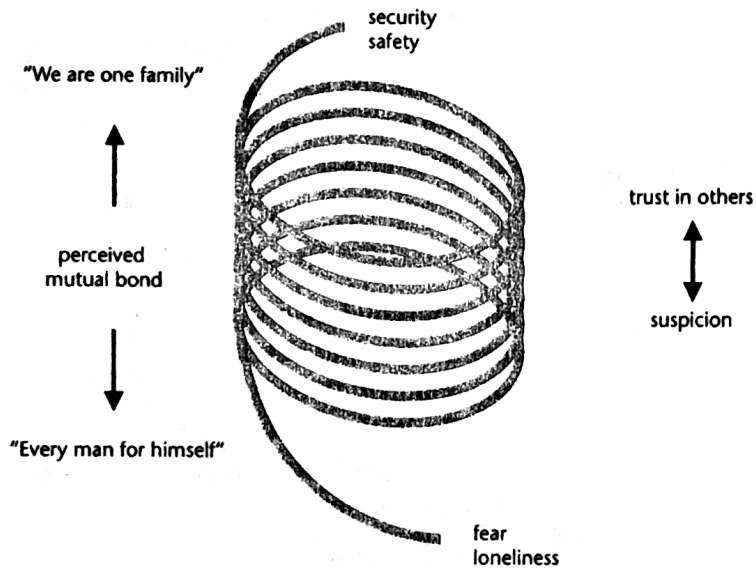
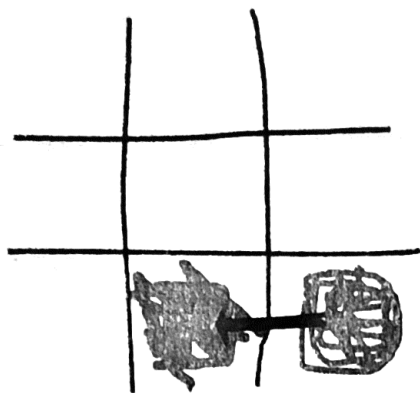


Figure 1.4 The Purple emotional spiral

Purple is the value that explains how people have a different relationship with their family than with others. Identification makes a child derive its identity mainly from the family in the early years of life, and a special bond unwittingly arises among family members. Purple is the driving system in family relationships and connects people more strongly to each other than any other value. It makes the difference between 'house' and 'home'.

Purple defines the core of our identity. It is an ancient system that makes us understand that we are only one generation in a long chain, and that we are responsible for passing on our accomplishments and traditions to subsequent generations. In many cultures, the word 'honour' is also important here. Honour goes hand in hand with the natural duties of family members and is linked to traditions. 'Honour' is a virtual family jewel that demands to be upheld, but also sometimes defended, if necessary by vendettas and 'honour killing'. 'Honour thy father and mother,' says the Bible. When Purple is properly applied, the individual possesses the capacity to trust, to love, to feel secure, to submit to others. We have also become aware that very important aspects of life such as love, trust, belief and family have no rational basis but are based on feelings.

Red



After the Purple phase, in which mother and child are one, the Red phase starts, in which children distance themselves from the mother and develop their own ego. Saying 'no' is central in this phase. By saying 'no', children develop their own stance and begin to learn by experiencing the world physically. With Red, the confrontation begins between reality and a child's own power. Even when the parents say that the stove is hot, the child must feel it himself or herself. Cornelis remarks that this is how children build up their own knowledge system that can differ from that of the mother. They test the mother's concepts of reality and compare them with their own experiences, and with the father's ideas as well. In this phase, the fundamental impertinence is created that makes it possible for people to escape the drive to conform. However, at the same time, there is always the possibility of falling back into the Purple safety net of the parents.

In the Red phase, the child learns how to manage power and strength. Saying 'no' inevitably creates resistance that the self must deal with, and peer groups also actively contribute. In this way, children learn to place boundaries between themselves and others, but they also learn how others can determine their own boundaries. In the Red phase, the game is simple: the size of the child's own domain is dependent upon the power relationships between child and environment. Shame is not yet present (this does not come into play until the Blue phase), so a child actually learns to operate in accordance with the laws of the jungle. Nothing is certain; everything must be defended. Thus, in this phase it is logical that the child learns to act instinctively; indeed, this is even crucial for survival. After all, a child that has just learnt to walk must be able to react suitably to threats, and the instinctive system of information processing is what allows this to take place. The figure of the snake also serves an archetypal function here, because the snake is a symbol for dangers that the toddler will encounter in the world. Those who give Purple trust to the snake become victims, as the Bible also teaches. Power, strength, speed and instinct are logically connected with each other in the Red phase and stand in stark contrast to the trust, love and instinctive information processing from the Purple period. It is essential for a child to learn how to deal with this opposition. Beneath the power struggle between mother and child there is a foundation of love and trust, but that does not apply to the power struggle that the child wages with peer groups. It entails many more risks, so it is good to practise at home first before engaging in the struggle

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outside. However, the struggle outside is definitely crucial for a child in order to learn self-preservation. Children must learn to acquire respect and develop self-confidence, and Red is necessary for this. When this is not achieved, anger and powerlessness are the logical outcomes. Instinctive information processing and the tendency to become angry after negative experiences are closely linked to each other. From this standpoint, anger is also a functional emotion, because it gives the child the strength to reject unacceptable situations. The respect observed inevitably acts as the gauge for the child's own position, and those who have attained a strong position radiate self-confidence. In the Red world, one instinctively feels who the winners and losers are. In many job interviews, this gut feeling plays a major role; thus, for example, the unemployed have fewer chances than those who already have a job.

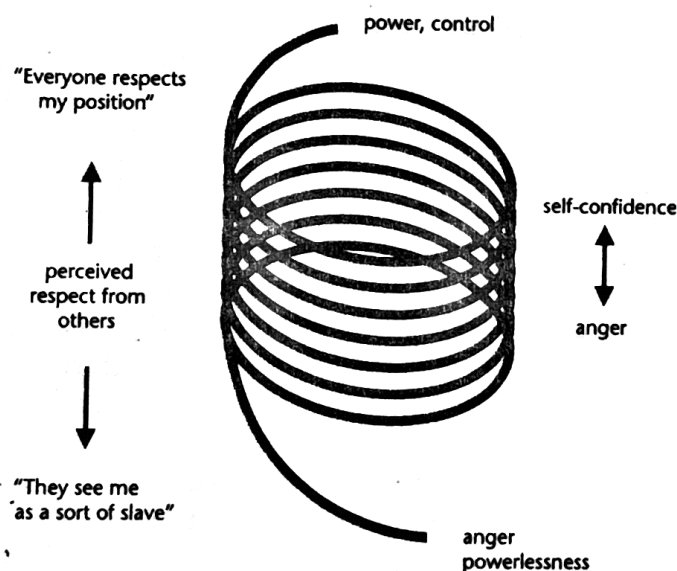
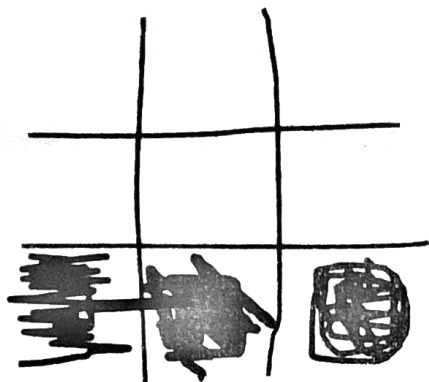


Figure 1.5 The Red emotional spiral

When the Red phase is complete, the core of our human identity has been constructed. Purple forms the nest; Red gives us wings and the urge to soar. With Red, the drive to show off is born, as is the awareness that strength is necessary to overcome resistance. Red is the primal force containing rage, impatience, the creative urge, the pioneer spirit, daring, resolve, territorial feelings, power and strength. Red naturally goes together with the instinctive way of thinking: fast, powerful, not very subtle and entirely linked to the ego.

Blue



And then comes the moment that children develop Blue. After the ego has struggled free of its identification with the mother, it must acquire its own position, and shyness, shame and the need for structure and certainties begin to emerge. Children's games are functional in this sense because they require the child to know the rules and behave in accordance with them. Thus, it is literally child's play for the child to find out that structure and pleasure go together. Certainty is good. The image of the toddler that wants chips every Wednesday is universally recognisable. Everybody can also imagine what happens when one Wednesday no chips are on the table: the ego will manifest its powerful Red, and when that does not work tears ensue, because Purple trust is also damaged. Real tears are released, giving expression to Blue disappointment ('but we had an agreement, how can you go back on that now?'), Red anger ('I bloody well want chips, NOW!') and Purple loneliness and fear ('aren't you the parents I so trusted anymore?'). Thus concludes the basic series of human emotions.

Blue rule system	Purple rule system
- objective, recognisable to everyone	- subjective, felt by members
- based on responsibility and causality	- based on fear and mystery
- learnt consciously	- learnt unconsciously
- applies to everyone	- only applies to members
- violation is punished	- violation leads to exclusion

Table 1.2 Blue and Purple rule systems

The creation of certainties goes hand in hand with finding a niche within the social environment. Whereas in the Red phase the child only manifests his or her own ego, this ego must now fit into a social context, and to accomplish this, structure, rules and agreements are necessary. In the Purple/Red phase, the unwritten and sometimes even unspoken rules of the family are still adequate, but when the child has to develop in a wider social environment, a more complex rule system is necessary. This differs funda-

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mentally from the natural Purple family rule system. It is not feelings that are in control but reason. In Blue, rational thinking rules. Blue understands the world as rational and objectively recognisable and links causality to responsibility. After all, when the world operates in accordance with cause and effect schemas (when you do *this*, *that* happens), you are responsible for the consequences of your actions. Sensible and responsible behaviour, that is what Blue is about.

The Blue rule system is objectively recognisable and applies to everyone; the Purple rule system is mystical and can only be understood on the basis of feelings. That also means that everyone encounters elements in his or her in-laws that come across as completely irrational, but which cannot be dismissed so lightly. Hence the 'warm' and 'cold' side of families arises: your in-laws will never be completely able to appreciate the Purple essence of your own family feeling. Here we see the crucial difference between two thinking styles: it is almost impossible to rationally fathom a construct developed along emotional thinking lines, because it is precisely this emotional essence that cannot be understood rationally. The objective nature of Blue is crucial, because Blue is the system that can combine subjective Purple systems. From the standpoint of primitive societies, Blue is the rule system that is capable of fusing tribes into bigger social units. Thus, the situation arises in which every human being is controlled by Purple rules from their own blood group and by Blue rules from the wider social context. When parts of the populace in a country let their behaviour be guided by Purple principles, it forms a serious barrier to social integration, and this also holds true for individuals. If they want to function outside the realm of the family or tribe, they must learn Blue.

The core of Blue resides in the idea that individuals must make a contribution within a structure accepted by everyone. This structure offers security, the core value for Blue. People who behave in accordance with the Blue rules gain back security two-fold: collective contributions are made to a system that provides security for the entire group, and individuals gain security about their place within the hierarchy and about their rights and obligations. The structure is experienced as fair, and the contribution people make is experienced as an obligation that everyone can fulfil with pride.

To accomplish this, effort and competence are necessary, but whoever does their share gets a good feeling in a Blue emotional system. It is certainly important for the milieu to value the individual's contribution. This does not need to be expressed immediately because a sense of duty does not seek immediate rewards for services rendered. Yet it is certainly nice when appreciation is shown at some point by the system that has been served so well. The soldier on the battlefield expects no immediate financial compensation for the risks he runs, but he is certainly pleased when he gets a medal at the end of the battle. 'I was just doing my duty,' he will say, yet he will glow with pride. Graves designated the core of Blue as 'deny self now for later reward'. The rewards may be a medal, a promotion, a beautiful present from Father Christmas or even heaven. In each case, a long-term reward is promised in advance to those who follow the system. Fairness and individual sacrifice go hand in hand, and disappointment is therefore a logical emotion when the milieu gives signals indicating that the contribution is not appreciated. Because Blue systems are made for regulating relatively complex structures, they are

often detailed *and* compelling. The aim is not for people to control things in accordance with their own insights, because then things go wrong. However, if everyone follows the manual, the process becomes stable and predictable, and individuals become replaceable. It is also made clear who must be asked for orders in case of doubt. Blue is the foundation of more complex societies, and those who want to take part must know the rules, as well as their place. Whoever does not is shamed.

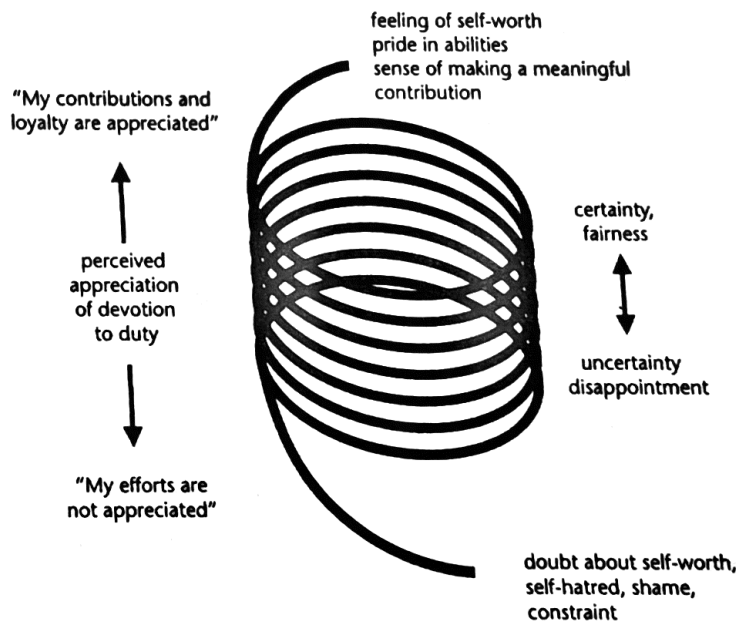


Figure 1.6 The Blue emotional spiral

When a child's Blue developmental phase is completed, there is an understanding of rules and a feeling of responsibility in a wider social context. The Red 'ego' is jammed between Purple and Blue rule systems that ensure safety and certainty, respectively, in exchange for obedience. Purple is mostly associated with the mother role, Blue with the father's place, which represents the structure and rationality of the outside world. The developing child shoots back and forth between Purple needs for familiarity, Red desires for self-manifestation and Blue demands from the world outside the privacy of the family. Because the Blue system makes this step towards the outside world possible, its influence during the development of the child becomes stronger and stronger. In this period, a child also develops shame, the feeling of not displaying the appropriate behaviour.

The first three values are together capable of ensuring that a human being is balanced in life. So in many cases, psychological disturbances can also be understood as a consequence of impaired development of one or more of these three basic values. This approach considers that disturbances linked to fear are connected to a problematic development of Purple, problems with the use and acceptance of power (violence, servility) can be derived from the Red phase, and problems with order and certainties (compulsive-

ness) from the Blue phase. Elaboration of these thoughts is outside the scope of this book and requires further research, but they are consistent from the perspective of thinking in terms of values, and not too different from what many psychologists have posited as far back as Freud. Later in this book, we will show that the negative emotions from the three basic values are still operating even when people are oriented much more strongly to the higher values, so that people sometimes receive the wrong signals from their emotions.

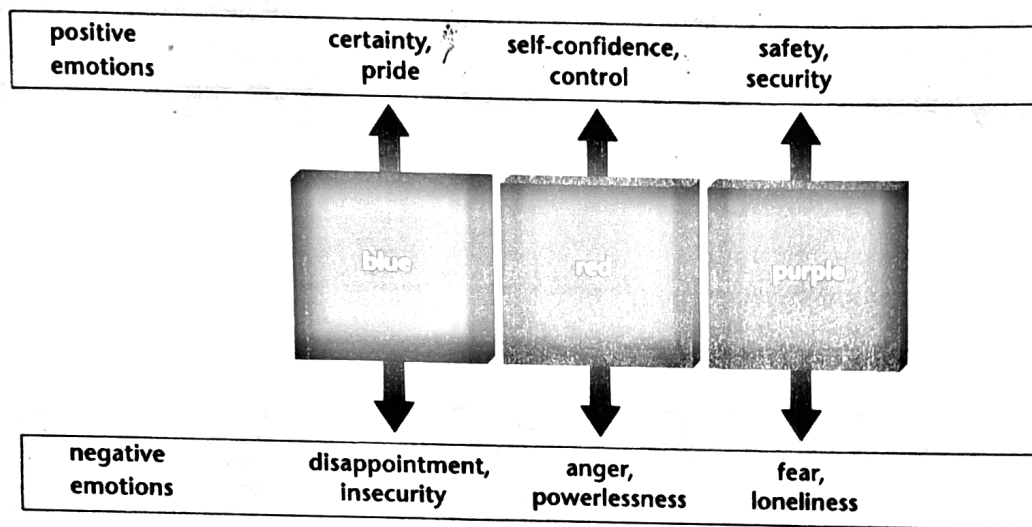


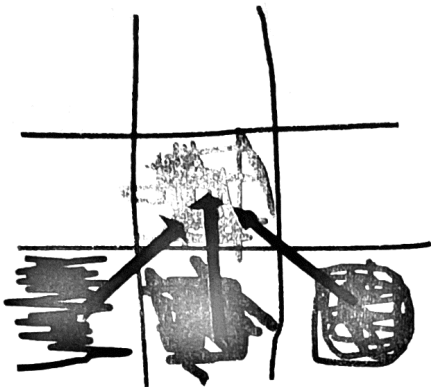
Figure 1.7 Emotions linked to the three basic values

To what extent the balance between Purple, Red and Blue is ingrained in the human mind is also clear in the Bible's creation myth: the origin of humankind goes through a number of necessary stages. In the early phase, Adam and Eve walked in Paradise. There were no other people, they had no cares about basic needs like eating and drinking, and there was complete union with nature. Everything was familiar. Even the animals could speak. Everything worked in a natural way, and there was just one rule: the apple must not be plucked from the Tree of Life. When Eve, tempted by the snake, asserts her own will and tastes the forbidden fruit, the reaction ensues: the rule has been disobeyed, so Adam and Eve are banished from Paradise. The bond between God and man changes completely, shame arises, and from now on human beings must earn their bread by the sweat of their brow. Duty and sacrifice are central to adult life. Not for nothing were the children of Adam and Eve only born after they had left Paradise. The image of death as redemption can also be seen from this perspective: after a life of duty and guilt, man may once again enter Paradise.

The first three basic values come from the age of human adjustment to their natural and social environment. A simple, stable society actually needs nothing more than the basic

values. The values that follow these are based more on adaptation. They are based on conscious behaviour choices and make people capable of positioning themselves independently of their environment and even of starting to manage the environment.

Orange



And that begins with Orange. Children develop Orange after the Blue phase, and they then stand out because they demand a lot of attention for their achievements. Self-realisation becomes important, but now it is self-realisation of a kind that seeks admiration. 'Daddy, look how well I can play football!' Here we see the ego develop further and seek interaction with its surroundings. The Red phase witnesses development of an ego that wants to struggle for the fulfilment of every desire at the cost of others, but in the Orange period it seeks success that is also admired by others. Thus, the Orange ego is engaged in achieving not just the desired results but also social acceptance of its behaviour. That immediately makes Orange a bit more complicated than the fundamental values. In order to attain socially accepted self-realisation, individuals must surpass what already exists yet not become detached from it. This urges them to flexibility in action and demands great skill in evaluating the feelings of others. As a result, high-Orange individuals are almost always visually oriented and keenly interested in what others think about them. With their eyes, they constantly seek to discover whether their behaviour is accepted, and if they receive negative feedback, they are very quickly put off course. Here we also immediately see the limited independence of Orange. On the one hand, individuals seek to fulfil their own desires and are thus independent of what others want from them, but on the other hand, others are still extremely necessary for validation.

In fact, in order to achieve a positive and socially accepted result, Orange must combine the three basic values properly. Red's drive for realisation must be modified by cognitive-strategic factors ('how does the material world actually fit together, and what is the best strategy to achieve results?') and social-strategic factors ('how does the social structure operate, and what is the best way to gain acceptance of my goals?'). The Orange brain constantly shoots back and forth between its own desires, the best intellectual way to achieve the ends, and the best way to also get them accepted socially. Feelings, instinct and reason are all necessary, but in what proportion and in what order? Some high-Or-

ange personalities first seek social support and then test how effective their ideas are. First social, then rational. Others first consider the successful method and afterwards try to 'sell' it socially. First rational, then social. Yet others act completely instinctively when an opportunity arises and subsequently try to rationalise and sell it socially. Depending on the conditions, any method can succeed or fail, but if those who act instinctively have not managed to sell it socially afterwards, they risk social rejection. Working-class or 'nouveau riche' are two widely used labels for these people. However, those who neglect the factual aspect will have more trouble achieving success. Then, instinctive impulsiveness will be dearly repaid. However, it is characteristic of Orange that all behaviour options are constantly being judged on their merits, after which the option that gives the best result is chosen.

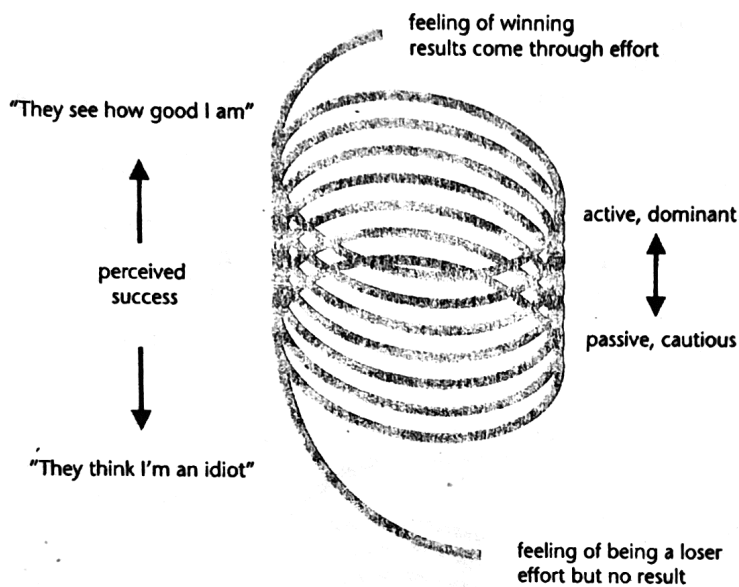
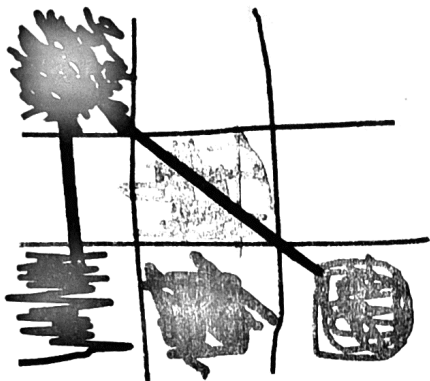


Figure 1.8 The Orange emotional spiral

Orange emotions keep pace with the degree to which success is experienced from the individual's own actions. In new situations, Orange will first wait to see which way the wind blows before ego-oriented, result-driven behaviour is displayed. After all, it is important to first make an appraisal of the playing field, the opponents and the rules of the game. Those who forget this run the risk of doing something that does not work well in the surroundings, and then points are unnecessarily lost. Once effort leads to success, Orange starts to feel good and also to show itself more clearly. If the success continues to increase, then Orange runs the risk of starting to believe that its success is not influenced by luck. 'Good fortune' is then no longer associated with luck but with money earned by hard, clever work. Some successful people then even write books in which they explain how success must be achieved, as if luck had not played a part. The 'midlife crisis' is also a result of Orange thinking, which cannot fathom life without a challenge. The top is narrow, and many people simply have neither the talent nor the luck

needed to reach their dreamed-of goal. That is tough. During the midlife crisis they realise that life is not as easy as they thought, and that fortune is ultimately the master of man.

Green



Young people develop Green during puberty. Green is a complex value which comes from both Blue and Purple and also uses Orange skills. Green is the value based on real love for one's fellow humans - even when they are not family members. Green strives for harmony among people. Thus, on the one hand, Green is a conscious form of Blue in the sense that it is a value that controls interpersonal relationships, but now in a spontaneous, purposeful way. On the other hand, it is a continuation of Purple because Green's way of thinking is emotional. Green also builds on Orange, since the economical reasoning and initiative that Orange applies towards the achievement of self-selected goals is applied by Green in striving for harmony. The Orange skill of rapidly switching gears when rejection is felt is also available to Green, but now in an altered form. It is not about reaching goals but about social skills. For Green, social skills does not mean 'the capacity to be considered nice' but 'the capacity to mean something to others'. After all, Green is based on love, so the capacity to give is far more important than the ability to take. Communication is central for Green. By communicating, adolescents get to the bottom of their own emotions and those of others and enrich their world view. It is characteristic of the Green style of communicating to seek understanding and mutual agreement, since this is productive in making connections.

However, Green is not constrained to its own social environment, and that is crucial when we realise that sexual development takes a giant leap at the age at which Green is developed. For the preservation of humankind, it is important that during puberty young people become curious about the emotions of others, especially outside the inner family circle. Adolescents often distance themselves strongly from the norms and values of their own family, and that is also functional because they start to open up to people who have been brought up differently. This also serves to foster genetic mixing. In this phase, the capacity to fall in love develops, and so something essential occurs: being in love now makes it possible to share with others the intimacy that until then could only be felt in the context of the family. In the falling-in-love phase, the intimacy

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between children and parents is copied to a relationship with a non-family member. For the parents, that is often a shock: suddenly the exclusivity of the intimate relationship seems to be damaged. Many fathers do not like to see their daughter plunging into a new intimacy with an unknown youngster; many mothers look on mournfully as a strange woman takes over the care of their son and heir. In the subsequent dispute, it is clear that the adolescent has suddenly acquired a new skill: the art of putting himself or herself in someone else's shoes and making use of it in debate. In discussions, parents inevitably get beaten at their own game.

In the jump from Purple to Green, a new kind of love develops which creates a new kind of intimacy. This intimacy makes it possible to get a feeling of being at home that is unrelated to the parents, so that a new generation is ready to start developing a Purple connection to their own child. Thus we come full circle.

In theory, Green is open to everyone, yet it is also critical. In the Green phase, people learn to be critical of social relationships. Social ties and common outlooks are no longer taken at face value but regarded critically. In principle, Green also feels free to choose a different social milieu when there is a feeling that the connection between the individual and others is not good. There is also logic in this: one of Green's functions is to find a partner, and it is biologically disadvantageous to restrict oneself to a fixed circle. Yet making contacts in unfamiliar circles undoubtedly requires social skills, and the successful preservation of these skills is central to Green's emotional pattern. Social acceptance is a factor that strongly controls emotions.

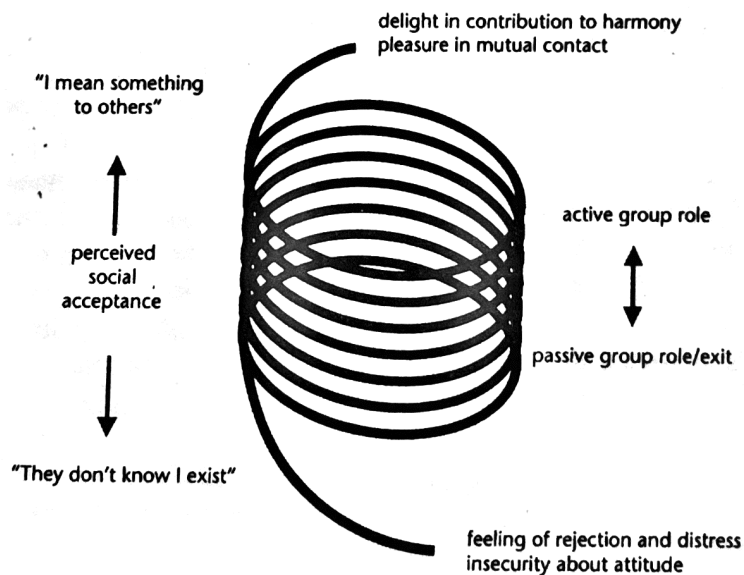
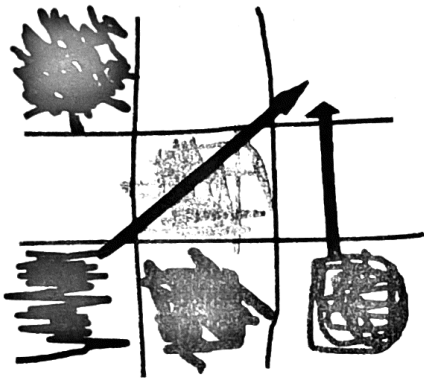


Figure 1.9 The Green emotional spiral

Green is the value that allows individual emotions to enter into mutual human interaction, thus making it a counterpart to Blue, which formulates rational and objective

rules for everyone's contribution to the collective. On the emotional level, Green is much more spontaneous and open, but because of this it is also much more vulnerable. In order to give the connection with others more than just an emotional foundation, Green occasionally tries to create a common ideology; however, quite often this serves as a source of dispute rather than a binding factor. It also leads to what we always see in protest demonstrations: mutual solidarity inclined towards sociability. After all, Green creates them all at the same time: ideology, social criticism and a common bond.

Yellow



Then, after puberty, Yellow is developed. Yellow is the value that truly wants to understand, completely separate from what others think, if need be: individual, critical and unattached. Yellow is the value that helps young adults find a direction in their life. Yellow is particularly oriented towards the long term. Whereas Green helps people find partners in order to start on the march of life, Yellow is necessary to decide which route must actually be taken.

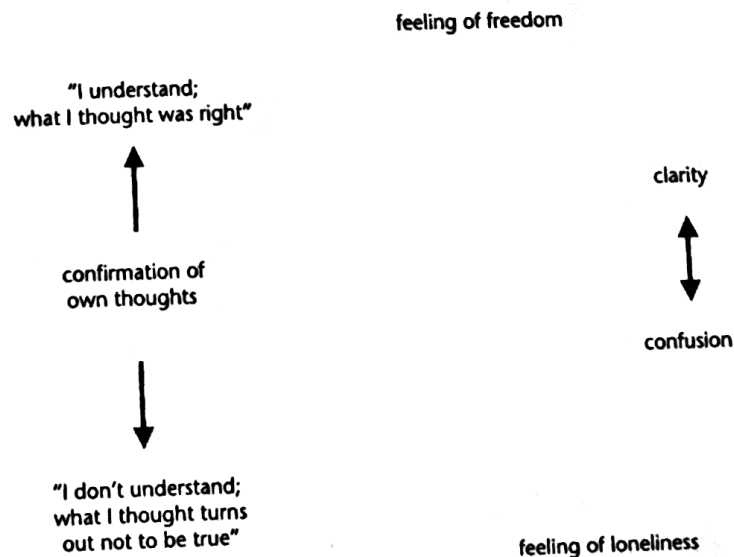


Figure 1.10 The Yellow emotional spiral

Yellow is a value that is based on rational information processing and as such is linked to Blue. However, Orange adds a dose of impertinence, just like the link between Purple and Green. Blue determines what somebody must think, but Yellow does not want to know. Yellow is critical and seeks freedom and space to develop its own ideas. Yellow does not believe that democratic processes and ideas of equality lead to positive outcomes. Graves said about the development of Yellow: "...the evidence has now well accumulated that the majority is always wrong and that you have to begin to get away from the idea of equality. [...] There isn't any evidence in all sciences that any two persons were ever born equal and you'd start getting with it and work on problems within that point of view" (*Levels of Human Existence*, p. 93).

Yellow is also connected to Purple, because it has a burning desire to understand. Whereas small children ('Mummy, what is that?' 'That is a sheep, sheep go *baaa*') gain knowledge from their parents uncritically and link this knowledge directly with emotions ('the pussy is sweet, the witch is scary'), the young adult walks in the universe of objective facts and independently develops his or her own models of reality.

Emotionally speaking, it is extremely important whether the ideas about reality that are formed also prove to be accurate in practice. Getting a real grip on complex reality gives an enormous feeling of freedom, but when your own ideas do not turn out to be correct, confusion ensues. This can go hand in hand with a feeling of loneliness, because a person is then confronted with the incomprehensibility of their own existence and the unique nature of their own way of thinking. After all, an accurate concept is often quite communicable, while an entrenched way of thinking is definitely not.

Turquoise

With Yellow, values development is complete for most people unless an individual goes on to develop Turquoise. We described the nature of Turquoise in the section *Graves: Levels of Human Existence*. For the purposes of this book, we have decided not to include this as yet little understood value in our thinking about the relationship between values, ways of thinking and emotions, partly because the effects of Turquoise on organisational functioning are still unclear. Since values are the fixed points in the 'pinball game' of our mental and emotional life, our approach does allow Turquoise to be added at a later stage as a new fixed point. At this moment, however, fitting in Turquoise is too speculative in view of our very limited knowledge about this value system.

The growth to adulthood

Between the ages of 17 and 21, most people will have developed all these values. However, values will play an important role in emotional and mental processes and also in behaviour for the rest of their life. It is fundamental for these values to constantly come into conflict with each other, causing constant tension. The young adult often does not find it easy to steer a fixed course when handling values. That is also clear from Graves's experiences with students. He demonstrated that during the course of one year,

students formulated completely different answers to very fundamental life issues. In his early research, Graves distinguished an 'express self' and a 'deny self' category. The first category expressed the concept that psychologically healthy adult behaviour finds expression in choosing an independent position and making one's own opinion and preferences known, while the second category chose exactly the opposite tack: psychologically healthy adult behaviour is marked by self-denial and the quest for possibilities to signify something to others. Even without this glaring contradiction, it was clear that after a year students answered the same question with an answer from the other category. That fits very well into the questing behaviour of young adults who must choose from a range of possibilities: do I want to strive for Orange values most of all, or Green? And if I choose Green values, shall I then combine them mostly with Red or with Yellow? The possibilities are virtually limitless, so young adults 'test' various possibilities and over time make stable choices. Among students, the picture is very familiar: many make extreme shifts during their early years of study unless they quickly choose a heavily norming environment that leaves little room for experimentation. Those who make their choices in isolation or in a non-norming environment do not have it so easy and can easily lose their way. There is strong mutual tension among the values, so when you opt for one, you exclude the others, as the figure below shows. And we have not yet brought emotions, ways of thinking and degrees of autonomy to bear.

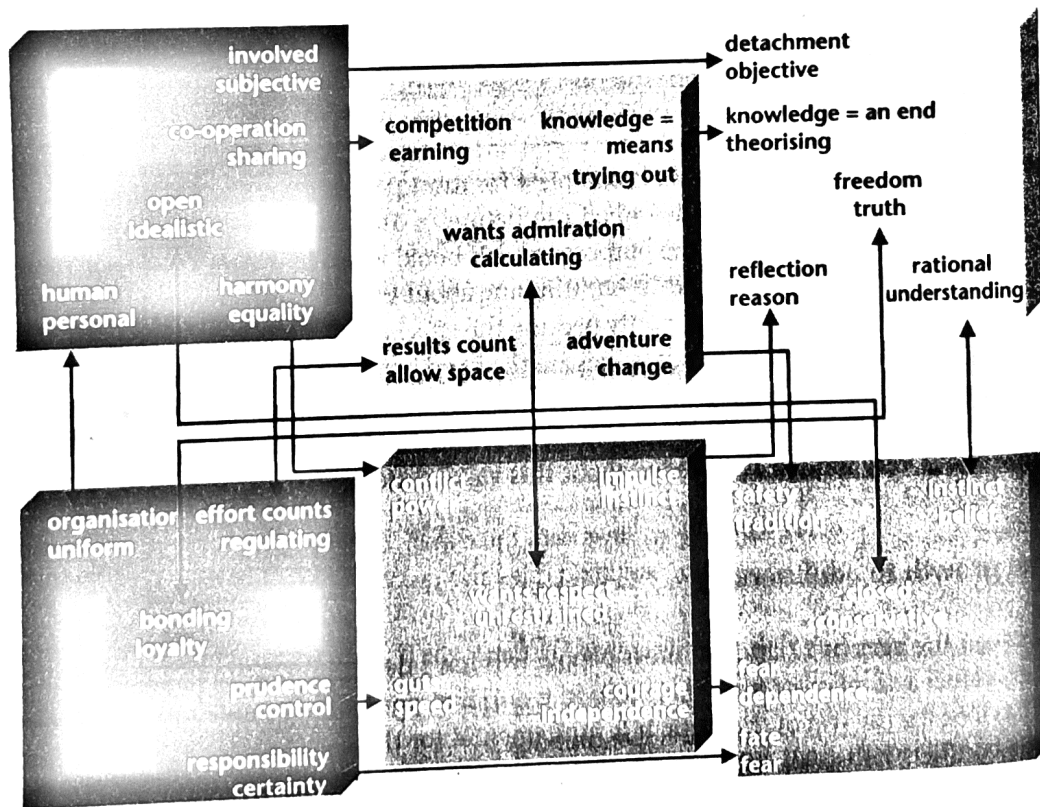


Figure 1.11 Tensions among values

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VALUE

Purple

Red

Blue

Orange

On the road to adulthood, the individual mostly unconsciously decides to let certain values dominate and to place others on a lower rung. In this way, stable ways of thinking, perceiving, reacting and experiencing emotions develop. In Chapter 2, we will show how people ultimately handle their numerous mental and emotional possibilities.

Values and sociobiological advantages

It is important to see how each value that develops during a person's upbringing also provides a biological advantage. Each value contributes to survival, personal development and the procreation of humanity, so when an individual does not possess a given value, he or she is at a disadvantage in terms of social functioning, and consequently at a biological disadvantage. The table below gives a brief overview of the functions that can be assigned to the different values.

The development of a child in the first five to eight years of life, the period when Purple, Red and Blue are established, is crucial. When problems occur during this stage, they presumably have a negative influence on the potential for developing Orange, Green and Yellow. Those who have received no Purple love as a child will have trouble learning to give love as an adult Green. For those who have received no space for Red in their early youth, it will be impossible to share in Yellow understanding, which, after all, constantly rearranges things into ever novel categories.

VALUE	FUNCTION
Purple	<ul style="list-style-type: none"> - makes connection between parent and child, so that permanent caregivers/protectors are present - enables fast learning through identification - develops emotional way of thinking which enables mutual human links to develop
Red	<ul style="list-style-type: none"> - releases the ego from the maternal bond - develops self-sufficiency - develops instinctive way of thinking which is crucial for reacting to danger
Blue	<ul style="list-style-type: none"> - offers structure for links with the culture outside the family - gives a basis for assigning roles and tasks; enables children's games to take place - develops rational way of thinking which permits causal intellectual understanding
Orange	<ul style="list-style-type: none"> - develops competitive capacity - develops leadership - improves conditions

VALUE	FUNCTION
Green	<ul style="list-style-type: none"> - creates space for search for partner outside family circle - develops empathy - develops communication skills
Yellow	<ul style="list-style-type: none"> - seeks space and freedom for new possibilities - gives strategic direction to life - by rejecting boundaries, offers possibilities for complex analysis

Table 1.3 Values and functions

Intro

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