

# Chapter 5

## Applications II: What We Do

We have identified the chakra levels within psychology, ethics, morality and religion, but these may be thought to be “subjective” and, as such, more suited to an esoteric theory. More “objective” are the ways in which we survive by managing our world, i.e., the hard headed economics, the powerful politics, and the rigorous science. But if the chakra theory is correct, then the limitation of capability should apply to each of these objective disciplines. This and the following chapter show that this is so.

### Economic Systems

One of the better social thinkers of the twentieth century, Peter Drucker, in 1989 elegantly summarised the recent changes in Western economic civilisation<sup>1</sup>. He gave three dates, about 100 years apart, which separate four periods of Western economic development. The first is 1776, marked by Adam Smith’s *The Wealth of Nations*, dividing the restricting traditional agrarian or feudal economies from the *laissez-faire* of mercantile and industrial growth. In the chakra theory this is the divide between Sacral and Solar Plexus capacities as they work out in economic civilization.

His second date is 1873, marked by the Vienna stock market crash and panics in Western capitals. This divided the insecurities and shocks of *laissez-faire* from the social security of the welfare state. It saw the introduction of national health insurance, commercial regulation, the rise of socialism and Marxism, and increased government control of economy and society. It was the divide between Solar Plexus and Heart chakra capacities in the West.

His third date is 1973 (or the period 1968-1973) marked by the OPEC oil price rise, the floated US dollar, and student rebellions. He sees this as the end of the period of “salvation by society” and of the predominance of leadership by government. The new innovation and flexibility required by the internationalising economy, and new developments as in information technology, knowledge and bio-engineering, need to transcend the limitations imposed by social and governmental security. The divide is between an economy based on security and a new global entrepreneurialism that is an outgrowth of the fruits of security. It is the divide between Heart and Throat chakra levels of economy.

Drucker noted that the property basis for the different levels of economy changed from land (Sacral) to commercial wealth (Solar Plexus), then to job security (Heart) and then to intellectual property, knowledge and communication (Throat)<sup>2</sup>. He saw that the recent diversification and globalisation of the Western economy means that we now need a new synthesis of economic thought (Ajna), not yet available.

At least five different levels of economic organisation exist side by side in the world today, and there are calls for a needed sixth level. A description of these major levels of economic systems follows.

## **Stages of Economic Expansion**

### **a) Hunter-Gatherer (Base chakra, Primitive)**

This is the simplest form of economy based upon family and immediate clan. The greatest focus is upon material existence, as the Base chakra grounds people in material survival with little other embellishment. It is far less able than other levels to develop complex understanding, value systems, social organization and economic differentiation. The individual must be one with nature to survive, but has not yet learned to manipulate nature through large-scale agricultural or pastoral interventions. Economic capability is limited mostly to hunting and gathering within the natural ecosystem. Technologies and tools are relatively simple, although they may become complex in food processing (e.g., extraction of poisons, cooking) and other life-support (e.g., medicinal herbs, and mythologies of nature spirits).

The family and clan focus on immediate survival limits the development of wider goals, ideas, technologies and resources. Labour is unspecialised and everyone is capable of doing whatever is required for survival, although age and gender may divide some labour. There may be initiation into manhood by surviving alone off the ecosystem for a period of time. The criterion for passing the test is simple: one survives or one does not.

Apart from claiming a territory, a tribe or clan does not differentiate land for productive use. The hunter-gatherer is nomadic and reaps what the ecosystem produces within natural cycles. There is little exchange within or between tribes, and what occurs is mostly oriented to basic survival. Ceremonies are devoted to manipulating the gods and spirits to maintain the life forces of the environment for survival.<sup>3</sup> Incentives and rewards come from the ability to support family life, such as hunting skills. Wealth includes security and survival, good health, sustained procreation and considerable leisure time. Ensuring abundance of food and other basic materials for survival may require sufficient magical control over the nature forces.

The hunter-gatherers are non-literate and non-monetary. The focus on survival leads to a system of reciprocal obligation through limited exchange, of food, information and materials that makes subsistence sustainable. This reciprocal obligation contains the seed of potential social differentiation. The need to manipulate nature to ensure ecological productivity creates the potential to discover plant and animal husbandry.

At this first stage, the Base chakra gradually becomes more alive and lighted, but the Sacral is also awake if dim. It is required for sexual reproduction, and initiates the sexual and familial relations that become more important at the next stage. As the Base chakra awakens, its interaction with the Sacral increases. This stimulates an interplay between the electrical polarities inherent in matter and the polarity or duality of the Sacral chakra. In social and economic terms, this means integrating material existence with the extended familial and clannish nature of the Kinsperson.

**b) Agricultural Subsistence (Sacral chakra, Kinsperson)**

The major advance in society and economy at this level stems from extending procreation to the husbandry of plants and animals. A new focus on sexuality and its consequences in terms of family, kin and clan supersedes the Base chakra emphasis on simple survival. Clan survival and organization to enhance survival leads to structured, functional and reciprocal relationships that are valued as far as they promote kinship survival. A society differentiated along the lines of kin needs strong and effective rulers to resolve conflict between clans, necessitating a powerful elite leadership. Labour is still relatively unspecialised but is differentiated more along the kin-social lines rather than the demographic lines of the hunter-gatherer.

The technologies of reproduction and nurturance, of food supplies and other basic materials now enable more certainty in survival. This allows commitment to a larger reciprocal social organization. Extensive ceremonial transactions develop. Societal stability takes priority and this can prevent profitable economic activities that might threaten the stability (see panel below on “The Social Economy”). Agricultural subsistence economies become established in river basins with fertile soils. These great civilizations of old in Egypt, Mesopotamia, India, China and central America lasted for millennia.

Land now becomes specialized and differentiated according to agricultural production and associated kin usage. Surpluses, periodic or otherwise, may be traded or used in ceremonies. Specialized land resources such as gems or potters clay may lead to economic specialization and bartering, especially after crop failure.

**The Social Economy**

(*Encyclopaedia Britannica, Macropaedia, Economic Systems*, p.939)

Even in those societies in which trade and markets have developed, transactions are hardly ever impersonal. Trade partners tend to be selected and symbolized through a process of gift-giving, and in market situations, each successful transaction tends to reinforce subsequent bonds. Normal supply-and-demand influences on prices are often overruled by personal considerations, and regularity, security, and maintenance of the relationship are more to be valued than taking a maximum profit.

The anthropologist’s notion of “value,” in short, tends to be ethically and philosophically oriented, whereas the economist’s use of the term “value” is ethically neutral, denoting the degree of utility or demand associated with a given object or goal. Insofar as anthropologists do identify values in the economist’s sense, their awareness of the wide range of goals that govern action in nonliterate society suggests to them that limited material indicators of standards of living are misleading. Such indicators fail to acknowledge that a society may be prepared to limit material growth in order to gain, for example, increased religious satisfaction or satisfaction derived from kinship relations. Unless such noneconomic values are taken into consideration, one might seriously underestimate or misunderstand the satisfaction, performance, and directions characterizing a particular society.

The prime value is reciprocal kinship relations, and wealth can be characterized as traditional social security, a large family, and prestige and influence generated by obligation. Incentives and rewards are in the form of social prestige and status. Accumulation is counterproductive (other than for military and ceremonial purposes) in a subsistence economy. Where a strong elite exists, it will usually skim off any surplus for its own consumption. Social continuity comes from greater control over food supplies, but since this is subject to the vagaries of nature in a confined territory, it may present a challenge that could lead to further development.

The Sacral chakra's promotion of limited social relations, and of technologies based on reproduction and nurturance is inadequate in itself to break out of the conformity of agricultural subsistence. The debilitating subjection to the occasional violence of nature requires solutions based upon trade or warfare. This requires good transport and a surplus of foodstuffs and other valued goods for exchange. Although the masses are usually illiterate, the partial literacy of elites and the practice of barter pave the way for change.

In the later part of this stage, various classes or castes develop, in addition to the ruling political-military-religious elite, including artisan and trading classes. Survival requires not just the limited conformity of the Sacral level but also the aggressive entrepreneurial ability of the Solar Plexus. The values of prestige and authority developed in Sacral hierarchical structuring also stimulate the Solar Plexus fires of self-glorification and domination. The interaction between Sacral and Solar Plexus grows through the increasing scope of exchange with other societies. In the process, the social and economic structuring of the Sacral level, and the material survival of the Base, integrate with the entrepreneurial power, adventurism, conquest and selfish accumulation of the Solar Plexus. Landes (1998) investigated this process comprehensively and defined the cultural basis required for the transition to the next stage.

### c) Market Fundamentalism (Solar Plexus chakra, Loner)

While this may be more generally called capitalism or free enterprise, its more fundamental form corresponds to the Solar Plexus level. This form relies on maximum private ownership of the means of production, a totally free market to allocate resources and production (rather than regulation or planning), and maximum private economic decision-making. In its more extreme form, the value of the free market predominates over all other social or political values.

The growing influence of the Solar Plexus chakra brings about a major breakdown of the rigid hierarchical ordering of the Kinsperson level and its circumscribed economy. The Solar Plexus emphasizes individual freedom, often at the expense of others. Its self-centered ambition and accumulation support the growth of exchange and trade, expansion of entrepreneurial activities, and imperialism. This growth is based on the power of self-directed individuals and groups rather than on traditional social structures. The imperialism is economic, social and political, and radically changes the structure and dynamics of society. It affects other groups and countries directly, bringing about pressure to change rapidly. This process creates Rostow's economic "takeoff" into rapid growth.

The primary focus is the power of the free self, and the major value is one's own ascendancy through the power of capital investment. Individual wealth and power comes from creation of a surplus to exchange, producing profit and accumulation. Social change is brought about by economic wealth created by private ownership, rather than the traditional elite. Free choice of occupation grows, as does the importance of consumer choice. The Kinsperson's social order and the Loner's freedom and creativity conflict, leading to clashes in status between the "old order" and the newly rich and influential.

Labour also becomes differentiated by economic function and free of older social restrictions, a process captured by the old German saying, *stadt luft macht frei*, i.e., "city air makes one free." The growing market economy leads to increasing urbanization, technology, transport networks, communications, literacy and general education, use of money, and volume and diversity of goods and services.

The land market develops apace with increasing specialization. Commercial interests become separated from personal relationships and ceremonies. Greater personal freedom in the use of resources, technologies, ideas and objectives creates burgeoning economic diversity and specialization. Wealth becomes the wielding of economic power rather than simple accumulation. The incentives and rewards of the market fundamentalist economy are increased use of goods and services corresponding to the early material focus of the Base chakra. Social status comes from the power to wield financial resources and its associated sexual attractiveness, corresponding to the sexual and social stratification of the Sacral chakra. The selfish ego satisfaction of being a powerful financial manipulator satisfies the power drive and self-identity of the Solar Plexus.

The weakness of this economic level lies in the Loner's unconcern for others unless they affect the self.<sup>4</sup> Market Fundamentalism leads to an unequal distribution of income and the creation of a new kind of poverty, and social problems.<sup>5</sup> The kin safety network of the Sacral level is no longer guaranteed and has frequently disappeared. High levels of unemployment are created either through boom-bust cycles or on a more sustained basis. And inevitably, competition produces winners who swallow up losers, grow bigger and more powerful, and eventually become monopolies or oligopolies, thus destroying the market. This does not always happen, but it can and has, in some cases with such force as to permanently hinder new young industries and competitors. The great individual freedom that so stimulated growth and development can end up limiting further development.

When analysing the arguments of free marketers, always be aware of where the power is and who benefits. The Solar Plexus psychology is win-lose power dominance. Those advocating Market Fundamentalism in the world today usually stand to gain from it, and will engage in devious activities to achieve their ends. This even extends to funding teaching, research and public relations supporting the free market. However, should these players be in a weaker position, they will put up whatever barriers they can for self-protection. The oil industry actively opposes advances in alternative energies<sup>6</sup>, and the food and chemical industries provide dis-information to protect their market position and profits<sup>7</sup>. Powerful business interests seek to manipulate the OECD and the World Trade Organisation to eliminate barriers to capital investment anywhere in the world. In earlier times the power of capital was cruder, employing thugs, police and the military to break labour strikes, and riding roughshod over weaker players as did the railway barons over settlers in the USA.

With greater freedom, literacy and education, Loners strive to justify their particular system of political economy. However, when the justification comes from the same level of capacity as Market Fundamentalism, then it is likely to be selfish ambition masquerading as individual freedom. The work of Ayn Rand (e.g., *Atlas Shrugged*) is an example of the justification of Market Fundamentalism as the pursuit of self-interest for the common good. Economic rationalism has the same reasoning, with Adam Smith being the first proponent of the theory, though he did advocate government intervention. Friedrich von Hayek and Milton Friedman are among the more recent proponents. Underlying all of these, the selfishness and personal freedom of the Loner produces an economic theory based on selfish capital incentives, and is blind to other possibilities.

The strength of the Solar Plexus capability has produced powerful competing interests, in the process drawing free of the relative stagnation of the Kinsperson level. Its weakness is in the conflict that can ignore mutual benefit, and which eventually gives rise to Hobbes' social contract. The latter opens the way for further Heart chakra development. The conflict is between competing economic enterprises, between capital and labour, between private and public enterprise and between private and public benefits. The unequal distribution of income and the resulting poverty and other social problems becomes a humanitarian and political issue, giving rise to private philanthropy and public intervention. The tendency to high levels of unemployment does likewise. The tendency to monopoly and disruptive business manipulation calls for government intervention to help oversee and regulate the market. The Solar Plexus liking for nefarious activities requires openness and equity of access to information. A more equitable economic system is sought and a solution of sorts is found in the welfare state, and in a more radical form in socialism and communalism.

The agitation between the various interest groups produces experiments in cooperatives, communes and welfare legislation. Redistribution and equity become major concerns. Self-interest gives way to mutual benefit, and warfare to collaboration.

This level moves away from aggressive individual benefit regardless of others towards an economy that provides for all members of society regardless of ability or power. The move is from the overriding importance of capital to an equitable relation between capital and labour. This is the fundamental objective of socialist economies, though in practice they may operate at the Kinsperson or Loner levels, as did communism in China and the USSR.<sup>8</sup>

The examples of China and the USSR show the great difficulty in imposing Heart chakra goodwill “from above” upon people at more restricted levels of capacity. It is important to distinguish between the ideal-typical economy at the Heart level and attempts that may have been made to operate at this level.

For communal systems to work freely, Heart level capability must be present. If not, the destruction of earlier level incentives and rewards leads to impotence and chaos. Economic revival in former communist countries depends initially upon a return to either Solar Plexus level market incentives or to the earlier stratification at the Sacral level. Socialism and communism work only if arrived at freely with an open heart. In practice, they usually

maximize public ownership, emphasize planning, and have centrally controlled “public” decision-making.

The Heart chakra, through love, includes all. Compassion, cooperativeness and goodwill develop greater social cohesion, which overcomes the dysfunctional aspects of selfish competition. Sacrifice of the individual ego and its self-centeredness achieves a higher level of benefit for all.<sup>9</sup> However, the mixture of chakra levels of capacity in modern societies presents a challenge to satisfy the needs and incentives for all.

The primary focus is the benefit of the whole society, and the major values are public cooperation and equity. John Maynard Keynes was the most notable proponent of a government-led welfare economy, and Karl Marx of the more extreme version. Greater economic regulation, redistribution of income, and greater government spending tackle the excesses and weaknesses of Market Fundamentalism. Creating a social benefit becomes an investment that reaps long-term economic rewards. Greater economic equality and greater equality of opportunity increase social change and social mobility, and allow more of the human resources in society to contribute to the economy. Labour has a greater chance to reach its potential, and so for many minority groups. The reduction of power differences between groups and classes in society creates a greater variety of contribution and greater equity in the operation of the economic system. This applies to economic objectives, investments, use of labour, and the use of land for the common good. Legal, political and economic powers are more separated than at lower levels (except where practice is in a lower level mode) in order to reinforce equity.

Wealth becomes social capital, the increase in the standard of living for all, harmony and security within the group, and within nature, and the creative results of equality of opportunity. How these may be conceived and aimed for will vary, but their value as wealth is basic to the Heart level. The incentives and rewards for operating at this altruistic level include the ability to accomplish more for all people. This increases the average standard of living and the well-being of the poorer sections of society. It provides a measure of mutual stability, peace, and a broader level of development that taps the creative potential of all. The community bonds of society are strengthened and civic-mindedness increases. Cooperation with ecology at large becomes a means of ensuring the sustainability of wealth. The inclusive nature of a welfare or socialist economy broadens the information, education, health and economic opportunities for all, and sets the scene for a wide range of individual “take-offs” at the next level.<sup>10</sup>

These qualities are present to a greater or lesser extent in OECD countries today. They are in the greater extent in countries such as Sweden, Norway, Netherlands and Germany, and in the lesser extent in the USA, UK, New Zealand and Australia. The latter countries have in recent decades increased their economies’ orientation towards Market Fundamentalism, and have created unnecessary poverty and social problems in the process<sup>11</sup>. The former have less poverty and tend to manage budget deficits as long-term investments that pay off through sounder social economies.

Socially-oriented economists have often rationalized this level of economy as being preferable to Market Fundamentalism. However, each level has its own weaknesses, and a major problem of socialist economies is the difficulty in allocating resources to achieve

objectives in the absence of a guiding market. Central to this is the problem that if income is redistributed excessively to labour, there will be insufficient domestic funds for investment, leading to inflation, high interest rates and recession. Motivation of managers and workers is also a real issue if their intrinsic chakra capacity is below the Heart level. Also, the large bureaucracy needed to manage the system can be inefficient and ineffective.

Motivation and allocation of resources are about values and needs. Market Fundamentalism gives prime value to investing power and so the rich minority becomes exceptionally valuable and powerful, so their needs are met first. But the issue of a public agreement on value and needs is much more complex, and possibly too difficult for economic planning. Any attempt to plan the large-scale allocation of resources and incentives according to public values and needs would most likely create misalignments. Its limitations could even stifle the very diversity, equal opportunity and creativity that it would purport to serve. However, smaller scale communal and cooperative arrangements might work where membership is voluntary.

Market Fundamentalism broke free of the stagnation of traditional society and created rapid if unequal economic growth. Social welfare and central regulation tackled the problems of growing inequity, social problems, and failures of the market. But neither economic system could satisfactorily solve the combined problems of growth, equity, market stability, employment, and a growing range of national and international issues accompanying globalisation.<sup>12</sup> The problems thus posed would lead to a wide range of proffered solutions at the next level of economic system.

e) Democratic Enterprise (Throat chakra, Achiever)

William Halal provides the name of this level of economy.<sup>13</sup> He observed the failure of the Socialist model in communist countries, and that “America has entered a period of social decline because it seems *too* concerned with free markets, profit-making, and other capitalist ideals being advocated for socialists” (p.232). In support of this statement, Halal quotes studies of serious social dysfunction in America, one of the worst levels of quality of life for an industrialized country, and enormous income disparities.<sup>14</sup> He points out that decentralization and reduction of the level of government control is a part of the movement towards a new economy, but that a simple reversion to Market Fundamentalism is to be avoided because of its regressive consequences. Capitalism and socialism by themselves are inadequate in providing answers to modern day problems.

The basis for his analysis is the historic rise of the age of global information and its technology that provides the opportunity for a radical change in economic systems by providing greater freedom from the traditional factors of land, labour and capital. It provides the technology for global integration. It demands a greater emphasis upon the role of knowledge and its creative use in economic management, and relies on the democratic involvement of a greater proportion of people in that management.<sup>15</sup> In so doing, it preserves the importance of entrepreneurial enterprise. Its greater democracy, compared to levels of managerial involvement in Market Fundamentalism, allows diverse ways of overcoming social alienation.

The primary focus of Democratic Enterprise is individual freedom within society, but integrated into multiple networks that create a range of social, educational, political and economic benefits. The major values are creativity and an independence that is an *inter*-dependence, based upon these social benefits and the free flow of information.

While we have no single theory or application of Democratic Enterprise yet, the structure required for it to operate is discernible from the Throat chakra mode of operating.

Peter Brain<sup>16</sup> calls this level the “Knowledge Industry model” of economic development, noting its growth in enclaves of the USA and Europe. In order to develop new products, it requires a high level of freedom to innovate and to associate with whoever may be appropriate. Outsourcing is the norm and enterprises become loose, networked associations that can fluidly change according to need. This cannot be centrally controlled, requiring devolution and a high level of communication infrastructure. As face-to-face contact is still important, regional clusters of enterprises are likely to develop. Government policies are active in providing the infrastructure and economic and social policies to foster this new type of economic development.

Of modern economies, Halal<sup>17</sup> quoted Singapore as being closest to the Democratic Enterprise mode in the mid 1990s: “The emerging role for government is to provide a cooperative economic infrastructure that supports sound economic growth. As a global economy enables firms to locate anywhere, governments are under increasing pressure to attract responsible business formation by providing low taxes, information superhighways, minimal regulations, access to advanced technology, educated workers, product markets, and social amenities. Cultivating this new role made Singapore one of the most prosperous regions of the world. With no natural resources and a small population, the city has attracted three thousand corporations by creating the most advanced public Information Technology system and economic infrastructure anywhere.” It is worth noting that at the end of the 20<sup>th</sup> century the *Global Competitiveness Report* rated Singapore as one of the most competitive economies in the world.<sup>18</sup>

Democratic Enterprise adds the best of the entrepreneurial and socialist approaches to global IT, to create a network of individual creativity. It needs an infrastructure of education, government facilitation, good worker-management relations, and global exchange of information. Corporations are creating their own global entrepreneurial networks with local teams acting as semi-independent units. The new ventures are marked by collaboration between business firms, unions, employees and government. Halal notes that this is a general trend with many governments following suit. Mutual benefit requires a combination of global and local collaboration with the interdependent enterprise of many players.<sup>19</sup> Hazel Henderson also provides considerable detail on how this new form of economy is working.<sup>20</sup> Governments disaggregate and privatise, involve unions and devolve responsibilities, become part of the global information network, and work actively with business to ensure the foundations of the new economy. The basis of this is the modern realization that the cooperative combination of enterprise and human values is more efficient and productive than the methods of previous levels.

Multiple economic theories derive from the great complexity of society and economy in the modern world, and many policy options are available and experimented with in the search for universal solutions, but it is difficult for one system to encompass all the diversity. Some

will try regression to earlier systems, but their obvious weakness ensures an ongoing search for the right mix of economic policy as the world tries to come to terms with the new diversity and freedom of the information age.

Cultural and political values determine the objectives of an economic system. At the Throat level, growth and equity in distribution and in opportunity of sorts has already been achieved. Social change now comes from individual and relatively small group efforts, and is based on manipulating knowledge, even within large networks or organizations. It requires some devolution of authority and decision-making to facilitate the new creativity. The economic objectives become more diverse and local, if connected globally, and go beyond the normal price-based allocation of value.

There may be a general consensus about the value of full employment, economic growth and fiscal stability, but about little else. Alternative ends and the means to achieve them are raised. Some prefer social stability and equity in preference to the disruption caused by rapid growth and the transformation of society. Some prefer ecological integrity to the possibility of global warming, ecological failure and increased poverty.

The issue of externalities and imperfect knowledge becomes crucial in a world of significant economic, ecological and social change. Predicting the consequences of rapid change in a complex world becomes more difficult as interactions become more complicated and the speed of change increases. We need to more thoroughly assess the “externalities” of economic interactions, and if this is too difficult, then we need alternative strategies as fallback options. The significance of imperfect knowledge for economic decisions becomes an overriding factor, even with computer analysis, as chaos theory predicts.<sup>21</sup> Group perception and psychology become more significant than knowledge.<sup>22</sup>

We can attempt to deal with the externalities using shadow pricing, but this becomes a daunting exercise with increasing diversity of values, more unforeseen consequences, and changing tastes due to the pace of growth itself. What price do we put on the freedom to be creative? Can we accurately put a cost on each case of ecological degradation that might jointly lead to ecological destruction? What degree of destruction might be fatal for communities, and how long should it take? Is information a free good? How can we price activities such as pure research that may or may not produce outputs directly valuable to society?

These questions lead to decisions about subsidies, legislation, public control, information flow, and education to help achieve various economic ends.<sup>23</sup> Multiple watchdogs arise to ensure that the powers and rights of the diverse groups are protected. The nature of wealth becomes diverse, but includes a strong element of small group (or of clusters of companies) creativity at the frontiers of value, knowledge, and production. Incentives and rewards can no longer be measured by financial return alone, but increasingly include subjectively defined “quality of life,” individual freedom to be creative, and a sustainable future. Wealth becomes more fragile because of unforeseen dangers caused by the rate of economic transformation, ecological devastation, and self-centered corporate greed and dishonesty.

The most important characteristic of this Throat level economy is independent creativity at the frontiers of information, ecology, lifestyle, personal development, and subgroup

cultures. It relies upon redefined economic growth, prevention of monopolies, equitable distribution of resources and opportunity, and connectedness to global systems of information, personnel, finance etc. A Throat level economy is extraordinarily diverse in its geographic and systemic levels of operation, as reflected in theorizing about the economic system with a wide range of new insights.

The absence of the more simplistic economic theories of previous levels calls for increased fluidity in political policy, although it is vulnerable to capture by subgroups or by the latest economic fashion. In the late 20<sup>th</sup> century, some examples have been the supply side versus demand side camps, economic rationalism, monetary policy, the role of budget deficits, balance of payments, neo-Keynesianism, microeconomic reform and “third way” economics. Each has something to offer, but none of them alone is capable of dealing with the new “integrated independence” of the global information-based economy.

Inevitably, the great diversity and tolerant integration bring clashes of values, objectives and modes of operation. In its attempts to include previous externalities and account for the significance of imperfect knowledge, economics becomes even more complex and diverse. This lays the basis for the next stage, which seeks integrating and cohesive principles to reconcile the new values with a new form of economy. In chakra terms, the creativity and diversity of the Throat, plus the Heart level desire for equity and the good of all, stimulate the integrative capacity of the Ajna. Conflicts are resolved by seeking the higher principles of generality, and diversity is accepted as a natural part of the broader unity.

#### **f) Ecolonomic (Ajna chakra, Involver)**

In his excellent mapping of the economic and managerial changes required by economies of recent times, Halal (1996)<sup>24</sup> notes the overlapping waves of economic development and employment throughout the twentieth century. The knowledge economy is predicted to peak decades after the year 2000, and its successor can be discerned now in the growth of the self-development wave (see Figure 9). This will eventually permeate all areas of life as an autocatalytic and cross-catalytic accelerant. This creates conscious integration of the subsystems of the whole.

Predicting this level of economic system needs a unifying principle, and two are apparent:

1. *Self-actualisation*, in which the mechanisms of psychological integration are abstracted to any conscious system.
2. *Global ecology*, where the more well known ecological mechanisms can be applied to a whole system, of which the economy is a significant sub-system.

The structure and dynamics of the psychological school of self-actualization are not well known and need more work before they can be applied as principles to the economy and to other disciplines. However, global and regional ecology can be used as the integrating principles in predicting the nature of the economy at the Ajna level, hence the name “ecolonomic.” Ecological self-actualization of the planet should, of course, reflect the psychological self-actualization of humanity, given their interdependence. In both cases the harmonization and alignment of a system, be it of human psychology or of broader nature, is consciously managed.

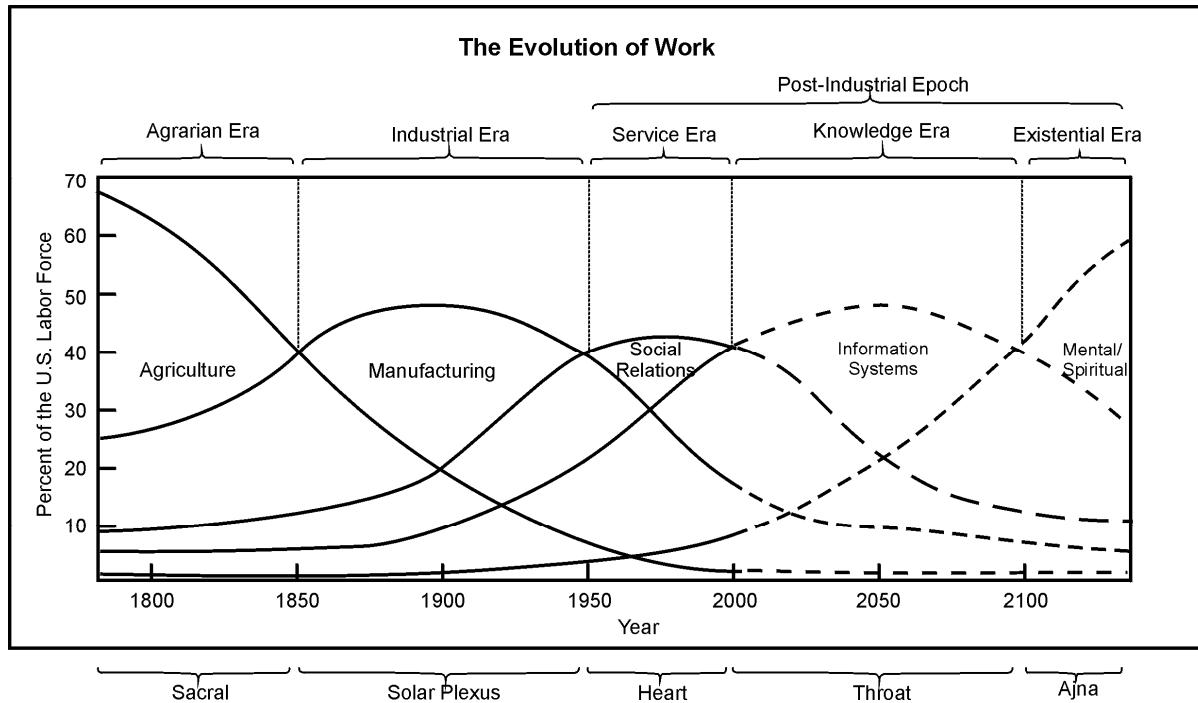


Figure 9. Halal's Waves of Progress

The principles of bio-physical ecology that are the basis for continuing life, human and other, can be extended to human ecology. This means that the viable inter-linkages of values, objectives, stages of human development and modes of expression can be understood and promoted as an ecosystem. As an approach to understanding, human ecology can subsume biophysical ecology, but without the egocentrism that assumes human dominance over nature. All kingdoms of existence are seen as an interrelated whole. Economic dynamics become part of the dynamics of ecological systems that influence all life on earth. There are no more externalities. All is accounted for.

When the viewpoint of human ecology includes biological, information, ethical and other subsystems, we can better appreciate the role of the economy in the total system. Economics has always acknowledged that the values of society will determine the goals and structure of the economic system. These evolving values and the increased information flow have now led to the need to integrate all activities into a coherent system with minimum dysfunction between its parts. Because of its complexity, however, this cannot be understood as a mechanical model, but is one of probability, incorporating such complex analytical techniques as chaos mathematics and meta-analysis.

The Ajna model maps the different levels of the ecosystem in order to assess human impact and analyse the system in a number of ways, e.g., by geographic scale, historical development, and the levels of human development and needs. For example, at the highest geographical level of global ecology, looking at the most basic needs for the continuation of life on the planet, a number of essential components can be identified and the human impact on them assessed. These include the earth's magnetic field, the oxygen-nitrogen balance in the atmosphere (ratio of 21:79), the earth's surface temperature range, mean, and standard

deviation protection against incoming radiation provided by the ozone layer, the level of salt concentration in the oceans, and the amount of ammonia in the air to neutralize acids and provide rain and soil at an optimum level of alkalinity for biological life. Human economic activities have affected at least three of these, in global warming, ozone layer depletion, and acid rain. The externalities of earlier economic systems (before the Ecolonomic) have created dysfunctions that threaten life on earth, either with extinction or with reversals to lower levels.

Other levels of ecological destruction have profound effects locally, and globally if replicated or if in interaction with other degradation. John Robbins (1997) shows how the unnatural, cruel modern practices of meat, egg and dairy production poison our ecosystems, our bodies, the earth and water, and contribute to global warming. Not only do they destroy natural systems (including our health) but also they are economically highly inefficient. If the full cost of their production, including externalities and subsidies, were incorporated into their retail price, they would be astronomically costly.

The economic must be brought into harmony with the ecological, not just through technology but also through an appreciation of the full economic cost and benefit of activities in terms of impact on the total ecosystem. Economists already understand that the environment is not a free good, but business interests and some ideologues prefer to see it as such.<sup>25</sup> At the Ecolonomic level, the parameters of ecosystems and their value are linked with physical and psychological quality-of-life indicators to provide an assessment of the overall health of humanity and its economies.<sup>26</sup>

We should check the link between population and food supply by examining the full cost and sustainability of current practices. We have thumbed our noses at Malthus by claiming that technology has so far saved the day. It has, but the full cost (economically and ecologically) is rising. Robbins gives some horrible examples, and Thomas Hartmann points to the sheer unsustainability of our present reliance upon fossil fuels for food production. The remedies require population control (there has to be a limit sometime) and, at the very least, switching to clean, renewable energy sources.<sup>27</sup> But, more importantly according to Hartmann, we need to change our way of seeing and understanding the world for lasting change to occur. The lifestyle of the United States cannot be supported for all of the Earth's people, given its present contribution to ecological destruction. It would kill the planet.<sup>28</sup>

Economics, then, becomes the subsystem dealing with the housekeeping of planet earth. Being subject to the limitations imposed by the biophysical ecosystem, and subject to the values of richly diverse peoples, its measure of value has moved further from the simple price tag. It opens a debate about the structuring of economic life that parallels the Sacral chakra's social values, controls and concern for the security of material survival, although at a higher harmonic. This is matched by the growing integration of the various powers (political, legal, social, economic, spiritual, etc.) at the Ajna level because of a common orientation and need for alignment.

As part of the resonance between levels 2 & 6, people search for the nature-based values and harmonies of traditional societies, in order to apply them at the higher harmonic. This does not mean returning to earlier limitations of capacity, but to the earlier attunement with

nature and the divine. When united with far greater capacity, these harmonies will provide the basis for sustainable modern life on Earth.

There is increased awareness of universal patterns in the hierarchies and dimensions of the ecosystems, and a wide range of human values and behaviour strive to be at one with these universal patterns. The focus on economic behaviour is to integrate with the universal pattern, which is seen to be the manifestation of universal laws, providing the highest benefit to all.

People are self-actualising and aligning all areas of their life to their highest vision. The previous emphasis on individual creativity and crafting of knowledge and information is now superseded (added to) by human self-development activities led by self-actualisation and transcendence, with their focus on integration of the self and others. They become the recognized technologies of self-catalysing evolution, applied to improve performance in all fields, and urgently needed to create harmony and integration for planetary life systems.

Wealth becomes attunement to the universal pattern to produce security, harmony and abundance for all. Wealth is a diverse conception of many talents held together by ethical and ecological integrity, and contains great human freedom along with voluntary relinquishing of dysfunctional behaviour.<sup>29</sup> Its integrity is the harmony of goals, values and information internally, in alignment with the universal pattern. This integrity is essential for survival of all the kingdoms of nature and the further development of humanity.

What now remains to be done is the at-one-ment with the purpose of human life, as all aspects of human life here converge in the return to unity. It is difficult to envisage, and to understand such a vast change in human consciousness, but a brief description of the next step follows.

#### **g) Global Integration (Crown chakra, Choice Seeker)**

At this final level, the voluntary systems alignments give way to global recognition of the highest principles, regulation, cybernetic feedback, attunement to the purpose-driven great attractor, and expression of the highest global good. Wealth is co-creation with the universal plan, providing abundance in all things relevant.

The Crown chakra lives unity in wholeness expressing the spiritual will and purpose. All that is in harmony is subject to this integral at-one-ment. The major economic issue is the remaining diversity of humankind and the tardy development of some, leading to a sheep and goats situation. This is resolved with love for all, as everything is an expression of divine life according to universal laws.

The economy is known to be a manifestation of the third great principle of divinity (mother or 3<sup>rd</sup> Ray) that is one with the other two. Human economy integrates with that of other kingdoms so that the higher purpose of all kingdoms on earth and in the galaxy may work out.

## Economic Models

With the growth of cultural capacity and its economic organization over the seven levels, it is evident that what is “rational” at one level becomes irrational at the next level. Rationality is that which works within the existing culture and its values. In a selfish and uncaring culture, it is rational to be selfish in economic behaviour. Where the culture is based upon mutual sharing and benefit, then it becomes irrational to be selfish as this would result in group censure and punishment such as boycotts.

Each of the seven major levels of economic rationality depends on the psychological capacity and orientation of level. Economic theorizing originates within these levels, and its substance is primarily dependent upon them. Given the wide range of cultures in the world today, it is natural that there is a wide range of economic theories. The use of the term “economic rationalism” has become associated with the beliefs of Market Fundamentalism (i.e., economic or neo-liberalism). The chakra theory shows that there are other forms of rationalism over all levels, and the box about the Social Economy (in the Agricultural Subsistence section above) illustrates the rationality of one of these levels. The survival of the entire human race and our ecosystems is the basis for the rationality of the Ecolonomic level. An economic theory that does not incorporate the significance of the different levels of rationality is an incomplete theory.

As we would expect from the existence of rays within levels, any level can contain a number of economic models. The significance of this is that there is no single ‘correct’ model for all societies, but that those at the Solar Plexus level are more likely to compete for dominance. Peter Brain has examined eight of these operating in the 20<sup>th</sup> century<sup>30</sup> contained within three levels: the Solar Plexus, the Heart and the Throat chakras:

The *Solar Plexus level* contains four models, with ray qualities indicated:

- The Neo-Liberal model                      Ray 6
- The Infant Industry model                Ray 3
- The Corporatist State model            Ray 7
- The Crony Capitalist model.              Ray 4

The unifying rationale of the four models is the power of capital to create economic growth at the expense of social concerns. The power of their analyses is limited to a few macroeconomic indices, such as growth of GNP, productivity, inflation and interest rates.

The *Neo-Liberal* model corresponds to the Market Fundamentalist model above. Its ray 6 qualities include a one-pointed focus on the model as a cause, with intolerance of other models or of practical evidence that does not support the cause. Its practitioners tend to be fanatical and rigid in their beliefs, and unwilling to consider anything beyond their own narrow views. They are convinced that there is only one true economic pathway, and in their righteousness they want everyone and all nations to follow their path.

The *Infant Industry model* focuses on tariffs and other policies to channel foreign investment into the domestic economy to stimulate a catch-up with leading economies. Brain explains how Europe, Australia and New Zealand used it till the 1970s to attempt to catch up to the USA. Unfortunately economic globalism and the need for innovation can override the

strategy of protecting domestic manufacturing. A variant may still be appropriate to the Knowledge Industry model (below). Its ray 3 qualities include a reliance on financial intelligence, being adaptable and manipulating various inputs for the right combination to stimulate growth, calculating the best method and adapting the inputs of others.

The *Corporatist State model* targets key industries for development in order to increase their international market share. Government collaborates with industry, with planned investment in physical infrastructure and human skills. The domestic market and competition are controlled in order to serve the key export industries, and government insures risks. Japan, South Korea and Taiwan use this model, and China looks like adopting it. This system can be very effective for a while, but fails to develop the flexibility required for true globalisation and the Knowledge Industry. Its ray 7 method is marked by comprehensive economic organization with strong administrative control, the management of industrial teams or players and the control of labour, all aimed at an efficiently managed economy. The aim is a practical synthesis of economic structure by regulation and planning. The structure tends to become rigid and resistant to change, with a danger that the form becomes more important than its purpose.

The *Crony Capitalist model* manages the economy through the collaboration of a political elite and selected private enterprises. Foreign interests control the export economy and its direction, and the domestic market relies on political protection. Its success depends heavily on foreign investors and their perception of the risks of the domestic economy, which is a profound weakness in times of economic turmoil. This applies to Indonesia, Malaysia and Thailand, and to Boris Yeltsin's Russia. Ray 4 is characterised by turmoil and temperamental swings. There is conflict between the domestic and export sectors that can create unstable booms and busts. There is a need to bridge or manage strong personal affiliations and dislikes in the needed collaborations.

The *Heart Level* contains three models: the Communist, Socialist and Social Market models. Their unifying rationale is the importance of labour and social needs in creating economic and social development. The Communist model abolished private capital and operated dictatorially in practice, but the Socialist and Social Market models accept the value of private capital and are more democratic in practice. Their analyses extend beyond Neo Liberal core concerns to indices of employment, distribution of income, and social welfare.

The *Communist model* is included in the Heart Level because although it operated by central command to stimulate industry, it ostensibly had income and social equity as its aim. However, it suffered similar constraints to the Corporatist State. While it can create basic infrastructure, it fails to tap creativity and innovation. The USSR, China, Cuba, Vietnam and North Korea are among the countries that have applied this model. Its ray 7 qualities are the same as for the Corporatist State model, but with even greater top-down control of management of the structure. This is especially so in the USSR totalitarian model that operated at the Sacral Level.

The *Socialist economy* has strong governmental controls, but with a viable private sector. The domestic market is protected for import replacement, but is usually too weak to generate significant export expansion. It has the ray 2 qualities of compassion and responsibility for all people, with a strong focus on caring for all in society. The economy seeks to satisfy all

people, which can deteriorate to a search for popularity where the tough issues are not tackled. A weakness is the felt need to agree to all social measures, with difficulty in saying “no” to some people or sectors of society.

The *Social Market* model, now present in much of western Europe, provides one of the best foundations for development into the Knowledge Industry economy. Its basis is a democratic accord between government and a range of interest groups (industry, labour and other) that creates investment in the workforce and in social welfare, while retaining market forces. There is much collaboration between stakeholders. It has the adaptable and manipulable ray 3 qualities similar to the Infant Industry model, but incorporating labour and social issues.

The *Throat Level* contains the *Knowledge Industry model*, equivalent to Democratic Enterprise above. It relies on the developments of the previous levels but adds a strong element of interdependent creativity that is based on globalisation, vastly increased availability of information, and networked collaboration. This enables the creation of new enterprises relatively free of older policy straitjackets. Its indices are still being developed, but they include levels of outsourcing, innovation, communication, collaboration between all stakeholders, devolution of command and control, and the existence of government policies actively fostering these. This model is developing mainly in the USA and Europe at present<sup>31</sup>, and shows signs of becoming the best practice model for leading-edge economic development. To be effective it clearly needs the freedom of information and democratic initiative not present at lower chakra levels and in more restricted political environments. This is also a ray 3 model, illustrating some of the higher qualities of adaptability and manipulating the best combinations of inputs for growth.

Another model at the Throat level is the *Butterfly Economics* model illustrated by Paul Ormerod.<sup>32</sup> It does not detail the practical substance of the economic arrangements, as does Halal, and Brain, but clearly shows why most existing economic theory and modelling is either inadequate or incomplete for modern economies. It uses recent analytical techniques to show how strong yet probabilistic economic patterns emerge in a random system controlled by only a few rules. The rules and patterns apply across chakra levels of economic development.

The model successfully captures, or “predicts”, the pattern of economic growth in the world over the last 120 years. Yet it is a random-data based model that maximizes the interactive effects of individual behaviour. Positive feedback amplifies certain behaviours, and negative feedback dampens them. Its significant findings that correspond to empirical data are that:

- Successful short-term economic forecasting is virtually impossible,
- There are “tipping points” where an unexpected large jump in behaviour can occur, but that the cause of this depends on the condition of the system, and not on the level of any intervention,
- The size and direction (positive or negative) of an economic multiplier is irregular and depends on the condition of the system, and not on the type or level of any intervention,
- Business cycles have little regularity (as frequency period and amplitude) but are endogenous to (originate within) the system, and depend primarily on the interactive effects of individual levels of optimism and pessimism,

- Inflation is normally low and is not related to unemployment or growth, and
- The probability of market dominance and related industrial location is based on initial conditions and therefore can be enhanced by rapid marketing of new products, strategic alliances and the identification of niche competitiveness.

One of its most significant predictions, that closely resembles actual economic growth patterns of the past 120 years, is the increasing divergence between individuals, and between firms, between nations, and between groups of nations. It concludes that increasing differences between the rich and poor are a normal outcome of capitalist economic growth. This does not mean that these differences are either socially or morally acceptable, but simply that they are aggregate outcomes of individual economic behaviour. The model, in agreement with empirical data, does not find any convergence between rich and poor as claimed by some contemporary economic theories. This important issue is considered further in chapter 9. Because the model is based on a scientific formula using a few variables and correlating its results with observed data, it is a ray 5 model. It is essentially a scientific thought experiment formalised into a methodology. Its practical application depends on input into more general theories and policies that can affect our economic behaviour.

This section on economic modelling closes by looking ahead to the next chapter about scientific paradigms. The economic models of the Solar Plexus level follow the scientific paradigm of that level in seeing the economy as a machine. People supposedly can pull the levers and make it go in the right direction. At the Heart level the relationship between all the factors of production become important, with labour and the distribution of benefits having prominence. The economy is a whole, interactive system, which is analogous to the scientific paradigm of field relations at Heart level. The Throat level model introduces the value of diverse independent creativity that relies upon yet goes beyond existing systems. It is no longer restricted to the basics of land, labour and capital, but has expanded to include the “relativity” of strategic information flows to economic benefit, and a jump from space-time structure to a flexible “virtual” management organization. There is also considerable uncertainty in defining and predicting components of the system, which can be approximated only through probabilities and complex methods such as chaos theory. This is equivalent to the Throat level scientific paradigm of the 20<sup>th</sup> century.

We do not yet have a comprehensive economic theory or model for the Ajna level, though components of it are available, such as the Butterfly Economics model and the incorporation of all “external” costs into ecolconomic accounting.

### **Mismatch of Models and Culture**

It is interesting to follow what happens when a leader in advance of his nation chooses a model unsuitable for it. Tanzania was predominantly a tribal country when its President, Julius Nyerere, chose the socialist model of development. His genuine concern for the well being and equity of all Tanzania’s people clearly showed he had Heart level capacity. Yet as in many African countries, he needed to govern in an almost dictatorial manner to maintain order. After visiting China he leaned even more towards communism, collectivising communities into *ujamaa* village communes. He enforced a Heart-level model on a mixture of Primitive and Sacral-level culture, and it failed economically. It had social success in speeding literacy, basic health services and equality among tribal citizens. However,

agricultural productivity withered and Tanzania went into severe debt. Socialism did not circumvent the economic takeoff of Market Fundamentalism, but it did provide the basis for its development without tribal conflict.

The Communist leaders of the USSR also tried to force the pace of cultural and economic change, with ultimate economic failure. Gorbachev tried so hard to bring the USSR into modern ways that the Russian empire collapsed. China and Vietnam are now facing the challenge of adjusting their centrally planned economies to global dynamics. The politics of elite command are being challenged by those seeking more devolution to the market, and hence to a middle class of civil society.

In contrast, some Western leaders have regressed their economies behind the needs of their people and of globalisation. I would include in these Ronald Reagan and George W Bush of the USA, Margaret Thatcher of the UK, and John Howard of Australia. They may have corrected some of the excesses of the welfare state in the process, but their pursuit of Market Fundamentalism denied the Heart and Throat chakra values of equal opportunity, good access to education and health care, and the promotion of creativity and cooperation. Fortunately such regressions fail in modern educated societies, providing that the powerfully rich do not subvert democracy. By strengthening the hand of capital against other interests, there is always a danger that the rich few will seek to control the many for selfish gain. This would delay the adoption of a true Democratic Enterprise model.

These examples illustrate the need to match economic model with national chakra level. They suggest that, for example, capitalism or communism are not universally good or bad for countries, as judged by ideology. The level at which they are applied is crucial, and then only as transitory models to higher forms of economy.

The current world conflict between models is taken up again in the last chapter.

## Political Systems

When the level of psychological capacity increases, so civilization increases in complexity, diversity, freedom, individual responsibility and understanding. Politics provides executive direction and self-management to a society but, to facilitate its fulfilment, the politics must be attuned to the norms and values of the society. If a political system is not aligned with its society, it will be susceptible to major conflict and change.

This section outlines the correspondence between the chakra psychologies and political systems, and assesses future prospects.

### Existing Levels

At the *Base chakra, Primitive, hunter-gatherer level*, fluid family group leaders or tribal chiefs are the norm, often with a council of elders. The political group is small and the political focus is on survival, discipline, family relations and communal defence. The physical environment is of overwhelming importance and the group's relation to it is strongly shaped by local particulars. Anthropologists have observed particularism (a wide variety of

particular arrangements) but this is a necessary and expected outcome of the Base chakra's concrete ties to the environment. Political authority at this level is democratic, relatively unspecialised, simple and direct, typically diffuse within small tribal groupings.

At the *Sacral chakra, Kinsperson or agricultural subsistence level*, the hierarchical society is divided by kin into few groupings, with a major division between ruling elite and the masses. Political control is usually an autocracy (often a monarchy) justified as being derived from the gods, with a related nobility. In the modern world, a dictator is more common. The masses at Kinsperson level prefer authoritarian rule by a father figure.<sup>33</sup> Political values are restrictive and control is harsh, forming the basis for modern totalitarianism.

Agricultural settlements need to closely control land resources, and have greater need for community organization, for a common language, and for territorial defence. This common culture identifies a unique territorial people, and lays the basis for a nation state to develop. The political functions of agrarian cultures are more complex than those of the hunter-gatherers, i.e., a greater organization of territorial economy and defence, and more concern for rules and norms to deal with social strata, so they develop basic institutions to manage and maintain civic order.

At the *Solar Plexus chakra, Loner, Market Fundamentalist level*, aggressive individualism and entrepreneurship give rise to new forms of economic and technical development, industrialization and urbanization, wider transport and communications, and new social classes (especially the middle, and urban proletariat). Power-based conflict between ethnic, religious and social class groupings increases. The polity must reflect this, and a transition of power occurs from traditional elites, kings and nobility to new leaders based upon the new sources of power. They and the polity are not yet truly democratic, but combine greater public freedom with powerful self-interest. The polity is a form of authoritarianism based upon contestable power. There may be a restricted electoral basis for formal power.

The power of the new leaders is based primarily upon the new forms of capitalist wealth, sometimes linked with the old order but not dependent upon it. Because of the many conflicts and power plays in society, the new political organizations must be strong and capable of putting down major revolt. Its form can range from quasi-dictatorship to the "committee of landlords" which ruled England after its civil war.<sup>34</sup> In all cases, violent repression, brutal or legal, is essential to control serious conflicts and revolts in society. Hierarchical power relations prevail, either with or without a democratic mantle. In the modern world, this psychology is the basis for many conservative or "right wing" political movements and their policies.

At the *Heart chakra, Loyalist, welfare state level*, the middle classes increase their influence and the working classes take part more effectively in political life. High social mobility, relative equality, widespread education and communications, and the integration of diverse cultures into more common ways of life change power relations from the rich few to the educated many. Great diversities of economic, social, technological, ethical and ecological issues require management acceptable to the majority, so the political need is for

representative democracy. In the modern world, this level is the basis for widespread electoral democracy and for majority progressive parties and policies.

Totalitarian or authoritarian governance may work in a modernizing economy where many of the people are still at the Sacral or Solar Plexus levels as it would be consonant with their psychologies.<sup>35</sup> However, because economic and social modernization helps to transform the psychology, increasing numbers of individuals develop with Heart and Throat level qualities. Authoritarian governments would need to impose increasing repression (including of information and education) to keep order. This would become dysfunctional, leading to a blowing of the pressure cooker and a growth to democracy. Any attempt to retain authoritarian governance must include stopping or reversing the evolution of society, as attempted by the Taliban in Afghanistan.

At the *Throat chakra, Achiever, Democratic Enterprise level*, the diversity of society, of the economy, of information, and of the resulting problems faced by governance becomes acute due to the rapid expansion of the variety of interests to be reconciled. Government functions increase in diversity to meet social needs. At the same time the power of government to influence all aspects of society declines relative to an increasing private role and influence. The growing global influence of economic decision-making, information flows, and international culture all add severe difficulties to sovereign governance at the country level. Increasing demands for greater independence for geographical or functional units at the sub-country level (such as sub-regional nationalism and deregulation interest groups) add to the complexity.

Political groupings based upon the power relations of the Solar Plexus and on the social harmonizing of Heart stage democracy gradually give way to groups based on the issues of a newer civilization. These include ecological sustainability, human rights, improved democratic accountability, and disdain of violence and war. These are in addition to groupings based upon the older orders, such as class conflict, economic and financial interests, universal welfare, agricultural protection, restrictive morality, and ethnicity. Coalitions therefore become more likely, and concern for improved democratic accountability may change the electoral system to facilitate the greater representation of many groups.

The main change is in mechanisms—such as decentralization and devolution of political authority—that allow the range of diverse public interest groups to influence the political process directly, rather than going through the older groupings. The mechanisms of influence have greater diversity also, ranging from representation on advisory panels, to elected members of government in minority parties.<sup>36</sup> The main structural change is a the move from representative democracy to participative democracy.

For those at the Achiever level of consciousness, the “party line” is less important than a personal understanding and conviction. Groupings of like-minded people elect competent representatives capable of thinking for themselves with the best interests of their issue-group in mind. They stay abreast of the latest information and group inputs. In addition to their specific interests, they know they must maintain the basis for these independent interests and opportunities, such as a healthy economy, universal education, equal opportunity, broad

human rights and free flow of information. In the modern world, this level produces minority progressive parties, movements, and information campaigns.

Political structures, not just electoral systems, have become more diverse, multilevel (global to local), multifunctional, independent, and in need of higher level unifying principles. This is the task of the next level of political behaviour.

## **Further Levels**

We can draw on chakra theory to predict the two highest levels, but a vanguard of political scientists, sociologists and philosophers have already suggested possible forms. For example, Seyom Brown has called for a new “normative” theory of the world polity that involves political mechanisms to manage the survival of the human race, reduction of war and violence, provision of basic human needs for all, protection of citizens’ rights, cultural diversity, ecological protection, the expansion of political accountability and conflict resolution.<sup>37</sup> He proposes that nation states be seen as subsystems of this truly global polity. This significant suggestion, also made by others, is a major step in envisaging the evolution of a global political system.

It is the average level of countries that will most likely influence the global psychological level. Some countries will be ahead of the global average, so we must distinguish, when looking at further levels of development, between the emerging global political organisations and the nation states. We need to assess the potential for a global polity to gradually replace the pre-eminence of state sovereignty.

### **(i) Global Polity**

Taking Seyom Brown’s suggestion to heart, let us consider, in terms of chakra psychology, the possible evolution and superceding of the nation state during the development of a world polity. The nation state started at the Kinsperson level and was later used by countries at the Loner level for aggressive self-aggrandizement and expansion. At the Loyalist level, cooperation for mutual benefit prevailed, and violence was relegated to self-defence and protection of the weak. Consequently, trans-national and international affiliations became important factors in the Loyalist political system, reducing the relative significance of a nation state’s sovereignty.<sup>38</sup>

For nations, aggressive violence in the world is limited largely to those countries at the Kinsperson and Loner levels (though the few at Primitive level do engage in attempts at primitive genocide). Those at Loyalist or Achiever levels have overcome aggressive tendencies to war, though they may be competitive in economic or other realms. Their predominant modes are to cooperate, allow independence (which is inter-dependence), find solutions to life’s pressing problems, and try to create abundance in all good things for all. Some countries are therefore already taking part in cooperative blocs such as the European Economic Community and the North American Free Trade Association and, in the process, relinquishing some national sovereignty. Virtually all are involved in the United Nations, but with only moderate relinquishing of sovereignty to that organization.

In the absence of strong global regulating and conflict-resolving agencies, international interaction between countries is still largely anarchic because few countries have attained the

Loyalist stage. The self-centered aggrandizement and limited affiliative capacity of countries below Loyalist level require tough approaches on the part of others to contain any violent tendencies.<sup>39</sup> The sporadic attempts to apply an international peacekeeping force have been ineffective as a permanent institution because of problems of mutual cost and inability to agree on parameters of action.

It is interesting to see how the USA, the world's most powerful country, has evolved in this regard. The Monroe Doctrine of 1823 gave clear notice of the independence of the USA from Europe. As a Solar Plexus act of self-definition, it warned Europe not to meddle in the Americas and declared that the USA would not become involved in the politics and wars of Europe. However, the USA grew more powerful and its interests became international. To protect them it engaged in international politics and wars, throughout the world.<sup>40</sup> This is standard fare for a world leader, as seen in the former behaviour of Great Britain in protecting its empire. The USA is now a global imperial power, using its economic and political influence to bolster its position in the world. But somewhere along the line, empires have become commonwealths. The Solar Plexus behaviour evolves into Heart behaviour, more or less. The USA as a nation is currently struggling with this transition. Its Loner conservatives push it into wars of domination, while its Loyalist progressives seek a role of wider global cooperation.

In the modern world we see the USA, the UN, NATO, and other countries becoming selectively involved in protecting weak countries, or oppressed groups within countries. Although the motivation may be mixed, it does signal the growing world concern and support for victims of serious abuse of human rights. Increasingly alliances of countries are taking actions to contain cruel and dangerous dictators (eg. Iraq in Gulf War I, and Kosovo) or vicious terrorists (East Timor and Afghanistan). The Solar Plexus level national psychology does not intrinsically respect the sovereignty of other states, whereas the Heart psychology does. The Solar Plexus components of national strategies will make use of Heart concerns to obtain selfish benefit (Gulf War II in Iraq). However, the Heart psychology of alliances of countries today is at least saying that sovereignty does not give a country the right to abuse and massacre its citizens, or threaten the security of other countries.

### ***Global Feudalism***

In terms of nation states, the world today is like the feudal systems that prevailed in Europe and Asia centuries ago. In the feudal system, the barons or warlords controlled the land as an economic, social and political unit to be defended against depredation by others. Land-based loyalties were confined largely to the barony, equivalent to today's nation state. In feudal times, a weak and disorganized central government could not control the barons or warlords, who maintained their own defence against each other. This is the case for international organisations and relations between countries today. But feudalism became extinct, as will totally sovereign nation states for similar reasons.

The main reason for the decline in feudalism was the change of land-based economic and social relations. Capitalism and trade, and the consequent growth of a middle class of merchants and tradespeople, broke down the relatively closed economic system of land tenure and mutual obligation between noble and peasant. This was a shift from the closed stratification of Kinsperson societies to the more open survival-of-the-fittest Loner societies. It widened the geographical boundaries of the economic system, and led to a desire to

influence a wider geographical area. The broadening of the economy created an opportunity for a central government to improve its finances, while improved communication and technology (including military) facilitated greater territorial control. Feudal land boundaries were no longer the basis of the cohesive society, and the political influence of the baronies consequently collapsed. Land became a basis for investment as private property, linked to a more inter-regional and international economy.<sup>41</sup>

This is occurring to countries globally today as they move from nation state autarchies to interdependent conglomerates in the global economy, and subsumed within that economy. The global regulatory agencies that exist in the world today are funded largely by country governments. They are subject to attempts at power and domination by the strongest at Solar Plexus level. They could strengthen their position through independent sources of finance generated by global charges for services, levies or fines.

In drawing a broad parallel between feudal baronies and modern nation states:

1. The feudal land system became irrelevant to the new form of economy, which together with changed technology, transport and communication, enabled an expanded central government to control and manage the large number of baronies;
2. The type of central government that developed depended on the economic and cultural path taken by the leading political actors, resulting in dictatorship or democracy;<sup>42</sup>
3. We need to clarify the nature of the chakra correspondence.

To take the last first, Graves was able to apply his psychological levels to nations because of the predominance of a particular psychology in various groups. There are overlapping hierarchies of group psychology from families to the world, each at a predominant chakra level, though individual members or subgroups can be at different levels. The move from the feudal level with its strict agrarian social stratification to the more open market economy is a move in cultural psychology from the Sacral to the Solar Plexus level, even though individual members may vary from these levels.

Within the largest and most diverse group, i.e., the world population, and in so far as there is a conception of how to behave on the world stage, the *average* or world group psychology is at present moving from the Sacral to the Solar Plexus level. There is considerable variation by individual groups or nations from this average, with some pressing for greater Heart level cooperation and others either still concerned with basic national survival or seeking reciprocal obligation in a rich-powerful and poor-weak world.

The global Sacral level produced extremes of power and social stratification among countries as a part of the perceived “natural order.” International Kinsmanship was important when racial, national and ethnic divisions flourished as international ordering principles. “Social relations” between countries were relatively rigid, formal and functional. Internationally, this changed because of the first observation above that the changed economy, technology, transport and communications brought a movement towards the Solar Plexus group psychology. Just as individual actors in feudal times operated at the Loner level well before the average and so gradually brought in the conditions in which it flourished, so individual countries or other groupings act today. Just as the capitalist economy in feudal

times destroyed the land-based economic, social and political coherence of the baronies, so today the international economy, world-wide information flows, and global technologies are destroying the same pattern of coherence within nation states. A new level, of a potentially more productive world economy, is consequently being built. However, as in the growth of modern democracies, the power groupings that emerged to control the state determined its political nature. There is still a force from political conservatives for a national rich-poor divide, in effect a global neo-feudal relationship, in the world today. The pathway to global dictatorship or democracy is now being determined.

While the planet still lacks a developing central governing authority, we need to assess what this might be. It is still early days, and the vision, character, psychological levels, and habits of the major world players have yet to determine the nature of the global mechanisms of regulation. According to Barrington Moore there can be at least three pathways to a new global polity.<sup>43</sup> To draw a comparison, they depend on the relative strengths, in economic and political terms, of the “ruling class” of countries, the emerging middle class, and the less developed class. If the current powerful elite (USA, European Union, and Japan) dominates the middle class<sup>44</sup> to enable control of them and the less developed countries, then a form of global dictatorship (i.e. comparable to a fascist polity) will be created. However, if the middle class of countries is powerful enough to overcome the vested interests of the elite, then a form of global democracy will develop. The third option of a revolution by the least developed countries is unlikely. It would require a champion such as China, which if successful would be in a position of de facto elite rule, in effect a dictatorship.

#### ***A World of Robber Barons?***

There will be a period of conflict, mostly economic and diplomatic, as the world moves fully into the global Solar Plexus phase of polity. The existing international agencies of voluntary regulation as epitomized by the United Nations system (including the World Bank and International Monetary Fund) foreshadow what is to come as the countries and civic organizations of the world acknowledge their need to both support and influence them. During the Solar Plexus period of world polity, it will be natural for the major powers (for example the U.S.A., E.U., Japan and increasingly China) to attempt to dominate, ignore or subvert the central regulating agencies if it is to their selfish benefit.<sup>45</sup>

The financial interests of the U.S.A (Wall Street and the US Treasury) have come to dominate the IMF and its activities, to the detriment of developing countries. Joseph Stiglitz shows clearly how the IMF’s ideology of market fundamentalism has been used to protect financial lenders in rich countries while increasing poverty in poor countries. He also outlines how the World Trade Organisation promotes hypocritical policies on open markets, subsidies and market competition that serve the interests of the rich countries.<sup>46</sup> A good example of how the strong subvert the weak in the WTO is given by Aileen Kwa.<sup>47</sup> She explains how the elite countries (USA, EU, Japan, Canada) control agendas and meetings, manipulate consensus, and intimidate weaker WTO members, in order to control the deliberations of the WTO for the benefit of the rich few. It will also be natural that the rich and powerful business interests will seek to dominate the world, but that this will eventually lead to a global “social contract” of greater international democracy.<sup>48</sup>

Transnational economic activities are now becoming relatively free of the land and hence of national attachments. That is, the earlier geographical attractions of natural resources,

quality and cost of labour, transportation costs, etc., within geographical boundaries in the location of businesses have become weaker as the factors of production internationalise. The importance of relative cost due to geographical factors is declining. Correspondingly, international strategies assume greater importance in the location of business components and further weaken any previously unique geographical advantages. It is to the benefit of powerful business that investment and profits circulate as freely as possible around the globe. Ownership is currently still concentrated in the richer countries, giving them a powerful advantage in the creation of global financial and political systems. Nevertheless, as a trend, the economy is becoming like ecology in its human involvement, i.e., more truly global, with regional, national and functional subsystems. This means that all participants can influence the system according to their relative strengths and organization. This will pit the Solar Plexus selfish dominators against the Heart level workers for the common good. It will also require a response to Kinsperson extremist reaction to change.

In this period of power relationships, the forces of autocracy and democracy will confront each other in the economic, cultural and political arenas. The “land base” of the global economy is the entire world. Global economic strategies require no less. The global captains of business operate initially in an anarchic system. The implications are staggering to those who believe that politics is a necessity - global economic activities, global information flows, global technologies, global methods of organizing people, global means to enhance or destroy subsystems and thereby influence their polities, all operate without real global political control by all the countries and people of the world. It is a vacuum that must be filled, but with what? Remember that the absence of a strong sovereign authority produced the warlords and the Mafiosi of the past, and that these easily became oppressive and exploitative. Their counterparts exist internationally today, as is to be expected in a Solar Plexus phase of global development.

In the stage of global Solar Plexus psychology, the strongest countries and more powerful global businesses (and criminal activities) will attempt control in an imperial manner, or as a political oligopoly.<sup>49</sup> This will create opposition and balance of power groupings. Greed and power drive the Solar Plexus psychology, together with deception. It creates winners and losers, and feelings of victory, or oppression and injustice. Unfortunately, all it takes is for fundamentalists at the Sacral Level to hit back with potent modern weapons, and the stage is set for a dispersed and bloody conflict in all parts of the world.<sup>50</sup>

In a closed system like the entire world, Market Fundamentalism (and its associated politics) everywhere would create an eventual monopoly or oligopoly in addition to booms and busts. The Butterfly Economics model suggests that free market enterprise without regulation produces immensely rich players in the political economy. This could even occur where many contributing economies are not of the Market Fundamentalist kind, providing the major players are. Given the consequent power of relatively few super-rich organisations, there is a danger that they would strongly influence global politics. If so, and there are sure signs of this influence in today's politics, then national economies and even the world political economy would then move towards the Corporatist State and autocratic rule “from above”. This can be counteracted by the “balance of power” of public opinion, articulated by an increasingly well educated, informed and networked “middle class” of people in countries and globally. Governing bodies in the world would then have to face the option of either

responding to the public opinion or seeking to destroy it. This would further determine the consequent path to either global autocracy or global democracy.

### *The Case of the USA*

What then is the role of the USA in history, in this first ever time in which there is an opportunity for world government? Will the USA operate from Heart or from Solar Plexus sources of power? Will it foster true democracy or autocracy masquerading as democracy? Like children, all nations progress through stages to adulthood. Each seven years represents a chakra period. In the first seven we learn the basics of survival, from 7-14 years we make the transition to active sexuality, from 14-21 years we are learning self-definition and self-centred initiative, from 21 (when we “come of age”) to 28 years we learn wider social and family values, and so on. The USA is currently, as a nation, in the Solar Plexus adolescent stage, albeit a powerful adolescent. If we examine the qualities of the Solar Plexus we can see this. There is also a more progressive movement in the USA that wants it to “come of age” and behave like a sociable adult in the world. These people will eventually change the culture of the USA to bring about the needed growth. But to do this, they will have to prevail over the entrenched and recalcitrant interests of profoundly selfish financial and political power.

A nation at the Solar Plexus stage of development will be imperialist to the limit of its economic, military and cultural power. It will also be profoundly dishonest as a matter of strategy, in order to orient emotionality to serve its self-centred interests. It will bloody its hands in evil deeds and claim them in the name of morality or even in the name of God, Who of course supports only the imperialist. All countries pass through this stage, some more powerfully than others, e.g. Rome, Byzantium, the Arabs, the Mongols, China, Spain, France, Britain, and now the USA.

In the 55 years following the end of World War 2 one country has bombed over 25 other countries<sup>51</sup>, has assassinated or tried to assassinate over 35 political leaders in other countries, has corrupted elections to obtain the results it wants in at least 25 other countries, has manipulated the political affairs of other countries on about 70 occasions in order to pervert the will of the people, has protected dictators and terrorists and trained them in methods of torture, assassination and disinformation to protect the imperialist’s own interests, has created a vast arsenal of weapons of mass destruction including chemical, biological and nuclear weapons, and has built eavesdropping devices into globally used technology including common computer programs and supposedly safe encryption hardware and software.

This same nation has set out to weaken or destroy the United Nations by not paying its dues and by bullying and bribing member states. It has set out to weaken its emerging “democratic” rival, the European Economic Union, by splitting its members and by attempting economic dominance through selective trade devices. This same country voted virtually alone in the U.N. between 1978-87 against the following resolutions<sup>52</sup>:

- UN decisions to maintain international peace and security,
- Increasing development assistance for poor countries,
- Protecting poor countries’ exports,
- Safeguarding the rights of poor countries in multinational trade negotiations,
- Improving human rights and freedoms,
- Disarmament and cessation of the nuclear arms race,

- Ceasing all nuclear test explosions,
- Non-use of nuclear weapons against non-nuclear states,
- The UN Conference on Women
- Establishment of a new international economic order to assist poor countries and international economic cooperation,
- Granting independence to colonial countries and peoples,
- The development of nations and individuals as a human right,
- Anti-racism,
- Cooperative movements in poor countries,
- The right of every state to choose its economic and social system in accord with the will of the people, without outside interference,
- Prohibition of chemical and biological weapons, and of new weapons of mass destruction,
- Education, work, health care, nourishment, national development as human rights,
- New and more just world information and communications,
- A world charter to protect its ecology,
- A UN conference on succession of states regarding state property, archives and debts,
- Prevention of an arms race in outer space,
- Protection against products harmful to health and the environment,
- Development of energy and resources of poor countries,
- An independent commission on disarmament and security issues,
- Strengthening the capacity of the U.N. to respond to natural and other disasters,
- Cooperation between the U.N. and the League of Arab States,
- The Law of the Sea,
- An industrial development decade for Africa,
- International cooperation on external debt problems,
- The indivisibility and interdependence of economic, social, cultural, civil and political rights,
- Measures against Nazi, Fascist and neo-Fascist activities,
- International cooperation in interrelated areas of money, finance, debt, resources flow, trade and development,
- A zone of peace and cooperation in the South Atlantic,
- Need for result-oriented political dialogue to improve the international situation,
- Establishment of a comprehensive system of international peace and security,
- Improving the situation and human rights and dignity of all migrant workers,
- A convention on the rights of the child,
- Prevention of international terrorism, studying the underlying political and economic causes of terrorism, convening a conference to define terrorism and to differentiate it from the struggle of people for national liberation.

One can see from the quality of these resolutions that the U.N. is working at the Heart (and Throat) level to seek positive outcomes for all of the people and countries of our planet. The country voting against these worthy aims is of course the USA. It clearly does not want an international democracy as represented by the U.N. According to its voting pattern, the USA has been anti-democratic, anti-progressive, and anti-humanitarian. This is a shame, given its national ideals, and the wishes of many of its people. But it does represent the wishes of the

powerful financial-military cabal that controls much of American politics. By extension, this group also seeks to control much of the world.

### *Global Clash of Cultures*

The great diversity of the global world today means that politics has necessarily gone beyond sovereign states and even global organizations. World politics contains all levels previously mentioned. Global power groupings can now both create and contain violence for limited periods. However, it will be global human and societal development that will bring about a lasting, consistent and economically viable peace, when strong enough. Global politics is entering a period where in the absence of adequate global political institutions, direct public action will increase. This is the beginning of the power of truly global public opinion. It will seek to work with and influence the existing institutions, but will override them in situations where they do not match the vocal and organised public opinion. Attempts to control international media by the rich few will only delay the true expression of global opinion.

From the Periodic Table of Human Behaviour (Figure 2a) we can propose 49 basic types of culture, of which a smaller number will be relevant today. Their different capacities and viewpoints create a potential for conflict, yet the manner in which this conflict will manifest depends on their innate qualities. In general, the closer a culture is to the physical qualities of life (the lower chakras) the more likely it is that a clash will be physical. To this must be added the ability to create large armies with potent weapons, in order to create the power that will affect the likelihood of conflict. The ability to create a military-industrial complex increases with chakra level, and adding these two trends together shows that the greatest probability for an aggressively physical clash of cultures is at chakra levels 2 (Sacral, Kinsperson) and 3 (Solar Plexus, Loner). Culture clashes at higher levels are more likely to be in the form of economic competition, values about human rights and welfare, and ideas and policies about the best way to ensure the well-being of all on earth.

These clashes can be characterised as:

- Level 2 – reactive, with rigidity,
- Level 3 – competitive, with dominance,
- Level 4 – cooperative, with harmony,
- Level 5 – intellectual, with ideation.

It is the clashes of levels 2x2, 2x3 or 3x3 that are most dangerous for world peace. Most Arabic nations are of Kinsperson culture (predominantly, with individual variations within cultures), as are some East Asian nations such as North Korea. The conservative wing of US politics is predominantly of Solar Plexus culture, and when in power these Loners increase the probability of warfare with level 2 and 3 nations if their power interests are threatened. In terms of military-industrial might, the recently sleeping giants of the modern world, China and Japan, would be a threat to others only if provoked. China is building a military complex, but is more interested in commercial “warfare”. Japan has been through the fires of imperialism and so far has a preference for peaceful solutions to conflict. India has shown little tendency towards imperialism. However, these three Asian superpowers are now increasing their military forces. This is most likely to be in response to a need to protect their future resource supplies as world conditions deteriorate.

Theories about culture clashes will follow the levels listed above in their viewpoints. For example, Samuel Huntington's theory of nine geopolitical regions of civilisation in the world<sup>53</sup> is based on Level 3 assumptions of competition and dominance, and so will appeal to people at that level. His theory could be accepted by conservative Loners and influence the strategy of some countries (as it appears to have done in the GW Bush administration in the U.S.A). For some this could then become a self-fulfilling prophecy.

However, an analysis of how the cultures operate shows that while Level 2 and 3 cultures focus on the tribe/nation and country, Level 4 and 5 cultures operate as cooperative like-minded groups that cut across ethnicity and country. They are truly global sub-cultures harmonising with each other and interacting with the lower levels. This may confuse those at Levels 2 and 3, and they may even suspect conspiracy. In fact, in global terms the Level 4 and 5 *cultures* are the emerging global "middle class" between the old elites and the poorer people. They are those people who will bring in new, democratic international institutions by operating globally. They do this now by direct international connections, and by working through existing structures in all countries. These people are the bright forerunners of a new civilisation. They are truly the hope for the world, for without them the world will sink into chaos. Think about it – without their moderating influence, the law of the jungle, with its powerful weapons and dangerous technologies, will destroy the world as we know it.

### ***The Uniting of Nations***

When the United Nations started in 1946, most of the 51 member states were democracies, but at the end of the 20<sup>th</sup> century, many of the over 190 members were one-party states. More importantly, most countries and peoples of the world are, at the beginning of the 21<sup>st</sup> century, underdeveloped in an economic and a social sense. About 61% of the countries and 55% of the people of the world have democratically elected governments.<sup>54</sup> This is fertile ground for conflict over the political nature of a formative global government. The rates of population increase are higher in countries at the Sacral and Solar Plexus levels than in countries at the Heart or Throat level. Could there be a corresponding global increase in the influence of the lower over the higher chakra levels?

Countering this concern is the long-term improvement in economic and social indicators for the countries at the lower developmental levels. This social change suggests an evolution in chakra psychology. Also, if the influence of the higher chakras is greater (as implied by the Curve of Influence at Figure 8 in ch 4), then a gradual improvement in global psychological capacity is probable.

The conflict within the global system at the Solar Plexus level is likely to stimulate Hobbes' social contract, in which agencies such as the United Nations are strengthened and given some sovereign power to maintain law, order and development in the world. The process will be gradual<sup>55</sup>, with much opposition from the stronger global businesses and powerful countries with vested interests in anarchy and therefore in imperial control. However, the countries and organizations at Heart and Throat levels will initially drive the process, supported by those global interests that suffer under the anarchy. Powerful global actors unrestricted by ethical agreement, social conscience and ecological concern will clarify the need for common global values to be upheld, of benefit to all.

This will call upon leadership of the highest kind. The best leaders will be international statesmen and women, with a good understanding of the wide range of issues involved, who are able to lead towards a goal of a voluntary integrated world polity.<sup>56</sup> As individuals, they would need to operate at least at the Ajna level. Existing political organizations and public opinion would need to acknowledge that those with comprehensive integrative capability and vision should be in crucial positions where their talents can be put to best use.

At present, the global institutions of political integration as they exist in the United Nations system are formally democratic in character, or semi-democratic as in the case of the Security Council. They are strongly influenced by the more powerful countries with some corresponding balancing coalitions among the weaker countries. This is similar in principle to the gradual introduction of democracy into nation states, the evolution of which depended upon improvements in the economy, distribution of benefits, communications, education, the integration of diverse groups and their cultures, and the acceptance of broader forms of equality and human rights. The implications of this for world politics in relation to countries and interest groups are clear.

It is for our mutual benefit and security that all people in the world should have a good standard of living, and that we should work towards this end.<sup>57</sup> The distribution of economic benefits needs to be improved, especially to give lower income countries a better chance through international agreements on trade and finance.<sup>58</sup> Communications need to be free, instantaneous and world-wide, noting that this depends on, among other things, the conditions of local economies and politics. The world polity should also promote literacy and education for all, at least as an objective subject to existing economic constraints.

A global culture is developing, not one of sameness but one with sufficient commonality to acknowledge and respect differences. Just as in existing multicultural democracies, this would have an ethical basis, which, while accepting the presence of different moralities, would have an agreed normative basis for the legality of actions.

Globally, we are now seeing increasing Solar Plexus level combativeness within the international system, beyond which some individual countries have already passed. The positive side of this is that it is freeing the world from the rigidity of great differences in the structure of international relations. As older elitist certainties fall apart, a new order of “middle class” countries that accept the need for cooperation is developing. There is still much to be done, as the gap between the rich and the poor in the world appears to be widening, a sure sign of global Market Fundamentalism and its political expression.<sup>59</sup>

The globalisation of the economy is proceeding rapidly but the “externalities” of ecological and social effects need urgent incorporation. We cannot avoid the global limits of our actions. In earlier times, the “external” effects of warfare, economic development, population growth, technological development and a range of political decisions could be ignored because they were external to the limited part of the world in which they took part. As these effects multiply dangerously to the point that they can destroy all civilized life on earth, we need cooperative global management to sustain a future for humankind. This means at least Heart level leadership, for any less will not have the vision or the capability.

Heart and Throat level countries will lead in terms of evolutionary potential, though they are not necessarily the most powerful. They are most likely to agree to forms of global governance because of the very nature of their expression. This will stimulate and accelerate a greater conflict of ideas and actions than would have otherwise developed, and will hasten global evolution. There are dangers of reaction and aggression in such speeded development. However, the potential for serious global systems disarray is now so great that rapid global integration is urgently needed. Reactions against progress need to be managed with diplomacy, understanding and appropriate action. Of urgent need now is leadership that will bring the diversity of cultures in our beautiful world into a harmony of cooperative, compassionate and creative life together.

There is much to be done, but looking to the future, the possible evolution of countries beyond the Throat level will include a natural tendency towards conflict resolution and integration into a broader system. They will weigh their tendency to relinquish national sovereignty in the rising need for global integration against any remaining Solar Plexus tendency towards competition and separatism from other countries in the world. They will seek a broad commonwealth of countries to better manage world affairs. In this way they will then seek to help the United Nations to become a democratic arbiter of the highest wishes of humankind.

### *(ii) National Polity*

Countries at the Throat level have diversity and inter-dependency that require high level principles of conflict resolution and integration. Once more, the principles of ecology and convergence can model this process. In the Base and Sacral stages of human development, the various factors of life were comparatively unified as social institutions and with the biosphere. In the Solar Plexus, Heart and Throat stages, diversity increased in the factors of life and between humanity and the biosphere. In the Ajna and Crown stages, convergence integrates these factors into a unity again, but with exceptional “added value”.<sup>60</sup>

This means that when a country reaches the Ajna level, a guiding polity integrates, aligns and harmonizes its many diversities and subsystems, such as economic, ecological, ethical, technological, information, human rights and culture systems. The individual feed-in to the political process is more comprehensive and direct than at present, perhaps making use of what we can now imagine as information systems modelling. The overall degree of discipline required to maintain all systems integrity and harmony would be mostly voluntarily agreed to because of a commonly recognized need. However, certain basic directives about maintaining planetary life systems would be strictly enforced.

A wide range of mechanisms of conflict resolution will be well developed because, at the Ajna level, the political concern is for *all*, not just for the powerful (Solar Plexus), the majority (Heart), or the active participants (Throat). No one and no-thing are left out. Jurisprudence will seek to identify the higher level values to resolve conflicts, and to establish an information model that explains how particular values contribute to diverse systems maintenance and evolution. It will seek universal patterns and laws in order to convert existing systems towards them.

As the Ajna polity firmly relinquishes all dysfunctional behaviour, true unity in the diversity is understood, achieved, and managed. The polity understands clearly that total systems integration and conflict resolution are not possible at the country level because the country is a part of the more powerful global system. However, this helps clarify what aspects *can* be dealt with at the country level, with at least moderate effect. The role of the geographical parts of the whole at different scales, and their different possible functions becomes a major concern, borrowing from territorial ecosystem theory. Models of political functions essential to each geographical level and cultural “biome” are developed, with corresponding policies about centralism and decentralization. There is a growing recognition of virtual cultural groupings independent of territory. Like memes, their ability to integrate diverse territories is facilitated by instant global communications. These ideas and their practice within Ajna level polities lead the way in global diplomacy, aiming to expand alliances, integrate regional blocs, and strive for growing voluntary agreement to a wide range of regulation through the United Nations and other voluntary agencies.

While global politics still operate at the volatile Solar Plexus level, Prisoner’s Dilemma strategies apply, which assume non-cooperation. Thus an understanding of the chakra levels and rays of the various players is useful in guiding diplomacy in the application of deterrent strength and in modes of negotiation. This deterrence and mutual protection now applies in a range of convergent systems, including the global economy, defence, ecology, technology, and information networks. If misused these systems can now be lethal to the way of life, standard of living and general well being of individual countries and people. This is likely if unregulated. Alternately, they can be creative and developmental if part of a democratic global polity with effective legislature, executive and judicial functions.

The higher octave of Sacral level rigidity is the Ajna recognition that strong discipline is required to achieve holistic integration. The global ecology, economy and political ecology need firm, effective control mechanisms if they are to work in a potentially anarchic world. This is what “deep ecology” is ultimately about, even if it confuses the role and value of human consciousness. It is also what Einstein understood when he said, in response to the spectre of nuclear war, which was the first great stressor for political globalisation, “We must not be merely willing, but actively eager to submit ourselves to the binding authority necessary for world security.”

Working up to a global polity will take time, but the impetus and need for it is within the understanding of the Solar Plexus survival-of-the-fittest psychology. It is clearly within the capability of the Heart and Throat psychologies. If clearly defined and rigidly enforced, even the Sacral psychology can comply. In other words, it is possible. Now is the time for individuals of all persuasions to work towards the needed understanding, to help bring in the new global democracy.

## **Intrinsic Level of Work**

In arriving at his seven levels of development and civilization, Graves started by trying to define a healthy personality. He found that what this meant to various people depended on the freedom of choice that they allowed themselves, and that people functioned perfectly well within their own definition of a healthy personality, no matter what level it was. He found that healthiness, therefore, is living within one’s intrinsic level of freedom.<sup>61</sup>

When this is translated into work situations, healthiness becomes an optimum effectiveness within one's intrinsic work level. It is remarkable that Graves' conception of the healthy personality in levels ordered by relative freedom corresponds to the findings of Jaques (1976) in relation to work capacity. Jacques found that the degrees of abstraction of work that people are capable of are also grouped into clear levels or stages. The psychological mechanism of "level of abstraction" that a person is capable of corresponds to Graves' degrees of freedom allowed to the self. It is the level of abstraction that determines what level of free behaviour is possible. At higher levels of abstraction, one is more capable, and therefore freer to think, feel and behave in a broader and more comprehensive sense than at lower levels.

Jacques' levels of abstraction as intrinsic work capability show how the psychological basis of human development manifests in major life activities. His modern research reveals a close correspondence to the chakra levels of development. I suggest that it is the number of chakra petals at the 7 levels that indicates the degree of comprehension, abstraction, and freedom.

### Basis for Jaques' Levels

Jacques arrived at his levels of abstraction by two major routes. First, he analysed bureaucratic organizations, which led to a proposal that there exists an intrinsic bureaucratic structure composed of a limited number of organizational strata. The boundaries of work within this structure are defined by different timespans of activity.

Second, he used research conducted by Isaac and O'Connor on discontinuities in psychological structure and development<sup>62</sup> that applied problem-solving to conditions similar to real life. This works by first deciding the nature of a problem, and then by working on it as it changes with changing circumstances. This approach to problem-solving is significantly different to IQ testing because it requires a fresh approach to new problems.<sup>63</sup> It yields a multi-modal distribution of performance scores, in contrast to the uni-modal Normal curve of IQ test scores (see Figures 8 and 10).

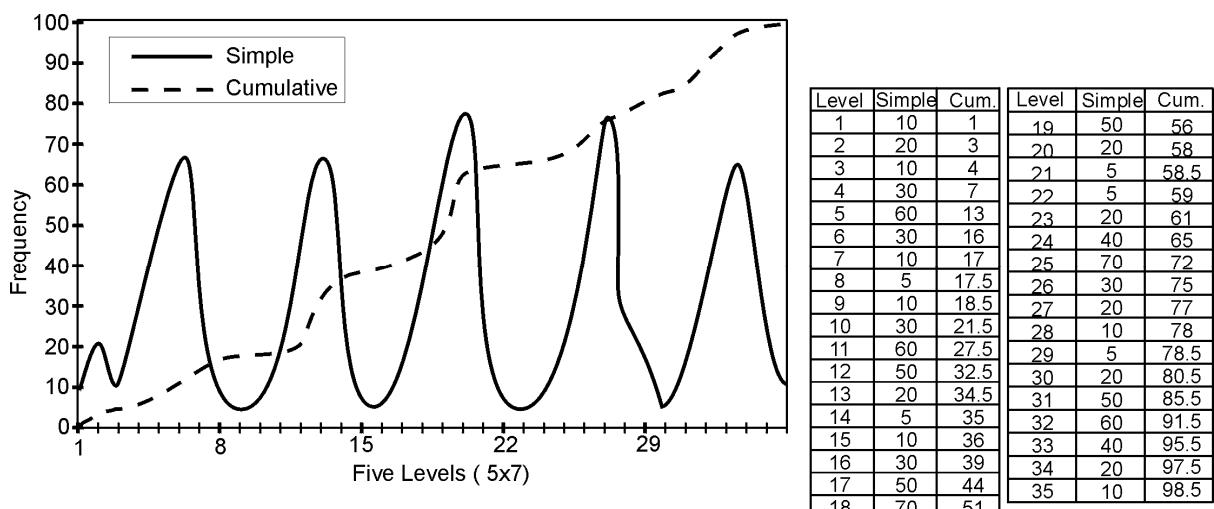


Figure 10. Multi-Modal Distribution

The implication is that when dealing with new real life problems there are clear steps in capabilities among people. Once the problems become familiar and no longer require the initial learning, the distribution of performance scores becomes continuous as the separate steps disappear. The latter's similarity to IQ testing is that once the nature of the problem has been grasped; the test becomes static because there is little that is unexpected in a class of familiar problems.<sup>64</sup> The method has been learned, and only the items to which it is applied differ.

This experimental research supported Jaques' observations about discontinuities in the capabilities of people in bureaucracies. He generalized his findings about the significance of work in bureaucracies to human capability in a wide range of situations, drawing on sociology to indicate that work provides a medium for a person to experience the quality of society and his/her own identity. Work provides a prime contact with the external world and helps maintain a primary sense of reality. It tests the relation between one's own psychological processes and the external world. He then noted that, in industrialized countries in the mid-20<sup>th</sup> century, 80 to 90 % of males worked in bureaucracies<sup>65</sup> compared to less than 20% before the Industrial Revolution, when the bureaucracies were limited to government and religious organizations. The large increase since then is mainly due to commercial development and the creation of the limited liability company in the mid-19<sup>th</sup> century.

He points out that the management of bureaucracies affects individuals and their attitudes to society and government, especially their democratic and community sense, and hence gives managers a heavy responsibility not to undermine these. Bureaucracies have greater relevance as a modern phenomenon linking economic, social and political functions in people's lives. They also contain a range of work capability levels and management styles, and provide opportunities for individuals and groups to move to different levels.

From the bureaucratic work situation, Jaques then isolated intrinsic levels of psychological capacity that expressed as work capability. The higher the level of capability, the longer the time-span of tasks that the person could plan and implement. Time-span, the capacity to plan and proceed into the future, corresponds to the ability to process and categorize information in the present. This is because the longer the task's time-span, the greater its complexity and hence the need to order complex information into groups and hierarchies.

Hierarchical levels of categorization are common to IQ tests, for example, the similarity between a peach and an orange (fruit), between a peach and celery (food), a peach and a tree (vegetation), peach and dog (living biological species), and peach and diamond (part of a kingdom of nature), etc. Jaques noted that in categorizing, say, a chair, the bits of information that are its components (legs, seat, back etc.) are pulled together to form the category of "chair." However, it becomes in turn one bit of information in defining the wider category of "furniture." In so doing, there is a jump or discontinuity when moving from an item to a new encompassing category. The jump is in information processing capability, described by Jaques as:

"The principle involved can be stated in the following general terms. The capacity to manage activity through time is the counterpart of, and depends upon, the capacity to analyse and detail situations, to pattern and order the detail. The capacity to

analyse, pattern and order detail depends upon the organizing and conceptualising capacity of the mind. The wider the span of the hierarchy of concepts a person is capable of manipulating, the greater is the range of detail he is capable of organizing and therefore the greater his work-capacity. Since categorization is a discontinuous process, so too will work-capacity in populations be found to be discontinuous.”<sup>66</sup>

### **Jaques' Levels of Abstraction**

Further work on the dynamics of bureaucratic systems produced data suggestive of a regular and predictable pattern of growth in work-capacity of individuals. It led to a hypothesis that work-capacity would mature in discrete stages, with intermediate periods of adjustment. A description of Jaques' seven levels follows.

#### **(i) Perceptual-motor Concrete      (time span 0-3 months)**

Tasks are assigned in concrete terms and carried out in direct physical contact with the output. The tasks are completely specified, discrete one-at-a-time jobs, such as copy typing, a machine operator working to blueprint, or a clerical officer checking administrative data. The whole of the task is at hand in a concrete sense. There are no managerial roles at this level as the work objectives are completely specified according to defined circumstances, and workers are not expected to make any significant judgments on output or circumstances.

*Comment:* The concreteness of this level corresponds to the materiality of the Base chakra, to Kohlberg's moral instrumental-relativist level, and to materialist and behaviourist psychology. Where a person's energies have not yet risen above the Base chakra, only work at this level is possible. However, those persons operating at chakra levels above the Base can also operate at this level by choice.

#### **(ii) Imaginal Concrete      (time span 3-12 months)**

The task goal can no longer be completely specified and so imagination is required in construction of the project. The task is still concrete as the output can be imagined in concrete terms. For example, a civil servant planning a 6-month investigation to improve a departmental policy, a foreman planning the work of his section including retraining and development of operators in new methods to be operational within 9 months, and a social worker assessing clients' needs.

The quality of the capacity involved is that of being able to hold the concrete problem firmly in imagination and to work with it mentally, without continual testing by tactile manipulation of a physical thing. The terms of reference are incomplete, and the work requires a situational response, i.e., judging or interpreting needs according to the specific situation. However, there is no requirement to make decisions about how to deal with other types of situations in the future.

*Comment:* This move to the first stage of organizing people and structuring work corresponds to the Sacral chakra's focus on simple relationship pattern and the Kinsperson's elementary structuring of agricultural and other work. Kohlberg's interpersonal concord level of morality is also at this level of capability.

**(iii) Imaginal Scanning      (time span 1-2 years)**

It is now physically impossible to oversee or imagine all at once the whole task because the scope of activity has become too wide. It is possible to mentally scan the whole, but only one bit at a time, e.g., a small business owner mentally running over activities involving 150 employees, particularly major activities such as sales and stock levels, orders, profits and staffing. The information handled at this level tends to be conceptual in terms of indices, program data, ratios, etc., that must be translated into an imaginal picture of the tasks controlled. Continual scanning of the total task is required to assess progress relative to goals.

The performance indicators are based on the various parts of the task rather than on the whole, which is bound together by feel rather than by direct perception, supported by conceptual indices about the whole. The interplay of the various parts must be sensed without direct perception of their interactions creating the whole. This level involves systematizing actions to meet a sequence of needs, but without making decisions about the reallocation of resources to meet anticipated needs. The existing system is optimized.

*Comment:* The Solar Plexus chakra with its correspondence in the expansion of business enterprise beyond the Kinsperson capability is appropriate to this level of capacity. It integrates and focuses relatively concrete urges and activities. Kohlberg's law and order orientation is necessary to maintain effective discipline in diverse, impulsive and relatively concrete tasks and situations.

**(iv) Conceptual Modeling      (time span 2-5 years)**

At this stage, the quality of abstraction changes from carrying out concrete tasks to abstract mode of thought. In designing new policies, proposals or methods of work, the higher the level of capacity of the designer, the more generalized will be the design (i.e., less like existing designs). At this level, the designer is usually required to start from existing designs (policies, methods, etc.) and produce new ones that improve upon the old. For example, a civil service Assistant Secretary, given the task of proposing new ways to serve the community, including analysing organization changes, calculating costs and preparing a practical program for implementation, or a factory general manager implementing a plant-wide program of change so that in four years, half the factory's 1200 employees will be working on new products, and half will be using new methods and equipment.

The task requires mental contact with what exists along with developing new ideas and methods to produce different things, i.e., not just modifying the old but departing from it. The person at this level goes to basic concepts to adapt existing systems to alternatives, but without decisions on the reallocation of resources to meet needs for services of new kinds. The planner cannot see the project in concrete terms but he or she intuits the total form and content. Only as the project proceeds does it become more explicit and detailed, with the final output being specified only during the final stage.

Innovation in the creation of new designs starts at this level. The abstract mode of work is one in which concrete problems are worked on without dependence on existing forms, and with a detachment that allows the development of alternatives.

*Comment:* The Heart chakra level expands from the Solar Plexus powerful self influence to produce improvements of greater benefit for all. This corresponds to dropping narrow concrete level attachments and abstracting to wider applications. Kohlberg's social contract orientation is also a departure from individual or group-specific values in favour of principles applicable to all.

#### v) **Intuitive Theory** (time span 5-10 years)

With its longer time-span, this level of abstraction offers little contact with the concrete reality of the field of responsibility, and calls for applying generalizations derived from an intuitive theory. This level of capability applies to CEOs and managers of Departments and Divisions such as Under-Secretaries in the civil service. The longer-term future is fashioned and the operating details are left to subordinates. Policies, plans and strategies apply to a broad field of need and resources can be re-applied within that field, but not for services outside it.

The intuitive theory built at this level allows the operator to function with very limited contact with the concrete. Each specific case is generalized for heuristic incorporation as a part of a general formulation. The output is largely at the policy and strategy level rather than as a project that eventually can be specified in concrete details. The building of theory calls for developing patterns of information intuitively using a range of abstracted indices. Decisions are based on the intuited theory, and feedback is in the form of an intuitive perception of policy effectiveness.

*Comment:* The Throat chakra individuality and creativity provides the basis for intuitive theory development. This also corresponds to Kohlberg's universal-ethical (personal) orientation in the personal theory of universal ethical principles. It is the high level of abstraction, detachment and personal intuition at this level that allows the creative pattern building or theorizing that attempts universal application.

#### (vi) **Institution Creation** (time span 10-20 years)

This is primarily a policy setting level but the management of institutions also moves towards the creation and establishment of new institutions such as very large enterprises that commonly work with central governments, government departments (e.g., civil service Deputy Secretaries and army generals). Jaques was unable to specify in detail the qualitative changes to the mode of work at this level, but Hilmer believes that high intellect and breadth of vision are required.<sup>67</sup> It would seem that Hilmer is correct in that a vision of the whole system of which one's own institutions are a part is necessary in order to anticipate changes relevant to one's own institutions. Such a broad vision would enable the integration of the intuitive theories at the former level into a larger, whole conceptual model.

*Comment:* The Ajna chakra resolution of conflicting differences and integration to a whole system leads to the broad vision of this level of capability. The vision of the whole system allows the constructive creation of new institutions and the reorganization of the old to fit more functionally within the larger system. Policies are set with this in mind. At a deeper level of understanding, the time span could extend beyond current lifetimes, incorporating the past and future eras. Energies and awareness are set in motion to influence the integration and direction of the whole.

**(vii) Environment Creation (20+ years)**

Jaques has nothing to say about this level, though he believes that aspects of the previous level may apply. Hilmer believes that sensing emerging trends and influencing the external environment are important.

*Comment:* People at this level would be concerned with influencing the whole, currently global in reach, involving global economy, culture and politics. It would correspond to the Crown chakra stage with its emphasis on the unity and purpose of the whole. The span of consciousness at this level is huge and ultimately covers all existence on the planet and its relationships within the solar system and beyond. Not only does the time span have no limits in either direction, but it also extends beyond space-time to the archetypal world that contains all the probabilities of manifestation, including those of time and multiple dimensions.

## Change of State Discontinuities

Jaques used the analogy of the different states of water to explain why discontinuous levels of psychological abstraction would occur.<sup>68</sup> More heat is required to increase the temperature one degree across a change-of-state barrier (ice to water, water to steam, and steam to superheated steam) than is needed to increase the temperature one degree within the same state. In other words, a change *between* states requires more energy than a change *within* a state. Correspondingly, if energy were applied steadily, more would be required for a jump in level of abstraction, using this physical analogy.

The example of water is useful because it shows how the same chemical substance has different forms according to its energy state. Varying the water's heat energy (i.e., the speed of movement, or frequency of vibration of its molecules) creates the four very different forms (ice, water, steam and super-heated steam). To generalize, consciousness exists in different forms according to its frequency. These may be the forms of kingdoms of nature, or of levels within kingdoms. For human consciousness, the energy process appears to be the same, in that an extra energy boost is required simply to cross the internal barrier of form.

What is the barrier of form? It exists as the difference between psychological constructs. Each chakra level has its own generic paradigm that expands on the previous one, but with a different organization of content. The energy required to reorganize that content is the additional energy required to “jump the barrier” between levels. The need for this comes about as a result of our experience of thought, word and deed within level, which increasingly become discordant with issues not resolvable at level. As these discordant issues become pressing, they are addressed until the paradigm must expand to resolve the discord.

We are dealing with a psychological process, and self-conception is likely to apply. Some may find the additional energy required to attain the next level of abstraction too daunting and settle for the comfort of their current level. With others, the self-concept of their “level” in work and life could produce a contagion grouping effect. In this effect, someone may allow the psychological binding of belonging to a particular group-think to override his or her nature, the characteristics of which may be continuously distributed (like socio-economic status, IQ or age). This “bunching” within the boundaries of such groups produces marked discontinuities between the groups.<sup>69</sup> This enhanced psychological effect is also seen, for

example in the psychological and behavioural differences between males and females, brought about by the psychological enhancement and contagion of underlying biological sex differences.

Whatever the reasoning, Isaac and O'Connor noted experimental discontinuities, reproduced in a simplified model form in Figure 10.<sup>70</sup> Interestingly, their distributions within levels are on average Normal (bell-shaped, see Figure 8). When the Normal curve is plotted cumulatively it becomes an S-curve. When the series of Normal curves is plotted cumulatively, a clear series of steps is shown (Figure 10). Plotting cumulatively simply shows graphically the numbers of people above or below any level of capacity. The steps so depicted show the breaks in the strata of capacity.

The size of the jump between chakra levels is indicated by the difference between the number of chakra petals, and the relative amount of effort required is indicated crudely by this difference divided by the lower level number.<sup>71</sup> The large jumps are to the Ajna and Crown levels. The amount of energy required to make the change would be correspondingly large but, at the higher levels, the self-aware capacity to work on oneself augments the process, which greatly increases the energy flow applied to bringing about the required changes. Providing that the earlier personality transformations are almost complete, the energies in the final two stages are essentially those of resolution and realignment of the whole being, bringing the higher energies and awareness permanently into play.

The huge jump in energy required for the last stage indicates what is required to move to a new kingdom of nature, above the human. This is a vastly significant new order of change of state discontinuity.

### **Applications to Other Disciplines**

The innate work capacity of adults can be assessed in children by their ability to handle frustration, and delay gratification for different periods of time. These abilities are required to operate at high levels of abstraction and long time spans in an adult, and are in accordance with Jaques' findings. In *Emotional Intelligence*, Goleman shows how ranges of emotionally based competencies correlate with success in life. He quotes a study of gratification delay in preschoolers that correlated with subsequent social and academic success as adolescents,<sup>72</sup> and predicted success better than IQ testing did. Poor impulse control in childhood is a powerful predictor of later delinquency, again much more so than IQ.

This role of emotion, positive and negative, in work capability indicates that capability is far from being just cognitive in nature. Levels of social capability may culminate in the qualities of right universal human relations, such as the range of types of love.<sup>73</sup> Intra-psychic capability might range from simple delusion of one's own making, to attunement with spiritual beings. Kohlberg's related levels of moral development are a form of moral IQ influencing success.

"Scientific" social researchers—be they psychologists, philosophers, or others—have tended to focus on the mental, yang side of consciousness in analysing the factors of human progress. The chakra theory indicates the alternating importance of the emotional-intuitive or yin influence and the physical-mental or yang influence in development. During later levels of development, however, the two streams merge.

Work capability will therefore influence a range of human systems, e.g., the economic, political, social and scientific, as well as the narrowly conceived bureaucratic. Any change in these systems is likely to be because of growth in levels of capacity of their members. As Jaques puts it, “Bureaucratic systems are markedly influenced by the rate and amount of maturation in work-capacity of their members. Each time one member traverses the boundaries of a work-stratum, a serious disequilibrium is created. If this event occurs at the top of a bureaucratic system or at the top of a department within it, then that system or the department will be under enormous pressure to grow.”<sup>74</sup>

When one member, group or subsystem crosses a boundary of a human system the disequilibrium creates a pressure for the rest to grow. This may be more so if the person is in a position of power, but it does apply to all. If generalized to global human systems, we can perceive a chain of uplifting influence from individual breakthroughs, through various group breakthroughs, to world breakthroughs. A cynic might add that breakdowns would occur in the same way, but the weight of evidence has greatly favoured human progress in the 20<sup>th</sup> century, in spite of the many conflicts. Here is a mechanism of “environmental” influence on upliftment in addition to the innate rate of development of an individual or group.

### Implications of Innate Levels

Our capability grows from birth to maturity until the innate level is reached. Further development then is slower, and depends on the effort and application put in. Growth in group levels depends on the interaction of individual growths. Initial resistance to change may give way to “ground swells” or cultural paradigm shifts when the majority is ripe for change.

Jaques points out that individuals with a range of longer time-spans can work on activities requiring only a short time-span, but they will produce different outcomes.<sup>75</sup> For example, a level 1 person asked to photocopy a document would see producing a good copy as a concrete task. A level 2 person would wonder if the copy was what the person really needed and might ask. A level 3 person would see photocopying as a typical level 1 task and might develop a better workflow to expedite such tasks. A level 4 person might question why copying was even necessary, and link it with other ideas to design a more efficient system for disseminating and storing information.

Job activities should match levels of capability. Any bureaucracy normally has mismatches. Some people will struggle and fail in jobs requiring a higher level of abstraction than they possess, while others will languish in jobs well below their capability. This can be generalized to all systems employing people or in which people take part. Any activity will require a certain level of abstraction, and people at a range of levels will perform the activity with different types of output. This is significant when we look at what individuals or groups do when their innate capabilities are higher than their level of work.

In office politics, the very ambitious and power-oriented players are those who scramble to the top regardless of others. They make tactical alliances and may seek to “clone” others or create cliques for mutual power benefit. They usually have a large component of the Solar Plexus chakra influence in their makeup. Yet the intrinsic level of capacity for this level is

that of lower to middle management, which implies that if they get to senior management, they will most likely be out of their depth, unable to show the true leadership required at higher levels. Unless they have people of higher level capacity around them to protect them, they will be a threat to the success and stability of their organization.

Is there any evidence for this office dynamic, other than common observation? Professors Luthans, Hodgetts and Rosenkranz found that there are mainly two kinds of managers in an organization—the *successful* and the *effective*.<sup>76</sup> The *successful* managers get promoted quickly because of politicking, networking, gamesmanship and putting others down—the Solar Plexus style. The *effective* managers have committed staff and high quality performance, because of good human resource management and communication—Heart and Throat capacities. Rarely are managers both successful and effective. Oddly, good human resource activities contribute least to manager success, while networking contributes least to manager effectiveness. The overriding ambition of the Loner drives him/her upward regardless of effectiveness. If a group of such people takes control, then failure in a stressful environment is likely.<sup>77</sup>

Improving the employment productivity by the matching of levels is essential if human potential is to be fully utilized. But this matching is unlikely to occur nearly perfectly and so a large amount of “wasted” talent will be available for activities outside of paid employment. Graves found for his Involver level people that if they were not fulfilled at work then they quietly took up more satisfying activities elsewhere.

Within an organisation, those with surplus capacity will attempt to use it by making innovative suggestions at a higher level of work capacity than is required for their position. If they have sympathetic supervisors, this can be of great benefit, but if not, then the frustrated energies may be turned to more informal or alternate avenues such as “skunk works” (unofficial innovations), professional organizations and union activities. An enrichment of these alternate subsystems can occur as a result, stimulating the diversity of human creativity and the quality of the whole system.

Some with surplus capacity will look outside of their current work to become effective participants and leaders in other places. They can put their unused capacity into politics, social activities, research, commerce, education, art, religion, family, human development, and spirituality among others. This is quite significant for these activities or movements. Although they contain “full time” members, their broadening and participative basis often comes from part-time members. As a consequence, the range of higher-level unused capacity impels the progress and development of many types of activity on our planet.

There is insufficient testing to determine these levels of abstraction around the world. One would expect democratic countries with high standards of living and levels of education to have human systems and bureaucracies that support the higher strata of capacity. However, Jaques notes that, in middle and lower income countries, individuals stand ready to take over control of their government, bureaucracy and enterprises should the opportunity arise. Their work capacity has developed in other situations regardless, and they only needed training in relation to particular technologies, and not in innate capacity.<sup>78</sup>

In assessing the impact of chakra levels within countries, the size of populations is important. More populous countries will have a larger absolute number of citizens at either end of the distribution. Therefore the larger the population, the more people are likely to exist at the higher capacity levels. Relatively speaking, a country with a large population might still have the same number of people of high capability as a smaller country whose population has a higher average level.

These numbers and proportions are significant for the international levels of commercial organization, and diplomatic, information, scientific and military capacities. They help explain the balance of powers, the creation of economic blocs, and the burgeoning of global virtual companies free of geographical limitations, which can draw upon the global population for personnel at any level. The larger the pool, the greater is its access to competent high-level leaders and executive work capacity.

The increasing number of international institutions and the steady move towards globalisation calls for increased executive leadership at very high levels. If need outstrips capabilities, the formal systems will be in trouble. However, global surplus work-capacity at the higher levels (from mismatching and sheer surplus) can flow into independent activities with global or international objectives. We already see signs of this in voluntary movements concerned with world ecology and environment, alternative health, spiritual development, communications, research and those activities generally guided by the admonishment to “think globally and act locally.” Democratic Enterprise at the Achiever level also relies upon this surplus capacity. These various activities influence other groups and nations to move more quickly to Heart, Throat and Ajna levels of behaviour.

If global political systems were to remain at the Sacral, Kinsperson level, their mechanisms would still be organized in the feudal manner, stratified according to family, gender, race and religion (and their equivalents nationally), regardless of innate ability. This can produce great inefficiencies and under-use of needed capability in the formal mechanisms. For global mechanisms to operate effectively, they need to be stratified according to innate ability regardless of family, gender, race and religion.<sup>79</sup>

## **Levels of Bureaucracies**

How might global bureaucracies evolve? At the Sacral level, race and kin can create nepotism and hereditary leadership, with action by hierarchical fiat. At the Solar Plexus level, power groupings become important, with cabals and cliques predominating as the various units compete for power and resources. Action is dictated by the more powerful in the hierarchy but may be subverted by others. The bureaucracy is then an agent of dominance, i.e., “the bigger the better” and “might is right.” Relations between countries will follow a similar pattern.

At the Heart level, the welfare of all becomes important, with a move to equality of opportunity within the bureaucracy and sometimes to positive discrimination. Teamwork, group participation and industrial democracy become central themes, and a major concern is the contribution of welfare benefits and job satisfaction to the efficiency and effectiveness of the organization.

At the Throat level orientation to individual merit takes on a new life. Greater attention to identifying and matching individual competencies to job requirements makes more use of independent groups and individuals, either within the bureaucracy or contracted out, to accomplish specialized tasks. Bureaucratic devolution and decentralization occurs, and networking of smaller and relatively independent bureaucracies increases. Managers tend to serve the specialists.

At the Ajna level, system alignment becomes the major concern within the bureaucracy and with all external actors, who are seen as participants. Bureaucratic structures are closely aligned to objectives and to personnel, and strive to resolve differences with “external” systems that interact with the bureaucracy. Everyone in the organization is seen as a participative manager.<sup>80</sup> “Virtual bureaucracies” emerge, based upon instant global communication and networked subsidiaries, fluid in composition and organized according to changing objectives and programs of activities.

We can look at existing global bureaucracies, e.g., the United Nations in the public sphere and major transnationals in the private, and see elements of each of these levels. Where bureaucracies are meant to be representative, as those of the United Nations are, then we can expect the whole gamut of influences, accompanied by creative conflict for improvement. Private bureaucracies have a greater chance to operate at cohesively higher levels, but must still accommodate some differences in levels. Of course, they must also integrate other cultural differences. High-level leadership with skills in integration and conflict resolution (Ajna level) are primary requirements of such bureaucracies. Ideally, the leaders of global bureaucracies are of higher chakra levels but, in practice, a wide range is likely, so techniques to manage diversity are important.

In time, global bureaucracies will evolve through the chakra stages into the diversity and decentralized interdependence of the higher levels. Most of their participants will themselves need to evolve into these levels before the global transformations can take place in a real sense, rather than being facades of modernity ordered from above. Their rate of, and potential for change will depend on the diversity of their membership. Management fashions may come and go, but real capacity depends upon real psychological and cultural development.

## An All-Pervading Seven

This and the previous chapter have detailed how the 7 chakra levels manifest in daily life in order to establish their validity. It is evident that the 7-fold expansion of psychological capacity is also seen in the many structures of society. The validity of this evidence is important in order to generalize the model, even to linking with 7-fold patterning in physical and biological systems. It is also important as a fractal detailing of a model of generic evolution, explored further in Chapter 7.

Consequently, from a human perspective, would not our very understanding of the world have a 7-fold variation? Our thinking about issues, our theories, philosophies and the methods of our science should also bear evidence of stages of psychological unfoldment. The culture of knowledge and its societal expression would surely reflect these stages of unfoldment. If so, then the implications for our cultural wisdom and our power to act sensibly are profound. In ignorance, we do foolish things, and today these could be highly dangerous

things. In wisdom, we can heal the earth and create plenty for all. Our cultural level of knowing is the basis of how wisely we govern ourselves.

The next chapter examines how our expanding psychological capacity affects our very understanding of the world, and hence our ability to deal with it wisely and safely.

<sup>1</sup> Drucker (1992, p.1-9).

<sup>2</sup> This also represents the diminishing *relative* importance for modern economies respectively of land, capital and labor, and the increasing importance of knowledge, management and communications.

<sup>3</sup> A good example is the Australian aboriginal geomantic serpent ceremonies, designed to restore the lines of earth's vitality and its centers of radiance, in order to increase the bountifulness of animals and plants. See Mountford (1968).

<sup>4</sup> In Prisoner's Dilemma terms, it is rational to choose the strategy that destroys the competitor, even if it means a lower net outcome than cooperation. This is because the world is understood in terms of the survival of the fittest. Destroying the competitor is likely to increase one's own market share and therefore economic power. This may be rational where creative inter-dependence is either not required or possible.

<sup>5</sup> People with the Solar Plexus psychology seek to create self as winner and others as losers, as the difference is a major motivator at this level. Consequently the creation of the super rich with very much power under market fundamentalism is regarded as intrinsically normal and is admired. There will be attempts at justifying or denying the significant gap between rich and poor as a consequence of market fundamentalism, in response to concerns from those at Heart level and above. At stake is the power of the few rich versus greater equity and therefore democracy. At stake is the potential to develop further once the economic takeoff has been achieved.

<sup>6</sup> Gelbspan (1997), Hartmann (1998), Mill (1995), Henderson (1996), Leggett (1999).

<sup>7</sup> Robbins (1997), Crumpler (1994).

<sup>8</sup> There is a degree of harmonic resonance between even numbered levels, and between odd numbered levels. The concern for public or social good would appeal to both Kinsperson (2) and Loyalist (4), in contrast to the individuality of the Loner. The public good of the Kinsperson is simply more rigid and authoritarian than that of the Loyalist, who is the true democrat. The applications of communalism by these two levels would reflect these differences.

<sup>9</sup> In term of the Prisoner's Dilemma, the choice is made to cooperate to achieve the highest possible score that applies equally to all participants.

<sup>10</sup> Wilkinson & Pickett (2010) provide excellent evidence of how reducing inequality (economic, social, political) increases general health, educational performance, social mobility and a better and sustainable quality of life, and reduces violence and antisocial behaviour.

<sup>11</sup> UNDP 1998 and UNDP 1999.

<sup>12</sup> Such as economies of scale, sourcing of goods and services, location strategies, scale and fluidity of investment finance, the growing importance of innovation for global markets, and economic sovereignty.

<sup>13</sup> Halal (1996, ch. 10).

<sup>14</sup> These are all symptoms of the practice of Market Fundamentalism well beyond its "use-by" date. When these types of dysfunctional consequences occur, new forms of political economy are urgently needed. There will be some disagreement about measurement of these effects, e.g., the United Nations Human Development Index (HDI) ranks the USA highly, yet *UNDP 98* and *UNDP 99* acknowledge that the USA has a high level of poverty compared to its GNP per capita. There is a need to analyze and to specify the deleterious effects clearly and to explain how they differ from indices such as the HDI.

<sup>15</sup> Halal (1996, p.86) says "the computer is shifting the critical factor of production from capital to *knowledge*. Knowledge is different from capital because the marginal cost of duplicating it is trivial and its value *increases* when shared, which makes collaboration advantageous to all parties. This new economic reality is leading to the dramatic realization that cooperation with all stakeholders is now *efficient* in modern economies. The result is that the old profit-centered system is inadequate to cope with today's world."

<sup>16</sup> Brain (1999, ch. 7).

<sup>17</sup> Halal (1996, p.239).

<sup>18</sup> *Global Competitiveness Report* of 1999, and subsequent annual reports.

<sup>19</sup> Halal (1996, p.239-43).

<sup>20</sup> Henderson (1996, 1998).

<sup>21</sup> Hall (1991).

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- <sup>22</sup> Ormerod (1998) proposes this for the Solar Plexus and Heart stages also (ie. for the last 120 years, with divisions according to the stages of Peter Drucker)
- <sup>23</sup> The issues have become quite serious because they affect our health now and the real possibility of a non-sustainable future. Robbins (1998) and Hartmann (1997) detail the systematic poisoning, destruction of life-support systems, and deadly ramifications of the greed-induced style of modern civilization. The spectre of global warming has now become a ‘hot’ issue!
- <sup>24</sup> i.e., the agrarian, industrial, service, and knowledge economies, representing the Sacral, Solar Plexus, Heart, and Throat chakras respectively.
- <sup>25</sup> Krugman (1998, p. 167-72) summarized the arguments and refers to over 2500 economists signing an “Economists Statement on Climate Change” calling for limitations on the emission of greenhouse gasses. The IPCC report *Climate Change 2007* provides ample evidence from over 2500 scientists throughout the world of the human impact on global warming and its consequences. The 2006 U.K. *Stern Review* provides an economic analysis of the potential costs of global warming at [www.hm-treasury.gov.uk/independent\\_reviews/stern\\_review\\_economics\\_climate\\_change/sternreview\\_index.cfm](http://www.hm-treasury.gov.uk/independent_reviews/stern_review_economics_climate_change/sternreview_index.cfm). See also [http://pdf.wri.org/climatescience\\_2005.pdf](http://pdf.wri.org/climatescience_2005.pdf) for details.
- <sup>26</sup> The number of economists and organizations taking this approach has increased in recent years. For example, see [www.neweconomics.org](http://www.neweconomics.org) for analyses of a U.K. think tank.
- <sup>27</sup> Hartmann (1998). Mills (1995) offer hope for a new, clean energy source in the “black light” process of catalytic hydrogen collapse. In the absence of practical nuclear fusion energy, nuclear fission using thorium instead of uranium will reduce the hazards of nuclear energy.
- <sup>28</sup> The USA has the largest ecological footprint of all countries, greatly exceeding global sustainability. See [www.footprintnetwork.org](http://www.footprintnetwork.org). If all countries had the same footprint as the USA, it would require over 4 planet earths to maintain them at the same standard of living within current levels of economy and technology.
- <sup>29</sup> Note the social and ethical functionality equivalence to the Sacral stage. There will also be global regulation to safeguard sustainability.
- <sup>30</sup> Brain (1999, ch.4–7).
- <sup>31</sup> Brain identified its growth regions as the Silicon Valley, Los Angeles and Portland-Seattle on the west coast of the USA, and the western crescent in London, Munich in Germany, and the south-western sector of Paris, in Europe (Brain 1999, p.124), while Halal also specifies Singapore.
- <sup>32</sup> Ormerod (1998). His generic model draws together various source analyses or models, but their amalgamation is here termed the *Butterfly Economics* model. The model uses real economic data from 1870 to 1997 to empirically validate the model’s findings.
- <sup>33</sup> Or mother figure in earlier matriarchal societies; see Riane Eisler, *The Chalice and the Blade*, Harper San Francisco, 1987
- <sup>34</sup> Moore (1967, p.17-19). The war culminated in the beheading of King Charles I and ended the divine right of kings in England.
- <sup>35</sup> This is often the case where imperialism has opened up new regions to the influence of Solar Plexus capitalism, and the population of these regions is pressured by rapidly changing economic and social relations to develop from Base and Sacral to higher chakra levels in group psychology.
- <sup>36</sup> Henderson (1996) and Hubbard (1998) detail many of the current activities.
- <sup>37</sup> Brown (1992).
- <sup>38</sup> Prior to that level, countries could band together for mutual benefit, e.g., out of fear of a powerful aggressor, but with the prime intention of maintaining full nation state sovereignty. This is different to affiliation for a more creative benefit for all, in which a degree of nation state sovereignty may be permanently lost.
- <sup>39</sup> Apart from warfare, violence can be generalized into the economy, human rights, cultural imperialism and the reconstruction of history and science. Tough measures need also to apply to terrorist groups and others acting at lower levels.
- <sup>40</sup> Blum (2003) provides a history of US imperial adventures in over 30 countries since world war two.
- <sup>41</sup> Moore (1967, p.8).
- <sup>42</sup> This is Moore’s central thesis (1967).
- <sup>43</sup> In this I am drawing a comparison between the transition from Sacral to Solar Plexus levels, on the one hand for Barrington Moore’s historical country examples and on the other for global development.
- <sup>44</sup> This probably includes Canada, Australia, New Zealand, South Africa, India, China, Singapore, Korea, Taiwan, Malaysia, Indonesia, Brazil, Mexico, Russia and some individual countries of western and eastern Europe.
- <sup>45</sup> See Henderson (1996) for examples, and Stiglitz (2002) for how U.S. financial interests, working with U.S. politics, have captured the IMF (and also strongly influence the WTO and World Bank) to support Economic Fundamentalist policies that benefit the U.S.A. but that have caused havoc to some other national economies.

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This is an example of successful Solar Plexus level domination of international agencies, currently at work. J.K. Galbraith has called it the mismanagement of globalisation. If countries at the Sacral or Solar Plexus level control a central agency agenda, then countries and coalitions of people at the Heart and Throat levels will seek to either uplift the agenda to a higher ethical and operational level, or circumscribe the influence of the agency. Others will seek a balance of power against them.

- <sup>46</sup> Like the IMF, the WTO is controlled by the rich few countries of the world. See Stiglitz (2002, p.244-46) for WTO comments, and the entire book for the IMF and globalisation.
- <sup>47</sup> Aileen Kwa, *Power Politics in the WTO*, at [www.focusweb.org](http://www.focusweb.org) 2003, and Jawara and Kwa, *Behind the Scenes at the WTO*, Zedbooks UK 2003
- <sup>48</sup> Examples of modern thinking along these lines are Soros ((2002), Stiglitz (2002) and Singer (2002).
- <sup>49</sup> An outstanding example is how the OECD's secretive Multilateral Agreement on Investment (MAI) sought to override all national sovereignties to allow big business to invest anywhere in the world without controls. It would have meant that all national actions to guide their own development, to protect their environment, the health of their population, human rights and national freedom of choice would have been terminated. There are still attempts to get MAI principles into other international agreements, such as through the World Trade Organisation. The influence of powerful pharmaceutical companies is being felt through their attempt to suppress alternative natural therapies such as herbal treatments and vitamins, through the World Health Organisation and through regional political groupings such as the European Union.
- <sup>50</sup> The basic cause is clash of chakra level cultures and their psychology, rather than corresponding religious or economic state. Imagine if the Roman Catholic fundamentalism of the Dark Ages were to be "invaded" by modern Western culture. We would see it forced to deal with a more comprehensive and free culture that would threaten the power and legitimacy basis of its existence. Many would not be able to cope, and would regress to fundamentalist positions of violent antagonism. Others would abandon the restricted basis and seek to expand, or at least to copy the more "successful" culture. This is what is happening in some Islamic cultures at Sacral stage today, on exposure to modern world cultures.
- <sup>51</sup> William Blum (2002) documents the Loner behaviour of the USA, and much of what follows is from his book. Vidal (2002) also records that the Federation of American Scientists has catalogued nearly 200 military incursions after 1945 in which the USA was the aggressor. Chomsky (2001) provides similar evidence of imperial behaviour by the USA, and Ali (2003, esp. ch.20) views USA imperialism with a useful perspective of Arab fundamentalism.
- <sup>52</sup> Blum (2002, ch.20).
- <sup>53</sup> Huntington (1998).
- <sup>54</sup> Quoted in Elgin and LeDrew (1997), from Freedom House.
- <sup>55</sup> Unless a major prolonged catastrophe forces urgently needed change.
- <sup>56</sup> Which incorporates the issues raised by Brown (1992) in his call for a new normative theory of world polity.
- <sup>57</sup> This does not mean that the present wasteful lifestyle should be copied by all, as this is not sustainable for all. Many changes to human ecology and lifestyle are needed in order to maintain a good standard of living for all people. This is taken up in the last chapter.
- <sup>58</sup> With clear-headed conditionality to guide any self-destructive policies and practices that may exist.
- <sup>59</sup> This is true for countries at the extremes of the wealth spectrum, though countries in the middle are converging, based on average GDP per capita. However, in terms of the income of individuals, the rich and the poor are diverging. Singer (2002, p. 90-94) has a good summary of the statistical evidence, and Ormerod (1998) provides a model of why this should be so in a market economy. Weisbrot et al show that the existing form of globalisation appears to have reduced the growth rates of poor countries, while rich countries have in a comparative sense grown much faster. Stiglitz (2002) contributes to an explanation of why this should be so. See [www.cepr.net/index.php?option=com\\_content&task=view&id=423&Itemid=8](http://www.cepr.net/index.php?option=com_content&task=view&id=423&Itemid=8) for indicators.
- <sup>60</sup> There is little point in looking beyond the Ajna to the Crown level here as it would involve a form of global government beyond our present comprehension, given the radical expansion of consciousness involved. It would also involve kingdoms of nature higher than the human kingdom, and relations with galactic neighbours.
- <sup>61</sup> Even though a person is potentially able to move to different levels, a mature adult often settles for just one level. This suggests an increasing dissonance with the healthy self-conception as one approaches either boundary of the level in psychology and behaviour. This would be a psychological mechanism for the bunching of distribution within a level, with lower numbers of people in the boundary zones.
- <sup>62</sup> Quoted in Jaques (1976, p.152-7). The data used to construct Figure 10 in this chapter is based on their results, but has been created by the author in order to demonstrate graphically the multi-modal principle.
- <sup>63</sup> Whereas IQ testing provides variations on known classes of problems previously experienced.

- <sup>64</sup> This is explained in Chapter 7 as the difference between primary and secondary sources of truth in the formation of morphogenetic fields.
- <sup>65</sup> Using the measure of wage and salary earners as a percentage of economically active males.
- <sup>66</sup> Jaques (1976, p.157)..
- <sup>67</sup> Hilmer (1985, p.112).
- <sup>68</sup> Jaques (1976, p.157).
- <sup>69</sup> This phenomenon exists for voting in city political regions, where the political vote is bunched within and discontinuous between regions, compared to socio-economic status (Herbert, 1975).
- <sup>70</sup> Jaques, op.cit. p.157.
- <sup>71</sup> The jump values are: Base to Sacral = 0.5, Sacral to Solar Plexus = 0.67, Solar Plexus to Heart = 0.2, Heart to Throat = 0.33, Throat to Ajna = 6, Ajna to Crown = 10.
- <sup>72</sup> Goleman (1996, p.82).
- <sup>73</sup> E.g., the little-self love, sexual love, maternal love, infatuation, friendship love, altruism, agape, and the love which is God-in-all.
- <sup>74</sup> Jaques, op.cit. p.161. This quote implies the matching of capacity with bureaucratic levels, but it can also apply to any mismatches where capacity is greater than bureaucratic level. In progressive bureaucratic structures that make use of relatively informal teams free of hierarchical red tape, the energies of this “positive mismatch” are channeled into greater creativity and productivity.
- <sup>75</sup> Jaques, op.cit. p.158.
- <sup>76</sup> Luthans et al (1988).
- <sup>77</sup> Look at the scandalous corporate failures, fueled by greed, for prime examples. This is why Market Fundamentalism at the Solar Plexus level is inadequate by itself in the modern world. The greed and the consequent booms and busts on large scales hit global systems (financial, social, ecological, political) too hard. In corporations, this inadequate management pressures capable people out of organizations, often into higher-level activities.
- <sup>78</sup> Jaques, op.cit. p.176.
- <sup>79</sup> Jaques, op.cit. (p.177) made this point in relation to bureaucracies in general.
- <sup>80</sup> An excellent example is that of Semco in Brazil under the influence of its Director, Ricardo Semmler (see <http://www.odemagazine.com/article.php?aID=4390>). Employees have a real say in everything, set their own salaries, choose their bosses and lines of development. Semmler’s suggestions for democratic management are:
- Do away with bureaucracy, which creates a sense of false security.
  - Let employees determine everything themselves: their salaries, their working hours, their managers.
  - Let go of control to stimulate creativity.
  - Strip away special treatment for managers—no parking space or secretary, not even their own desk.
  - Continually question whether what appears to be self-evident is actually good for the company.
  - Regularly take a break from work when you are unreachable for a period of time.
  - Read classic literature instead of management books.
  - Remember that leadership has nothing to do with hierarchy, because everyone can develop leadership skills.