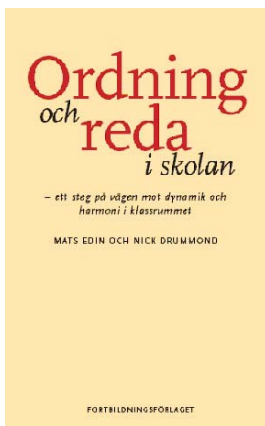


Order and structure in the school: a step on the path to dynamic harmony in the classroom

More than a summary of our new book

We look at Integral Education from the perspective of Spiral Dynamics Integral and Evolutionary Enlightenment, using experiences from the field with designs and interventions that work *now*. Our mission: To design a new model of education that makes the existing model obsolete.



By Nick Drummond and Mats Edin
October, 2006

www.nordicintegral.com

Foreword

When speaking with teachers throughout Sweden, we often meet an urgent call for a good working atmosphere in the classroom. Teachers wish for more order and structure. A general view is that children and adolescents are more divergent in their thinking, self-doubting and uncertain today than ten or fifteen years ago. However, it is one thing to describe a symptom, another to propose a diagnosis or a reason for the symptom, and yet another to decide what needs to be done. Depending on what we consider to be the reason for the increase in insecurity and unrest amongst pupils in schools, we will place confidence in different perspectives.

We can either claim that the problem of the poor working atmosphere in schools is caused by social conditions. Or we can claim that the pattern of social interaction in the school arises as a result of the conditions prevailing in the school. We who work in schools can either absolve ourselves of responsibility and place the problem outside the school, or we can recognise that we are also responsible - that we are a part of the problem.

Many of today's children and adolescents bring with them to school very different experiences and contexts than previous generations did. A logical consequence of this is that this generation's school-goers must be engaged with and responded to differently. The authors of this book, social scientist Nick Drummond and psychologist Mats Edin, have spent many years exploring this question of how to create a good working atmosphere in classrooms and schools.

In this book they clearly explain how evolutionary psychological research distinguishes the different steps that human beings go through in their social development and they describe what those steps look like. They go on to examine the different factors and conditions that enable individuals to continue their social development. This approach provides us with an insight into why so many pupils behave and interact as they do, and the authors deliver some sturdy advice to teachers on how they can act to improve things.

A central theme in the book is that if teachers wish to encourage a child in its social development, they will need to apply a different style of leadership depending on how far that child has come so far. Another important theme is that only through the teacher's professional and conscious leadership can the classroom and school become a "greenhouse" for social development - in short: the necessary order and structure are created through the teacher's leadership.

Our hope is that this book will awaken an understanding of how it is possible to create the kind of classroom that many of today's teachers are striving to attain.

Helena Moreau and Steve Wretman, editors Grundskoletidningen, Sweden.

Introduction

“Hello children, welcome to our school. There is something we would like you to know from the very start: you are not as important as you might like to think. What can be hugely important, however, is how you choose to act.” If parents were to give this same message to their children, we would have a better chance of meeting with the demands of our time.

Central to this book is the human capacity for free choice (a result of individuality, the capacity to see oneself as an individual free from tribal traditions, religious dogmas and culture) and the proposition that this has moral significance. If we stand far enough back, we can see that human society and culture have not just changed but also *evolved* over time to become increasingly complex. Sometimes this evolution has happened gradually, sometimes in dramatic leaps. The awareness of free choice and the right to exercise that free choice and to express one's individuality are relatively new to human culture. Most people and cultures on the planet are still living largely unaware of this human capacity.

Future: Interview with a school principal, breaking-up day June 10th 2008

“Can you describe the school since its reorganization two years ago?”

“We are what we do. We are so fortunate, so lucky - and therefore we have a responsibility to lead. We're like a really good family – we praise each others individual strengths, courage, joy and inner drives at the same time that we work in the same direction – which is for our student's development. We place high demands on our self

as well as each other and we never let anybody give less than 100% because everybody is important. In today's globalized world, we who work with people, who work with children, who live in the most privileged parts of the world, must dare to ask big questions about what life is about, and dare to see ourselves in the largest possible context. Two years ago I made a choice, and adopted an attitude towards life that I will never relinquish. When we find ourselves in eye of the storm, in the middle of chaos or harmony, and choose the higher path, that's when our future is decided. To do so we must ask: What and whom am I called to lead and to where? And our answer must be: Lead the whole world, as ourselves, as examples of what is possible. We are more than sixty dynamic teachers who constantly remind and support each other to always make good choices. We match our leadership style and our competencies to our more than four hundred students who come from different backgrounds and have different needs. We lift them and they lift us so that we can reach even higher. Their future is decided by the fundamental position we choose now. That is our task and our responsibility. They are our future."

Given this change of leadership perspective, from horizontal to vertical, from artificial to real, we predict that schools currently performing badly in Sweden can, within two or three years of engaging with this perspective, be among the best. Even more significantly, we will begin to see the emergence of a new awareness and level of responsibility in education for the evolution of consciousness – a realisation of the necessity to promote individual and cultural moral development. This new awareness has world-wide implications.

So, why aren't schools in Sweden performing better? Why are bad behaviour and poor academic achievement increasing dramatically in spite of the available resources and everybody's best efforts to make things better? And why are we seeing similar signs in other politically-advanced postmodern societies?

"I am frequently called in to meet groups of both students and teachers. Often it concerns a class that is difficult to lead. Can you imagine a situation where the teacher says that the atmosphere in one of her classes, containing twenty-five teenagers, is endless disturbance and chaos? As we talk she starts to cry and says that she is on the verge of a nervous breakdown."

"What do you do?"

"I say that I want to meet her, together with the class, as soon as possible to talk about the model 'It's your choice'. When I meet the students for the first time I am often confronted with a very cold, tough and raw atmosphere. As I enter the classroom it's immediately obvious that the children are used to being in a position of power. The way they look at me, their comments and body language clearly demonstrate an attitude of "Nobody tells me what to do!" They behave like beasts of prey. In their eyes I am nothing more than their next kill. My first reaction is often a fear-driven survival instinct that says: "I don't know what or whom I should fear most". It's easy to be thankful that they are not my students. It's like being in a jungle where only the strongest survive. I feel how my own fear increases with every second that passes and that I don't know who I will have to reprimand or send out first. It's a struggle for power and at that moment I'm not sure how it's going to end."

"What do you do?"

"It's at that moment that I am reminded how easy it is for us to forget the context that gives our life meaning and answers the question: Why do we do what we do? We shouldn't assume that we adults can answer that question, or that we or children will

make good choices when life puts us to the test. When we are under a lot of pressure, for example when everyone around us is making negative choices and dragging us down, or when nobody is watching us, it is then that our willpower and our courage will be tested. "I begin by asking the children to sit down. I know I have maybe 30 seconds at most before the first one begins to provoke and insist upon attention. I quickly hold up the "It's your choice" model – like a shield or a crowd control barrier – and say what I know they already know to be true: that it is they who are choosing to show respect right now or not. We choose to be good or bad people. No one else chooses for us. I tell them that those who are not showing respect right now don't care about their friends, parents, family or future. Sometimes I have to say that those that insist on choosing to behave badly must leave the room. They have no reason to be here. It often becomes very quiet; most of them sit up in their chairs and begin listening intensively, but not necessarily all. I quickly scan the group hierarchically, identify the male leader/king and female leader/queen and their supporters.

"I turn towards the queen – the girl who at that moment is defiantly refusing to obey, refusing to show respect because she is the most popular in the class. I ask her which side she is on right now. She says, "The bad side." So I ask her which side she wants to live her life on. She says: "The good side." I look at her and ask her why. Very often this kind of approach will be enough to cut through her resistance and bring about an immediate and dramatic change in her behaviour. She sits up in her chair, stops fiddling with her fingernails, stops dominating the others with her glances. She listens intensively and can soon restate in detail what the previous person has said, even if they are of lower status, even if they are nerds. She says: "It's important for me to make positive choices now because I don't want my parents to be ashamed of me. I want to take responsibility now."

The result is sensational

"How was the group when you came in?" I ask.

"It was a one. Nobody showed any respect, says the Queen.

"How good is it now?"

"Now it's a ten," says one of the quiet students.

"How is it normally in the class and at school?" I ask the group.

"It's nearly always one or two."

"So why is it ten now?"

"Everyone is showing respect."

When we witness this type of situation in schools – this hidden potential that is not emerging – we have reason to believe that we are seeing a vital indicator that something is wrong on a far deeper level within the culture than we are normally aware of. We are actually faced with a crisis of consciousness. We believe that the increasingly complex array of problems facing our society - not just in education but in other areas as well - cannot be solved with the toolbox of methods and the level of thinking that we are presently using. The level of thinking dominant in Swedish culture has been in place since the *late* sixties and, while we have developed **horizontally** within the same order of thinking, we have not moved **vertically** to higher levels since then. This level of thinking - a perspective that treats all perspectives as being relative and equally valuable - is making things worse by preventing us from seeing human development from a vertical perspective, blinding us to the fact that there levels that are higher and more significant than others.

One by-product of our present perspective - that celebrates each person's individuality, perspective, personal freedoms and rights - is that negative behaviour is rewarded in Swedish schools. Having rid ourselves of the constricting traditions and frameworks that previously informed us what was morally right and wrong, we have become free as individuals to decide how to interpret the world and our experiences and how to conduct ourselves in our dealings with others in light of how we think or feel. Today's society, school and home thus often confuse children so that their development and search for higher meaning is arrested at early age, resulting in inertia and confusion in schools. We cannot return to past levels of thinking to find answers to this inertia. Nor can we see ourselves as being victims and thus not part of the problem. From a vertical perspective, there is no middle way or time for us to get ready. Rather, as the title of this book suggests, we need a new and higher form of order and structure and we need it *now*. The perspective is implicating when we choose to see ourselves as not being separate to the life process itself, a process that has gotten us to where we are now – living in cultures that give us the capacity to exercise free choice.

Our extensive experience of working with Swedish schools leads us to conclude that, in order to design the solutions we so desperately need, we must be confronted as individuals from an early age with the fact that we are always making choices. That the choices we make define the person we are and will become. That there is a vertical perspective and that upward change has a moral dimension to it. That verticality is morally good and that preventing growth is immoral and evil. We present a perspective along with case studies that clarify why this is so and a leadership model which makes dynamic growth of knowledge and what we refer to as adaptive social intelligence in children and adults a reality. Our experience shows that when individuals are led and inspired in a way that enables constant upward growth to higher levels of meaning and integration, the by-product is schools and classrooms that transform very quickly and dramatically from entropy and inertia to dynamic harmony and *development*. People who enter these environments describe experiencing a level of authentic happiness much higher even than *flow*, itself the feeling of complete and energized focus in an activity, with a high level of enjoyment and fulfilment, as described by Mihaly Csikszentmihalyi.

We, the authors of this book, have an expanding body of documented examples and case studies demonstrating the potential of this vertical perspective in education. However, as the saying goes, "it takes a village to raise a child" and so this breakthrough will remain only a potential within the culture until more individuals consciously choose to align themselves with a vertical perspective and lead in this way. The people who do so will demonstrate that the present chaos and inertia can be catalysed into a step on the path towards dynamic harmony.

The models and perspectives we present in this book will not necessarily change you but they can enable you to see the world - and what you do in it - in a new way. In the end... it's your choice!

The context

There is a pressing need for a radically new way of thinking if we are to find solutions to the challenges confronting Swedish education today. The answers can and will be found when we become more interested in enquiring together into what we *don't* know than in defending and holding onto what we individually and collectively believe to be true. At a deep level, human beings have an amazing capacity to know what is right and what is wrong, and to make a

moral judgement between what is good and fundamentally higher and what is bad and fundamentally lower, without needing to be told by somebody else. If you doubt this, then just ask a three year old to distinguish the difference between saying something nice or yelling abuse at another person who offers help.

We who are privileged with free choice tend to live in cultures that can guarantee their citizens' individual rights. At the same time, when we ignore the moral implications of having free choice, we tend to behave as if we are living separately from one another, from the planet itself, and indeed from the very process of development that gave rise to this free choice in human culture and consciousness. We tend to take it for granted and to see our individuated identity as an absolute truth and an absolute right. And yet, this is not true for at least two thirds of the planet. The point being that a radical shift in moral development, both individually and collectively, becomes possible when we begin to enquire together into what it means to be a human being in the global context we live in. If we live in a cave and spend our time meditating, we will experience what it means to have no relationship with anyone or anything, the experience of absolute freedom and the absolute and fundamental truth that there is only one Self, that there are not two, only One. But we will not necessarily develop morally, i.e. our relationship with the Many (a world that is changing and complexifying ever faster) will not necessarily have changed when we exit the cave. Moral development (from egocentric to higher levels of caring) occurs only in the context of human relationships, when we become concerned about our relationship to life and our engagement with the process of cultural development itself. But even more significant, moral development occurs when we strive to reach and embrace that which is ever higher and more integral. And to do that we have to make effort and let go of that which is lower and partial – the very position we are imbedded in. Can we?

It's Your Choice!

The implications of this question are conveyed in the model "It's Your Choice!" which implies that the choices we make determine the kind of person we are and will become. You either choose to take responsibility for your own self and all your actions or you don't.

When you choose the negative side, you see yourself as being separate to everything and everyone else, focus only on yourself, always need more time before engaging with life, relinquish responsibility for your behaviour and create a false sense of freedom by seeing yourself as a victim.

When you choose the positive side you take responsibility for all the positive and negative influences upon you – your personal history, cultural conditioning, and biological instincts. The positive side is never focused on you; it is always ready to fully engage and develop vertically. It is always life affirmative. You actively take responsibility right *now*, for everything you are doing in the present moment, for all you have done in the past, and for the habituated responses that arise as a result of things others have done to you. You take on and shine light on all the shadows. This means there really are no barriers or excuses that prevent you from changing right *now*. It also means that actively creating the classroom or school that you dream about is also possible right now. There are no more excuses.

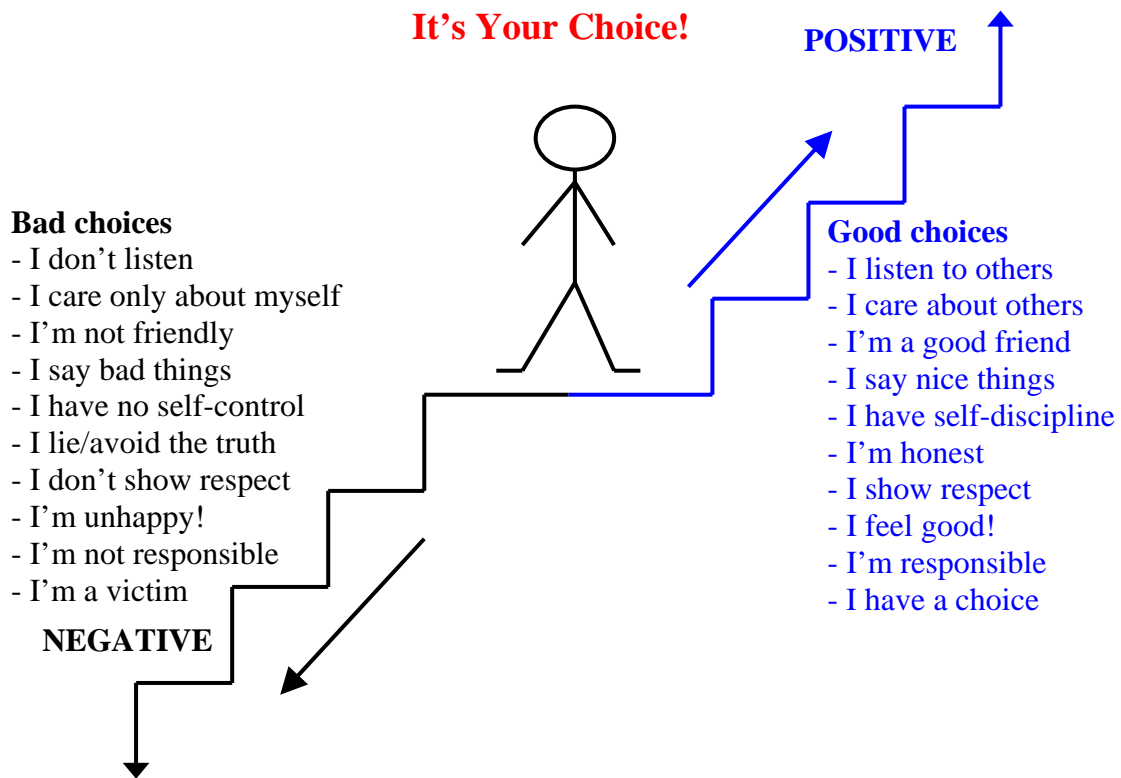


Figure 1. Staircase model: It's Your Choice! (Student version)

Verticality

The model tends to provocatively confront educators expressing pluralistic, egalitarian and post-modern values. This position says "nothing can be that simple", "everything is equal", "don't judge", "there are no differences in maturity", "everyone can decide!" "hierarchy is bad". By contrast, children, coming necessarily from a lower level of moral development, tend to immediately come alive and connect with a passion to develop and express something higher that already exists as a potential within them. Amazingly, they begin to exercise control over their impulsivity and awaken to a transcendent purpose, simply because it makes perfect sense to them.

When educators begin to use the model, it implies their accepting a vertical perspective for ever-higher levels of human potential and growth. In other words, they have to recognise that there is such a thing as natural hierarchy, that not everything which can be expressed is of equal value, and that we must at all times live up to and be responsible for defending and doing what we know is right and true - even when it's difficult. This goes against a horizontal perspective that levels out all truths and treats everything as equal. When everything is equal, there is no up or down, no good or bad. We cannot see differences between the behaviour of Nelson Mandela and Osama bin Laden. Or Adolf Hitler and Mother Theresa. We are reluctant to judge because we don't want to be judged ourselves. We see ourselves as being unique and important, and feel proud simply because we exist. We reduce what we and others choose to do and how we choose to live to being of little or no significance. "I wish all people could live in peace and harmony and be friends, and everybody can live as they wish."

Moral development

If we look closely at our own experience we can become aware that we are always making choices - consciously and unconsciously - and that the quality of these choices will be different depending on our stage of moral development and the frame of reference through which we see and interpret our experiences.

Thus the educator's capacity to take responsibility for the developmental process itself will largely depend on his or her stage of moral development and the context in which he or she is interpreting his or her experiences; what it means to be a human being. To clarify what we mean by this, we present five stages of moral development based on the work of Carol Gilligan and Lawrence Kohlberg. These stages of development are: egocentric, ethnocentric, individual- centric, world-centric, and kosmocentric.

While the rate of progression from one stage to the next varies greatly between individuals and cultures, the sequence in which the stages unfold cannot be altered. You cannot skip stages. This has important implications when we realise that there are significant differences in the moral depth that individuals and cultures express.

Stage	Description
5	<i>Kosmocentric</i> Consciousness in focus. Evolution for the sake of the process. Greatest depth for the greatest number of groups/individuals. "Every human being has equal rights but everything they say isn't necessarily of equal value." "Think vertically, act globally." "One with all!" (i.e. one with the evolutionary impulse itself).
4	<i>World-centric/Global-centric</i> Everyone's universe. Everyone's world. Everyone's biosphere. For everyone's best. I see all groups. "All of us!" I can appreciate depth/verticality.
3	<i>Individual-centric</i> "Individuality!" Everyone is right. Everything is relative. Don't judge others. Everyone can decide. All truths are equal. "Individualistic" I can see myself as being separate from my tribe/nation, more individuated.
2	<i>Tribal/Ethnocentric</i> My people. Our land. Our gang. Our truth. For our best. "Us!" (Nation-centric is half a step up from tribal, just a bigger tribe) Our people. Our country. Our system.
1	<i>Egocentric</i> For my best! Might is right! My truth! "Me!"

Table 1. Stages of moral development

There is nothing inherently good or bad with any of the stages per se. When seen as an unfolding process, each higher stage is fundamentally dependent on all of the previous stages for its existence. Much like a building structure, moral stages function as structures in consciousness. Interior design can vary greatly, but if you take away the second floor, or the staircase, not only will the higher floors come crashing down but there is no way for people to climb higher. The task for education is to ensure the upward movement between the different stages of consciousness. To make dammed sure that the doors remain open and that the stair case is unblocked and functional. Why is this important? Because the higher the stage of moral development that can be reached, the more significant will be the care that can be expressed by the individuals and groups reaching it. We may be born into a culture that guarantees equal rights (stage 3), but we all start out from an egocentric stage of development.

It is not until we reach a world-centric perspective that we will identify ourselves as global citizens and accept global responsibility. And it is not until we choose to give up our self-infatuation (the victim and anti-evolutionary side) and align ourselves with a higher purpose that we accept responsibility for the development of consciousness in ourselves and in culture.

From a kosmocentric perspective, we find deep purpose to overcome inertia – to push against and free consciousness from its embeddedness in conditioning. We identify with the 13.7 billion-year process of evolution from energy to light to matter to life to consciousness. And it is only from a kosmocentric perspective that we can awaken to a care for the evolution of consciousness itself. Unlike the previous levels, where we are more or less pushed and told what to care about by culture, from a kosmocentric perspective we become inwardly pulled towards caring about the evolution of consciousness itself, without having to be told it should be so or reminded. It becomes self apparent. The significance here is that it is only once we see from this perspective that we become concerned with the health of the process itself and are thus concerned with removing the blockages and barriers that prevent moral development in individuals and cultures on a global scale in the human species.

One way to explain the situation in Sweden is to say that many teachers and school leaders are currently arrested at stage three, where it is necessary to "treat everyone as right, and honour all truths as relative". When stage three holds the balance of power and is in a leadership position, it gives equal rights and freedoms to everyone without recognising differences in maturity and what we are calling consciousness. When stage one "I decide what is right and to hell with everyone else" is given free choice without moral consequences, the result is a very volatile, chaotic and destructive classroom situation for everyone. More significant still, from the stage-three worldview, there is no developmental perspective offering a prospect that consciousness might develop. The culture becomes existentially trapped at the lower stages and is unable and unwilling to handle the complexity of the problems facing it. Our materialistic culture, of which we are a product, reduces consciousness to nothing more significant than a biochemical process in the brain - leaving out more than half the picture. From this perspective we are not even aware that the chaos in our schools, or the global crisis, is a crisis of consciousness. Consciousness is quite simply not something we are concerned with.

"Do you want more teachers and resources?"

"Yes!"

"What about developing consciousness?"

"What?"

When we work in schools, we begin by introducing the notion of verticality, and we do this most easily by talking about the model "It's Your Choice!" When we do this, most individuals discover within themselves an upward impulse to evolve and make positive choices. It's not about getting people to think positive; it's about DOING what needs to be done NOW. And that does not require time. When individuals say "yes" to this natural inner impulse to evolve, then all the stages become aligned, each contributes positively to the whole and an upward movement without blockages is created.

Spiral Dynamics

But why has this situation of bad behaviour and poor academic results arisen in Swedish schools? What can we do to show the way out of this developmental dead-end? How can we create models of excellence that others can learn from?

To answer these questions, we introduce the Spiral Dynamics model. It describes how value systems emerge in cultures in response to increasingly complex life conditions. When problems become too complex to handle, the human mind has the capacity to recalibrate itself so that better ways of thinking emerge within a culture to deal with them. The model shows that while the *content* of the thinking may vary greatly from one culture to the other, the value *systems* themselves that give rise to the behaviour are invariable and sequential in the pattern of their unfolding and universal for all human beings.

The Spiral Dynamics model introduces a new level of complexity to our understanding of culture at the same time as it offers a new degree of simplicity in tackling the complexity in the problems we face. For educationalists, it gives us eight value systems, eight ways of learning and eight ways of teaching with which to view our task. So instead of asking how we can be more effective in "our way" of teaching/leading, we can now ask how we can best teach/lead in a way that suit our student(s). We can either recalibrate our own way of teaching or match the right teachers with the right students and the right leaders with the right teachers.

What we have, then, is an integral design equation for education:

- *How* should *who* teach *whom* to become *what*? Involving *which* students living *where*?

This means that as teachers and school leaders we will be called on to respond very differently than we do today, according to which set of the following eight value systems we identify as being active in our students and colleagues, and the extent to which the expression of these systems is healthy. Each value system, like the moral stages, can be expressed either positively or negatively. Our capacity to rise to the challenge will depend on our own level of growth. Thus once we recognise a depth perspective as being of vital importance, we become very concerned with not only *HOW* we should teach whom, but also *WHO* we consider the best teacher or leader for the task at hand. As we shall see, we will now want to choose in others - and/or cultivate in ourselves - "Yellow" and "Turquoise" (jointly referred to as "second-tier") leadership capacities. Anything less than Yellow and Turquoise thinking will be unable to cope with the complexity of the problems we are now facing in Sweden.

So let's introduce the eight value systems by briefly describing their worldviews, reason for learning and each of the eight teaching styles:

(1) Beige: "I survive."

Worldview: a natural milieu where humans rely on instincts to survive. This first level describes a life directed by an automatic survival impulse.

Reason for learning: to satiate the senses and respond to biological drives.

Teaching style: caretaker.

(2) Purple: "We are safe."

Worldview: a magical place alive with spirit beings and mystical signs. In Purple we become safe by being together with family, clan, tribe or gang.

Reason for learning: to find safety and security and carry on "our" traditions.

Teaching style: a caring parent, safe and strong role model.

(3) Red: "I control."

Worldview: a jungle where the strongest and most cunning survive. In Red we develop a raw and tough individualism with a strong need for self-assertion.

Reason for learning: to feel one's own power and break loose from boundaries and constraints.

Teaching style: a Big Boss who uses "Tough Love".

(4) Blue: "We are saved."

Worldview: an ordered existence under the control of the ultimate truth. In Blue we awaken to a transcendent purpose or "sacred cause". Meaning and purpose. We give up our impulsivity, obey a higher power and do what we "should" do to satisfy our conscience.

Reason for learning: to be told what is right and find approval in knowing "the" truth.

Teaching style: a rightful authority figure who gives hope and reveals life's meaning.

(5) Orange: "I improve."

Worldview: a marketplace full of possibilities and opportunities. In Orange we strive to control the world by understanding nature's secrets and create a "good life" here and now. We are strategic, manipulative and calculating - all to achieve our goal. The goal is to win.

Reason for learning: to weigh the options and discover how to prosper in a changing world.

Teaching style: a win-win entrepreneur, a successful motivator/mentor.

(6) Green: "We become."

Worldview: A human habitat in which we share life's experiences, freed from dogma. In Green we seek peace within ourselves and try to understand society together with others. Key words are equality, community, tolerance, human relations, and harmony.

Reason for learning: to sense harmony and come to peace with others (everyone).

Teaching style: a sensitive facilitator for conflict resolution.

(7) Yellow: "I learn."

Worldview: The world is a chaotic organism forged by differences and change. In Yellow, life is a kaleidoscope of natural hierarchical systems, forms and streams. We learn to understand complex systems, protect the earth, so that all life prospers, not just our own.

Reason for learning: to gather data and make choices based on own principles.

Teaching style: a competent partner who understands complex systems.

(8) Turquoise: "We experience."

Worldview: An elegantly balanced system of interlocking forces. In Turquoise we experience the wholeness of existence through both intellect and the soul. We see the world as one dynamic organism.

Reason for learning: to participate in the life process and gain insight.

Teaching style: spiritual advisor, authentic: teaching is being.

By combining the Spiral Dynamics and moral development models, we can clearly point out to teachers in Sweden the unhealthy combination of a Green teacher at moral stage three leading a Red student at moral stage one. Then using "It's Your Choice!" and the Leadership Pyramid we show the implications of not choosing to take responsibility for this crisis in consciousness *now*. There is no healthy Blue structure to speak of; students in Red get given

the freedom to choose and do as they please, teachers in Green feel miserable, *choose* to see themselves victims and the result is an endless spiral of chaos, disorder and conflict.

There is of course a lot more to say, but this is the most acute blockage and it has to be recognised and unblocked fast before we can successfully move up and apply more attention to the next major blockage, between Green and Yellow, although what we are doing here will play an integral role.

Spiral Dynamics in Society

The educators we help see that Purple is in tatters, Red is running amok, Blue is powerless, Orange is dead, Green is in majority and has power, and Yellow and Turquoise are conspicuous by their absence. The Spiral is like the Göta canal with its system of dams and locks. There are two critical blockages preventing people from rising upwards. The first is between Red and Blue and the other is between Green and Yellow. In this book we focus on a) teachers and other staff working in schools who are trapped in Green and b) children and youth who are trapped in Red.

We also point out two other critical conditions present in society. The first concerns Orange strive drive, which like Blue authority, is seen negatively from a Green perspective. Green's own future – which must be Yellow – is seriously weakened without Blue and Orange. The other condition is that for the first time in history there is a considerable majority of people (youth and adults) in Green. We live in a very exciting time.

Spiral Dynamics in schools

To apply vertical leadership in schools means that we ourselves must change at a faster rate than the change we are creating. We can not treat all people equally any longer. We can't continue to teach or lead all people the same way (i.e. using the same value system).

Different individuals should be treated differently depending on where they are in their own development. All people have the same value and must be given the chance to develop. But today's school – which is centred in Green values – uses a Green leadership style where not everyone is given that chance. We who work in education are challenged to take the leap to a "Second Tier" perspective (Yellow and Turquoise) in order to design the conditions and environment necessary that will lift students and colleagues from one level to the next. The vertical leader can either use all the leadership styles herself or coordinate and integrate them so as to design and create the best possible conditions for development. An example is the desperate need for Red and Blue leadership in many Swedish schools. Red and Blue demand a clear hierarchy. But as opposed to a power hierarchy which focuses on the teacher and prevents upward development, a second tier perspective creates a natural hierarchy which makes possible everyone's upward development.

To avoid total chaos and motivate students who are trapped in Red (egocentric impulsivity) to make good choices demands that the successful teacher first satisfies the need for Purple by creating safety, security and belonging. Next, it's not good to too early persuade a student in negative Red ("I don't give a damn about what anyone else says") to accept the Blue memes "one way, one truth." This only confirms for the student that life is unjust and makes his resolve to stubbornly fight against and stand outside of societies norms even more resolute. Red likes a teacher who takes on the role of the Big Boss, she who controls, can show Tough Love, set definite limits, rewards individually for good choices and at the same time shows zero tolerance for breaking of boundaries and negative choices. When negative Red changes

to positive Red, the conditions are set for Blue wanting to obey a higher power and doing what one “should” do in order to satisfy ones consciousness, which otherwise is good for a student who is already open in Red. With Blue – awakening to a transcendent purpose or “sacred cause” – questions arise in the student that only the Blue meme can answer.

Respect

Respect is defined differently depending on what level of development we are located at. The colours describe levels and differences in thinking.

Respect in Purple for my class and our rituals.

Respect in Red for me and my weapon.

Respect in Blue for order and structure, for teachers and the principal.

Respect in Orange for success and status.

Respect in Green for all groups and for the group in everyone.

Respect in Yellow for knowledge and action.

Respect in Turquoise for kosmos and consciousness.

Sir looks at his coloured map

RED TO BLUE

“Let him go!” says Sir to an adolescent boy who is holding another boy in a firm grip.

[Because Sir sees a Red youngster standing in front of him he has to be unwavering in standing for what is right. He must not show any sign of being uncertain or afraid, even if he is.]

“What? Don’t just tell me!”

“Let him go now!”

“He’s been annoying me!”

“I said let him go. Do as I say, now!” [After he has given the order Sir must stay until he wins the power struggle, everything else is a victory for the Red adolescent boy. And the more Red boys who witness his victory the better.]

“What happened?” asks Sir after the Red boy has let go his grip.

[Matching Red is very demanding. Sir feels nauseously sick from the self restrained adrenalin now in his body. The first time took twenty minutes for the Red youth to give in, this time only one.]

“He’s been irritating me!”

“I didn’t ask you. What happened?” [Sir turns to face the boy who was held. He remembers not to ask “what they are doing” or appeal to feelings. Red is at least thirty kilos heavier than his prey.]

“He said that he wanted fifty crowns from me.”

“Borrow! I said borrow!” Replies the Red kid.

“I have to tell your parents about this.” [Sir must not show understanding towards a thirteen year old bully who forces his school friends to pay him money.]

“And?”

“I’m going to ring home. I promise.”

BLUE TO ORANGE

Even harder are the dark Blue girls who never drop their concept or style. You can’t joke with them and you must always be well mannered.

“Does Sir know more than Ms. T” asks a Blue-Orange girl.

“I’ve studied five years at university. I have also worked in industry.”

“Ms. T showed us two different methods. The students at Sundstad school can choose between three different methods. Their whole course program is described in detail on their website! Why do we only have one method described in our syllabus? I want to learn the method which gives me the best results.”

“Okay, there are four methods. I can show all of them if you like, but after six years as a teacher and four years at Sony Ericson I recommend the one in our syllabus. It takes a little longer than the other three to learn, but those that know it get better results. [With students in Orange one has to impress and give challenges.]

ORANGE TILL GREEN

“My shares have gone up fifty cents!”

“Do you have shares? Don’t you know that the share market causes massive injustices between people?”

GREEN TO YELLOW

“I think this feels good for everyone,” says the teacher.

“What difference does that make? How it feels doesn’t mean that it’s right!” says a student.

“No, it doesn’t mean that it is right. Can you say more about that? [With students in Yellow one is challenged].

The Leadership Pyramid

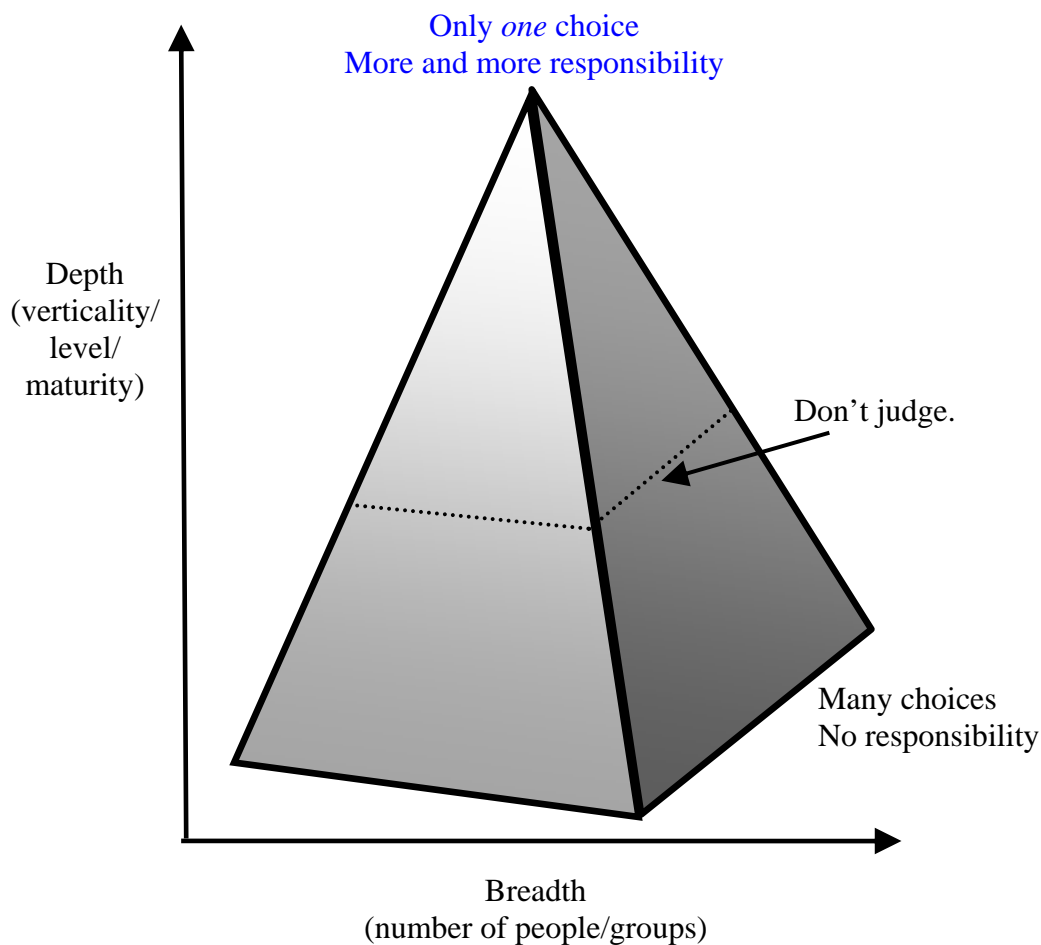


Figure 2. Leadership Pyramid

The leadership pyramid is developed by Mats Edin and inspired by integral philosopher Ken Wilber. It shows that leadership is based on an attitude towards, and evolutionary tension between levels of consciousness. This tension promotes cultural development upwards towards more mature and deeper values where we express ourselves with greater responsibility.

Our models are like maps that we can use to orient ourselves. Our best chance for mirroring your reflection and showing where you are is if we point to the middle of the pyramid over moral development. You are here. Don't judge: truth is relative (according to Green).

“There are as many truths as there are people.”

“Beauty is in the eye of the beholder.”

“I'm not angry at you, I'm angry at what you do.”

“It is always both who are to blame when two argue.”

“Everything is relative.”

Do you recognise these phases?

The top of the pyramid is pointed. It's easy to see how uncomfortable it might seem to be here and how much more comfortable and pleasurable it must be to be in the bottom regions of the pyramid: to be seen, without needing to be responsible.

So who is at the top? We name people like Nelson Mandela, Aung San Suu Kyi, Gandhi, Kofi Annan, Mother Theresa, Olof Palme and you. “Yes you”, we say to a group of parents, teachers, or school leaders. Who else should be there if not you? You're responsible for your group of children, are you not? Is there really any difference? Between you and Mandela? Between being responsible for a small group of children or a whole country. Maybe, but the point is that they are depending on you; they trust that you will do what is best for them. They need you to see them. In every moment! Regardless of how you happen to be feeling.

Vertical leadership

1. Clarity of intention.	More than anything else, I want to develop.
2. Law of Volitionality.	I always have a choice and the capacity to take responsibility.
3. Face everything and avoid nothing.	Be brave, strong and transparent.
4. Truth of impersonality.	We are all the same, we all experience feelings.
5. For the sake of the whole.	I do what is best for everybody's sake.

Table 2. Five tenets for developing vertical leadership (adapted from Andrew Cohen)

To develop vertical leadership we start with The Five Fundamental Tenets of Enlightenment that have been developed by American philosopher, spiritual teacher and visionary thinker Andrew Cohen (www.andrewcohen.org). The five tenets define the enlightened, or liberated, relationship to the human experience and describe what it looks like in action, here and now. Cohen emphasises the importance of taking personal responsibility for the choices we make.

On the negative side of the equation (figure 1) Cohen describes the Ego: that part of us that wants to be victim and avoid responsibility. If we identify ourselves with the negative side we go down the staircase and create hell for ourselves and each other. By contrast, when we choose the positive side we identify with what Cohen calls the Authentic Self, which is

already ready to take full responsibility. It works like an evolutionary impulse, always ready to join with other people's authentic selves to create the future. It can best be described as collective individualism and purposefulness.

(Children describe the negative side as that of being on a slide. They have the sensation of not being able to stop themselves from doing bad things, especially when together with others who make bad choices. While the positive side continually leads to something higher and better and it becomes a direct experience for them. Climbing stairs is hard work; you don't become better without applying effort and discipline.)

The first tenet concerns responsibility and is decisive for our ability to develop as humans. In the context of education, it is about being a good pedagogue, teacher, parent or student more than anything else, i.e. being on the good side more than anything else. What is most important in my life and my job? It is not an idea; it is our fundamental position towards life. It is an action.

When we speak with students, the first tenet is about making good choices more than anything else. This tenet establishes an absolute context, a position to hold regardless of how we happen to be feeling or thinking, or what others do or don't do.

The staircase model is an illustration of the second tenet which says that we always have a choice. We choose to either focus on the evolutionary, upward movement or that which destroys and pulls down. We become what we choose.

The third tenet emphasizes the importance of paying attention to what we do, and not avoiding decisive parts of ourselves, whether negative or positive. This demands absolute honesty and frankness with one self: Do I really enjoy working with children? Am I open to personal feedback from others? (Feedback like "You're not a good partner to work with. You don't take criticism well.")

The fourth tenet tells us that whatever happens to us is never personal. We all experience fear, as well as all other feelings, in fundamentally the same way, only differing in degree. "Impersonal" does not mean cold and empty of human qualities, or that we don't care about other people. On the contrary, it demands great courage to take responsibility for our emotions. The aspiration to ever greater independence is universal and part of a greater development. To see the impersonal in one's own successes and misfortunes helps us to stay grounded and available at all times in the eye of the outer and inner storm.

The fifth tenet emphasizes the importance of doing all this for everybody's sake. It answers the question: Why should I do all this work to change myself?

Characteristics of Vertical Leadership

- You are at the apex of the leadership pyramid, no matter how you feel or what thoughts you are having.
- You are always there.
- You see and give meaning to those you lead.
- All the models are first and foremost about you.
- You see verticality and levels of difference: you recognise that everybody has the same value but everything they say does not have the same value.
- You fight against whatever is trying to pull you down. Forget the notion of neutrality!

- You are an authority.
- You fight for everybody's best.
- You realise that you cannot treat all people the same way.
- You are flexible.
- You are dynamic and match your leadership style to the needs of the individual.
- You change and develop your way of thinking and leading.

“So where is your edge?”

“How long have you been teaching literature?”

“For nearly thirty years. And I dare to say that I have pretty good discipline in my classroom.”

“So what is challenging for you?”

“To have all the students motivated. Most of my students just don't expect all that much. Many of the girls aren't interested in literature at all. They hardly read. And the same goes for the boys. Things go so much quicker these days. They just don't seem to be able to concentrate.”

“So what do you do to motivate them?”

“Yeah... Good question...”

“Don't take it personally”

The following scene took place at a lecture with over one hundred people, somewhere in Sweden.

Mats and Nick read a dialogue from their Swedish book *Ordning och reda i skolan*. Mats reads well, Nick not so well. It's hard to understand Nick's Aussie Swedish intonation especially as the over one hundred people listening cannot follow the text! Mats interrupts and says that it would be better understood if he reads both parts.

[Mumbling from the audience.]

Mats continues reading. When he is finished the atmosphere in the room is interpreted as tense. Something is wrong...

Mats turns to Nick and asks:

[M] “How do you feel about not reading the whole piece?”

[N] “I feel embarrassed...my self confidence has taken a blow.”

[M] “So it was wrong of me to take over and read both parts?”

One person in the otherwise quiet audience says out loud:

“That heartless psychologist owes you an apology!”

When Green sensitive self is active we are very perceptive about how other people feel – not wanting to confront, judge or hurt other people's feelings. It was clear that the whole audience felt sympathy for Nick and that Mats was the villain. For Green recognising the individual is the objective. There is nothing higher.

[N] “No. Don't apologize!”

[More mumbling from the audience.]

[M] “I don't understand...you feel awful because I took over the reading, don't you?”

[N] “Yes.”

[M] “So I must have made a mistake and therefore need to give an apology.”

[N] “No. It was a good decision.”

[Silence.]

[M] “But how can that be? You have been put to shame in front of one hundred people...”

[N] "But it was for their sake that the decision was made. It's not about how I feel. Or how you feel. It was important that all the people listening hear the text clearly.

Designs and interventions that work *now*

Motivating positive behaviour in children at lower stages of development (Beige to Blue)

Encouraging positive behaviour is very subtle. For years we have been listening to teachers saying essentially the same thing: "Nothing positive is happening." We reply, "I've been sitting here for forty minutes and I've seen that student working for twenty minutes. You say he never sits down for longer than two minutes. Just now he was sitting down working for twenty minutes and nobody encouraged him for that. As soon as he started misbehaving you were next to him and rewarding him with your attention. Calling his name, hugging him, holding him, hanging over him. When he started working again, you went away."

When we lead from a vertical perspective, we appreciate that different individuals need to be taught, led and thus motivated differently depending on where they are in their own development. In this book we focus on helping teachers and other staff working in schools who are trapped in Green and who teach children and young people who are trapped in Red. Often this involves having a firm grasp of the differences and distinctions between how one motivates Beige, Purple, Red and Blue.

We refer to Beige as the relationless stage; the individual cannot yet see him or herself as being separate to anything or having an objective relationship to anything. We meet this stage when working with people who have mental handicaps such as autism and Asperger's syndrome. The model "It's your choice!" has no meaning at this stage of development. Instead, you need a teacher who excels in the role of caretaker, who every day follows a strict routine with a high level of structure. You would not want to employ somebody who enjoys a workplace full of creativity, change and spontaneity. Motivating using material rewards is also fraught with risk, as individuals at this level tend to have their own rules. If they see a piece of chocolate, they want the piece of chocolate. Discussion and reasoning don't make any sense or serve any purpose. They have no relation to conditional "when you" or "if you".

The second stage, or Purple, is where individuals first develop a relationship to time and space. It is here that the student can begin to be in a group and the teacher can begin to use a reward system, such as a staple diagram where every time good behaviour occurs it is rewarded with a star on the diagram and a sought-after material reward is promised and given only when a certain number of stars is reached and not before.

With the third stage, or Red, we see the beginning of a cause-and-effect relationship starting to emerge. Effective ways of correcting negative behaviour at this stage are to ignore it (but *only* if there is already a relatively strong and healthy relationship in place – this is not likely if there is no strong Purple present), or we can stop it very decisively. However, what most often happens in Sweden is just the opposite: the adult holds onto the child who has misbehaved, kneels down to look them in the eye, discusses the problem, explains to them what they are doing wrong, and repeats the child's name over and over. Such interventions appeal to Green's humanistic values but have a counter-productive effect for a child in egocentric Red. (When parents and teachers abdicate their responsibility they also *choose* the victim position. When this happens Purple safety and security becomes eroded and bullying and negative Red increase dramatically. Without a "caring parent" or teacher whom can guarantee my wellbeing in the classroom, the playground, the neighbourhood and my route to school, my world becomes a Red jungle where only the strongest survive. My Purple system

looks for safety and security by joining a street gang. I need to receive recognition and protection from the King or Queen.)

[**Note to the reader:** The following theoretical section is written specifically for more advanced practitioners and readers familiar with the works of Ken Wilber as well as the teachings of Andrew Cohen. It was purposely not included in our Swedish book. Feel free to jump ahead to the next section as well as the case study examples if you prefer. For those who having read this summary and feel that it is just too theoretical and are looking for the practical “*How do I do it in the classroom*” type bullet points, questions, short summaries and lesson plans, well, we are currently working on a Swedish version of such material that will hopefully be published early next year.]

Introduction to AQAL and an integral approach to education

AQAL is short for all *quadrants*, all *levels*, all *lines*, all *states*, and all *types*. It is developed by American philosopher Ken Wilber and one of his integral contributions to the world. According to Wilber and an integral perspective, then if we want to bring about real change and development in the world, such as in education, then we must work in all four quadrants. Often we see educators focusing only on one or two quadrants, treating everybody as if they are all on the same level (Green), avoiding important lines of development (moral and spiritual), as well as recognising only one or two states of consciousness (Body and Intellectual). Integral Education works with all four quadrants - the whole person - recognising all her experience: psychological, cultural, biological, social, political and spiritual.

Quadrants (see figure 3): 1) My self seen from within, i.e. my experience, my intention, my thinking. 2) My self seen from the outside, i.e. my observable behaviour. 3) We seen from within, i.e. our values and culture. 4) We seen from the outside, i.e. the prevailing system and society.

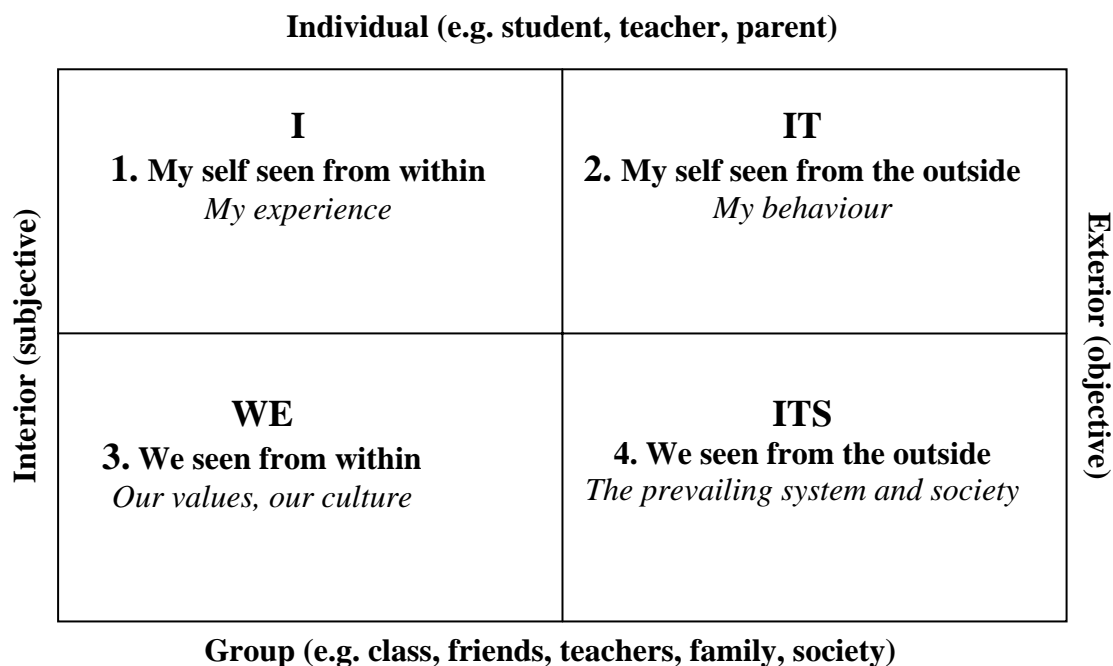


Figure 3: The four quadrants

Levels or stages or structures: Sort of like measuring altitude, levels describe a vertical perspective in each of the quadrants. There are many ways to measure verticality. Spiral Dynamics describes eight different levels of development regarding values. In *Order and Structure in the School* we describe five foreseeable stages regarding moral development. We also use developmental scales to choose a number of relevant areas in education (e.g. school, leadership, teacher, classroom, and student) to describe a measurable vertical change in levels of development. Introducing a perspective that can recognise the importance of identifying different *levels* is very fundamental to the work we are doing in Sweden and is fought with the most resistance.

Lines or streams or intelligences include: cognitive line, values line, emotional line, moral line, spiritual line. E.g. Howard Gardner proposes nine intelligences. Each quadrant can be seen to hold different lines. Our developmental scales focus on those lines we see as being of importance in creating order and structure and thus dynamic harmony in the classroom.

States: A state is a temporary accessed dimension of consciousness, while a stage refers to permanent structure, or a developmental level that one has permanent access. States come freely and can give us lots of inspiration by revealing our hidden potential; while structures have to be worked for. They require a volitional choice.

All people can theoretically experience at least four significant *states* of consciousness (waking, dreaming, dreamless sleep and nondual) no matter what level of consciousness they are centred at. But how we interpret the experience we are having will depend on the *level* we interpret from.

Vertical development in the individual and group is promoted when they have access to the different states as well as a context (level) beyond their centre of gravity, i.e. they get lifted up to a higher perspective, even if only temporary. For the individual to actually gain permanent access to that higher level the following three factors are important for promoting growth: 1) The individual volitionally wants to evolve, i.e. make positive choices that lead upwards, 2) there is practice for how to do this, e.g. the five tenets, and 3) the individual associates with other people wishing to do the same thing, i.e. you have a teacher who is walking the talk and are in a class with other students who are interested in the same thing.

Gross = body or waking state. Such as experiencing the world through the five senses.

Subtle = psychological, or dreaming state. Such as visualisations, imagination, dreams, emotions, images, and the experiences of intellectual luminosity.

Causal = soul or dreamless sleep. A deeper realisation about oneself, creativity. One example is the state of *Flow*, where one is in a state of operation in which the person is fully immersed in what he or she is doing, having forgotten time, space and basic needs – characterized by a feeling of energized focus, full involvement, and success in the process of the activity. You are so happy that you barely realise it. Another example is the third level of authentic happiness experienced when ones actions are connected to deep meaningfulness and purposefulness.

Nondual = the ability to be fully present/awake and deeply relaxed at the same time irrespective of the state consciousness one is experiencing or the level of consciousness one is interpreting from.

Types: Each quadrant contains different types which are independent of levels. For example there are different types of learning styles. Kolbs experiential learning model describes different types of learning styles for individuals and groups.

Some examples of the types that we focus on in each of the quadrants are:

Quadrant 1: personality types: e.g. outgoing/extravert, thinker/introvert, dominator.

Quadrant 2: sensory types: visual, sound, taste, touch, smell, kinesesthetic.

Quadrant 3: genus types and group types (Wilfred Bions) that influence learning.

Quadrant 4: narrative types: first-person, second-person, and third-person.

States, Stages and Selves

In addition to all *quadrants*, all *levels*, all *lines*, all *states*, and all *types* we also wish to draw attention to the significance of specifically identifying what Andrew Cohen refers to as the Authentic Self, the Self Absolute and the ego. [For those interested The integral AQAL model accommodates what we refer to as *selves* in the terms *states* and *stages*. Cohen and Wilber have specifically spoken about this connection in one of their many dialogues. (See WIE Issue 25: May–July 2004.)

Ego [the negative side of the model “It’s your choice!”] or Gross self exists only in the gross realm, the world of the personal self, my body, my mind, my sensations, my feelings. It is a sense of separateness to anything greater, more meaningful or absolute. Cohen defines ego as a narrow perspective on life that cares only about its own survival, pleasure and comfort. It is “the deeply ingrained, compulsive need to remain separate and superior at all times, in all places, under all circumstances. In contrast to the inherent freedom of the Self Absolute and the fearless passion of the Authentic Self, ego is experienced as an emotional quagmire of fear and attachment. It is the part of you that has no interest whatsoever in freedom, feels victimized by life, avoids anything that contradicts its self-image, is thoroughly invested in its personal fears and desires, and lives only for itself. Ego is an anti-evolutionary force of powerful inertia in human nature- attached to the past, terrified of change, and seeking only to preserve the status quo.”

The Authentic Self [the positive side of the model “It’s your choice!”] or deeper psychic or subtle self, or soul: is the deepest part of our *humanity* beyond ego, or the awakened spiritual conscience. Sri Aurobindo referred to it as the “psychic being,” and some might call it the soul. What Cohen refers to as the Authentic Self doesn't abide in the gross realm; it abides in what Wilber calls the subtle realm. Cohen and Wilber describe it as the seat of morality; it “cares passionately, cares desperately about everything”. The more we identify with the Authentic Self the more we awaken to a new morality.

Wilber points out that a person at any *stage* can have a temporary experience of almost any *state*, but that it isn't until somewhere between the worldcentric and Kosmocentric stages of moral development that the Authentic Self can awaken to itself, “*not as a temporary altered state but as a permanent realization or stage accomplishment.*”

[How can we explain the fact that students, such as those described in our examples, are able to make positive choices literally within seconds? One way to interpret what is happening is

that they are aligning with their soul, or moral compass. But how can that be if the students are still centred at egocentric Red? Simply because there is a subtle impulse even in Red, that already wants to care for something higher. Because it is subtle it is not so easily recognised and able to be expressed – especially when most subtle impulses are being drowned and blocked out by Orange and Green culture which focus mainly on the gross state. But when a second tier or even higher perspective is being shared with the students, by one or more adults, then the students are lifted to this higher level as a temporary or *state* experience regardless of what level they may normally be at. It is temporary in that it may last only a short while, even disappearing completely as soon as the student leaves the room and comes in contact with a classroom or school yard where there is only Red/Green. However the more people carrying the higher perspective that the child comes in contact with, the more support they will be given. To the degree that developing to this new higher level becomes more or less effortless.

Thus Red can skip four stages or more and go straight to second tier simply because they enter a group atmosphere where the centre of gravity/perspective being shared/promoted and protected by the teacher(s) is Second tier or higher. The individual can't skip stages or levels, but the group can. As an example *everyone* in the group is now immediately aware of a vertical perspective and what this means, the ability to choose, their responsibility towards the whole for the choices they are making. They can describe what these concepts mean for them as well as demonstrate their understanding. Everyone in the group shares a very high level of understanding and objectivity in being able to discriminate what lifts and what brings down the atmosphere in the group. The individuals in the group change their behaviour radically following a new and much higher set of norms and values. This is not possible in any of the first tier levels. It's like all the levels present in the individuals in the group suddenly become open, aligned and available to the whole group. But this is only possible so long as everyone in the group is giving nothing less than one hundred percent.]

The Self Absolute, or causal transcendental Self, or the unmanifest ground of being is that deepest part of human consciousness that, because it abides beyond time and space, beyond creation itself, does not care at all about what's happening here in the realm of manifestation. It's always free from anything that's ever happened here, is ever new, and always is at rest. It is radically impartial. Infinite peace is its nature. It is the ever-present ground of radical certainty and absolute truth.

From the *nondual* perspective we would see both the manifest (form) and the unmanifest (emptiness) domains as being absolutely nonseparate and nondifferent from each other, the manifest and the unmanifest are ONE. The Self Absolute and the Authentic Self are ONE and the nondual realization is that you experience both of those simultaneously, as flipsides of the same coin.

Using this definition of the three selves, we can begin to see what must be a profound contrast between teaching from an unenlightened perspective (ego or Gross self), which is the relative, separate, and personal view of the narcissistic ego and teaching from the enlightened perspective, which is the absolute, universal, and impersonal view of the Authentic Self. The first teacher is identified with an anti-evolutionary force, the negative side of the model "It's your choice!" The second teacher is one hundred percent present, identified with the positive or evolutionary side of the model "It's your choice!" Both will be creating very different classrooms and schools; the first inertia, arrest and chaos; the second dynamic harmony, a classroom that is chaordic, i.e. simultaneously chaotic and ordered.

How does one go from being teacher one to being teacher two?

As Cohen explains, the “ego is the one and only one obstacle to enlightenment. If we want to be free, if we want to be enlightened, we have to pay the price. The great wisdom traditions have always told us that the price is ego death, and in evolutionary enlightenment it is no different: if the Authentic Self is going to act through us as the uninhibited expression of evolution in action, then our attachment to ego *must* be transcended.”

Authentic teaching – a new model for education based on Evolutionary Enlightenment

The question we wish to ask is: What would it mean and what would be possible if we were to lead, teach and parent from the perspective of the Authentic Self?

It is a very exciting time and a very exciting question. We hope that the experiences being documented in Sweden by Nordic Integral Education can contribute to that ongoing enquiry.

Verticality: Developmental scales to show progress

What do we mean when we talk about change? In the appendix section of the book, we present fifteen different developmental scales or tables to help parents, teachers, school leaders and children talk more objectively and precisely about vertical development. We can use these scales, developed by Mats Edin, to help us become more precise in our definition of what change from *what* to *what* specifically means. The scales include:

1. Conditions in the school *
2. Professional leadership
3. The teacher *
4. Preschool - the individual child in a group setting
5. Preschool - the individual child's interaction with other children
6. Conflict resolution/need for third-person involvement
7. Creativity, concentration, group cooperation and guided activities
8. Leadership and motivating others of the same age
9. The class - outside the classroom
10. The class - inside the classroom
11. The individual student inside the classroom
12. The boys as a group
13. The girls as a group
14. How good is the atmosphere in the class right now? *
15. How good a student am I right now? *

(*) We present these four scales as an example.

Development scale 1: Conditions in the school (shift from negative Green to Second tier)

Level	Description	Date
10	All actors who are involved in the school's activities are coordinated so that a vertical network (a meshwork) is created. A chaordic process. Resources are mobilised from a super-ordinate vertical perspective; everyone wants to reach even higher. Everybody takes full responsibility.	
9	Exponential (quick as lightning) development at both a group and individual level. There exists a natural hierarchy of responsibility within the whole school. Everyone in the school makes good choices, is a good role model, and makes big strides forward. Nobody is left behind. The school is a model for other schools.	
8	A significant proportion of the staff change in their leadership style. More results are achieved using less effort. Positive group safety with evolutionary/vertical tension is deliberately created to influence everybody.	
7	School leaders take responsibility for developing their own, the staff's and the student's adaptive social intelligences – a dynamic process of vertical change begins.	
6	Certain parents and teachers begin to accept the same right "way" of relating to life, seeing that it generates positive results.	
5	Small groups of students change to the right "way" of relating to life in nearly no time. The change is strongly positive and measurable but unsustainable over a longer period of time.	
4	Vertical leadership / the good choice model are introduced.	
3	School staff has control but an unnatural power hierarchy prevails. Positive change only for a few students. A negative group pressure exists.	
2	Chaos nearly daily. One or several different strategies are used without results. Adding more resources gives nearly no change.	
1	The school is in crisis. Everyone sees themselves as a victim. The adults have completely lost control over the students. There is a big risk that somebody will get injured.	

Table 3: Development scale 1: Conditions in the school

Development scale 3: The teacher (shift from negative Green to Second tier)

Level	Description	Date
10	The teacher meets the following criteria for continual development: (1) takes full responsibility for his/her own thoughts and feelings; remains fully interested/ focused/ engaged regardless of daily mood; (2) changes at a faster rate than the change he or she is involved in creating; (3) teaches and communicates in such a way that everybody always gives 100%.	
9	This teacher is a sought-after resource for other individuals and groups inside and outside the school. Can handle new problems with ease and generate new solutions. Promotes and protects environments that develop all stages simultaneously. Strong inner drive, high ideals and principles that motivate. Can comfortably change between many different leadership styles. Students in this teacher's class are often in a "flow" state of mind.	
8	Treats individuals and groups according to where they are at in their development and can very quickly shift their state of mind and lift them several stages. Can handle challenging situations. Takes responsibility and has a clear structure and a clear goal. Is flexible, can adapt his/her teaching to stimulate development of several levels/stages simultaneously. Makes learning interesting. Provides a positive atmosphere, renewal.	
7	Stable and consistent. Can activate most students by meeting them at their stage of development. Can set limits, motivate, put forward reasonable demands, and is tough when necessary. Has varying activities with students. Can lift students one or more levels (i.e. developmental chart). Makes learning positive.	
6	Can handle difficult classes with ease. Makes learning possible. Is disciplined. Positive cooperation with parents. Can lift the students one level (i.e. developmental chart).	
5	Capacity to handle the class depends on how he/she happens to be feeling that particular day, time of day, day of the week. Sometimes positive, sometimes negative. The class lacks a sense of safety and security. Limited cooperation with parents. Positive change occurs sometimes.	
4	Emotionally-based leadership dependent on how he/she happens to be feeling that particular day.	
3	Can handle "easy" classes where students are at the same level. Can teach but not lift the class to a higher level (i.e. developmental chart).	
2	Uneven performance, often requiring several assistants and other teachers. The class room door is always closed.	
1	Chaos. Has lost control over the class. Dependent on lots of support and resources. Lays blame on others. Complains and whines. On long-term sick leave.	

Table 4: Development scale 3: The teacher

Development scale 14: How good is the atmosphere in the class right now? (Grades 3-9, shift from Red to Blue)

Level	Description	Date
5	<i>Very good</i> The whole class is continually moving upwards. We strengthen each other. We have many positive leaders; everyone does their best and makes good choices all the time.	
4	<i>Good</i> Most members of the class make good choices and are interested in becoming better. The children who show responsibility are seen and heard most, but there are a few irresponsible ones as well.	
3	<i>Relatively good</i> Some children make good choices but the irresponsible ones are seen and heard the most. There are few positive leaders. When the whole class is together, there is often trouble.	
2	<i>Bad</i> Only if the teacher is very strict are we able to work.	
1	<i>Very bad</i> It's chaos. Most of the children don't show any respect or do any work at all. One or more are sent out of the class.	

Table 5: Development scale 14: How good is the atmosphere in the class right now?

Development scale 15: How good a student am I right now? (Grades 3-9, shift from Red to Blue)

Level	Description	Date
5	<i>Very good</i> I can meet the teacher's requirements independently. I take responsibility for what I do and say. I participate actively. I am resourceful and creative. I work completely autonomously. I contribute actively to a positive atmosphere in the classroom. I am developing upwards.	
4	<i>Good</i> I make an effort. I understand how my behaviour affects others and nearly always choose to behave positively, concentrate on the task at hand and work well in groups.	
3	<i>Relatively good</i> I can make good choices with positive consequences if the teacher or someone else reminds me. I don't always understand the consequences of my behaviour in the class. Sometimes I need to apologize for my behaviour to the teacher or to my classmates.	
2	<i>Bad</i> I make bad choices: I don't show respect, I don't listen, I pull others down and I talk back. Quite often I need to apologize for my behaviour to the teacher and my classmates.	
1	<i>Very bad</i> I forget my books. I don't do what the teacher asks of me. I speak out without listening/raising my hand. I use bad language. I am sent out of the lesson. I come late or not at all to class.	

Table 6: Development scale 15: How good a student am I right now?

Case stories

[Note to the reader: In the book we present the first two of our case stories, which were breakthroughs in demonstrating the power of the models. In this English summary we have added an update with nine more. In addition to these we already have several more and will be adding these in future updates.]

Case study 1. A school in crisis - From chaos to order (Nick Drummond)

The first case study is described in the chapter called “From chaos to order” and tells the story of a small school and an episode that unfolded in March 2004. The teachers (trapped in negative Green) had completely lost control of the students (in negative Red), who smashed windows, climbed onto the roof and threw stones at them. The police were called in to regain control and the school had been closed for three days when I first met with the staff. They had reached the end of the road; if they failed to find a solution that worked they would have to close the school.

On the evening before the first meeting, I remember realising that more fundamental than any of the models we could apply was the paradoxical perspective of emptiness: of knowing everything and knowing nothing at the same time. And the only way to *do* that was to *be* it: to be present by ignoring everything going on in my own mind and just listening to what they would say. I took a deep breath and placed my trust in our basic capacity to point out what is fundamentally higher and fundamentally lower.

The first morning, we were three children and four adults sitting at a table. One of the first things I noticed was that they talked constantly about all the problems they had. It was true that two of the boys behaved badly, but nobody noticed or said anything to the one boy who asked politely for something to be passed to him. When I pointed this out, it was the beginning in a change in perspective: I was not there to listen to their sensitive selves. If I had offered them a shoulder to cry on, they would have collapsed. I made a very radical statement and said, “I don’t care about how you feel. What matters is what you do *now*.” After only ten hours of counselling, the change was radical and tangible.

The staff transformed from a position of being caught up in unhealthy Green, stuck at moral level three, seeing themselves as victims and promoting a victim culture, to recognising hierarchy, taking responsibility and pulling each other up. Informed by “Second-tier” understandings, they developed healthy Red and Blue environments and leadership styles. They recognised that there was no neutral ground to stand on anywhere. They had to take responsibility for what they were saying and doing, give their students in Red and moral stage one clear choices, rewarding their positive behaviour immediately and holding them accountable for their negative choices. They saw how they could change and demonstrated that those who lead must be the first to change their thinking to more mature levels.

Case study 2. A parent-child relationship in crisis - From a position of victim to a position of responsibility (Nick Drummond)

The second story concerns a mother and her nine-year-old son, diagnosed with ADHD hyper activity and receiving amphetamine medication (Ritalin). She described how her son's behaviour and thinking had changed significantly, as had her own attitude, way of thinking

and parenting style, when the teachers at her son's school had begun using the model "It's Your Choice!"

She explained how she, much like the teachers at the school, had been very tolerant of her son's negative behaviour and how she had now become very tough and consistent in order to help her son (a combination of "second-tier" informed Red and Blue leadership styles).

The mother had been expressing negative Green moral stage three and her son negative Red moral stage one. She described how difficult this change in attitude had been, partly because of her son's extreme behaviour, but also because what I was saying, despite making sense, was not found in any books or talked about by the child-development professionals she had been in contact with. After two and a half months, her son's negative behaviour and bad language had radically decreased. As an example, his ability to sit still and concentrate on a task such as maths had increased from five to thirty minutes.

The teachers and parents were able to create a fundamental structure of order, healthy Red and healthy Blue, that had clearly been missing. Once this structure was in place, dynamic harmony and "going up the ladder" - as this nine-year-old boy expressed it - become the norm rather than the exception.

Purple: I feel safe. My parents praise me every day for being on the good side.

Red: I did it! I didn't go on the bad side when they provoked me! I hid behind the bushes. Nobody told me. I stayed on the good side! See how good I am!

Blue awakening: If this staircase is going up, then where is it leading?

When I first met this young boy he spent his time trying to provoke me and others with bad language and bad behaviour. Two months later he started asking these sorts of questions. I was absolutely stunned.

Case study 3. From an unnatural to a natural hierarchy – A fifth-grade primary school class, eleven year olds, boys and girls (Mats Edin). How to lift a class by reminding them about what they already know to be true

I was called to this fifth-grade class by the school administrators because it was not performing well. There was no cooperation or commitment being expressed; no one really liked the situation. Using a developmental scale of 1 to 10, the class was at 3 or 4. There was a serious, but typical, blockage preventing the class from evolving.

After having received background information from both teacher and headmaster I met with the boys and the girls separately three times each. From these meetings I learnt about the student's strengths and positions in the group. Afterwards I showed the results to the whole class.

Generally I have to fire-up the girls and cool-down the boys in order to attain an optimal level of attentiveness and participation. In order to talk with Gandhi I myself have to be that same level of seriousness and attention that I wish to see in the group. The students say very quickly that they have never heard about this, that nobody asks them questions concerning depth and seriousness. They are used to another type of listening – associative listening. Raising your hand is good when listening associatively, I ban it. What is said must be given room to land and taken in deeper, everyone must follow what is said more than what they

themselves are thinking. It becomes both harder and easier to talk. In the beginning I need to ask what the connection is to what the previous person has said, after a while this is not necessary. It is then we have established an order completely free from ideas about who should talk – everybody builds upwards towards more understanding, more knowledge, and more wisdom. We build self-knowledge individually and in the group.

[This exercise engages all four quadrants simultaneously (see figure 3), but in particularly quadrants 3 and 4. In this kind of dialogue the whole group including the teacher, are learning to make important objective distinctions about things that only moments previously could not be seen. There is collective subjectivity (we are all participating together, we all understand each other, nobody is left outside the discussion, we are all present, attentive, listening and contributing) as well as collective objectivity (we all see what is being pointed to and recognise it; everybody is being implicated in what is being said). In particular it is the *collective* objectivity being shared by all the participants in the group that is the basis for this new or natural Order. In fact, this kind of Order exists only as long as this *collective* objectivity is present in the group].

I had soon worked enough in the gender groups to identify who was more mature and who was ready – which students needed to take more responsibility and be set free in their development. That this hadn't happened was due to the unnatural order and hierarchy that stopped all development. Unnaturalness is most common in our schools, it is heard way out in the playground; screaming boys, the lowest denominator calling the shots. Generally: boys are heard too much and girls too little – this is also a kind of order, but it is unnatural and undercuts both high and low motivated students.

The purpose and goal of the whole exercise was to make the class aware of its true potential and ability for creating order, to “catch them out,” both the boys and the girls, and show that they have a much greater potential than they normally demonstrate for the majority of their time. To achieve this true potential [*collective* objectivity] a balance of permission, confrontation, timing, and vulnerability (letting down ones defences) is needed as well as breaking down the “pecking order“ (where the weak and unsure are more or less bullied) and the materialistic order “the ones with the richest parents rule.” We now wanted to introduce a natural order based on maturity and experience. He, or she, who is more mature, is more responsible.

The students already knew this, not least after the work we had done in the gender groups, but they did not know that they knew. And most importantly, even if they had known that they knew, they did not have a clue as to what it meant: that it was possible for them to feel a tingle of excitement and a positive atmosphere in the classroom every lesson, and already *now*. They didn't know that they could experience the same wakefulness, or even higher, that they normally experience after school, with friends in the city or playing a computer game.

I used a simple role-play as an illustration so that they could see this new order very clearly and unavoidably. Scenario: a boy arrives late for a date with a girl, in a pizzeria. The task was for the boy to come up with as good excuse as possible. Every boy that played the roll gave an apology based completely on his own perspective. It was only about avoiding blame in coming late. They were all ingenious and creative with robbery scenarios and other dramatic events.

The unnatural order in the class prevented them from rising above an egocentric way of thinking and responding. So after several attempts, I gave the chance to the most mature boy in the class.

“I apologise for coming late, it’s my fault. Are you OK? Can we order now? Is that OK with you?”

So I asked the most mature girl in the group, and she understood it completely:

“That excuse was the best!”

“Why?” I asked.

“Because he was the only one who cared about her.”

Now I could bring the class’s attention to the very hierarchy that they were sitting in and always surrounded by. I could ask them who should take on more responsibility and who should be listened to more. They all pointed to the same girl and boy.

Now when the class saw and felt that there was an order everything began to point upwards. I asked them where they were between one and ten. Nearly all the answers were of low denomination, especially from the girls: who could give more? Everyone raised their hands (they showed humility and vulnerability – but I didn’t say that to them, that understanding has to grow from within). What is preventing you from giving ten now – as you did in the boy/girl group? When everyone sees that nothing can stop them from giving more then they are already together.

“Where is the class as a whole on a scale from one to ten?”

The answer they gave was high, between seven and ten. I then asked the students if there was something lacking now? I didn’t get an answer but said that something very important was missing, something completely decisive for their own development. The person who is by far most responsible of all, the teacher, the adult, must take most responsibility. He wasn’t where he should be. He was invisible, being more concerned about himself the class had become dysfunctional.

[The following is an edited version of a recent recorded interview with Ken Wilber on Integral Naked (October 2006), so it is not exactly what Ken said. We have taken the liberty of editing the piece to give additional clarification to the situation of education in Sweden.

What Green does in its attempt to be all inclusive, pluralistic, non-judgmental, caring and sensitive is that it tries to go beyond conformist and conventional (Blue/Orange) modes of judging, and exclusivity and marginalisation – all of which are horrible – but in its attempt to be non-conventional it confuses post-conventional Green with pre-conventional Red. And so instead of urging development towards post-conventional (making it possible for individuals to develop to Green and beyond) and trying to curb conventional and pre-conventional morals it simply urges anything non-conventional. It deconstructs all Blue hierarchies that are necessary for lifting Red, all of the conventional Orange realities and ends up, inadvertently, promoting not only the post-conventional (which is mostly unhealthy Green) but also the pre-conventional egocentric, narcissistic modes of thinking, i.e. RED!!! So you get: Me only! Me first! Me alone! To hell with you! So Green actually promotes a whole generation stuck in egocentric, as well as savagely attacking and dragging down Yellow, Turquoise and anything higher. So we don’t get culture, order or development, we get chaos. Nobody really cares

about anything other than how *they* happen to be feeling; satisfying their basic needs for security, comfort and pleasure.

In a Green culture, like Sweden, we get a school system with teachers centred in negative Green turning out are narcissistic consumers in a bubble of their own wants and wishes. And Green helps that because it can't see verticality or depth. It allows and encourages pre-conventional, egocentric modes of thinking and equates them as post-conventional. Green thinks that by letting Red express itself freely, i.e. run amok in the classrooms, in the streets, in the mass media, on the internet, in business, in the social security system, and in the offices of parliament, that they are getting beyond marginalization and oppression when they are actually increasing it. And so Green has actually brought about and aggravated that which it actually wished to avoid. Green cannot see what is happening. Consciousness, verticality and blockages prohibiting development are not on Green's radar screen. So rather than promoting post-conventional worldcentric morality, i.e. more depth, Green is now a force on the pre-conventional slide. It is actually increasing the percentage of the world population at ethnocentric and egocentric modes. And in Swedish education we are seeing the same blockage and cultural damage being done on a systematic scale – and other countries who look to Sweden are coming here to find out how they can educate their kids the same way!

As Wilber says, “Green never met a Red that it didn't like.” Green extols, eulogizes, emphasises, indulges, and panders Red. Green scholars look at Red indigenousness culture and see enlightened societies. Green politicians look at Red terrorism and call it freedom fighting. Green parents watch Survivor, Big Brother and Fame Factory while their daughters slit their wrists. Green teachers see Red bullies in their classroom and give them recognition, love and a cuddle.]

Case study 4. Special group, mainly girls, thirteen to sixteen (Mats Edin)

In this case in point I was asked to work with a specially chosen, hand picked, group of girls. The criteria used for choosing the girls were that they were involved in a lot of unhealthy competition and intrigues, as well as having an unhealthy parental involvement, e.g. parents not being able to set any limits whatsoever. This resulted in a very extreme competitiveness between the girls; they were so busy holding on to their positions that they totally lost control and their behaviour, speech and way of relating to one another as well as to their teachers and their fellow students degenerated rapidly and became very negative, resulting in an extremely disruptive and destructive atmosphere for all.

Not only did these girls see themselves as being special, everyone did: other students, teachers and parents. There was no need to point out any hierarchies to this group; they were cemented in an (unnatural) hierarchy. The unnatural hierarchy, brought about by the projections that existed between them, gave them licence to see themselves as being very special. They choose to see themselves and each other in a very synthetic way. But so did the people seeing them, so it was mutual. Its artificial existence, because they *all* unquestioningly bought into it, acted as a bulwark for them having to take themselves or anything for real. Nobody questioned it, not even their parents or the teachers, because nobody saw it. What was needed, though, was to make them take back an overload of projections, onto and between each other. The best way to do that was to make them listen, really listen to the each other. Listen to what was being said and to which part of them selves it was coming from. (Coming either from the negative side “I'm a victim and have to defend myself” or the positive side “I care about being here.”)

As we started to talk I forced everyone to follow on from what was said by the previous speaker, then something miraculous happened. Everyone dissolved and softened up, faces relaxed and shoulders dropped, a release of energy occurred and we could meet. Guilt became innocence, the defended positions turned into undefended postures – most of all it was now pleasant and interesting to be there.

What was most striking was to realize that they had probably never been told that they were trapped in exaggerated self-importance, a trap set up by parents and teachers and me and you. Most of them were contaminated with narcissism, their biggest context for caring about anything being nothing greater than their self image. They had been trapped on the negative ego side, but now realising for perhaps the first time that there was a way out. They have a choice.

Case study 5. Kindergarten, staff (Mats Edin)

“A kindergarten in a Swedish town employed fifteen people. Everyone pretended that everyone was equally qualified. Thus nobody was competent. Nobody took any initiative and nobody enjoyed their work. This was because they had no understanding of natural hierarchy.”

I had been working together with this group of kindergarten teachers for quite some time; meeting with them at regular intervals for several hours or a whole day. My original task had been to help them cooperate and communicate better. Every time we met we took a leap to a higher level of understanding. And so when I met them on this occasion I knew we were ready to move on again. How did I know? By listening to the way they spoke; they showed courage, determination and confidence. They had transcended the emotional barriers that usually stop us from seeing what has to be done. They now said things like:

“It feels right, but is it right?”

“I have to push myself everyday; if I don’t then it’s not interesting to come here. It gets boring to work without being a bit nervous.”

“I am always nervous when you ask me to say something, but I always feel stronger and more confident afterwards. And I see that the same goes for the others”.

This group knew what was needed to function on most levels. And they knew it was necessary, but they tended to stay in their own small departments and work groups, not working together with the others in the same kindergarten. Now they have begun to even work with other preschools and kindergartens. So now they have gone from victims to being role models; they have moved from being miserable to being happy and from being mediocre to being extraordinary.

So, how did this happen? We had had a half-day seminar every six months for two and a half years. I led the seminars, starting with eliciting the largest possible context. I did this by asking questions:

- “What is the deepest purpose in your job (life)?”
- “What can you give?”
- “What is the goal of what you are doing?”
- “What does it mean to go beyond our limits?”

Every seminar, right up to this last one, had started with a massive collective resistance, expressed in terms like: “Why do we have to do this?” “What is the point?” “We need to plan

for next weeks activities; we never get time to do that”. More or less openly, they were saying “We do not want this; we do not want you!”

This resistance towards a bigger context is very impersonal; it is not about me or any consultant. It is like a second skin, an evolutionary inherited and conditioned response/reflex. We broke through this resistance by not making any conclusions about it. That enabled us to move forward in spite of the heaviness. Interestingly enough, the way to do that was mostly to ignore the resistance – clear in statements like: “I/we have a problem” or “It is so difficult/hard when...” – or sometimes to mirror it, to make it seen and objective: “Let’s look at our behaviour. Look what happens when we talk about this”. This objectivity is very disarming. It creates space to move forward. In addition to the resistance, it was clear that a lot of effort was needed to stay with the positive, to demand from each person that they express only that which lifted up. This is a lot to ask from Swedes! And it was challenging for these women to stop hiding out in how it feels to be together, to simply remind them of the fact that it is a given: we are already perfectly together! So where do we go from there? Now.

And from there we went, time and again until, eventually, we found ourselves already in that very future we wanted to create.

A Shift in Perspective

“It’s your choice!” (figure 1) and the pyramid model (figure 2) give us a perfect and absolute foundation to stand on. These models are like maps, they describe our attitude to life, where we are coming from at every moment. Although self-knowledge is ostensibly popular, these models used by Nordic Integral are so blatantly objective that they demand a very strong character to stay with them, when we see that they are about us.

Our cultural conditioning makes it hard to see ourselves and different perspectives objectively, so we tend to easily fall back into our own experience and to treat all perspectives as relative. “You have your truth, I have my truth. Your model is not about me.” This conditioning is not our own fault; it comes from the culture in which we are embedded. It is both a gift and a curse. Swedish culture can raise its citizens to Green with little effort. This is not the case in, say, Afghanistan where the centre of gravity is Red/Blue. However, while the centre of gravity of a culture pulls individuals up to that level, it equally exerts a downward pull on those who seek to rise higher. So to go beyond Green in Sweden demands great effort from any individual who dares to take on such a challenge. Individuals who push against this conditioning encounter enormous resistance, much like a rocket breaking free from the Earth’s gravitational field.

What starts as a momentary *state* or experience of insight – seeing from a perspective beyond Green – needs to be sustained for longer and longer periods of time until it becomes a permanent higher *stage* of consciousness to which we have permanent access and from which we constantly observe and interpret our experience – no matter what we experience or how we feel. This is done through purposeful effort. We may be temporarily lifted to a higher state simply by listening to an inspiring lecture or participating in a group or classroom experience. But as our centre of gravity is much lower, we will fall back to where we normally reside. We need to apply effort in order to make that higher state a permanent stage from which we have permanent access.

The models set out in this book show clearly that it is less comfortable, lonelier and more demanding at these higher altitudes. They do not give an artificially negative view, they just point to the fact that we are always alone, we are “one without a second” – there is no one else to wait for or to blame.

It is our choice to be truthful or not. When we talk from the top of the pyramid and the staircase models, we do so from the kosmocentric perspective. As an example, the people concerned by this case study learned to discriminate faster and faster, when listening to each other, what was high up in the pyramid and on the staircase and what was lower, in the mediocre flat wasteland where all perspectives, regardless of depth, are treated as equal. They could clearly hear the difference between voices that pulled down (expressing the victim position) and voices that lifted and deeply cared about more and more (expressing authentic autonomy).

Case study 6. A fourth-grade class. 20 ten-year-old boys and girls (Nick Drummond)

I was called in to assist in a fourth-grade class which was having severe problems. There were many conflicts going on in the class. The students, especially the boys, used a lot of harsh and bad-mannered language towards each other. They had enormous difficulty sorting out the conflicts they were involved in and to see their own involvement. The girls were fairly shy, not daring to give voice to or stand for what they thought. There was often a lot of talking and commenting being made in the classroom. Many of the students had a hard time sitting still and concentrating on their work and instead walked around and disturbed others.

Dialogue with the girls

“How good is the atmosphere in the group just now?” I ask the girl group where most of them are quite and well mannered. All of them say that it is between four and five on a ten degree scale.

“What can you do so that the group can reach ten?” I ask a girl who is more active.

“We don’t say so much. Many are quiet, we need to talk more” the first girl replies.

“Have you been quiet? Do you need to talk more?”

”No. I’ve been speaking a lot. I need to be quieter and let others talk.”

“Do you mean that if you do that that you can help the whole group reach ten?”

“Yes.”

“What are you going to do?” I ask the next girl.

“I need to talk more,” she says.

“You haven’t talked so much at all. Why is it important that you dare to talk?”

“It’s important that all dare to talk. If I dare to talk then others that have been quiet will also talk.”

“How good are you when you dare to talk as you do now.”

“Ten!”

“How does it feel when everyone listens and dares to talk?” I ask the third girl who was very timid.

“It feels really safe.”

Dialogue with the boys

“Those that are here are those who want to be on the positive side. If you don’t want to be on the positive side you can leave the room now.”

One of the boys who the previous week had acted very well was now defying. For the wellbeing of the group he was sent out from the room in the beginning of the lesson. He continued to provoke from outside the room, banging on the door and windows, screaming and doing everything possible to get the groups attention. We who consciously chose to remain in the room on the positive side could, with a little support from me, win the battle by the whole time focusing on each other and the person that spoke and not give any attention to the “king” outside the room.

With ten minutes of the lesson remaining one of the boys said that he normally has a very hard time controlling himself, that he could easily lose control.

“Are you losing control now?” I ask.

“No.”

“Good. Continue that way. But it can be even harder than you think. See everything you do as a test. We are here to train ourselves in not losing control. If it happens you can choose to stop it. It demands effort to go up the stairs like you are doing now. It doesn’t demand anything to complain and give up.”

I knew that there was one boy in the group who was being bullied by the others. We tried an exercise where the boys gave each other a compliment about what they observed that person doing right now to express a positive choice as well as its consequences for the whole group. Everybody besides the boy being bullied had been given a compliment, but he was participating and giving compliments to the other boys. Everybody was making enormous effort so I just waited. Suddenly he received a compliment from the “king” about how well he listened and concentrated. Afterwards he returned a compliment to the king. It was a new breakthrough and the group took a further stride upwards.

When I asked the group at the end of the lesson to score where we were, it was no longer able to be measured: the scale we were using didn’t reach high enough.

The teachers began using “It’s your choice” in the class in November 2005, and introduced the Good Choice Contract in 2006. They elected to use the contract for several weeks at a time and also to grade the whole day rather than each lesson. The teachers also had a series of regular meetings with me and attended three lectures with Mats Edin on vertical leadership. They are now spreading this perspective to the other teachers at the school.

The school principals are pleased with the results achieved and want to introduce “It’s your choice” in all classes and hold monthly staff meetings with Nick Drummond. The staff at this particular school along with the school in Case study 9 is showing signs of undergoing a significant shift in perspective; a critical percentage of the staff is seeing vertically. Our role will be to support and document that shift so that it becomes a permanent stage in the individual teachers and culture of the school. Using Development chart 1, the school has gone from a 3 to a 5 with the next step being a 6.

Case study 7. An eight-grade class (Nick Drummond)

I was called in to assist in a year-eight class, consisting of 22 fifteen-year-old girls and boys. Using a developmental scale of 1 to 10, in March of 2006 the class was at level 2, with problems getting worse. By the end of May the class had improved to an 8.

The class was centred in negative Red and moral stage 1, and had been stuck there for many years. There was a complete lack of order, structure and transcendent purpose, or what we call the Blue meme. This had created a very serious barrier to any positive behaviour or development in consciousness. The staff agreed that it was the worst class in the school.

Unlike the example in case study 3, we decided that a very different response was necessary, at least to begin with. To specifically meet and motivate negative Red – which needs immediate gratification and a sense of power - we developed what we call the “Good Choice Contract”. Using “It’s your choice”, the teachers graded each students individually (using a scale from one to five) at the end of each lesson. Each student was given a report sheet to take home daily and have signed by their parents. The parents signed a contract agreeing to reward and praise the positive choices their children made each day (grades 4 and 5), and to withhold rewards for grades 1, 2 and 3. All the parents responded positively to the initiative. The students signed a contract agreeing to make positive choices and to show their parents their report sheet each day.

In addition to the contract, the teachers were coached in how to communicate with Red and develop a leadership style and teaching environment that would motivate students to shift from Red to Blue. They were given classroom demonstrations of how to use a combination of Red (Big Boss) and Blue (Good Authoritarian) leadership styles.

The resulting change of behaviour in the class was dramatic. And yet, after three weeks, about six of the students reverted to their previous behaviour and began exerting a very negative Red influence on the class. This was later rectified, but the cause was found to be that the parents of these young people had not honoured their side of the contract and given recognition or praise for good behaviour. This episode demonstrates the important role of Purple (family environment) in supporting the healthy development of Red and Blue.

In Sweden there are many families who, often for political or economic reasons, have chosen to emigrate from premodern cultures (strong in Purple structure) and settle in Sweden. Often this involves an erosion of Purple in the family that is detrimental to the healthy development of their children. Furthermore these families tend to settle in parts of the city where the life conditions promote premodern values. To feel safe in these neighbourhoods, children who lack avenues into Blue and Orange compensate lack of Purple by joining gangs and developing negative Red.

The reaction of negative Green (when it is present in parents, though not in this particular case) is often to oppose any form of judgement or grading and to reject the need to motivate Red with sanctions or material rewards. Rather, Red is given the freedom to choose to do as it pleases without any consequences.

This case study demonstrates how important it is that the teacher, or somebody else specifically appointed by the school, follow up with the child’s parents or guardians any sudden negative behaviour (a series of low grades) or unsigned report sheets. This is best tackled by having the school principal reassure such parents of the school’s intention. In this instance, what was needed in most cases was a short meeting, using “It’s your choice”, to underline for the parents their important role of recognising and praising their child’s positive behaviour. Teachers centred in negative Green (refusing to acknowledge verticality) and moral stage three (shirking any sense of responsibility for choices made) tend to think that

they can play the role of surrogate parents and help children stuck in negative Red by treating them as victims. This has to be confronted.

To stimulate and strengthen the child's Purple, one will ideally find somebody with bond of kinship or a long-term relationship, whom the child can potentially regard as a safe and strong role model. Positive praise and recognition from such a person is worth its weight in gold in shifting Red from negative to positive and removing barriers to enable Blue to develop.

The teachers and students have reported enormous change, with the class moving from level one to four. Students now arrive on time, care about their studies and are quiet and studious in the classroom. They are polite, show respect, and are involved in very few, if any, conflicts. Their work ethic has changed dramatically, with most students receiving a grade 5 for each lesson. The use of bad language has also diminished considerably. The teachers report being able to use the time allotted to each lesson for teaching, that they have more energy and that their enthusiasm for being a teacher has returned. They feel proud of their students' behaviour and have time to be devote to each one. The teachers have also reported an improvement in the end of year academic grades. An evaluation by the students and teachers has been published in Swedish on www.nordicintegral.com.

Case study 8. 35 kids as One voice (Nick Drummond)

I want to relate an extraordinary experience I had on 26 January 2006, when I met 35 twelve-year old girls and boys together with three other adults.

In preparation for this meeting, I had met each of the two classes separately and talked about "It's your choice!" The meetings began very simply, with all of us sitting in a circle, listening to each other, following on from each other and expressing what it meant to be as high as possible on the good side right *now*. As each of us in turn became a living expression of that potential in real time, a new atmosphere entered the room that literally pulled us all higher to an ever deeper perspective of understanding.

I wanted to test if we could achieve this with both classes together, and proposed that the third meeting be held jointly, with 35 students and 4 adults. The first half of the meeting was quite difficult: it took us 90 minutes to get no further than a level 3 (see development scale 14). Given the past record of many of the individuals in the class, who normally had a very strong negative influence, most would consider this an achievement. Either that, or they would attribute it to my own effort, as facilitator, to keep it from falling back down to its habitual level. But what was truly remarkable in this is that when they reach what we define as level 5, the dynamic in the group seems so strong that we all feel ourselves being pulled along. Everyone's participation becomes 100%. That doesn't mean everyone is equal, it means everyone are 100% interested and motivated.

We continued after the lunch break. I quickly noticed that the level of listening and engagement by all members in the class was very high. Everyone wanted to go higher. It also became immediately obvious to everyone that this should be the new standard. As more and more expressed this higher quality, I experienced it as a presence in the room that removed all barriers. I no longer had to hold or push anything or anyone. It lasted for over an hour. The process was taken out of my hands and kept reaching higher. Everyone was attentive to what was being said and how it was being said. Suddenly everyone wanted to participate and talk, even those students who had until then been very shy and quiet. I was able to point out very

subtle differences in what was being expressed and the group understood it immediately. One of the qualities that emerged was a remarkable degree of intimacy and respect between all members of the group, that gave the lie to all the negative relationships that had existed until then. Everyone was included, nobody was left out. This in itself was extraordinary. The whole group was aware that each person was taking responsibility to lead the atmosphere higher, and when that happened, everyone scored the atmosphere at level 5 – which also had the effect of pushing things higher again.

It was as if all the levels of consciousness that the individuals had access to were coming into alignment on the positive side of the model “It’s your choice”. An atmosphere was created that lifted all the individuals in the group to experience a perspective far beyond their normal centre of gravity. Using the Spiral to indicate levels of consciousness and how the levels became open and alive, I would describe the qualities being sensed as wholeness (Turquoise), verticality (Yellow), sensitivity (Green), self-direction (Orange), order and responsibility (Blue), sense of self (Red), safety and security (Purple). Verticality became a direct experience for each participant. Everyone participating in the group was able to recognise what lifted and what brought down the atmosphere in the group at the same time I pointed it out. I was astounded by how little explanation was necessary, how little time it took, and how the experience was not my own, but was shared by everyone in group. Everyone reported having the same direct experience of recognising what lifted the group.

In my view, this experience points to both a temporary **horizontal** shift in consciousness from a state of separation (“I’m here, you’re there, we hate each other”) to a state of union (“we are One”), as well as a temporary **vertical** peaking into Second Tier, from which all the lower levels aligned and manifested themselves positively, and in which we all awoke to an impulse to be and express the best and highest that we could and knew to be true. So that individuals were temporarily lifted beyond their centre of gravity and experienced a new potential that was not normally able to be recognised. It was always and is always there, but nobody was pointing it out.

Because this kind of state is so far beyond where the class and the Green teachers are normally centred, it was seen as just “another experience” and not given the significance it deserved. What I mean is that the interpretation of the experience is more important than the actual experience itself. Green will interpret what happened as just another experience. But it is only from Second tier that a deeper significance will be recognised – not just a temporary experience but a potential stage in consciousness from which to teach from and reach even higher. To me, though, this was evidence that we are literally sitting on humanity’s greatest resource and treasure - consciousness - and that what we desperately need is the perspective, recognition and experience of its existence as well as the keys to unlock it.

Let me end with another recent example of this same phenomenon. It was two o’clock in the afternoon and I was about to meet with a fourth-grade class for the first time. I had been meeting with different classes all day and had only had one 15-minute break. In other words, I felt really tired. I went into their classroom, it was their last lesson for the day, and their teacher warned that I could expect the children to be tired and restless as they hadn’t had their afternoon break. By all accounts, at best it was going to be an uphill battle with a rowdy bunch of students just to get their attention.

I decided to lead by example and said: “Look, I feel tired, and I know you all feel tired, but I really don’t care how any of us happen to feel right now. It’s just not important at all. What *is*

important is what you and I choose to say and do right now. That's what counts. Listen. Is what I'm saying taking us higher or lower?" All the children answered "higher". I asked them to rank how high it was, from one to five, and they all said "five". At that, we started to defy the laws of human biology as well as break cultural norms. After thirty minutes another teacher came into the room. I asked her, "How does it feel in here?" She said, "It's five. It's unbelievably beautiful."

Basically, all it takes is awareness of and interest in where we choose to put our attention.

Case study 9. A whole school

On Friday September 30 2005, I was invited for the first time by a team of five school vice-principals and the principal of a school in Sweden to do a two-hour presentation for them specifically on the application of Spiral Dynamics. (The school has 500 students from kindergarten to ninth-grade as well as four day-care centres.) They were so interested that the meeting went on for three hours. This was the first time I had received such a positive and open response to Spiral Dynamics from any school in Sweden. Usually I am shown the problem that has to be fixed and then the door out. At other times, I receive cold responses to verticality and even accusations that Spiral Dynamics is some sort of religious cult.

[Here are some examples. In March I was rung up by one vice-principal from this school, who was very alarmed after having heard that Spiral Dynamics and Don Beck were connected to Scientology. I was asked repeatedly to state whether this was true or false. Then, in a meeting with the school leaders several months later, it was revealed how this vicious rumour had started. It appears that another psychologist had become jealous of the successful results that Mats Edin had been achieving and stated at a meeting with a group of school leaders that they should be aware that Spiral Dynamics was linked to Scientology.

Then in September one of the teachers at the same school started a campaign projecting negative things onto me and spreading them to the other teachers – copying material from the internet and putting it their colleague's letter boxes. He did a search on the web, saw an interview with me on www.polilogues.com/categories/nick_drummond.html, saw the link to Wilber's Integral Spiritual Centre (ISC), became very concerned about all the "religious" symbols, as well as other sites like Zaadz (which they saw as an immoral economic business activity) and Integral Naked (must be sinful) plus lots of other offensive religious and spiritual symbols. The school administrators got shaky feet and wanted to know my "involvement" with these sites as their staff became very angry and they were being put under pressure to cease working with me.

To add to the confusion, I had also recently circulated a paper describing the shift from Red to Blue and the necessity for the school to design a Blue system for the students to pass through. It stated; "In Blue We are saved. In Blue we awaken to a transcendent purpose or "sacred cause." We give up our impulsivity, obey a higher power and do what we "should" do to satisfy our consciousness. The teacher is a rightful authority figure who gives hope and reveals life's meaning."

Many had a very allergic reaction when reading this and saw it as further evidence that I was sent to the school by some religious sect.

The school administrators rang and wanted to meet me urgently as things were heating up. I put all my cards on the table and added that I am a student of Andrew Cohen. No one had mentioned his name, but I said that it is best that they become somewhat familiar with it. And they did. Anyone that cares about changing the world is either asking for trouble or wants to become unemployed. The “tall-poppy” syndrome is very active in Sweden. Then the principal said, “I was worried yesterday afternoon, but not now. We have business deal and buy a product from you. I don’t particularly care if you are a member of the Scientology church. What you help us with works and that’s what counts.”

Many of the teachers demanded that the school administrators stop working with me and threatened to go to the media. The administrators felt more comfortable but wanted a meeting (more like a trial or inquisition) where I had to defend myself in front of some 60 teachers.

What does Nordic Integral stand for? What is Zaadz.com? How and why does Zaadz make money? What is your involvement with ISC? What does ISC mean by “an ongoing experiment called ‘teach the teachers’” and “the shape of a future religion will be born”? What does mind-shift mean? Who is paying you? Who sent you? Are you a member of the Church of Scientology?

Critical reason leaves the room and people become emotionally irrational. People like this do everything possible to resist taking responsibility for their own actions, the chaos and the very unmotivated students in their own classrooms. They see people like me as being VERY provocative. I either become liked or public enemy number one.

Five days before the inquisition I thought I might have to leave the country and look for work elsewhere. Ego/Green wants to tear down and destroy, even though it says that change has occurred and people are more positive than ever before.

The meeting went well in the sense Mats and I are requested to continue our work at the school.]

The headmaster could not understand why Mats and I had been experiencing difficulty in introducing Spiral Dynamics or verticality in Sweden. This group understood the different memes, particularly the blockages in Red and Green, and the need to meet students where they were with appropriate ways of teaching, leading and motivating. As a result, I was invited to run a full-day workshop with all the staff at the school in January 2006. Mats and I continue to work closely with this school. We have been asked to have regular meetings with the school leaders, as well as hold regular meetings with the staff. Using developmental scale 1 (Conditions in the school), the school has developed from level 2 to a 5-6 over a period of 12 months.

Two of the teachers from case studies 7 and 8 wrote in their evaluation at the end of March 2006, “We would never have believed it possible that such large changes could occur in such a short space of time. In our classes we now have satisfied teachers, students and parents. Our hope is that the whole school will be using these models very soon.”

The school principal was recently quoted in a newspaper article saying “the Good Choice Contract is well-built and excellent because it gives attention to good examples and good behaviour. In school it is normally students with negative and unacceptable behaviour who receive the most attention. But it is also good because it removes the victim role. We tell

students that they always have a choice. Don't let others choose for you. Don't follow a group doing something that you don't choose yourself. You can make the best of the situation you are in; you can create your own future by behaving well."

Case study 10. A whole school

In April 2006, the first school in Sweden implemented the Good Choice Contract with all classes from third-grade to eight-grade. The school principal reported a significant improvement in behaviour already in the first week and throughout the rest of the school term.

From an AQAL perspective this school has focused on the exterior quadrants (behaviour and systems), giving teachers (individually and collectively) some new tools, actions and structures to influence Red to Blue behaviour. The interior quadrants have not yet been addressed (meaning the individual mindsets and attitudes, as well as the shared values and visions of the staff, students and parents). Without an approach that addresses blockages in consciousness (in this case the blockage in negative Green), nothing will have been done to change and evolve the culture and mindsets of the staff that generated the problems in the first place, or to support the new breakthroughs and insights that have occurred in a sustainable way since. It is highly significant that this was the first school to use the Good Choice Contract in all classes. The decision was partly catalysed by the fact that the principal had had contact with one of the vice-principals involved in case study 9, and that the teachers had had contact with the two teachers involved in case studies 7 and 8.

Unlike the teachers and school leaders in case studies 6, 7, 8 and 9, no interest has been shown in evolving the inner quadrants, i.e. a vertical perspective. As such the dominant Green thinking stays at the original position.

One reason why these teachers decided to introduce the Good Choice Contract in all classes is because they are used to making decisions by consensus. In heavy Green, "Either we all do it, or no one does it." I had to manipulate the consensus decision without them feeling manipulated. I gave the staff a full day presentation of "It's Your Choice!" and Spiral Dynamics. Also present were two of the teachers from case studies 7 and 8, who gave a 45 min presentation and question-and-answer session on their success. I then met for 90 minutes with half the staff in the afternoon as they discussed how they would implement the Good Choice Contract. The other half met separately. The school principal, who participated in my meeting, wanted change, but her leadership style, heavy Green pluralism, prevented it. She did not give options and push for a decision at the meeting. When everybody, including the leader, is heavily embedded in Green, it becomes difficult to see what is happening on a meta-level. Because negative Green dislikes hierarchies and cannot see depth, nobody accepts responsibility (because they see more depth) to lead the meeting higher. Thus all perspectives and voices are given equal value, regardless of depth, and the discussion drags on without any decision being taken. Luckily, my assistant at the meeting passed me a note pointing this out and made me challenge my own inertia to take over and lead the meeting. Interestingly, when I did so by pointing out and supporting those voices in the room that wanted to use the Good Choice Contract as soon as possible, nobody other than my assistant saw the shift in the room or resisted it. When I asked these people to explain *why* they wanted to start using the Contract right away, their amazing responses influenced their colleagues and broke through the resistance. With no practical excuses left, I suggested that they should decide to start implementing the Good Choice Contract in all classes within two weeks, and that one week would be sufficient to work out the details. Everyone agreed and so consensus was reached.

The second week would be for meetings where I would introduce the model in each of the classes and for several evening meetings with parents. More importantly, I then gave this group of teachers the task of persuading their colleagues in the other group to not waste time and to take the same decision. The other group had not reached any decision, because there had been too many different perspectives, with one subgroup being especially negative. This changed, however, so that the whole school stood more or less united within three weeks as the positive results from the new model and the positive response from the students and teachers could no longer be debated. The resistance that remained was from a small group of Swedish parents in negative Green. As one example of their influence, they accepted the Good Choice Contract but did not want the school to be seen in any way as endorsing or being associated with the model Spiral Dynamics.

Case study 11. Designing a new model of education that makes the existing model obsolete

Don Beck quotes R. Buckminster Fuller: “You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete.”

Rather than fight battles with Green thinking, which has dug itself into a cul-de-sac, one of our goals is to build a model of education that is more complex, more appealing, and expresses more harmony and more integration than anything else on the market. We will do so by using clear case studies that illustrate the practical results that can be achieved by using a package of models that deliver positive change in schools today and demonstrate what is possible *now*.

Because why would you choose to send your children to a school at level 3, if you could choose another school which is always at level 10 and going higher?

Our strategy includes the following points:

- Create Nordic Integral (www.nordicintegral.com) to focus on the urgent need for vertical leadership in the educational sector. Its task is to continually enquire into, introduce, develop and document Integral Education in Sweden (and elsewhere), using case studies to demonstrate and build interest in the further development and spread of these designs and interventions globally.
- Together with Andrew Cohen’s teachings of Evolutionary Enlightenment, develop our ability to transmit an integrally-informed perspective.
- Demonstrate the power of the perspective and models through documented case studies and testimonials.
- Give talks about our work at conferences.
- Publish a book outlining the perspective and the model with case study examples showing designs and interventions that work.
- Get articles publishing about our work in newspapers and magazines. [We have a series of articles discussing our recent work in issues 5/2006 in the teacher magazines Grundskoletidningen and Handledarskap. This includes evaluation and articles from the teachers involved in Case studies 6, 7 and 8.]
- Translate our material into other languages.
- Send information about our book and work to:
 - all schools and school principals in Sweden,
 - all political parties in the Swedish parliament as well as key politicians dealing with education, including the Minister of Education.

- the Swedish National Agency for School Improvement
- the Swedish National Agency for Education
- the Swedish Student Council
- the National Student Association
- the Swedish Teachers' Union
- the National Union of Teachers in Sweden
- the National Home and School Association
- psychologists and other professional leaders working in education
- relevant TV and Radio programs
- Collect testimonials about our book and work from teachers, school leaders, psychologists and other professional leaders.
- Appear on radio and TV programs.
- Travel all over Sweden giving teacher seminars, workshops and talks.
- Publish follow-up books.
- Reach out to an international audience.
- Organise the Annual Summit on the Scandinavian Child.

All the above can be seen as a build-up to Don Beck's proposal for catalysing a shift to occur. To create leverage Don suggests an annual Summit on the Scandinavian Child, where a concept like "enabling the emergence of the intelligences of the whole community" could be brought into focus giving a much broader gauge to understanding how we are doing and who is responsible for creating the conditions that will enable this emergence to happen. Because "basically, education has to be a local thing, a community responsibility. And ideally it should be done using what we call a "meshwork" approach, because it has to include home, church, school, community, parents, sports, all those things. When we limit the question of education to what schools and teachers do and fail to realise that, while very important, they are only a part of what impacts upon children, we are missing a huge part of the picture and thus the solution. So to hold schools and teachers responsible for the variables and dynamics that are impacting upon children and are in effect coming in from all aspects of that community is pretty unrealistic. The question needs to become: How can we tap into the collective intelligence of the whole community in order to fully accept responsibility for enabling the emergence of our children?" (From an interview with Don Beck, May 12, 2004).

One of the questions we ask teachers and school principals when we give seminars, in educational institutions all the way from day-care centres up to high schools throughout Sweden is: do you want to use these models/ this perspective ("It's your choice!", moral development, Spiral Dynamics, vertical leadership)? We give them a scale from 1 to 10, where (1) is I do not want to know more about or use this perspective/ these models, and (10) I want to know more about and use this perspective/ these models in school *now*! The average response is always 7.5 or higher. This indicates a very positive demand for the perspective and the kind of tools we are presenting.

Some results and comments

Below are some results from a series of questioners filled in by the students from four classes. These were amongst the first to start working with the model "It's your choice!" and the Good Choice Contract in 2006.

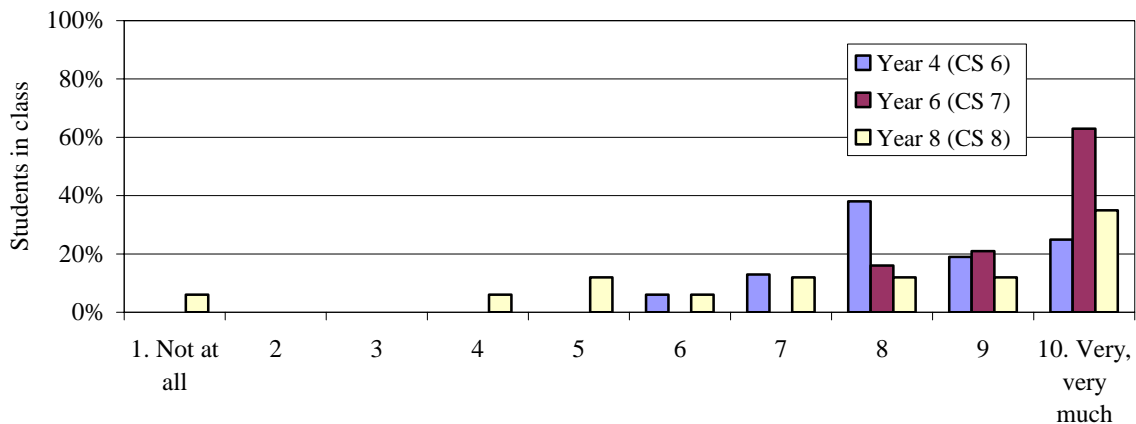
Working with these kids (often stuck in negative Red) is extremely rewarding and a load of fun. It's amazing how so little can have such an incredible impact on the lives of people.

More challenging is working with the teachers and the school administrators in Green.

But the most challenging enemy of all is our own ego.

Survey results from case studies 6, 7 and 8 (Healthy Purple, Red and Blue).

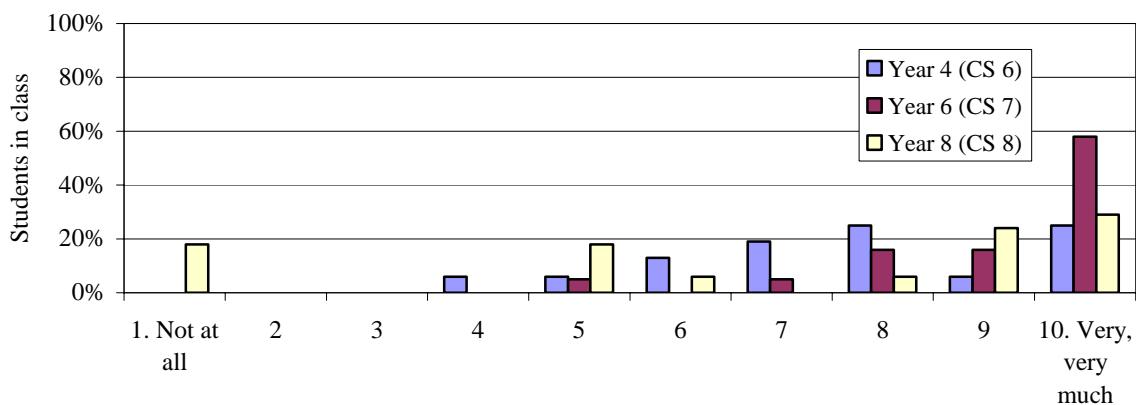
1. Have you changed since the Good Choice Contract was started?



What has changed? (examples)

- I work harder and cause less disturbance.
- I think before I talk so that I don't say mean things to others.
- I raise my hand more often.
- I work better.
- I sit still.
- I listen and concentrate better.
- I say nice things more often.
- I am more active during lessons; I work quietly and think more about what I do.

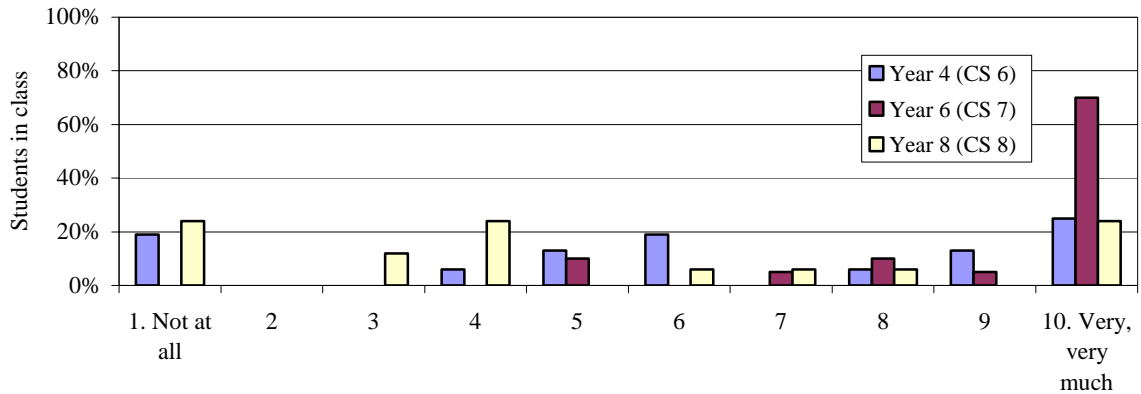
2. Has the class become better since the Good Choice Contract was introduced?



What is better? (examples)

- We work more and cause less trouble.
- It's quieter in class.
- We speak less during class.
- Nobody speaks out.
- We are much nicer to each other.
- Nearly nobody uses bad language.
- We have very few fights.

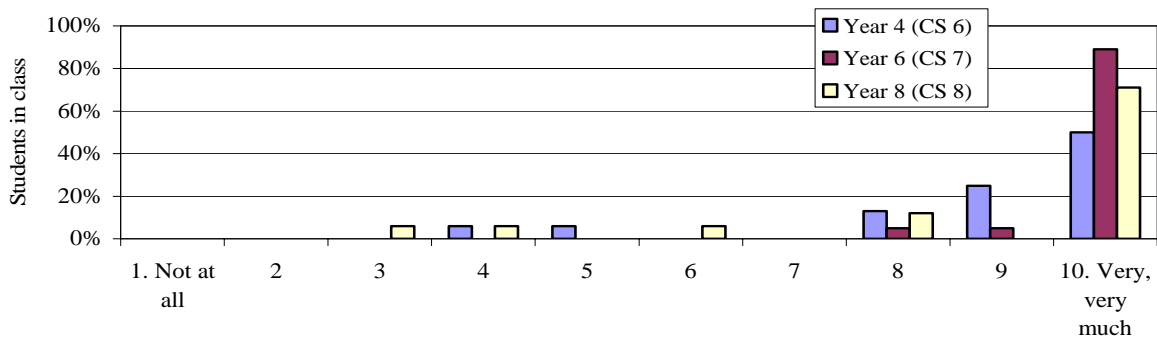
3. Have the teachers become better?



What do they do that is better? (examples)

- They praise us more now because they know we are better, everything is better than before.
- They are nicer.
- They are stricter and tell us the right thing to do.
- They give concrete rules.
- They mean what they say and nothing else.
- They speak to us in a firm voice.

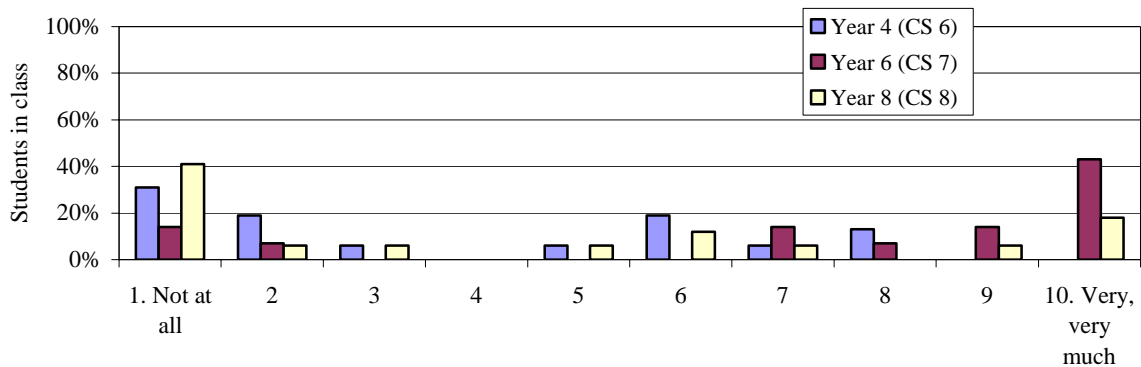
4. Is it good being able to show your parents how you have been in school, every day?



What happens, or what do your parents say when you come home with a grade 4 or 5? (examples)

- They say "Well done!" Sometimes I get to choose dinner.
- They praise me.
- They buy me something.
- They are happy.
- They say how good I have been.

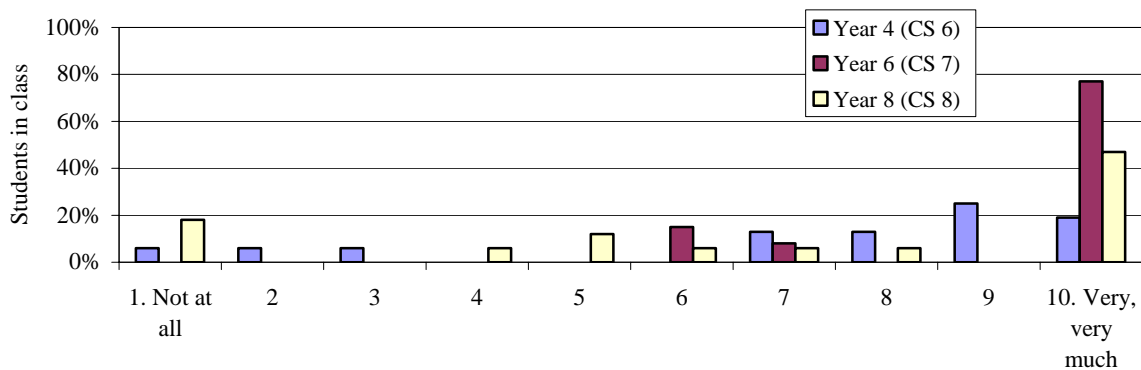
5. Do you talk about Good Choices and the Good Choice Contract with students in other classes?



What do you say to other students about Good Choices and the Good Choice Contract? (examples)

- I ask what good choices they have made today, and what grade they got.
- That it is a good thing and that there have been changes in the class.
- If I see them doing something that is wrong I can remind them to make a good choice.
- Not much.
- I don't say anything.
- We don't talk about it.
- That we should be nice to each other.

6. Can the Good Choice Contract and the Good Choice Model influence your future positively?



How can the Good Choice Contract and the model "It's your choice!" influence your future? (examples)

- I don't know.
- Being able to make good choices as one gets older.
- I'll be a better person.
- I don't think so.
- It can give one courage, hope and self confidence.
- That I will listen more.
- I'll be able to avoid doing bad things and getting into trouble.
- I'll be able to get a better job.