The Yalla Program - Integral Framed Support for Young Leaders from Egypt and Germany

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Abstract: The article gives an overview of the Yalla program that has taken place in Egypt and Germany since 2012 and was originally initiated by Katharina Petrisson from the Federal Foreign Ministry of Germany in cooperation with Matthias Ruff and the Humboldt Viadrina School of Governance. After an introduction of underlying causes for the uprising in the Middle East, the preconditions of the program are explained. Furthermore the integrative framework that was used to design such trainings is analyzed. The paper also evaluates the online value development assessments of German and Egyptian participants within the Yalla-2-training. As a framework for the case study An interdisciplinary approach was used including developmental psychology, social and political science as well as system theory and action research.

Keywords: Arab Spring, integral theory, intercultural leadership, large system change, Middle East, online value assessment, political capacity building, spiral dynamics, theory U.

Introduction

Who would have expected the spontaneous protests of 2010 to spread like a wild fire through the Middle East and lead to the so-called Arab Spring? From today's perspective, not only the Middle East, but the whole world seems to have been impacted in a way that left it shaking within political, environmental and other sectors. It seems that crises are becoming the norm in a complex global environment. According to Beck and Cowen (2005), integral (yellow) values compose the first second-tier value meme that consciously deals with those complex, global survival issues. Unpredictable dynamics and fast-changing environments require new forms of leadership and dialogue practices between different cultures and sectors. In this article, a case study of the pilot Yalla program that is taken place in Egypt since 2012 and was originally initiated by Katharina Petrisson from the Federal Foreign Ministry of Germany in cooperation with Matthias Ruff will be presented. The program, based on an integral mindset, seeks to support young leaders and change makers in Germany and Egypt who face complex (social) problems. In order to describe the preconditions of the program first a short overview of some of the underlying reasons and strategies that have strongly influenced the dynamics of the Arab Spring will be given. Secondly, it will be explained how these political developments have led to the emergence of the Yalla program with its different projects Yalla I, Yalla II and Dialog Lab I.

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The third chapter outlines the vision, mission and goals of the Yalla program in relation to the different projects. Furthermore, some of the fundamental principals, models, concepts and theories on which the program is built are introduced and explanation will be given on why they were chosen. Several *disciplines like developmental psychology, social and political science as well as system theory and action research are included in the paper.* The fifth chapter gives a short overview of the program's achievements up to today and also introduces some early results of an online value assessment tool.[2] Finally, a preview on further intentions and upcoming projects in the near future of the Yalla program will be provided.

(Very) Brief History of the Arab Spring

First of all, why did some regimes survive the revolutions of the Arab world while others were overthrown? Some explanations see the "variety of social, economic, and political factors, including social media (Howard et al., 2011, p. 1), demographic shifts (the youth bulge[3]) and economic grievances like high unemployment and limited social mobility" (Abadeer & Williamson, 2014, p. 1) as the driving forces behind the revolution. Abadeer and Williamson argue that even while those forces helped to "spur the protest movements", none of them "satisfactorily explain the variance in outcomes across different countries". Since the Yalla program takes place in Egypt, the author will focus on the development within Egypt. One important factor for the success of Egypt's revolution is the absence of a "monarchy and oil-wealthy regime" that could "(...) erect more barriers to prevent protest escalation". This perspective emphasizes that monarchies and oil-wealthy regimes, locked in strong traditional value systems (purple-red-blue), have more power to resist an uprising. Abadeer and Williamson argue that "a military tied to the regime by familial, tribal, ethnic, or sectarian connections would be more likely to support the regime." (Abadeer & Williamson, 2014, p. 3). The exploitation of embedded tribal value systems (purple-red) within the army structure can often be seen with authoritarian leaders (red-blue) to fight uprisings.[4] However, the military is a rather powerful and independent player within the Egyptian society (some would even state, one with blue-orange motives)[5] that is not tied to certain tribes or ethnic groups per se. Since the beginning of the protests, the military was reluctant to back Mubarak and at some point chose the side of the protesting people. Another key factor is that the Egyptian government had almost no resources to support its own political power structure. This stands in contrast to other Middle East regimes which, again, are oil-wealthy. In Egypt, a broad scale of the poor was involved in the protest movement and could identify with the overall call for "bread, freedom, and social justice".[6] This might largely explain why the revolution did overthrow the Mubarak regime.

Nevertheless, those given factors and driving forces do not explain or determine the new strategies of the Arab spring. James Gelvin argues that the common aspects of the strategies are that:

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[2]http://www.wei-se.de/index/index/lang/en
[3]http://www.cfr.org/egypt/demographics-arab-protests/p24096
[4]http://www.humanemergencemiddleeast.org/docs/Functional-Democracy-by-Elza-Maalouf.pdf
[5]See the leaked paper by former Military leader Al-Sissi.
[6]See the singer Ramy Essam with his song "Bread, Freedom, Social Justice" on: http://muftah.org/jan25-two-plus-five-music-videos/#.U9iAtKh6s9A

1. They were relatively spontaneous;
2. A single party or leader did not lead them; and
3. They used unifying slogans focusing on political demands.
(Gelvin, 2012, p.1)

However, often unnoticed by the western world, is the fact that the "uneventful protests grew organically into movements of masses of people (…)" and that they "were based on the infrastructure built by earlier protest movements" such as the April 6 movement in Egypt. Even if the protest was partly built on existing structures, this cannot fully explain the rapid growth of the overall movement with countless human rights activists and other social groups led to a kind of leaderless movement that could not be prevented, threatened or bought. In addition, the unification of different groups within Egypt was supported by demands that were large enough to unify a wide array of social groups and classes, like rich, poor, leftist, secular, and Islamist groups (Bayat, 2010, pp. 1-3).

Today, four years later, it seems that this pattern reoccurs in many parts of the world as well, considering the protests in Turkey and Brazil 2013 and Ukraine 2013/14. What all these protests movements have in common is that they do not have a single party or leader that leads them. Scharmer and Kaeufer (2013) describe these recent phenomena as a new dynamic of collective leadership that is build on new approaches of activism by stakeholders from diverse backgrounds. In his view, co-sensing, co-creating, generative dialogue and action have become important guiding principals for those new movements.

But what did these protests mean for the Egyptian people? Generally spoken, "*new dreams were born, new desires were discovered, and a memory of a moment where the "present wavered" was etched in every participant's psyche."* (Gordon, 2004, p. 5). This can be seen as a collective and unifying state experience. Since this collective eruption in 2011, the social reality in Egypt has changed dramatically due to the violent removal of the former president Mohammed Morsi and the Muslim Brotherhood organizations through the intervention of the Egyptian military. Despite an overall more stable situation in comparison to one year ago, it seems that "the exploitation of knowledge to serve political ends" has returned – a problem that was already identified by the 2003 Arab Human Development Report as the greatest impediment of "the creation of a well-knit Arab knowledge society."

For this very reason, in the authors perspective the Yalla program wants to establish a knowledge creation community by building sustainable relationships: between young potential leaders within Egypt and Germany and organizations such as Sekem, Heliopolis University and the Start-Up Hub scene. The next chapter will further outline the background of the Yalla program as perceived by the author.

Project History

In autumn 2012, the Yalla program begun with an encounter of 20 young potential leaders (10 German and 10 Egyptian participants) who were involved in projects of different kind that were aiming to shape their political and civil societies in their own countries – Egypt and Germany. The Yalla I project consisted of two parts and started with a five-day training in October, in

cooperation with the former Humboldt Viadrina School of Governance in Berlin. The second 5-day-workshop took place in Cairo in January 2013. Because of its success, the project was repeated in November 2013, however, in a denser version as it consisted only of a 5-day workshop in Cairo. The next project related to the Yalla program was Dialog Lab I, which was developed due to the demand of the youth organization Cadre in order to deepen the understanding of developmental psychology and integral theory. In January 2014, the 5-day learning journey took place at the Egyptian organization Sekem[7] and focused more on an in-depth analysis of existing projects of the participants while using Spiral Dynamics integral and systemic constellation work.

The Yalla Program

Before elaborating on the processes and outcomes of the Yalla projects that have been implemented up to now, the author wants to high lighten the overall intention of the Yalla program.

All projects regard attentive and deliberate communication as a key social technology and include several adult development models such as Spiral Dynamics and Ken Wilber's 4-Quadrant model. These models and theories are practically applied by participants in their own socio-political fields and projects. The idea of the Yalla program was inspired by the commitment and engagement shown by young adults of the Arab world during the past three years, a commitment often driven by idealism and enthusiasm to change their societies.

However, this young generation is facing new challenges within the fields of political communication and with regard to complex problem solving. In the authors view, the Arab spring is an example of "the various waves of disruptive, revolutionary change that redefine the context" (Scharmer, 2000, p. 3) not only within business, but within societies as a whole. This is also illustrated by a qualitative German study (Leipprand et al., 2012, pp. 4-5) within which several executives and leaders within politics, business, science and civil society have been interviewed. According to the authors, new leadership skills are required on a global level as the main leadership challenges in the beginning of the 21 Century are:

1. Growing complexity:

Greater transparency is driving up the number of stakeholders and increasing the pressure for decisions to be made quickly. At the same time, projections and forecasts are becoming less reliable. Consequently, executives are losing control.

2. Insufficient Reflection:

The challenges of day-to-day business leave little room for long-term thinking. Managers allow themselves insufficient scope for regeneration and reflection. The use of values to guide decision-making appears to be gaining momentum.

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[7] Sekem started as a biodynamic farm and, with its 1700 employees, is one of the biggest sustainable businesses in Egypt. They recently founded the Heliopolis University outside of Cairo.

3. Walls between sectors:

Structural and cultural barriers prevent the sectors of politics, industry, civil society and academia from working together as they need to. In place of cooperation there is mutual indifference, and, in some cases, even antipathy.

In order to face these challenges, the Yalla program wants to support the development of complex system thinking and problem solving by offering a space for reflection. At the same time, young potential leaders from different sectors meet each other and valuable relationships for the future can be established. Furthermore, the Yalla program strives to approach the concept of leadership with a differentiation on an *individual, organizational and societal* level (Leipprand et al., 2012) which is based on Scharmer and Kaeufer (2013). In their book, the authors address, among other topics, the possible causes of these upcoming leadership challenges within an 'Iceberg Model.' They distinguish several problem areas ('bubbles') that manifest in three major divides within societies (ecological, social and spiritual-cultural divide), as illustrated below:
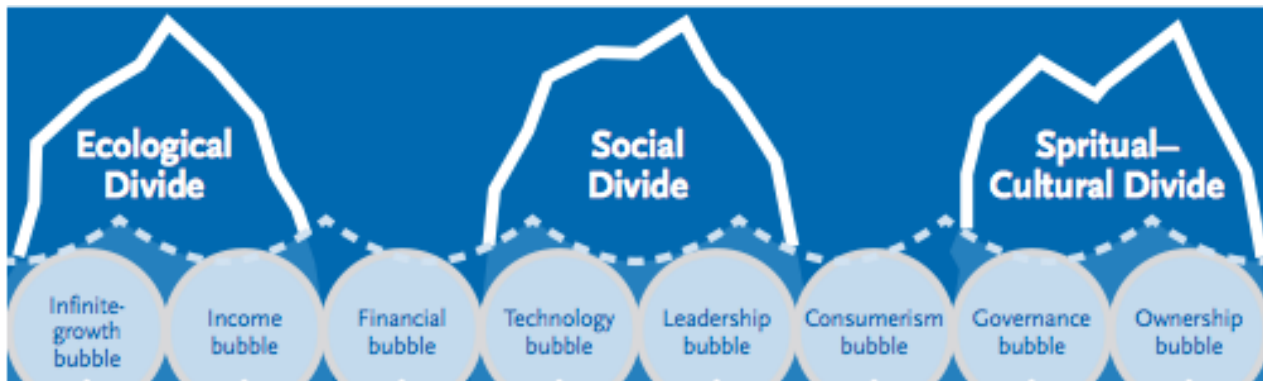

Figure 1: The Three Divides. (Scharmer & Käufer, 2013, p. 14. Used with permission).

The Yalla program makes young leaders aware of all eight potential crises areas with a focus on the leadership and governance bubbles. These insights will immediately be exemplified and experienced while focusing on challenges that the participants are facing in their own political and social projects. The Yalla II as well as the Dialog Lab I project put more emphasis on the understanding of how to let key players from political institutions, non-governmental organizations and businesses collaborate better in order to find holistic solutions.

Principles and Methodology of the Yalla Program

The first Yalla training was designed as a two-week process. In the first week, the trainer Matthias Ruff and Eric Poettschacher focused on theoretical background such as the understanding of Spiral Dynamics and the Four Quadrants as well as an Open Space process. In this process, the proceedings of the second week of the Yalla 1 project was co-created with the participants that wanted to work with organizations in Cairo to test their new tools and knowledge.

Rather then teaching models in a purely intellectual-academic setting, Yalla projects are designed as a container and a space to learn through practicing certain dialogue principals and transformation tools. This includes the concepts and practices of co-creation, presencing and generative dialogue. Furthermore, young leaders are encouraged to explore forms of collective leadership across cultural boundaries. Regarding to integral politics, the Yalla program empowers young leaders to "*embrace any and all interactive process through which the evolving diversity of a community or society engages in consciously co-creating its collective life*" (Atlee, 2010, p. 276. Italics added for emphasis).

Increasingly important within the program gets the task to hold a deep systemic perspective while facilitating the processes similar to the suggestion in Atlee (2010):

> …conversational interactivity is the medium through which different parts of a system can find the coherence—coordination, protocols, and shared understandings, narratives, intentions, etc.—that they need to function efficiently as a whole. From an individual perspective, high quality conversation is a primary alternative to violence as we seek to pursue our self-interest in a world of other self-interested entities with limited perspectives. (p. 279)

Through those high quality conversations, an experience of "flow" states (Csikszentmihalyi, 1990) can be reached to tap into resources of collective intelligence and whole-system engagement. The principle of personal mastery (Senge, 1990), an interior-individual dimension within leadership, is therefore crucial considering the challenges that lay ahead of the presently young generation. From a facilitator's perspective, we are committed to a co-learning process with the participants in the process. This is the reason why we incorporated action research as one model within the Yalla program. According to Gilmore, Krantz & Ramirez (1986) action research in this context

> ...aims to contribute both to the practical concerns of people in an immediate problematic situation and to further the goals of social science simultaneously. Thus, there is a dual commitment in action research to study a system and concurrently to collaborate with members of the system in changing it in what is together regarded as a desirable direction. Accomplishing this twin goal requires the active collaboration of researcher and client, and thus it stresses the importance of co-learning as a primary aspect of the research process. (p. 161)

The Dialog Lab I training was designed as a learning journey[8] with conceptual support by the 'four moods of knowledge creation' by Ikujiro Nonaka.[9] Each day in in itself was designed as a learning spiral. In the mornings, an overview of a particular part of Graves' developmental model[10] was given to the group. Participants would have access to our knowledge and learn about certain aspects of the theory by internalization (explicit knowledge creation). In the next step, they would share their experience, brainstorm about the day's topics in a none-judgmental way

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[8]This was inspired by the the Leadership Tool Box of the AIZ:
http://www.giz.de/akademie/de/downloads/giz2013-de-aiz-toolbox-leadership-development.pdf
[9]http://www.knowledge-nurture.com/downloads/NONAKA.pdf
[10]http://www.integralleadership.com/the-graves-values-model.php

and observe their own reactions within role games to illustrate e.g. the previously presented value systems (tacit knowledge creation). Afterwards, the participants and facilitators would design a wall with pictures, statements, anecdotes and analogies on a big sheet of paper where they related to and experienced the particular value system to externalize their knowledge (explicit knowledge creation). The last step was to deepen the knowledge though examples of best practices (combining knowledge).[11] This helped to deepen knowledge in a holistic way and to make it useful for the participants and their work context.

In the next part of the article, the author will focus on the outcomes and goals that were achieved with the Yalla program so far.

Case Study: A Prototype of Online Value Assessment

One important tool tentatively used in the Yalla II training was an online value assessment tool developed by Dr. Marc Lucas which is called "Word Pairs".[12] This online test provides some insight into the participants' values and basic convictions that influence their decision-making, thus showing in what respects their conclusions might deviate from those of their potential dialog partners and reference persons. According to Marc Lucas the test is build on „the early and trend-setting insight of Graves (2005) about the necessity of integration and a neurobiological basis of adult development theories within the framework of a bio-psycho-social paradigm was the starting point for the model-theoretical considerations and the research design."[13] Even if Graves work is largely unknown in academic circles due to the early death and little empirical research has been published till date, it has won a lot of interest just lately. For example, Strack (2011, p.22) has published an empirical study in which evidence is found, that Graves' theory and Schwartz's typological theory of the universalistic value circle (Schwartz & Bardi, 2001; Schwartz, 2006) which is dominant in today's value research are based on the same value structure.[14]

Lucas follows the original idea of Graves to „describe a neurobiological correlate of the theory by using a tachistoscope". In graves study he presented specific value terminology „to test persons for a few milliseconds at a time. Terms that corresponded to the dominant effective value system of the test person were recognised more quickly than other terms. The word pair online test from Lucas transferred Graves original idea „into an up to date research design backed by fMRI (...) in his leadership and adult development study developed in partnership with the University of Cologne and the Institute of Neuroscience and Medicine.[15] The word pair test is used within the Yalla program to provide suggestions for improving participants' communication skills and behavioral patterns in key conflict and decision-making situations, as well as generate data on possible intercultural differences between German and Egyptian participants.

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[11]http://www.informationr.net/ir/8-1/p142fig1.gif
[12]http://www.wei-se.de/index/index/lang/en
[13] http://baojournal.com/BDB%20WEBSITE/archive/BDB%2019.4-F.pdf, p. 84
[14] Ibid.
[15] Ibid.

Within this first testing, six German and six Egyptian participants volunteered by doing the online test. In the word pair test, participants are confronted with word pairs consisting of different values related to seven developmental levels according to Graves' model. Because of the small number of participants, the results at present cannot be seen as a substantial study that provides empirical evidence. Nevertheless, certain outcomes indicate possible trends for further research. The aim of the prototype was not to analyze individuals, but to get an overview of basic values and convictions within the German and the Egyptian group of participants.

Participants did the testing anonymously via an online link that was sent via email to open a personal account for the testing. The test started with a few questions on the participants' age, education and gender. Within the word-pair test, participants were successively presented 400 word-pairs and had to choose within 2.5 seconds which word they preferred over the other. If they required too much time, they repeated the word pair at the end of the test. The results are presented as percentages for each of the seven different value systems, with longer reaction times suggesting that participants have a higher distance to a certain value system, or might not be as familiar with it. The reason for the time limit is to evoke the spontaneous/intuitive response of people rather then having them think about what the appropriate answer could be. Within the graphics below, the average reaction time of German and Egyptian participants and the average preference for certain value systems are shown in percentage.

In the German group, the average reaction to choose purple value memes is 0,4 seconds lower (1.7 seconds to) then the Egyptians average reaction time (2.1 seconds). Interestingly, the value preference for purple within the German group is also 7 % higher than the Egyptian group. Should this trend be validated in the future, several explanations are possible. First of all, the participants are selected through a questionnaire for the trainings, and they usually represent the highly educated and the young leaders from both sides. The lower preference for purple within young, well-educated Egyptians might mirror their social context. Lower preference for purple values and a stronger preference for red might also be an indicator for their experience within the revolutionary struggle for independence and freedom. This result should, of course, by no means be confused with the average Egyptian value meme preference. Elza Maalouf argues in her interview that the value preference of countries within the Middle East is still focusing strongly on red-purple-blue value memes, while individuals within the young Generation Y (particularly women) are trying to shift into more complex value memes.[16] In Germany, a stronger purple orientation towards family/purple values might be the young generation's reaction to a more fragmented, competitive and pluralistic society, as is also indicated as a "Regrounding" in the Sinus youth study 2012.[17] The biggest difference (over 10 %) between Egyptians (40.1%) and Germans (30.3%) is found within the red value meme preference. This might be in alignment with the Elza Maalouf and Dr. Don Beck's above-mentioned findings. From a cultural perspective, I would argue that Germany might be a country were red values are still associated with strong aggression, abuse of power and violence and therefore is less accepted within society. An alternative hypothesis is that certain cultural barriers related to the German history

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[16]See interview with Maalouf http://www.poetic-justice.ca/democratizing-sexuality-through-the-arab-spring-an-interview-with-elza-maalouf and
http://integralleadershipreview.com/9172-elza-s-maalouf-spiral-dynamics-and-the-middle-east/
[17]in German: http://wiki.dpjw.org/sowa/sites/default/files/Sinusstudie_Ergebnisse.pdf

might prevent the development from purple to red within Germany.[18] The overall strong preference for modern/orange values within the German group is an indicator for the scientific-based higher education and the economic well-being within the German society. Additionally, green value memes have been rising in the German context since the seventies, leading to the foundation of a green party and the recent decision to abolish nuclear power plants. A surprising result is presented by the low yellow value preference of the German participants (50.1 %) compared to the relatively high preference by the Egyptians (56.2%). One possible reason rooted within Egyptian culture could be a stronger multi-active social behavior of Egyptians which might be more willing to embrace yellow values while a more linear-active culture[19] is more reluctant to shift into an integral value system. Another reason could be the multi-level challenges young Egyptian leaders are facing on different value levels within Egypt. Those persons might be more aware of the necessity to include/integrate very different values within a society. The societal state of Germany, on the other hand, is quite stable and economically sound. Centered in orange/green values, the need to shift into more yellow/integrative values might not yet be seen or felt by young people due to the overall good performance of the economy. Another possibility is the overall more balanced value preference within the Egyptian group. The lowest value preference in red (40.2 %) differs by only 17% to the highest value preference in green (57.7 %), while within the German group the low red value preference (30,29 %) differs by over 32 % from the orange value preference (62,5 %). It could be argued that this strong variation suggests no need for strong individual assertiveness (something you might well need and learn in a revolution) given the relatively secure and stable German cultural and societal context. Overall, the test will, on a long-term base, provide substantial data for the design of the Yalla program and can be developed into a tool to monitor and support the developmental journey of the participants on a regular basis.

Goals Achieved by the Yalla Program

In this chapter, the author gives an overview what the Yalla program has achieved so far and how it might be developing in the near future. Every single project aims to be a learning lab for all participants, which has as a central point the involvement of the two different cultures of Egypt and Germany.

In the beginning of the Yalla I and II project, a questionnaire was sent to the participants. The key question was how participants can support each other so that their projects can deepen, develop and unfold to have an optimal impact. The questionnaires sent to participants before the project showed that they had three main requests. Those requests led to the following workshop design:

1. There was plenty of time and space during the workshops in Berlin and Cairo to discuss the development of the concrete work the participants were doing.

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[18]Rossmann describes this in a blog entry
http://integralesleben.org/if-home/il-integrales-leben/anwendungen/gesellschaft/deutsch-sein-ein-neuer-stolz-auf-die-nation-im-einklang-mit-dem-herzen/
[19]http://magnussonllc.files.wordpress.com/2011/01/lewis-model.jpg

2. In addition, there was the possibility to generate new and common ideas. Through the different explanatory models, new perspectives on the different projects were depicted to show and unfold their effectiveness.

3. In the scope of this project, it was very important to the participants that they had the chance to exchange ideas, build relationships and new networks (as intended by the facilitators). While in the Berlin part of the training, models and concepts were explored and discussed, the Cairo Workshop of Yalla I was taking the newly gained knowledge into practice.

Through an Open Space Café at the end of the Berlin Workshop, four fields of interest were identified and small groups of five people came together to find a potential partner organization within a particular field (youth education, minorities, sustainability, integral politics, religion & politics). Egyptian organizations working in corresponding fields were approached by the participants and visited twice during the Cairo workshop. One day provided the groups with the opportunity to analyze and get to know the organization, whereas the second day contributed in a precise way to the organization's work: If the organization agreed, the groups were implementing an intervention based on the methodology of Spiral Dynamics and integral theory. Within the integral politics team, the Egyptian Democratic Organization was supported though a role game on funding possibilities and value creation within the organization. In another group, a youth education organization was coached in respect to how to deal with the fluctuation of volunteers within the organization. Furthermore, according to the participants' personal feedback, several other goals were achieved:

– Participants achieved a deeper understanding of political communication through a systemic perspective.
– Participants of both sides engaged in a still ongoing dialogue concerning the political situation in Germany and in Egypt.
– The workshop contributed to enhance the participants' cultural sensitivity and competence and helped each participant to understand their specific challenges better.
– The Yalla I and II project also supported participants in discovering new ways to discuss actual, relevant situations in their field of expertise and how to find potential solutions for them.

While this was also the case in the Dialog Lab I, a stronger emphasis on knowledge creation, spiral dynamics and the collaboration with Sekem (bridging business, civil society and politics) enabled us to support young leaders and change makers on a personal level and Sekem as an institution on an organizational level. The idea of a social innovation lab within Sekem and the Heliopolis University was formulated; furthermore, the systemic dynamics of the revolution in 2011, the current situation in Egypt (January 2013) and a vision of the future (2030) was visualized by the participants through a facilitated systemic constellation.

What is Next

As a conclusion to this report, the author would like to give an insight into possible future plans within the Yalla program. The next step might consist in the implementation of the Dialog Lab II project that continues the concept of an intercultural exchange between young potential

leaders from Egypt and Germany. The participants should have the opportunity to communicate and experiment freely in the safe and beautiful setting of the Sekem community. The Dialog Lab II could then:

– be a learning lab for both cultures involved
– empower participants through sharing of knowledge and ideas
– use creative tension between the German and Egyptian culture (linear and multi-active) as a resource for prototyping solutions
– focus on long-term project of young participants in relation to education and green technology in Egypt
– fostering and including indigenous intelligence.

Through the word-pair test and possible additional tests more research could be conducted in the future. On a personal note one important idea for the author is to move from theory into action and from action into theory in order to ground and development an integral transformation approach. On the long term the Yalla program should also in the view of the author monitor and support the different projects and participants (long-term) to add an interior dimension for the understanding of transformation within a political context (German Foreign Office) which is still mainly focused on outer factors such as economic and legal reforms and is missing on crucial factors such as value assessment, indigenous intelligence and mesh working (Maalouf, 2015).
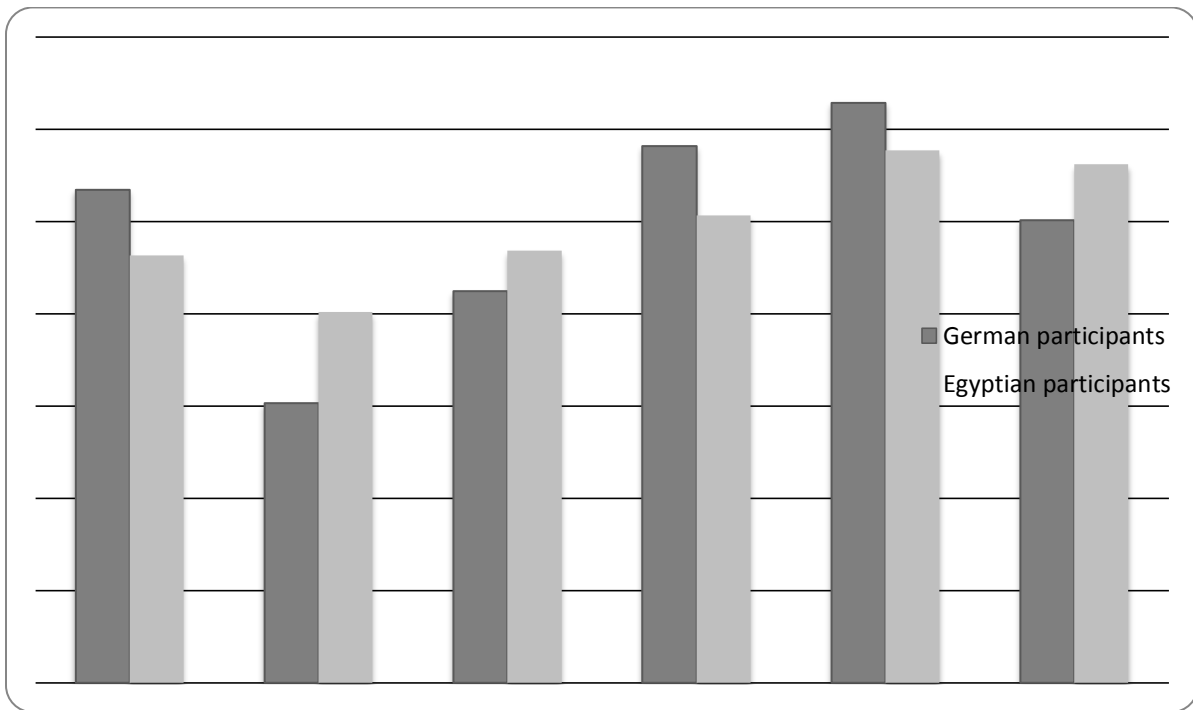
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Appendix
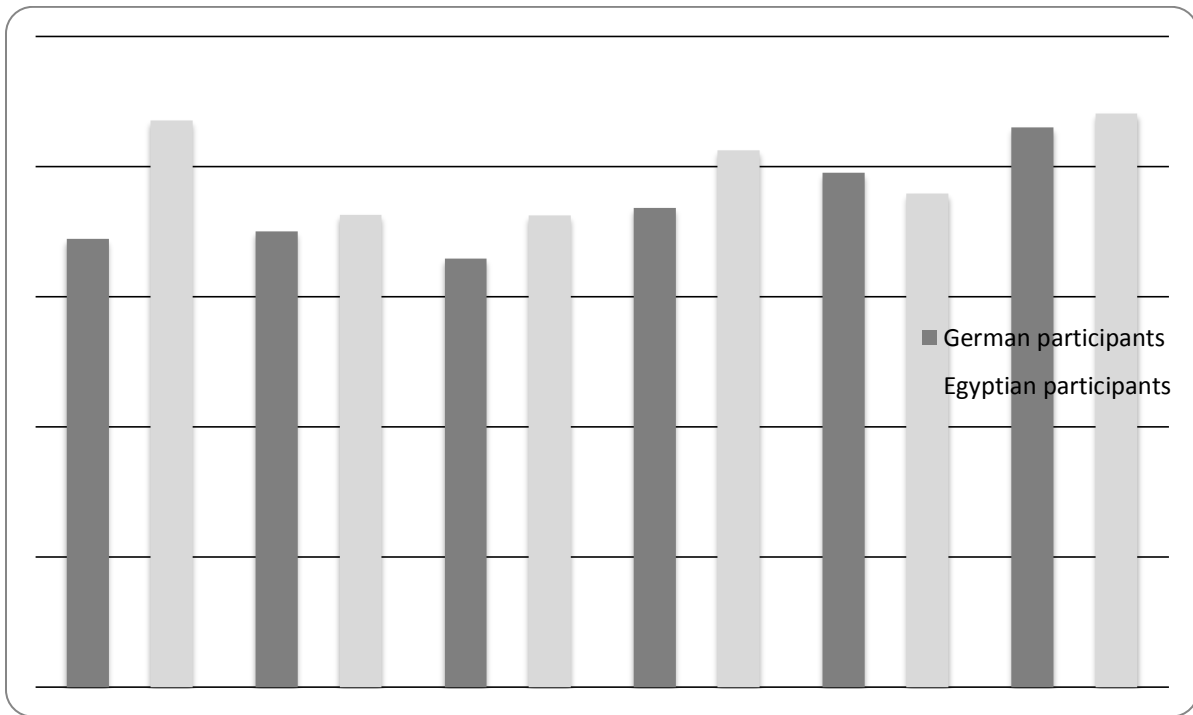
Reaction time needed by participants to choose for the particular value system

Value preference in % according to the word-pair online test based on Graves model

Table 1. levels of existence (LOE) with corresponding leadership values (in dependence on Graves, 1974, Beck & Cowan, 2007 and Hamilton, 2012)

level of existence	basic leadership values
A—N (beige)	*reactive values:* survival; staying alive through innate sensory equipment.
B—O (purple)	*traditionalistic values:* belonging to blood relationships, safety, assurance
C—P (red)	*exploitive values:* enforcing power over self, others, and nature through exploitive dependence, egocentrism
D—Q (blue)	*sacrificial values:* commanding absolute belief in one right way and obedience to authority, salvation, order, security, absolutism
E—R (orange)	*materialistic values:* inventing and possibility thinking, focused on making things better for self. rationalism, multiplism, independence
F—S (green)	*relativistic values:* sharing equality and seeking the well-being of people; building consensus as highest priority, community, affiliation
G—T (yellow)	*existential values:* adapting flexibly to change through connected, systemic views, self-worth
H—U (turquoise)	*experientialistic values:* attending to whole-earth dynamics and macro-level actions, communion

(Lucas & Caspers, 2014)