

Sarkar's Social Cycle: A Spiral Dynamics - Integral Perspective

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Abstract

P.R. Sarkar's macro-historical Social Cycle is a framework for examining the deep structure of social evolution. It is described along with Ken Wilber's Integral Theory that has been enhanced by Spiral Dynamics to examine the characteristics of the classes of the social cycle. While the deep structure will not change, the waves of the classes can be described and examples are given of their developmental potential. The Social Cycle is not fully AQAL as the classes are only dealt with in the collective, while sadvipra is primarily dealt with as an individual. Sadvipra is described as a 2nd tier leader, whose challenge is to encourage expression of the classes' healthy memes, whilst attempting to mitigate the mean memes so that the cycle can progress through positive epochs.

This paper discusses Sarkar's Social Cycle through the Spiral Dynamics enhanced Integral framework. The Social Cycle is a macro-historical framework of Prabhat Rainjan Sarkar that describes the evolution of civilisations over time, and from a futures point of view is helpful in explaining the tensions and deep drivers of social change. The Integral framework of Ken Wilber seeks to draw together all of the truths of multiple theories in an attempt to map a grand synthesis of the whole of the Kosmos.¹ Don Beck and Christopher Cowan, building on foundational work by Clare Graves, developed Spiral Dynamics (SD) that is a framework for describing individual and social development that Beck and Wilber have found complementary to Integral theory. The purpose of this paper is to examine Sarkar's macro-historical framework against Wilber's SD enhanced Integral model to see what insights can be drawn.

Sarkar's Social Cycle

Sohail Inayatullah is a source of insight into Sarkar's work². Sarkar's model constructs four classes: workers, warriors, intellectuals and accumulators of capital. Each class can be perceived not merely as a power configuration, but as a way of knowing the world, as a paradigm, episteme or deep structure. This collective psychology or *varna* comes into power bringing in positive necessary changes, but over time exploits and then dialectically creates the conditions for the next *varna*. The cycle has developed historically through evolution representing a universal social structure. There have been four historical ways humans have dealt with their physical

and social environment: either by being dominated by it, by dominating it through the body, dominating it through the mind, or dominating it through the environment itself.

The four classes below have been paralleled as castes, although individuals are not locked into one as they may transfer among them;

Workers – Shudra – dominated by environment,

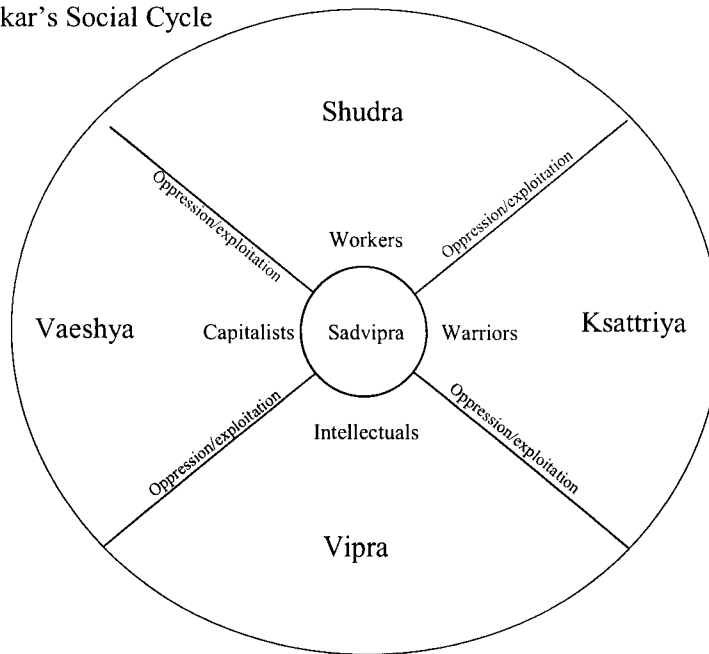
Warriors – Ksatriya – struggle with and dominates environment

Intellectuals – Vipra – struggle with and dominate ideas

Capitalists – Vaeshya – struggle with and dominate environment/ideas

Figure 1

Sarkar's Social Cycle



In this cycle of civilisation one age changes into another. This gradual change should be called evolution, *kranti*. The period of transition from one age to another can be said to be transitional age, *yuga samkranti*. One complete cycle from the shudran age evolutionising to the other four ages is called full cycle, *parikranti*. Sometimes this social cycle is reversed by application of physical or psychic force by a group of people inspired by a negative theory. Such a change is, therefore, counter-evolution i.e. against the cycle of civilisation. This may be termed as *vikranti*. Life is a dynamic principle and the movement of social cycle continues without any break or pause, further cannot be checked as stagnation implies death.³ The direction of the cycle through time is determined by how the classes struggle with their environment. Sarkar imagines this cycle as rotating between worker (or brute, chaotic) power, warrior (or expansionist) power, ideational (or rule of priests or technocrats) power and capital (capitalism) power. Each epoch transforms the social conditions of the previous era. The cycle in itself cannot be transformed, that is a perfect society is not possible, only a good society where periods of exploitation gradually decrease.⁴

There may be balance, exploitation or oppression, for example an exploited shudra can cause chaos; oppressive ksattriyans may cause political anarchy or a militarised state; viprans may become elite and exclusive; and vaeshyans may exploit beyond innovation to commodification. The dynamic balance, or *prama*, of the cycle is therefore important to ensure social change across the classes can take place without disintegrating into oppression or exploitation. Inayatullah takes this further; *Prama* means a dynamic balance between past and future, between the sectors of the economy (agricultural, manufacturing and information) as well as the dimensions of the self (physical, mental and spiritual) and of theory (theories that address material and spiritual factors instead of only focusing on the former or latter).⁵

The Sadvipran Leader

Sadvipra is situated at the centre of the cycle as a compassionate servant leader who is a seeker of *prama* and *parikranti*. Through the intervention of sadvipra the cycle becomes a spiral, the cycles through stages representing eras where exploitation of one class turns through to new synthesis and the possibility of social progress beyond. Therefore while the structure remains intact and patterned, the future can be dramatically changed. The nature and role of sadvipra is therefore crucial and complex.

Sarkar's ideal leadership is based on the complete mind, one that has the characteristics of physical, protective, intellectual, and financial service to others.⁶ Sarkar imagines sadvipra leadership as primarily moral and social leadership, less concerned with government but more with ensuring that society has a direction, a vision, that the rules are fair, that humans treat each other well. Sarkar's leadership is thus an attempt to mix physical power, cultural power, and economic power into a new type of political power. Sarkar sees these leaders as foresight-oriented, that is, they anticipate the movement of the social era – the movement of history through various epochs – and as exploitation begins, they help bring about the next cycle. While the sadvipra would certainly struggle against anarchist, monarchist, theological or capitalist forces, since there is no perfect society to be created, there is less of a possibility of persecution of the other in the name of a grand ideology.⁷

The place of Sadvipras in the social cycle⁸

Such a morally and spiritually equipped sadvipra [*satya* means Cosmic truth; sadvipra means “whose intellect is ensconced in satya”] has to perform a fundamental and vital duty to society. The duty of sadvipra is to see that the dominating class does not take recourse to exploitation. The function of the sadvipra shall therefore be to see that the dominating or ruling classes do not have any scope for exploitation. The few (exploiters) degenerate themselves due to excess of physical enjoyments and the many (exploited) cannot elevate themselves, because all their energy is taken up in mundane problems and all their mental waves are always tending to attain psycho-physical parallelism, thus getting day by day cruder. Hence for the physical, mental and spiritual welfare of the administrator and the administered of society as a whole – it is essential that none should be given any scope to exploit the rest of society. The sadvipra is not an inactive witness. He is an active participant to see that no person or class exploits the rest. For this he may have to resort even to physical violence because the sadvipra will have to strike at the source of the power which is

tending to become the exploiter. In case the warrior class is becoming exploiters, the sadvipra may have to resort to physical force and in an age where the intellectual class is dominating, the sadvipra may have to contest and win election because the capitalist class rule by democracy and the democratic set-up enables them to accumulate undue gains.

Ghista describes sadvipras as uncompromising moralists⁹, 'someone who is essentially a spiritual revolutionary, not merely a revolutionary in the physical and intellectual realms but in the spiritual realm as well. Furthermore, a sadvipra's approach to everything is fundamentally rooted in her or his spiritual realization, in her or his blissful love for the Supreme'. The principles of morality were developed by Tantric yogis who were free from all sectarian and social prejudices, as their sole aim was spiritual realisation. The ten principles are divided into two categories known as Yama (the restraints) and Niyama (the observances).

Yama

1. **Ahimsa**
Ahimsa means not to hurt anyone by thought, word or deed.
2. **Asteya**
Asteya means not to deprive others of their due by thought, word or deed.
3. **Satya**
Satya means the use of words with the spirit of welfare for others and not for oneself.
4. **Brahmacarya**
Brahmacarya means moving in Brahma or Supreme Consciousness.
5. **Aparigraha**
Aparigraha means to engage in continual struggle to reduce one's mundane possessions.

Niyama

1. **SHAOCA**
Shaoca means purity, both internal and external.
2. **Santos'a**
Santos'a means being content and at ease no matter what the situation.
3. **Tapah**
Tapah means penance or sacrifice undertaken to benefit others.
4. **Svadhya'ya**
Svadhya'ya means the study of one's own Self (Pure Consciousness, the Lord) by studying scriptures and meditative practice.
5. **Ishvara Pran'idha'na**
Ishvara Pran'idha'na means intensely running after only the Supreme Beloved, the Supreme Consciousness and also firmly adhering to the Beloved with all one's body, mind and soul.

Integral Theory

Integral theory has been profoundly influenced and developed by Ken Wilber. It is a meta-perspective of the realm of psychology and ways of knowing. The research has examined and brought together Eastern and Western philosophies, as well as mysticism, spirituality and scientific endeavour. The integral operating system can be

used to enrich psychology, economics, politics, medicine, religion – almost any human field of endeavour. It is impossible to give more than a cursory outline of such vast work here. The reader is directed to Wilber's *A Theory of Everything*¹⁰ that captures the genesis of his work so far.

In a brief article, *Introduction to Integral Theory and Practice*¹¹, Wilber describes the Integral model as the product of '... taking literally everything that all the various cultures have to tell us about human potential – about spiritual growth, psychological growth, social growth... ..to find the critically essential keys to human growth, based on the sum total of human knowledge now open to us...'. The model is a map that uses all these known systems, and distils their major components into five simple factors or elements. The result is the AQAL model (all quadrants, all levels, all lines, all states, all types) that is the heart of integral theory.

These five fundamental elements are available to everyone, and are more than theoretical concepts; they are aspects of individual experience, and contours of consciousness. Awareness of these in the self enables both development of them within the self, and in appreciating other human constructs.¹² While all of the elements are explained, this paper focuses on quadrants, levels, and lines.

The five elements are described in conjunction with Figure 2:

Quadrants

The four quadrants express the Kosmos from an internal and external perspective, ie the interior and exterior of the individual and the collective. Hence the left hand side of the quadrant contain 'I' and 'WE' (interiors), and the right hand side 'IT' and 'ITS' (exteriors). Conversely, the upper quadrants correspond to individuality, and the lower quadrants to communion with the collective.

Levels

Levels relate to waves of development; from matter to body to mind to soul to spirit. These are not rigid or discrete like a ladder, more waves that overlap in a fluid, flowing and intermeshing fashion.

Lines

Lines are like streams of development of the different modules, dimensions or areas of development eg cognitive, moral, linguistic.

States

States include states of consciousness eg waking, dreaming, sleeping, altered.

Types

Types include types of consciousness, or possible orientations at every level, including different personality types and gender styles.

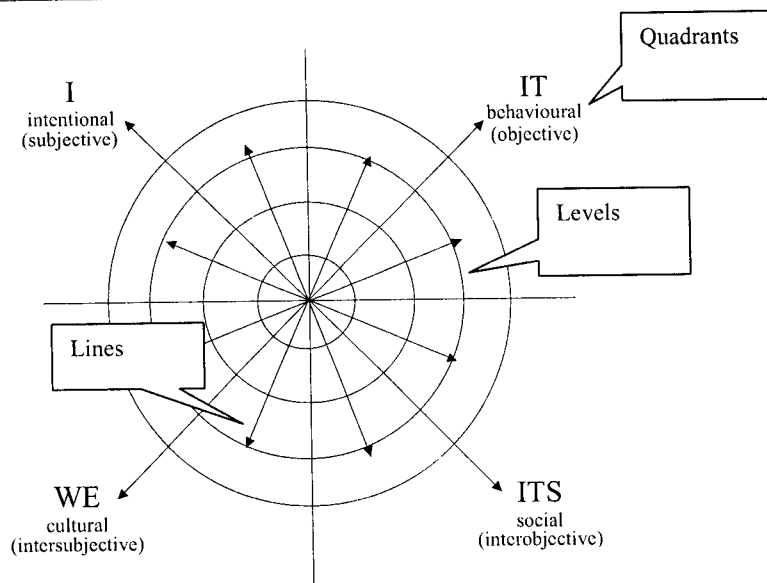
The most critical point with levels within any of the quadrants is that not only do the waves overlap and intermesh, they transcend and include. This means that preceding levels are not discarded or altered, they are folded into and become part of the new expanded whole. All of the attributes of the preceding levels remain available. This is discussed further.

Also important is to note that subsequent levels are not inaccessible. An individual may glimpse or spend some time experiencing these, which may act as a driver to explore interior development further, or remain as an apocryphal moment¹³. Whether

an individual ranges through the levels already available or glimpses ones out of reach, at any point in time there is a centre of gravity around which one predominates.

Figure 2

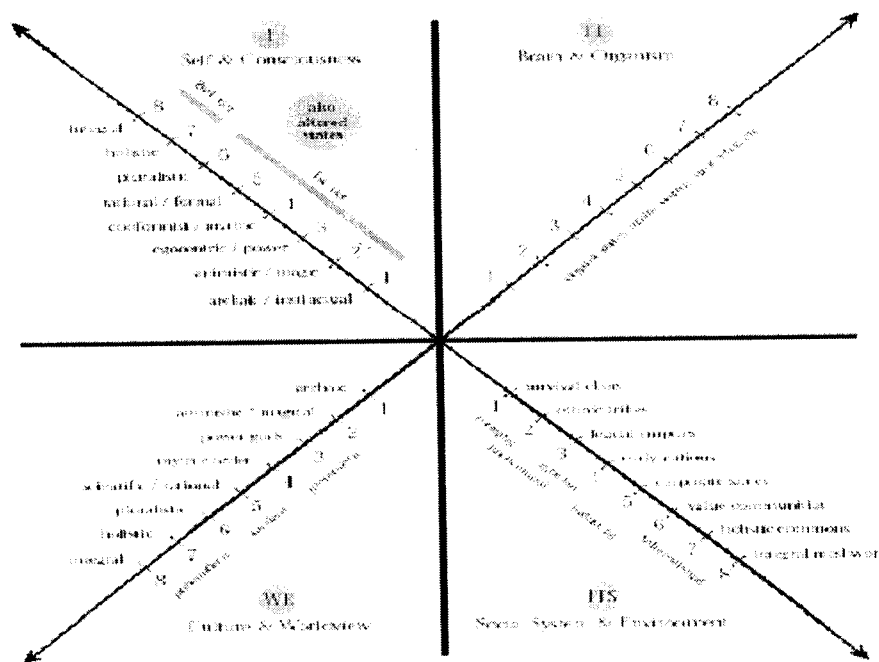
Elements of the AQAL model



Adapted from Wilber, Integral Psychology, 2000, p67

There can be many lines of development in the four quadrants, however Figure 3 captures a key line in each.

Figure 3



Wilber, Introduction to Integral Theory and Practice, 2003

Integral Theory and Spiral Dynamics

Integral theory has been linked with Spiral Dynamics to create Spiral Dynamics Integral by Ken Wilber and Don Beck as the spiral stages of social development mesh well with Wilber's developmental waves. Spiral Dynamics was initially researched by Clare Graves in the 1970s. It is a framework that describes stages of social development that complements the Wilber model. Don Beck and Christopher Cowan continued the Graves work, developing a colour coding system that is a convenient way of describing levels. The levels, called vMemos are described in Table 1, with correlations to Wilber's upper left (UL) levels from Figure 3 above.

It is important to stress that while using the colour system is expedient it is not to pigeon-hole or limit individuals or groups by these descriptors, but to acknowledge that there is generally a centre of gravity around a wave. It should also be noted that the nature of both Integral and the Spiral means that each level has transcended and included the other, and that depending on the quadrant and developmental line, the centre of gravity may be different.

Table 1

THE LIVING STRATA IN OUR PSYCHO-CULTURAL ARCHEOLOGY				
Stage/ Wave	Colour Code	Popular Name/Wilber Correlate	Thinking	Cultural manifestations and personal displays
8	Turquoise	WholeView/ Integral	Holistic	collective individualism; cosmic spirituality; earth changes integral meshworks - informational
7	Yellow	FlexFlow/ Holistic	Ecological	natural systems; self-principle; multiple realities; knowledge holistic commons - informational
6	Green	HumanBond/ Pluralistic	Consensus	egalitarian; feelings; authentic; sharing; caring; community value communities - informational
5	Orange	StriveDrive / Rational Formal	Strategic	materialistic; consumerism; success; image; status; growth corporate states - industrialised
4	Blue	TruthForce / Conformist Mythic	Authority	meaning; discipline; traditions; morality; rules; lives for later early nations - industrialised
3	Red	PowerGods / Egocentric Power	Egocentric	gratification; glitz; conquest; action; impulsive; lives for now feudal empires - agrarian
2	Purple	KinSpirits / Animistic Magic	Animistic	rites; rituals; taboos; superstitions; tribes; folk ways & lore ethnic tribes - horticultural
1	Beige	SurvivalSense / Archaic Instinctual	Instinctive	food; water; procreation; warmth; protection; stays alive survival clans - foraging

Adapted from Beck, Stages of Social Development, 2000

The Four Quadrants

I – Self and Consciousness (UL)

These waves run through personal, interior development of consciousness from instinctual to integral.

Instinctual (Beige) is the infant in the ego-centric world of immediate needs to be met. This develops through magic and wonder (Purple); good and bad, superstition and curses; gangs and tribes. Power emerges (Red) with heroes and villains, protectors of the weak, power and glory, and the rise of lords and underlings. Mythic order (Blue) follows with direction, purpose and meaning answerable to a higher all-powerful Order. There are clear codes of right and wrong, with reward or punishment absolute and to be gloried or feared.

Rational/formal (Orange) moves away from the strictures of conformist mentality, and seeks to express and achieve for the self. The world is rational, and science can answer the tough questions without resorting to mysticism. Those who excel can achieve and reap the material rewards – to the loser nothing. The pluralistic self (Green) seeks to reconcile and connect with others after the cold world of rationality. Networking is valued, as are relationships and communication. Hierarchies are rejected as all are equal and valued.

All of these levels are termed ‘first tier’, as while they transcend and include each other, those within often don’t realise this and find each of the others is wrong, ignorant, or flawed in some way. It is only at the pluralistic stage where networking and communion have developed that there is a sense that all of the other levels are valid, equal and have something to contribute. The trap with pluralism is what Wilber terms Boomeritis¹⁴. Boomeritis is explained as ‘... the very high developmental meme of pluralism becomes a shelter and a haven for a *reactivation* of some of the lower and intensely egocentric memes. In [a] noble attempt to move beyond conformist rules (many of which are unfair and marginalizing), and in its genuine desire to deconstruct rigid rationality (much of which can be repressive and stultifying) – in an attempt to go *postconventional* – it has often inadvertently embraced anything nonconventional, and this includes much that is frankly *preconventional*, regressive, and narcissistic.’¹⁵ In other words this level has the potential to indulge in its own significance and beneficence.

The jump to holistic and integral, or second tier levels (Yellow – Turquoise) are described as a ‘momentous leap,’ where ‘a chasm of unbelievable depth and meaning is crossed.’¹⁶ Second tier moves from pluralism to integralism, where while it may not be able to articulate as such it is able to grasp the bigger picture of the preceding levels, and that they all play a necessary role. Second tier looks for the rich contexts that link and join the pluralistic systems, and thus it takes these separate systems and begins to embrace, include and integrate them into holistic spirals and integral meshworks¹⁷.

WE – Culture and Worldview (LL)

This quadrant and the exterior quadrants to follow share the same structural levels as Self and Consciousness above where the waves develop from their most basic form to and integral one. “WE” is the collective expression of “I” in culture. This is the typology of cultural collectives of the interior ways of knowing. Wilber, in a

discussion on meaning says 'In other words – as we have often seen – every subjective intentionality (Upper Left) is *situated* in networks of intersubjective and cultural contexts (Lower Left) that are instrumental in the creation and interpretation of meaning itself.'¹⁸ Waves in the worldview progressively move through archaic to holistic.

IT – Brain and Organism (UR)

Also known as exterior individual and behavioural, this quadrant includes limbic systems, brain, neocortex. These are the exterior biological organic states, delineating the difference between the physicality of the individual's brain systems (UR) and the interiority of the mind (UL). In terms of behaviour this quadrant includes health, reproduction, physical well-being and aging and the behaviours in human life associated with these things. It is the visible outer arena of human capability¹⁹. A part of the integral framework is to explicitly show the relationship between the exterior 'it', and the interior 'I', and as an example from a medical point of view treatments should consider both realms.

ITS – Social System and Environment (LR)

Also known as exterior-collective, this quadrant is the empirical, tangible world of social construction and interaction. The waves in the diagram describe the development of social systems and institutions. Business, industry, science, and technology are 'out there'. As discussed, flatland is the result of becoming fixated with or stuck in this quadrant.

Stages of Social Development²⁰

Each emerging social stage or cultural wave contains a more expansive horizon, a more complex organizing principle, with newly calibrated priorities, mindsets, and specific bottom-lines. All of the previously acquired social stages remain in the composite value system to determine the unique texture of a given culture, country, or society. Societies with the capacity to change, swing between I:Me:Mine (UL/UR) and We:Us:Our (LL/LR) poles. Tilts in one direction create the need to self-correct, thus causing a shift toward the opposite pole. Me decades become us epochs as we constantly spiral up, or spiral down in response to life conditions. Some social stages stress diversity generators that reward individual initiatives and value human rights. Other social stages impose conformity regulators and reward cooperative, collective actions. Societies will zigzag between these two poles, thus embracing different models at each tilt.

Once a new social stage appears in a culture, it will spread its instructional codes and life priority messages throughout that culture's surface-level expressions: religion, economic and political arrangements, psychological and anthropological theories, and views of human nature, our future destiny, globalisation, and even architectural patterns.

From this explanation by Beck, another perspective on the direction of the cycle can be seen. The tilt of the classes will affect the polarity, and which class will become dominant. This will create the tensions that may give rise to interventions by sadvipra.

Spiral Dynamics Characteristics of the Classes

These descriptions are illustrative only, in an attempt to give a macro level sense of how the vMemos may be active in the classes.

Shudra

The general populace described by Sarkar as proletarian²¹ dealing with the 'mundane' (Ghista). Shudra supplies labour to vaeshya, soldiers to ksatriya, and students to vipra. In return shudra expects protection, economic benefits and education and a means to express faith. With oppression or exploitation shudran social structures will destabilise or become completely chaotic through unemployment, poverty, or insurrection. The shudra centre of gravity is generally Blue being obedient, abiding and comfortable with structures and faith in systems. If exploited however shudra will activate Red and seek to resist and fight. In the event of destabilisation or complete collapse shudra may have to revert to Beige subsistence.

The potential for shudra is the same for all classes, as the eras pass through the social cycle, and with the higher levels of the spiral accessible (as for all classes) in each of the quadrants. As shudra proceeds to Orange, personal achievement and wealth accumulation drive aspiration for more freedom from the strictures of Blue. Shudra will become more critical/resentful of ksatriya, questioning of vipra, and depending on the stage of vaeshya will drive consumerism, demanding diversity in products and services. Vaeshya will in turn respond with greater innovation, and demand for different skill sets in the shudran workforce.

Green shudra becomes more discerning, concerned about the exploitation of the environment and a work/life balance. Shudra wishes to be taken for more than another resource, wishing for more of a 'voice' and will seek to engage vipra. Blue ksatriya will be seen more as an oppressor of those shudrans still in the lower levels. Shudra will of course also become susceptible to Boomeritis.

Ksatriya

The warrior serves to protect against outside forces and to maintain order within the classes. The requirements for a good military and police force are discipline, obedience, and the ability to enforce laws (all Blue) and perpetrate violence (Red) sanctioned by authority when necessary. As discussed, when ksatriya turns oppressive, militarised states can emerge.

The potentials for Ksatriya in Orange are fewer 'bodies on the street', and more reliance on technology and science to maintain control. In a pathological state Orange Ksatriya resembles an insidious 'Big Brother' and the other classes will feel less safe as they sense a loss of privacy or autonomy. In a non-pathological state, a tactical approach with specifically targeted action can mean prevention rather than conflict.

Vipra

The priests and academics possibly have a wider spectrum of vMemos. While the ritual and ceremony of religious observance is Blue, and the traditional academic world is also Blue, the striving of research and empirical sciences are distinctly Orange. Out of intellectual pursuit also comes Green which seeks to resolve the dissonance between Blue and Orange, and is fearful of Red while believing that no

one should be struggling at Beige. Vipra is a diverse group, but when strongly Orange is highly competitive and elitist.

As a diverse group already experiencing Green, vipra has the earliest potential for the second tier leap, but is therefore also the first to have to deal with the disease of Boomeritis. Vipra also has the longest period of having most of the other classes not understanding it – as well as some of the greatest struggles within itself due to its own internal diversity.

Vaeshya

The capitalists are Orange in their pursuit of material gain, market share, increasing consumption and investment returns. Even pre-industrial the capitalist, while not having access to Orange technology still has the entrepreneurial drive and innovation to build and acquire. Veashya thrives when shudra shows the Orange tendencies described above.

The higher potentials for Vaeshya are available as for the other classes, but the material gains and associated power of Orange are the hardest to let go of. Orange vaeshya must come to terms with danger of excess commodification and exploitation and experience a profound values shift to accept that there are the unrecognised costs in its world view that must be acknowledged. Green vaeshya is informational, commons based, and more balanced in its approach to business and finance. Green shudra has the best chance of modifying the behaviour of vaeshya, which is why vaeshya in this instance is especially interested in keeping shudra Orange.

Sadvipra

It can be seen from these descriptions that sadvipran leadership is far beyond the usual seen in contemporary society. The prime concern is the over all health of the cycle through striving to limit oppression and exploitation among the classes. Meditation and contemplation are also central to sadvipra's connectedness to the Supreme Being and are no doubt sources of inspiration and clarity in dealing with the issues at hand. In considering Beck's table below, and the discussions of sadvipra so far, we can see a correlation with second tier or Yellow – Turquoise characteristics for stratified democracy. Ghista's paper includes signifiers that identify true sadviprans and in doing so also describes the characteristics of a sadvipran leader that also link to the 2nd tier. Sarkar notes that sadvipra is less concerned with governance, however the type of role as described is certainly one of leadership although probably less concerned with administration.

Table 2

Stage/ Wave 1	Stage/ Wave 2	Stage/ Wave 3	Stage/ Wave 4	Stage/ Wave 5	Stage/ Wave 6	Stage/ Wave 7	Stage/ Wave 8
Beige	Purple	Red	Blue	Orange	Green	Yellow	Turquoise
POLITICAL SYSTEMS AND POWER DISTRIBUTION RATIOS							
survival clans Haiti	tribal orders Somalia	feudal empires Taliban	authoritarian democracy Singapore	multiparty democracy UK & US	social democracy Netherlands	stratified democracy	holonic democracy
Confederal unitary			Federal unitary			Integral	
ECONOMIC SYSTEMS AND RESOURCE DISTRIBUTION FORMULAS							

eat when hungry	mutual reciprocity & kinship	to victors belong the spoils	the just earn the rewards	each acts on own behalf to prosper	all should benefit equally	all formulas contribute to spiral health	resources focus on all life
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Beck, Stages of Social Development, 2000

Sadvipra as a second tier individual has taken the ‘momentous leap’ from Green to Yellow and possibly Turquoise. This stance allows sadvipra to understand the value structures active in each of the other classes and understands why they don’t understand each other. Implicit in this is the knowledge of the circumstances that give rise to oppression and exploitation, the consequences and therefore the insight in how to intervene without excessive disruption to the progression of the cycle.

Healthy Memes and Mean Memes

Sadvipra’s challenge in maintaining the health of the cycle is to control and mitigate the oppression and exploitation amongst the classes. The SD descriptions of the classes have shown examples of these, as well as discussion of sadvipran intervention. This has also acknowledged that sadvipra can and will use the power of lower memes to help bring about change, with the over all object of maintaining the health of the cycle/spiral. Not discussed so far is the term mean meme. This term is used by Wilber and Beck to describe the pathological ‘underside’ of each meme. All of the stages have one (although not enough is yet known about Turquoise):

Table 3

MEMETIC EXPRESSION			
Stage/ Wave	Colour Code	Healthy Meme Expression	Mean Meme Expression
8	Turquoise	?	?
7	Yellow	Natural systems, universal care and compassion, accepts paradox	Ability to manipulate
6	Green	Sharing, community, equality	Narcissism, indecisiveness
5	Orange	Innovation, exploration, drive	Consumerism, exploitation, selfishness
4		Order, rules, discipline	Divisive, condemning, limiting
3		Passion, energy, action	Rage, violence, destruction
2	Purple	Gathers together, folk ways and lore	Taboos, curses, superstition
1	Beige	Provides, protects, survives	Perishes

Sadvipra’s challenge therefore is actually to attempt to control and mitigate the effects of the mean memes, while promoting and encouraging healthy meme expression. Social change through healthy memes will bring about *parikranti*, while dominance of mean memes will bring about *vikranti*.

At first tier the levels do not recognise or understand the higher levels (issues for sadvipra), and may even seek to deny them. Similarly, having transcended a level, the

level(s) below is prone to attack and dismissal – the irony of which is that the higher level does not recognise or and tries to deny that these lower levels are part of *itself*. Therefore sadvipra would be aware that when there is necessity to act itself out of lower vMeme levels it is imperative not to be subsumed by it. For example to resort to violence to bring stability to Red shudrans through the use of ksattriyans, sadvipra must remain aware of the effect on both classes, while remaining aware of its own vulnerability to the crudity of the measure.

Spiral Dynamics-Integral Characteristics of the Social Cycle

The social cycle in Integral terms contains aspects of AQAL, although in an uneven way. Sadvipra's development is explained from the interior-individual perspective (UL) in terms of striving for a vision-logic stage of development (in Spiral terms Yellow or Turquoise). The UL Exterior-Individual behaviours of sadvipra are discussed by Ghista through the *yama* and *niyama*. As a compassionate servant leader, sadvipra will still resort to harsh measures if necessary to maintain control of the cycle. This identifies that 2nd Tier leadership can and will access lower meme behaviour to maintain the health of the spiral – Beck's Prime Directive. It must also be remembered, sadvipra was not born Yellow but had to develop through each of the waves just as anyone else has to. Sadvipra is not a mystical being, and is not beyond or superior to any of the other levels, because sadvipra embodies all of the other levels.

One of the challenges for sadvipra as a 2nd tier leader is that the three first tier classes (at various stages) cannot identify with the thinking of second tier. It is not that they do not have the capacity, rather that their value structures prevent them from that level of understanding. Also, because the structures amongst the classes vary they will have difficulty understanding each other. Provided shudra stay Blue they will not encounter difficulty with ksattriya or Blue viprans. Shudra will not have difficulty with vaeshya as long as there is no profiteering, jobs are plentiful and there is reasonable distribution of wealth. Shudra will be content as long as things seem to stay within the bounds of reasonableness. As soon as capital distribution becomes too inequitable shudra will rebel. No one will understand Green viprans who will be seen as ineffective, indecisive, and irrelevant. While shudra and ksattriya will see them as such, while susceptible to Boomeritis it is also the class with the potential to make the leap to 2nd tier.

The rest of the social cycle deals with society at the class level, including the cultural behaviours of progression or regression through oppression or exploitation (LL Interior-Collective) and how the society copes with its environment (LR Exterior-Collective). What appears to be missing is the interior of the individuals in the classes, and the relationship of sadvipra with the society that it is not just controlling, but is *also a part of*.

Because Sarkar says the cycle cannot transform itself, and sadvipra is always seeking to control oppression and exploitation it appears that (although individuals are not trapped caste style into a class) the classes have no capability to transcend themselves. Over time, and with interior development of individuals on the whole, from an Integral perspective this would not appear to hold true. The centre of gravity will rise or fall, but the capability to rise is within everyone.

Conclusion

As a deep structure, Sarkar's Social Cycle is a valuable way of viewing social evolution. It benefits from an SD perspective that enables the structure of the classes to be stratified, to help understand their predominant world views, as well as their potentials. Integral AQAL helps to highlight both the individual and interior realms of the classes that are not exposed by the cycle. Conversely *sadvipra*'s interiority is examined in depth, but again AQAL and SD help articulate the relationships and methods that *sadvipra* may use. While the deep structure may not change, Spiral Dynamics - Integral brings to the fore the developmental capabilities of the classes.

The Spiral Dynamics - Integral perspective provides another useful lens through which to see the social cycle, and the nature and role of *sadvipra* is valuable in conceiving and articulating the qualities needed for 2nd Tier leadership. In influencing the cycle to *parikranti*, *sadvipra* seeks to mitigate the expression of the mean meme and promote the healthy meme in each of the classes.

¹ Kosmos is a Greek word which means the patterned whole of all existence, including the physical, emotional, mental, and spiritual realms. Wilber, 2001, xi

² Inayatullah, 2001

³ Sarkar, 1999

⁴ Inayatullah, 1999, p185

⁵ Ibid., p182

⁶ Ibid., p185 citing Inayatullah, S., *Understanding P.R. Sarkar*. Doctoral Dissertation, Department of Political Science, University of Hawaii, 1990

⁷ Ibid., p185 - 6

⁸ Sarkar, 1999

⁹ Ghista, 1999

¹⁰ Wilber, 2001

¹¹ Wilber, 2003

¹² Wilber, 2001, p 42 - 44

¹³ Ibid., p 132

¹⁴ Wilber has written a novel called *Boomeritis* that is an entertaining yet poignant story of integral theory and the disease of boomeritis, Wilber, 2002

¹⁵ Wilber, 2001, p 27

¹⁶ Ibid., p 11

¹⁷ Ibid., p 12

¹⁸ Wilber, 2000, p 166

¹⁹ Slaughter, 1999, p 449

²⁰ Beck, 2000

²¹ Proletarian: French *prolétariat*, from Latin *proletarius*

1 : the lowest social or economic class of a community

2 : the labouring class; *especially* : the class of industrial workers who lack their own means of production and hence sell their labour to live

Source: <http://www.merriamwebster.com>

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