

GREEN MINDSET SUPPLEMENT

“What about profit? Don’t get me wrong—I’m in business to make money. But that’s not my only goal. I believe that the conventional, sole focus of maximizing gains for shareholders strips away that part of ourselves that needs to thrive. Something in us wants to endure beyond retained earnings, and that something is our soul.”

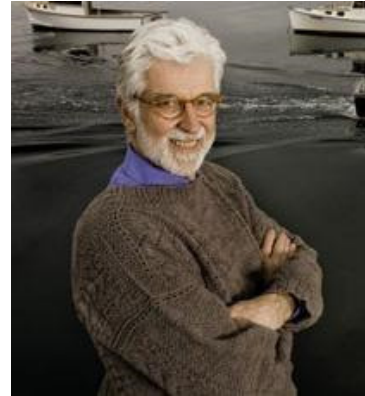
—Tom Chappell, CEO and
Co-Founder of Tom’s of Maine

Tom and Kate Chappell founded Tom’s of Maine in 1970 in Kennebunk, Maine, as a company that produces innovative, natural personal care products in a caring and creative work environment. The company now produces more than a hundred products, including a full line of ADA-accepted fluoride toothpastes, as well as shampoo, deodorant, mouthwash, dental floss, soap, and cough, cold, and wellness products, which are sold throughout the world.

The company has grown substantially since its founding, but its commitment to protecting the environment and creating genuinely healthy products from natural ingredients profitably has never wavered. The company competes in major markets with prominent players, such as Proctor & Gamble, which boasts 103,000 employees compared to Tom’s of Maine’s 85.

Chappell chalks up his success to a management philosophy that requires leaders to integrate their guiding values with the organizational, financial, and social components of the business. Tom’s of Maine’s long-standing creed is that a profitable, successful business can simultaneously be socially and environmentally responsible.

Coinciding with the release of his book, *Managing Upside Down: The Seven Intentions of Values-Centered Leadership*, Chappell founded The Saltwater Institute, an educational nonprofit division dedicated to researching, developing,



and marketing experience-based learning models for values-centered leadership. Saltwater researches leadership solutions and trains organization heads to implement them.

In conjunction with the release of his book and the formation of his nonprofit division, Chappell also expanded the Tom’s product line to include natural health and wellness products for combatting and improving disease resistance. Transcending the concern for individual consumers, Tom’s of Maine actively sets an example of ethical business standards for other small businesses, as well as industry leaders.

Tom’s has received numerous prestigious awards, including the 1991 Entrepreneur of the Year award from CNBC, the prestigious Corporate Conscience Award for Charitable Contributions from the Council on Economic Priorities (CEP), the New England Environmental Leadership Award, and the Governor’s Award for Business Excellence. In 2000, Chappell was appointed to the White House Commission on Complementary and Alternative Medicine Policy. Tom’s of Maine can be considered a stereotypical Green company due to its emphasis on natural and alternative products.¹

However, readers will do well to notice that many other high-profile companies have a predominately Green culture, including Starbucks, Virgin (Richard Branson's conglomerate of enterprises), and Apple. Apple's uncommon cultural focus on collaboration, creativity, and unconventional thinking—along with the high priority the company puts on its people—are trademarks of Green corporate cultures.

During the technology meltdown and subsequent stock market debacle of 2000, Apple was one of the only computer companies that did not lay off workers—this despite the fact it was among the hardest hit financially. Jobs declared, “There will be no layoffs. Apple will innovate through this downturn.”

MINDSET

This supplement, which accompanies the Stagen Understanding People module, draws upon the multidisciplinary research referred to as “integral theory and methodology,” as presented by integral theorist Ken Wilber in more than two dozen books.² The Stagen Mindsets Model provides a summarized and simplified presentation of “meaning-making systems” designed for a corporate audience.³ A summary of the leading researchers, whose work is reflected here, is provided in the endnotes section of this supplement.⁴

While the Orange mindset emphasizes the tangible, external, objective, and often material aspects of life and work, the Green mindset seems to be much more concerned with intangible and subjective dimensions of life, especially personal growth, peace of mind, and fulfilling interpersonal relationships. Sociologists and psychologists refer to the Green mindset as pluralistic. Pluralism refers to the recognition and embracing of many truths (as opposed to other mindsets' views of only one truth or only one best way to think and behave). The color green is representative of this mindset as reflecting the understanding of the organic nature of human interactions in their social and environmental settings.

Egalitarian Green thinkers see each person as having inherent worth independent of their accomplishments or status. Quick to stand up for equality, especially for the less fortunate and underprivileged, Green thinkers are historically responsible for the human rights and environmental movements.

Green thinking is characterized by a relativistic, postmodern worldview. Relativism suggests that values and beliefs depend on one's upbringing, culture, and life conditions. Postmodernism is a philosophical and cultural reaction to the modern (Orange) belief that the rational mind alone can explain all human experience. This combination of characteristics forms the basis of Green's unique egalitarian and tolerant attitude, as well as the Green mindset's commitment to equality and equal opportunity.

COMMON GREEN PERCEPTIONS

The Pluralistic mindset prizes relationships, though not simply in person-to-person exchanges manifested between individuals or groups, but also in the relations between one's emotional makeup and one's psychological profile and typology.

Green tends to be what is called “sociocentric” but is also highly individualistic and presumes that the exploration of the interior realms of the human being, including our emotions and “body wisdom,” will bear fruit for all who undertake the journey.

Some Green perceptions:

- Knowledge is power and that is precisely why it should be shared.
- There is no scorekeeping system. Are you following your bliss?
- Do unto others as you would have them do unto them.
- Rational discourse alone does not reach the ultimate truth because all meaning is socially constructed.
- The marketplaces of ideas, of commerce, and of all exchange, are simply aspects of the great web of life.

- Work is simply one arena of life and may not even be the most interesting one.
- The “good life” is not worth pursuing if it comes at another’s expense or the cost of your soul.
- A company will grow if it is cultivated like a well-tended garden.

BEHAVIOR

Pluralistic thinking is grounded in the experience of one’s own unique expression as well as the awareness of the collective social and cultural aspects that influence it. Green embraces many forms of internal investigation, from introspection to psychotherapy to various forms of “body work.” Alternatives and complementary approaches to medicine are not the only places Green looks to incorporate other approaches; alternatives like job sharing, the 4/10 work split, company-funded 401(k) programs and daycare options are increasingly introduced to the work world by and for Green thinkers.

Green thinkers prefer “non-violent” communication (appreciative inquiry and dialogue), and reject authoritative and “command and control” leadership styles. Green prefers cooperation over competition.

The Green mindset tends to be conflict averse but differs from Blue in its rationale of avoiding confrontation. Unlike its Blue cousin, the Green mindset tends to be keenly aware of the influence of cultural conditioning, context, and the validity of different perspectives, and thus is reluctant to make assumptions or judge the rightness or wrongness of another person’s perspective.

CAPABILITIES

While mindset and capabilities are not one hundred percent correlated, some useful generalizations can be made to better understand people whose primary mindset is Green.⁵ When coupled with high cognitive capacity, the Green mindset’s internal exploration tends to awaken

still other abilities, including increased interpersonal skills. Some Green thinkers’ ability to convey complex ideas and gauge emotional responses is illustrative of this capability.⁶

Because people with Green as their predominant mindset tend to pursue introspection (in its various forms), direct knowledge of their own rich internal landscape and emotional makeup tends to increase, which naturally leads to greater appreciation and respect for others’ subjectivity and emotions. As a result, a tendency toward heightened self-awareness tends to increase empathy and tolerance for others’ perspectives (and beliefs and lifestyles). This mindset’s ability to genuinely inhabit multiple viewpoints also provides opportunities to increase capacities to read others’ emotional presentation. The Green mindset is also aware of the creative power of language—“what you envision and articulate becomes your reality”—and has the capability to view present events in their historical, cultural, and socio-economic contexts. This mindset is also far more willing to explore limitations. Green thinkers perceive many perspectives and consider each issue on its own terms, as opposed to having a ready answer with which to paint a black and white picture

Pluralistic thinking allows Green thinkers to hold multiple perspectives (i.e., multiple bottom lines) that may appear as contradictions to other mindsets. Green thinkers are also more willing to let events unfold in their own time rather than close prematurely on a solution. These abilities can lead to astounding breakthroughs, but they can also appear to other mindsets as “endless process,” “all talk and no action,” and “flip-flopping.”

SOCIAL SYSTEMS AND ORGANIZATIONAL STRUCTURES

Pluralistic thinkers naturally gather in circles. Self-directed work teams with certain boundaries and a specific charter help individuals maximize their contribution. Perceived or actual hierarchy is frequently ignored or actively undermined by those with a Pluralistic orientation; allowing those with this mindset to self-organize or to create roundtables from a cross section of the organization empowers Green workers. For Pluralistic thinkers, the social network itself serves as a source of inspiration, decisions, and leadership.

Green tends to adopt what sociologists call a post-conventional perspective; therefore, they have a strong tendency to question all conventional social structures, hierarchy of any kind, traditional parenting styles, and the institution of marriage. Fortunately, it often produces at least unconventional alternatives that may lead to futuristic approaches and innovative organizational structures. Green thinkers get the most mileage out of face-to-face meetings because they are attuned to voice inflection and other subtle communication cues. This skill, along with the Green focus on effectiveness rather than efficiency, can save a company both time and money over the long term if it can wait out the expense of the short-term investment of giving Green the time it needs to build strong relationships.

CULTURAL CONSIDERATIONS

Green insists on diversity as the key to innovation, stability, and social responsibility. Green thinkers enjoy supportive feedback and human contact in the workplace. That they have helped their team succeed is the most meaningful reward.

This mindset can be highly motivated to achieve material success as long as it does not impinge on personal growth or rewarding relationships. Pluralistic thinkers tend to be more concerned with personal growth, people, and relationships than with material gain. If forced to choose, Green choose growth and relationships over increased pay. This does not mean, however, that Green thinkers—who expect a fair and competitive salary—can be financially compensated less than their Red, Blue, or Orange peers.

Unlike Orange, Green prefers cooperation over competition. Collaboration, not rivalry, brings out the best in Green thinkers. Green thinkers can be motivated by meeting targets and achieving goals, but only as part of a team effort.

Because of their typically above-average emotional and social awareness, Green thinkers help keep the peace and facilitate smoother working relationships on a team.

GREEN ETHICS AND “MORAL VALUES”

The ethics of a group of people with a Green worldview is defined by the social contract—an orientation that defines “right” action in terms of general individual rights and standards that have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values, beliefs, and opinions, and a corresponding emphasis on procedural rules for reaching consensus for the greater good.

For the Green perspective, aside from what is constitutionally and democratically agreed upon, “right” action is relative and, therefore, largely a matter of the individual and collective values and opinions of the group (organization, company, church, nation, or global community). The result is an emphasis on the legal perspective, but with stress placed on the possibility of changing the law in response to the considerations of social utility. Outside the specifically legal realm, free agreement and contract are the binding elements of obligation for Green.

The Constitution of the United States captures the essence of this viewpoint. The “right” is that which upholds the basic rights, values, and legal contracts of a society (the greater good), even if this conflicts with authority or with the current rules and laws of the group.

Green cultures are generally aware and accept that people hold a variety of values and opinions and that many of those values and rules are relative to specific groups and their unique circumstances. They accommodate these diverse perspectives through formal mechanisms of agreement, contract, objective impartiality, and due process.

They also believe that relative rules should usually be upheld in the interest of impartiality and because they are



socially contracted. One notable development is, Green thinkers have become aware of a sense of values and rights existing prior to social attachments and contracts; while the Pluralistic orientation understands that many things are relative, values and rights existing prior to social attachments and contracts are viewed as non-relative and immutable. These include rights such as life and liberty, which the Green mindset views as imperative to adhere to and defend, regardless of context or majority opinion.

Green thinkers can consider the ethical point of view as differing from the legal point of view, understanding that these can and do often conflict. They may find these differing perspectives difficult to integrate, and tend to feel obligated to obey the law because they have made a social contract to make and abide by laws for the good of all and to protect their own rights and those of others.

This sense of utility is central to the Green perspective that laws and duties should be based on “the greatest good for the greatest number.” Rather than a fear of punishment (Red) or a sense of guilt for not doing “the right thing” (Blue), Green thinkers perceive they have freely chosen to enter into social contracts with family, friends, and employers with whom they seek to maintain trust and commitments with a baseline respect for the rights of others.

For Green, neither authority nor tradition is elevated in status or privilege. Rather than looking to the past, Green prefers to look to the future. For this reason, many Green thinkers refer to themselves as “progressives” or “progressive thinkers.”

Examples

- Environmental groups
- Socially responsible businesses such as Whole Foods Market, Starbucks, or Ben and Jerry’s Ice Cream
- Certain nonprofit organizations and liberal arts colleges
- Books such as *The Celestine Prophecy* (Redfield) and *Conversations with God* (Walsch)
- Films like *Jerry McGuire*, *Courage Under Fire*, *Pay It Forward*, and *What Women Want*
- Social crusades like the civil rights movement

Endnotes

1. As seen in Ken Wilber's seminal textbook, *Integral Psychology* (Boston: Shambhala Publications, 2011), professors Don Beck and Chris Cowan and associates, originally developed the color-coded scheme for integral theory and methodology. This convention has proven to be extremely useful and has seen widespread adoption among integral researchers, theorists, and practitioners, as the use of color-coding highlights the categorical similarities of different worldview models while deemphasizing the varying names and terminologies employed by each.
2. Research that has been incorporated into this supplement includes the work of Wilber, Robert Kegan, Susanne Cook-Greuter, William Torbert, Clare Graves, Jane Loevinger, Lawrence Kohlberg, Jenny Wade, Beck, Cowan, and Paul Ray. Within their respective fields, each investigator conducted independent research and analysis into the nature of varying mindsets and their correspondent values. The models these researchers created to map their discoveries exhibit startling similarities. Despite employing differing terminologies, these models point to an underlying commonality demonstrating the reality of categorical worldviews common to varying human groupings. These underlying, organizing similarities and the principles implicit to them are supported by extensive empirical data and peer-reviewed scientific evidence. A summary of these and nearly a hundred other models is provided in Wilber's book *Integral Psychology* and elaborated upon in many of his other academic works.
3. The Stagen Mindsets Model represents an intentionally simplified presentation—a teaching convention—designed to allow nonacademics, especially business professionals, to use some of the most practical and impactful insights of cognitive science, developmental psychology, and neurology without having to possess a working knowledge of these fields. Individuals interested in exploring what lies behind these mindsets can find a treasure trove of state-of-the-art research in the fields of constructivist developmental psychology, cognitive neuroscience, biopsychosocial systems theory, value theory, and consciousness studies. While the Mindsets Model is informed by developmental studies and supported by cross-cultural research demonstrating the complex interface between various systems of meaning-making, it is beyond the scope of our user-friendly model to delineate these nuances. The question of why a person constructs the world through a particular mindset, and how these constructions evolve over time, is a consideration reserved for in-depth, academic investigation and analysis. For practical purposes, it is sufficient to recognize that individuals exhibiting a wide range and great depth of personal and professional competencies have access to multiple—and often all—mindsets reviewed in this material. Versatility and competence—and therefore success—is directly proportional to the number of meaning-making systems an individual can recognize and embody.
4. Independent research of diverse methodologies and populations conducted by leading theorists Loevinger, Kohlberg, Graves, Kegan, Wade, and others resulted in conclusions that are remarkably consistent with regard to this mindset. Wade has summarized dozens of independent findings showing strong correlation of right-hemisphere brain activity (the center for visual-spatial, musical, aesthetic, and intuitive functions) to what she calls affiliative consciousness (what we call the Pluralistic/Green mindset). Similarly, much research correlates left-hemisphere brain activity (the center for analytical, linear, linguistic, and mathematical functions) with the Achiever (Orange) mindset. Ned Herrmann and Neville L. Kyle point out that the right brain works in an intuitive, synthetic, spatial, holistic, and symbolic manner. The right brain is nonlinear and lacks a precise sense of time. In contrast to the literalness of the left brain, the right brain discerns the metaphoric meanings associated with verbal and written communication. This accounts, in part, for the stronger attunement to emotions and subjective meanings associated with the Pluralistic (Green) thinker as contrasted to the Achiever (Orange) thinker. According to Collin Martindale, Western culture features a strong bias for left-brain thinking, and in some cases, tends to label imaginal, nonlinear, and amodal thought as inferior. This may explain, in part, why business and professional settings feature more Achiever (Orange) perspectives than Pluralistic (Green) perspectives. However, the Green mindset has more in common with the Orange mindset than Red or Blue due to the fact that Orange and Green mindsets draw heavily on the brain's neocortex (left hemisphere and right hemisphere, respectively), while Red and Blue mindsets draw more heavily from the brain's limbic system (a point discussed in the endnotes to the Red and Blue supplements). Because right-hemisphere-dominated awareness is more emotional than left-hemisphere-dominated awareness, Pluralistic (Green) thinkers tend to be more attuned to interpersonal relationships than the more independent-natured Achiever (Orange) thinkers. Researchers William Perry, Mary Belenky, Blythe Clinchy, Nancy R. Goldberger, and Jill M. Tarule point out that procedural knowledge comes in two forms: Separate and Connected knowing. Separate knowing corresponds to the Achiever (Orange) mindset, and Connected knowing corresponds to the Pluralistic (Green) mindset. Loevinger's research uncovered a predominant mindset that she labels "Conscientious," which comprises a tension between personal achievement and responsibility to others, particularly marked by a desire for mutuality and cooperation rooted in concern for others' welfare. "[There is] an increase in self-awareness and appreciation of multiple possibilities in situations. ... Along with the concepts of responsibility and obligations are correlative concepts of privileges, rights, and fairness." W. Graves, Charles L. Hughes, and Vincent S. Flowers describe a mindset they call "Sociocentric," which is concerned with relating intimately to other people through belonging, acceptance, and knowing the inner selves of others as well as one's own self. Sharing and community are paramount. They seek harmony, cooperation, and consensus-based decisions. Good will is valued over independent enterprise, and relationship over outcome. Sociocentric people rigidly oppose uniformity and homogenization but nevertheless follow the lead of peer groups they have identified on the basis of mutually held beliefs. However, while elevating the values of tolerance and diversity to a level of paramount import, paradoxically, Green thinkers are not very tolerant of people who don't value diversity.

5. The subject of capabilities is addressed at length in the Stagen Human Performance module under the categories of cognitive capacity, emotional capacity, relational (interpersonal) capacity, ethical capacity, wisdom capacity, and wellness capacity. People's capacities in these areas are not strictly correlated to mindsets; however, there are some useful generalizations about what a person is likely to be capable of based upon their primary mindset.
6. Psychological research shows that, on average, people embodying the Green mindset tend to exhibit above average cognitive development. While people whose predominant mindset is Green often demonstrate above average cognitive capacity, this is certainly not always the case. A high cognitive capacity is not a strict prerequisite for people to adopt the Green mindset.