

Turquoise psychology is a meta-psychology.

In the Integral epistemology progressive developmental stages are characterized by colors—red egocentric, amber conformist, orange rational, green pluralistic, and then the great leap to teal Integral where there's felt appreciation for all perspectives. Beyond teal is turquoise, where wise people bond with like-minded others to serve the highest good.

I believe Integral consciousness leads us into a turquoise psychology, a psychology that includes and transcends previous systems and practices. This is a next level of complexity in psychology—a meta-psychology. A turquoise psychology is fundamentally a form of dialectical discourse—two or more people, stable in Integral consciousness, enjoying the dialectic.

Turquoise altitude is characterized by construct aware thinking (both interior constructs and exterior contexts) operating within Integral moral structures.

This mode of discourse—turquoise dialectic—*is* a turquoise psychology/psychotherapy. Put any aspect of human functioning/loving/healing/hurting into a turquoise dialectic and it will become more beautiful, good, and true.

Secret knowledge

This is *secret knowledge* because it's not *visible* until it's *understood*. When you finally get it, the repercussions keep echoing. I trust the *feelings, thoughts, and impulses* arising from turquoise discourse, cross-validated through the AQAL lens.

Turquoise dialectic is intensely *intimate*. I feel the pleasure of this intimacy whenever I'm engaged in it. What are the qualities of this pleasure for me? Joyful wisdom, admiration, and warmth in my heart.

Since turquoise dialectic is so subjective and involves intense positive feelings and exciting insights, how do we maintain balance and humility?

Turquoise consciousness is heady stuff! It's easy to get grandiose when you feel such intimacy and power. Depth and span of understanding is not necessarily accurate understanding, and all of us have biases and defensive programming. But evolution is include-and-transcend, and previous psychologies and psychotherapies have guides to help us moderate egoic inflation and destructive Shadow. Just as teal draws from healthy aspects of 1st tier worldviews, turquoise dialectic draws from healthy aspects of 1st tier psychologies. We have:

- The APA code of ethics. Designed to protect people from therapists' destructive Shadow. There are certainly amber aspects of this code, but mostly it addresses all moral foundations. Do no harm. Don't ever exploit clients in any way. Always monitor the constructive/destructive aspects of your own experience. Consult with wise others when there is a problem.
- We have Carl Rogers Alfred Adler, Abraham Maslow, Sigmund Freud and all the healing systems with their interlocking moral codes. None of these giants lived perfect lives, but all strove to be virtuous and to respect their clients.
- We have endless social research and psycho/neuro/biological studies on how to best live, love, and serve, leading us to...
- A collective commitment to the evolution of consciousness, leading us to...
- A turquoise dialectic consciousness embodying the evolutionary impulse and self-correcting/other-correcting in the discourse.

The long climb

In the Integral epistemology, we understand that people grow through different worldviews, each one *including* and *transcending* the previous ones. We all begin as undifferentiated mammalian sparks at conception who can *potentially* progress through egocentric, conformist, rational, pluralistic, and Integral worldviews—maybe further if we live long enough and do the work.

Most of us become arrested at one or two stages on central developmental lines, but our self-transcendent drive for adult development can keep us reaching for deeper understanding and more compassion. We can always grow, and we *want* to grow.

How does turquoise arise from teal?

The teal Integral worldview contains:

- Discernment of healthy and unhealthy aspects of all worldviews.
- Felt appreciation for multiple points of view.
- Diminished fear of death.
- Awareness of the inherent inadequacies of language to represent lived experience.
- Relaxed acceptance of natural flex/flow hierarchies in social contexts.

Living from teal/Integral altitudes yields expanded understandings and exciting insights that generate new ideas and systems. As I know from personal experience, such downloads are intoxicating and leave you eager to share. We all benefit from each other's wisdom! My books, blogs, and videos are all free on drkeithwitt.com—my best systems and practices from 50 years of study and service. They came from Integrally expanded understandings and exciting insights about human relationships, development, trauma, psycho/sexual/spiritual health, and—most sacred to me—psychotherapy. I enjoy teaching and writing books (I've written 14 since 1982), but as I finished my last book, *Trauma into Transcendence*, the process began to feel limiting to me.

Was this it—studying, writing, teaching, and practicing psychotherapy? It seemed that there was something deeper I wasn't accessing, just beyond my grasp, something communal.

The Integral epistemology suggests that as people who exist in generally stable teal worldviews continue to grow, they begin to change in particular ways. Stable at teal Integral, some individuals feel moved to cocreate beauty, truth, and goodness with like-minded others.

A turquoise psychology/psychotherapy

After I published *Trauma into Transcendence* on drkeithwitt.com, I began to recognize that the body of my work constituted an Integrally informed cosmology, and that this cosmology naturally harmonized with the cosmologies of the therapists/theorists I most admire. I also intuitively felt there was a step beyond writing books from my Integrally-informed cosmology—a step *qualitatively different* from the psychologies and psychotherapies of the past 150 years, *including my own*.

Now what?

I wanted to explore this territory and realized I couldn't do it exclusively with study and clinical experience. The turquoise level of consciousness is naturally communal. At the urging of my friend Chad Bennet, I convened a group of gifted therapists, coaches, spiritual teachers, and change agents to meet once a month to share ideas and dialectic.

My intuition was that the next level psychology is less about content and more about mode of discourse. There are dozens of theoretical approaches to understanding human experience, and hundreds of psychotherapies. My question was, “What is the next level of complexity in psychology and psychotherapy?” My current conclusion so far is that a turquoise psychology is primarily a *mode of discourse*.

Wait! What?

The group of healers I just mentioned consistently operates from the dialectic—the most sophisticated form of human interaction. The dialectic involves two or more people influencing and being influenced by each other to find deeper truth and serve the highest good for everyone. Turquoise psychology is people at teal altitudes engaging in the dialectic, continually sharing perspectives, always open to new truths and superior understandings.

It appears to me that turquoise dialectic is the core feature of a turquoise psychology. Turquoise dialectic is alive and always open to change. Turquoise dialectic can look at any body of knowledge and naturally

integrate it into new insights and larger cosmologies. Turquoise dialectic can understand everyone's unique worldview and feel how worldviews naturally fit together.

Does turquoise dialectic make mistakes? Of course! But when data emerges that reveals those mistakes, turquoise dialectic changes direction, even at high velocities.

Do people in turquoise dialectics have regressions to previous worldviews and distorted defensive states? Of course! Daily! But as regressions and defenses become visible to us (as they routinely do at teal consciousness) we can return to turquoise dialectic. As my friend Beena Sharma once told me, construct awareness at turquoise is not just awareness of external constructs, but internal constructs including our own defenses and Shadow.

Turquoise dialectic *feels* wonderful. When I talk with my friends Corey deVos and Jeff Salzman, we're mostly stable in turquoise dialectic, as we are in our change worker group. During these times I usually feel joy, love, and clarity as stable features of our intersubjective energetic containers. I feel it when it's there, and I feel it when it's not there. When I invite people who are stable at teal altitudes into this discourse, they effortlessly join in.

This is my current state of inquiry about a turquoise psychology. I'm sure there's much more to discover, but I'm excited by the work so far, and stoked about the possibilities moving into the future.

A big problem

We regress into more primitive worldviews all the time! I see someone's psychology book becoming a best seller, and I immediately feel anger and jealousy. I correct this to compassionate understanding almost instantly, but egocentric jealousy dominated my worldview for a few seconds.

First tier worldviews all have inherent blindspots which can mask destructive Shadow regressions, causing much human suffering.

- **Constructive Shadow influences** guide us to be virtuous, generous, and kind, and are based in our ever-emergent Wise Self. It's healthy in every way to identify this Wise Self as our most authentic self.
- **Destructive Shadow influences** (from unconscious defenses, trauma memories, unhealthy features of our current worldview, primitive reactions, temperament, and other learning) create invisible tapestries of distressed emotions and distorted meanings beneath social contact, that corrupt moral reasoning and creative thinking. This is why it's always a good idea to cross-validate angry beliefs with kindness and compassion.

In the second tier, regressions are more visible, actionable, and experienced as part of a larger system of growth, service, and intersubjective capacities. At teal we can observe destructive Shadow and transform it with love and kindness. At turquoise we can maintain awareness of our own and others' regressions, our reactions, and keep adjusting to the dialectic, continually alert for new truths and personal transformations.

I think we can temporally coexist in turquoise dialectic because of the life conditions of those engaged—the norms they cocreate in their LL intersubjectivity. Two people stable at Integral engaged in a dialectic reaching for new truths—"the creative advance into novelty" as Teilhard called it—are temporarily stable at turquoise. They share a culture of deep awareness, radical acceptance, and compassionate understanding. This culture solidifies them in turquoise, particularly if the dialectic is in service of the evolution of consciousness.

Emotional intelligence (EQ) and group emotional intelligence (GEI)

There is a fair amount of research on emotionally intelligence—EQ—and group emotional intelligence—GEI.

The consensus on what constitutes high emotional intelligence seems to be self-awareness, self-regulation, empathy, social referencing, and integrity.

The consensus on group emotional intelligence seems to be:

- Self-awareness.
- Empathy.
- Shared identity.
- Shared purpose.
- Shared sense of efficacy.
- Group norms to coregulate to harmony and purpose.

Look like and looking from

I've found a body of wonderful work describing what EQ and GEI *look like*. It's been harder to find work exploring what worldviews people with high EQ/GEI are looking *from*—what EQ and GEI *feel* like.

Early work on higher states

We all love Abraham Maslow for his hierarchy of needs—survival, to comfort, to belonging, to self-esteem, to self-actualizing. In later life he expanded these to include knowing needs, creativity needs, and self-transcendence needs. But this begs the question, self-transcend to what? A turquoise discourse perhaps?

Maslow interviewed 17 people he believed were self-actualized and concluded they had 15 characteristics in common:

1. They perceive reality efficiently and can tolerate uncertainty.
2. They accept themselves and other for who they are.
3. Spontaneity in thought and action.
4. Problem-centered more than self-centered.
5. Unusual sense of humor.
6. Able to look at life objectively.
7. Highly creative.
8. Resistant to enculturation but not purposefully unconventional.
9. Concerned for the welfare of humanity.
10. Deep appreciation for basic life experiences.

11. Deep satisfying interpersonal relationships with a few people.
12. Peak experiences.
13. Need for privacy.
14. Democratic attitudes.
15. Strong moral/ethical standards.

Maslow concluded that the behaviors leading to self-actualization were:

- Experiencing life as a child with full absorption and concentration.
- Trying new things.
- Listening to your own feelings and intuitions more than traditions or authorities.
- Avoiding pretense and being honest.
- Willing to be unpopular for divergent views.
- Taking responsibility and working hard.
- Trying to identify and correct defenses.

To Integrally informed readers, he is describing teal and turquoise consciousness, *observed from the right quadrants*.

Maslow was a brave psychologist to be researching self-actualization in the 20th century, often a divisive time. Academic psychology based in behaviorism and cognitive restructuring seemed to be struggling to establish psychology as a “*real*” science based in right quadrant empiricism. The emergent humanistic and transpersonal psychologies on the other hand distanced themselves from the fundamentalism of psychoanalysis and the cold reductionism of behaviorism and cognitive science, but were largely indifferent to rigorous research.

To this day, many academics seem to privilege right quadrant empiricism over left quadrant phenomenology and intersubjectivity. The problem with this at teal altitudes is that the left quadrants are as vital and important as the right quadrants. Seeing how the right quadrants keep getting unconsciously privileged over the left quadrants brings us back to secret knowledge.

How does the 2nd tier feel?

Upper left is Wise Self.
Lower left is turquoise dialectic.

Teal altitudes on most lines feel wonderful! Felt appreciation for multiple points of view, diminished fear of death, confidence in profound relativistic values. What's not to like?

Turquoise, a step further, is primarily a form of discourse. When I'm engaged in turquoise dialectic I feel loving, centered, wise, in harmony, and sharing a sense of the sacred.

If you are at teal altitudes discussing anything to do with human living and loving, you are enacting an integrally informed psychology.

If you and another are both stable at teal altitudes engaged in a dialectic about anything to do with human living and loving, you are together enacting an integrally informed turquoise meta-psychology.

Higher states fascinate us, whether we know Integral or not.

The literature on peak experiences, emotional intelligence (EQ), and group emotional intelligence (GEI) reflect innate human fascination with the evolution of consciousness. I believe this extraordinary work benefits from stage models—both state stages and structure stages. As I've reviewed the research through my Integrally informed eyes, I've wondered, "How do different vMEMEs embody EQ and GEI?"

One fascinating conclusion from the group emotional intelligence research is that groups with high GEI create norms that support self-awareness, self-regulation, group trust, group identity, and a sense of efficacy—power to create and accomplish. Groups with high group emotional intelligence constantly cocreate shared community, identity, and purpose. Of course, these norms all have *moral valences*. Trust requires a sense of shared values—relativistic in the second tier, anchored in a shared sense of the sacred in turquoise.

Moral standards?

Both technical and popular writers seem to assume complementary values in writers, readers, speakers, and colleagues. In my experience, this is mostly the case, but not always! Values become more inclusive and relativistic as we mature on the moral and interpersonal lines of development. It's good to remember that, no matter how relativistic, wise, and compassionate our forward leading-edge morality mostly is, all of us regress to more immature moral reactions with the right triggers. Regression is fine if you notice it and adjust. At turquoise if I regress, I'll usually feel it in the energetic container and regulate back to compassion and wisdom.

The six moral foundations

We're all born with at least six moral drives for fairness, care, loyalty, authority, sanctity, and freedom. Culture determines the forms of these as we grow through worldviews, and at teal we can see the different forms in ourselves and others.

In turquoise dialectic there is an intersubjective harmony of inclusive and kind moral values. Just as in the group emotional intelligence research, the norms of turquoise discourse guide us when there are frictions and perturbations.

The Integral journey of many writers and practitioners

- We discover Integral through Ken's work and feel both enlightened and validated.
- We go to the workshops, read the books, and think, "OMG! I'm not alone!" which is intoxicating and inspiring.
- As we spend more time at teal altitudes we have insights and downloads that feel new and exciting.
- We organize, research, and collaborate, discovering our own unique Integrally informed cosmologies and technologies.
- We're hungry to share these beautiful ideas and practices and set about creating artifacts like books, tests, programs, and transformative technologies. Ken and Terry Patton's Integral Life Practice, Integral Coaching Canada, Terri O'Fallon's Stages model, and my combined work are all examples.

- We integrate what we've learned into our change work—psychotherapy, coaching, consulting, programming—and move forward into our careers. It seems to me this process of downloading an exciting system and sharing it tends to fragment the Integral community. We generate our cosmologies, missions, and get to work.

What is Integral Psychotherapy anyway?

I wrote *Waking Up*, and *Sessions* as two of the first texts on Integrally Informed Psychotherapy. They reflected my emergent Integrally Informed healing cosmology. At the time, I didn't consider that there would be *many* Integrally informed healing cosmologies from Integral practitioners and others in the same territory. After all, a meta-theory enhances and generates theories. Luckily for me, the Journal of Integral Theory and Practice kept asking me to review the new books on Integral psychotherapy—each one reflecting a similar but different approach—pushing me to synthesize.

Egocentrically, I felt competitive! I still do somewhat (ego never disappears completely!). I prefer my cosmology, but also am informed and enriched by everyone's most BGT cosmology. Any integrally informed cosmology is a good universe to tetra-enact!

Over the last twenty years I wrote and published ten of my books, taught widely, and was on countless podcasts. I was driven to transmit this beautiful healing cosmology. The most fun I had was in the conversations with extraordinary people like Jeff Salzman, Corey deVos, and various podcasters and teachers. I began to see how the dialectics were supporting our continuing development and expanding our cosmologies. This aliveness and creativity continues to lead me to an Integrally informed, turquoise meta-psychology—the psychology of turquoise discourse.

Explorations of a turquoise psychology

In a recent *Wit and Wisdom* podcast with Corey deVos we were in turquoise dialectic discussing the turquoise meta-psychology. Corey had

a vision of the eight zones overflowing into each other and showed me six stages of the turquoise dialectic he had generated. I saw them beautifully reflecting Evelyn Underhill's stages of ceremony—purification/pacification, setting intention, dharma, dark night, and transformation offered up to the world. We kept agreeing how turquoise dialectic *felt*—grateful, generous, connected, admiring, curious, open, powerful. Corey's six stages detail how turquoise dialectic is *enacted*.

1: Pre-dialectic Preparation

- **Inner Work Commitment:** Participants engage in ongoing personal development practices, such as meditation, contemplative inquiry, or psycho-spiritual integration, to cultivate self-awareness and diminish egoic barriers. This prepares individuals to enter the dialogue with an open heart and mind, ready to engage beyond personal biases.

Intention Setting: Prior to dialogue, participants reflect on and share their intentions, focusing on the evolutionary purpose and how they wish to contribute to the collective wisdom. This helps align personal aspirations with the group's higher goals, setting a coherent direction for the dialogue.

Contextual Grounding: Participants are encouraged to familiarize themselves with the broader context of the dialogue, including relevant cultural, historical, and ecological dimensions. This ensures a rich, informed base from which to engage in discussions.

Emotional and Psychological Readiness: Acknowledging the potential intensity of turquoise dialogues, participants prepare themselves emotionally and psychologically, recognizing the possibility of encountering challenging or transformative ideas and emotions.

Shadow Recognition: Participants engage in practices to

acknowledge and explore their personal and collective shadows, understanding how these unconscious aspects might influence the dialogue. This could involve reflective exercises or guided meditations aimed at uncovering hidden biases, fears, and unresolved conflicts that could surface during the dialogue.

Resonance Tuning: A process where participants attune themselves to the group's energy and intentions, often facilitated through group meditative practices or shared rituals. This helps create a unified field of consciousness, enhancing collective coherence.

2: Non-Exclusive Setting

- **Resonant Participation:** Emphasizing that while everyone has potential access to the table, the seat they take is determined by resonance with the dialogue's depth and purpose. This acknowledges that not every participant may be ready or willing to engage at the level of complexity and openness required, without defaulting to exclusion but rather inviting a self-selection process based on readiness and alignment with the evolutionary intent of the discourse.

Evolutionary Resonance: Creating spaces where the primary criterion for engagement is not identity or viewpoint diversity in the conventional sense but a shared commitment to the evolutionary process and a willingness to transcend and include multiple perspectives. This ensures that the dialogue is enriched by participants who are capable of contributing to a collective leap in understanding and consciousness.

Integral Capacity: Ensuring participants have developed the capacity to engage in construct-aware thinking, transpersonal empathy, and dynamic flexibility. This doesn't exclude individuals based on their current stage of development but invites those who

are ready to engage in a process that requires navigating complex integrations and embodying a holistic, systemic view.

Sacred Space: Acknowledging the sacredness of the dialogue space as one that transcends ordinary discourse, where participants come together not just to share ideas but to co-create new realities. This space is held with reverence, recognizing that the work being done is in service of something greater than any individual agenda.

Responsible Engagement: Embracing the principle of non-exclusion in a turquoise dialectic highlights a nuanced understanding of participation: while every perspective is valued and has its place, it is crucial for participants to engage responsibly within the realms of their expertise and experience. Here, "sitting in the right chair" signifies not only dynamic engagement in the co-creative process but also the mindfulness of engaging authentically and authoritatively within one's own areas of knowledge and competence.

Staying in Your Lane: Encourage participants to "stay in their lane," not as a restriction, but as a recognition of the depth and value that specialized knowledge brings to the dialogue. This does not mean participants cannot explore or question beyond their expertise, but that they do so with humility and a learner's curiosity, rather than authoritative finality.

Cross-disciplinary Respect: Foster an environment where the contributions of all disciplines and methodologies are respected for their unique insights into reality. This promotes a culture of learning and mutual enrichment, where participants are encouraged to integrate diverse perspectives while acknowledging the boundaries of their understanding.

3: Guiding Principles for Dialogue

- **Complexity Embrace:** Recognizing and valuing the inherent complexity of issues, participants approach dialogue with a readiness to explore multifaceted perspectives without oversimplification.

Construct Awareness: Cultivate an acute awareness of the personal and collective constructs that shape our perceptions, beliefs, and interactions. This principle encourages participants to explore and articulate the underlying assumptions and mental models that inform their viewpoints, fostering a dialogue space where these constructs can be examined, questioned, and, when necessary, transcended.

Constructive Paradox: Viewing paradoxes not as obstacles but as opportunities for deeper insight, participants engage with conflicting ideas in a way that seeks to transcend and include them, fostering emergent understandings.

Dynamic Equilibrium: Balancing advocacy and inquiry, speaking and listening, and challenging and supporting, participants maintain a dynamic equilibrium that fosters both individual expression and collective synthesis.

Polarity Embrace: Introducing polarity thinking as a guiding principle, where participants recognize and value the interdependent opposites within discussions. Acknowledging that polarities are natural and existent in all aspects of life, the dialogue actively works with these energies rather than trying to resolve or eliminate them. This approach fosters a more nuanced understanding of complex issues and encourages a dynamic balance between contrasting perspectives.

Interconnected Perspectives: Embrace the principle that every perspective shared in the dialogue is a reflection of and contributes to a larger ecosystem of thought, action, and experience.

Recognizing that this ecosystem is continually shaped by and shaping us, participants approach each perspective with a sense of reverence and curiosity, understanding that it offers a unique window into the complex web of life. This invites participants to see themselves and their viewpoints as deeply interconnected with the collective and the environment, reflecting a dynamic interplay where individual and collective transformation are inseparable.

Mutual Co-evolution: Emphasize the co-evolutionary nature of dialogue, where individual growth and collective advancement are seen as mutually reinforcing. Recognize that by contributing to the dialogue, participants are actively participating in the shaping of a collective consciousness and culture, just as these larger forces shape the individuals within them.

Integral Ethics: Embodying an integral ethical framework that recognizes the interdependence of all life and the responsibility to act in ways that promote the health and well-being of the whole. This includes being mindful of the impact of words and actions on the collective field.

4: Process Facilitation

- **Adaptive Leadership:** Facilitators embody an adaptive leadership style, capable of navigating the group through complex discussions, recognizing when to intervene and when to allow the process to unfold organically

Resonance Sensing: Facilitators are skilled in sensing the group's energetic field, making real-time adjustments to guide the dialogue in a way that maintains alignment with the collective purpose and deepens the group's coherence.

Reflective Mirroring: Using techniques such as reflective listening and mirroring to deepen understanding, facilitators help

participants see their own and others' perspectives more clearly, fostering empathy and connection.

Shadow Work Facilitation: Facilitators are skilled in guiding participants through shadow work, creating a safe space for exploring and integrating shadow aspects that arise during the dialogue. This may involve guiding the group in recognizing collective shadows that influence societal or cultural patterns and finding ways to integrate these insights constructively into the conversation.

Polarity Management: Facilitators employ polarity thinking techniques to manage and leverage the creative tensions between different viewpoints. By mapping polarities and exploring their underlying values and fears, facilitators help the group see the benefits of each pole and how they can support each other, enhancing the dialogue's depth and coherence.

Conflict Transformation: Viewing conflicts as opportunities for growth, facilitators guide the group in transforming conflicts into creative tensions that fuel the dialogue's evolutionary potential.

Closing and Opening Space: Knowing when to close a line of inquiry and when to open up new spaces for exploration, facilitators manage the dialogue's flow, ensuring that it remains vibrant and aligned with the group's purpose.

5. Post-dialectic Integration

- **Reflective Harvesting:** Participants and facilitators collectively reflect on the insights and shifts that occurred, identifying key learnings and emergent wisdom to be carried forward.

Action Commitments: Encouraging participants to commit to actionable steps that embody the dialogue's insights in their

personal and professional lives, fostering real-world impact.

Integration Practices: Offering practices such as journaling, group reflections, or creative expressions to help integrate the dialogue's experiences and insights into participants' lives.

Integrating Shadows and Polarities: The integration phase includes practices for participants to reflect on the shadows and polarities encountered during the dialogue. This might involve personal or group exercises to further explore and integrate these aspects into their understanding and actions, recognizing how shadow work and polarity thinking contribute to personal growth and collective evolution.

Support Circles: Establishing ongoing support structures, such as peer groups or mentorship pairs, to help participants navigate the transformations initiated during the dialogue.

Resource Sharing: Compiling and distributing resources (readings, tools, practices) that support the deepening of the dialogue's themes and the application of its insights.

6. Continuous Evolution

Iterative Learning: Viewing each dialogue as part of a larger journey, participants and facilitators engage in an ongoing process of learning, reflection, and adaptation, incorporating new insights into future dialogues.

Community of Practice: Building a community of practice where participants can continue to engage in transformative dialogues, support each other's growth, and collaborate on initiatives that embody the collective insights.

Evolutionary Feedback Loops: Establishing feedback mechanisms that allow the dialogue process to self-correct and evolve in response to participants' needs and the changing context.

Ongoing Shadow and Polarity Exploration: Recognizing that shadow work and polarity management are not one-time activities but ongoing practices. The community of practice commits to continually exploring and integrating individual and collective shadows, as well as navigating polarities as part of their evolutionary journey. This commitment ensures that the dialogue process remains dynamic, resilient, and responsive to the complexities of human experience.

Global-Local Nexus: Connecting the local dialogue experiences with global movements and initiatives, recognizing and contributing to the larger evolutionary currents shaping humanity and the planet.

Legacy and Transmission: Documenting and sharing the wisdom and methodologies emerging from the dialogues, contributing to the collective knowledge base and supporting the spread of turquoise consciousness.

Pendulating between the left and right quadrants

Ultimately how the dialectic feels guides everything. The smooth flow of the dialectic lets us know we're dialed-in. Flickers of distress, shame, irritation, confusion, anxiety...any of Buddhism's eight dangerous thoughts—pride, anger, envy, avarice, wrong views, attachment, doubt, and delusion—alert us to explore and regulate. How to regulate? The above six dimensions are a magnificent checklist to guide and coregulate the work.