

CHAPTER 3

DISCUSSION OF RESULTS

Spiral dynamics, as explicated by Beck and Cowan (1996), expanded on Graves's original work of existential needs, and redefined Graves's theory as different values or value memes that determine an individual's behaviour. The author of this thesis is not in disagreement with either the contribution or the description of the spiral according to Beck and Cowan, but the point of departure in this document is very different from that of Beck and Cowan. The crucial difference is that although values are important, individuals might have more than one value system depending on the circumstances in which they find themselves. The construct of a worldview is much more about what motivates people and what determines how they see the world and interact in it. As a consequence it will be argued in this research project on Graves and Spiral dynamics that the construct of a worldview is a good deal more germane to a fundamental and broad-based understanding of human consciousness than that of a rather straightforward description of values. This point of departure will be explained in more detail later in this chapter.

In this chapter, a description is presented of how the theory of Existentialism and Spiral dynamics is reflected by the Lens assessment. In developing the Lens assessment, gaps in the theoretical understanding of Graves's theory were identified. In this project an attempt will be made to clarify some of the shortcomings of the original understanding of human development.

The essential premise in the Lens is that humankind's existence has a *cogito* or intentionality. This intentionality is how people view the world which is, therefore, described through our worldview. This worldview is determined by what we look for, or as Heidegger put it, our '*sorge*', while Sartre refers to it as '*lack*'. What we care about, or find lacking in our lives, determines what we look for in life. Sartre's example that he looks for Pierre in a café, but the absence of this person tells him that that Pierre is not there, is exactly what happens in how we see our world. The thing, person or object that we do not have, but that we want or need, determines what we strive for in life. This absence or lack in our lives that represents our '*sorge*' or what we care for, therefore determines what we look for.

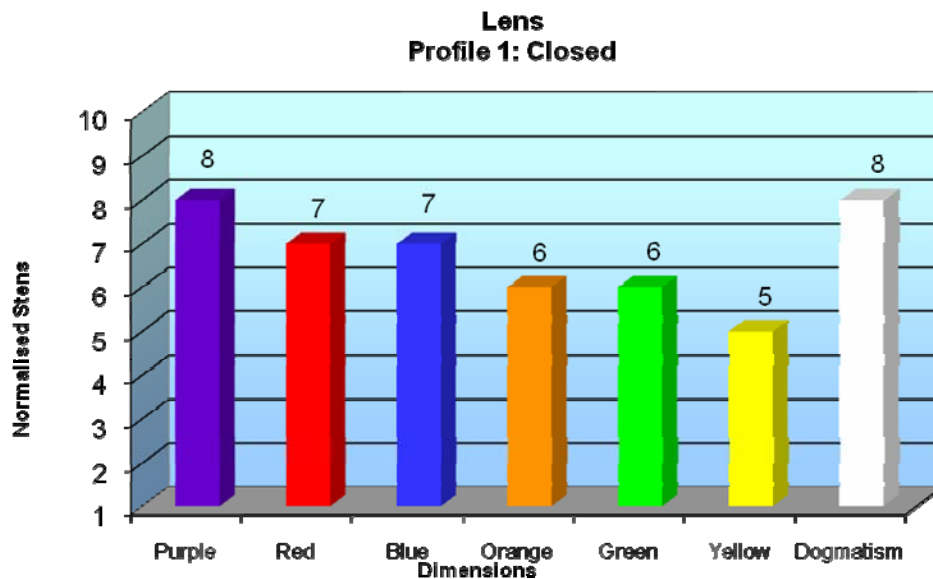
Crucial to the understanding of the double-helix or the spiral is that an individual can have more than one worldview operating at any given time. If we consider the development on the double-helix or spiral, a perfect progression through the different stages is only possible from a (somewhat idealistic) theoretical point of view. This would denote that each stage is completely resolved before an individual can continue to the next stage. Therefore, each existential problem has been solved completely before a transition would be possible. Although Graves made it quite clear that individuals need to be able to go back on the spiral, he did not explain in detail how these different stages, or worldviews, would function together. The challenge would therefore be the explanation of these different worldviews in an individual's existence. To describe a person as possessing or exhibiting a single worldview is also inappropriate, because this would diminish the complexity and ambiguity of our existence. This ambiguity is reflected in Sartre and Heidegger's understanding of our existence in this world. Our existence is always a tension between being for myself and being for others.

Therefore, to describe a person as having only a Red (C-P) worldview would not be a true reflection of the other worldviews present in his or her life. In order to solve this, the Lens focuses on three different worldviews that describe an individual. They are the Latent, the Manifest and the Aspirational worldviews. These three worldviews will be explained in more detail in this chapter.

Basic Constructs and Definitions

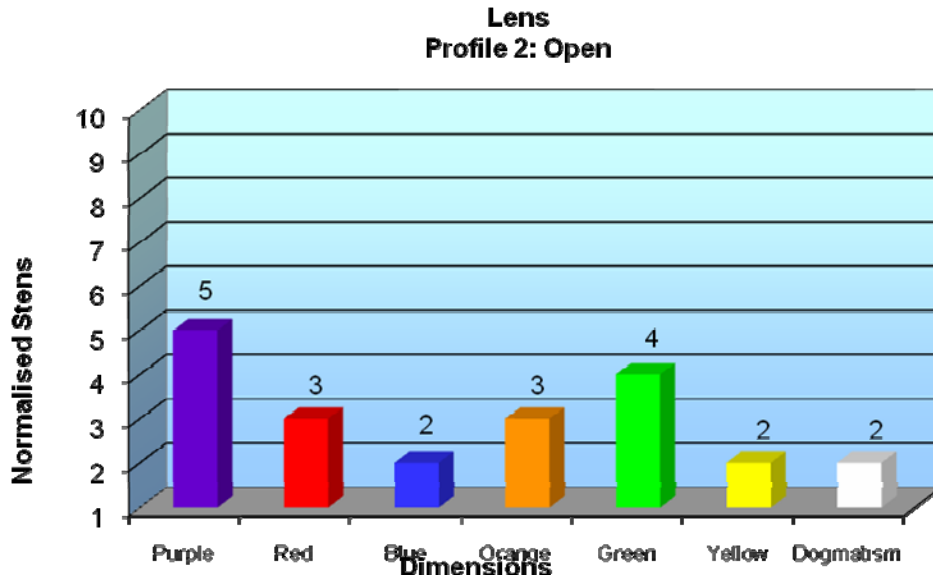
The following profiles are examples of how the spiral is manifested in people's lives as described in Graves's theory on human development, as well as in the existentialist view on human consciousness. The Beige (A-N) stage of the spiral was not included in the Lens instrument, because this stage reflects a nonverbal or precognitive part of human development. The argument is that people with a Beige (A-N) worldview would either be illiterate, too young to read, or in a medical condition which renders them incapable of reading or writing. Therefore the first stage that has been incorporated in the development of the Lens is the Purple (B-O) stage.

Closed and Open Profiles

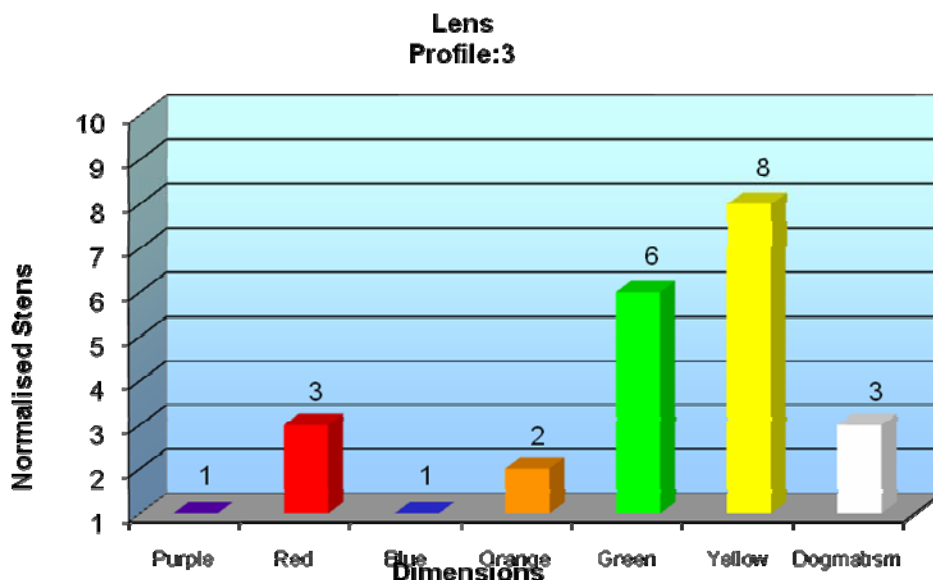


Profile 1 is an example of an individual who can only see the world through one worldview at present. Graves referred to these people as closed to change. The Lens profile includes a Dogmatism scale, as described by Rokeach, that reflects how open an individual is to change, or how closed he or she is to change. People with high scores on this dimension will not embrace change as readily as those who have low scores. As Graves pointed out, this might be because of neurological, chemical, or structural influences. Something that needs to be considered in closed profiles is that when a person goes through a crisis, or is placed under severe pressure, he or she may also become more dogmatic as a way of dealing with the change or stress.

In comparison, Profile 2 is of a person that Graves would have described as Open. This means that the individual can access different worldviews on the spiral, and would therefore be better able to move on the spiral. It is more challenging to describe the basic values that underline this ‘open’ profile, since the individual in question can more readily access a greater number of values than the individual in the ‘closed’ profile. The benefit of describing the Lens profile as a view of the world is that in being a theory of consciousness, we can allow for more movement and greater complexity.



A trend in Lens profiles is that individuals with open profiles, or low dogmatism scores, seem to be able to access the Yellow (G-T) worldview more readily. This would imply that according to Graves's theory of change, individuals with low dogmatism can move through the double-helix or spiral with more facility, and should therefore be able to access the Yellow (G-T) worldview sooner or with greater ease. An example of this is shown in Profile 3.

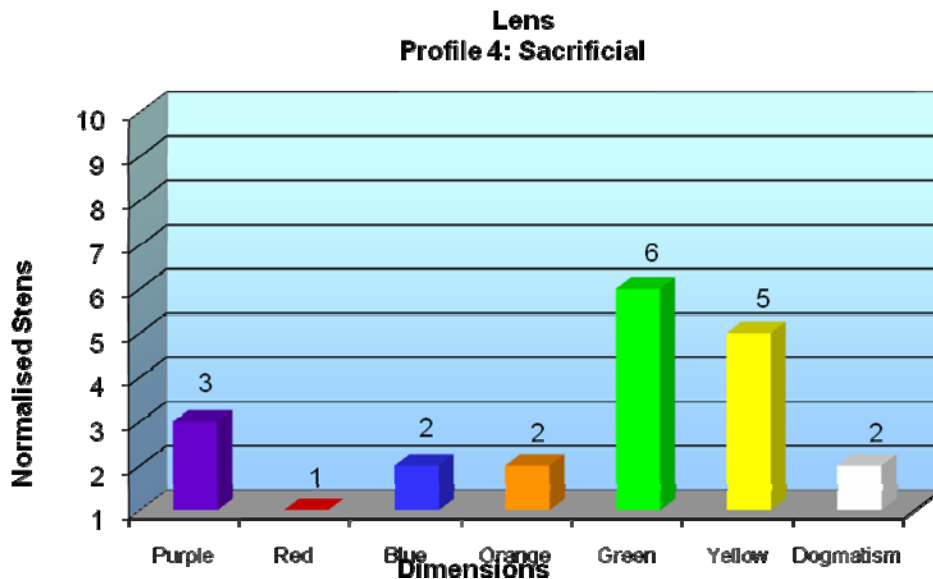


It is important to note that, although the individual has transcended the other worldviews to reach the Yellow (G-T) worldview on the spiral, there is still some investment in both the Red (C-P) and Green (F-S) worldviews. This must be interpreted to be an indication of some unresolved existential needs on the spiral. The individual would therefore need to resolve

these problems of existence first, before he or she can access the Yellow (G-T) worldview totally.

The Two Opposite Sides of the Spiral

According to Graves, as well as Existentialist theory, some people attempt to make the world fit them, while others try to fit themselves to the world. These are the express-self and sacrifice-self categories of the spiral.

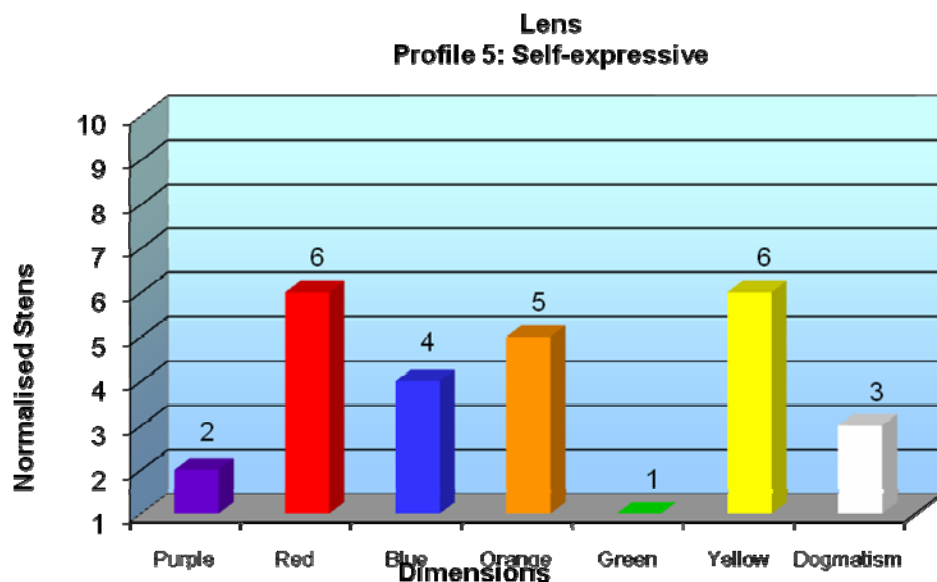


Profile 4 is that of an individual who can be described as being invested primarily in the sacrificial side of the spiral. According to Existentialism, such a world is essentially human. The world is consequently a referential totality as seen in the three aspects describing the world given by Existentialism, namely equipmental, sign-like, and negativity.

It could be argued that the self-expressive and sacrificial sides of the spiral reflect these descriptions presented in Existentialism. Sartre’s concept of negativity or lack is a constant in how we see the world or our engagement in it. As human beings, we keep looking for what is missing or not there as defined by our existential needs. If we consider this argument in more detail, the equipmental or sign-like nature of our world relates to the two sides of the spiral. The sign-like engagement in this world is reflected in the sacrificial half of the spiral in the following way: taking into consideration that the main existential need in the sacrificial half of the spiral is a sense of belonging; either to a small in-group, ideology or larger global community. This sense of belonging is derived from being-for-others and fitting into the

‘they’ we need to read the signs for reference, to follow or to fit in. The description of signs as objects ready-to-hand (things) and not present-at-hand (beings) could then lead to more difficult meanings like bad faith or self-estrangement. These possibilities will be discussed later as well.

The same that is true for the sacrificial half of the spiral is true for the self-expressive half. If we accept that the self-sacrificial half of the spiral reflects our egocentric preservation, then other people or beings become equipmental or instruments in making good a lack in our lives. The self-expressive side of the spiral is seen as manipulative and selfish, because it reflects the nature of our needs and how we make use of others to fulfil these needs.



Contrary to profile 4, profile 5 is more on the self expressive side of the spiral. If we consider the concept of self-estrangement – of either being on one or the other side of the spiral – then the above profiles would not be the expected norm when it comes to an integrated or balanced view of the spiral. These Lens profiles produced a complicated solution in terms of interpretation. To say that a person has only one worldview would be problematic, in view of the important heuristic value of the concept of self-estrangement. The world, Sartre argued, is a human one. Hence, although I have a need to express myself for myself, I am bound by this world that is created by me and in this I always relate to others around me. The interpretation of the Lens has to be a reflection of the complexity of this process that makes or creates our human world. In describing the rules for interpretation a similar process to Graves’s research process was followed. Instead of forcing results into

categories, the method of ‘letting the data speak’ was followed. Primarily because of the fact that this was a new method of looking at the double helix, preconceived ideas were discarded.

The main challenge was to describe the worldviews as closely as possible to the essential precepts of the theory and the understanding of the double-helix that Graves postulated. The Lens therefore by design does not describe a single station of colour on the spiral as the only or main worldview of the individual. Rather, the Lens is used to reflect and relate to the colours or worldviews that are endorsed by an individual at any given stage in his or her life.

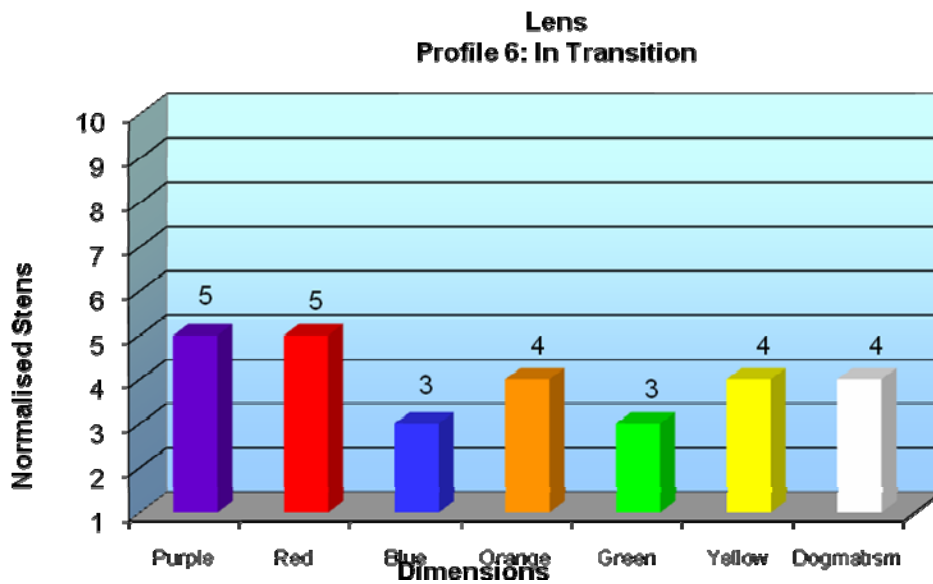
In describing this way in which the Lens reflects the worldviews of an individual, a few vital underlying hypotheses need to be explained.

The first is that the Lens measures the construct of worldviews according to Graves’s theory and that this construct is dynamic and both can and does change. The assessment should therefore reflect, and allow for, this phenomenon and it is possible to find some exceptions in the profiles (as shown and discussed below).

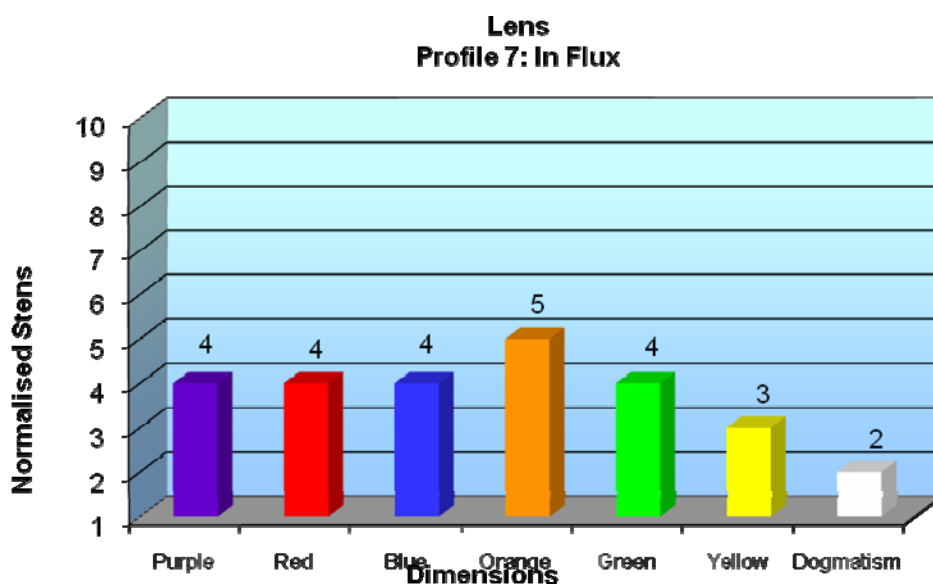
The second hypothesis is that some individuals are unable to change as postulated by Graves, and hence this fact needs to be included in the interpretation of the profiles or results.

The third hypothesis is that since the understanding of consciousness is determined by our existential needs as explained in the theory of Existentialism (specifically according to Sartre and Heidegger’s definitions), it is possible to have more than one colour or stage of the spiral that is important in how we view our world at any given stage of our lives.

Exceptions in Profiles: Dealing With Change



In the development of the Lens, some of the profiles did initially not make sense. In profile 6, the individual is in transition between the Purple (B-O) and Red (C-P) worldviews. This usually happens when an individual has a low dogmatism score and is able to move on the spiral. If a person completes the Lens questionnaire while he or she is busy moving on the spiral, or going through some change on an existential level, this is what it shows up as. This trend was empirically established by conducting searching interviews with some of the early candidates whose Lens profiles were difficult to interpret.

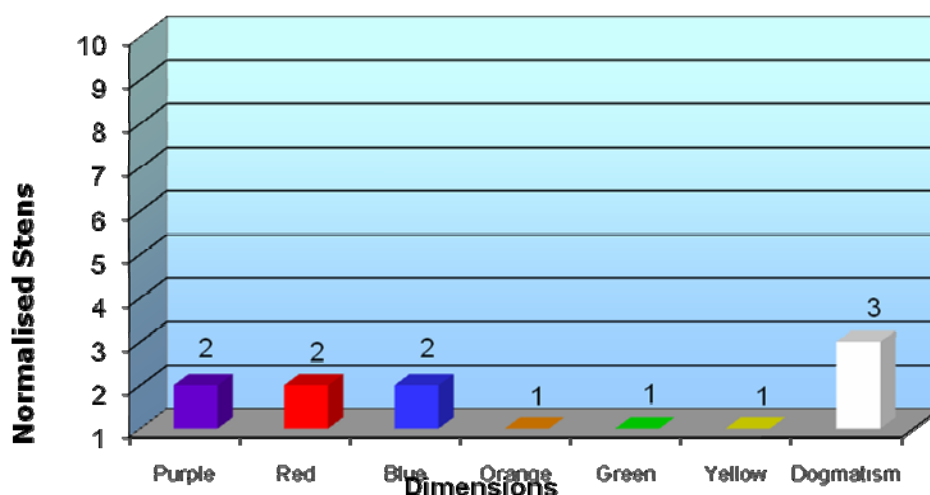


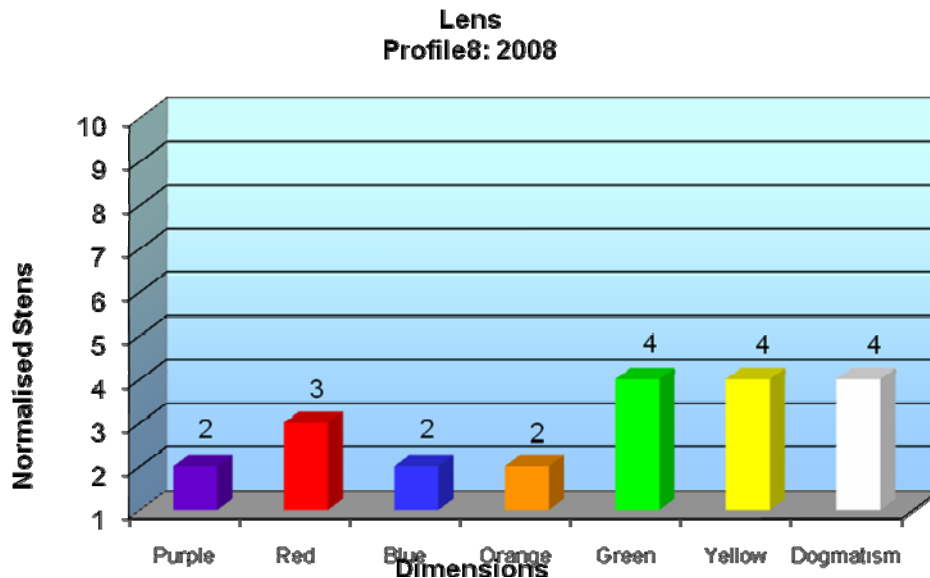
The same that applies to profile 6 that is in transition applies to profile 7 that is in flux. This is an example of an individual who is working through an existential crisis. An existential crisis is reflected on the Lens when three of the worldviews are the same. From a purely theoretical point of view, it would not make sense that an individual would endorse three worldviews equally. It would, however, explain the transferring of energy on the spiral if this individual is in the process of simultaneously dealing with these dimensions or is moving between these three worldviews. Graves described this process of movement on the spiral as going back on the spiral in order to go forward. Existential crises would refer to something that redefines a person's existence or the manner in which he or she sees the world. Examples of these include getting married, starting a family, the loss of someone close, or any perceived major loss of that which defines us.

According to Graves (*Seminar on levels of human existence*, 1971) change occurring on the same half of the spiral is referred to as peripheral change. This would be when change happens between stages either on the self-sacrificial or the self-expressive side of the spiral, whereas central change relates to change between the self-sacrificial and the self-expressive sides of the spiral. Profiles that are either In-flux or In-transition usually relate to central change.

Changes Over Time

Lens
Profile 8: 2006





Profile 8 is an example of change that takes place in terms of different worldviews that are endorsed over time. According to the first profile in 2006, the individual presents with an Influx profile where he is dealing with some existential crises. The 2008 profile provides a different and much clearer view of the same individual. The worldviews that are endorsed are shown as clear preferences. These worldviews are on different sides of the spiral, once again confirming Sartre and Heidegger's existential premise that we live between the two halves of Graves's spiral and not just on one side at a time. According to Heidegger this 'thrown-ness' of life is what is clearly reflected by the spiral.

Graves, Facticity and Transcendence

In making sense of the Lens profiles Graves's concept of existential needs was the main focus. In understanding the concept of existential needs, the constructs of Sartre and Heidegger played a major role as explained previously. The interpretation of Lens profiles did not make sense when described as consisting of only one main worldview. This would also be in contradiction to the existential theory of self-estrangement. Existentialism describes our human existence with a certain complexity and ambiguity. Our 'thrown-ness' in this world relates to our striving to make sense of our existence, and to come to grips with it. Keeping this in mind, Lens profiles are interpreted in terms of Latent, Manifest and Aspirational worldviews.

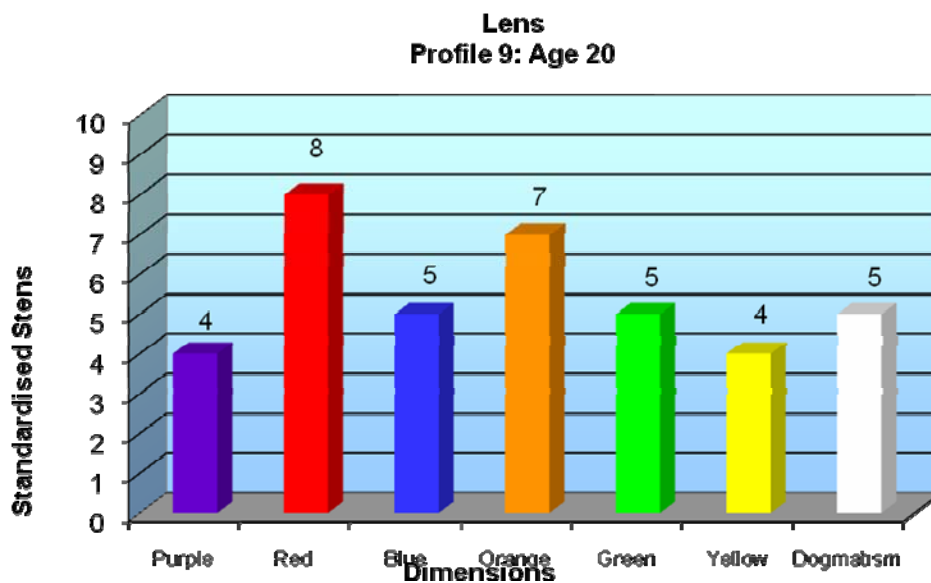
The Latent worldview rests on Graves's theory that we cannot move to another existential need if we have not solved the one we are currently invested in. Hence, there will always be an existential anchor that grounds each individual spiral of development. This would be the existential need to which a person returns. In Lens profiles, the Latent worldview represents an unresolved existential need. This is usually the worldview that is accessed under pressure or in times of stress. Latent worldviews usually relate to either the Purple (B-O) or Red (P-C) worldviews. Certain age groups current trends indicate 55 or older will also access the Blue (D-Q) worldview as a Latent worldview.

The Manifest worldview relates to Sartre's concept of 'facticity', and the Aspirational worldview to his concept of 'transcendence'. Our view of the world lies between our current circumstances (facticity) and our ideal destination (transcendence). The Manifest worldview is therefore how we see the world now at present. The Aspirational worldview relates to where we want to be or our ideal view of the world.

A last punctuation in terms of Lens interpretations needs to be presented. This is the Emerging worldview. The Emerging worldview is not applicable to all Lens interpretations. It is meant to explain where an individual will go on the spiral if that individual has gone back to resolve a specific existential crises on the spiral.

The existential constructs of self-estrangement, bad faith, absurdity and angst as discussed previously, provide an explanation of what is seen in actual Lens profiles. Although, viewed from a strictly theoretical point of view, some things should not make sense, in reality we find that human beings are more complex and individuals do not always fit the theoretical mould.

Age Appropriate Profiles



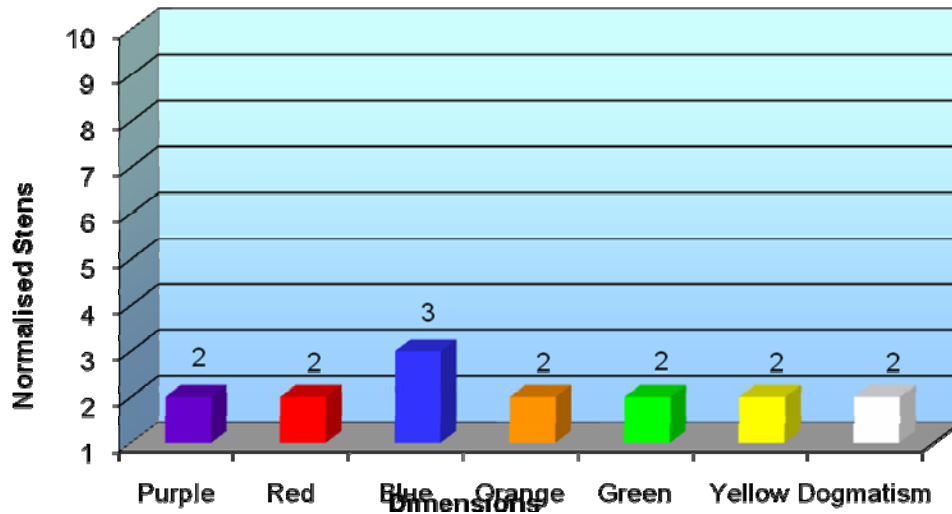
In younger candidates there seems to be predominance on Purple (B-O) and Red (C-P) worldviews. In profile 9, it is shown that younger people can have a clear indication of a self-expressive profile. The main influence of this would be if younger candidates still stay with their families or whether they stay on their own. Individuals who stay on their own (as reflected in profile 9) tend to load more highly on the self-expressive side of the spiral.

A second aspect of younger candidates is that they seem to have slightly elevated dogmatism scores. This could be explained in various ways. Higher dogmatism might indicate tenacity or drive, or it might be that younger individuals tend to be more rigid in their focus to achieve their goals.

A third possibility is that in younger candidates there is a higher level of endorsement of specific worldviews, and that the elevation in actual scores can be an indication of energy. This is probably the biggest difference between different age groups on the Lens, as may be seen in profile 10.

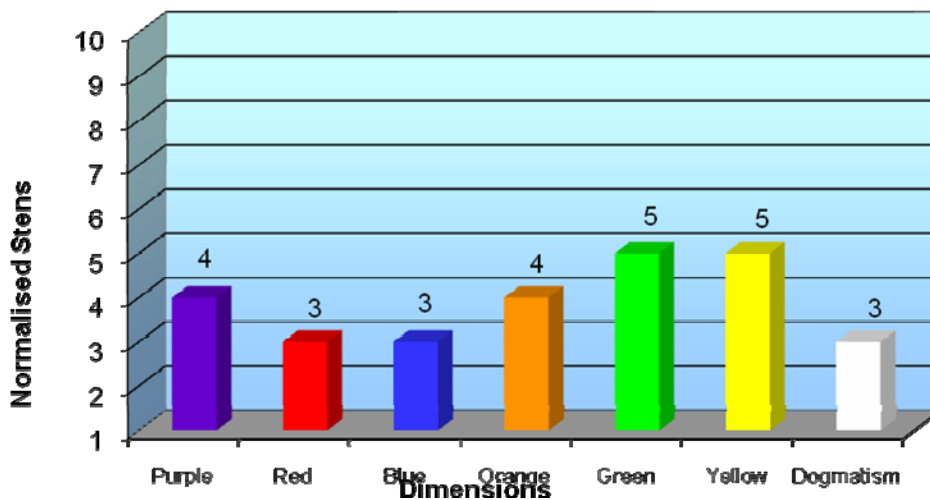


**Lens
Profile 10: Age 65**



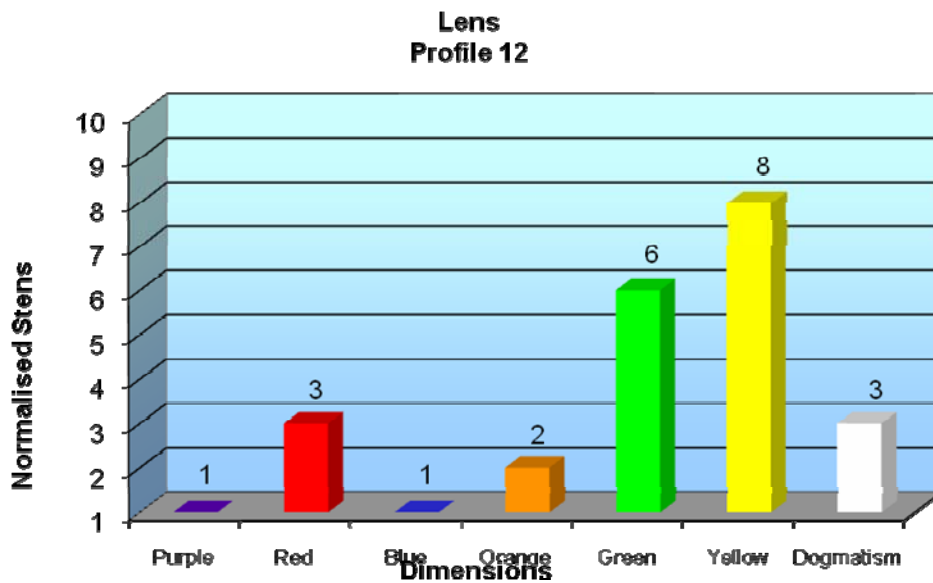
Factor Analysis on the Lens

**Lens
Profile 11**



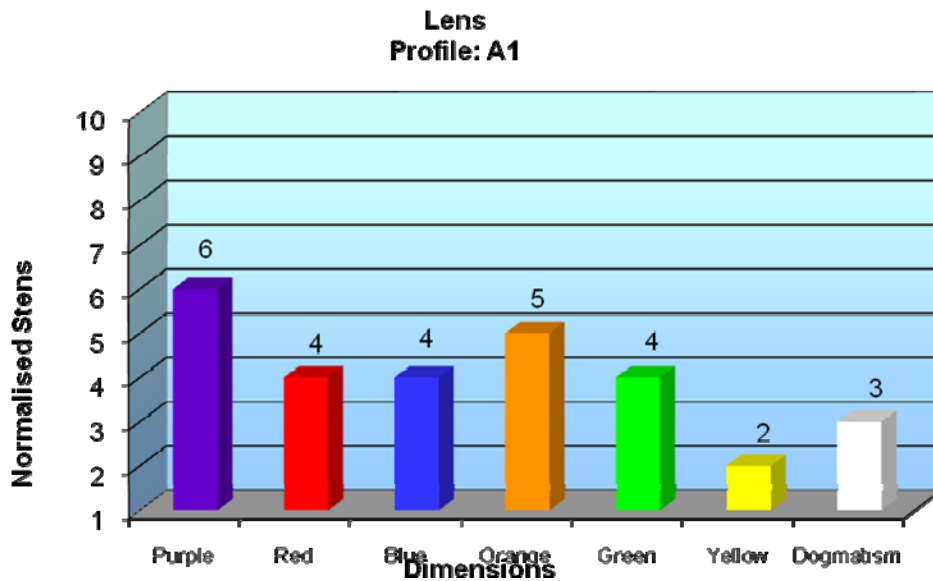
In the factor analysis of the Lens, the Green (F-S) and Yellow (G-T) worldviews loaded on the same factor. As suggested by the well known Kaiser criterion, three factors were extracted. These were labelled Sacrificial (Purple / B-O and Blue / D-Q worldviews), Expressive (Red / C-P and Orange / E-R worldviews) and then the Transcendent or Green (F-S) and Yellow (G-T) worldviews.

This trend is often seen in Lens results, as indicated in profile 11. Individuals who endorse the Green (F-S) worldview also tend to access the Yellow (G-T) worldview. This might be seen as a contradiction to Graves’s definition of the double-helix or the spiral, since he made a clear distinction between the Green (F-S) and Yellow (G-T) worldviews in his theory. What we see in practice is that since Yellow (G-T) is the first Being level, individuals who access the Green (F-S) worldview also tend to transcend into the Yellow (G-T) worldview. This inverse is also true, where individuals who are high on the Yellow (G-T) worldview also access the Green (F-S) worldview. According to Grave’s theory this would be acceptable, since the individual needs to solve any existential needs in the Green (F-S) worldview, before he or she can move to the Yellow (G-T) worldview. An example of this is profile 12.



Examples of Lens Profiles

Profile A

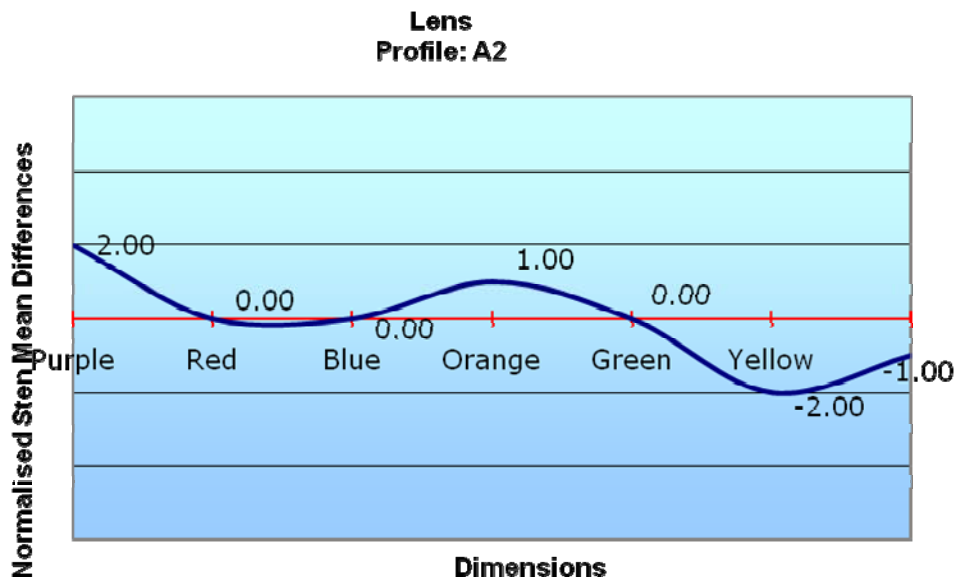


Latent worldview: Purple (B-O).

Manifest worldview: Purple (B-O).

Aspirational worldview: Purple (B-O).

Emerging worldview: Orange (E-R).



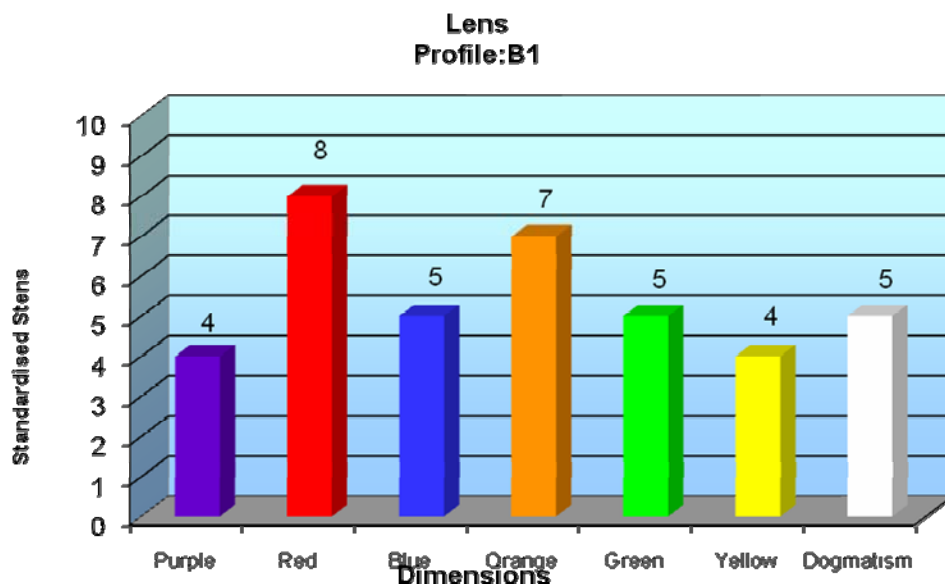
Profile A is a person in her early thirties. She is married, and has just had her first child. Although her career is important to her as indicated by her Orange (E-R) score (quality of life), she is highly invested in Purple (B-O) at the moment. Her ‘*sorge*’ or that which she

cares about is her family. This does not mean that she cannot move on the Spiral a view supported by her low Dogmatism score, but it shows that her worldview is right now primarily focused on her family or Being-for-others. To define this individual as only having a Purple (B-O) worldview would be extremely unrealistic. As can be seen by her Orange (E-R) worldview or Being-for-itself, she has other existential needs that motivate her too, although these are of secondary focus.

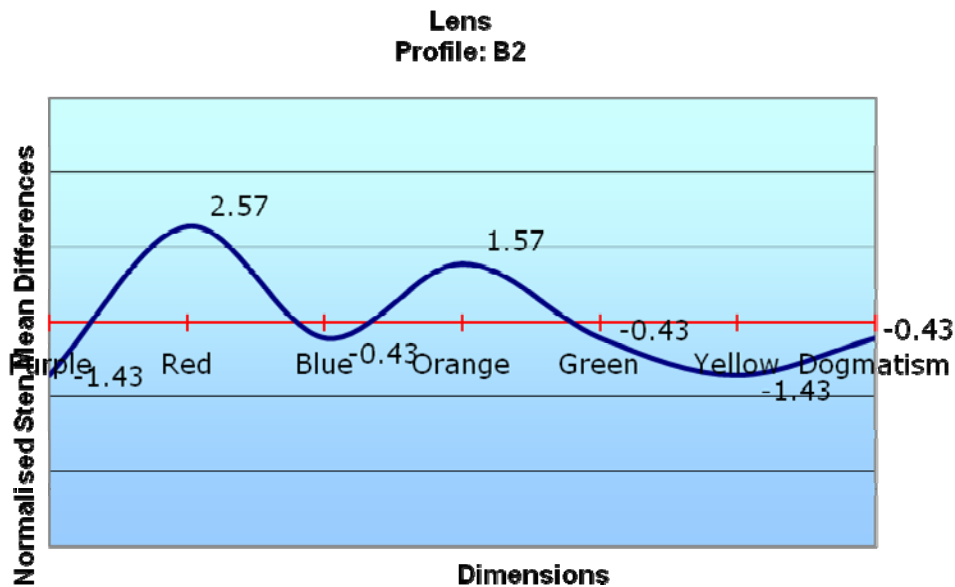
This profile is an example of someone that was further along on the spiral (in Orange or E-R) and went back to solve a specific existential problem (in Purple or B-O). This is a frequent occurrence when a person is expecting a child or has just had a child. The Purple (B-O) worldview, where belonging is the existential problem that must be solved, is reactivated when the need for belonging relates to an own family and not only to an existing nuclear family. This means that Purple (B-O) might have been important when an individual was growing up, and that in leaving the family, Red (C-P) could have been activated or even later Blue (D-Q) or Orange (E-R), but when the existential crises of belonging is reactivated by her own child being born, the individual would move back to Purple (B-O).

In profile A2 (Ipsative profile), there is a clear rejection of the Yellow (G-T) world view as seen in the score of -2.00 and a clear acceptance of the Purple (B-O) worldview, as seen in the score of +2.00.

Profile B



Latent worldview: Red (C-P).
 Manifest worldview: Red (C-P).
 Aspirational worldview: Red (C-P).
 Emerging worldview: Orange (E-R).

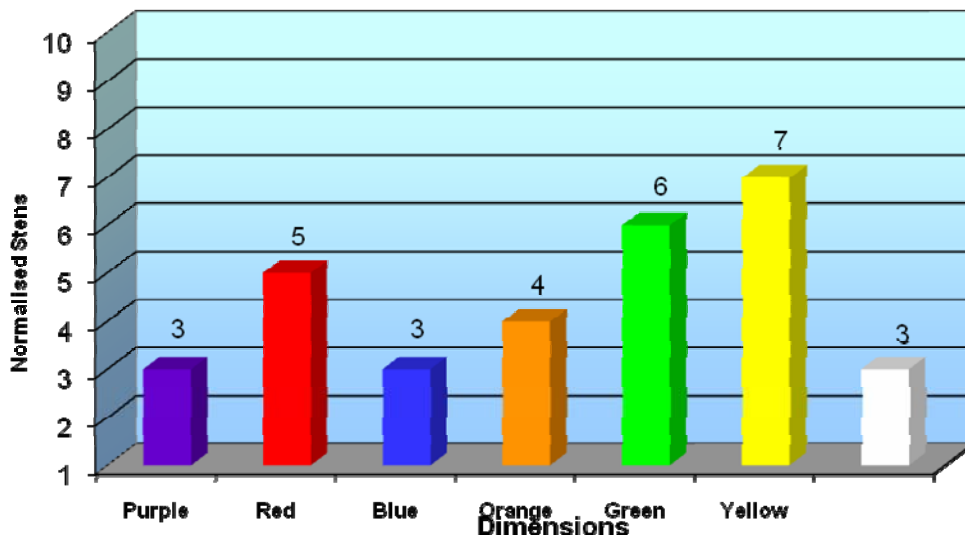


Profile B1 has a profile of what we would expect of a younger person. She is 22 years old, lives on her own and works in the administrative field. She is someone who has predominantly her own well-being in mind, as shown by her high Red (C-P) score. As noted earlier, there is a trend that younger people have higher Dogmatism scores. According to the research done on the Lens assessment, individuals on the self-expressive side of the spiral also tend to have higher dogmatism scores. This could moreover be an indication of drive or of tenacity in younger individuals. According to Graves's theory, Red (C-P) is necessary in order to move out of the Purple (B-O) worldview. The Red (C-P) worldview therefore provides the (self centred) impetus to break the constraints and guilt of the Purple (B-O) worldview.

In B2 there is a clear rejection of the Purple (B-O) and Yellow (G-T) worldviews, but an acceptance of the Red (C-P) and Orange (E-R) worldviews.

Profile C

**Lens
Profile: C1**

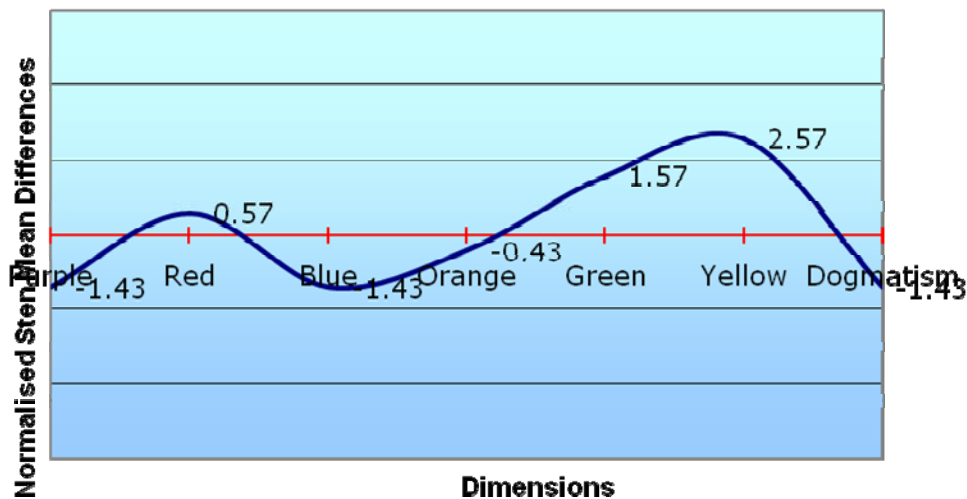


Latent worldview: Red (C-P).

Manifest worldview: Green (F-S).

Aspirational worldview: Yellow (G-T).

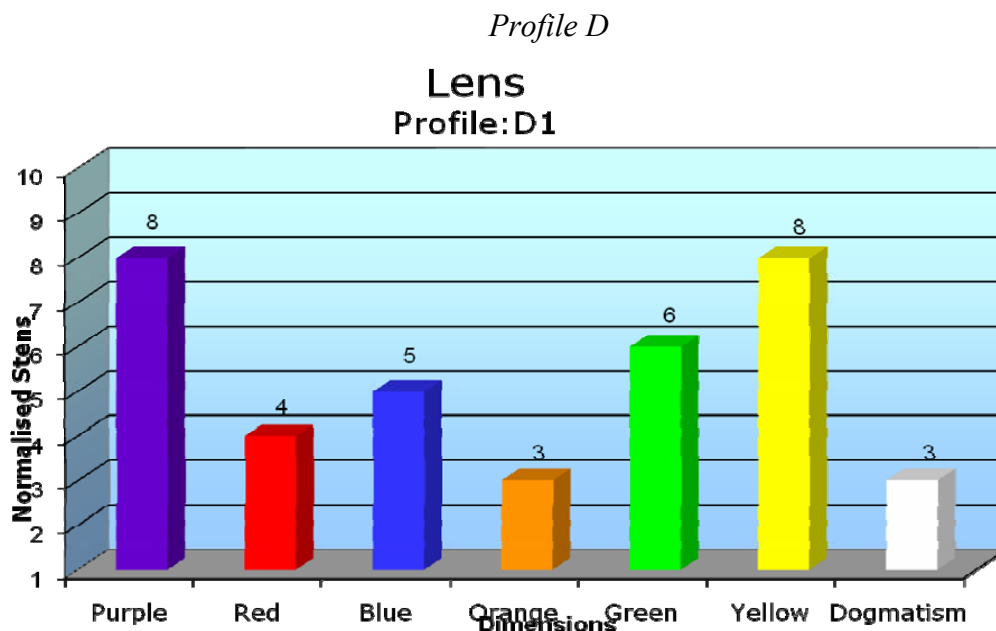
**Lens
Profile C2**



The individual in Profile C1 is an example of someone who can access more than one worldview. This is the profile of a female candidate who is 35 years old, single and working in a human resources related field. Although the well-being of others is very important to her as indicated by her high score on Green (F-S), she easily access Yellow (G-T) in terms of

accepting people and not judging them. The score on Red (C-P) is an indication that when she is under pressure, she will revert to Red (C-P) and be more assertive. This is also a trend seen in individuals who are single or living on their own. The Red (C-P) shows her focus on herself in terms of egocentric needs, where other people do not need to be considered in her day to day life. This is obviously not the case with people who are married, living with someone, or who have a family.

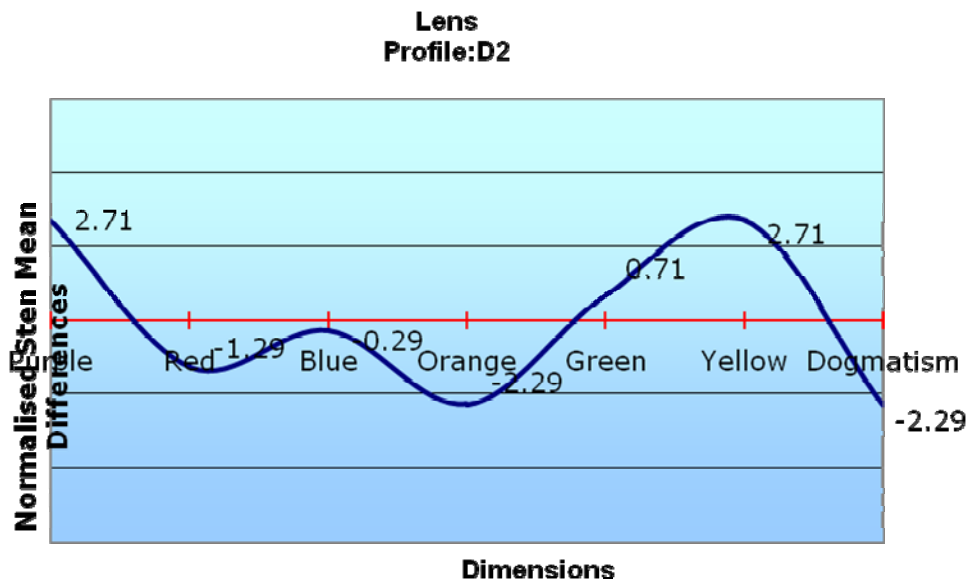
This could be an indication of what Sartre called ‘bad faith’. In this concept the individual is not true to him- or herself and sells out to the ‘they’ or others in life. A profile that accesses both sides of the Spiral might seem to be in conflict, because a question may be posed relating to how an individual can be both sacrificial and self-expressive in nature? How can a person define him- or herself in the self-expressive side of the spiral (in Red or C-P) and buy into how others define them in the self-sacrificial side of the spiral (in Green or F-S). Alternatively, this profile could be an example of how we as humans function in the world in a highly complicated manner. We do not function as clearly only in the ‘I’ side of life or only in the ‘We’ side of life. This could be an indication that this person, although through internal conflict, can accommodate both sides of the spiral by being open to different existential needs as suggested by a low dogmatism score.



Latent worldview: Purple (B-O).

Manifest worldview: Purple (B-O).

Aspirational worldview: Yellow (G-T).

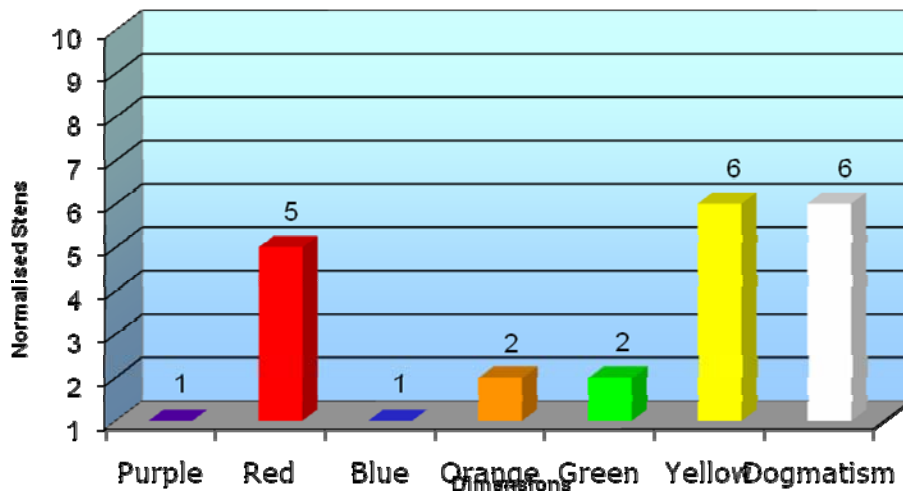


Profiles D1 and D2 seem to conflict in terms of what has been discussed in the theory of Graves and Spiral dynamics. This profile would make ‘perfect’ theoretical sense if not for the high Purple (B-O) worldview. This is an example of extreme scores on the Lens, but also of extreme movement on the spiral.

The candidate is 49 years old and holds a position in senior management in a financial institution, where he is responsible for the development of human capital. The high score on the Purple (B-O) worldview is due to a process of retrenchment in his area of business at the stage when he completed the Lens questionnaire. The Purple (B-O) worldview is activated by a person’s need for belonging or a need to protect an in-group or family. The in-group could readily include people at work. Profile D is complicated because of the high score on the Yellow (G-T) worldview combined with the low dogmatism score. Individuals with such a combination can easily access different worldviews and they seem to move quickly on the spiral. This would make sense according to Graves who explained the Yellow (G-T) worldview as the first Being level, and that individuals who access the Yellow (G-T) worldview will relate differently to the world than would those on the previous worldviews on the spiral that are referred to as subsistence levels.

Profile E

**Lens
Profile: E**

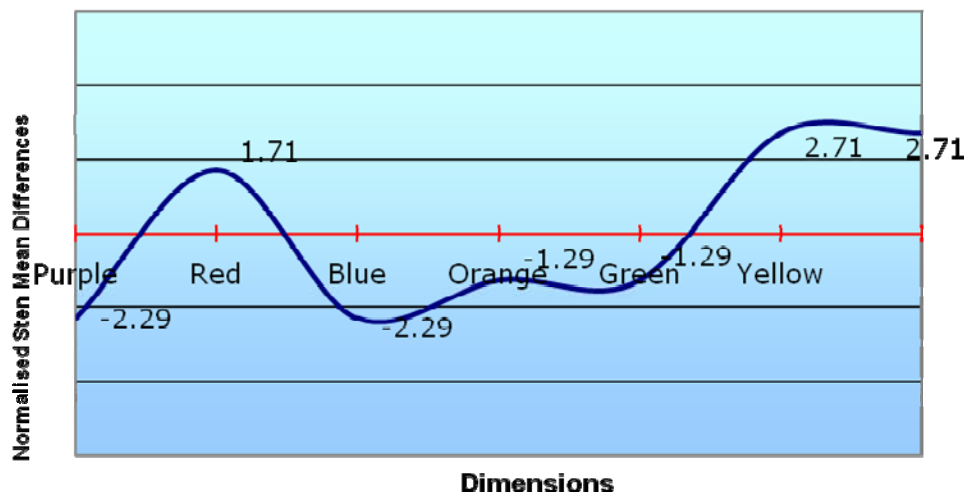


Latent Worldview: Red (C-P).

Manifest Worldview: Yellow (G-T).

Aspirational worldview: Yellow (G-T).

**Lens
Profile: E**

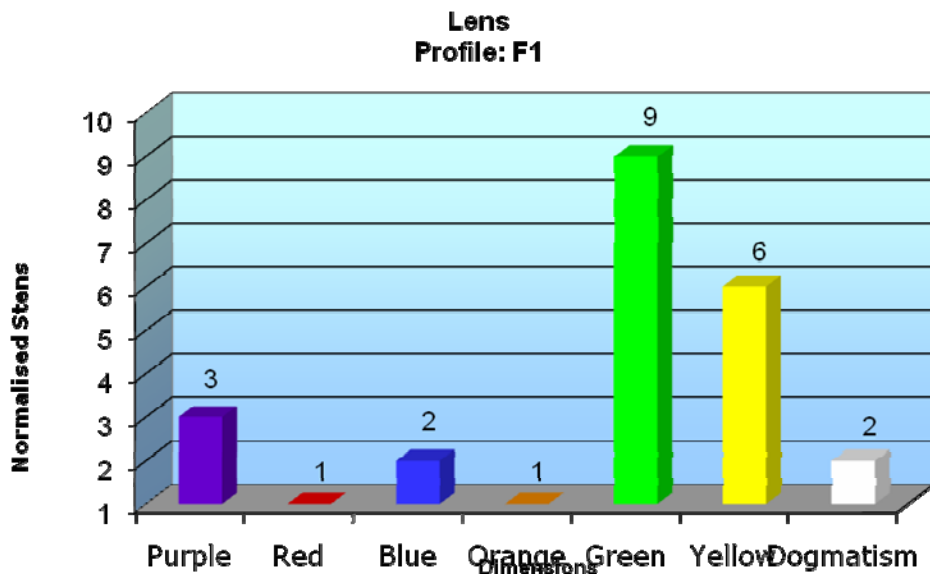


The Lens profile makes sense from a theoretical point of view in that both Red (C-P) and Yellow (G-T) are on the self-expressive side of the spiral. The interpretation of the profile is, however, problematic, given that there is very little investment in any worldviews except Red (C-P) and Yellow (G-T). There seems to be a rejection of all the worldviews on the self-sacrificial side of the spiral, especially Purple (B-O) and Blue (D-Q) worldviews. A

consideration for further research would be age appropriate norms on the spiral. It would be a challenge for someone in his or her thirties to access the Yellow (G-T) worldview on the spiral, because he or she would have to have solved all the other existential crises up to Yellow (G-T).

The individual in Profile E has to be explained against the background of his history. The candidate is almost 40 years old, and working in a helping profession. The training to function in the helping profession explains the Yellow (G-T) worldview, where the training includes a non-judgmental approach to people. Yellow (G-T) in this profile represents acceptance as well as a need to be of service, where as the Red (C-P) worldview is age appropriate as a Latent worldview for this age category. This individual grew up without a family and was never really accepted by his adoptive family either. This would explain the total lack of a Purple (B-O) worldview in his life. Having developed a view of the world as a hostile place from an early age, he depends only on himself (Red or C-P +1.71) and does not believe in anything except his own ability. This would explain the rejection of Blue (D-Q) (-2.29). His other relationships tend to be superficial and problematic. Apart from a few older male colleagues who are his friends (almost father figures), most of his intimate relationships are with much younger (early 20s) females. This creates a context where he never receives feedback that is age appropriate in terms of relationships or existential needs (as seen in the lack of Purple or B-O and Blue or D-Q). This profile is an example of the existentialist view that the world is a human one, and that we create it through how we see the world. For this reason if we are unable to access a point on the spiral because of our developmental histories, we will not be able to move to higher worldviews on the spiral. Although the individual in question experiences dissonance (or *angst*), he is not able to move on the spiral. According to Graves's descriptions, this person will be closed, and it could be due to structural, chemical or emotional reasons. His high dogmatism score is in contrast with his high score on the Yellow (G-T) worldview, as indicated earlier that the opposite is usually the case. It could consequently be argued that either this high dogmatism score (how closed he is to the world), or his unresolved existential needs, are what would keep him stuck in Red and not allow him to move to other stages on the spiral.

Profile F

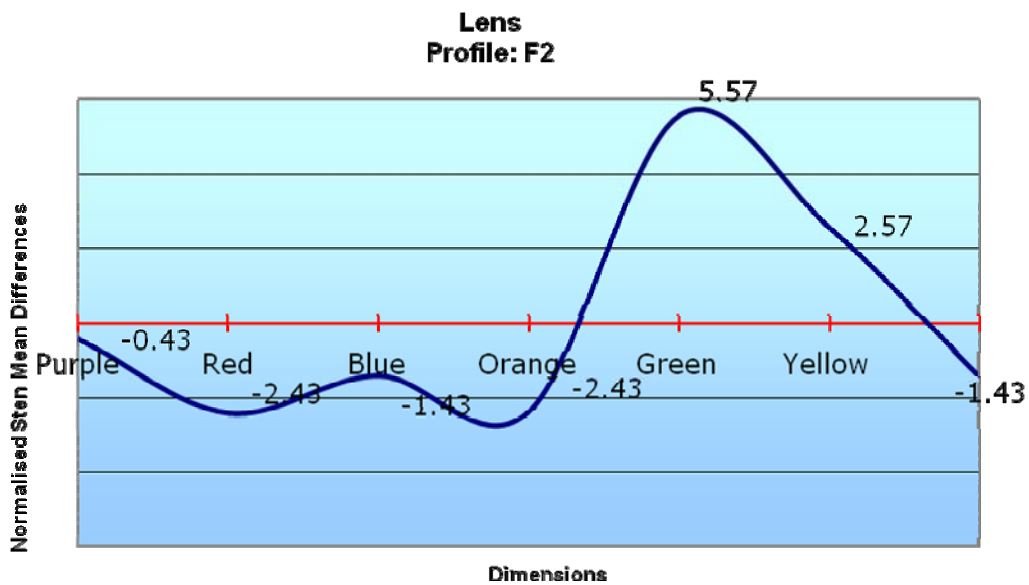


Latent worldview: Purple (B-O).

Manifest worldview: Green (F-S).

Aspirational worldview: Green (F-S).

Emerging worldview: Yellow (G-T).



Profile F is an example of an individual who endorses the self-sacrificial side of the spiral. She is in her mid forties and is a psychologist by training. Her acceptance of the Green (F-S) worldview (+5.57) shown in profile F2 is her predominant worldview. It constitutes her Manifest as well as her Aspirational worldviews. This means that where she is right now is

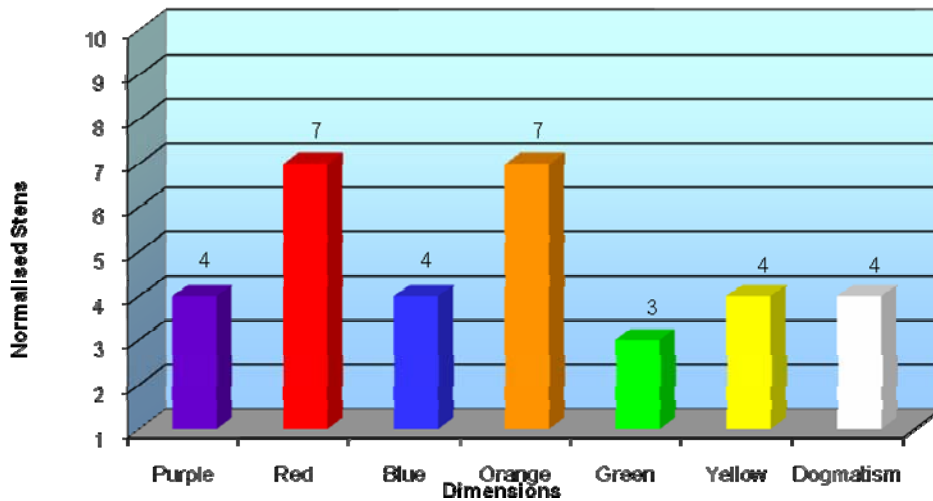
also where she wants to be in the future. This kind of profile has a flow of energy that allows the individual to experience very little anxiety or stress in her life, because there is less internal conflict. Internal conflict would be less if an individual's Lens profile falls on the same side of the spiral, but it is even more true if where he or she is at present also represents where he or she wishes to go in the future.

Although she gets along with everybody and is well liked by everybody, she finds it impossible to deal with conflict of any nature. Her history includes having being divorced more than twice, she has children, and she usually gets involved in emotionally abusive relationships. Her belief that people are good (they will fulfil their potential) and that we can all live together in harmony leads her to always trying to see the positive side of people, as well as believing she can change them. The main motivation in her life is guilt as expressed on a predominant self-sacrificial profile. Sartre would probably call this bad faith, since she 'thinks of herself from the position of the other'.

It is possible to argue that this individual has moved through the spiral on account of her low dogmatism score. This point of view would imply that it is age appropriate for her to be on the Green (F-S) worldview, and that she has dealt with the other stages of the spiral up to Green (F-S). Although this is a possible interpretation of this profile, the lack of Red (C-P) and Orange (E-R) would make her interaction in the world problematic. Such a point of view could be an indication of what Sartre termed absurdity. Sartre held that we as humans are a useless passion and that a life can only be viewed as absurd in contrast to others, which are not. It is not possible to be human if we do not take some aspects of life more seriously than other aspects, although in doing so we disregard other choices. It is consequently absurd in that we know we are choosing against something, by choosing for something, but still continue to ignore the doubts that cannot be settled and live in this internal conflict.

Saturation

**Lens
Profile: G1**

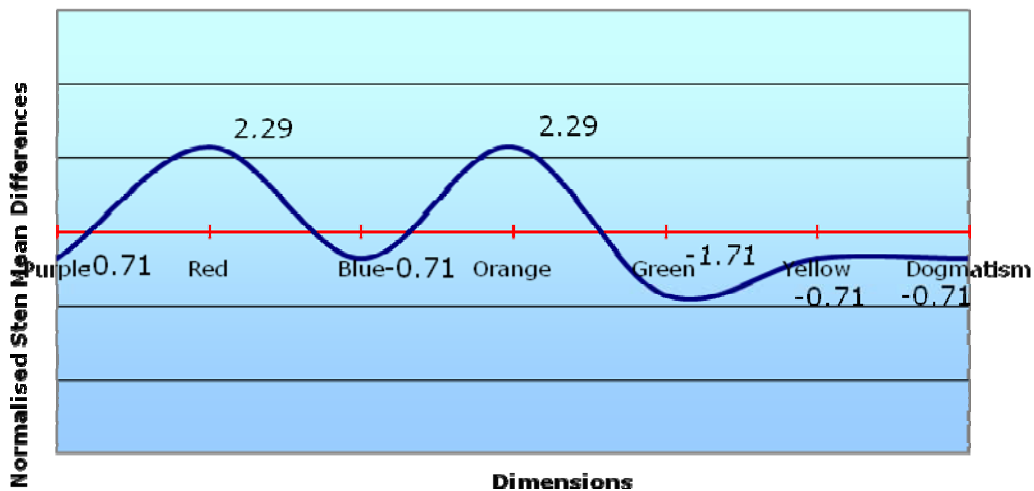


Latent worldview: Red (C-P).

Manifest worldview: Red (C-P).

Aspirational worldview: Orange (E-R).

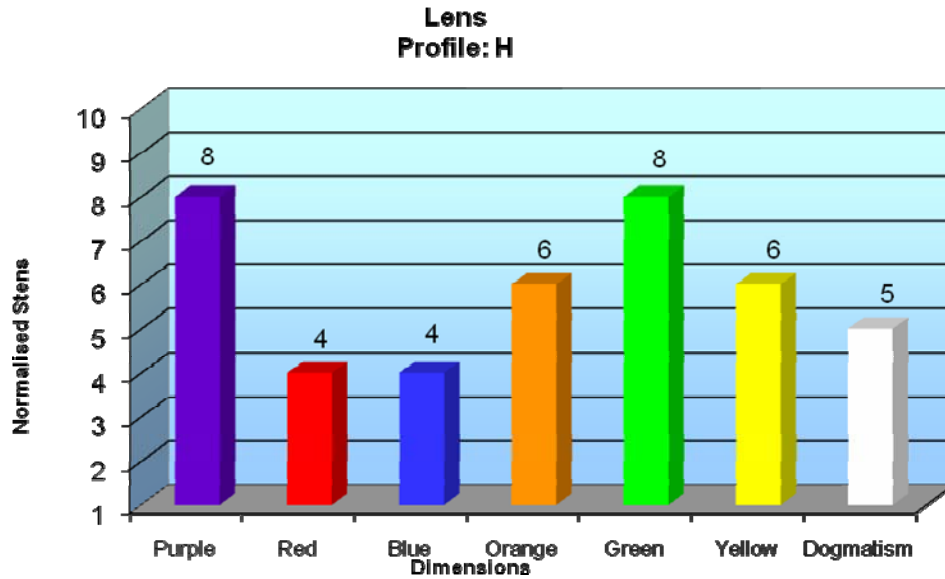
**Lens
Profile: G2**



Profile G is an example of a clear self-expressive profile. The profile is that of a 36 year old male candidate who holds the position of sales and marketing manager in a IT company. As mentioned earlier, the Red (C-P) / Orange (E-R) worldviews load on the same factor in the empirical research into the Lens (See Appendix 2 for detail). Having shown that some profiles are clearly a combination of the two halves of the spiral, it must be said that clear profiles do exist. The reason why the Latent as well as the Manifest worldview is Red (C-P),

is because when the two predominant worldviews are at the same level and on the same side of the spiral, we find that the higher worldview is seen through the lower worldview. In this case the Aspirational worldview (Orange or E-R) is seen through the Latent (Red or C-P) and Manifest (Red or C-P) worldviews. This happens most often with high scores on two worldviews on the Lens. This trend is similar to the research conducted on the Lens where the research candidates were unable to express how they would like to see the world in the future and tended rather to focus on their current worldview. It would seem that as human beings we aspire to certain things, but we cannot suspend our present reality. It could therefore be argued that when an individual is so saturated in a specific worldview, he or she finds it impossible to access any other kind of worldview, except perhaps the one most similar to it. In the case of profile G, the Orange (E-R) worldview is very similar to the Red (C-P) worldview. The same is true for Profile H, where the Aspirational worldview (Green or F-S) is seen through the Latent (Purple or B-O) and Manifest (Purple B-O) worldviews. This is crucial in understanding and interpreting the Lens results, because Graves's theory, as well as Spiral dynamics, focuses on one specific worldview at a time. The theoretical constructs on the spiral seems to have different nuances when it comes to application and how it manifests in practice.

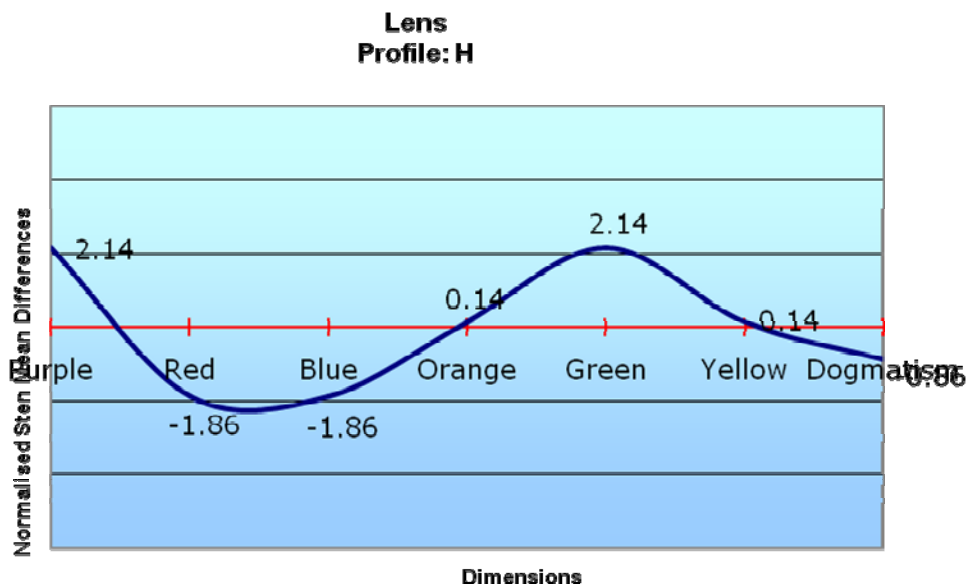
The exception to this trend is when the saturated worldview in question is Yellow (G-T). According to Graves's theory this is the first being level and therefore totally different to the rest of the spiral. There could be two explanations for this. The first is that individuals (as seen in profile D) that access Yellow (G-T) on the spiral, can go back to any previous worldview. In terms of existentialist needs, these stages before Yellow (G-T) have been resolved. The second explanation is that anybody could aspire to Yellow (G-T), because it is the first being level, but that it does not mean that these individuals will ever reach the Yellow (G-T) worldview (as seen in profile E).



Latent worldview: Purple (B-O).

Manifest worldview: Purple (B-O).

Aspirational worldview: Green (F-S).



Conclusion

The aim that was pursued in this thesis was to provide a plausible solution to the gaps in the theory that was identified in developing the psychometric instrument, the Lens. After the completion of the Lens, these shortcomings in the theory were identified as the notion of

existential needs according to the theory of existentialism. The goal for this project is not in any way to dispute the contributions made by Beck and Cowan to the existing theory of Spiral dynamics, but rather to contribute to the understanding of Graves's original conceptualisation of existential needs.

CHAPTER 4 CONCLUSION

The primary aim in writing this thesis was to show how the theory of Existentialism contributes to the understanding of the theory of Spiral dynamics. In the development of the Lens questionnaire it became apparent that there were certain shortcomings between the initial theory of Graves, the later development of Spiral dynamics, and the empirical results yielded by analysing data from the administration of the Lens questionnaire. This does not mean that Spiral dynamics does not explain values and v-memes in depth or that Graves was incorrect in his initial explication of the double-helix. This endeavour therefore set out to explain these shortcomings in the theory on the basis of the Lens results, and as a theory of human consciousness.

Graves described our interaction with this world in his initial theory and related it to the concept of personality development. In doing so, he developed a dynamic interaction between a person and his or her environment. Although this relates to some extent to the existing understanding of personality postulated by authors like Rogers and Maslow, it also broke away from understanding personality as no more than a linear developmental process. Graves's understanding of personality allows for an individual to move not only forward, but also backwards on the spiral. Graves's description of personality development explained people in terms of how they solve certain existential needs on the spiral and, once this happens, how they move on to the next need that has been identified. In this description, people experience a search for meaning or a need to make sense of their world. This drives them to move forward or back on the spiral, and in doing so, to live out concerns with their lives or existence. As human beings we have a drive to be more than what we are at a given time and we then set about striving for more. Graves's description also allows for open or closed conditions of development, where certain people will never be able to access the different levels of the spiral, while for others it will be easier to do so.

Beck and Cowan (1996) explained Graves's description as a theory of values or value-memes. It makes perfect sense that these motivating factors in our lives can be explained through a theory of values. Hence the drivers that Graves described are our values according to Beck and Cowan. Although Beck and Cowan contributed significantly to the initial theory of Graves, certain constructs were highlighted and others were ignored. The constructs that

were focused on were that Graves's explanation was a theory of values and they contributed to the explanation of v-memes and life conditions that activate these values in a person's life. The constructs that were not focused on were the existential nature of the problems people face in life.

Graves's initial conception of the spiral as a description of personality development consequently changed with Beck and Cowan to an explanation of human value-genes or v-memes. Beck and Cowan remained true to Graves's theory in that it remains a theory that explains human behaviour and motivation. By doing so it still defines human interaction with life and attempts to explain or predict why people act a certain ways. It also focuses more on the structural explanation of human behaviour. This structural explanation takes the form of a new construct. The new construct is the value gene or v-meme as a psychological building block of human behaviour. In punctuating Graves's theory in this way, Beck and Cowan contributed to an understanding of the theory, but it also excluded a certain understanding of the theory. In Beck and Cowan's process of redefining, existential problems that people face as Life Conditions, the focus moved away from the original definition by Graves.

In this research the primary focus is on clarifying one aspect of Graves's original theory that was excluded, namely that of existential problems or existential needs. In the exclusion of the existential aspect of Graves's theory, Spiral dynamics became a description of human existence according to values or v-memes. In this project it has been argued that although this is true, it reduces Spiral dynamics from its status as a theory of human consciousness. Although Graves did not argue that his theory is about human consciousness, the inclusion of existential problems and existential needs in Graves's original theory automatically opens the possibility of this inclusion.

The broader theory of Existentialism has been explained in detail in earlier chapters. This included the development of the theory from Phenomenology, as well as the existing link between these two theories. The definition of the link between Spiral dynamics and Existentialism is focused on a very specific punctuation according to Sartre and Heidegger. The theory of Existentialism is extensive and includes much more than just this specific punctuation. For the purpose of this study, the focus was only on how the definitions of Sartre and Heidegger contribute to the understanding of Spiral dynamics. This understanding

proposed a clearer definition of existential needs or existential problems as implied in Graves's original theory. The understanding of human existence in this world is therefore important in the description of consciousness.

Existentialism, and specifically as it was explicated by Heidegger and Sartre, refers to human existence using specific terminology. The main reason for the use of this terminology is that terms such as 'life', 'man', and 'consciousness' are already laden with unwelcome empirical and metaphysical connotations. For Heidegger it is '*Dasein*', which refers to 'the manner of Being' possessed by creatures like ourselves. *Dasein* is a German word referring to 'being' or 'existence' and refers to the Being-there (Da) of a person in the world. Sartre used the term 'Being-for-itself' to refer to the being of self-conscious creatures. This concept is originally a Hegelian term referring to self-conscious creatures who, unlike sticks and stones, are something for themselves, capable of self-reflection and self-concern (*Being and time*, 1962, & *Being and nothingness*, 1956).

Existentialist enquiry into the fundamental character of our existence cannot merely be by asking 'what is our essence?' The reason for this is that Existentialism does not recognise human essence existing independently of our own existence. The essence of 'Dasein' therefore lies in our existence, and human existence precedes human essence. In any traditional sense of the concept essence, such as a substance defining properties, human beings possess no essence.

The best-known of the anti-existential slogans is 'existence precedes essence'. Sartre wrote "a paper-knife ... has been made by an artisan who had a conception of it...Let us say, then ...that its essence – that is to say the sum of the formulae and the qualities which made its production and its definition possible – precedes its existence [But] there is at least one being whose existence comes before its essence, a being which exists before it can be defined by any conception of it. That being is man..." (*Existentialism and humanism*, 1948, pp. 26-28). This is then relevant to the concept of freedom in Existentialism, but it also relates to Graves's description of a person's ability to move between (or choose) different stages on the spiral.

This does not mean that all that distinguishes humans from any other existence is that people are not created in order to perform functions laid down in advance. If this is all, we would

have been entitled to some disappointment, since this view accepts that humans *per se* have an advance purpose. This is only true for those who adopt a religious stance or think like Hegel that we are vehicles for the execution of a grand historical design. Sartre, however, soon revealed that this slogan is aimed at the idea that a human being has a fixed, given character or nature. According to Ortega y Gasset “the stone is given its existence: it need not fight for what it is...Man has to make his own existence at every single moment” (*History as a system and other essays*, 1962, p. 111). Existence thus precedes essence in that how a person is at a given time results from the free decisions he or she has made. This is one of the several messages of Sartre’s dictum that ‘man is not what he is’. I cannot be defined in terms of what, in one obvious sense, I am (be it a coward, a criminal, etc), since I can rise above this and direct how I shall become. This relates to Graves’s idea of an ever-changing definition on mankind.

This thesis about a person’s freedom has its roots in a deeper anti-essentialism. Humanity’s existence is referred to in metaphors and neologisms. Our existence is called a light, a clearing, a hole, or nothing. It is characterised as being-over-there, ahead-of-itself or standing-outside-of-itself. A person is always not-yet-being, what-he-is-not or only possibility. A person is that of ‘care’, ‘value’ or ‘lack’. The single purpose of all these terms is to emphasise how radically human beings differ from things and substances. If essence is understood as essential properties of substance, then we do not have one, since we are not substances. If it simply means that the crucial features which distinguish us from things, the ‘*existentialia*’ then we do, of course, have an essence. If by essence we mean important aspects of character, such as cowardice, then people have essences, but an account of how they can have them presupposes their enjoying the kind of existence about to be discussed. Essence in this sense is preceded by existence.

According to Ortega y Gasset (*History as a system and other essays*, 1962, p. 190.) the trouble with all traditional accounts of humanity is what he terms the ‘*res*’ business. When people disengage themselves from practical life and reflect, there is the inveterate tendency to construe everything as mere present-at-hand, including their own Being, as explained by Heidegger earlier. This is exactly what happens, in the dominant Cartesian tradition that takes the Being of *Dasein*, exactly the same as it takes ‘*res extenza*’ or a substance, whether material or immaterial. The fact is that a person is not a Thing, not a substance. *Dasein* does not have the kind of Being that belongs to something present-at-hand, nor, for that matter,

does it ever have it (Heidegger, *Being and time*, 1962, p. 98). According to Cooper our being is more like the forest clearing that gives us a view of the trees, than the trees themselves. I am a ‘nothing’ (no-thing), more than I am a thing (1999). This talk of our non-substantiality, our being no-things is best explained in the view on human behaviour. We are no-things, because the categories in terms of which our behaviours are to be explained are very different from those employed in the case of substances. As referred to before, the preferred mode for explaining the behaviour of things is the causal mode. Things do what they do partly because of the causal processes inherent in their own constitutions, partly because the effect other things has on them. The existentialist’s argument for the non-substantial nature of human existence can be gleaned from his or her objections to using this mode of explanation for human existence. Human intercourse with the world is not to be construed as causal. The reason for this is that sense cannot be made from consciousness in abstraction of our actual, active engagement in the world. The question we need to ask about ourselves is whether our existence is logically conceivable without that of the world. The whole context, in which we live, is one which essentially needs to be understood or taken in a certain way. The context of my life is one in which a whole upbringing, a whole culture in which I am an understanding participant, is required for this ‘world’ or situation to be ‘posited’ or apprehended by me. Desires, hopes, fears, and perceptions – our intentional life – are incomprehensible outside of this kind of participation and engagement. It is also true that we can only conceive of ourselves as creatures who possess such a life. This was explained earlier with the existential concept of Being-in-this-world. According to Merleau-Ponty (*The structure of behaviour*, 1963, p. 209) “The soul if it possesses no means of expression ...no means of actualizing itself – soon ceases to be anything whatsoever.”

Another earlier argument concerning why our actions are not causal, lies in the concept of anticipation. Anticipation focuses on the importance the future plays in explaining human behaviour, but not that of things. This argument holds that since human beings are never in a static state of existence, their behaviour is always explained in terms of not-yet-being, or a whole set of paradoxical expressions. These expressions are designed to convey the idea that a person’s existence at any given time is incomplete and unsaturated, since the person is always on the way towards becoming something in the future. My current behaviour is neither to be explained, nor identified, except by reference to this orientation towards the future. Existentialists insist on the logical priority of a person’s future over his or her past

and present. Heidegger wrote that: “The primary meaning of existentiality is the future. It is the future which first of all wakes the present” (Being and time, 1962, p. 327).

Existentialists do not advocate the view that an entity’s existence can only be explained in the light of the outcome of previous stages. According to Ortega y Gasset (1962), we must rather consider ourselves as narratives, than as mere physical things. Ortega y Gasset compares human entities with other entities to which the abovementioned model also holds true. A novel has a beginning, middle and end. The specific part of a story cannot be understood if we do not consider how it belongs in the narrative. Sense is made out of it, partly because of what has gone before, but also by understanding how it contributes to the future. An episode in a novel therefore points backwards, but also forwards. We might therefore do well to think of ourselves as being possessed by narratives, rather than substances. This also points out what a central role the notion of significance, as well as meaning, play in the explanation of human behaviour.

Lastly, existentialists argue that the imposition of the causal mode of explanation is one which holds that a causal mode of explanation is inappropriate. The reason why my situation did not cause my subsequent behaviour is because it was partly constituted by my sense of the significance possessed by certain of my circumstances. Existentialists have proposed various terms in an attempt to capture the general character of our relationship with this world. For Heidegger, our being is of care (or ‘*Sorge*’). This does not mean that we are constantly worrying about things or paying solicitous attention to them. The term reminds us rather, that we are creatures for whom the kind of life to be lived matters and is an ‘issue’. The world is made accessible and disclosed to us through the projects and practices whereby we resolve this ‘issue’. There is not a world and us standing in a causal relation for without ourselves there is not that ‘referential totality’ which constitutes our world. The behaviour of things present-at-hand may be amenable to causal explanation, but this is because for them ‘their Being is ‘a matter of indifference’ or, more precisely, they ‘are’ such that their Being can be neither a matter of indifference to them, nor the opposite. For things there can or cannot be causality, because they do not care, and this is not true for human beings (Heidegger, *Being and time*, 1962, p. 42). In a similar vein, Sartre summarised our general relationship to the world as one of valuing: ‘value’ being what belongs to that which we ‘lack’ and which we are perpetually in the process of trying to secure. A world only emerges,

and things only take on their contours, through the upsurge of value. This means that explanation of our actions, which must appeal to our discernment of value, cannot be a causal one about the impact of things on us; for things may only emerge and be individualised through those of our practices which manifest our sense of 'lack' and value. If the world is human, it is not an external cause of what humans do (*Being and nothingness*, 1956, p. 94). An explanation such as this is tantamount to Spiral dynamics, because it explains the value that people have in this world, where value is connate to lack or their needs. According to this view, Beck and Cowan (1996) were correct in their description of Spiral dynamics as a system of values. The stages of the spiral represent the different values in terms of existential needs. These needs are experienced as a lack by the individual on the spiral and therefore he or she will keep seeking to fulfil this lack in their lives. This is where the spiral becomes a theory of consciousness, because it explains how we see and experience our existence in this world.

It is important that for existentialists, caring and value is a not extra option which human beings have happen to have taken up. Heidegger insisted that being-in-the-world is essentially care and Sartre wrote that value is in its original upsurge is not posited by the For-itself: it is consubstantial with it. (Heidegger, *Being and time*, 1962, p. 193 & Sartre, *Being and nothingness*, 1956, p. 94) Deprive a person of the capacity to care and value, and we are not left with someone who enjoys a human existence, even if it were to be an impoverished one. Rather we are left with no one, for the person has been stripped of that relationship to the world by virtue of which everything distinctively human is possible. The creature which remains cannot perceive and desire, nor even eat and copulate, as humans do.

How then do we summarise the existentialists denial of human essence, and the dictum that existence precedes essence. We should interpret the Existentialist as battling against the endemic tendency to understand human beings in terms of the model of things or substances. This involves them, arguing that the categories in terms of which we explain the behaviour of things, are not applicable to human action. In particular it is a mistake to think of the relationship between ourselves and the objects belonging to our world as causal and contingent. A substance is, so to speak, complete and saturated, existing in splendid logical isolation from anything else. For the existentialist, our existence cannot be like this. Our existence requires that of the world. It is intelligible, moreover, only in relation to the future beings which we are on the way to becoming. Finally, the objects with which our actions

engage are themselves intelligible only in the light of caring and valuing which constitutes our basic relation to them. To be sure, during the course of our upsurge in the world, we require various characteristics, some of them of crucial importance in our biographies. We become writers, criminals, cowards or whatever. We acquire, if you so wish, essences. But that we can acquire them, that we can be anything at all, is not to be understood as the acquisition of substances, already with essences of further priorities. We must first exist as unsaturated, future-oriented loci of care and value. And we continue to exist as these even when, in bad faith, we pretend to ourselves that some of our properties have become definitive of who we are. In these claims resides the true interpretation of ‘existence precedes essence’. The spiral or double-helix in Graves’ theory does not pre-exist or exist apart from our world; we as humankind create it through our existence or ‘thrown-ness’ in this world. Human beings choose their essence in this world because of their existence. This is the fundamental explanation of the consciousness of human beings.

The definition of Beck and Cowan of human existence according to v-memes assumes that certain things, objects or stages of the spiral are more important than others. As a consequence, we ‘value’ certain aspects more than others. The point of departure in this study is in total agreement with Beck and Cowan’s definition on this issue. The difference is that the ‘value’ assigned to the thing, object or stage of the spiral is defined by the Existential terms of ‘lack’ or ‘*sorge*’. Human beings have a certain interaction with the world in which we live. This interaction is a given or as Heidegger relates to it as a ‘thrown-ness’. As human being we are faced with this challenge of making sense of our existence. Although, as human beings, we cannot change the context or the nature of this existence, it is within our power to define how we relate to our given existence. The two halves of the spiral represent our given context or our ‘thrown-ness’ in this world. According to Existentialism human beings have the freedom to choose their destiny as well as their definition thereof, and this is done according to their ‘lack’ or ‘*Sorge*’. These constructs have been explained in detail earlier, it is necessary to say that the nature of these constructs according to Existentialism relates to the basic understanding of our relation to the world and to each other. It is therefore different from and similar to the concept of v-memes. It is similar because it describes our *a priori* relation to the world. It is different in that it does not objectify human beings as having a specific predisposition or value meme, but rather that it describes the nature of our existence as a conscious act of defining ourselves. This is then the basis of the

argument that changes Spiral dynamics from a theory of explaining human values to a theory of consciousness.

The definition of human consciousness is probably just as wide and inclusive as the theory of Existentialism. For this project, human consciousness has been defined as how we as human beings know ourselves or relate to our existence in this world. According to Existentialism this knowledge is given or set. The nature of our existence is that, as human beings, we define ourselves. According to Sartre, our existence precedes our essence, “...there is at least one being whose existence comes before its essence, a being which exists before it can be defined by any conception of it. That being is man...” (*Existentialism is a humanism*, 1948. p. 26-28). Human consciousness is thus a result of our existence in this world and therefore not possible without this world. Our desires, hopes fears and perceptions – our intentional life – are incomprehensible outside of this kind of participation and engagement with the world. In addition, we can only conceive of ourselves as creatures who possess such a life. The intentionality of a life is therefore a definition of one’s consciousness. This intentionality is what is described in the theory of Existentialism, and how it forms part of our consciousness is what is explained in Spiral dynamics.

Our intentional life is seen in that human intercourse with the world, as previously explained, cannot be construed as causal, because without the world people would not have a consciousness. The argument of the world not being a causal one has major implications for the understanding of Spiral dynamics as a theory of consciousness. The importance of future or anticipation is explained in Existentialism, but relates to Graves’s spiral in that as human beings our existence is incomplete, unsaturated and always on its way of becoming something else. This is reflected in the Aspirational worldview on the Lens. Graves’s explanation of the spiral relates to human beings always wanting more for them. This causal mode cannot be used to explain human beings, because people create themselves in terms of what they still want in the future. If this causal mode of explanation were true people would have accepted their fates like things or objects do, but people do not. Graves’s whole construct of personality development in human beings was based on the spiralling nature of humanity always reaching out to future possibilities or, in his case, future stages of the spiral. Explaining Spiral dynamics as a theory of consciousness has certain pitfalls that have to be addressed. The first and most obvious would probably be that the spiral keeps on moving and therefore this definition of consciousness would be a fleeting consciousness that never is

set and always moving and changing. Despite this being the case, it has to be borne in mind that Graves's initial conceptualisation of the spiral is that it would stabilise and settle in what he called a fixed and relatively closed system. This phenomenon is seen in the clear profiles shown on the Lens questionnaire. In contradistinction to these profiles are the ones that are *In transition* or *In flux*: where people are moving either forward or back on the spiral. In the case of these profiles it could be argued that the candidates' consciousness is not in flux or in transition, but rather that this is an example of humankind's ability to redefine themselves according to the precepts of Existentialism. As explained by Ortega y Gasset "man has to make his own existence at every single moment" (*History as a system and other essays*, 1962, p. 111).

The second is that the original spiral relates to problems of existence and personality development. In terms of his original view, Graves described a few stages on the spiral and it could be seen that these are rather limited in terms of describing human consciousness. This is probably quite true if only the stages on the spiral were to be considered, but what must also be considered is the interaction between the two halves of the spiral, in addition to the combination of different stages in the Latent, Manifest and Aspirational worldviews. The argument would then be that Spiral dynamics would be an expression of consciousness, not the only one, but that it does explain how we construct the world that we live in.

The third pitfall is the concept of values. Whereas Beck and Cowan related Spiral dynamics to the construct of a v-meme, it is possible to argue that this does not agree with theory of Existentialism at all or, in terms of Sartre's precepts, we could argue the very opposite. Sartre's view was that humankind's general relationship with the world is that of valuing. His argument was that we value that which we lack, and the world only emerges, and things take on their contours through the upsurge of value. From this it is possible to say that Beck and Cowan's explanation of v-memes or value genes is not that far removed from the conceptualisation of Existentialism, but the definitions of the construct 'value' differs in the two theories.

Future research

To date only an initial version of the Lens questionnaire has been developed. Further research needs to be conducted in terms of age appropriate norms for the Lens. Age

appropriate norms would probably make it possible to use the questionnaire to differentiate more clearly between the Latent worldviews of candidates. In addition, would imply that individuals over a certain age would access the Blue (D-Q) worldview as a Latent worldview, because they have, in theory at least, dealt with the Purple (B-O) and Red (C-P) problems of existence.

Further research also needs to be conducted on the Yellow (G-T) worldview in the South African context. In view of the fact that our current constitution was written from the perspective of Green (F-S) and Yellow (G-T) worldviews, individuals tend to endorse the Yellow (G-T) worldview much more frequently as an Aspirational worldview than one would expect in other circumstances. Future research could assist in determining whether this trend is an actual trend in the South African context or if there is a degree of social desirability involved. One hypothesis could be that, because of our historical context in South Africa, individuals might have become much more sensitive to Yellow (G-T) as a worldview.

A significant point of departure to the initial theory of Graves is that there is to some extent a neurological component to the development of the spiral. Future research needs to be carried out to determine to what extent neurological factors could influence an individual's ability to move on the spiral. One hypothesis could be that according to the levels of work theory of Elliot Jacques (1967, 1968, 1970, 1975, 1978, 1982, 1989) (also referred to as Structured Systems Theory), individuals who solve problems at a more complex level would be able to access the more complex worldviews of Green (F-S) and Yellow (G-T).

Conclusion

According to the theory of intentionality the act itself intends an object. This directedness of our interaction in the world is the essential feature of consciousness. The essential feature of consciousness is therefore determined by what we lack or care for in life. This lack or care is what is described in the cyclical, double helix model or spiral developed by Graves.