

Spiral dynamics: An expression of world views

by

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“Nothingness lies coiled in the heart of being – like a worm”
(Jean-Paul Sartre, *Being and Nothingness*, 1956, p. 21)

“...man is the being through whom nothingness comes into the world”
(Jean-Paul Sartre, *Being and Nothingness*, 1956, p. 218)



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Ricky Mauer, my friend and mentor.

Alice Coelho, for always being there.

TABLE OF CONTENTS

CHAPTER 1	8
SPIRAL DYNAMICS	8
ORIGINS AND DEVELOPMENT OF SPIRAL DYNAMICS	9
GRAVES’S THEORY	17
SPIRAL DYNAMICS ACCORDING TO BECK AND COWAN	26
<i>Historical development</i>	26
<i>The seven principles of Spiral dynamics</i>	31
CHARACTERISTICS OF THE VARIOUS LEVELS.....	37
<i>First Subsistence Level: Automatic Existence, Reactive Values (‘A-N’ or ‘Beige’)</i>	37
<i>Second Subsistence Level: Tribalistic Existence, Traditionalistic Values (‘B-O’ or ‘Purple’)</i>	40
<i>Third Subsistence Level: Egocentric Existence, Exploitive Values (‘C-P’ or ‘Red’)</i>	44
<i>Fourth Subsistence level: Sainly Existence, Sacrificial Values (‘D-Q’ or ‘Blue’)</i>	48
<i>Fifth Subsistence Level: Materialistic Existence, Materialistic Values (‘E-R’ or ‘Orange’)</i> ..	52
<i>Sixth Subsistence Level: Sociocentric Existence, Sociocratic Values (‘F-S’ or ‘Green’)</i>	54
<i>First Being Level: Cognitive Existence, Existential Values (‘A’-N’ / ‘G-T’ or ‘Yellow’)</i>	57
<i>Second Being Level: Experientialistic Existence, Experientialistic Values (‘H-U’ or “Turquoise”)</i>	62
CONCLUSION.....	64
CHAPTER 2	65
EXISTENTIALISM AND PHENOMENOLOGY	65
WHAT IS PHENOMENOLOGY?	66
PHENOMENA AND PHENOMENOLOGICAL DESCRIPTION.....	67
FROM PHENOMENOLOGY TO EXISTENTIALISM.....	68
<i>The Existentialist Critique of the Phenomenological Standpoint</i>	70
EXISTENTIAL PHENOMENOLOGY	74
<i>The Epoché Reconsidered</i>	76
<i>The Question of Being</i>	77
<i>Self-estrangement</i>	83
<i>Angst</i>	94
<i>Absurdity</i>	96
<i>Consciousness</i>	99
<i>Freedom</i>	102
<i>Existential Ethics</i>	106
SUMMARY	107
CHAPTER 3	109
DISCUSSION OF RESULTS	109
BASIC CONSTRUCTS AND DEFINITIONS	110
<i>Closed and Open Profiles</i>	111
<i>The Two Opposite Sides of the Spiral</i>	113
EXCEPTIONS IN PROFILES: DEALING WITH CHANGE	116
<i>Changes Over Time</i>	117
GRAVES, FACTICITY AND TRANSCENDENCE	118
AGE APPROPRIATE PROFILES	120
FACTOR ANALYSIS ON THE LENS	121



EXAMPLES OF LENS PROFILES.....	123
<i>Profile A</i>	123
<i>Profile B</i>	124
<i>Profile C</i>	126
<i>Profile D</i>	127
<i>Profile E</i>	129
<i>Profile F</i>	131
<i>Saturation</i>	133
CONCLUSION.....	135
CHAPTER 4.....	137
CONCLUSION.....	137
FUTURE RESEARCH.....	146
CONCLUSION.....	147
REFERENCES.....	148
APPENDIX 1.....	154
DETAILED DESCRIPTION OF THE DIFFERENT STAGES OF THE SPIRAL ACCORDING TO BECK AND COWAN.....	154
BEIGE.....	154
<i>BEIGE/purple: Exiting phase</i>	154
PURPLE.....	154
<i>beige/PURPLE: Entering Phase</i>	154
<i>PURPLE: PEAK PHASE</i>	154
<i>PURPLE/red: Exiting Phase</i>	156
RED.....	157
<i>purple/RED: Entering Phase</i>	157
<i>RED: Peak Phase</i>	158
<i>RED/blue: Exiting Phase</i>	159
BLUE.....	160
<i>red/ BLUE: Entering Phase</i>	160
<i>BLUE: Peak Phase</i>	160
<i>BLUE/orange: Exiting phase</i>	162
ORANGE.....	164
<i>blue/ORANGE: Entering phase</i>	164
<i>ORANGE's Peak phase</i>	165
<i>ORANGE/green: Exiting phase</i>	167
GREEN.....	168
<i>orange/GREEN: Entering phase</i>	168
<i>GREEN: Peak phase is described in 'Fuzzy' concepts like:</i>	169
<i>GREEN / yellow Exiting Phase</i>	170
YELLOW.....	171
<i>green/YELLOW: Entering Phase</i>	171
<i>YELLOW: Peak Phase</i>	171
<i>YELLOW: Exiting Phase</i>	172
APPENDIX 2.....	173
LENS QUESTIONNAIRE RESEARCH.....	173



STANDARDISATION SAMPLE	173
ITEM ANALYSIS AND INTERNAL CONSISTENCY OF SCALES.....	180
VALIDITY	183
INTERGROUP COMPARISONS.....	187
<i>GENDER</i>	188
<i>POPULATION GROUP</i>	188
IPSATIVE MEASUREMENT	197
<i>DEFINITIONS</i>	198
<i>HISTORICAL BACKGROUND</i>	198
<i>CURRENT CONFUSION</i>	199
<i>INTERINDIVIDUAL SCALE-BY-SCALE COMPARISONS</i>	199
<i>FACTOR ANALYSIS/PRINCIPAL COMPONENTS ANALYSIS OF IPSATIVE SCORES</i>	199
<i>ALLEGED OVERESTIMATION OF RELIABILITY</i>	200
<i>ALLEGED OVERESTIMATION OF VALIDITY BY IPSATIVE MEASURES</i>	201
<i>Criterion-related validity</i>	201
<i>Construct validity</i>	202
NON-INDEPENDENCE OF IPSATIVE SCALE SCORES	203
ITEM FORMAT	204
NORMS	205

Spiral dynamics as a theory offers an explanation of human values. The historical development of this theory with the original theoretician, Graves, not having written a seminal work, opens up possibilities of different understandings or interpretations. In this thesis the contributions of either Graves or Beck and Cowan (1996) to Spiral dynamics is not disputed. One of the goals in this thesis is to identify specific differences between Graves's original descriptions and Beck and Cowan's contributions. The focus will be on two main areas. First the difference between Graves's original work and Beck and Cowan's theory of Spiral dynamics. Second, the intricate relationship between Spiral dynamics and Existentialism will be explained.

In the next chapter the theory of Spiral dynamics will be examined. This theory will be explained in terms of Graves's original research, as well as the subsequent contribution by Beck and Cowan. Because of the complicated nature of the development and content of this theory, Spiral dynamics will form the exclusive content of Chapter 1.

The theory of Existentialism will be dealt with on the following chapter. In order to understand Existentialism, it is necessary to highlight the context from which this theory developed. Therefore, the third chapter will briefly deal with the field of Phenomenology and how this field relates to Existentialism. The links between an understanding of the theory of Spiral dynamics and the theory of Existentialism will be discussed in Chapter 2.

A discussion of the results will be presented in Chapter 3. The Lens questionnaire was used to show the application of the theory, Relevant Lens profiles will be shown in the Results chapter. The Lens psychometric instrument was developed to measure world views according to Graves's original theory. In the development of this questionnaire, certain gaps in the understanding of the theory were identified. These shortcomings in the Spiral dynamics theory in terms of the precepts of the theory of Existentialism will also be addressed in this thesis.

In Chapter 4 the previous chapters will be summarised, and a Conclusion will be presented. For the sake of practicality, the detailed descriptions of the Spiral according to Beck and Cowan are presented in Appendix 1. The detailed description of the research into the Lens is included in Appendix 2.

For the sake of clarity the basic colours will be used to describe the different stages on the spiral. Graves described the stages as A-N, B-O, C-P, D-Q, E-R, F-S, G-T, H-U, but in this work the descriptions added by Beck and Cowan (1996) will be used. Therefore A-N will be referred to as Beige, B-O will be referred to as Purple, C-P will be referred to as Red, D-Q will be referred to as Blue, E-R will be referred to as Orange, F-S will be referred to as Green, G-T will be referred to as Yellow, and H-U will be referred to as Turquoise.

CHAPTER 1 SPIRAL DYNAMICS

According to Graves (1970, p. 132) a person's behaviour needs to be explained according to his or her levels of existence. Graves described this view as follows:

1. That man's nature is not a set thing, that it is ever emergent, that it is an open system, not a closed system.
2. That man's nature evolves by saccadic, quantum-like jumps from one steady state to another.
3. That man's values change from system to system as his total psychology emerges in new form with each quantum-like jump to a new steady state of being".

According to this view, a person changes his or her psychology as his or her conditions of existence change. This model describes, explains, and suggests means for managing the biopsychosocial development of the species *homo sapiens* (Graves, 1981).

The development of the theory of Spiral dynamics needs to be understood in the historical context in which it was developed. This theory originated from the research questions of Dr. Graves and the attempts to make sense of his findings. The historical context will be explained in more detail in the next section. This will be done by explaining the process that lead to the origin of Spiral dynamics, and then Graves's theory will be discussed, as well as the contributions of Beck and Cowan to the theory of Spiral dynamics. The rationale behind the layout of this chapter is that Graves never wrote a seminal work in which he explained the totality of his theory. The origin of Spiral dynamics provides an idea as to how the theory came into existence. Graves's theory will be explained according to his publications and lectures on Spiral dynamics. Beck and Cowan were Graves's PhD students who further developed this theory according to their own understanding of Spiral dynamics and their view of Graves's work. In some respects Beck and Cowan built on the original ideas according to Graves, and in some instances they developed new areas in the theory of Spiral dynamics.

Origins and Development of Spiral Dynamics

According to Graves (1971), his original research question in his development of Spiral dynamics was: “What is a Psychological healthy human being?”. This question was addressed to his students who would then discuss it and have to present an opinion on it. This research went through a series of stages, and it included the following:

1. Students presenting their own opinion on a psychological healthy human being,
2. A discussion with other students about their opinions
3. Group discussions between students that were observed through a one-way mirror, from which Graves made process observations about the changes the students had undergone since their first opinions about the research question.

Graves found that the data he gathered fell into two categories with two subtypes each. The first category is what he called “Deny-self” or “Sacrifice-self” category. This category had two subtypes, of which the first one was “deny-self or sacrifice-self for reward later”. This kind of denial or sacrifice seemed to involve denying or sacrificing the self in order to get some kind of reward at a later stage. In terms thereof, one should, for example, work hard now to become something, deny oneself of a number of things in order to get to heaven, or to attain some similar reward. The second kind of subtype in the category of “deny self or sacrifice self” was to deny the self or sacrifice the self to get acceptance now. This kind of denial seemed to involve something like the following: A person would deny him-or herself from going to a movie that he or she wants to see, and rather go to a movie that a friend wants to see in order that the friend would like that person (the sacrifice) right now.

The second category included two subtypes of expressing self. The first subcategory in the express-self category is, “express self as self desires in a calculating fashion at the expense of others”. In this view a healthy person will try to draw as much as he or she can out of the other person, but will be very careful not to go so far that the other person turns on him or her. The second subtype was “express self as self desires, but not at the expense of others”.

There were basic subtypes that Graves started to investigate concerning:

1. The study of classification in relation to peer criticism – peer influence, changing under peer influence, acting with peers, defending, or modifying the conception.
2. The study of classification in relation to authority criticism.

3. The study of peer interaction data.

Graves summarised his data at that stage of the research as follows:

- The deny or sacrifice of self now to get later, was like the deny or sacrifice self now to get now in seeing healthy personality as adjusting to external sources and as a denial of self.
- The denial or sacrifice self now to get later, was like the deny or sacrifice self now to get now in terms of changing to an expression of self-type when change took place centrally.
- The deny or sacrifice self now to get later, was not like the deny or sacrifice self now to get now in terms of effective change forces. The former responded to higher authority and the latter responded to peer authority.
- The deny or sacrifice self now to get later was not like the deny or sacrifice self now to get now in terms of judged freedom to behave.
- The deny or sacrifice now to get later, was not like the deny or sacrifice self now to get now in terms of the source of authority as to healthy behaviour.
- The express self calculatingly / rationally for what the self desires without shame or guilt was like the express self, but not at the expense of others in seeing healthy personality as an expression of self.
- The express self calculatingly / rationally for what the self desires without shame or guilt was like the express self, but not at the expense of others in terms of changing to a non-expressive form or denial of self from when central change took place.

Graves realised that the deny or sacrifice self now, always changed to an express-self system, and that the express-self system always changed to a deny- or sacrifice-self system when they changed centrally. Graves differentiated between peripheral and central change. Peripheral change means change that occurs within a system, keeping within the deny- / sacrifice-self or express-self category. The person might change by becoming more defensive or might change in what he or she thought was a proper way to sacrifice the self, but he or she would not change from believing that it was healthy to deny or sacrifice the self to believing in an express-self form. There could be an intensification of the original belief, but not a change to another system. In contrast to this, central change means going to one of the other systems. Examples of this process will be discussed in the results chapter of this thesis.

According to the research done the deny-/ sacrifice-self for reward later changed to the express-self as self desires calculatingly/ rationally without shame or guilt, which then changed to the deny-/sacrifice -self to get acceptance now, which would, in turn, change to the express-self but not at the expense of others. This process of going from the one category to the next and then back to the first, would later form the basis for the conceptualisation of a spiral or double helix as Graves referred to it.

Graves's conceptualisation of his data changed when, in 1959, he received feedback from some of his students. These students came back to him and said that they used to believe that this (express-self but with concern for others / not at the expense of others) was a healthy human being, but they did not believe it to be so any longer. According to Graves: "In other words, I had a new conception, a new description of healthy human behavior, a new conception appeared right in the middle of my research" (Seminar on Levels of Human Existence, 1971, p. 32). The problem that this presented to Graves was that both Rogers and Maslow had, in essence, conceived the healthy human being (with healthy human behaviour) to be an end — an ultimate achievable state. Graves had assumed that Maslow was correct when the latter developed his hierarchy of needs in a closed pyramidal form, with the final end-state being the self-actualising human being. These new data called into question both Maslow's conception of the self-actualising human being and Rogers's conception of the fully functioning human being as the final end state. This opened up the idea that psychological health is not an ultimate and attainable end state, but rather a process. This issue will be discussed in more detail in the results chapter that deals with the application of the Lens assessment.

Graves's modified his conception of psychological health to the idea that psychological health is a process — that is a hierarchical process — and that this hierarchical process is open-ended. The steps in this process could be described as:

Express self impulsively at any cost
(Changed to)
Deny/Sacrifice self for reward later
(Changed to)
Express self for gain, but calculated/ rationally

(Changed to)

Deny/Sacrifice self to get acceptance now

(Changed to)

Express self with concern for others and not at the expense of others

(Changed to)

Deny/Sacrifice self to existential realities.

At this point in Graves's research he saw that he was not dealing so much with the idea of psychological health, but rather that the conception of psychological health represented a kind of miniaturisation of personality systems in operation. No existing personality theory could explain Graves's data adequately. According to Graves: "I tried to rationalise my data with all the existing theories of personality with which I was acquainted. And I would get into them...and I would be in trouble in every one of them. Always I had a mass of data left over unaccounted for by any theory of personality within which I tried to rationalise the information. So...I finally said the obvious thing to myself at this date. Just let the data talk! Let the data tell you what personality should conceive to be" (*Seminar on Levels of Human Existence*, 1971, p. 37).

According to Graves the conceptualisation of the data should be the following:

"Conceptualise adult behavior so as to allow for no variation in certain psychological dimensions, such as intelligence and temperament. So personality must be represented in such a way that certain dimensions do not change over systems of behavior.

Granted to:

Conceptualise adult behavior so as to allow for quantitative variation in some dimensions. Authoritarianism and dogmatism are dimensions that vary in a quantitative fashion – both in a decreasing quantitative fashion.... more authoritarianism down below and increasing up above.

Conceptualise adult behaviour in an alternating wave-like fashion, allowing for a repetition of theme as seen in the change and organisational data...the different ways that people systems organised to do work.

Conceptualise adult behaviour so that every other system is similar to, but at the same time different, from its alternative, the change data.

Conceptualise adult behavior so that each system has its system specificness, so that each system has a quality of its own; namely the interaction of the data.

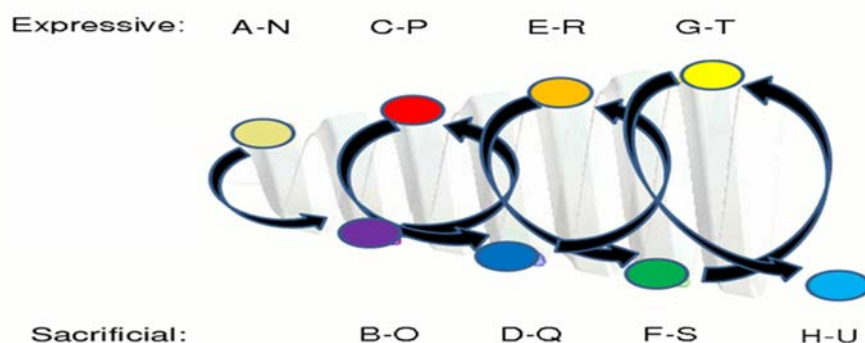
Conceptualise adult behavior so that certain systems are more externally oriented, and so that other systems are more internally oriented; the deny-/sacrifice-self, and the express-self data.

Conceptualise adult behaviour so as to show increased degrees of behavioral freedom in each successive system, particularly in the express-self not at the expense of others system; the freedom to behave and problem-solving data” (*Seminar on Levels of Human Existence*, 1971, p. 37).

The last conceptualisation was based on research done by Graves on the problem-solving abilities of students. He found that the students, who fell in the category of express-self not at the expense of others, found more solutions and also in a shorter time. Initially the logical conclusion was that it reflected a hierarchy of who was brighter and who was not. This conclusion would later be proven to be wrong, as show by subsequent psychometric tests (*Seminar on Levels of Human Existence*, 1971, p. 37).

According to Graves an incredible change in human behaviour takes place when the individual begins to believe that psychological health should be both expressive of self, and, at the same time, taking care of other human beings. This kind of thinking evidences a reorganisation of personality and it should be represented in the conceptualisation of the theory. Examples of this will be shown in the chapter that deals with the discussion on the Lens results.

Figure 1



Human personality in this theory is being conceptualised quite differently from anything conceived before. Graves had, first of all, to choose a beginning point of conceptualisation, and he started with this factor of the cyclic dimension (Figure 1). In some manner the deny-sacrifice and the express-self shifted back and forth on the spiral. When one system dimmed, the other brightened. In general, Graves found that the lower the socio-economic status of the individual, the more his or her conception of human personality tended to be low in the hierarchy of conceptions (*Seminar on Levels of Human Existence*, 1971,p.39). So, looking at a person's conception of healthy personality, and generalising from this miniature system of personality to a more general system of personality, was the function of the person having experienced the solution of certain problems human beings run into when they try to stay alive. The lower the conception of healthy personality in the hierarchy Graves established, the closer to being vital were the problems with which the human being was confronted. From this data and the other research Graves conceptualised a theory of personality that postulates that there are two major components in personality which change with time, but they have the character that they spurt and then plateau for a period of time — then they spurt and plateau again, and this is how Graves explained the cyclic factor in his data. The data indicated that some people were attempting to make the world fit them, while others were trying to fit themselves to the world. These are the express-self and deny- /sacrifice-self categories. So, according to Graves, personality develops through periods of spurts and plateaus of certain basic components in the brain. The need to make the world fit the individual, and the opposite need of the individual to fit into the world, will be explained in more detail in the chapter dealing with Existentialism.

A second factor that came out of the data of Graves was that the degrees of behavioural freedom increase that an individual experiences as he or she moves up the level of human existence, thus having more choices. At the lowest level of human existence, the choices he or she can make are very limited. In his theory “A” represents the most vital problem of the human being, and “B, C, D, E, F, G, H” are less vital in a sense in that they represent different existential problems. From this Graves hypothesised that the brain of a person must be structured (functionally and not physically) into a series of hierarchically-ordered dynamic, neurological, systems. Therefore, when a person has solved the “A” condition, there ought to be identifiable in the brain of that person, the “O” system which he or she operates under when trying to solve the “B” problems.

The level of existential problem that the person is trying to solve, defines how he or she views the world, and what he or she needs out of the world. These constructs, as well as a definition of consciousness, will be discussed in more detail in the chapter on Existentialism.

Problem “A” is defined as those problems involving the operation of the imperative periodic physiological needs of the organism. Graves further hypothesized that there is a functional system in the brain that is specifically related to the task of running the vital processes, periodic in nature, in the organism. The “B” problems Graves defined as those involving the physiology of the organism that do not have the characteristic of periodicity in them, in other words, the problem of shelter and food. According to Graves (*Seminar on Levels of Human Existence*, 1971, p. 40) “...we are equipped by nature with certain information processing devices and certain decision making equipment to handle in a hierarchically ordered way a series of problems of human existence.” In light of the fact that Graves came to see personality as an open-ended system, he came to see the process of trying to produce a healthy personality as a process of chasing a will-o’-the-wisp, because as soon as a person functions well in one system, he wants to be in another.

Graves noticed that people do not change unless they have a reason to do so. People do not simply change; they need something to push them. According to his data, there is a factor of improved conditions for existence involved in the element of change. The first factor required in change to a higher system of behaviour is that a person has potential, and hence the higher-level structures are present in the brain. The second factor is the solution of existential problems with which a person is faced. This is still not necessarily enough to bring about change. According to Graves (*Seminar on Levels of Human Existence*, 1971, p. 43 and *Personality Structure and Perceptual Readiness*, 1965, p. 3), additional studies showed that if a person has existential problems of existence that he or she considered solved, and something came along that showed that his or her solution was inappropriate, then it was absolutely necessary for change to occur. Graves saw this as the old concept of dissonance, when something (knowledge, noise) must come in and stir things up that is in a pleasant state of equilibrium. This would not necessarily cause the change, but it would require that the person use his or her established solutions. These old solutions would inevitably not work, and the person would be forced to try something new — the end product being that a new insight would have developed. (Graves initially explained this through a reversible chemical process — *Seminar on Levels of Human Existence*, 1971, p. 43). Since change on the spiral

is reflected in the concept of dissonance, this is seen on the Lens results in profiles that are in flux or in transition. This concept of change will be discussed in more detail in the Results chapter of this work.

Initially Graves also stated that change depends on which system the person changes from and to which one he or she changes. If a person is transitioning from an expressive system to an adjustive (later this is named “sacrificial”) one, it appears as if the impetus of change is coming from without. If, however, the person is going from an adjustive (“sacrificial”) system to an expressive one, it looks as if the impetus for change is coming from within. This will be discussed later, but it makes sense in terms of the postulation in Existential theory that there are two forces that determine the existence of humanity. These are the need for acceptance / being for others and belonging, and the second is the need to be all you can be or self-actualisation / being for its own sake. It is important to clarify that movement is not from one system to the next. Rather, it is a subordination of the earlier system by the later system. According to Graves (*Seminar on Levels of Human Existence*, 1971, p. 45) 50% of a person’s thinking is centralised in a particular system, and the other 50% shades off in either direction to where he or she is going and where he or she is coming from. This principle is vital for understanding the Lens results.

Graves held to the view that when dissonance comes into an existing system, the person is a new being both physiologically and psychologically, because different chemicals are released in the brain that trigger certain new behaviours in people. Graves, however, also made it clear that he was using his argument of reversal of causalities because he had already observed the behaviours in his respondents, and he tried to explain these behaviours in terms of the chemical processes in the mind. The one is thus not necessarily the cause of the other, but Graves hypothesised that there is a parallel between the two, and that they could not be ignored. The level of existence changes along with the chemistry in the brain. These are neither cause nor effect: they are a system.

According to Graves (*Seminar on Levels of Human Existence*, 1971, p. 47), it does not matter whether you approach this from the structural level and try to explain things in the beginning, or whether you start from a chemical level and try to explain things from the beginning, or even whether you set about it from the behavioural level, you are going to find:

“If you start off and try to explain it structurally – you are going to be left with some gaps over here that you can’t handle until you’ve handled it both chemically and behaviourally.

If you start off chemically and try to explain it all...you can’t get to first base because you’ll be left with some gaps over here that you can’t handle until you dealt with the structural and behavioural. And if you start off behaviourally you are going to end up with some gaps you can’t handle until you deal with the structural and chemical aspects.

So... it isn’t one or the other...it is a system. They are all there. And within my point of view you can see that a system of behavior is roughly akin to the concept of absolute zero and absolute vacuum in physics. It is something that is never achieved but it is that from which the human being varies. And so, I am saying in theory there is a very tight relationship between structure, chemistry and behaviour. If you had pure conditions and this structure with this chemistry – then you’d get this behaviour. If you had this behaviour then you would get this chemistry and structure. This is in theory but we recognise that in reality the pure conditions and ideal states of theory don’t necessarily exist” (*Seminar on Levels of Human Existence*, 1971, p. 47).

The concept of pure conditions is important to understanding the Lens results. In theory the spiral functions in a certain way. This clear progression through the stages is possible in a person’s life, but it does not always take place in such an orderly and predictable manner. Therefore, theoretically the description of the spiral is very clear, but this does not happen in such a way in people’s lives, as is clearly reflected in the Lens results. This issue is discussed in more detail later.

Graves’s Theory

In the theory of Spiral dynamics it is proposed that the biopsychosocial development of the mature human arises from the interaction of a double-helix complex of two sets of determining forces namely, the environmental social determinants or the existential problems of living, and the neuropsychological equipment of the organism or the neuropsychological equipment for living (Graves, 1981). According to Graves (1970) as a person solves certain crucial problems for existence, the growth rate of the components change, and as they do so higher-order systems or configurations are activated. The first existential state is referred to by Graves as the A-N state. This state exists when a person is living in conditions in which he

or she spends most of his or her waking hours on activities that will satisfy their basic physiological needs. The states which emerge later, arise as each different and original set of human problems is solved. The two components that Graves claimed are interacting are the adjustment-of-the-organism-to-the-environment, and adjustment-of-the-environment-to-the-organism. As the two components develop in their spurt and plateau-like fashion, progressively higher psychological systems emerge. The alteration of the components produces a cyclic emergence of existential states, which dictate that the psychology, and hence the values of every other system, are at the same time like and unlike its cyclic partners. This aspect of human existence and human values, if not understood, leads to a great deal of confusion, when so-called value problems are discussed. Therefore, the biopsychological development of the mature human is an unfolding, emergent, oscillating, spiralling process marked (normally) by the progressive subordination of older, lower-order, less complex biopsychosocial systems to newer, higher-order, and more complex biopsychosocial systems. These systems alternate between a focus on the external world and an attempt to change it (left-hemisphere brain dominance), and focus on the inner world and how to come to peace with it (right-hemisphere brain dominance) with the aim and means of each systemic end changing in each alternately prognostic system (Graves, 1981).

People therefore tend normally to change their biopsychosocial being as the conditions of their existence change. Each successive stage, wave, or level of existence is a state through which developing people pass on their way to other states of being (Graves, 1981). Graves (1970) saw these conditions of existence as states of equilibrium through which people passed on their way to other states of equilibrium. When a person is in one state of equilibrium, he or she has a psychology that is specific to that state. Graves stated that in some cases a person may not be genetically or constitutionally equipped to change in the normal upward hierarchically-ordered and more complex direction when the person's conditions of existence change (Graves, 1981). He or she may move, given the presence of certain conditions through a hierarchically-ordered series of behaviours to some end, or he or she may stabilise and live out his or her life at any one, or a combination of levels in the hierarchy of levels of existence. Under certain conditions he or she may regress to a behaviour system that is lower in the hierarchy. An adult lives in a potentially open system of needs, values and aspirations, but he or she often settles into what approximates a closed system. When he or she is at one level he or she has the behavioural degrees of freedom afforded to him or her at that level. This means that when a human is settled in one state of

existence, he or she has a psychology which is particular to that state. His or her feelings, motivations, ethics, and values, biochemistry, degree of neurological activation, learning system, belief system, conception of mental health, ideas about what mental illness is and how it should be treated, conceptions of and preferences for management, education, economics and political theory and practice are all appropriate to that state. A person may:

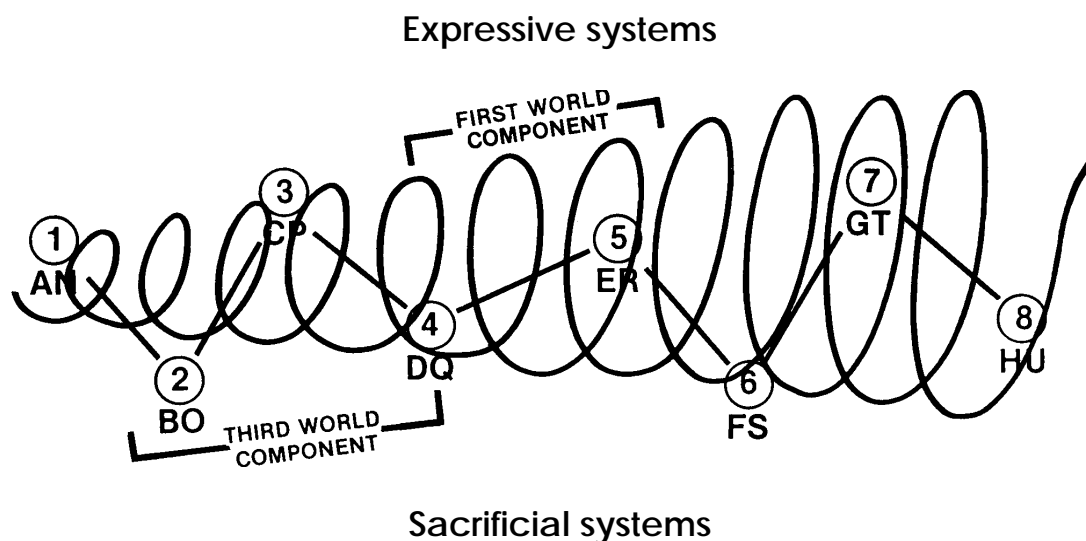
1. Stabilise, the existential conditions being suitable, at any one, or a combination of, levels in the hierarchy. Thus a person may settle, for specifiable organismal or environmental reasons, into what appears to be a fixed and relatively closed system rather than be the usual, open state of development;
2. Show the behaviour of a level in a predominantly positive or negative manner; or
3. Under certain circumstances regress to a system lower in the hierarchy (Graves, 1981).

The psychology of adult men and women therefore develops from the existential states of humankind, and these states evolve as a person solves certain hierarchically ordered existential problems crucial to him or her in his or her existence. If a person solves his or her current existential problems, this releases energy into his or her system and, in turn, creates new existential problems. When these new problems arise, higher-order or different configurations of dynamic neurological systems become active. Outside the person are the social and environmental areas, the external conditions for existence, and various existential problems. These conditions range from the problems which are the very worst of human existence, to the existential difficulties which are faced by individuals living in the best conditions for human existence. The specific functions of these states are defined by the interaction of two components which grow by periods of spurt and plateau. As each existential state emerges, man or woman believes that the problems of human existence are the problems with which he or she is faced at the level at which he or she has arrived. He or she develops a general way of life or a so-called *thema for existence*. Included here is a thematic value system appropriate to his or her current existential state. This major assumption constitutes is the major reason for seeing Spiral dynamics as a theory of values, as Graves referred to it on a number of occasions. This thema is specified into a particular *schema for existence* as a result of individual, group and environmental differences (Graves, 1970).

According to Graves, at a particular level of existence any human being, no matter what the circumstances in which they are living, will develop the same THEMA for existence that in which he or she is centralised. Depending, however, upon particular characteristics of the world in which he or she is living, and the particular characterisation of his or her individual mind, that is, both N and O systems can vary even though they are very much alike in general. You can have the same THEMA of existence with very different SCHEMATIC forms. An example of this is the following: When referring to THEMA and SCHEMA, there is only one difference between the theoretical point of view of orthodox Christianity and orthodox Communism. They are the same thing, namely sacrifice/deny self to attain later systems. Thematically, therefore, they are the same thing, or similar human beings, yet schematically they are very different. The greatest battles exist between people whose thinking is closest together. (*Seminar on Levels of Human Existence*, 1971, p. 72) (Discussion on papers: *Levels of Existence: An Open System Theory of Values*, Fall, 1970, *Journal of Humanistic Psychology*).

When a person's existence is settled in lower level systems (figure 2), the subsistence levels states A-N through F-S, it is characteristic of him or her to believe that there is nothing inherently wrong in a person whose values are contrary to the values dictated by his or her own existential state. Thus, what a person values at the specific subsistence levels will lead him or her to abhor the values of a person who is at, or striving for, any other level of existence.

Figure 2



The characteristic of transitions between levels is a reorganisation for higher-level values, rather than a decay of a finite and lasting value system. Values change in a regressive-progressive fashion, when each set of existential problems is solved and movement to higher-level psychological systems is presaged. The growth of values thus proceeds forward to a critical point, and then changes when this point has been reached. The pressure of changing conditions first produces a regression and disorganisation of values, followed by a spurt-like move to a higher level of organisation. The regressive organisation is interpreted by many as a sign of decay while it can be interpreted from this point of view as a sign of preparation for higher level reorganisation. The movement to the new level of organisation is interpreted by many as a sign of decay because the new values so often reject so many aspects of the immediately preceding values. This regressive-progressive reorganisation is central to the interpretation of values proposed here. Thus the major signs of decay, according to this point of view, become the point of reorganising growth. This interpretation enables us better to understand value crises and confrontations. When a person's old values are no longer appropriate for his or her new existential state, they appear to break down as he or she searches for a new value system which is more congruent with his or her new state of being. Behavioural crises, such as riots or confrontation, may erupt when he or she develops a glimmer of insight into his or her new value system. At this point he or she fights his or her establishment, his or her older generation, or the old value system that he or she is trying to transcend. Here the establishment resists putting his or her new, but embryonic, ways of thinking into operation. As time passes, a person overcomes the values of the past and develops his or her new set of values and consummates his or her movement into his or her next steady-state value system. All things taken into account, Graves's basic position is very simple. It is that a persons, as he or she grows psychologically, moves in a salutary fashion from a value system appropriate in restricted living circumstances to higher values systems appropriate to better conditions of life and being. In terms of this position it is held that a person, as he or she and his or her societies develop, must subordinate old values if he or she is ever to develop new values appropriate to his or her new state of existence. Develop and discard, retain and rearrange, seems nature's way of handling all things. This basic ordering is not any different in the value realm (Graves, 1970).

An important contribution by Graves, that was further explored by Beck and Cowan (1996) at a later stage, was the idea of turning systems on and off, as well as that of open and closed systems.

Graves believed in the concept of turning systems on and off. He contended that there could be a regression from level to level. Graves used a Christmas tree and a vehicle for visualising, and compares the strings of lights in a ladder-like form to the different levels. One has the capacity to control the amount of illumination that comes from the lights, so when a person is in the A-N state of affairs, the lowest string of lights is very bright and the others are all very dim. Something comes in that dampens out the N system and reduces it to a state of being less bright than the other systems, and O becomes the bright one. The same is true for the P system, that when it comes on all the others are dimmer. Hence, something is dampening as a higher system comes on and the lower level is subordinated. It is therefore not a switching on and off process, but rather an increase or decrease of intensity of operation.

At any moment at least three systems are very important in the behaviour of a person:

- The system that is dominating
- The system that is coming up, and
- The system that is going down (*Seminar on Levels of Human Existence*, 1971, p. 48).

This concept is explained in much more detail in the contribution that Beck and Cowan made to the theory of Spiral dynamics.

The closing down of people going from one system to another is discussed in *Seminar on Levels of Human Existence* (1971, pp. 57 - 59). Everybody searches for something, and if they do not find what they want, they sometimes resort to external stimuli such as drugs, alcohol, religion, and so on. This searching is the road to attaining closure, but some people will not succeed in making the transitions between systems and be able to move on to the next level.

According to Graves, every time a transition has taken place in humanity, there has been an upsurge in the use of drugs. One kind of drug at one time, and another kind of drug at another, and this can pretty well be traced back to what kind of drugs were used by which

kind of people, at what time, and the nature of the transition in which they were involved. In other words, a person comes to the end of a way of life which he or she has been living (be this D-Q, E-R or F-S), and this way of life no longer solves the problems that he or she is facing. Humanity is then thrown into a crisis. In their attempts to solve this crisis and move forward, their first steps are regressive. They first go backwards, and then they try to find their way forward through this anxiety-producing situation. If in the course of this movement backwards to go forward, people come upon drugs or alcohol, or they will grasp any other means at their disposal. One is likely to find people turning to drugs at any of the systems, but lately increasing numbers are showing up in the E-R to F-S transition, which is a manifestation of present-day values of society. An example of using drugs to cope with transition is someone going from E-R to F-S, and to cope with the anxiety of this change the person turns to drugs. Rather than trying to find new ways of expressing him- or herself or dealing with the existential problems, he or she goes back to the D-Q system and anchors in religion because this supplies all the answers that he or she needs. So a person will go from E-R to F-S through D-Q, because the first step forward, is a step back.

Graves had some very specific ideas on the therapeutic approach to use with each person. For C-P going to D-Q he suggested Skinner, for D-Q going to E-R he suggested Freud, and for E-R to F-S subjects change under the influence of fear.

According to Graves there are two kinds of mental illness, which he referred to as the alterably closed personality and unalterably closed personality. The unalterably closed personality does not develop psychosis, while the alterably closed cannot but develop psychosis. The unalterably closed personality is a person who is restricted in his or her movement up the levels of existence, or has been reduced to closure from a much higher level because (a) he or she has never had the higher-level structures in the brain in the first place as in the severely mentally retarded, or (b) he or she has had a mechanical injury.

According to Graves, the work done by Goldstein in World War I on brain injury, is relevant to this discussion. Goldstein coined the phrase self-actualisation, which originally meant that as a person loses potentiality (after brain injury) he or she actualises him- or herself at a lower level. He or she thus goes down and becomes a whole person at that level. This means that where the brain tissue has been damaged by disease, senility, malnutrition, and so on, Graves would have conceptualised this as an unalterably closed personality. When an individual has

become alterably closed, he or she has become closed down because of psychological conditions which restrict the degrees of behavioural freedom, and he or she is thrown into a specific channel of development which becomes the only way in which he or she can develop and survive as an organism. This according to graves is the basis of psychosis. Psychosis is the behaviour of the unalterably closed or the alterably closed under stress (*Seminar on Levels of Human Existence*, 1971, p. 60).

Acting-out behaviour occurs at the odd-numbered systems (as seen in figure 2) namely 3, 5, and 7 (Red – Orange – Yellow), because those are the expressive systems. Inhibitory behaviour problems occur more in the even-numbered systems 2, 4, 6, and 8 (Purple – Blue – Green – Turquoise), because they are sacrificial in nature, and one might find more compulsive behaviour in these systems. The odd-numbered systems show more impulsive behaviour. People tend to subordinate their anxiety symptoms in the even-numbered systems, while in the odd-numbered systems; they exaggerate the acting-out symptoms with acts of hostility, aggression, and taking it out on their bodies. Thus, psychosomatic problems are more typical of the 2, 4, 6, and 8 (Purple – Blue – Green – Turquoise) systems. Systems are simply mechanisms that a person has at his or her disposal, and in certain systems he or she would tend to use certain mechanisms in preference to others. The system uses the symptom that best makes sense with the individual psychology and which best fits with psychology of the systems. (*Seminar on Levels of Human Existence*, 1971, p. 59).

Graves went on to explain that the definition of a closed person would be: “One in which the person maintains his beliefs when the conditions of existence around him change” (*Seminar on Levels of Human Existence*, 1971, p. 68). The overall system that Graves was referring to is an open system in that there is no end. He saw levels going on, and that people, depending on certain circumstances can go on. When he referred any particular individual who may be closed, he was referring to a person with brain damage or emotional restraints. These people will climb the levels of existence up to a point, and then flatten off for a variety reasons and remain closed at a certain level for the rest of their lives. These people therefore become closed within this open system, and they themselves become closed down and remain there. This will be dealt with in more detail in the discussion on dogmatism.

Graves questioned whether one should attempt to take a psychologically closed person and try and open them up. “I’m not so sure that if a person has a certain set of beliefs – that no

other human beings in their way of life would think, with their beliefs – can say that the person would be better off with a different set of beliefs, namely their set of beliefs.” (*Seminar on Levels of Human Existence*, 1971, p. 68).

Closed personalities would think at the same level in respect of all issues. Dealing with people depends on this as well: If a person is closed, then the teacher, or the trainer or therapist should be at the same level as the person. If the subject is open then the teacher or trainer or therapist should be one level in advance of the person. A severe problem arises when one finds someone at the G-T level having to function in a context of the C-P or D-Q levels for a long period, because this would prove to be highly frustrating. It would be more advisable to get someone that can do this at the level where they are at.

Graves explained the concept of the time factor with transitions between systems as: “It is psychological time. It is the time you see the resolution of existential problems. It is the time of getting the insight as to how to operate at the higher level and it is the time of the removal of the barriers to moving forward. The time is the time of the resolution of the existential problem that you are involved in — in development” (*Seminar on Levels of Human Existence*, 1971, p. 59). So it is the sort of thing that sometimes there is nothing you can do. You have this barrier and neither the manager nor the therapist can progress beyond this barrier. If the person with the barrier can’t solve it, then maybe nobody knows how to solve it, and the person cannot move forward.

Rokeach pointed out that the Gough-Sanford Rigidity Scale measures resistance to change of single beliefs, sets, or habits, whereas dogmatism refers to change of systems of beliefs. The main argument concerning the use of Rokeach’s rigidity and dogmatism scale is that it would be possible to assess the levels of existence by using these scales. The main use of this kind of instrument would be to determine whether a person is open, closed, or stuck at a specific level of existence (Rokeach, McGovney & Deny, 1960; *Seminar on Levels of Human Existence*, 1971).

According to Graves’s theory, human existence can be likened to a symphony with six themes. In a symphony the composer normally begins by stating his themes in the simplest possible manner. In human existence, our species begins by stating in the simplest way those themes, which will occupy us through history with almost infinite variations. These themes

for living change as humans solve current problems of existence and, in solving them, create new problems of existence (Graves, 1981).

Spiral Dynamics according to Beck and Cowan

Historical development

The historical development is important to the understanding of the theory of Spiral dynamics. Graves was unable to explain his view of the theory in its totality because of his failing health, and for this reason Beck and Cowan contributed to the theory as it stands today. It is important to point out that Beck and Cowan's contribution in some aspects differs seriously from Graves's theory. The way in which Beck and Cowan appear to understand Spiral dynamics needs be discussed in more detail.

Beck and Cowan (1996), introduced the notion of the v-Meme, or values-attracting-meta-meme systems. The comparison is made between what biochemical genes are to DNA: these v-Memes are to our psycho-social and organisational 'DNA'. Beck and Cowan consider two related tributaries of thought when looking at human nature and as they term it "New Times Thinking". The first is the expansive Levels of Human Existence framework laid out by Clare Graves. The second is the concept of 'memes' introduced by British biologist Richard Dawkins and later amplified by psychologist Mihaly Csikszentmihalyi (Beck & Cowan, 1996, p. 29).

Mihaly Csikszentmihalyi uses the expression of memes to contrast with genes in identifying the origins of human behaviour as opposed to physical characteristics. The term itself was introduced by Richard Dawkins, who abbreviated the Greek root 'mimeme'. This term was used to describe a unit of cultural information such as a political ideology, a fashion trend, language usage, musical forms, or even architectural styles. According to John Perry Barlow, (in Beck & Cowan 1996, p. 30), Dawkins's idea involves:

"...Self-replicating patterns of information that propagate themselves across the ecologies of mind, a pattern of reproduction much like that of life forms ...They self-reproduce, they interact with their surroundings and adapt to them, they mutate, they persist. They evolve to fill the empty niches of their local environments, which are, in this case, the surrounding belief systems and cultures of their hosts, namely, us".

This is why Beck and Cowan sees what biological genes are to the human DNA, memes are to the human psycho-cultural DNA. Genes are the information units of our physical nature derived from genetic contributions of mom and dad as well as properties inherited from our species. According to Csikszentmihalyi memes are born and they are the information units in our collective consciousness and transport their views across our minds. A meme will contain behavioural instructions that are passed on from one generation to the next and like an intellectual virus will reproduce itself through cultural norms, language, social movements and moral statements of how living should be done.

It is here where Beck and Cowan combine Spiral dynamics with the v-Meme thinking, in that they argue Spiral dynamics proposes the existence of another kind of wave-like meta-meme, or a systems or 'values meme'. The description of v-Memes (or values memes) originated from this set of assumptions. This is different from Graves's original idea that the spiral consists of existential problems and the coping mechanisms used to address these problems. Graves did not expand on his view of what exactly happens neurologically in the theory of Spiral dynamics. The change in the theory postulated by Beck and Cowan could have been an attempt to explain, or contribute to, a previously vague part of the theory. The understanding of Spiral dynamics does not differ from Graves's original theory; rather Beck and Cowan combine the existing Spiral dynamics theory with their conceptualisations to serve as a meta-theory to explain how their theory of v-Memes operates.

According to Beck and Cowan (1996, p. 32), these v-Memes encode instructions for our worldviews, assumptions about how everything works, and the rationale for decisions we make. Beck and Cowan saw Spiral dynamics as a comparative life form: "We are barely aware of their power because we can only infer their existence from behavioral displays and the artifacts swirling around them. The v-Memes assist the wetware of our minds to sort out what the world is really like and Spiral dynamics is the process that describes how these v-Memes act at three different but clearly interrelated levels. These levels are: 1. Individuals, 2. Organizations. 3. Societies. Spiral dynamics is thus the framework on which v-Meme awakenings and expressions hang. It functions as the organizing principle that pulls the "Why?" from apparent chaos and translate our value languages"(1996, p.32).

This research project sets out to describe how Spiral dynamics plays a role in the process through which worldviews are formed. According to Beck and Cowan (1996) this is also true for the v-Meme systems.

“Like genes, memes do not operate in solo, but interlock in the mosaics that form weltanschauungs, worldviews”(Harword Bloom, *The Lucifer Principle*, in Beck & Cowan, 1996, p. 35).

And also:

“A v-Meme transposes itself into a world *view*, a value *system*, a *level* of psychological existence. A belief *structure*, organizing *principle*, a *way* of thinking, and a *mode* of living” (Beck & Cowan, 1996, p.40).

The definition of worldviews needs to be clarified in this context and will be addressed later in more detail.

The main focus of the present discussion is that Beck and Cowan contributed to Graves’s original theory, and the relevance of the manner in which this was done. In this discussion it will also be shown at a later stage that the contribution made by Beck and Cowan to the theory of Spiral dynamics differs significantly from Graves’s original work.

Beck and Cowan used Spiral dynamics to explain v-Memes or the laws, codes, and principles that influence the shifts, elaborations, and arrangements in the evolving modes of being. Accordingly v-Memes possess the following qualities:

- v-Memes manifest the core intelligences that form systems and impact human behaviour.
- A v-Meme contains the basic package of thought, motives, and instructions that determine how we make decisions and prioritise our lives.
- Each has its own sending and receiving channel, organisation design, intensity level, and code of conduct and set of assumptions regarding the way the world works.
- A v-Meme occupies a human mind like a parasite moves into the body and records the neurological equipment to fit its way of thinking.

According to Beck and Cowan (1996) each has a directional compass that makes it predatory and expansive or passive and cooperative. These v-Memes each contain antibodies to fend off attacks from competing v-Memes. v-Memes shape our basic life priorities, which, in turn result in surface level decisions and behaviours others can observe. It is not possible to detect the operating v-Meme in a person by simply observing behaviour or what someone does. The only way to determine the v-Meme is to recognise why someone does something. Beck and Cowan recognised eight landmark v-Memes that have appeared to date around which ideas and beliefs gather. These landmark v-Memes are the various stations on the spiral as described by Graves namely, Beige (A-N), Purple (B-O), Red (C-P), Blue (D-Q), Orange (E-R), Green (F-S), Yellow (G-T) and Turquoise (H-U). These are described in Graves's view of the original theory that became known as Spiral dynamics.

v-Memes impact all of life's choices. v-Memes are self-organising entities, which elaborate themselves into consistent packages that impact virtually everything in our lives. According to Beck and Cowan, v-Memes are like powerful viruses that attach themselves to those ideas, people, objects, and institutions that allow them to reproduce and radiate their core messages. In this view v-Memes develop minds of their own and a well-entrenched v-Meme will have built a powerfully supporting structure around itself.

A v-Meme can express both healthy (for better) and unhealthy (for worse) qualities. In themselves v-Memes are neither healthy or unhealthy, good or bad, positive or negative. The same v-Meme that produces positive behaviour in people can also lead to destructive behaviour. Healthy v-Memes are those that allow, or even facilitate, the positive expression of other evolving v-Memes on the spiral, even though they may be in competition for influence. Often v-Memes become malignant, lacking the internal regulation system to tell them when to stop growing. Others can be closed, locked-in, and repressive, imposing a guardian mentality.

A v-Meme is a structure of thinking, and determines how people think or make decisions in contrast to what they believe or value.

As life conditions change so v-Memes can brighten or dim.

v-Memes have strong cybernetic capacities, meaning that they can read feedback and adjust to this information, and they are driven to preserve their core intelligences and proliferate their influence whenever they find open minds.

According to this view a v-Meme's core intelligence is the same as what Graves termed the biopsychosocial system or Spiral dynamics.

In response to the challenge Graves left, Beck and Cowan decided to address the problem by postulating that the explanation of v-Memes would be an acceptable explanation. Graves contended that as humanity solves the problems of existence at a level, new brain systems may be activated and, when activated, change their perceptions so as to cause them to see new problems of existence. According to Beck and Cowan this means that, instead of beginning only as passive hardware without content (or the so called *tabula rasa*), it turns out that the normal human brain comes out with potential 'software'-like systems just waiting to be turned on for latent upgrades. It could be argued that this not an acceptable explanation, purely because it makes Spiral dynamics the actual process that takes place in the brain or, in this case the "memes", and not the result of the two main tiers that Graves saw, namely the problems of existence on the one side and the (neurological) coping mechanisms on the other. Secondly, Beck and Cowan could have used a neurological model to explain the abovementioned gap in the theory. Instead they used the existing idea of genes and superimposed it on the theory of Spiral dynamics. Although it is not clear what Beck and Cowan tried to do by combining v-Memes and Spiral dynamics; one possibility is that they attempted to explain one of the gaps in the theory, namely the neurological changes that take place when the problems of existence are encountered. Through this process the theory according to Beck and Cowan reads as if Spiral dynamics supplements the theory of v-Memes.

Another challenge that Graves left unanswered was the jump from how the spiral works to, why the theory becomes a topic of values. This is a major gap in the theory and what is attempted in this project, is to address this specific topic of values, and also to explain why the Spiral dynamics theory is rather a manifestation of a theory of worldviews. The process of explaining this gap in the theory will be attended to in a later chapter of this thesis.

The seven principles of Spiral dynamics

Beck and Cowan broke down the theory of Spiral dynamics by explaining it in seven principles or laws, which are:

Principle 1

Humans possess the capacity to create new v-Memes. According to Beck and Cowan (1996), a critical aspect of Graves's perspective is that humans possess in themselves the capacity to exist at different levels of psychological development and even add a new level. This variability in levels of existence underlines our capacity to escape the tyranny of lethargic genes. The difference is, however, that while genes take their own time to bring about change, v-Memes have the capacity to leap up an evolutionary spiral overnight. Graves is quoted as having said that the development of the human being is the unfolding or emergent process marked by the progressive subordination of older behavioural systems to newer, higher-order ones. This, according to Beck and Cowan, means that humans have the capacity to recalibrate their minds and create new v-Memes. This statement is vague, because it is not exactly what Graves originally said. Graves said that humans create new meaning in their lives by looking for new problems of existence to solve. This clearly implies that after solving the problems of existence of his or her current level, he or she would look for the next challenge or problem of existence. Graves never said that humans form new v-Meme systems in response to changing life conditions as explicated by Beck and Cowan (1996, p. 50).

Principle 2

Life conditions awaken v-Memes, which may emerge, surge, regress, or fade in response. The view is that v-Memes (Graves called it levels of existence) are a product of the interaction in our nervous systems with the life conditions that we face. This interface of conditions of existence without, and latent capacities within, is what Graves called the double helix aspect of his theory. Beck and Cowan used Graves's original theory, but Graves said the levels of existence would change without any reference whatsoever to v-Memes. It is not clear whether Beck and Cowan attempt to substitute v-Memes for the original levels of existence that Graves used. The way in which this part of the theory of Beck and Cowan is explained, leads to confusion. These same theory as Graves's is used to explain life conditions. The change is that instead of referring to the two components of the spiral as the problems of existence, versus the coping mechanisms with which human beings respond,

Beck and Cowan (1996) change it to the broader concept of life conditions that awaken certain v-Memes.

Beck and Cowan contribute to the theory by dividing life conditions up into the following aspects that influence them: Times, Place, Problems, and Circumstances:

- Historic times would mean the location along the overall line of human development, the particular culture's stage of emergence, and stages in the individual's life passages.
- Geographic place would imply the physical conditions, both natural and man-made ecology, within the perception of the individual or group.
- Human problems refers to priorities, needs, concerns and requirements for existence facing a particular individual or group, some of which are common to all humans and others unique to a culture, community or personality.
- Social circumstances are the individual, group, and cultural placement within hierarchies of power, status and influence.

According to this view, it is the above-mentioned factors that contribute to the differing life conditions and which Beck and Cowan see as the awakening different v-Memes. Beck and Cowan (1996) summarise the life conditions by using Graves's classification of the different levels of the spiral. One major change in the above-mentioned explanation could be that Beck and Cowan changed problems of existence into life conditions. By doing this they excluded the Existential dilemma that on which Graves's theory in its totality focuses.

Principle 3

v-Memes zigzag between Express-self and Sacrifice-self themes. The overall Spiral is forged by the pendulum-like shift between a focus on "me" and concerns with "we". Beck and Cowan (1996) quoted the psychologist Csikszentmihalyi's explanation:

"Social scientists (Abraham Maslow, Lawrence Kohlberg, Jane Loevinger and James Fowler) describe a dialectical motion between differentiation and integration, between turning attention inward and then outward, between valuing the self and then the larger community. It is not a circular motion that returns to where one started, but rather, it resembles an ascending spiral, where concern for the self becomes steadily qualified by less selfish goals, and concern for others, become individualistic and personally meaningful" (*The Evolving Self*, 1993, p. 235).

Beck and Cowan saw this statement as supporting their view that each core v-Meme falls closer to one side or the other of a pendulum's arc within the Spiral (1996, p. 56). The one side is designated with warm colours like Beige (A-N), Red (C-P), Orange (E-R), Yellow (G-T), which represent Express-self, I-orientated v-Memes. The other side contains cool colours such as Purple (B-O), Blue (D-Q), Green (F-S), and Turquoise (H-U) and it includes the Sacrifice-self, we-orientated v-Memes. Individuals and societies tend to tilt from one magnet-like pole to the other: whenever this human pendulum approaches the far side of its force field, it generates the new Life Conditions that can only be addressed with solutions from the other. Beck and Cowan explained this swing between the two opposites in the Spiral as the brain's activation of the messages from or about the specific upcoming v-Meme family. The family could be regarded as tilting between the Communal / Collective theme or the Individual / Elite theme. This was what Graves referred to as the Express-self or Sacrifice-self themes.

Again, Life Conditions as a concept replaces Graves's original idea of Problems of Existence. The explanation of v-Memes replace the unknown area in the theory that Graves did not fill in, namely, what happens in the brain when the individual gets confronted with the problems of existence and the process of activating the coping mechanisms in the brain. Problems of Existence fall away, because the v-Memes explain Graves's process on a structural level in the brain. This is done by including Problems of Existence and the Coping Mechanisms in the Life Conditions, although this is never explained explicitly.

In the v-Meme family of Communal / Collective, this self-sacrificing zone is about control being anchored in something more powerful than the individual. This could be the kin or folk, the Unifying Higher Power, community or mutual interest, or Earth's living system. The focus here is on impacting the world "out there". The sacrifice-self person's deep concerns are internal. Therefore, thinking in a group tends to be more geared towards preserving the status quo and in seeking order. This v-Meme group promotes consolidation, acceptance of the external world as it is, and surrenders of immediate self-interest for what is in the best interest of one's reference group or groups. In contrast, warm colours like Beige, Red, Orange, and Yellow tend to divide entities into hierarchies, while cool colours like Purple, Blue, and Green tend to flatten hierarchies.

The third principle of Beck and Cowan can be summarised as follows. The Spiral:
Swings in focus from an Internal (me) to an External (we) locus of control and then back again,
Swings in centrality of the self between a freestanding individual and a person defined primarily in terms of the group,
Swings in reliance on external inputs and feedback from others to trusting internal judgments
Swings from attempting to explore the external world and master it in a need to repair the inner world and coming to peace with it (Beck & Cowan, 1996. p. 58).

Principle 4

v-Memes emerge along the Spiral in a wave-like fashion. Awakenings along the Spiral occur after pressure builds up, leading in a spurt to the next system: usually up, but sometimes down. Although the shift may appear to be sudden and chaotic, undetected movement is occurring beneath the surface all along. Graves referred to this phenomenon as saccadic movements. New v-Meme systems come in waves to the beach, each designed to fathom the Life Conditions of its world. Each wave carries the seeds of its birth and death, residues from previous systems fading as well as the first glimmers of new ways of being just ahead. The active life of a v-Meme has three phases. These are the entering, peak and exiting phase.

Entering

When first awakening, there is a period of preparation and energy increase. This includes the initial formation and refinement of a system, as well as the period of exploration and discovery.

Peak

Next comes an interval of dynamic tension and apparent stability around the pinnacle. In this state the v-Memes and Life Conditions are synchronised, congruent and balanced. According to Beck and Cowan (1996, p.59), Graves always argued that this was a purely theoretical state, once isolated, pure tones are rare in nature. As mentioned earlier this will be discussed in more detail in the results chapter of this thesis.

Exiting

The period of stability is followed by a period of disintegration, a confusing time when the system is becoming unbalanced and ineffectual as more complicated problems outstrip its capacities. This is the slippery slope downward, and if the individual has untapped potential and resources, he or she is getting ready for the next wave.

This is one of the most significant contributions that Beck and Cowan made to the theory of Spiral dynamics, because it explains the Spirals nature and how its development takes place within the individual.

Principle 5

v-Memes spiral up and down through levels of complexity. The emergence along the Spiral is from less to more complexity. It ranges from the mode of living necessary at one stratum of problems, to the mode of living essential for the complications of the next set of Life Conditions. Although each v-Meme builds on the foundation of those preceding it, and adds new factors of complexity, the pattern of v-Memes's emergence does not blindly follow a predetermined script in a mechanistic, step-by-step fashion. The systems, which have evolved thus far, are but the mind-prints of our psychological "DNA" at work.

Principle 6

v-Memes coexist within our 'onion'-like profiles. Because v-Memes are types of thinking nested in us, rather than types of us, and because we think about many things – like religion, family, work, sports, and politics – it follows that we can also host several ways of thinking which may mix-and-match to the subject areas. It is thus possible for a person in the Red zone to think about religion through the Blue v-Meme, and that Purple would be close to the surface regarding family and friends. In a similar way an individual will access the Red v-Meme when it comes to sport. If you look at the great 'onion' of humanity, it quickly becomes clear that millions of people simultaneously are at different levels along the Spiral.

Principle 7

V-Memes cluster in tiers of six along the Spiral. According to Beck and Cowan it appears that v-Memes live most happily in groups of six. The first tier of the human odyssey was ascending steps away from our more animalistic nature and our subsistence problems.

Graves (in the *Futurist*) is quoted in Beck and Cowan (1996, p.64) as saying:

"In human existence, our species begins by stating in the simplest way those themes which will preoccupy us through thousands of variations. At this point in history, the societal effective leading edge of man in the technologically advanced nations is currently finishing the initial statement of the sixth theme of existence and is beginning again with the first theme of an entirely new and sophisticated variation".

According to this view, humanity now enters the second tier of existence and that the last 30 years is wishfully referred to as “*Homo lumens*” or man the enlightened. Graves’s theory is the only framework that puts the entire developing flow (from survival through to the socialised), and the impetus behind the process, into perspective. This theory offers an open-ended trajectory into the future. It is open-ended, because the human Spiral is only just beginning. According to Beck and Cowan (1996, p. 66), man is currently in the midst of transition between the First Tier of six v-Memes onto the Second Tier of Spiral development

According to Graves (in Beck and Cowan, 1996, p. 66):

“After being hobbled by the more narrow animal-like needs, the imperative need for sustenance [Beige], the fear of spirits [Purple], and other predatory men [Red], by the fear of trespass upon the ordained order [Blue], by fear of his greediness [Orange], and the fear of social disapproval [Green], suddenly human cognition is free. Now for his energies free for cognitive activation, man focuses upon his self and his world [Yellow, Turquoise, etc.]”

Yet, what we find in this process of going through the spiral, is not necessarily pleasant. While each ascending step along the spiral solved some problems of existence, it created others in their place, namely the residues of successful living. Today many people are exhausted from already going through three or four wrenching transformations during their lifetimes.

As discussed each v-Meme has three phases in its natural life cycle. These are:

- Entering, as the vestiges of the previous system hang on
- Peak, as the thinking is centralised in the v-Meme
- Exiting, as the next Life Conditions appear. Life Conditions (LC 1-8) could be explained as levels of increasing complexity in a constantly changing world to the power of 1, 2, 3, 4, 5, 6, 7, and 8

These phases will be discussed in more detail in the following section that deals with the characteristics of the various levels. A detailed description of these phases will also be presented in Appendix 1 as well. The contribution of Beck and Cowan in terms of the understanding of Graves’s theory by focusing on the phases of the various levels, could be considered as one of the most significant contributions made by Beck and Cowan.

Characteristics of the Various Levels

First Subsistence Level: Automatic Existence, Reactive Values ('A-N' or 'Beige')

According to Graves (1981), the first subsistence level is that of AN or an Autistic Existential state. The theme for this state of existence is to express the self as if it is just another animal according to the dictates of one's imperative periodic physiological needs.

People at this level seek only the immediate gratification of their basic physiological needs, and can be described as being in an automatic state of physiological existence. A person is a simple, reflex-driven organism who lives through the medium of his or her built-in equipment. His or her awareness excludes him- or herself and is limited to the presence of physiologically determined tension, when present, and the relief of such tension. His or her awareness thus includes only a need-based concept of time and space. A person does not have to rise above this level to continue the survival of the species. This is purely a physiological existence (Graves, 1970). The human at this level is just another animal. There is no awareness of the self as separate and distinct from other animals. There exist only a home territory concept of space, an imperative need-based concept of time, and there is no concept of God, the gods, the universe or the like. During this phase people are motivated only by the degree of satisfaction of the imperative, periodic physiological needs such as hunger, thirst, and sex. There is no show of organised or planned work effort, and no concept of leadership or managership (Graves, 1981). A productive lifetime would include the ability of his/her built-in response mechanisms to reduce the tensions of his/her imperative physiological needs. This level of existence is rarely seen today, except in rare instances or pathological cases (Graves, 1970). All humans lived in this system 40 000 years ago and earlier. It still exists in remote cases in the world today, but it is found mainly in a pathological form in our world (Graves, 1981).

The value system of the first subsistence level is motivated only by a person's imperative needs. Since he or she is so motivated, since he or she lives by his or her built-in reflex-driven equipment, and since he or she learns by imprinting, and lacks awareness of him- or herself as a separate and distinct being, and has no consciousness of self, his or her values at this level are purely reactive in character. They are based on a person's reaction to the presence or absence of tension. In the moral sense, this is an amoral system. There is thus no

‘should’ or ‘ought’ in behaviour because man when settled at this level does not operate cognitively. A person only reacts. He or she does not think or judge or believe (Graves, 1970). To have fixated into this form as a viable existence, the human conditions must have provided for the automatic satisfaction of the imperative, periodic, physiological needs, or the “A” or individual, and race survival problems of existence. Necessary information for the survival of the individual and the species is processed through the automatic sensing and reacting equipment of the neurological system, and stored through the learning process of habituation, the learning equipment that automatically signals the on-off character of the degree of need. The “N” system responds only to change in intensity of the imperative need and not to patterning. This system is thus not open to assessment by verbal means (Graves, 1981).

Today this system is more theoretical than actual, and more transitory than lasting as the dominating value system in man. The very conditions of human existence, as in the presence of an indifferent but ever-changing external world, as well as a person’s emerging cognitive component, inevitably challenges man to seek a higher level of living, as well as a new and different value system. No person will ever be without some reactive values, because even if a person functions at a higher level of existence, he or she will still be a physiological organism. Depending on the current conditions of his existence, reactive values may dominate his existence, or they may be subordinate within emerging higher-level value systems (Graves, 1970).

Furthermore, the A-N level of being does not spawn a form of management, and it can be managed effectively only through the means of nurturing management. Thus management is concerned only with the maintenance of viability in life. This is the kind of management which seeks to provide unencumbered ministrations to the human’s imperative, periodic, physiological needs. So long as the human lives in a completely provident, relatively unthreatened regarding the satisfaction-of-the-basic-needs kind of world, the human has no reason to enlarge his or her conceptual space and move beyond this level of being (Graves, 1981, p. 4).

Beck and Cowan support Graves’s understanding of A-N or Beige. According to Beck and Cowan (1996, p. 196) Beige or the Instinctive v-Meme, or LC1 is described at the core as the following:

“Automatic, autistic, reflective

Centers around satisfaction of human biological needs

Driven by deep brain programs, instincts and genetics

Little awareness of self as a distinct being (undifferentiated)

Lives off the land, much as other animals

Minimal impact on or control over environment.

Survive at the most basic level.

Satisfy physiological needs

Form protective, supportive bands

Entities exist as biological units

Simply make it through the night or day”.

Beck and Cowan describe the Beige Life Condition as:

“My existence centers on survival. Energy is devoted to staying alive and meeting the needs of my physical being so that I am not hungry or thirsty. I must reproduce my kind so I respond to sexual urges as they occur. I do not know what you mean by ‘future’, laying plans, saving for a rainy day, or ‘self’. My body tells me what to do and I am driven by senses talking to my brain, not so much a conscious mind” (1996, p. 197).

Beck and Cowan refer to the life conditions or the problems of existence as “LC”. Beige would then be LC1. This condition, as described above, deals mainly with the meeting of the most basic human needs.

This is a virtually automatic state of existence and is driven by the imperative physiological needs, which dominate LC1 and thus trigger the basic survival equipment with which we are born. Beige is concerned with satisfying basic biological needs, like food, water, temperature control, sex, and to a limited extent, safety. In this zone, “normal” behaviour comes from deep-brain instincts, which require very little higher-brain reasoning. Most actions are by reflexes, rather than good choices. Beige thinking dominates infancy, and usually resurges later in life, as a result of, for example, Alzheimer’s disease. In the Beige level of existence, emotions are few, there is no surplus energy to mobilise when all goes into staying alive on a day-by-day basis. Beige systems intertwine with nature to access senses most of us have lost. When Beige is in control, people form bands that are just a step above the herd and the objectives are survival and procreation. Beige is best managed through nurturance and tender

loving care. Often people in this zone cannot even ask for help, it must be delivered. When a tragedy occurs and there is a large loss of life, some survivors from other states of existence regress, at least temporarily, into a Beige state of being.

Graves (1970) said that as soon as a person accrues a set of Pavlovian conditioned reflexes which provide the satisfaction of his or her imperative needs, and as soon as he or she comes across that place in space which is particularly appropriate to his or her acquired Pavlovian behaviour, he or she slides almost immediately out of this stage into the second existential state, which is the tribalistic way. Here his or her values are more phenomenistic in character, since they do not arrive from intuition or thought, but rather from the passive association between physiological states aroused and stimuli experienced in the course of their arousal.

Second Subsistence Level: Tribalistic Existence, Traditionalistic Values ('B-O' or 'Purple')

According to Graves (1981) the second subsistence level is the B-O or animistic State. The theme for the second subsistence level is to sacrifice one's desires to the way of one's elders. The B-O state emerges when living the A-N life produces safety and security problems. One example of this is when the A-N life exhausts the natural food or water supply. This leads to the safety and security problems (B) activating the (O) neuropsychological system. This neuropsychological system is the system especially attuned to the sensing, processing, and acting upon conditions which threaten satisfaction of the non-imperative, aperiodic, physiological needs, such as needs to avoid pain, danger, cold, heat, etc. (Graves, 1981).

This second level of existence has an autistic state of thinking, which reflects humanity's needs for stability, and for the continuation of a strongly defended way of life (even if this way of life is not understood). In this state of existence, a person has just struggled forth from striving to exist, and has his or her first established way of life. This way of life is essentially without awareness, thought or purpose, because it is based on his or her Pavlovian principles learnt in the first state of existence. A person therefore believes his or her tribalistic way to be inherent to the nature of things, and because of this he or she holds to it tenaciously and strives desperately for its continuance (Graves, 1970).

Thinking at this level is animistic, thus in terms of life in all things animate and inanimate. In terms of transmutability it is from one form to another and in terms of the continuous existence of disembodied spirits capable of exercising benign or malign influences. This is

shown in the atomistic, and not the holistic, manner in which each bend in the river is named, but there is no name for the river itself as a whole. The thinking is magical, superstitious, and stereotypical; it controls the self, others, and things by incantations, totems, and taboos. The humans use these rituals to invoke continuance of what is, to ward off harm, to bring about favour or control the unexpected. People in the B-O state live a tribalistic way of life which is believed to be inherent in the nature of things, and they therefore resolutely hold to unchanging and unalterable beliefs and ways. The predominant learning method is by classical or Pavlovian conditioning, that is, learning by association in time or place without conscious awareness or intent, thus the fixated, tenaciously-held totem and taboo way of life (Graves, 1981).

In this situation the world has no separation between subject and object, and phenomena and things have no clear identity. One form of being can be transmuted into another, for there is correspondence between all things. A naturally based concept of time exists, and space is perceived in an atomistic fashion. Causality does not exist, since mankind perceives the forces at work to be inherent. A form of existence based upon myth and tradition arises, while being is a mystical phenomenon full of spirits, magic and superstition. The task of existence is simply to continue what it seems has enabled 'my tribe to be'.

The prime end-value of the second level is safety, and the means by which this is achieved is through tradition. Safety and tradition are valued, because here a person's elders and their ancestors, although they cannot explain why, seem to have learned which factors foster a person's existence, and which factors threaten his or her wellbeing. A person's thema for existence at this level is "one shall live according to the ways of one's elders", and his or her values are consonant with this existential schema. It is important to remember that schematic forms and values for existence at the second level are highly varied due to different conditionings from tribe to tribe, or group to group. Each traditional set of values is tribally centred, concrete and rigid, and tribal members are locked into them and may not violate them. At this level a value attitude may contain several meanings because of the conditioning principles of generalisation and differentialisation. Circumstances force the individual into a magical, superstitious and ritualistic way of life, wherein he or she values positively that which will bring his or her spirit favour. He or she shuns that which tradition says will raise his or her spirits' ire. Although these values may seem mysterious, peculiar, odd and

unexplainable to those who are at higher levels of existence, they give order to humanity's B-O state of existence.

In this level of existence some people achieve relative control over their spirit world through their inexplicable, elder-administered, tradition-based way of life. This way of life continues relatively unchanged until disturbed from within or without. When the established tribal way of life assures the continuance of the tribe with minimal energy expenditure, it creates the first of the general conditions necessary for new and different steady states of being. According to Graves (1970, p. 137), "It produces excess energy in the system which puts the system in a state of readiness for change". But unless another factor such as dissonance or challenge comes into the field, the change does not move in the direction of some other state of being. Instead it moves towards maximum entropy and its demise because it becomes overloaded with its accretion of more and more tradition, and more and more ritual. If, when the state of readiness is achieved, dissonance enters the system, then this steady state of being is precipitated towards a different kind of change. The dissonance usually arises in youth or in certain minds not troubled by the memories of the past, and who are capable of newer and more lasting insights into the nature of man's being. This change can also occur when someone disturbs the tribe's way of life. The B-O subsistence level first appeared around 4000 years ago, when cataclysmic climate conditions drastically changed the source of food, water, and shelter for humans. According to Graves (1981, p. 4) this is probably the way the majority of humans still think today.

This dissonance does not immediately produce a movement to a higher state of being: rather it produces a regressive search through older ways before new insights develop. A crisis state in any established way of existence is always a precursor of a new crises state; provided that three other conditions come to exist. The first of these conditions is insight: capable minds in any system must be able to produce new insights or be able to perceive the significance of new insights brought to the system's attention. Secondly, there must be the removal of barriers to the implementation of the insight. This is not an easily attainable because it causes a period of confrontation. Thirdly, enabling factors are needed to make it possible for the new steady state to be born. When the above takes place in the B-O level, and readiness for change co-occurs, it triggers a person's insight into his or her existence as an individual: a being separate and distinct from other beings, as well as from his or her tribal compatriots. His or her struggle is now intentional, because the operant or instrumental conditioning

systems are opening. People perceive that others, other men and women, other animals and even the spirits in their physical world fight back. Again his or her need for survival comes to the fore, as in the previous level of existence. With this change in consciousness, a person becomes aware of a threatening physical universe. He or she is now aligned against other predatory animals, as well as other predatory men or women, who fight back for their established way of existence, or even against him or her for the new way of existence he or she is striving to develop. Mankind is not one-with-all as previously in the tribe, rather he or she is now alone and struggling against the ‘draconic’ forces of the universe. Here people set out in heroic fashion to build a way of being which will foster their individual survival (Graves, 1970).

Beck and Cowan describe Purple or LC2 as *Kin Spirits* or *The Clannish v-Meme*. This Life Condition supports Graves’s views and is summarised as:

“Obey desires to the mystical spirit beings
Show allegiance to elders, custom or clan
Preserve sacred places, objects, and rituals
Bond together to endure and find safety
Live in an enchanted magical village
Seek harmony with nature’s power” (Beck & Cowan, 1996, p. 202)

According to Beck and Cowan the core of Purple, or Life Condition, 2 is:

“We seek safety and security for our kind through trust in blood relationships, extended family bonds, and magical powers which reach into the spirit world. We honor our ancestors’ ways as sacred for they are ever with us. Our path is full of seasonal rituals, rites of passage, traditional music and dance. We seek to live in harmony with nature and her way through our ceremonies” (1996, p. 203).

According to Beck and Cowan the Purple v-Meme is awakened when successful Beige living permits curiosity about the large world ‘out there’, and the awareness of all the threats to safety and security it holds. Purple is the mother of Communal/Collective v-Memes, and the first to deal with forces outside the individual. This makes way for the family and then fosters tribes and clans to regulate families. When Purple intelligence ask why things happen, it finds answers in useable natural forces and actions of powerful spirit beings. While Beige does not comprehend causes, this capacity is activated in Purple.

Possible historical contexts that allowed Purple to develop are:

Loose bands of gatherers began to overuse local resources, found the need to move to greener pastures, and became more organised as they travelled; or

Migrating groups would welcome ‘others’, creating the need for interpersonal rules and social structure to maintain harmony.

In this state, no organised management for work purposes existed, and management of people is only possible through the myths, traditions, and taboos of the tribe. Extreme force is necessary to get a person to operate contrary to the traditional ways and even then it most often fails. The tribal way then continues forever, except as force now and then breaks and replaces old ways (Graves, 1981).

Third Subsistence Level: Egocentric Existence, Exploitive Values (‘C-P’ or ‘Red’)

The third subsistence level of existence is that of the C-P or egocentric Existential state. The main theme for this level of existence is to express the self, but to hell with others lest one suffer the torment of unbearable shame (Graves, 1981).

The thinking in this level of existence is raw, impulsive, amoral and uninhibited in character. There is no feeling of guilt, but there is a strong element of shame. There is a driving concept of heroism in this system. If the dragon is there, one must join battle with it – even if one dies in the struggle for less would make one less than a person. People in this level show a stubborn resistance to power exercised by others, but obedience when overpowered, thus thinking is in terms of “haves” and “have-nots”. They revel in hedonistic pleasure and are a cauldron of negative emotions such as fear, rage, disgust, and grief. People in this level have a two-fold aim in life, namely to win or, at least, to live forever in the mouths of men. Therefore people in the C-P level believe that humans exist in three classes: (a) the strong, far-seeing, anointed ones, (b) the desirous motivated but not far-seeing ones, and (c) the inherently weak and lazy masses who need and prefer directions (Graves, 1981).

This level of existence is characterised by raw power, based on the prerogatives of the “haves” and the “have-nots”, where the “haves” base life on the right way to behave as their might indicates. Ultimately a system develops in which each acts out in detail, in the interest of his or her own survival how life is to be lived, but only a small number ever achieve any

modicum of power, and the rest are left to submit. Both the authoritarian and the submissive develop standards which they feel will insure them against threat, but these are very raw standards. Here the submissive chooses to get away with what he can within that which is possible for him. The authoritarian chooses to do as he pleases. In this they spawn the rights of assertive individualism. These rights become, in time, the absolute rights of kings, the unassailable prerogatives of management, the inalienable rights of those who have achieved, through their own intentionality (this will be discussed in the following chapter) and positions of power (Graves, 1970). This level of existence emerges when the achievement of relative safety and security in a tribalistic way of life produces the “C” problems of existence, the problems of boredom in a being as intelligent as the human. This in turn activates the risk-taking, chronological time and space-perceiving equipment of the human. This activation produces an organism aware of self as a possibly powerful being separate and distinct from others. This being thinks in a self-centred fashion, in terms of controlling or being controlled, in terms of struggling to gain one’s own satisfaction – to hell with others (Graves, 1981). This system assumes its form, because of the normal distribution of risk-taking potential and the normal distribution of operant, intentional learning capacity, which is the dominant learning mode of the “P” neurological system. Through this exercise of strong risk-taking tendencies and superior capacity to learn by operant, instrumental or intentional learning, some people are exceedingly successful, some moderately so, and many hardly at all.

The impact of the first two levels of existence on mankind is that it awakens in them the recognition that they are a separate and distinct beings. As a result a person’s quest is no longer for tensional relief or the continuance of the tribe’s established way of life. Now he or she is aware of him- or herself as an individual being, as well as the need to foster his or her individual survival. Therefore in his or her existence there comes to centre stage his or her need for survival, and this is a need which cannot dominate man until a consciousness of self emerges, as it does at this level. The emergence of self-awareness, as well as its bedfellow, the need for survival is the emergence of the intentional, operant, instrumental learning system. A person now starts to adjust the environment to his or her needs, and seeks a primordial form of existence, which he or she can control for his/her personal survival, and not just one of automatic reactivity. People begin intentionally to manipulate their world, rather than to accept it passively, and from this manipulation develops their third level values.

Driven by the need to maintain his or her own existence, an individual manipulates his or her world, and egocentrically interprets the reward or punishment feedback as fostering or not fostering his or her own survival in this world, which is his or her major value. Their perceptions of the world are that many may try, but few succeed, and therefore they come to believe the heroic deed is the means to their survival. Heroism becomes his/her valued means and the epic hero his or her most revered figure. To this victor or hero belongs the spoils and the right to exercise greed, avarice, envy, and gluttony, pride for he or she has shown through his or her deeds that the gods or the fates see him or her as worthy or survival. From this, as mentioned above, develops a world of “have” and “have-nots”. The power ethic reveres those who can do what they want and who show no fear of the world’s wrath and assurance of its favour. Right is demonstrated in violent action. In the power ethic the more daring and horrendous the act of the person, the more it is revered. It does not matter whether others have plans for the replacement of the system that he or she attacks. The heroic thing is to replace the system and if there is nothing to attack, if he or she is truly a hero, he or she will create a dragon to be destroyed. Even if he or she is to die in the attack, he/she is assured that he/she will live on forever in the words of men. These conditions for existence, which spawns power ethics, produce a fearful and insecure world for all. This might not be an attractive value system from other points of reference, but for all the negative aspects this is a giant step forward for humanity. Some people in their pursuit of power tame the mighty river, provide the leisure for beginning intellectual efforts, and build cities (Graves, 1970).

The organisational context is especially where the anointed use the masses to accomplish the anointed one’s ends through the direction of the desirous spawned at this level. This is an exploitative form of management, which presumes that those of demonstrated superiority have the right, because they were “chosen” to organise and carry-out, through delegated power from the desirous, the efforts of the lesser ones toward whatever the anointed choose. This kind of management believes that the world, its entire people and all its things, are there to serve the anointed one’s ends. Only superior power can challenge the organisation’s goals and means in combat. The big boss decides what is to be done, when it is to be done, where to do it, and provides the means to accomplish it. The big boss selects from the desirous the Work Bosses. The Work Bosses decide how it is to be done, who is to do it and how to get them to do it (Graves, 1981).

Although level of existence is the world of the aggressive expression of man's lusts – openly and unabashedly by the “haves”, and more covertly and deviously by the “have nots”, it creates a new existential problem for man. When this system solidifies into a new stable feudal way of life, it creates a new existential problem for both the “haves” and the “have nots”. For death still faces the “haves” and the “have nots” wonder why it is that they must live this miserable existence. Ultimately, the third-level person sees that in spite of his or her manipulation, life seems not to be within their control. Egocentric values break down from the weight of the existential problem they created. The “haves” ask: “What is it all about? Why was I born? Why can't I go on living?” While the miserable “have nots,” ask: “Why can't I find some success in life?” Eventually they conclude that life's problems are a sign indicating that if one finds the “right” form of existence the result will be everlasting pleasure. This sends a person on his or her quest to find that ordered form of existence that will ensure an everlasting state of satisfaction. Thus as C-P values fail to meet the test of time, both the “haves” as well as the “have nots” must explain why their new problems come to be. Out of this develops humanity's fourth level of existence (Graves, 1970).

Beck and Cowan call the Red level of existence the Powergods or the Egocentric v-Meme. This life condition is supportive of Graves' view and is summarised in concepts like:

“In a world of haves and have-nots, it's good to be a have

Avoid shame, defend reputation, and be respected

Gratify impulses and senses immediately

Fight remorselessly and without guilt to break constraints

Don't worry about consequences that may not come” (Beck & Cowan, 1996, p. 214).

At the core of Red or Life Conditions 3 is:

“Life is a jungle. It's survival of the fittest. I am tough and expect those around me to be tough or else... I take charge of people and can win over nature, bending her to my will. Respect and reputation matter more than life itself, so do what it takes to avoid being shamed or put down. You don't take anything or anybody, not if you're worth anything. You always get them back. Whatever you need to do, you do it without guilt. Nothing and nobody can stand in your way. Right now is all there is, so I'll do what makes me feel good. You can't worry about what hasn't happened yet. I'm all I've got, and I'll make it or die trying” (Beck & Cowan, 1996, p. 215).

Humanity moves to the lasting security level of need and learns by avoidant learning. As he or she moved to the fourth level of existence, they develop a way of life based on the culminated conviction that there must be a reason for it all. A reason why the “haves” shall have so much in life and the “have nots” lead their lives in miserable existence. This conviction leads to the belief that it is all part of a directed design. This design originates from the forces guiding man and his or her destiny. Therefore, a saintly way of life comes into existence, based on one of the world’s great philosophies or great religions. Here mankind tarries long enough to create what he or she believes is a way for everlasting peace or alternatively, everlasting life. A person hence seeks his or her salvation in a way which seems to him or her will remove the pain of the “haves” and the “have nots”. Mankind believes that it is meant that some shall have in life and yet face death, that some shall have less and that many shall not have. There is meaning in humanity’s living, in why roles are assigned, why some people shall suffer, and why all people must die. Fourth level humanity believes that life is a test of whether one is worthy of salvation, be this salvation occidental or oriental (Graves, 1970).

According to Graves (1981, p. 6) this system is minimally open to verbal assessment, it first appeared about 10 000 years ago, and it is also markedly present today in many emerging nations.

Fourth Subsistence level: Saintly Existence, Sacrificial Values (‘D-Q’ or ‘Blue’)

The fourth subsistence level is the “D-Q” or Absolutistic Existential state. The main theme for this level is the sacrifice of the self now, to receive reward later. This state evolves when successful C-P living, as described in the previous section, improves the lot of some (the “haves”), but leave the many with a miserable existence. It creates the problem that the “haves” must relinquish their successful, self-centred ,existence in death, and the “have-nots” must also explain why life has been such a miserable existence in the face of death. Each must face these inexplicable problems and find an answer, or a reason for being which coalesces the two. The capacity to philosophise, namely the “Q” system of the brain is activated and the D-Q state, or absolutistic existential state, is born. According to Graves (1981, p. 5) “ ‘What is this living all about, why was I born, why can’t I go on living’, asks the successful. ‘Why was I born to live this miserable existence?’ asks the have-not. The answer is it is God or nature’s designing. It has all been planned this way, and the reason is to test if one is worthy of everlasting existence”.

Mankind develops a way of life based on “Thou shalt suffer the pangs of one’s existence in this life to prove thyself worthy of later life”. This saintly form of existence comes from experiencing that living in this world is not made for ultimate pleasure. This perception of ultimate pleasure is based upon the previous endless struggle with unbridled lusts and a threatening universe. Here people perceive that certain rules are prescribed for each class of person, and that these rules describe the proper way for each class to behave. These rules are the price a person must pay for his or her more lasting life, for the peace which they seek, which is the price of no ultimate pleasure while living.

The fourth thema for existence is thus “one shall sacrifice earthly desires now in order to come to everlasting peace later”. This thema for existence gives rise to its associated value system, namely the sacrificial system. At this level, a person focused his or her earthly existence not on the eventual salvation, but on the means to that end, which means he or she must sacrifice his or her desires in the here-and-now. According to Graves (1970, p. 147) there is a similarity between the fourth level of existence and the B-O system. As in the B-O system, people value the means towards a tensionless state, but here in the D-Q system, the means are not a continuance of tribal ways administered by one’s elders. Instead, the means are those prescribed by some all-powerful, other-worldly authority. At the fourth level of existence, mankind does not try to appease the spirits to remove the threat to their immediate existence; they are rather on a quest for everlasting peace. Again, humanity reveres the established, the lasting, the unchanging, just as they did in the B-O state. The difference is that this time it is not the lasting ways of their tribe, but rather the all-encompassing ways for all humanity. Here the search peaks in the absolutistic, sacrificial values which, if followed will assure him or her that he or she will achieve the most valued end . This end is that of salvation. This end is the ultimate reward for living according to the values which “the power” has laid down as the basis of a person’s earthly behaviour. The most representative schema of this thematic form of valuing is to value Nirvana or some other tensionless state like heaven. The form of existence must therefore coalesce with whatever its particular group’s heavenly end might be. They therefore require giving up bodily and selfish desire in the here-and-now. Typical of this schema would be denial, deference, piety, modesty, self-sacrifice, harsh self-discipline and no self-indulgence.

At this level a person accepts his or her position and role in life. Inequality is a fact of life. A person believes his or her task of living is to strive for perfection in his assigned role, absolute perfection, regardless of how high or low his assigned station. The individual believes that salvation will come ultimately, regardless of his or her original position, to him or her who lives best to the rules prescribed to them. The prime value of fourth level individual is self-sacrifice. He or she, who sacrifices best their wants in the way that authority prescribed, is most revered. Fourth level individuals value the suppression and repression of his or her inner life and a rigid ordering of the outer world. He or she values their absolutistic moral laws and the words “ought” and “should”. Life is considered a serious business and only institutionalized pleasure is permitted. Rules are black and white and only “the” authority has the proper word. This system has a lot in common with the B-O system, but now it is the person’s ultimate authority that sets the rules for life instead of their elders, as is the case with the B-O system (Graves, 1970).

But after security is achieved through these prescribed, absolutistic rules, the time does come when some people question this price. When this question arises in the minds of people, the saintly way of life is doomed for decay and readied for discard since some people are bound to ask why they cannot have some pleasure in his life. When man asks this question he or she struggles on through another period of transition to another level. When individuals cast aside the inhuman aspect of his or her saintly existence, they are again charged with excess energy, because their security needs has been met and he or she sets out to build a life for pleasure here and now. Fourth level individuals see the ultimate destruction of all that is good in people, as fifth level wants begin to impel them to seek a new form of existence and a new value system. But people cannot move on until they perceive their next set of problems. He or she must perceive that he or she cannot have enjoyment in this life as long as they are the servant of the universe, rather than its master, so long as he or she does not express their independence from predetermined fate. Once again, people attempts to adjust the environment to the self, and in this beginning another climb, this time to the E-R level.

Thinking at this level is absolutistic; there is one right way, and only one right way, to think about anything. Thinking is in a categorical black or white fashion, for me or against me, good or evil. What the higher power prescribes applies, and no questioning of authority is permitted. It is whatever the higher power says that it is and we must obey, because one is tested in many ways to see if he or she is worthy. Therefore, the desires of the self are

sacrificed now, in order to get a lasting higher reward, and that is the basic theme of this world-view. Thinking is in terms of others being taken into account, and as one person having needs and feelings different from others, but they are judged in terms of having the right or the wrong feelings. A person at this level therefore assumes a right or wrong position in respect to everything, and sees weakness in any person who changes position and guilt as a control part of existence. Such a person thinks life is hierarchical, and assigns roles within which individuals are required to stay.

Beck and Cowan describe the Blue level of existence as Truthforce and The Purposeful v-Meme. This v-Meme also supports Graves's description of Blue and is summarised as:

“Find meaning and purpose in living

Sacrifice self to the Way for deferred reward

Bring order and stability to all things

Control impulsivity and respond to guilt

Enforce principles of righteous living

Devine plan assigns people to their places” (Beck & Cowan, 1996, p. 229).

According to Beck and Cowan at the core of Blue or Life Conditions 4 is:

“A single guiding force controls the world and determines our destiny. Its abiding Truth provides structure and order for all aspects of living here on Earth and rules the heavens, as well. My life has meaning because the fires of redemption burn in my heart. I follow the appointed pathway, which ties me with something much greater than myself [a cause, belief, tradition, organization, or movement]. I stand for what is right, proper and good, always subjecting myself to the directives of proper authority. I willingly sacrifice my desires in the present in the sure knowledge that I look forward to something wonderful in the future” (1996, p. 229).

Fourth level being spawns paternalistic or benevolently autocratic management of people. Here management is based on the assumption that people are born into classes which are unequal in rank. Those chosen to be born with more have the vested responsibility to supply for the needs of others and to regulate others through fatherly concern. In this system a higher authority has laid down a class-ordered life each is to live like father, like son as prescribed in the design for living or running the organisation. All rewards, all punishments, all duties, all

methods of performing duties are religiously prescribed and adhered to. This level is quite open to verbal assessment. D-Q levels first emerged 6000 to 4000 years ago (Graves, 1981).

Fifth Subsistence Level: Materialistic Existence, Materialistic Values ('E-R' or 'Orange')

The fifth subsistence level is known as the E-R or Multiplistic Existential State. The main theme is to express the self for what the self desires, but in a fashion calculated not to bring down the wrath of others (Graves, 1981).

At this level, humanity strives to conquer the world by learning of its secrets rather than through raw, naked force as they did at the third or C-P level of existence. Here humanity develops and utilizes the objectivistic, positivistic scientific method so as to provide the material ends for a satisfactory human existence in the here and now. But once assured of his or her material satisfaction he or she finds a new void in their being. People finds themselves master of the objective physical world but a prime neophyte in the subjectivistic, humanistic world. He or she has achieved the satisfaction of a good life through their relative mastery of the physical universe (Graves, 1970).

The E-R level emerges when the "D" problems of creating order and security through the design of higher authority does not solve the problems of everlasting peace and creates the problem that God's word alone is not enough to achieve lasting order and security. This creates the "E" problems, or the problems to know more than God's word to handle the pestilence and nature's vagaries. Expressing of self is seen as necessary to carry out what God designed, but did not control. This need for the expression of self and doubt about the prescriptions of authority activates the "R" neurological system, namely the system for dispassionate, hypothetico-deductive and mechanistic, but not moralistic, prescriptive thinking. This results in multiplistic, not absolutistic, forms of thinking, that is, there are many ways to think about something, but only one best way.

The thema for existence is "express self in a way that rationality say is good for me now, but carefully, calculated so as not to bring down the wrath of others upon me". The end value is materialism and the means to an end is rational, objective, positivism: that is scientism. Materialistic values derive naturally from the thema of the fifth level of existence. These values are of accomplishing and getting, having and possessing. An important means value is one of control over the physical universe so as to provide for man's material wants. Here

humanity values equality of opportunity and mechanistic, measuring, quantitative approach to problems, including the problems relating to humanity. He or she values gamesmanship, and competition, the entrepreneurial attitude, efficiency, work simplification, the calculated risk, scientific scheming and manipulation. But these fifth level self-centred values are not “to-hell-with-the-other-man”, egocentric values as described in the third level system. Here people avoid inviting rage against themselves, and they see to it that the loser gets more than the scraps, but never as much as the winner does.

Although humanity has solved its problems concerning its materialistic existence, it has created a new existential problem for humanity. In levels A-N through D-Q, they have learned to live with want, and in E-R he or she learned how to overcome it, but they have learned this for themselves and themselves alone. They have not learned how to live with their abundance, or how to live when there are other people who still must live with want. People’s E-R existential problems are resolved through the over-exercise of their needs for independence. The need to belong and to affiliate, rather than to “go-it-alone”, becomes central. This affiliative need, which is humanity’s third form of belonging need, now organizes humanity’s existence (Graves, 1970).

The thinking in this level is that it is right to receive and aspire beyond what one’s assigned class permits. It seeks to analyse and comprehend, but not to explain why. It is rather a matter of learning how so as to change what is. Absolutism is gone. Nothing is for sure until proven so. There are as many possible value systems as there are people evolving. Careful testing, rather than arrogant affirmations or logical reasoning teaches the right way. The authority of tried and true experience replaces professed or divisive authority.

This system spawns bureaucratic management: this is management that is based on the assumption that the world and its organisms are machines. Objectively derived knowledge provides for the control of organisations. Tested experience and the objective knowledge will make for the properly designed machine, and keeping it well-oiled will make for productivity and gain. Management is characterised by simplification, specialisation of function, objective qualification for position, interchangeability of parts, and objective evaluation of performance. This system first appeared 1300 to 1400 A. D. (Graves, 1981).

Beck and Cowan describes the Orange Level of Existence as the “StriveDrive” or the Strategic v-Meme. The view that they expressed is similar to the stance adopted in Graves’s theory, namely that Orange:

“Strive for autonomy and independence

Seek out the “good life’ and material abundance

Progress through searching out the best solutions

Enhance living for many through science and technology

Play to win and enjoy competition

Learn through tried and true experience” (Beck & Cowan, 1999, p. 244).

At the core of orange is:

“I want to achieve and win, and get somewhere in my life. The world is full of opportunities for those who’ll seize the day and take some calculated risks. Nothing is certain, but if you’re good you play the odds and find the best choices among many. You’ve got to believe in yourself first, and then everything else falls into place. You can’t get bogged down in structure or rules if they hold back progress. Instead, by practical applications of tried-and-true experience, you can make things better and better for yourself. I’m confident in my own abilities and intend to make a difference in this world. Gather the data, build a strategic plan, and then go for excellence” (Beck & Cowan, 1996, p. 244).

The mastery of the universe that has been achieved in the E-R level of existence is done at a price. The price they have paid is that they are not liked by other people for their callous use of knowledge for themselves. They have become envied and respected, but liked they are not. They have achieved their personal status and their material existence at the expense of being rejected. The solution of humanity’s material problems, along with this perception of themselves as being alone, initiates humanity’s move to the sixth form of existence.

Sixth Subsistence Level: Sociocentric Existence, Sociocratic Values (‘F-S’ or ‘Green’)

The sixth subsistence level is that of the F-S or Relativistic Existential State. The main theme for this level is that of sacrifice now for all to get now. The E-R way of life solves the problems of living for many more than any preceding ways of life, but it creates the “F” problems of existence, namely the problems of antipathy of others. Felt by those who benefit from E-R ways, but who also sensed a widening gulf between the successful ones and those who have not shared the fruits of multiplistic living. The successful want to be liked and

those who have been passed over want in. These problems activate the “S” neurological system, namely the system for truly experiencing the inner, subjective feelings of humankind.

The mode of thinking in this system is in terms of the rights of others’ individualities, rather than just in terms of one’s own individuality. Thinking is in terms of goals, which relate to all of one’s groups, and not just one or some of the group. They absorb themselves into the group, and in essence become the group. They talk earnestly about community, intimacy, shared experiences, but behaviourally they display an inability to commit themselves to others beyond members of their own group (Graves, 1981).

At this level humanity becomes a sociocentric being. Thus individuals become a being concerned with the relation of his or her self to other selves. They become concerned with belonging, with being accepted, with being rejected, with knowing the inner side of the self and other selves so human harmony can come to be, and when he or she achieves this, they become concerned with more than self and other selves. Individuals become concerned with self in relation to life and the whole, the total universe.

As in the B-O and D-Q levels of existence, humanity values authority, but not that of his or her elders or of an all powerful authority, but the authority of those contemporaries that he or she values. Graves call these values sociocratic, because the peer group determines the means by which this end value, namely the community with valued others, is to be obtained (1970, p. 150). The core of this system is based on the very solid process of being with, in-with and within, the feelings of their valued others. Here humanity values interpersonal penetration, communication, committeeism, majority rule, the tender, the subjective, manipulative persuasion, softness over cold rationality, sensitivity in preference to objectivity, taste over wealth, respectability over power, and personality more than things. At the sixth level it is the feelings of people, rather the hidden secrets of the physical universe, which draw their attention. Getting along with is valued more than getting ahead.

In the sixth level of existence two other aspects of valuing stand out. Here humanity values commonality over differential classification. To classify people into types of groups is to threaten the sociocentrics’ sense of community. The other aspect is his or her return to religiousness which again he or she value as they did in the previous adjustive systems. Here

they do not value religion per se, rather it is the spiritual attitude, the tender touch that he or she reveres.

When humanity centralise their values at the F-S level, many feel that humanity has caused them to lose its self: that they have given it up for social approval. However, the frame of reference advanced here indicates that this conclusion is in error. It suggests that humanity has simply subordinated its self-interest for the time being, and that self-interest will return again but in a newer and higher form, namely the G-T form of existence (Graves, 1970).

This level spawns participative or consensus management. Management here is based on the assumption that the human is a group animal seeking above all else to be accepted in a community of humans important to him or her. They believe the humans will work best when they feel secure and a part of what is happening. This system believes in achieving consensus by compromising, because a person is seen as a totality of immediate family, community, company and nation. Management believes in providing each a voice in running the organisation, because this system believes that nothing gets done until all the people involved agree. Thus management brings all interested people together before a decision is made. While this is done, and to others it may appear tedious, and to others it may seem that an almost interminable the process of discussion takes place before a compromise is produced by consensus. Through this procedure all members align themselves behind the consensus goal. The individual is seen to benefit only through the evaluation of the group as a whole. Thus, this management does not operate for the quick pay-off, but for that which will provide the better competitive position in the long run. This is because a stable life for all is the prime value with quality far exceeding quantity as a value. Quality control is a prime means towards the attainment of organisational goals, which implies that short-term set-backs are accepted in order to obtain long-term qualitative goals. There is an easy working relationship between labour and management, because both believe one's importance is determined by the good reputation of the organisation. Management and labour trust one another to make the right decisions, the decisions that will improve their group's competitive position.

This level promotes self-discipline over self-expression; adequate means to do the work and to live over frills, ceremonies, social welfare and social interaction; the future over the present or the past; own group over outsiders; in-group cooperation over competition; and

group over individual needs. This level of existence first appeared about 80 to 90 years ago (Graves, 1981).

Beck and Cowan agree with Graves and describe the Green level of Existence as the “Humanbond” and the “Realistic” v-Meme. The Green station on the Spiral is described in the following terms:

“Explore the inner beings of self and others
Promote a sense of community and unity
Share society’s resources among all
Liberate humans from green and dogmatism
Reach decisions through consensus
Refresh spirituality and bring harmony” (1996, p. 260)

The core of Green or Life Condition 6 (LC6) is:

“Life is for experiencing each moment. We can all come to understand who we are and how wondrous it is to be human if we will only accept that everyone is equal and important. All must share in the joy of togetherness and fulfillment. Each spirit is connected to all others in our community; every soul travels together. We are interdependent beings in search of love and involvement. The community grows by synergizing life forces; artificial divisions take away from everyone. There is an abiding order for those who are open to it. Bad attitudes and negative beliefs dissolve once we look inside each person and uncover the richness within. Peace and love for all” (Beck & Cowan, 1996, p. 260).

As humanity moves from this level of being with others, their next level of existence is the cognitive level of existence, which allows them the freedom to know and to do and through this a chasm of unbelievable depth is being crossed. The bridge between the sixth and the seventh is difference between getting and giving, taking and contributing, destroying and constructing. Thus it is the difference between deficiency or deficit motivation and growth or abundance motivation. Or according to Graves (1970, p. 141) it is the bridge between similarity to animals and the dissimilarity to animals.

First Being Level: Cognitive Existence, Existential Values (‘A-N’ / ‘G-T’ or ‘Yellow’)

The main theme for this level is to express the self for what the self desires, but never at the expense of others and in a manner that all life, not just my life, will profit. This system is

triggered by the second set of human survival problems, namely the ‘A’ problems of existence. These problems are the ones that are produced from the threat of organismic health by the 3rd, 4th, 5th and 6th existential ways. These second-order survival problems trigger into operation the systemic thinking process in the brain and a marked activation of previously uncommitted cells in the brain. These cells of the Y system of the brain combine with the basic coping cells to form the first- of the second-order coping systems. Thus, N (from the first level of existence) plus the Y cells equals ‘N’, which greatly expands the conceptual thinking of humanity. This tremendous increase in conceptual space markedly changes the thinking of the human when operating at this level. Fear disappears, but not anxiety. Compulsiveness is gone as well. A person at this level will have ambition, but is not ambitious. He or she will have anxieties, worries, and concerns, but they are not bothersome to the person. No need is felt to overcome them, because they do not intrude. He or she thinks of how to deal with them so as to feel comfortable, but does not feel compelled to master them. Anger and even hostility is present, but it is intellectually used, rather than emotionally driven. Concern is felt, but solutions do not have to be. Care for others is displayed, but one does not feel compelled to care or be cared for. Things done well or on time are preferred, but things not done well on time do not mean the end of the world (Graves, 1981).

Once man grasps the meaning of passing from the level of “being with others” to the cognitive level of knowing and doing so that “all can be and can continue to be”, it is possible to see the enormous difference between mankind and other animals (Graves, 1970, p. 141). Through this process humanity steps over the line which separates those needs they have in common with other animals and those needs which are distinctly human. Humanity at the threshold of the seventh level is at the threshold of being human. Humanity is now for the first time in their existence truly becoming a human being, and no longer are they just another of nature’s species.

Previously humanity has learned and developed values which would assure physiological satisfaction, provide for the continuance of a way of life, assured them survival where others did not, assured them a future salvation, that which would bring them earthly satisfaction here and now, and enabled them to be accepted and like by others. At the seventh level, something happens which changes their behaviour markedly. After being hobbled by the more narrow animal-like needs: like the imperative need for sustenance, the fear of spirits and other predatory men, by the fear of trespass upon the ordained order, by the fear of his greediness

and the fear of social disapproval; suddenly human cognition is free. With the energies free for his or her cognition, individuals focus on themselves and their world. What they see is not pleasant. Illuminated in devastating detail is humanity's failure to be what they might be as well as the misuse of their world. Triggered by this revelation, humanity leaps out in search of a new way of life and a new set of values. They seek a foundation for self-respect that will have a firm base in existential reality. This takes place through the seventh value system, a value system that is truly rooted in knowledge and cosmic reality and not in the delusions brought on by animal-like needs. Proper behaviour in the seventh level of existence is "recognize, truly notice, what life is and you shall know how to behave". The proper way to behave is the way that comes from working within existent reality. If it is realistic that one should suffer, then suffer he or she should. If it is realistic to be happy, then it is good to be happy. Behaviour is thus proper and right if it is based upon today's best possible evidence and those who behave within such limits and fail or have to change should feel no shame. Therefore what was right yesterday might not be right tomorrow, or the same goes for behaviour that was wrong. Western humankind, in history is approaching their great divide, the landmark between subsistence-level systems and being-level systems. Across this psychological space, people may come to the end of their value trek, the trek which favoured the existence of the more action-prone person or animalistic person. If humanity, in mass, can span this space and truly establish their seventh form for existence then for the future of mankind, an amazing process will be uncovered.

The G-T state develops when humanity has resolved the basic human fears. With this, a marked change in their conception of existence arises. Humanity's attention turns their failures to focus upon the truly salient aspects of life. They now see that they have the problem of life hereafter, not life now, not life after life, but the restoration of the world so that life can continue to be. The most serious problem of existence to date is now the existential problem of their species. Their thema for existence is now: "express self so that all others, all beings, can continue to exist". Values at the seventh level are different from the previous values. At the seventh level values came not from selfish interests, but from the recognition of the magnificence of the existence, and from the desire to see that it shall continue to be so. To seventh level humanity, the values is existence and thus they focuses on the problems that the nature of existence per se creates. Their values are accepting values, incorporating the existence of all others and other views as well. Since humanity values life,

they will look at the world in the context of the many problems that life creates. Different ways in different species, and different values in different people.

Knowledge in A'-N' thinking exists in different settings and knowers think in different ways. Thus, thinking is in terms of legitimate interpretations and several sets of values are legitimate, depending on the thinker and his or her positions of and for existence. The world is seen kaleidoscopically with different views demanding different attention. A'-N' thinking is in terms of the systemic whole, and thought is about the different wholes in different ways. Thought strives to ascertain which way of thinking or which combination of ways fits the present set of conditions. Thinking is in terms of what is best for the survival of life, my life, their lives and all life, but not compulsively. What is best for me or thee does not have to be best for she or them (Graves, 1981). My way does not have to be yours, nor yours mine, yet I have very strong convictions about what is my way, but never such about yours. Thinking is thus in terms of the authority being centred in the person in terms of his or her capacity to act in this or that situation. It is not derived from age, status, blood, and so on. Rather, it is situational. It must be earned and it must be given over to the superior competence of another. Thinking at this level is done in terms of competence and not trappings. Thought is of being there to help and to help if helping is desired, but not helping to straighten out, to shape up, to gain power or gain control over.

A'-N' level people see life continuing hereafter, and not in terms of my life continuing in a hereafter. People at this level will accept and live with the fact of differences and that one is relating to people who are different. Therefore these people show readiness to live with differences.

The A'-N' level spawns facilitative management. This is management in which the managed and the managing change according to the fit between problems and competencies to deal with problems. In this system, management is based on the assumption that people have unequal competencies and capacities and unequal needs. This view of management assumes the person will produce if management organises so that the competencies are expressed to fulfil the needs. Individual needs are then integrated with organisational needs in its dictums. In this system, the means to the end, or organisational goals, are restructured to fit the individual characteristics of the organisational members, rather than to attempt to restructure the person to fit organisational needs. The manager's role is to rework the organisation so that

its goals are achieved using people, as they are not as some wish them to be or perceive what they should be (Graves, 1981).

According to Graves the reason why the GT level of existence is much different from the other levels of existence, and why people in GT behave so much better quantitatively and qualitatively, is this:

“They are simply not so afraid....

they are not afraid of not finding food – (A-N)

they are not afraid that they’re not going to have shelter – (B-O)

they are not afraid of predatory man – (C-P)

they are not afraid of God – (D-Q)

they are not afraid of not having status or not making it on their own in this world – (E-R)

they are not afraid of social rejection –(F-S).” (Seminar on levels of human existence, 1971, p. 47)

It is this fear that is the expression of a need or, as Sartre said, it is something that they lack or, according to Heidegger, something missing that they want. This will be explained in detail in the next chapter.

Beck and Cowan confirm the description of Graves’s explanation of the Yellow level of existence, but they differ as to the terms used to describe the Yellow v-Meme’s place in the Spiral. According to Graves the First Being Level includes the Yellow Level of Existence. Beck and Cowan place the Yellow v-Meme as the Second Tier of Human development. Graves also saw the second phase of development to start with the Yellow Level, but he called it the Second Being Level. This points to a difference between the original work of Graves, and the explication of the theory by Beck and Cowan.

According to Beck and Cowan, the First Tier of human development (the ‘action man’ phase of the Beige through Green v-Memes) is the culmination of our primate nature. The brightening of every new v-Meme is a major step in human development, but the Green to Yellow transition is as Graves called it ‘a momentous leap’, which takes us over from the First Tier’s Subsistence Levels to the Second Tier Being Levels. The Green problems in Life Conditions 6 (LC6) include all those of the previous worlds, namely LC1-5, and often

resonate with them. With Life Condition 7, v-Memes almost start over. LC7 introduces complexity beyond even the best First Tier thinking.

Beck and Cowan call the Yellow Level of Existence the “FlexFlow” or The Systemic v-Meme. This Level of Existence is described as:

“Accept the inevitability of nature’s flows and forms

Focus on functionality, competence, flexibility, and spontaneity

Find natural mix of conflicting ‘truths’ and ‘uncertainties’

Discover personal freedom without harm to others or excesses of self-interest

Experience fullness of living on an Earth of such diversity in multiple dimensions

Demand integrative and open systems” (1996, p. 275).

At the core of Yellow or Life Conditions 7 is:

“Viability must be restored to a disordered world endangered by the cumulative effects of the first six systems on the earth’s environment and populations. The purpose of living is to be dependent within reason; knowledgeable so much as possible; and caring, so much as realistic. Yet I am my own person, accountable to myself, an island in an archipelago of other people. Continuing to develop along a natural pathway is more highly valued than striving to have or do. I am concerned with the world’s conditions because of the impact they have on me as part of this living system” (Beck & Cowan, 1996, p. 275).

For those people who come to a relative satisfaction of their need to esteem life, a new existential state is beginning to develop. It emerges when cognitive humanity truly realizes that there is much they will never know about existence. This insight brings humanity to the end of their first ladder of values, because now they learn, they must go back to the beginning and travel again, in a higher form, the road by whence they had come (Graves, 1970).

Second Being Level: Experientialistic Existence, Experientialistic Values (‘H-U’ or ‘Turquoise’)

Once past the seventh level of existence, humanity is driven to the experientialistic level of existence as well as to even higher levels of existence by the winds of knowledge and the surging waves of confidence. The knowledge and competence acquired at the seventh level of existence will bring humanity to a level of understanding, or the eight or H-U level. If humanity moves on it will be towards the delight of tasting more of his emergent self. If ever

humanity leaps to this great beyond there will be no bowing or suffering, no vassalage or peonage. There will be no shame in behaviour for humanity will know that it is human to behave. There will be no pointing of the finger at other people, no segregation or depredation in his or her behaviour. Humanity will be driving forth on the subsequent crests of their humanness rather than vacillating and swirling in the turbulence of partially emerged humanity.

What a person cannot stand is not to solve his or her problems. So, in the solution of the problems he or she now has, he or she creates a new set of problems to be solved. As he or she solves the problems A – he creates problems B – as he solves problems B, he or she creates problems C. Now, what is the major problem that the H-U person has according to Graves's data? Humanity's major problem is: how do you live if you have no problems, and, according to Graves that has to be a problem (*Seminar on levels of human existence*, 1971, p. 72).

In the *Seminar on Levels of Human Existence* (1971, p. 48), Graves discussed the H-U level as well as H-U problems as: "...because I am saying that when the H-U problems come to be...there will be something unique about them that we've never run into before".

Whereas Graves did not explain this second Level of Being in as much detail, Beck and Cowan describe it in more detail. These authors describe this v-Meme as a Global View and The Holistic v-Meme. Concepts that describe this v-Meme are:

“Blending and harmonising a strong collective of individuals

Focus on the good of all living entities as integrated systems

Expanded use of human brain / mind tools and competencies

Self is part of larger, conscious, spiritual whole that also serves self

Global (and whole-Spiral) networking seen as routine

Acts for minimalist living so less actually is more” (Beck & Cowan, p. 287).

Due to the nature of Turquoise or H-U problems, it is redundant to speculate on how these problems will look or come to influence the development of the Spiral. This is not to say that the existence of H-U levels on the Spiral is denied, but for all practical purposes it is not possible to determine the exact nature and scope of the existential problems, because we have

nothing with which it can be compared. This is also the reason that the Lens assessment instrument only deals with the spiral up to Yellow or G-T levels of existence.

Conclusion

Spiral dynamics describe the development of humankind as a cycle between two main opposing spheres or dimensions. The first of these opposing dimensions is the external-internal sphere. This describes a process where the internal and external states of humanity interact to form what the individual sees as his or her world according to his or her existential problems. The second sphere is the self sacrificial-self expressive one. According to Beck and Cowan this process takes place within the v-Meme, or psychological DNA of the human race. The concept of Life Conditions does not clarify the theory in terms of the existential needs of the person on the spiral as discussed by Graves, although an argument could be that this is implied by the concept of life conditions. The next chapter will focus in detail on explaining the concept of existential needs by looking at the theory of Existentialism; by using Existentialism to explain Graves's existential needs this thesis will go back to a previous understanding of the spiral.

CHAPTER 2

EXISTENTIALISM AND PHENOMENOLOGY

Existentialism and Phenomenology are vital in understanding Spiral dynamics; it explains some of the major differences between Graves on the one hand, and Beck and Cowan on the other. It also goes back to Graves's original explanation of the theory of Spiral dynamics. The original account of Graves's theory introduced the concept of 'existential needs', but the term was later changed to 'life conditions' by Beck and Cowan. The link between existential needs, according to Graves, and Existentialist thought is important in explaining the gaps in the theory of Spiral dynamics.

It is not simple to explain all the links between these two theories in detail and to discuss Existential phenomenology in a single chapter. Therefore, the focus in this chapter will be on discussing Existentialism while extrapolating the major links between the two theories. The contribution that Existentialism makes to the theory of Spiral dynamics will be explained by discussing the major links between the two theories.

Phenomenology is often characterised as a philosophical method in which the goal is to establish a 'science' of philosophy and to demonstrate the objective validity of the foundation principles of mathematics and natural science. This field of philosophy was named by the German philosopher, Edmund Husserl. In contrast to this, the Existentialists rejected academic and professional philosophy, as well as discounting the idea that philosophy could ever become a science, and hence they illustrated their ideas in novels and plays as often as arguing them in philosophical essays. The existentialists have ignored and denied the importance, and even the possibility, of proofs of the 'objective validity' of science and mathematics. Because of their scandalous reputations and their dramatic celebration of the human condition, Existentialists are often ignored, and even repudiated, by many professional philosophers, including the Phenomenologists. According to this point of view, Sartre sanctioned an impossible marriage of professions. Having said this, it must be made clear that Sartre is not the only philosopher to link Phenomenology and Existentialism. Heidegger before him, as well as Marcel, Merleau-Ponty and Ricoeur who were his contemporaries, were both Phenomenologists and Existentialists. The main reason for this is that both these disciplines in philosophy are concerned with a certain relationship, which we may tentatively

start out by calling it ‘the relationship between human consciousness and the world’. This relationship also deals with the “foundations” or “essences” or “existential structures” that support this relationship. In the work of Heidegger and Sartre, Phenomenology becomes support for an Existentialism derived from the work of Nietzsche and Kierkegaard. This support is not, as often described, simply the support of a set of philosophical doctrines by a philosophical method. Phenomenology supports Existentialism as an epistemological and ontological thesis that is used to support a theory of human action and freedom. Both these begin with the description of a special kind of consciousness. While Husserl (in Phenomenology) remains concerned with human knowledge and belief, Heidegger and Sartre (as Existentialists) turn their attention to problems of human practice. Because both these disciplines are movements and not systems of catechisms, they cannot be expounded simply by a small number of “official” statements by the leading proponents. Moreover, because Phenomenology has carried on investigations in virtually every possible human endeavour (including psychology, ethics, aesthetics, and science) and Existentialism has spread its efforts just as widely, a reader in Phenomenology and Existentialism might include selections on any topic whatever (Solomon, 1972, p. xi).

Because of the extent of this study, and the fact that the main focus is Existentialism (and more specifically the grounding of existential needs) the main contribution will be from the field of existential phenomenology and specifically the work of Heidegger, Sartre and, to some extent, Merleau-Ponty. In order to contextualise the main focus of this study, it is vital to explain, at least in brief, the origin of phenomenology and existential phenomenology.

What is Phenomenology?

In Phenomenology the focus falls on the study of human consciousness, and it is an attempt to define the “structures” that are essential to any and every possible experience. In the final analysis, Phenomenology is the search for ‘foundations’. Husserl views Descartes and Kant as his most important predecessors. Husserl’s Phenomenology originated with the explanation of the validity of the fundamental laws of arithmetic, later on he would focus on the *a priori* principles of human cognition or all knowledge and beliefs. Ultimately Husserl addressed similar concerns as Kant (in *Critique of pure reason*) with the identification and defence of the basic *a priori* principles of all human experience and understanding (Solomon, 1972).

The Existential Phenomenologists also begin with Descartes and his first person standpoint, but they shift their attention away from the foundations of knowledge to the foundations of human action. According to the variations of Phenomenology advanced by Heidegger, Sartre, and Merleau-Ponty, “consciousness” is not to be interpreted primarily as knowing consciousness, but as an acting, “willing”, deciding, and consciousness. It is thus not those experiences relating to knowing and reasoning that are the paradigm to be examined, but rather the experiences of doing, participating and choosing.

For Husserl (and Phenomenology) the study of consciousness is essentially an epistemological one, while for the Existentialists it is a means to understanding what it is to be a person. Of course, there are very important disagreements between the Existentialists as they carry this analysis through, but their heretical deviation from Husserl can be best appreciated by understanding that Heidegger, Sartre and Merleau-Ponty are only tangentially interested in the foundations of mathematics and science, while they are fundamentally interested in the universal (‘a priori’, ‘essential’, ‘existential’, ‘ontological’) presuppositions of human action. Although Phenomenology, both Husserlian and Existential, adopts a Cartesian starting point, there is no easy way to define this general philosophical approach. Perhaps the most general characterisation of Phenomenology possible is the thesis that the Phenomenologists begin with an analysis of ‘one’s own consciousness of the world’, but this complex concept is analysed in drastically different ways by different Phenomenologists (Solomon, 1972).

Phenomena and Phenomenological Description

To answer the question “What is described in Phenomenology?” The most logical answer would be “Phenomena”. But what are Phenomena? And what is the phenomenological standpoint from which these phenomena are described?

It would not be correct to say that phenomena are experiences, even if we were to qualify this by adding that these are essential experiences. The problem with this argument is that it reinforces the traditional philosophical dualisms that distinguish between experiences and the objects themselves. Husserl’s Phenomenology, though, and the Existential Phenomenologists both reject this distinction. The concept of the “Phenomenon” represents both something that

is ‘in’ experience, as well as the object itself. This can be explained as that the phenomenon is an object that is experienced, or what is directly evident, or what immediately represents itself. The only way to say that a phenomenon is directly evident, is to say that the only justification for the proposition identifying that phenomenon is that one is conscious of the phenomenon.

It is difficult to clarify to what extent a phenomenon is and is not an experience, but Husserl describes this phenomenon as not something other than a physical object, although it is not something other than experience either. To understand this, we need to understand the intentionality of objects as well as the constitution of objects in consciousness. This will be discussed in detail later in this chapter.

One of the disputes that most sharply distinguishes the Husserlian Phenomenologists from the Existential Phenomenologists is the rejection by the Existentialists of the idea that one can talk about intuitions or phenomena at all without at the same time talking about existent objects. Although this distinction is very subtle, it forces us to separate a characterisation of Phenomenology in terms of an examination of consciousness from a similar characterisation in terms of the Phenomenological standpoint. What makes the Existentialists Phenomenologists is their acceptance of the point of view in spite of their rejection of key Husserlian doctrines concerning the nature of consciousness (Solomon, 1972). The contribution that Husserl made to the field of Phenomenology and Existentialism cannot be denied. It is because of these contributions that we need to be clear about how Phenomenology differs from, and agrees with, Existentialism.

From Phenomenology to Existentialism

Husserl thus had a conception of philosophy as a rigorous science, and to this he gave the name phenomenology. As a starting point he drew a set of distinctions between the empirical and the *a priori*, and the contingent and the necessary. Empirical sciences occupy themselves with contingent facts about individual objects. Husserl believes that this should not be the concern of philosophy. According to Husserl, “true philosophy, phenomenology, is not a science of facts, but...of essential being,...which aims exclusively at establishing knowledge of essences” (*Ideas: General introduction to pure Phenomenology*, 1962, p. 40). It is only by virtue of somehow instantiating essences that an object can count as a man. “It belongs to the

meaning of everything contingent that it should have...an Eidos (essence, idea) to be apprehended in all its purity” (Husserl, *Ideas: General introduction to pure phenomenology*, 1962, p. 47). Phenomenology is the knowledge of these essences. Husserl goes about this through his epoché. Husserl’s epoché sets out to produce a purified consciousness, cleansed of any assumptions about the existence of nature of things beyond what is immanent to that consciousness. Reality has thus undergone a phenomenological reduction to an absolutely autonomous and self-contained realm of essential being. It is self-contained because it is essentially independent of all being of the type of a world or Nature, and it has no need of these for its existence (Husserl, 1962, *Ideas*, p. 142). The phenomenologist becomes a methodological solipsist who can now develop the theory of the essential nature of the transcendently purified consciousness. In this the phenomenologist suspends the world as it is seen. According to Solipsism, the self is all that exist or all that can be known. This is ultimately how Phenomenology differs from Existentialism. The former believes human beings to be suspended in the world and the only thing to know is ourselves, while the latter holds that we can only know ourselves through the world we live in, because we are not separate from this world but forced to differentiate “me” from “it” outside. This differentiation is explained through the theory of Spiral dynamics and Graves’s contributions to it.

According to Husserl (1962), the key to the theory of the essential nature of the transcendently purified consciousness, is the notion of intentionality. Because of the importance of this concept, the concept of intentionality will be discussed in more detail at a later stage.

Husserl is not the only philosopher to have postulated a self-contained domain of consciousness. Descartes and the British empiricists also did. Husserl was keen, however, to dissociate himself from them, and according to Husserl their mistake was that they analysed consciousness into no more than two terms, namely an *ego* and its *cogitationes* (or thoughts and sensory experiences). According to Husserl, Descartes and the British empiricists could not accommodate the fact that it is of the perception’s essence to be of objects. The phenomenological fact for Husserl was that we do not first experience sense-data or sensory impressions, and only then infer that we perceive something, say a tree. Therefore for Husserl analysis of a conscious act must be into three terms, namely: ‘ego’, ‘cogitatio’, ‘cogitatum’. Which, “though inseparable from one another, one must pursue...one at a time”

(Husserl, 1970, *The crises of European sciences*, p. 171.) The ego has a cogitatio directed towards a cogitatum (or an object) or, according to Husserl, the act intends an object. This directedness or intentionality is the essential feature of consciousness. Every intentional experience, as is the fundamental mark of all intentionality, has its intentional object. Intentionality is fundamental, because the directedness of a conscious act cannot be inferred from any more parsimonious account – in terms, say, a passing parade of sense data (Husserl, 1962. *Ideas*, p. 241). The contribution of intentionality by Husserl is most significant in terms of Phenomenology and Existentialism. It is also invaluable in the understanding of Spiral dynamics. This intentionality that is the focus of consciousness will be explained later in the discussion of Existentialism through the use of Sartre’s concept of ‘*lack*’ and Heidegger’s concept of ‘*sorge*’.

To summarise, the concern for the pure phenomenologist is not with empirical facts, but with the essences by virtue of which objects are the ones that they are. To attain essential intuition, we must bracket the ‘natural standpoint’, including the scientist’s account of the world, and our beliefs in the existence of an outside world and our empirical psyches. Once this is done we are free to focus on an autonomous realm of consciousness, whose principal feature is to intend or direct itself towards objects. According to Husserl, consciousness does this by casting a net of meaning or noemata for objects to ‘fulfil’. It is, roughly speaking, these noemata which are the essences studied by the Phenomenologists. In studying them, the Phenomenologist lays bare the way in which consciousness, as the trafficker in meanings, animates and constitutes the world as it is encountered. Describing consciousness as the trafficker of meaning opens a new means to understanding the world.

The Existentialist Critique of the Phenomenological Standpoint

The Existentialists’ criticisms of pure phenomenology were mainly developed out of dissatisfaction with Husserl’s philosophy, and this is why Husserl’s point of view is so important to understand. To understand the Existentialists’ critique, we also need to look at their debt to Husserl’s work.

“So near and yet so far”, might summarise the Existentialists’ verdict on Husserl. The key to understanding the relationship between consciousness and the world is to be found in Husserl’s writings, but as Sartre judged, he “misunderstood the essential character” of his

insights and ended up with conclusions so far away from the truth as can be imagined (*Being and nothingness*, 1956, p.11).

There are certain contributions that were made by Husserl to Existentialism that cannot be denied. The first debt is to certain Husserlian doctrines, his misunderstanding of them notwithstanding. The main one is the insistence of the priority of the *lebenswelt* over the worlds depicted by the sciences. The *lebenswelt* or life-world is the “world for all of us...the world that cannot be openly talked about” (Husserl, 1970, *The crises of European sciences*, p. 209). Husserl was no enemy of science *per se*, but to the pretension that science could provide one true account of reality. Only out of a world revealed in our everyday engagement with it can the possibility of its scientific study arise, and this study cannot challenge the previous revelation. A true physics, as Sartre puts it, cannot contradict that other absolute...the world of perception and praxis.

A second debt is Husserl’s rejection of the Cartesian cogito. According to Husserl, “Descartes’ mistake was to view the cogito as a small corner of the world, a substantia cogitans, related to other substance by a principle of causality” (1975, *The Paris lectures*, p. 9). This is to view the relation between consciousness and its objects as contingent. Consciousness might never have been directed, and its objects might never have been accessible to consciousness. For the Existentialist, as it is for Husserl, this view is incoherent. In Sartre’s terminology, consciousness is nothing apart from its directedness and hence not a ‘something’ that could stand in causal relationships to other things. Nor can sense be made out of a world logically independent of our experience. The world as we experience it requires our contribution to be as it is (Sartre, 1956, *Being and nothingness*, p. xlv).

Thirdly, and according to some philosophers the deepest debt to Husserl, lies in the doctrine of intentionality. Simone de Beauvoir (*The prime of life*, 1965, p. 135) relates how Sartre “turned pale with emotion” when in the early 1930s the doctrine was described to him. Sartre saw two implications in this doctrine. With its insistence that conscious acts must be directed to objects, the doctrine posed an alternative to the theory that consciousness can have a concern only with its own inner ingredients. Secondly, the doctrine requires that our awareness of objects is mediated by meanings. Human beings are inescapably semantic, or as Merleau-Ponty put it, intentionality demonstrates that “we are condemned to meaning”

(*Phenomenology of perception*, p. xix). The theory of Spiral dynamics explains how humanity is condemned to meaning through the concept of intentionality. This intentionality is directed towards how we define ourselves or how we create meaning in our lives. Spiral dynamics points out that this meaning is created through our existential or essential needs in life.

Finally, the Existentialists cannot ignore Husserl's conviction that philosophy is no mere intellectual exercise, but a procedure of self-discovery and self-liberation too. The idea that the philosopher is engaged in a kind of withdrawal that is also a movement of freedom is an important theme in existentialism.

Despite these debts the Existentialists' judgement is that Husserl betrayed his own best insights. Sartre wrote that "Husserl has not always been faithful to his first intuition(s)" (*Being and nothingness*, 1957, p.vii). Some philosophers see this view of Sartre as an understatement, but it is also a measure of the esteem in which Existentialists held Husserl that their critical remarks tend to be muted or disguised. In this sense Heidegger's criticisms rarely mention Husserl by name, and Merleau-Ponty presents his own Existentialism as being, what deep down, Husserl was really trying to say. Some Philosophers express their views more bluntly as, Husserl being someone who did not know when to stop. Examples of this are that the purpose of Husserl's attack on naturalism was to turn attention back to the *Lebenswelt*, because Husserl saw this as a prelude to a global epoché in which the *Lebenswelt* itself could be bracketed. Similarly, the real importance of the rejection of the Cartesian *cogito* is that human existence is not to be modelled upon that of things or substances. Husserl, not willing to leave it at that, concluded that the self in the shape of the transcendental ego, must exist somehow outside the empirical world. The most severe example of the abovementioned process is that Husserl betrayed his own doctrine of intentionality. The doctrine's true message that no sense can be made of consciousness except in terms of its engagement with the world, is contradicted by the phenomenological reduction which impoverishes experience as the immanent contents of consciousness. The result of this deduction is, as Sartre put it, that conscious act becomes like so many "flies bumping their noses on the window without being able to clear the glass" (*Being and nothingness*, 1956, p. 100). Sartre and some other existentialists went further in this criticism in that they accused Husserl of being an idealist, who denied that there is anything more

behind the glass. For the purpose of this discussion we do not need to continue with this debate on Husserl's idealism, but should rather focus on the impact he had on Existentialism.

The importance of Husserl cannot be denied in the contributions he made to the philosophy of Existentialism. It is, however, important that we discuss the details of the existentialist criticisms, to see them in the light of what the existentialists discern as the underlying cause of Husserl's self-betrayal. This is Husserl's failure to divest himself of the epistemological premise which has underpinned so much traditional philosophy. It is the premise that knowledge and understanding belong, in the final reckoning, to spectators rather than agents. Philosophy, according to Husserl, can only attain its proper aim and field of interest through a deliberate epoché from all practical interests which allow the philosopher to become the non-participating spectator of his acts of life (Husserl, *The Paris lectures*, 1975, p. 30 and *Phenomenology and the crises of philosophy*, Ed. Lauer, 1965, p. 168). It is not denied that our practical activities in the *Lebenswelt* incorporate beliefs and conceptions, but for Husserl, and others before him (Descartes and Hume as well as countless others), the credentials of such beliefs and conceptions can only be determined by placing them, and the activities in which they are embedded, under the gaze of a detached passive intellect. Phenomenology becomes existential with the denial of this primacy of spectatorial knowledge. Heidegger insisted that human existence is indeed more than mere cognition in the usual spectator sense of knowledge, and that such knowledge presupposes existence (*The basic problems of phenomenology*, 1982, p. 276). As well as Sartre's realisation upon reading Heidegger in 1940 that since meaning came into the world only by the activity of man practice supersedes contemplation (Simone de Beauvoir, 1987, *Force of circumstance*. p. 13). The first product of this spectatorial premise is the transcendental ego. This is then as Husserl stated nothing but the disinterested spectator of the natural and worldly ego and its life (*The Paris lectures*, p. 15). This ego is bodiless, moodless, characterless, loveless, since body, mood, character traits and emotions are, like everything else, so many items for a disinterested gaze. This was unacceptable to the existentialists, since they see human beings as part of this world and our creation of meaning takes place through our role in this world. This will be dealt with in detail later in the chapter.

Part of this criticism of the transcendental ego blends with the doctrine of intentionality. For Heidegger, intentionality is a central possibility of the factual self, or the concrete person (*Husserliana*, 1962, vol. 1. p. 601-602). Husserl refused to regard the concrete person as the

locus of intentionality, on the grounds of the result of his spectatorial premise. For Husserl the engaged, participating agent is not the vehicle of knowledge and understanding, because an agent can be an object from reflection and the spectatorial premise requires that understanding and knowledge are the privilege of the disengaged being which does the reflecting. In part the lesson to be drawn from the intentionality of consciousness is that we are plunged into this world, as revealed to us through the meanings of our activities and projects. By making the objects of experience immanent to consciousness, and by turning meanings into essences intuited by pure ego, Husserl betrays the doctrine of intentionality according to the existentialists.

Another point of contention in Husserl's theory of intentionality that the existentialists object to is his account of meaning. Husserl treated meaning as the essences or *noemata* via which consciousness is directed towards objects. Understanding of experience is thereby reduced to intuition of these essences and the manner in which they are fulfilled. This for the existentialist is an impossibly intellectualist and spectatorial account. For both Husserl and the Existentialist alike, the fundamental feature of conscious existence is its trafficking in meanings. But the effect of the criticisms of Husserlian intentionality is to relocate the relevant notion of meaning. In Husserl's account meanings are analogous to the senses of words, but for the Existentialist they are closer to the meanings that we speak of actions both possessing and conferring in virtue of their purpose of goal-directed nature. Merleau-Ponty wrote about Husserl, for whom the body is bracketed and meaning gazed at by a disembodied ego, and who makes no allowance for this understanding: "all meaning was...conceived as an act of thought, as the work of a pure 'I'...(but) bodily experience forces us to acknowledge an imposition of meaning which is not the work of a universal constituting consciousness...my body is (the) meaningful core..." (*Phenomenology of perception*, 1962, p. 147).

Existential Phenomenology

Existential Phenomenologists shift the emphasis away from the question "What is knowledge?" to a very different question "What is it to be a person?" The Existential phenomenologist's primary interest is what people are and do, rather than what they can and do know. In this Existential Phenomenology is not a rejection of Husserl, but rather a redirecting of his philosophy (Solomon, 1972).

Existentialists are thus concerned with the existential foundations or “the *a priori* principles to what it means to be a man. Heidegger’s early formulation of the ‘question of Being’ begins with the question of self-identity. Heidegger’s notion of authenticity and inauthenticity (ownness or ‘*eigenlich*’ and un-ownness) as well as Sartre’s central concept of ‘bad faith’ and ‘sincerity’ are wholly concerned with the question of who one is. The concept of self-identity, which is fundamental to existential Phenomenology, is directed both at the general problem, “What is it to be a person?” and at the particular problem, “As a person, who am I?” (Ricoeur, 1967). The existentialist answer is that the nature of a man is such, that there is no nature of man, referring to Sartre’s celebrated slogans that “man makes himself” and that “human existence precedes essence”. In other words, to be a person is to be in a position to raise the question of whom one is. This question, however, is not one of knowledge, one does not find out who he or she is. He or she decides and acts upon his or her decision. Man does then not find that he is selfish, he makes himself selfish. The existentialist answer to the question “Who is man”, is roughly “whatever he decides to be”. The answer to the question “Who am I?” is then “Whatever I make of myself” (Solomon, 1972).

Existentialism is known for its ethical theses, although the existentialists do not consider their own work as ethics. Sartre did not take *Being and Nothingness* to be a work on ethics and he did not write the treatise on ethics that he promised at the end of that work. Heidegger went even further in that he claimed that ethics is not possible. This separation between the popular conception of existentialism as ethics, and the existentialists’ own rejection of ethics is apparent. Their answer to the question “What is it to be a person?” is that a person is whatever he or she makes of him- or herself. In light of this, the existentialists could not possibly give a detailed account of specific principles by which men have to live. They argued that there is no given answer to the question, “Who am I”, and so refused to treat any ethical principles as “givens”. The existentialists had a great deal to say that bears on the nature of evaluation, action, freedom, choice, and reasons for choice. Although it was impossible for them to dictate choices or courses of action, the existentialists outlined a theory of choice and action, one which sets the parameters for any choice or action (Solomon, 1972, p. 31).

Solomon (1972), in defence of phenomenology and Husserl's work, disagreed with the work of some of the existentialists. According to Solomon, Heidegger, Sartre and Merleau-Ponty hardly confined themselves to a point-by-point critique of Husserl's work. The opposite is true, as these existentialists ignored Husserl's warning against systemised philosophy and returned in style to the systemised philosophy of Hegel (Solomon, 1972). Existentialists attempted their own construction of a system of phenomenological descriptions, and the key deviations from phenomenology as a separate discipline was not always clearly defined. There are some clearly identifiable elements in the existentialist revolt within phenomenology, and these suffice as an introduction to existentialist thought.

The following concepts are crucial in understanding Existentialism. The goal in this thesis is not to describe every construct in Existentialism in detail, but rather to describe those that are most relevant to understanding Existentialism in relation to Spiral dynamics.

The Epoché Reconsidered

The existentialists reject Husserl's phenomenological reduction in all its forms. According to the existentialists it is not possible to suspend our belief in the world, nor is it possible to place oneself in any realm other than the natural world. The existentialists did not reject the phenomenological standpoint, but rather a specific technique applicable within the phenomenological standpoint. Man is not a detachable consciousness that can abstract himself from the world around him. Most importantly for the existentialists, and the philosophical key to calling themselves 'existential', is the insistence that it is not possible to abstract oneself from involvement in the world. The epoché requires that we bracket existence because our existence, and the existence of the world around us, is given together as the starting point of all phenomenological description. The rejection of the epoché, even in itself is not a serious departure from Husserl and the phenomenologists, leads the existentialists to conclusions that are antithetical to the phenomenological outlook. Heidegger's introduction of the notion of 'being-in-the-world' is not simply a clever Germanic neologism, but one of the most radical moves in modern philosophy. Heidegger rejected not only the Husserlian epoché, but the entire tradition of epistemological dualism for which Descartes is ceremoniously blamed. Husserl and phenomenology rejected the dualism of objects of consciousness and objects-in-themselves, but accepted another dualism, namely that between consciousness and its intentional objects. Heidegger rejected all such dualisms and demanded that philosophy begin with a single concept of "Being-in-the-world"

which is not separable into consciousness, on the one hand, and objects, on the other (Solomon, 1972). Sartre also started with the existential concept of man-in-the-world, but then he distinguished between pure consciousness (being-for-itself) and objects (being-in-itself), using terms that originated with Hegel. Sartre was correctly accused of having fallen back into the traditional dualistic traps. Merleau-Ponty remained truer to Heidegger's radical notion of "Being-in-the-world" by developing in detail a concept of "bodily consciousness" that further breaks down all the traditional attempts to isolate consciousness from a concrete worldly existence.

The Question of Being

Do we in our time have an answer to the question of what we really mean by the word 'being' (*seiened*)? Not at all. So it is fitting that we should raise anew the question of the meaning of Being (Heidegger, *Being and time*, 1962).

It is said that 'Being' is the most universal and emptiest of concepts. As such it resists every attempt at definition. Nor does this most universal, and hence indefinable, concept require any definition for everyone constantly uses it and clearly understands what is meant by it.

The question we need to ask is: What does it mean to Be? 'Being' determines entities as entities, and on which basis entities is understood. The Being of entities is not itself an entity. The first philosophical step is not defining entities as entities by tracing them back in their origin to some other entities, as if Being had the character of some possible entity. Being must be exhibited in a way of its own, and this is a way that is essentially different from the way in which other entities are discovered. Questioning the meaning of Being, also demands that it be exhibited in a way of its own; essentially contrasting with the concepts in which entities acquire their determinate signification.

Being-in-the-World (In-der-Welt-sein).

Arguably one of the most important structural characteristics in Phenomenology and Existentialism is being-in-the-world. For human 'Being', as Heidegger understood it, does not, and simply cannot, occur except in the framework of an encompassing world with which it belongs together, into which it finds itself inserted. This is not simply a matter of a part-whole relationship where the human being is encased in the world like a box within a box.

The relationship is much more intimate. Both are what they are only in being related to one another. If this being-in-the-world is the basic structure of being human, consciousness and particularly knowledge are only modifications of this underlying fundamental relationship. Being in this world is crucial to understanding Spiral dynamics. The spiral is a reflection of this fundamental relationship that people have with the world. Graves used existential needs in his original theory. Being in the world explains this construct of existential needs in more detail. This is important, because it highlights how human beings create their world or meaning in their world. This makes Spiral dynamics more than just a personality theory in that it provides an explanation of human consciousness. The reason for this is that Spiral dynamics refers both to the 'I' as in the self-expressive side of the spiral, as well as the 'We' in the self-sacrificial side of the spiral. The spiral is therefore a reflection of life as defined by both parties (namely the individual and the others) involved in creating this world.

The claim is therefore made in Existentialism that the world is 'essentially human', and that human existence is intelligible only in terms of an engagement with this world. The world is a human one. The world's structure, its articulation, and its very existence are functions of human agency, and according to Sartre "the world is more the image that I am, than I am the mirror of it" (*Being and nothingness*, 1956. p. 200). According to the Phenomenologists, the standard account of the world is one of a reflective, disengaged stance. This is not acceptable to the Existentialists, because they hold that the world is not that of reflectors or disengagement, but one where people are actively involved in the everyday dealings with the world. The standard account of the world is the result of this reflective and disengaged stance, where the world is essentially a collection of substances of more or less enduring, discrete, physical objects. These are identified by their intrinsic properties, such as size, colour and density. These substances stand in various relations to one another, pre-eminently spatial and causal ones. This account of the world is a natural link to the spectatorial premise. This view holds that if the world is as it has been described above, then our fundamental understanding of it must be the kind we possess through perceivers and observers. Knowledge of the world will be empirical knowledge of substances, their properties and their interrelations. This knowledge will be a mirror of a world articulated prior to, and independently of, our acquisition of the knowledge. The Existentialists do not hold that this standard account of the world is false or useless. Rather, what they reject is its pretension to being fundamental and phenomenologically adequate. This account of the world is necessarily parasitic in a more basic way, and the entities described are not ones we

experience or encounter at all, except during special moments and for special purposes. What this standard account ignores is the degree to which the world is a human one, whose structure, articulation, and very existence, are functions of human agency. Existentialists offer three main, and closely related, considerations in support of this alternative to the standard account. The first two according to Heidegger concern the ‘equipmental’ and ‘sign-like’ character of things in the world. The third consideration is owed to Sartre and concerns the place of ‘negativity’ in the world fabric. Because the equipmental, the sign-like and the negative only come into the world through human agency, and as they are essential aspects of the world, then this world will indeed be a human one. The argument that the world is a human one is relevant to Spiral dynamics, because movement on the spiral can only take place because it is a function of human agency. The momentum or drive to move from one side of the spiral to the next can therefore be attributed to humankind creating its world. The argument that the world is a human one is not only important in explaining the spiral, but also in explaining human consciousness.

According to Heidegger, the standard spectatorial account of the world, construes objects as present-at-hand or ‘*vorhanden*’. Heidegger’s contention is that there is a prior and more proximal way in which objects are encountered, namely as ready-to-hand or ‘*zuhanden*’. Readiness-to-hand is the kind of Being belonging to equipment or ‘*zeug*’. So it is as equipment that we first encounter the world’s contents. Objects are thus encountered as serviceable for a certain purpose. Heidegger saw everything that is proximally encountered as ready-to-hand: “To the extent that any entity...is discovered in its Being — it is already something ready-to-hand... not a “world-stuff” that is merely present-at-hand. Even an item in nature. Something is “discovered” only by the circumspection with which one takes account of things” (*Being and time*, 1962, p. 85). Heidegger is emphatic that anything at all, once discovered, can be viewed as present-at-hand. These two kinds of Being are not mere descriptive devices, because we do not merely describe, but actually encounter things as ready-to-hand in our dealings and traffic with them (Heidegger uses the term ‘*Umgang*’). This traffic or dealing is not a bare perceptual cognition, but rather the kind of concern which manipulates things and puts them to use, creating its own kind of knowledge. So we do not first encounter things and then describe and interpret them as ready-to-hand, for the encounter incorporates our ‘proximal’ understanding. According to Heidegger, “the hammering itself uncovers the specific manipulability of the hammer” (*Being and time*, 1962, p. 67, 69). Eventually, though, things can only be for something, and only give an ‘in-order-to’ and so

be ‘ready-to-hand’, by virtue of the human projects and purposes in which they are ‘for-the-sake-of’. It follows then, that if the world can only be lit up and yield access to itself through equipment, then the world as we first encounter it is intelligible only in relation to human concerns. This will be discussed in more detail through the concept of ‘*sorge*’ or care and ‘lack’ later in this chapter.

The second concern that Heidegger addressed in support of the thesis of a ‘human world’ is that of the ‘sign-like’ character of things. Not everything is a sign in the way an indicator of a car or a milestone is, but Heidegger held that the sign-like character of things is an ontological clue for characterising any event whatsoever (*Being and time*, 1962, p. 77). This is because signs accomplish in a paradigmatic manner what everything ready-to-hand achieves in less obvious ways, namely ‘reference’ (or ‘*verweisung*’). Reference, directionality and indication are of the very essence of the ready-to-hand – that by which the readiness-to-hand is constituted (*Being and time*, 1962, p. 83). The world is thus a gigantic referential totality, each of whose constituents relates to others in a ‘sign-like’ way. This assimilation of objects to signs deepens the criticism of the standard, spectatorial account of the world. According to the standard account of the world the relations between objects are spatial and causal, and between objects and ourselves perceptual. This cannot be true if objects are essentially sign-like. An example of this is that although a flashing indicator of a car doubtlessly stands in many spatial and causal relations to the car and the road, it is not by virtue of these that it signals a right turn. If everything ready-to-hand is sign-like, then neither the fundamental relations among things within a referential totality, nor that between these things and us, will be of the kind proposed by the standard account. There are difficulties in explaining the exact nature of the relations between signs, their users, and what they signify. This does not detract from the importance of the claim that the essential relations obtaining among human beings and things ready-to-hand are of an analogous nature. Mankind thus creates the meaning that the readiness-to-hand objects points to, and in this the world is a human one.

If everything has to be ‘proximally’ encountered as ready-to-hand or sign-like, and not as ‘equipmental’, then the world is a human one. It is difficult to squeeze everything we experience under such headings. This then brings us to the third of the Existentialists’ main considerations concerning the human world, which is Sartre’s concept of negativity. Although Sartre made some remarks that are similar to Heidegger’s world as a world of tasks,

in which the original relations between things are instrumentality, Sartre viewed instrumentality as a function of a deeper, more pervasive dimension of reality (*Being and nothingness*, 1956, p. 199). In order for “being to order itself around us as an instrument, it is necessary that negation rise up...as the rubric...which presides over the arrangement...of being in things” (*Being and nothingness*, 1956, p. 24). Sartre used the concept of negativity to explain the presence of an absence. By describing what is not there, he pointed to what is absent. This is also true in human beings where everything is instrumental. Instrumentality is the original relation between things, because the world is a world of tasks. Because a task exists, you need an instrument to do the task. Sartre rejected the familiar view that negativity is a function solely of propositions and judgements, and argued that negativity belongs to the fabric of reality. In Sartre’s picturesque phrase “Nothingness lies coiled in the heart of being – like a worm” (*Being and nothingness*, 1956, p. 21). This is Sartre’s explanation that the world is imbued with negativity. For the not-being-there of something is a real and vivid property of the context. The following example was used by Sartre to explain this. When I go to the café to find my friend Pierre, his absence and his-not-being-there is real. The world is imbued with negativity. There are “an infinite number of realities...which are experienced...and which in their inner structure are inhabited by negation (*Being and nothingness*, 1956, p. 21). Sartre coined the concept ‘négativité’ to refer to these realities to describe Pierre’s absence from the café. This concept of négativité is not the same as things described in negative terms. An example that is used is that if we say that the storm destroyed something, then we must recognise that by our criteria something no longer exists after the storm. To say that the glass is fragile means that it carries in its being the possibility of non-being when it is struck or dropped. A creature incapable of experiencing négativité could not conceive the possibility of things being destroyed. Countless things thus have negativity as an essential part of their existence. It could also be said that countless concepts contain a negative element as a condition of their intelligibility and application (*Being and nothingness*, 1956, p. 8).

How is this applicable to humankind and specifically to this discussion on the world being a human one, as well as to the theory of Spiral dynamics? Negativity is indeed a dimension of reality, but “man is the being through whom nothingness comes into the world” (*Being and nothingness*, 1956, p. 218 and p. 24). It is people who cause the world to be discovered through the negativity they impart (for Being-in-Itself is said to be solid). Pools of nothingness can only enter the world through a creature possible of ‘nihilitating’. This is the

For-itself of human consciousness. Sartre's point is that our experiences of *négalité* cannot be a mirror of how the world is independent from our engagement in it. Pierre can only be absent from the café for someone who expected to find him, and the glass can only be fragile for creatures who are concerned about the conditions under which it can break. The world is human, because it is one we cannot conceive of in terms of the *négalité* which we, with our concerns, expectations, hopes, and fears bring into the world. The possibility of nothingness or rather the absence of something explains Spiral dynamics in terms of Existential needs. Human beings always look for, or strive for, something that they do not have. Like some missing piece of the puzzle. The obvious link to Spiral dynamics is that if a person is in the self-expressive side of the spiral he or she will miss or become aware of the lack of the self-sacrificial side of the spiral. More important are the concepts of 'lack' and '*sorge*'.

Sartre's link with Heidegger becomes clearer, when he referred to the kind negativity as "the one which penetrates most deeply in our being" (*Being and nothingness*, 1956, p. 86). Sartre referred to this kind of negativity as 'lack' (*manqué*). He saw lack as the *négalités* which appear as the central condition of instrumentality. Something is an instrument if it can be used to make good a lack. Ultimately lacks are human. In the example of my pen's lack of ink, makes the inkwell an instrument when it can be used to cure my pen's lack. It is then because I lack something — as in to finish writing the page — that my pen can be said to lack something. That humans are constantly in a position of lacking and trying to make good their lacking is a fundamental aspect of their existence. It is therefore, because I lack something that the order of instruments in the world is the image of what I am (*Being and nothingness*, 1956, p. 200). The theory of Spiral dynamics is a reflection of what we are lacking in life. Human beings create the world according to what they need or want out of life. If this is achieved, a person will identify something else or the next need he or she requires or lack. This explains how the spiral functions from the one need, or lack, to the next. It also relates to the demands of the lived world with which a person has to comply. The demands are according to the needs of the 'others' or of the 'I', as will be explained in more detail under the concepts of Being-with or being-for.

With this thesis that the world is human, the Existentialists present a challenging alternative to the traditional accounts of the basic relation between us and the world. In summary, it could be said that things or objects are encountered as elements within referential totalities, and that it is not possible for them to exist in isolation of their totalities or contexts. "What

we call nature...or the world is essentially nothing but a conjunction of favourable and adverse conditions encountered by man...(it) has no being...independent of us; it consists exclusively in presenting facilities and difficulties...in respect to our aspirations” (Ortega y Gasset, 1962, *History as a system, and other essays*, p. 114).

To imagine the nonexistence of something can only be done in the relation to the context in which it existed before. For example, to imagine a piece of fence that is missing, will only make sense in the context of the whole fence having a piece that is not there. It is solely against contextual backgrounds that we can speak of something as missing or absent. The existence of physical objects is not something we hypothesise, and in which we might suspend belief, but an ineradicable aspect of our experience. This is then the difference between pure phenomenology and existential phenomenology in that existential phenomenology deals with our existence in this world as the only way to be.

Self-estrangement

In the Existentialist view, not only is there a distinct phenomenon of self-estrangement, but it can only be appreciated in the light of the account of Being-in-the-World. One has to accept something like that account to see that self-estrangement is a real and pervasive phenomenon. Interestingly, it is usually in the sense of self-estrangement that existentialist writers used the word ‘alienation’. Heidegger wrote that our everyday existence “drifts along towards an alienation” and this, by virtue of our being estranged from our “ownmost potentiality-for-Being” (*Being and time*, 1962, p. 178). Existential self-estrangement is not an exclusively introspective approach towards self-understanding. Heidegger’s hostility towards this may be gauged from his reference to the “extravagant grubbing about in one’s soul” which it implies (*Basic problems of phenomenology*, 1982, p. 159). Heidegger did not deny the need to pause and take stock of oneself, but this is the need not for inner perception, but rather for an awareness of the things and my engagement with them, which constitute my environmental world. According to Heidegger, “Dasein finds itself...in things, because tending them, distressed by them, it always...rests in things” (*Basic problems of phenomenology*, 1982, p. 159). For Sartre too, self-reflection is conducted not by switching on an inner searchlight, but by observing how one is reflected in that “world of tasks” which is the “image of myself” (*Being and nothingness*, 1957, p. 200). How indeed could matters be otherwise, given that “each of us is what he pursues and cares for” or a “sum of actions”

(Heidegger, *Basic problems of phenomenology*, 1982, p. 159). The Existentialist view is then an extension of the rejection of Cartesian and Husserlian accounts of consciousness as a self-enclosed, autonomous realm which might be inspected in isolation from a real world. If consciousness is “plunged into the world of objects” and “the ego is...outside in the world”, then it will be there, and not in the inner recesses of a “soul-thing” that I find myself (Sartre, 1957, *The transcendence of the ego*, p. 49).

In Existentialism the way to understand self-estrangement is seen as not by converting it into an idiom of an estrangement of a self, and then pondering the nature of the self. Rather, in Existentialism references would be converted to a self into talk about self-estrangement and the like and rather ponder what this amounts to. Heidegger writes “When we say that...Dasein understands itself, its own self...we must not rest this on some fabricated concept of soul, person or ego, but we must see in what self-understanding the factual Dasein moves in its everyday existence (*Basic problems of phenomenology*, 1982, p. 160). Existentialists does not have and is not interested in having, an independent concept of the self.

Being-with and being-for

Self-estrangement is virtually equivalent to what Existentialists call inauthenticity. When Dasein’s “ownmost potentiality-for-being is hidden from it, this alienation closes off Dasein from its authenticity (Heidegger, *Being and time*, 1962, p. 178). For Sartre, authenticity is the “self-recovery of Being” which is lost during self-estrangement (*Being and nothingness*, 1957, p. 274). Both concepts are crucially to be understood in terms of a person’s relations to others. According to Sartre, “My Being-for-Others, is a fall...towards objectivity...this fall is alienation” (*Being and nothingness*, 1956, p. 274). Inauthenticity, Heidegger tells us, is “a kind of Being-in-the-World ...which is completely fascinated by the “world” and by the Dasein-with of others” (*Being and time*, 1962, p. 176.)

This relates to Spiral dynamics in the following way. If we live in the “I” of the spiral, we are authentic. But the “I” only makes sense in its referential totality with the “We” of the spiral. Therefore we cannot live in the “We”, because this being-for-others is not our potentiality according to existentialism, but rather our facticity in terms of others or “the they”.

Explaining the concept of self-estrangement is a matter of describing the ways in which human existence may be carried on, and of showing that some of these ways deserve the epithet 'self-estranged'. Only when these concepts have been explained can people be referred to as living in ways that are estranged from their selves.

Self-estrangement, for the Existentialist, lies in the general relation between an individual and others. The starting point is the problem of other minds, but this problem is an unreal one, because it rests on the mistaken assumptions that mind and body are contingently related. It assumes that sense can be made of a person's experiences in a world devoid of any other consciousness. The latter assumption fails on two counts according to Cooper (1999). I experience the world as a 'referential totality' of things having uses and significances for others with whom I am in the world. We are embodied intelligences, whose thoughts and feelings are only intelligible through our physical engagement of the world. Merleau-Ponty asks, "If my consciousness has a body, why should other bodies not have consciousness?" What I encounter are 'lived bodies', and not the inert lump of meat inspected by a surgeon, and a "lived body, is not a mere fragment of the world...but a certain view of the world" (*Phenomenology of perception*, 1962, p. 351). For the Existentialist, there cannot be a problem about the existence of other minds over and above the problems of the external world and of myself. Knowledge of the external world and of me incorporates knowledge of others. My proximal experience of the world refers me to other people, intelligent and purposive as myself. This is because we encounter things as ready-to-hand, and not as things present-at-hand to which the existence of people must be somehow added on in thought. The ready-to-hand, the equipmental and the sign-like constitute a public, social world in which things are available for use by people at large, not just by me (Heidegger, *Being and time*, 1962, p. 117). Things exude an atmosphere of humanity (Merleau-Ponty, 1962. *Phenomenology of perception*, p. 347). It follows that a person cannot first exist alone and then later enter into relations with others. *Dasein* in itself is essentially 'Being-with'. Heidegger gives the name 'solicitude' (*Fursorge*) to a person's general relations with others. This is the analogue of the 'concern' which is the basic relation to things in the world. Together they constitute the 'care' that which is *Dasein*'s defining mode of existence. In 'concern', I encounter things in the light of my purposes, which manifest how my life is an 'issue' for me. In 'solicitude' I encounter entities as ones with purposes of their own, as ones which are 'issues' for themselves, in short, as people (Heidegger, 1962, *Being and time*, p.

120). Our human existence is thus described by the two halves of the spiral. The self-expressing half that focuses on the ‘I’ or ‘Me’, and the self-sacrificial half, focussing on ‘others’. One possibility is that the ‘lack’ that Sartre speaks of explains the self-expressive half of the spiral. Heidegger’s ‘*sorge*’ or concern then explains the other half of the spiral. This explanation lends itself to a simplification of this definition of Being and Self-estrangement. A more acceptable explanation is that this being in the world makes it a human one, although it not only ensures, but requires, people to live in both halves of the whole spiral.

Secondly, it is only through being ‘for’ others that I can enjoy those emotions and that sense of individuality which partly constitute my being a person. This applies regardless of my primordial experience of others is ‘Being-with’ them in a public world as Heidegger thinks, or ‘Being-for’ them as an object of their attention as Sartre holds. The difference in these views is not as important as the single conclusion to which these experiences attest, namely that: I am in a world in which others must also be present. This is echoed by Jaspers “I am only in communication with others” (*Philosophy*, Vol. 2, 1970, p. 47) and Marcel “I cannot think of myself as existing except in so far as I conceive of myself as not being the others” (*Being and having*, 1949. p. 28).

Sartre’s Being-for-Others elaborates this point. Sartre was willing to concede the possibility of a ‘For-itself’ which would be wholly free from all ‘For-others’, but he added that this ‘For-itself’, would not be ‘Man’. To count as ‘Man’, a For-itself must be self-conscious in more than the bare sense of being aware that it is aware of things. It must also have a sense of itself as an individual, a distinct presence in the world. Without this sense, a For-itself would be incapable of a vast array of emotions central to our notion of being a person, but this sense is impossible without a concomitant awareness of others. In shame, I am ashamed of myself before the other, and so confer on the other an indubitable presence (*Being and nothingness*, 1956, p. 282, 289).

The example of shame in Sartre’s writings is appropriate, because it links with Graves’s description of the self-expressive half of the spiral, in particular the colour Red (C-P) or Orange (E-R). It is also interesting, because we can only experience shame if we have both an experience of ourselves as well as of others, and we come to realisation that ‘I’ want and what ‘they’ want are not the same. Shame would not exist exclusively on one side of the

spiral or if our consciousness was not punctuated by being in the world as explained by the Existentialists. The opposite of the shame that the self-expressive half of the spiral experience is contradicted by the guilt of the sacrificial half of the spiral.

The importance of these arguments is that that they point the way to understanding what Existentialists view as inauthentic existence. This view holds that a person's life is for the most part a life of inauthenticity or self-estrangement. These arguments also point to the importance of not to cling to a definition of 'self' and then to deduce what it is for humanity to be estranged from itself. Rather, one should look at the definitions of self-estrangement and in-authentic existence, and see why such labels are not inappropriate. It could then be argued that a person who only embraces the self-expressive half of the spiral could be just as inauthentic as someone that goes to the other extreme and only embraces the sacrificial half of the spiral.

Modes of self-estrangement.

The Existentialist questions the tension that exists in human life. On the one hand, we find humanity to consist of asserting, free, meaning-giving individuals and, on the other hand, humanity is necessarily a participant in a public, social world where it is the object of judgements and categorisations of others. This tension is crucial to human life, because it yields the possibility of the estranged or inauthentic life. This kind of life refers to someone who deals with this ambiguity by identifying too much with the communal character of our existence. In doing so he or she loses what is unique about him or herself, and in that sense loses his or her very self. He or she no longer owns himself or herself, because he or she has succumbed to a take-over by others. In that sense he or she is not authentic, for authenticity here refers to its Greek origin, meaning one who does a thing by him or herself. The German word for authentic comes from the word '*Eigentlich*', and refers to the meaning 'own' (*Eigen*), as in 'doing your own thing' or 'being your own person'. For many the communal character of humanity is the whole essential truth about human existence. Existentialism cannot accept that life's communal character represents the whole story of human existence. According to Jaspers "I am not a result of...(for) I retain my own original potential" (*Philosophy*, vol. 2, 1970, p. 30). What the Existentialists do accept is that people are only too liable to live as if the communal character of existence were the whole story. These modes of existence for the Existentialists are ones of inauthenticity and self-estrangement,

and are made possible by our Being-with-others and Being-for-others (Cooper, 1999, p. 110). This is then exactly what Spiral dynamics explains through Graves's contribution and one point of view can be made sense of as follows: Authenticity could then be explained as the self-expressive half of the spiral. Therefore to be authentic would be to follow the 'I' or the 'Me'. This doing your own thing or being your own person, according to the Existentialist view, is mirrored in the self-expressive half of the spiral. Inauthenticity is seen as the self-sacrificial half of the spiral. This leads to self-estrangement through the 'they' or 'others'. In this, human beings accept the communal character of life. This then leads to the self-sacrificial half of the spiral. Existentialism cannot accept that the communal character of human beings represents the whole story of human kind. The result, according to Existentialism, is that human beings accept their facticity as communal and therefore ignore their potentiality and that this is then self-estrangement.

Following this train of thought could mean that inauthenticity exists throughout the spiral. When it comes to Yellow, humankind manages to do the both / and relationship with others and ourselves. There are two reasons for this hypothesis. The first is that yellow is the first being level, distinguishing humankind from the lower existence levels of life. Yellow is thus something to aspire to, because in yellow human beings can choose which side of the spiral to access, and will therefore have free choice (this will be explained in more detail later). The second reason is that Yellow is further along on the spiral, and human beings must first learn this dichotomy of life through the two halves of the spiral, which inevitably implies that not many people will access Yellow easily.

The first description of self-estrangement is known as the public, herd or they. Kierkegaard referred to the public, while Nietzsche referred to the herd. Jaspers called it the individual's struggle against the 'mass-existence' and Ortega y Gasset also referred to the masses. As Kierkegaard puts it: "...public is ...an abstract void which is everything and nothing ...the most dangerous of powers...the public is also a gruesome abstraction through which the individual will receive his religious formation – or sink...More and more individuals, owing to their bloodless indolence, will aspire to be nothing at all – in order to become the public" (*The present age*, 1962. p. 63).

All these concepts refer to the same condition of inauthenticity as what Heidegger called the dictatorship of the ‘they’. Existentialists are concerned about social and political conditions in which there is little or no scope for individual self-expression and idiosyncratic taste and opinion. Existentialism is not to be equated with an elitist social criticism, because something more profound is at stake. What the power of the public, or the tyranny of the herd, suppresses not so much the outstanding individual or the higher individual, but the very possibility of a distinctly human existence. For Nietzsche (*The will to power*, 1968), it was the power individuals manifested in lending sense and value to their lives and their world, and in so doing, they represent, in the most vivid way, the essentially creative and interpretative character of human existence. Nietzsche said that “we have to realize to what degree we are the creators of our value feelings – and thus capable of projecting ‘meaning’ into history” (1968, p. 361). It is humanity, or the pragmatic manifestations of what are truly human, which suffers under the public or the herd. The concept of values is clearly defined in Beck and Cowan. The Existential contribution Graves made lead to this decision of what it is that human beings value. The difference is that we can choose our values, simply because it is in the nature a human beings to define ourselves or to choose our essence. This is where the definition of Existential needs is crucial in the understanding or explanation of the spiral. The movement on the spiral is an indication of a person’s ability to choose different Existential needs to the previous set he or she had chosen.

It is, however, Heidegger’s account of the ‘they’ that illuminates the Existentialist’s real objective from a social elitist criticism. The ‘they’ that Heidegger referred to is a translation of ‘Das man’, that means ‘one’, ‘you’, ‘people’, ‘we’ and ‘they’. Heidegger’s insisted that by describing people’s ‘fallenness’ or ‘absorption of the they’, he is not expressing any negative evaluation, but rather a ‘night view’ of Dasein (*Being and time*, 1962, p. 179). Heidegger also maintained that the inauthenticity of ‘life in the they’ is, without limits, something we can and should resist, and modify. His point is that inauthentic existence is not a characteristic of passing social conditions of which more advanced stages of human culture can rid itself. This ‘fallenness’ or ‘life in the they’ is an ‘existential’, or a necessary, a priori feature of Being-in-the-world. It is inconceivable that inauthenticity be done away with, because authentic existence cannot be replaced by inauthentic ‘life in the they’ (*Being and time*, pp. 176-179). Although authentic existence cannot replace inauthentic life ‘in the

they’, it can only be a modification of the ‘they’ where people do not float above it, but rather comes to grips with it.

Life must, for the most part, be ‘in the they’. This is explained through humanity’s account of Being-with-others. A person is necessarily with others because the world he or she encounters has already been articulated into things ready-at-hand, by virtue of the publicly available uses and significations they have. In using the things in this world, I do not act in a way which individuates me, but I act in a way that is similar to everyone else. In me making use of the things as they are, I am like the rest, and therefore part of the ‘they’. In general terms, the ‘they’ articulates the referential context of significance. Because a person’s various projects and ambitions invariably involve others, he or she is bound to care about the distance between him or her and others. It is essential to the smooth running of, and even the survival of, a society that these distances (or respect) between people be inconspicuous relative to a sense of shared, common forms of existence. There is thus a premium on an averageness in which the ‘they’ keep watch over everything exceptional, and on a levelling down of individual possibilities. As a result “We take pleasure and enjoy ourselves as ‘they’ take pleasure...we find shocking what ‘they’ find shocking. The ‘they’, which is nothing definite, prescribes the kind of Being of everydayness” (*Being and time*, p. 127). Heidegger insisted that in everyday life a Dasein is ‘not itself’, has lost itself, and that the Self of everyday Dasein is the ‘they-self’, and not that of the authentic individual. What a person loses in the ‘they’ is their ‘ownmost possibility of Being’. This does not mean that in the ‘they’ there is no opportunity for self-expression, originality, personal opinion and a kind of self-exploration, because the ‘they’ often encourages a busy versatility, curiosity and an exaggerated self-dissection. A possibility to Heidegger’s meaning of this is that in the ‘they’ people come to see themselves and others as things present-at-hand. There is thus not a way to escape this being in the world as being with others, but it should not be the only definition that human beings have of themselves. In this acceptance of our potentiality according to others, we become present-at-hand and accept our facticity and this describes our self-estrangement or in-authenticity.

For the Existentialist the urgency lies in taking up the clues and developing an account of authenticity and loss of self in the ‘they’. A person’s existence is an issue for the Existentialist and in confronting it the person must develop beliefs, values and interpretations

of his or her situation, which will direct the shape he or she gives to his or her life. Human beings must determine the place that work, pleasure and religion will occupy in their lives, as well as the membership of a specific ethnic group or profession. There is no shortage of opinions, values and interpretations from others and a person may simply take a collection of these on board with minimal reflection, perhaps especially those closely pressed on them by his or her family and peers. When people fail to make their lives their own, then it is clear that it is an inauthentic existence. Cooper (1999) called those beliefs, values and interpretations which serve to lend shape to a person's life 'directives'. Now we know from Heidegger that people's differing directives can be disturbing to their Being-with-one-another. Unless muted or quietened down they lead to jealousies, conflicts and arguments. There are many ways of dehumanising a human being by refusing to take his or her directives earnestly. This process takes place when an audience absolves itself from taking seriously the values and beliefs of a person. What is revealed here is to treat directives as expressions, and a person's deepest issues or directives are regarded as a mere conflict of taste. Each society deploys a strategy for quelling the disturbance that conflicting directives introduce to our Being-with-others. Therefore, to lose oneself for Heidegger is for the 'they' to have taken hold of one's ownmost possibilities of Being. These possibilities are the projects for lending shape to a life which a person determines in accordance with the beliefs and values that matter most to him or her. From the inside, a person's directives are what give meaning to his or her life; viewed by the 'they', these directives furnish meanings in the way that hairstyles and jewellery do. The person's ownership of his or her possibilities is treated by the 'they' as akin to owning the watch or wig that goes with his or her station or type. The self is only truly lost when the person comes to view his directives and possibilities with the same lack of gravity as the 'they' does. Now a person can speak as the 'they' do, but in the first person too. In his or her own eyes, a person becomes no more than the intersection at which a variety of character traits, roles, and social affiliations have chanced to meet (*Being and time*, 1962, p. 178). The theory of Spiral dynamics describes the process by which we as people or human beings self-express our directives or self-sacrifices in order to belong to or challenge the 'they'. This process is a purely natural one, according to Spiral dynamics and Existentialism, because it is in this Being-for-myself and Being-with-others dichotomy that my world has been cast or 'thrown' as Heidegger describes it. It is this Being-with-others that is described in the self-sacrificial half of the spiral and Being-for-myself is described in the self-expressive half of the spiral.

The second mode of self-estrangement is bad faith and the predominance of the other.

Sartre agrees with Heidegger in that each one of us is for the most part a docile instrument of family, of a social group or of a profession saying and hearing what anyone would have said and heard (*Saint Genet: Actor and martyr*, 1968, p. 407). The difference between Heidegger and Sartre is that the mode of self-estrangement that Sartre emphasises is a different one. Sartre's mode of self-estrangement is due to the prominence of the 'Other' in the coupling of Other and Self. A person gets taken hold of by others, in the sense of coming to construe him or herself for others. The person thus conceives his or her own consciousness on the model of the Other, as if he or she were to themselves as he or she is to others and they to him or her. Self-estrangement through the predominance of the Other is one of Sartre's patterns of bad faith. When others view me in a certain way and 'I resign myself to being only that' this is 'a reaction of...bad faith' (Sartre, *Being and nothingness*, 1956. p. 290).

Bad faith can also take other forms, as in not paying any heed at all how one is for others. Or it can take the form of identifying with one's 'objective' body as something to which things simply happen. An example of this would be the woman who pretends that the hand she leaves in an admirer's clasp, neither consenting nor resisting, is a mere thing and not part of her Being. There is also bad faith in identifying too closely with how one has been with one's past, thereby divesting oneself of responsibility for one's future. Bad faith has to do with self-identity in the sense of a person's reflective conception of who he or she is and what he or she is like. Some such reflective concern is inevitable, given that a person's existence is an 'issue' for him or her. Or, as Sartre puts it, one has to accept that a consciousness is more of a "being such that in its being, its being is in question" (*Being and nothingness*, 1956. p. 47). Self-reflection, in this sense, could have a variety of objects. A person who is convinced of his or her imminent death may reflect on his or her life by taking stock of how he or she lived. Cured of the illness that would have caused his or her death, the past becomes water under the bridge, and the self-reflection will now focus on future possibilities open to the person. Self-reflection may veer between concerns with what Sartre calls 'facticity' and 'transcendence', thus between examination of one's present physical circumstances and musing on one's ideal 'spiritual' destination. The constructs of facticity and transcendence are used in the interpretation of the Lens. This will be explained in detail in the discussion of the Lens results.

A further way of self-reflection is that on any one of my behaviours it is always possible to ascribe two views, namely mine and that of the Other. Because of this, I might exclude from my self-rumination any help that others may provide, convinced that they are possessed only of a deformed image of me. Alternatively, I might focus exclusively on how I am for others, perhaps in the belief that any solo feats of self-analysis would be a wayward exercise of narcissistic introspection. Bad faith is at work when, instead of balancing these various styles of self-reflection, I identify myself too fully with one or other of the competing objects of my reflections. As, for example, in identifying with my past at the expense of my future, or with my body to the exclusion of my spirit, or with my image of others instead of a more solipsistically formed self-image. According to Sartre, bad faith reveals that “human reality is a being which is what it is not and which is not what it is” (*Being and nothingness*, 1956. P. 58). The thrust of this remark in the present context is that no single perspective of self-reflection can pretend to yield a complete story. Human existence is ambiguous and multifaceted. Bad faith operates when a person, instead of facing up to his or her inevitable ‘ambiguity’, resolves it by ignoring or denying some of the poles between which his or her existence stands. Such denials are in bad faith, and not simply intellectual errors, because there are bound to be moments of self-reflection when each of these many poles of one’s ambiguous existence asserts itself. Bad faith always involves denial of something which, at times at least, we know to be true ourselves.

Everyone has the following motive to flee into bad faith. By conceiving of him- or herself as something In-itself, a person is relieved of a sense of responsibility for his or her life, and of the *Angst* and feeling of groundlessness, which are coeval with that sense. The main direction of this flight, whereby a person gives to him- or herself ‘the type of being of the object’, is for the them to ‘think of himself or herself from the position of the Other’ (Sartre, 1983, *Cahiers pour une morale*, p. 484). What Sartre means by giving to oneself ‘the type of being of the object’ is best gleaned from his contention that, submitted to ‘the Look’ of others, my possibility becomes a probability which is outside me. Others cannot stand by my decisions and commitments in the way that, if authentic, I would myself. It is the taking up of these possibilities that lend meaning to my existence. For others they are only indicators of my probable future behaviour. In the pattern of bad faith the person comes to view him- or herself from the position of the third person, or a third person perspective upon him- or

herself. He or she comes to view him- or herself as a series of events in the world, no different in principle from the series of events that constitute the causal histories of physical objects (*Being and nothingness*, 1956, p. 265). From the previous discussions and the interpretation of the slogan ‘existence precedes essence’ we know this person views him- or herself as a substance and not as an existing individual. Graves described people as closed or open, although in Graves’s theory he referred to some neurological function or condition too. It is possible that bad faith as an existential construct could explain the same aspect of humanity? According to this argument bad faith is when people accept the definition of the ‘they’ for themselves as individuals. In this definition of bad faith the focus is exclusively on the self-sacrificial half of the spiral. This is one possibility where people would only define themselves according to the ‘they’ or self-sacrificial part of the spiral. Bad faith, therefore, would be avoiding the ambiguity in which we live. This ambiguity would be inclusive of both sides of the spiral.

These two modes of self-estrangement discussed previously, are woven by the Existentialist as a comprehensive account. Not only are these two modes consistent with each other, they are also complementary. Heidegger spoke of authenticity as something to be won as struggling out from a neutral condition of inauthenticity, while Sartre’s reference to authenticity as self-recovery implies that it is the original condition, later lost through bad faith. The difference also reflects the more constant emphasis of Heidegger on Being-with-others in a public world of shared meanings and activities. We start in the hive, so to speak, as whereas Sartre sometimes makes it sound as if we begin outside it. For both Heidegger and Sartre the individual is thrown in a public and already articulated world. For Sartre bad faith is essential to human reality and the normal aspect for most of us. Something to consider would be where Sartre and Heidegger were on the spiral? If we accept Heidegger was more on the sacrificial side of the spiral, then it is possible that Sartre was more on the expressive side thereof. This might explain some of the differences between the two concerning their views on self-estrangement.

Angst

Angst is a phenomenon which is pivotal to existentialist thought. So much so that Kierkegaard devoted more than one book to it and according to Heidegger “provides the phenomenal basis for explicitly grasping Dasein’s primordial totality of Being” (*Being and*

time, 1962, p. 182). The German word is preferred, because it lacks the misleading connotations that the various English words (anxiety, dread, and anguish) have. To appreciate the importance of *Angst* for the Existentialist, we need to focus on the specific problem faced by the Existentialists. Existentialism, as seen previously, has described everyday life as lived, in most part, in bad faith, sunk in the ‘they’ and under the sway of the Other. Such descriptions proposed an authentic existence from which average everyday life is a ‘fall’, and individualised existence in which a person recalls him- or herself from bad faith and the ‘they’.

Existentialists attribute an important role to *Angst*, in that they are insistent that the world is revealed not only through cognitive operations, but through action and mood. Without the ‘*befindlichkeit*’ which gives us our stances towards the world, there would be nothing to think and have beliefs about. *Angst*, however, does not have an object like existing emotions or mood. Existing mood or emotions are individuated by the way in which objects appear to people, either as threatening or promising pleasure. I will therefore experience fear towards something, as in I fear the rabid dog. This is not true for *Angst*. *Angst* does have an object in the sense of being towards or about, however it is not ‘thing-like’ or an ‘entity-in-the-world’, like the dog that is feared. What then is the object of *Angst*? According to Sartre, *Angst* means that man is always separated by a nothingness from his essence or that the self exists in the perpetual mode of detachment from what is. It is in this disengagement or detachment of *Angst* that a person apprehends that exigencies and values only have the force which that person, unconstrained, grants to them. According to Sartre (*Being and nothingness*, 1956, pp. 36-37) “it is I and I alone...who makes...values exist in order to determine [my] actions by their demands”. At its deepest and most dramatic, *Angst* discloses a being which is compelled to decide the meaning of being (*Being and nothingness*, 1956, p. 556). For Sartre then, *Angst* testifies to a freedom to be moved only by those appeals of the world which a person permits to move him or her. Graves said that a person will not change unless he or she has a reason to change. Graves explained this in terms of the individual being dissatisfied with his or her existence. This dissatisfaction would be referred to as dissonance by Graves, but the Existentialists would call it *Angst*.

According to Heidegger, if *Dasein* is not doomed to lose itself in the ‘they’, there must be “a way of disclosure in which *Dasein* brings itself before itself” (*Being and time*, 1962, p. 182). Heidegger saw this as the function of *Angst*. *Angst* is distinguished from fear of particular

objects and events. In *Angst* all entities within the world...sink away, so that the familiar world becomes uncanny (*unheimlich*). This is the crucial consequence that a people's understanding of themselves and their world can no longer be in the familiar terms of how things have been publicly interpreted. For this reason Heidegger wrote that *Angst* individuates *Dasein* and thus discloses it as 'solus ipse' (*Being and time*, 1962, p. 188). What sinks away in *Angst* is the world as interpreted by the 'they'. The usual meanings of things and actions fade as the everyday framework into which they have their slots becomes uncanny. Heidegger explained this by saying that we are brought before the 'nothing', but this nothing is 'the world as such'. We know already that there can be no world, except in relation to *Dasein's* engagement and disclosure. The world to which Heidegger referred is the world considered as a world, as the totality of what *Dasein*, through being in it, discloses and is responsible for. The 'they' forgets and disguises the worldly character of 'their' world. This is but one product of a way of disclosing, and it is masked by 'their' inveterate tendency to pass off a system of meanings as inevitable. Even worse, they pretend that the world is not sign-like at all, but a mere collection of things present-at-hand. In this, the 'worldly' character of the world in which I am 'in', is that which is intimated by *Angst*. The strategic importance of *Angst* is in the experience of the possibility of a disclosure which is quite distinctive: for *Angst* individualises (Heidegger, *Being and time*, 1962, p. 190). If *Angst* intimates my potential for an individual, 'distinctive' disclosure of the world, it follows that I am not to be identified with the publicly interpreted persona which I present to the 'they'. In *Angst* these aspects of me sink away into insignificance as much as the things around me. I am therefore a 'soul-thing' who might be disengaged from social existence, but I come to appreciate that the shape and significance of my life does not have to be stamped upon it from the outside. Rather, that it can belong to it by virtue of the ways in which I, as individual, take up the 'issue' which my existence is for me.

Absurdity

According to Sartre, "man is a useless passion" (*Being and nothingness*, 1956, p. 615). This passion is the human being's futile project to metamorphose his own For-itself into an In-itself-For-itself. The futility of this is that no creature can both freely determine its essence and have its existence determined by an essence. Man's 'useless passion' combines bad faith (where in a person wishes on himself the status of an object) and the desire to be totally free. There is an absurdity in the person's pursuit of the project despite recognising its impossibility. It is, however, not this futility that prompts Sartre to regard life itself as

absurd, because some people, the authentic one's, manage to avoid this. Thus life cannot be absurd if some people manage to resist the temptation of bad faith. The concept of absurdity in the view of Existentialism, lies in Sartre's claim that the being For-itself is freedom. This claim entails that we shall never comprehend ourselves except as a choice in the making. This choice is the fundamental one of a stance towards things, others' and ourselves. This choice is also the one which causes there to be a world for the For-itself (*Being and nothingness*, 1956, p. 479). This choice is not determined, since all determinations — in terms of motives and desires — operate only within a 'chosen' world. Thus, there can be no rational basis for it, since justifications and reasons are also relative to the fundamental stance adopted. According to Sartre "Such a choice made without basis of support and dictating its own causes to itself...is absurd. This is because freedom is a choice of its being but not the foundation of its being" (*Being and nothingness*, 1956, p. 615). Sartre added that this choice is absurd, because there has never been any possibility of not choosing oneself. This point becomes clearer when viewed in the context of the following statement:

"Precisely because here we are dealing with a choice, it dictates other choices as possibilities. This possibility is lived in the feeling of unjustifiability; and it is this which is expressed by the fact of the absurdity of my choice and consequently of my being" (*Being and nothingness*, 1956, p. 480).

To exist at all, I must be engaged, for example through my having values as referred to in Beck and Cowan (1996), without which nothing could appear more worth doing than anything else. Yet these values which justify my everyday choices are themselves the outcome of a 'fundamental choice' for which no justification is available. It is in this tension, between the necessary seriousness with which we are engaged through our beliefs and values and their lack of a justificatory ground, that absurdity is located.

It is therefore said that absurdity is a relative notion, with certain lives recognisable as absurd only in contrast to others, which are not. Something is thus absurd in this sense when it is not supported by reasons we normally expect to be forthcoming. Something is absolutely absurd, however, when it is beyond all reason in that it is impossible that reasons should ever be forthcoming (*Being and nothingness*, p. 279 & *Nausea*, p. 185). Sartre did not say that all contingent phenomena are absurd, although they too are beyond all reason. Absurdity is a privilege of the For-itself and is constituted not by the lack of grounds for 'fundamental

choice' alone, but by the tension between this and the seriousness of engagement in the world. Actually, this is an argument that there should be nothing beyond Yellow on the spiral, and even that Yellow in itself is probably questionable – since man can never arrive at an end destination. In a way, the Being Levels of the Spiral is assuming a place where the absurdity of life can be incorporated to some extent. Whereas the levels before Yellow are the Existent levels, and I am not sure we can ever escape these, because these levels represent our basic *angst* of choosing for ourselves (self-expressive side of the spiral) or for the others (self-sacrificial side of the spiral).

According to Nagel (*Mortal questions The absurd*, 1979, p. 14) “We cannot live human lives without energy and attention, nor without making choices which show that we take some things more seriously than others. Yet we have always available a point of view outside the particular form of our lives, from which the seriousness appear gratuitous. These two inescapable viewpoints collide in us, and that is what makes life absurd. It is absurd, because we ignore the doubts that we know cannot be settled, continuing to live nearly undiminished seriousness in spite of them.”

The relationship between absurdity and *Angst* is now reasonably clear. What was dimly intimated by *Angst* is one of the two aspects of existence whose confrontation makes for absurdity. The anxious person, disengaged from everyday exigencies, discerns that it is up to him or her to decide the meaning of being. This perception fails, absurdly, to diminish the sense of exigency with which for the most part everyday life is lived.

This is then the description of the spiral and Graves's understanding that we actually live between these two halves of the spiral. Had this not been the case, human beings would not need to change from one side of the spiral to the other at all. Through the spiral humankind can exist in this absurdity by moving from one to the other when the *Angst* or dissonance becomes too much. This process describes an essence or foundation of our existence. The construct of absurdity therefore relates to our human condition to keep changing what is (or was) important in our lives according to our existential needs. Absurdity is the result of our existence in the world as described by Graves on the spiral.

Sartre (*Being and nothingness*, 1956, p. 615) describes the absurdity of being human as “man is a useless passion”. This passion is the human being's futile project to metamorphose his or

her own For-itself into an In-itself-For-itself. This is futile, since no creature can both determine its existence and have its existence determined by his or her essence. This ‘useless passion’ combines bad faith, wherein the person wishes on him- or herself the status of an object, and the desire nonetheless to remain totally free. What makes it absurd is the impossibility of success of the person’s pursuit of the project despite recognising its impossibility. Humanity thus presses ahead, knowing that nothing will come of the project. This is according to Sartre, but Graves disagrees here with Existentialism. In Graves’s view humanity finds a way to solve this absurdity or ‘useless passion’, in that in the being levels or existence (from Yellow onwards) humanity manages to live within this given context of being in this world.

Consciousness

The existentialists are as concerned as the phenomenologists with the nature of our consciousness of the world, but they disagree with the description of consciousness. Fundamentally, we do not know about objects in the world, we use them. The problem for the phenomenologists is to explain how it is that we can withdraw ourselves from our tools in order to look at them as things. Phenomenology can therefore not describe the objects of our world without paying attention to what we do with them, as well as what we know about them. The mistake according to the existentialists was that our primary commerce with things was to know them, that our distinguishing and most essential ability was reflective thought, and that our relationship with the world was not first to live in it. Existentialism cannot describe the ‘things themselves’ as intentional objects without regard for the person who is conscious of them. This also means paying attention to those intentional acts which are not merely cognitive, but involve caring, desiring and manipulating.

As pointed out previously, the existential emphasis on human practice, and the rejection of the *epoché*, came together in the recognition of an entire realm of investigation that Husserl neglected, if not ignored. Husserl (1960), like Descartes, began his philosophy from a *cogito* (or an “I think”) and took this *cogito* to be a basic starting point for phenomenological description and his philosophical argument. Existentialists point out that the starting point of phenomenological description need not be self-reflection or the reflection on our consciousness of objects. We can describe what we are doing as well as our knowledge of what we are doing. Heidegger (1962) thus distinguishes between ontic and ontological structures, namely those that exist before we are aware that they exist as opposed to those that

come into existence only with reflection. In a similar manner, Sartre distinguishes between ‘prereflective’ and ‘reflective consciousness’ and Merleau-Ponty (1962), distinguishes ‘preconscious’ and ‘conscious (i.e. knowing) intentionality’. Important to note is that the existentialists pay attention primarily to description of human action, rather than human knowledge. To this we may add that they describe our preconscious or prereflective involvement in our actions, rather than our reflections on our actions and our actions as they become reflected upon.

Intentionality and intentional objects.

The question of whether Phenomenology is a realism or an idealism – whether it maintains that consciousness simply finds objects before it or whether it actively creates the objects – is a manifestation of the unresolved attempts at synthesis throughout Husserl’s works. The split between Husserl’s Transcendental phenomenology and the Existentialists’ phenomenology revolves around this intuition-constitution dispute. If one interprets Husserl as placing his emphasis wholly on the production of phenomena by consciousness or by the ego, one has the picture of a total split between phenomenology and existentialism that is found in Sartre’s writings on Husserl. If, however, one focuses rather on Husserl’s notions of ‘intuition’, ‘the givenness’ of phenomena and the notion of ‘intentionality’, then the split between Husserl and existentialism appears to be one of minor points of interpretation. According to Solomon (1972), it is this kind of reconciliation that is found in Merleau-Ponty’s reflections on Husserl.

Some of the problems encountered with any attempt to explain the notion of ‘phenomena’ are the temptation to reduce it to the empiricist notion of “experience”, as well as the dialectically opposed compulsion to interpret the phenomena as if they are not to be distinguished from things-in-themselves, as whatever natural objects we experience. The traditional philosophical analysis of consciousness has often either fallen into a treatment of consciousness as some mysterious and autonomous realm of substance (as in Descartes and the British empiricists) or it came to deny consciousness altogether and simply talked in a persistently third-person if not behaviourist manner (as in Spinoza and Wittgenstein). Phenomenologists criticise empiricists for their ‘naturalisation’ of consciousness, which means that they mistook *a priori* truths about consciousness for empirical truths about consciousness. In so doing, they treated consciousness as a medium or stream separate from

nature and natural objects. Secondly, they incorporated into their analysis of consciousness a great many naturalistic concepts.

Phenomenologists, and especially Husserl, hold to the central thesis that: consciousness is intentional. This is the view that consciousness always takes an object, and that an act of consciousness is always directed towards something. Thus, when we love, we love something; and when we are afraid, we are afraid of something. The object of the intentional act need not be a real material object. We could be afraid of something under the bed, even if there is nothing under the bed to fear. Therefore, the intentional object can be a material object, but it may also be an ‘unreal’ object, a proposition, or an ‘ideal’ object. A necessary distinction is to be made between an act of consciousness and the intentional object of consciousness. Intentional acts are of many kinds – loving, thinking, acting, feeling, imagining, asserting and doubting. The correlation between acts and objects is that every act takes at least one object, and every object is the object of at least one possible act. From this we can see what is wrong with traditional philosophical talk of ‘experience’ or ‘consciousness’ by itself, and understand the difficulties in understanding the notion of ‘phenomenon’. “Experience-in-itself, are one and the same. But at the same time the phenomenon is inseparably connected to experience, for it is a phenomenon because it is an object as experienced” (Solomon, 1972, p. 20).

The question raised by Existentialism, and especially by Sartre’s work, is that of a person’s relationship to his or her natural or social surroundings. Two classical views exist according to Merleau-Ponty (*Phenomenology of perception*, 1962). The one treats a person as a result of the physical, physiological and sociological influences which shape him or her from the outside and make him or her one thing among many. The other consists of a person recognising an a-cosmic freedom in him or her, insofar as he or she is spirit and they represent to themselves the very causes which supposedly act upon them. On the one hand, a person is a part of the world; on the other hand, he or she constitutes consciousness of the world. Neither view is satisfactory. After Descartes one can object to the first on the grounds that, if indeed a person were one thing among many, he or she could not know any of them, because he or she would be locked in his or her own limits like ‘this chair’ or ‘that table’ present at a certain location in space and therefore incapable of representing to himself or herself all the others. We must grant a person a very special way of being – intentional being – which consists of being oriented towards all things but of not residing in any. But if

we tried to conclude from this that our fundamental nature makes us absolute spirit, our corporal and social ties with the world and our insertion in it would become incomprehensible, and we would give up thinking about the human condition. The merit about the new philosophy is that it tries, in the notion of existence, to find a way of thinking about our condition. In the modern sense of the word, existence is the movement through which people are in the world and involve themselves in a physical and social situation which then becomes their point of view on the world. This relates back to Existentialism's Being-in-the-world. All involvement is ambiguous because it both affirms and restricts a freedom: my undertaking to do a certain thing means both that it would be possible to do it and that I exclude this possibility. My involvement in nature and history is likewise a limitation of my view on the world and yet the only way for me to approach the world, know it, and do something in it. This being in the world, where human beings have the potential to be everything and nothing at the same time, explains our consciousness. We choose our own consciousness according to our intentionality. Our intentionality is influenced by that which we 'lack' or care for (*sorge*). This is where Grave's theory on the explanation of the spiral becomes a theory of consciousness, explaining humankind's being in this world.

Freedom

The idea of a person creating him- or herself, provides an idea of the celebrated existentialist notion of 'absolute freedom'. A person can therefore never know what is known (their facticity) and what is up to them to decide (their transcendence), and because of this he or she can never settle for any characterisation of him- or herself or of humanity in general. Absolute freedom means that nothing is simply 'given': this does not mean that man is free to do anything that he or she would simply like to do. It means, at most, that a person has freedom to decide to do anything, but even this must be tempered by Sartre's thesis that a person can only decide to do what he or she believes he or she can actually try to do. It is not right to focus only on the freedom or transcendence half of the existentialist ambiguity. A person is, by the same token, also always unsure about the limits of his or her situation and the restrictions on his or her freedom. In terms of Heidegger's dramatic terms a person is thrown into a world and into a particular situation and in terms of absolute freedom, as Sartre tells us, one is free only within the confines of one's situation. A person never knows where his or her situation brings it to a standstill and his or her freedom begins. This is the source of existential anxiety and a person is always forced into a position where he or she must make choices, but existentialists also insist that a person is always in a position in which there are

any numbers of choices that he or she does not have. To add to the problem, he or she never knows which is which.

According to the phenomenological view, humanity's Being is found in the everyday condition as being with others. It "appears first of all and for the most part a being immersed among others absorbed in the day-in-day-out business of life" (Richardson, 1963, p. 129). A closer look reveals the world to be a horizon within which being is met. This is not simply a horizon within which being is encountered, but rather a matrix of relationships within which being have their meaning. A person is never solitary in the world. He or she exists with other people and this interlacing structure is the basis of all empathy. A person is also not the source of his or her own Being, but rather discovers himself or herself, so to speak, as thrown into his or her world. He or she is not independent of other beings, but is related to them, and depends on them to be what they are. This dependence goes so deep that a person tends to become absorbed in other beings. The process of becoming absorbed in other beings leads to a point where a person becomes fallen among others to such an extent that he or she tends to be oblivious to his openness to Being, forgetting his or her true self.

Thrown among beings, a person is open to their Being, yet trammelled with infinitude. The privileged experience by which a person discovers the unity of the self is *Angst* or also translated as anxiety. This is a special mode of ontological disposition or rather an affective, non-rational attunement within us. It is different from fear, because fear is always an apprehensive response to something. With anxiety, however, the self is not anxious about any single thing, but about no-thing in particular, about nothing and being nothing. When this happens, the things that give meaning to our lives slip from our grasp and thus losing their meaningfulness. We are no longer at home with them. We are thus alienated from them, but also alienated from 'everybody else' from the in crowd as well. Through this we discover that there is another dimension in life, than merely the everyday one. This is a new horizon of which we are ordinarily unaware, yet within which and toward which we truly exist. Through the phenomenon of anxiety the self becomes aware of itself as a unified whole. It could be related to beings within the world; being open to Being, or just the World as such. It is also of being aware of the possibility of accepting the fact that this is what it is or of running away from the truth, refusing to know except what the In-crowd knows. Thus the phenomenon of anxiety reveals to man the possibility of choosing to be authentic or not.

What then, according to Existentialism, does it mean to be free? The first moment of freedom occurs when a person is startled out of the complacency of his or her everyday absorption in being and realises the first time that by his or her comprehension of Being he or she passes beyond these beings to the process that lets them be. This occurs in the moment of anxiety when all being seem to slip away from a person, and leaves him or her exposed to the ‘something that is No-thing’, the horizon of the world. In this moment a person is freed or liberated from the obscurity that has held captive the structures of his or her own transcendence. In this moment, a person’s existence is wrested from the concealment that held it prisoner. This moment is, therefore, clearly a moment of truth. Graves described this moment of truth as occurring as a result of dissonance. It happens when a person gets to a point where he or she is not satisfied any longer. This first moment of freedom makes possible a second moment in which a person can choose to accept him- or herself as a transcendence that is finite. Alternatively, he or she can refuse him- or herself by trying to run away from the awesome privilege by yielding to the seduction of being ‘In’ with the ‘In-crowd’. Humans therefore have the choice to opt to be authentic or inauthentic. If they choose to be inauthentic, they become slaves of the ‘In-crowds’ worlds. It is only when they choose to be authentic, that they become authentically free. This is reflected in Spiral dynamics, where human beings have the choice to be on the self-sacrificial or the self-expressive side of the spiral.

When Sartre wrote about his doctrines of the For-itself and the precedence of existence over essence that “all this is to say one and the same thing ...that man is free” (*Being and nothingness*, 1956, p. 439), he made it clear that he added nothing new by proclaiming human freedom. Rather, Sartre switched the focus onto the practical. A man being free “carries the weight of the whole world on his shoulders...[He] is the one by whom it happens that there is a world;...he is also the one who makes himself...It is therefore senseless to think of complaining, because nothing foreign has decided what we are” (Sartre in Cooper. 1999, p. 153). Here the existential phenomenologist’s insistence on the ‘humanness’ of the world is yoked with the later insistence on the ‘individualisation’ which makes you or me, and not mankind in general, the maker of the world. This is the origin of the radical responsibility which each of us bears.

Freedom for the Existentialist is to be contrasted with two kinds of constraints, which could be labelled ‘causal’ and ‘rational’. A person may be causally constrained through something

like brainwashing to accept certain conclusions, even if they are not rationally determined by the available evidence. Conversely a conclusion may be rationally required even though no causal process guarantees that a person will draw this conclusion. The existentialist upholds a freedom from both kinds of constraint. *Angst* and the sense of absurdity indicate that there is no final, rational determination of the large decisions in life, of our ‘fundamental projects’. As has been shown before, the course of human existence is not amenable to sufficient explanation of a causal kind. Existentialism does not use ‘freedom’ ambiguously, but rather refers to two dimensions of a single initial idea about freedom. This is an idea intimately related to that of responsibility. The idea of being a fully responsible agent may be treated from two directions. First, by the thought that of being in the grip of inexorable causal processes, and second, by the thought that one’s decisions in life are all subject to rational decision-making procedures with determinate outcomes. If they were so subjective, then problems of choice could only arise as a result of irrationality or ignorance. This offends the conviction that even a fully informed and rational person occupies a space within which large decisions are for him or her to settle. Such a person would not experience *Angst*, or even a sense of independence, if the right decisions could always be determined by a sufficiently well programmed calculating machine.

Choice and refusal in freedom.

The key notion of freedom is that of an initial choice or project. Sartre employs it in order to reconcile the explicability of our actions with our complete responsibility for them. The tired hiker in Sartre’s story could have soldiered on, but at what price? It is because there would have been a price that his actual behaviour was not gratuitous. The price would have been a collision with the person’s initial choice. An action is explained when we connect it up, through going further and further back, with the original relation which the ‘For-itself’ chooses with ...the world (Sartre, *Being and nothingness*, 1956. p. 457). According to Ortega y Gasset, actions are typically explained through “their accordance with the general programme a person sets himself. Although vital to the intelligibility of a person’s subsequent behaviour, the initial choice or programme is not rigid. It can be renewed or modified, and in times of *Angst* we are conscious that we can abruptly invert the choice and reverse steam (*Being and nothingness*,. 1956, p. 457 & p. 465). As explained in the concept of dissonance in Graves’s theory, people can change on the spiral when there is enough dissonance to change. Existentialism refers to this dissonance as *Angst*. The general

programme a person sets him- or herself can be changed according to the context in which that person finds him- or herself. Spiral dynamics is a reflection of this process.

The initial choice in Existentialism is vital, since without it there would not be the motives and situations in terms of which we ordinarily account for behaviour. The hiker's fatigue (in Sartre's story) is a reason to give up only because, unlike his companions his relation to the world, it is not to something he feels the need to overcome in the face of adversity. He has opted for a stance towards the world in which such physical accomplishments count for little.

Situations too are not brute, factual givens. Rather they are intentionally constituted through the projects and values whereby we lend significance to things. A situation is defined as the 'coefficient of adversity' it represents; hence it is a function, not a cause, of the projects a person has adopted. Like a motive, a situation is demanding only in relation to how a person has decided to 'sculpt his figure' in the world. We are not the confronting external forces which press in on us, but factors that emerge only as a result of our initial choices and their modifications.

Explanation of behaviour, says Sartre, is hermeneutical and not causal, because it attempts to disengage the meanings of an act, which is not the 'simple effect of prior psychic states', not part of a 'linear determinism, but is integrated in...the totality which I am (*Being and nothingness*, 1956, p. 459). Ortega y Gasset (*History as a system*, 1962, p. 205) uses the metaphor of man being the novelist of his life. This indicates that the episodes in life, as in fiction, are made intelligible not as causal products of earlier happenings, but as items within a whole narrative structure. Freedom for the Existentialist is all about initial choices, informing the actions that human kind has made, and for which they should be responsible.

Existential Ethics

From the preceding discussion, it has become evident that existentialists cannot provide us with an ethics. Our situations consists not only of tools for us to act with and physical obstacles for us to act against, but it also consists of any number of given values – as in given by God, or parents, society, conscience, or by Nature. One can, however, never tell whether a value is truly a given value, or whether it is something that one has chosen to accept (Solomon, 1972).

Sartre made it plain that it is a mistake to take anything, and not just values, as pre-given of independent of human engagement. So called ‘brute facts’ about the past are not really such, since it is ultimately impossible for me to distinguish the unchangeable brute existence from the variable meaning which it includes. “A thousand projects including, my adoption of a social order in which a person’s existence is deemed to begin at birth, are involved in my holding it for a brute fact that I had whooping cough at the age of four. It may be that, in some sense of ‘choose’, we choose our values; but in that sense we also choose the world” (*Sartre in Being and nothingness*, 1956, p. 498). A comparison can be made with Nietzsche’s remarks on values such as “there are no moral phenomena...morality is merely an interpretation of certain phenomena” (*Twilight and idols*, 1954, p. viii). His concern here is not the divorce of facts and values. According to Nietzsche facts too only emerge from the interpretations or perspectives which we bring to the world: “Facts is precisely what there is not...only interpretations” (*Will to power*, 1968, p. 481).

Summary

The central proposition of existential philosophy is that we exist in a ‘human world’ contents of which are articulated in terms of the significance they have through the intentional projects in which we engage. Our relation to this world is not that of substances causally interacting with others, but rather what Heidegger calls ‘care’ and Sartre calls ‘lack’. This is a relation to things in so far as they matter to us for the ‘issue’ that each one of us is to ourselves. This central proposition serves as a premise for freedom in two ways. Because the human world is constituted by ‘signs’, ‘négatités’ and other intentional items, it cannot be an outside agency causally dictating our attitudes and actions. I am thus not free as the Stoic would have it, because I am an inner citadel protected against outside incursion through impregnable walls. Rather, as Merleau-Ponty put it, “nothing deters me from the outside...because I am from the start outside of myself and open to the world” (*Phenomenology of perception*, 1962, p. 456). This is the doctrine of intentionality as revised by the Existentialists. The human world is neither outside us, nor inside us, but the external world is really a projection of imagination. The mode in which I am ‘there’, outside in the world, is intentional and not natural, as with a bird in its natural habitat. My situation is not an environment with which I interact. It is, according to Ortega y Gasset’s metaphor, something which I carry like the vagabond carries his bundle. The vagabond cannot survive or begin his journey without a bundle; but how he carries it and where to, are his responsibilities.

The second implication for freedom of the ‘human world’ is that if human beings ‘make it’, they can also ‘unmake it’. People can alter their projects and thereby refuse the interpretations and values which projects carry. They are not spectators at a show, destined to register and share a particular impression of what passes before them. These powers to ‘refuse’ and to begin something else, go deep – which is why the *Angst* in which they are intimidated may exhilarate or disturb, but not leave us indifferent.

Existential freedom should not be ‘over-intellectualised’. Its powers are not exercised, typically, by deciding in the quiet of one’s study to submit this or that aspect of one’s attitude to the world to critical analysis. Once this deliberation occurs as Sartre articulated it ‘the chips have already been put down’ (or ‘*les jeux sont faits*’). The person is already on his or her way, a part of the business of living, by ‘refusing’ aspects of how he or she has so far been. He or she will be on his or her way not through contemplation, but through embarking on a new career or through the value he or she finds him- or herself placing on a new personal relationship, or through a colleague’s chiding him or her about his or her habits.

The priority of practice over intellect has a further consequence. If the behaviour of ‘refusal’ is to be intelligible to the agent, it must have real continuity with the previous behaviour which has embodied his or her interpretations and evaluations of things. While there are no limits on the scope of the powers of freedom, there are nevertheless limits to the manner and velocity of their exercise. In Neurath’s famous analogy, the ship’s planks may well get replaced, but not all at once, for the carpenter must have some to stand on while he removes the others. Sartre’s talk on the ability to reverse steam, a person’s exercise of freedom’s powers cannot be a nihilist assassination of his former self, its convictions and compartments. To continue the nautical figures, the order has to be ‘Slow ahead!’ (Cooper, 1999. p. 164).

We can see, finally why Existential freedom is not an ideal or passion. Its powers are those a person is condemned to possess by virtue, simply, of enjoying a human existence. A creature for whom the world and his or her place in it are an ‘issue’, which he or she is constantly in the business of resolving through the projects in which he or she engages, is a free one. This freedom is not like a feature in a car, an optional extra with which a human life may or may not come equipped. To be free is to have that kind of life, reviewed from the perspective of the responsibility which such a life has for itself.

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.

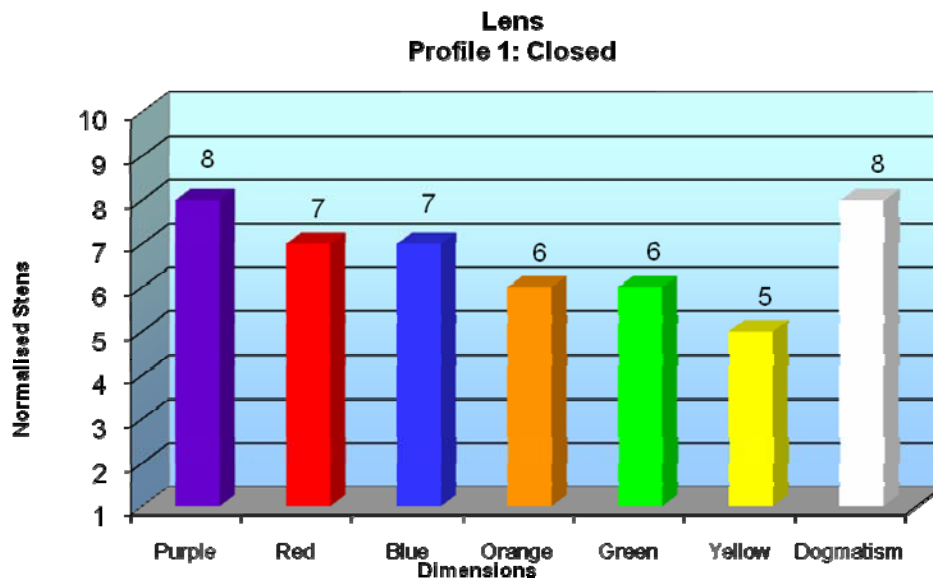
Crucial to the understanding of the double-helix or the spiral is that an individual can have more than one worldview operating at any given time. If we consider the development on the double-helix or spiral, a perfect progression through the different stages is only possible from a (somewhat idealistic) 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

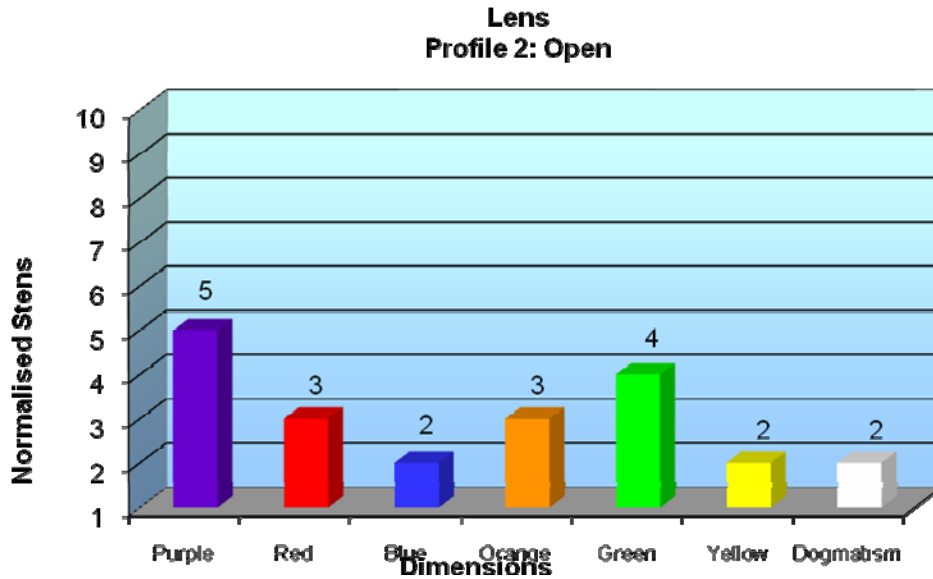
The following profiles are examples of how the spiral is manifested in people's lives as described in Graves's theory on human development, as well as in the existentialist view on human consciousness. The Beige (A-N) stage of the spiral was not included in the Lens instrument, because this stage reflects 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

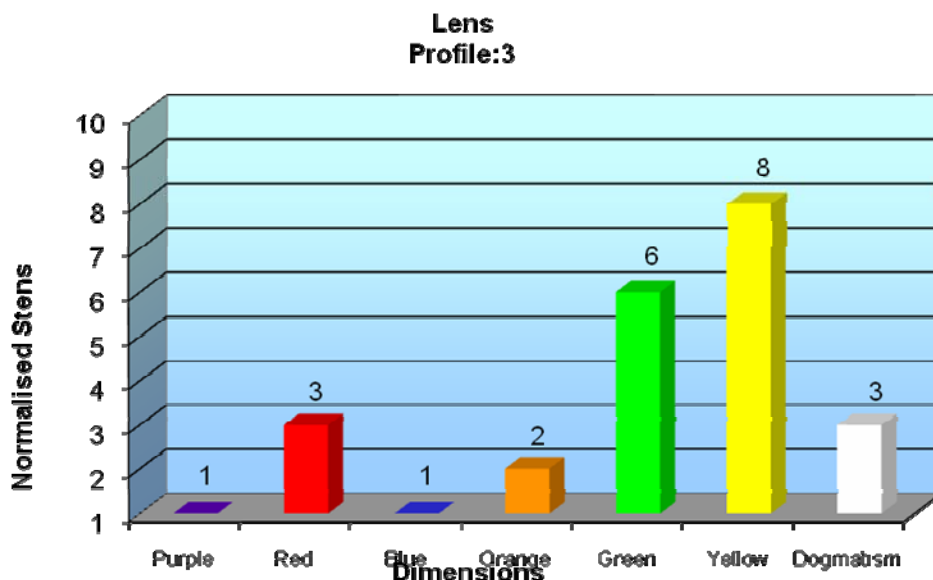


Profile 1 is an example of an individual who can only see the world through one worldview at present. Graves referred to these people as closed to change. The Lens profile includes a Dogmatism scale, as described by Rokeach, that reflects how open an individual is to change, or how closed he or she is 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.

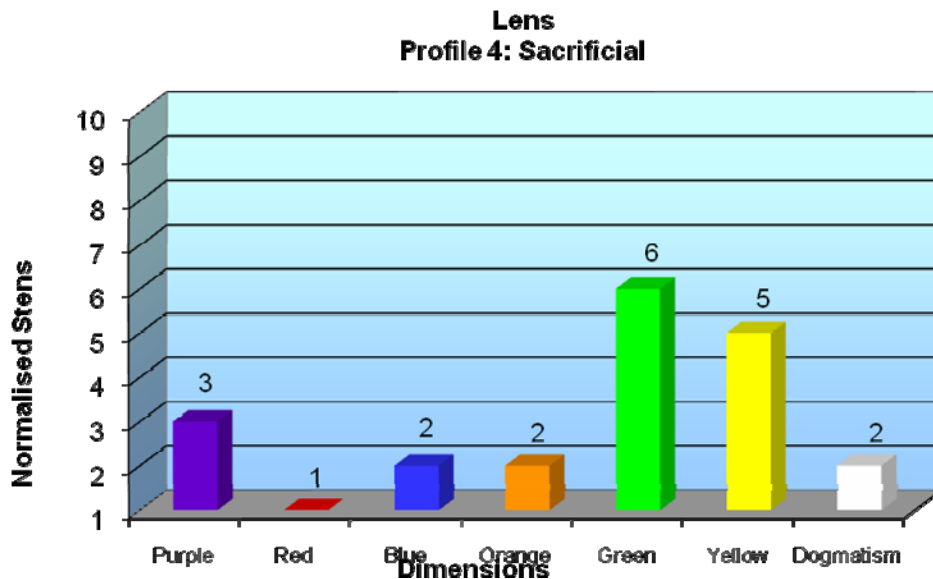


It is important to note that, although the individual has transcended the other worldviews to reach the Yellow (G-T) worldview on the spiral, there is still some investment in both the Red (C-P) and Green (F-S) worldviews. This must be interpreted to be an indication of some unresolved existential needs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

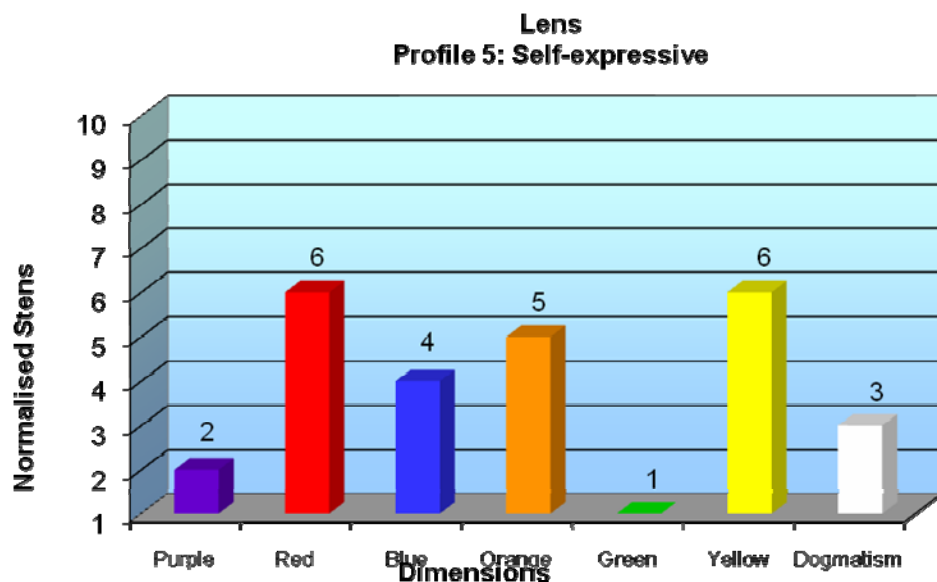


Profile 4 is that of an individual who can be described as being invested primarily in the sacrificial side of the spiral. According to Existentialism, such a world is essentially human. The world is consequently a referential totality as seen in the three aspects describing the world given by Existentialism,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

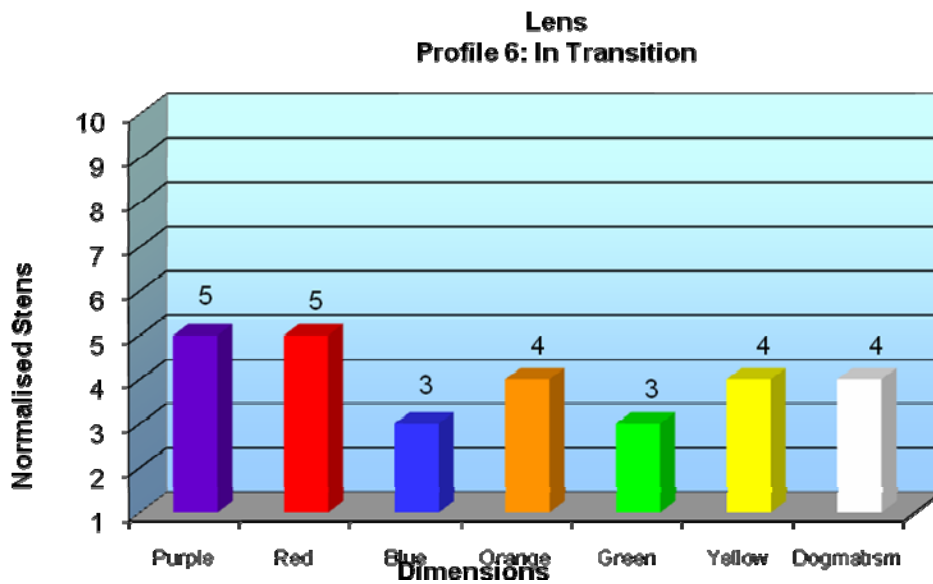
In describing this way in which the Lens reflects the worldviews of an individual, a few vital underlying hypotheses need to be explained.

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).

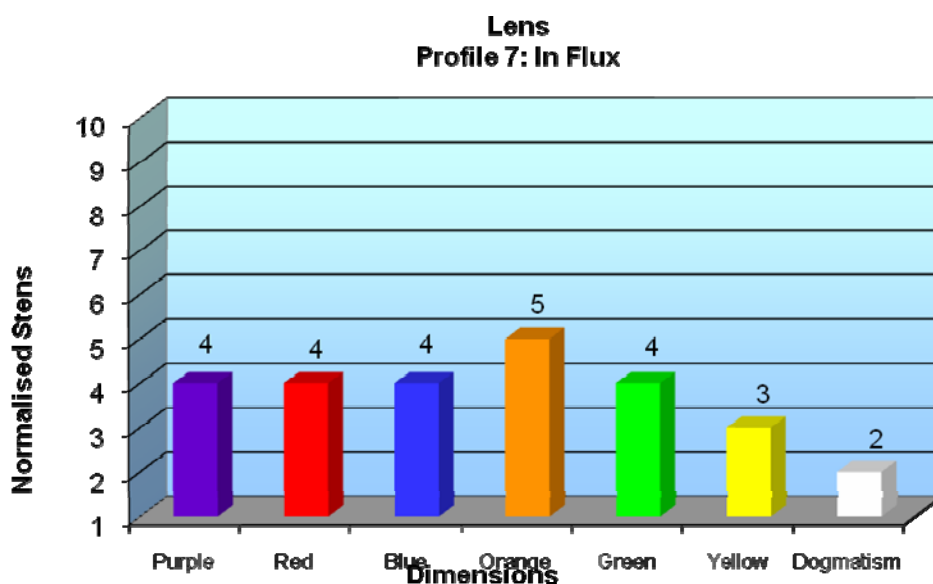
The second hypothesis is that some individuals are unable to change as postulated by Graves, and hence this fact needs to be included in the interpretation of the profiles or results.

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.

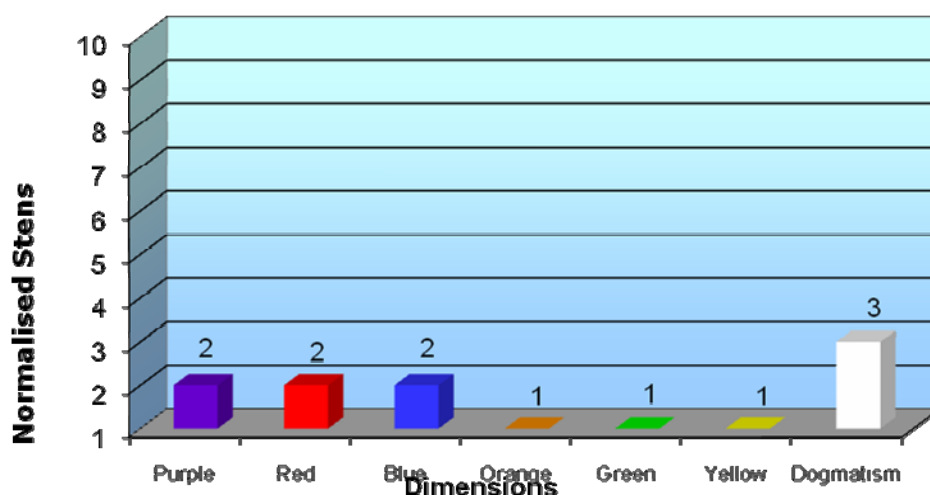


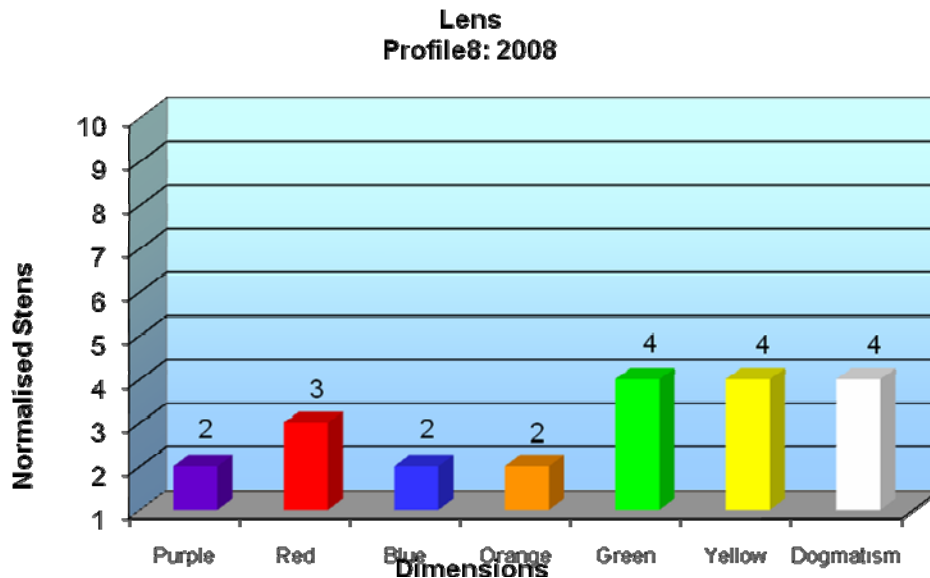
The same that applies to profile 6 that is in transition applies to profile 7 that is in flux. This is an example of an individual who is working through an existential crisis. An existential crisis is reflected on the Lens when three of the worldviews are the same. From a purely theoretical point of 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.

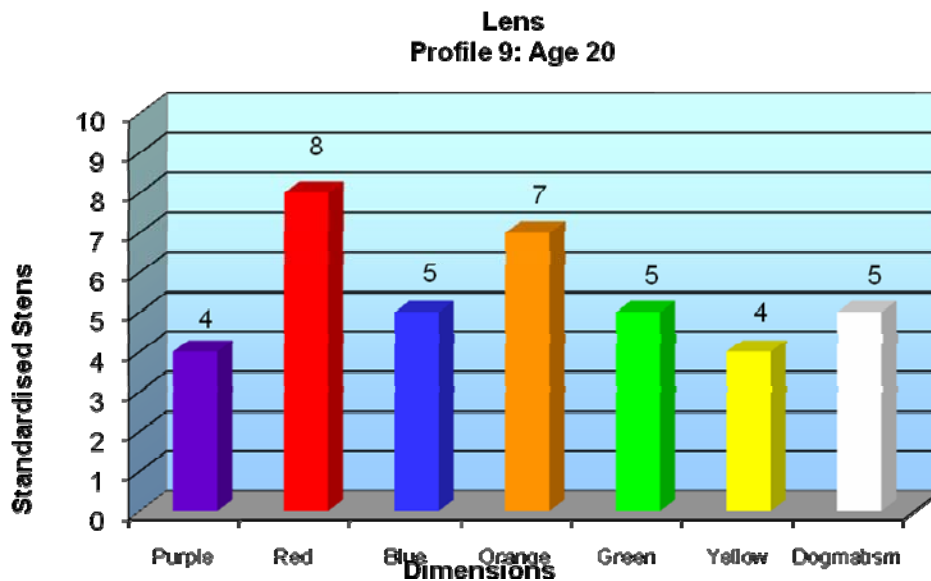
The Latent worldview rests on Graves's theory that we cannot move to another existential need if we have not solved the one we are currently invested in. Hence, there will always be an existential anchor that grounds each individual spiral of development. This would be the existential need to which a 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

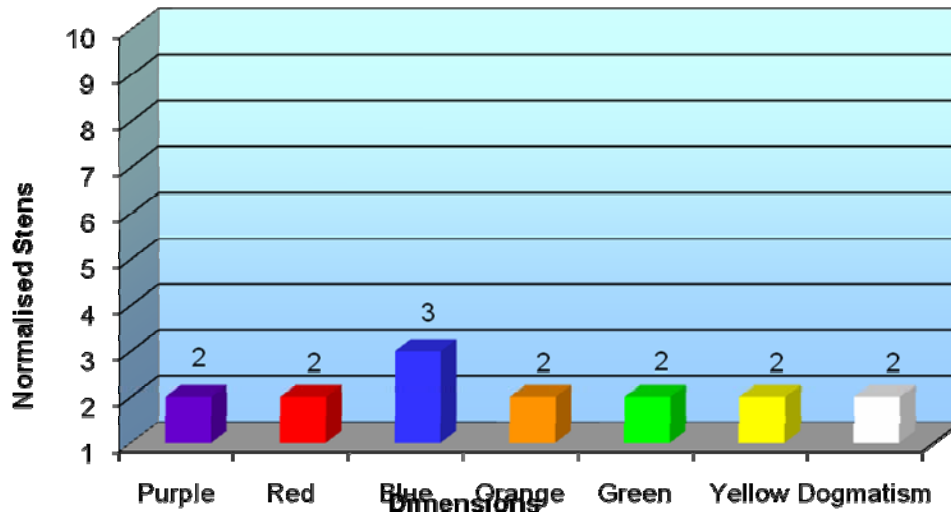


In younger candidates there seems to be predominance on Purple (B-O) and Red (C-P) worldviews. In profile 9, it is shown that younger people can have a clear indication of a self-expressive profile. The main influence of this would be if younger candidates still stay with their families or whether they 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.

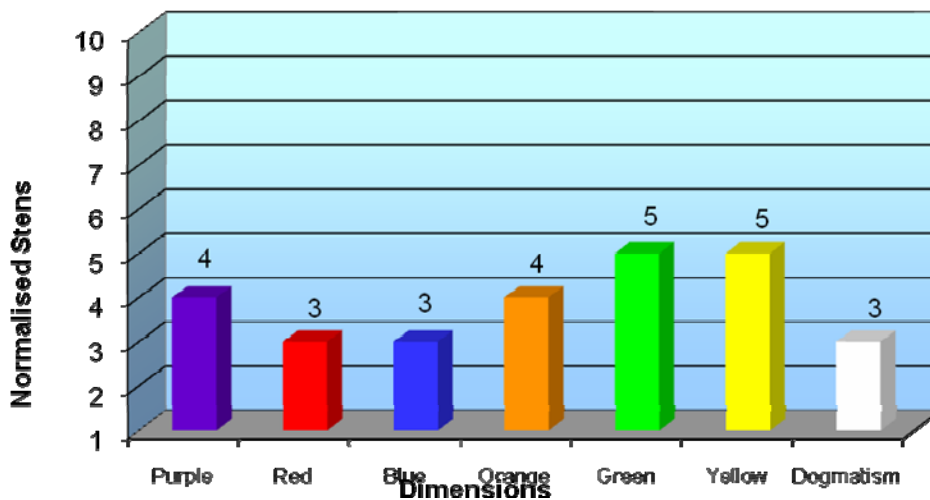
A third possibility is that in younger candidates there is a higher level of endorsement of specific worldviews, and that the elevation in actual scores can be an indication of energy. This is probably the biggest difference between different age groups on the Lens, as may be seen in profile 10.

**Lens
Profile 10: Age 65**



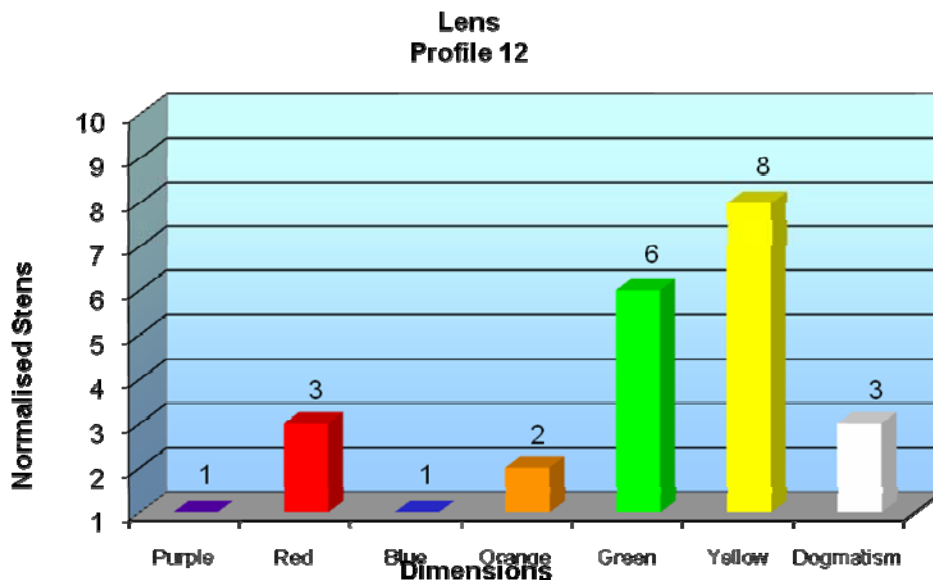
Factor Analysis on the Lens

**Lens
Profile 11**



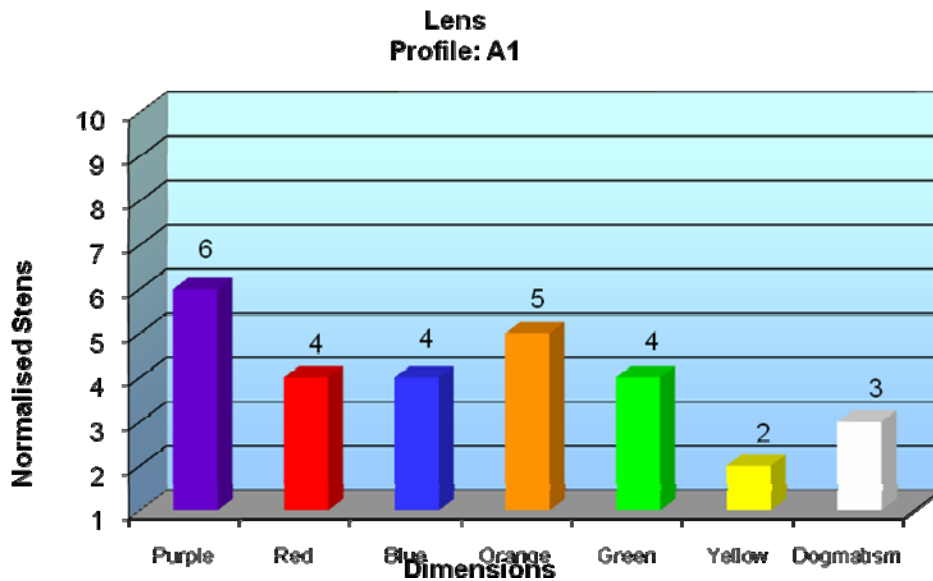
In the factor analysis of the Lens, the Green (F-S) and Yellow (G-T) worldviews loaded on the same factor. As suggested by the well known Kaiser criterion, three factors were extracted. These were labelled Sacrificial (Purple / B-O and Blue / D-Q worldviews), Expressive (Red / C-P and Orange / E-R worldviews)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

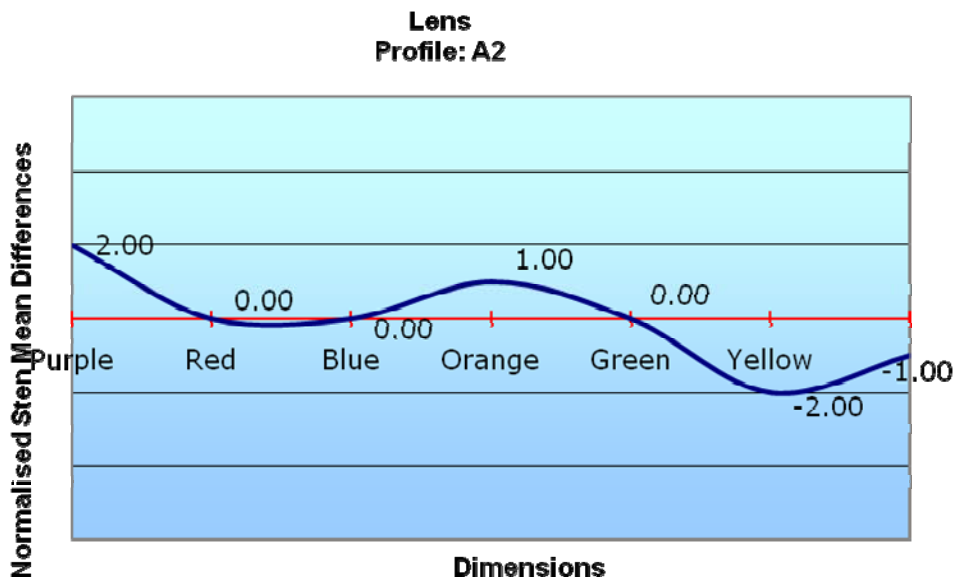


Latent worldview: Purple (B-O).

Manifest worldview: Purple (B-O).

Aspirational worldview: Purple (B-O).

Emerging worldview: Orange (E-R).



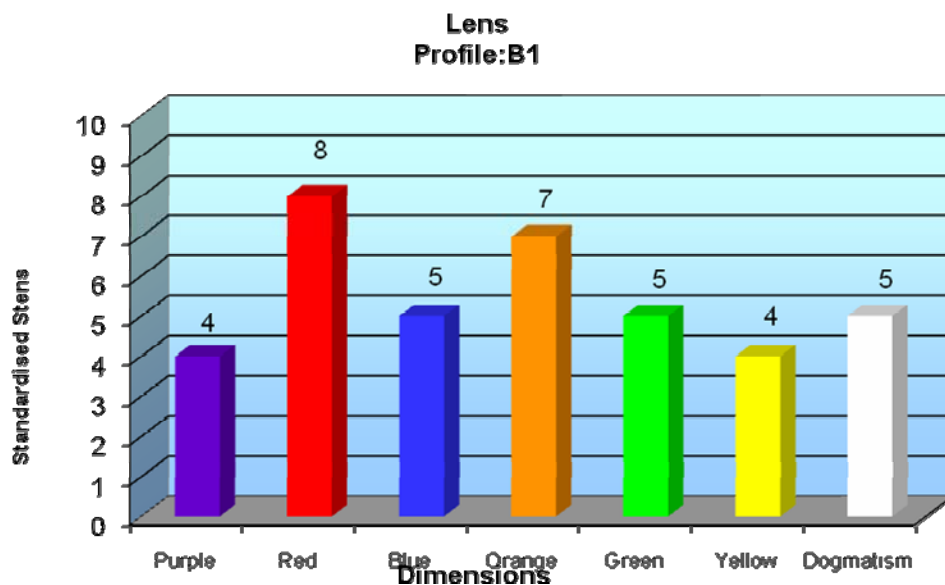
Profile A is a person in her early thirties. She is married, and has just had her first child. Although her career is important to her as indicated by her Orange (E-R) score (quality of life), she is highly invested in Purple (B-O) at the moment. Her ‘*sorge*’ or that which she

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.

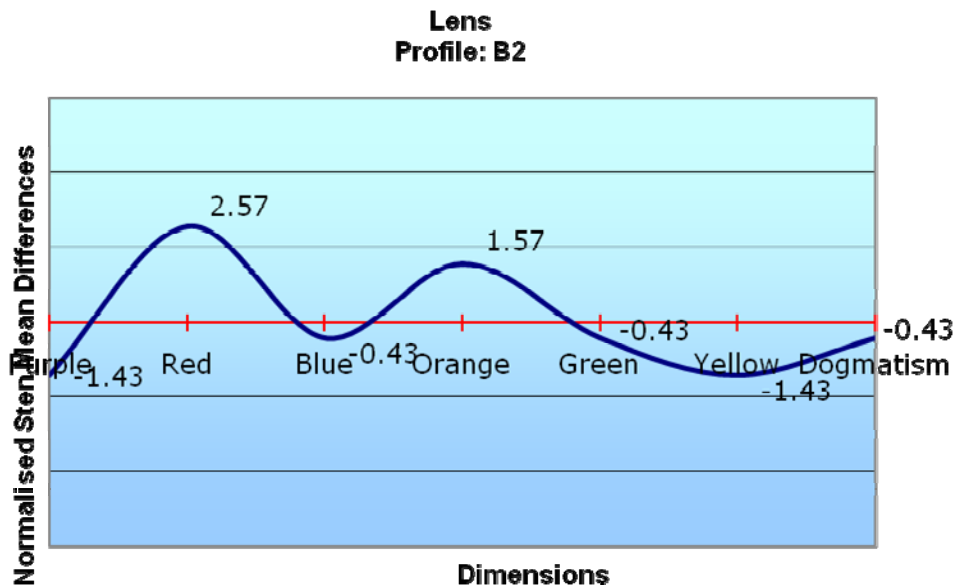
This profile is an example of someone that was further along on the spiral (in Orange or E-R) and went back to solve a specific existential problem (in Purple or B-O). This is a frequent occurrence when a person is expecting a child or has just had a child. The Purple (B-O) worldview, where belonging 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).

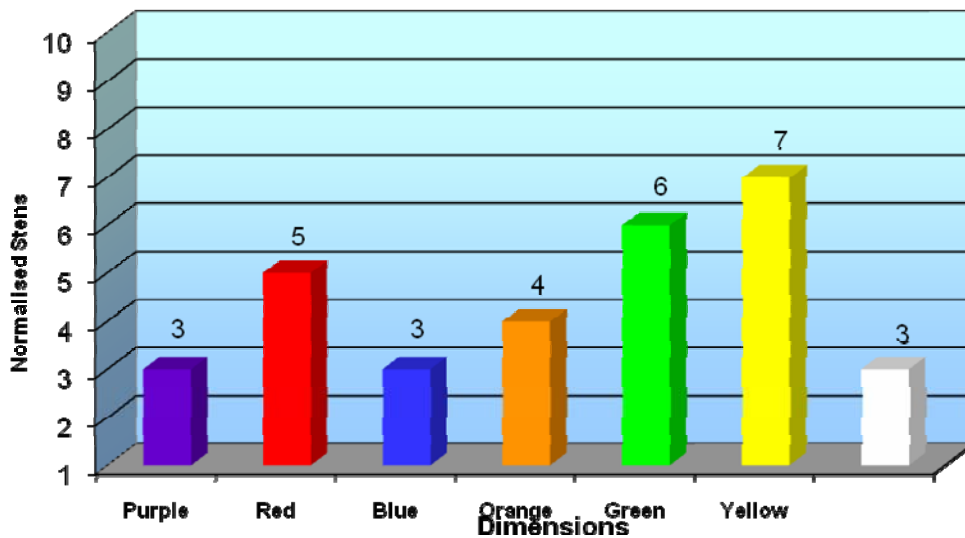


Profile B1 has a profile of what we would expect of a younger person. She is 22 years old, lives on her own and works in the administrative field. She is someone who has predominantly her own well-being in mind, as shown by her high Red (C-P) score. As noted earlier, there is a trend that younger people 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**

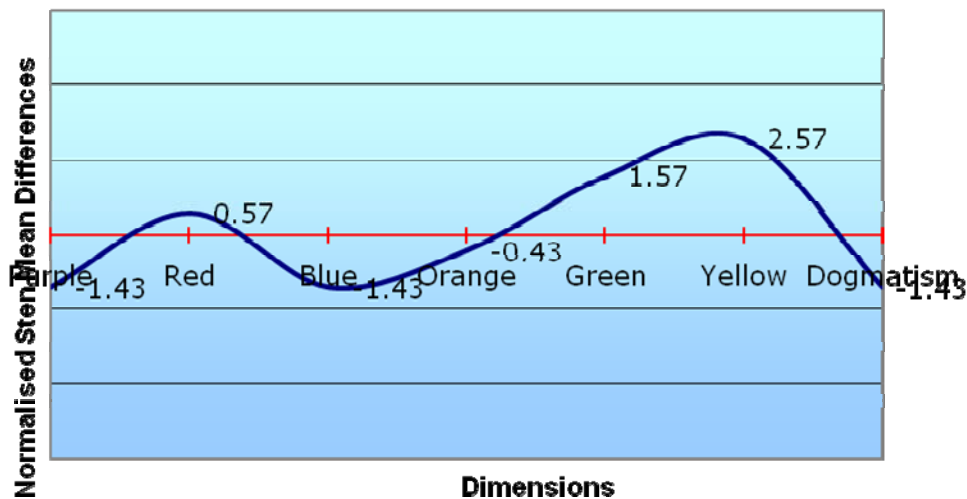


Latent worldview: Red (C-P).

Manifest worldview: Green (F-S).

Aspirational worldview: Yellow (G-T).

**Lens
Profile C2**



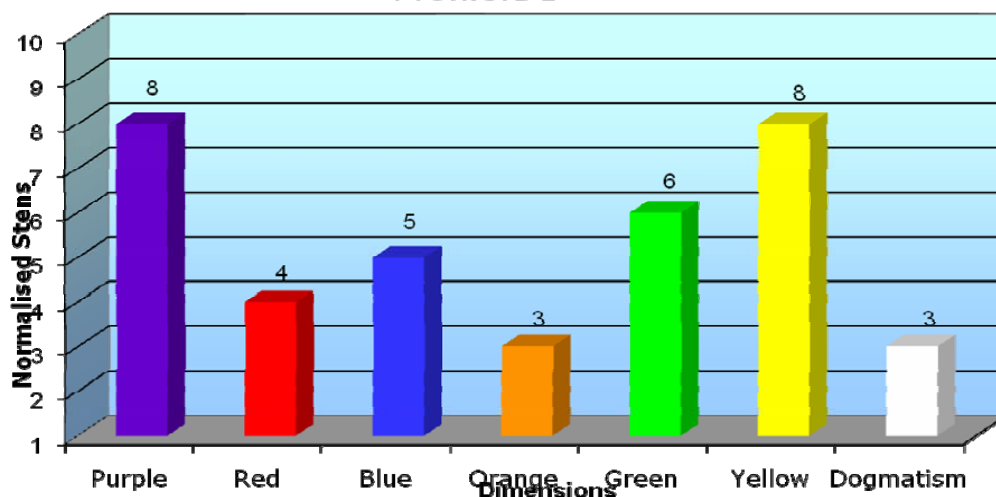
The individual in Profile C1 is an example of someone who can access more than one worldview. This is the profile of a female candidate who is 35 years old, single and working in a human resources related field. Although the well-being of others is very important to her as indicated by her high score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

Profile D

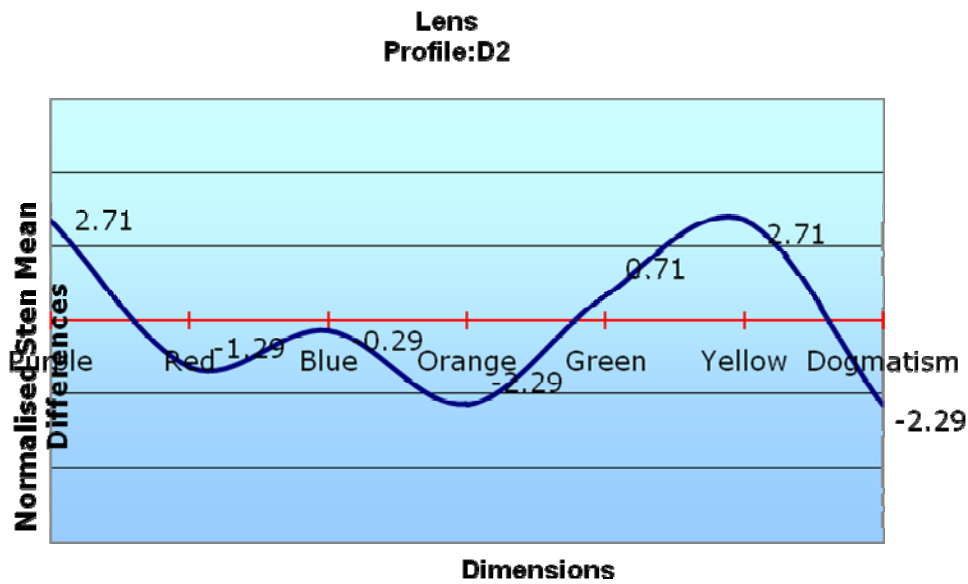
**Lens
Profile: D1**



Latent worldview: Purple (B-O).

Manifest worldview: Purple (B-O).

Aspirational worldview: Yellow (G-T).

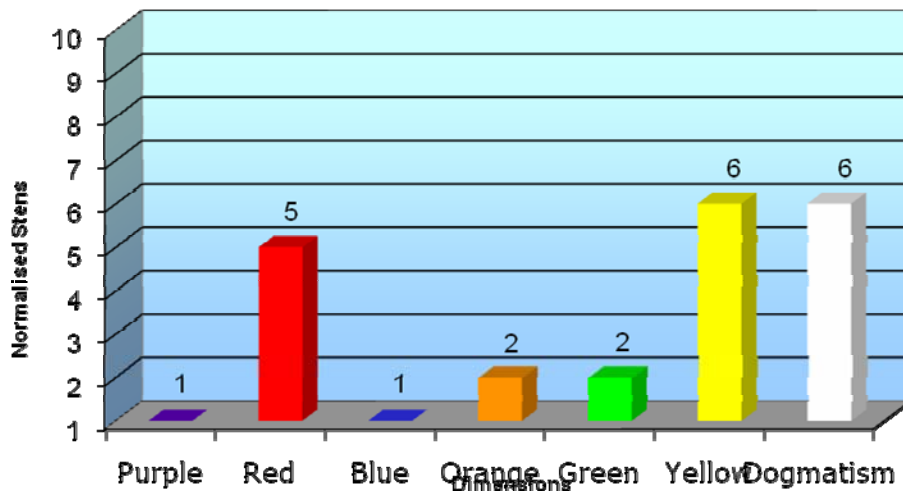


Profiles D1 and D2 seem to conflict in terms of what has been discussed in the theory of Graves and Spiral dynamics. This profile would make ‘perfect’ theoretical sense if not for the high Purple (B-O) worldview. This is an example of extreme scores on the Lens, but also of extreme movement on the spiral.

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**

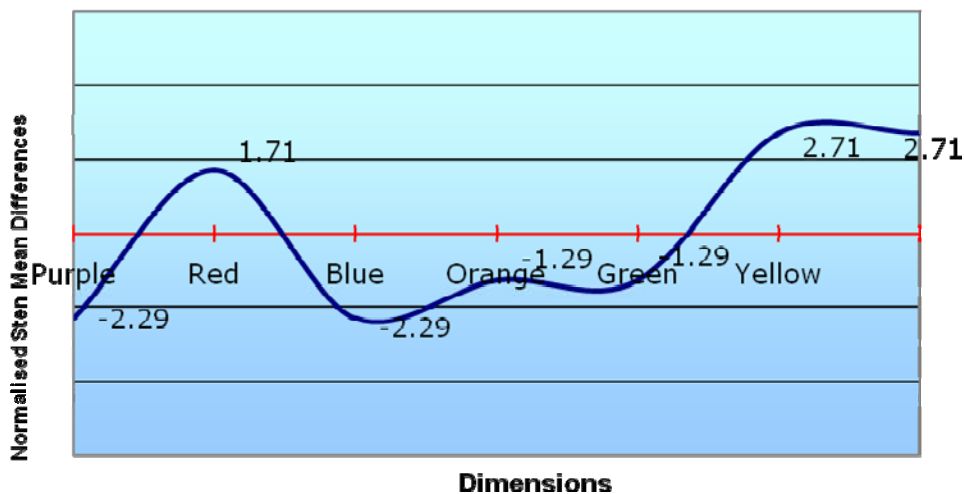


Latent Worldview: Red (C-P).

Manifest Worldview: Yellow (G-T).

Aspirational worldview: Yellow (G-T).

**Lens
Profile: E**

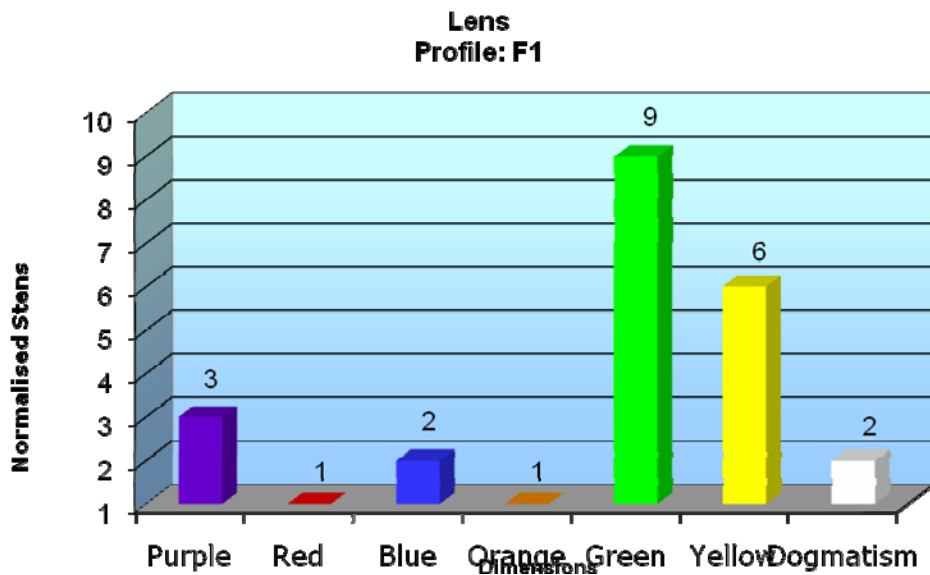


The Lens profile makes sense from a theoretical point of view in that both Red (C-P) and Yellow (G-T) are on the self-expressive side of the spiral. The interpretation of the profile is, however, problematic, given that there is very little investment in any worldviews except Red (C-P) and Yellow (G-T). 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

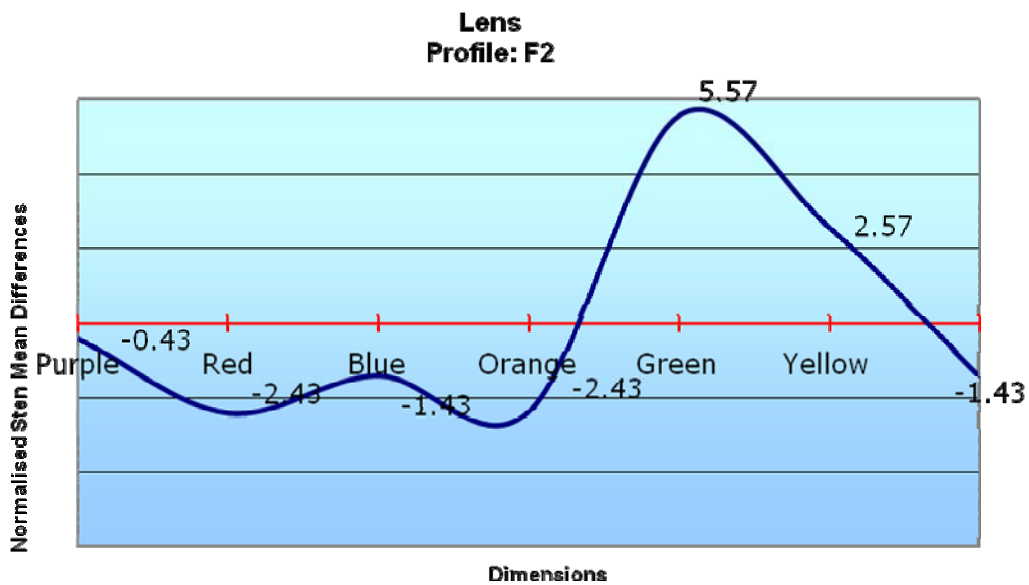


Latent worldview: Purple (B-O).

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

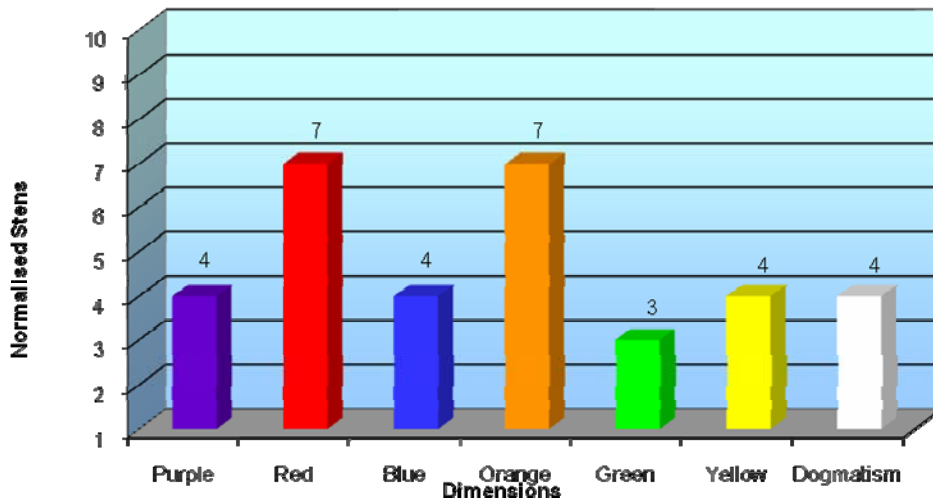
also where she wants to be in the future. This kind of profile has a flow of energy that allows the individual to experience very little anxiety or stress in her life, because there is less internal conflict. Internal conflict would be less if an individual's Lens profile falls on the same side of the 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**

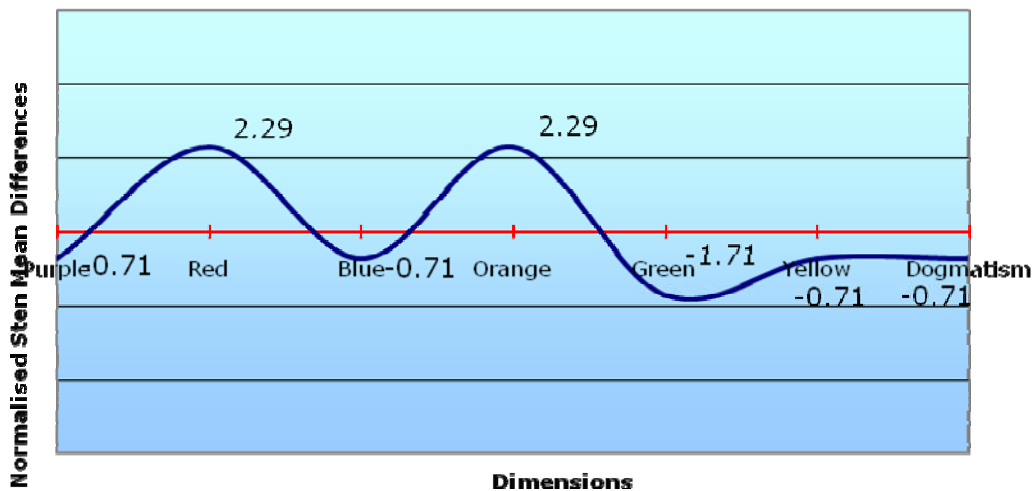


Latent worldview: Red (C-P).

Manifest worldview: Red (C-P).

Aspirational worldview: Orange (E-R).

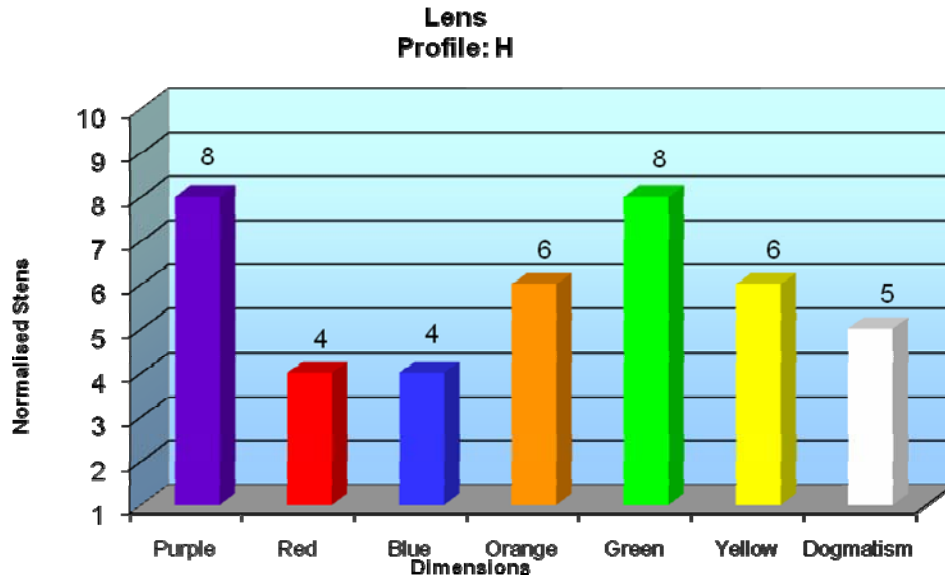
**Lens
Profile: G2**



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.

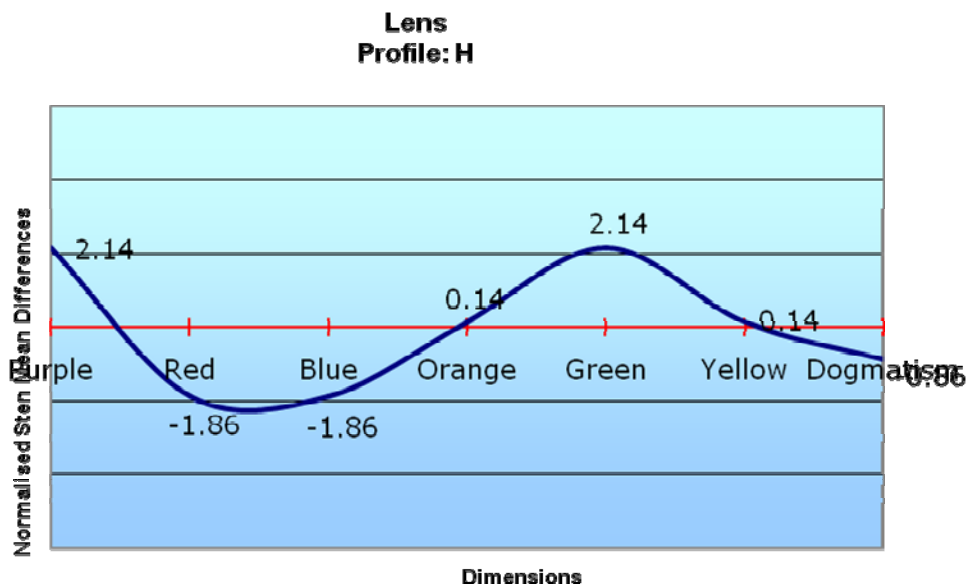
The exception to this trend is when the saturated worldview in question is Yellow (G-T). According to Graves's theory this is the first being level and therefore totally different to the rest of the spiral. There could be two explanations for this. The first is that individuals (as seen in profile D) 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.

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Appendix 1

Detailed Description of the Different Stages of the Spiral according to Beck And Cowan¹

Beige

BEIGE/purple: Exiting phase

Informal band-type human existence is seriously challenged by competition over food resources, mates, and territory. As the LC1 basic survival needs are met, new brain connections form which create a distinct awareness of ‘me, myself, and I’ as different from other people, vegetation or animals. With time to think about why things happen, direct observations begin to link cause with effect, whereas before, everything else was attributed to magic (Beck and Cowan, 1996, p. 202).

Purple

beige/PURPLE: Entering Phase

Life Conditions 2 call on the internal (neurological) equipment designed to connect events into cause and effect sequences. The early roots of animism are planted as beige/Purple concern with natural phenomena, like rivers, mountains, sun, sky and fire. With some adaptation these forces became fertility symbols, totems, amulets and relics. In this zone there is no sense of being able to control nature, only to placate the indwelling spirits in hope of achieving harmony and avoiding harm. This process is also seen in the end of infancy, and the beginning of childhood in the developmental process of children.

PURPLE: Peak Phase.

The animistic or Purple level of existence is marked by ‘signs’ that explain the everyday world. (The metaphor that would fit this description is that Purple individuals must read the ‘signs’, in order to understand their world, and that they are powerless to do anything but look out for these signs). These signs are described as:

The mind of Purple is animistic, shamanistic, and mystical.

¹ This Appendix is largely an edited version of some of the salient material contained in Beck and Cowan’s 1996 book.

This v-Meme is heavily laden with ‘right brain’ tendencies such as heightened intuition, attachment to places and things, and a mystical sense of cause and effect. Individuals move about fearfully in a cauldron of omens and spells, while the mind is pre-occupied with totemism, fetishes, charms, shamanism, sorcery, hexes, superstitions and myths or origin. By itself, Purple is pre-literate, although it is rich in folk stories, songs, drawings, dances, artworks, and elaborate customs passed from one generation to the next. Purple thinking is also dichotomous, in that people are here or there, or it is us or them.

The collective memory carries the little memes for Purple.

The Purple collective memory holds vast wisdom, which is often amplified and mystified and extended through the folk ways of people. Sagas, fables and legends likely trace back to actual events.

The group is concerned with its survival and well-being of its own kind.

The group always sees itself, as ‘The People’ and others are outsiders. This intense in-group/out-grouping is both a strength and weakness for Purple. Traditional ways are always inherent to the nature of things, and not arbitrarily chosen. Purple cannot imagine another way to be.

One for all, all for one.

Reciprocity is part of the Purple compact and is a key organising principle in every tribal society. Property is communal, due to the uncertainty in the world. “If I find food today, I shall gladly share it with you, because tomorrow you may be lucky while I am not”. In this sacrifice-self view, even one’s life belongs to the tribe, as seen in the World War II Kamikaze pilots and modern-day zealots who are popularly referred to as suicide bombers who are prepared to blow themselves (and others) up for a cause.

Shaman, Elders and Chieftain.

To deal with the awesome and inexplicable ways of nature, Purple groups seek out people whose views are more elaborated than those of the rest. Such people, like shamans, medicine men/women, appear closer to the spirit realm and hence more in touch with the great forces at work in nature. Purple relies on taboos and the people’s customs for direction.

Spirits, spirits everywhere.

Beneficent and malignant forces must be kept in balance and harmony. Purple assigns life force and intentionality to nature and objects. In this case the oak tree is not just a source of

potential timber and aesthetic comfort, but also a home to spirits. The heavier the Purple, the more relics and sacred ground are needed. Family heirlooms attach to Purple too.

Calling on the mother when times are tough.

Some of the deepest Purple aspects relate to parental bonding and the nuclear family.

The map is the territory.

The word is the thing and the map becomes the territory. An example of this would be the American flag, where the flag represents everything about the country and more.

Gender, Sex, and Kinship.

Social life is shaped by small cohesive groups with tight kinship bonds. There tends to be a gender-based division of labour and social roles. Nepotism is natural to Purple with its extended kinship structure. The family takes care of its own. Purple could also be polygamous and polytheistic.

Impact on the environment.

Purple living is very organic and as long as populations are small, it has little impact on the environment.

PURPLE/red: Exiting Phase

Greater exposure to the world reveals how baseless many of the superstitions are, challenging the credibility of the Purple leaders. Secondly, meeting the security needs of people releases energy and resources, thus placing the system in a state of readiness for change. Thirdly, to keep Purple under control, leadership pours on more ritual and tradition. By doing this they stifle the yearning to break free and the need for personal autonomy creates anarchy in a well-wrought tribal order. Fourthly, natural competition for richer niches ultimately puts Purple groupings against each other, rewarding those who assert themselves and take charge. At the exiting Purple/red range, the person starts dreaming of taking direct action as the person's ego pops up. Individuals begin to find weaknesses in their leadership and come to the conclusion that the spirits are not all-powerful and even be manoeuvred. As Red looms up, there is a growing sense that a powerful individual can actually influence the world. Placating the spirits does not always work, since they are unreliable and unpredictable and sometimes whimsical. In the exiting phase there is much reliance on strong persons as the spirits and the chiefs take on new authority – the leader of the pack with charisma (Beck & Cowan, 1996).

Red

purple/RED: Entering Phase

Red is the first clearly express-self, I-orientated V-Meme. It may be raw, impulsive and wild, but also very liberating and creative. For children this thinking flares in the ‘terrible-twos’ and again around middle school time. Red-dominated periods are marked by warlords, exploitation, exploration, empires and the idea that nature is there to be conquered. Red stubbornly resists power exercised over it.

The description for the various aspects of Red is known as ‘red flags’, just as Purple is described by ‘signs’. (The metaphor in this is that just as a bull will allegedly charge a red flag, just so is the nature of this level of existence). In the entering phase these Red Flags are the following:

From magic to machismo.

As the spirits, magic, and myths of Purple fade into Red, the spirits turn god-like. Reverence for the god-mother turns into a contest with her and magic becomes a weapon that is used to control other people.

From consensus to dominance

Purple leaders denounce consensus and serve to balance the group, but as Red intensifies, strong leaders take unilateral control. Purple as a sacrifice-self level of the Spiral backs up against Red as a dominant express-self level. Red desires are met by the powerless since their reverence was attained by being strong, breaking bonds and standing free. Red would use intimidation, charisma and physical force to impose his or her will onto others. Red would then guiltlessly exploit Purple’s superstitions, control the people and eliminate competitors.

It’s in every one of us

Red is not an aberration, but a normal part of the v-Meme repertoire. People in this purple to Red transition zone, become unwilling or unable to tolerate constraints.

RED: Peak Phase

One of the biggest challenges for society today is to find new horizons where Red can be released constructively. This proves to be a problem, because bottling it up only leads to anger.

Red Flags for the Peak phase in Red are:

It isn't my fault

Graves found that Red people tend to locate the cause of difficulties and failures outside themselves. Unable to exercise restraint or plan very well, Red fails to save for a rainy day, engage in preventative maintenance, or keep daily commitments.

Grandiosity

Red wants to be bigger than life, and Red needs include breaking loose from the clan, exerting independent control and testing the self against others to establish domination. Ultimately, the object is to challenge death and win. Red thinking is thus egocentric and unabashed.

When Red first appears

This v-Meme awakens in us during childhood. Inflated Red ego often puts a person in harm's way because of the belief that: "I am special...I'll live forever...I'm immortal, not like other humans". The concentration on immediate gratification and refusal to think about negative outcomes escalates in the Red thinking pattern.

LC3 or Red is the real world for millions of people

Negative Red often dominates the milieu of the urban poor. Mugging tourists or dealing in drugs may be effective behaviour for someone who sees the world as Red, whose Purple anchors lie in a gang, because there is no family left, and who sees insurmountable barriers to moving up on the Spiral.

A life is not worth very much

Peak Red does not learn through punishment since actions do not connect with deferred consequences, guilt is absent, and problems are always someone else's fault. The major question for Red is: What is in it for me now? If there is no payoff, no learning occurs. For people truly trapped in negative Red, confinement and some argue, elimination, may be the only treatments.

Life is a jungle

Living in the Red zone is like surviving in the jungle. The weak will lose and they deserve to, because they are weak. Red people might pool their strength, but only when it is mutually useful, and when it is no longer convenient or necessary, they will cast the relationship aside. It is a world of predators and victims, eaters and those that get eaten. A lack of concern for others is taken as a demonstration of toughness and self-control.

A society of unequals

A few dominated 'Haves' and many 'Have-Nots'. The aggressive 'Haves', flaunt their victories, knowing that they can get away with it. These 'Haves', will contrive to keep the 'Have-Nots' subservient and needy, tossing out enough crumbs to keep them interested, but weak. The behaviour of Red 'Have-nots' is usually clandestine and devious. Organisations built on Red, see kickbacks and bribes as natural ways of doing business. There is no altruism at this level, but there is a manipulation of indebtedness and an exchange of favours. Something like: "you scratch my back, and I'll scratch yours". The world of Red is tactile, concrete, and specific. A roll of cash in the pocket or gold chains around the neck are far better than 'worthless' scraps of paper (bonds or even cheques).

Who's at-risk anyway?

The Red v-Meme is a vital part of human nature, and it is neither inherently good nor bad. This proud, lusty, assertive way of being can be energising and imaginative. In breaking with the system, Red produces innovations that would be impossible within the bonds of Purple customs or Blue mandates. At the peak, Red cannot look at itself objectively. Ego involvement is very high, and there is instant defensiveness when ideas are challenged. Since Red individuals are unable to step away and appraise the situation objectively, practically everything is taken personally. When this v-Meme is in control, calm rational discourse is unlikely (Beck & Cowan, 1996).

RED/blue: Exiting Phase

At this point in the Spiral, guilt begins to sneak in and the v-Meme is desperately hanging on to dominance. Doubts about unbridled desires and impulsive acts are creeping in and brazen courage is maladaptive in a more orderly world that seeks meaning and purpose in life. In this stage people see that both the haves and the have-nots die, seeing that they both share mortality if nothing else. They have come to rejoice in learning that their good fortune is also God's will. The have-nots justify their long suffering with the hope that everything will be

set right in the great by and by. Both these groups begin to feel an overarching power may be intervening in spite of their best laid plans and intentions. The slave and the master are both sinners in the hands of an angry God. Those centred at RED/blue show concern over self-serving impulses, since awareness of others is creeping in. These people will start to think about consequences. The essence in BLUE is the obedience to the ultimate authority (Beck & Cowan, 1996).

Blue

red/ BLUE: Entering Phase

The little bit of guilt present in RED/blue becomes centralised in red/ BLUE. Egocentric impulsiveness is replaced with attention to consequences and deferred gratification. This might sound very civilised, but the red/BLUE thinking produces the self-righteous fault-finder and condemnatory judge, who tend to sort the 'good' from the 'bad' and make others feel ashamed for who they are. The red side wants to vanquish impure, unrighteous thoughts while BLUE imposes justice and order. According to Beck and Cowan (1996), this v-Meme awakens to stabilise the tumultuous rivalries of RED, because a higher authority that is stronger than any of them must quell individual egos. This v-Meme binds impulses within, rather than wildly expressing them outward. As BLUE awakens, penance feels good and a bit of suffering is inspirational. This v-Meme really stirs when LC4 starts closing in and morality is at hand. The tough red streak should not be overlooked in this transitional zone. If the BLUE is not yet solid or during a stressful regression, one may slip back to stronger RED. A driving force in red/BLUE is the purging of impure thoughts or the conversion of those who think wrongly. This is often the home of militancy, because awakening BLUE needs purpose and red craves action. Examples of this are the radical Zionists, old guard Palestinians, the Ku Klux Klan, Black Muslim community and neo-Nazi's.

BLUE: Peak Phase

Then this v-Meme take hold, one feels the pure joy of purpose, reason and direction in life. The right brain capacity to recognise and bond with abstract ideas increases. There is an identifiable higher power watching over and regulating human existence. An example of this v-Meme is the 'born again' religious conversion.

BLUE Motto's for the Peak phase is:

Bringing order to the chaos and structure instead of anarchy

BLUE movements are forged from conditions of chaos, deprivation, and suffering. LC4 cause people to seek order instead of anarchy, and BLUE thinking is required to sort the social mess out. When this v-Meme arrives, people gladly accept authoritarianism to clean things up and get everything running on time again. It puts everyone into right-and-proper social roles, castes, grades, races, classes, seniority levels or military ranks. This then provides the well-ordered stability that LC4 craves. In this v-Meme, you are expected to know your place and keep it. The expectations of the system require what is right and wrong. Individual priorities shift from express-self to sacrifice-self to the common good. This thinking tends to be polarised, and any thinking that is not the same as the system, is seen as implicitly wrong. This categorical world that BLUE creates is hierarchical. The absolute authority sits at the pinnacle and speaks down to the chain-of-command.

The Mood of BLUE comes across as rigid, dogmatic, and redundant

That is fine as long as you are in agreement, because here there is no room for variance in interpretation. Guilt speaks in BLUE and is integrated as a routine and part of living.

The rightful exercise of just authority

BLUE assumes a stern demeanour, but not a joyless or unloving one. The pleasure in life comes from serving The Way and through obedience. Most people need a BLUE rock (be it Christianity, Confucian, Krishna, or secular) to tie their lives and anchor morality and ethics.

Right and Wrong

Good opposes Evil in an ongoing battle for dominion. The outcomes may include enlightenment, eternal life, oblivion, or unimaginable torment, and there is no room for compromise or gray areas among the devout True Believers. In its extreme forms, BLUE must call down evil-doers, and the transgressor faces punishment after doing wrong. In BLUE behavioural freedom is tightly restricted by guilt and the fear of punishment.

A reason and a purpose

Every thing in BLUE has a purpose, a place, and a reason. There is a grand design behind existence and purpose to everything, though mere mortals may not comprehend it. These BLUE doctrines are generally documented in 'the book' since written language is part of this v-Meme's intelligence.

Who goes there? Friend or foe?

People respond judgmentally, not compassionately, when their BLUE is enraged. Understanding and tolerance is limited. In BLUE, people are even selective in their choice of friends, and close associates tend to share the same beliefs, religion and politics. When conflicts break out in BLUE, they are vicious, because both sides know too much to hurt the other deeply.

Order and regimentation, everything in its proper place

When in BLUE, people tend to prefer tight structure, certain schedules and clear consequences. This v-Meme lives on absolutes, namely a lifetime guarantee and metaphysical certitude. Oaths and promises are inviolable, so honour codes are most effective when people are in BLUE. This v-Meme produces an orderly life, a neat toolbox and a strong need to stabilise turbulence.

BLUE/orange: Exiting phase.

Once BLUE stabilises the world and brings reliable order, 'me' has the luxury to begin stirring again. At the exiting phase of BLUE/orange we find a cautious, inoffensive, controlled move back toward independent thinking. Peak BLUE was compliant and obeisant to authority, and even some doubts arise whether this authority is all it is cracked up to be. The truth for BLUE/orange is what one hears from one's own respected proper authority. Although there might still not be any latitude in interpretation of this authority, but this authority is no longer seen as the universal standard. In this view there is still a greater need to submit than to express one's own point of view, but the scales are tipping towards autonomy. This person would do what the authority wants, but would start thinking about doing it in his or her own way, especially when the authority is not watching. This calls for careful self-control and marks the beginning of disingenuousness. This lack of freedom under BLUE causes bitterness, which stirs the ORANGE issues of independence, personal competence and self-control.

When service to the cause is viewed as one's purpose for being, the ability to have compassion for human weakness is hard to come by. BLUE/orange may assist others out of a sense of duty, obligation and sympathy, true empathy is rare. BLUE/orange when would flaunt its self-righteous discipline and condemns weakness in others while to exceed standards themselves.

The motto for the exiting phase of BLUE/orange is:

Work is still supposed to be work in BLUE/orange

There is no time for RED playing around and self-enjoyment. While RED is prone to push the envelope, daring the impossible and risking it all in the hope of glory; BLUE on the other hand is good at preventative maintenance, inventory control and monitoring the specifications. As BLUE/orange takes over the trains will not just run on time, they become faster and more reliable while adding restricted first class. This area is still a tight, narrowly confined BLUE zone. Rules are rigidified and sometimes used as punitive sticks to beat uppity people into submission or lazy ones into production. Often employees feel assaulted and restrained by excessive authority that demands more production. The individual functioning here is cordial and deferential to superiors but can be cruel with subordinates. BLUE/orange feels ridden by authority and therefore may ride anyone below like a mini-tyrant. These individuals carry a monkey of obedience on their backs, resent its presence, but are too fearful to cast it off. This monkey, although heavy, represents the stability they still need. Leadership in this zone is concerned about their fellows, but is constantly evaluating both their performance and who they are as people. BLUE/orange managers tend to drive workers, becoming beneficent dictators who continue to push for more and faster results. Entities that are blocked in BLUE/orange thinking reach an impasse. They achieve a level of competence and cannot move on to greater complexity. Managers entrench and built authoritarian fiefdoms that perform adequately, but often with high turnover, low morale and much grouching from those under their control. Parents that are closed at this level often engender simmering hatred in children. An example of this would be the old-time military family. On the positive side, BLUE/orange thinking excels at organising things and taking charge according to authority's directives.

Authority on the move

When centred near the middle of BLUE, the authoritative opinions of those with seniority or recognised position power weigh most strongly. Towards the exiting phase BLUE/orange, it becomes possible to deviate from the certified Truth, so long as one remains proximate to authority. The emerging independence still does not allow much latitude for experimentation, so one tends to avoid the extremes or the risk of experimentation. While the BLUE view is 'sacrifice now to obtain later at the behest of proper authority', the Exiting phase becomes openly disdainful of any authority, which does not act like good authority

should. The assessment of proper authority is moving from the outside locus back within one's own right-thinking mind. According to Graves: "...that knows that it knows that it knows..." (Beck & Cowan, 1996, p. 242). In a quiet way, BLUE/orange comes to believe that it is a better authority. The exiting phase can be strife-ridden and turbulent, because on the one hand the person tries to hang onto absolute Truth to maintain stability, yet on the other authority is also teaching independence of thought. Contradictions between anchor-points, within and without of the person, stimulate confused guilt. This may sometimes take the form of negativism and the zealous drive to expunge evil and make things right. Questions about where Truth lives, who is authorised to interpret it and how to enforce it are constant issues. This range of the Spiral is both painful and invigorating. While the old certainties are in jeopardy, the pendulum swing toward independence is also invigorating. The world has new complications as well as possibilities, and the infectious enthusiasm of ORANGE catches on (Beck & Cowan, 1996).

Orange

blue/ORANGE: Entering phase

This v-Meme awakens a middle class between the haves and the have-nots with the recognition of a way by which anyone can supposedly pull him- or herself up in this world. Pre-ORANGE existence is often one of considerable poverty, disease, feudal empires, and stagnation. ORANGE provides a new kind of hope for individual achievement. Emergent ORANGE carries with it a sense of personal power that was derived from RED, and purposeful existence derived from BLUE. Furthermore, ORANGE gained from RED the desire to do as the self wishes, and this need is tempered with BLUE's recognition of the rules and a compulsion to strive for a cause that gives meaning to life. Autonomy layered over a belief in absolute truth, leads to a sense of one's own total rightness.

Freedom from constraints imposed by relations with other people or the limitations that accompany faith in doctrine are central to this v-Meme. The elitism creates interpersonal distance. Individuals in this zone are too critical and discriminating to build many trusting relationships, though they may be surrounded by people agreeing with them. Anyone who risks getting close will be vulnerable to attacks of emotional dumping and efforts to displace faults while absorbing credit. Always evaluative, people in this zone usually come across as snobbish, disgusted, and distant instead of comforting and supportive. A useful trait of

blue/ORANGE is the ability to excel at start-ups or initiating action. However, the person with all the ideas might begin time and again, without carrying anything through to completion. There may therefore be many enthusiastic and sometimes ingenious initiatives, but they will only move forward if complementary v-Memes help them to see the process through. Blue/ORANGE desperately needs others, yet the picky, demanding temperament often makes it very difficult for them to stay close. When individuals in this range are better with ideas and objects than they are with people, their vulnerability is interpersonal skills. While people in this group may use teams and appreciate productive outputs from group activities, they will never join them. Such individuals are reluctant to contribute to group efforts in which they have to yield control or risk looking inferior. It is also difficult to give a group its due, when one is convinced that all good thought exist within the self.

Individuals in the blue/ORANGE entering phase hunger for opportunities to express themselves and excel. Yet the intense, achieving behaviour can lead to premature burn-out. This v-Meme becomes unbound by what other people say or do. There is not yet enough individuality to disregard what others think, while at the same time there is a strong desire to lead the pack. While the awakening of ORANGE lessens the BLUE-based guilt, it does not eliminate awareness of it, because other people are still a factor in life's equations. BLUE sees dissenting ideas as diabolical, blue/ORANGE will dismiss them as merely dumb. Other people need to come into compliance with the best and proper way to do things, namely one's own way.

ORANGE's Peak phase

Orange peak phase is described in terms of Orange Flashes like:

Change, and not permanence is how nature works

Evidence from a number of fields suggest that systems are active and in constant flux. Eventually humans can manipulate nature as to learn its secrets and create a better life here on Earth, because science and technology equip us to do virtually anything. 'Modern' life results from labour-saving devices that free the spirit for better things, superior health care, improved animals and plants, and the belief that we hold dominion over things. Whereas BLUE thinking is absolutistic in seeing only one right way, ORANGE takes a multiplistic view that sees many possible ways, but only one is best.

Authority lies with experience, experiments and one's own right-thinking mind

Opposition to authority becomes less important and the faith in dogma is gone. These are replaced by experimental data and 'the scientific method' and ongoing appraisals of what works best for now. Possibility thinking and opportunity abounds and autonomy rules. Above all else the person is independent and in control. Self-confidence intensifies as ORANGE becomes convinced of its correctness. There is no time for guilt or for time and energy to be wasted. Individual in this zone appear to be materialistic acquisitive.

People are meant to succeed and become winners

This v-Meme arises in the individual or group seeking to exploit opportunities to create 'the good life'. Orange embraces values and beliefs that stress materialism over spiritualism, pragmatism over principle, and short-change victories over long term guarantees. Multiplistic thinking is comparative, and life is competitive. Situationalism and prudent pragmatism replaces BLUE ideological standards. Flexibility and rapid responses to a changing marketplace are the name of the game.

Conforming to the image-of-success fashion

Much of this v-Meme's self-concept is reflective, in spite of protestations of individuality and personal freedom. One is free to conform to the ways of the elites and success really depends on their views. When ORANGE is active, image often counts more than substance. In view of the fact that facades work, one need not actually own the tangible goods to appreciate 'the good life'.

Growing up with the ORANGE world

One would think that the children of affluent parents and circumstances would automatically acquire their values and aspirations. Some do, most do not, because learning to handle LC5 requires more than having possessions. This v-Meme produces personalities which are calculating, accepting of responsibility, and anxious to dominate. They command out of a sense of greater capabilities and maintain this self-image in spite of criticism, rarely changing their minds as a result of feedback. Yet ORANGE is constantly asking for feedback, but then rejects the critique if it does not fit preconceptions. They believe their way is obviously the best and must be convinced otherwise.

Life is a series of challenges, opportunities and tests to do better

Truth for ORANGE depends on self-discovery and their own keen observations. Sometimes they might even deny the validity of contrary information and turn and attack the source. Greatest credit goes to adversaries who give as good as they get and anyone unable to join the game is discounted.

Run it up the flagpole and see who salutes

ORANGE lives are full of military and sports metaphors. Life is a series of manoeuvres with espionage, liaisons and allies. One attacks the competition and out-flanks their marketing with an end-run. Orange lives are directed, focused, intense and connected.

Humans are resources, so ‘...to thine own self be true’

Criticism is cold-blooded and intensive, but straightforward. There is superficial warmth for those who are useful, while they are useful, but ORANGE has more contacts than colleagues. Loyalty is based on utility and not obligation.

Self-assurance comes with the territory. These individuals appear masterful and forceful because they are accomplishing their goals. On the negative side, ORANGE may lack conscience; they can be unscrupulous, justifying harms done to others as necessities. Yet ORANGE is never purely ruthless as RED can be, since it does not pay off in the long run. Most of all ORANGE is equipped for independent action.

Free-market, free enterprise, and laissez-faire models are the favourites

Each is responsible for him or herself. The best will succeed and prosper.

ORANGE/green: Exiting phase

The exiting ORANGE/green is still a self-centred way of existing, but the person is now feeling encroachments from others and their needs. This stage in the Spiral also introduces pangs of loneliness brought on by constant competition. The strategy of choice here is to keep other satisfied, in their places, and off one’s back, yet they must be close enough to be of use when they are needed. ORANGE/green thinking allows people to meet-and-deal very successfully. They are not intimidated by complicated situations, although they may not perceive the full complexity at hand. The superior talents and confidence of the person prevail. A characteristic of ORANGE is the sense of unlimited self and limitless possibilities. Those in the exiting ORANGE/green zone dislike their new-found need for others, seeing it

as a weakness, but still recognise these people's importance in achieving objectives. In the exiting phase guilt begins to reappear when the spotlight shifts from 'me' towards a 'me and thee' arrangement.

Green

orange/GREEN: Entering phase

According to Beck and Cowan (1996), the GREEN v-Meme is the climax of the First Tier of thinking systems, the culmination of these 'old brain' subsistence-based modes of living. It is thus the result of the successes as well as the failures of the previous five v-Memes. GREEN awakens when BLUE and ORANGE v-Memes reach the end of their life cycles. The former modes of living trap minds in belief systems which are often rigid, intolerant, and full of dogmatic ideology. Although GREEN is an elaboration of the Communal/Collective family, the 'boxes' it places people in are much more elastic, the rules are fuzzy and walls are covered with roses. As ORANGE weakens, many who have succeeded start asking: 'Is this all there is?' Material abundance have been achieved, but at a significant price. As the GREEN v-Meme brightens it illuminates the fact that there is still not parity among human beings, many have more than they really need while many more do without. The person who has 'made it' through peak ORANGE, often does not feel genuine acceptance from others. Once again, in terms of the Spiral, individuals feel the need to belong somewhere. The GREEN v-Meme builds interest in legislating behaviour for the community's good and lending support to worthy causes that favour the down trodden and helpless, which reflects the view of 'sacrifice now to obtain now for self and others'. Interpersonal skills are often at a peak, because constructive warm interaction is so integral to self-satisfaction. Intuition and insight are valuable commodities and individual strive to polish their interpersonal skills, like empathic listening.

In the previous ORANGE/green zone others are resources to manipulate and use as necessary, but with kinder regards than the RED zone. In the GREEN entering phase others are at less risk of being burned, but instead may have to fly in circles until exhausted due to a lack of direction. Feelings replace the need for achievements that dominated ORANGE and lead to its sense of isolation and loneliness. The individual in orange/GREEN is still entrepreneurial, but needs a circle of friends in the business in a caring, but profitable

confederation. Yet orange/GREEN is still unwilling to commit fully, because the orange needs for control limit the openness and trust required.

Thus, orange/GREEN replaces the certainties of BLUE truth and ORANGE tried-and-true experience with relativism. Orange/GREEN has already tried the PEAK ORANGE material thing and found it wanting. Now the search is for that ‘centeredness’ that can bring real inner peace. When people are blocked in this zone, life often consists of a series of ‘ah, ha!’ experiences, awakenings and growth steps that are repetitious and even cyclic. This could explain why orange/GREEN hops from guru to guru, and from one peak experience to the next.

GREEN: Peak phase is described in ‘Fuzzy’ concepts like:

Togetherness, harmony, and acceptance drive decisions.

The group orientation of GREEN resolves the problems of isolation and loneliness that rise at the end of ORANGE and become so prominent in LC6. Therefore by abandoning the competitiveness and one-upmanship, at least in the immediate group, people in GREEN reconnects with others in forming extended communities that offer support and meet the belonging needs that endure from PURPLE.

Metaphysics and feelings begin to replace old scientific analysis

Spirituality will return in the GREEN entering phase, but as non-denominational, non-sectarian ‘unity’. The doctrine of competitiveness yields to themes of sharing, understanding, appreciating and tolerance. Only judgementalism may be judged very harshly, for GREEN can be very rigid in its demands for open-mindedness, so much so that it will be quite willing to go to war for the liberation of oppressed human rights.

Plenty of room for everyone

In this v-Meme, gender roles are derigidified, glass ceilings opened, affirmative action plans are implemented, and social class distinctions blurred. The mindset is that everyone is in it together, and outfits are un-tailored so as to make everyone feel comfortable and able to fit in.

We, the people who share a common vision, have our weaknesses, GREEN is susceptible to group-think

The need to fit in and to feel accepted may overwhelm the person's willingness to disagree and may lead to moves that may be regretted when other v-Memes take over again. A similar pattern to the group-think that exists in GREEN is that of collective guilt. GREEN will feel guilty for the shortcomings of the group as in a nation, a class, a race, a company etc.

Communicating both content and feeling

Part of the sensation of warmth is the abundant communication in GREEN organisations. These are low in dogmatism, because many beliefs are quite acceptable and no single truth is 'it' for long. This v-Meme is high in rigidity though.

To bring diversity together into community

GREEN believes in bringing diverse people together as long as they are willing to share the common experience. As GREEN intensifies, it does the desire to level people out of classified hierarchies and into clusters of equals with shared possibilities and few judgments. Sometimes the balancing is mandatory. All talk of harmony and warmth can drop away quickly when other factions compete for the same group niche GREEN occupies.

To sacrifice self for love because everyone is beautiful, in their own way

Being liked and accepted is more important than winning or material gain in this v-Meme. In this range whatever the community thinks is best, true, right, and proper is acceptable. The members accept each other unquestioningly, thus ensuring reciprocal acceptance for themselves. There is great tolerance for differences (because it keeps the group intact) and legitimising of alternatives in lifestyle and behaviour as long as they do not harm (Beck & Cowan, 1996).

GREEN / yellow Exiting Phase.

The move along the Spiral from Peak GREEN to yellow comes with doubts about the effectiveness of collectivism and a resurgence of the individuality that has been stifled in LC6 or GREEN. The person in this phase feels a surge of personal power from a mind that can reach out to the universe with or without a hand holding on to the group. Disillusionment sets in when questions arise as to the cost of so much caring, both in terms of economics and human energy. In organisations profitability and productivity tend to drop, while costs unexpectedly increase (Beck & Cowan, 1996).

Yellow

green/YELLOW: Entering Phase

The green/YELLOW entering phase continues the quest for peace of mind, but this is no longer a singular objective. The interactive universe becomes more intriguing than autonomy or even community. At the entering phase of this v-Meme other people's opinions still weigh heavily, their opinions swaying decisions as much emotionally as rationally. Tempered individualism is, however, also rising from the collective, but not without confinement of ORANGE islands of independence or tough RED exploitiveness. This interdependence releases one to be as he or she chooses on personal terms. This person may sometimes seek inclusion or cooperation, but if necessary the same person may be cold and ruthless.

YELLOW: Peak Phase

The Life Conditions 7 (LC7) that awaken the YELLOW v-Meme echo BEIGE-like survival questions, but in the context of the fast-moving, information laden, highly interactive world. YELLOW senses that that successful human living in the First Tier has put everything in jeopardy, yet the complex Life Conditions that jeopardise the very survival of the species are also opening unprecedented opportunities.

YELLOW generates what Beck and Cowan (1996, p. 277) call a 'FlexFlow' perspective. This view honours the value system differences and facilitates the movement of people up and down the human Spiral. This produces a recognition of the layered dynamics of human systems operating within people and societies. If PURPLE is sick it needs to be made well; if RED is running amuck, the raw energy needs to be channelled; If BLUE turns sour or becomes punitive, it must be reformed.

Yellow is 'flexible' in that it can enter the conceptual worlds of the first six systems and interact with them on their frequencies, thus speaking their psychological language. Yellow therefore respects, although this does not mean being in agreement with, the different worldviews, modes of expression, and unique habits, customs and cultures of the previous six levels on the Spiral. YELLOW is 'flowing' in that it is in touch with the natural evolutionary processes that appear to characterise our kind. Each system is seen as a next step, and not the final one. As Graves remarked "...each successive stage, wave, or level of existence is a

stage through which developing people pass on their way to other states of being” (Beck & Cowan, 1996, p. 277).

In Beck and Cowan’s view the YELLOW mind sees the ebbing and flowing of human systems all over the planet. These determine the interactions of peoples and societies. Yellow gets behind the scenes in a hurry and acts directly on the deepest dynamics that are causing the problem.

YELLOW is described in terms of FLOW, and the following are examples of this flow (Beck & Cowan, 1996, p. 283):

- YELLOW is open to learning at any time and from any source
- YELLOW thinkers rely on what is necessary, natural and next.
- YELLOW thinkers display Second Tier lifestyle priorities and preoccupations.
- YELLOW engages a number of unique problem-resolution and decision-making processes that are both highly complex in design and remarkably simple in execution.

YELLOW: Exiting Phase

Within the YELLOW v-Meme individualistic worldview, we are sensitive to differences, uniqueness, and people at diverse levels. People at this level of existence learn that there are inevitable differences and that a great deal of knowledge and information about their origins, characteristics and contours is accumulated. There is even the search for ways to integrate these different entities and open up the flow of energy among them. There is much reliance on ‘the self’ in this process, trusting in their own evaluative capacities. Yellow will stand virtually alone, relying on the power of knowledge and information, and not colleagues, to affirm the uniqueness of life. According to Beck and Cowan (1996), because the Spiral swings between ‘me’ and ‘us’, a new sense of community begins to replace individualism. Turquoise, or the global collective of individuals, rises to enfold Yellow. It turns out that the great Yellow questions cannot be answered, and sometimes cannot be adequately addressed, by lone human beings.

Appendix 2

Lens Questionnaire Research

The Lens questionnaire was developed² based on Graves's original conceptualisation of the emergent cyclical, double helix model of the adult human biopsychosocial systems (1970, 1971, 1974, 1981, Graves, Huntley, & Douglas, 1965).

Standardisation sample

The draft Lens questionnaire was administered to a group of 176 South African adults. The participants were drawn from primary, secondary, and tertiary education, the information technology industry, banking, heavy manufacturing, professional private practice, and publishing.

An attempt was made to ensure that the standardisation sample was as representative as possible of the South African population in terms of gender and ethnic composition. Bearing in mind that proportionally more men than women operate in the formal employment sector, it is to be expected that the sample characteristics would represent the situation in the formal employment sector, rather than the general demography of the country. Similarly, when it is borne in mind that Lens was developed for literate populations, and taking into account the socio-political situation which is the heritage of the pre-1994 dispensation in South Africa, it is to be expected that whites will be somewhat over-represented when a direct comparison is made with general population demographics. The gender and ethnic composition are shown in Table 1 below.

² It is important to note that in the development of the Lens questionnaire, and despite a rigid adherence to Graves's precepts, the empirical results were, at times, difficult to interpret despite the contributions that had been made by Beck and Cowan (1996). This led the author of this thesis to explore the heuristic value of existentialist theory to deal with the initially baffling results that were found in some of the individual Lens profiles.

Table 1: Ethnic and gender composition of standardisation sample

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>	<i>Total</i>
<i>Male</i>	36	7	22	34	99
<i>Column %</i>	52.1	58.3	88.0	49.3	
<i>Female</i>	33	5	3	35	76
<i>Column %</i>	47.8	41.7	12.0	50.7	
<i>Total</i>	69	12	25	69	175

The educational levels of the participants ranged between one person with a Grade 9 qualification, to two candidates with PhD degrees. The participants' educational distribution in terms of years of formal education completed is shown in Table 2.

Table 2: Distribution of education in years successfully completed

<i>Years of education</i>	<i>Cumulative</i>		<i>Cumulative</i>	
	<i>N</i>	<i>N</i>	<i>Percentage</i>	<i>Percentage</i>
9	1	1	0.58	0.58
10	1	2	0.58	1.17
11	3	5	1.75	2.92
12	70	75	40.94	43.86
13	38	113	22.22	66.08
14	5	118	2.92	69.01
15	28	146	16.37	85.38
16	22	168	12.87	98.25
17	1	169	0.58	98.83
19	2	171	1.17	100.00

Descriptive statistics relating to age at last birthday, and educational level (in years of formal education successfully completed) are shown in Table 3.

Table 3: Descriptive statistics: Age and educational level

	<i>N</i>	<i>Mean</i>	<i>Median</i>	<i>Mode</i>	<i>Mode freq</i>	<i>Min</i>	<i>Max</i>	<i>SD</i>	<i>Skewness</i>	<i>Kurtosis</i>
<i>Age</i>	174	30.98	28.00	24	16	18	60	9.59	1.09	0.44
<i>Education</i>	171	13.35	13.00	12	70	9	19	1.70	0.75	0.13

The *t*-value for differences between males and females for years of formal education is 1.86 and the associated *p*-value for 169 degrees of freedom is 0.06. As far as age is concerned, there is also not a significant difference between males and females. ($t = 1.87, df = 172, p = 0.06$).

When, however, the means of years of formal education are compared across population groups, the differences are significant at the $p < 0.001$ level. The distribution of the means is shown in Figure 1. As might be expected in the South African context, the white group's education is appreciably higher than that of the other three groups. When the differences are evaluated by means of the Duncan's multiple range test, it is clear that the white group is also statistically significantly different from the three other groups. The latter may, for all practical purposes be regarded as constituting a single group. The results of the Duncan test are shown in Table 4.

Table 4: Duncan's multiple range test for years of formal education of participants

<i>Population group</i>	<i>{African}</i>	<i>{Asian}</i>	<i>{Coloured}</i>	<i>{White}</i>
	12.677	12.909	13.04	14.145
<i>African</i>		0.602	0.446	0.002
<i>Asian</i>	0.602		0.769	0.008
<i>Coloured</i>	0.446	0.769		0.013

White 0.002 0.008 0.013

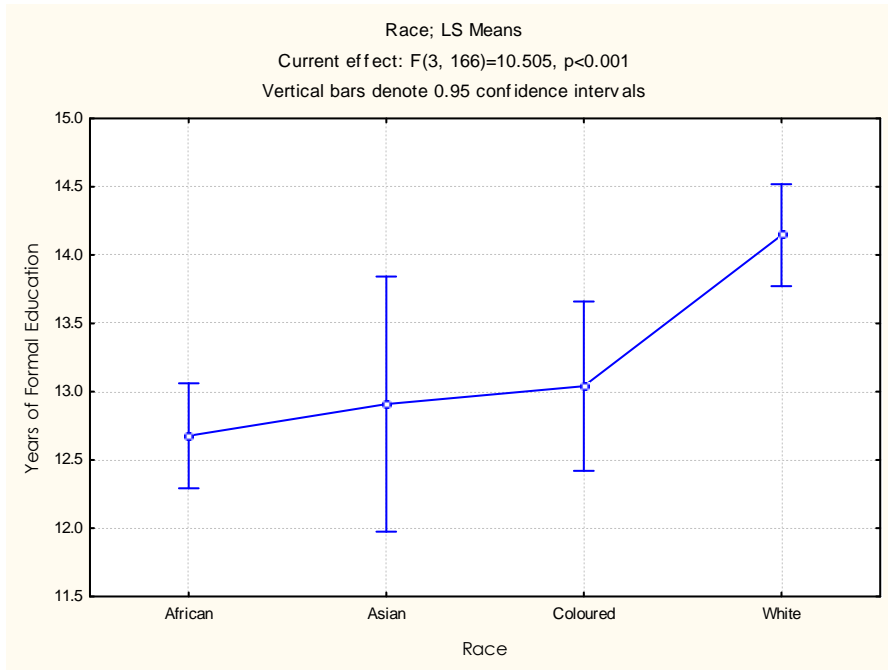


Figure 1: Distribution of educational means by population group

A similar situation to that of educational level obtains with regard to the age of the participants. Once again using the Duncan's multiple range test, the African, Asian and Coloured groups do not differ significantly, while the white group differs from these three. The results are shown in Table 5 below.

Table 5: Duncan's multiple range test for age of participants

Population group	{African}	{Asian}	{Coloured}	{White}
	29.118	28.583	25.583	34.783
African		0.829	0.179	0.022
Asian	0.829		0.225	0.016
Coloured	0.179	0.225		0.000
White	0.022	0.016	0.000	

A graphic presentation of the age means of the standardisation sample is shown in Figure 2.

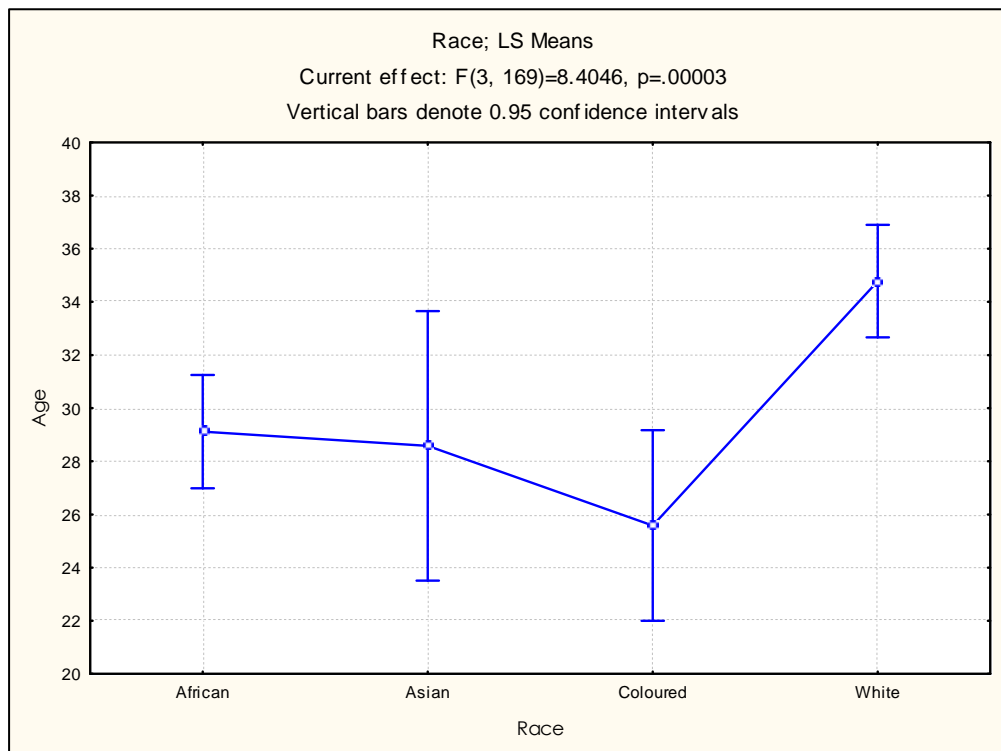


Figure 2: Distribution of age by population groups

Various occupations, representing a range of skill levels, are to be found in the standardisation sample. A broad categorisation of these skill levels for those participants who provided the relevant information is shown in Table 6.

Table 6: Skill categories of standardisation sample

	<i>N</i>	<i>Cumulative N</i>	<i>Percentage</i>
<i>Executive Manager</i>	1	1	0.61
<i>Senior Manager</i>	5	6	3.05
<i>Junior Manager</i>	34	40	20.73
<i>Professional</i>	8	48	4.88
<i>Educational</i>	20	68	12.20
<i>Technical</i>	40	108	24.39
<i>Sales/administration</i>	52	160	31.71
<i>Student</i>	4	164	2.44

Within the South African context, it would be difficult to conceive of the structural situation regarding the distribution of jobs at various levels of skill and the traditional population groups having attained equity in the time that has elapsed since the 1994 general elections. The actual situation as far as the skill categories of the research participants, and the population groups from which they hale, is shown in Table 7.

Table 7: Skill categories and population group

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>	<i>Total</i>
<i>Exec Management</i>	0	0	0	1	1
<i>Row %</i>	0.0	0.0	0.0	100.0	
<i>Senior Management</i>	0	0	0	5	5
<i>Row %</i>	0.0	0.0	0.0	100.0	

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>	<i>Total</i>
<i>Junior Management</i>	16	3	4	11	34
<i>Row %</i>	47.1	0.8	11.8	32.3	
<i>Professional</i>	0	0	0	8	8
<i>Row %</i>	0.0	0.0	0.0	100.0	
<i>Educational</i>	4	1	0	15	20
<i>Row %</i>	20.0	5.0	0.0	75.0	
<i>Technical</i>	16	3	11	10	40
<i>Row %</i>	40.0	7.5	27.5	25.0	
<i>Sales / Admin</i>	26	4	7	15	52
<i>Row %</i>	50.0	7.7	13.5	28.8	
<i>Student</i>	1	0	0	3	4
<i>Row %</i>	25.0	0.0	0.0	75.0	
<i>Total</i>	63	11	22	68	164

Bearing in mind that the relatively limited sample size necessarily results in a table in which a number of the cell frequencies are lower than five, it would be inappropriate to use Pearson's χ^2 test to estimate the significance of the observed differences. One could, however, make use of uncertainty coefficients for much the same purpose. These are indices of stochastic dependence, a concept which is derived from the information theory approach to the analysis of frequency tables (Kullback, 1959; Ku & Kullback, 1968; Ku, Varner & Kullback, 1971; and also Bishop, Fienberg & Holland, 1975, pp. 344-348). In the case of the uncertainty coefficient $X = 0.13$, $Y = 0.10$, and $X|Y = 0.11$. Sommer's d (Siegel & Castellan, 1988, pp. 303-310) ought to reveal similar insight into the degree of association between population group and the skill category of jobs occupied by the participants. The values for Sommer's d are, respectively, $X|Y = 0.14$ and $Y|X = 0.17$.

Item analysis and internal consistency of scales

It is common knowledge that even the most careful writing and conceptual review of items in any questionnaire, or test, virtually invariably leads to a situation in which some of the items are not suitable for inclusion in the final version of the instrument. A variety of factors contribute to this situation, and it is exacerbated in the South African context in which English, though increasingly used as the language of business and industry, is not necessarily the first, or even second, language of many of the people who constitute the labour force. In many cases, the subtler connotations of words, which are self-evident to native speakers, are lost on those whose mastery of English is largely of a functional nature. The meanings of words for second and third language English speakers is often functional, and frequently rather concrete. Examples of the manner in which instruments which were developed or standardised in South Africa using first-language English speakers are to be found in the research of, for example, Abrahams (1996), Abrahams and Mauer (1999a, 1999b), Spence (1982), and Taylor and Boeyens (1991).

To counteract the potential militating factors associated with language, the draft LENS questionnaire was developed with the number of items per scale considerably in excess of what was anticipated for the final version of the instrument. Although the aim was to try to retain approximately 10 items per dimension, it was decided to develop at least 20 for each dimension during the initial phase. The numbers of draft items per dimension eventually ranged between 21 and 25. In addition to the items generated to assess the dimensions of the Spiral dynamics theory, the 40-item Dogmatism scale of Rokeach (1960) was included with the Lens items. The Lens and Dogmatism items were presented to the research participants in a randomised order in an attempt to avoid undue response set from setting in, and also to limit the possibility of second guessing the nature of the instrument.

The reduction of the items per dimension was done during the process of item analysis. In essence, a balance was sought between parsimony in terms of the number of items, and the maximisation of the internal consistency reliability using Cronbach's α -coefficient. The number of items that were included in the draft version of the Lens, and the number of items retained in the final version of the instrument, as well as the internal consistency coefficients

associated with the two versions are shown in Table 8. Included are the statistics associated with the Dogmatism scale.

Table 8: Number of items per dimension and reliability estimates

<i>Dimension</i>	<i>Number of original items</i>	<i>Cronbach α-coefficient</i>	<i>Final number of items</i>	<i>Cronbach α-coefficient</i>	<i>% items retained</i>
<i>Purple</i>	21	0.676 (0.707) ³	11	0.724 (0.745)	52.4
<i>Red</i>	24	0.761 (0.767)	13	0.796 (0.799)	54.2
<i>Blue</i>	21	0.801 (0.802)	13	0.820 (0.825)	61.9
<i>Orange</i>	22	0.791 (0.800)	15	0.780 (0.786)	68.2
<i>Green</i>	25	0.862 (0.871)	15	0.855 (0.862)	60.0
<i>Yellow</i>	23	0.668 (0.679)	12	0.732 (0.737)	52.2
<i>Dogmatism</i>	40	0.846 (0.847)	25	0.835 (0.836)	62.5

From the above table it is evident that very adequate reliability estimates can be attained on the six Lens dimensions and the Dogmatism scale with an instrument consisting of 104 items. Self-evidently, the administration of a scale of this length should not be unduly time consuming, and the standard errors of measurement of the raw scores are likely to be within reasonable bounds, as will be shown below.

³ The figures that appear between brackets are the standardised α -coefficients. These coefficients may be interpreted as the reliability that would result if all values for each item were to be standardised (transformed to z-scores) before computing Cronbach's α . The computational formula is $\alpha = k \cdot r_{avg} / (1 + (k-1) \cdot r_{avg})$, where r_{avg} is the average inter-item correlation, and k is the number of items in the scale.

Table 9: Descriptive statistics and standard errors of estimates

	<i>Valid cases</i>	<i>Mean</i>	<i>Median</i>	<i>SD</i>	<i>Standard error of mean</i>	<i>Skewness</i>	<i>Kurtosis</i>	<i>Standard error of estimate</i>
<i>Purple</i>	169	54.07	55	9.36	0.72	-0.52	0.78	4.727
<i>Red</i>	170	63.89	65	12.41	0.95	-0.35	0.02	5.537
<i>Blue</i>	156	71.83	73	11.54	0.92	-0.63	0.13	4.827
<i>Orange</i>	170	78.44	80	12.03	0.92	-0.67	0.49	5.565
<i>Green</i>	172	85.47	87	11.84	0.90	-0.99	1.49	4.398
<i>Yellow</i>	167	67.11	68	8.68	0.67	-0.58	0.75	4.451
<i>Dogmatism</i>	161	104.86	104	21.58	1.70	0.16	-0.18	8.739

Normal usage of the Lens and the associated shortened Dogmatism scale would imply that an individual's scores on the dimensions would be converted to stanine scores. The standard errors of measurement for stanines would obviously be considerably smaller than those shown in Table 9. These standard errors of measurement, as well as the 95% confidence limits are shown in Table 10.

Table 10: Standard errors of estimate for stanines and 95% confidence limits

	<i>Se</i>	<i>95% confidence limits</i>
<i>Purple</i>	1.110	±1.980
<i>Red</i>	0.897	±1.757
<i>Blue</i>	0.837	±1.640
<i>Orange</i>	0.925	±1.813
<i>Green</i>	0.743	±1.456
<i>Yellow</i>	1.026	±2.010

Dogmatism

0.810

±1.587

Validity

One of the major considerations in the development of an assessment device relates to the issue of validity. It is virtually always the case that in the development of an inventory to measure constructs such as personality, temperament, interest, and in the case of the present instrument worldviews, use is made of construct validation. In the standardisation administration of the Lens, participants were requested to rate themselves on the original 176 items, as they perceived themselves at present, and, in addition, to rate themselves on the same items as they would like to, or hope to, be at some undefined time in the future. This effectively led to a situation in which it was possible to compute 12 scores for each participant — six for current views and six for future views.

The intercorrelations between the 12 variables are shown in Table 11 below.

Table 11: Intercorrelations between current and future Lens dimensions

	<i>PC</i>	<i>RC</i>	<i>BC</i>	<i>OC</i>	<i>GC</i>	<i>YC</i>	<i>PF</i>	<i>RF</i>	<i>BF</i>	<i>OF</i>	<i>GF</i>	<i>YF</i>
Purple current (PC)	1.00	0.37	0.71	0.43	0.42	0.31	0.90	0.37	0.67	0.37	0.35	0.27
Red current (RC)	0.37	1.00	0.50	0.73	0.35	0.44	0.40	0.94	0.52	0.71	0.30	0.39
Blue current (BC)	0.71	0.50	1.00	0.46	0.44	0.37	0.62	0.48	0.95	0.42	0.39	0.34
Orange current (OC)	0.43	0.73	0.46	1.00	0.42	0.48	0.40	0.72	0.44	0.92	0.35	0.41
Green current (GC)	0.42	0.35	0.44	0.42	1.00	0.66	0.38	0.30	0.41	0.35	0.88	0.59
Yellow current (YC)	0.31	0.44	0.37	0.48	0.66	1.00	0.28	0.39	0.34	0.38	0.59	0.91
Purple future (PF)	0.90	0.40	0.62	0.40	0.38	0.28	1.00	0.41	0.63	0.37	0.40	0.28
Red future (RF)	0.37	0.94	0.48	0.72	0.30	0.39	0.41	1.00	0.54	0.75	0.31	0.39
Blue future (BF)	0.67	0.52	0.95	0.44	0.41	0.34	0.63	0.54	1.00	0.45	0.40	0.34
Orange future (OF)	0.37	0.71	0.42	0.92	0.35	0.38	0.37	0.75	0.45	1.00	0.33	0.37
Green future (GF)	0.35	0.30	0.39	0.35	0.88	0.59	0.40	0.31	0.40	0.33	1.00	0.64
Yellow future (YF)	0.27	0.39	0.34	0.41	0.59	0.91	0.28	0.39	0.34	0.37	0.64	1.00

The intercorrelation matrix was subjected to maximum likelihood factor analysis and three factors were extracted in terms of the well-known Kaiser (1960) criterion. The factors were rotated using the standardised Varimax method. The factor matrix is shown in Table 12.

Table 12: Lens Varimax rotated factor matrix

	<i>Factor 1</i>	<i>Factor 2</i>	<i>Factor 3</i>
<i>Purple current</i>	0.675	0.187	0.189
<i>Red current</i>	0.260	0.897	0.194
<i>Blue current</i>	0.930	0.232	0.212
<i>Orange current</i>	0.248	0.686	0.280
<i>Green current</i>	0.303	0.176	0.635
<i>Yellow current</i>	0.128	0.199	0.876
<i>Purple future</i>	0.590	0.248	0.184
<i>Red future</i>	0.253	0.932	0.159
<i>Blue future</i>	0.903	0.293	0.188
<i>Orange future</i>	0.231	0.717	0.203
<i>Green future</i>	0.250	0.148	0.659
<i>Yellow future</i>	0.109	0.229	0.888
<i>Eigen values</i>	5.66	1.31	1.71
<i>% total variance</i>	47.17	10.88	14.26
<i>Cumulative %</i>	47.17	58.04	72.31

Factor loadings equal to or greater than 0.6 are shown in italics in the preceding table.

A graphic representation of the factors (see Figure 3 below) shows the way in which the dimensions cluster quite clearly. The factor labels that are used here refer to the discussion that follows.

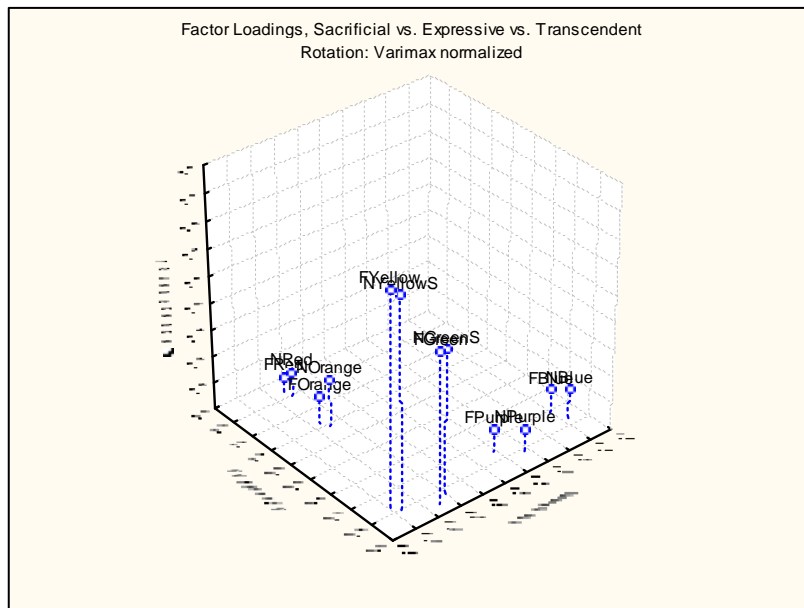


Figure 3: Three-dimensional plot of factor loadings

A three-dimensional surface plot of the three factors which were extracted can also prove insightful. Such a plot is shown in Figure 4 below.

The factors which have been extracted lend themselves quite readily to interpretation in terms of the theoretical basis that underpins Lens.

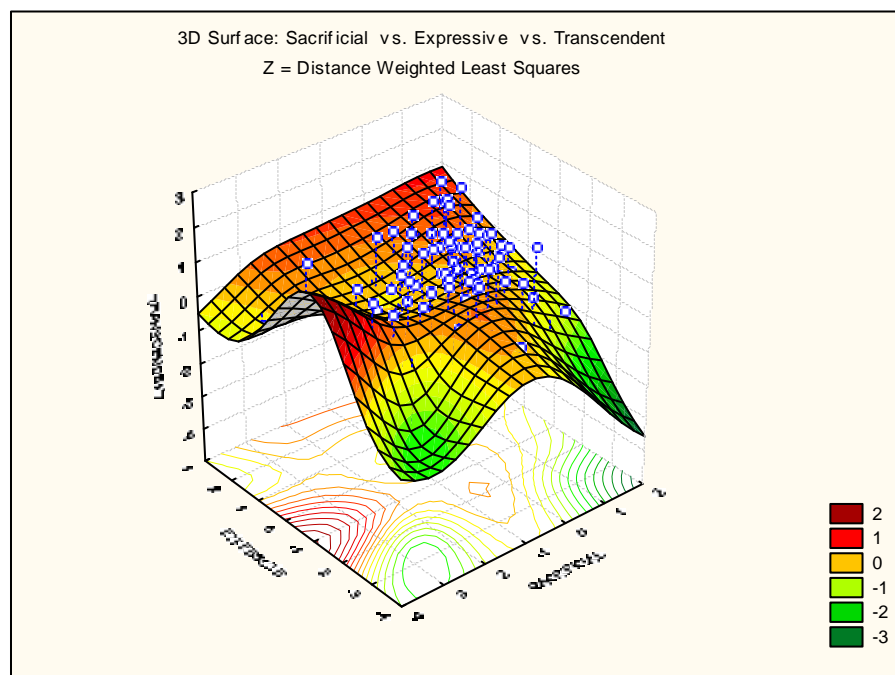


Figure 4: Three-dimensional surface plot of factor loadings

Factor 1

The items that have loadings of 0.6 or more are Purple current, Blue current, Purple future, and Blue future. In terms of the theoretical basis of the instrument, the Purple and Blue dimensions are regarded as Sacrificial worldviews. Factor 1 can therefore quite readily be labelled *Sacrificial*.

Factor 2

The items that have loadings of 0.6 or more on this factor are Red current, Orange current, Red future, and Orange future. Once again, the theoretical underpinnings of Lens describe these dimensions as Expressive worldviews. It would therefore make sense to label Factor 2 as *Expressive*.

Factor 3

The items with loadings of 0.6 or more on Factor 3 are Green current, Yellow current, Green future, and Yellow future. In the case of these two dimensions one finds that they differ from the preceding worldviews in the sense that they no longer deal with the immediate and anticipated needs of the individual, but tend, rather, to concern a broader perspective, and address issues related to communities, nations, or even the world order. These worldviews presuppose a stance that transcends most everyday issues, by dealing with a search for a greater truth. To aspire to a Yellow worldview necessarily implies dealing with the issues that are inherent in a Green worldview, and ultimately of being able to transcend Green issues. Because of the complexity of Green and Yellow worldviews, because they are probably beyond the reach of most people, and because they are frequently worldviews to which many individuals aspire, it would appear that the most suitable — albeit provisional — label would be *Transcendent*.

The Rokeach Dogmatism scale was administered in conjunction with the Lens questionnaire. One of the reasons was further to establish aspects of the construct validity of Lens.

Table 13: Correlations between Lens factors and Dogmatism

	<i>Sacrificial</i>	<i>Expressive</i>	<i>Transcendent</i>
Dogmatism current	0.45	0.56	0.20
Dogmatism future	0.48	0.53	0.16

It is clear from the above table that people who endorse Expressive worldviews are more likely to express belief systems and values that can be termed dogmatic than is the case with those who endorse Transcendent worldviews. There is also a substantial relationship between Sacrificial worldviews and dogmatic belief systems, but it is not as strong as in the case with Expressive worldviews. The very nature of Expressive worldviews suggests that, in the main, those who endorse them would need to have belief systems which are more dogmatic if they are to succeed in attaining the ends to which they aspire in terms of their worldviews. While people endorsing Sacrificial worldviews are less inclined to adopt strongly dogmatic belief systems, it has to be borne in mind that these worldviews still tend to place a considerable degree of emphasis on individual attainment.

It is worth noting that the same pattern of correlations applies to how individuals evaluate their degree of open and closed mindedness on the Dogmatism scale in terms of their current perceptions, as it does insofar as they imagine they would prefer to be at some future date.

Intergroup comparisons

A major concern in South Africa is to establish the extent to which psychological instrumentation is biased. This is particularly the case where instruments are used as part of the decision-making process associated with the recruitment and selection of employees in an organisational context. Quite simply, it would constitute unfair labour practice if an instrument used in selection discriminates unfairly against one group or more in situations where people are compared with one another. Although an extensive list of potential categories against which discrimination would be regarded as unfair appears in the Labour Relations Act (56 of 1996), the categories which are most likely to be contended in terms of the Act are gender and race, or population group.

Gender

To determine whether males and females react differently to the items of the Lens questionnaire, the various dimensions were compared by means of *t*-tests for independent groups. The relevant values are shown in Table 14.

Table 14: *t*-values for Male/Female comparisons

	Mean Male	Mean Female	<i>t</i> -value	<i>df</i>	<i>p</i>	Valid <i>N</i> males	Valid <i>N</i> females	<i>SD</i> Male	<i>SD</i> Female	<i>F</i> -ratio Var	<i>p</i> Var
Purple current	53.14	55.30	-1.50	167	0.14	96	73	9.37	9.26	1.02	0.93
Red current	64.37	64.75	-0.20	168	0.84	95	75	12.35	12.42	1.01	0.96
Blue current	71.24	72.59	-0.72	154	0.47	88	68	11.61	11.50	1.02	0.94
Orange current	79.27	77.41	1.00	168	0.32	94	76	11.03	13.17	1.42	0.11
Green current	78.17	80.32	-1.59	165	0.11	94	73	7.61	9.81	1.66	0.02
Yellow current	53.12	52.51	0.18	159	0.86	92	69	19.93	23.76	1.42	0.12

From the table above it may be seen that the mean scores of the males and females who constituted the sample do not differ significantly on any of the dimensions of Lens. As far as the variances of the male and female members of the group of participants are concerned, the only statistically significant difference is that of 0.02 for Green. This is not a major issue as the probability is not equal to or smaller than 0.01.

Population group

The statistical differences between the means of the four population groups, referred to as African, Asian, Coloured, and White in this manual were compared using one-way analyses of variance. Where the differences between the means of the population groups were found to be significant, Scheffé's post-hoc test was applied to explore the nature of these differences. The analysis of variance results, a graphic representation of each of the six dimensions of Lens, and the relevant Scheffé results are presented below.

Purple

Table 15: One-way analysis of variance — Purple

<i>Effect</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
<i>Intercept</i>	281 726.06	1	281 726.06	3317.81	0.000
<i>Race</i>	778.49	3	259.50	3.06	0.030
<i>Error</i>	13 925.79	164	84.91		

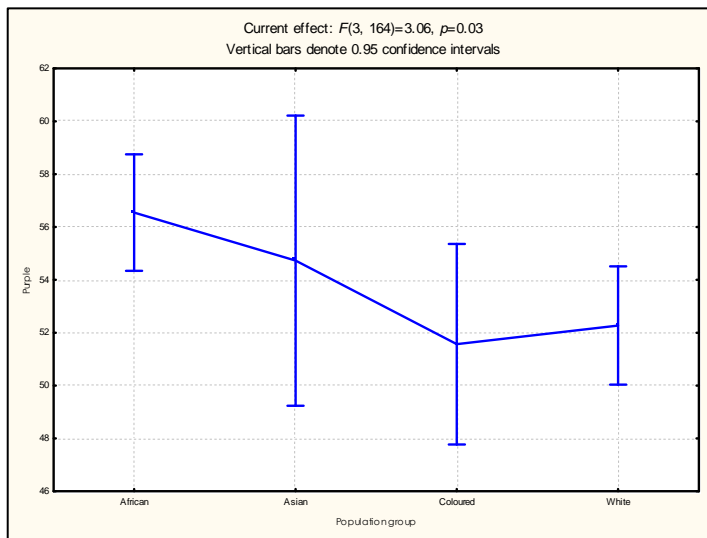


Figure 5: Means for the population subgroups — Purple

Table 16: Scheffé p-values for observed mean differences — Purple

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>
	56.544	54.727	51.565	52.273
<i>African</i>		0.947	0.175	0.070
<i>Asian</i>	0.947		0.831	0.880
<i>Coloured</i>	0.175	0.831		0.992
<i>White</i>	0.070	0.880	0.992	

The analysis of variance results indicate that the means of the four groups differ at the $p < 0.05$ level. Although the post-hoc comparisons are not necessarily indicated, it was nevertheless decided to compute them to gain a clearer understanding of the extent of the differences. The

means of the four population groups appear in the column headings of Table 16, and the probability values for each pair of comparisons is shown in the body of the table. It is clear that the difference between the African and White groups is fairly large, although it is not statistically significant.

Red

Table 17: One-way analysis of variance — Red

<i>Effect</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
<i>Intercept</i>	394755.96	1	394755.96	3305.50	0.000
<i>Race</i>	5445.78	3	1815.26	15.20	0.000
<i>Error</i>	19704.96	165	119.42		

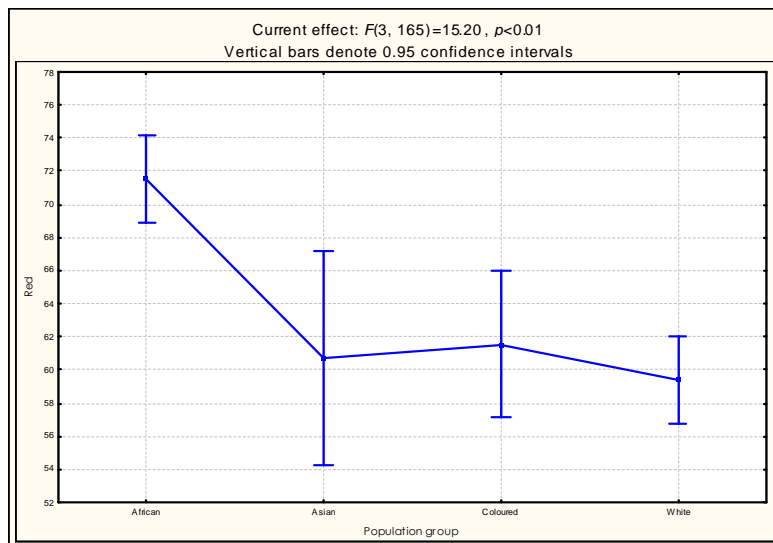


Figure 6: Means for the population subgroups — Red

Table 18: Scheffé p-values for observed differences — Red

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>
	71.544	60.726	61.542	59.409
<i>African</i>		0.029	0.003	0.000
<i>Asian</i>	0.029		0.998	0.987
<i>Coloured</i>	0.003	0.998		0.880
<i>White</i>	0.000	0.987	0.880	

In the case of the Red dimension of Lens the mean for the African group differs significantly from those of the other three groups. There is no apparent reason for this result, and there cannot be any a priori reason to believe that the African sub-sample should attain higher scores than the Asian, Coloured and White groups.

Blue

Table 19: One-way analysis of variance — Blue

<i>Effect</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
<i>Intercept</i>	466788.75	1	466788.75	3852.25	0.000
<i>Race</i>	2206.43	3	735.48	6.07	0.001
<i>Error</i>	18297.12	151	121.17		

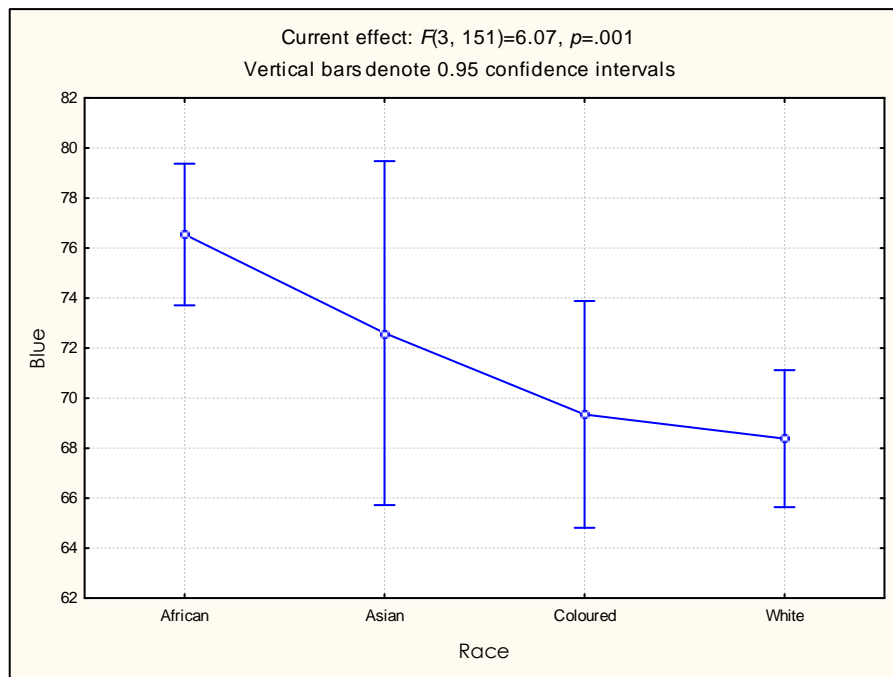


Figure 7: Means for the population subgroups — Blue

Table 20: Scheffé p-values for observed differences — Blue

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>
	76.542	72.600	69.348	68.381
<i>African</i>		0.778	0.074	0.001
<i>Asian</i>	0.778		0.894	0.737
<i>Coloured</i>	0.074	0.894		0.988
<i>White</i>	0.001	0.737	0.988	

The results indicate that the observed differences between the means of the African, Asian, and Coloured participants are not statistically significant. The mean on the Blue dimension for the White group is, however, statistically different from that of the other three groups in that it is somewhat lower. There is no apparent reason why this should be the case, although it is similar to the situation with regard to the Red dimension.

Orange

Table 21: One-way analysis of variance — Orange

<i>Effect</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
<i>Intercept</i>	594693.74	1	594693.74	4732.33	0.000
<i>Race</i>	3693.21	3	1231.07	9.80	0.000
<i>Error</i>	20734.92	165	125.67		

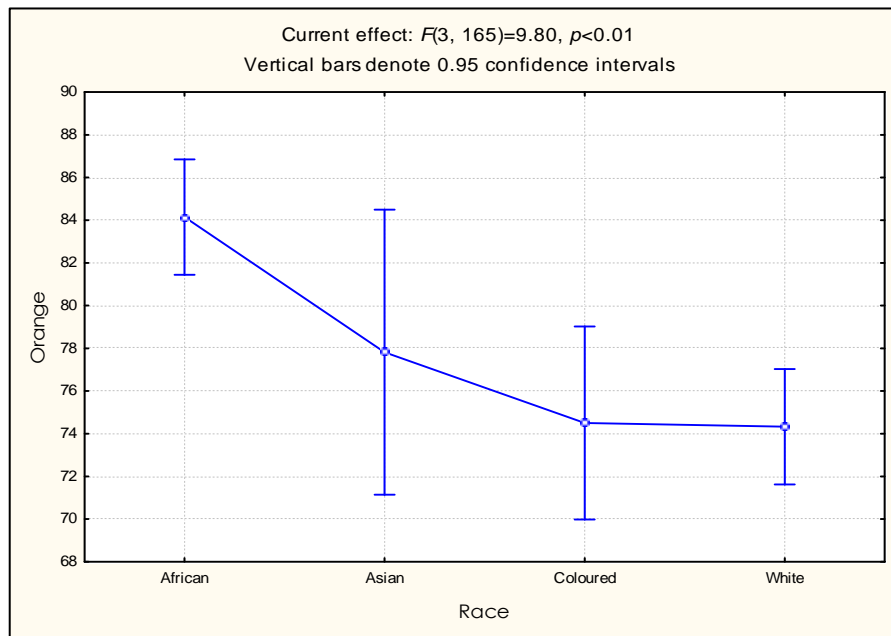


Figure 8: Means for the population subgroups — Orange

Table 22: Scheffé *p*-values for observed differences — Orange

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>
	84.149	77.818	74.500	74.328
<i>African</i>		0.392	0.005	0.000
<i>Asian</i>	0.392		0.882	0.822
<i>Coloured</i>	0.005	0.882		1.000
<i>White</i>	0.000	0.822	1.000	

The means of the African and Asian subgroups do not differ significantly from one another on the Orange dimension of Lens, nor do the means of the Coloured and White groups. Both the Coloured and White subgroups do, however, differ significantly from the African subgroup. There is no clear reason why the observed differences in the mean scores of the subgroups should have been found.

Green

Table 23: One-way analysis of variance — Green

<i>Effect</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
<i>Intercept</i>	719560.39	1	719560.39	5393.04	0.000
<i>Race</i>	1531.18	3	510.39	3.83	0.011
<i>Error</i>	22281.78	167	133.42		

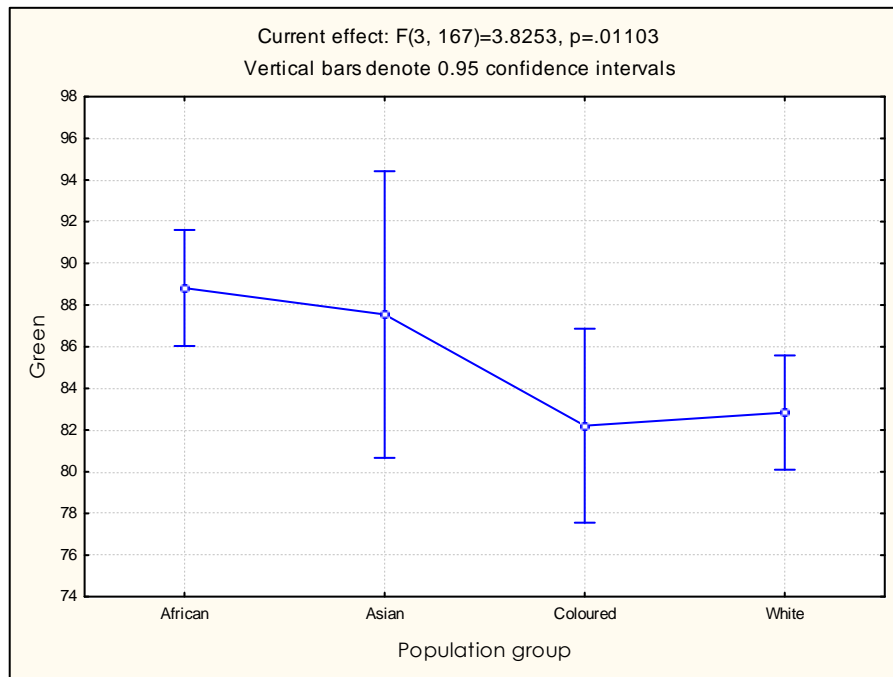


Figure 9: Means for the population subgroups — Green

Table 24: Scheffé p-values for observed differences — Green

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>
	88.821	87.545	82.208	82.841
<i>African</i>		0.990	0.127	0.031
<i>Asian</i>	0.990		0.658	0.666
<i>Coloured</i>	0.127	0.658		0.997
<i>White</i>	0.031	0.666	0.997	

Although the one-way analysis of variance of the Green dimension of Lens indicated a statistically significant difference between the means of the four population groups, the Scheffé post-hoc test shows that the only difference is that between the African and White subgroups. As the p-value is greater than 0.01, the difference is not sufficiently important to merit a great deal of attention.

Yellow

Table 25: One-way analysis of variance — Yellow

<i>Effect</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
<i>Intercept</i>	429157.00	1	429157.00	6241.53	0.000
<i>Race</i>	1285.67	3	428.56	6.23	0.000
<i>Error</i>	11138.85	162	68.76		

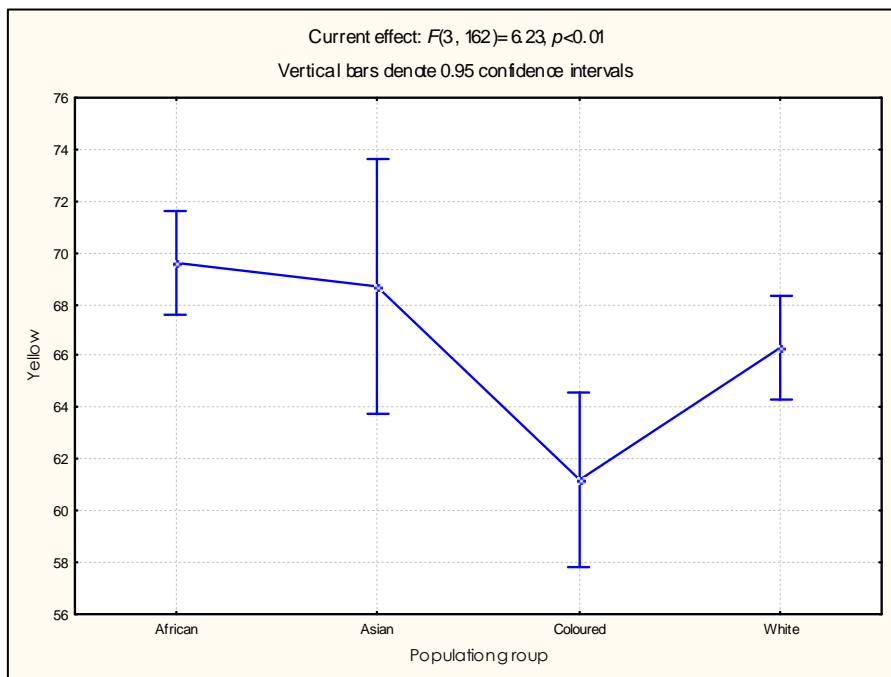


Figure 10: Means for the population subgroups — Yellow

Table 26: Scheffé p-values for observed differences — Yellow

	<i>African</i>	<i>Asian</i>	<i>Coloured</i>	<i>White</i>
	69.631	68.727	61.217	66.284
<i>African</i>		0.990	0.001	0.151
<i>Asian</i>	0.990		0.111	0.844
<i>Coloured</i>	0.001	0.111		0.098
<i>White</i>	0.151	0.844	0.098	

The Scheffé post-hoc test results shown above indicates that the original statistically significant difference reflected in the analysis of variance for the Yellow dimension of Lens is largely attributable to the Coloured subgroup scoring substantially lower than the other three groups. The Coloured subgroup is, however, rather small ($n = 22$), and results attributable to it are bound to be somewhat unstable.

Although the consistent differences that have been observed between the four population groups would have been a cause for grave concern had it been intended that Lens would have been used exclusively in a normative manner. This is particularly the case in the light of the provisions of Section 8 of the Employment Equity Act (55 of 1998). The manner in which the results of Lens are interpreted is discussed more fully in a later section. However, the way in which Lens is interpreted in practice owes more to the ipsative approach than to the normative. It is, consequently, relevant to pay some attention to the issue of ipsative measurement. Many of the arguments which are raised in the following section refer to devices which have been developed on an entirely ipsative basis, which is not the case with *Lens*. They are, nevertheless, presented so that the issues may be well understood. While the interpretation of *Lens* owes a great deal to the notion of ipsativity, the scales which form the basis of *Lens* were developed in a normative fashion.

Ipsative measurement

Definitions

Definitions abound, but essentially, they amount to something of the nature of that contained in *the Comprehensive dictionary of psychological and psychoanalytical terms* (1958/1974), namely, *a method of assigning scale values that takes the individual's own characteristic behavior as the standard of comparison* (English & English, 1957/1974, p. 278). Bartram's (1996, p. 25) definition is slightly more technical — *[a] set of measurement scales is ipsative when the sum (or mean) of the scores obtained across the scales for each person is a constant*. Much the same is said by Greer and Dunlap (1997, p. 200) who define ipsativity as *[m]easures with more than one score per participant, when the total for each participant equals the same constant, are said to be ipsative*.

Cattell and Brennan (1994) distinguish between four types of ipsative scoring but, for the purposes of this discussion, such distinctions may be left aside.

Historical background

The debate about the relative merits of normative and ipsative measurement began largely because of the relative positions of Stephenson (1936) and Burt (1937) on the relation of R- and Q-techniques of factor analysis. Burt's (1937) original position, that R- and Q-techniques led to the same factors, was supported by scientists like Cattell (1966), Ross (1963), Clemans (1966), and Tucker (1956).

Johnson, Wood, and Blinkhorn (1988), following the lead of Hicks (1970) and some other writers, argued that there are a number of “uncontroversial facts” about ipsative measuring devices. These, according to Bartram (1996, p. 26), are that:

1. “they cannot be used for comparing individuals on a scale by scale basis;
2. correlations amongst ipsative scales cannot legitimately be factor analysed in the usual way;
3. reliabilities of ipsative tests overestimate, sometimes severely, the actual reliability of the scales: in fact the whole idea of error is problematical;
4. for the same reason, and others, validities of ipsative tests overestimate their utility;
5. means, standard deviations, and correlations derived from ipsative test scales are not independent and cannot be interpreted and further utilised in the usual way.”

Current confusion

While it is easy enough to come up with a list of alleged inadequacies of ipsative methodology if one is sufficiently selective about the sources which one cites, the matter is not at all so simple.

For the purpose to which ABSA wishes to put *Giotto* it would be wise to evaluate the importance of the five so-called “uncontroversial facts” mentioned by Johnson *et al.* (1988) in terms of research findings and their relevance for ABSA.

Interindividual scale-by-scale comparisons

It is a truism to claim that one cannot make such comparisons. The very nature of ipsative measurement — one could even be pedantic about the matter and refer to the Latin roots of the word ‘ipsative’ — is that it concerns the relative importance of a given set of attributes within a single person. If one, for example, were to use a scale which measures six traits such traits as optimism and pessimism, hope and despair, and Protestant work ethic and idleness, it is of little interest in making appointment decisions whether Applicant A is higher or lower than Applicant B on, say, optimism. What really matters is to know whether the applicant is higher on optimism than on pessimism, on hope than on despair, and on Protestant work ethic rather than on idleness. Stated differently, there are circumstances in which ipsative measures are more useful than normative ones.

Factor analysis/principal components analysis of ipsative scores

The dispute about whether one can legitimately factor analyse ipsative scores lies at the very heart of the battle. While Johnson *et al.* (1988) maintain that the lack of suitability of ipsative data for factor analytic purposes is an uncontroversial fact; the evidence in the literature is not at all clear-cut about this issue.

Cattell and Brennan (1994, p. 271), for example, claim that “with matrices of typical size [that used by these authors had 10 variables], for many practical substantive researches, the modification produced by converting to ipsative scores is much smaller than has commonly been expected. The interpretation of factors by their high loaded variables is little affected.” Further, on the same page they say, “[t]hese results may give some encouragement to those personality researchers who are forced by scoring methods to factor ipsative scores.”

In investigating the structure of a revised normative version of Kolb's Learning Style Inventory, Geiger, Boyle, and Pinto (1993) conclude that the normative solution approximates Kolb's model. It is, however, clear that the normativity of the instrument added nothing beyond that which would have been yielded by the original ipsative version. Similarly, McDermott and Glutting (1997, p. 163) claim that ipsatised Wechsler "subtest scores provide no information beyond that already available through conventional normative subtests." What is important is that the authors do not indicate that anything is detracted from the scores either.

Closs (1996) applied the JIIG-CAL Occupational Interest Guide in both ipsative and normative (Likert scale items) to a sample of 2 808 16-year old research participants. Pronounced differences were found between the ipsative and "nonipsative" intercorrelation matrices. Based on these findings Closs claimed that factoring ipsative correlation matrices was inappropriate. The assumption that matrices derived from nonipsative data are necessarily the norm in terms of which all other types of measurement ought to be judged is neither substantiated nor defended by the authors.

It is possible to continue in this fashion, but the major issue is that there is still a good deal of disagreement among authors about the suitability of data derived from ipsative measures for factor analytic purposes. In general, it would appear that some authors are able to produce useful results while others used data sets which do not live up to their expectations. There is an emerging notion that larger sets of ipsative variables are more suited to factor analytic procedures (or principal components analysis) than smaller matrices. What is meant by larger sets of variables is also not consistent among authors — it may vary between 10 and 30 or more. As the major reason for using factor analysis for inventories such as the *Grotto* is to investigate the construct validity of such an instrument, the extent to which such data may be factor analysed is not of much consequence to ABSA.

Alleged overestimation of reliability

The third "uncontroversial fact" relates to the claim that ipsative measuring devices overestimate the actual reliability of scales. Authors of recent literature on this issue appear not to regard the matter as quite as uncontroversial as Johnson *et al.* (1988) had believed.

Baron (1996, p. 49) for example found that “... for larger sets of scales (around 30) with low average correlation, ipsative data seem to provide robust statistical results in reliability analysis ...” In the same year, Bartram (1996, p. 25) supported this view by saying that “... ipsatized measures are unreliable when the number of scales is less than about 10 ...” Tamir and Lunetta (1977) found similar Cronbach alpha coefficients for normative and ipsative data. In a comparative study, Olson and Gravatt (1968, p. 13) found that test-retest reliabilities of normative and ipsative measures were high and that “... neither procedure seemed significantly more reliable than the other.” By producing an alternate form normative inventory and comparing it with the original ipsative version, Merritt and Marshall (1984a, p. 78) found the normative instrument to be “... at least as reliable as the original ipsative inventory”. Fletcher (1983) reported similar findings.

Saville and Willson (1991) investigated the reliability of normative and ipsative approaches to personality measurement and concluded that ipsative scaling did not produce spuriously high reliability estimates.

Considering the results of the majority of more recent studies that address the issue of the reliability of ipsative instruments, it is clear that there is not much evidence for the notion of inflated reliabilities. On the contrary, there is much more evidence that suggests a great deal of similarity between reliability estimates derived from normative and ipsative instruments.

The types of reliability estimates that have been used in the published literature are mainly Cronbach’s alpha coefficient, test-retest reliability and split-half reliability (see Meyer, 1998). Some authors have used correlations between normative and ipsative versions of the same inventories as measures of parallel-form reliability, while others have used the same approach as indicators of construct validity. Normative-ipsative correlations can, however, not be used for either of the functions indicated above.

Alleged overestimation of validity by ipsative measures

Criterion-related validity

As a rule, criterion-related validities refer to correlations of some sort against an independent measure of performance or of the dimensions that are being measured. Meyer (1998) conducted a validation study of an ipsative interest inventory in which the courses which

groups of university students had selected were compared with the three top-scoring fields of interest. Nine courses (e.g. M.B., Ch.B.) were selected and the ranking of interests agreed in all cases with what could reasonably have been expected. Similarly, most preferred school subject also accorded with the measured interests.

A similar approach was followed by Blood (1970), who preferred ipsative measures for assessing the impact of motivational attempts, when he compared the scores of six dissimilar groups and found that the scales acted in accordance with his expectations.

Using the Graduate Record Examination (GRE) results of 231 individuals who had completed their doctoral programmes with their Grade Point Average and other information, Roscoe and Houston (1969) found correlation coefficients ranging between 0.16 and 0.53 for normative judgements and between 0.14 and 0.30 for ipsative judgements. Their main concern was with the predictive validity of the GRE rather than with the merits of ipsative measures. The differences clearly contradict the oft made statement that ipsativity inflates correlations.

Construct validity

Investigations into the construct validity of assessment devices very often make use of factor analytic techniques or principal components analysis. This issue was addressed in some detail in section 3.7.3.2 above. What has, however not been touched upon is the use of other methods of investigating construct validity.

Although Broucek and Randell (1996) were unable to demonstrate convergent and discriminant validity in their study, they could indicate that no differences were found between normative and ipsative measures. Similarly, Merritt and Marshall (1984b) claimed that an alternative normative form of the Learning Style Inventory displayed "... construct validity that was at least comparable to that for the ipsative instrument." Geiger, Boyle, and Pinto (1993) reported similar findings relating to the structure of Kolb's Learning Style Inventory when using both the original ipsative and an alternate normative version.

In an investigation of both the ipsative and normative versions of the Edwards Personal Preference Schedule (EPPS), it was found that the ipsative nature of the original EPPS appeared to lower the validity coefficients, and to decrease convergent and discriminant

validity (Piedmont, McCrae, & Costa, 1992). These findings also contradict the statements made about the inflation of validity findings when ipsative measures are employed.

Construct validity studies of ipsative instruments are closely associated with the findings on factor analysis and principal components analysis. Although earlier publications tended to condemn factor analysis of ipsative scores without hesitation, the issue has been revisited in recent times. Although differences of opinion still exist, the modern notion is that it is possible to conduct construct validity studies provided care is taken regarding a number of considerations.

Criterion-related validity studies of ipsative measures appear to be infrequently undertaken. Part of the reason may be the kinds of applications to which ipsative measures have been put in the past. An interesting and useful criterion-related approach is that of comparing the extent to which scores on ipsative measures can discriminate sensibly between predefined groups.

Non-independence of ipsative scale scores

That the degree of interdependence between ipsative scores is also matter of dispute is an issue that has been amply demonstrated. Cattell and Brennan (1994) believe that the interdependence is not of such a nature that a great deal of information is lost. There is ample support in the preceding sections of this addendum to the effect that the scores derived from ipsative measure can, and are, interpreted and used — presumably in what Bartram (1996) following Hicks (1970), refers to as “the usual way”.

Until final, and definite, answers are available to prove the inferiority of ipsative measures in an unambiguous and consistent manner, there is no good reason not to use them. This is especially the case if normative devices are not available, and where a suitable ipsative device will provide human resources practitioners with systematic information that can be shown to be reliable, valid, and unbiased.

It is a truism that it is impossible to derive normative scores from instruments which were designed using an ipsative methodology. There are, however, occasions when ipsative scores are more useful in a practical application than normative scores. If, however, an instrument

has been devised following a normative approach, it is a simple matter to derive ipsative scores for each candidate. In view of the fact that statistically significant differences were detected between South African population groups in the standardisation of Lens, and because the instrument has not been devised for the type of application where it is used to select between a number of candidates for appointment purposes, the clearest interpretation of Lens results is likely to be on the basis of an ipsatisation of an individual's stanine scores. This matter is dealt with in greater detail in the section devoted to the interpretation of results.

Item format

To reduce the likelihood of test takers' possible inclination to a response style in which central tendency features, the items in Lens were constructed using a six-point scale. The scale values shown on the answer sheet ranged from -3 to +3 and the zero scale-point was omitted. In the final scoring of the items, a constant of 4 was added to each item to dispense with the possibility of negative total scale scores.

It was initially thought that test takers' aspirational worldviews could be assessed by asking them to rate how they perceived themselves at present, and also how they would like to be at some future, unspecified time. Although the future perspective notion was not included in the final version of the questionnaire because of the very high correlations between current and future perceptions, the original item format is shown below:

Everyone benefits when I do things for other people.

Question number	Now						At some time in the future					
	I disagree very much	In general, I disagree	I disagree a little	I agree a little	In general, I agree	I agree very much	I would disagree very much	In general, I would disagree	I would disagree a little	I would agree a little	In general, I would agree	I would agree very much
	-3	-2	-1	+1	+2	+3	-3	-2	-1	+1	+2	+3
1.												
2.												

While a computerised administration version of the instrument was also developed, it was not applied during the standardisation exercise.

Norms

The raw scores of the standardisation sample were normalised and transformed to stanine and sten scores. While stanines are frequently used in the interpretation of ability batteries, stens are more frequently encountered in tests used to assess personality and related matters.

In the case of stanines, the raw scores take on values ranging between 1 and 9, with a mean of 5 and a standard deviation of approximately 2. The percentage of cases occurring at each stanine level is shown in Table 25 below.

Table 27: Stanine distribution

Stanine score	1	2	3	4	5	6	7	8	9
% for each score	4.0	6.6	12.1	17.5	19.7	17.5	12.1	6.6	4.0

It is customary to make use of descriptive terminology for the various stanines so as to make the concepts more readily accessible to those not trained in psychology. Stanine 1 is usually referred to as *very low*, 2 as *low*, 3 *below average*, 4 as *average minus*, 5 as *average*, 6 as *average plus*, 7 as *above average*, 8 as *high*, and stanine 9 as *very high*.

Stens are standardised 10-point scales with a mean of 5.5 and a standard deviation of approximately 2.0. The percentage of cases falling under each sten is shown in Table 26 below.

Table 28: Sten distribution

Stanine score	1	2	3	4	5	6	7	8	9	10
% for each score	2.28	4.40	9.19	14.98	19.15	19.15	14.98	9.19	4.40	2.28

In the case of stens the descriptive terms that are most frequently employed are *very low* for a sten of 1, *low* for 2, *below average* for 3, *average minus* for 4, *lower average* for 5, *higher average* for 6, *average plus* for 7, *above average* for 8, *high* for 9 and *very high* for 10.

For the sake of comprehensiveness, the conversion tables from raw scores to stanines and stens are shown below.

Table 29: Conversion to stanines for Purple

Raw score	Stanine
≤ 35	1
36 – 42	2
43 – 47	3
48 – 52	4
53 – 56	5
57 – 60	6
61 – 64	7
65 – 69	8
≥ 70	9

Table 30: Conversion to stanines for Red

Raw score	Stanine
≤ 41	1
42 – 46	2
47 – 54	3
55 – 62	4
63 – 67	5
68 – 72	6
73 – 78	7
79 – 84	8
≥ 85	9

Table 31: Conversion to stanines for Blue

Raw score	Stanine
≤ 51	1
52 – 55	2
56 – 61	3
62 – 69	4
70 – 75	5
76 – 80	6
81 – 85	7
86 – 88	8
≥ 89	9

Table 32: Conversion to stanines for Orange

Raw score	Stanine
≤ 54	1
55 – 61	2
62 – 70	3
71 – 77	4
78 – 81	5
82 – 86	6
87 – 91	7
92 – 96	8
≥ 97	9

Table 33: Conversion to stanines for Green

Raw score	Stanine
≤ 63	1
64 – 68	2
69 – 77	3
78 – 84	4
85 – 89	5
90 – 95	6
96 – 98	7
99 – 101	8
≥ 102	9

Table 34: Conversion to stanines for Yellow

Raw score	Stanine
≤ 51	1
52 – 56	2
57 – 60	3
61 – 65	4
66 – 70	5
71 – 73	6
74 – 77	7
78 – 81	8
≥ 82	9

Table 35: Conversion to stanines for Abbreviated Dogmatism scale

Raw score	Stanine
≤ 69	1
70 – 77	2
78 – 87	3
88 – 96	4
97 – 107	5
108 – 118	6
119 – 131	7
132 – 144	8
≥ 145	9

Table 36: Conversion to stens for Purple

Raw score	Stanine
≤ 26	1
27 - 39	2
40 - 44	3
45 - 49	4
50 - 54	5
55 - 58	6
59 - 62	7
63 - 66	8
67 - 70	9
≥ 71	10

Table 37: Conversion to stens for Red

Raw score	Stanine
≤ 38	1
39 - 43	2
44 - 51	3
52 - 58	4
59 - 64	5
65 - 70	6
71 - 76	7
77 - 82	8
83 - 85	9
≥ 86	10

Table 38: Conversion to stens for Blue

Raw score	Stanine
≤ 39	1
40 - 51	2
52 - 58	3
59 - 65	4
66 - 71	5
72 - 77	6
78 - 82	7
83 - 86	8
87 - 89	9
≥ 90	10

Table 39: Conversion to stens for Orange

Raw score	Stanine
≤ 49	1
50 - 57	2
58 - 64	3
65 - 74	4
75 - 79	5
80 - 84	6
85 - 89	7
90 - 93	8
94 - 98	9
≥ 99	10

Table 40: Conversion to stens for Green

Raw score	Stanine
≤ 58	1
59 - 66	2
67 - 74	3
75 - 81	4
82 - 87	5
88 - 92	6
93 - 96	7
97 - 99	8
100 - 102	9
≥ 103	10

Table 41: Conversion to stens for Yellow

Raw score	Stanine
≤ 48	1
49 - 54	2
55 - 58	3
59 - 63	4
64 - 68	5
69 - 72	6
73 - 75	7
76 - 78	8
79 - 82	9
≥ 83	10

Table 42: Conversion to stens for Dogmatism

Raw score	Stanine
≤ 62	1
63 - 71	2
72 - 80	3
81 - 90	4
91 - 99	5
100 - 111	6
112 - 124	7
125 - 138	8
139 - 148	9
≥ 149	10