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“I thought to myself, if evil can be organized so efficiently [by the Nazis] why cannot good? Is there any reason for efficiency? to be monopolized by the forces for evil in the world? Why have good people in history never seemed to have had as much power as bad people? I decided I would try to find out why and devote my life to doing something about it.”

Robert S. Hartman

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HARTMAN MEETS CHUKUHMEH

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Abstract

Using narrative, this article argues that in approaching any ethical choice, it is more important to operate *within* each of Hartman's three dimensions of value than it is to consider which dimension carries the highest worth. Fractal geometry offers a good analogy for how all three dimensions must be used in concert if moral integrity is to be maintained. The author questions whether the current hierarchy of value is essential to value science and suggests that Hartman's goal of organizing good can be better served by attending to all three dimensions than by focusing on any one dimension.

1. A Question of Order

"But people come first, right?" I said with rising exasperation. Chukuhmeh waggled her head in that uniquely Indian gesture meaning "yes," but I could tell that it was a peacekeeping yes. We sat quietly for a moment in the dusty Guwahati heat. Slender people strode by. People, always present, always moving. Sweat trickled down my chest under my loose cotton shirt, and it pooled above my waistband.

Chukuhmeh searched the many figures we'd drawn in the dust on the shoulder of the road. We squatted only feet from lumbering trucks, over-crowded auto-rickshaws, bicycles, and oxcarts. Life was always moving and death only feet away. I had quickly grown used to the congested, noisy streets of Northeast India, and I had quit fearing for my life. I was on a mission: Could I explain Hartman's axiology in terms that made sense to a person unacculturated to Western philosophy? I'd given it my best shot.

Now this gracious woman pointed a thin finger at the diagram I'd drawn to show Hartman's hierarchy. I had drawn an *E* to stand for the extrinsic, explaining to her that it meant "all things." She had nodded thoughtfully, and I had added an *I* saying, "This means people." She had just looked on without response. I had felt slightly unnerved. She had seemed to be getting it, but not necessarily buying it. Then I had put an *S* at the bottom of the diagram and explained that it meant "all our thoughts about people and things." Her brow had furrowed, but she had remained

silent as I finished explaining how we could prove mathematically that *S* was less rich in meaning than *E* and that *I* was the richest. I could see she wasn't following. Now she pointed to the diagram and frowned. "This is not good," she said erasing the *E* and redrawing it above the *I*. What was she doing? She had totally missed the lesson.

"Up here is *all things*," she said retracing the *E*. "Then we go deeper where some things can know; people can know. But even deeper is *what* they can know. That is the order," she said with satisfaction.

2. East Meets West, Almost

I sighed. She really hadn't understood the math. Now she misunderstood my frustrated sigh as being a sign of confusion, so she continued, "In the beginning is *meaning*, then we have *mind*, and after that *matter*."

Whoa boy! Now she was starting at the bottom and working up from meaning (S) through mind (I) to matter (E). She was saying that meaning was foundational, mind arose from that, and matter came last. Here it was, east not meeting west. I sat vacantly, nearly despairing of finding a way to bridge the culture gap. Then it dawned on me; she had reoriented things. She had placed the most valuable object on the bottom. So she agreed that *I* was richer than *E*, but she placed *S* on the bottom of her inverted hierarchy claiming it was the richest. Why?

"Are you saying that 'matter produces mind which produces meaning'?" I inquired indicating a downward flow. "So you value meaning as the end product?" "No," she said, "I say meaning comes *first*, then it creates the mind to know, and the mind creates matter." She traced the flow upwards.

I heaved another sigh. This was an ontological difference that we would not resolve. I didn't share her assertion that meaning exists without mind, nor that mind creates matter. Back home in Washington, I have friends who do, but that is simply different ontology.

3. A Reordering

However, it did make me wonder. Math aside, and given my fairly positivist worldview, was there any sense in seeing mindless matter as the lowest value? Certainly mind, or consciousness, has more good-making properties than matter. But could it be that meaning or the systemic was *more* potent than the consciousness that created it?

I had come to India, a country some call the most spiritual on earth, expecting more pristine landscapes and cleaner air. But here I was, crouching by a gritty, debris-lined roadway under smoky-dusty skies. A paradox. I had also come as a bit of a Hartman missionary, yet she was trying to teach me. "Okay, I'll try to understand her," I privately resolved. When I quit judging her view as inferior, I had a sudden flash, "The Spirit moved on the face of the deep in the Jewish creation

story where God's word created a world, but..." I shook my head and tried to get my thoughts back to Hartman's hierarchy.

"Let's see," I pondered silently while Chukuhmeh sat idly by, waiting. "If something produces something; which is greater, the producer or the product? The producer," I thought, "because it can continue to produce whereas the product just gets used up. I guess that makes sense because the mind would be worth more than the meaning it produces. But wait! That would mean that the matter that produces the mind would be worth more than human life and consciousness." This was giving me a headache.

Apart from Hartman's math, Chukuhmeh's sequence made sense: matter, mind, meaning. But which end was up? Which end should be at the top of the value heap, matter or meaning? She would say meaning, but then she saw meaning as primordial, while I saw it as derivative. But while I saw matter as producing mind thereby making meaning possible, I didn't feeling like placing inanimate matter at the top of the value pile.

"Wait a minute!" I silently chided myself as Chukuhmeh patiently retraced other diagrams I had made, "Why am I buying into her reordering of things? It's crazy for her to say E, I, S. Hartman proved it was S, E, I. But how did he prove that?" As I thought of his arguments involving definitional, extensional, and intensional value, it seemed less intuitive than Chukuhmeh's reordering. What could be more natural and intuitive than starting at bedrock, so to speak, then moving up into centers of consciousness, and on up into the concepts and intentions those thinking people could produce?

4. The Importance of the Systemic

"Hmm... India is a thoughtful place," I mused. "They just think differently." My mind wandered to the Indian who thought most differently. Gandhi was an enigma. A man small in stature, weak in body, strong in spirit, gigantic in influence. His power lay in his system of thought. "System," I mused. "If intrinsic is the highest value, then there's nothing left of Gandhi. Yet, his legacy lives on in the system of thought he shared with the world. He liberated more than just India... and he did it systemically."

Suddenly a new thought struck me. "My goodness! Hartman used to say that all *great* evil was *systemic* evil. Why wouldn't the greatest good be systemic good? Was Thomas Jefferson worth more as a personal friend or as a statesman? And what is worth more, Thomas Jefferson or his ideology that has shaped democracy for millions of people?" This was beginning to get unsettling.

Chukuhmeh cleared her throat as one might raise her hand. I looked up. "You want people to come first," she stated. I nodded, it seemed like the only way to humanize the world. "Well," she said, "remember the crippled boy? The one you gave 100 rupees?"

My face flushed with shame. I clearly remembered the young boy lying on top of the sewer covering under the feet of the crushing thronk. Both legs were amputated below the knees. His right arm was completely gone; not even a stump left. He was bare-chested wearing only shorts. His eyes stared vacantly at his empty left hand stretched out on the sidewalk. I had nearly stepped on him. Yes, I remembered the crippled boy and I felt ashamed. Here I was preaching that people should be the highest value, but I had kept a lot of money in my own pocket, because I thought I might find some snacks or a souvenir farther down the street. “Yes,” I said, “I am ashamed. I should have given him more.”

“You gave him too much,” she said without accusation. “Your money may have cut the arms off another boy.”

“That’s horrible!” I protested, “How could my money maim someone I haven’t even seen?”

“Here in India,” Chukuhmeh continued, returning to her tracing in the dust, “begging is big business. People maim children so they can beg. The money they collect does not feed the children. It goes to the bosses who get rich on your empathy. You made it work for them. They will expand their business when they can wound another boy.”

I was aghast at the thought. Chukuhmeh continued, “If you want to save people, you have to attack the system. Helping people sometimes strengthens the very thing that hurts people. So the system can be more potent than your heart. But your mind can judge systems. Of course, there must be meaning before you can judge. Once you judge, then you can design systems to correct or control systems that hurt people.”

I didn’t know what to say. My mind looked for a break and momentarily focused on the incessant honking of the taxis, buses, motorcycles, and occasional private sedans. Then all sound faded as I began reflecting. Yes, if I wanted to be very effective for good, I would have to steal my heart against my own empathy... no, I mean I would have to channel my love into thinking systemically for the greater good. Why was India so blasted confusing? But wasn’t human trafficking in the United States the same? I could save a girl from prostitution, but on the same day another would be abducted, and I wouldn’t have reduced the problem at all. It began to dawn on me: I can’t change the world by revering the intrinsic. I must be systemic for maximum good. Didn’t Hartman say he wanted to organize good? That means his goal was to lead good to a systemic place... and that would make it *great* good.

5. Competition Versus Cooperation

We sat quietly for a long time as I rolled ideas around in my mind. I felt fully alive and involved in important things, and it was all happening invisibly in some unidentifiable space, or non-space in my mind, whatever that is. Scientists can’t really define mind, and no one has ever seen it. Yet, here it is, the beautiful mind

capable of creating beautiful meanings that can bless people across cultures, across millennia.

“What I’m trying to figure out is...” I ventured after mulling it over, “is... well, I am not so sure any more what is more important, the intrinsic, I mean, people; or the systemic, my ideas about people. I used to think I knew.”

“If you *could* solve that, you would gain nothing,” Chukuhmeh said kindly. I peered at her, waiting for her to continue. She scanned the dust-written diagrams around her. I was curious to see where she would lead my thoughts. Her eyes settled on the tree I had drawn to show how fractal geometry could explain the wild math of the natural world. I had a foggy notion that fractals were important to the future of axiology, and I was trying out the concept on her. She had listened intently, but now, I was sure, I was about to hear her reaction. I feared it would be another confusing eastern perspective that would leave me wondering which end was up.

“Here,” she said, beginning to retrace the tree with its increasing levels of complexity. I had drawn a trunk and three branches, then replicated that pattern out into increasingly small and complex levels of smaller branches and twigs. “This is good.” Chukuhmeh said, “You don’t need a king of the three values. The values work together. They are a team. Don’t insult any of them. All are needed all the time.” She paused to allow me my thoughts.

In an instant I saw the values in a new way, and her words confirmed my epiphany. “You see,” she continued, “if you make meaning small, the whole tree is deformed. If you make matter small, the whole tree is deformed. If you say, ‘People are more important than thoughts,’ then you remove meaning and you cripple what you were trying to do.”

“Go on,” I said.

“You intend to do good to people,” she answered. “Intention is systemic.”

“Oh dear,” I thought, “now *she’s* using the jargon. She *did* understand what I was teaching her. Now what?”

“In fact,” she continued, “the idea of *good* is systemic. So you cannot *intend* to do *good* without the systemic.”

I could see her point, but it bothered me. If systemic were to be raised to the ultimate value... I stopped. This was the problem with losing Hartman’s math! Anything could happen. Math was necessary to keep the values firmly in place.

“Chukuhmeh,” I offered softly but firmly, “If systemic becomes more important than people then Hitler becomes possible again. His power was in the systemic.”

“Hitler is always possible,” she said. “He is always possible, because people will do what they do. The systemic adjusted his level of power. It made his heart louder. Only a person without a mind will live without a plan or an intention. But you don’t have to cripple the systemic; you have to train it to work with the other two. It is not less. It is not more. Do you not have a head, a heart, and a hand? Do they not work together?”

“Yes,” I said falling into her trap, “but they are not the same. The head guards the heart and the heart guides the hand.” Chukuhmeh smiled and I detected a hint of triumph.

“Oh my,” I exclaimed and fell silent. Hadn’t I told her that these were three different dimensions of value? She had understood that, too. And somehow now she was making me understand it, maybe for the first time. For years I had used the word *dimensions* but had failed to notice that they *are* different *dimensions*. They are *qualitatively* different. I had blocked my knowledge by focusing on the comparison of terms. I compared the meanings of *definitional* value opposed to *extensional* or *intensional* value. It was all very cerebral; it was all words. Now, Chukuhmeh had forced me to back up and see it differently.

My hand is the physical world. I make a living by what I do. I move things around. I cannot impact my world without changing it in some way. I move groceries to my home. I move my kids to school. I move my thoughts in the board room. It all has an active and physical side to it. My heart is all the identification I feel for the intrinsic value of people. That is good and of high value, but without some system of judgment, I can’t even comprehend the notion of *plight*. I can see the trouble people are in, only by conceptualizing something better for them. The values are a team, each working in its own sphere of being.

6. Science or Art and the Freedom to Live

“Chukuhmeh,” I queried, “how then do we make sense of things? Hartman wanted to prove what was better by having a number system that would return a solid comparison of values. His dream was to have a formal system of axiology so that in any situation, you could run the numbers and the biggest one would win. Only math could prove the point objectively and settle arguments among people of different cultures or mindsets.”

Chukuhmeh stared at me intently for some time. “Then he wanted to destroy the heart.”

“No!” I protested. “It is through his axiology that I came to see the importance of the individual person. His math proved that to me.”

“No,” she countered with conviction, “your heart knew that already. The math only gave you courage to say it out loud. Don’t make the heart a slave of math. It cannot be done without destroying both. Here in India we like math, and we like law. Law is simpler than goodness. What is legal is only a small part of what is good. We have not found a way to make even the laws line up by the power of math. How can we use numbers to harness goodness?”

I remembered when I registered for an education law class confident that I would finally find answers to questions on proper student supervision ratios, teacher rights, etc. I thought there was some big code book with all the answers. What I found was thousands of big books, but they were filled with cases, not codes. I could study what courts had expected “The Average Reasonable Person” to do in one

situation after another, but it was up to me to make the call in any new situation. With the experience of reading court rulings, I grew more acquainted with The Average Reasonable Person. I became more reasonable in the court sense. By beholding I became changed. It was the same process of study and experience that creates a connoisseur.

I did gain in confidence, but not because I had a best answer for every situation. No, I felt more confident because I was more experienced, vicariously, to be sure, but I could now trust my head to remember case law while my heart wanted that law to work for the best for all people.

I tried to imagine my faculty asking me to run the numbers so we could grab the best course of action. No, there is something about the mind and heart that want to wrestle with something. Maybe the struggle is necessary before one can truly “buy in.”

“Is it important to have a most important value?” Chukuhmeh asked. “When I make dhal or aloo, I don’t think of which spice is most important, but I notice when any spice is missing.”

“That is true,” I mused. “In my classroom, I have learning objectives, students, and supplies. All are needed for the best learning. Though I certainly do it all for the kids, I would hate to think of a room full of kids with no learning objective in mind...good party, but not much learning.”

The sun was getting low in the hazy sky, and her talk of dhal made me hungry. We said our goodbyes and I pondered what had happened. As I neared my favorite restaurant, the word *freedom* came to mind. I have artistic freedom to make ethical decisions. I can use the wealth of my experience to sense the nuance of each situation and to express my own uniqueness in crafting a good response that maintains all three dimensions of value. Hadn’t Viktor Frankl said that he found a small gap between stimulus and response, and in that gap lives human freedom? Wouldn’t a system of “ethics by the numbers” fill in that gap and destroy the freedom of personal investment and expression?

And even now, I remember the dhal that I ate. I savored the mix of spices; each one was important. Any missing spice would have ruined the dish.

THE AXIOLOGICAL STRUCTURES OF BUDDHISM: TOWARD AN UNDERSTANDING OF MULTI-DIMENSIONAL VALUATION

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Abstract

The basic theme of this essay maintains that Buddhism—even Zen—contains axiological structural elements and is susceptible to an axiological analysis based on the three value dimensions defined and elaborated by Robert S. Hartman—the systemic, the extrinsic, and the intrinsic. Yet the underlying purpose is to explore the concept of simultaneous multi-dimensional valuation with the hope of providing readers with a way of understanding how intrinsic, extrinsic, and systemic valuations work together in our everyday lives. The fundamental presupposition of my thought here is that intrinsic valuation should be understood as a way of experiencing the world, indeed, a mode of comportment for living a more fruitful life.

After a brief overview of my interpretation of Hartman’s characterization of the three value realms, we move to an axiological analysis of Buddhism, first historically, and then “structurally” by taking the guiding concept of Right in the Eightfold Path to be a valuational compass for understanding and thereby balancing the systemic, extrinsic, and intrinsic in our daily lives. The implementation of this tool requires that the initiate be *intrinsically grounded* so we explore how the two major schools of Zen, Rinzai and Soto, provide meditational techniques designed to facilitate acquiring that essential foundation.

We will see that Zen’s mode of negotiating reality and approaching the world with the open concept of intrinsic valuation allows us to value in all three dimensions simultaneously, which, Buddha laughs cheerfully, we always already knew how to do!

Introduction

For those readers who are familiar with the teachings of Zen or Chan Buddhism, my claim that the subject matter contained therein might be legitimately viewed as somehow amenable to axiological structures or structural analysis may seem to suggest a paradox or, less kindly, a contradiction. My trivial-but-true response is that Zen Buddhism is fraught with paradox and contradiction, which is why westerners are finding it increasingly attractive as we strive to shed the shackles of two-valued logics and, indeed, of simple and narrow-minded thinking in general. My more considered response and the theme of this paper is that Buddhism—even Zen—not only contains and utilizes axiological structures but is likewise susceptible to an axiological analysis based on the three value dimensions defined and elaborated by Robert S. Hartman—the systemic, the extrinsic, and the intrinsic.

I distinguish “Buddhism” from “Zen,” and that needs immediate clarification. Thomas Merton begins *Zen and the Birds of Appetite* by introducing a thought from Levi-Strauss to the effect that any understanding of something requires grasping its structure. Merton asks whether this anthropological generalization is applicable to Zen Buddhism. Considered as *Zen Buddhism*, he answers, as a *religion* with a cultural history, this discipline certainly can and has been analyzed. Thus, Merton says,

Zen, seen in this light, can be set up against other religious structures—for instance that of Catholicism, with its sacraments, its liturgy, its mental prayer (now no longer practiced by many), its devotion, its laws, its theology, its Bible; its cathedrals and convents; its priesthood and its hierarchical organization; its Councils and Encyclicals.¹

Yet, the more we treat Zen Buddhism as *Buddhism* and view it as a branch of the Buddhist religion, Merton maintains, the further we stray from the core meaning of *Zen*. In fact, he argues, we distort and even destroy it.

When we look a little closer however, we find very serious and responsible practitioners of Zen first denying that it is “a religion,” then denying that it is a sect or school, and finally denying that it is confined to Buddhism and its “structure.” For instance, one of the great Japanese Zen Masters, Dogen, the founder of Soto Zen, said categorically: “Anybody who would regard Zen as a school or sect of Buddhism and call it *Zen-shu*, Zen school, is a devil.”²

Merton defends and explains Dogen’s position by saying that we cannot characterize Zen by placing linguistic or conceptual limitations on its meaning. As soon as we think we have grasped it—whatever *it* is—it eludes us. (Although not suggested here by Merton, one is reminded of the sentiment expressed at the

beginning of the *Tao Te Ching*: “*The Tao that can be spoken is not the Tao.*”³) Merton continues,

...Zen is outside all particular structures and distinct forms, and...is neither opposed to them nor not-opposed to them. It neither denies them nor affirms them, loves them nor hates them, rejects them nor desires them. Zen is consciousness unstructured by particular form or particular system, a trans-cultural, trans-religious, trans-formed consciousness. It is therefore in a sense “void.” But it can shine through this or that system, religious or irreligious, just as light can shine through glass that is blue, or green, or red, or yellow. If Zen has any preference, it is for glass that is “just glass.”⁴

I will suggest that and how Merton’s thought here is both “correct” and “incorrect.” As we shine the light of Zen Buddhism through the “prism” of formal axiology, to expand Merton’s metaphor, we will see that we must look through and beyond “just glass” because experience is meaning and meaning is value and value can be understood structurally. In the end, we should see that the Zen Buddhist experience of the world—this “consciousness unstructured by particular form or particular system, a trans-cultural, trans-religious, trans-formed consciousness”—is not only *not* distorted by axiological analysis, rather it should be broadened and even enhanced by it. Hartman’s comparison of the value expert to the botanist comes readily to mind here:

The botanist is not afraid that he would fail to enjoy roses by dissecting them; the value expert does not fail to enjoy the *experience* of value merely because he knows the *principle* of value. On the contrary, it may be said that he enjoys more, in a certain subtle way, just as knowledge of the botanist, of the electrical physicist and of the lung specialist gives a certain subtle hue, a piquant new dimension to their human activities—a fact exploited by the hostess who asked a famous surgeon to carve the steak. In general, theoretical knowledge of a field does not destroy human involvement in the field, but deepens it by rational penetration.⁵

We will likewise see that this notion of “void” that Merton attributes to the Buddha consciousness is the singular concept (or “unicept” or “open” concept) with which Hartman characterizes intrinsic value. Valuing is experiencing, and as we learn to experience the world intrinsically through the open concept we begin to encounter being in its fullness. This gestalt of meaning includes (perhaps “encompasses” comes closer) systemic, extrinsic, and intrinsic values and valuations. One is tempted to say that the Buddhist adept “lives in the intrinsic.” Yet we do not “live in the intrinsic” like fish “live in the water,” because “the intrinsic” is not a “medium,” be it physical, psychological, or spiritual. We *live* in the spatio-temporal world of politics and economics, war and peace, society and seclusion, and

so forth. Yet we can *live intrinsically* in this world, and doing so can help us address and understand it and its systemic, extrinsic, and intrinsic values and valuations. I will thus maintain that intrinsic valuation is a way of seeing or, more accurately, a mode of comportment through which we can experience the world in its richness while still embracing and utilizing specific extrinsic and systemic values. In so doing, I hope to lay the groundwork for an understanding of multi-dimensional valuation. Indeed, in the end, I will argue that, even without the rigors of Buddhist training, most of us can and *in fact do* simultaneously value systemically, extrinsically, and intrinsically *when we allow the intrinsic to dominate our way of negotiating the world*.

It has for many years struck me as ironic that many advocates of Zen Buddhism appear to eschew the seemingly systemic elements of traditional Buddhism when these factors are so important to Buddhist thought and practice. Accordingly, in Part One, I will try to show that the goal of these “systemic” aspects of Buddhism is to achieve a kind of *axiological balance* within the individual devotee. In fact, the concept of “Right” in the Eightfold Path (*Right Understanding, Right Thought* and so forth) is essentially an axiological compass that enables aspirants to follow the middle path of Buddhism while allowing them to realize themselves as unique individuals as they seek to achieve something like what David Mefford has called “a *balanced integration* of all three axiological dimensions.”⁶ In Part Two we will look at two specific tools (*Koan* and *Zazen*) utilized by the two major schools of *Zen* Buddhism, Rinzai and Soto (respectively), for achieving enlightenment. We will see how these techniques lead the aspirant toward a life of intrinsic comportment that promotes properly balanced valuing. Our Conclusion will be a discussion of multi-dimensional valuation.

It would be premature to move into our axiological analysis of Buddhism without a brief overview of Hartman’s three value dimensions⁷ and how I interpret and apply them. I will begin “in the middle” with extrinsic value. Its value term is “good,” and it is how we in general go about valuing things in the world by applying class concepts. A thing is good to the extent that it fulfills the intension of its (class) concept. The intensions of extrinsic concepts break down into two aspects: definitional predicates and expositional predicates. Things valued in the world (the objects of our valuation that constitute the *extension* of the concept) have properties corresponding to the predicates of the intension. The definitional properties are the aspects *sine qua non* of the thing. If “it” doesn’t have the definitional properties, then it’s not that sort of a thing. The expositional properties are the features of the thing (assuming it has fulfilled the definitional predicates) by which we value the thing. A quick example: an automobile (car) must have certain definitional properties (an engine, body, wheels, etc.) or it is just not a car; expositional properties (power steering, four-on-the-floor, overhead cam, leather seats, etc.) correspond to the valuational predicates of the intension and it is these properties with which we evaluate the worth of the car. Two extremely important axiological points must be stressed here. First, most of our arguments about the relative

goodness of a thing in the world are not really about the thing itself; rather, we are usually arguing about our *concept* of the thing. Second, when we make extrinsic valuations such as “X is good,” we do not *necessarily* mean, “I like X.” For example, I might be able to taste a Scotch whiskey and discern that it is a *good* Scotch because it has such-and-such favorable properties; however, I don’t like (nor do I drink) Scotch!

Systemic value pertains to the elements within a system. Its value term is “perfection” and its intension is a set of formal relations. Systemic values have no “worldly” extension because they are mental constructs. Mathematics represents the paradigm case of systemic values. A circle is the locus of points in a plane equidistant from a given point. Any circle is a perfect circle—rather is *the* perfect circle because there is only one. “Worldly” circles or circular objects like the clock on the wall are only *approximations* of the one perfect geometric circle. Hartman’s thought here is thoroughly Platonic, except that we do not need to postulate a transcendent “World of Forms” to house these perfect concepts because they are constructed by human consciousness. It is important to note that systemic concepts are very much like the definitional predicates of extrinsic intensions. Yet, the definitional properties of a car must exist *in the world* because they provide the “housing” for the thing’s expositional properties. Still, we are very unlikely to encounter in the world a “car” that only meets the bare definitional requirements because it would be too “vanilla” for our driving tastes.

The intrinsic dimension comprises the *richest* value realm in Hartman’s axiology. Its value term is “uniqueness” and its concept is the singular concept or unicept. When we value intrinsically we approach the object of our valuation openly, allowing it to manifest itself in its uniqueness, without placing extrinsic or systemic limitations on its individuality. While Hartman argues that we should value people intrinsically, we do sometimes value them extrinsically or even systemically, and when we do so it may be a *disvaluation*.

The classic case of the systemic disvaluation of individuals occurs when people are inducted into the armed services. The first act after induction is the haircut which immediately eliminates the hairdo as a mark of individuality. Inductees also receive serial numbers and uniforms and so forth—all preparing them to become elements of the armed forces system, cogs in the great machinery of war.

Sometimes businesses evaluate their employees systemically when, in times of layoff or merger, they assign a monetary number to employees, reducing their worth to units of production or dollars and cents. Of course, treating people extrinsically, as members of particular classes, is commonplace, and when we do it we are limiting them to a specific class concept and thereby placing restrictions on their abilities to express their respective individualities. As I indicated earlier, I interpret intrinsic valuation as an experiencing. As we experience people openly (without class or systemic restrictions), part of that experience will inevitably include class concepts, but if we are genuinely open within the experience, then we allow people to define themselves for us. Part of that defining process will likely include class

concepts, but they are class concepts as defined by the other people. I will discuss this notion of intrinsic valuing as experiencing the wholeness of others in the concluding remarks on multi-dimensional valuation.

1. Axiology and Buddhism

Let us begin by looking at the origin of Buddhism through our axiological prism. At the time of the birth of Siddhartha Gautama (~560 BCE), Indian life was dominated by Brahmanism, a religion that gave rise to what scholars today generally call Hinduism.⁸ Viewed axiologically, Hinduism was extremely systemic and class oriented: Social structures and political life were governed by a rigid caste system and “upward mobility” was available only in the long run, as it was tied to the religious theory of reincarnation. The Brahmin class of religious rulers could maintain order (and control) by assuring the lower classes of warriors, artisans, and laborers that if they were good in this life (read: Do what we tell you!), then their souls could reincarnate up to the next rung in the ladder of the caste system, eventually ending up in the Brahmin class, where they might achieve enlightenment and liberation from the endless rounds of birth and death.

Of course, there is much more to Brahmanist/Hindu thought than this cynically negative light that I cast upon it, but I wanted to show at the outset how radical, and *intrinsically grounded*, Buddhism is. *Anyone*, regardless of his *or her* birth or social status, can accept the Four Noble Truths and assume the Eightfold Path to enlightenment. For, Buddha says in the *Dhammapada* (Way of Truth), “I do not call a man a brahmana because of his origin or of his mother. He is indeed arrogant, and he is wealthy: but the poor who is free from all attachments, him indeed I call a brahmana.”⁹ This claim that to truly be a holy person (brahmana) one need only free oneself from attachments is a direct attack on the systemic and extrinsic devaluation of individuals imposed by the holy Brahmin class into which Siddhartha Gautama had himself been born.

His princely youth was both privileged and sheltered. When he was finally exposed to the world of disease and suffering, he was so shaken he forsook his considerable worldly fortune and left his family behind as he sought a way to assuage his newly discontented mind. It is important to note that his early efforts involved a long period of *extreme asceticism* and *self-mortification*. However, this radical way of life offered him no peace of mind. I emphasize this because it is important for our axiological analysis of Buddhism to understand it as proposing a balanced *middle way*, analogous to Aristotle’s concept of the mean, that avoids extremities. While Buddhism may seem austere from the perspective of western opulence and excess, it is not, and never was, thoroughly ascetic. Keeping this notion of a *middle path* in mind, let us briefly review fundamental tenets of traditional Buddhism.

The *Four Noble Truths*: 1) Life is suffering (unhappiness); 2) Suffering is caused by attachment (desire); 3) Attachment can be eliminated; 4) The way to

address attachment is through the *Eightfold Path*: 1) Right Understanding; 2) Right Purpose (Aspiration); 3) Right Speech; 4) Right Conduct; 5) Right Vocation; 6) Right Effort; 7) Right Alertness; 8) Right Concentration. From number Four in the Eightfold Path (Right Conduct or Action) spring the Five Precepts: 1) Avoid harming other beings; 2) Avoid taking what is not yours or is not given; 3) Avoid misusing or abusing the senses (e. g., irresponsible sex); 4) Avoid hurtful speech; 5) Avoid drugs and drinks that distort one's perception.¹⁰

Right Understanding is the first step in the Eightfold Path, and most scholars of Buddhism would agree that the first level of right understanding refers to one's grasp of the Four Noble Truths. This insight entails seeing that life is suffering because it is constantly changing—all created things (including the self whose "permanence" is a critical aspect of Brahmanist teaching) are impermanent so that our attachment to them inevitably turns out to be empty and futile. One of the great paradoxes (some people might call it a contradiction!) of Buddhism is that Buddha explicitly eschews metaphysical speculation. In the *Majjhima-Nikaya*, he counsels against pondering whether the world is eternal or not eternal, infinite or finite; whether the soul lives on after death or is extinguished with the body; and so forth. He eschews these matters because they distract one's concentration from the Path.¹¹ The paradox (or contradiction!) is that his assertion that life is in constant flux, the presupposition that lies at the very heart of the Four Noble Truths, is itself a highly metaphysical speculation. This point has not gone unnoticed by scholars: Rem B. Edwards, in *Religious Values and Valuations*, is right on target:

Buddhism in the East and Positivism in the West disdain metaphysics, but they always sneak it in by the back door. The Buddhist view that selfhood consists of a succession of fleeting temporal occasions of consciousness is no less metaphysical than the view that selfhood consists of an enduring self-substance. Both views attempt to express fundamental features of reality.¹²

Yet, Edwards goes on to point out, doing metaphysics does little to enhance our intrinsic valuation:

Still, Gautama Buddha was almost right in wanting to throw out metaphysical questions; most metaphysical and theological doctrines do not contribute significantly to salvation and intrinsic valuation, to love, compassion, identification with others, and living a truly worthwhile life.¹³

Nonetheless, Edwards rightly maintains, living intrinsically does necessitate our making certain assumptions about reality that look very "metaphysical." Hence, he concludes,

Yet, some metaphysical truths are at least presupposed by intrinsic valuation and intrinsic living and cannot be disregarded altogether. For example, unless pluralism is true, unless other minds actually exist, unless reality is inherently social, we cannot love others, for no others exist; all are indistinguishably one.¹⁴

The point of this digression into the pitfalls of metaphysics is to emphasize that the core directive of the Buddha's message is to focus on *this-worldliness*. Buddhism is concerned with how to live here and now. Thus, right understanding must also include a proper discernment of the Eightfold Path itself as well as the Four Noble Truths. Here we can begin to see how the concept of "right," particularly right understanding, becomes a kind of axiological compass that helps us to clarify the meaning of the other aspects of the Path as we seek the middle way.

Consider, for example, number 5, Right Vocation. First, it requires an intrinsic self evaluation regarding our desires, hopes and fears. Yet, if we are truly open and honest with ourselves, it also necessitates an assessment of our abilities to negotiate the world extrinsically and systemically. Automobile mechanics, for example, must not only understand the systems that constitute the internal combustion engine, they must also be able clearly to distinguish between definitional and expositional properties and their inter-workings. Right vocation also entails establishing caring and thoughtful (intrinsic) relationships with our clients, customers, fellow employees, and so forth. Buddhist aspirants must learn all of these aspects of right vocation to achieve success and find their proper place in the world. It is essential to note here that this concept of right as an axiological balancing tool presupposes being grounded intrinsically by approaching the world openly and letting it speak to us without conceptual restriction. Two approaches to achieving this intrinsic grounding are koan and zazen, advocated respectively by the two main schools of Zen Buddhism, Rinzai and Soto. Most contemporary Buddhist scholars see the two techniques and schools as complementary, and that is how we will approach them here.

2. Creating Our Path

Teach us to care and not to care

Teach us to sit still.

T. S. Eliot, "Ash Wednesday," 1930¹⁵

Koan meditation entails pondering an adage, a story, a simple directive, a paradoxical notion, a puzzle, a riddle. Perhaps the most famous koan, at least the best known in the West, is "What is the sound of one hand clapping?" My favorite, which I have been "working" for some 35 to 40 years now, is the simple directive "Wash your bowl." The story is told of the monk Chao-Chou (Japanese: Joshu) in the *Wu-Men Kuan (Mumonkan)*—*The Gateless Barrier* that a young initiate asks the

great master to teach him. Chao-chou responds, “Have you eaten your dinner?” When the young monk says “Yes,” the master retorts, “Wash your bowl!”¹⁶ While this koan has an immediately clear and obvious meaning, it yields additional significance as one reflects upon it. One inevitably thinks of the bowl extrinsically regarding its historical importance for the development of human culture as such. Whether made of clay or wood the bowl was among the first tools our primate ancestors fashioned, inspired, one might surmise, by what surely must have been the first bowl, a pair of cupped hands. As one “works” or “practices” the koan, the “bowl” comes to mean all our utensils and tools while “wash” broadens to mean all of our endeavors.

As we exercise right understanding throughout the pursuit of our path, “Wash your bowl” becomes a kind of axiological metonym that mirrors and penetrates the full range of our activities, ultimately integrating and balancing the systemic, extrinsic, and intrinsic dimensions of one’s life. As one pursues one’s tasks, be they menial or of the highest import, this axiological metonym bursts into one’s consciousness demanding excellence in all matters while helping us to keep their relative significance in a “right” perspective. We thus learn both to care and not to care because our priorities have been properly discerned. Eventually, of course, doing the “right” thing becomes second nature, for like Aristotelian ethics, the Buddhist develops habits—we become good by doing good things:

...it is from the same causes and by the same means that every virtue is both produced and destroyed. And similarly every art; for it is from playing the lyre that both good and bad lyre players are produced. And the corresponding statement is true of builders and of all the rest; men will be good or bad builders as a result of building well or badly. For if this were not so, there would have been no need of a teacher, but all men would have been born good or bad at their craft. This, then, is the case with the virtues also; by doing the acts that we do in our transactions with other men we become just or unjust...¹⁷

This famous passage from Aristotle’s *Nicomachean Ethics* has several key parallels for our study of Buddhism. First, note that arts such as building require one to focus on the systemic and the extrinsic dimensions. Yet, practicing the virtues takes us into the realm of the intrinsic. All areas of valuation require “right understanding” based on experience. How do we get this experience? For both Aristotle and Buddhism we must have instruction, for “There would have been no need of a teacher, but all men would have been born good or bad at their craft.” Here we can begin at least to address if not satisfy Merton’s dilemma: the educational process necessarily commits Buddhism to some kind of institutionalization. Otherwise, the lamp could not be passed along. However, the conflict between institution and the radical individualism that is Zen’s greatest asset melts away from the perspective of the intrinsic. While I make no claims regarding satori-

certification, I'd bet my soul (if I hadn't sold it to temptation several decades ago) that enlightenment includes a clear "seeing" of the relative significance of the three value dimensions—not necessarily theoretically, but more existentially as, through comporting oneself intrinsically, the systemic, extrinsic and intrinsic become integrated into the fabric of one's daily life. This insight would include, of course, a clear and distinct understanding of the virtues and vices of Buddhism qua institution. Another path to learning to comport ourselves intrinsically is zazen.

Zazen is basically sitting down and meditating.¹⁸ While there are several types of zazen, for our purposes here, we will concentrate on one called "shikantaza" which means "just sitting" and was advocated by Master Dogen, ironically the heralded founder of the Soto *school*.¹⁹ Perhaps it will help us grasp what this "just sitting" is by dismissing some familiar kinds of meditation that it is *not*. It is not Hindu/yogic mantra meditation wherein one concentrates one's mind upon a sound or phrase through a coordinated breathing system. Nor is it a Chinese/Taoist technique for moving (again with one's breathing) internal energy (chi) through various parts of one's body. What just sitting is, is *nothing, just sitting*. One does not *do* anything. One JUST SITS. There is no concentration or coordination of mind and breath. There is no placing one's consciousness along a circulatory path to stimulate the movement of energy.²⁰ There is "just sitting." In his insightful and wonderfully readable book, *Dropping Ashes on the Buddha*, Korean Zen Master Seung Sahn counsels, "You must understand what true sitting is, what true Zen is. True sitting means to cut off all thinking and to keep not-moving mind. True Zen means to become clear."²¹ I would encourage the reader who has never tried this kind of meditative exercise to do so. Zen's paradoxes assume a real immediacy!

I want to propose that zazen, especially this ilk of it, constitutes a "mental technique" aimed directly at training the initiate to live intrinsically. If we could teach ourselves not to think (first) but to experience then we could learn to approach the world without conceptual restrictions, letting it speak to us as it will, define itself, show itself—thus freeing ourselves from the bonds of ethnic, religious, and cultural prejudices. We would then be negotiating the world through the open concept that rests at the heart of intrinsic valuation. We thus return to Merton: "Zen is consciousness unstructured by particular form or particular system, a trans-cultural, trans-religious, trans-formed consciousness. It is therefore in a sense "void." This void, I am suggesting, is the open concept *as experienced* in the life process, as an intrinsic valuation. As we develop the habit of comporting ourselves intrinsically, we begin to see beyond the blinders of conceptual expectation, experiencing the world in its uniqueness. As we move to our conclusion, one point needs emphasis: What we see is not always pretty. Zen experience and intrinsic valuation are not seeing the world through rose-colored glasses wherein everything blends together in a beautiful harmony. Rather, they allow us to see with clarity—"warts and all," as Hartman was fond of saying. We hearken back to the words of Master Sahn: "True Zen means to become clear."

Conclusion: Multi-dimensional Valuation

Comporting ourselves intrinsically so that we approach the world openly does not mean that we ignore the extrinsic and systemic aspects of our lives—in fact, like Hartman’s botanist, “rational penetration” may allow us to see them in a “proper” perspective. Thus, for example, although we love our spouses, we can nonetheless make evaluations (discretely and with tact, of course) regarding their extrinsic and systemic deeds. I stated at the outset that I believe we all participate in multi-dimensional valuation when we assume an intrinsic posture. I want to close with a simple example that will demonstrate this point, but before doing so, I will suggest an area of multi-dimensional valuation that I believe would be worthy of lengthy and detailed axiological research and analysis: the experience of music.

While it is likely true that approaching music with the singular concept of intrinsic value would open one up to the appreciation of a broader range of musical genres (and is to be thereby recommended), the area which I believe might be fruitful for further axiological analysis concerns *the interplay among the systemic, the extrinsic, and the intrinsic* during the experience of music. That music is systemic at its very core was known at least as far back as the Pythagoreans, who saw its mathematical relationships as a reflection of the logical structure of the greater cosmos. Whatever note is established as the *tonic*, the notes that follow observe set mathematical ratios and usually culminate in a resolution to the tonic.²² But resolution to the tonic, indeed the entire experience of music, requires other elements such as instrumentation—the systemic can only exist beyond a mental construct through a concrete extrinsic manifestation. Further, the sound generated must reach a bodily ear that integrates it into one’s emotions and other elements within in our intrinsic realm. Almost a full century ago, Arnold Schoenberg, in his *Theory of Harmony*, anticipated this need for a tri-dimensional perspective for grasping music (the italicized parentheses are my insertions):

The material of music is the tone; what it affects first, the ear. The sensory perception releases associations and connects tone (*systemic*), ear (*extrinsic*), and the world of feeling (*intrinsic*).

On the cooperation of these three factors depends everything in music that is felt to be art.²³

It is an exploration of the axiological nature of this *cooperation of these three factors* that I am recommending for further study.

Our closing case of multi-dimensional valuation is a simple example, the likes of which we have all experienced. While our most intense intrinsic valuing usually involves friends and loved ones, the bonds that we share with our children and with *their* children may be the strongest. We love our children and our grandchildren uncompromisingly, and we don’t need to “work at” or “remember” to approach them intrinsically. So, suppose you are watching over your young granddaughter as

she works on her arithmetic homework assignment, and she says, “ $2 + 2 = 5$.” You hasten to correct her gently by saying, “No, darling, $2 + 2 = 4$,” and to make sure she “gets it” you may even go on to give a concrete, extrinsic demonstration of this systemic fact by counting out two apples and then two more and showing that together they make four. You do this not simply because you love her but because part of that love for her entails a commitment to assure that she has a “right understanding” of the fundamentals of arithmetic in order to function in the world.

Contrast your behavior in this situation to your reaction to her bringing home a painting from art class. Note that in this latter case, what you actually say (“Oh, that’s very pretty!”) is less important than what you *don’t say*. You don’t say, “Darling, the people are too big for the houses,” or “Sweetheart, the sun is a little lopsided,” even though they may be accurate statements on the extrinsic level. Aesthetics takes us into the realm of the intrinsic and we *don’t say* these things because we don’t want to limit her budding artistic expression. We simply let it be. Of course, this posturing is “easy” for us because, when our loved ones are concerned, we allow the intrinsic to dominate. It becomes more difficult in the “outside” world: hence the Buddhist need for training ourselves to experience intrinsically. In addressing the difficulties inherent in simultaneous, multi-dimensional valuation, Rem Edwards again captures the spirit of my fundamental point here:

As the author of *Ecclesiastes* suggests, “To every thing there is a season, and a time to every purpose under the heaven.” (Ecclesiastes 3:1). Perhaps there is a time for the intrinsic valuation of persons, and a time for valuing them extrinsically and systemically; and balanced wholeness discerns the proper times for each without abandoning the hierarchy of value or losing sight of the intrinsic worth of individuals.²⁴

The *balanced wholeness* that Edwards suggests here constitutes, I maintain and have tried to show, the key message and goal of Buddhist thought and practice.

Notes

1. Thomas Merton, *Zen and the Birds of Appetite* (New York: New Directions, 1968), 2.
2. *Ibid.*, 3.
3. There are many translations of Lao Tzu’s *Tao Te Ching*. I like Arthur Waley: “The Way that can be told of is not an Unvarying Way; The names that can be named are not unvarying names.” Arthur Waley, *The Way and its Power: A Study of the Tao Te Ching and its Place in Chinese Thought* (New York: Grove Press, 1958), 141. While the potential influence of Taoism on Buddhism when

the latter moved from India into China would constitute an interesting study, it would lead us well beyond the scope of this project.

4. Merton, 4.
5. Robert S. Hartman, *The Structure of Value* (Carbondale and Edwardsville: Southern Illinois University Press, 1967), 7.
6. David Mefford, "Self-Knowledge and Self-Development," in *Forms of Value and Valuation: Theory and Applications*, Rem B. Edwards and John W. Davis, eds. (Lanham, MD.: University Press of America, 1991), 337. Quoted in Rem B. Edwards, *Religious Values and Valuations* (Chattanooga, TN: Paidia, 2000), 172.
7. Most of my understanding of these value dimensions comes from Hartman's *The Structure of Value* (see note 5 for reference); however, I am also greatly indebted here to Rem Edwards' *Religious Values and Valuations* (see note 6 for reference).
8. I don't mean to imply that there were not variations in pre-Buddhist Indian thought but what we today classify as Hinduism certainly overshadowed all others. For a well-informed, objective and yet sympathetic study of classical Indian thought, see Heinrich Zimmer, *Philosophies of India* (Princeton, NJ: Princeton University Press, 1951). This work is in Princeton's famous Bollingen Series (number XXVI) and was edited by Zimmer's student, Joseph Campbell.
9. *Dhammapada*, Chapter XXVI, from E. A. Burtt, ed., *The Teachings of the Compassionate Buddha* (New York: Mentor Books, 1955), 71.
10. There are many good sources—books and web sites—where one can study the basics of Buddhism. I have already recommended Zimmer (see note 8). A web site I have found particularly helpful is that of Dr. George Boeree, Professor of Psychology (retired) at Shippensburg State University in Pennsylvania. His homepage is <http://webpace.ship.edu/cgboer/>.
11. Burtt, 32-36.
12. Edwards, *Religious Values and Valuations*, 163.
13. *Ibid.*
14. *Ibid.*
15. T. S. Eliot, *Collected Poems 1909-1962*, (New York: Harcourt, Brace & World, 1970), 86. For making this connection between Eliot and Buddhism, I am indebted to Ryan LaMothe's "Creating Space: The Fourfold Dynamics of Potential Space," *Psychoanalytic Psychology*, 2005, 22:2, 207-223.
16. Robert Aitken (trans.), *The Gateless Barrier: The Wu-Men Kuan (Mumonkan)*, (San Francisco: North Point Press, 1990), 54.
17. W. D. Ross (trans.), *Nicomachean Ethics*, Book II, 1103b6-15. In Richard McKeon (ed.), *Introduction to Aristotle*, (New York: Modern Library, 1947), 332.
18. D. T. Suzuki, *Zen Buddhism*, (Garden City, NY: Doubleday Anchor, 1956), vii n.

19. Philip Kapleau, *Zen: Dawn in the West*, (Garden City, NY: Doubleday Anchor, 1980), 291.
20. I do not intend to belittle either of these meditative techniques. Both have for several millennia served the needs of countless people. In fact, I practice Taoist meditation regularly, in addition to shikantaza. My point is simply to contrast them with “just sitting.”
21. Stephen Mitchell (ed.), *Dropping Ashes on the Buddha: The Teaching of Zen Master Seung Sahn*, (New York: Grove Press, 1976), 112.
22. A remarkable demonstration of the capacity for anticipating this kind of harmonic resolution was performed by Bobby McFerrin at the World Science Festival 2009, in a session called “Notes and Neurons: In Search of the Common Chorus.” It’s readily available on the Internet through a simple search on World Science Festival 2009. I originally reached it through <http://www.youtube.com/watch?v=ne6tB2KiZuk>.
23. Arnold Schoenberg, *Theory of Harmony*, (Berkeley: U. C. Press, 1983), 19. Originally published in 1911, this is the Roy E. Carter translation from the German, based on Schoenberg’s Third Edition of 1922.
24. Edwards, *Religious Values and Valuations*, 174.

APPLYING AXIOLOGICAL PROFILES IN SPORTS

Jeremy Boone

JEREMY BOONE is the owner of Athlete By Design, Inc. and currently resides in Charlotte, NC. Since 1996, he has worked with thousands of athletes world-wide focusing on improving all aspects of human performance. Jeremy is an international speaker and lecturer covering North America, South America, and Europe. He is a Master Trainer and Research Fellow for the Cybex Institute of Exercise Science and has also played a coaching role for the past eight years as part of the NFL Carolina Panthers Offseason Program.

With the help of many axiological professionals including Dr. Dave and Vera Mefford, Jay Niblick, Greg Woods, Leonard Wheeler, Rich Campe, and others, Jeremy dedicated 2006-2007 to becoming educated in the exciting science of formal axiology. Since then, the sole focus and vision of his professional career has been to bring formal axiology to the world of sports. With the help of the Value Source Group, his efforts have reached individual athletes and teams at all levels of sport in over four countries including youth, college, professional, and national teams. His current projects include continued research in sports axiology along with the release of a new signature program/book titled *Coach Your Best: If It's All About You, Then You're NOT a Coach*, to be released Fall, 2010.

Abstract

Research and feedback has shown that the current vocabulary regarding axiological profiles, as well as profiles that contain forty or more mental attributes, can often be confusing, mentally paralyzing, and intimidating to individuals, teams, and organizations. The purpose of this article is to introduce a suggested framework for the practical application of axiological based profiles in business and sports.

In today's sporting arena, using psychology has quickly become a recognized competitive advantage among most successful teams and organizations world-wide. However, while the general mental skills offered by this traditional science have shown to be effective in terms of athletic preparation, there are certain feedback limitations and there is a high degree of subjectivity in using traditional sports psychological assessments with athletes. This article will discuss briefly these limitations and introduce readers to a proposed solution for pragmatically and objectively assessing athletes using an Axio-Screen™. A general overview, history, and the latest research data is presented on the first and only axiologically-based sports screen currently in existence called "The Ready to Play Profile™." The article concludes with a case study illustrating its uses.

Introduction

In 2008, the concept of “*Sports Axiology*” (Boone, *et al.*, 2008) was formerly introduced in the inaugural issue of the *Journal of Formal Axiology: Theory and Practice*. In it, we provided a detailed overview of applying formal axiology to the world of sport and the critical importance of face validity needed for target specific relevance that the original HVP could not provide. The original article also included the Pro-Sports Profile™ that contained forty mental attributes. This profile format was adapted from the target parallel forms created by Dr. Dave Mefford and the Value Source Group, which provided a much needed profiling platform that allowed for the beginning of targeted sports research. As a result of those efforts, I am hereby presenting the “Sports Axiology Mental Training System.”

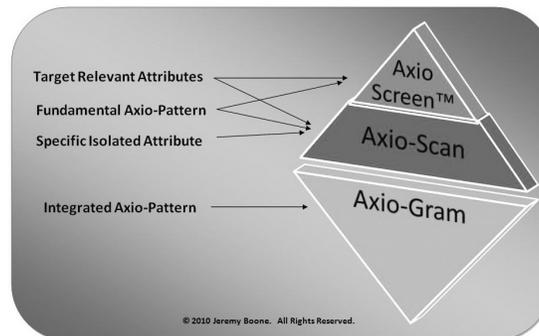
During this evolutionary process, our research and feedback from over two thousand athletes worldwide showed that using the traditional axiological vocabulary to explain Sports Axiology did not resonate in a pragmatic way with coaches and athletes. Most axiologists, members of the Hartman institute and students of Robert S. Hartman use this language, but I have found in my work that this terminology has many troublesome vocabulary words and phrases including but are not limited to the following:

- Axiology
- Valuation
- Value theory
- Transfinite Mathematics
- Compositions/Transpositions
- Value Dimension
- Axiological Profile
- Valence

This journal article will present and discuss a new framework and vocabulary for administering axiological profiles in sports and business that has been shown to resonate more clearly within these markets.

1. Axiological Profile Containers

The three profile containers used in providing axiological profile solutions to clients will now be described. Their names are derived from the assessment and evaluation methodology within the Sports Medicine and Sports Science Professions.



A. Axio-Screen™

The purpose of using an Axio-Screen when evaluating an athlete or a client is to get a big picture view of the individual's or team's current mindset. It is not intended to be used as a diagnostic tool, but rather as a mental performance guide and metric in performance coaching. *The Axio-Screen™ is best used for talent development scenarios.* The results should be easy to interpret and understand (intended for General Public use). The two primary components used to create the axiological screen container include:

1. *Target Relevant Attributes*—defined as one or more targeted attributes within the markets of sport or business; uses contextually relevant language from within the specific market.
2. *Fundamental Axio-Pattern*- defined as the clarity pattern scores and/or the emotional bias pattern scores taken from the world view and self view dimensions.

The main benefit of using an Axio-Screen™ is being able to provide a report that can easily be interpreted by individuals with zero knowledge of formal axiology. Other benefits include cost efficiency and having a simple tool for creating awareness and accountability with athletes, coaches, and clients.

The Ready To Play Profile™ is the only sports Axio-Screen™ currently available. It was created via the joint efforts of the Value Source Group and Athlete By Design, Inc. More information about it will be given later.

B. Axio-Scan

The purposes of using an Axio-Scan when evaluating athletes or clients are to gain deeper insight into all aspects of mental performance, along with being able to identify any potential mental blocks or challenges that athletes or clients may be experiencing. *The Axio-Scan is best used for talent development and/or talent identification scenarios.*

As with the Axio-Screen™, the results provided should be easy to interpret and understand. In addition, the report should be administered by a professional coach who has a basic level of competency in formal axiology. Athlete By Design™ offers a variety of certification courses and interactive workshops focusing on axiological competency and practical applications in sports. Visit www.athletebydesign.com for more information on these educational resources.

The three primary components used to create the axiological scan container include:

1. *Target Relevant Attributes*—defined as one or more targeted attributes within the markets of sport or business; uses contextually relevant language from within the specific market.
2. *Fundamental Axio-Pattern*- defined as the actual clarity pattern scores and/or the emotional bias pattern scores taken from the world view and self view dimensions (not an isolated attribute).
3. *Specific Isolated Attribute*- defined as any single measurable attribute taken from clarity dimensional scores and/or an emotional bias dimensional score.

For an in-depth review and case study of an Axio-Scan, please refer to the following sections of this article.

C. Axio-Gram

Editorial Note: The term Axio-Gram as it is used here refers to J Boone’s model of axiological profiling vocabulary, and it should in no way be confused or identified with Hartman’s original scoring chart, which he called the “Axiogram.”

The purpose of using an Axio-Gram when evaluating an athlete or a client is twofold: first, to identify a specific mental roadblock in an individual’s or team’s performance; second, to measure in real-time and reveal an individual’s current decision-making capacity as it relates to her or his sport or business profession. Unlike the Axio-Screen™ and the Axio-Scan, the Axio-Gram should be administered solely by someone with a mastery level competence in formal axiology, as it applies to sport or business.

The Axio-Gram is best used for talent identification and/or talent recruitment scenarios. The applications for this profile container are: to provide targeted solutions addressing specific mental performance barriers, to assist in high profile talent selection situations, or to help with individual/team/organization acquisitions. (Note: axiology coaches and professionals should always refer out to a licensed psychologist if there is any suspicion of mental disorders, depression, or other clinical issues.)

The primary Axio-Gram component is called the “*Integrated Axio-Pattern*.” Based on the unique demands of the targeted profession, the demands of the relevant role/positions, and the current situation of clients, this pattern may include all or parts of the other three components to provide layers of depth not currently available in traditional psychological assessments.

D. Axio-Gram Case Study

The consulting company, LeadersWay, founded by Kevin Wolfe, helps select, develop, and manage talent with some of the largest companies in the business industry. Using this suggested model of axiological profiling vocabulary, LeadersWay recently administered the Pro-Sales Profile™ (an example of an Axio-Gram) in the Hub Mountain States Sales Project. The purpose of the project was to identify exactly what the company had to do to evoke energy from its sales force and management team that were currently producing only struggling profits. Sixty four Pro-Sales Profiles were administered. The following objectives were presented to senior management:

1. To identify and validate the company's struggles and pains that contributed to undesirable performance and struggling profits not previously identified by traditional assessment measures.
2. To provide an easy to understand axiological review with the leadership team of the overall results, including the top three key action plans that would need to be implemented in order to help get the company back in a positive direction.
3. To educate and train a small group of individuals hand-selected by the senior team, focusing on how to interpret the Pro-Sales Profile and how to use the profile results in a meaningful way that would improve employee communication, strengthen employee relationships, build an engaging culture, and provide focused coaching that would result in overall increased performance.

Upon completing these objectives, senior management was able to execute results more effectively and efficiently based strategies grounded in axiology. For more information on the Hub Mountain States Sales Team Project and the specific results visit www.LeadersWay.com. Applying the science of formal axiology to the worlds of sports and business has come a long way over the last five years, but more targeted research and feedback will be required if we are to live out the hopes and dreams of its originator, Robert S. Hartman.

2. The Ready to Play Profile™

Modern athletes compared to athletes as little as twenty years ago are considerably stronger, faster, quicker, and more powerful than ever before. Duke University researcher Jordan Charles actually combined a list of the fastest swimmers and runners during the past century, and his results were quite impressive. He showed that "While the average human has gained about 1.9 inches in height since 1900, the

fastest swimmers have grown 4.5 inches and the swiftest runners have grown 6.4 inches” (Jordan and Bejan, 2009).

Combine these physical qualities with the addition of advances in modern equipment technology and you have a recipe for engineering champions. However, there is one more missing component of athletic excellence that in high level sport is often the determining factor for getting a win or a loss, and that is the mental side of performance. This performance component has helped achieve the following results:

- The average margin of victory for the last twenty-five years in all major PGA tournaments combined was less than three strokes (Parker & Anderson, 2006).
- Usain Bolt setting a new world record in the 200m in the 2008 Summer Olympics with a margin of victory of 0.52 seconds (Wikipedia).
- Michael Phelps winning his seventh gold medal in the 2008 Summer Olympics with a margin of victory of 0.01 seconds (Wikipedia).
- The average margin of victory for the last ten years combined between the Daytona 500 and the Indy 500 has been 1.54 seconds with the prize money for the second place winner being less than half (Parker & Anderson, 2006)
- Michael Jordan made twenty-five game winning shots with twenty-four of them within the last ten seconds of the game (Mitchell).

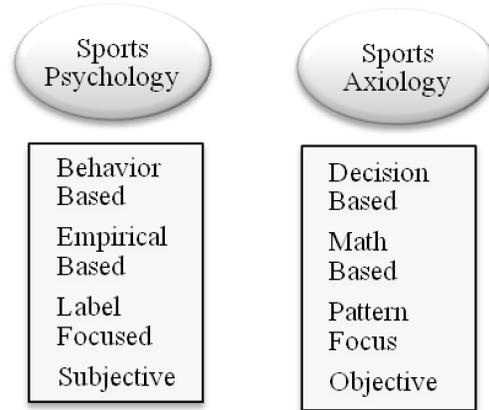
“Inches make a champion.”- Vince Lombardi

The examples above clearly indicate the role that mental performance plays in athletic excellence. From winning a million dollar plus prize in a PGA event to making millions of dollars just for making a professional team, the mental side of human performance is now more demanding than ever in the world of sports. And yet with all of the positive attention finally being paid to the value of developing one’s mental game, there remains a problem yet to be addressed.

A. The Problem

Numerous methods, approaches, and systems for developing an athlete’s mind set have all experienced varied levels of success, including Neurolinguistic Programming (NLP), Sports Psychology, Sports Hypnosis, Yoga, Meditation, and others. While each has its pros and cons focusing on personality and/or human behavior, the common denominator missing is an objective mental assessment that

can determine the strengths and weaknesses of an athlete’s real time decision-making capability. The figure below provides a general comparison between Sports Axiology and Sports Psychology.



General comparison between psychology and axiology

For example, while NLP may show dramatic improvements with an athlete over a period of time, an NLP practitioner may not always be able to state objectively which one of the specific techniques or strategies used was the cause of the positive result. Sports Axiological profiles can give this answer by providing a unique layer of depth that complements these other disciplines. Having access to this type of feedback will empower coaches or mental practitioners to know exactly which mental skill, strategy, or tactic needs to be used in order to best improve mental performance.

- Designed to create awareness and reveal the current state of an athlete’s mindset

B. History of the Ready to Play Profile™

The first sports-specific axiological profile used was called the “Pro-Sports Profile.” It consists of forty different attributes including the clarity and attitude patterns in the sports-view and self-view sections. (Boone, *et al.*, 2008) This profile format is more of a detailed solution-oriented tool that requires a rather high level of axiological competency in order to understand and review an athlete’s results.

After personally performing over one thousand initial profile reviews, the following top six survey feedback points became evident:

- The takers appreciated the short amount of time required to complete the profile.

- They felt the sports relevant statements used with the forced ranking axiological instrument had more face validity than general tests whose statements had little or nothing to do with sports.
- They claimed the task of ranking statements was more mentally engaging than answering multiple choice or self-report test questions.
- Too much information led to confusion during self-interpretation by athletes and/or coaches.
- Explaining the profile was overly time consuming for coaches and their staff who had little or no knowledge of formal axiology.
- Profile report content was dominated by definitions and explanations of attributes.

Taking this feedback into account, combined with my daily performance coaching practice, made it obvious that a more simple and practical report needed to be developed in a screen format that could be easily self-interpreted by athletes or coaches with limited or no background in formal axiology. To help solve these issues, the term “Axio-Screen™” was coined and the Ready To Play Profile™ was created.

C. What is an Axio-Screen™?

In the world of Sports Medicine and Sports Science, a screen is used in one of two primary ways. The first way is as a clearing protocol (medical screen) for either general medical issues, or to assess fundamental patterns of movement (movement screen) and look for any signs of weakness or asymmetry within the body. The second way is as a performance tool in order to get a quick gauge of an athlete’s current capacity to execute a task or a skill. It is important to note that a screen is not meant to be used as a diagnostic tool, but rather to get a quick insight as to what is going on within the athlete.

Screens used on either the physical side or the mental side of performance would meet the same survey feedback criteria.

D. Determining the Ready to Play Profile™ Format

After finalizing the concept of the Axio-Screen™, additional survey feedback was gathered from numerous coaches in the following sports as to exactly how many attributes would be desirable in this shorter overview format, and what specific attributes were most relevant to athletic excellence.

- Football (Soccer)
- American Football
- Basketball
- Baseball
- Golf
- Tennis
- Lacrosse
- Hockey
- Cricket

Each coach was asked to provide the top ten most desired mental attributes that they look for in their players. This provided a total list of one thousand attributes, from which the top ten attributes were extrapolated using a statistics software package. Based on this feedback, it was determined that ten attributes were sufficient to enable coaches to get the desired information from a quick and easy to read profile. The scoring platform is based on a five point rubric and is displayed in a simple three color format indicating a high, neutral, or low score.

E. The Ready to Play Profile™ Attributes

What follows is the list of the ten attributes currently associated with the Ready to Play Profile™. The formulas for each attribute were either extracted from the Pro-Sports Profile™ or created by Dr. Dave and Vera Mefford of the Value Source Group. The dimensional clarity patterns from both views were not included in the Ready to Play Profile™ but are included in the Sports Axio-Scan. Also included are a clarifying question and the definition for each attribute.

1. Game Intelligence

How well do you understand the demands of the game and the demands of the position you play? This is a general measure of your ability to identify and judge relative value in your sport, as well as in the overall world of sports.

2. Team Player

Do you put the team's needs ahead of your own? This score also measures your degree of familiarity and active involvement with the team, game flow, and other players in their functional roles as a well-integrated team unit. It also reflects your level of adaptability and selflessness.

3. Mental Toughness

Do you have the ability to endure the present in order to achieve your future desired goals and objectives? This score measures the quality of your mental concept of being an athlete, and it reflects your degree of tenacity and your ability to endure present difficulty in order to reach future sports performance goals.

4. Self-Discipline

How well can you control your behavior and desires in order to achieve your future desired goals and objectives? This score measures your ability to control the thoughts, emotions, and behaviors that can potentially distract you from achieving your desired goals and objectives. It includes your ability to remain focused on the task at hand and be free of internal and external distractions.

5. Coachability

How well do you take instruction from others? This score measures your willingness to let others help you improve your game performance.

6. Self-Motivation

What is the quality of your present drive and desire to improve? This score measures your ability to satisfy your desires and goals without being influenced by another individual.

7. Self-Confidence

Do you believe in yourself and your abilities to achieve your desired goals and objectives? This attitude score measures your belief & reliance in yourself and your abilities to perform your best.

8. Self-Awareness & Personal Accountability

How well do you know yourself and your own strengths and weaknesses? This score measures your clarity of understanding as well as the quality of your appreciation of *who* you are in your sport in three primary ways: your mental sports self-identity, your game role awareness and participation, and your intuitive awareness of self worth. This score also measures your self-acceptance and your capacity to integrate the above three dimensions with balanced proportion.

9. Focus

How well can you maintain concentration throughout your game? This is a measure of your ability to focus full attention on the task(s) at hand in spite of all distractions, both external and internal.

10. Competitive Fire

Is your desire to win greater than your fear of failure? This attitude score measures your drive to go “all out” to compete against yourself and others.

F. Current Data from the Ready to Play Profile™

To date, the majority of individuals who have taken this profile include high school age athletes. The latest data results provide the following insights, along with some

critical thoughts and suggestions for those who work with this athletic age population:

- The three lowest attribute scores tend to be mental toughness, self-confidence, and self-discipline
- Given that the current state of youth athletics is at an all-time competitive high combined with the fact that today's youth has many more life options than in the past, the three lower-scoring attributes are actually not surprising
- Mental toughness should first be addressed by working on the clarity of the athlete's self-identity and self-direction. It is difficult to have the attitude of enduring the present if the athlete is unsure of what the future payoff, result, or reward will actually be.
- Self-confidence is unfortunately tied directly to a performance outcome. Instead, build self-confidence through skill repetition and consistency on a daily basis.
- Practicing a skill only one or two days per week for an hour will not result in a mastery of the skill, which therefore does not lend itself to opportunities of increased self-confidence. Try to establish a relationship that is non-judgmental but still creates accountability and responsibility in order to have the best chance of improving self-confidence over time.
- Self-discipline is directly tied to mental toughness. It is difficult to be disciplined if an athlete lacks passion and is not clear about their self-identity and self-direction.

For specific coaching strategies and interventions in each of the ten mental attributes please refer to the Ready to Play™ certification course.

G. Why Use an Axio-Screen Versus Other Profiles?

The following are eight key benefits derived from using an Axio-Screen™ such as the Ready to Play Profile™ within your practice:

1. It serves as a filter for gaining insight quickly into an athlete's mindset and gauge performance levels.
2. It can be extremely cost-effective and ideal for high volume situations.

3. It can be used to reveal and/or validate a specific mental attribute that is expressed in a five point scoring format.
4. It is simple to interpret and requires no formal educational background in Sports Axiology.
5. It empowers coaches, trainers, therapists, agents, parents, and others with relevant information to assist athletes in achieving their desired results and maximizing their potential even when they do not see it in themselves.
6. It is ideal for use in team settings and other high volume environments.
7. It provides accountability with athletes and coaches when used in a pre-test post-test format.
8. It establishes a non-judgmental and non-comparing feedback platform.

H. Marketing, Timing, and Application

Sports are cyclical in nature and may have pre-defined blocks of time throughout the competitive years. The following are suggested times that may be ideal for implementing the Ready to Play Profile™ with athletes:

- Offseason- beginning and end
- Preseason- beginning
- Competitive Season- middle
- Postseason- well before play-offs

A big mistake often made in the timing aspect of administering the profile is to have athletes or teams take it immediately before a competition. The reason this may not be a good idea is: what happens if the results are negative when the athletes thought their results would be positive? This could set them up for a poor performance and even a possible performance slump. It is best to leave an adequate time-margin so any unforeseen results may be appropriately addressed in all the following contexts.

Sports Teams
Youth Clubs
Schools
Gyms

Camps
Clinics
Sports Medicine Groups
Private Performance Centers

I. Limitations and Future Versions

The biggest limitation to date is that currently there is only a general sports team version available in an Axio-Screen™ format. Versions for individual sports such as tennis and golf are currently in an Axio-Gram format, but they are under development, and will soon be available as Axio-Screen™ profiles. Long-term versions in the future will include Ready to Play Profiles™ specifically for each sport. Axio-Screens™ can be used practically and successfully within sports or business.

3. Case Study—A Professional Athlete

The following case study is of a minor league professional baseball player who began his offseason training program the first week of November 2009 and had communicated he was coming off of a disappointing 2009 season. His batting average at the 2009 mid-season point was well over .300 but had dramatically dropped to a season ending average of .200 after the team's hitting coach attempted to make a swing adjustment to his swing style. At the end of the season, both the team general manager and the hitting coach communicated to the player to do nothing else but find his swing again during the offseason by going back to doing what was working for him in the first place.

The player initially requested to take part in a twelve week training program focusing primarily on the physical aspects of performance including speed, strength, power, stamina, suppleness, and injury prevention measures. However, because it is the philosophy of the training programs created by Athlete By Design™ to build the bodies and minds the athletes need to play their winning game, this player also completed the Ready To Play Profile™. The purpose in having the player complete the profile included (Boone, 2010) :

- Discovering the player's current performance mindset after coming off a struggling 2009 season.
- Discover which of the ten axiological attributes were his strongest scores and which were his weakest scores.
- Based on these scores, determine a best method of communication/ connection with the player.
- Based on these scores, determine a clearly defined starting point for developing his mental game as well as his physical game.
- Based on these scores, determine an ideal training environment for the player.

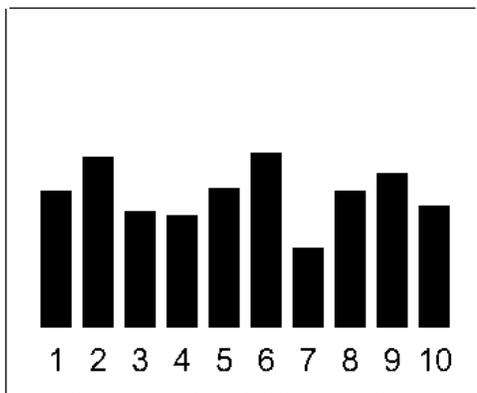
The remainder of this case study will focus solely on the mental game preparation. For more information on how this component was integrated into the overall preparation program please contact the author.

(This case study is one of over fifty that have been logged between winter 2009 and spring 2010.)

A. Ready To Play Profile™ November 12, 2009

The graph below is a summary of the player's initial profile results administered less than one week from the day we first met in the offseason.

1. Game Intelligence- moderate
2. Team Player- high
3. Mental Toughness- moderate
4. Self-Discipline- moderate
5. Coachability- moderate
6. Self-Motivation- high
7. Self-Confidence- moderate
8. Self-Awareness & Personal Accountability- moderate
9. Focus- high
10. Competitive Fire- moderate



Ready To Play Pattern

It is no surprise, then, based on the above profile results that self-confidence was his lowest score, given that his batting average at the end of the season was considerably less than expected. The next two lowest scores are mental toughness and self-discipline; at the time this player took the profile, he was not as clear about his future as a big leaguer based on his poor performance. Since both of these axiological attributes are rooted in the internal systemic value dimension (Boone,

et al., 2008), combined with his lowest score in self-confidence, there were some clear strategies and areas to address in designing his offseason program.

B. Twelve Week Training Program

I. Training Objectives

The following training objectives were used as a foundation for designing this player's overall offseason training program:

1. Review his swing mechanics and make any appropriate changes.
2. Improve all physical qualities including speed, strength, mobility, fitness, power etc.
3. Improve his self-confidence.
4. Address and gain more clarity around his self-identity and self-direction as it relates to being a professional baseball player.

ii. Methods

The following coaching methods were integrated into the overall design of the training program, based on the demands of baseball, the demands of his position, his individual physical qualities, and his current mental state revealed by the Ready To Play Profile™ (Boone, 2010).

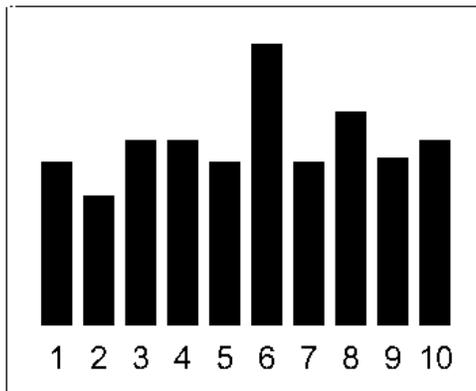
- Focus on the process versus the outcome of each session and overall training week.
- Encourage intrinsic based language (how things feel) over systemic based language (properly established mechanics and procedures).
- Design an environment that focused on skill acquisition, positive emotional engagement, and exploration that would not initially be attached to a performance outcome; progress by week six to integrating competitive challenges including game-like situations.
- Gain clarity in self-identity and self-direction..
- Establish a mistake ritual.
- Teach positive self-talk.

- Team up with a professional hitting coach and establish a consistent swing routine focusing on feel versus mechanics.

B. Ready To Play Profile™ February 2, 2010

The graph below is a summary of the player's follow-up profile results administered the last day of his offseason training program.

1. Game Intelligence- high
2. Team Player- moderate
3. Mental Toughness- high
4. Self-Discipline- high
5. Coachability- high
6. Self-Motivation- high
7. Self-Confidence- high
8. Self-Awareness & Personal Accountability- high
9. Focus- high
10. Competitive Fire- high



Ready To Play Pattern

As you can clearly see, this player made a significant improvement in his overall pattern, with nine out of the ten axiological attributes scoring high. His Team Player score in #2 moved slightly lower, but this was not surprising to the player at all. He commented that back in November he was actively looking to build a team that he could trust to help him. Once the objectives were met, including improving his physical performance, improving his mental game, and finding his swing, being a team player was now of less importance relative to his main goal of being able to execute consistently at the plate once spring season started the following week.

C. Next Step Suggestions

The most important aspect to be aware of was that right up until the player left for Spring Season, he was in a controlled environment on a daily basis that focused solely on him and his needs. However, once he reported to camp, he would be placed right back in the environment where he had such a poor performance the season before. This is a key point because the player will now be in a setting that he will not be able to fully control and will not solely focus on him and his needs. Therefore, the following suggestions were provided:

1. Continue to focus on the process versus the outcome of performance execution during a game
2. Be aware of the quality of self-talk and the impact it has on one's performance
3. Focus on being able to repeat a feeling of solid contact with the ball compared to a more mechanical approach that may lead to analysis paralysis on game day.
4. Be mindful that the player's performance does not define who he is, the two are separate.
5. Most importantly remember that is it just a game and to have fun.

D. Summary

This article discussed the concept of and need for an axiological screen in the world of sports, followed by introducing the Ready to Play Profile™ as the only current Axiological screen in existence. The history, profile format, attribute descriptions, marketing opportunities, and key benefits were all provided to give the reader a clear understanding of how an Axio-Screen™ can be used practically and successfully within sports or business. Finally, a twelve week case study of a professional baseball player was provided to show how the benefits and practical application of using such a tool can help take the guesswork out of designing more efficient and effective performance preparation programs for athletes.

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THE HARTMAN–ALLPORT CONNECTION

C. Stephen Byrum

C. STEPHEN (“STEVE”) BYRUM, Ph.D., had the opportunity to study with Robert Hartman, Rem Edwards, and John Davis while pursuing a MA and PhD in Philosophy at the University of Tennessee Knoxville. Byrum taught at the university and college levels for 25 years, and also has had a personal and family counseling practice for 22 years. He has used the Hartman Value Profile in business and organizational settings since the late 1970s. He is the author of numerous books and periodical writings. His professional life since 1996 has fully focused on developing interpretations and applications of Hartman’s work. Byrum is presently concluding his tenure as President of the Hartman Institute. He is married, has two adult children, and two grandchildren.

Abstract

By the middle of the twentieth century, Gordon Allport had established himself as one of the leading voices in the field of psychology in the United States. Allport’s approach to psychology was more inclusive than the more programmatic and statistical turn that the supposed “science” of psychological investigation was taking by mid-century. He was highly engaged with the philosophical and theological arenas of inquiry that he believed help fill out what we would call today a more “holistic” view of human beings. His work was chronologically contemporary with that of Robert S. Hartman, although there is little if any direct knowledge that they were very aware of each other professionally. However, elements of their work are so mutually reinforcing that they becomes, at times, almost uncanny in their similarity and their force and conviction. There is great fascination in seeing two minds working toward the same conclusions. When this happens, the power of each individual’s statements is enhanced. Seeing the connections between Allport and Hartman reinforce the entire concept of the field of study known as axiology. Allport may have been stretching toward axiology, and in doing so stretching beyond and redefining traditional psychology in much the same way that Hartman was stretching beyond traditional philosophy and theology.

Introduction

It is unfortunate that so little attention has been given to the alignment that exists between the work of Robert Hartman and that of Gordon Allport. Even more unfortunate is the fact that few references occur today to either man in the modern reviews of 20th century philosophy and psychology. This lack of notice may be due to the fact that both men were still willing to discuss religion at a time when religion was being looked down upon by many in the scientific, philosophical, and psychological fields of study and professional practice. As their work finds new

advocates, and as it becomes, in some ways, almost prophetic in regard to the world that is evolving at the advent of the 21st Century, this present lack of knowledge may be corrected.

I am not sure I have found any greater correlation between Hartman's work and that of any leading voice in the modern history of psychological investigation than that which exists with Allport. At the very minimum, each man's work reinforces and adds credibility to that of the other. The fluency of Allport's writings and conversations with philosophical traditions is seldom seen in the movements of modern psychology's development, where academic specialization and discipline infighting has been more the common rule of practice. In fact, I am almost ready to say that neither the word *philosopher* nor the word *psychologist* most aptly describes Allport. With his central focus on values and his assessment inventory ("The Study of Values"—SO, with Vernon and Lindzey), which was in use by 1960, it is almost as easy more legitimately to call Allport an *axiologist*. It is even somewhat more than noteworthy, given the infrequency of the use of the word *axiology* outside of writings specifically relating to Hartman, to find Allport using the word in his 1954 Terry Lectures at Yale (later published under the title *Becoming: Basic Considerations for a Psychology of Personality* by Yale University Press in 1955).

There is no mention of Allport in *The Structure of Value*, and only in the test validation and correlation study references of Hartman scholars John Austin and Leon Pomeroy does Allport's name appear. Hartman seemed more engaged with Maslow's work, which is similar to Allport in ways that make it seem odd that Hartman did not mention them together somewhere in his works, and it will remain for Hartman research to find references in his collected papers. I hope it will seem at least highly ironic, after completing this article, that these men and their work have not had their similarities and alignments recognized long before now.

I want to be clear from the onset that I do not see Hartman and Allport as philosophical "equals," although we are not having a contest here that will award a "winner." My main concern will continue to be exploring the issues surrounding the concept of personality. I will say later that I believe it is Hartman who "stretches" Allport, and not the opposite. I heartily agree with Rem B. Edwards's assessment, in his work *Religious Values and Valuations*, where he takes note of Allport in a very clear manner and shows how Hartman is a distinctively positive step beyond Allport. Edwards writes that Hartman's "axiology provides the resources for making much progress! The Hartman Value Profile, in conjunction with axiology's overall frame of reference, can do the job!" (Edwards, 2000, 243-247). I agree with Edwards that Allport is "incomplete" and capable of generating "confusion" with what is at times a "hodge-podge of attitudes, beliefs, values, and behaviors" (Edwards, 2000, 243), but Edwards clearly recognizes that Allport is playing in the right ballpark and advancing the discussion beyond a great deal of the more traditional psychology of his day and time.

Again, the primary task of this article—beyond exploring the alignments being forecast in this set of introductory remarks—will be to see how Allport explores the

concept of “personality,” a concept which is all but being rather aggressively rejected in my approach to this particular text. That Allport is looked upon as one of the leading voices advancing the concept of “personality” might seem to make him a strange resource for my position. However, the way he carefully and decisively goes about discussing the concept gives it a life that I can find positive, and he creates a position that can serve as a strong corrective and guide to most discussions about “personality” that have been advanced in such a loose and confusing manner. He is profound in the way he can tie together the various strands of psychological and philosophical insight that rise in the post-World War II era and then use them to create a forward movement in understandings about human existence that still have powerful applications today.

1. Introducing Allport

An introduction to Allport is appropriate, and it can be accomplished informally with two leading anecdotes. The first relates to an incident that took place in Vienna, Austria in 1919. Allport’s father was a physician in Indiana, and his older brother, Floyd, was an important social psychologist who had been trained at Harvard. Because of their connections, they were able to make arrangements for Allport to meet Sigmund Freud.

Allport was ushered into Freud’s study, where he was invited to sit down across from Freud. Not a single word of greeting was offered, and the two men sat there in total silence. Finally, to break the silence, Allport began to report on how he had observed a small boy on a bus earlier in the day who had become extremely upset because he was forced to sit where a dirty old man had been sitting. The observation was about as casual as it could be, a strategy to perhaps open a conversation that was beginning to feel pretty sullen. Freud made eye contact, stared down his long, straight nose at Allport, and responded deeply: “And was that little boy you?”

The incident would become a touchstone of Allport’s career as a thinker and as a person who attempted to refine the focus of psychology for the modern world in the middle of the Twentieth Century. He would have little use for “depth psychology.” It dug too deeply most of the time, using cues that were meaningless for the base of grand conceptions and strident theories.

A second anecdote rises from Allport’s exposure to Bruno Bettelheim. His little book, *Freud and Man’s Soul*, (Bettelheim, 1983) came to encapsulate an approach to unique human beings and their unique experiences that could only be achieved by real conversation and real dialogue with real people. Bettelheim, who had been Freud’s student, aggressively advanced the conviction that there was always more to human beings and their ability to adapt to the world—and even to create new worlds—than the structures of stimulus and response found in Skinner’s behaviorism. In fact, the interior dynamics of human existence—whether the word *soul* is used or not—could as easily defy behavioral stimulus and response as

confirm it. On the other extreme of “depth psychology,” behaviorism did not dig deeply enough. (See C. George Boeree, *Personality Theories*, Internet accessible.)

Bettelheim knew the experiences of the holocaust and the Nazi concentration camps first hand. There were times, he had explained to Allport, as Allport recalled in his Terry Lectures, when the kinds of stimuli experienced in the camps could only generate a response of death (Allport, 1955, 60). Nothing else would, by the greatest stretch of the imagination, even be possible. The radical and enduring pain of the stimuli could even make death inviting. Yet, some people did not die. Bettelheim came to believe—and Allport came to achieve a second touchstone for his own personal philosophy—that some human beings at some times were capable of generating a structure of understanding within themselves that separated the pain and suffering that was happening to their bodies from anything happening to their “persons.” As long as the “person” could be detached, the actual pain was less able to destroy the body. So, Allport was convinced, there are internal dynamics of unique individuality that do not fit into the basic tenets of behaviorism and defeat its ability to codify and explain human behavior, but—at the same time—internal dynamics that were not suitably expressed in concepts such as Freud’s “id” and rational “ego.”

2. Allport on Values and Personality

Allport grew up in Indiana farm country where his father was the local physician—often treating patients in a makeshift clinic in the Allport home, and his mother was a schoolteacher. He believed that the *values* of (1) care for others, especially for those in greatest need, plus (2) the ideals of hard work and religious faith that were primarily manifested in service to others, had been the most decisive shaping influences on his life. His earliest writings were about how people should work to meet their basic needs and then spread any additional financial gain out to others, so that no one was in need; this sounds very much like Hartman’s emphasis at mid-century on profit sharing. Allport’s undergraduate degree, earned with a scholarship to Harvard, was not even in psychology, but rather in philosophy and economics. One cannot help but recall both Hartman’s own early immersion in Western philosophical traditions and his early study at The London School of Economics.

Allport traveled the world, much like Hartman, teaching in Turkey and later studying Gestalt psychology in Berlin and Hamburg. In 1921, while he was pursuing his Master’s and Doctorate in psychology at Harvard, he and his brother Floyd published an article entitled “Personality Traits: Their Classification and Measurement” (Allport and Allport, 1921). Clearly, the entire topic of understanding “personality” had come to be the focus of his attention. He taught at Harvard from 1924-1926, did a short tenure at Dartmouth until 1930, and then returned to Harvard, where he taught and wrote until his death in 1967. He always explored a synthesis of philosophy, psychology, and religion in his understanding of human

beings. He was among the first in the United States to understand the implications of European existentialism for modern psychology.

Diving right into the middle of Allport, he says that “The healthy adult—[in Hartman language, ‘the good person’]—develops under the influence of *value schemata* whose fulfillment he regards as desirable” (Allport, 1955, 75). The critical position of axiology as the approaching of human life through the lens of human value systems—and the Hartman idea of goodness as concept fulfillment—cannot be missed at this point. Allport goes on immediately to say that this “value schemata” or “value system” comes to “exert a dynamic influence upon specific choices” (Allport, 1955, 76). The Hartman direct connection between values and judgments is clearly established in Allport’s writings, but existentialism is prominently standing in the background. The “value schemata” can dynamically influence choices and judgments, but the individual person must make those choices (authenticity) or else abdicate them to others or to some forceful factors of culture as a whole (inauthenticity).

The truly authentic person is always oriented to the future, to that which can be fulfilled. There cannot be growth and development without an orientation to the future. Allport believes in the power of Leibnitz’s purposeful goals that move to the future, as opposed to Locke’s that deterministically drive from the past. Culture has its deterministic drives, and they can be very powerful, but they are never absolute. Allport is influenced by John Dewey’s insights into seeing *human be-ing* as a verb instead of a noun, “a transitive process” (Allport, 1955, 19) of *becoming* as opposed to a passive and past-I’ve process of *human being* as a noun to be objectified and solidified. “All goals—[the conceptual manifestations of purposeful fulfillment]—exert a present dynamic effect upon daily conduct, and in so doing direct the course of becoming. How wrong we have been in viewing the process of growth as a reaction to past and present stimuli, neglecting the dynamics of futurity: of orientation, intention, and valuation” (Allport, 1955, 76). The presence of this one word, *valuation*, standing at the core of his Terry Lectures, should be profound in its implication for any student of Robert Hartman.

In most instances, psychology and psychotherapy involve dealing with individuals—and groups of individuals—who are living in a “state of valuelessness” (Allport, 1955, 77). The “state of valuelessness” is clearly the absence of a self-reflected, self-chosen, and self-directing “value schemata,” or it is following some “value schemata” supplied by or forced upon a person by outside factors of culture, be they militaristic might, religious piety, or the emerging consumerism of the post-World War II era.

At the end of this particular part of his lecture, he becomes more preacher than philosopher or psychologist, and he was—in fact—a frequent worship leader in Harvard’s daily chapel services.

We know that we put on an appearance for the occasion, but we know too that such appearance is a mask-like expression of our *persona* and not

central to our [true person]. Much of our so-called role behavior is of this sort. We are forced to play roles that we regard as alien to us; we know that they—[these mask, *persona* roles]—are not *proprie* but merely *personate* (Allport, 1955, 77).

No clearer statement could ever be made to establish once and for all the weakness of the overused and abused cliché word *personality*. *Personality* is avowedly not the true person. *Personality* is *personate*, not *proprie*. He tried to move beyond the words *self* and *personality* to the use of the word *proprium* to describe the authentic, unique, *human be-ing*, but—unfortunately—the creative wording never stuck. He concludes this part of the lecture on a high note and with some questions: “A task for psychology [if psychology is to find its highest legitimacy] in the future is to find methods for relating style to its fundamentals in personality” (Allport, 1955, 39). [That is, in personality there are fundamentals—albeit often deeply glossed over—that can manifest themselves in authentic “styles of living,” a much stronger expression than *personality* left by itself and left to the devices of inadequate commentators. He follows Alfred Adler here in Adler’s conviction that the label “ego,” more simply and usably stated is “the style of the individual.”] Now comes the powerful questions: How much of it [personality] reflects tribal folk ways? How much is convention and mask? [The implication here is that most or much of it is.] And how, in spite of personateness [the common definitions and accepted definitions of *personality*], do the schemata of value and structured [fundamental] characteristics of [authentic] personality/person-hood break through? The coalescence of the words *methods*, *value*, and *structured* almost jump off of the page, as does the expression *break through* and its connection to Alfred North Whitehead and the process philosophy that Allport also admired.

The question that now rises is, precisely how does the “personality” work? Of most importance is the idea that the “personality” does not work from the past as much as toward the future. Of course, the past will always require understanding, sorting out, and transcending. Certain realities from the past probably need to be embraced, and others need to be rejected. Even this embracing-rejecting, which becomes something of the base that the future moves from, is a continuously evolving process. Absolutely though, it is a process of valuation and evaluative judgment. The “schemata of values” (Allport)—“the structure of values” (Hartman)—is always and forever valuing, evaluating, making evaluative judgments. This activity is what the human be-ing does at the highest levels of human potentials. “The issues of life call for sorting and assessment in terms of their relative importance (i.e., the unique, situational importance that moves from moment to moment), for planning and orientation, for a reference center” (Allport, 1955, 64). In other places, Allport describes the continual evolution of a person’s “philosophy of life.” He calls this “developing a focus” and “developing a discriminating sense

of importance,” and he then adds an additional synonym, “an adequate psychology of growth” (Allport, 1955, 39).

I believe that there is powerful implication in this phrase: some psychologies are adequate and others are not, and the adequate ones will always be intimately connected with the phenomenon of growth that takes individuals toward a reflected upon and chosen future. “An adequate psychology of growth draws a distinction between what are matters of *importance* to the individual and what are, as Whitehead would say, merely matters of *fact* to him; that is, between what he feels to be vital and central in becoming and what belongs to the periphery of his being” (Allport, 1955, 39).

3. Comparing Allport and Hartman

One cannot help but give consideration to the experience of becoming engaged in the Hartman Value Profile. There is sorting, discriminating, evaluating, arranging, and organizing at every turn. The Profile becomes a microcosm of problem solving not unlike the macrocosm of problem solving that takes place in the world every day. Much the same could be said, as will be seen, about Allport’s *Study of Values Assessment (SO)*, though on a much less complex level of intensity. When results and interpretations are gained from the Profile, it becomes possible to gain at least a “snapshot” of a person’s (or group’s) focus, values, orientation, and “philosophy of life.” Here is the “schemata of value” doing its work, articulating and guiding the decisions and directions that will be taken as the person moves into the future.

Over time, the “schemata of values” or “value structure” develops structures of organization—meaning that organizational utilities give organization to a person’s forward movement. But, of utmost importance to Allport, these moving-target structures of helpful utility, both in terms of process at any moment and end product at any moment, are *unique*. Probably, only Hartman used this word more. “Each person is an idiom unto himself, an apparent violation of the syntax of the species. An idiom always develops in its own peculiar context” (Allport, 1955, 19). All human beings are thus “idiosyncratic.” The guiding purpose or intent—both powerful words in Allport’s formal vocabulary—of the “schemata of values” or “value structure” is to do something that is very hard, *hard* in a way not unlike Bonhoeffer’s famous differentiation between “cheap grace” and “costly grace.” “The hard way is to repair our own iniquities and stupidities, and [conceive] a more just social order that will be built upon the premise of the infinite value of each single human being” (Allport, 1978, 12).

Allport believes that most personality theories are adverse to uniqueness because uniqueness cannot ever be scientifically measured or categorized. The positivism and statistical orientation of most personality theories and their corresponding assessment instruments will not allow for a reality that can only be discussed but can never be measured. In fact, some theories are so strong and abrasive that the inability to measure means or implies that no “reality” is actually

present. What Hartman student would not be proud to hear Allport saying, “The individuality of man extends infinitely” (Allport, 1955, 22)? The virtual resonance with Hartman is only extended when Allport used the expression “transposition of values” (Allport, 1950, 22), or when he referred to the epitome of human being as “intrinsically good people” (Allport, 1978, 34).

He is absolutely adamant that *uniqueness* is his first standard for observations of and encounters with human beings: “I have argued that desiring and valuing and the pursuit of meaning, conditioned by temperament and capacity, spin the threads that become woven into the subjective [personal] pattern, and that the infinite diversity of these threads guarantees that each weaver’s design will be unique” (Allport, 1950, 23).

The majority of personality theories and their assessment instruments want to measure one person on the basis of characteristics and behaviors derived from bell-curved, stigma-tized masses. Allport is uncompromising: “Arrogance in psychological theorizing [and statistical props that support this theorizing] have always antagonized me; I believe [all theory and statistics] are better to be tentative, eclectic, and humble” (Allport, 1978, xii). Theories, statistics, and supposed conclusions are always penultimate, never absolute.

Prediction is always, therefore, a comparative analysis and always situational. Personality becomes, in most practices of psychology, “a diagram drawn in a set of external coordinates, having no interrelationships, no duration in time, no motion, no life, no variability, no uniqueness. What is peculiarly human, our methods of analysis do not tell” (Allport, 1955, 20). Hartman’s way of saying this might be that most theories of personality and the assessments built on them have little conceptual richness; they are dull concepts that can only ferret out the dullest dimensions of human uniqueness. Finally, in a comment almost perfectly Hartman-like in its focus and force, Allport lays down the gauntlet to the world of common personality assessments: “If there is to be a *science* of personality at all, it should do better than it has in the past with the feature of personality that is most outstanding—its manifest uniqueness of organization” (Allport, 1955, 21). Could he not as easily have said: “its manifest structure of value”? And, his use of the word *organization* is much like Hartman’s emphasis on “organizing for goodness.” When intent is attached to organization—both the organization of the individual’s life and the organization of human institutions and community—energy is increased, and a higher potential is advanced.

Within the context of the early parts of the Terry Lecture that have most recently captured our attention, Allport briefly makes another point that may be very helpful in understanding his compatibility with Hartman’s work, which is also a point that helps clarify a question often raised about the direction of Hartman’s axiology. Hartman—not unlike Plato and many other ancient Greek philosophers who stood at the beginning of the Western philosophical traditions—uses “The Good” or “goodness” as his basic reference and focal point. It is “goodness” that is defined by “concept fulfillment.” It stands at the top of a pyramid of possibilities that might

also be described with words such as *excellence*, *quality*, or simply *the best*. His “hierarchy of value” is—at one and the same time—a “hierarchy of goodness.”

But, some have asked, “Why goodness?” Could he not, just as easily, have established the defining mark of conversation around “badness” or “evil”? Logic would suggest that one point of orientation would serve his purposes as well as another and that only optimistic and idealistic human emotional sensitivities move discussions toward goodness. Freud might say that such movements toward emphasizing goodness are simply expressions of the cultural Super Ego, and Jung might talk about agendas influenced by the collective consciousness of dreamy cultures that prefer “wishing on stars.”

I like Allport at this point. He is much more assertive and practical. He becomes the driving, make-no-mistake-about-where-I-stand preacher again:

It is especially in relation to the formation and development of human personality that we need to open doors. For it is precisely here where our ignorance and uncertainty are greatest. Our methods, however well suited to the study of sensory processes, animal research, and pathology, are not fully adequate; and interpretations arising from the exclusive use of these methods are stultifying. Some theories of becoming are based largely upon the behavior of sick and anxious people or upon the antics of captive and desperate rats. Fewer theories have derived from the study of healthy human beings, those who strive not so much to preserve life but to make it worth living. Thus, today we find many studies of criminals, but few of law-abiders; many of fear, few of courage; more on hostility than on affiliation; more on the blindness in man, little on his vision; more on his past, little on his outreaching into the future (Allport, 1955, 18).

He is very close to the humanistic psychological paradigms of Carl Rogers, who had argued across the 1940s—and in spite of the human ravages of World War II—that people are basically good and strive to reach their fullest or best potentials (Worchel and Shebliske, 1994, 463).

The power of Hartman, to me, is that he has always—in all of the different dimensions of his work—been compelled to raise the bar on human potentials and to understand not simply how that bar can be observed but how it can be improved. The effect of simply gaining a “best-performer template” from groups that are assessed with the Hartman Value Profile, and then using that template to hire the best people and develop present persons toward this “best” is absolutely profound in its impact on creating stronger individuals and stronger organizations. And, “strength” is not simply measured in terms of what is ultimately economic performance improvement. “Strength” is also seen in the growth and development of people in terms of self-understanding, gratification, and happiness. Interestingly enough, when the development of the self-side is advanced, relationships within the larger whole and performance always get better.

4. Personality Traits

Only after—I say for emphasis *only* after—he has established the ground work of his position relative to most of the psychological traditions that were being more and more fully formed by mid-twentieth century is Allport willing to initiate a conversation about “personality characteristics” or “personality traits.” Outside of Allport’s approach, “characteristics” and “traits” were generally—and still are generally—seen as fixed, all-but-innate determinants of human behavior. The “characteristic” or “trait” becomes an essential constant that drives human choice. Find the root “characteristic” or “trait,” and what makes a person tick is revealed. In fact, once that “characteristic” or “trait” is established, it becomes a constant that assessment instruments—if they meet the accompanying, self-serving, and self-justifying standard of validity—will find exactly intact ten years from now as they may have been found in a testing situation today.

Even the most rudimentary experiences of real life should defy such a conclusion; there is little way that I am the same person—nor would I necessarily want to be—who I was twenty years ago or even twenty months ago. It is even possible that within the last twenty minutes, some unique event has taken place that will change the next movements of my life radically—either positively or negatively, and we can seldom be certain which it is until well after the fact. Yet, many self-asserting and self-assuming *logical* and *scientific* people keep looking for common, root, basic personality “characteristics” and “traits” that are hidden away at the depth of human existence like some hidden treasure or the pot of gold at the end of the rainbow. Allport and Hartman would never have believed that such a fixed, innate “characteristic” or “trait” was either possible or desirable. This would be the very antithesis of uniqueness.

To make his point, in a famous study in 1936, Allport and Odbert went looking through dictionaries for words to indicate personality traits—much in the same way that Hartman once searched for definitions of the word *good*—and they came up with 17,953 words that fit.

However, Allport had to live in a real world and had to have conversations with real people whose vocabularies—because of the stronger influence of the larger field of popular psychology—were immediately filled with big new words like *characteristic*, *trait*, and *type*. He would have more easily and more happily stuck with other, less-capable-of-becoming-sacrosanct words, such as *units* (“the more comprehensible *units* in personality are broad intentional dispositions, future-pointed”), *capacities*, *structures*, or merely *elements* (Allport, 1955, 92, 26-27). He easily settled for “style of being” (Allport, 1955, 74). In his own words, *being* always has a verb force; human be-ings are always “present, active participles” and never nouns.

So, he would go forward with all of his disclaimers ready and at hand. He would use *characteristic*, *traits*, *type*, and *personality*, but he would never tire of insisting on the precision of language and usage that was his base—a highly conditional base

that strictly qualified the clear and distinct way in which he was willing to use the words. The following quotes frame his disclaimers about the clichéd words that were emerging at mid-century:

From adolescence onward, the surest clue to personality is the hierarchy of interests—[dare we say *hierarchy of values*]—including the loves and loyalties of adult life. When we know a person's *ordo amoris* we truly know the person (Allport, 1955, 29).

As active schemata for conduct develop, they exert a dynamic influence upon specific choices...The relationship between values and judgment is unequivocally evident. Without this schemata for conduct, individuals—and the societies they create—experience ‘valuelessness/*anhedonia*’ (Allport, 1955, 76-77).

We know that we put on an appearance for the occasion, but we know too that such appearance is a mask-like expression of our *persona* and not central to our central, [authentic] self. Much of our so-called “role behavior” is of this sort. We are forced [by culture, custom, convention, and authority figures] to play roles that we regard as alien to us; we know they are not appropriate but merely personate (Allport, 1955, 77).

By the time this statement was created, he had already begun to give up on the hope that his word for *self*, “*proprium*,” would likely catch on with society as a whole, so he would also use the word *self*. However, there is utterly no question about the fact that he identified “personality” with the most façade-like surface mask of potential humanity.

The best he could say about “characteristics” is, “Intentional characteristics represent above all else the individual's primary mode of addressing himself to the future” (Allport, 1955, 89). The profoundly huge disclaimer at this point is wrapped in the word *intentional*, because Allport was convinced that inauthentic existence is largely absent of reflective intentionality. The “Self” of most people, if you want to call it that, is *given* and not *chosen*. Most “personality” is given—even empowered by absolutistic psychological theories—and not the result of reflective, free choice. There is immature, accidental judgment, and then there is mature, intentional judgment. Intentional judgment is a direct consequence of reflection, but it is difficult for most people to advance a reflective lifestyle even in minor ways. Therefore, immature, accidental judgment is more likely.

Allport would ultimately frame a conversation that is a catalyst for communication and self-understanding, one that deals with “characteristics” of “personality” in a constructive manner. First, there are *central traits* that are common in one form or another in most human beings and can be compared in their intensity from one human being to another. These could be dynamics such as

honest/dishonest, introverted/extroverted, courageous/cowardly, friendly/guarded, warm/cold, etc. These *central traits* become the focus of most so-called “personality inventories,” and—using Hartman’s terminology—they are abundantly *systemic* in character. These traits are the basic building blocks of general human existence. At one and the same time, these systemic, *central traits* are the farthest removed from the intrinsic core of uniqueness in human beings. Therefore, if the personality test is assessing systemic traits, it is not really giving much information that matters deeply about the person being tested.

Second, there are *secondary traits* that rise in the midst of very specific situations. These traits are tied to changing conditions, and in many personality assessments these become the basis for prediction. The only problem is that what might stir the manifestation of one of these traits at one moment may not necessarily stir the same manifestation in the next moment. For example, a person might say, “When I am really tired, I get cranky; however, in some moments of being tired, I may not get cranky at all.” Another example could be, “He is a mean drunk. However, he may have not had a drink in ten years, and yet he can still exhibit actions and decisions that would be generally recognized as meanness.” These situational traits are *extrinsic* in nature. The extrinsic may be able to make general comparisons and see a trend toward certain behaviors under certain situations, but a trend is not a firm prediction.

Finally, there are *cardinal traits*, which are the results of reflective intention that become major drives and motivations that move a person into the future in a highly distinctive manner. Another way to describe a *cardinal trait* would be to talk about a core determining uniqueness that a person has purposefully chosen, developed, and sustained over time. This may be the “essence” of a person’s be-ing, but it is a chosen, evolved “essence” rather than some sort of innate determinative factor over which a person has no control or choice. It is also a tentative and transitory “essence” that will evolve over time. The *cardinal trait*, arising from intentional uniqueness, is *intrinsic* in nature, the highest point of Hartman’s value structure as organized hierarchically. The only problem, for Allport, is that most people live on the level of *common* and *secondary traits* since they are devoid of the reflective intentions that drive and motivate unique existence. Or, as Hartman famously said: “Most people’s lives are, sadly, very dull.” [Note that in these last, few paragraphs about “characteristics,” Allport could have just as easily used the word *disposition*, the evolving tendencies that a person manifests in the movement toward the future.]

Intrinsic *cardinal traits*, with their experience of the core of human existence will not deliver certainty either and will not give perfect predictability. They will, however, provide a very unique “glimpse” at the core and not an excavation of the edges. That intrinsic glimpse, where judgment-driving values are being manifested, will give more decisive information than all of the systemic and extrinsic manifestations of the human being focused on by most personality assessments. For this reason, the Hartman Value Profile is superior, and axiology is more insightful and directive than most traditional psychology.

Many years ago, I heard a man say something in passing that, at first, I thought was a little bit salacious (at least enough so that I just let it pass and moved on to another conversation). I'm not saying that I am a prude about salacious comments, but this one was almost absurdly nonsensical. However, it has stuck with me for years. Evidently, an attractive young woman had walked by this man in the restaurant where we were eating. He glanced up and then glanced back; he did not direct my attention to the person. He looked somewhat contemplative for a moment, and then said: "Sometimes just a glimpse of a beautiful woman, and the slight little happenings that occur in that glimpse, are more provocative and appealing than if she was standing right here in front of you stark naked."

You know, my friend, who is a faithfully married man of great moral conviction, may have been exactly right. An intrinsic glimpse may have much more profound implication for both understanding and prediction than all of the starkness of the extrinsic and the systemic. In my opinion, the statistical and comparative starkness of most personality psychology and its testing instruments pales by comparison to the intrinsic revelations of Hartman's axiology and his Value Profile. I believe Allport would have recognized and affirmed exactly what is being said at this point. Now, please don't get me wrong: I believe that the Hartman Value Profile offers much, much more than glimpses, but I would much rather have an intrinsic glimpse at the core of human existence than all of the lame, comparative, extrinsic and systemic data that sketches out non-definitive edges that come from some other personality tests.

This entire idea of a "glimpse" is neither far out, nor is it facetious. Those who know Hartman's personal biography will be familiar with the story he often told about his first *exposure*—for want of a better word—to Rita, his much-beloved wife. He was at a dinner party in Germany, on business, and primarily among strangers. With a bit of introversion, he had walked off into a room by himself and was looking at a porcelain collection that was displayed behind the glass doors of a large china cabinet. While he was looking, he took note of the reflection in the glass front of the cabinet of a woman standing in the lighted doorway that led into the next room behind him. Immediately, he *knew* that this woman would be his wife. In that "glimpse," he had his first sight of Rita (Hartman, 1994, 66). Here is the kind of phenomenon (Husserl and Heidegger) that is exposed in Bruce Springsteen's song "The Girls in Their Summer Clothes" or in Rogers and Hammerstein's old standard, "Some Enchanted Evening." It is a form of knowing that appears before any measurable facts of the matter are known.

David Mefford, a seminal Hartman thinker, describes in his own writings on axiology, the technique of *epoche* (Mefford, 2010—this issue). This particular technique rises from the work of Edmund Husserl whose phenomenology is an attempt to experience reality existentially, without implied structures of rationality or logic. Only when a person can suspend paradigms, precedents, and rational judgment in the experience of *epoche*, can the "essential core of a concept or subject matter" be seen. This technique and process of *epoche* allows for the German

Wesenshau—“*essence seeing*.” Mefford is clear: “*Wesenshau* in German means seeing directly into the essence of something, in this case the essential meaning of value or goodness.” He further recalls that Hartman was going through the simple act of replacing a book on a library shelf when the key axiom of his entire axiology, the idea that goodness is concept fulfillment, dawned on him (Hartman, 1994, 52). In other words, do not underestimate the power of a “glimpse.”

Mefford also reveals what happens *after* the existential event of the “glimpse,” the moment of *Wesenshau* that rises in the discipline of *epoche*. The “glimpse” will evolve into a *Begriffe*, a concept. Literally, a “concept” is a mental *grabbing* that begins to organize and the *epoche/Wesenshau* experience. “Concepts point to a specific meaning,” for Mefford, “but do not convey or capture the fullness of meaning.” In this respect, “personality” would be a concept, and should be treated carefully as such. “Personality” does not equate to the “fullness of meaning” or what can be called—again, for want of a better word—the “True Self.”

5. Self and Personality Assessments

The Hartmanian “organization of value” or “structure of value” expressed in systemic, extrinsic, and intrinsic terms can be seen at a number of points in Allport’s most sophisticated work. The Hartman template that is laid on Allport’s work may be a bit aggressive, but the basic resonance is hard to deny. For example, what I have done with the three traits defined by Allport is a good illustration of applying the Hartman hierarchy of value template as an interpretative communications mechanism. Once you begin to see it in one place, it seems to start plausibly showing up in lots of other places.

In a first example, in the “Study of Values” (SOV) assessment that Allport, Vernon, and Lindsay created in 1960, they identify six dominant values that may translate into the guiding dispositions that direct a person’s life. By taking the SOV—and there are a number of Internet sites that will offer demonstration opportunities—a person can see which values are strongest and which will have the most prominence in organizing the decision-making process. These six values are:

1. The Theoretical—manifested in high value on scientific truth
2. The Economic—manifested in a high value on usefulness, utility, and financial stability
3. The Aesthetic—manifested in a high value on beauty (aesthetics)
4. The Social—manifested in a high value on self-affirmation and the corresponding affirmation of others
5. The Political—manifested in a high value on power
6. The Religious—manifested in a high value on unity with others and the world of which we are a part

There is no need to wrestle obsessively with Allport's choice of descriptive words at this point, but the concepts that he lays out are intriguing. Insights gained on a person's value orientation with this simple tool will become a strong catalyst for conversation and dialogue. There are also predictive elements that may relate to issues such as the type of work a person might be best suited for or the "learning style" that a student might primarily possess.

Next, apply the Hartman hierarchical template, and concrete metrics can be added to Allport's organizational patterns. Can anyone vaguely familiar with Hartman's work not immediately see the six elements of the "Balance Indicators" from the Profile? First, there is the external world/work side:

The Theoretical—PosS/NegS, Part 1

The Economic—PosE/NegE, Part 1

The Aesthetic—PosI/NegI, Part 1

As we move to the internal world/self side of the "Balance Indicators," we also find powerful congruence:

The Social—PosI/NegI, Part 2

The Political—PosE/NegE, Part 2

The Religious—PosS/NegS, Part 2

[As an aside, do not understand "religious" in terms of contemporary theology or denominationalism. Here, the "religious" transcends these more pedantic concerns and is like the understanding of the "religious" advanced by Kierkegaard.]

Align the Allport "dominant values" and the spark to the dispositions they provide with Hartman's metrics on these six balance indicators, and it is reasonable to believe that you can then *calculate* areas of strength and weakness or the relative priority that a person may place on one "dominant value" over another. Always be sure to keep in mind that the goal of this process is not some sort of absolutistic and deterministic unveiling of the "essence" of the human being, but a focused catalyst for "right awareness" and "right conversation."

It is interesting to watch the evolution of Allport's understanding of the development of human life. At the base of this development is the consciousness of one's own body—the "bodily sense." This sense begins with the most vague of stimuli, allowing a person to have bodily experiences, albeit not cognitively defined, and finally to begin to see the body as separate from other bodies and other things. Nothing of "self-identity" has emerged at this point, so the "bodily sense" is mostly a basic beginning point of consciousness. Following this realization is what Allport believes are basic instincts that contribute to survival. These instincts will be very, very simple realities such as a newborn baby being able to make sucking motions with its mouth, or the later instinct, when the child begins to crawl, to not go over edges. In some respects, the dynamics of these instincts are very mysterious, but they seem necessary for life itself. Later on, just as "self-identification" will rise

beyond the “bodily sense,” intuition, conscious intentionality, and an attentive awareness of subtlety and nuance will rise beyond instinct.

In further evolution, capabilities develop that allow a person to adapt to specific circumstances and varying life situations. These capabilities could be everything from talents and gifts to basic job skill sets. To a certain extent, Allport sees “behavior” as a conscious ability to project a functional self that will gain acceptance or meet the demands of certain world and work expectations. These “capabilities,” “behaviors” and “personality” (easily seen as part of this category of human expressions) ultimately allow for growth in social and cultural contexts.

Finally, as this process of maturity goes forward to its full circle of possibilities, there is the development of more comprehensive conclusions that rise from a larger number of experiences and the knowledge that is passed down relating to discoveries that have been made about fundamentally consistent elements of life. In a social context, this could be the “rules of life” and certain more universal values. In a more rational context, this could be scientific knowledge. In this final maturing of the circle of possible engagements with life, there is the “formation of structures” (Allport, 1955, 26-27).

Once the circle of engagement possibilities is complete—instincts to intuitions and conscious intentionality, capabilities and behaviors to refined adaptation skills, and the formation of organization or structural principles—the circle can become denser/richer in all three domains of engagement. It is very easy to then see the correspondence with Hartman’s intrinsic, extrinsic, and systemic, respectfully. There are three different domains of engagement—valuation—of the world and the self. The circle of possibility is not complete without all three, and each can be developed in its own right or come to be more dominant in a particular individual’s life. In all likelihood, Allport would have no problem seeing a hierarchy with the movement from instinct to intuition and conscious intentionality as being the preeminent domain of the three.

Allport’s next steps of further articulation arise from cues gained in the work of William James. James had talked about the “Self” as existing in two dimensions or “orders of the Self” (Allport, 1955, 41). There is the “empirical self”—the *Me*—the Self as it exists in the world, and there is the “knowing self”—the *I*—the Self as it exists—if it exists—in the context of personal understandings, valuations, and experiences of its own uniqueness and authenticity (Allport, 1955, 41). One is reminded of Martin Buber’s famous *I/Thou*. In addition, James also said that on the level of the “empirical self” there are three, subsidiary types: the material self, the social self, and the spiritual self.

James explains none of these subsidiary selves very well, but they are certainly modes of existence in or engagement with the world, a person’s “style of being” in the world, or the way that a person intentionally addresses the future. Hartman may ultimately give the most plausible explanation. Could it be that one way to give consideration to the Part 1 Balance Indicators would be to see PosI/NegI as a metric for measuring how the individual engages in the social world, to see PosE/NegE as

a metric for measuring how the individual engages in the material world, and PosS/NegS as a metric for measuring how the individual engages in the spiritual world, the world of ideas and abstract mental constructs? The “empirical self” engages in three corresponding activities for Allport: ego-enhancement, ego-extension, and rational activity. The “empirical self” engaging in the world is also the domain of “personality.” Again, we see the correspondence with intrinsic, extrinsic, and systemic engagement/valuation in the world. Exploring the spectrum of scores and their attendant interpretive meanings could allow for a richness of dialogue regarding a person’s place in the world.

In discussing the “knowing self”—the *I*—the self as it engages in self-valuation and high self-consciousness, it is vitally important to be careful with the word *knowing*. This is not systemic rational knowledge, but rather something like the expression *to know* as it is used in a biblical sense, where “to know someone” holds intrinsic connotations of the highest personal intimacy, highest personal valuation, and highest personal engagement. *Knowing* and *thinking* are very weak words here, and hold too many traditional connotations that can be very limiting. *Knowing*, in its traditional usage is wholly inadequate for either defining or experiencing the—to use Hartman’s transfinite mathematical metaphor—non-denumerable infinity of an authentic person’s uniqueness. *Knowing*, and its most typical corollary *thinking*, in their traditional systemic usage will never contain the existential engagement unveiled in experiences of intrinsic value and valuation. Yet, like his inability to escape using the word *Self* when he wanted to say *Proprium*, Allport, Hartman, and the rest of us are all but condemned to keep using words like *knowing*, *thinking*, and the apparently unavoidable and invasive word of all words for this discussion, *personality*.

Allport hints at, although he is not very discursive at this point, three subsidiary types or modes of engagement experienced by the “knowing self”—the *I*. These are: self-identity, self-striving, and self-image. I believe at this point Hartman makes a profound contribution in his Part 2, Balance Indicators. The PosI/NegI, PosE/NegE, and PosS/Neg S seem to correspond perfectly with what Allport is describing, although the interpretations surrounding these three fields of Self-knowing that rise from Hartman are much, much richer in depth than what Allport more narrowly expressed. I personally use the term “Self-Esteem” and explore its relationship to confidence, the term “Self-Concept” and explore its relationship to role satisfaction and meaning, and the term “Self-Image” and explore its relationship to motivation.

All of this alignment of Allport and Hartman, or of Allport as extended and surrounded by Hartman metrics, seem to come together and coalesce with a powerful sense of credibility because of a couple of synthesizing statements tucked into Allport’s lectures. First, he pushes forward the idea that “Scholars interested in culture and personality deal primarily with the function of ego-extension, for their task is to account for the process of socialization” (Allport, 1955, 57). This statement is simply another way of saying that most people’s lives are confined to the Part 1, extrinsic, empirical *Me* in the world—personalities—with a highly

diminished or absent sense of any *I*. For Hartman, again—in one of his best known mantras, “Most people’s lives are, sadly, very dull.”

Second, and finally, Allport advances the thought that “The issues of life call for (1) sorting and assessment in terms of relative important (extrinsic), (2) for planning and orientations (systemic), and (3) for a reference center (intrinsic)” (Allport, 1955, 64). Life’s demands are met by extrinsic sorting, systemic planning, and—if we are very fortunate—a core “reference center” that is a centering “ground” for all that we do. Issues relating to this “reference center”—what elsewhere Allport will call “a fully mature philosophy of life”—are so elusive and, yet, so necessary. We are actually pretty good in terms of our intellectual and axiological/evaluative functionality with the extrinsic and systemic. Our problem is that we are not very good at dealing with the intrinsic, and we err most vividly when we try to reduce the intrinsic to functional, extrinsic, and systemic categories, or to cultural and rational categories that can indeed be applied to “personalities” but not to authentic Selves. The “empirical self” that rises within the world as a “personality” is the most meager shadow of the “knowing self” that has the potential for authenticity, what Allport calls a “disposition for achieving higher potential,” and what Hartman calls a potential for “concept fulfillment” or “goodness.”

It is interesting to learn more of the biography and personal interests of these two men. The similarities are almost stunning. It is even more interesting, given the time frame of their most significant professional work, that they evidently knew little or nothing about each other. To see the commonality of their language can be a bit mind boggling. That Allport and Hartman were working on “value assessments” at essentially the same time, totally independent of each other, but moving in utterly similar directions, has to be one of the most engaging coincidences of recent academic endeavor. Unless, of course, you are inclined to discard the idea of “coincidence” altogether and believe that conditions were ripe in the 1960s for a movement beyond traditional psychology and philosophy toward value inquiry and axiology as next-generational fields of inquiry; that conditions were ripe to move beyond seeing “thinking” and “knowledge” as the highest order activities of human beings and for the arrival of the insight that “evaluative judgment” is the new, next, highest-order fulfillment of human potentials. It certainly is, at the bare minimum, very intriguing to see the Hartman-Allport synthesis.

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ORIGINS OF FORMAL AXIOLOGY IN PHENOMENOLOGY, AND IMPLICATIONS FOR A REVISED AXIOLOGICAL SYSTEM

David Mefford

DAVID MEFFORD, Ph.D., resides in Morristown, Tennessee and has over 40 years professional experience working with the science of value, formal axiology, and its applications. The term, *formal axiology*, was coined by Edmund Husserl and developed into a formal science of value by Robert S. Hartman. David was Dr. Hartman's student, his assistant, and his first representative in Europe, conducting seminars using the HVP with organizations such as Siemens and Volkswagon at the Siebert Institute in Munich, Germany.

While completing his Ph.D. degree at the University of Tennessee, David evaluated and counseled psychiatric patients with the Hartman Value Profile (HVP) under the supervision of Dr. John Wolaver, M.D., Phillip Bakkus, M.D., and John Marshall, M.D., for three years. David's dissertation, *Phenomenology of Man as a Valuing Subject*, achieved a comprehensive typology of the value judgment habit patterns underlying personality structures. This axiological personality model of 26 cognitive types and 54 emotional conditioning patterns is currently in use by professional psychologists, sociologists, business consultants, and coaches for individual and group assessments.

David has created numerous different axiological assessments including the Values Usage Exercises (VUEs) with the late Dr. Clayton Lafferty of Human Synergistics. Recently he co-created the Personal Talent Skills Inventory (PTSI), a parallel form of the Hartman Value Profile (HVP), with Target Training International (TTI), which is currently being used for selection and coaching in 50 countries around the world.

David is Co-founder, Vice-president, and Board member of the Hartman Institute and Chairman of The Value Source Group, an axiological service provider, where he co-created (with Vera Mefford) 30 new HVP parallel forms named, *Targeted Axiological Profiles (TAPS)*TM.

David and his partner Vera are now directing a newly formed research firm, AXCES Axiology, LLC, developing new assessments and other applications of formal axiology.

Abstract

This discussion explores the origins of formal axiology anchored in Edmund Husserl's *transcendental phenomenology*. I show how the phenomenological perspective can lead to a restructuring of formal axiology to generate a more general system of value and valuation, which would relativise Hartman's foundations in axiological science as only *one model* within the general axiological science of value.

I review basic phenomenological techniques and show how Robert S. Hartman used them in his investigation and development of foundations for a scientific axiology. I analyze Hartman's *axiom of value* from the phenomenological point of view of examining the object from many perspectives (emphasizing the notion of *perspectivity*) for a more thorough and precise capture of the object's value, and for explaining why differing valuations of the same object are common. Through phenomenological *horizon analysis*, I explain the need for and benefits of targeted axiological profiles (taps), demonstrating why special interest profiles provide more accurate feedback reports to profile respondents. I call this, among other terms, *high-definition* value technology. I then examine the three dimensions of value and valuation from the phenomenological perspective, showing additional *valuation-based* constructs derivable from the HVP. I add these additional constructs to the *standard* HVP scoring, producing an expanded report format of 98 variables for each eighteen item list.

I then elaborate in summary form an alternative *tertiary* value hierarchy (as an addition to or extension of Hartman's *binary* value hierarchy) which transcends Hartman's need for exponentiation and transfinite cardinal numbers to differentiate the three dimensions of formal axiology.

1. Hartman's Acknowledgment of Husserl's Influence

On page 19 of the introduction to *The Structure of Value*, Robert S. Hartman states that formal axiology could be understood as the fulfillment of the phenomenological concept of *intentionality*. Hartman states that the fulfillment of intentionality is *intrinsic value*, which would convert phenomenology into axiology (Hartman, *The Structure of Value*, 1967, 19). This suggests that a formal axiology could be the *science of sciences* that Husserl was so intent on achieving. Since intrinsic value includes *all properties* of the object, the fulfillment process of phenomenological intentionality begins with the minimal set of properties (definitional systemic value), expands into comparative extrinsic tangible features, and reaches complete fulfillment in the fullness of intrinsic value. The three stages or dimensions of axiology explain the process and progress of the intentionality of consciousness, from initial identification to complete fulfillment – a process based on *evidence* presented by the object. However, in *The Structure of Value*, nothing more is expressed about the roots of axiology in phenomenology.

It is often said that the most important things are never written down, and the thread showing the connection of axiology to phenomenology was one of those very important things not written about in very much detail. Hartman did say in his seminar on Edmund Husserl that his book, *The Structure of Value* outlining the foundations of a science of value, a formal axiology, is the fulfillment of Husserl's vision – namely, making a science of the conscious act of valuing from an overarching system from which a formal science of axiology could be generated.

Husserl's original vision of a *science of sciences* contained the possibility of creating a *formal* axiology, a science of value. Husserl did not coin the word, "axiology," but he did coin the term, "formal axiology." "Axiology" was already being used by Husserl's predecessors, such as Franz Brentano and Alexius Meinung, around the 1870s to 1880s time frame, as a general name for value theory or the study of value.

During Professor Hartman's graduate class on Edmund Husserl's philosophy at the University of Tennessee in 1970, he told his students about attending Husserl's lectures. (This seminar is recorded and available). He said that Husserl was very popular, and there were so many students, he often had to sit on the windowsill or stand out in the hall. I believe that was in 1928 or 1929, but am not certain of the exact dates.

In Hartman's own words, Husserl's *Formal and Transcendental Logic* was one of the greatest books on logic ever written. The three-dimensional model for formal and transcendental logic used by Hartman in his *foundations* originates with Husserl's innovations in logic. Husserl noted that a science of value, a formal axiology, was possible in paragraph 50 of the *Formale und Transzendente Logik*. That is the first time in history that the notion of a *formal* axiology was conceived. I offer that passage with my own English translation below.

§50. The Expansion of the Concept of Meaning and the Entire Positional Sphere and the Expansion of Formal Logic to Include a *Formal Axiology and Practice*

These considerations enable us to foresee that the sphere of conscious acts outside the realm of exact judgment could also allow for a formal accounting. This has enormous meaning, because it opens up the possibility to expand formal logic to include a *formal axiology and practice*. It can grow, so to speak, into a formal logic of value, of goods. Each positional sphere (*cogito-cogitatum* relations) has its own syntactical categories, and its own unique preconditions (original modalities) of the "thing" and its derivative forms. In that measure, each has its own formal logic and analytic

footnote

The footnote: Since the summer semester of 1902, I have attempted to systematically articulate the idea of a *formal axiology* and practice in my own lectures and seminars, and in other readings pertaining to logic and ethics. Since that time, probably in all the literary expositions of a similar vein, one stands out in particular, the totally incomparable work of Theodor Lessing, *Wertaxiomatic* (The German "Wert" means "value" in English). All these go back to my lectures and seminars – no matter how these noticeably derivative expositions may have experienced and shared my thoughts (Husserl, 1929, paragraph 50, 140, translation, David Mefford).

I believe this grandiose vision of expanding formal logic so that it can produce a formal axiology is the main idea that inspired Robert S. Hartman. Husserl's plan for a new science of sciences that could help solve human ethical and economic problems would have definitely inspired the young Hartman.

This discussion on the foundations of axiology shows the development of value science, formal axiology, from Husserl's work on developing a meta-science that Husserl named *transcendental phenomenology*. My first task is to clarify the origins and scientific foundations of formal axiology, and this will help explain the emergence of a formal science of axiological value. Using the same phenomenological concepts leads to a more general or broader system of formal axiology that can be applied to economics and public policy as easily as Hartman's foundation version is applied to persons.

2. The Phenomenological Approach

In phenomenological practice, whenever you analyze any concept or indeed, *any subject or any object* whatsoever, the first action to take is to approach the object with the attitude of *epoché*, which is a simple technique of "suspending judgment" *while collecting relevant evidence and information* (Husserl, 1977). Hartman took this technique very seriously, and he did it very well. Hartman was relentless in his pursuit of understanding and clearly defining concepts of *value* and *goodness* (these two concepts are usually interchangeable). Robert S. Hartman was well known for writing down any and all live linguistic uses of *value* and *good*, as well as any related idea or expression of meaning used in speech or writing. He would write the expressions he overheard or read on small slips of paper, and he kept spare slips of paper in his pocket at all times. He is reported to have collected over 10,000 examples of value expressions on these small slips of paper. Hartman's use of this method demonstrates his familiarity with the techniques of phenomenology, which was the most popular philosophical method during the time he was a student in Germany.

The technique of *epoché* is the essential first step toward being able to see the essential core of a concept or subject matter, in German, the *Wesenschau* (English: *essence-seeing*). *Wesenschau* in German means seeing directly into the essence of something, in this case the essential meaning of value or goodness. One day when Hartman was replacing a book in his library, he suddenly had the clear *Wesenschau* into the heartbeat, the essence of Goodness, which became the *Axiom of Value*. Hartman first expressed this as, "*X has value to the degree it fulfills the intention of its concept*" (Hartman, 1967, 103).

It is essential to understand what a concept is and does. In keeping with this approach, let's begin with the German meaning. *Concepts* are *Begriffe* (in German) which means a *mental grabbing* of the concept's meaning based on the object or on the kind of object. *Concepts* are also *Andeutungen* (in German, *indicators*). As such, concepts point to a specific meaning but do not convey or capture the fullness of

meaning. Fullness of meaning only occurs when a concept is merged with an object – when we *possess* the object, linguistically. Concepts indicate a meaning that is *expected* to be found in the object. The conscious mind uses concepts to order and organize all objects encountered in the surrounding world, and as *organizing mechanisms*, concepts are all *systemic* and limited essentially to definitions or definitions *with brief qualifying descriptions*. Otherwise language would not and could not function as effective communication.

3. The Axiom of Value from the Phenomenological Perspective:

The *axiom of value* is expressed by Robert S. Hartman in the *Structure of Value* as: “*X has value to the degree it fulfills the intension of its concept*” (Hartman, 1967, 103).

The word “*intension*” is the part of the concept that specifies its meaning, while *extension* is the referent of the concept. The *intension* is the meaning definition similar to what is found in the dictionary, and this meaning is like a magnet to attract an accompanying *extension* – the actual property in an object to which the meaning element of the *intension* points.

It is extremely helpful to express the axiom of value first in formal terms to explain what each object and operation in the formula means, and then to express it again in phenomenological terms. This phenomenological expression of the axiom of value becomes a good heuristic device to better explain the nature of value and valuation.

First, I write the axiom of value in formal terms, following (Skinner, 1976).

$$X_{\text{value}} \equiv ((x \ \& \ (x \in \ \Phi)) \ \& \ (\Phi \in H_u(\text{Singular} \vee \text{Analytic} \vee \text{Synthetic})))$$

X_{value} means any object, an “X,” has value,

(\equiv) means, *if and only if*;

➤ $x =$ it must *be an x* and

➤ $(x \in \ \Phi)$ means *x belongs to Φ* (x has properties that correspond to predicates in Φ), where Φ represents the predicate list identifying a certain *class*. This *class* will be a list of dozens (with n as the limit) of individual or cluster predicates (specifications of a class sufficient to distinguish it from other classes) and the particular x in question will participate in the “class predicate list” entirely or to some degree.

and

$(\Phi \in H_u(\text{Singular} \vee \text{Analytic} \vee \text{Synthetic}))$ means Φ is a member of one of the three kinds of concepts in the Hartman universe ($H_u \{ \text{Singular} \vee \text{Analytic} \vee$

Synthetic}). X may have a property set that corresponds to a predicate list in one of three dimensions of value obtained from the concept fulfillment of one of the kinds of concepts specified, *Singular, or Analytic, or Synthetic* in Hartman's axiom of value.

H_u represents the Hartman universe, consisting of three kinds of concept-intension intensities, namely synthetic, analytic, and singular predicate intensities which is symbolized as *intrinsic, or extrinsic, or systemic* when fulfilled by the properties of an object. These three kinds of concepts represent three different intensional meaning dimensions of a given *object*. Hartman used transfinite cardinal numbers to serve as identifiers of the property-richness present in the three dimensions. Moreover, when Φ is placed into a one-to-one correspondence with the transfinite cardinal numbers, Φ will fit best with one of the three kinds of concepts in the Hartman universe, identifying the value dimension to which x belongs or the *kind of value* held by the given object.

Now I will add the phenomenological perspective to the axiom of value. Again, I write the axiom of value in formal terms adding the phenomenological notion of *perspectivity* as follows.

$$X_{\text{value}} \equiv ((x \cdot (x \in \mathcal{P}\Phi)) \cdot (\Phi \in \cup H_u))$$

X_{value} means any object, an "X," has value,

(\equiv) means, *if and only if*;

➤ x = it must *be an x* and

➤ $(x \in \mathcal{P}\Phi)$ means x is a member of the power set (\mathcal{P}) of Φ , where Φ still represents a "class," but the class predicate list is not necessarily well-ordered, that is, it does not have a definite starting predicate nor a definite sequence or definite hierarchy of meaning produced by such a defined sequence. The power set of the "class" will be a list of dozens of individual or cluster predicates, as was first expressed above, however the power set (\mathcal{P}) allows for valuation from any given perspective or from all possible vantage points which can vary over a wide range. This range is specified by the power set, \mathcal{P} , which accounts for *all possible groupings* of the predicates in the set.

Adding the phenomenological range of perspectives with the power set allows for differences in perspectives which produce differences in hermeneutical interpretations and differences in valuation.

And then, from whatever perspective,

$(\Phi \in \cup H_u)$ means Φ is a member of the union of the dimensions in the Hartman universe (H_u) where H_u contains systemic, extrinsic and intrinsic object-fulfilled predicate lists. The union, \cup , of the three dimensions in the Hartman universe means the object can participate in more than one dimension and the spectrum of participation among the three dimensions leads to the thirteen types or pattern formations in the *tertiary* hierarchy of value, explained in more detail below.

4. Independence of the Value Dimensions

Hartman's binary value hierarchy makes room for valuing any object in three ways, systemically, extrinsically, or intrinsically. Take a *person* for example. A person can be valued intrinsically, I^I , extrinsically, I^E or systemically, I^S . Clearly, a person can participate in all three value dimensions. Therefore, I should not label a *person* as belonging to only one of the three dimensions. I could say that the preponderance of the evidence leads me to placing persons into the intrinsic dimension, but I would not be restricted to the intrinsic dimension alone. Persons could be valued extrinsically or systemically if the situation warrants such a value judgment.

I have the same situation with a material object. I am not forced to value the material object extrinsically, E^E , but I can also value it systemically, E^S , in terms of what it would cost to maintain and repair it. I could also value the material object intrinsically, E^I , and make it into a unique art object. It seems plain that I can also value a systemic idea or plan in three dimensional ways as well.

This empirical evidence strongly suggests using the axiom of union for the three dimensions, \cup , to allow for the object's potential participation in more than one dimension and even in all three dimensions. Certainly, a human being has systemic properties, *mind*; extrinsic properties, *body*; and intrinsic properties, *spirit*. Moreover, I would need the union of the three dimensions to compare the value content of different situations.

I may discover that my concept of *human being* does not well cover actual humans I encounter, such as *handicapped* persons. The group of handicapped people will have some of the predicates missing and a different arrangement of predicates, which will alter my class concept. Clearly, handicapped persons are human beings, and to cover them and all other humans, the predicates in Φ will have to be fluid and dynamic. In general, person A will not have the same class-predicate sequence as person B. Yes, person A qualifies as a person – as does person B. Their unique differences can be covered if I use the axiom of the power set \mathcal{P} for the definition of the class of persons plus the axiom of union to include all three axiological dimensions.

Suppose Φ consists of only five predicates, (1, 2, 3, 4, and 5). The *power set* identifies *all possible combinations* of the 5 predicates. This set obtains 120 different interpretations of the set or collection of elements in Φ . These interpretations may be equal to each other formally, but unequal (different) in actual

configurations and valuation, changing according to the *order* of the predicate list. This understanding may account for many disputes about value and valuation.

One empirical example of utilizing this technique is in *courtroom litigation* where one side of the argument emphasizes its perspective and the other side of the argument emphasizes another perspective – from the same set of evidence or *facts*. I think this explains the nature of value and valuation better than the formal expression I used to first express the axiom of value. Another common example of Φ is a well-ordered definite list of specifications or competencies required by a certain job and the $\mathcal{P}\Phi$ shows the different ways of fulfilling the job requirements by different job applicants.

These two examples invite the use of ordinal positions in the predicate list. Clearly the cardinal number of the above set of predicates is 5. However it is highly significant which predicate is *first* in priority, which one is *second*, which one is *third*, and so on. A shift in ordinality of predicates means all the difference for valuation. Shifting the ordinal sequence may mean I would value the set differently. Relations matter. Remember that Φ also is operative across all three dimensions of the Hartman universe, specified by the union symbol, \cup ; and if I insist that an *intrinsic* predicate is *first* in ordinality, that changes the perspective on the entire list, spinning the meaning to my value center of gravity, the intrinsic. Another person may insist that the first ordinal predicate is *systemic*, which would *salt the mine* with a systemic value perspective. Using the power set for Φ and the union \cup for the Hartman universe provides formal order for these different interpretations or perspectives.

5. Formalization of Concepts

The question concerning the *size* of the intensions of a concept, namely, synthetic, analytic, and singular, is important to consider if I am aiming to establish a value *hierarchy*. Hartman identified *size* with *cardinal* numbers. A *cardinal number* is easy to understand. The English alphabet has 26 letters and 26 is the *cardinal* number for the English alphabet, since there cannot be any English alphabet of 27 letters or more (Forrest, 2002). In the base 10 arithmetic counting system, there cannot be more than 9 single digit numbers, 10 if we include zero, so 10 is the cardinal number for single digits in the base 10 system, including zero. This is the reason why it is named the “base 10” numbering system.

Clearly, the intension of a synthetic object is definite with each property clearly identifiable, but limited to a *symbol* for any given numerical size, the cardinal or supreme number, “n.” We have to use the cardinal number, “n” because the largest number of any synthetic collection of intensional (or meaning) properties is unknown until we count an actual case. These kinds of properties are like, “length in feet,” “height in inches,” “weight in grams,” “heat content in BTUs or calories,” among many others. In all cases I can imagine, it only takes a few words (probably no more

than five to seven words) to specify the synthetic object as a *concept*. We have at least three kinds of concepts, the first being the synthetic or *systemic* kind.

Likewise, the next kind of concept has an analytic intension (descriptive sets of predicates about concrete, tangible things), which is very different from the synthetic in that it points to something tangible in space and time – actual things and processes with *mass* which are observable. In the case of the analytic intension, the external concept is “fuzzy” at the edges – not definite, because each property is blended in with many others, like “my car is blue in color,” knowing full well that there may be one million different shades of blue, and a person would go on and on with specifying the analytic intension with more and more aspects that have comparative degrees of class participation. I may say, “The fragrance of the flowers is sweet, pungent, musky, etc.,” and I could go on and on describing the flowers aroma with 100, 150, or even more different nuances. But, how far do I actually go with the *common* analytic intensional list of predicates? In language (live conversations) I do not have to go very far at all – only as far as need be to identify the meaning I am intending with words. Consequently, language flows in a very dynamic way – we generally understand what someone means when they use an analytic concept with only a few descriptive words (again this is likely less than seven words).

The point I need to make is that the analytic concept intension is always expected to be *larger* than the synthetic intension – by definition. So, I ask how much larger is it? Going from the mental to the material is a giant leap – the mental is only a shadow of the material in property richness, beginning as cognitive identification. Although it is a finite, rather short list, the intension of the material object is of a different *kind* (on a “higher” dimension or a denser property level) than the synthetic. A “higher” or richer meaning in an analytic concept as opposed to a synthetic one means the constructed mental synthetic is not in space and time while the analytic begins with the synthetic as identification and extends into material space and time. In the analytic, I can go further and further into a more thorough material description, if I choose to do so (while the synthetic is always strictly limited). The limit of adding properties to our intensional meaning list is defined by the symbol, \aleph_0 , *aleph*₀. Aleph₀ is the final, cardinal, or *supreme* number of a countable, but potentially unlimited set of properties. The \aleph_0 lets me know I am in a different dimension of experience, the material, tangible region, where *perception* is the primary collector of evidence.

Now, do we actually go as far as an infinite set of properties with analytic intensions? No, of course we do not and cannot, on practical grounds alone. If we did, language would be like swimming in mud, and we could not have effective conversations. I would say it is a *theoretical* limit or final *cardinal* number to indicate the absolute final number of analytic concept meaning.

The third kind of concept is the *singular*. What do I know about the size of the singular intension? I know by definition that the singular is richer and denser in meaning, so large it is non-denumerable (uncountable). In formal axiology, I define the limit of the number of properties in a singular intension as uncountable and without any definite limits (Hartman says *infinite*). This signals to those who are

hearing these singular concepts that we have moved into a third dimension, that of the continuum of properties, where they all run together and are not distinct, nor are they countable. The limiting cardinal or supreme number is \aleph_1 , *aleph*₁, and I may say, *Bill is good friend*. Clearly, *Bill* has a host of properties in his unique self, but do I actually list the full complement of properties? No, I *assume* the continuum of properties by using his proper name, *Bill*. The singular intension may be very large indeed, but I indicate the meanings of a singular intension with just a few words, fully knowing that these descriptive singular words are symbolic *markers* representing *clusters* of properties, all of which cannot be counted.

I then have defined mathematical structures, intensity limits, for the dimensions of value (meaning) which are not even approached *in practice*. The words in language symbolize property richness – words are after all symbols. In the one-to-one correspondence we perform between concept and referent to obtain value uses the structure of transfinite cardinal numbers *as upper limits*, and of course in practical terms these cardinal limits are never reached. And, they are not even intended to be reached – they are used to *identify* a specific dimension of value. The function of transfinite *cardinal* numbers is to establish the *incommensurability* of the value dimensions (Edwards, in Dicken and Edwards, 2001, 159, 181). This means a value object has a certain center of gravity or evaluative meaning that cannot be confused with another dimensional value center. The theoretical limits identify different dimensions of reality upon which we predicate with very few words from a given language. Therefore, the use of transfinite mathematics by Hartman is intended to *identify the separate dimensions* or kinds of value, and he used the structure of transfinite mathematical infinities of different sizes. To capture all possible ways of mathematically determining size, I have to generalize the axiological dimensions to make room for any other way of size determination, shown below in the *Meta-Axiological Pattern* system (Mefford, 1989).

The axiom of formal axiology assumes three kinds of concepts which separate meaning into three dimensions by linguistic definition (remember they are all systemic *as concepts*): *constructs* of the mind (systemic dimension), *analytic catalogues* – tangible elements evidenced by perception (extrinsic or external dimension), and singular, unique *containers* which include all an object's properties; (intrinsic value refers to a definite region of the continuum occupied by the unique object's meaningful elements). The concepts are different because they *point to* different kinds of meaning. Formal axiology is a system that we lay over the world to differentiate kinds of meaning.

This means axiology is a system for organizing the world of value symbolically and commonly with language. I use words that refer to *constructed* mental objects; words that *catalogue* material objects and features of objects; and words that refer to *containers* of a totality of properties held by unique objects, such as persons and other conscious beings. Axiology is a means of learning the most effective use of language, applying language, and serving as an effective communications medium with language – value and *values are everywhere* in all languages. It is clear that

words are labels for concepts and that the intension of these concepts all have a very short meaning or specification list – all are systemic *as concepts*. *Value* is obtained when any of the three basic concept kinds become fulfilled by a referent.

I can take many different perspectives on an object to learn more about it. When I target an object, I can overlay these concepts on it, performing a one-to-one correspondence, to see if there is fulfillment, which depends on the actual properties of the object (the facts of what is given and presented to conscious awareness). In most cases an object will have all three kinds of fulfillment, based on the primary given properties. However, awareness becomes conditioned in experience to prefer one kind of fulfillment over the others, and this becomes the preferred way of understanding *what's what* in experience.

For better understanding, let me go a little deeper into phenomenology.

6. Edmund Husserl and Transcendental Phenomenology

Transcendental phenomenology was the name of the philosophical approach Husserl gave to his pursuit of the *truth*. *Truth* means *Wahrheit* in German, and Husserl's writings are all about *Wahrheit*, its foundations in logic, the structure of rationality, and how we go about getting to the bottom of it. In order to get to the truth, I have to go back to the *things themselves*, hence the name *phenomenology* – the philosophical teaching centered on the *phenomena* themselves.

All acts of consciousness have one thing in common, they are all *intentional*. Every conscious act *intends* an object. The object is not constructed by the mind as it is in Kant's work (Kant, 1965), but rather the object constructs itself and presents itself to our conscious awareness. It is clear that the *axiom of value* uses the notion of *intentionality* and its fulfillment to establish the truth of an act of value or valuation.

Husserl was an accomplished mathematician, and his first publication in 1892 was a two volume work on logic, entitled *Logical Investigations* (Husserl, 1900/1901). As both a mathematician and a philosopher, his focus on *truth* was centered on logic. He held many seminars on logic and published a few other books on the subject, the most famous of which was *Formal and Transcendental Logic*, published in 1930 (Husserl, 1974). In this work he achieved and expressed for the first time in history three basic dimensions of logic for three kinds of truth, which Hartman relied upon to ground the three dimensions of a scientific formal axiology.

One of Husserl's greatest works was *The Cartesian Meditations*, a lecture series he held at the Sorbonne in Paris, circa 1929 (Husserl, 1977). This work demonstrated the essential nature of *evidence* in the three basic dimensions of logic, yielding three kinds of *truth*, which he showed had its origin in the works of Descartes through the method of doubting everything until one has irrefutable *evidence* for a clear judgment about an object.

The *epoché* paves the way for arriving at a clear view of the *essence* (*Wesensschau*), achieved through this technique of suspension of judgment. These are

foundation components for getting to the truth of anything, creating any science, indicating there can be a multitude of new phenomenological sciences, all derivable (or deducible) from the *meta-science* of transcendental phenomenology. Husserl worked on this meta-science throughout his career but did not achieve it in his lifetime. The main thing he did not get around to establishing is a formalism or mathematics for the phenomenological system. Hartman said in his seminar on Edmund Husserl that his own effort to establish a formal axiology in *The Structure of Value* is a fulfillment of the Husserlian vision, namely the value part (that is, establishing a *science* of value). A science of value, a formal axiology, is the result of applying these phenomenological principles and techniques to the *cogito-cogitatum* structure of valuation. This structural analytic of the act and object of value is filled in by each person with content that exists within the *horizon* of her or his experiences. People tend to value the objects with which they are most familiar.

7. Horizon Analysis

Value *measurement* works by counting properties and by performing a one-to-one correspondence between a concept and its object. Intrinsic value is defined as the “total property inventory,” namely when you take *all* the properties of an object into a single unique whole, it is a *total fulfillment of the intentionality* of the concept in conscious awareness.

A human being is an intrinsic object with intrinsic value having so many properties that we cannot grasp or list all of them, because having conscious awareness merges intrinsic objects in a *seamless continuum*. The property set is not countable, technically *non-denumerable*, transcending our counting due to belonging to the third realm of unique objects, especially those with a conscious awareness of their own, participating in the continuum, and symbolized by \aleph_1 . We can get completeness (a thorough list) with a systemic concept applied to the intrinsic person (with the concept of something like, “*homo sapiens*”), but even when we go into the next richest dimension, the *extrinsic* dimension, the one-to-one correspondence remains open-ended by choice. We stop the comparative list of properties as soon as we get *sufficient evidence* for an extrinsic judgment, but there will always be additional extrinsic comparative properties in the pool of *potential* properties or properties not noticed, not listed, or ignored as practically insignificant.

Husserl is very clear that consciousness *adds on* properties automatically, namely for any object perceived, my conscious awareness adds on a back side, underside, or an estimate of internal properties (Husserl, 1989). This add-on capacity of consciousness is always operative in the extrinsic and intrinsic dimensions.

When I try to perform a one-to-one correspondence with intrinsic concepts such as “I love person X,” we find there is no way to count all the properties, and there will always be something *to be added* that may immediately emerge after we make the list. No matter what list I make, my wife fulfills the list PLUS a lot more since another woman having the capacity to fulfill my long list is not the same person as

my wife and would not be my *loved one*. Thus, in language, we call upon *metaphors* or cluster labels to grasp all the properties that I am not able to list or count. So, I may say, “Vera is just *wonderful!*”

So it is in everyday valuation. I first have a visual grasp of all the properties within the *horizon* of my conscious awareness. My visual field is clearly demarcated by definite measures, e.g., the road in front of my house is about 100 feet from my porch – not many miles and obviously not light years away. Many systemic values can be applied to my visual field, depending on my intentions. For example, I may envision in my mind putting up a sign at the entrance to my driveway with my street number listed on the gatepost. I may envision choosing to put up a sign of WELCOME or whatever would be a systemic value identifier of my residence. Moreover, I may decide to erect a mailbox or other structure with a painted honeybee at the entrance to my property. The possible features of choice for my entrance decorations are up to me as long as I remain within local government codes (systemic zoning regulations). The range of possibilities is enormous and for all practical purposes infinite (*infinite* means without any limits). Yes, zoning codes set limits, but the range of possibilities within what is allowed is *infinite* in the sense that I could never come to an end point in my list of potential actions. I can consider so many possibilities, the list would be too long ever to complete. Moreover, it can never be completed, and this is the main meaning of a denumerable infinity – a list that can be counted but that does not have a definite end point.

Mathematics lets us know that the entire field of potential properties is non-denumerable and without a numerical boundary. It is a continuum and continua are *infinite* by definition. Of course, we are not obligated to take the *entire* continuum into consideration (this would take us to the edge of the universe and beyond), but we can and do, by choice, restrict our valuation to the region of the continuum under immediate consideration (the meaning horizon of interest). I take small bites of experience, mini-horizons; the whole of experience has to be grasped in small pieces, becoming larger as our familiarity with the world grows. Analysis of a person’s horizons shows the extent to which he or she is connected with the world. Even though the continuum is infinite (each piece is also infinite, but the part is not the whole) – the one piece I am currently interested in by a conscious act of valuation – is sufficient for my purpose – and then I go on to the next object to consider for valuation. The extent of my extrinsic valuation has borders (the horizon of the thing valued), and this does not necessarily impact any other object outside of my present interest. However, one thing does indeed lead to another. My conscious awareness seeks coherence and therefore adds on an unseen *backside* – whatever is not yet presented to our direct line of vision – onto the objects I see. In the same way, in intrinsic valuation, I add on a host of properties (not yet and maybe never to be clearly identified) to the intrinsic object. This brings conscious awareness to coherence, that is, to a stabilization of meaning.

The basis for the conclusion that the continuum as infinite is systemic (based on a mathematical system) and is based on being able to define *a point* in space, that is,

having no dimensions, with a three-dimensional code similar to the pixels defined in photography. I now can obtain a camera that handles around 20 megga-pixels – a level of detail that mimics perception. In other words, the digital picture looks as real as it ever gets *from a machine*. Certainly I can continue to define more pixels for approaching 25 or 30 megga-pixels for even more detail. However, no matter how detailed I make the digital picture-taking capacity, I will never reach the fullness of the continuum. The systemic view is always an abstraction and can never reach coherent unity. So, the actual world is never going to conform exactly to a system. Now, can human beings actually experience the infinity of all these possible defined points? No, this is a mathematical reality, not an empirical one.

If I look into the real things occupying that space, the objects in my visual field, all these objects have mass and size (three dimensions at the least). In common experience, space is continuous and is experienced as seamless. The spatial field which is my visual field always has a horizon and what I actually see lies within that horizon. We can be confident that the horizon is the “border” of my visual field. If I walk over to the horizon and look beyond it, I find the horizon has moved and now has different content within it. The content of my visual field changes all the time, like a Kaleidoscope when you shake it (Hartman, 1969). However, the way that content is organized by the valuing subject remains the same. Axiology provides the structure for that organization.

The great challenge for human development is that people get used to a certain horizon they live in, and they hold on to their familiar horizon, fearing or refusing to go beyond it to find out what is on the other side. Many people get into a “fixed” horizon with their ideas and world-views. The content of those ideas never changes because they just will not go to the edge of their experience and look beyond it.

When I look into the eyes of my beloved, I transcend my own horizon of meaning and merge into a unique world created by me and my mate. Intimacy with the other person makes a unique world, the world of close friendship with open horizons. Consequently, when I fall in love, my world-view may very likely change because the world is often viewed differently when I am outside extrinsic space and time, through the power of my own and my mate’s love for each other.

Seekers or adventurers (type 7 in the Enneagram) are never satisfied and will continually go beyond whatever horizon they experience. So, it turns out that the horizon is “fixed” by *choice* – whatever makes a person feel at ease and comfortable (the famous *comfort zone*). Seekers never allow themselves to stagnate in a pond, but rather they continue to flow like a river.

8. Progressive Axiology: The Axiological Dialectic

The axiological dialectic emphasizes *movement* of property intensity content from *value state 1* to a content of greater property intensity, *value state 2*. I first take an inventory of the value content within my current horizon and subject it to the *epoché*; that is I consciously negate it or suspend all judgment, while collecting objective

evidence with which to make a definite judgment. Once I have collected enough evidence to be intuitively convinced (direct seeing without mental mediation), then I can affirm a definite judgment with confidence. This leads to the *Wesensschau*, or the grasping of essential truth of any act of consciousness. I repeat this process at each level of the MAP, the Meta-Axiological Pattern, continuing the process of value enrichment over and over, until I reach a critical mass where I am actually able to attain and sustain the metamorphosis of the self where my own spirituality blossoms out and I begin to spread my fragrance to others in a shining of resonance with God and the universe.

The progressive movement from the systemic to the extrinsic and then upward to the intrinsic is the essence of the axiological dialectic coaching model. It is based on the Meta-Axiological Pattern (MAP) that I first developed in my doctoral dissertation. Following the MAP from bottom to top covers 123,201 cells of incremental value. The MAP, the centerfold of my dissertation, depicts 351 value situation cells for the external world view and 351 value situation cells for internal self-appreciation value. When I combine the external together with the internal, 26 stages are formed, which include a total of 123,201 steps. These steps to fully embracing the world and fulfilling the potential of self-development are outlined in detail in the unique axiological dialectic coaching manual: *The Playbook for Life – Coaching by the Axiological Dialectic* (Mefford, 2009).

9. Role Horizons

Suppose I take my dog to the vet for a checkup. I do this because the veterinarian has special knowledge and experience for checking the health of my dog. Would I take my dog for a checkup with a plumber? Not likely. The plumber does not have the knowledge or experience to perform an adequate checkup for animals. The plumber has knowledge and expertise about how to install or repair water pipes in my home but is not known for expertise with dogs.

Now, do the plumber and the vet have the same talent for discerning value? In terms of life values in general, perhaps they both have the same talent for value judgment and, if so, they would score much the same on the HVP. However, would I want to subject both these persons to the same values exam? I think a further and deeper investigation of the situation is warranted.

The horizon of meaningful reality to veterinarians is animals, and, if they specialize in small animals, dogs and cats. If vets specialize in large animals, they would be involved mainly with horses and cattle. Even in the world of veterinarians there are several specialties within their areas of expertise. The horizon of meaningful experience for plumbers is building control mechanisms for the water supply in homes and buildings. If I want to evaluate individuals for plumbing expertise, it would make sense to give the candidates an assessment with plumbing phrases. What good would it do to give the plumbers an assessment with dog or cat health phrases? Clearly, this would not work out very well. In the past, we have given both of them,

plumbers and vets, the same value exam with general phrases, HVP, and we hope for the best. In my considered opinion, the “one size fits all” approach reduces plumbers and vets to the same level, and we can learn very little about their professionalism from comparing their results from one single exam, the HVP. I can say that if they both do well on the HVP, they have general life valuing expertise, but I am not able to conclude whether the vets are good vets or the plumbers are good plumbers. Being a good person *does not imply* good skill levels in a person’s profession.

A special exam for vets to measure veterinarian skills and another exam to measure plumbing skills would be beneficial and much more accurate. In other words, we need assessments that fit in with the individuals’ most meaningful value horizons to measure skills relative to the profession in question.

Fortunately, the HVP is based on a logical value hierarchy, and we are able to insert job and career specific language into the logic slots in the hierarchy to create job-specific assessments. These specific applications have been named “targeted axiological assessments.” This is the next level of development for *applied* formal axiology, and I have been creating and researching targeted axiological profile (TAPs) assessments for several years with solid success. Perhaps the best thing about the targeted profiles is that the result reports open up different kinds of dialogue closer to the issues respondents face at work on a daily basis.

10. HVP Dimensional Constructs

Phenomenology is an investigation into the structure of a potential “science of sciences.” It looks at *phenomena* (or objects) from all possible points of view, that is, from all available perspectives. A *science of sciences* has to be “transcendental” (that is, having no borders or definite horizons) in order to have legitimacy as the frame of reference for *all* sciences. The phenomenological approach encourages taking more than one perspective on the HVP data. This is strongly suggested in the “Conclusions” section at the end of Dr. Billie Elliott’s Dissertation on the HVP, namely to use both kinds of constructs, the *base* (used by Hartman) and the *exponent* constructs, which are there in the scoring but not yet used as dimensional measures (Elliott, 1969). Dr. Elliott found that *only two* items from the six items used in each base dimensional construct proved judgment-operative for that dimension. There are at least two different construct perspectives from different kinds of formulae groupings available in the scoring of the HVP, and I want to show the benefit of separating each axiological dimension into two different construct measures and using both in reporting the data.

Husserl made a fundamental distinction between the subject and the object of a conscious act. The subject was the *cogito* and the object was the *cogitatum*. This is the phenomenological *cogito-cogitatum analytic*, and both poles of the conscious act are equally important and dependent on each other. It takes both of these to complete an act of consciousness, which is the basis for the concept of *intentionality*: conscious awareness always *intends* an object. In keeping with the phenomenological

perspective, I want to focus on both poles of the act of valuation, the object, and the subject's intentional awareness. If either is removed, value would not exist. The emphasis on the *value object* was the motivation for the Hartman HVP constructs that centered on the *base* formula from the binary hierarchy of value. An emphasis on the *value subject* or the act of valuation would lead us to the construct grounded in the exponent construct grouping. A fully developed mature formal axiology cannot be achieved unless both value and valuation are equally explained.

In my article titled "Formal Axiology, Philosophy or Science" in the second issue of the *Journal of Formal Axiology*, (Mefford, 2009) *in error* I over-emphasized the exponent constructs, and that emphasis, plus personal family health issues, influenced me to confuse the two kinds of dimensional constructs in the HVP scoring results. The confusion was between the *base* analysis constructs and the *exponent* analysis constructs. *I want to correct that error* and to expand the analysis made in the previous article. I have found in practice that I get much more information (and I can provide more accurate feedback to the respondent) by keeping the constructs of both logic levels separate, to name as well as define the two measures obtained by the constructs, and to provide feedback to the respondents about their results from *both* kinds of constructs. Many questions have arisen about the two constructs among axiological practitioners (the base and the exponent constructs) for years now, and I have come to the conclusion that it is best to *separate* the two to obtain the most accurate results. I will first revisit the previous article beginning with section 5.

11. Intrinsic Constructs

I will list *every* binary formula in the value hierarchy that has an intrinsic element, placing "base" intrinsic objects valued by the three different exponents in bold italics, according to Hartman's intrinsic constructs for the HVP. I also do the same for the extrinsic and the systemic construct measures. This expansion, created by extending the analysis to the exponent constructs, provides six new clarity measures, three for *part one* and three for *part two* of the HVP. The numbers in front of the formulae indicate the position of that formula in the axiological hierarchy. Bolded and italicized formulae show the components of the *base analysis* constructs, as expressed in the following.

Base analysis composing the intrinsic constructs for part one of the HVP (Hartman):

Compositions (from the first 5 positions in the value hierarchy):

1) ***I*** 2) ***E*** 3) ***S*** 4) ***I^E*** 5) ***I^S***

Transpositions (from the last 5 positions in the value hierarchy):

18) ***I_I*** 17) ***E_I*** 16) ***S_I*** 15) ***I_E*** 14) ***I_S***

I would name the Hartman intrinsic constructs “*understanding others*” or “*understanding people*.” This makes sense because the base element is an intrinsic object, a human being, who is valued or disvalued in all three dimensions. This *base* construct shows how well the respondent can discern values consisting of six ways of valuing and disvaluing intrinsic objects, that is other persons. Note: *my research is also focused on separating clarity compositions from clarity transpositions to see what benefit this may add to our diagnostics*.

Now I will examine the *exponent* constructs in the first five and the last five formulae in the value hierarchy.

Exponent analysis composing the intrinsic constructs for part one of the HVP:

Compositions (from the first 5 positions in the value hierarchy):

1) I^I 2) E^I 3) S^I 4) I^E 5) I^S

Transpositions (from the last 5 positions in the value hierarchy):

18) I_I 17) E_I 16) S_I 15) I_E 14) I_S

I would name these constructs “*holistic understanding*” or “*empathetic outlook*” for *part one* of the HVP. The label, *empathetic outlook* is commonly used to name the base intrinsic constructs, and this is likely an error in taxonomy. The typical barrier in characterizing this construct is due to the difference between the two constructs and the ignorance about the existence of two different ways of composing an axiological dimensional measure. The separation also makes sense because the base object can be *persons, things, or ideas*; and the way these objects are valued is restricted to intrinsic valuation and intrinsic disvaluation. The *exponent* constructs of intrinsic value show how well the respondents use and relate to *holistic valuation* and holistic or intrinsic *disvaluation* of all aspects found in the world around them.

To summarize, the base axiological constructs are *object-based*, and the exponent axiological constructs are *subject-based*.

12. Extrinsic Constructs

The next dimensional constructs to consider are the external or *extrinsic*. I will list *every* binary formula in the value hierarchy that has an extrinsic element, placing “base” intrinsic objects valued by the three different exponents in bold italics, according to Hartman’s extrinsic constructs for the HVP. Then, I will list these formulae again using the exponent analysis, providing six new extrinsic clarity measures, three from extrinsic compositions, and three from extrinsic transpositions in *part one* of the HVP. The numbers in front of the formulae indicate the position of that formula in the axiological hierarchy. Bolded and italicized formulae show the components of the *base analysis* chosen by Hartman.

Base extrinsic analysis composing the extrinsic constructs for part one of the HVP (Hartman):

Compositions (numbers 2, 4, 6, 7 and 8 positions in the value hierarchy):

2) E^I 4) I^E 6) E^E 7) S^E 8) E^S

Transpositions (numbers 17, 15, 13, 12 and 11 positions in the value hierarchy):

17) E_I 15) I_E 13) E_E 12) S_E 11) E_S

I would name these constructs “*understanding tangible (or observable) things, events and processes*” – from all axiological perspectives. This makes sense because the base element is always an *extrinsic* object (a material, observable thing, process, or event) which is valued and disvalued in all three axiological dimensions. These *base* constructs show how well the respondents can discern values consisting of three ways of valuing and disvaluing *material* reality.

Now I will examine the *exponent* extrinsic constructs in all extrinsic formulae in the value hierarchy expressing three kinds of objects valued from an extrinsic perspective.

Exponent extrinsic analysis composing the extrinsic constructs for part one of the HVP (Mefford):

Compositions (numbers 2, 4, 6, 7 and 8 positions in the value hierarchy):

2) E^I 4) I^E 6) E^E 7) S^E 8) E^S

Transpositions (numbers 17, 15, 13, 12 and 11 positions in the value hierarchy):

17) E_I 15) I_E 13) E_E 12) S_E 11) E_S

I would name these constructs “*practical thinking*” about all three kinds of objects in experience. The label, *practical thinking*, is commonly used to name the base intrinsic constructs, and this also seems to be *an error* in taxonomy. The error in characterizing this construct is again due to the difference between the two constructs and the apparent ignorance about the existence of two different ways of constructing an extrinsic dimensional measure. The separation would also make sense because the base objects can be *persons, things, or ideas*; and the way these objects are valued is restricted to *extrinsic* valuation and *extrinsic* disvaluation. The *exponent* constructs of extrinsic value measure how well respondents can discern the value of all kinds of objects from a practical point of view, or disvalues all objects in the world around them from the practical perspective.

13. Systemic Constructs

The third and last pair of constructs to review is the *systemic*. I will list *every* binary formula in the value hierarchy that has a systemic element, placing “base” intrinsic objects valued by the three different exponents in bold with italics, according to Hartman’s *systemic* constructs for the HVP. Then, I will list these formulae again using the exponent analysis providing six new systemic clarity measures, three from systemic compositions, and three from systemic transpositions of the HVP. The numbers in front of the formulae indicate their position in the axiological hierarchy. Bold and italicized formulae show the components of the *base analysis* in the next paragraph, chosen by Hartman as the systemic constructs.

Base systemic analysis composing the extrinsic construct for part one of the HVP (Hartman):

Compositions (numbers 3, 5, 7, 8 and 9 positions in the value hierarchy):

3) S^I 5) I^S 7) S^E 8) E^S 9) S^S

Transpositions (numbers 16, 14, 13, 12 and 11 positions in the value hierarchy):

16) S_I 14) I_S 12) S_E 11) E_S 10) S_S

I would name these constructs “*understanding ideas*” or mental constructs, synthetic objects and symbols – from all perspectives. This makes sense because the base element is always a *systemic* object, an object constructed by the human mind, which is valued and disvalued in all three axiological dimensions. These *base* constructs show how well respondents can discern values consisting of three ways of valuing and disvaluing *mental* or *linguistic* objects.

Now I will examine the *exponent* constructs in all extrinsic formulae in the value hierarchy expressing three kinds of value objects valued from an extrinsic perspective.

Exponent systemic analysis composing the intrinsic constructs for part one of the HVP (Mefford):

Compositions (numbers 3, 5, 7, 8 and 9 positions in the value hierarchy):

3) S^I 5) I^S 7) S^E 8) E^S 9) S^S

Transpositions (numbers 16, 14, 13, 12 and 11 positions in the value hierarchy):

16) S_I 14) I_S 12) S_E 11) E_S 10) S_S

I would name these constructs “*systems thinking*” (or “*systems judgments*”) about all three kinds of objects in the world. The label, *systems judgments*, is commonly used to name the *base* systemic constructs, and this is also likely an error in taxonomy. The error in characterizing this construct is due to the difference between the two constructs and apparent ignorance about the existence of two different ways of constructing a systemic dimensional measure. The separation makes sense because the base object can be *persons, things, or ideas*; and the way these objects are valued is restricted here to systemic valuation and systemic disvaluation. The *exponent* construct of systemic value measures how well respondents can discern all kinds of objects in the world around them from a rational or knowledge point of view, or disvalue all objects from the knowledge perspective.

To summarize, the base intrinsic construct (used by Hartman) show respondents’ sensitivity to other people, while the exponent intrinsic construct shows their sensitivity to the *intrinsic or holistic valuation* of all three kinds of objects, *people, things, and ideas*. Why is this important? It provides feedback to respondents that differentiates between their capacity for the intrinsic valuation of other people and their capacity for intrinsic valuation of *all* objects in experience, including processes and events, e.g. sports events, ideas, organization and structure, organizational management, politics, etc.

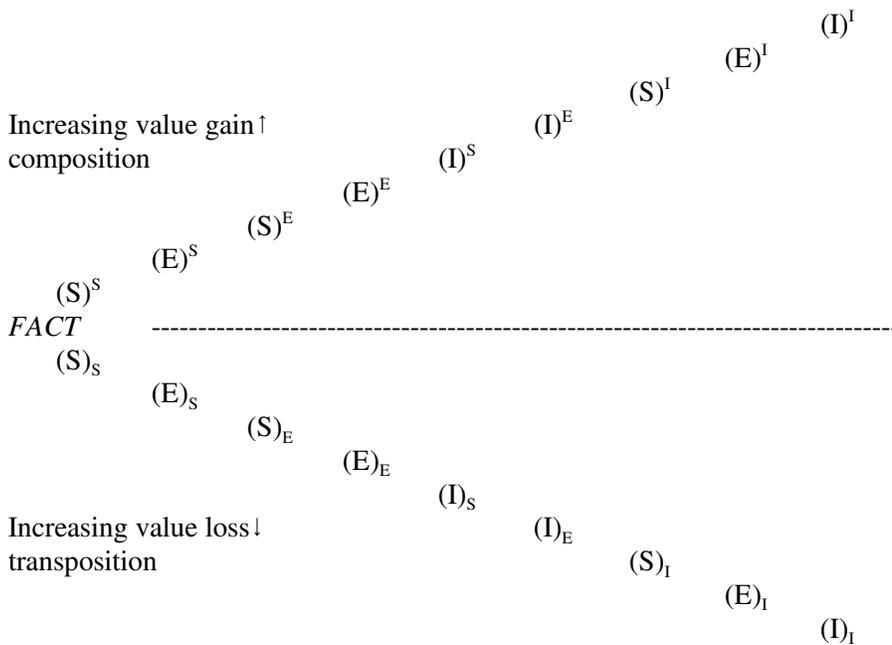
Moreover, there is obviously a good use for combining the two into a *combined analysis* for the general abilities to discern intrinsic, extrinsic, and systemic values and to judge objects intrinsically, extrinsically, and systemically. I have used the combined analysis constructs for several years with solid success, but now I think the next major step forward is to separate rankings into two separate construct measures for each dimension of the HVP. For the sake of clarity, I will place both *base* and *exponent* dimensional constructs into a graph, as follows.

Constructs	Name	Description
Dim-I base	Understanding People	Discerning intrinsic value objects, mainly other people
Dim-I exponent	Empathic Valuation	Holistic valuation of all kinds of objects (including people) emotion-feeling based
Dim-E base	Understanding material and social interfaces	Discerning extrinsic value objects: tangible things and events comparatively
Dim-E exponent	Practical Valuation	Practical uses of all kinds of objects: people, processes and ideas
Dim-S base	Organizational Understanding	Discerning systemic value, systems, ideas, and definitions
Dim-S exponent	Systems Valuation	Knowing the systems potential for best organization

Value relates directly to judgment of the properties of the object, while *valuation* combines the judgment of the object's properties with the habitual demands of the force of the respondents own needs and desires, which often show a dimensional *bias* in judgment due to emotional conditioning. We need a notation to show that the axiological objects are still intact when valued intrinsically or in any other axiological dimension. Therefore, I (bracket) the objects prior to exponentiation. Then we have no problems in terms of a value-hierarchy that serves as a normative measure of a person's capacity to discern value (assessment). The use of exponentiation would be only one model in formal axiology, not the last word on the subject. See the following "Bracketed Value Hierarchy" which proves Hartman's value hierarchy and preserves the object's integrity. The *value object* remains itself while *valuation* of the object is dynamic and fluid. When people take new perspectives on the objects, they may change their valuation, but each value object remains itself all the while, regardless of anyone's evaluative judgments.

14. Hartman's Binary Value Hierarchy

Below I repeat Robert S. Hartman's binary value hierarchy, which I list with one possibility of a mathematical proof of the hierarchy by *bracketing* the object, keeping the objects integrity throughout all forms of valuation. I label this bracketed version the "*Value Wedge*" because it looks like a wedge that people typically insert into reality – to evaluate it.



It could also be named a *wedge* because it introduces a kind of wedge into factual primary properties. When I value, I make a judgment of the properties an object has and thereby introduce a *meaning wedge* into the world of facts from the conditioning of my own evaluative judgment.

It is clear from the value *wedge* depiction above that the farther the judgment is from fact, the greater the intensity of value. The rather simple addition of a “bracketing” notation proves the levels or stages of Hartman’s binary value hierarchy. The “bracketing” also is a reflection of the nature of value and valuation – keeping the two operations separate, which is readily verifiable empirically and provable formally.

15. Valence Constructs

Realizing it makes sense to separate the base or exponent dimensional constructs into two parts, one for compositions and another one for transpositions, I examine the evidence obtained from the separation of transpositional and compositional measures represented by the *valence percentages*. I show a graph below of the three kinds of valence measures, the combined, the compositions, and the transpositions.

	Distant 100% -	passive) 80%- 65%-)	50%	(Actively engaged 65%+	passionate (80%+ 100% +
Combined	50% Ø				
Composition	100% +				
Transposition	100%-				

I have learned that combining the composition and transpositions into one *combined* valence measure is *misleading* for reasons explained in my previous article (Mefford, 2009a). If the results show a 100% positive valence in the compositions and a 100% negative valence in the transpositions, the combined result would be 50% balanced, which would clearly be in error, since the overvaluation of compositions and the undervaluation of transpositions moves all items *upward on the scale*, and the accurate interpretation would be a 100% positive orientation of the given dimension. Of course, this takes issue with Hartman’s belief that an overvaluation of a transposition is moving the item lower on the scale – toward the bottom where the *maximum badness* resides. In terms of pure formal axiology, Hartman was correct in my view; however, in practice, when respondents see more “goodness” in a bad item, than “badness,” it seems to me this amounts to elevating the item toward a higher “good” that the item may have or could have in their private worlds or in an ideal world. (This may also mean they simply overlook or ignore the badness contained in that item.) The reader should note that this interpretation applies only to *part one* of the profile, because on *part two*, respondents are ranking according to agreement; if they move a negative phrase about themselves or their own lives higher on the scale, this indicates stronger agreement with that item, so for *part two*, if a negative phrase is placed lower, it indicates their disagreement with that phrase. Although this is *not*

to be interpreted as a strictly axiological *overvaluation* of the transpositions, it is definitely (on *part one*) a bias toward more *goodness*, focusing on the goodness the “bad” item contains or could contain in their worlds. In any case, the result should not be a 50% neutral valence, but more of a positive elevation toward containing more goodness of all the items in any given dimension, because *all* items are moved *upward* on the scale.

The reverse also suggests abandoning the summary valence. If respondents have a 100% negative valence result in composition and a 100% positive valence result in transposition, the combined result would be again 50% neutral in Hartman’s interpretation. Obviously, these persons would not be neutral or *balanced* with regard to their capacity for valuation in the given dimension. I would judge the combined result to be 100% negative, or as moving *all* items in the given dimension *downward on the scale*, indicating an under-appreciation or undervaluation of all items, and subtracting goodness from all items. (This conclusion again applies to *part one* only of the HVP). See graph below.

	Distant 100% -	passive) 80%- 65%-)	50%	(Actively engaged (65%+	passionate (80%+ 100% +
Combined	50% ∅				
Composition	100%-				
Transposition	100%-				

Therefore, it is best to keep the valence compositions and valence transpositions separate, each with their own definition and interpretation, as well as being cognizant of the difference in instructions for part one and two of the profile. Now, it makes the most sense to me to separate the dimensional clarity measures into compositions and transpositions. This is the direction where my research has been leading me over the past five years. Moreover, it makes the HVP feedback for respondents much richer and consequently more reliable for diagnostics and for setting coaching or counseling goals. In putting it all together, I have taken the thinking outlined above very seriously and revised my HVP report format to include both the base and exponent constructs. I have also added the valence separations to produce proprietary reports containing 80 or more variables.

16. David Mefford’s Tertiary Value Hierarchy

Symbols are common in mathematics. Symbols are marks that have a special defined meaning. In a mathematical language, we have objects, symbols, and a set of rules for manipulating these objects and symbols. Hartman had three large categories or dimensions for “kinds of concepts” of “kinds of value.”

These categories are the largest in our experience:

1. mental constructs, (mental concepts = ideas and ideals)

2. material analytics, (the tangible, material world)
3. singular unique entities, (people and relationships).

What math objects or symbols could identify and unify these dimensions? Hartman used transfinite cardinal numbers, which are ordinal for the value hierarchy. Many have objected to Hartman's use of transfinite math. Due to so many critics of Hartman's use of transfinite math, I raised the bar to a higher (I refer to this as *higher* since it creates a tertiary hierarchy as an alternative to Hartman's binary hierarchy) level of formalism in my dissertation, *Phenomenology of Man as a Valuing Subject* (Mefford, 1989). I was guided in my dissertation by professors John Davis, Rem Edwards, Roy Cebik, and Howard Pollio. They all agreed with me that this way of building a value hierarchy would satisfy all objections since it includes transfinite cardinals and any other numbers or symbols – a symbolic metaology.

The gist of the higher level formalism is a calculus that is based on *greater-than; equals, and less-than* (>, = and <). When you use these operators with the three dimensions of value, systemic, extrinsic, and intrinsic, the following *tertiary* value hierarchy is achieved.

The thirteen-level *tertiary* value hierarchy (as opposed to Hartman's binary value hierarchy) is repeated below in the order of ascending richness. This hierarchy shows the different ways any x can participate in the $\cup H_u$.

1. $S > E > I$ \Rightarrow *minimum* value capture
2. $S > I > E$
3. $E > S > I$ (+ increasing or added value at each ascending level)
4. $E > I > S$
5. $I > S > E$
6. $I > E > S$
7. $S > (E = I)$
8. $E > (I = S)$
9. $(E = S) > I$
10. $I > (E = S)$
11. $(I = S) > E$
12. $(I = E) > S$
13. $(I = E = S)$ \Rightarrow *maximum* value capture

The three-dimensional hierarchy specifies 13 logic formations of (external) world valuation and 13 logic formations of (internal) self-appreciation, resulting in 26 Life Situations that are explained in the 26 chapters of the *Playbook for Life* (Mefford, 2009b). They are connected progressively by the "axiological dialectic," a dynamic of conscious awareness, where emphasis is shifted in modality from *negation* to *neutral* observation to positive *affirmation*, and once a stage has been executed "moves ahead," as indicated by the arrows in the diagram.

When I wrote my doctoral dissertation in 1988, my main goal was to develop a *three-dimensional hierarchy of value* to expand on Robert S. Hartman's binary hierarchy of value. I labeled it the "Meta-Axiological Pattern (MAP)." If some people are interested in how it was developed, see my dissertation, *Phenomenology of Man as a Valuing Subject* (Mefford, 1989). From that three-dimensional logic-based frame of reference, I developed mental value judgment "styles" and "emotional orientation patterns" (emotional conditioning), which proved to be very accurate in characterizing the value-decision habits or "ways" that distinguish differences in persons. The MAP (Meta-Axiological Pattern) shows 26 cognitive types and 54 emotional orientation patterns in a three-dimensional hierarchy of progressive value enrichment, consisting of 1,408 "value cells."

My wife and partner Vera and I first used the MAP for writing assessment reports and for coaching and counseling with 60 recovering cancer patients at the Habichtswald Klinik in Kassel, Germany in 1989-91. In June of 1993, our results were published in *Krebsforum: Fachzeitschrift fuer Ganzheitliche Krebstherapie* (English: *Cancer Forum: Professional Journal for Holistic Cancer Therapy*), a popular German journal of oncology (Von Luhmann, 1993). We have been using the MAP ever since in our coaching and counseling practice with respondents to the Hartman Value Profile (HVP) and several "targeted" parallel forms of it. Our coaching with the MAP over the past 20 years led to new insights, unfolding a new system and methodology of 13 progressive stages of human development.

In all advanced "Master Axiologist" seminars, I focus on this three-dimensional value hierarchy depiction in the MAP, which is a reflection of Husserl's "transcendental phenomenology." The three-dimensional value MAP becomes a general frame of reference for value, a spectrum of *all forms* of meaning. Then we fill it in with *value* content (a specific kind of meaning). Dr. Hartman explained axiological "value" in terms of *meaning* throughout his writings – equating value with meaning.

Phenomenology is an investigation into the structure of a potential "science of sciences." It looks at "phenomena" or things from all possible points of view or from all possible perspectives. A science of sciences has to be "transcendental" (that is, having no borders or definite horizons) in order to have legitimacy as *the* frame of reference for *all* the sciences. The Meta Axiological Pattern (MAP) is the frame of reference for all the sciences and as such is the frame of reference for a transcendental phenomenology. It is a comprehensive empty logic structure which we can fill with any content or meaning desired. We can apply it to human employability, as we are doing here today, to economics, politics, business management, the medical sciences, chemistry, biology, human development, sociology, literature interpretation, languages, mathematics, logic, or to *any* organized body of knowledge. Hartman believed that the science of formal axiology actually fulfills Husserl's notion of a *science* of sciences.

In the general anthropological sense (humanity in general), the MAP refers to all forms of meaning with these main categories or dimensions:

rationality (S),
materiality (E), and
spirituality (I).

I can use any axiological assessment as the input for plotting a person's profile onto the MAP. However, there are a few general assumptions we need to review. One of the first things to do is to explain the parameters of the MAP – what it means.

17. The 13 Fixed Patterns

Wherever a person is placed on the MAP – moving higher and to the right represents an increase in value, or an unfolding of the person's built-in potentials. The MAP is structured by 13 *fixed* logic patterns going from the zero axis from bottom to top – on the extreme left, together with 27 *dynamic, process* valence patterns going from left to right. This yields 351 *value cells*. The cells can be connected together through 48 possible peripheral influencers or *connectors*, the structure of the emotional conditioning patterns. Thus, the entire MAP covers 16,848 possible formations for human evaluative judgment. The targeted axiological assessments all have two sides or two parts, the *external world* and the *internal self world*, and that yields 283,855,104 possibilities for judgment of the surrounding world when integrated with appreciation for the self.

These 13 fixed patterns follow an incremental building of value from pure conceptual thinking (S) at the bottom ($S > E > I$) – where the (E) and the (I) may have no content – to an integration of all dimensions at the top – where the content in all dimensions is balanced with equal emphasis ($S = E = I$). These logic patterns come from the *Logic* of Immanuel Kant, where the content is:

S = definition,
E = exposition, and
I = complete description.

The meaning patterns are generated by *emphasis* – bringing one dimension to the foreground while the second remains in the near background and the third becomes the distant background or general context.

18. The 27 Dynamic Patterns

These begin with the Systemic (S) and follow the same steps for each dimension – an application of Hegelian logic. In the process logic of Hegel, we have *thesis*, *antithesis*, and *synthesis*.

First I have the *thesis*, *I am I*. Opposite to that judgment, I have the negation of this judgment – the negative sign on the right of each cell (the *antithesis*). The antithesis is – *I am not that*. Then, the process goes into balance or neutral (synthesis)

– for a total of 3 valence patterns for the systemic (the mode). This is the balance or neutral *collecting of evidence* stage – I am most likely that for which I have evidence and maybe *much more*.

I have *affirmation* for content of the *I am I* – the positive sign on the *left* of the next highest cell (the *new thesis*). This is the *synthesis* of the proposition plus the evidence – *I am* that which I affirm through having evidence for it in definite content. Then we go to the next cell movement to the right involving the Extrinsic (E) dimension. The Systemic pattern (-, +, 0) is repeated for each of the movements to the right in the Extrinsic: negation, balanced (*epoche*) review, to positive synthesis. I will have three forms of “S” repeated for each of the three forms of E for 9 total “E” valence patterns. I repeat these patterns for the Intrinsic for a total of 15 patterns (subtracting the duplicates) of process involving or engaging the intrinsic.

The reason for the increase in number of cell patterns as we progress from the Systemic to the Intrinsic is, in Hartman, the principle of *entailment* – a principle that says the Intrinsic contains the Extrinsic as a subset, and the Intrinsic and the Extrinsic contain the Systemic as a subset.

For phenomenology, the fulfillment of intentionality is just the reverse of the process of *entailment*. Namely, I go from systemic identification, to tangible extrinsic features, to complete capture of all properties in the intrinsic. This is what Hartman meant by the potential for formal axiology to convert phenomenology to formal axiology in the process of fulfilling intentionality.

19. Expanding the MAP

Let us review a quote from Robert S. Hartman on the “science” of value.

A *science* of value has to be exact and cannot be built on metaphors that have so far served as bases for moral theory. It has to define, and elaborate in detail, the mechanics of the process that “builds up” the empirical into value properties. It has to analyze systematically the process of “enrichment” which the empirical undergoes when valued. It has to translate this process into a formal pattern, just as mathematics translates into a formal pattern for empirical processes. In doing so, natural science “reduces” the empirical world into a world of shadows, a non-dimensional pattern. The “enrichment” which this pattern undergoes by application to the natural world is exactly defined: by definitions – called “operational” and the like – which give to the dimensionless entities of the pattern the comparative fullness of physical dimensions. Thus, a straight line, which is a purely geometrical entity with a purely geometrical dimension – and in its algebraic interpretation with no dimension at all – gets through this physical interpretation a rich dimension of the physical world: it becomes a ray of light.

A science of value must proceed in exactly the same manner. First it must reduce the value world to a world of shadows. This shadow world is the science of *pure axiology*. It must give the principles of the value world as exactly as the formal world of mathematics gives principles of the empirical world. It then must give “operational” or similar definitions for the application of this pattern, which must clothe the purely formal and dimensionless symbols of axiology with the rich dimensions of the value world. As such, it becomes *applied axiology* (Hartman, “Value Theory and Its Application to Modern Problems,” 82. Unpublished manuscript).

What I now see is this “shadow world” of *pure axiology*. The Meta Axiological Pattern (MAP) is generated from the axiom of value; I also refer to it as the Master Axiological Pattern (MAP). The MAP shows the entire spectrum of incremental value potential that the axiom of value contains in a visual or graphic form. It is the logic structure of increasing Goodness – all the ways “value” may be formed and enhanced. This is the foundation for a science of counseling, the formal structure for therapy, as well as the master pattern for coaching.

Why is this visual graphic important? The oldest part of our brains, the hippocampus, regulates what information makes it into long-term memory (LTM). There are four ways of getting past the gatekeeper of long-term memory. They are: need, novelty, strong emotions, and meaningfulness. We want to focus on the function of identifying *meaningfulness*. The brain sees the MAP as novel or different, so people become curious, and the brain wants to learn how it works and in what way it is or may be meaningful. In short, this visual aid stimulates receptivity and interest, and it facilitates learning.

Remember the traditional philosophical definition of man, *homo-sapiens*, and Descartes’ *cogito ergo sum – I think, therefore I am*. Then, there is the social definition, *homo-faber, I build, therefore I am*. Then, the more existential feeling definition, *homo-amens, I love, therefore I am*. And now, we have the axiological definition, *I choose by evaluative judgment, therefore I am*. This MAP is to be read as the stages of valuation or the possibilities of choice. The key word is *emphasis* – what a person magnifies or elevates as meaningful.

The axioms of axiomatic set theory *plus* the axiom of choice and the axiom of value *do* yield a formal axiology. The axioms of axiomatic set theory *excluding* the axiom of choice will *not* yield a hierarchical formal axiology. Choice is the key, and choice (with repetition) is how the Intrinsic, the Extrinsic, and the Systemic are filled in with content. It is then obvious that by choice function the content of the *intrinsic* may be emphasized equally with the content of the E, and they both may be emphasized equally with the content of the S, as you see on the top row of the MAP – the level representing the highest form of valuation. It is very important to understand that the MAP is mainly about *valuation* – of values.

At the lower left hand corner of the MAP is the pure but empty structure of the axiom of value. This first “cell” represents pure structure with no content (all

dimensions negated). This suggests the “emptiness” so prized by the Buddhists. It is not really empty but full of *pure potential* – pregnant and ready to burst forth with content. Then, given the three kinds of concepts covered by the axiom of value, a tri-polar system of incremental value is generated. Each cell on the MAP is tri-dimensional, with the content shown with grey to black shading in the “positive, neutral, or negative” spaces. For philosophers, progression from left to the right is based on Hegelian Logic, while moving from lower rows to higher rows is a progression of Kantian logic. This is an integration of Kant (pure reason) and Hegel (process reason). I also believe this is the core of a *transcendental phenomenology* – the science of sciences envisioned by Husserl. The entire system builds value (meaning) as we go higher and to the right. At the upper right hand corner of the MAP is the summit of Goodness, the “Creator” pattern, where value is so intense and positive in all dimensions that it simply has to spill over into space and time – rationally, materially, and spiritually.

The MAP elevates formal axiological value theory applied to individual humans to an arithmetic *of the universe*, as Robert S. Hartman envisioned. Hartman’s paper on “The Arithmetic of the Universe” is housed in the Hartman Collection in the Special Collections section of the library at the University of Tennessee.

The MAP shows the coalescence of value from the pure potential of an idea at the lower left (a pregnancy containing the pure capacities in three dimensions that come from three basic kinds of concepts) – to a value dynamic that constantly creates and re-creates itself at the upper right. It is an empty logic pattern that contains all formal value possibilities, and I can fill it in with any content I can examine or imagine. The final stage reflects a self-organizing dynamic that is too high for human beings to achieve. This is the “God” or “God-like” structure. Humans fall somewhere between animals and God – in a process of becoming – hopefully in a state of ever moving closer to the “Divine” or the God-like pattern. This is the supremely Good, the totally inspired and energized, containing total clarity of understanding and responsiveness in all dimensions.

At one extreme we have a very rich value intensity in pure systemic form (extreme lower left) that has the potential within itself to unfold and develop into the Divine (extreme upper right) where we have a graphic representation of the “omniscient, omnipresent, and omnipotent,” that is, “all-knowing, present everywhere, and all-powerful.” The MAP is the formal logic structure or frame of reference that turns job or career development, general human development, therapy, counseling, coaching and any of the human analytic-driven sciences into a formal science.

There are gaps in the MAP graphic, and the “Kanizsa Illusion” function of the brain seeks coherence. The Kanizsa Illusion activates a “quick fix” function in the brain that fixes broken images. Partial images are completed so the brain can recognize them more easily. As people are trying to find out if this novel graphic is meaningful, we can help them by showing 48 potential logic connectors that link the

“cells” of the MAP together. These logic connectors allow the MAP information into long-term memory (LTM).

20. The Tertiary Value Hierarchy

To obtain a three-dimensional value hierarchy, I must give the dimensional symbols content identified by the valence sign. Below I have *positive content* with a + sign, *neutral content* with a 0 sign, and *negative content* with a negative sign, -. The adding of content forms the following tertiary value hierarchy.

<u>Emphasis Pattern</u>		<u>Valence Pattern (Valuation)</u>	
1. (I = E = S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
2. ((I = E) > S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
3. ((I = S) > E)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
4. (I > (E = S))	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
5. ((E = S) > I)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
6. (E > (I = S))	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
7. (S > (E = I))	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	↑ Compositional increase
8. (I > E > S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
9. (I > S > E)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
10. (E > I > S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
11. (E > S > I)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
12. (S > I > E)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
13. (S > E > I)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
<hr/>			
FACT			
14. (S > E > I)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
15. (S > I > E)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
16. (E > S > I)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
17. (E > I > S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
18. (I > S > E)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
19. (I > E > S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	↓ Transpositional Decay increase
20. (S > (E = I))	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
21. (E > (I = S))	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
22. ((E = S) > I)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
23. (I > (E = S))	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
24. ((I = S) > E)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
25. ((I = E) > S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	
26. (I = E = S)	→	S ₊ o ⁻ E ₊ o ⁻ I ₊ o ⁻	

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THE ORGANIZATION OF PERSONALITY AND THE ARTICULATION OF GOOD IN THE AXIO-ORIENTATION PROCESS

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In 2001, Gilberto published his book, *The Axiological Theory of Human Development*. During the last 10 years, Gilberto has applied the ideas in his book and in Axio-orientation to diverse institutions, such as the System of Technological Universities, especially in the Technological University Emiliano Zapata of the State of Morelos, MX.

Abstract

In this work I show the result of my 30 years of research: the application of several concepts of classical formal axiology and the formulas of “ordinal value” to both the human development field and the axio-orientation process, in order to get the articulation of good and the promotion of the healthy and harmonious development of personalities.

Introduction.

Abraham Maslow, genuinely worried about the future of humankind threatened by ecological disasters and nuclear weapons, clearly focused on two of the biggest and most important problems facing humanity: how to make good people, and how to make good societies. Maslow called upon all who are aware of the urgency of these problems to apply all their talents to such matters (Maslow, 1983, 33-41).

Setting the example, he engaged in the pursuit of the ethically good man, the self-realized man, using as a framework Hartman’s axiom of good.

Inspired by Maslow’s initiative, I express here my ideas about the technological possibility of building Good People, starting with an axiological basis of precise definitions, which could subsequently facilitate the release and harmonization of human powers.

In 2001, I presented at the Annual Meeting of the RSHI a paper titled “The Axiological Theory of Human Development.” It involved applying Hartmanian

Formal Axiology, supplemented with the concept of “ordinal good,” to the field of the psychology of human development. It tried to obtain deductively the axiological significance of important concepts such as: “person,” “personality,” “good person,” “self-realization,” “development potential of the individual,” “direction of human development,” “the meaning of life,” “the axiological structure of personality,” “the harmonious development of personality,” “education,” “the axiological process of human development,” and “personality measurement.”

At the RSHI meeting in 2006, understanding “goodness” in ordinal terms, I presented the idea of “Axio-orientation,” defined in the context of an axiological theory of human development, as an element that promotes the development of people towards the harmonious realization of human powers, toward self-actualization and integration. All this was based on the enrichment of the value system of the personality of the client.

In this presentation, I show how we can use the Hartmanian classical definition of “good” in the process of axio-orientation or in counseling to promote the healthy and harmonious development of personality. Examples come from everyday life: “good student,” “good son,” “good boyfriend,” “good lover,” “good thief.”

1. Measuring Ordinal Valuation.

The axiom of the Formal Axiology produced by Dr. Hartman says, “A thing is good if it fulfills the qualities of its class concept.” We will call this “*the definition of cardinal value.*” It means that a thing of four properties, like a chair, for example, will have the value “good” when it has all four properties of its intension: a knee-high structure, a seat, legs, and a back.

Now, I will introduce ideas about ordinal valuation that were not developed by Dr. Hartman in his work titled “The Measurement of Value.” In the example of the chair that has four properties, there are 24 ways to arrange them, but only one form is correct, and 23 are not correct. For example: the legs could be attached to the back, or the seat to the back, etc. (Hartman, 1959, 9-11). This number, 24, comes from the formula $r!$ (factorial r). This formula allows us to calculate the number of permutations of the elements of a set. In the example of the chair with 4 properties, we have $r! = 4 \cdot 3 \cdot 2 \cdot 1 = 24$. We will call this the “*formula of ordinal value.*”

Let us consider other examples. If we have a puzzle of 4 pieces, we have 24 ways to combine the 4 parts, but only one is correct. Again, suppose a car carburetor has 50 parts, so we’ll have 50! (fifty factorial) possibilities of accommodating the pieces of the carburetor, but only one is the correct, the one that will make the carburetor to work right.

These simple examples show that the formula of ordinal value opens new routes of axiological exploration. For each cardinal axiological level (good, fair, average, and bad), we can obtain a number of permutations that establish an $r!$ formula, where “ r ” means “the number of qualities that each cardinal value has.”

Consider again in detail this form of ordinal valuation applied to the example of the chair with four properties. In order to calculate the total number of possible combinations and permutations of the elements (a, b, c, d), we must first calculate the cardinal value of our chair, just as Dr. Hartman proposed. This is obtained from the formulas of combinatorial analysis. Considering that when the chair has the four properties (a, b, c, d) we have only one possibility for the *good* value; the mathematical formula is ${}_4C_4 = 1$. There are four ways for the chair to be fair, that is to say, when it has three properties, the subgroups (a, b, c), (b, c, d), (a, c, d) and (a, b, d). The formula of combinatorial analysis for the fair value is ${}_4C_3 = 4$. For the *average* value, there are 6 ways in which a chair can have 2 properties—the subgroups (a,b), (a,c), (a,d), (b,c), (b,d) and (c,d). The formula of combinatorial analysis for the average value is ${}_4C_2 = 6$. For the *bad* value, we have 4 possibilities—the subgroups of 1 property, (a), (b), (c) and (d), and the formula is ${}_4C_1 = 4$.

Therefore, our chair of 4 properties, can have $2^4 - 1 = 15$ values, that come from the sum of 1 possibility of good, plus 4 fairs, 6 averages, and 4 bad. If we suppose that all the possible combinations have the same probability or likelihood to occur, we can calculate the probability of occurrence of each level of value. For the *good* value, if we divide 1/15, we will obtain 6.6%, which is the mathematical expectation for the *good* value. Now, the probability of occurrence of the *fair* value is 26.6%, which is obtained by dividing 4/15. For the value *average*, we have 40%, resulting from dividing 6/15. And for the *bad* value, we obtain the 26, 6% when we divide 4/15. The probability of occurrence of the good value (6.6%) is lower than the probability of occurrence of fair value (26.6%); and this means that the good value is more difficult to bring about than the other types of value like fair, average, and bad. Therefore, the *good* value is the most significant, the most valuable in terms of probability.

Now, to calculate the ordinal value, we will begin with the *good* cardinal value. As said, four qualities exist, and there is only one way in which those four qualities exist harmonically. The number of possible permutations of the *good* cardinal value is $4! = 24$. This means there are 24 ways to order the 4 qualities, and only one is correct. But we can also calculate the permutations of the four elements of the chair, when they are ordered according to 3 elements, 2 elements, one element and no element at all, as follows:

Possible permutations for 4 element of the chair.	Elements of the chair in harmony.
1.- (a, b, c, d)	4 elements.
2.- (a, b, d, c)	2 elements.
3.- (a, c, b, d)	2 elements.
4.- (a, c, d, b)	1 element.
5.- (a, d, b, c)	1 element.
6.- (a, d, c, b)	2 elements.
7.- (b, a, c, d)	2 elements.

8.- (b, a, d, c)	0 elements.
9.- (b, c, a, d)	1 element.
10.-(b, c, d, a)	0 elements.
11.-(b, d, a, c)	0 elements.
12.-(b, d, c , a)	1 element.
13.-©, a, b, d)	1 element.
14.-©, a, d, b)	0 elements.
15.-©, b , a, d)	2 elements.
16.-©, b , d, a)	1 element.
17.-©, d, a, b)	0 elements.
18.-©, d, b, a)	0 elements.
19.-©(d, a, b, c)	0 elements.
20.-©(d, a, c , b)	1 element.
21.-©(d, b, a, c)	0 elements.
22.-©(d, b , c , a)	2 elements.
23.-©(d, c, a, b)	0 elements.
24.-©(d, c, b, a)	0 elements.

Now, we see that the event occurs 1 time with the 4 elements in order, 6 times with 2 elements in order, 7 times with 1 element in order, and 10 times with no element in order. In these cases we can also calculate the probability of the occurrence of each level: $1/24=4.16\%$; $6/24=25\%$; $7/24=29.1\%$; $10/24=41.6\%$. Here we can appreciate again that the *good* cardinal value has a probability of occurrence of 4.16% in ordinal value, which is the mathematical expectation for the four parts of the chair to be in harmony.

In the same way, with three qualities, the *fair* cardinal value, with three qualities, will have the ordinal value of $3! = 6$. The probability of the occurrence of the fair cardinal value will be $1/6 = 16.6\%$. For the *average* cardinal value two qualities can permute in $2! = 2$ ways, so the probability of occurrence of the average ordinal value will be $1/2 = 50\%$. For the *bad* cardinal value, the probability of occurrence of a single quality is 100%.

Now, we will calculate the number of combinations and permutations that occur in each axiological rank. We begin with the *good* cardinal value. As already said, there exists only one way for the good cardinal value of 4 qualities to exist, and there are 24 possible ways to combine those 4 qualities. Mathematically we can say that the 24 comes from $(1)*(4)$.

For the cardinal value *good*, there are 4 ways to have 3 qualities. There are $(4)*(3) = 24$ ways to order the three qualities. For the cardinal value *average*, there are 6 ways to have 2 qualities. There are $(6)*(2) = 12$ ways to order the 2 qualities. And for the cardinal value *bad* there are 4 ways to have 1 quality. Therefore, there are $(4)*(1) = 4$ ways to order 1 quality.

If we add the possible combinations and permutations of each type of value (good, fair, average and bad), we get 64 possible values for 4 properties of a chair.

Now, using this calculus, we can calculate the probability of the occurrence of each axiological level: for the *good* value, the probability will be $1/64=1.56\%$. For the *fair* value, the probability will be $24/64 = 37.5\%$; for the *average* value, the probability will be $12/64 = 18.75\%$, and for the *bad* value, the probability will be $4/64 = 6.01\%$.

These calculations will allow us to measure the level of order or harmony of the parts of a set. Now we can deduce the mathematical formula that will allow us to calculate the number of possible combinations and permutations of each axiological level. We will call this the “*formula for partial ordinal value.*”

$$Vo = [{}_pC_r] (r!)$$

Where the term $[_pC_r]$ means the number of possible combinations that can be obtained from an object that has p intensional qualities, taking r qualities simultaneously (cardinal value); $r!$ means the number of permutations of the r qualities (ordinal value). Vo means partial ordinal value in each cardinal axiological level, and it consists of the number of possible combinations and permutations of the r qualities that an object with p intensional qualities fulfills.

And to obtain the extreme total of possible combinations and permutations of any object that has p qualities, we have the following formula that we will call the “*formula for Total Ordinal Value,*” where we are only adding the sums of each partial ordinal value:

$$Vot = \sum_{r=1}^p [{}_pC_r] (r!)$$

Now, I will apply to these formulas to the fields of world and human development..

2. The Natural Tendency of Human Development

In the myth of the World’s Creation in Genesis, we find these words: “In the beginning, God created the Heavens and the Land. And the Land was in *disorder and empty.*” Thus, the process of world’s development started in disorder and emptiness, according to Genesis. This conforms to the two aspects of our formula: adding value to the world through the increase of *qualities* (the cardinal valuation of our formula, $[_pC_r]$) and adding *order* to these qualities of the world (the ordinal valuation, $r!$).

The process of human development also conforms to these two aspects of our formula. In the last years of his life, Carl Rogers developed the concept of a “Formative Tendency,” as expressed below.

I have often pointed this out in my work with individuals in therapy, and my experience in encounter groups. I have been led to the conviction that human

nature is essentially constructive. When in a therapeutic climate (which can be objectively defined) a person **becomes** sharply aware of more of his or her internal experiencing and of the stimuli and demands from the external world, thus acquiring a full range of options, the person tends to move in the direction of becoming a socially constructive organism (Rogers, 1978).

My main thesis in this. There appears to be a formative tendency at work in the universe which can be observed at every level. This tendency has received much less attention than it deserves. Physical scientist up to now have focused primarily on entropy, the tendency toward deterioration. They know a great deal about this tendency toward disorder. Studying closed systems they can give this tendency a clear mathematical description. They know that order or organization tends to deteriorate into randomness, each stage less organized than the last (Rogers, 1978).

It is hypothesized that there is a formative directional tendency in the universe, which can be traced and observed in stellar space, in crystals, in microorganisms, in organic life, in human beings. This is an evolutionary tendency toward greater order, greater interrelatedness, greater complexity. In humankind it extends from a single cell origin to complex organic functioning, to an awareness and sensing below the level of consciousness, to a conscious awareness of the organism and the external world, to a transcendent awareness of the unity and the cosmic system including people. It seems to me just possible that this hypothesis could be a base upon which we could begin to build a theory for humanistic psychology (Rogers, 1978).

According to Rogers, the process of human development is inevitable. His ideas tell us that, contrary the entropic tendency, human development tends in natural way towards growth and harmony, integration and health, and the ordinal good of the axiological terms in our formula. From the moment a new being is conceived, it is no longer possible to stop its development; only death or abortion can end it. Once the human fetus is formed, it will invariably continue to grow in the maternal womb until it is born. Once in this world, babies will continue their growth, even in the worst imaginable conditions, like the babies who incredibly survived whole days without eating under the rubbles of the Juárez Hospital in México City, which collapsed in the fateful earthquakes in 1985. In Haiti we saw the same situation recently.

Here we observe that growth (${}_pC_r$ = increase of the number of qualities, cardinal value) and harmony $\textcircled{!}$ = ordinal value) go together. That is why we affirm, like Professor Alfonso Lozano, that the harmonic development of personality is an objective of the mental health sciences, which also follow the patterns indicated by our formula. When one of the two aspects in our formula (either an increase of the number of qualities, or of harmony) does not occur, people will undergo pathologies that surely come from the education and environment in which children grow, beginning with their

care givers at home, who most of the time mutilate, limit, or deform their human powers. Because of mistreatment and cruelty, people get to be unfortunate and frustrated, and they show their imbalances in some of the diverse neurotic or psychotic forms we know. This is confirmed when we read in any newspaper about the feats of adolescent assassins, bank robbers, or ruthless drug dealers.

3. Measuring the Harmony of Personality.

The axiological definition of personality developed by Dr. Mario Cardenas Trigos says that “Personality is a particular attempt at organizing human existence in levels of value” (Cardenas Trigos, 1967, 24-25). For twenty years I kept asking myself, “How might formal axiology be used to understand this definition of personality and its relationship to human behavior?” So I will next consider these questions.

- What is the value of human behavior?
- What is the relationship between human behavior and the good?

In 2000, I found the solution. The two definitions of “value,” or “good,” cardinal and ordinal, allow for two different responses.

The first response is based on Hartman’s classic cardinal definition of good: human behavior is always seen as good, that is, people always act according to their concepts of good. Remember that anything is good if it fulfills with its concept. Carl Rogers said that the human behavior results from a desire for the survival of the person, even if it is otherwise abhorrent behavior. This confirms what Erich Fromm says: People act according to their value system. In Plato’s *Meno*, 77d and 77e, Socrates says, “Is it not obvious that those who ignore the bad do not want it and that the object of their desires is something they thought good, even if it was bad?”

In Luke 23:34, Jesus says just before dying: “Father, forgive them because they don’t know what they do.”

Take one example. A murderer for hire can kill a person for money. This is his way of surviving. Axiologically, he will be a good murderer if he kills the person assigned and then he receives the money for the murder.

However, from the perspective of ordinal value, as I develop it, we can say that the murderer is ethically bad. This is because his value system is in disarray, prioritizing money first and life last. So, murder will be disharmonious behavior, immoral, pathological, in clinical terms.

To explain why the murderer’s behavior is immoral, let’s see how to apply ordinal value. We have seen that in the Hartmanian value theory, there are three kinds of value: intrinsic value, with “ \aleph_1 ” cardinality (Aleph One), extrinsic value with cardinality “ \aleph_0 ” (aleph zero), and systemic value with cardinality “**n**.”

This theory states that the axiological hierarchy of these three types of value results from the comparison of the number of qualities of the three kinds of value, so we say that intrinsic values occupy the first, extrinsic values the second, and systemic values

the third place. So when we appreciate the world around us, we must necessarily adjust to an axiological hierarchy. Each person has $3! = 6$ possibilities to order these three types of value. From here we find the following range axiological:

Rank: Axiological Formula:

1	I > E > S
2	I > S > E
3	E > I > S
4	E > S > I
5	S > I > E
6	S > E > I

There is only 1 form of 6 possible options that conforms to what the theory says: human life is more valuable than any thing and any thought. This formula is I > E > S, (read the intrinsic dimension is greater or better than the extrinsic dimension, and this in turn is greater or better than the systemic dimension). Ethics ranks such conduct first in axiological rank.

The value formula that corresponds to the behavior of the murderer says that money is more valuable than life. In this case the formula is E > S > I. This is one form of unethical behavior.

Consider other examples. According to Erich Fromm, we all need to love. But some people love power, like Hitler—predominantly systemic values. Some people love money, like the oil barons that led us into the Persian Gulf War. In this case, extrinsic values occupy the highest rank. And some people love individual lives, like Jesus or Gandhi, whose highest values were intrinsic.

This means that the knowledge of ordinal good and hierarchical axiological correctness could facilitate the practice of ethical living. I believe that for these reasons, Jesus, like Socrates, did not express hatred toward those who led him to death. Jesus and Socrates even suggested shortly before their deaths that men are not evil in the sense that they believe they do well.

With these examples, we can say that the idea of ordinal value opens new paths for exploring human interiority, and it can help us to measure the level of harmony of personality and human existence. In fact, the Hartman-Cardenas Value Profile (HVP), measures the level of harmony in the value systems of people.

4. Axio-orientation and the Healthy Development of Personality

We can use the HVP in psychotherapy and in axio-orientation to measure the value system of people and then to help them improve their quality of life by increasing the harmony of the three axiological dimensions (the intrinsic, extrinsic, and systemic), thus improving the indexes of their HPVs.

The central goal of the axio-orientation is the promotion of the harmonious growth of the human qualities of clients, directed toward self-actualization of their powers,

toward the self-realization of individuals. In Maslow's terms, this means promoting the development of meaningful activities that enhance the clients lives, similar to Victor Frankl's logotherapy (Frankl, 1977). Everything should have an axiological structure in the intrinsic, extrinsic, and systemic dimensions, within a development process similar to that proposed by Gerard Egan (Egan, 1981, introduction).

Clients who receive axio-orientation are not "cured" of some psychological problem. They only receive axiological guidance for the axiological management of their existence, their conflicts, and their problems. Thus, clients initiate a continuous process of enrichment of existential qualities that opens new avenues of exploration and development in the direction of their own harmonic performances. As such, the formal process of the aid relationship between axio-counselors and their clients can end, sometimes in a relatively short time, but since the human development process is endless, then each client has a task for all the rest of life: to be himself or herself.

5. Articulating the Good in the Harmonic Development of Personality

Dr. Hartman said, "The human mind does what it knows" (Hartman, 1970, 103). We should remember this lesson when giving a class on formal axiology applied to human development, or when having an axio-orientation session, individual or group.

I found that when young people understand rationally the meaning of the definition of goodness, they can then apply it to their lives. I always start with the classic example of the chair to explain the definition of "good." Making good chair is a relatively easy matter. But what's attractive to us as axio-counselors, is "making good people," that is, promoting the maximum development of healthy human potentialities.

Today we know that human growth process is based on the ability to add value constantly in each of our axiological dimensions. This is achieved through proper ordering of these dimensions.

I found in my experience of axio-orientation that was initiated in 2001, especially with teenagers and young adults, that when they discover rationally the meaning of the direction of human development, i.e., toward an ethically good person in terms of Maslow's self-realization process, they are excited. However, sometimes this is a somewhat distant goal, sometimes very abstract. Sometimes it sounds like a long and winding road.

A very helpful tool that I use to start the growth process is the 13 axio-types produced by David and Vera Mefford. This brings out in a structured manner the dimensions that are well developed and the dimensions that need development.

To facilitate the process of healthy growth, we ask our clients to take small practical actions, based on the classical definition of good, channeled to reach a clear direction for building a "good person" following an axiological order.

To improve the functions of the intrinsic dimension, we propose constructing a concept of a "good son," a "good girlfriend," or "good boyfriend," a "good wife," or a "good husband."

To enrich the extrinsic functions, we propose building a concept of a “good employee,” such as a “good teacher.”

And to improve the systemic functions, we propose building a concept of a “good student” or a “good professional.”

We always ask people to help us to describe the characteristics of each concept so that they can be alert to the qualities of the concept addressed.

In the diagram below we can see the axiological location of the examples mentioned.

Axiological Dimension	Direction of Human Development Good Ethical Person (Self-realization).		Examples from everyday life.
	Self-valuation	External world valuation	
Intrinsic	Self-love	Love for others.	I - Good son/daughter, Good wife/husband
Extrinsic	Handling personal functions, sexuality.	Management of the social world and work.	E - Good Employee
Systemic	Personal goals	Discipline, profesional education	S - Good student

Here is a real example. Mrs. “L” is a very young woman. When she started the process of axio-orientation with us, she had a hostile attitude toward people. She was working as a secretary. Her mannerisms reflected anger. She was close to losing her job because of this hostility.

At the first counseling session with the HPV, her axio-type was identified as “opportunistic,” i.e., in her system of values, material things were in first place, rules came next, and people occupied the last place. In this session, in a warm and friendly way, the foundations of formal axiology were explained to her, starting with the concept of “good” and the characteristics of the three kinds of good, with experiential examples from her personal results on the HPV.

In exploring the history of “L,” it turned out she was separated from her partner, they had a two year old little girl, and she was studying at a university in the afternoons. The little girl was living with the mother in law of “L” from Monday to Friday and with “L” on the weekends. “L” was living in her grandmother house and had strong differences with her mother, who frequently abused her.

In the second session we asked “L” to help describe the concept of a “good mom.” She explained with tears in her eyes that “a good mother, cares for the children, pays attention to them, and takes them to school.” She was aware that she was not caring for her own daughter, as required by her concept of “good mom.”

However, “L” was an excellent student who got high marks at her university. This

meeting was deeply moving. “L” was asked to forgive her own mother, who had no chance to go to school, and to understand that ignorance was the cause of her maternal abuse.

In the third session, “L” said she spoke with her mother and asked her forgiveness for all the offenses she had done, and her mother also apologized for her mistreatment. They exchanged a loving hug.

After considering the concepts of “good wife” and “good lover,” several details were revealed. She did love her husband. But some things needed improvement, such as getting married, because they were living in a free union. She was also handicapped somewhat in respecting her husband and treating him lovingly. They lived apart and were only together a few times over the weekend to give a ride to their small daughter, who both loved dearly.

In the fourth session, the concept of “good employee” was discussed. She was a secretary. When she explained a “good secretary,” she cited these qualities: good care for and treatment of people who seek help, doing the work called for, smiling, and being on time for work.

In the fifth session, “L” was noticeably another person. She was smiling, was kind to people who asked her for help, and, most importantly for her, she began to fulfill her own concept of a “good wife” and a “good mom.” Her husband asked her to leave the university to devote more time to him and their daughter. She accepted, and they are living together now. And she will begin on-line studies (by internet).

In the sixth session, closing the formal process of axio-orientation, she said very naturally and with an easy smile, “See, now I’ll try to be a good mom, a good wife, a good employee, and a good daughter. Later I’ll be a good student.”

“L” is in process of becoming a good person.

6. Conclusion

In January 2009, we saw with great concern the serious results of the disharmonious development of personality, manifested cruelly in the worst financial and ecological crises in the history that threatened the future of mankind on this planet Earth.

I believe in the technological possibility of making Maslow’s dream a reality: to make good people and to make a good society. In the last 10 years, we have been working with the application of formal axiology and axio-orientation ideas in several organizations to add harmony, value, quality and, of course, productivity to the lives of persons.

Hartman was the “Galileo” of the humanities. However, we hopefully await the “Newtons” and “Einsteins” of the humanities to give us innovative and powerful axiological models to help us release the infinite potentialities of humanity in the direction of the highest productivity and the highest human quality.

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THE DIFFICULTIES OF A HARTMANESQUE VALUE CALCULUS

Ted Richards

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Currently, Ted is a Lecturer in the Philosophy Department at the University of Tennessee, where he teaches introductory courses on the human condition, metaphysics and epistemology, formal logic, and occasionally upper-level undergraduate courses on early-modern philosophy and environmental ethics. His most recent book, *Soccer and Philosophy: Beautiful Thoughts on the Beautiful Game*, is available from Open Court Publications.

Abstract

A viable value calculus for Formal Axiology is proving to be elusive. A formal system is needed if we desire Formal Axiology to be a science. This paper bounds the question by articulating five criteria a successful value calculus must satisfy. It is then argued that any system which uses transfinite cardinalities will be unable to achieve these criteria. Calculuses based on finite numbers are then explored and it is shown that there are at least four families of algorithms which would suffice. It is then concluded that more descriptive work about the phenomena of value needs to be done before a Hartmanesque value calculus can be constructed.

1. Formal Axiology is Not a Science

Even using Hartman's own conception of what a science is, Formal Axiology (FA) is not a science. It could be one, but as it was left to us by Hartman, it is missing a vital piece for it to be considered a science. I am of course talking about the value calculus—that formal system that will bridge the conceptual gap between the Axiom of Formal Axiology and the Hartman Value Profile.

Since Hartman's death, a number of people, including myself, have tried to fill this lacuna in FA, to complete it as a science of value. Unfortunately all the attempts so far have been unsuccessful. With the amount of effort that has already been given to the problem—including Hartman's own sketch of what the calculus should look like (Hartman, 1969, 272)—the fact that a value calculus has not yet been found is

surprising. This surprise has led me to ask: Why is a Hartmanesque value calculus proving to be so elusive?

This paper is an attempt to answer this question. I do not attempt to answer this just to satisfy some facile intellectual curiosity. Rather, it is my hope that by outlining the difficulties, the problem of formulating a value calculus for FA will become better defined, which will ultimately direct research that will constrain the problem further, leading to FA becoming a full-fledged science of value.

To start, I outline the problem of a value calculus in Hartman's axiology, articulating five criteria that any successful calculus must meet. Then I argue that any calculus based on transfinite cardinalities—either using traditional transfinite arithmetic or any new, yet undefined, formal system—will be unable to meet these criteria. Then, I will look at calculuses based on finite numerical values for S, E, and I, and show that there are at least four distinct families of algorithms that satisfy the criteria. Thus leading me to conclude that more descriptive work on the phenomena of value needs to be completed before a Hartmanesque value calculus can be constructed.

2. The Problem of a Value Calculus, Circumscribed

I have given a more thorough and detailed treatment of the problem of a value calculus elsewhere (Richards, 2008, 188-193), but since that paper may not be at everyone's fingertips, I will sketch the problem again here.

For Hartman, a science is a formal system isomorphic with the phenomenal field (*e.g.*, Hartman, 1962, 1967, 1991). While there might be important insight gained by treating Hartman's nascent and incomplete attempt at supplying a value calculus as metaphor, as has been argued by (Byrum, 2008), we cannot leave the issue thus and expect FA to be a science. We might give up on Hartman's goal of a science of value and be content with a poetic capture of value, but as (Weller, 2008) has pointed out, there are a number of good reasons to hold onto the goal of a science of value. We might use some other standard of what constitutes a science than Hartman's, but those would not alleviate the need for a formal, universally generalizable system. And since we want to be able to talk about relative measures—good, better, best, etc.—the formal system needs to be an arithmetic of some kind. So we might as well as stay with Hartman's standard.

With this standard of what constitutes a science, Hartman did not mean that every science must map one-to-one with every aspect of the phenomenal field. Unless one were a strong scientific unificationist, it would be ludicrous, for example, to require that biology map to the actions of pendulums. So, for the case of axiology, it is sufficient if we have a formal system that maps, one-to-one, with the phenomena of value.

Even with this most reasonable of caveats, finding a formal system that maps to all our experiences of value is a daunting task. In fact, merely describing all the experiences in which value occurs, capturing all the richness and complexity associated with it, is so monumental as to be unattainable. And note that such a description is an unavoidable prerequisite to being able to ascertain if a given formal system is

isomorphic to the phenomena of value. To put another way, to be able to know if the formal system is a one-to-one map, we need to be able to completely describe the phenomena to be mapped.

But we need not be defeated by such grandiose completeness. One of the gifts left to us by Hartman is a description of value. Whether it is complete or not need not worry us because, as we will see, we do not yet have a formal system that is isomorphic to it.

To summarize that description, according to Hartman, value is the extent to which the properties of an object satisfy the predicates that comprise the concept by which that object is being evaluated. Accordingly, there are three types of objects that can have value. Each type is distinguished by the cardinality of the number of properties that object has. Systemic objects (*i.e.*, ideals and concepts like “circle” or “hero”) have a finite number of properties; extrinsic objects (*i.e.*, physical objects like chairs and apples) have a denumerably infinite number of properties; intrinsic objects (*i.e.*, humans or any other rational beings) have a non-denumerably infinite number of properties.

Additionally, humans as evaluators can evaluate objects with values as if they were systemic, extrinsic, or intrinsic objects; that is evaluators can value objects systemically, extrinsically, or intrinsically. For ease of use, Hartman introduced the following notation: the type of object being valued is a capital letter, and the method of valuation is represented by superscript, *e.g.*, S^E represents a systemic object valued extrinsically (such as, the value of a treatise on axiology) and I^S represents an intrinsic object valued systemically (such as the value of a devoted scientist).

Humans can not only value objects, but they can also disvalue objects, *i.e.*, judge objects in a way that denigrates or disrespects the object under consideration (Hartman, 1969, 268). Hartman represented these disvaluations by means of subscripts, *e.g.*, I_S represents an intrinsic object disvalued systemically (such as, the disvalue of a madman) and S_E represents a systemic object disvalued extrinsically (such as, the disvalue of a bribed judge).

Taken together the nine positive valuations and the nine disvaluation yield eighteen possible, as Hartman termed them, “secondary value combinations” (Hartman, 1969, 272). Axiologically, Hartman referred to positive valuations as compositions and disvaluations as transpositions (Hartman, 1991, 268). Hartman ranked these secondary values into a “hierarchy of value” (in descending order): $I^I, E^I, S^I, I^E, I^S, E^E, S^E, E^S, S^S, S_S, E_S, S_E, E_E, I_S, I_E, S_I, E_I, I_I$. (Hartman, 1969, 272) This hierarchy is the basis of the Hartman Value Profile (HVP).

According to Hartman, the ranking portrayed in the HVP is not haphazard, nor based upon conceptual, moral, or ethical reasoning alone. Rather, Hartman argues that the hierarchy is based in the sound foundation of mathematics (Hartman, 1969, 267). That is, that there is a calculus that will begin with the numerical values given by the AFA and, by means of arithmetical operations, will produce the hierarchical rankings of the secondary value combinations of the HVP. In addition, the calculus will be able to produce higher order value combinations, combinations that can be built up from lower order combinations. As Hartman illustrates this, there can be an individual who dislikes their uniform as an army private. This dislike is the secondary value

combination E_s , because it is the disvaluing of a perfectly good piece of clothing. That individual's girlfriend may like his uniform, $(E_s)^I$; her father may in turn dislike her for liking it, $((E_s)^I)_I$; and his commanding officer may like the whole situation in the name of the army and the soldier's love, $((E_s)^I)_I^S$ (Hartman, 1967, 279-280). Hartman promised a complete presentation of the calculus [in] *The Measurement of Value* (Hartman, 1962, 415), a book Hartman never finished or published.

Still, from this partial description of the phenomena of value, we can elucidate the following criteria that any Hartmanesque value calculus must satisfy:

(C1) *Numerical*: The calculus must give a means for assigning numerical values to S, E, and I.

(C1a) *Conceptual Foundation*: The means for assigning numerical values to S, E, and I should be conceptually connected to the Axiom of Formal Axiology.

(C2) *Arithmetic*: The calculus must specify an arithmetic operation(s) by which numerical values for the secondary value combinations can be obtained from the numerical values of S, E, and I.

(C2a) *'Save the HVP'*: The calculus must produce a unique ranking of the eighteen secondary value combinations.

(C3) *Iteratable*: The arithmetic operation(s) should be universally iteratable, that is, numerical values for tertiary and higher order value combinations should be calculable by repeated use of the same operation(s) used to produce the secondary value combinations.

(These criteria were first articulated in Richards, 2008, 192-193.)

By no means do I want to argue that this is an exhaustive list of criteria for a successful value calculus. There are many more that could be added. In fact, as I hope to show by the end of the paper, the identification of more criteria is required if we are going to be able to determine a value calculus. But no matter what the final list looks like, I believe that all will agree that it must include these five criteria for it to be considered Hartmanesque. And, so far, finding a value calculus that satisfies just these five has been hard enough. It is to this problem that we'll turn to next.

3. Why the Value Calculus Cannot be Transfinite

Even if Hartman hadn't suggested it himself (Hartman, 1969, 267), it would seem natural to use the cardinality of the intensional sets as the numerical values of S, E, and I. This is because it is the most straight forward way to satisfy (C1a). In addition,

transfinite cardinalities come with them an already established numerical arithmetic, and thus we might be able to easily satisfy (C2) by using the transfinite arithmetic as the value calculus arithmetic.

Unfortunately, there have been complaints about the inclusion of transfinite cardinalities almost from the start. In 1968, Grice dismissed Hartman's axiology because it "has as a premiss a theorem of transfinite mathematics" (Grice, 1968, 180). And on numerous occasions, Edwards has disputed on philosophical grounds whether anything has a non-denumerably infinite number of intensional predicates (Edwards 1973, 2007; Dicken and Edwards, 2001; Edwards, 2009).

To these complaints, be they fair or otherwise, there is a further problem. Transfinite cardinalities are such that composition and transposition cannot both be defined. This is because the logical structure of transfinite cardinalities is such that it cannot allow both multiplication and division to be defined, nor can it allow addition and subtraction to be simultaneously defined. If one is defined, then the other is undefinable.

The proofs are quite simple. It is typical to define multiplication, so as to be able to build up denumerable and non-denumerable infinities from finite by means of exponentiation. In the process, we find that $2 \cdot \aleph_0 = \aleph_0$. (For why, see Richards, 2008, 195.) The proof now follows a *reductio ad absurdum* pattern. Assume that the operation of division by transfinite cardinalities is possible. If so, then for any transfinite cardinal, \aleph , it must be the case that,

$$(eq. 1) \quad \aleph \cdot 1/\aleph = 1.$$

Now,

$$2 \cdot \aleph = \aleph.$$

Multiplying both sides by $1/\aleph$ gives,

$$2 \cdot \aleph \cdot 1/\aleph = \aleph \cdot 1/\aleph.$$

Substituting from eq. 1 yields,

$$2 \cdot 1 = 1,$$

or,

$$2 = 1,$$

which is blatantly impossible. Accordingly, our initial assumption must be wrong. Therefore, it is impossible to define division for transfinite cardinalities if multiplication is defined.

The proof for addition and subtraction follows analogous reasoning. Typically, multiplication is defined by means of addition. So, since we used multiplication above, we'll start with addition here. Following again a *reductio*, assume that the operation of subtraction by transfinite cardinalities is possible. If so, then for any transfinite cardinal, \aleph , it must be the case that,

$$(eq. 2) \quad \aleph - \aleph = 0.$$

Now, in defining addition in transfinite cardinalities, we get the result that,

$$\aleph + \aleph = \aleph$$

(again, see Richards, 2008, 195). Subtracting \aleph from both sides gives,

$$\aleph + \aleph - \aleph = \aleph - \aleph.$$

Substituting from eq. 2 yields,

$$\aleph + 0 = 0,$$

or,

$$\aleph = 0,$$

which is blatantly impossible. Accordingly, our initial assumption must be wrong. Therefore, it is impossible to define subtraction for transfinite cardinalities if addition is defined.

In the two proofs above, we assumed that we defined multiplication in terms of addition, and we defined multiplication so that we could build up transfinite cardinalities from finite cardinality by means of exponentiation. Alternatively, we could take the non-denumerably infinite cardinality as primitive, and ‘build’ the other two cardinalities by means of defining division. In such a case, an analogous *reductio* proof shows that multiplication is undefinable. And, it is possible (but tricky) to define division (or multiplication, for that matter) in terms of subtraction rather than addition. In that situation, it can be proven that it is impossible to define addition. (Rather than showing explicitly how this can be done, I leave it as an exercise for the reader. See Faticoni, 2006 for suggestions on how to proceed.)

So, the logical structure of transfinite cardinality prohibits defining both multiplication and division, or addition and subtraction. This means that the formal system of transfinite cardinalities will never be able to account for both compositions and transpositions, so long as we expect one to be the converse of the other arithmetically. This is not a problem that can be solved by discovering a new arithmetic of transfinite cardinalities, which is one possible interpretation of Hartman’s cryptic comment, “The inverse of the transfinite has clear axiological meaning (1/E, 1/I), although the arithmetical meaning is undefined” (Hartman, 1967, 358). What these proofs show is that there just is not enough logical structure in transfinite cardinalities to support converse arithmetic operators. Thus, the formal system describing them is not rich enough to be isomorphic with the complexities found in the HVP.

We could, of course, hold onto transfinite cardinality, but then we would have to release the HVP. More specifically, we would have to relinquish either composition and transposition. We could have one or the other, but the formal structure of transfinite cardinality will not support both. But relinquishing either composition or transposition would mean relinquishing the HVP, because without two contrary ways of evaluation, the calculus could never produce 18 distinct values, and thus, the HVP could not be a product of the value calculus. But giving up on the HVP would be paramount to

denying the many validity studies showing the efficacy of the HVP (for a number of these see, <http://www.hartmaninstitute.org/ValidityStudies/tabid/63/Default.aspx>). Those validity studies show that the HVP does describe, and describe accurately, some portion of the phenomena of value. And since we want the formal system of the value calculus to be isometric with the whole of the phenomena of value, it would be counterproductive to adopt a formal system that cannot, and never will be able to, account for a portion of value phenomena.

This being the case, I see no future for the formal structure of transfinite cardinality in the value calculus of FA.

4. A Value Calculus of Finites

If we are going to hold onto the criteria that numerical values be assigned to S, E, and I—as required by (C1) above—and transfinite cardinalities are not viable options—as argued above—then the only option available is to use finite numbers and arithmetic. As straightforward as this may seem, it still does not mean that determining a value calculus is unproblematic. As I will attempt to show below, the problem with finite numbers and finite arithmetic is not that of transfinite cardinalities—*i.e.*, that the formal system is not rich enough to capture the complexities of the HVP—rather a paucity of details of the description of the value phenomena which fails to constrain the problem sufficiently, allowing for a number of viable algorithms which satisfy the criteria given above.

In attempting to construct a finite value calculus, the first hurdle is how to assign numerical values to S, E, and I; that is, how to satisfy (C1). We should add to this a desire to satisfy (C1a), namely that there should be some conceptual connection between these numerical values and the Axiom of Formal Axiology. Satisfaction of (C1a) is no trivial matter, but it should not be too much of a problem. And not having a particular rubric for assigning numerical values consistent with (C1a) need not obstruct our exploration. Just use variables in the places of definite values, s , e , and I , and hold that $s < e < I$. For example, Moore, in his vector calculus model, uses $s = 1$, $e = 2$, and $I = 3$ (Moore, 2008, 179), but one could just as easily use a doubling, *e.g.*, $s = 1$, $e = 2$, and $I = 4$, or an order of magnitude stepping, *e.g.*, $s = 1$, $e = 10$, and $I = 100$, or the differences between the values need not adhere to any pattern at all.

The easiest way to ensure iteratability, and thus satisfy (C3), is to normalize the initial values for s , e , and I before beginning to calculate with them. By keeping all the normalized values under 1, we can ensure that the higher order combinations will not increase or decrease exponentially. Moore does this by dividing each value by $1+2+3=6$, thus $s = 1/6 = 0.16$, $e = 2/6 = 0.33$, and $I = 3/6 = 0.5$ (Moore, 2008, 179). This process of dividing each of the values by the sum will work for any initial finite values for S, E, and I.

With (C1), (C1a), and (C3) satisfied, all that is now needed is to satisfy (C2) and (C2a). In particular, *prima facie*, finding an arithmetic operation that produces a unique ranking of the eighteen secondary value combinations would appear to be the most

difficult part of finding a formal system isomorphic with the phenomena of value. This is because this is the most constrained, most specific aspect of Hartman's axiological description; it is that which has been vetted by the validity studies of the HVP; and it is the part that calculus based on transfinite cardinalities cannot satisfy. Unfortunately, it is relatively easy to find such arithmetic algorithms that take three normalized finite numerical values and produce eighteen unique secondary values. In fact, they are so easy to come by that I will only present families of algorithms, where there are parameters that must be set by some other means so as to arrive at a unique algorithm that describes the value calculus.

All of these algorithms are presented as a function of the form $c = f(a, b)$, where the function, f , takes two values, a and b , and produces a third value, c .

First there is the algorithm postulated by (Moore, 2008, 179). Reorganized, so that it is solved for c , we have the following algorithm:

$$(eq. 3) \quad c = \left(\sqrt{a^2 + b^2 + \frac{2a^2b}{\sqrt{a^2 + b^2}}} \right) \cdot sign(a) \cdot sign(b)$$

where the signum function, $sign$, is defined as: $sign(x) = -1$ if $x < 0$, $+1$ if $x > 0$, and 0 if $x = 0$. This function produces eighteen unique secondary values, so long as in cases of disvaluations, the subscript value carries a negative sign.

In addition to this function by Moore, there are three other functions that I have found that will produce eighteen unique secondary values:

$$(eq. 4) \quad c = d \cdot a^{eb} \cdot sign(a) \cdot sign(b),$$

$$(eq. 5) \quad c = dacos(eb) \cdot sing(a) \cdot sign(b),$$

$$(eq. 6) \quad c = ((m + b) + a)/n \cdot sing(a) \cdot sign(b),$$

where d, m , and $n > 0$ and $0 < e < 1$.

These four functions describe very different value phenomena, and yet they each are arithmetic, infinitely iterable, and produce a unique ranking of the eighteen secondary value combinations. It should be noted none of the three produce the same ranking as Hartman gives, but they each differ from Hartman's ranking in the same way. I have yet to find an algorithm that produces the rankings as Hartman gives them. The import of this has been explored briefly by (Moore, 1995), and I leave for others to confirm or deny.

Conclusion

Where there are four different algorithms, there might well be more. To be honest, I

stopped looking at four; so no one should take the above list as exhaustive. What the proliferation of acceptable algorithms means is that the description of the phenomena to be modeled is not rich enough to narrow the formal choices to one possibility. Here, I have shown not only four separate algorithms, but also there is substantial freedom in the choice of the constants d , e , m , and n ; the choice of the value of each of these parameters would produce very different descriptions of the value phenomena. (To understand the effect of different values for these parameters, consider what the physical world would look like if the speed of light was a thousand times slower, or Plank's constant a thousand times greater.) And that is only if we hold these parameters constant; they need not be. Only a careful description of the value phenomena can tell us if that is so.

So, to reiterate the freedoms inherent in finite arithmetic, before a value calculus can be established, the algorithm needs to be determined (*i.e.*, what exactly is the arithmetic relationship between the two values being combined) from the four listed above (or another, yet articulated), the values of the parameters need to be determined, including whether they are constant or not (*i.e.*, determine the natural constants of the value calculus), and, least we forget, the initial values for S, E, and I need to be determined. Such criteria must come from the phenomena of value itself. There is nothing in the formal system, in this case finite arithmetic, to constrain the possibilities. Therefore, what is needed is a more complete description of the phenomena of value, a description that would constrain these formal freedoms. In essence, what is needed is to identify further criteria that we would require a value calculus to satisfy.

So while it may once have been that the job of creating a Hartmanesque value calculus was "overcoming the nonsense we have inherited and getting on with new formalisms" (Edwards, 2007b), it now appears that we must include in that job the further exploration and careful description of the phenomena of value so that the choice in formalisms can be more strictly constrained, if ever we want Formal Axiology to achieve its promise of being a science.

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VALUE-INTELLIGENCE IN ALL CREATIVE ORGANISMS

Skye Hirst, with Assistance from Norm Hirst

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Abstract

I present here my interpretation of Dr. Hartman's work through the lens of a professional human dynamics and communication coach of 30 plus years, with 23 of those years being tutored by Norm Hirst, friend, student of Hartman, and author of "Towards A Science of Life As Creative Organisms" in *Cosmos and History; Journal of Natural and Social Philosophy* (Hirst, 2008). I present here the idea of a Value-intelligence present in living organisms – what I believe was Dr. Hartman's original discovery.

Introduction

In doing research working with hundreds of individuals I have found no more powerful tool than the *Hartman Value Profile (HVP)* to immediately access the inner relational realities within each individual and reveal how his/her value-intelligence has developed. With this tool, I begin a dialogue with a person. Without exception, this process is amazing in how much focus the HVP gives to helping individuals quickly assess the inner relational patterns that have formed within themselves up to that point. In my experience, such a picture of the unique inner complexity of individual human organisms cannot be discovered in any better way. So powerful in the HVP are the particular frames of focus on a person's tensions, strengths, and blindness, and how they all add up in each individual.

Due to the last 20 to 30 years of emergent insights about living processes, organisms, and organismic laws, it is my belief that what Dr. Hartman began in the 1950s and 1960s can now advance rapidly.

This article is a brief overview of how I understand Dr. Hartman's work as it

applies to creative organisms. Norm Hirst (2008, 89) describes life as fundamental and as living entities functioning as a creative organisms. Valuation processes occur in the energetic fields of life. This hypothesis has inspired much of the way I work with my clients. Although we are clearly in kindergarten with much to learn, I see how organisms function according to organizing principles, including Hartman's valuation. Each living entity must fulfill its unique identity. When that inalienable right is not understood, life is not lived, and many levels of violence may emerge. One could say that this is how war begins. (However, that's another paper.) Hartman gave us the tools to better understand and support life and the vital processes of living entities.

1. How Norm Hirst Connected Values to Organisms

While a student at MIT, Norm Hirst experienced a traumatic realization that the causes of war were not understood, an experience that would drive his lifelong quest for understanding life and how it works. Dr. Robert S. Hartman came to MIT as visiting professor, where Hirst first met him following this value breakdown. As Hirst worked with Hartman's ideas of values, what they are, and how they function in life, calling on the insights that the MIT-learned sciences could provide, he found that values could *not* be seen through the lenses of scientific materialism, physics, or passive descriptive logics. Influenced also by the philosopher Alfred North Whitehead, who first talked of the philosophy of organisms in his categories of obligation in *Process and Reality*, and by Charles Peirce's semiotics, Hirst saw living process as creative change, becoming, choosing, and harmonizing. There is nothing passive about life, and new logics and a new metaphysics are required to work constructively with living entities.

2. Hartman Was Ahead of His Time

In the 1950s, Robert S. Hartman laid out the foundations for a formal axiological science, the study of values, and clearly pointed to the existence of *value-intelligence*. Hartman seemed to be saying that capacities for value-intelligence are operative throughout all living contexts—in all cultures, races, ages, genders, and species, that we are born with value-intelligence capacities and perhaps are even connected to a greater, higher value-intelligence. From this inner intelligence we develop our inner assumptions about reality.

Hartman came to MIT as a visiting professor of philosophy, and Norm Hirst began working with him there. After his time at MIT, Hartman took his work to Mexico where, as is my understanding, students of Erich Fromm told him that if there is such an intelligence, it should be possible to develop a method that would give evidence of its existence. His response was to develop the Hartman Value Profile. Although the value profile has been validated throughout the world's cultures, scientific materialism could make no sense of this discovery in the 1950s and cannot today. Hartman was clearly ahead of his time.

3. Hirst and Hartman Point Me to an Inner Formed Reality of Meaning

Within each living organism, meaning is sensed through a value lens formed from all that he/she has experienced. The value lens goes beyond facts and the limitations of language. (Norm Hirst recalls philosopher Charles Hartshorne as saying that animals are metaphysically accurate because they are unencumbered with language.) The ways of organisms are just beginning to be known as we now study *living* entities instead of cutting up dead ones. Living organisms are like nothing we've understood before. They play by rules quite different than those of matter and physics. Hirst pointed to the "informed" reality of dynamic organisms, and now I see these processes everywhere in families, businesses, community organizations, nations, basketball teams, perhaps even in the cosmos. If anything is alive, it is a dynamic organism, and it functions according to similar organizing principles.

In the study of living entities, we learn they have the ability to communicate instantaneously between 73 trillion cells, to sense their wholeness, to act and learn concepts from experience, to analyze and then to create anew, to consider and harmonize many levels of variety, complexity, and paradox. With research participants, I've seen how they formed their reality and act from it using their particular value lens. This inner reality is formed, it seems, not in the brain, but in the whole bodily energy field. The brain is an interpreter of what it knows energetically. As children we develop our reality from interacting with our environment of other living entities and things and the connecting energy fields created from them. We learn the words given to things we touch, smell, hear, and taste early in life and come to know these things by a "felt sense" awareness that connects sensations, emotions, and a whole legion of inner relations of relations that are constantly changing with each living moment. Eugene Gendlin first used the phrase "felt sense" in his work on *Focusing* (Gendlin, 1978).

What Hartman and Hirst helped me see is that we won't understand values until we move beyond the dominant perspective of materialism. Facts are without meaning until living entities bring meaning to them through their value lenses, and those facts are then endowed with "sensed" meanings. Meaning is formed within living entities as living energy patterns or *flow*, and it is experienced as a "felt sense" whether or not we are conscious of doing so. If it is a living organism, it is unique to itself and uses its inner sense of Hartman's value hierarchy to navigate living. I call this "value-intelligence."

4. The Difference between Values and Value-intelligence in Organisms

Today people talk about values as things to have or not have. "That person doesn't have any values," the saying goes. This implies that person has no morality, no ethical compass. However, living organisms are doing valuation all the time. Values aren't something you have or not. Valuation functions are a kind of intelligence process that is always active. There are different dimensions of value, and through lived experience and the uniqueness of our identity, each of us have uniquely developed uses of this intelligence. Perhaps we should call it a "*value-intelligence* quotient" or "VIQ."

Living entities inherently have the ability to find their way using their inner felt sense. For instance, how I know that my thirst has been quenched is by a “felt sense” that I experience directly. As mentioned earlier, we begin developing these inner felt sense knowings early in childhood, using all of our senses to establish our awareness of our world. We know what we like and don’t like early on, especially at the primitive level of knowing. This inner felt sense is why a child may cry for reasons not apparent; the child senses something isn’t right and wants it to change. As we grow older, it’s how we cut through the noise of daily living, the endless possibilities of action and choice—from the many kinds of bread and cookies in the grocery store to the choice of a DVD at the video store, who we watch it with, when, and how many times. Every act is a continuum of acts leading toward greater harmonization, the art of simplifying, unifying, and feeling our way, choosing what adds up in us as “good,” “bad,” “right” or “wrong” and, yes, just plain “Ooooh, that’s it. It’s priceless.” The ways of living dynamic organisms are operative here, but few know of the such value processes.

As human beings or *becomings*, we act from assumptions that are formed through our value lenses to determine whether the results of our acts are effective or not. An *effective act* produces the results intended by the actor. A simple example would be similar to the one used for “felt sense:” when I reach for a glass of water because I’m thirsty and it satisfies my thirst. I’ve achieved closure around my intention for the moment. As living beings seek effective action, a continuum of acts (inner and outer) produces results that are determined to be effective or not by the organism him/herself. I alone can know if my thirst has been quenched and whether it was or was not an effective act to drink the water. Processes like this are numerous, on-going, and constant from birth to death (and perhaps beyond). Our value-intelligence guides us. We “feel” our way. Each new act informs the next act. Each act produces results, the next act, and the next, and so on, out of which we form our valuing perspectives of what is “good.” We are born with this intelligence capacity to create and choose what is effective, depending on the conditions and circumstances in which we find ourselves. But until Hartman made his discovery, we had no way of using it *consciously*. It’s like the law of gravity. Long before it was discovered, we knew that if we jumped up we’d come back to the ground, but it was only 300 years ago that the law was discovered, and now we use the principles of that law to fly to the moon.

From my observations as a researcher of human organisms, I make this distinction: Using the HVP, individuals can access their own uniquely formed inner landscape as they experience it to observe and better understand the different environments and actions that may evoke “felt sense habits.” Language is, I believe, a “felt sense habit” learned from childhood. The words of the HVP evoke our felt sense habits, and I believe much more research needs to be done on exactly how this works.

5. The Hartman Value Profile: A “Tool for the Organism Knowing Itself”

The Hartman Value Profile identifies how we use our valuing intelligence or evaluative judgment. It has been used in many contexts: business, sports, personal development,

career training, executive and personal coaching. Psychologist Leon Pomeroy has produced an Axiological Psychology based on this instrument (Pomeroy, 2005). The science of axiology is now evolving more fully as organismic processes are being discovered. *Living processes* are those that are fully capable of creating new reality, manifesting something that has not existed before. Living processes have their own goals, their own reasons for being, and their own powers. With process, you can have change; with life process, you can have growth. Living processes are self-knowing, social, intentional, and driven by values. Robert Hartman's gift to the world is a very simple tool that points to a reality unknown before, a living reality knowing itself. Even more important are the deep insights behind Hartman's thinking. His simple tool tells us of an inner energetic reality.

The HVP only takes about 15 minutes to complete by prioritizing 18 items in each of two parts. Part I focuses on how we view the world, and Part II focuses on how we view ourselves. This value profile points to the existence of the organizing principles of value-intelligence within life as a creative organism.

Hartman discovered that value-intelligence includes three dimensions: *Intrinsic*, *Extrinsic*, and *Systemic*. These dimensions represent different aspects of valuing perception and intelligence, each having different logical and axiological characteristics. Each uses different aspects of living entity wisdom. The profile identifies how well a person is able to perceive and use each dimension of value-intelligence. Hartman also found that these three dimensions are hierarchical in importance, with *Intrinsic* being the highest, then *Extrinsic*, then the *Systemic*. Each individual is constantly creating a "soup-like" mixture using these three kinds of value dynamics to form an inner landscape of meaning. By coming to know this landscape through a felt sense, individuals can better understand rules, emotions, and attitudes, and how they meet their needs, or not, depending on their learned use of the different dimensions, and whether they apply them to self/world or to others/world.

The *Intrinsic* dimension gives an awareness of the overall tone of reality in which we can experience a connection with the richness of living processes (including ourselves) at many levels at once. We can experience love, creativity, wholeness, and relatedness and connect with what Eleanor Rosch calls "primary knowing" (Senge, *et al.*, 2005). There is very little that is not living, and since life is a dynamic creative organism constantly evolving and changing, there are no words that can capture what I call this "feeling" dimension. We know it through intuition, through felt sense. Through the *Intrinsic* dimension we can connect to all of life, perhaps even to universal consciousness. The other two dimensions, *Extrinsic* and *Systemic*, are outgrowths of the *Intrinsic*, extensions of the intensions of what is experienced fully through it.

6. Three Value-intelligence Dimensions

Intrinsic intelligence is our ability to love and be intuitive. We access this kind of value-intelligence through "listening to our hearts." When we are connected to this dimension of value-intelligence, we feel a direct connection, no boundaries from our knowing or

separation of it into parts. We experience this intelligence directly; no objective analysis is required. It cannot even be described using words. *Intrinsic* values permit us to recognize another individual, oneself, or a situation as a whole, as unique, one of a kind. It is the dimension of unconditional loving.

Extrinsic intelligence is the ability to perceive goodness as any physical process, place, or thing that fulfills our concept of goodness. We access this kind of value-intelligence through doing, acting, and experiencing. Through experience we come to define what is good. *Extrinsic* value-intelligence gives us the ability to recognize concepts and parts within a whole, e.g., we value a person for his/her hair color, professional or personal role, or function, as a part of the person. We also can measure the fulfillment of these concept(s) as we experience them.

Systemic intelligence is the ability to perceive concepts, structures, systems of order, and rules of engagement. We access this kind of value-intelligence through the analysis or judgment of properties and relationships. After much action and experience, we ideally come to what is most effective, and it becomes a rule. Systemic intelligence applies to external laws, rules, and policies, as well as to one's internal moral compass or personal standards, principles, and belief systems. However, this value-intelligence has been over-emphasized in many cultures, where "getting it right" has become the highest value. The inversion of the hierarchy of value dimensions, considering the *Systemic* to be of greater importance than the *Extrinsic* or *Intrinsic*, can cause much chaos and suffering, the least of which might be the ineffective performance of tasks.

These value dimensions provide our inner organization of life. When we are born, the contexts in which we will function are not pre-determined. Yet, we are given this inner intelligence by which to create, to learn, and to use the organizing principles of organisms to find our way. This inner intelligence does not control; it liberates and frees living entities to find the most effective acts in whatever context they must navigate. We are born with this creative intelligence and could not live without it unless we stayed within a very narrowly confined existence. Such confinement is against life.

When living beings are not free to act autonomously according to their own inner driven *Intrinsic* identity, using their inner developed value-view, war-like reactions will develop sooner or later. War and violence occur when organisms have to fight to be themselves. Perhaps you have seen the television program, "Super Nanny," in which considerable violence is created by children whose parents don't understand this fundamental requirement for life. When children, or adults for that matter, cannot make sense of circumstances that prevent the closure necessary to find effective actions for themselves, to be themselves, people will seek to be free in any way they can to fight the un-life-giving situation. We fight for the freedom to be ourselves, to find our way. It becomes messy when parents don't know how to support this process.

7. Hartman's Discovery Helps Us with the Complexity of Life

All this may sound very abstract and complex because it is. It's life, full of variety and choices to make. However, when the living principles organizing it are understood, it

becomes simple. The biggest problem is that living organizing principles are just now being discovered as such, organizing principles of living organisms, of dynamic processes. With materialism, the way of knowing is to focus primarily on the observable facts that materialistic assumptions allow. To know living process, new forms of observation with different assumptions about reality are necessary, forms that Hartman quite interestingly began to introduce.

For instance, *it is an inalienable right for living entities to be free to act according to their own beinghood.* This is a foundational principle of democracy. However, as many of us do not know about this inalienable right, some people in power take it away by imposing overly tight controls with harsh rules and punishments, believing they will keep order. The over-emphasis on rules/laws (*Systemic*) in attempts to *control* organisms actually breaks a living law. Organism-ways will always push to maintain the freedom to be autonomous and to act by “self-law.” Arbitrary authoritarian and domineering constraints are never strong enough to stop an organism’s power to create itself from these value process laws. Each organism appears to be acting with an awareness of the existence of this life-giving “norm.” It’s creative being ourselves while living in different conditions and situations and finding the mix of value dynamics that enable us best to function where we are.

8. My Approach to How Value-intelligence Works in Organisms

Every minute of our lives we make choices based on what we value. My husband and I chose each other to be husband and wife. We chose the place and state we wanted to live. We chose this house, this car, and this cat. We are fortunate since we tend to choose the same. Behind each choice may be an infinity of factors we will never know; and they are probably different in each of us. We are fortunate because, though different, these factors lead to the same or compatible choices for us.

Your choice of values is entirely up to you, but if we cannot perceive some dimension of value, it’s like trying to navigate out of one eye and not both. Our organism-self will seek ways to make sense of what choices we make and then try to find meaning for them. For example, if the only dimension you can perceive is the *Systemic*, that of rules and laws, without the other dimensions, your lack of perception can degenerate life into a black or white, right or wrong reality that you can never achieve because it requires perfection or non-perfection and succeeds only in creating anxiety. Your living organismic processes will seek to rectify that imbalance by trying to break free of such limitations.

An unconscious value incompetence will repeatedly bring about the same choices over and over; yet the results aren’t what we intend. This iterative process indicates a blind spot in some dimension of valuing. Something isn’t working, but we don’t know what or where to look to make a correction. When this situation occurs, the Hartman Value Profile can be most useful in shedding light on the blind spots.

I think of the HVP as analogous to an eye exam. It can be an impediment to your vision if your eyes don’t focus properly or if there is an astigmatism. An eye doctor can

detect such conditions and prescribe corrective lenses without ever needing to see what the patient sees. Similarly, the Hartman Profile can detect the quality of one's value vision without directly experiencing one's values or prescribing what they should be. Prescriptions come with the interpretations.

I introduce these dimensions of valuing to my clients as follows. To introduce the *Intrinsic* dimension, I ask them how it feels in their body when they think of an *Intrinsic* feeling of loving, and where specifically that feeling is located.

To introduce the *Extrinsic* dimension, I ask my clients how the chair where they are sitting in meets their *Extrinsic* measure for a good chair on a scale of one to 10. Clients are usually quick in giving a number that measures that moment's experience with other experienced chairs, using their felt sense of the history of their experiences with chairs. It's common, though I suspect inaccurate, to think that we quickly go to our logical cognitive memory, review the characteristics of all the chairs we've sat in, and then come up with the results as quickly as the instantaneous response just mentioned.

For clients to know and understand the *Systemic*, I need only mention some rule like driving on the "right" side of the road, or keeping the speed limit, as a way of living in a system of order that works for everyone. However, most people have grown up with rules imposed on them, and in at least some ways are in the process of resisting or accepting them.

The value profile is not a psychological test; it is an axiological profile. It is not based on statistical sampling. It is not static; it can facilitate change and improvement if clients choose to work with the insights gained to reach higher levels of personal and/or professional growth. From this process of inner knowing, people can come to feel their way in life by connecting to their own unique *Intrinsic* being and seeking expression and creation that reflects their own sense of what is good, of what has meaning.

Many research participants and clients I've worked with have lost, or never had, a strong sense of meaning for their lives. They are seeking the inner guidance of *Intrinsic* knowing, of which their all too dominant *Systemic* environments have stripped them. Working with the HVP, these individuals have connected to the inner wisdom of their own value-intelligence and "felt senses" to realize a more peaceful, rewarding, and meaningful existence.

One case study of such anxiety is a client who worked in the financial industry, a *Systemic* culture of rules, regulations, and exactitude. He was hugely successful at his job, but he felt no purpose and couldn't sense his role in the world. He was a workaholic, never perceiving any closure or satisfaction from what he did, no matter how many ways his successes proved evident. Part I of his HVP indicated that one of his strengths was *Intrinsic*. He was over-attentive to the *Systemic* in himself and was completely blind to his *Extrinsic* self. Through our working together, he discovered he was more of an artist than a financier and that he was comfortable with creative tension and could "love" or easily empathize with his clients. Through humor and artistry, he could find creative ways to bring deals together. Everyone loved him. When he began to sense consciously how good it felt to be authentically himself in these transactions,

he began to sense his fitting role, his purpose in life. In his words, his purpose was “to heal the world with love whenever possible.” His former over-valuation of the *Systemic* in himself and sensitivity to the *Systemic* culture in which he worked had produced a false reality, one of perfectionism, which left him feeling anxious and without personal fulfillment.

He had tried to “get at” these anxieties for many years using behavioral/ cognitive therapies and approaches, but he would repeatedly create a lifestyle that was making him ill, overweight, and preventing him from getting enough sleep. Each approach seemed to impose yet another set of *Systemic* “shall” on him that he could not achieve. Seeking out *Systemic* rules for changing his *Systemic* behavior wasn’t working. Then I introduced him to the Hartman Value Profile, and it showed him his real strengths. His is one of many examples of how the Hartman Value Profile can bring the blind spots in a person’s conscious awareness into clear focus.

In summary, there are organizing principles that allow for maximum freedom for all life to be co-creative, self-organizing, and find ways to harmonizing actions. We are born knowing this value norm and live constantly working with our value-intelligence to navigate our living. Thanks to Hartman, we can now learn how to use it consciously to help improve the quality of our living on a much higher moral plain. Now that we are learning about life and living processes, Dr. Hartman’s science of axiology is coming into its time.

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**INTRODUCING *BEYOND PERESTROIKA: AXIOLOGY AND THE NEW
RUSSIAN ENTREPRENEURS***

Gary G. Gallopin

GARY GENE GALLOPIN, Ph.D., is a cultural anthropologist, psychological anthropologist, and cross-cultural investigator. He is a published author, adjunct professor, and estate administrator. He also held positions in corporations as a programmer analyst, systems analyst, and software engineer. His career has spanned two fields: the information sciences and the social sciences. Dr. Gallopin has been interested in philosophy since he was in high school. After reading and being dissatisfied with existential philosophy, he discovered the works of Ayn Rand and gained an understanding of the importance of philosophy and rational thought. His value horizons were expanded by reading the works of a variety of other authors, including culture experts Robert M. Pirsig and Carlos Castaneda, and the classical philosophers Plato and Aristotle. Nathaniel Branden, having once been part of Ayn Rand's circle, also interested Gallopin, and thru a meeting with Branden, he later met Leon Pomeroy. Pomeroy introduced Gallopin to behavioral axiology and philosopher, Robert S. Hartman. Gallopin and Pomeroy began a research association that spanned the end of the Soviet Union and the beginning of the Russian Federation. Gallopin's new book, *Beyond Perestroika*, captures and reflects much of that association, warts and all.

Abstract

This paper introduces formal axiology to the world of cultural anthropology by marrying interpretive approaches with those that are scientific and empirical. Robert S. Hartman's *The Structure of Value* laid the foundations for formal axiology, a value science that uses a logical approach to understand what is meant by "good." Formal axiology was adopted and developed by theorists and practitioners to access the values that motivate people. Leon Pomeroy's *The New Science of Axiological Psychology* included cross-cultural HVP research. Helping Pomeroy collect data, in the early 1990s I traveled to Russia and Latvia to introduce formal axiology to the former Soviet Union. I researched culture change among Russians and Latvians. My book uses formal axiology to access their values and to evaluate my own ethnographic experience. This paper introduces my Russian fieldwork and formal axiology, demonstrates my use of the HVP in the field, and links it to the three value dimensions given by formal axiology.

Introduction

Editions Rodopi recently published my first book entitled, *Beyond Perestroika: Axiology and the New Russian Entrepreneurs* (2009). The book represents a ten year effort to put into print what is a new approach to anthropological science, new because it marries two largely separate areas of anthropology, namely, interpretive or symbolic anthropology (Geert, 2000) with approaches that are empirical in nature such as Lee Cronk's evolutionary anthropology (Cronk, 1999), or behavioral ecology as practiced by Yanomamö expert Napoleon Chagnon (Chagnon, 1997), and many others. The science of formal axiology, established by Robert S. Hartman (1967) and validated by Leon Pomeroy (2005), acts as a kind of glue that allows me to bring scientific rigor to a sub-field of anthropology, where such rigor has heretofore been believed to be impossible.

In February, 2010, I delivered an invited paper at the 6th annual conference of the Society for Anthropological Sciences (SASci) in Albuquerque, New Mexico. In 2004, the SASci was formed to argue for the pro-science position within the American Anthropological Association and to create a bridge between the American Anthropological Association and other anthropologists outside of the Association who shared a concern about the nature of scientific investigations and whether anthropology can be only an interpretive practice. Its purpose is to counterbalance a trend away from empirical and scientific investigations in the area of cultural or social anthropology. This trend, which is ostensibly against using natural science techniques in the social sciences, but in fact is against any claim to empirical methods, is mentioned by philosopher Robert S. Hartman as a kind of fallacy, namely the idea that if a natural science is not applicable to an area then no science is because natural science is confused with being all of science (Hartman, 1962, 424-425).

Cultural Anthropologist Lee Cronk introduced me to the SASci. Dr. Cronk's assessment of Robert S. Hartman's theory of values, as I related it to him at the America Anthropological Association 2009 meeting and in recent correspondence, is that it is "consilient."

Thanks for this. Your approach does sound interesting, and it also sounds perfectly consilient—to use E. O. Wilson's favorite word for complementarity among sciences—with an evolutionary psychological approach. It also sounds like the kind of thing that cognitive anthropologists would be interested in (Cronk 2009, personal communication).

This endorsement from an established anthropologist bore weight and allowed my paper into the conference proceedings. It represents an important step, for as Cronk puts it in his book (Cronk, 1999, pp. 46-51), a science to be truly such cannot stand in isolation from other established sciences. If we think about this, my work (along with Pomeroy's) is a step towards bringing Hartman's value science into the mainstream of the totality of science.

I consider this paper to be in accord with the spirit of the R. S. Hartman Institute's call "to develop and promote the teaching of and practical applications of Hartman's theory of value to all relevant fields of study including academic, philosophical, psychological, and business applications, for example in the humanities and anthropology" ®. S. Hartman Institute, 2010). The paper (with some modifications) starts here.

1. Hartmanian Value Science

In 1967, philosopher Robert S. Hartman published a groundbreaking philosophical treatise called *The Structure of Value*. In his book, he laid the foundations for a future science of values called "formal axiology." Formal axiology is a science of values that uses a formal approach to the question of what is meant by "good." Dr. Hartman escaped Nazi Germany and was forever after both horrified and intrigued by the nature of evil, but especially concerned about its opposite, the good. Hartman, after years of investigation into the nature of good and evil, invented his value science — a science that social investigators can no longer afford to ignore, a science that must be introduced to the scientific community.

Since its inception, formal axiology has been adopted by a variety of businessmen, philosophers, and scientists to assess what is important in a variety of situations, the key values motivating behavior. (See for example *Forms of Value and Valuation* (Edwards and Davis, 1991). Formal axiology is an attempt to isolate and elaborate value structures in life (behaviors) and in the mind (ideation). Since then, many of the same philosophers, businessmen, mathematicians, and scientists have been extending and deepening the work he began. In my work, I attempt to introduce formal axiology to the world of cultural anthropology.

Leon Pomeroy, a psychologist, research scientist, and a formal axiology pioneer, added much needed empirical data, testing, and validation to Hartman's theoretical framework in his opus, *The New Science of Axiological Psychology* (Pomeroy, 2005). In it, he includes results of his cross-cultural and cross-national research. I collaborated during the early 1990s with Pomeroy on this research by traveling to the former Soviet Union to work with Russian scientists on the introduction of formal axiology to post-Cold War Russia and to assist with subsequent data collection. I traveled to Russia and Latvia in the former Soviet Union during the period of Mikhail Gorbachev, Boris Yeltsin, *glasnost*, and *perestroika*. Russia was transitioning from a failed communist state to a fledgling Eurasian democracy, embracing free markets for the first time since the 1917 Revolution. A variety of political crises from the Caucasus to the Baltic and in Russia itself characterized the transition.

For example, in October 1993 during the last phase of my doctoral candidate fieldwork, Boris Yeltsin, President of the Russian Federation, turned battle tanks on the Byeli Dom, (The Russian "White House") which housed the old-style Soviet era parliament. The culmination of weeks of rising tensions over a new Russian constitution, Yeltsin's confrontation with parliament leader Ruslan Khasbulatov and

Vice-President Alexander Rutskoi led to street riots in Moscow and an attempted putsch against Yeltsin. Ostankina, Russia's major television network, went off the air as security forces battled armed rioters outside its offices. After taking over the Moscow mayoralty offices, the Kremlin was on the rioters' list, but they never made it that far. Being there during such a crisis made me appreciate political stability. The tension did not end until December of that year when the new constitution was voted into being.

Events like this formed the backdrop for my book's ethnographic research and analysis of culture and value change in Russia and its satellites. It was interesting to cross the ocean from Russia to America and get completely different ethical assessments of what was occurring in the former Soviet Union. Questions of cross-cultural ethics have always been a major theme in cultural anthropology. Differences in ethics can only be examined within the proper frame of reference. Formal axiology can provide it.

2. Meeting Russians and Latvians

The Russians and Latvians depicted in my book, many of whom became my friends, were human beings struggling for their existence as individuals and as members of different nations. They taught me about the Soviet Union, its people, their values and culture. Stories about their lives, revealed through their encounters with me, became the basis for my book. I met many Russian families and stayed or visited with them in their various *doms* (apartment dwellings) in St. Petersburg and Moscow for varying periods of time. I also met Latvians in a business conference in the capital city Riga. Some conference participants came from as far away as Tuva, a region in south Siberia.

One of my most memorable times not mentioned in much detail in my book (but covered in my dissertation [Gallop, 1999]) was spent at a country dacha just outside of St. Petersburg, Russia in a *kolkhoz* (collective farm) village called Privyetneskoye (which means "Welcome Village"). Klavdia's place welcomed me for a couple of weeks during the late summer of 1993. Life was rough without typical American facilities such as hot and cold running water and an indoor toilet. But I made do with the typical breakfasts of *cirniki* (fried curd pancakes) and lunches of *borscht* (cabbage and beet soup) with plenty of bread and hunks of fresh butter.

I interviewed a family in Privyetneskoye about the changing conditions in Russia at the time. One of the central subjects of my research was the newly emerging social category of entrepreneurs, an area strictly forbidden during Communism. The parents of this family had a negative view of youths whom they called "hooligans," very young men, some of them no more than teenagers, who "stole things from the state" such as bicycles, pieces of abandoned machinery, and pilfered gasoline and sold them for profit; they also bought up (or stole) local meat and dairy products and resold them for a profit (Gallop 1999, 573-578). These new Russian entrepreneurs were not judged kindly. However, there were thousands of such young businessmen all over Russia, some of whom were treated with more respect, and some who would make their marks in the

new Russia.

One of my key cultural consultants, Sergey, kept a summer “cottage” in Klavdia’s compound. His family liked to pick mushrooms in the summer, a Russian custom. Sergey kept his potato field there, and all varieties of vegetables and fruits were grown in the plot the state allotted to Klavdia and her extended family. These “kitchen gardens” were a vital part of the Russian diet. They buffered Russians against the vagaries of the uneven production of the inefficient state-run megga-farms.

I met Sergey in Riga in 1991 and introduced him to Dr. Pomeroy in 1992. Sergey provided us with invaluable help with the Russian values research as well as with Pomeroy’s 1992 visit to St. Petersburg, Russia and my own ethnographic research in 1993. He ran the CAM ’93 (Computer Science and Applied Mathematics, 1993) conference in St. Petersburg where we co-delivered a paper about our joint Russian and American research. In addition, Sergey invited me to participate in the foreign language program at his university on Vasilevsky Ostroff, not far from where I had rented a room in a flat. I was made an honorary graduate student and teacher, which included responsibilities to give English exams and to run an English language seminar on American culture. In this manner, fresh avenues of social contacts opened up for me, by which I was able to interview dozens of Russians, many of them young. In these interviews Russian values began to emerge.

In my book, formal axiology (its theory described in detail in Chapter 7) is used to access Russian values, and ethnography is used to show their values in context and action. In addition, formal axiology is applied, not only in a psychometric, or as Pomeroy (2005) has asserted a value-metric, fashion (Chapter 8), but also to evaluate the ethnographic experience as text (Chapter 9). The text is not measured statistically, but by using value combinations, both positive (compositions) and negative (transpositions). In this way, a series of seemingly chaotic events (the struggle to get a research project started amidst local Russian politics) is rendered into a morally clear scenario, a series of value laden maneuvers by the parties involved with the values assessed in a clear manner by a consistent and objective value dimensional scale.

The ethnographic thick description that forms the ethnographic text is contained in Chapters 3-6. It recounts my initial field experience in the summer of 1991. In 1991, I began my doctoral fieldwork in the city of Leningrad (the former Soviet given name of St. Petersburg) in what was, then, the Soviet Union. I spent a month there in the summer. I had not done fieldwork prior to this. I had gotten this site only after a complex series of events led me away from my original site in Central America.

The bulk of Dr. Pomeroy’s 2005 book is devoted to his validation of this “value-metric” measurement device (profile) designed by Robert S. Hartman. Pomeroy’s interpretation and validation of the HVP (The Hartman Value Profile) were the basis of my research trip in 1991. I was there to help him get a translation of the profile into Russian and to collect a Russian sample. I was also there to evaluate its usefulness and validity in terms of practical application. I reasoned that any problems the profile would have translating not just words but concepts in an alien culture would come out in its use. If it failed to pass the “culture bound” hurdle, it would produce nonsensical and

useless results. Although there were some initial difficulties in getting a translation done, eventually a usable translation was produced (after Sergey entered the picture).

The following tables show an application of the HVP to a 20-year-old Russian volunteer, whose cover name is "Oleg." The profile is shown here with its original English phrases. To see Russian versions of the HVP, please consult the appendices of my doctoral dissertation (Gallopín, 1999).

Table 1 shows Oleg's answers to part 1 of the HVP which asks the respondent to rank order the phrases from the best (in terms of value) to the worst. The items are listed in the order of Oleg's rankings from best to worst.

TABLE 1: Oleg's HVP Response, Part 1	
Test Date: 2 August 1991	
HVP-PIV [PART 1–WORLD]	

<u>Oleg's ranking</u>	<u>AXIOLOGICAL NORM</u>
(1) A baby	(1)
(2) "By this ring, I thee wed."	(4)
(3) Good food	(6)
(4) Love of nature	(2)
(5) A mathematical genius	(3)
(6) A devoted scientist	(5)
(7) A technical improvement	(9)
(8) A short-circuit	(12)
(9) An assembly line	(8)
(10) A madman	(14)
(11) A rubbish heap	(13)
(12) A fine	(11)
(13) Nonsense	(10)
(14) A uniform	(7)
(15) Slavery	(15)
(16) Blow up an airplane in flight	(17)
(17) Burn a heretic at the stake	(16)
(18) Torture a person in a concentration camp	(18)

The numbers on the right show the axiological (objective ranking) ordering. You can

see where Oleg deviates from the standard provided by the axiological order. For instance, he positively values a short circuit (all phrases axiologically ranked nine or greater are positive or value compositions). This may be the unintended result of his undervaluing “a uniform.” It pushes other negative (value transpositions) items up into the positive range. Given the socio-historical nature of his country, it is not surprising for a young man to see a uniform with a somewhat jaundiced eye. Yet the way the profile is constructed leaves it no other appropriate ranking. I do not believe there is necessarily a purely cultural feature here, because, for example, you can find those in our country who may see uniforms as representing negative things rather than positive. (Think of the Vietnam War era or of the Abu Ghraib torture and prisoner abuse.)

TABLE 2: Oleg’s HVP Response, Part 2

Test date: 2 August 1991

HVP-PIV [PART 2–SELF]

<u>Oleg’s ranking</u>	<u>AXIOLOGICAL NORM</u>
(1) “I like my work—it does me good”	(6)
(2) “My work brings out the best in me”	(4)
(3) “I enjoy being myself”	(1)
(4) “The more I understand my place in the world, the better I get in my work”	(8)
(5) “I love my work”	(2)
(6) “I feel at home in the world”	(5)
(7) “My work adds to the beauty and harmony of the world”	(7)
(8) “I love the beauty of the world”	(3)
(9) “The universe is a remarkably harmonious system”	(9)
(10) “No matter how hard I work, I shall always feel frustrated”	(11)
(11) “My life is messing up the world”	(16)
(12) “The lack of meaning in the universe disturbs me”	(14)
(13) “My work contributes nothing to the world”	(12)
(14) “The world makes little sense to me”	(10)
(15) “My working conditions are poor, and ruin my work”	(13)
(16) “My work makes me unhappy”	(15)
(17) “I hate my work”	(17)
(18) “I curse the day I was born”	(18)

Part 2 of the profile measures self worth, in terms of identifying with the phrases.

The topmost phrase represents the one you agree with most and so on down to the one you agree with the least. Oleg maintains compositions and transpositions as such without moving positive values into negative territory and vice-versa. His value acuity is quite good in this section. Oleg's overall results shown in Table 3 prove this out in his RHO scores, which are very good. Indeed, Oleg's first four scores show very good "value acuity" or "value vision." His weaknesses show up in his poor faith in the world (DIM%-1) and high reactive depression (AI%-1). He also exhibits some moral distortion (DIS-1) about the world.

Table 3: HVP-PIV SUBSCALE	OLEG	QUALITATIVE	
RHO-1 WORLD VALUES	.87	VERY GOOD	
RHO-2 SELF VALUES	.86	VERY GOOD	
DIF-1 WORLD SENSITIVITY	36.0	VERY GOOD	
DIF-2 SELF SENSITIVITY	38.0	VERY GOOD	
DIM%-1 FAITH IN WORLD	58.0	VERY POOR *	
DIM%-2 FAITH IN SELF	18.0	VERY GOOD	
INT%-1 REACTIVE ANXIETY	31.0	LOW	
INT%-2 EXISTENTIAL ANXIETY	37.0	SOME	
AI%-1 REACTIVE DEPRESSION	67.0	HIGH **	
AI%-2 EXISTENTIAL DEPRESSION	50.0	NONE	
DI-1 CONCENTRATION: WORLD	13.0	AVERAGE	
DI-2 CONCENTRATION: SELF	10.0	GOOD	
BQR GENERAL STRESS LEVEL	0.86	LOW	
DIMI-1 PEOPLE SKILLS	7 (-3)	CLEAR (LIKES)	
DIME-1 PRACTICAL/SOCIAL SKILLS	10 (-2)	CLEAR (LIKES)	
DIMS-1 DEALING WITH AUTHORITY SKILLS	19 (-7)	AVG. (NEUTRAL)	
DIMI-2 SELF ESTEEM INDEX	8 (-2)	CLEAR (LIKES)	
DIME-2 WORK WORLD ADAPTATIONS	15 (+7)	AVG. (OVERVALUE)	
DIMS-2 STRENGTH OF INNER AUTHORITY	15 (-5)	AVG. (NEUTRAL)	
DIS-1 MORAL DISTORTIONS:	WORLD	2	SOME
DIS-2 MORAL DISTORTIONS:	SELF	0	NONE
KNOW WORLD INTELLIGENCE		AVERAGE	

KNOW SELF INTELLIGENCE

GOOD+

* Indicates fantasy; ** Hesitant; timid; reluctant

Given the moral chaos I observed in his country as well as some of the moral chaos I observed in his home—several years later, I learned from a friend that Oleg’s parents had divorced—it is not surprising that he had lost faith in the tumultuous world around him.

Remarkably, the profile picks up an “Achilles heel” of an otherwise well adjusted youth. Oleg was prone to “reactive depression” characterized by wariness to the world (AI%-1). He took the HVP during the summer. Oleg had a strong reaction, according to his father, to light variations in the fall and winter, when long periods of darkness would follow shorter and more dully lit days. This physical sensitivity (a variant of seasonal affective disorder) would be compounded by Oleg’s particular value structure. Thus his depression sensitivity would exaggerate the effects of darker days. I observed Oleg react negatively to some gloomy days in October. His personality showed remarkable changes. He was much less outgoing and easygoing, acquiring an “underground man” personality, difficult to be around, and bordering on the pathologically hostile. That October, some of his life circumstances had also temporarily changed for the worse. Normally, he handled temporary setbacks in stride. Without the irritation of those gloomy days, Oleg’s very good sensitivity to values would have mitigated his tendency to become depressed. Once winter set in (or the threat of its arrival), his depression blossomed to its full potential. Where before he may have been only a bit hesitant toward the world, he instead became suspicious and angry. This may have happened because once winter arrived his “fantasy” about the world (DIM%-1) may have melted away. Measuring this by having Oleg take the HVP during the time of his troubles would have been interesting. This was not possible because, during these periods, he was quite taciturn.

The ability, in this case, for the HVP to capture a foreigner’s underlying psychological troubles was impressive. The cross-cultural results in this case and two others presented in my book (Chapter 8) provided me with sample evidence that the HVP was not “culture bound.” Of course, more thorough testing is needed. For cross-cultural data based on group results see Pomeroy’s (2005) book. One of the advantages of giving the profiles on an individual basis was my ability to compare my observations of the subjects behavior and what they had to say about their lives with their profile results. Each case study done in my book provides a deep insight into each of their complex lives.

My 1991 HVP pilot study was plagued by a series of seemingly chaotic events which characterized a struggle to get a research project started amidst local Russian politics. I devote a good portion of my book to the events of the summer of 1991, when I acted as Pomeroy’s proxy as a liaison to help his Russian contact, Dmitri, an industrial psychologist, translate the HVP. I wanted to create a storyline of the events

in chronological order; what I ended up creating was a psychological landscape, a confusing and at times surreal atmosphere that seemed to be more dreamlike than real.

As mentioned above, I focused on a three week period in that summer of my first fieldwork. At that time, Dmitri, besides doing the initial work on the HVP Russian version, became my first cultural consultant. He introduced me to the Russian “social contract” or getting things done *po blatu*, a Russian phrase meaning “via a friendly connection.” Russians (and other Soviets), having to deal with an enormous bureaucracy, and epidemic consumer goods shortages, have learned how to “game the system” by cultivating personal and informal relationships with key personnel in the various ministries and departments. This Russian form of social networking was used for all kinds of things from train tickets to access to rationed sugar. This gray market and submerged economy where the rules are unclear further added to the surreal nature of my experiences in Russia.

A difficult psychological and moral terrain characterizes the fieldwork experience in any exotic setting, not just Russia. My closely detailed account takes the reader in first person narrative to a land that was quite confusing, intriguing, and repelling. While this may be, in short, a typical field experience, it is not typical in the assessment I make of it. This is because my assessment is not based on the typical analytic approach. First of all, this three week ethnographic experience is recounted with nearly excruciating detail, and it is done so for a purpose: In order to form a fine mesh text that can be subjected to a precise axiological analysis using the three dimensions of value drawn from formal axiology. These three dimensions of value, the systemic, extrinsic, and intrinsic can be combined to form value phrases.

In fact, the HVP is a series of carefully constructed value phrases that for each part represent all the logically possible value combinations of the three basic value dimensions. Each phrase represents either a composition (a positive combination) of two values or a transposition (negative combination of two values). For example a “baby” represents an intrinsic valuation of an intrinsic value (a human being valued by its newness and innocence). A rubbish heap represents the transposition of two items which separately may have positive extrinsic value, for example (viewing the cigarette without its attendant problems but simply as a source of pleasure) a cigarette extinguished in mashed potatoes. “By this ring I thee wed” represents the extrinsic valuation of love. All the HVP phrases can be unpacked by keeping in mind that things have extrinsic value, people have intrinsic value, and ideas have systemic value.

I want to extend formal axiology to create an applied axiological anthropology from Hartman’s invention. Formal axiology is a powerful intellectual tool with many applications. Up until now, I have only mentioned the HVP, which was derived from formal axiology but is hardly all of it. In *The Structure of Value*, Hartman demonstrated how his science can be used to evaluate text (Hartman, 1967, 275-293).

Marrying Geert’s notion of thick description (Geert, 2000, 3-30) with formal axiology, I used formal axiology to assess my ethnographic experience in 1991. What is novel for cognitive science is that axiological anthropology, instead of looking at the structure of facts in a person’s head, looks at the structure of value in their heads. This

approach bypasses the various sorting techniques used in cognitive anthropology. It does not look at the structure of facts in a person's mind; it focuses on the value structure of the person's mind.

A person's general capacity to value (GCV) is at the core of the human mind (Pomeroy and Bishop, 1991, 316); thus, understanding that about a person unlocks the personality at the deepest levels. In this fashion we can measure how each societal culture interacts with personal minds. Keep in mind that the axiological value ordering does not come from a statistical norm of a representative population. The axiological norm was constructed independently of such considerations. It represents a logical construction based on the nature of concepts.

3. Conclusion

To conclude, I want to add one more notion that I believe is important. In *That Complex Whole: Culture and the Evolution of Human Behavior*, Lee Cronk talked about the "great attractor," that "thing" that somehow limits cultural variety but remains unknown like the dark matter in the universe (Cronk, 1999, pp.25–29). I believe that the area that I'm working in is that "thing." From Pomeroy's findings, it seems that people's value structures are remarkably similar from nation to nation and culture to culture (Pomeroy, 2005, xiv). That does not mean there is no variety. There certainly is (Pomeroy, 2005, xiv, 15). However, there are strong limits to that variety. There is an overall uniform structure of values within which variety exists. This dovetails nicely with the idea that while the potential for a lot more cultural variety is there, we do not have completely arbitrary cultures.

Also, note how it parallels evolution. In evolution, you cannot have arbitrary new structures. In a similar vein you cannot have arbitrary human value structures. It is believed by value scientists that we are partly born with our value structures and partly achieve enculturation in them. Here you have a classic bio-cultural overlap.

Pomeroy engaged in extensive empirical testing, including cross cultural testing, to validate the Hartman Value Profile. Its cultural neutrality comes from its assessment of universal/biological value structures. These value structures are associated with general kinds of conceptual categories that all humans share and include three separate dimensions of value, the intrinsic, the extrinsic, and the systemic (Pomeroy, 2005).

As a cultural anthropologist, psychological anthropologist, and cross-cultural researcher, I have a duty to understand what culture is, and in that regard I questioned one of the Society for Cross-Cultural Research 2010's keynote speakers, Dr. Michael E. Lamb, Professor and Head of the Department of Social and Developmental Psychology at the University of Cambridge: "Professor Lamb, what is your working definition of culture?"

Now, this is a fair question for any investigator in the field of cross-cultural research. However, judging from the initial audience reaction, it was if I may have violated a taboo. It turns out that for cultural anthropologists, and every other "social scientist" interested in culture that the number of different definitions of this key term

almost matches the number of investigators in the field! I exaggerate only a little. Nevertheless, Dr. Lamb graciously answered my query: I believe that his definition (in progress) is as good as any other, and most satisfyingly, it includes the notion of values.

Paraphrasing him, *culture* involves a shared history, national boundaries, a shared set of values, and the values may overlap among cultures. On further questioning, I uncovered that the idea of a configuration of values was not rejected. A configuration is more than a set of things; it implies that the values that go into the definition of culture are structured in some fashion. He also noted that there is more internal variety than external, that you will have difficulty in establishing cross cultural comparisons if you don't do proper translating of measuring devices within a culture, and he thinks that a culture is best evaluated by looking at how people behave in a long enough interval of time.

The so-called "social sciences" that depend on a concept of culture still await their Galileo; however we know already that there is strong likelihood that the word "value" or an aspect of "valuation" will appear in some forthcoming definition that will change competing culture philosophies into culture science.

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A REVIEW OF GARY GALLOPIN'S BEYOND PERESTROKA: AXIOLOGY AND THE NEW RUSSIAN ENTREPRENEURS

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Abstract

This author brings the discipline of formal axiology into his research as an ethnographer to discern the value structures of Russian entrepreneurs during a time of great social change—the collapse of the former Soviet Union. Gallopin advances the discussion of formal axiology in three new directions. First, he discusses the role of values in understanding culture. Second, he uses formal axiology as his lens through which to study the Russian phenomenon known as “blat.” Blat can be roughly translated as “networking.” Third, and perhaps most originally, Gallopin applies formal axiology to social network analysis. He explores values that are manifested in relationships between or among people. He describes the common ground that needs to be established between any two people who are seeking a relationship as being located at the cusp between extrinsic valuation and intrinsic valuation. He names this cusp the “potential intrinsic.”

Gary Gallopin has done a favor to theorists and practitioners of formal axiology by writing a book which brings this academic discipline into his research as an ethnographer. By doing so, it has been rightly said, Gallopin is “the world’s first axiological anthropologist.” For this reason alone, his book will be of interest to any serious student of formal axiology. But it will also be of interest to more than just “us.” You will also find his work interesting if:

1. You want to know more about the sort of field research that results in what anthropologists know as “thick descriptions.”
2. You are an historian of the Soviet Union and the Russian way of life.
3. You are a political scientist who wonders what life was really like in Russia at the time of the collapse of the Soviet Union and its immediate aftermath.
3. You are a student of social network theory.
4. You are interested in the connection between value and stress, especially the

role of the HVP in identifying stress.

5. You are interested in the challenges and pitfalls of inter-cultural use of assessments or in how to translate assessment instruments in general.

6. You are an enthusiast of Leon Pomeroy's cross-cultural research and his international validation studies of the Hartman Value Profile.

7. You are a doctoral student—as is this reviewer—and have ever wondered how a dissertation research question is decided upon. Hint: it isn't; it is discovered.

In short, there is a lot here for many different readers. Part travelogue, part dissertation, it's a heady mixture; one not intended for the casual reader.

As the author writes in his Preface, "This book represents an experimental breakthrough in social science, namely the application of a 'hard science' to moral problems encountered in the field" (xvi). The author confronts head-on the controversy that rages today in academic debate between objectivism and subjectivism; between relativism and cultural neutrality. He takes us—safely and vicariously—along with him into these contested waters in ethnographic detail.

It is Gallopin's nose for detail that lingers most in my mind after reading his book. He describes the stench from passengers' body odors on a crowded city train in Leningrad—observing that deodorant is a luxury that most Russians at that time could not afford. He savors the taste of a fresh bottle of milk for an upset stomach. Though sometimes his details seem too many, at other times they provide remarkable insight. After commenting on the general drabness of the city, the prevailing state of aesthetic neglect, and the absence of what Westerners would call landscaping, he reveals a reason for it: "Though they enjoy well-kept parks, Russians like to see unkempt patches of wildness here and there because it relieves the tedium of civilization" (52).

The details would drag if the author wasn't demonstrating for us the virtue of thick description—a necessary and vital part of ethnographic inquiry. Validity is attained in participant-observation research not from a distance, which might be said to permit objectivity, but from participating up-close—by being "all-in." The bias that arises inevitably from such subjective involvement is then minimized by admitting to, describing, and elaborating on one's personal experience as a participant in one's own research. Gallopin models this process throughout. As a consequence, the book goes into a lot of detail. Two-thirds of this 320-pager, in fact, describes one three-week visit—the author's first—to the Soviet Union. Much of his axiological research, on the other hand, came about in subsequent trips, and is reported later in the book. These latter chapters provide greater interpretation of axiological theory and less detail of a narrative sort.

If you are not already familiar with the precepts of formal axiology, the author does a serviceable job explaining this complex subject. So, don't be put off by the book if you are not an axiologist. If you are one, you will find Gallopin's interpretation of the theory—influenced as he is by Pomeroy and by Forrest—to be of keen interest. Gallopin advances the discussion of formal axiology in three new directions.

First, he discusses the role of values in understanding culture. Here he takes his stand in direct opposition to much of contemporary cultural anthropology which, says the author, tends to look at societies in a mechanistic way (210). Yet, according to Gallopin, "Culture is the cultivation of value" and "without values, accounting for changes in culture becomes impossible" (211).

Second, he uses formal axiology as his lens through which to study the Russian phenomenon known as "blat." Blat can be roughly translated as "networking." Gallopin elaborates:

I was discovering a vast new landscape of the underground Russian economy, where favors were exchanged much like stocks are traded on Wall Street. Except it was done discreetly, but with the understanding that everyone did it, including those whose jobs were to prosecute illegal trade (214).

Gallopin learns from his host, Dimitri, about how to survive in circumstances where choices had to be made regarding what was valuable and what price was to be paid for those values.

Russians value social networking differently than Americans. To an American, a social contact may mean the difference between a good career and an average one. To a Russian, a social contact may mean the difference between life and death. Placing so much importance on friendship's practical value often involved destroying its intimate value (215).

Third, and perhaps most originally, Gallopin applies formal axiology to social network analysis. Whereas other scholars of formal axiology have focused on the values ascribed to ideas, things, and people and valuations made by individuals, Gallopin explores the values that are manifested in a relationship between or among people.

A social network is a system of interpersonal relationships. Seen from the model of formal axiology, a network is a systemic valuation of a group of persons in terms of their relationships (Hartman, 1967, 301).

Interpersonal relationships can be analyzed as a play between all three value dimensions, the systemic in terms of prescribed roles, the extrinsic in terms of practical value, and the intrinsic in terms of intimacy. I seek to clarify what is implicit in the approach of network analysts, namely that the systemic dimension of valuation be combined with the three kinds of relationships (prescribed, practical, intimate) they have identified. We may formally model interpersonal relationships by considering them across the entire range of valuation (245).

The possibilities that Gallopin points to from this marriage of formal axiology with network analysis are far reaching. He speaks of the need for any two valuing subjects in a relationship to seek and find a common ground. "This common ground can be described as being at the cusp between extrinsic valuation and intrinsic valuation"

(294). He names this cusp the “potential intrinsic.”

An exploration of the mathematics of the potential intrinsic, he notes, would require another book. We should stay tuned.

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Forthcoming: Rem B. Edwards, *The Essentials of Formal Axiology*. Lanham, MD: University Press of America, 2010.

This book is written to introduce and explain the most basic features of Hartmanian formal axiology. It will be of special interest not only to persons interested in value theory as such but also to those who want to understand the theory that underlies its applications like the Hartman Value Profile. It can be used as a text both in college courses in value theory but also in training seminars for the HVP. Just what it covers will be shown in the following Table of Contents.

This book will be available in October of 2010. We expect to have copies of it for sale at our Annual Conference in Knoxville, TN, October 28-29. If you cannot attend the conference but wish to purchase a copy, you may order it either from the Hartman Institute itself or from the publisher. More ordering information will be made available as soon as the book is actually published. All proceeds from the book will go directly to the Hartman Institute.

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