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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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JOURNAL OF FORMAL AXIOLOGY: THEORY AND PRACTICE

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Memorial Tributes to David Mefford

A SUGGESTED TOPIC FOR 2015: This Journal does not usually suggest topics for its issues, but we hope that our readers will consider and perhaps write something to be considered for possible publication in our 2015 issue on the following issue. First, read the quote from Hartman on this and every front cover. Then consider this question: "WHY is Evil Easier to Organize than Good?" Hartman clearly assumed THAT it is, but what explains this? Of course, articles on other axiological topics will also be considered. Please try to meet the "official" due date for articles, which is March 1, 2015.

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THE INTENTIONS OF AXIOLOGICAL INTERPRETERS

Clifford G. Hurst

"Every interpretation is the product of a schema of explanation…" (Natanson, 1973, 17)

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Abstract

Something is generally missing from our practice of interpreting the Hartman Value Profile. What is missing is acknowledgement of the prejudices we bring to the very act of interpretation. In this essay, I seek to build upon C. Stephen Byrum's description of axiological hermeneutics by proposing that we follow Hans-Georg Gadamer's advice and acknowledge our own mental horizons. We can do this by foregrounding the prejudices inherent in our intentions as we practice this work of interpreting profiles. I describe four prejudices that are inherent in the intentions of axiological practitioners and one prejudice that is inherent in our own value structures. I call on us all to become deliberately aware of the limitations in each of those prejudices as we do our work. By situating this recommendation within recent discourses regarding the phenomenological turn in hermeneutics, I conclude by positing that this practice suffices to explain the same phenomena that Doug Lawrence described as being a fourth dimension of axiology (2013, 39-54).

What We Overlook

In the pages of this Journal, in debates both formal and informal at our annual conferences, and in workshops leading to credentialing of consultants, coaches, and educators to use the *Hartman Value Profile* (HVP) with their clients, it strikes me that we overlook something important. We generally leave out of our discussions about interpreting the profiles any conscious acknowledgement of the intentions of the axiologist who is doing the interpreting of another's results. This omission limits the value of our interpretations to the recipient and, I believe, causes confusion among us practitioners whenever we meet to discuss our various approaches to interpretation. I propose in this essay that we bring our own intentions to the forefront of every interpretation and that we also bring them to the forefront of every discussion we have with each other regarding various ways to interpret the *Hartman Value Profile*.

We often speak omnisciently about respondents' scores, as though we know the other person better than that person knows himself, because we are formal axiologists. We are the ones who understand the HVP. There is a certain haughtiness to this stance that should make us wary of ourselves.

Axiological Hermeneutics

Byrum (n.d.) has done a great service to those who interpret HVP scores for a living through his counsel regarding how to counter this tendency towards omniscience. In an undated paper delivered to the annual conference of the RSHI circa 2005, Byrum went to great lengths to describe what he terms axiological hermeneutics. By this he means, it is not the respondents' scores of the HVP, nor is it the written descriptions of those scores provided by various providers of computer-generated reports that provide the real richness of the HVP. It is, rather, according to Byrum's method of axiological hermeneutics, the mutual interpretation of those results as they arise in dialogue between the axiologist and the respondent that yields the greatest richness of interpretation. I agree. My purpose in this essay is to propose that we develop Byrum's method one step beyond what he has prescribed.

I wish to add a prelude to Byrum's methodology. I recommend that—prior to interpreting another person's scores, and prior to discussing among other axiological practitioners how we make meaning out of HVP scores—we reflect first upon the purpose for which we are doing this particular interpretation to begin with. That is, we should reflect upon our intentions. We should also remind ourselves of our own value structures. We ought to acknowledge these horizons or prejudices of the axiological interpreter as a preface to interpretation. I had never paid attention to the need for doing this until Lawrence (2013) wrote of an atmospheric dimension of axiology. He delivered a presentation about his notion of a fourth atmospheric dimension at the 2013 RSHI Annual Conference, after which Niblick gave a presentation about his findings from *The Genius Project*™ (2009) at the same conference. Together, Lawrence and Niblick got me to thinking in ways that have led to this essay. Let me explain my journey.

Background

When I first began to chew on this matter I believed that it arose in my mind without precedent after our most recent annual conference solely as a consequence of trying to digest the discussions triggered by Lawrence and Niblick. As I dug further into the topic, though, I realized that what I thought was uniquely my personal "Aha!" moment was actually one small part of an ongoing debate in philosophy that is known as the phenomenological turn in hermeneutic thought. Palmer traces the historical development of hermeneutics through the works of Schleiermacher, Dilthey, Heidegger, and Gadamer. According to Palmer, this phenomenological turn reaches its fullest expression in Gadamer. One sentence captures the gist of Palmer's review of hermeneutics, "Interpretation is shaped by the question with which the interpreter approaches his subject" (1969, 66).

To discuss the broader debate in which the current smaller one takes place requires us first to visit the specialized and still-evolving lexicon of hermeneutics as a philosophical discipline. For that purpose, allow me to digress into a description of five terms that Gadamer (1989) uses in explaining phenomenological hermeneutics. These terms are: prejudgments (or prejudice), foregrounding, horizons, situations, and tradition.

Intention

What I am calling here in my contemporary American idiom the intention of the axiological interpreter, Gadamer refers to as prejudgments. In a single thought, Palmer sums up this idea by citing first Gadamer, then Bultmann:

> 'For this reason the prejudgments of the individual are more than merely his judgments; they are the historical reality of his being'. In short, prejudgments are not something we must or can dispense with; they are the basis of our being able to understand history at all.
>
> Hermeneutically, this principle can be stated as follows: There can be no 'presuppositionless' interpretation' (Palmer, 1969, 182).

Foregrounding

I next seek to argue for the importance of what Gadamer (1989), describes as foregrounding our own prejudices. This calls for noticing them for what they are (i.e. prejudices), naming them, and keeping them in the front of our mind as we proceed with interpretation. For the benefit of those whose *Hartman Value Profiles* axiologists interpret, such foregrounding ought to be an integral part of our interpretive practice. If we also include this practice of foregrounding of prejudices whenever we discuss amongst ourselves the meaning of HVP reports, we will have greater clarity as to each other's approach to the subject of axiological interpretation.

Horizons

In *Truth and Method*, Gadamer (1989) refers analogously to horizons as the mental equivalent of visual horizons. Stand in a tall thick forest and your visual horizon is quite close; you cannot see very far. Climb a mountain to a place above the tree line on a clear day and you enjoy a greatly extended horizon. You can see quite far. Our mental horizons are similarly constrained, not by lines of sight, but by our prejudgments. In Leon Pomeroy's (2005) descriptive phrase, we might say that our mental horizons, as well as those of our clients, are constrained by our habitual evaluative thought patterns. I add only that the interpreters' horizons are also constrained by our intentions—that is, by the purposes for which we are planning to do axiological interpretation of a person's HVP scores.

Situations

Hermeneutics is most simply defined as the art of the interpretation of texts. Its roots are in Biblical exegesis. But, in the 20th century, with the phenomenological turn, hermeneutists began to expand the definition of text to encompass, first, spoken language; then, symbols in general; and eventually, our perceptions of reality itself. Gadamer (1989) is thinking of this expanded definition when he speaks of situations. For practicing axiologists, the situation at hand is whatever computer-scored and verbally described version of the HVP you are about to interpret. With this concept of situation in mind, let's see how Gadamer expresses the challenge we face as interpreters of the HVP:

> To acquire an awareness of a situation is, however, always a task of peculiar difficulty. The very idea of a situation means that we are not standing outside it and hence are unable to have any objective knowledge of it. We always find ourselves within a situation, and throwing light on it is a task that is never entirely finished….
> We define the concept of 'situation' by saying that it represents a standpoint that limits the possibility of vision. Hence essential to the concept of situation is the concept of 'horizon.' The horizon is the range of vision that includes everything that can be seen from a particular vantage point. Applying this to the thinking mind, we speak of narrowness of horizon, of the possible expansion of horizon, of the opening up new horizons, and so forth. Since Nietzsche and Husserl, the word has been used in philosophy to characterize the way in which thought is tied to its finite determinacy, and the way one's range of vision is gradually expanded. A person who has not horizon does not see far enough and hence over-values what is nearest to him. On the other hand, 'to have a horizon' means not being limited to what is nearby but being able to see beyond it. A person who has an horizon knows the relative significance of everything within this horizon, whether it is near or far, great or small. Similarly, working out the hermeneutical situation means acquiring the right horizon of inquiry for the questions evoked by the encounter with tradition. (Gadamer, 1989, 301-302).

In his final sentence quoted above, Gadamer refers to tradition as an aspect of history. This is because many hermeneutical investigations involve interpreting ancient texts. Today's axiologists are also embedded in our historical traditions extending at least as far back as the life and times of Robert S. Hartman. For purposes of this essay, we can think of tradition to include specifically two matters relating to interpreting the HVP. The first is the reliance of most practitioners upon using whichever written interpretations are provided by our choice of an axiological service provider. We have, each of us, adopted a tradition of interpretation by that very selection. We ought to note the limits of the horizon defined by that choice. Second, it refers to our habitual habit of speaking as if we are capable of objectively interpreting someone else's value capacities via the HVP. It is clear that Gadamer challenges us to figure out what is the right horizon of inquiry that we ought to be bringing to the act of axiological interpretation. I have identified five such horizons. By naming them and foregrounding them, I hope to make visible our own prejudices. I will return to this theme momentarily.

Prejudices

In contemporary American idiom, "prejudice" is an emotionally loaded word. Yet, the principles of prejudice and judgment play a special role in Gadamer's hermeneutic philosophy. He writes, "The recognition that all understanding inevitably involves some prejudice gives the hermeneutical problem its real thrust" (1989, 272). It was an eye-opener for me to learn from Gadamer that, prior to the Enlightenment, the word prejudice did not bear the negative connotations with which it is saddled today. He writes, "Actually 'prejudice' means a judgment that is rendered before all the elements that determine a situation have been fully examined" (273). Hartman (1967, 112) says much the same thing. He writes that the process of applying systemic concepts to actual things is an act of prejudging them. Doing so is a "model of prejudice."

That is why prejudice is such an important part of phenomenological hermeneutics. Without prejudice, we could not make judgment calls until all the evidence determining a situation has been

fully examined. If we accept the hermeneutical nature of axiological interpretation of the HVP, as advanced by Byrum, this means that all of the evidence will never be fully available. Given that the truth emerges through dialogue, it follows that without prejudgment, we could exercise no judgment at all. We could never interpret anyone's HVP report. Nor could someone even write a computer-generated report of the HVP because the very act of description requires judgment—judgment as to which words or concepts to select for use in our description.

So, prejudice is real. It can't be made to go away. It is a part of life, itself. Accepting this invites the question, what do we do with it? Gadamer's answer: We foreground it. What does this mean? Once again, I'll let Gadamer explain.

> The discovery of the true meaning of a text or work of art is never finished; it is in fact an infinite process…. Foregrounding a prejudice clearly requires suspending its validity for us. For as long as our mind is influenced by a prejudice, we do not consider it a judgment. How then can we foreground it? It is impossible to make ourselves aware of a prejudice while it is constantly operating unnoticed, but only when it is, so to speak, provoked. (1989, 298)

Gadamer continues, "This is why our situation is so difficult. The interpreter doesn't know that he is bringing himself and his own concepts into the interpretation" (1989, 404). The good news is that axiological practitioners can know our own prejudices because we have a metacognitive lens—that of formal axiology itself—by way of which we can foreground our own prejudices.

The Four Prejudices of Axiological Intentions

In my experience, there are four approaches to axiological interpretation that are commonly practiced today. All of them are valuable. All four are good. By recognizing and foregrounding the prejudices inherent in each, we can bring greater clarity to our work and richer value to our clients when called for.

Here are four ways in which *The Hartman Value Profile* is used by practitioners today. First, it is used in hiring and selection. Second, it is used for professional development within a work context; third, it is used for job matching; and, fourth, it is used for personal development of the respondent. Practitioners who use the HVP in the first three ways tend to be organizational consultants. Although there is some cross-over in my schema here, practitioners who use the HVP for personal development include life coaches, psychotherapists, counselors, and educators. Admittedly, the boundaries separating these four practices are probably more elastic than my schema might indicate. Nonetheless, these four classifications can serve as a starting point for discussion of the horizons inherent in each approach to using the HVP.

Hiring and Selection

Almost every organizational consultant who uses the HVP uses it, in part, for employee hiring and selection. In this use, the axiological interpreter defines the job conceptually in terms of valuational patterns required by any person who performs the job, as those patterns are measured by the profile. Once this is done—a process known as job benchmarking—then, a job applicant's scores are compared with the demands of that particular job. Clearly, in this application of formal axiology, the person (an intrinsic object), is valued according to a conceptual, or systemic understanding of

the requirements of the job. This is a good thing. In fact, the axiological practitioner working to achieve this purpose can be described axiologically as bringing an I^S intention to his work. This is, as we all know, the sixth highest "good" in axiological ordering. That is why it is a good thing. But, it is not the richest possible use of the profile. A practitioner engaging with a client for this purpose must recognize the limits of the horizon inherent in this application of the HVP—the prejudices inherent in an I^S application, if you will. There are other uses of the HVP that lead to outcomes that are richer in value.

Executive Coaching

A richer application of the HVP is to use it in service of what is generally known as executive coaching. In this instance, an axiological service provider is hired by an organization to help a particular employee perform better in his or her role in the organization. The focus here is on improving organizational results through growth of the employee. This is a way of evaluating the person (an intrinsic object) in terms of actual performance on the job (an extrinsic form of valuation). The person (I) is being coached to produce better results (E). We can write that in axiological shorthand as I^E. It is the fourth highest application of axiological valuation. It is richer in value than the first use we discussed; yet, it is still limited by the horizons and related prejudices inherent in the I^E intentions of the axiological practitioner.

Job Matching

A higher use, still, of the HVP would be for a practitioner to use it for job matching. In job matching, the nature of the job is modified to fit the strengths of the person doing the work. I have rarely seen this done by organizations in practice, other than in start-ups. But it can be a radically effective way of managing a workforce. It is one that, axiologically speaking, would bring richer value to the organization and to its people than the first two practices already described. In this instance, the job (E) is being evaluated intrinsically in terms of the person (I). We can express this axiologically as E^I, which as you know, is the second richest value combination in formal axiology.

This is a practice that W.L. Gore & Associates, now a company of 10,000 employees, has been following since its founding in 1958. There are few job titles at Gore; only associates. When a new associate is hired, he or she is given neither a job description nor a job to do. Rather, he or she is encouraged to take time to explore various projects that need to be done in that part of the organization and figure out, in collaboration with existing associates, where he or she will contribute most, by doing what he or she does best and likes to do most. At that point, a commitment is made with a team of associates, under the guidance of a mentor. Here is a summary of Gore practices in the company's own words:

> How we work at Gore sets us apart. Since Bill Gore founded the company in 1958, Gore has been a team-based, flat lattice organization that fosters personal initiative. There are no traditional organizational charts, no chains of command, nor predetermined channels of communication.
>
> Instead, we communicate directly with each other and are accountable to fellow members of our multi-disciplined teams…. Teams organize around opportunities and leaders emerge. This unique kind of corporate structure has proven to be a significant contributor to associate satisfaction and retention.

> We work hard at maximizing individual potential, maintaining an emphasis on product integrity, and cultivating an environment where creativity can flourish. A fundamental belief in our people and their abilities continues to be the key to our success.
>
> How does all this happen? Associates (not employees) are hired for general work areas. With the guidance of their sponsors (not bosses) and a growing understanding of opportunities and team objectives, associates commit to projects that match their skills. All of this takes place in an environment that combines freedom with cooperation and autonomy with synergy. (W.L. Gore & Associates)

Does it work? Well, according to a case study published by Babson College, "The voluntary turnover rate at Gore was round 5%--one third the average rate in its industry (durable goods) and one-fifth that for private firms of similar size" (Babson, 2012). In addition, Gore was ranked in the top five on the 2013 World's Best Multinational Workplaces list by the *Great Places to Work® Institute*. And it ranked by *Fortune®* magazine as one of the "100 Best Companies to Work For" list in the U.S. for 17 consecutive years. It has been similarly named as a best place to work in France, Germany, Italy, Korea, Sweden, the U.K., and, most recently, China. (W.L. Gore & Associates).

Not only do management practices such as those of W.L. Gore & Associates evoke the second highest application of formal axiology possible, they also represent, as far as I can decipher, the highest good that can be done by a practitioner who is working with the express intent of benefiting the organization.

Personal Development

There is one final application of the HVP, which potentially generates the richest value of the four methods under discussion. This would, of course, be an application that honors I^I. It is an application that values people intrinsically. This, it appears to me, is how the HVP is being used today by clinical psychologists, counselors, life coaches, and educators. This is, to my thinking, the richest application of the HVP by practitioners that is possible. Having used the instrument myself for hiring and selection and as an executive coach, I have come to envy those practitioners whose use of the HVP is first and only to encourage the growth of the person (client) for his or her own sake and not as subordinated to the aims of an organization. Having recently shifted my own career from consulting to college teaching, I look forward to using the HVP in this richer way.

One Caveat

If you are a life coach, therapist, or educator reading this, don't pat yourself on the back just yet. I must warn you of a possibly slippery slope here. It is very easy—yet wrong—to say that you are using the HVP in this way, when in fact you may be using your role as an expert in one or another system of thought to fit your client or patient into that preconceived notion of what a good outcome of your interpretation should look like. It is quite easy to devolve from an I^I engagement and turn it into an I^S or I_S. Hartman warned against this in his autobiography (1994). The psychologist Carl Rogers wrote eloquently of how counselors can avoid such a trap. I strongly recommend Rogers' (1964) article to anyone who practices axiological interpretation of the HVP as part of your practice.

As far as I can identify them, these are the four intentions that underlie current practices of administration and interpretation of the HVP. They are each different. If you make a habit of foregrounding which prejudice you bring to every engagement as a consequence of your intentions, then you will remain aware of the limitations inherent in the horizon that goes with your purpose. If, when we practitioners gather together at our annual conference or at other certification workshops, etc., we are explicit with each other about which intention we are talking about, it seems to me that much misunderstanding can be avoided during our discussions about the application of the HVP to consulting, counseling, and educational practice.

A Further Horizon

So far I have been focusing on the intentions of the axiological interpreter and how those consciously-held intentions serve as limits to our horizon when interpreting HVP scores. Yet, there remains a fifth horizon of which we also must become cognizant. I refer to the horizon that is defined by the interpreter's own axiological profile.

I have read that psychoanalysts, in order to become licensed, must undergo psychoanalysis themselves. I recommend that those of us who interpret others' HVP scores for a living also ought to undergo axio-analysis or, at least, axiological self-reflection, on a regular basis. When we are interpreting those patterns in others, we must not presume that we are ever entirely free of our own habitual evaluative thought patterns. We are, in Gadamer's terms, prejudiced by our own profiles. We cannot escape this. If this is so, then what should we do? Well, as discussed previously, we should foreground them. This means we regularly bring back to our conscious awareness the patterns of our own profiles. By doing so, we become consciously aware of them and of their effects on our mental horizons.

What would Hartman Say?

I am not at all certain that Hartman would agree with Gadamer and me. As a student of Husserl, Hartman often wrote of the science of value as providing an objective view of a person's value structure. In the *Manual of Interpretation*, Hartman states: "The test is objective and leaves no room for the exercise of the examiner's intuition" (2006, 43, par. 3.2.1). To the contrary, Gadamer argues that objectivity is neither possible nor desirable.

Hartman was an undergraduate student of Husserl and a contemporary of Gadamer. Gadamer published his landmark Truth and Method in 1960, the year after Hartman published *La Estructure de Valor*, and seven years before Hartman published a revised version in English, entitled The Structure of Value. If Hartman's thinking had been influenced by Gadamer's in those intervening seven years, I expect that he would have mentioned Gadamer in the English version of *The Structure of Value*. He does not. In none of Hartman's books that are published in English can I find reference by Hartman to Gadamer's writing or to Gadamer's point-of-view.

A Return to my Starting Point

In conclusion, let's return briefly to Lawrence's (2013) concept of a fourth axiological dimension. It is not my purpose here to provide a rebuttal to Lawrence's notion. But it does seem to me that Gadamer's concepts about horizons satisfactorily explain most of what Lawrence is trying to describe when he talks of the atmosphere in which axiological valuations take place. To me, there

does not exist a fourth atmospheric dimension. Rather, there do exist different mental horizons that we practitioners bring to our engagements with our clients, patients, and students. The closer of these horizons arises from our intentions. I have described four of these. There may be others. The farther one arises from our own axiological patterns. The tricky part is to become consciously aware of our prejudices inherent in our horizons through the practice of foregrounding them. By owning up them, we are no longer owned by them. Our interpretive practice will be richer for the effort.

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AXIOLOGY'S ADVANTAGE: REFLECTIONS ON SELECTION ASSISTANCE

K.T. Connor

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Abstract

Axiological assessment is aptly suited for providing assistance in hiring. This article is not an academic treatise but merely a seasoned OD person's reflections on the nature of a good hiring decision, the assessment support available, and the superiority of axiological assessments in providing this support. Three types of assistance are described, concluding with cautions about the assistance offered.

I don't have enough fingers and toes to count the times decision makers have asked me to make their selection decision for them. The request for the consultant to determine whom to hire comes in many forms, from the more obvious "Whom would you hire?" to the more discreet, "Would you rank these candidates for me?" Such requests are risky requests for the consultant. Without concrete data on what is expected and required of the candidate, as well as accurate information about how the candidate measures up, a hiring decision can create problems.

The most the consultant can do is assist the decision maker in being clear about what is required in the position, and assess the candidates so that those requirements can guide the decision. Then, it is up to the decision maker responsible for the hire to decide whom to hire.

Here is where Hartman's work can contribute consistently. Use of axiological processes of assessment can not only speed the process but also make success in hiring a reality.

Success in Hiring

By success in hiring, I mean mostly "success in avoiding a bad hire." Why not say "success in hiring the right candidate?" Because in hiring, even if one hired the candidate who most matched

the expectations for the position, factors unrelated to that position or to the candidate's qualification could interfere with success. For example, an unexpected divorce, or sickness in the family, or financial or legal troubles could easily cause the person to lose focus and undermine productivity. If the candidate does not have the required qualifications to begin with, however, no external factors would infuse these qualifications short of inner development, and this would incur unproductive time.

Moreover, avoiding a bad hire is an expense issue. Calculation tools abound for identifying the cost of a bad hire, ranging from the "back of the envelope" formula of simple multiples of a person's paycheck to complex equations involving everything from advertising costs, to salary level time, to lost productivity while a replacement is found.

As I mentioned, the Hartman-based assessments to my mind provide a superior way to flag a bad hire. The main reason is that objectivity is a critical component of candidate evaluation, and assessments based on the Hartman Value Profile are superior in producing this objectivity, if administered correctly.

Objectivity of Assessment Processes

Across my several decades of using assessments of all kinds, I have concluded that there are three kinds of assessments, only one of which is objective. And by "objective," I mean one can be assured that the assessment result reflects reality. In the consultant training I do, this is an understanding I consider critical and stress consistently.

1. 360^0 Feedback Instruments

The first non-objective kind of assessment is a 360^0 Feedback assessment. This is the kind of assessment where others rate a person on various competencies, usually through a Likert type scale, agreeing or disagreeing with various statements about the person.

I consider this kind of assessment "twice removed" from the candidate. By that I mean, it doesn't actually measure the candidate, nor does it necessarily measure what the respondent thinks of the candidate. Rather, it measures what the respondent is willing to say about the candidate. I have seen this kind of assessment used both to overly praise people and to sabotage them. I have often asked subjects of 360^0 assessments if they try to determine who gave which rating, and they invariably say yes. I also have asked respondents if they think this is the case, and they say yes. Such suspicion of being "found out" does not support honest responses. Moreover, some 360 assessments ask about areas the respondent is not familiar with. For example, asking how effective a person's meeting management skills are, when the respondent has never been in a meeting managed by this person, can lead to skewing of the results.

While 360^0 assessments are more applicable for internal promotions, I think an implicit indicator of the risks involved in using a 360^0 type assessment for selection are in the cautiousness with which both referrers and decision makers treat references. Many who are asked for references will tell you they are very reluctant to put anything in writing that might affect a person's ability to be hired. How reliable, then, are such references? The same caution could be at play with 360^0 assessments.

This is not to say that 360^0 assessments are useless. They are fine for what they are: indicators of what others are willing to say about a person. But that is not necessarily an accurate measure of

that person, and it is only an accurate picture of the candidate that will produce a good hiring decision.

2. Self Report Assessments

The second kind of assessment is self-report assessment. This is the kind of assessment whereby the respondents are the persons being assessed. They are asked to agree or disagree about statements about themselves or to indicate descriptors about themselves.

I consider this kind of assessment "once removed." By this I mean, self-report is again not necessarily a true picture of the person. By that I mean, it is simply a picture of what the person is willing to say about themselves.

Two main factors can affect the accuracy of self-report results. The first is lack of self-knowledge. Many respondents may not have a deep knowledge of themselves. This, I suspect, is increasing with the increased involvement of later generations in virtual reality. In addition, those who have been assessed frequently over the years often see themselves as the testing describes them, even though that testing may not even have been validated. This again can contribute to a lack of self-knowledge.

The second factor that can contribute is the pressure to present oneself positively, especially in a hiring situation. Psychologists refer to this as the Social Desirability factor and invent numerous "Fake Good" tactics to surface the misrepresentations. Non-psychologists, however, are also aware of the problem. "What sales candidates," a client asked me one day, "will describe themselves as 'passive' as opposed to 'aggressive' when responding to a selection instrument?"

Robert Hogan, founder of Hogan Assessments, discussed this very problem with self-report instruments in a presentation given recently. He described self-report assessments as "Identity Assessments" and declared them invalid, for many of the reasons stated above. Hogan proposed a solution to the limits of self-report instruments. The only valid way to assess an individual, he stated, was through "Reputation Assessments." His assessments were reportedly an answer to the weakness of "Identity Assessments."

I see Hogan's solution as going backwards, and here is where Hartman-based assessments come in. Whereas Hogan saw the problems with self-report, his solution, in my opinion, is even further removed, since it relies on a third party knowing the person accurately and describing them honestly. The "fake" dimension in this case has been increased. And he's back to the 360^0 "twice removed" problem.

3. Direct Observation

Hartman-based assessments, on the other hand, *are* the solution as far as I'm concerned. They are objective and they represent the third kind of assessment, direct observation. This is the kind of assessment where actual decision behavior is observed and recorded. The person taking the profile does not describe him or herself but does a mental task. The system then simply tracks the process used.

Before I speak more about Hartman-based observation, let me briefly outline another form of direct observation, the assessment center. This is often seen as a way to address the limits of self-report and 360^0 assessments, and it does indeed involve direct observation.

In assessment center efforts, candidates for hire or promotion are put in artificial situations reflecting work environments and are given tasks. Observers judge the level of competence from

their completion of these tasks and from the assessments that are given both to the candidates and by third parties. It should be obvious that assessment centers can be seen as a combination of self-report and 360^0 feedback plus varying levels of expert observation.

In addition to the expense of time and staffing, there are other limits to assessment center efforts. This kind of assessment can still yield non-objective results. The expert opinion, for example, will be only as accurate as the expert's competence and level of bias allows. Moreover, even if a person can do an in-box exercise in a short amount of time, this does not guarantee they will perform that way in their own, perhaps chaotic, environment. (Or, as financial firms constantly remind us in small print, "past performance is no guarantee of future success.")

In contrast to the highly expensive mixed solution provided by assessment centers, Hartman based assessments are quick, easy, and accessible providers of direct observations. It takes only a short time to track a person's thinking through the ranking process, as opposed to assessment centers, and the results are totally objective, as opposed to subjective. Again, the person taking the profile does not describe him or herself but does a mental task. The system then simply tracks the process used.

Thus, if one is really looking for an accurate, objective view of the candidate in hiring, axiological Hartman-based assessments become a critical component of success in hiring.

Using Axiological Assessments

There are several different levels in which a consultant can use axiological processes to speedily and effectively assist the decision maker.

A. First Level: Decision Maker Determines Relevance of Results

The *first level* is to provide a framework for helping the decision maker clarify for him or herself the ideal candidate against which to measure those who apply. My experience has been that most often the decision makers do not know what they want, but they certainly know what they don't want when they see it. Thus, I find it helpful to provide tested competencies for them to consider and facilitate their choosing the ones that are most pertinent.

This can be done in two ways. The *first way* is by providing an axiological report on each candidate and having them decide, on the basis of the results, which results are deal breakers. Since this relies on the level of completeness in the report, the accuracy level of the report, and the judgment of the decision maker, it has its pitfalls. However, even this is better than blind or gut-feel selection.

I use an Interview Guide report that provides a summary of each candidate's general attitude, problem-solving, stressors, and self-mastery. Then, it indicates the key strengths and development areas relevant to the general position being filled, along with interview comments targeting those development areas. The purpose of the interview questions is to assist the decision maker in seeing if the level of problem is significant enough to jeopardize success in the position.

The *second way* is by providing a set of criteria ahead of time to decision makers and then building a special report based on the criteria they choose. I use the Success Factors framework, whereby the decision maker or makers select from a list of axiometrically-based competencies under several different categories. The candidate is then measured against the environment created by this complex of desired traits.

Some examples of the traits in the pool to be selected from are the following:

Desired Traits	Traits to be Avoided
Must embrace and reinforce the value of sharing and cooperation.	*Will not let others know what they expect from them.*
Must be open to the ideas and suggestions of others.	*Will not pay attention to being fair and consistent.*
Must be willing to listen to others' opposing points of view.	*Will have difficulty deciding what is important in relationships*
Must be able to maintain a positive and supportive attitude.	*Will have difficulty dealing with difficult or conflicting issues.*
Must be able to keep communications clear and to the point.	*Will have difficulty seeing the forest for the trees.*
Must put the interests of the team/ company above selfish interests.	*Would not be effective due to a fear of either success or failure.*
Must seek feedback from others to improve performance.	*Would have difficulty staying focused and on track.*
Must translate priorities into decisions.	*Could not be counted upon in good times and bad.*
Must track the success and failure of decisions.	*Would not be honest with themselves about what they can actually do or accomplish.*
Must monitor progress to keep things on schedule.	*Would not have an interest or inclination toward ideas and strategies for improving themselves.*
Must put the interests of the team/ company above selfish interests.	*Would say or do things at the wrong time.*

These are arranged in axiological categories and a certain number are selected from each column.

This process helps decision makers identify whether or not a candidate is able to access his or her talents and translate them into skills in the specific functional environment the decision makers have described. Having the talents and attitudes required for the position is one thing; being able to access those talents as required is a very different thing. The framework and formula for this was developed by Wayne Carpenter, and produces Thinking Pattern reports that indicate all the elements of the off-the-shelf interview guides described above, with the addition of the access rating. This is the score that indicates the degree to which the candidate's strengths can be accessed in the environment created by the decision-maker's selection of traits.

This kind of assistance helps the decision maker narrow his focus more than a prepared report of the candidate's results does. The list to choose from creates a framework for the position as perceived by the decision maker or makers, and the formula applied to their choices establishes whether or not the candidate is able to navigate this framework.

A caution is in order here**:** the well-known GIGO principle (garbage in-garbage out). The results of this process depend, as before, upon the degree to which the decision maker is able to clearly formulate what the requirements of the position are. On the other hand, the process is designed to help build that clarity. This becomes especially apparent when the consultant is able to facilitate the decision maker through the process of making the selections. The process is also especially useful when the decision is left to several people. There is a real advantage to facilitating a group consensus session based on the selection items. The discussion that takes place, and the clarity that emerges, provide learning in itself for the decision making team.

B. Second Level: Relevance of Results is Empirically Derived

The *second level* is much more objective. The decision makers do not have to rely on their own judgment about what is required. In this process the characteristics of the performers most likely to succeed and fail in that particular environment are identified objectively and assessments are built on the basis of this analysis. This is a more empirical approach.

Some Cautions Regarding the Empirical Level

Caution is in order here as well. While the GIGO caution does not apply in the same way here, the cautions are even more numerous and more serious, for one must avoid misusing the more objective data that will result from this third process.

a. First Caution

First, many assessment companies attempt to find fit by measuring just the high performers, probably attempting to "clone" success. This can be seriously misleading. For one thing, as mentioned above, even if this would produce a legitimate success profile, it would not guarantee success, given the effect of success-blocking environmental factors. For another, we have found that both high performers and low performers have identifiable strengths, and both have problem areas. The critical factors are the *relevant* set of strengths in the high performers that differentiate the high from the low performers, and the *relevant* problem areas that will lead to failure in that environment. This means finding the strengths the low performers do *not* have, and the problem areas the high performers do *not* have.

b. Second Caution

Secondly, in finding these *relevant* differences, precision is important. By "precision" I mean not being content with staying at the IES level. As strange as it might be to those who have worked with axiological concepts for years, I have actually heard discussions recently in which people are described as "systemic" people or "intrinsic people." This kind of inaccuracy will not be helpful in determining actual differences. Interpretations that go much, much deeper than that will yield much more precise results.

For example, in one financial firm, I found that both high and low performing groups were unconventional thinkers and were not attentive to rules. If the competency provided in the report were that general, no difference would be found. However, as we go deeper, it was discovered that the top group used this unconventionality to generate creative solutions for the client. The bottom group used it to get around rules, not a good thing for a firm answering to the SEC. This turned out to be one of the key discriminators of the two groups. In that case, if I rejected anyone who was non-compliant, I would miss some good potential employees. On the other hand, if I were hiring for a position requiring innovative thinking, and hired just on the basis of unconventionality, I could be hiring those who might get the organization into trouble with regulators, an expensive proposition even if they didn't get terminated.

Let's look at a few other examples of general versus specific competencies. In the same financial firm, another differentiating competency dealt with attention to customers. Both were sensitive to customer's needs, but the top group used this sensitivity to evaluate both positive and negative dimensions of the customer's needs. In the bottom group, this sensitivity prompted a fear of addressing uncomfortable issues with the customer. In addition, both groups had strong commonsense ability and focus on results. But the top group used it to see how to get things done

quickly, and the bottom group used it to focus so much on results that they overlooked future effects of those results. Moreover, both groups had strong persistence, but top group used it to stay on track and complete tasks in a reasonable way, while the bottom group used it to make unrealistic commitments. It should be clear from these examples that general interpretations will not go far enough.

Sometimes it's more than a matter of both groups having a general characteristic that differs in its specificity. For example, notice the competencies characterizing these two management groups in a large international insurance company.

Strengths in Top Group not in Bottom	Problems in Bottom Group not in Top
Takes time to be creative and inventive	Does not stick by decisions
Pays attention to doing the right thing	Does not keep communications clear and to the point
Inventive and aware of critical issues	Does not make decisions with confidence
Sets realistic standards and expectations	Fails to maintain a strong sense of direction and purpose
Attentive to consequences of solutions	Does not make commitments they can/are willing to keep
Thinks ahead about problems and solutions	Fails to keep word and personal commitments
Tracks the success and failure of decisions	Does not reinforce personal commitment to do one's best
Inventive thinking without losing perspective	Does not promote confidence to take risks

(Items are in priority order, strongest strength and strongest problem at the top.)

If you look carefully at these lists, you will see a common theme through each group, but a different one group to group. That is, the top group exhibits a creativity, efficiency and effectiveness that is not present in the bottom group. Moreover, the bottom group exhibits a hesitancy to make decisions that is not in the top group. Yet, oddly enough, from the outside these differences might not be apparent, for the top group does take time to look ahead and be inventive. The bottom group, on the other hand, can seem to be reasonably reflective but are really being indecisive and hesitant to push forward.

Again, it is important that distinctions between groups be very specific in order to capture the actual differences between the groups. If the consultant is to assist the decision maker in avoiding a bad hire, it is critical to provide information that will enable an identification of the actual competencies that are not able to be managed in that environment. Only axiology's laser sharp assessment can generate this information. And only very specific interpretations will adequately describe the result.

These specific interpretations will not come from simply looking at DIM, DIF, or DIS but are a result of the nuanced equations resulting from the interactive effect of several different scores on one another. Wayne Carpenter, for example, has spent decades perfecting these equations, integrating individual measurements of the Manual of Interpretation, and building complex decision trees reflecting the effect of one score on another. It is this kind of specificity that will surface relevant performance indicators

c. Third Caution

Often, when analyses like those described above have been done, it is assumed that the findings will be applicable to the same position in other organizations. This is not the case. In a sense, when we identify the complex of characteristics that describe the low performers, we are implicitly measuring a reflection of the culture of the organization. We have found that even different

divisions and, not surprisingly, different geographical areas, yield different sets of characteristics that discriminate. Thus, a report that has been developed for one organization should not be used for another organization, even for the very same position. It may be that the problems low performers have in one organization can be well managed in another organization. Indeed, that is shown to be the case.

d. Fourth Caution

One last caution is to be realistic about predictability. It is tempting to predict success, but as I mentioned early in this article, there are factors that can derail even the most competent candidate. The system that I use has shown roughly only a 65% success rate in identifying *good* hires. This has been attributed to multiple reasons as to why a person has not performed well.

On the other hand, a proprietary 5 year longitudinal study with the same system shows an 80-to-90% success rate in identifying *bad* hires, and in some environments even 100%. Avoiding eight to nine bad hires in ten is not at all bad, given the cost of a bad hire and the volume of candidates many hiring managers have to consider. This certainly confirms the value of Carpenter's work on this process.

Thus, as Wayne and Steve Healy at Axiometrics® International insist, we are looking at, not prediction, but *protection*. And that is where the economics of selection are the strongest. When we can assure a decision maker that we can protect from a bad hire, we are offering a very high level of assistance, all the while giving him good information to make his own decision.

Other Considerations

There are other areas of concern no doubt. For example the importance of validating the input list of items carries a special importance when presenting data derived from the empirical analysis. If the items of derivative forms don't correspond to the HVP structure *statistically*, there is real danger of misinformation being given to the decision maker. This is as important as making sure the interpretation is deep enough and axiologically correct. Also, it is important that the criteria used to define high performance and low performance be carefully identified and results related to only that kind of performance.

Conclusion

All that being said, there is one caution I would close with, and it is the one I opened with. It is *extremely* critical, even with the most accurate relevant information such as that described above, to let the decision maker make the decision. Only then can responsibility for hiring—and ultimate development of the candidate as needed—rest where it belongs.

SELF-AWARENESS AND SELF-DEVELOPMENT AS KEY DRIVERS IN LEADERSHIP DEVELOPMENT PRACTICES

Jay Morris

Jay Morris is the Vice President of Education and Executive Director of the Institute for Excellence (IFE) at Yale New Haven Health (YNHH), where he is responsible for simulation, e-learning, succession management, coaching, and leadership development. Prior to joining YNHH, Jay was the Vice President of Education at Trinity Health, where he led the diversity, succession management, organizational development, and leadership development practices for the 47 hospital health system. He spent seven years at Merck & Company in the corporate office as a director in global organization development, responsible for implementing a global performance management system and global leadership development practices. He worked with leaders from various industries across the country while employed by Computer Science Corporation and Ernst & Young, LLP. Jay's first exposure to leadership development began at Allstate Life Insurance Company in 1977 where he spent six years working as a life and health insurance field underwriter and manager directly interfacing with 2,500 sales agents and managers in the southeast and southwest United States. Then he spent twelve years working on leadership development, change management, and consulting initiatives with leaders across Allstate's 50,000 employee population. His first full-time job out of college was a geriatric social worker for the Lehigh County Area Agency on Aging in Allentown, Pennsylvania.

Abstract

The purpose of this paper is to explore the benefits of integrating tools such as self-awareness and self-development into leadership development programs. My early exposure to Terrence Deal and Allen Kennedy's work on *Corporate Culture and Values*, and to Warren Bennis and Burt Nanus' work on *Leadership: The Strategies for Taking Charge* heavily influenced the manner in which I design leadership development programs. However, it was my introduction to axiology in 2008 that prompted me to place stronger emphasis on self-awareness when establishing leadership development initiatives. Axiology, the study of values and value judgments, has broadened my appreciation for reflective activities and the potential it has to resonate with leaders at the dominant intrinsic Self-side.

Context

It is very difficult to define leadership. Yet, in spite of this difficulty, organizations annually spend billions of dollars developing and investing in leaders to ensure they are prepared to manage and lead. Deloitte's California based research group, Bersin & Associates, LLC, estimated that U.S. companies increased leadership development, spending 14% over 2011 to an estimated $13.6 billion in 2012.

> The problems with many organizations, and especially the ones that are failing, is that they tend to be overmanaged and underled. They may excel in the ability to handle the daily routine, yet never question whether the routine should be done at all. There is a profound

> difference between management and leadership, and both are important. 'To manage' means 'to bring about to accomplish, to have charge of or responsibility for, to conduct.' 'Leading' is 'influencing, guiding in direction, course, action, opinion.' The distinction is crucial. Managers are people who do things right and leaders are people who do the right thing."[1]

Leadership is critical, and while it is hard to define, there are leaders who consistently lead their organizations day-in and day-out to high degrees of success in the face of unrelenting obstacles and ongoing uncertainty.

When I first joined Allstate Life Insurance Company in Atlanta, Georgia in 1977, it was a wholly-owned subsidiary of Sears and Roebuck. Sears also owned Harbridge House, a management consulting firm that provided services to external and internal clients such as Allstate's Corporate Development and Training (CDT) department. Harbridge House was a cutting-edge consulting practice, created in 1950 by three Harvard Professors who wanted to bring about large-scale change in organizations. Some of the work in leadership development created for Allstate in the late 1970s by Harbridge House is still considered best practice today.

My first assignment in Allstate's CDT department was to co-deliver a 1.5 day program called the Participative Management Program (PMP), a program designed to educate 50,000 Allstate employees on the principles of teams, communication, conflict resolution, decision-making, and corporate culture. My job was to co-train the 5,000 employees in Allstate's Northbrook, Illinois corporate offices. This program was implemented across the company in hopes of changing the Allstate culture from a command and control environment, which was the Sears culture, into one that was participatory and empowering. The PMP introduced the heart and soul of the direction in which Allstate was moving its culture and demonstrated the company's commitment to empowering a workforce that was totally dedicated to serving its customers and bringing to life the company's motto, "You're in Good Hands with Allstate." Allstate's PMP gave me a firsthand glimpse of leadership's commitment to developing its employees and changing its culture to meet the demands of its customers.

Self-Awareness

After two years of working on the PMP, I began co-facilitating a five-day leadership program entitled "Management in Action" (MIA). This program was created in the mid-1960s in partnership with Harbridge House. The purpose of the program was to provide experienced managers an opportunity to examine their own developmental needs. The program gave managers the opportunity to step back and assess the impact of their actions on their direct reports and evaluate who they were as managers, while focusing on their strengths and their potential blind spots. The results I witnessed during and after the workshops were extraordinary. The MIA program was one of the few places where reflection, peer feedback, assessments, large group feedback, trust, experiential learning, and business goals were blended into a leadership development program that resulted in immediate change.

During the MIA workshop, the Johari Window was used to teach the importance of receiving feedback and developing greater self-awareness. The tool was useful in illustrating the effect of

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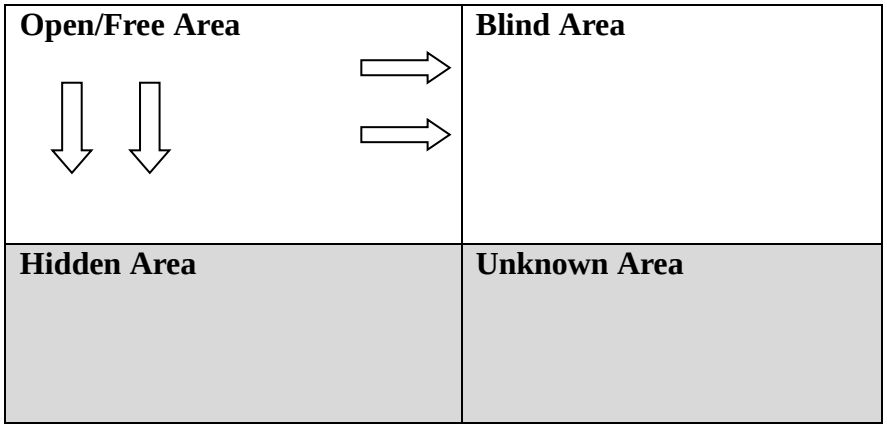
[1] Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge*. New York: Harper and Row Publishers, 1985, 21.

feedback at individual and organizational levels. The Johari Window was a wonderful mechanism both for providing individuals with a visual model of the impact of feedback and as a roadmap for improving their effectiveness as leaders.



The Johari Window is segmented into four regions:

1. *Open/Free Area* – things that are known by a person about him/herself and are also known by others – open area, open self, free area, free self or the arena.
2. *Blind Area* – what is unknown by a person about him/herself but which others know – blind area, blind self, or blind spot.
3. *Hidden Area* – what a person knows about him/herself that others do not know – hidden area, hidden self, avoided area, avoided self or façade.
4. *Unknown Area* – what is unknown by a person about him/herself and is also unknown by others – unknown area or unknown self.

The first day of MIA was spent introducing managers to one another, to the program, and to providing them with their individual results from the Human Synergistic Leadership Profile. The group was broken into learning teams of four to five managers who were responsible for giving one another peer feedback during the week.

Various exercises were used throughout the week including the MIA ball exercise in which a volleyball was passed around in a large circle while managers adhered to three rules: everyone touched the ball, everyone spoke his or her mind when holding the ball, and everyone listened attentively to each individual speaking. The purpose of this exercise was to build trust, and to give managers a chance to listen, to speak candidly in an open forum, and to take risks in a safe environment. I have used this exercise in various forms over the years and when properly conducted, it has yielded experiences that generate open displays of trust and transparency amongst participants.

Values Exploration

On day two of the MIA workshop, an activity called the *Island Exercise* was introduced. The large group was asked to individually assess a scenario that included five fictitious characters by ranking the characters from one through five – one being the most despicable, five being the least despicable. Once completed, the participants were broken into small groups and asked to rank the

five characters as a group. As you can imagine, tempers were often riled as people became very upset over being forced to reach consensus on the ranking of five fictitious characters. The simple exercise required some conversations to be facilitated, and it sparked a number of heated interactions and verbal threats.

After thirty minutes, the small groups debriefed the *Island Exercise* and addressed the behaviors that occurred in each group. The debriefing session helped managers think about the impact of values, and about how values influence interactions with others and the decisions managers make. It was interesting to note that long after the exercise was over, managers continued to advocate their reasons for defending a particular character. The following questions were then posed to the large group for discussion and for individual reflection:

1) Why was there so much emotion over a simple exercise?
2) Did personal values and beliefs enter into the discussion? If so, how did they manifest?
3) How do you think these values show up in your day-to-day behaviors?
4) How aware are you of the impact your values have your on day-to-day decisions?

After completing the *Island Exercise*, the large group was given a list of twenty-one values such as: achievement, wealth, health, power, and wisdom, and was asked to individually prioritize the list in order of personal importance – one being the most important, twenty-one being the least important. After prioritizing the values, the group was instructed to eliminate six values from the list as if they were no longer available. After discussion about the elimination of the six values, the group was instructed to remove five additional values from the list and to then review the remaining list. Finally, the group was instructed to remove an additional five values to determine if their original choice of their top five values remained in their final list. For some managers, this was a particularly frustrating exercise, especially when their five top values were eliminated from the final list. For the managers who were very clear on their values, the exercise was less frustrating, and this gave them the opportunity to assess and recalibrate priorities.

It became evident that most managers did not spend time thinking about values. One of the reasons for not spending time assessing values was that it required hard work, focus, and energy, an investment that most were not comfortable making. Moreover, many managers thought this endeavor was a total waste of time. For many managers, the *Island Exercise* was the first time that a values conversation had been discussed or even considered in their role. Yet, for many of these managers, their day-to-day decisions were driven by strongly held values and beliefs that often remained hidden or confused. The managers acknowledged that many of their decisions had major implications on the lives of the people who reported to them and to the businesses that they were responsible for managing. "One of the greatest challenges of businesses today is creating a culture that is both values-centered and performance driven."[2]

The values exercise challenged managers to consider how they were living their values and to determine if they were consistent in displaying the same values at work and at home. In the evening, the group broke into peer coaching teams and provided one-on-one feedback on the day's experience. This activity enabled managers to reflect on behaviors with more intention and to ask questions as to what drove their behaviors at work and at home.

On the program's third day, the group started with the MIA ball exercise and had an opportunity to reflect on what happened the previous day and to express what they were thinking

[2] Bill George, *Authentic Leadership*. San Francisco: Jossey-Bass, 2003, 71.

or feeling at that moment. Talking openly about their frustrations and challenges was risky for some, but for those who were interested in working on their leadership or personal styles, the conversations provided a chance to mentally process what was occurring internally. The managers completed a number of interactive exercises, and, toward the end of the day, the large group broke into a management team of four senior leaders and an employee group for an intense experiential activity. This activity often extended into the early hours of the morning, depending on the willingness to openly hear and receive the requests from the employee group, and it provided an opportunity for managers to assess their blind spots and receive feedback from the larger group.

Towards the end of the week, a large group debrief was conducted which often generated a very open display of trust and a powerful opportunity to provide feedback in an environment of peers. Some did not gain anything from the week other than having a relaxing week away from office. However, others depending on the group's willingness to be transparent left the session with an awareness of their strengths and areas of growth opportunities. The experience was so powerful for some that it was not unusual for individuals to eventually resign from Allstate in order to pursue other career interests as a result of reflection, feedback, and having time to assess their behaviors. (One manager later became the CEO of SBLI, USA, in New York City and often commented on how MIA had impacted her life).

The week-long Management in Action experience enabled managers to reflect on their roles as leaders and to develop plans to make changes in their professional and personal lives. The week was spent deeply reflecting on leadership and personal impact, which for some created new levels of self-awareness. For many managers, the Johari Window broadened the open area and enabled them to make significant discoveries about themselves that were previously hidden and unaddressed. The questions, comments, and discussions were openly transparent about the professional and personal challenges managers faced at work and at home, and about the importance of finding the proper resources to help them better manage both their professional and personal lives.

Program Reflections

Almost 27 years later, I still remember my personal experience in the MIA workshop as a participant and as a facilitator. I witnessed transformation in many of the individuals who attended the workshop, brought on by transparency, feedback, reflection, openness, and caring that I have observed in very few environments. The role of the MIA facilitators was to create a safe environment, to be transparent in the midst of strangers, and to enlist the group to support one another's growth in the process. Some individuals were able to share their vulnerabilities openly, some went halfway, and many chose to reveal only very limited aspects of themselves. The values exercise and the MIA ball exercise in particular helped generate an internal dialogue that set the stage for self-reflection and self-awareness.

Many leadership development programs focus on dominant systemic and extrinsic judgment in order to gain more organizational benefits. The MIA program struck at the core values of the individual and generated an internal dialogue that shifted to the dominant intrinsic Self-side. Most organizations focus on outcomes that are operational or financial in nature and are reluctant to transition to the deeper levels of dialogue for fear of arousing personal and emotional issues that are often seen as taboo for the work-place.

Safety is a key driver in all of these experiences, and maintaining that safety throughout the program is the role of the facilitator, coach, or manager. It is important to protect each person who

participates in a leadership development experience. Initiating self-awareness takes a great deal of internal effort, and this sacred process should be respected and managed as carefully as possible because it is a critical factor in the development of humble, powerful, and effective leaders.

Coaching, 360-Degree Feedback and Leadership Principles

In 1997, I joined Merck and Company as a global OD director and was assigned to work on their Executive Leadership Program (ELP), headed by Dr. Bob Ryncarz. This three-day leadership program was offered globally to 3,500 Merck employees operating at the Director level and above, and was designed to enhance leadership behaviors. All Directors were expected to attend the program, led by a consulting firm founded by Peter Cairo, David Dotlich, and Steve Rhinesmith (CDR). A 360-degree feedback instrument that was based on Merck's 67 leadership behaviors, executive coaching, and teambuilding exercises was a key component of the program. The 67 leadership behaviors were broken into four categories:

1) Know and Develop Yourself,
2) Know and Develop Our Business,
3) Know, Support and Develop Our People, and
4) Communicate.

The 360-degree feedback provided an opportunity for leaders to get feedback from multiple sources including: bosses, direct reports, peers, customers/clients, and themselves. An external executive coach provided two one-on-one feedback sessions during the three days, and leaders were expected to build development plans and to discuss the plans with their managers upon returning to their offices. The workshop enabled individuals to spend focused time reflecting on the feedback. For many, this reflective space was the first opportunity to receive information and feedback that would enable them as managers to address possible blind spots and unknown areas. The level of awareness for some was greatly enhanced, and their ability to lead was substantially improved through becoming aware of blind spots and hidden areas. Without a forced intervention, most of the leaders were not inclined to spend time evaluating leadership behaviors and considering whether their behaviors were impacting business results. Although this experience was not as intense as the weeklong MIA experience, it was an important opportunity for leaders to take time away from their day-to-day routines to pause and reflect on their leadership behaviors.

In 1997, Merck introduced a performance management model that included their 67 leadership behaviors as one of the metrics for measuring performance. All leaders were assessed on their leadership behaviors as a part of the performance management system, and the assessment results had direct impact on their annual compensation. This reinforced the importance of leadership and the company's commitment to developing global leaders.

> When Merck & Company reached its hundredth birthday, it published a book entitled, *Values and Visions: A Merck Century*. Notice something? The title doesn't even mention what Merck does. Merck could have titled the book, From Chemicals to Pharmaceuticals: A Merck Century or A Hundred Years of Financial Success at Merck. But it didn't. It chose

> instead to emphasize that it has been throughout its history a company guided and inspired by a set of ideals.[3]

When I joined Merck, it was the world's premier pharmaceutical company, and the company's values were shared throughout the 65 countries in which its offices were located. One of the many benefits of Merck's Executive Leadership Program was the opportunity it afforded leaders to receive 360-degree feedback and individualized coaching to broaden self-awareness and bring attention to their leadership styles. By taking time to deliberately step back, reflect, and assess their behaviors, leaders became more aware of their impacts on employees and the organization. Although this experience was not as transformational as the Allstate MIA workshop, it brought about a level of awareness that enabled leaders to obtain feedback and make adjustments in their leadership behaviors. Self-awareness and attempts to create development plans were useful in generating high degrees of awareness around the role of the leader. In retrospect, the focus of this experience was wholly on the Work-side; fortunately, there were a few leaders who, with the help of their coaches, were willing to link the feedback to their personal lives outside of work.

Axiology

Upon joining Yale New Haven Health and the Institute for Excellence in 2008, I was required to take the Hartman Value Profile (HVP) as a part of the hiring process. Wanting to learn more about the assessment tool, I contacted HVP expert, Dr. Steve Byrum, who provided more depth about my profile and directed me to read, *Freedom to Live*, the autobiography of Robert S. Hartman. The HVP was a reminder of the importance for having balance in life, and it created a bridge to the MIA and ELP experiences.

The Hartman Value Profile generated a number of questions that caused me to heavily reflect on my experience with the *Island Exercise* and my role as a geriatrics social worker, where I was responsible for making decisions that impacted the lives of senior citizens who were often alone and totally dependent on local, state, and federal subsidies. The Hartman Value Profile also enabled me to reflect in a more structured and deeper way than I had been accustomed to in the past. This tool, with prompting from a coach, reinforced the importance of reflection and feedback, and of stepping away from day-to-day operations to reflect on one's effectiveness. It helped me create an internal dialogue by providing a framework for thinking about and assessing my priorities. This dialogue initiated a desire to focus on strengthening my dominant intrinsic Self-side.

One of my first responsibilities at Yale New Haven Health was to develop a course for directors using succession management as the basis for our development. I worked closely with the Executive Vice President of Strategy to engage the CEO and her staff in the process. After deciding to use the Korn/Ferry Lominger Voices 360 assessment tool to identify key competencies to assess directors, we assembled fifteen successful directors and asked them to select the most critical competencies they believed were necessary to be successful in their roles. The competencies were shared with the senior leadership team who were asked to review the competencies and select high-potential leaders for a leadership course being developed for high-potential Directors.

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[3] James C. Collins and Jerry Poras, *Built to Last: Successful Habits of Visionary Companies.* New York: HarperBusiness, 1997, 47.

The IFE worked with the Yale School of Management to design a multi-faceted curriculum for the Directors. In addition to using the Lominger Voices 360 assessment, the program included a pre-session and post-session Hartman Value Profile, coaching, mentoring, action learning, classroom lectures, and a hybrid of the MIA ball exercise. The classroom portion of the program provided an opportunity for the Directors to spend eight full days together over a six-month period. Directors were divided into three groups and assigned a strategic project from the senior leadership team that required them to spend additional time working on the projects in teams. The results of the Korn/Ferry Lominger Voices 360 assessments and the Hartman Value Profile showed a strong correlation between the Lominger Voices competencies (which are divided into the following factors: Strategic Skills, Operating Skills, Courage, Energy and Drive, Organizational Positioning Skills, and Personal and Interpersonal Skills) and Hartman's intrinsic, extrinsic and systemic value dimensions.

The coaching sessions were conducted before the classroom sessions began and were driven by the Korn/Ferry Lominger Voices and HVP results. Coaching provided each director with the opportunity to assess his/her leadership behaviors and to create development plans. The HVP is unique in that it provides a rare opportunity for business leaders to address both Work-side issues and Self-side issues such as family, self-esteem, self-regard, self-criticism, meaningfulness of work, gifts, and talents. This process enables leaders to view themselves in a holistic manner and not as a one-dimensional manager focusing on the dominant extrinsic Work-side.

The *FYI for Your Improvement Guide*, developed by Michael Lombardo and Barry Eichinger, contains 67 leadership competencies and resources available to leaders who complete the leadership assessment. Included in the guide are the following definitions for Self-Development and Self-Knowledge:

> **Self-Development -** *The bottom line is those leaders who learn, grow and change continuously across their careers are the most successful. Whatever skills a leader possesses in the moment will more than likely be insufficient in the future. Acquiring new skills is the best insurance a leader can acquire for an uncertain future. Some leaders won't face their limitations; they make excuses, blame it on the boss or the job or the organization. Others are defensive and fight any corrective feedback. Some are just reluctant to do anything about their problems. Some want a quick fix and don't have time for development. Some leaders simply don't know what to do.* [4]
>
> **Self-Knowledge** – *Self-knowledge is strongly related to success in life and work. In one study, the best predictor of a high performance appraisal was the ability of a leader to see him/herself as others saw them; the best predictor of a low performance appraisal was to overrate one's skills. Deploying one's self against life and work is greatly helped by really knowing and assessing what one is good, average and poor at doing. Known weaknesses will not get leaders in as much trouble as blind spots. Leaders can loop around and compensate for a known weakness. A blind spot is the worst thing a leader can have. Leaders get into performance or career trouble with blind spots, because they don't know or are sometimes unwilling to admit their weaknesses. Many leaders will venture into areas that should make them cautious and humble, but instead often go in arrogant and over confident. Disaster soon follows. An*

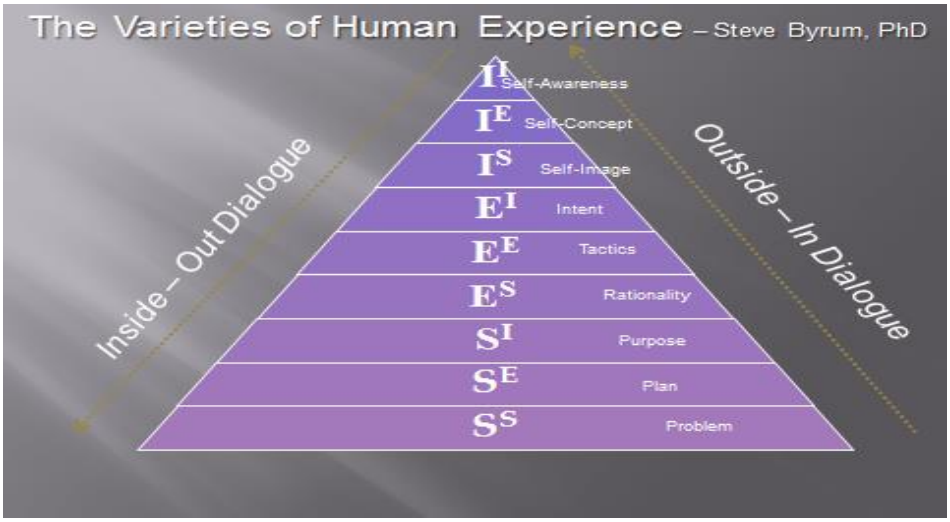
[4] Michael M. Lombardo & Robert W. Eichinger, FYI: *For Your Improvement*. Lominger International: A Korn/Ferry Company.1996 – 2009, 328.

> *important life and career goal is to have no blind spots. One of the major recommendations is to get constant feedback and include reflection and a sense of humility.* [5]

I react somewhat negatively when people respond to initiatives such as self-awareness, self-development, coaching, and mentoring as "soft." When the fundamentals of leadership are absent, organizations have difficulty making sustained operational and financial obligations without these so-called "soft" skills. However, when leaders are able to express their deepest concerns in ways that enable a group to identify major obstacles, reflective activities can have tremendous impact on business results. The leaders from the directors' program have moved into positions of higher authority and have had tremendous impact on the financial and operational areas of the hospital. "Long-term success is the sole marker of good judgment."[6] What I have witnessed over the years is that when leaders take the time to reflect it brings about a level of thought and insight that enables them to see themselves more broadly in the open area of the Johari Window, where there is opportunity to grow and develop.

Conclusion

When leaders are balanced in their development pursuit and focus on both the Work-side and the Self-side, something begins to shift intrinsically. But only in those who are willing to change, hear feedback, and commit to enhancing intrinsic Self-side judgment will true self-awareness occur. This change cannot happen on its own. What I witnessed in MIA, ELP, and the Directors' program demonstrates that values discussions generate a different level of internal dialogue that initiates intrinsic change. For some, it is as if a light bulb turned on; for others it has little to no value whatsoever.



[5] Michael M. Lombardo & Robert W. Eichinger, *FYI: For Your Improvement*. Lominger International: A Korn/Ferry Company.1996 – 2009, 334.

[6] Noel Tichy and Warren Bennis, *Judgment*. The Penguin Group. New York, New York. 2007, 5.

When we enable individuals to speak about those empty or troubled spaces in their hearts and to not have to worry about being judged by their words or emotions, they are able to bring forth a holistic conversation that is balanced between Work-side and Self-side judgment. The conversation brings a freedom and enables people to reach to Self-Awareness, an intrinsic to intrinsic awareness, enabling them as individuals to realize who they are and what they were meant for, Self-Actualization. "To **be** is probably the most difficult and, at the same time the most important task of our moral lives."[7] Values exercises that enable people to reflect on why they make certain decisions, feedback from 360-degree assessments, support from a coach and mentor, and deep introspection from the likes of a Hartman Value Profile, enable individuals to be free to talk about perceived shortcomings and their deepest frustrations, moving them closer to freedom and power to live.

"Your vision will become clear only when you look into your own heart. Who looks outside, dreams; who looks inside, awakens."[8]

[7] Robert Hartman, *Freedom to Live: The Robert Hartman Story.* Amsterdam – Atlanta: Rodopi, 1994, Republished in 2012 by Wipf & Stock, Eugene, OR. 69.

[8] Jung, C.G. *Letters*, Vol. 1: 1906-1950. Gerhard Adler and Anicale Jaffe. Princeton, 1973.

PREVENTION OF STAGNATION IN WORK AND CAREER
AXIOMETRICS APPLIED TO THE CONCEPT OF STAGNATION

Ron van de Water and André Tjoa

Drs. RON VAN DE WATER was born in 1952 and raised in a navy family in the Northwest of Holland. When seventeen, he went to study Sociology at Leiden University. He specialized in theoretical and philosophical sociology as well as in research methodology. As a major, he studied criminology.

He joined the army as a researcher at the institute of military leadership. When his service was completed, he went on to work as personnel manager at Unilever, a Dutch-English multinational. After two years, he joined Océ, a Dutch international company in copying and printing. He later became international head of the international head of the training school for sales and service. From 1984 on, he worked quite a bit in the USA and became acquainted with the Hartman philosophy and methodology. It was at this time that he started a four year study in Gestalt therapy and psycho synthesis. During his last two years with Océ, he worked for the board to start corporate Management Development.

In 1991, he moved to GITP, General Institute of Applied Psychology, to start a center for career development. Here is where he picked up his training as an assessment psychologist and continued as a career counselor in study and practice. At GITP, he met his friend and colleague, Dr. Andre Tjoa, and they started their work on the conceptualization and measurement of stagnation. In 2000, he started his own company, Learnworks, specialized in MD and career counseling and in research. Here, they transferred the HVP into an instrument to measure, explain, and predict stagnation. He is excited about the latest shift in his activities to focus on research and publication.

DR. ANDRÉ TJOA was born in 1936 and raised in the former Dutch Indies, now Indonesia. After the Second World War, his family emigrated to Holland in 1947. In secondary school, his hobbies were chess and table tennis. He studied at Leiden University and obtained a bachelor's degree in philosophy and a masters degree in psychology. After graduation, he did his military service in the Dutch army where he evaluated personnel selection procedures. He started his career as a vocational consultant. Later on, he moved to consultancy jobs in personnel selection and guidance for various companies. At the University of Amsterdam he obtained his Ph.D. in the field of personality measurement. He joined the GITP, the largest institute of Applied Psychology in the Netherlands, where he was a practitioner as well as lead researcher on test construction and validation.

He retired at 65, which is obligatory in the Netherlands, but he went on with his research with Ron van de Water on stagnation as well as a lot of other major projects on test construction in the field of management, entrepreneurship, and career management. He has published several psychological tests, among which is a Dutch version of the Edward Personal Preference Schedule.

Besides these activities, he and his wife live part-time in France to enjoy country life, France itself, and reading.

Abstract

In our work, we encountered what can only be called stagnation, both in people's careers and in their current work. There was no clear model or theoretical framework for how to describe or measure this concept, so to create a model, we developed several frameworks. Firstly, we created a competency test (called the GIDA) to measure stagnation risks in daily work execution and career development. We felt the need not just to measure stagnation in relation to growth and vitality, but also to explain it on a deeper level and to develop a way to predict it. We turned to the Hartman philosophy and methodology as a possible way to do this. We built a five-domain model on stagnation versus vitality, i.e. Work, Career, Organizational Culture, and the two Hartman lists on World and Self (existence). On all five domains we constructed and validated new HVP's. We also constructed an expert system and new reports to explain these results. We found axiological patterns related to various forms of stagnation. We describe ten of these in this article. We tell about the practical applications of both methods, the GIDA-test and the Learnworks HVP and how they are combined in our practice. The first as a fast, relatively cheap tool to measure large groups on stagnation risks under the motto: "Fit for the Future." We used the five HVP's to do a more in-depth analysis of candidates flagged in the GIDA-test. Because the HVP method is difficult to explain (and sell) we see it as a part of a general solution, of which this is one example. Finally, we tell about our present research with axiology, about building HVP's on leadership, and our research doing predictive validation.

Introduction

First, we would like to say that we were very happy to receive the invitation from the president of the Hartman Institute, K.T. Connor, to write a contribution to this year's journal. My name is Ron van de Water, and my colleague is Dr. André Tjoa, a longtime friend with whom I have worked for nearly twenty years. Some time ago, we realized that our ambition as professionals was not just to measure stagnation of people in their work and career, but also to prevent it in its early stages. We also realized that the Hartman Value Profile would be a suitable and highly valuable instrument in helping achieve our goals.

I met Wayne Carpenter, who is outstandingly knowledgeable and experienced in the field of Hartman's Axiometrics, in the mid-eighties when I was working as head of the international training department of a Dutch International firm active in the copying and printing business that started an operation in the USA. Through a mutual friend, Susan Stalick, I met Wayne, learned about the HVP, followed a master class in 1987, and applied it in career counseling for my company. I had amazing success with this instrument, but did I really understand it? To be honest, no. At the end of the nineties André Tjoa, who has a PhD. in personality measurement and was the head researcher for the largest psychological test and assessment agency in the Netherlands and I flew over to meet Wayne twice to discuss our plans with the Hartman tests.

In this paper, we will introduce you to the process of stagnation. Later, we will describe some models on stagnation before introducing you to our first psychometric test based on our research. We will lead you through the construction of the Learnworks Vitality Profile. *Learnworks* is the name of my company, and the *Vitality Profile* is our alternate construction of the HVP focused on testing for stagnation. We will show you the main results of the validation process, followed by some samples of the *Axiogram*, which is the name of the report that comes out of our expert system.

We will share some patterns of stagnation we found in our research, and, in the last section, we will give you some examples of fields of application and ongoing research. We are, of course, very open to your comments and suggestions for further research.

Mapping out Stagnation

Out-dated knowledge, inadequate cooperation and communication, decreasing flexibility, decreasing resilience, reduced self-sufficiency, and reduced accountability: Each and every one of these items can be the dire consequence of today's rapidly changing organizations. Preventing and dealing with stagnation is an urgent need.

Stagnation of an employee can be recognized by management at a very early stage, providing they are attentive to it. Early acknowledgment of the symptoms is essential in the process of revitalizing people's skills and talents. Managing processes of stagnation and revitalization means providing executive staff with the insight to recognize whether or not an individual's skills and talents fit into his or her current position - and whether or not a certain position is compatible with the individual's specific stage in career or private life.

Too many employees quit too early, either by force or by choice, with the result that the remaining working population needs to meet higher and higher demands. Less and less people have to do more and more work. And while the possibilities of letting inadequately functioning people go, the safety nets of governmental provisions and social security systems are running out, we are reaching a no-escape situation, a tipping point. This means that prevention of stagnation will become increasingly important for everyone.

It is very unusual for a career to run smoothly from beginning to end. To have a career implies a process of learning at the same time. One can only learn by making mistakes, making the wrong decisions, evaluating and reconsidering methods, goals and values. Those who do not continue to learn will sooner or later find that their knowledge, skills, and working methods are outdated. This concerns not only individuals but also organizations (we need only be reminded of the recent appeal for the learning organization). The necessity of continuous development and education becomes even clearer when one is dealing with a continuously changing environment. Change demands adaptation, adaptation in turn evokes tension and feelings of inadequacy. Refusal or delay of adaptation will set a very gradual process of deterioration in motion: vision, approach, and working methods become outdated. This will result in increasingly inadequate performance or even dysfunction, until it becomes clear that the problem of obsolescence of knowledge and skill has not been sufficiently attended to. This is what we call the process of stagnation.

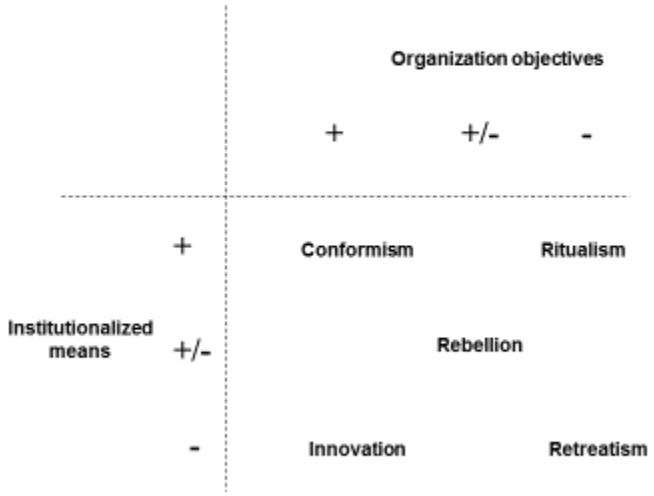
We have to look for solutions to the problem of stagnation and stagnation-related stress. In a lot of organizations, it goes unnoticed when an employee's work is not up to standard and he or she is not able to handle things anymore. Those situations often result in the more or less subconscious molding of the job requirements to fit the individual instead of meeting an organizational need or addressing the needs of the employee directly. Such a shift can take place automatically, but it can also become part of company policy. To avoid conflict, executive staff members are often tempted either to have somebody bide their time in the workforce or to force someone into early retirement as elegantly as possible. Shifting the duties and requirements of a position can also cause a lot of resistance with the employee involved, because of his or her attachment to a certain position.

When duties or responsibilities are changed, one is usually following the same, rather pessimistic, negative feedback cycle: the employee's performance is not optimal, so less work is

assigned to that employee. This approach precludes the possibility of intervention, and when those chances at possible intervention have passed, the only thing left to do is to accept the process of letting an employee slowly, but surely, fade out. Instead of this bleak picture, we consider the possibility of, at an early stage, identifying this process and redirecting that (usually very experienced) manager or employee into a channel that benefits the employee and the organization in the long run. If people could be made aware of this, the possibilities for conscious, effective, reciprocal matching of individual and environment would be created.

A second way to recognize stagnation in time is to take a look at someone's personal strategy for individual adaptation. In distinguishing between the types of individual adaptation mentioned below, we took the choice made by the employee as our starting point. People either simply agree to those goals and stick to the usual methods, or they can deviate a little from the old ways by omitting something that is more or less expected, or they can figure out their own different route that can turn out to be a quite productive.

Figure 1: Models of Adaptation



We can speak of conformism when someone holds on to the usual ways and means wholeheartedly. Conformism can usually be described as subservient and positive. However, when employees stick to the well-trodden paths a little too rigidly, they lose the ability to develop their own initiatives and their attitudes can no longer be described as enterprising and creative. When this happens, the situation turns to the negative, stagnation is not readily visible, but it is a strong potential.

Extreme conformism can easily make an employee slide into ritualism. He or she is still in the game, but with a lack of zeal; he or she is still committed to the goals, but the work does not show any dynamism. The behavior starts to look like routine; there is a lack of alertness and spirit. The job that is being done seems to have changed into an empty ritual because the performer of the tasks is more or less absent.

One step further down we find retreatism—the increasing urge to retreat. When this happens, the employee loses the ability to relate to the goals of the organization and more or less stops participating. Retreatism can be the result of a lack of challenge. This occurs, for instance, when a job has been gradually and more or less automatically fitted to the individual and his or her method of adaptation (the negative feedback loop mentioned above). In this stage, the individual is already starting to leave the organization.

Opposite to conformism (and its possible route to retreatism via ritualism) we find innovation. We can describe a situation as innovative when the individual does relate to the goals set by the organization, but figures out unusual ways to realize those goals. Real innovators take action first and ask later. It is possible for them to take this self-sufficiency too far, but it is important to keep in mind that no organization can function properly without the rules getting occasionally bent. Innovation is often specifically asked for (in job descriptions, for instance) but putting it into practice usually needs coaching. More often than not, innovators are creative people, but trouble-makers: they can easily agitate those who like to do things the conservative way. When an innovator is continuously confronted with too much resistance or a lack of cooperation, and he or she yields after a period of frustration. It is possible for them to slide into a state of conformism (thus opening the door to ritualism and retreatism). More likely, the effect is the opposite; because innovators are more focused on their individuality than others, they will tend towards rebellion: the fifth style of adaptation.

Rebellion is the situation where people provoke conflict again and again, often against their better judgment. They continuously offer suggestions and disagree. Sometimes the audacity and energy of a rebel can force a positive breakthrough. But when this attitude dominates for a long period (when nobody listens to the rebel's suggestions anymore and he or she is avoided) it can only lead to exhaustion and disillusion. Retreatism is the probable outcome. In these cases, the former rebel turns into a clown; his rebellious statements are not taken seriously anymore and the only thing left to do is to seek shelter elsewhere.

This means that we can derive two main routes to stagnation from figure 1:
Route 1: From conformism to retreatism via ritualism;
Route 2: From innovation to retreatism via rebellion.

These transitions from performing well to performing inadequately, or even to dysfunction, usually take place over long periods of time. As time goes by, a lot of moments must have passed at which intervention had been possible if only the process had been noticed.

The conformist should have been stimulated to move towards the direction of innovation, preferably before he or she got stuck in ritualism. The innovator should have been supported by giving direction to her or his enthusiasm and energy before rebellion set in. Even when rebellion has already set in, intervention in order to avoid rebellion could still be effective. Even in the ritualism stage of hidden stagnation, intervention could prevent retreatism. Only retreatism leaves no alternative but to stage a more or less elegant departure.

Making the most of these possible moments of intervention calls for an alert state of mind. The transition from conformism into ritualism is especially hard to detect, because things seem to run the way they should. Whether management considers a mistake, negligence or a breakdown in communications to be a sign of a serious stagnation-in-progress or not depends largely on observations of and value judgments made by the individual who noticed these signs in the first place.

These individual aspects can also dictate the way management reacts to signs of stagnation. Executives can have a hard time recognizing and communicating about the faults of their

employees. They could, for instance, be suffering from stagnation themselves as well. In that case it can be very tempting to diagnose the process in others, thus directing the attention away from one's self.

This is the way in which departments, business units and even entire organizations can become victims of stagnation. Symptoms of stagnation can also occur on a collective or organizational level, especially when groups of employees holding certain positions stop developing in coherence with changes in the organization or technology. We know the examples of the traditional high-school principal who suddenly has to turn himself into an education manager, the clerk who has a hard time becoming a business controller, or the executive who does not seem able to develop counseling skills. Often necessary changes in management styles are responsible for stagnation, for instance with a shift from a paternalistic, dictatorial style to one that is more like coaching.

It is usually the elder employees who show these signs of stagnation. But it is also possible for people in their twenties to suffer from burn-out, as well as for people over sixty to display vitality and innovative action.

Stagnation always shows a combination of several aspects. Figure 2 shows how these aspects can be divided into four main categories, each category covering specific problem areas.

Figure 2: Categories of Stagnation

Main category	*Problem area*
Orientation and behavior	Contact function Sensitivity – flexibility Creativity – enterprising Self-image
Fit position-person	Cultural integration Obsolescence Capacity and experience
Direction and origin	Tradition and loyalty
Development and phase transition	Life in career phases Mentorship

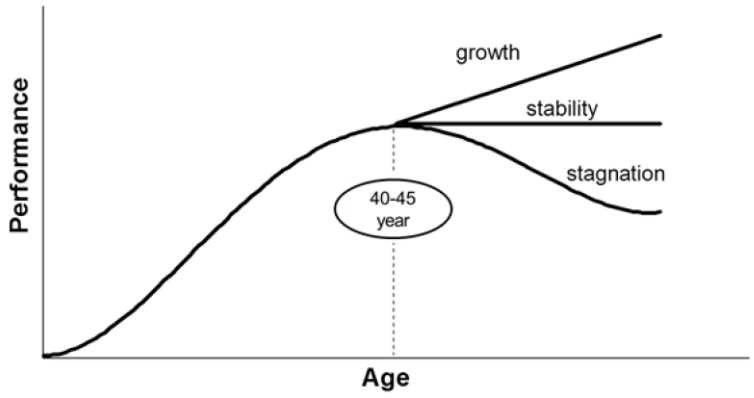
Our conclusion was that stagnation could be mapped out as:
Loss of productivity and creativity;
Decrease of flexibility and initiative;
Stranding (getting stuck) in the career;
Obsolescence in terms of attitude, skills and knowledge;
Stress related disorders.

Stagnation and Career Development

We do see a split between people whose contribution after the age of 40-45 stabilizes or decreases and those who keep growing in contribution, productivity, flexibility and creativity. They seem to

know how to prevent the curve from bending down, instead they are *beating the curve* (Dalton & Thompson, 1993). What is their secret?

Figure 3: Beating the Curve



Multi-year studies of careers provide surprising results. Because people who do beat this natural curve do this with two simple strategies. First they are prepared to give up their success recipes. People in general go through a learning process and once on top of the curve they stay there, believing the false assumption that it will stay like that. However, their environment requires them, after a certain period, to renew themselves. Their acquired values decrease, although people themselves do not see that. People who keep on growing give up their success recipes and start over again with a new learning curve.

The second strategy is that people who keep on growing do not ask: What do I need? Their question always is: What can be my contribution to serve the organization I am working in and how to improve and develop? This gives them pleasure and satisfaction. The research of the American scholars Dalton and Thompson has taught us that the people who keep on growing in their work and career, on all levels, go through four stages of career development. We have tested this in many types of occupations and companies, from electricians to R&D professionals, from managers in multinationals to carpenters:

Figure 4: Four stages career model

	Stage I	*Stage II*	*Stage III*	*Stage IV*
Central activity	Helping Learning Following directions	Independent contributor	Training Interfacing	Shaping the direction of the organization
Primary relationship	Apprentice	Colleagues	Mentor	Sponsor
Major psychological issues	Dependence	Independence	Assuming responsibility for others	Exercising power

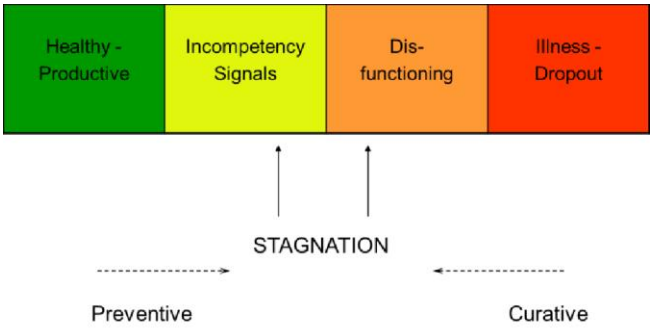
But what we also have observed and measured is that the chance of stagnation increases with people who stay mostly in stage II during their entire career. The question is, why is this so? Our fundamental question was: What indicators define stagnation or growth in work and career?

The GIDA test

Too many employees are losing their ability to change too early in their career. Almost always, this stagnation is a multi-year process. It means stagnation follows phases and we have learned by several case studies (van de Water, 1996) which phases these are. Stagnation can be called a career pattern which often takes something like eight to ten years to evolve.

The close study of some twenty cases taught us this. Working as the personnel manager at a research laboratory of a large multinational, Ron van de Water was in the position to take an in depth look at the career and work history of these people who were declared labor disabled. At that time in the Netherlands, the social security system was so affluent that it was possible to give people a lifelong government social insurance when they were declared labor disabled. This could be done also on psychological grounds, not just on physical defects. What are the phases of stagnation?

Figure 5: Phases of stagnation



In the first phase people are doing well, although they might have occasional dips as part of the normal slings and arrows of fortune. They can adapt, learn, be flexible, and stay motivated. In the next phase, the start of incompetency, we do not see anything if we do not look closely. The first early warning signals of incompetency are a tendency to not adapt to new standards, to fall back more and more on routine and rote performance of tasks. People sometimes make irrational decisions and there is a beginning of loss of, mainly, mental flexibility. Their preparedness for change is getting less. On the outside things are right; on the inside, things are starting to crack. In the dysfunctional phase we can see in their attitude and behavior clear signals. There is a whole range of signals (van de Water, 1996), varying from never giving suggestions, from survival behavior to recalcitrance, from rigidity to unpredictability to illness. When you see it, you know it. In the last phase people are a serious problem. This does not mean they are at home, they can still be in the workplace, but their contribution is low to zero. We know from many reintegration programs in the Netherlands that the chance of returning to the healthy phase is extremely low and the costs are very high.

In the mid-nineties both authors started the construction of the first test to measure stagnation based on the four phases. Experienced assessment psychologists were asked by means

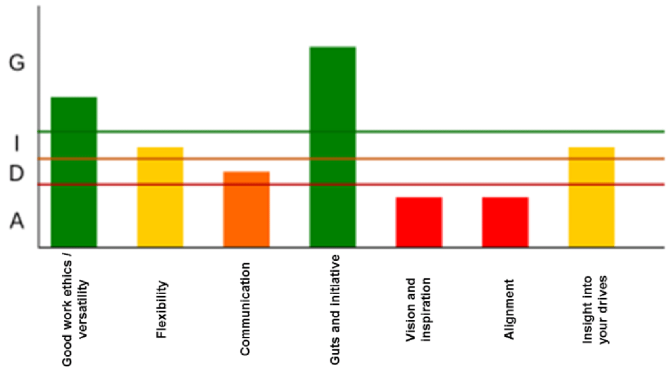
of a standardized competency list (Tjoa, 1999) to pick out those competencies which did operationalize the concept of stagnation, as explained above. We arrived at the following ten competencies.

Adaptability
Creativity
Guts
Energy
Initiative
Integrity
Learning capacity
Performance motivation
Stress resistance
Cooperation

On this basis of the ten selected competencies we constructed our first questionnaire: *The Stag* which is of course the abbreviation of stagnation but also stands for *Situational Taxonomy on Adaptation and Growth*.

Although the STAG worked, we felt the need to explore and deepen the aspect of growth and dynamics. We did reflect extensively on the concept of growth**,** for growth is not simply just the opposite of stagnation. We used the four phases career model (Youuger & Sandholz, 1997) as described above. We added twelve more competencies bases on the career model to the ten already used in the STAG. Aspects like participation in networks, craftsmanship, steering on career development, having a good self-concept and more were honed and integrated into the model. The resulting questionnaire was cluster analyzed, which resulted in seven competency clusters, which we named growth indicators.

Figure 6: Growth indicators



The colors are related to the phases

G = Healthy / productive
I = Incompetency signals
D = Disfunctioning
A = Illness / dropout

of growth to stagnation, from green to yellow to orange and finally red.

Later validation was done by means of correlation studies with personality tests and tests on work related health.

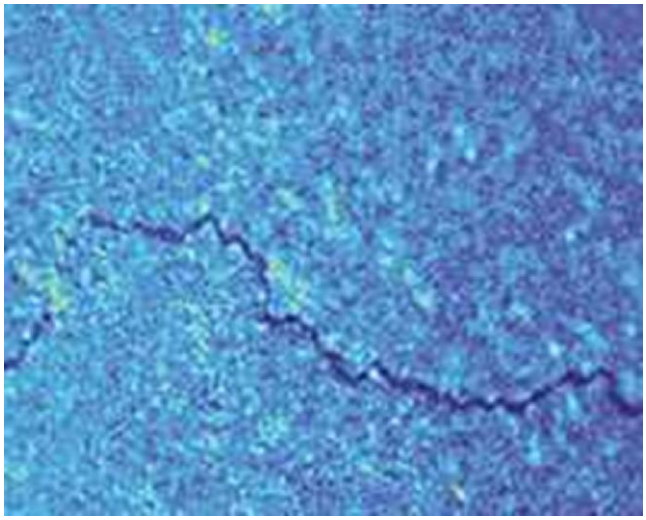
Figure 7: Sample GIDA report

Good work ethics / versatility	Usefulness factor
Flexibility	Agility factor
Communication	Cooperation factor
Guts and initiative	Stretch factor
Vision and inspiration	Passion factor
Alignment	Participation factor
Insight into your drives	Self insight factor

The Need for in Depth Measurement: The LVP

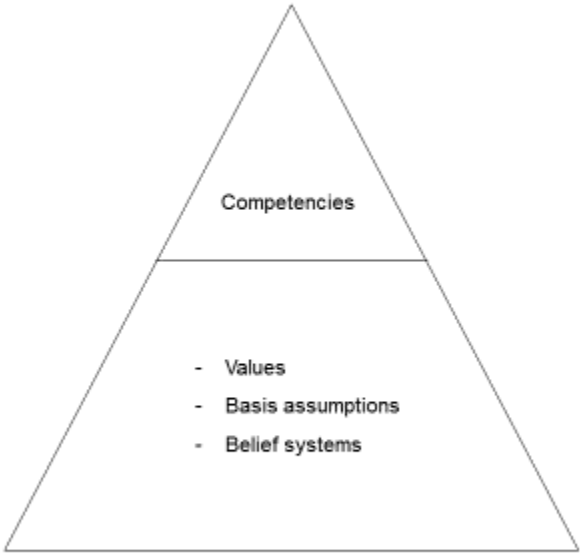
We went on working on the theme Prevention of Stagnation and sustainable employability. We needed to develop a method which could measure the underlying causes of stagnation and even predict it at an early stage. We were triggered by a system used in the R&D department of a Swedish company manufacturing ball bearings where by means of an electronic microscope, one could see in an early stage metal fatigue through changes in molecule structures.

Figure 8: Stress induced crack in a metal piece



Our GIDA-test measures on a manifest level of behavior and attitude. This is the level of what we mostly call competencies (Mc Lagan, 1997).

Figure 9: Levels of personality



Our seven growth indicators are competency clusters which measure the capacity for growth or the potential for stagnation. When we speak here of deeper levels, we are taking about values, basic assumptions, and/or belief systems. We are speaking here about values in the psychological sense, not immediately in the axiological sense, although we do believe most valuation processes as indicated by Hartman can be positioned on this deeper level. This deeper level is the level where sometimes conscious, sometimes more or less automatic or unconscious cognitive constructs i.e. categories and concepts (Rosch, 1992) are used which give value to phenomena, things, processes, ideas and so on, inside and outside us. For us, it was looking for a theory and model which could give us entrance to this process of valuation.

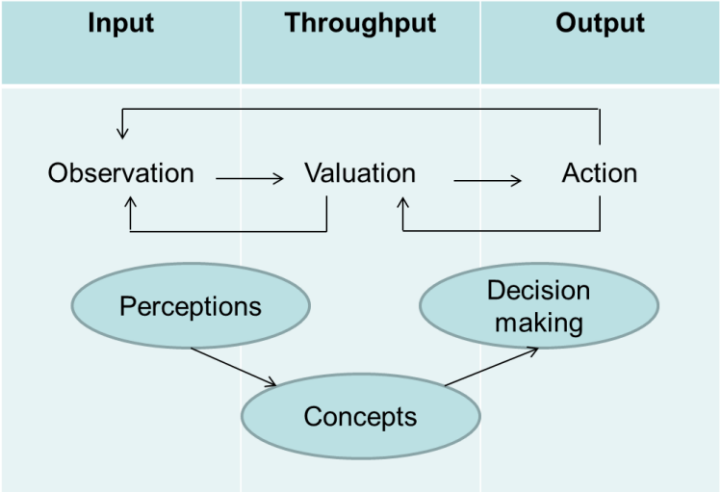
How do people value? How do people attribute value to something?

You could say that value is attributed by categorizing. Concretely, by saying to themselves or to another person, “This belongs here and this feels good,” or “I like this and I do not like that.” In other words, you compare something to some inner pictures, inner ideas, inner concepts which act as a yardstick or set of criteria in order to determine the goodness or badness of something. This process of valuation and value assignment is a psychological process in the sense that it is a part of the daily life of people. It determines one’s relation to something, to an object, to something inside us. For human beings, this process of valuation seems fundamental, meaning is an integral part of our existence. This process of valuation is studied and discussed in depth more in philosophy than in psychology, especially in the domain of ethics and moral philosophy. While in philosophy the question of good and evil has never been evaded, in psychology we were dealing more with memory, perception, character typology, personality, and motivation. Nevertheless, it

is quite obvious to study valuation as the valuation process is vital to human existence. Our daily activities of categorizing, evaluation, perception, and judgment are deeply influencing our behaviors, our actions, our thinking, and our feelings and emotions.

The process of valuation is a complex process where observations (perceptions) lead to valuation by means of beliefs, convictions, and values (concepts) that are converted to choices and decisions (decision making) and eventually lead to behaviors (actions).

Figure 10: Value and valuation process



By means of the work of Robert S. Hartman and some of his scholars we have been able to chart and measure the domains that are relevant to stagnation versus growth. Our assumption is that by measurements we are capable of coming to meaningful statements and conclusions regarding early signals of stagnation, as well as underlying causes, in order to be able to prevent this from happening.

Certain valuation patterns grounded in a person's belief and value structure will be the cause. It might also be the case that certain work conditions or career events evoke emotions which disturb the valuation process by making it unclear and/or create imbalance. This will give us clues to possible stagnation processes. Although we do not believe that his theory can completely be captured by this model, for us this seems to be the route to go to make stagnation versus growth open to measurement on a deeper level in order to clarify this process as well as to predict it at an early stage. Our later results seem to confirm this. We do agree with K.T. Connor (Connor, 2013) that the processing and evaluation of reality perceptions are a part of a decision making process, where in the valuation process in the throughput phase, a complex interplay takes place between rational and emotional aspects. We also like Pomeroy's statement (Pomeroy, 2005) which indicates that these principles are almost universal. The candidate is confronted on the input side with information which is a mix of the axiological dimensions intrinsic, extrinsic, and systemic. The information is processed through valuation according to the three value dimensions. This leads to choices which have a correspondence to behavioral dispositions and underlying variables and processes.

The authors did find the original two parts of the HVP on *World* and *Self* insufficient to cover the whole field of stagnation and growth. During many years of career counseling and career

assessment, they were of the opinion that more domains should be included. Their experiences and impressions were shared with Wayne Carpenter. This resulted in a five domain model.

Figure 11: The concept model of growth and stagnation

The domains are described as follows. The domain Existence is the previous HVP(2) Self as used by Dr. Hartman.

World

This is literally the world outside us. It is the shared world of people and their habitat. What they do, how they treat each other, what they make. So we do not speak of the world of the sun, moon, mountains and rivers.

Existence

This is the personal and mostly subjective social environment. That part and aspects with which the I identifies itself. A human being has an internal life of his or her own. It makes decisions, experiences emotions, and has memories and imaginations. It has an inner relation to its own self. Existence relates to psychological health and is related to identity and self-esteem. It is the value and meaning given to the inside of one's life.

Culture

We mean here organizational culture. It is the collection of rituals, traditions, procedures and protocols, norms and values we are talking about here. It is how problems are tackled and solved, decisions are made, power is exercised, and performance is appraised. Culture is in short the way we do things here.

Work
The domain of work relates to the workplace itself. The here and now of daily work where the job is done. Here we speak in term of positions, performance, competence, tasks, responsibilities, job satisfaction, and effectiveness.

Career
Someone's working life is not just in the here and now. It has a line from past to future. That is a factual curriculum vitae of jobs and tasks done in the past that can change over time and which can fluctuate in how the story is told. Career is also an idea, an intention regarding someone's future and his or her plans, drives, and actions. This whole frame determines the domain career.

Once the domains were defined we used them as starting point to construct a new LVP. How we did this will be described in the next section on validation. But before doing so, we needed an operationalization of the description of the five domains in terms of the Hartman value dimensions Intrinsic, Extrinsic and Systemic. See figure 12.

Figure 12: Five domain matrix

	Work	*Career*	*Culture*	*World*	*Existence*
Intrinsic	Personal relations/ Fulfillment	Self-development/ Passion	Human / Connection	Intuitive grasping/ Empathy	Sense of self-esteem/ Authenticity
Extrinsic	Role satisfaction/ Effectiveness	Vocational role/ Strength-weakness	Task/ Performance	Act pragmatically/ Organizing concretely	Sense of identity/ Contribution
Systemic	Planning/ Self-steering	Career plan/ Thread	Procedure/ System	Conceptual planning/ Structure	Self-image/ Meaning

This matrix gave us the possibility to start to define new axiological items on these five subsequent domains covering the field of stagnation to growth/vitality.

Development of the LVP

In developing a Dutch version of the Hartman Value Profile (HVP World and HVP Self) various phases were gone through. To begin with, all English items were faithfully translated. We decided in advance to also formulate alternative items. According to Hartman's axiological theory, there are - within a domain - 18 distinct axiological value positions. So for each of these 18 positions new items were written. Secondly all items were presented to various groups of people with the request to value each item on a 9-point scale ranging from 9 (very strong positive value) to 1 (very strong negative value) with position 5 occupying a neutral position. On the basis of these evaluations various items were re-written or it was decided to allocate them to a different axiological position. Then 18 items were selected to be included in an experimental profile which was presented to other groups of people, with the request to rank these items according to

Hartman's standard instructions. The obtained data were tabulated and evaluated as to whether Hartman's ideal rankings were obtained. This procedure was iterated until all 18 axiological value positions were satisfactorily occupied. Later on, in developing value profiles for the domains Work, Career, and Culture the same procedure has been followed.

To begin, we tried to formulate 5 to 6 item statements per axiological position. We did this on the basis of Axiological reasoning. Sometimes we turned out to be right and our respondents agreed with us on the value position, the value ranking of the item. Sometimes we were wrong, but this could very well mean another rank position seemed to be more appropriate. This iterative process of formulation, testing, and analysis allowed us to formulate and validate all of our lists.

In order to gain a better understanding of the possible structural interrelations between LVP scales, various factor analyses were done. The following scales were selected: DIF, INT, DIM, DI, DIS, DIMI, DIME, DIMS, INTE, INTI, INTS, DIM%, INT%, AI%, VQ1, VQ2. We took care to exclude from the analyses several scales that are essentially linear combinations of other scales, because such scales can seriously disturb the factor analytic outcomes. The more so because, strictly speaking, we deal here with an ipsative test, a condition that could violate some assumptions for doing a factor analysis. Principal Component Analyses with varimax rotations and two types of a Hierarchical Factor Analyses were performed. The analyses were done, on the basis of 200 cases, for each LVP domain separately, using an exploratory approach. That is two-, three- etc. up to six-factor solutions were probed and evaluated. In all cases the five-factor solutions seemed to be the most satisfactory. Every time, the three factors could easily be interpreted as Extrinsic, Intrinsic or Systemic with the two remaining factors mainly built around the DIM% and AI% scales, respectively.

Figure 13: Overview Results of Various Factor Analyses

Extrinsic	*World*	*Career*	*Work*	*Culture*
Factor 1. Extrinsic	Factor 5. Extrinsic	Factor 2. Extrinsic	Factor 2. Extrinsic	Factor 3. Extrinsic
Factor 2. Intrinsic	Factor 2. Intrinsic	Factor 1. Intrinsic	Factor 1. Intrinsic	Factor 2. Intrinsic
Factor 3. Systemic	Factor 1. Systemic	Factor 3. Systemic	Factor 3. Systemic	Factor 1. Systemic
Factor 4. DIM%	Factor 4. DIM%	Factor 5. DIM%	Factor 4.DIM%+INT	Factor 4.DIM%+INT
Factor 5. AI%+DIS	Factor 3. AI%	Factor 4. AI%	Factor 5. AI%	Factor 5. AI%+DIS

It is perhaps of interest to mention that Pomeroy (2006) also reports a DIM%-factor, but no factors reflecting anything like the Hartman Extrinsic, Intrinsic, or Systemic values. The reason could very well be that his factor analysis was done on the combined correlation matrix of the HVP World- and Self- Scales, which could introduce a strong influence of Domain Variance that would prevent the Intrinsic, Extrinsic, and Systemic factors from manifesting themselves. Anyhow, for us it was very satisfying to find psychometric evidence of the value dimensions as defined by Robert Hartman.

The internal consistency of a test like the LVP can be computed in various ways. One approach would be to treat the LVP as a kind of capacity test, which indeed it is, namely a test that measures

the capacity for making proper evaluations as Hartman himself indicates. For, as one knows, a person doing the test has to indicate the right position of an item. So, for instance if the position of an item should be say, position 6, one could give points according to how close one's answer is to that position, say 4 points when scoring a bull's eye, 3 points when 1 position off the mark, 2 points when 2 positions off, 1 when 3 positions off and 4 when 4 or more positions off. In this way it would become possible to ascertain the internal consistency of the LVP with the help of Cronbach's KR-20 formula. That is the internal consistency of an LVP as a whole, not of the various separate scales and subscales. When doing so and based on 386 cases, internal consistencies were found between .74 and .83. See the table below.

Figure 14. Internal Consistency of the LVP -tests, expressed in Cronbach's alfa (N=386)

LVP	*Ni*	*M-iic*	*Cronbach's Alfa*
LVP Existence	18	0.16	**.78**
LVP World	18	0.21	**.83**
LVP Career	18	0.17	**.79**
LVP Work	18	0.13	**.74**
LVP Culture	18	0.18	**.80**

Ni = Number of items; M-iic = mean inter-item-correlation

We wanted to ascertain to what extent the domains Career, Existence, Work, Culture, and World are hanging together. For that purpose we correlated the scores of the LVP-scales DIF, DIM, INT, DIS, DI, DIMI, DIME, DIMS, INTI, INTE and INTS across these five domains. Correlations could be calculated on the basis of 200 persons who completed all five LVP-domain versions.

Generally speaking, we can say that the correlations between scales that are assumed to have the same meaning are not very high. There are only three correlations above .40, the highest being .47. So there is a certain communality between the domains, but not very strong. This is exactly what we had in mind, namely domains that are distinct but also having a certain common ground. The highest correlations are mostly found between the DIF-scales and the lowest between the INT-scales. Why this would be the case is not clear. In terms of a possible visual pattern one could picture tentatively the domains Career, Culture and Existence as forming a central ring and the domains Work and World defining a second ring, Work and World are, however, rather distant from each other.

Figure 15. Synoptic table of correlations between LVP domains in terms of same scales (N=200)

	Career	*Existence*	*Work*	*Culture*	*World*
Career		43 17 47 19 44 37 32 22 35 38 24	41 18 37 24 23 30 15 27 17 25 23	45 18 45 23 32 26 30 21 29 20 24	33 13 30 10 33 21 17 17 15 15 20
Existence	Overall mean = . 32		34 12 32 07 25 25 16 23 13 21 23	38 16 36 19 45 19 28 23 27 17 19	30 09 32 18 31 24 10 09 11 22 14

Work	Overall mean = .25	Overall mean. = .21		37 14 36 21 22 25 29 22 26 23 25	18 11 14 13 12 22 06 04 06 14 00
Culture	Overall mean = .28	Overall mean. = .26	Overall mean = .25		34 01 36 19 27 25 29 13 31 27 10
World	Overall mean. = .20	Overall mean. = .19	Overall mean. = .11	Overall mean. = .22	

Upper right hand corner: correlations between respectively scales DIF, DIM, INT, DIS, DI, DIMI, DIME, DIMS, INTI, INTE and INTS. Lower left hand corner: mean correlation across all scales.

Sample Test Reports: Axiogram and Axiotext

We completely constructed a new software system to deliver the value profile questionnaires and evaluate the results into a report. The 18 items are first given to the candidate with the choice to mark the items with +, +/- or -/-, from good to bad. After that, candidates are shown the items again, ranked in the three groups, and asked to drag the items into their final ordering on the screen from top to bottom in order to rank them. This is both flexible and intuitive. The candidate can change the order of items by sliding them around on the screen, which is simple and simulates the valuation process.

We built an expert system, mostly by interviewing candidates and through correlation studies, to gradually give texts to scores.

For an example of our Axiogram, the scores report, see Figure 18. In our reports we use the scale A to F, but underneath we used the original Hartman norms. We added several scales, with the most important one being Capacity for change.

Figure 16: Capacity for change:

		Coping		
		High	*Average*	*Low*
Focus	*High*	Flow	Stiff	Rigid
	Average	Shifting focus	Wavering	Tired
	Low	Unpredictable	Serious mistakes	Run around

We concluded in the context of stagnation versus growth that we were dealing with two factors which we could name “Focus” (DIF/INT) and “Coping” (DIM/DI). “Focus” refers to clarity of perception of value. How clearly do you perceive the right value position? The second factor we gave the name “Coping,” according to the psychological concept often used in stress-literature. How well can you deal with situations, how flexible are you, how well developed is your

adaptability system? We saw clear comparisons with the level of balance or imbalance between the I-E-S dimensions.

Figure 17: Vitality versus stagnation

VITALITEIT VERSUS STAGNATIE

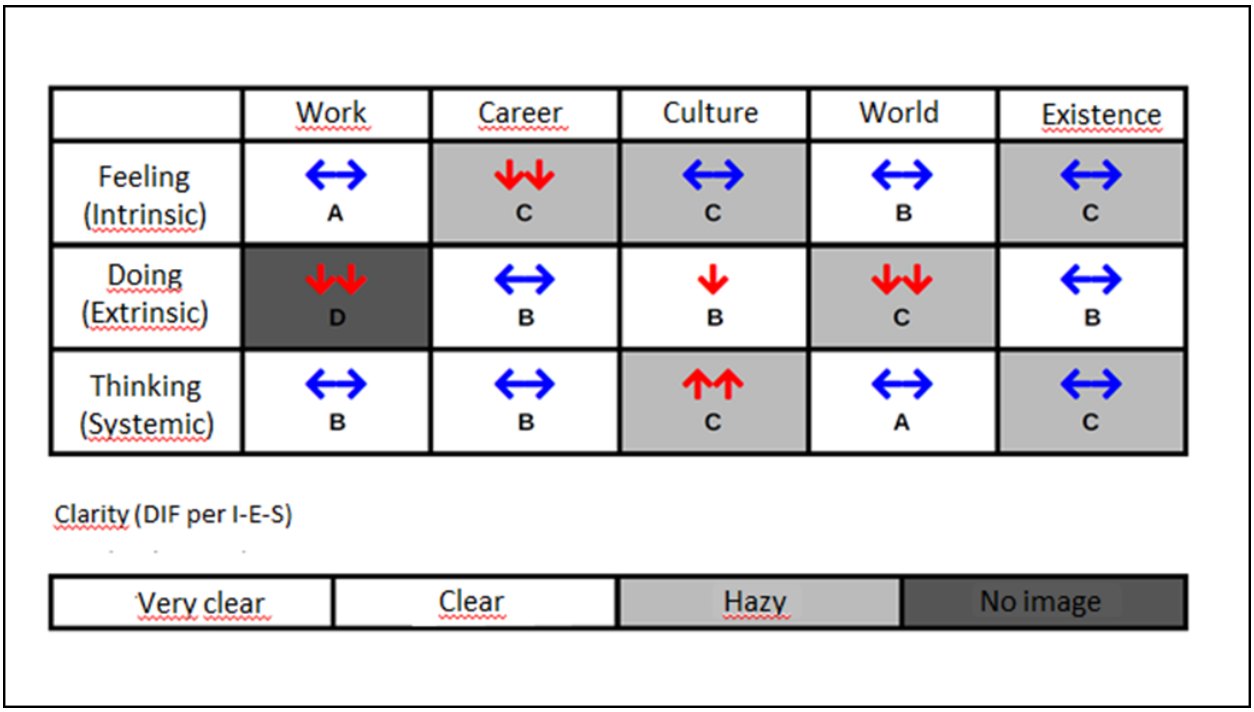
	Werk	Loopbaan	Cultuur	Wereld	Existentie
Helderheid van waarderen (DIF) *Vermogen tot juist waarderen / waaardesensitiviteit*	C	B	C	B	C
Balans (DIM) *Evenwicht tussen denken-doen-voelen*	F	C	B	F	C
Probleemoplossing en besluitvorming (INT) *Het relevante zien in complexe situaties / zinvolle samenhangen onderkennen*	C	C	C	B	C
Verstoring (DIS) *Vatbaarheid voor waardedistortie / omdraaiing positief in negatief en negatief in positief*	D	C	A	C	A
Grip op realiteit (DIM%) *Mate van grip op realiteit versus angst voor controleverlies*	F	C	A	F	B
Emotionele Beheersing (INT%) *Organisatie en controle van reactie in confrontatie met problemen*	D	E	E	D	D
Optimisme versus pessimisme (AI%) *positieve versus negatieve houding / open minded versus wantrouwen*	F	E	A	E	A
Innerlijk Evenwicht (VQ2) *Innerlijke rust versus mate van innerlijke spanning*	F	E	D	F	D
Toegang tot of blokkade van talent (Rolbreedte) *Inzicht in & beschikking over rol-repertoire*	C	C	C	C	C
Verandervermogen (RasterxCoping) *Flexibiliteit & effectiviteit bij uitdagingen*	E1	C1	C2	D1	C
Vitaliteitsindex (TOT) *Risico inschatting ten aanzien van stagneren versus gezond functioneren*	D	D	C	D	D

A-B	C	D	E-F
Geen Risico	Wisselend Risico	Beduidend Risico	Hoog Risico

In the next figure, we have presented the combination of (im)balance (DIM) with focus/clarity (DIF). We have tried to represent this in analogy to the working of the photo lens. So the arrows indicate under- and over-valuations (the valence), traits, and tendencies (DIM). The white, gray, and dark colors, plus letters A to F, indicate focus/clarity (DIF). This table gives a strong insight

into personality traits and inner processes. All scales of the first scheme and all squares of the second are flanked by expert texts in the Axiotext report.

Figure 18: Balance and unbalance



The Axiogram report consists of ten pages with further info, but we just wanted to give an indication of the types of information it includes.

Axiological Pattern of Stagnation

Because of the complexity and the unique and great value of Hartman's philosophy and methodology, standard statistical analysis could easily fail to capture important patterns. We discussed this with some mathematicians, we tried string analysis, but it did not give useful results. They advised us to use *the eye*. It is still the best instrument to find patterns in complex information. Doing that we found approximately ten patterns, until now, that might indicate risks of stagnation.

Pattern 1: Loss of flexibility

When the scale DIF/INT x DIM/DI both reflect bad scores, this will result in tiredness, rigidity, being stuck, and stagnation.

Pattern 2: Career stagnation

A undervaluation of DIM I on career with DIM E on work almost always indicates loss of job satisfaction and loss of contact with inner career drives.

Pattern 3: Stagnation in general

The validity index is a general scale for stagnation versus vitality. The more domains are colored red, the more clearly we can speak of a general situation of stagnation.

Pattern 4: Depression

If the valence indicates a general undervaluation in many dimensions (I-E-S), mainly the I-dimensions and domains (world, existence, work, career, culture) combined with high DIF scores, we can mostly speak of a state of depression.

Pattern 5: Burnout

If the vitality index of one domain is red, and if DIF, DIM and INT are depicting high scores (also red) while the other domains are scoring green, there is a burnout risk. [Remember that high scores or higher numbers in Hartman's system are considered "poor" scores]. It is as if there is a hole where the energy leaks out, we can give different names to it, like work stress or career death lock, or cultural misfit.

Pattern 6: Workaholic

If a person gives in his or her score a consistent undervaluation in all five domains (work, career, culture, world, and existence) on the extrinsic dimension, this person makes no use of the capacity to judge his or her roles and contributions in the right order and proportion. He or she neither knows when the delivered output is effective, nor assigns the right value to the results of tasks done. This leads simply to going on and on, for there is no target to fulfill or goal to be reached. This we call a "Workaholic." The stream of work simply does not stop because results are not properly judged. There is no adequate practical judgment in all relevant domains.

Pattern 7: Assertiveness / Field Dependency

When someone scores World in the green and Existence (self) in the orange/red you can almost say that world is too strong in relation to the self. Somebody is not strong enough to protect oneself. In work this clearly leads to problems.

Patter 8: Technocratic tendency

If the scores on the intrinsic dimensions in three or more domains are undervalued and when the systemic dimension (especially on Culture and Career) are overvalued, this often leads to inter relational problems, especially in managerial positions.

Pattern 9: Innovators

Through research of some hundred profiles in an R&D environment, we discovered that the real innovators have an unclear vision on Career. For them, it is hard to define who and what they are in an organization structure. When the culture is not loose enough this leads to frustration and often wrong adaptation.

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Pattern 10: Loss of meaning

When somebody has a trait like (double arrow) on the Systemic dimension combined with a double arrow undervaluation on the Intrinsic dimension on Existence (the self) mostly combined with a double arrow over-valuation on the Systemic dimension on Culture. This leads to self- alienation and can be induced by a protestant work ethic.

We did find more patterns but they are still tentative, and we are not yet sure if they are general patterns.

Practical Applications of LVP

The LVP is clearly used like the HVP in the context of career management, selection, and cultural analysis. So there is, of course, overlap with the HVP. The context which we believe is specific to the LVP is the context of prevention of stagnation, sustainable employability, and engagement. In the Netherlands, there is a strong tendency to invest more in the development of older employees. Older in this case means forty-five and up. We see this trend especially in older segments, in organizations that have existed for a long time like railroads, banks, insurance companies, and energy companies, but also in education and health care. Those sectors used to have slow models of change, high protection of employees and no direct connection to the market. Under the motto Fit for the Future, there is, at the management level, a real worry and need to align their employees to strategic and structural change. This also happens now in industrial companies working in mature sectors.

By means of the GIDA-test we have designed a step by step process where, through management reviews, the GIDA results of all personnel are discussed, resulting in targeted action. The top 10% and the bottom 15% of the performance scale are going through an in-depth analysis with the LVP. So the GIDA-test and LVP are inter-linked in our practice, the GIDA acting as a general survey guiding us to more targeted analysis with the more powerful LVP tool. The results of this methodology have been very good, professionally as well as commercially.

Conclusions

One aim was to design and develop a set of instruments to measure, explain, and predict stagnation versus vitality in a person's work and career. We can go on the surface with the GIDA, and in depth with our LVP, an instrument fully based on Hartman's HVP, but extended to five domains. The in-depth instrument gives us much more than measuring and predicting stagnation versus vitality.

It gives a deep insight into personality dynamics and it is therefore a very valuable addition to normal psychometric and psychological assessments for career advice and coaching and counseling. But most of all, we seem to have succeeded in explaining and predicting stagnation at an early stage.

At this moment, we are doing further research. We continue to do predictive validation of the instrument. Some two years ago we did a measurement with the LVP and other tests of 60 teachers at an institute for lower vocational education. We made blind forecasts on the risks of stagnation. We will have the results of a follow up study, and an analysis of our predictive accuracy a couple of months from now.

Secondly, we constructed two HVP-profiles on leadership. One is on the outside of leadership: the steering of people, processes, and strategy. The other is on the inside of leadership: the drives of leaders. At the moment we are doing more extensive research with one of the larger psychological assessment agencies in the Netherlands. In parallel with their normal psychological intelligence and career tests, their candidates are also scored on our two leadership HVP's, as well as the HVP's on world, culture, and existence. The results will be analyzed at the end of this year.

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THE ART OF COPYING

C. Stephen Byrum

Steve Byrum, Ph.D., studied with Robert Hartman, John Davis, and Rem Edwards in the early 1970s at the University of Tennessee, Knoxville. He taught for 25 on the college and university levels, had a personal and family counseling practice, and has done consulting work through The Byrum Consulting Group, LLC, since 1978. He has used the Hartman Value Profile in all of these situations and as a base for his work in leadership development. He has written extensively on Hartman's work and has built a diverse range of interpretations based on HVP indicators. He has served a tenure as President of the Hartman Institute. You may email him at: byrum4@aol.com.

Abstract

In my 2013 article in our journal, entitled "Chasing After Pi," I returned to a theme that has become a focal point of my attention across for many years now, the high value of human authenticity. In this emphasis, I find both the greatest influence of existential philosophy, my own greatest personal quest, and something of the fulfillment of the concept of highest human existence as echoed in the ideas of Robert Hartman on goodness. Here I created a kind of polar opposite to authenticity as any form of copying. The whole thought of any existence that is a copy became antithetical to any truly authentic, human existence.

In a much more reasonable overview, my friend and Hartman scholar—Art Ellis—raised an objection. Maybe I had overstated my case, and—as I reread my article through the lens of Art's thought—I may have even become something of a "drama queen" in my crusade against copying. I hope this new article is a better and fuller statement.

After ranging through examples relating to Johnny Cash, Duke Ellington, and the Beatles, I find great help from Abraham Maslow, Will Campbell, and—ultimately—Robert S. Hartman. In the end, there may be a distinct way in which copying is a normal and even appropriate way of reaching toward authenticity. The article is written with great appreciation for Art Ellis.

Introduction

In a recent article published in *The Journal of Formal Axiology: Theory and Practice,*[1] I explored the concept of achieving authenticity. That topic has been a recurrent theme in my writing, perhaps reflecting a deeply seated personal desire and quest. I have somewhere at the core of my own personal consciousness a statement by the organizational theorist, Jim Collins, of *Good to Great* fame, that failure typically involves sliding into mediocrity followed by slipping into irrelevance. It seemed to be that not being relevant would be awful and that authenticity is your greatest buffer against both mediocrity and irrelevance.

My approach in the article was reflective of the old approaches of Sartre, Heidegger, and Nietzsche, with updated and new insights from a number of more modern voices. One of those

[1] C. Stephen Byrum, "Chasing after Pi: A Re-interpretation of 'Why?'" in *The Journal of Formal Axiology: Theory and Practice.* Knoxville: The Robert S. Hartman Institute, 2013, 6: 15-38.

voices was Vijay Govindarajan,[2] who has gained a substantial amount of attention in business and organizational settings in regard to his concepts relating to the demands of modern leadership.

One of Govindarajan's best-known ideas is his "Three Box Theory" in which he reflects on how human energy is used in work and life. His intriguing—and in my experience, accurate—portrayal basically is advanced in the following manner: Box 1.0 emphasizes how energy is used to "fix the present"; Box 2.0 then explains how energy is used to "selectively abandon the past"; and, Box 3.0 gives the ideal of how energy could best be used in a focus on "creating the future." These ideas played perfectly with my thoughts that human authenticity is achieved primarily by what I called *forward leaning* individuals who create their lives moving into the future with highly conscious intention and free choices. I continue to agree strongly with these points, and the general conclusions of the above noted article.

In minor asides and footnotes within the article,[3] I made mention of a presentation on leadership at one of my clients, Mohawk Industries, in Georgia. In the presentation, which was part of a leadership development session, I made reference to Govindarajan's ideas, attempting to focus on a style of leadership that emphasizes strategic vision and systemic judgment. In the discussion following the presentation, one of the Mohawk executives very insightfully suggested that perhaps there was a need for a "Box 2.5." Perhaps, he suggested, Govindarajan had overlooked an expenditure of energy that takes place as much as the three, primary forms which he outlined. The conversation became very articulate and sophisticated.

The Mohawk executive suggested that Box 2.5 would involve "copying." He used the example of what happens in so much of carpet manufacturing and sales; Mohawk is one of the leading carpet and flooring manufacturers in the world, so he knows very much about the phenomenon he is referencing. In his explanation, a described how a great deal of time is spent trying to see what others are doing that is working well—manufacturing and, more importantly, sales. If a particular style, pattern, or fabric option is selling well for a competitor, every effort is made to understand the processes that have produced the successful product and *duplicate* it—*copy* it. He explained that this approach is used by every company, and that it is very clearly understood that some new product that Mohawk successfully brings to market this year will be found in the portfolio of many competitor companies by the next market cycle.

I thought the illustration was perfect, and I used it in my article to suggest a use of human energy that was inauthentic but also prolific in a world where all kinds of "standards" are set by movie stars, sports figures, or other celebrities. These "standards" then become the stuff of intense marketing programs that are designed to make a person feel less than human in some way if they do not wear the clothing of one person, drive the vehicle of another, vacation at the right place, or even use the cosmetics identified with the right name. I did see such "copied" identities as inauthentic and shallow, the expected response of adolescents but not of authentic adults. I would say that I did feel a bit uncomfortable with my association, at least using the Mohawk example, because Mohawk—and almost any other successful company—would not see this "copying" use of energy as anything inauthentic. That would be too heavy. In fact, all new innovation and creativity notwithstanding, such "copying" was often seen as an indispensable dynamic of success and pursued with great necessity.

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[2] Vijay Govindarajan and Chris Trimble. *Reverse Innovation.* Cambridge: Harvard Business School Press, 2002.

[3] Primarily on pages 28 and 33.

My friend, Art Ellis, who is one of the most competent and insightful scholars to follow the work of Robert S. Hartman, was kind enough to read my article and give it his compliments. Ellis is a man of few words, but any comment he makes will always be succinct and worthy of close reflection. He felt that I might need to look a little more closely at my alignment of "copying" and inauthenticity. There might be ways in which "copying" and authenticity are *not* antithetical.

The Man in Black

Robert Hilburn, who built a powerful reputation as the pop music critic of *The Los Angeles Times* across the past several decades, has just published an exceptional biography on the country-pop music icon, Johnny Cash.[4] The book, based on exquisite research over a decade of interviews and never-before-used documents, is winning high acclaim and will likely become the standard work on Cash's life.

Hilburn recalls the time in the early 1950s when Cash was an enlisted man in the United States Air Force stationed in Germany. He was about twenty years old and only marginally had dreams of becoming a singer. He had been raised in Arkansas, was exposed to the blues, gospel, and popular music of the South, and knew enough about guitars to play and sing—very informally—with some of his Air Force friends.

At this time, Cash experienced the merging of two influences that made a fundamental difference in the music that became the earmark of his life. He was a huge fan of train songs primarily because of his love of an original voice of country music, Jimmie Rogers, who was known as "the singing brakeman" because of his railroad-oriented themes in his music. He had heard Rogers' music from infancy. The other major influence was a movie, seen purely by accident, entitled "Inside the Walls of Folsom Prison." Images from the little-known and totally uncelebrated film, and especially the desperate lives of the inmates, would never be far from the center of Cash's mind.

Then, as these factors of influence—train songs and prison images—merged, Cash found entering the conscious "picture" that was forming in his mind the words and tune of a piece of music that was finding a small bit of random popularity. In 1953, Gordon Jenkins, a music composer and arranger from Missouri who gained some prominence in the l940s, wrote a love song entitled "Crescent City Blues." The synergy of this particular "flow" of energy and creativity resulted in Cash beginning to write down and sing a piece that he called "Folsom Prison Blues." The people who heard it seemed to like it, and he filed it away in the back of his mind and his growing portfolio of notes about songs that he might sing if he ever did become some kind of performer.

Soon after his discharge from the military and return to his Arkansas home, he was much more certain about a music career. Sam Phillips was gaining regional attention as a record producer in Memphis at Sun Records. He had just discovered Elvis. Cash literally showed up at his door and talked to him on the street about making a record. Hundreds of people, following Elvis, were trying to get to Phillips. Somehow, Cash made an impression, Phillips invited him to come in and audition, and the rest is history. In 1955, when Sun produced Cash's debut album, entitled "With His Hot and Blue Guitar," the prison/train song was the eleventh cut on the record. In 1968, with a career slip-sliding into mediocrity, Cash pulled out an old idea that was probably pushing to the front of his options out of desperation and necessity as much as it was a long dream that he believed

[4] Robert Hilburn, *Johnny Cash: the Life*. New York, Little Brown and Company, 2013.

at the core of his existence had substance. He went to Folsom Prison, walked out onto a stage constructed in a prison yard, and without introduction said to the audience for the first time "Hello, I'm Johnny Cash." He immediately broke out into the old song. Cash had a signature moment that would define his life from that point on. The live performance album won several Grammy Awards, and Cash's career skyrocketed to the point that *Billboard*, the music industry standard, named him the number one country music performer of the twentieth century.

Yet, "Folsom Prison Blues" was a *copy*. Listen to the two songs, and the similarities are remarkable. There are the famous opening lines exactly reduplicated: "I see the train a comin'/It's rollin' round the bend." Jenkins' love song then continued: "And I ain't been kissed since I don't know when." Cash, transposing to the prison setting, goes in a slightly different direction: "And I ain't see the sunshine since I don't know when." The similarities then dominante except for one, critical line, the line that would forever stir audiences and become the most important signature line of Cash's career: "I shot a man in Reno, just to watch him die." That one critical line made all of the difference in the world. Yet—again—it was a *copy*.

Jenkins and his following had been aware of Cash's song since 1955. He had been given no credit, but that was not a problem either. People had always "borrowed" from each other in the music industry. It was not until the late 1960s, with the roaring success of Cash's music, that Jenkins was cajoled into threatening a suit over the "copying." Ultimately, all of that went away when a $75,000 settlement was arranged. Perhaps the real reason Jenkins was not so insistent in pursuing Cash was because the tune of his own "Crescent City Blues" had come directly from an old Louisiana jazz and blues pianist named Eurreal Wilford "Little Brother" Montgomery, who had recorded his own "Crescent City Blues" in the 1940s.[5]

This "copying," at least in country music history, has long reached such a level of acknowledgement, affirmation, and acceptance that it has become almost comical. Harland Howard, the esteemed music writer, once said, "All you need to write a country song is three chords and the truth." In fact, the three chord progression (C, F, and G) in one form or another is the base of most country, pop, and gospel music. The singer Leon Russell said it all another way: "One chord is fine. Two are pushing it. Three, and you are moving into jazz." So, to follow Heraclitus, we don't step in the same river twice, or maybe it is the same river stepped into in as many potential different ways as there are unique human beings. Maybe the "same river" is more complicated than simplicity or naiveté might ever imagine.

Yet—yet—there was still a sour taste in my mouth, that—in the end—may say more about my on dispositions than it says anything about Johnny Cash or anyone else. It all still seems like "copying" and inauthenticity. As a college professor, had these dynamics shown up in a student's paper, I would have felt ethically forced by the standards of my profession to raise the issue of plagiarism. On the other hand, maybe Cash so embraced the convergent experience of words, music, films, and his own experience in the military that had prison-like qualities,[6] that it all

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[5] My favorite example of this kind of "copying" in the music industry is a beautiful love song by Billy Joel entitled "This Night." It takes only a moment listening to the tune, for even people with only a vague sense of musical history, to recognize Ludwig von Beethoven's "Pathetique Sonata"—the "Sonata #8 in C minor, Opus 13." At least, in this instance, Joel gives credit in his liner notes to L. V. Beethoven. With this recognition for material that is legally "public domain," Joel's credibility moves the conversation away from blatant "copying" to more creditable "influencing."

[6] Cash was a code intercept technician, a highly skilled position in which he was responsible for intercepting and interpreting coded messages from the highest level leadership of the Soviet Union in the early part of the Cold War. He worked in isolation each day on long shifts in small cubicles where he was attached to a listening device. The room

became *him* and, in turn, all became *his*. I am reminded of Michelangelo reporting on his creation of the statue, *David*, which in the most basic fundamentals of sculpting was based on all kinds of precedents, telling about walking around the piece of marble that had been a gift from the city of Florence for days and night on end. Then, he says, he began to carve, and at some point in the carving process found that the stone *became* David. It was then his responsibility to "release David from the stone." In such a uniquely personal—to use Hartman's terms, *intrinsic*—process, "copying" has been transcended, and authenticity has been achieved. I believe this is Art Ellis' point and the place where my original article needs clarification.

Further Resolution

Adam Gopnik is a primary staff writer for *The New Yorker* magazine. In their "A Critic At Large" section, he produced an insightful article entitled "Two Bands: Duke Ellington, the Beatles, and the Mysteries of Modern Creativity"[7] which refines and advances several themes in my own thinking to this point and further affirms the insights of Ellis.

Gopnik begins his article reviewing a new biography on the jazz icon, Duke Ellington, by Terry Teachout.[8] The biography reveals that Ellington was basically a dance-band leader who had been somewhat successful playing "jungle music" in gangster night clubs in the 1940s.[9] He did not even play his instrument—the piano—very well. Gopnik asks the question: "How did he become a dominant figure in modern music and, for many people, an exemplar of art?"[10] The traditional explanation of Ellington's stature is that "he was really a master composer on the European model, all score paper and seclusion and suites."[11] The Teachout biography, and what ultimately catches Gopnik's eye, is that this traditional understanding "on inspection, doesn't hold much water."[12] Instead, Ellington's work turns out to be "the crystallized collective improvisation of an exceptionally ornery group of musical malcontents"[13] who made up the band groups that surrounded him over the years. In other words, to follow our leading theme, Ellington "copied," and—in his case—often did so with a blatant aggressiveness that easily transcended legality, but that occurred in a time when those he "copied" from had little or no legal recourse or power to challenge what he had done.

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he worked in was under lockdown twenty four hours a day. Many intercept technicians experienced mental and physical breakdowns because of the pressure and isolation. Cash often talked about the experience as being exactly like prison.

[7] Adam Gopnik, "Two Bands: Duke Ellington, the Beatles, and the Mysteries of Modern Creativity." New York: *The New Yorker*, December 23 and 30, 2013, 121-126.

[8] Terry Teachout, *Duke: A Life of Duke Ellington.* New York: Gotham Press, 2013.

[9] Gopnik, *op.cit.*, 121.

[10] *Ibid.*

[11] *Ibid.*

[12] *Ibid.*

[13] *Ibid.*

However, Gopnik does not see an easy solution, concluding that what Ellington did constituted fraud, theft, and—to use my words—inauthenticity. Instead, he offers an Ellis-like rejoinder to more easily assumed conclusions: "To explain it all, we seem to need new categories of value, and another kind of meditation on what originality is."[14] Following Nietzsche, we need to move to the arena of a "transvaluation of values," or, even more—to follow the philosophy of Robert S. Hartman—we need to have a broader, *axiological*[15] discussion that is capable of refining and advancing conventional thinking.

In the penultimate analysis, Ellington is seen as "an elegant man, but not a very nice one."[16] As accurate list of "creation" of classic Ellington hits should probably have read more like the following. Arrangers: Billy Strayhorn—"Take the A Train" and "Chelsea Bridge"; Barney Bigard—"Blue Indigo"; Johnny Hodges—"I Don't Get Around Much Anymore"; and, Otto Harkwick—"Sophisticated Lady." Odds are pretty good that most people will not even have heard of the "creators," but the songs—identified with Ellington—are all classics.

Gopnik makes no effort to excuse or justify what Ellington did—that would be old values, but he moves to a transvaluation of old values to explain Ellington. "Ellington *owned* them, but they didn't start in his head or take form under his fingers. Without Ellington's ear to hear them and his intelligence to fix and resolve them, these songs might have been butterflies that lived a day, fluttered, and died."[17]

The following set of ideas needs to be read a couple of times and perhaps be meditated on a bit as they certainly constitute a different way of looking at realities in a way that is very different than traditional values and general morality might prescribe. If we go looking deeply enough, there may be at least a different way of evaluating the relationship between "copying" and the entire issue of authenticity/inauthenticity.

1. "Ellington really did take other men's ideas and act as if they were his own. But he did this because he took other men's ideas and made them his own. There are artists whose genius lies in exploiting other people's talent, and we can recognize the exploitation as the genius."

2. "This was the essence of Ellington's genius. He took what he needed to realize the ideal he had invented and spent fifty years realizing. The tunes may have begun with his sidemen, but the music was his. This is not a secondary form of originality, which needs a postmodern apologia, in which 'curating' is another kind of 'creating.' It is the original kind of originality." [In a sense, he is saying here that the first-movement of what is called "originality" is some form of connecting, putting together, synthesizing, "copying," or—at the very minimum—creating a "copy" that constitutes a form that has not been seen before, a uniqueness was not there in the constituent parts.]

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[14] *Ibid.*

[15] Robert S. Hartman, *The Structure of Value: Foundations of Scientific Axiology*. Carbondale: Southern Illinois University Press, 1967. This is Hartman's most important, published piece which outlines his "axiology," the science of value. Reference to the website of the Robert S. Hartman Institute will expose the as-yet-uninitiated reader to a vast network of resources on Hartman's work.

[16] Gopnik, *op. cit.,* p. 122.

[17] *Ibid.*

3. "There was something self-constructed about Ellington. He had a platonic ideal of the kind of music he wanted to create and the kind of musician he wanted to be."[18] [That a person is "self-constructed" in an intentional and conscious manner growing out of an ideal that is realized over time is coming very close to most definitions of authenticity that have been generated in the history of modern philosophy.]

Finally, Gopnik concludes his review of the Teachout biography by—as promised—discussing originality itself. In his conclusion, he makes a very interesting observation about two distinct forms of originality. "Originality comes in two kinds: originality of ideas, and originality of labor, and although it is the first kind that we get agitated about, we should honor the second kind even more."[19] Note carefully that he says "even more"! He goes, then, so far as to emphasize that it is an "oddity"[20] of our modern, post-Renaissance society that we place more emphasis on the initial catalyst idea rather than on the labor—the work—that gives the idea its ultimate realization. Gopnik's final exclamation: "You ain't got a thing if you don't have that *swing*."[21] The "swing"—the essence of Ellington's synergy and synthesis—has a higher authenticity than any original part. What he did was not "copying" in this analysis by any stretch of the imagination, but creating what Hartman would have called a "composition," an adding of value which ultimately creates a new entity that moves beyond difference in degree and becomes difference in kind.[22]

But, Come to Think about It . . . .

In the midst of what was building toward a small rant concerning the inauthenticity of "copying"—even though the Mohawk carpet executive saw the capacity as a core element of his industry, there was one thought that totally escaped my consideration. As a young graduate teaching assistant in 1970, I was given responsibility for introductory courses in philosophy for freshmen at the University of Tennessee in Knoxville, my first "official" teaching activities. I knew that a few of the students had chosen the class because of interest in the subject matter, but that many were simply fulfilling a humanities elective requirement or, even more, having to fill out a certain

[18] All numbered reference are from Gopnik, *Ibid.*, pp. 122-123.

[19] *Ibid.*, p. 123.

[20] *Ibid.*

[21] *Ibid.*, p. 126.

[22] It is also interesting to follow the remainder of the Gopnik article where he moves to a further review of Mark Lewisohn's first volume of a promised three-volume history of the Beatles entitled *Tune In* (Crown Archetype, 2013). In the first volume, the Beatles are taken up to 1962, the period of their existence as a band before they were "discovered" by the larger world. The same principles of "theft" that were seen in Ellington are taken to extremely new levels with the Beatles. He writes: "If one thing stands out as the source of their originality, it is the theft of improbably parts, and the sheer range of their stealing." (126) However, the synergy and then synthesis that occurs between Paul McCartney and John Lennon, "a man of unlimited talent and limited soul" plus "a man of limited talent and unlimited soul,"—especially as they decided to give up assumed accents and let their real Liverpool accents rage—created a uniqueness that changed music forever. "Together, the two made something deeper than either could have alone." (126) Ultimately, the Beatle sound became "the sound of self-discovery." (126). Or, it might be necessary to say that in this "self-discovery" that *authenticity* is manifested on a level that is much much more than "copying" could ever achieve.

number of hours to be full-time students. I felt challenged, however, to make the subject matter become interesting, and sought for ways to talk about philosophy that would allow some level of identification and understanding.

My starting point seemed, perhaps, a bit obscure—Francis Bacon, the English philosopher who wrote a famous book—to philosophers at any rate—entitled *The New Organon* in 1620. However, I reasoned, if something this old—back to the time of first English settlers coming to North America—could be of meaning to these young students, maybe the study of philosophy could make its mark. In addition, since Bacon was a father figure of the movement known as Empiricism, his practical approach to reasoning and fundamental appreciation of what would become "science" might also help give him some appreciable hearing. I might be able to show them that philosophy could be interesting and even relevant.

Bacon had described three types of philosophers. The first he called a "spider type" which described an approach to philosophy that spun webs of greater and greater abstraction around more and more esoteric and obscure issues. This, in my explanation, was not the ideal, but rather was like those who might enter into religious arguments trying to determine how many angels God would be able to crowd onto the head of a pin.

The second he called an "ant type." This type of philosopher was a "compiler" who collected bits of ideas from this thinker and another, and who might even know a lot about what individuals had said, but who never developed anything that was uniquely her or his own. I had seen many of these kinds of philosophy graduate students and majors. They could have run the table if the category of "philosophy" showed up on *Jeopardy* or *Trivial Pursuit*, but they would likely have had no response to the question, "What do *you* think?" This was not the ideal either.

The third type—the ideal—was the "bee type." The image in this description was of activity that took from many different sources (various pollents), but that processed these different sources through its own system in a way that produced a uniquely new product (honey). I would then reinforce the point of creating something that was their *own*, and not just a composite, copy, or assemblage of others, by referring to an old East Tennessee adage that encouraged people to "filter everything through your own craw." They, of course, never knew what a craw was, so I captured some degree of curiosity. I explained that I was sure that they knew that chickens did not have teeth. In fact, I was not sure from their responses that they knew this, and I probably was creating the one piece of information from the class that they remembered. Now, they were engaged in my narrative. Chickens in the "wild" spend a great deal of time pecking on the ground, getting very tiny flecks of rock that are held in a small organ in their necks. When they eat food, it moves through this small organ—the chicken's craw—and meets the first step in the animal's digestive system. So, they were encouraged to listen to and read whatever was being said—even the assertions of the teacher—but they were responsible for filtering through their own experiences and their own evaluations until something that was actually *theirs* was created. To use modern parlance, I was challenging them to create something that was unique to them, and something that they took *ownership* of.

In other words, from the very beginning I was encouraging students to examine all kinds of sources, to borrow, to "copy," to embrace from that which was outside of the self. In fact, if you believe John Locke, we are all a *tabula rasa*, a "blank tablet," that is written upon by the events—both unconsciously received and consciously pursued—that impact our lives. Then, beyond the "receiving mind," there is the "assimilating mind" that puts experiences and information together in its own unique and personally "owned" way—just like the bee. It would then be the conscious activity of assimilating and sorting—creating the new unique—that would distinguish "copying"

that is inauthentic and "copying" that becomes authentic—the "copying" that arrives at a Johnny Cash, a Duke Ellington, or the Beatles. These would be examples of people who have taken from lots and lots of sources in both unconscious and highly conscious ways, but who have assimilated in a way that a new product is created. They take "ownership." The dynamic of "copying"—traditionally understood—is transcended. We have a new way of valuing and evaluating "copying."

The conclusion that I am moving toward here should have plenty of affirmation in the experiences of our own lives. Or, perhaps I should say the *desired* experiences in our own lives. From birth to early adolescence, most of *who* we are is the result of influences which come to bear on us over which we have little or no control. I have formative experiences of my own father, and not forty fathers who I can consideratively evaluate. I have formative experiences of my faith that was given to me, and was not likely to have had any comparative experiences relating to other faiths in the environment I was raised. Because of that environment, which I chose no more than I chose my parents, I was likely to find my "identity" focusing on football through adolescence since that had been the powerful focal point of my two older brothers—my hero figures—and of the general community in which my early, not reflective, life evolved. I was "copying" in the most fundamental form of that word, and was being affirmed and encouraged to do so. I was not "self" conscious in hardly any way, and therefore did not have authenticity. Those processes could have, in fact, been so very strong that I might not ever have departed from them. Lots of people do not.

Going out of the formative community structure which—again—did not have to necessarily happen, there was a broadening of awareness with the introduction of new friends, travel, college, and education. All that I can actually say that I brought to the equation at that late adolescent and early twenties time was an openness to and curiosity about that which was new. I am not sure where that came from, honestly, although I was the one person in my family, and in my circle of friends, who got a chemistry set, a microscope set, a telescope (all from selling greeting cards door to door), who read books (especially science fiction and mysteries) by choice, and seemed to enjoy getting out and seeing new things. While I would not claim much authenticity at all, at least there seems to have been some kind of "portal" through which authenticity might could begin to appear. I'm not sure what potential for authenticity is there if openness to that which is different and new, or some degree of curiosity is not present. What made it present in my case is still a question. I'm not sure if it was accidental, or if someone was pushing me in that direction. If they did, I do not have an awareness of it. Most pushing that I remember was in the direction of pretty well-defined "boxes" that would have family, community, and church acceptance.

Suddenly with new vistas appearing, the choices for defining self were being consciously and intentionally picked out more *by* me than *for* me. There was no single person that I was trying to mimic, but bits and pieces of this person or that person—present-tense, past-tense, real, fictional, etc.—added to additional bits and pieces of the "person" I wanted to become in my own ideal self-images. In this process, expectations and transferred images of others—and the past culture in general—faded more and more in importance, and—in a couple of instances—were rejected in the most outright manner. As I took *ownership*—just like Cash took ownership of "Folsum Prison Blues"—*who* I was became more *mine*. As this ownership of the amalgam became more and more intentional, I believe there was more and more authenticity. What had certainly been "copying," finally transcended "copying" and was becoming more of an "identity" or an "authentic self." That process of growth and development, which was mostly gratifying and only occasionally threatening, has continued in very intentionally ways of enhancing and tweaking across a lifetime. Moments that have seemed to challenge and diminish authenticity have been moments in which

the power of "boxes" established itself in strong ways and moments when contact with that which was "new" was limited in one way or another.

So, I think that Art Ellis is exactly right. There is a dimension of "copying" that is necessary, likely, and—if understood correctly and managed intentionally—a constituent part of any legitimate movement toward authenticity. I do believe, however, that the kind of discussion we have had here about "copying" is important, because it is altogether very possible to be pushed down a pathway of "copying" by factors and forces in the culture that eradicate and make less likely the chances of true authenticity appearing. It is hard to think about a person having the power to be relevant, and to retain that power, if existence as a human being is totally derivative. But, it is also hard to conceive of anyone who does not have some aspects of *who* they are that are "copies."

Disclaimer

I want to come back to the biography of Johnny Cash one last time because of the way that it raises some very intriguing questions relating to the general area of our inquiry. Clearly, Cash was "stamped out" by his environment of origin in ways not dissimilar to the description of my own upbringing—and probably that of most readers. He was influenced by country and gospel music in the poverty stricken area of Arkansas where he was born. The dispositions of his parents and friends were powerful catalysts for "identity." It was what he knew and all that he knew. He was not raised in affluence in New York City and introduced to classical music, the theater, or jazz.

His movement into the military and life in Germany did not change a lot since he lived in a pretty insular world that was filled with people much like him. He was able to extend his interest in music, and did begin to play and write a bit. He probably did at least begin to see himself through the lens of performers he knew about and could envision himself in that role. He took a chance with Sam Phillips, and it may be that Phillips had an image of what Cash could become, marshalled that image, and gave it a chance to find expression in way that Cash did not even totally understand himself. Phillips knew what would sell, knew what kinds of songs to have Cash perform, and even how he needed to dress. It was Phillip's "box" that Cash inhabited in the early parts of his career as much, if not more, than any self-defined uniqueness that Cash created. Cash acted in ways that were at times rebellious, but those actions may have been more the assumption of a popular image of that time—James Dean's rebel, for example—than it was any kind of arrival at authenticity.

Cash became successful. He made money. That fact in and of itself should not be dismissed casually. He had never had money. His family had never had money. Providing for family, and he soon had a wife and children, was the highest mark of virtue. He learned how to get audiences to respond, and he travelled ceaselessly to pursue one audience after another. He wound up his act, sang his set of songs, tried to write and find new music that fit the style that was working, and lived out his life. There were ups and downs, to keep up the pace he became addicted to drugs, and by the late 1960s he was fading in popularity and appeal.

Then came "Folsum Prison" and a new "signature" was launched that captured the attention of the nation and world. Playing up to this new "signature," especially as it coincided with the musical variety show model that emerged in American television at that time, carried Cash across the broad part of the rest of his life. In some respects, "Johnny Cash" became a *persona* or a *personality* more than a "person." In some respects, "Johnny Cash" became a product and a business. It worked. Money was made. There was a "Man in Black" standing there and singing, but it is easy enough to wonder if a "person" was standing there. Maybe it becomes possible, even successfully

possible, to play to a *persona*—even a very unique *persona*—but not to achieve very much authentic "personhood." The biography certainly shows Cash growing older and older, still on some kind of a quest of self-discovery that does not seem quite settled, or secure. You would be hard pressed to look at Cash's pictures and read "happiness" in his eyes. There may have been some relationship between inauthenticity and his use of drugs.

Then, at the very, very end of his life, having lost an awfully lot and having very little left to lose, Cash—out of all but the clear blue sky—became involved with a music producer named Rick Rubin. No association could have been more unlikely—totally out of tune and out of place with anything anyone would ever have expected. Rubin had come on the music scene in California in the 1980s when he established Def Jam Records. He had successfully worked with groups such as the Beastie Boys, LL Cool J, Public Enemy, and Black Sabbath—about as far from the image of Johnny Cash as you could get. In appearance, with long flowing hair in the young, most extreme Haigh-Asbury, Alan Ginzberg mode, Rubin looked like someone who would never come to the edges of a Johnny Cash world.

Yet, there was something that Rubin had always seen in Cash that he was not sure others had seen; in fact, realities that had been glossed over even in a great deal of what most people would have judged as high success. He believed that Cash knew that what he—Rubin—was seeing was at the core of who Cash really was as a person. The series of "American Recordings" that were created by Cash and Rubin near the end of Cash's life are profound in their power. The songs "The Man Comes Around" and—even more—"Hurt"[23] capture authenticity in a way that is transcendent in terms of artistic expression. You begin to feel, listening to the songs at the end of his life, that he died an authentic person.

Back to Language

For what must be now a thousand times, I return to Holderlin and the idea that the most fundamental framework of our existence as human beings is language. He famously said, "We live in the midst of words." I fully realize that Heidegger would argue that the primary framework is space and time, and that positions have many, many reinforcing and confirming proponents, not the least of which is the movement to modern science in the middle of the twentieth century that made mathematicians—not poets—of the grand majority of students coming along in the post-World War II periods. Of course, there was not much realization that mathematics is simply another kind of language, but the jobs would be in math-related venues, not poetry related venues.

It may also be possible that poetry and related word expressions had either become taken forgranted, identified with some earlier and more old-fashioned generation, or featured a kind of "analysis" that was not like the kind of "analysis" becoming fashionable as people envisioned landing a person on the moon. Maybe poetry and those kinds of word expressions did not have to be analyzed or understood if they could be emotionally experienced through the music of the Beatles or the cinemascopic techicolored movies that began to capture the attention of the generation that would ultimately establish the foundation for the digital age.

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[23] There is no way to completely appreciate the point being made here without seeing the readily available YouTube video of "Hurt." Even for those who do not know Cash's music well, or who have only related to him through the stereotypes advanced by his popular song list, this video will compel the most powerful response. Only rarely can authenticity be captured, and Cash becomes almost "prophetic" in the reach of the synthesis of his music and Person—not *persona* or personality—but his Person.

But I get lost in the time and space of Einstein, Heidegger, and their heirs. I cannot seem to summon the ability or mental agility to understand much about or get very excited about string theory, black holes, or number that now reach beyond a dozen zeroes. I seem to still be able to traffic better with words, so Holderlin continues to hold serve.

The influence of Robert Hartman has, of course, been immense, and while being able to move within the arena of mathematics, logic, and science that was prominent in his day, I still am drawn more to what Hartman said about language. I am so drawn to what he said about language that I have even advocated for the position—a position that has not always found safe harbor with other Hartman experts—that his mathematical forays may have been more of a way of creating a metaphor of explanation, that his was a reliable formularized way of helping human studies find fruitful lodging in a technological society. He may have also been brilliant enough in the math and logic of his day to be able to say to a larger academic world, "I have taken your approaches seriously, now perhaps you can take my approaches seriously."

I still take my cues from his approaches to theology and his creation of a new word, his *theologic*. He saw theology as pervasive—and hopeful, I guess—an attempt to *prove* in the most rational manner the existence of God. Hartman was thoroughly well-versed in all of the theological "proofs" that had built on Plato, Aristotle, and others, and that had influenced the movements of the Christian church through the modern age. Hartman was absolutely certain that none of these "proofs" had succeeded in accomplishing their goals, although the power and intimidation of the church had given the "proofs" an almost sacrosanct status.

Hartman believed that you could never prove God rationally, and that any God—since any God would be primarily intrinsic in reality—could not be reduced to rational, extrinsic, and systemic constructs and concepts. Similarly, any *reduced* God would not be worth of worship or commitment.

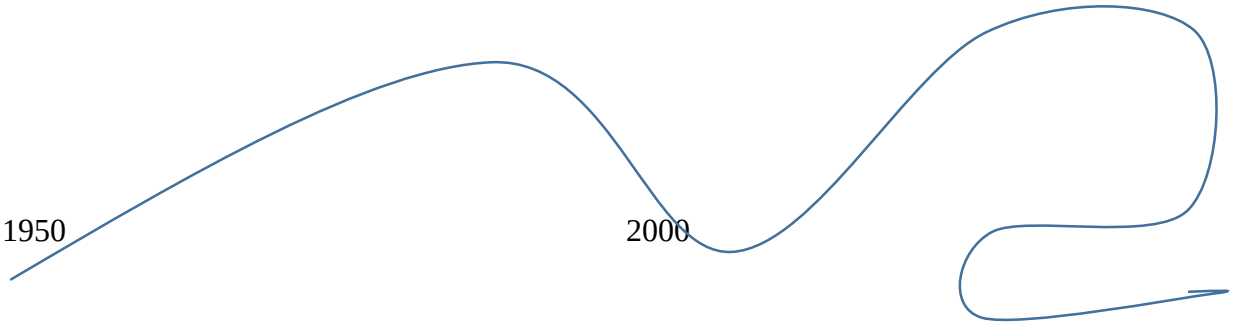
However, it was altogether possible in his opinion to learn to better and more constructively *talk about* God. His point was *conversation*, not proof, and conversation could be the portal and medium for evolving and developing meaning and value. The more sophisticated and integrated the conversation, the more sophisticated the concept of God, the "richer"—in his language—the concept of God. Somewhere along that path, not only does "concept" grow in its diversity and potential, but "reality" grows in its possibility.

Therefore, the power of any reality—conceptual or otherwise—grows in parallel with the evolving of language. The meaning and value of any reality—conceptual or otherwise—grows in parallel with the evolving of language. To expand on Holderlin, to live in the midst of an expanding and evolving language is critical to living in the midst of reality itself in any full and meaningful manner. The care we take with language translates directly into the care that we take with reality itself.

Within the context of these remarks about language, we can now take up a conversation that brings into focus the significance of Hartman's work and its application for the modern age. We can also gain further substantiation for our overall concept of the art of copying. Consider the following structure:

Let's call this moving line a "course," perhaps something like a Winter Olympic downhill skiing or bobsled course. The "course" is not trying to represent any reality descriptively or literally, but it could represent something of the movement of time and life over any specific time frame. It is at least saying that time and life evolve, but seldom in a direct, predictable line.

Now, let's change the line by adding two somewhat arbitrary dates. By adding 1950 to the left and 2000 to the right, we can say that we are looking at the second half of the twentieth century, the post-World War II era, the primary beginning stages of the technological society, and one of the fastest moving times—in terms of new "things" coming into existence—in the history of the human race. This course includes the time in which some of Hartman's most important concepts gained prominence, and—on a personal level—the time frame that has encompassed most of my own life.



It would be possible to address any invention along this "course" and demonstrate evolution and development. Think about a television in 1950 compared to a television in 2000. Think about a computer in 1950 and then in 2000. Think about a car, a washing and dryer, and an air conditioning system. The list, in this kind of comparison, would go on and on.

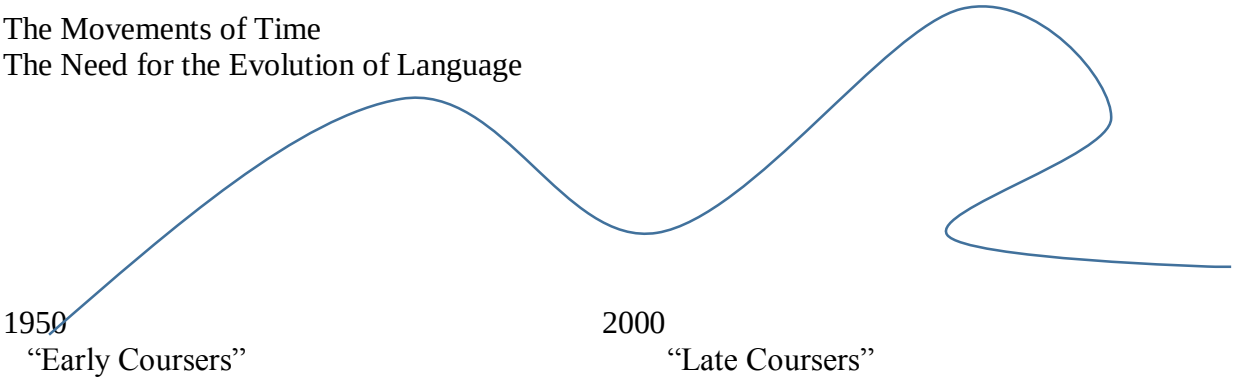
But, now—in the context of our fuller conversation, think about language itself. There are vigorously researched studies that demonstrate that between 1950 and 2000, the English language itself grew by 70% more words. The world Holderlin would have lived in at 1950 radically changed by 2000, especially in terms of the literal size of English vocabulary itself. To the extent that we have grown and developed with the language, we are more integrated with reality. When this development has not advanced, our reality—compared to what is possible—has become diminished. There is less that we can relate to or gain meaning from. If we do not "keep up" with the language, we cannot keep up with the reality. By allowing our language to get stuck in say 1985, our reality has become stuck there as well. Our ability to communicate with others in 2000 has become less. I have trouble, for example, communicating with my grandchildren as they play with their computers, and I go looking for an explanation of what they are doing. We do not have reliable data, but just imagine the language growth since 2000 which has taken place.

Finally, let's add people to our schematic. There are all kinds of sociological distinctions which have evolved to describe people relating to the timeframe we are considering: Boomers, Millennials, Generation Xers, Generation Yers, Generation Zers, New Silent Generation, etc. All of these are interesting, and the distinctions in characteristics and behaviors related to each hold varying degrees of meaning. None are sacrosanct, so it is easy enough to add or create new distinctions. We would use "Early Coursers" to indicate people who have experienced formative moments along the 1950 end of the spectrum, and "Late Coursers" to indicate people who have

experienced formative moments closer to the 2000 end of the spectrum. In this sense, I am an "Early Courser," my children are "Mid Coursers," and my grandchildren are "Late Coursers." Given the continued stretch of time, my grandchildren will be "Early Coursers" for events beginning in the early part of the twenty-first century to those "Late Coursers" who will appear at mid-century.

Language for me is different than language for my children and my grandchildren. In fact, I was introduced to a world with fewer words, and my grandchildren have been introduced to a world with many more words. For me to remain relevant, I must be able to communicate, and in order to communicate, I have to be engaged with language—as an "Early Courser"—that finds coincidence and alignment with "Late Coursers." I cannot expect to live as successfully in a "Late Course" world if I have not made adaptations and experienced growth that un-sticks me from my "Early Course" environment. How many people who were born into a world of black and white televisions have failed to move on to a world with high definition digital televisions? The technology that supported black and white televisions—for example, television antennas—have become so outmoded that they do not even function anymore.

Hartman did not experience all of this timeframe, dying in 1973, but he would have totally understood it, and—even more—understood the critical nature of growing and evolving language. How we *talk about* reality, our ability to *talk about* reality—our language—defines our ability to engage and align, and our ability to find meaning and value. Without the language evolving, our existence as human beings is diminished and marginalized in terms of overall potential.



So, in regard to the Hartman material and intent, new language must be considered. Here are a few words that present themselves as being of high value to the overall Hartman discussion: *exponentiation, meta-ideas, seed ideas,* and *recombinant*.

I am taking my cues from a new book entitled *The Second Machine Age: Work, Progress, and Prosperity in a Time of Brilliant Technologies* by two MIT economists and digital business researchers, Erik Brynjolfsson and Andrew McAfee (New York: W. W. Norton Company, 2104).

I am interested in using this new and evolving language to make application to one of the most fundamental statements that I have used over the past forty years to show people in business and industry how the Hartman work applies to what they are doing and can enhance what they are doing moving into the future. Somewhere early on I created the following equation for work:

$$\mathbf{W = (CSS + CP + GI)^J}$$

The equation reads: Work (W) is the combination—the parenthesis—of Competent Skill Sets (CSS) plus Competent Processes (CP) plus Good Information (GI), exponentially enhanced by Judgment (J). Judgment becomes the critical issue for my work with Hartman's materials, as I have always seen his greatest genius in the application and manifestation of values that are found in judgment and—using the HVP—in the ability to measure, manage, and develop judgment. Organizations must take care of procuring and training for the right skills. They must also surround people with these skills with competent processes—they are always tweaking processes—and good information. Those of us who would call ourselves "Applied Axiologists" can help supply the factor of judgment. If we can help install *good* judgment, then the work (W) that will be the outcome can be called "excellent"—one of the most important words used in modern organizations—of $\mathbf{W}^{\mathbf{E}}$. The conversation illustrated by the equation makes sense, and the prospects of better judgment advancing the other elements of work can become highly desired.

Brynjolfsson and McAfee create a frontpiece for one of their leading chapters with a quote from Albert A. Bartlett (1923-2013) who taught at the University of Colorado beginning in 1950 and who became a world-renowned physicist. Bartlett was the leading voice in understanding the critical challenges relating to population growth. The quote is, "The greatest shortcoming of the human race is our inability to understand the exponential function." (39) So, the word *exponential* becomes a first maturing concept that "Early Coursers" must add to their vocabularies and advance the richness of their concepts if they are going to speak meaningfully to "Late Coursers." It is easy to see how, with the "blending" of Hartman, Bartlett, and Brynjolfsson/McAfee that there is a lot of "copying" taking place in the structure of ideas that are adding to the base of "new" ideas being presented by Steve Byrum.

Brynjolfsson and McAfee are agreeing with Bartlett that we do not adequately understand *exponentiation*, and therefore we do not recognize one of the most powerful shaping forces of our modern existence. Their conversation does not go off in the direction of population explosion, but rather embraces the exponential spread of machine technology in the last part of the twentieth century and the first part of the twenty-first century. This spread is what they call the "Second Machine Age," and they see—for example—the rapid expansion of computing power in the new, digital age as being dramatic in a way similar to Isaac Watts invention of the stream engine generations ago. They also are concerned to understand the exponential bounty that has been achieved by those who have capitalized on this new machine age, but also the threatening exponential spread in the difference between the rich and the poor, the 1% and the 99%. Fail to recognize the *exponential* effect that touches vital aspects of our modern civilization, and the whole movements of potential are underestimated and unacknowledged.

So, when we place the exponent "J" on the equation for work, we move the conversation to an entirely new level, a level so different in degree that it becomes different in kind in many ways. It remains important to discuss education and training that will improve skill sets, as it becomes important to advance the equation with new processes and new information. However, everyone is doing this. One "discovery" by one organization is matched by another organization—remember our carpet mill illustration—within one sales cycle. If you do not do what everyone else is doing in regard to skills, processes, and information, you will fail, but if this is all that you do there will be no differentiation or difference that takes your beyond the level of accomplishment of others. You will simply slug it out day to day on a parity battlefield until someone becomes a bit more "fit," and they will have a bit higher chance of survival to fight the next day.

If it becomes possible to entertain the addition of the exponential matter—the "quality" and "added value"—of *judgment*, the whole bar of potential is raised to a new level. If Brynjolfsson

and McAfee are right, when the exponential ingredient is added, the future begins to open in ways that move more quickly and advance farther than can even be conceived at any present point of view. The exponential addition becomes a catalyst for literally rocketing in a future of new possibilities.

The next chapter frontpiece in the Byrnjolfsson/McAfee book features a quote from Sir William Thomson, the First Lord Kelvin (1824-1907) who was a conceptual physicist, the creator of the first two laws of thermodynamics, and the person who most accurately calculated the value of absolute zero. Lord Kelvin would have been exactly the kind of thinker who would have fascinated the mathematical interests of a Robert Hartman. Kelvin said, "When you can measure what you are speaking about and express it in numbers, you know something about it; but when you cannot express it in numbers, your knowledge is of a meagre and unsatisfactory kind." (57) Kelvin was simply foreshadowing a statement that you hear occasionally from the very best and most successful organizational leaders when they say, "If you can't *measure* something, you can't *manage* it." In the evolving "copy" that rises in our work with the Hartman material, it is the Hartman Value Profile results, reports, and interpretations that allow for the *measuring* of judgment. With these additions to the great chain of conversation, "Early Course" language is finding a way to gain entrance to "Late Course" needs.

The Byrnjolfsson/McAffee conversation moves on to the consideration of what are called "meta-ideas." The word comes from the work of one of the most important *complexity* scholars—a whole new designation—of the late twenty-first century, Brian Arthur, the work of Kary Mullis who won the 1995 Nobel Prize for chemistry for discovering PCR (polymerase chain reactions) and the way that DNA replicates itself, *and* the work of economist Gordon Romer who has become the leading proponent of "new growth theory." Please, do not miss the radical "copying" and combining that is taking place in just this small part of the conversation, and how a conceptual cocktail is being mixed that has potency that may not have been experienced. In his best-known book, *The Nature of Technology* (New York: Simon and Schuster, 2009), Arthur emphasizes, "To invent something is to find in it what previously exists." Any philosopher would immediately be saying, "How Platonic of Arthur," but the point would be clear that "copying" and recombining from what is already there creates the exponential effect. The entire concept of *recombinant innovation* means that "copying" and recombining can have the highest credibility. Romer describes the meta-idea in the following manner: "Perhaps the most important ideas of all are meta-ideas—ideas about how to support the production and transmission of other ideas." (79)

A meta-idea is a "beyond" idea. The word *meta* in the Greek means "beyond" or "after." In other words, beyond the tradition functional ideas that relate more specifically to skills, processes, and information, there may be additional or "after" ideas that take the combination of skills, processes, and information to new next levels of success. Without the meta-idea, even the most innovative and highly potential skills and processes may flounder and float motionless like a sailboat without wind. In some respect the meta-idea—the "beyond" and "after" idea—is the "out-of-the-box" thinking that people have searched for along the way for a long time. However, the obsession with skills, processes, and information keeps the "box" closely pretty tightly and those within the "box" pretty isolated.

The addition of the consideration of the exponential "J" is the meta-idea, the beyond and after consideration that raises the bar of potential to that next, new level that creates synergy and enthusiasm—that creates power for the skills, processes, and information. That Hartman was so conversant with the ideas and formulations of logic, math, and science in his writings should make his insights even the more appealing to a "Late Courser" language and mentality.

In a similar sense, the "seed idea" is the idea that may be planted in more simplistic and obvious ways, but that flowers and blossoms in an infinity of new possibilities. To speak of Hartman's work in general and then—more specifically—the potential of the HVP is a perfect representative of a "seed idea." What Hartman "sowed," I am not sure that he even understood the full implications of, although from my personal experiences with him I am sure that he enjoyed what the ancient biblical writer, Paul the Apostle, called "the joy of the sower." I am also sure that he would have clearly identified with that important parable of Jesus which has come to be called "The Parable of the Sower," and the profound philosophical implications captured in that story. It is for us, learning to move our language as "Early Courses" to the world of the language of "Late Courses" to experience the joy of the harvesters, and to see Hartman's work come to newer and fuller levels of fruition. Hartman's *axiology* is one of the very most significant "seed ideas" that I have ever experienced, and as that "seed" is planted in the fertile ground of new organizations in the modern world, there is an exponential raising of potential that is compelling in the most profound manner.

In the later discussions of their book, Brynjolfsson and McAfee take on the haunting worry that the exponential advance of the digital world with its computers and automated machines may threaten the role of human beings. They are quite clear in seeing the fear involved when human beings see machines win at *Jeopardy*, beat skilled chess masters, or develop robotics that replace assembly line workers. It has to be shocking to trained and experienced CPAs how easily they can be replaced by a tax preparation program such as Turbo-Tax.

Yet, they are hopeful in a measured way. They see the ease with which machine technology can replace the accomplishment of *tactics*, and the way in which people whose jobs primarily involve accomplishing *tactics* are more and more at risk. Yet, they are certain that in the foreseeable future *strategy* is not a process served well by machines at all, even at their most powerful. They give emphasis to the place of *ideation*, the ability to come up with new ideas and concepts. They even become much like Hartman when they conclude, "To be more precise, we should probably say *good* new ideas and concepts." (191) It might be possible for a room full of monkeys to randomly bang away at keyboards for a million years and create a Shakespeare play. But such a process would be *anti-exponentiation* if we are talking about a million years. This is not what happens with a Steve Jobs or a Picasso. The machine may become the master of answering questions if the human programming is right, but the machine will be hard pressed to *ask* the right questions.

To bring the "Late Courser" language to Hartman, it is then possible to talk about the work of the digital second machine age as Extrinsic work. But it is then also possible to talk about the work of *humans* in terms of strategies, ideas, and ideation as Systemic work. We have known for a very long time that the huge work of human judgment development is in the arena of the Systemic where we find the weakest scores. In the "Institute for Excellence" at Yale, we are focusing primary attention on measuring and improving Systemic judgment. In one business after another, we are seeing very intelligent leaders understanding that what is done with skills, processes, and information will always be important, but that attention to judgment may be exactly what takes everything else over the top in differentiating ways. We also know that since all work is done through, for, and with human beings, the importance of Intrinsic judgment will never be diminished.

The power of the Hartman assessment tool compared to many—if not most—assessment tools that are available today is that the Hartman tool has successfully bridged the gap from "Early Course" to "Late Course." Most of the other assessment tools being used to evaluate human beings

in the modern workplace are still stuck in "Early Course." Even many of the newer tools are simply advancing "Early Course" concepts and techniques. Most assessment tools today, in one form or another, are stuck in the "Early Course" language of personality and trait behavior. Hartman had moved on beyond all of that in the early 1960s, and still moves on today.

Yet, what we have said about work being done through, for, and with human beings is not as exclusively true as it once was. Almost all of our work today is also done through, for, and with machines. We have almost always seen machines as extrinsic extensions of our thinking that allow us to accomplish extrinsic tasks, the *tactics* that advance our ideas and concepts.

In this "Late Courser" world, the computer and its digitized compatriots are more and more being seen as human "partners." It is true that computers have beaten chess masters at their games, but there is not one single instance that has ever been recorded when a chess master *partnering* with a computer (or computers) of his/her own has ever been beaten. Could it be that, in order to actualize and optimize the potential of a modern age, we have to more greatly explore what a "both/and" rather than "either/or" approach to computer machines and human beings might look like? Could it be that figuring out how to approach a machine in terms of an Intrinsic appreciation and an Intrinsic relationship may be where the "Late Course" language will go next? If this is true, the Hartman correlates and conversation will be ready. There is yet recombinant innovation to take place, new "copying" to be done. The underlying theme of Brynjolfsson and McAfee must be embraced—it is not the new next "big thing" that we must obsessively pursue. Rather, it is the next new *copy*, the next new *combination* that will push our course to the future in the most successful and dramatic ways. Art Ellis was right.

Conclusion

So, we are able to see clearly that a great deal of the evolution of human beings involves—and probably has to involve—"copying." This is to say, of course, that a great deal of human existence is inauthentic. Unfortunately, all too many people—for a variety of reasons, or maybe not much "reason" at all—build the selves they become as a derivation of what they see in others, trying with all that they can to become as much like that person as they can be. They do not build themselves from the inside out, but from the outside in. There are a great deal of "hollow men"—individuals, to use Hartman's words, who live out their lives in the basement of their potential and not in the penthouse.

But occasionally there will be the person who creates the chosen and shaped amalgam of authenticity. Here we have Maslow's movement to self-realization *and* self-transcendence. Here we have Hartman's movements through the pathways of the "Four Self Rules"—know yourself, choose yourself, create yourself, and give yourself. These "authentic ones"—these exceptional and rare "authentic ones"—we may call *Heroes*. Hartman, probably being influenced greatly by Kierkegaard at this point, made the distinction between "Knights of Faith" and "Knights of Fear." The "authentic ones" are "Knights of Faith," and that "faith" is essentially a conviction about and striving for the possibility of authenticity. Most people, out of fear, opt for a reality that is much, much less.

Somewhere along this way, we must meet Joseph Campbell, whose *The Hero of a Thousand Faces*[24] captures what he called a "monomyth" that to me has always been about a deep structural

[24] Joseph Campbell, *The Hero of a Thousand Faces*. New York: Pantheon, 1946, and republished by Princeton University Press in 2008. See also the series of interviews done between Campbell and Bill Moyers for PBS in 1988

paradigm at the core of human existence and human history about the pursuit of authenticity. I am compelled to wonder at times how this critical information for pursuing life was created by Campbell in 1949, when I was three years old. Had I had that information at that time, and been able to understand it, a framework would have been established that would have made a great deal of life much easier to understand. I did not learn about Campbell's work until the late 1960s.

The general ideas of Campbell are well known. He looks, as a historian of culture, at the history of human civilization and meets at every turn stories and legends of extraordinary characters who rise to the place of paradigms and rolemodels, who become representations for values that—if embraced and lived—can powerfully impact the course of civilization. His cultural history can run all the way from the *Odyssey* and *Iliad* to the "Star Wars" saga. There is little difference between Odysseus and Luke Skywalker. The "hero" story certainly does have a thousand faces, or a thousand thousand faces, that include war heroes, cowboy heroes, comic book heroes, and "action figures" of every imaginable format. We see everything from the legend of King Arthur to Holden Caulfield, from Abraham to David Crockett and Daniel Boone, from Jed in Ursala LeGuin's *A Wizard of Earthsea* to Harry Potter.

And, of course, these legends and stories—bolstered by local and family legends and stories—are repeated from the time of the pre-literate travelling singers and storytellers to the modern pulpit and even children's stories. These stories fill a profoundly important functional use. They are told so that new generations coming on will have them as a guide for living and a guide for values. They are *axiological* myths, legends, and stories because their whole point is to embrace and follow a system of values that define life at its finest. They have to be bigger than life—mythic—in most instances because they are calling (and the hero always has a "call') people to a higher standard of living than that which usually is achieved. In many instances, they have to have a religious implication because they do represent—to follow Tillich's famous definition—a kind of "ultimate concern." Wonderfully, the hero can have a thousand faces, so there is never one canned paradigm or pattern that must be pursued. The idea is to pursue the claiming and creating, the ultimate ownership, of your own "face."

David, the greatest of the Jewish heroes, cannot wear the armor of King Saul. He must go out to meet the giant, Goliath, affirming and owning the shepherd boy that he is—albeit a shepherd boy who is deadly with a slingshot. Jesus, the greatest of the Christian heroes, disappoints the crowds at what has come to be called "Palm Sunday" in his ironically called "Triumphal Entry." They are looking for a warrior king, but his "quest" must be in terms of the "Self" he has come to own that is lived out with love, forgiveness, and mercy. He could have led a revolution that day, and the people would have followed, but that would not have "fit" the authenticity of who he was.

My Mother took me and my three brothers to church where we learned about Jesus. My Father seldom participated, which—in the end—created a fairly nice and interesting counterpoint. My Mother was wanting to raise her sons the best that she could in every way that she could from the meals that we ate and the clothing we wore to suggestions about hard work, making the most out of our studies, and being careful in our selection of friends. She was not a theologian and had no theological discussions whatsoever. But she made sure we knew all of the stories. She emphasized the heroic legends of courage, but even more how there was something of heroism in caring for others, taking other people's part, and especially embodying what the stories said about helping the disposed. She probably would have embraced, without many questions, most of the traditional

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entitled "The Power of Myth." It is noteworthy that the interviews were done at George Lucas' Skywalker Ranch, validating the influence of Campbell's writings on Lucas' epic series of "Star Wars" movies.

understanding of Jesus, but she did not talk about all that. She wanted her sons to be like Jesus in terms of the values that drive a lifestyle and influence behavior. She gave us, even within the context of a limited education, a "Hero" to follow. Had she been raised in some other culture, the stories might have had different characters—Buddha, Mohammed, Moses.

Regardless of the specifics of a particular culture, her conversation was always about behavior, lived values, a "copying" that could become a primary focal point of a life that she expected would become more largely developed and discovered. At one and the same time she could say "grow up and be *somebody*," "make something out of *yourself*," "*you* can do anything *you* want to do if *you* try," and also say "if you ever have any question about how you are supposed to *be*, be like Jesus." She did not mean be a first-century Palestinian Jew. She did not even mean be a Christian in any theological or religious sense. She meant be like a person's model, a person's teachings, a person's "way." She did not mean to limit the developing of your own potential and finding your own "way." She meant an essential base but also a building out of uniqueness. There was "copying" and "beyond-copying. While Campbell's writings reflect a number of patterns common to the hero stories, a few are pristine essentials and show up in some form almost every time:

- The *Hero* experiences some kind of "call" to move out beyond the ranges of traditional existence to find something new, to pursue some quest, to find himself/herself in some new way.

- The *Hero* will experience trials and tribulations along the way. Life is not easy, and to hope or assume that it will be otherwise is unrealistic, even absurd. Yet, there is little or no potential for the "heroic" if there are not trials and tribulations.

- The *Hero* may be broken by what is faced. We remember few of Odysseus' comrades who simply became collateral damage along the way. However, we really do not get much of a story unless the *Hero* is "*made*" by the resilience, stubbornness, and triumph presented by the challenges. This "made" gives the *Hero* his ultimate character/*arête* that will impress, inspire, and motivate others.

- The *Hero* returns to leave an imprint, a legacy that in some way leaves life better than he found it, and raises the bar of potential for human existence a little higher. That individual who has transcended "copying" now becomes extoled as a reality—a "value type" to be "copied." Odysseus came home, Zarathustra came down from the mountain, David returned after conquering the Philistines to bless his house, Mohammed returned to Mecca, MacArthur found his way back to the Philippines, Jesus rose from the tomb and—in the further story—will come back yet again. Only stated with somewhat less mythic power, and in a more secular manner, we are to the points of Maslow and Hartman about rising to and achieving authenticity, and then "giving back" out of the power of this authenticity. Hartman would not stop with the pursuit of God, but would speak to a new generation about the pursuit of value, the pursuit of goodness. We continue to move within the context of Mircea Eliade's *The Myth of the Eternal*

> *Return*.[25] It is the "return" from the world of self-actualization *and* self-transcendence—Hartman's giving of self—where unique character has the chance to contribute—that makes all the difference. The "return" is from a place of found and embraced authenticity if the "return" has power. Without authenticity, "power" is facile, fraudulent, and usually only advanced by technological, economic, and military might.

In the end, perhaps only using a more modern language and conceptual base, we are not talking about some kind of mystical "vision quest" or religious pilgrimage. Earlier civilizations probably did that and talked in those ways because it was the best that they knew at the time. We are talking about the pursuit of personal authenticity. Something about life or within our own Selves does "call" us to that, I believe, unless we have the extraordinary *misfortune* of being stamped out in some kind of oppressive cultural mold that is unrelenting. Maybe even angst, depression, lack of meaning and satisfaction, or sheer emptiness needing to be filled is what "calls."

For those who respond, who opt not to embrace "sameness" and its powerful affirmations and rewards, there are very likely to be trials, tribulations, and challenges. Any time there is a standing outside of conventional status quo, there will be challenges. But, just as Nietzsche said—and realized personally—if these challenges do not kill us, they will make us. This conclusion by Nietzsche was not a flippant cliché. Cultural conventionality seldom rewards or understands authenticity, but that has to be accepted. And this acceptance cannot be melancholy or "poor me," or authenticity will probably be compromised. Somewhere within achieved authenticity there has to be some degree of joy. Nor is authenticity simply a matter of being "different," especially in a world—as it is portrayed in the singing of John Hartford—where "difference nowadays looks the same."

And, there is finally the matter of "giving back"—the "return." Mother Teresa, Mandela, or Gandhi may be one form, and that form can be celebrated. Yet, Kierkegaard's "Knight of Faith"—so admired by Hartman—may not be distinguishable to the outside eye from just another ordinary person walking down the street. Simply being authentic may have its own strident and lasting impact that has value in ways that have importance alongside of more historically noticed expressions. Any living beyond "copying," although it may have been originally rooted in "copying," has power to transform, if for no other reason than that it is so out of the ordinary.

I'm not sure that a piece of writing like this article—if you want to call it an article—should end with some summative statement that follows from a line of discussion and explanation. The piece is almost—if it is engaged with carefully—too personal for that kind of almost academic-like conclusion. What may be more needed is a series of beginning questions that in their consideration takes the conversation forward in a more personal manner. You, as the reader at this point, can make your own choices—stop now with the article finished, or pursue some of the following:

- At least early on, you were a "copy." You had to be. What were the primary factors in your "copy" early on? Who were the role models? What values were esteemed? What was the intensity of reinforcement that came from "rules"?

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[25] Mircea Eliade, *The Myth of the Eternal Return.* Princeton: Princeton University Press, 1971. Eliade is much like Campbell in his divergent and expansive knowledge of cultural history. He gives primary attention to the factor of "returning" as a major structural element in the shaping legends, stories, and myths.

- Were you encouraged to be introspective—even critical or cynical—about factors of yourself or your culture that were a "copy," or were you made to feel badly or even unaccepted if you questioned? Was questioning itself seen negatively, even as evil, or something that "good people" did not do?
- How were you rewarded when you stayed close to the "copying"? What did you see happen to the people who did not?

- At what point did you begin to feel the "urgings" of authenticity? If you were pushed over the line of the initial "copying," what caused that, what did it feel like, and what were the responses by others?

- Did you go through a "rebellious" stage that went away as you tried to do what was necessary to secure a "place in the world"—a lot of hippies became yuppies? In any of that process, did you feel that the authenticity you might have started claiming was being compromised or lost?

- How have you—if you have—experienced any "selling out" of authenticity? Have you reflected much on that/those event/events? Is there any major event of loss of authenticity? If you have overcome that, how did you do it?

- If authenticity is an evolving reality that goes on over a lifetime, what have been the "stops" and "starts" of your own process? Are you more at a "stop" point now or a "start" point?

- Is it possible that people who hit on a little experimentation with authenticity in late adolescence and young adulthood then lose most of it or not allow it to grow in order to meet various criteria of cultural "success," and then—if they are lucky—come back to its importance, maybe by mid-life? In this sense, could it be that we reach a kind of "halftime" of realization of loss or inadequacy of authenticity that makes a "second half" of tremendous importance?

- Today, if you had to put it in percentages, what percentage of yourself do you see as authentic? As inauthentic? To what extent, today, are you a "copy"? How much does this matter? What are you going to do about this? How much energy do you have to move the equation of your life forward toward greater authenticity?

- If you have children or grandchildren—of others that you have some responsibility for influencing—how are you intentionally helping to create for them an approach to life that enhances the chances of authenticity being achieved more readily?

- If you had to construct a five minute "elevator speech" that takes this material and puts it into your own words, what would you say

MY DISCOVERY OF HARTMAN AND THE HVP

Leon Pomeroy

LEON POMEROY, Ph.D., is by training a biologist and psychologist. His youthful study of General Semantics, Sociology of Knowledge, and Poetry evoked an early interest in values. McLaughlin and Slack, editors of *Music of the Mind: One Thousand Years of European Poetry,* dedicated this anthology to Leon Pomeroy during his early college days. Pomeroy went on to study chemistry, physics, biology, mathematics, history, and philosophy to earn B.A., B.S., M.A., and Ph.D. degrees. The years of study were followed by a clinical postdoctoral internship at the Ellis Institute and then careers in private practice and as a Senior Staff Psychologist at a government hospital. This background and previous interdisciplinary doctoral dissertation served him well when he joined the Robert S. Hartman Institute with its academic, philosophical, and entrepreneurial members without scientific backgrounds. In some cases they had little interest in his goal of testing Hartman's achievements using scientific methods aimed at clarifying and validating the HVP, the theory of value behind it, and the clinical relevance of habitual evaluative habits. Pomeroy's "validity project" culminated in research findings summarized in the pages of *The New Science of Axiological Psychology* (Rodopi, 2005) which he now interprets and popularizes in blogs for *Psychology Today* magazine.

Abstract

It isn't often we get a second chance in life; especially one that changes our life forever, and for the better. This is precisely what happened when my friend suggested we attend a conference on Cape Cod. It was there I would meet a psychiatrist friend of philosopher Robert S. Hartman, Ph.D.—the same Hartman I failed to take seriously seven years earlier when my mentor, Albert Ellis, introduced me to his approach to values. The year was 1979, and his name was Salvador Roquet, M.D., and his skillful demonstration of The Hartman Value Profile (HVP) got my attention. It inspired me to make history, and what follows is a tour of those historical horizons.

Introduction

Self and World are perceived through the prisms of values and we are prisoners of values. For over a hundred years psychology has consistently failed to develop a science of values. Some regard this as a tragic flaw in the profession of psychology and even civilization itself.

During my post-doctoral internship with Dr. Albert Ellis values replaced Sigmund Freud's Id, Ego and Superego in my training. It was *psychologist Ellis* who introduced me to *philosopher Hartman's* study of values. Because Hartman failed to publish data supporting his theory, and its foremost application of T*he Hartman Value Profile (HVP),* I lost interest. What follows is an account of what happened seven years later, and how two friends were there when I needed them.

Professional Wilderness Years

After failing to see in Hartman's approach to values what Ellis wanted me to see, I continued my quest for a deeper understanding of the clinical relevance of values beyond existing academic

studies. Looking back, I regard those years as my "professional wilderness years." It was a period of confusion with Abraham Maslow suggesting the concept of value might be obsolete, and Milton Rokeach asserting the concept of value is the most important, least studied, and least understood concept in all of psychology. No one knew how to approach the study of values from the dual perspectives of *clinical relevance* and *scientific discipline*. When I asked Professor Rokeach what he thought of Hartman's contributions he responded, *"I don't understand him."*

My organizational work with Linus Pauling building the *International Academy of Preventive Medicine (IAPM)*, my interest in issues of patient compliance in preventive medicine, my *academic* association with Chairman Gilbert, who authored *Psychology of Dictatorship* and *Nurenberg Diary*, following his role as Psychologist at the Nurenberg Trials, and my position as Senior Staff Psychologist at the Brooklyn VA Hospital's Outpatient Clinic treating World War II Veterans, deepened my interest in values as related to the mental health of *individuals* and *collectives*, including failed states, and the historic example of the Germany that embraced Hitler's dilettantish, amateurish, romantic, ideology in numbers sufficient to wage war for the second time in the 20th century. There are lessons to be learned from what ails our society, the German experience, and their relation to the evolution of *natural science* and technology without *moral science* checks and balances.

My "professional wilderness years" ended abruptly one September day in 1979 when my psychiatrist friend, Val, unexpectedly suggested we spend the weekend on Cape Cod. Val had flunked his road test for a driver's license four times and was dependent on his girlfriend and others when it came to road trips. I agreed to go, and *serendipity* followed me that weekend in a manner that rivals Alexander Fleming's chance discovery of penicillin in 1928. Is *serendipity* the right word? I'm told it is among the ten most difficult English words to translate. However, no other word comes close to capturing what happened to me. I met Salvador Roquet, M.D., the Mexican psychiatrist who happened to be a friend of philosopher Robert Hartman—the same Hartman whose approach to values I had rejected seven years earlier.

Roquet's skill with the Hartman Value Profile (HVP) got my attention. I came to see it as a *"merciful empirical handle*" to Hartman's theory of value and a "*quick test"* of the psychological consequences of how we *organize* and *exercise* values. Indeed, it appeared to be a *psychological test without psychological testing.* Roquet spoke my language. He clarified Hartman's approach to values in ways Rokeach would have understood, and in ways I understood. He defined Hartman's *Intrinsic, Extrinsic and Systemic* dimensions of value and valuation. I later adopted Wayne Carpenter's more intuitive terminology of "Feeler, Doer, and Thinker" when referring to these respective dimensions of value. They are so basic and fundamental they are imprinted on all emotions, motivations, and behaviors and they give rise to the *Feeler-Self, Doer-Self, and Thinker-Self.* They also imprint and modulate associated mental states, mind-sets, frames-of-reference, *self-esteem*, consciousness, and the "spiritual dimensions" of transcendental consciousness. We spoke of how values are the *"taproots"* of everything psychological and that a science of values is surely the *"holy grail"* of psychology, and all the social sciences. With Val shaking his head in disagreement or ambivalence, I acknowledged that psychology's failure to develop a science of values was something we had to think and do something about, and so far all we had was Hartman's theory of value, which is not an empirical science of values.

The Reunion

Once upon a time, Richard Bishop and I were doctoral students at the University of Texas at Austin. His major was biomedical engineering, and mine was psychology. We bonded over dissertations studying brain waves (i.e., EEGs) using different methods. I recorded them at the Clayton Foundation, and we analyzed them in biomedical engineering labs equipped with the latest equipment and computers. I used statistical methods. Richard used decision theory. Our data processing included a special computer available to students between midnight and sunrise. It converted (i.e., digitized) brain waves into numbers understood by the mainframe computers in an airconditioned underground building across campus. In those days it filled a room, and today the same computer is found in portable digital cameras and cell phones.

My research took place under Sputnik. It was generously funded by my government at the time. Richard went on to become Professor and a Dean of Engineering at a southern university, and I became Professor of Psychology at a northern university, then Staff Psychologist at a Veterans Administration Hospital, and a licensed clinical psychologist in private practice on Manhattan's Upper East Side.

Getting Started

Returning to Manhattan, I obtained copies of the *Standard HVP* and *Manual of Interpretation*, with the help of John W. Davis, Chairman of the Philosophy Department at the University of Tennessee, Knoxville. Hartman taught there for six months a year between 1967 and 1973 when not teaching at the *Universidad Nacional Autónoma de México*. I began testing new patients in my practice and monitoring the progress of others. In doing so, I discovered how tedious and time-consuming hand scoring of *The Hartman Value Profile (HVP*) was. Between 1979 and 1984, I relied on computer scoring software run on the University of Tennessee computer, made possible by Professor John W. Davis, as well as the University of New Orleans computer, made possible by Richard Bishop.

The Tennessee program was developed by Richard Clarke, Wayne Carpenter, and David Mefford. The University of New Orelans program was developed by Bishop and Pomeroy during the same period. It was later adapted to run on personal computers when they became available to me after 1984. Data processed on the Tennessee computer in collaboration with Professor Davis was presented before an annual meeting of the Southwestern Psychological Association. It was then published by the Raymond Cattell Institute for Personality Testing. Bishop and I developed our computer scoring software following instructions provided in the *Manual of Interpretation*, which was available to qualified individuals engaged in clinical practice, research, consulting, and coaching.

In 1979-1980, I obtained the "Standard HVP" and the *Manual* from John Austin, who Hartman had authorized to make it available to qualified individuals. Testing patients helped me develop a "*green thumb*" interpreting test results, guided by my clinical experience and Hartman's *philosophical and existential discussions* of test results in the *Manual*. I believed the test and theory behind the HVP "seeded" my profession and the world with the promise of an empirical science of values, if only I could establish the validity of the theory of value from the perspective of *science as the exercise of reason plus empiricism.* The empiricism of tests and measures was something Hartman and his students neglected in any formal and transparent sense. I suspect their focus on logic, reason, and mathematics contributed to the failure of the world to recognize Hartman's achievement in his lifetime. In any event, I came to appreciate that his approach to

values constituted an elegant theory and a set of testable hypotheses, which I planned to examine using the best tests and measures of my profession, and then go public with the results. The proprietary and competitive concerns of entrepreneurs marketing the HVP to business clients meant this had never been done previously.

My research convinced me that Hartman's revolutionary operational definition of "*good"* worked. I concluded his contributions and theoretical work had to be taken seriously at a time when scientists and most in my profession failed to do so. I was in my early thirties and fired-up over examining Hartman's theory and value profiling methodology (HVP). I sensed I was walking down memory lane with Richard as I began to examine the HVP from many angles using the "tools" of my doctoral dissertation. I worked on my "*validation project*" as often as allowed by my professional life, my life as a Manhattan bachelor, organizational work, and pursuit of photography, travel, and frequent trips to be with my extended Massachusetts family.

I recall how one of my senior colleagues, during my professor days warned, even pontificated, with the proverb, "*He who rides two horses, falls between the horses.*" I suppose my various activities slowed me down. It took me some twenty years to gather the data I wanted, and then another five years to summarize these data in the pages of *The New Science of Axiological Psychology*, (Rodopi, 2005). I never "fell between the horses," but some suggested I had become "Hartman's bulldog," much as T. H. Huxley was seen as "Charles Darwin's bulldog" in the 19th century. I mean to compare Hartman's achievements to those of Darwin, even though I'm no Huxley.

Test Construction

I discovered that the Hartman Value Profile (HVP) was constructed in Mexico by philosopher Robert S. Hartman in collaboration with his student and psychologist, Mario Cardenas Trigos, whom I met on two occasions. Mario told me he had been a post-doc under psychoanalyst Eric Fromm in Mexico at about the time I was a post-doc under Albert Ellis in Manhattan. The theoretical differences in our training never came between us in the way Fromm's psychoanalysis and Hartman's philosophy came between them. Dr. Cardenas was also a student of philosopher Robert S. Hartman at the time when Hartman and Fromm were neighbors in Cuernevaca, the land of "eternal spring," outside Mexico City. Cardenas kept his association with Hartman a secret from Fromm, who had nothing good to say about Hartman's approach to values. Cardenas confirmed how they went on to construct the HVP without resorting to or publishing valildation studies.

While my psychoanalyst friend, Val, like psychoanalyst Eric Fromm, wasn't on friendly terms with my pursuit of an empirical science of values and morals, my engineering friend, Richard, was supportive. He always wanted to know more. The fact that Hartman's test defied the test construction guidelines of the APA aroused his interest, as did its purely theoretical origins.

Applications

My clinical use of the HVP and initial validity studies convinced me I was on to something big. The "awe factor" was that the test performed like a *psychological test without psychological testing.* I also saw it as the tip of an "*alternative psychology."* Richard at New Orleans and John Davis at Knoxville gave me access to their university computers before personal computers existed, and when computer time was rationed and expensive. I was having fun without deadlines or supervisors. I could afford the significant costs involved, which included trips abroad made

possible by income as a Senior Career Psychologist with the U.S. Government and successful private practice on Manhattan's Upper East Side.

With the arrival of personal computers, I bought one and began running data at my office. I lectured on my findings (e.g., The Southeastern Psychological Association, The Eastern Psychological Association, The Society for the Study of Group Tensions, VA Seminars and Staff Meetings, Annual Meetings of the Hartman Institute, etc.). I published data in journals and chapters of books edited by others. Richard followed my activities from the perspective of an engineer into details and precision. He was comfortable with my scientist-clinician orientation that totally escaped my psychoanalyst friend, Val. Richard was familiar with the test and how it worked around two lists of eighteen items (phrases and quotations) that one is asked to rank from good to bad.

This exercise of serial value choices revealed one's habitual evaluative habits across some thirty scales of the HVP that have considerable psychological relevance *because everything psychological is axiological or grounded in the "taproots" of values and valuations.* The psychological relevance of valuational-styles, enabling thought-styles and belief-systems, is fodder for the grist mill of cognitive psychology, and it is something I demonstrated by correlating HVP scales with the corresponding *personality* and clinical scales of objective tests like the *MMPI* and Cattell *CAQ*. I avoided projective tests like the Rorschach or TAT. The HVP test items are to be seen as "linguistic proxies" that "tag" or "flag" underlying combinations of Feeler, Doer, and Thinker value dimensions taken two at a time. Ranking these flags or proxies (phrases and quotations) effectively ranks underlying value dimensions. There are two versions of the HVP, called "parallel forms." One is the *Research Version*, and the other is the *Standard Version*. I directly, systematically, and publicly validated the *Standard Version* of the HVP, which indirectly validated the theory of value behind the test.

The Hartman Value Profile (HVP)

The HVP presents phrases and quotations representing each of eighteen Intrinsic, Extrinsic, and Systemic value combinations taken two at a time. They "lurk" behind and "anchor" easily understood phrases and quotations. One ranks these test items from good to bad. You can say, this amounts to "*spilling one's axiologcial beans.*" This ranking behavior is full of *personal information "extracted" by the HVP* because *everything psychological involves values and valuations*.

The *Standard HVP* and *Research HVP* appear different because the test items (i.e., the linguistic proxies or *phrases and quotations*) are different. My research was aimed at validating the Standard HVP not the Research HVP. The difference in their "face validity" (the linguistic proxies) provides parallel forms of the HVP for different applications. Even so, the underlying value combinations, defining each of the eighteen test items, are common to all versions of the test. Remember, "*value combinations"* refer to the coming together of the Intrinsic, Extrinsic, and Systemic dimensions of value, *taken two at a time.* (This is a straightforward combination of three dimensions considered two at a time). In addition to *parallel forms* of the test, some entrepreneurs construct derivative or second-generation instruments. Each must undergo its own validation; none are validated by my work on the *Standard HVP*; but this is another story.

Richard's software worked well. His "engineer-self" was interested in the *mathematical modeling* of values embedded in Hartman's theory of value and displayed with the HVP. I told him the math was *"set theory,"* which we were exposed to in college, but never studied in depth. I

told him the mathematical model was a *"first approximation*" of what is needed, and that we can expect debate concerning it and refinements in response to various applications and continued research involving the co-play and counter-play of reason and empiricism—something missing in its historical development.

Richard would tease me concerning my apparent quest for a "*moral mathematics"* to help me with my concept of *"moral insanity"* as a precursor to the *"clinical insanity"* diagnosed and treated by psychologists." *What is insanity?* The concept implies significant problems in living. It implies self-defeating as opposed to self-benefiting behavior. Imagine a behavioral continuum from pro-self, pro-social to anti-self, anti-social behavior. Insanity breaks out at the anti-self, anti-social end, and it is amplified by the absence or failure of coping skills, social *stress*, and the neurochemistry of "brain disease," which is molecular, as distinguished from "mind disease," which is axiological. The social context is interesting in its own right and involves collectives such as social movements and the *zeitgeist* (i.e., the spirit of the times, one example being the mass hysteria of the Salem Witch Trials).

The irony of three axiological dimensions replacing Freud's three dimensions of Id, Ego, and Superego interested Richard. Was this meaningful? He speculated that the three value dimensions were a response to the laws of physics (thermodynamics), especially the law of the conservation of energy. After all, the continued development of values is something one could "*choke on"* if they weren't organized in some fashion. The existence of three dimensions of value might reflect the amount of energy we spend on *Feeling, Doing, and Thinking* in that order of importance. Testing these dimensions produces a measure of one's *General Capacity to Value (GCV),* while measuring the *sensitivity, balance, order of importance, and plasticity* of the *Intrinsic, Extrinsic, and Systemic* dimensions of value. They contain "fluid" and "crystalized" values, plus more superficial attitudes, enabling thought-styles and belief-systems *lurking beneath emotions and behavior, including complex conditions like identity and self-esteem*. Considering that values are "taproots of everything psychological," it isn't surprising that the *Feeler, Doer, Thinker* dimensions are *imprinted on all behavior.*

I came to know that the *phrases and quotations* in the HVP are carefully chosen to represent eighteen underlying value combinations in Parts I and II. These in turn are made up of nine positive *compositions* and nine negative *transpositions.* Here is what I mean: Chocolate on ice cream is an example of a *composition.* Sawdust on ice cream is an example of *transposition*. We are "hard wired" to respond quickly to *transpositions.* This has survival value. Consider the sound of a twig snapping in the forest at night. This experiential *transposition* commands immediate attention. *"What was that?*" A good night kiss is an experiential *composition* that "washes" more slowly over us. Life is full of *perceptual compositions and transpositions*. It is no accident that the test is designed to detect how we discriminate and confuse them.

No one taking the HVP is expected to rank order the combinations of value dimensions as such. They are too abstract. (e.g., Intrinsic valuation or disvaluation of the Extrinsic). It is easier to rank an example of this combination of value dimensions, and this gives birth to the linguistic proxies, the phrases and quotations. That is why we "tag" the value combinations with simple and symbolic phrases and quotations. In ranking them we "drag" the underlying value combinations along, so they too get ranked from good to bad. This procedure generates *deviation scores* reflecting how much one's ranking deviates from the *test's "norm."* The smaller the score the better, for this reflects choices closer to the *"norms"* of the test, which are correlated with more normative pro-self, pro-social behaviors. This invites the question of what the "reference *norm"* is

and where this *"norm"* comes from. Quite amazingly, i*t is derived from the mathematical model embedded in Hartman's theory of value.*

Conclusion

I tested patients presenting all sorts of problems—doctors, professors, high achievers, students, substance abusers, and foreign students from countries like Japan, Russia, Mexico, and Indonesia, to harvest cross-national or cross-cultural data. I lectured in those countries. In return they gave me students to test. I witnessed how the incredible "*dance of value dimensions"* identified students from different countries. Their Feeler habits, Doer habits, and Thinker habits differed enough to be measurable by the HVP. In this regard, the Japanese were most like the Russians, which amused the Russians. It also differentiated students from patients, as you might expect, and students from doctors, high achieving adults, and so forth.

The s*erial value-choices* that make up the ranking of test items are executed at the level of the "*puppeteer mind*," pulling the strings of the *"puppet brain;*" although the *puppet brain* has a few strings of its own, as revealed by *psychosomatic signs and symptoms.* Today's *MRI* inspired neuroscience must not steal the show at the expense of our science of values aimed at studying the deep habitual evaluative habits of mind. With the emergence of value science (*mind science*) to complement natural science (*brain science*), we have an opportunity to strike a better balance in the funding of mind and brain research. Let's not forget, we need two systems of science, historic natural science, and the science of values (axiological science).

Richard's development of software to score the HVP left him aware of the fact that the obtained HVP scores are *deviation scores*. He wanted to know more about the *"norm"* against which one's results are compared and judged. (The relation between "obtained-scores" and "test-norm" generates the "deviation scores."). It is worth repeating that the "test-norm" is derived from Hartman's definition of "good" and the logic and mathematics that flows from this definition. The concept of a "disembodied *norm"* against which human performances are measured troubled him. Like most of us, Richard thought of "test *norms*" as being generated from reference populations, as when patients are compared to non-patient populations. The "*norm*" of Hartman's HVP strikes most clinicians as counter-intuitive; but my data proves that it works. Albert Ellis thought enough of Hartman's work to quote him when writing about t*he value of the human being* in his discussions of self-esteem vs. self-acceptance. Richard, the engineer, found all this amazing. He wondered how a mathematical model of values and valuations could ever produce a "*norm"* against which to compare and judge behavior, *including moral behavior*. Was a "*moral mathematics"* possible? Might it give us a deeper understanding of *"moral insanity*" and "*moral education,"* which holds the promise of *tomorrow's preventive psychology* today? Try to find these concepts in today's psychology and social science! Only axiological psychology, grounded in axiological science, "reaches" for them and "touches" them with any scientific precision! I suspect the new discipline of "behavioral economics" within the "dismal science" of economics will profit from considering value science, and its foremost application, The Hartman Value Profile (HVP), in years to come.

It troubled Richard that Hartman managed to construct a test of values without supporting empirical tests and measures along the way. How could an operational definition of "good," plus logic, mathematics, and reason, produce this theory of value and inspire my empirical examination of it? This is a great question. I postpone dealing with it now but may address it in the future. In the meantime, I leave you with this abbreviated tour of my discovery of Hartman, the HVP, and the birth of a science of values, without which there can never be a science of psychology.

THE TECHNOLOGY OF ORGANIZATIONAL HUMAN DEVELOPMENT

Gilberto Carrasco Hernández

GILBERTO CARRASCO HERNÁNDEZ is a Military Industrial Engineer and a college teacher. His academic life has been dedicated to research on theoretical Formal Axiology and its application to the field of Human Development. Since 1980 he has worked with colleagues and disciples of Robert S. Hartman like Alfonso Lozano, Mario Cárdenas Trigos, Marcos Gojman, Ricardo Ortiz, Israel Stolar, Leon Pomeroy, Rem B. Edwards, David Mefford, and Vera Mefford.

Gilberto studied Philosophy at UNAM and earned his Masters Degree in Orientation and Human Development at the Iberoamerican University. His doctoral dissertation, titled *Axio-orientation, A Proposal to Facilitate the Enrichment of the System of Values of the Personality,* was in development between 1999 and 2001, and he is now writing the final version.

In 2001, Gilberto published his book, *The Axiological Theory of Human Development*. During the last 15 years, he has continued working to extend formal axiology and his own ideas on human development with teachers and students to diverse institutions. He is currently the President of the Iberoamerican Branch of the Robert S. Hartman Institute. You may email him at gilcarh@prodigy.net.mx.

Abstract

For my basic training in Mechanical Industrial Engineer, I understood very clearly that technology is the practical application of theoretical knowledge. Once I learned the basics of formal axiology with Alfonso Lozano, between 1980 and 1982, I had contact with pioneering works on the technological application of formal axiology: the Axio-administration´s thesis, developed by Ricardo Ortiz (Ortiz, 1973), which was led by Dr. Hartman and the Hartman Value Profile (HVP), developed by Drs. Mario Cardenas Trigos and Robert S. Hartman. I was fortunate that Ricardo Ortiz was my thesis director for my Bachelors degree and Mario Cardenas was my thesis director for my masters and doctoral degrees.

Impressed by the technological possibilities of axiology, I decided to contact members RSHI and devote myself to work on the articulation of good in people and organizations in order to improve quality and competitiveness, using Hartmanian axiology as a reference framework.

During the period between 1999 and 2014, while doing research on my doctoral thesis in Human Development, I drew up this proposal I call "The Technology of Organizational Human Development," based on the concepts of "ordinal good," "organizational excellence," "labor competition," "self-realization" and "quality." These concepts, articulated in the light of formal axiology, allow us to understand how to add value or quality to people and organizations by increasing both qualities and harmony between these qualities to achieve high quality organizational direction, as established by ISO 9000 Norms. To achieve a meaningful understanding of such concepts in people, also I drew up a proposal called "axio-orientation." In this paper I discuss these ideas.

1. The Logical Structure of the Technology of Organizational Human Development

Following steps similar to the scientific thinking that has proven effective with space flight and guided nuclear missiles, developed from the equations of physics, I have applied in the past 15 years the logical ordering of formal axiology to the organizations field in order to obtain deductively a proposal called "The Technology of Organizational Human Development."

The components of my proposal exist in three logical levels:

In the first level of defining the framework, I develop the concept "ordinal good," which occupies a similar level of differential-integral calculus in the field of natural science.

In the second level of developing the formulas, I develop the axiological articulation of concepts "organizational excellence," "labor competition," and "self-realization," which occupy a similar logical level to equations of physics like Newton's Second Law, "F = ma," or Einstein's famous equation, "$E = mc^2$."

The third level of developing technological applications is "axio-orientation," which occupies a similar level of automobile or aircraft factories in the field of applied natural science. Here is the table of the logical structure of the Technology of Organizational Human Development.

LOGICAL LEVEL	**APPLICATION´S FIELD**	
	PHYSICS	**ORGANIZATIONAL HUMAN DEVELOPMENT**
First level: Defining the framework	Logic and Mathematics, "Number," "differential-integral calculus"	Logic and formal axiology: "Good," "Ordinal good"
Second Level: Developing Formulas	v = e/t "speed" f = ma "force" $e=mc^2$ "energy"	E^e "Organizational Excellence" I^e "Labor Competition" I^i "Self-realization"
Third Level Technological applications.	Factories	Experiential Teaching of Formal Axiology by Axio-orientation
	Boats, cars, airplanes	High Quality Organizations with competent and self-realized people

Now, I will present the first component, the concept of "ordinal good."

2. The Definition of "Ordinal Good"

I developed the idea of "ordinal good" to answer the question I asked myself in 1981 when I learned the basics of formal axiology: if a thing is good when it fulfills its concept, what are the relationships between the good's axiom, its operating value system, and HVP which measures such things?

At the beginning of 2000, I found that the answer is: *the order of the qualities of the concept.* I discovered that "A thing is good if it fulfills the qualities of its concept *in an established order*." Dr. Hartman failed to explain this order. I developed a simple mathematical equation relating the

presence of qualities with ordered relations. For more details about the mathematical formula see my *La Teoría Axiológica del Desarrollo Humano*, 41-49 (Carrasco, 2001).

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

The first part of the equation, $\mathbf{[_pC_r]}$**,** was developed by Dr. Hartman; it measures value starting from the presence of qualities and combinatorial analysis. The second part, **(r!),** is what I proposed; starting from permutations, it measures harmony. I call this "ordinal value."

With these formulas, we can axiologically understand several things—like the History of Creation. The first two verses of Genesis states, "In the beginning God created the heavens and the earth. And the earth was without order and void."

From this vacuum and disorder, the History of Mankind has consisted, first, in building more and more qualities corresponding to the first part of equation, $\mathbf{[_pC_r]}$, and, second, in increasing the order of these qualities, measured by the second part, **(r!)**. Each nation and each person has a different style, depending on the number and the order or arrangement of the qualities possessed.

Using this formula, we can also understand how the value system works of people who value according to what they think is good. In classical axiological Hartmanian sense, $\mathbf{[_pC_r]}$, human behavior is always good, that is, hired murderers can be good murderers, though not morally good, and can collect their fees when they kill the indicated persons.

However, in light of the optical ordinal **(r!)**, the value system of the hitman is in disarray. He is ethically wrong because he ranks life last and money first.

In fact, the HVP does measure order; it measures the level of ordered harmony in each of the axiological dimensions.

Let's see now how we can apply this understanding of "ordinal good" to explain some aspects of human and organizational development.

3. The Axiological Meaning of "Organizational Excellence"

As we know, the axiological meaning of "Excellent" results when things fulfill all the qualities of their concepts. So, a company that has complete extrinsic value, (E), actually includes three levels of value. In the intrinsic dimension are people and everything relating to human relationship; in extrinsic dimension are the material and economic resources of the company. In the systemic dimension are goals, objectives, organizational manuals, regulations, and technological patents held by the company.

A company is excellent $\mathbf{(E^e)^{i=e=s}}$, when all components are functioning properly and harmoniously, that is, in the intrinsic dimension, people are engaged and happy working; in the extrinsic dimension, the company generates its products optimally at lower cost, with its material components and workstations properly organized; and in the systemic dimension, it has the technology, knowledge, training, and expertise to give the expected productive results.

So, we can have a company working harmoniously in the three levels of value that promotes or facilitates the process of self-realization of its members with both high quality and high competitiveness.

Companies that want to be competitive in global markets should have a world-class certification, like that of ISO, which assures product quality. This certification starts, first, with the definition of the Quality Policy of the company. Here quality manuals and the operating procedures of the organizations are written according to company standards. The certification of

quality occurs when auditors validate that companies actually implement in practice what they promise in their policies and manuals.

When a company thus "fulfills its concept," it is an "excellent" or high quality company. Here the value formula will be $\mathbf{(E^e)^{i=e=s}}$. Let us see next in detail an axiological analysis of the quality components.

3.1 The Axiological Definition of "Quality"

The definition of quality that appears in subsection 3.1.1. of the ISO 9000-2005 standard says: "Quality is the degree to which a set of inherent characteristics fulfills the requirements. "The term quality can be accompanied by adjectives such as poor, good or excellent." "The term inherent as opposed to assigned, means existing in something, specifically as a permanent feature." "Requirement is a need or expectation, generally implied or obligatory."

Likewise, paragraph 3.4.1 of the ISO 9000:2005 standard notes the importance of identifying processes that "add value" to the things produced.

Formal axiology can help better understand these definitions. First, consider how we apply the good's axiom to the quality's definition: "One thing is good (or has quality), to the extent that it fulfills the predicates specified in the class concept (requirements)."

Now, my definition of "ordinal good" says, "One thing is good if it fulfills all its qualities or properties in the order specified in its class concept." Applied to quality, this says, "A thing is good (has quality), if it fulfills all of these characteristics in the order specified in its class concept" (requirements).

Now, any "good or service" can be analyzed axiologically. The intrinsic dimension is the human aspect; the extrinsic dimension is the material aspect or the practical use of things; the systemic dimension consists of the technological resources, plans, or rules with which things must comply.

Thus, it is possible to determine the number and order of the qualities of whatever exists in any process, and this means that it will be easier to identify the activities that "add value," in other words the "activities that add qualities and/or order to the qualities" of things.

So, we can define precisely the axiological structure of the products or services that customers demand. Here also are acts that can be performed to satisfy those needs. In this sense, Marcos Gojman has applied formal axiology to industrial design (Gojman 2001).

Another example of quality is the famous technique of the "5 S's +1;" the Japanese identify these as: Select, Organize, Clean, Standardize, and Continue. These words indicate the steps to be followed to add value to the workstations of each individual in order to improve the order and presentation of all the artifacts in their workplace. The digit "+1" means personal effort that should make the worker fully involved in implementing the 5 S's.

3.2 The Axiological Definition of the Quality Policy of the Organization.

One of the first exercises to be made in order to implement quality systems is to define the *quality policy of the organization*. From an axiological point of view, this involves defining the set of requirements to be met by the company, built from the *mission and vision* of the organization. This is how the company in question understands itself, and it will result in the developing quality manuals and operating procedures to meet the objectives of the organization--preferably according to the guidelines in the ISO 9000 standards.

Quality audits will measure the extent to which that company itself (the extension), fulfills the requirements (comprehension) of the organization. That is, the audit will rank the quality of the organization as excellent, average, or poor.

An ISO 9000 quality certificate is granted when the organization meets all the requirements of its quality manuals and operating procedures, as well as the requirements of the ISO 9001:2008 Standard. In fact, any accreditation or certification of quality as "excellence" models the National Quality Awards expectations for that particular kind of product or service, and it follows the axiological structure whose value formula is E^e.

3.3 The Axiological Structure of Continuous Improvement

Paragraph 8.5.1 of ISO 9001:2008 standard, says "The organization shall continually improve the effectiveness of the quality management ...."

From the point of view of formal axiology, continuous improvement is based on the intrinsic value of the work level, i.e., on the total rapport of employees with their work. If we apply the calculus of value to the three levels of value, we obtain a transfinite number, with cardinality $\aleph_2$ (aleph 2), shown below.

In the intrinsic dimension we have, for example, love and care to people in the company, as well as improving the employment situation of workers, and getting their full commitment to the organization and so they can find self-realization in performing their job functions. Here we have this value formula:

$$I)^{e)i} = \aleph_1)^{\aleph 0})^{\aleph 1} = \aleph_1)^{\aleph 1} = \aleph_2$$

In the extrinsic dimension we can say that the permanent improvement of the company's production, where employees are fully committed to their work, follows this formula:

$$E)^{e)i} = \aleph_0)^{\aleph 0})^{\aleph 1} = \aleph_0)^{\aleph 1} = \aleph_2$$

And the systemic dimension could involve the workers' understanding of the goals of the organization, as well as improving technological design, (complimented intrinsically by the profound creativity of the designer). Here we have this formula:

$$S)^{e)i} = \mathbf{n})^{\aleph 0})^{\aleph 1} = \aleph_0)^{\aleph 1} = \aleph_2$$

This means that the potential for human development in the work area is inexhaustible, potentially infinite. Continuous improvement manifests the potential infinity of human beings. It results from the positive attitude expressed by the subjects in performing their duties, and it may transcend and break the barriers of time and space. Impressive results can be obtained.

3.4 The Axiological Process of the Harmonious Development of Organizations

To structure the harmonious development of organizations, we can apply our formula for "partial ordinal value" as a useful framework for adding value in two ways: enriching the level of development (increasing qualities) and amplifying harmony (increasing order in the compliance of the qualities of the organization with its Quality Policy).

Growth and harmony are two values that go together, as axiologically related in our formula. A high quality organization has its human, material, and technological resources functioning optimally and in harmony.

The problems of low quality in organizations may be due to falling short of these two aspects of the aforementioned formula: when there are few or no resources, or when there is disharmony in the organization. Some resulting problems are: disorder, underemployment of resources, lack of staff training, frustration of the members of the organization, bad labor-management relations, strikes, and, of course, red accounting numbers.

The following table shows the structure of the formulas of ordinal value applied to the harmonic development of organizations.

VALUE FORMULA	POSITIVE EFFECTS IN THE ORGANIZATION	NEGATIVE EFFECTS IN THE ORGANIZATION
$_pC_r$ cardinal value (presence of qualities)	Growth, increased qualities in the intrinsic, extrinsic or systemic dimensions: I: Sufficient Human resources; E: Adequate Material resources; S: Appropriate Technological Resources.	Organizational poverty; lack of development of some of the intrinsic, extrinsic, or systemic axiological dimensions; this may manifest as: I: Frustration, mutilation, limiting the personalities of the members of the organization. E: Lack of money. S: Lack of technology.
r! ordinal value (harmony of the qualities)	Harmony, balance, homeostasis between the dimensions, I = E = S. I: Committed people E: Organized Material resources S: Technology and objectives aligned to the Quality Policy	Deformation of the organization. A company may be materially rich but disorganized and with low quality human relationships.
[$_pC_r$] (r!) partial ordinal value (presence and harmony in qualities)	Harmonious development of the organization; from here results the "style" or "high quality seal" of the organization.	Disharmonious development of the organization; low quality company

3.5. The Axiological Structure of High Performance Teams.

To achieve organizational objectives established in quality policy, collaboration and high performance teamwork is required.

Blanchard says a high performance team is composed of two or more people coming together for a common purpose who are responsible for the results. Blanchard also said that the goal of a high performance team is to unchain the power and infinite potentials of the people for obtaining a greater good (Blanchard, 2007).

The value formula for the High Performance Team, according the Blanchard's definition is E^i, which according to the structure of continuous improvement we saw above, also reaches the cardinality $\aleph_2$ (aleph 2):

$$E)^i = \aleph_0)^{\aleph 1} = \aleph_2$$

The axiological structure of teamwork also can be seen in the three levels of value:

At the systemic level are the objectives and goals, as well as procedures, policies, and rules that the team will adjust.

At the extrinsic level are the material resources necessary for the team's operation; here also are the practical results obtained by the team.

At the intrinsic level are the people who work on the team and the socio-affective process that follows the team to build deep and respectful person-to-person relationships that yield a very solid "We" between team members. This, according to Jesus Diaz Ibañez, starts from anthropological and group assumptions that man is essentially good, that we have to take advantage of differences between team members, and that people are under development. For this it is necessary to eliminate the negative reviews and encourage authentic behavior that facilitates the growth of trust (Diaz, 1988).

3.6 The Axiological Structure of Management and Leadership Styles.

The ISO 9000:2005 Standard says in its Introduction that leaders should establish the unity of purpose and direction of the organization. They should create and maintain the internal environment in which people can become fully involved in achieving the objectives of the organization. People at all levels are the essence of an organization, and their full involvement enables their abilities to be used for the benefit of the organization.

Consider next the axiological analysis elaborated by Ricardo Ortiz, somewhat adjusted, of the main styles of management and leadership, ranked according to the axiological value they possess (Ortiz, 1973). This hierarchy starts with the lowest value and ends with the highest value in the following order:

HIERARCHICAL ORDER	VALUE FORMULA	STYLE OF MANAGEMENT AND LEADERSHIP
1	S^s	Bureaucratism
2	E^s	Authoritarianism
3	S^e	Anarchism
4	E^e	More or less

5	I^e	Participative
6	E^i	Axio-administration
7	I^i	Service leadership

"Bureaucratism," whose value formula is S^s, axiologically means "building a working system." This style is the lowest in the hierarchy. The philosophy of this style is to put people in their positions, then let the system work alone, without giving importance to people or production. Norms are established for doing the minimum work possible, and the people are required to work with minimum performance. This is a very appropriate leadership style when there are serious security or safety risks, such as working with machinery or toxic substances.

"Authoritarianism," with value formula $E^{s,}$ axiologically means "performing work by certain guidelines, or theoretical framing the functionality of job." This style corresponds to the postulates of the "Theory X" offered by Douglas Mc. Gregor, based on the claim that people do not like to work, avoid responsibility, and therefore must be compelled by enforcement actions. Leaders have absolute power over their workers or equipment. Most people feel resentful when treated in this way. For some tasks and unskilled work, this style can be effective.

"Anarchism," with value formula S^e, ranks third in the axiological hierarchy. The axiological meaning of this style is "the work system performs the function." This style has a high concern for people and little regard for production. In this style, also known as "laissez-faire," the leader leaves the work to team members on their own. It can be effective when individuals are very experienced and have their own initiative.

The "More or less" style, with value formula E^e, means axiologically: "the function of labor is work." It gives an "acceptable" balance between the objectives of the organization and its group of individuals in order not to cause problems. Therefore, performance is mediocre.

The "Participative" style, with value formula I^e, has this axiological meaning: "my self-realization is my function at work." It consists in the identification of the individual with himself when he is doing his work. Unlike other styles, this one does not think that there should be a conflict between the goals of the organization and those of its individuals. This style tries to create and increase the conditions that encourage and motivate integrating staff creativity with high productivity and efficiency, through the actions of the team. The axiological ranking of this style is higher than all the preceding because it allows individuals to achieve self-realization in effectively performing their work. This management style provides a definite change in the development of work. It considering the personal abilities of each worker and gives each one opportunities to manifest them. It corresponds to the theory "Y" of Douglas Mc. Gregor. This style can be adopted when teamwork is essential and when quality is more important than speed or productivity.

The "Axio-administration" style, whose value formula is E^i, axiologically means, "My function at work is my self-realization." This management style was designed in 1973 by Ricardo Ortiz, Gabriel Campoarredondo, and Jorge Palafox, under the personal guidance of Dr. Hartman (Ortiz, 1973). It consists of humanized work, i.e., job functions designed to give workers opportunities for self-realization. This management approach is similar to participatory management, but unlike this, its greatest value is to be based on formal axiology; so it enables workers to achieve greater self-realization in effective job performance. To do this, a model was elaborated which considers implementing the HPV to select or relocate staff, according to the skills and axiological competences of each individual, in order to place all of them where they can make their best contributions.

The Axio-administration model considers productivity not only as a numerical relationship between what is produced and the means of production, but it also offers a dynamic concept of productivity, derived from the indices of HVP, as the mental attitudes of the members of a company or agency aimed to achieve the maximum benefits, both for itself and for the members of the organization, using systems and methods that allow them to meet their needs, develop their skills and abilities, and achieve self-realization.

The "Servant leadership" style has the value formula I^i, and its axiological meaning is "to serve others." This style was developed by Ken Blanchard, and we assign the highest level value formula to that of loving and serving others (Blanchard, 2007).

Blanchard said that this leadership style, also called "leadership at the highest level," is the ability to influence others by triggering the power and potential of individuals and organizations to obtain greater good. Also it consists in the process of achieving valuable results while acting with respect, care, and justice, for the good of all concerned.

Servant leaders realize that leadership is not about themselves. It refers to what and who are being served. Servant leaders serve others. They view the future. They have well defined team goals, a clear vision. They value results and relationships; both are crucial. They embody their values and consistently live the values they profess. They help to create a high performance organization.

So, Blanchard says, servant leadership is not a matter of love. It is love. It is to love the mission of the organization; it is to love customers; it is to love the collaborators; and it is to love themselves enough to get out of the way so that others can be magnificent. This is leadership at the highest level.

4. The Axiological Meaning of "Labor Competition"

The certification of labor competencies is another resource employed by companies wishing to enter the world markets of the global economy.

That is why it says in paragraph 6.2.1 of ISO 9000:2005 standard, "The personnel performing work affecting conformity to product requirements, shall be competent based on education, training, skills and appropriate experience.

People are "competent" in performance when evidence demonstrates they can do what the "norm or standard competition" says. Recall that in formal axiology, evaluating is "to measure, to compare against a standard," so occupational competency evaluation follows the axiological guidelines accurately. Let us see more about this type of evaluation.

A "standard of competence" is the quality specifications document that is expected to play a productive function. To write and develop a "standard of competence," for example a standard that defines the activities someone must know be a "good secretary," all experts and people involved in this production function meet: the best secretaries, managers who employ secretaries, secretaries' unions, and training centers for secretaries. All of them work to develop an exposition of the term "secretary," according to various viewpoints that affect the concept and the rules for writing these "standards." The result is a document in which all of the people who interact with secretaries are agreed. The whole process of developing standards in Mexico is governed by the Council for Standardization and Certification of Labor Competency (CONOCER), and its finding are disseminated throughout the country through the Official Gazette of Federation. They have national validity.

If persons want to obtain a certificate of labor competency, their testing in the Evaluation Center for "good secretary" must prove they have the skills and abilities this standard calls for. These skills are demonstrated by the evidence, specific test results gathered in a "portfolio of evidence." When they are "competent" when measured by the referred standard, they are extended a Certificate of Labor Competency. Axiologically this means that such a person is "good extrinsically," with value formula I^e. Labor competition follows this value formula. Formal axiology makes it easy to understand the structure of labor competition by extrinsic value standards.

Because the standards of labor competition in México were developed to meet the practical work needs of companies, providing a valuable axiological and axiometric reference that can be used to develop training programs is highly desirable. These standards are also used to recruit staff and to plan and direct the career of employees within an organization. Hence arises competency-based education. Many technical schools around the world are teaching competency-based education.

At the axiological level of I^e, we can also locate other types of international certification, such as the academic program offered by Cisco Systems in the area of computer networks, or certifications in Java programming languages and language certifications.

4.1 Articulation of Good: Competent Persons Working in Quality Organizations

We found above that members of an organization can improve its quality when they improve their labor performances by fulfilling the concept of their work in the three axiological dimensions, that is, when they add value to their individual work in the direction of the quality policy of the organization.

Consider now some case studies of four representative types of the most significant organizations for the social development of countries: a School, a Hospital, a Christian Church, and Family.

To begin with concepts relating to educational institutions, universities are composed mainly of teachers and students. What is the meaning of "good teacher" and "good student?" What are the "standards or norms" they are required to meet?

The ideal concept of "good teacher," explained axiologically, is: someone who fulfills all the expected or desirable qualities of a teacher in three axiological dimensions. The intrinsic part consists in relating to students based on those Rogerian Person-Centered attitudes that enable effective mentoring: unconditional acceptance, empathy, and congruence or genuineness. The extrinsic part is conforming to the professional image of teachers and giving meaningful instruction in conducting students' projects. The systemic dimension is ongoing training in professional requirements, completely fulfilling the curriculum standards, and meeting schedules on time.

Similarly, the ideal concept of "good student" is defined as one who fulfills all the expected or desirable qualities of a student in the three axiological dimensions. The intrinsic dimension includes respectful treatment of all teachers and classmates, including himself. The extrinsic dimension includes responsibility, job development, body care, and healthy sexuality. The systemic dimension includes making an intellectual effort to get the highest scores, conforming to school discipline, and meeting schedules promptly.

To define a "good university," the intrinsic part is treating students and workers with acceptance, empathy, and congruence or genuineness. The extrinsic part consists of the facilities and material resources suitable for high performance of students and workers; also, providing wages and appropriate incentives to workers, promoting teamwork and collaboration among all members of the institution, and meeting different quality certifications. The systemic part provides highly qualified staff and offers students and workers opportunities to find international certifications in both technologies and languages.

These concepts serve as a framework for teachers and students to developing their highest potential without fear and with a high commitment to raising the quality of the institution.

All information given in the following tables is tentative, incomplete, and subject to revision and improvement.

Next is the table that expresses an axiological articulation of a "good university."

CONCEPT	**INTRINSIC DIMENSION**	**EXTRINSIC DIMENSION**	**SISTEMIC DIMENSION**
Good University.	Students and workers are treated with acceptance, empathy, and congruence.	Adequate facilities and material resources; wages and appropriate incentives; high performance teamwork; quality certifications.	Highly qualified personnel; Opportunities to obtain international academic certifications;
Good Teacher	Treats people with acceptance, empathy and congruence; plays role of tutor.	Has good professional reputation; does significant teaching through practical or productive projects.	Trained in end technology; fulfills curricula 100%.
Good student	Respects all people, including himself.	Assumes responsibility; develops works and productive projects, body care, sexuality.	Complies with class Schedules; makes intellectual efforts to get high grades.

A hospital is a noble institution where the focus of workers and patients is to preserve human health and life. All the facilities and the various specialists working in the hospital focus on different angles of care for human health and life: for example psychiatry, pediatrics, gynecology, dentistry, ophthalmology, cardiology, etc. Following the axiological structures mentioned previously, there are axiological relationships between the concepts "good hospital," "good doctor," and "good nurse," as expressed in the following table:

CONCEPT	**INTRINSIC DIMENSION**	**EXTRINSIC DIMENSION**	**SISTEMIC DIMENSION**
Good Hospital.	Respects patients; gives empathic, warm and humane treatment.	Has adequate material resources for diagnosis and medical care; has high quality certifications.	High standards for clinical diagnoses and laboratory tests; high level of technical training for all hospital staff.
Good Doctor	Treats patients with acceptance, empathy, and congruence.	Gets excellent results in providing professional medical care to patients.	Gives accurate clinical diagnoses; has high specialty certifications; speaks two or more languages.
Good Nurse	Treats patients with acceptance, empathy, and congruence; has deep respect for patients' lives (St. Teresa of Calcutta).	Gives high quality professional care to patients; has a high professional repuation.	Promptly fulfills work schedules; is highly trained; Has international certifications; speaks two or more languages.

Next are the axiological components of a Christian Church. I remember Hartman saying to a group of senior business people in a formal axiology applied to business course that there are several ways to promote human growth. Hartman mentioned individual therapy, personal effort, and "living the gospel." He recommended to these powerful senior businessmen that they should genuinely live the teachings of Jesus to enhance their own personal growth. That means, "To love your neighbor and to love yourself" (Ellis 1994). In another publication, Hartman said that the Christian Churches should be committed to spreading in the United States and around the world Jesus's teachings in the Gospels based on love. These recommendations were made by Hartman in the total environment of the Cold War, which was a world fearful of experiencing a nuclear war (Hartman 1950). Following Hartman´s recommendation, I decided to investigate the experience of the Christian life in order to have a solid foundation for establishing the axiological relationship between the concepts of "Good Christian Church" and "Good Christian," as next presented.

CONCEPT	INTRINSIC DIMENSION	EXTRINSIC DIMENSION	SISTEMIC DIMENSION
Good Christian Church	Treats all members of the Church with an infinity of Christian Love; the members pray one for another.	Has a suitable building and appropriate resources; members serve in ministries; has a praise band; properly manages tithes and offerings; performs various services and conducts worship with deep love.	Promotes training in biblical themes, counseling, leadership, teamwork, music, and human development.
Good Christian	Treats all people with acceptance, empathy, and congruence; prays continually.	Takes care of his family; serves in the Church; takes care of his body (Temple of God); takes care of his professional reputation; bears witness with his life.	Studies the Bible; is trained; fulfills her or his obligations: offers tithes and first fruits; is a good citizen.

A crucial organization for the healthy development of any society is the family. Unfortunately, examples of healthy families are very scarce. What abounds in today's world, in all social levels are dysfunctional families where conflict prevails, and so do male chauvinism, aggression, alcoholism, and drug-addiction with its unfortunate effects on abused children, abandoned children, battered women, and cruel prostitution.

I remember "R," a beautiful 17 year old girl, after listening to a lecture I gave in the first quarter of college, where I gave them the difference between the concepts of "good girlfriend," "good lover" and "good wife," she said with deep regret: "Gil, your class got me 3 weeks late ... I have a week of pregnancy."

This young girl bowed to pressure from her boyfriend, a young man of barely 16 years who said her: "You're my girlfriend; we are couple, so we must make love and have sex as a good girlfriend and boyfriend." And "R" told me she bowed to her boyfriend´s pressure because she did not know how to say no. They just had one sexual relationship with a lot of shyness. She got pregnant and, of course, the boyfriend was gone. She dropped out of college to work as a seamstress, and she confronted motherhood alone.

Against this background, consider the axiological structure of the concepts of "good family," "good wife," "good husband," "good children," "good boyfriend/girlfriend," "good lover" and, in contrast, the concept of "good prostitute.

CONCEPT	INTRINSIC DIMENSION	EXTRINSIC DIMENSION	SISTEMIC DIMENSION
Good Family	The members of the family live in love and are treated with respect.	All collaborate with housework; all members fulfill their rolls and take care of their bodies.	All members have personal goals; they are always prepared; they fulfill their civic obligations.
Good Husband	Treats all family members and himself lovingly; loves his wife deeply.	Works and provides resources to the family; facilitates the development of family members; is manly; lives up to the rolls of father and husband; takes care of his body and his reputation; cares for his wife sexually.	Leads and heads the household; has personal goals; plans the development of his family; is always prepared; is legally married; is faithful and loyal to his wife; establishes and meets the house rules.
Good Wife	Treats all family members lovingly; respects her husband; is the "heart" of the home.	Takes care of family members; manages household finances and runs the home; is feminine; fulfills the rolls of mother and wife; takes care of her body; cares for her husband sexually.	Respects the leadership of her husband; has personal goals; is always prepared; is legally married; is faithful and loyal to her husband; establishes and meets the house rules.
Good Son/Daughter	Respects everyone, especially themselves.	Takes care of their bodies, exercises, participates in work at home; guards their sexuality.	Does homework; is academically prepared; learns languages; complies with the house rules.
Good Boyfriend/ Girlfriend	Loves and respects his/her boy/girl friend.	Protects his/her reputation and body; does not have sex; has a social life.	Studies and prepares; is timely in appointments; is faithful and loyal to his/her boy/girl friend.

Good Lover	Loves his partner.	Safeguards his reputation; has intense sex.	Is not obliged to be faithful and loyal to his partner; can be married and have another lover.
Good Prostitute (man or woman)	Does not love.	Offers unlimited sex; Charges for services; May infect partner.	Does not have clear goals; is not loyal to customers.

5. The Axiological Meaning of "Self-realization"

To return to the topic of quality business organizations, they must have quality people. In axiological terms, this corresponds with ethically good people who are self-realized. Discussed next is the axiological meaning of self-realization (Carrasco, 2001).

The axiom of the Good, applied to human persons, gives ethical goodness, which is: "Persons are good when they fulfill their concepts of themselves."

This definition was developed by Abraham Maslow in his theory of self-realization. Maslow honestly said,

> This phrasing and this way of thinking was suggested to me about fifteen or so years ago by the axiologial writings of Robert Hartman, who defined "good" as the degree to which an object fulfills its definition or concept. This suggested to me that the conception of humanness might be made, for research purposes, into a kind of quantitative concept. For instance, full humanness can be defined in a cataloguing fashion, i.e., full humanness is the ability to abstract, to have a grammatical language, to be able to love, to have values of a particular kind, to transcend the self, etc., etc. The complete cataloguing definition could even be made into a kind of checklist if we wanted to. We might shudder a little at this thought, but it could be very useful if only to make the theoretical point for the researching scientist that the concept *can* be descriptive and quantitative—and yet also normative, i.e., this person is closer to full humanness than that person. *Or* even we could say: This person is *more* human than that one. (Maslow 1971, 29)

Maslow carefully observed self-actualizing people, those who had most achieved the traits of full humanity, those considered to be great men who inspire deep respect in various fields of life. Given this framework, Maslow then wrote his theory of self-realization.

The value formula of self-realization is I^i, with the axiological meaning "I am myself."

This is consistent with other contributions from ethical and humanistic existential thought. For example, Socrates and Aristotle taught their Athenian students to "Know thyself" and "Become who you are." In our time, Carl Rogers prescribed congruence as the direction to channel our development. Erich Fromm said that our task is to make ourselves. Dr. Mario Cardenas said that mental health is compliance with intrinsic value, with "I am myself." Distortions of personality are behavioral manifestations of "I'm not myself." Axiologically, that would be a "bad person," non-compliance with intrinsic value. This leads to alienation, to various kinds of mental

derangement, and to a sense of the futility of life, experienced as an event without meaning (Frankl and Cardenas). It produces self-fragmentation (Horney), lack of self-knowledge (Socrates), non-realization of human potentials (Maslow), and lack of authenticity and congruence with myself (Rogers). All of these result in existential frustration.

5.1. The Axiological Structure of Harmonious Personality Development

Building ethically good persons is a process of harmonious personality development. Here we can use our formula for partial ordinal value again: **Vo= $[_pC_r](r!)$**

The first part of the equation, **$[_pC_r]$,** developed by Dr. Hartman, refers to the growth or increase of qualities that people can do themselves to increase value in three dimensions. For example, in the intrinsic part, they could be friendlier, attend church, or increase self-esteem; in the extrinsic part they could exercise, improve their diet, or get a job; in the systemic side, they could study languages or for a technical career or some other specialty.

The second part of equation, **(r!),** here proposed, shows the harmony that should exist between the three axiological dimensions. For example, people could make money and spend all day at work, while forgetting their family. Or, they could be engaged all day studying for a Ph.D. and forget their health and family.

From this perspective, the healthy development of personality consists in the harmonious development of all three axiological dimensions; personality distortions are caused by frustration, mutilation, or deformation of human powers.

According to the central affirmation of humanistic psychology, human development tends towards growth, harmony, integration, and health. The table below presents its structure.

VALUE FORMULA	POSITIVE EFFECTS IN THE PERSONALITY (PURPOSE OF AXIO-ORIENTATION)	NEGATIVE EFFECTS IN THE PERSONALITY
$_pC_r$ cardinal value (presence of qualities)	Growth, increased qualities in three dimensions: Intrinsic (spirit), extrinsic (body) and systemic (intellectual), toward self-realization	Frustration, mutilation, limitation
r! ordinal value (harmony of the qualities)	Harmony, balance, homeostasis in three dimensions: Intrinsic (spirit), extrinsic (body) and systemic (intellectual)	Deformation of human powers
$[_pC_r]$ (r!) partial ordinal value (presence of and harmony between qualities).	Harmonious development of personality	Personality alterations: neurosis and psychosis

6. Promoting Organizational Human Development Through Axio-orientation

Now that such axiological concepts as "organizational excellence," "labor competition" and "self-realization" have been articulated, I can explain technique I have found to facilitate significant learning with these concepts using tools of humanistic existential psychology. This technique I call "axio-orientation," explained next (Carrasco, 2001).

Alberto Segrera says that orientation starts from healthy areas of the personality, unlike psychotherapy which starts with psychic pathology (Segrera, 1979). Orientation expresses an "educative" development model. This model consist in helping the person involved learn to find ways to actualize his or her own existence. Orientation is proposed as a goal. Expanding the limits of human beings will allow persons to experience and accept their own unique identity ever more fully, unimpeded by threats of the unknown or from known risks.

In accord with these ideas, the central goal of axio-orientation is to promote harmonious growth of the client's human qualities. This involves self-actualizing their powers, that is, self-realization in Maslow's terms, by developing important activities that increase the meaning of the client's life, in a way similar to Viktor Frankl´s logotherapy. All this is axiologically structured into intrinsic, extrinsic, and systemic dimensions in a developmental process similar to that proposed by Gerard Egan (Egan 1981).

Axio-orientation does not aim to "cure" psychological problems. Here, clients receive guidance for the axiological management of their existence, their conflicts, and their problems. Clients initiate a continuous process of enriching their existential qualities, which opens up new routes for exploration and development of their own harmonic self-realization. The formal therapeutic relationships between the axio-counselors and their clients may end in a relatively short time, but the process of human development is inexhaustible, so each person is given a task for all the rest of life: creating himself or herself.

6.1 Formulas of Value to Explain the Process of Axio-orientation

Our proposed axio-orientation uses as a reference framework some value formulas of formal axiology and the postulates of humanistic existential psychology. Here is a key axiological formula, which, as noted, is part of the formula developed by Dr. David Mefford for axiological psychology (Mefford 1987).

$$\mathbf{I^{i})^{s)e)i=e=s}}$$

This value formula means establishing personal mentoring relationship (I^i) using the evaluation of the value system of client, as well as significant teaching of formal axiology applied to human and organizational development (s), to promote the enrichment of a customer's existential attributes (e), in the direction of harmonic self-actualization into intrinsic, extrinsic, and systemic dimensions (i = e = s). Here in a little more detail are the elements of the formula.

I^i) Establishing a personal counseling relationship

This consists in creating a climate of psychological safety, based on the attitudes proposed by Carl Rogers (1961), namely, unconditional positive acceptance, empathy, and congruence. These are intrinsic valuation attitudes. To establish a person to person helping relationship, as Rogers understood it, what Yalom calls "the installation of Hope" is vital. This consists of client

motivation to start and follow the counseling process by explaining the advantages of undergoing the process of orientation. To make clients feel that they are deeply respected, the counselor can explain that by the mere fact of being persons, they have infinite value.

s) Evaluating clients' value systems, significant teaching of formal axiology, and the axiological articulation of the concepts of "organizational excellence," "job competition," and "self-realization"

Evaluating the value system of clients can be done by applying the Hartman Value Profile (HVP). After they take this profile, the results are processed. They their results are explained carefully, without making them feel they are being labeled. This step is the most important because it aims to arouse their interests in their own self-discovery without feeling threatened. In the unlikely event that some people have not taken the HVP, counselors can follow the axiological order of an interview to find out their level of development and the axiological structure of their personalities. At this stage, perhaps the most important of the axio-orientation process, in a respectful and warm way, the foundations of formal axiology can be explained. Subsequently, explain how formal axiology is applied to personalities in order to achieve healthy development, personally or in an organization with quality and high competitiveness. This will help to show clients theoretically that the potential of any human person is practically unlimited, and that they have development possibilities, regardless of their situation.

e) Promoting the enrichment of clients' existential qualities

In an environment of acceptance and empathy, invite clients to understand their axiologically structured development program based on its strong and solid areas. This will encourage them to think about the activities that are or may be highly significant for themselves in the three axiological dimensions, while seeking to promote the harmonious development of their personalities. Victor Frankl says that the therapist cannot discover the meaning of the client's life, but he can motivate the search. So it is very expedient to emphasize that life must inevitably be filled with meaning. Based on their profiles, age, interests, careers, academic levels, professions, marital status, and religious beliefs, they are invited to identify and affirm their own style and to consider activities that can make life more meaningful in the three axiological levels, the intrinsic, extrinsic, and systemic dimensions. Counselors can provide examples that offer a wide range of possibilities.

If required, counselors may identify additional activities directed to specific problems that complement axio-orientation. For example, clients may require sex therapy when they have problems due to rape, impotence, or frigidity; or family or couples therapy if they are having complicated marital problems; also, relaxation techniques to attack problems of stress. This feature adds versatility to axio-orientation and can serve to guide personal development plans. Note that clients can keep the pace and speed they want.

i=e=s) Harmonious self-actualization in intrinsic, extrinsic, and systemic dimensions

In working with individuals, counselors can monitor their clients' development with empathy and acceptance while inviting clients to initiate activities that can enrich the meaning of their existence, according to their own needs and personal style. Also, in each session they can review the clients' activities during the course of the week. Assessment can follow the structure of the three axiological levels without rushing or pressing clients. After at least four or five interviews, clients can be retested with the HVP to compare the development of their axiological abilities. The

progress made by clients can be noted in order to stimulate development while respecting their preferred pace of therapy.

Based on the HVP results and the client's wishes, counselors may facilitate the development of new projects of meaningful activities. When clients so request, the axio-orientation process can be terminated. Then it is appropriate to make a warm and stimulating closure, emphasizing that the development of human potentials is practically unlimited.

6.2 Forms of Axio-orientation Intervention

The axio-orientation process proposed here is carried out under the framework of human development interviews, which can be of three types: individual interviews, group sessions, and group sessions under a structured training program.

It is recommended that individual interviews be one hour in duration and at a frequency of once a week. Group sessions, which may be familial, or under the scheme of quality circles, should be for two hours once a week. We have found that group sessions structured under a training program can achieve excellent results in sessions of 2 hours per week for a total of 10 to 25 hours; or they may be conducted as intensive sessions for 4 hours daily.

As expected, one, two, or all three forms of intervention can be applied to a person, depending on her or his needs. In all cases, the facilitator or axio-counselor should seek to create a psychological safety climate based on Rogerian intrinsic evaluation attitudes of empathy, acceptance, and congruence. Background music may be employed to create an attractive climate for clients.

7. Conclusions

Remember that Dr. Hartman said, "The human mind does what it knows." In the past 15 years we have found that when people in different types of organizations, youth or adult, clearly understand the meaning of the concepts of "self-realization," "job competition," "organizational excellence," "quality," and " servant leadership," this facilitates implementing actions that can add value, quality, and competitiveness to their existence and to the organization where they work. We have seen how "the good's" articulation at individual and organizational levels can promote results that in some cases are awesome.

For effective implementation of the ideas of the technology of organizational human development presented here, three aspects of vital importance were considered. The first is what Yalom calls "the installation of hope" in individuals and in the members of the organizations, so that they may believe that they are able to develop their infinite potentials. The second is understanding the basics of formal axiology applied to human and organizational development, which offers a valid and consistent framework of reference for harmonizing individual development with organizational goals and quality. The third is the commitment and confidence that should be manifest in the Senior Management of Organizations.

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PROFILING CHANGE: THE CHALLENGE OF FINDING SUITABLE CHANGE DRIVERS FOR CHANGE PROCESS

Detlef Duwe and Marit Höppner

DETLEF DUWE and MARIT HÖPPNER are both graduate level social scientists. They have been working in the field of executive and organizational development with international customers for more than two decades. Marit Höppner is specialized in individual potential diagnostics using the HVP. Detlef Duwe focuses on consulting with teams and organizations over longer periods of time. Their complementary consulting approaches combine economic and humanistic psychological concepts with formal axiology, following the motto "People are Priority."

Abstract

One of the most important aspects in Change Processes is finding suitable Change Agents. Today and in the future, it is important to mobilize and to commit them. Selecting and educating suitable key personalities (Change Agents) who personify the required will for change and who are able to endure the infamous Valley of Tears represent a permanent challenge. How can Willingness to Change (Will) and Change Competence (Ability) be identified?

The advanced Hartman Value Profile (HVP) is the outstanding procedure among the vast variety of available diagnostic procedures. This proved tool shows how willing and able people are in their organizations to form and change the organization. Based on the profiles of two executives, the article demonstrates that one executive shows a high degree of Change Competence. The other executive essentially shows the potential for being a Change Driver, however, he is hindered from actually applying it due to an unfavorable combination of personal and organizational circumstances.

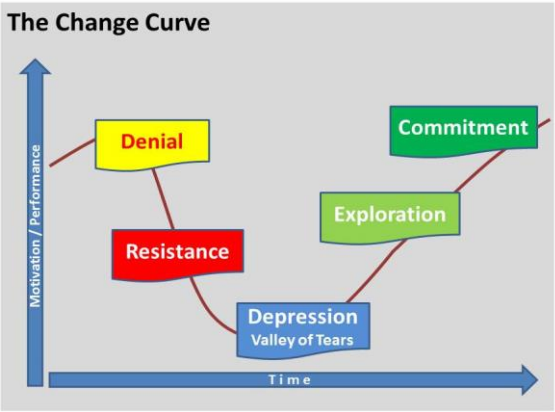
Finally, the authors describe two Change Projects they managed using HVP. The tool considerably contributed to the success of these projects.

The Change Challenge

One of the most important aspects in Change Processes is finding suitable Change Agents. Years ago, a change study stated: "The behavior and attitude of the people involved in a process determine whether a Change Process is successfully completed or fails. Thus, the so-called 'soft factors' are equally important as the actual facts" (Capgemini 2003, 2). "Successful Change Processes are based on the highly-praised principle of *winning the people*" (Capgemini 2010, 21). Hence, the "Change Management task" (Schmidt-Kartenbender 2010), "to ensure mobilization and commitment," becomes a top priority in Change Management. Regarding the future, the respondents of the Capgemini Study consider "change as a management task that will become more important and self-evident in everyday life in 2020" (12).

Managers are Key Personalities

Selecting and educating suitable key personalities (Change Agents) who epitomize the required will for change and who are able to endure the infamous Valley of Tears (Psalm 84:7; Krüger, 2009, 224) represent a permanent challenge for the management.



It is wrong to assume that the motivation to be an active part in Change Processes is a given fact simply because a Change Process is introduced by their own company and for the benefit of all participants. In fact, "The more people are affected by operational changes, the more skeptical they are regarding these changes" (Capgemini 2003, 28 and 2010, 46); and "It is and will be one of the main Change Management tasks to win staff for each and every change again and again."

Being the driving force (Stakeholder) in this process, the top management needs to implement Change Processes on all levels … and pass them on to the entire staff" (Schmidt-Kartenbender 2010, 23). To do this, Change Agents need to evolve "a new way of thinking based on trust. They need to involve employees in change situations and support them when developing change competences" (Wittwer 2010, 165).

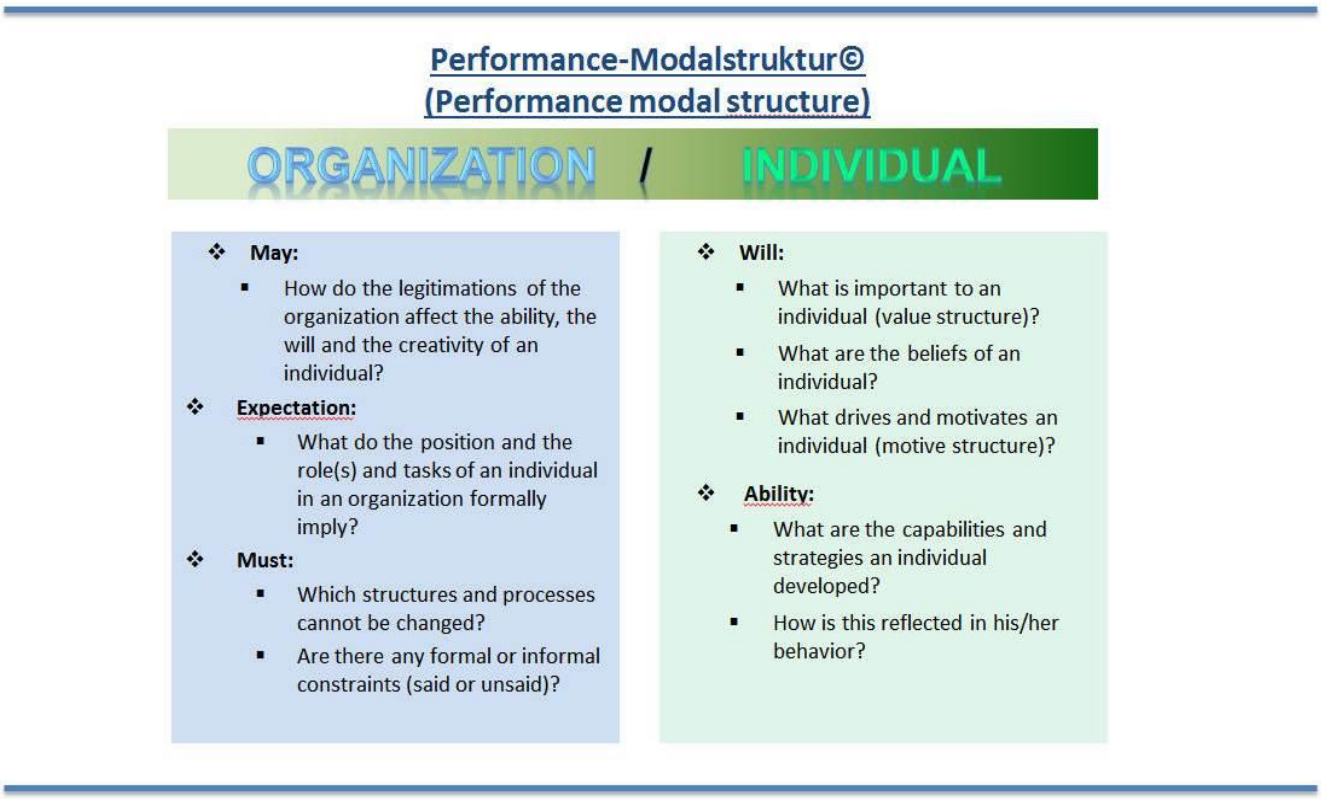
Management: Permanent Work in Progress

The Gallup Engagement Index 2010 (Gallup GmbH 2011) informs us about employee engagement in German companies. The survey on management performance revealed the following: "Only 19 % of the employees indicated that their superior encouraged them to carry out tasks they did not feel confident doing at first (2008: 20 %)" (Gallup 2011, 38). "Only 14 % of the employees stated that they had a thorough performance review with their superior (2007: 10 %)." The 2012 Study (Gallup GmbH 2012) shows that 24 % of the employees in Germany have already mentally resigned from their jobs. 61 % work to rule, and only 15 % are emotionally committed to their company. This shows yet again that managements need to improve their way of working. The latest results of the 2013 Gallup Study (Gallup GmbH 2013) confirm poor results regarding satisfaction, engagement, and loyalty. Many employees are highly motivated when starting their job in a company. However, job frustration grows over time since they feel disillusioned about their role in the company. Finally, they give up. According to the study, this is mainly due to poor management performance. Employees do not receive sufficient constructive criticism and emotional support from the management.

Objective: Changeability

This and other "weak points in management performance" (Gallup 2011, 37f.) need to be considered from a systematic point of view, allowing for interactive and multi-attribute methods. Also, the management is not solely to blame for this. Such a situation requires "that organizational structures need to be created to provide opportunities for learning and participation, to obtain change competence, which, in turn, needs to be integrated permanently into the organization itself" (Wittwer 2010, 163). This means, obtaining change competence is subject to an interdependent, individual, and organizational learning process. The Capgemini Change Management Study uses the term "Changeability" to describe this. Changeability consists of three dimensions: Willingness to Change, Change Competence, and Change Opportunity (Capgemini 2010, 35). The first two dimensions refer to the individual characteristics (Ability and Will) of the employees, whereas the third dimension (May, Must and Expectation) refers to the operational framework of the organization. Hence, these five condition levels are essential success factors when initiating and controlling organizational Change Processes.

Five Changeability Condition Levels



Analysis and Consulting Challenges

Applied Social Sciences provide a wide range of intervention methods for Change Processes that internal and external consultants can use to support their customers in an effective and efficient way. A major aspect in this is the analysis of individuals and the organization.

Classical methods like the SPOT and Force Field Analysis, a range of newer concepts and tools aiming at process and structure optimization (See also Königswieser/Exner 2006) as well as the rather individual-focused Appreciate Inquiry (Cooperrider/Whithney 2005) attempt to identify helpful and less effective functional logic systems for the organization and its individuals.

Whether an organization can be further developed or changed (if at all) is a key issue. Strong competition, fluctuating sales and revenues, poor operational results, increasingly ambitious goals, bad KPI values, and devastating results in employee surveys put an enormous pressure on both managers and employees. As a result, job satisfaction and the need for achievement decrease rapidly, as stated in the Gallup Studies of the last few years. Employees and managers alike feel empty, burnt-out, unmotivated, and are often hardly able to cope with the growing requirements in further developing the company.

Systemic approaches often omit the fact that it is the people (and their decisions) who form organizations. Motivation, performance, job satisfaction but also stress and burnout are part of the many management decisions – sometimes for the benefit and sometimes at the cost of the involved

employees. In fact, the management is responsible for implementing conducive and helpful change opportunities on an organizational level and thus provide proper legitimation for Change Agents.

At the same time, consultants need to work with precise, validated, and reliable tools in order to itemize the complex interactions of Ability, Will, and May do, and then come up with suitable intervention methods. Not an easy task!

Changeability Facts

Developed in the 60s and 70s in the USA by Robert S. Hartmann, the advanced Hartman Value Profile (HVP) (http://www.hartmaninstitute.org) can be identified as the most outstanding procedure from the vast range of diagnostic procedures available.

Classic procedures merely determine potential skills of individuals in various competence areas. HVP, however, is a psychometric procedure that shows a direct correlation and the determination of individuals to actually demonstrate and use their potentials. Many diagnostic tools identify the motives and value structures of individuals. But they do not deliver any information on their current motivation in a certain situation and their actual likely performance. Performance and success can basically be drivers in the value structure of individuals. However, this neither indicates whether individuals actually act in a performance and success orientated way in their current working environment nor whether they win people when so acting. Also, what might prevent individuals from developing their potentials is not obvious. The key benefit of the Hartman Value Profile is the differentiation of Ability and Will. It is the volatile characteristic of the Will and the snapshot of situational capacities that determine the optimal positions and tasks for employees and managers, as well as the selection of intervention methods for consulting and coaching according to the company's requirements.

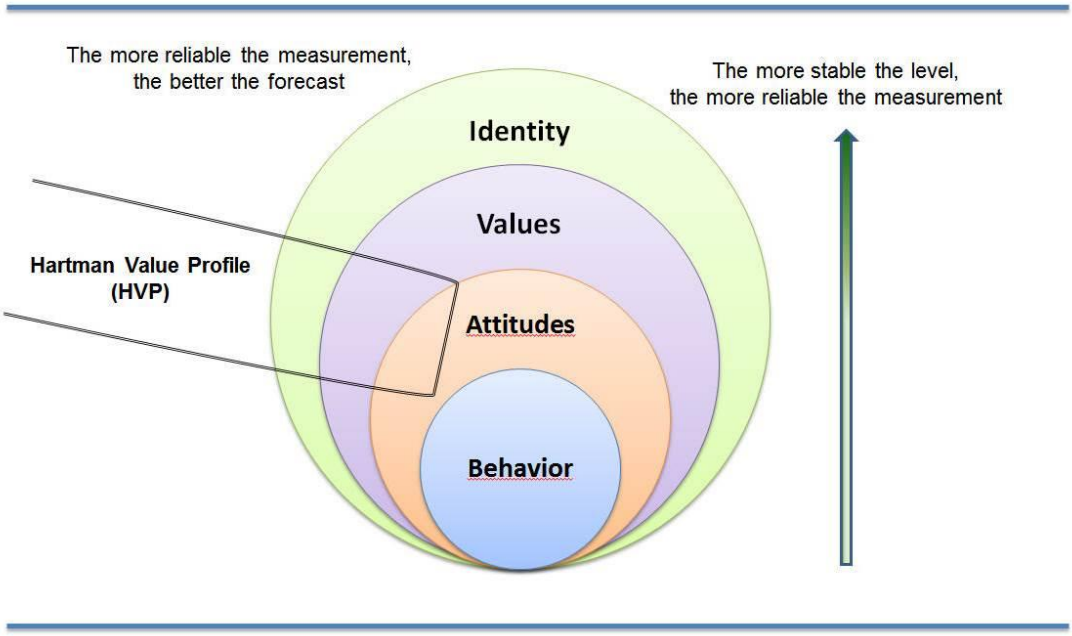
Changeability is the present and future challenge for organizations. Managers are often in doubt whether the right people are assigned the right tasks or positions, whether a team is composed of the right members, and whether they themselves represent the visionary force required. Am I a confident and, at the same time, a convincing Change Driver?

Self-reflection and feedback will help answer this question, but a Hartman Value Profile analysis offers a lot more. It precisely shows how willing and able people in their organizations are to form and change the organization. It also shows which individuals are actually suited for being Change Drivers, but are not able to unfold their potentials due to prevailing circumstances in the organization. In this case, the management needs to provide the required scope for executives.

The Hartman Value Profile (HVP)

There are a range of valuable applications that can be used to perform a HVP. Participants are asked to rank items according to their own system of values from "best" to "worst." Once the items are prioritizing, it is possible to determine and reflect the individual preferences and overall value system of a person very quickly. Since the variability of the priority ranking is mathematically nearly infinite, the results also account for an almost infinite variety of personalities. The results of the HVP systematically demonstrate the specific characteristics of individuals, their preferences, interests, capabilities, and motives for action. Since the metrics are not based on behaviors but rather on the values and attitudes of a person, the results obtained are secure and reliable. The personal value system of a mature person does not change very much.

Based on the logical categories of learning by Gregory Bateson (1972/1981), the model of neurological change levels by Robert Dilts (1990) illustrates this very well. This model implies that change is hierarchically structured, meaning that the higher level defines the structure and organization of the lower levels (See also Dilts 1990, 209). If values are measured, they indicate the core motivators individuals. These are the "true" drivers of their way of conduct in daily life.



For the requirements outlined above, several business applications have proved effective. These validated HVP derivatives are tailored to specific company contexts and enable an objective alignment of personal interests and skills with the requirements of organizational tasks and roles. Based on this information, it is easy to identify the best-motivated executives.

Results from these applications show whether a manager executing change tasks knows the big picture and how willing this person is to realize this vision. In addition, they indicate whether executives who are rather reserved in their goal orientation are actually hindered by the organization and cannot fulfill their Change Agent role as might be possible according to their potentials.

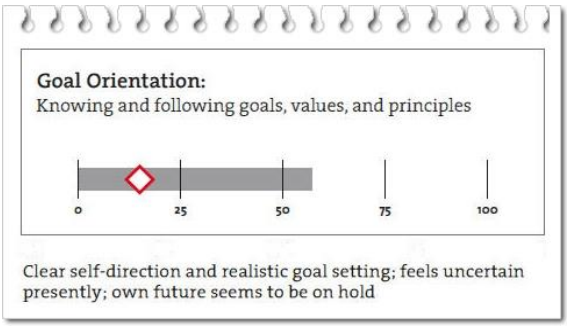
The report analysis shows in great detail whether the executives' opportunities for action stretch them to their limits, or to the limits of the organization, and thus it delivers precise information on starting points for specific development measures.

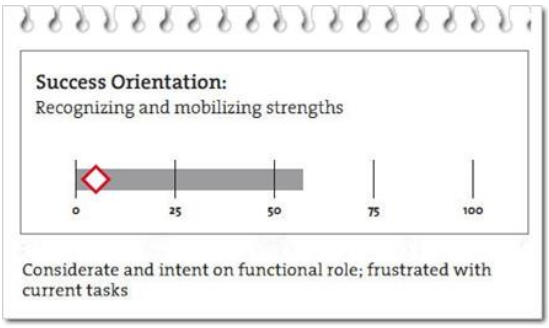
Changeability – Individual and Organization

The following example of John Doe and Jane Smith, both committed executives, shows to what extent the Changeability for individuals can differ and how this is influenced by their organizational environment.

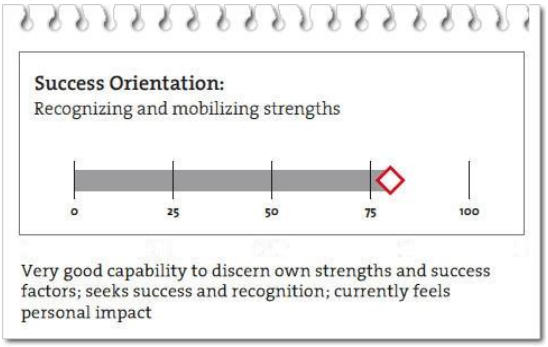
The graphical representation of John Doe's HVP report explicitly shows that he has a lot of potential (bar) in the Goal Orientation competence area. However, at the moment he is not sure about his future in the organization. His motivation (red diamond) is below 20 %. Also, frustrating experiences in his area of responsibility (Success Orientation competence area, the diamond tends

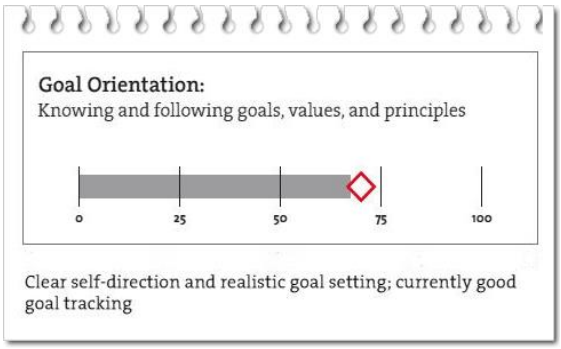
toward zero) cause him to be far from being motivated and motivating when participating in Change Processes of the organization.





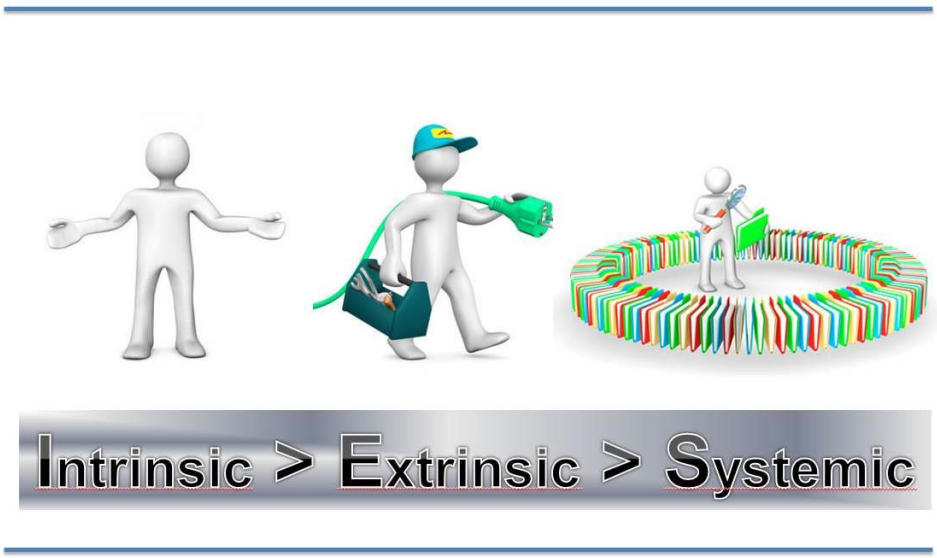
The results below for Jane Smith show a completely different picture. She is happy with her role (Success Orientation) in the organization and uses her capabilities and skills effectively. Regarding her Ability, she is very goal orientated; and, in addition, she is currently very motivated to track her set goals. The HVP also considers other factors that show Jane Smith's excellent Changeability. She is therefore a good choice for being a responsible Change Agent in a Change Processes.





Change Projects with HVP

CEOs and managers alike are highly interested in informative statements on the change potentials of their executives. Consultants are not only expected to deliver a comprehensive analysis but also to advise on suitable and appropriate tools for executive development. Especially in this regard, the logical I>E>S value hierarchy of the HVP provides excellent guidance since – unlike personality orientated psychological typologies – it provides a valid standard to develop economic business success.



The intervention architecture for Change consulting projects based on the HVP are therefore structured in a top-down way to demonstrate which value orientation the company agents follow and how motivated and motivating they communicate their values down the line.

A consulting project executed by the authors of this article is a good example for this. The project was initiated because of the different approaches of the executive board (consisting of several members) regarding the strategy of the company. Using an appropriate HVP application, the consultants were able to reveal the causes for the different approaches, which were due to the different value logics of the board members. These insights lead to a better mutual understanding of all board members. A powerful management team was built, using roles and resources in a complementary way, which enabled the board to send out clear and explicit messages to executives and employees.

In another project, two separate companies were merged into one commercial enterprise. The goal was to increase the engagement and the motivational binding of employees to the new company with the help of onsite executives. Again it was obvious that an analysis based on a HVP application for interested executives would deliver best results in order to identify suited Change Agents. This transparent selection process, with the participation of the executives themselves, helped identify the appropriate people for this task. Since the HVP based analysis also shows which value dimensions (and thus competences) have room for improvement, the selected executives received appropriate training and support for their new task from the very beginning. Looking back, employee surveys on job satisfaction, and increased sales, show the success of this Change Project – also thanks to HVP.

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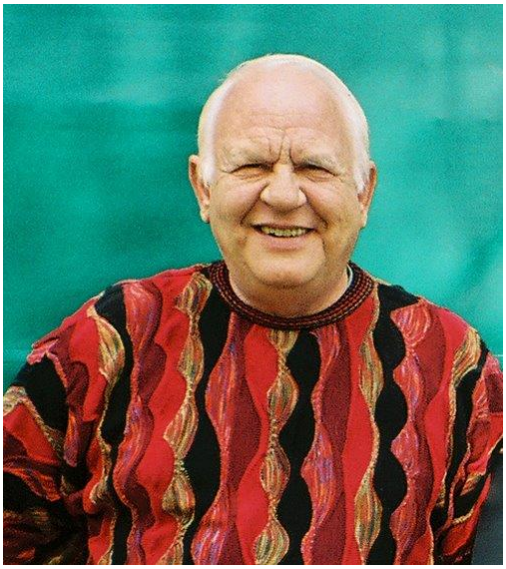
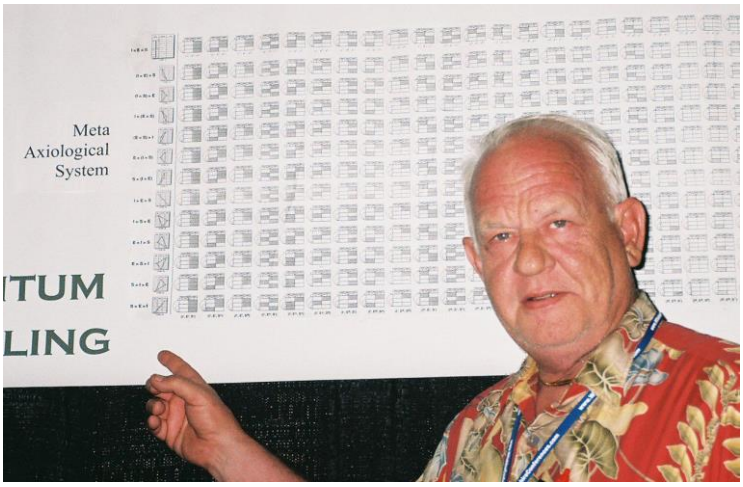
MEMORIAL TRIBUTES TO DAVID MEFFORD, WHO DIED APRIL 30, 2014





You went so swift and yet so gently into that good night, my love...and left me here to carry on – but not alone;
I feel your presence and your passion in the warm caress of sun and drops of rain...and summer nights starred by a thousand fireflies.
Your spirit soaring far above, the wind beneath our wings - inspiring and supporting as we strive to bring more goodness, peace and love into this world.

-Vera Mefford

VERA MEFFORD

> "Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world."
> ***Harriet Tubman***

Writing this article as a tribute to my irreplaceable soul mate and life partner is an honor and a privilege, though it has also been a bitter-sweet experience. Losses are always bitter – though it is said they heal over time. The sweetness of 40 years of precious shared memories is slowly coming to the forefront and beginning to take center stage. I beg for the reader's indulgence as I attempt to strike the right note between personal glimpses and highlighting the masterful professional contributions made by "Dr. Dave." I thank the thousands of loving and supportive friends and business associates who sent me their fondest memories of David. We cannot include them all here, but I have chosen several that articulate the caring, sharing side of David's character and his passion for empowering others with his knowledge.

David was a pioneer in the true sense of the word, a creative genius who witnessed and helped a new science emerge by fully developing a universal model and methodology for a scientific frame of reference for practical applications of Axiology. This tribute to him shares some of his professional milestones and gives readers personal insights into his unwavering passion and dedication to the field of value science. One of his favorite sayings was, "*Hitch your wagon to a star*," and he often told his coaching clients, "*Fall in love with what you do for a living - it will enrich every aspect of your life.*"

David began his lifetime career in Axiology as an undergraduate student, disciple, and teaching assistant of Robert S. Hartman at the University of Tennessee. He also spent an entire summer doing an independent study with Bob in Mexico. Next, he took Dr. Bob's advice to continue his studies in Germany so he could learn from the original sources that inspired Bob. David then came full circle back to UTK to complete his Ph.D. in Philosophy. His dissertation was one of the first to cross disciplinary boundaries, with professors from both the Departments of Philosophy and Psychology on his doctoral committee. His *Phenomenology of Man as a Valuing Subject* was judged to be a ground-breaking dissertation. Based on the foundation of Dr. Hartman's first logical definition of goodness as the axiomatic core of a science of value, also known as formal axiology, David worked out the universal forms of value emphasis original to consciousness of the world and the self – the source of valuation. He continued where Hartman left off by investigating the deeper nature of value and valuation in the valuing subject by utilizing the method of phenomenological analysis, so that axiology could become the disciplined and scientific practice it is today. In his dissertation, David constructed the Value MAP (Meta or Master Axiological Pattern) and achieved a comprehensive typology of personalities based on value judgment patterns. This axiological personality model of 26 universal cognitive types and 54 emotional orientations is currently used by professional psychologists, fellow axiologists, business consultants, teachers, and coaches around the world for assessing, developing, and coaching individuals, teams, leaders, and organizations.

The Seventies

My personal relationship with David began in Heidelberg, Germany in the spring of 1974, when he was working on his Master's thesis, in which he combined Husserl's phenomenology with

Hartman's axiology. We shared stories about the times we had spent in Cuernavaca, and after dinner on our first date, knowing I was fluent in German, he asked if I would read and interpret a sentence from Edmund Husserl's *Cartesian Meditations*. German philosophers are notorious for their long sentences, and this one went on for a page and a half. After reading it once to determine where the nouns, verbs, and prepositional phrases were, and then again for content, we had a stimulating conversation about what Husserl was saying. David rushed to his desk and typed a summary of Husserl's sentence on his old Royal. He was close to finishing the first draft of his thesis at that time and had become quite the expert in Husserl. In Germany, he studied under Dr. Iso Kern, the world's foremost scholar on Husserl's phenomenology. Meanwhile, he gave me an HVP to complete, which I did in about 10 minutes. He proceeded to score it, and I heard some laughter and several "Ahas" before he put it away. I asked what it showed, and he gave me a quick and very accurate de-brief. I had a Bachelor's degree in psychology at that time, and was amazed that a profile administered so quickly could reveal so much about a person. The rest, as they say, is history. We lived in Europe for about 2 years – an idyllic memory of a long honeymoon, working hard to finish our Master's degrees, and playing hard during our expansive trips all over Europe. At Dr. Hartman's request, David also acted as his international representative, making numerous presentations, administering assessments, and conducting workshops for companies like Siemens and Volkswagen at the Siebert Institute in Munich.

Bob Hartman's untimely death occurred in 1973. In the spring of 1975, Rita, his widow, asked John Davis, then head of the Philosophy Department at UT, David, and me to come down to Mexico for a visit, and to catalogue Bob's library and unpublished writings. We stayed with a local family that David knew instead of in the Hartman villa, because it was spring break, and Bob's son, Jan, and his family, as well as Bob's brother, Henry, were staying with Rita. Our days were spent in the library finding, sorting, and labeling Bob's works. Our late afternoons and evenings were shared around the pool and the supper table, telling stories well into the night. After our return to Germany, we met Rita in Salzburg, Austria later that year during the Mozart *Festspiele*, and we discussed the idea of forming an Institute in Bob's name to honor his work and continue his research. In 1976, David and I left Heidelberg and returned to Tennessee, where we both continued our education. Together with John Davis and Linda Laws, David organized and founded the Robert S. Hartman Institute as a non-profit research organization. The first Annual Conference was held in 1977 in Knoxville, Tennessee, and an agreement was reached with the Director of the Special Collections Library at UT to house the Robert S. Hartman Special Collection. Rita sent innumerable boxes of unpublished manuscripts, correspondence, articles, and audio tapes, which are now catalogued and readily available to members of the Institute.

David began working on his dissertation while teaching at the University of Tennessee, and both of us worked in several jobs. One of the most interesting was for psychiatrist, Dr. John Wolaver, M.D. and Associates. He gave us fertile ground for using and applying the HVP with his patients, and always expressed surprise at its accuracy. David even represented two of John's patients in court and won them lesser sentences. David and John Davis also collaborated with Coach Johnny Majors in applying the HVP to UT's football players. The first computer program for processing the Profile was developed at UT, and the resulting information proved very valuable to the team for training and coaching players, and for determining who was injury- or accident-prone. David's passion for applying axiology to sports endured throughout his life, and over the following decades, we developed targeted applications to every imaginable sport.

In 1979, David established Axiometrics, Inc. with the help of John Davis and Richard Clarke, a professor of art at UT. Wayne Carpenter joined the firm, as did John's daughter Amy, and I.

Gary Acquaviva helped us flesh out our first office by installing several built-in desks and a conference table around which we shared our ideas, often with visiting axiologists like Linda Laws. After David wrote several short manuals of interpretation and designed a scorecard acceptable to business organizations, we launched our sales efforts, attended business conventions, and were successful in selling several companies. The future looked bright.

Highlights of the Eighties

On January 8th of 1980, our home close to campus was invaded by armed thieves, and David was shot through the chest at close range. His various doctor groups gave him a 5% chance to live. Yet, after spending 3 months in intensive care, he recovered sufficiently not only to go home, but also to begin working several hours a day at the office with Wayne, John, and me. David's recovery period took a long time and a great toll on our business, and we all then agreed to close down Axiometrics. Wayne went back to Nashville, and early in 1982, David and I opened our first consulting business and called it "Value Measurement Technologies." We developed and marketed a 6-part values assessment, with reports for sales, management and general employability. We sold it to many organizations including Alcoa Aluminum, Chase Manhattan Bank, Oak Ridge National Laboratory, as well as numerous insurance companies and healthcare organizations. Much data was collected using Hartman's Standard Value Profile, together with his Research Profile. David outlined a new **applied** *Manual of HVP Interpretation*, which we filled in with the empirical data we had gathered over a few years' time. This was copyrighted in 1983; it included the extended base, unity, and exponential analyses. David attended the annual conference in Mexico that year and presented our findings, including his new procedure for the expanded scoring of the HVP, which took into account different ways of collecting item deviations, composition/transposition unities, and base, unity, and exponent value constructs. We also conducted numerous "train the trainer" workshops and seminars, during which we analyzed thousands of cases of our "can do/ will do" model to determine whether a person was a good fit for a specific position.

From 1983-85, David worked with Phil King, the Psychological Examiner at Brushy Mountain State Prison, and together they designed an axiological system for classifying prisoners, using David's MAP as their frame of reference. We first met Phil at a Hartman Conference in Knoxville, and he scheduled David to give a one-day workshop on axiology to all Psychological Examiners in the state. After we moved into our Victorian home close to campus, we hosted dinner parties for all who attended the conference each year. I fondly remember many of our Mexican friends who stayed with us during those times, including Antonio and Blanca Hernandez and their two children, Alfonso and Anita Lozano, Gilberto Carrasco, and Leonardo Gomez Navas, among others. Their guitars and the tequila they brought as gifts made for lively parties and great conversations about axiology on the porch with all who came.

In 1984, David was invited to speak at the NBFAA's (National Burglar and Fire Alarm Association) Conference, which resulted in a great deal of business over the next few years. We wrote a training manual as a reference source for our clients, which included samples of how to write an axiological job description, and how to conduct an axiological performance appraisal. We also began working with the home installation division of Sears called "Custom House" and wore out several fax machines receiving and sending value profiles. During this time, item analysis became very meaningful in our research, in particular with borderline or clinical cases.

David met Samuel Bower at a financial convention in Knoxville in the early 80s, and in 1985, he joined Sam at Home Federal Bank, accepting the job of establishing and building the bank's Trust Department. He also taught courses in personal finance and how to cross-sell various bank services to employees at all bank branches.

1986 was an important year, because we developed the first targeted axiological profile applied to products and services vs. individuals. David presented the HVP to the American President of Volvo-White Trucks, which led to consulting with the Morgan Truck Body Corporation in Pennsylvania. Their new President asked us to develop a *product-perception profile*, a parallel form of the HVP, which measured how well their clients objectively understood the product, as well as how they rated their personal experience with the product and the customer service provided by Morgan. David named this type of assessment AXCES, an acronym for *AXiological Comprehensive Evaluation Systems,* because the application had such a different focus. It was a custom application to any product or service for the purpose of measuring and increasing market resonance, customer satisfaction, brand recognition and loyalty, etc. In 1987, David presented the results of the study at Morgan Corp.'s annual meeting in Baltimore, with a focus on the gaps found between the company's advertising message and actual consumer perceptions in the marketplace. After fully implementing the suggestions in the report over the next year, the company returned to strong profitability.

In 1988, our value applications were expanded tremendously through the head oncologist of a holistic cancer clinic in Kassel, Germany, Dr. Manfred von Luhmann. He called David and asked if we would apply the HVP to his staff, scheduling a time to visit the US. When David presented our HVP evaluations to the Habichstwald Klinik staff, they determined that the reports were so accurate and helpful, they wanted to do a study on their patients. Dr. Manfred spent several weeks at our home in Knoxville in training, and upon his return to Germany we worked with around 60 cancer patients for several years. Their psychotherapists wrote us that the patients' reports provided the exact same results as 12 weeks of intensive psychotherapy, thereby saving valuable diagnostic time. This would not have been possible without using Hartman's Research Version, with its focus on the primordial or private Self: *body, mind, and spirit*, instead of the socialized Self, which he emphasized in the Standard HVP. Most of the patients were assessed several times, and we developed a "Will to Live" scale, which was 90%+ accurate. An article was published about this work in the German oncology research journal, *Krebsforum* in 1991.

During the 80s, we also made frequent trips to New Jersey to visit my parents, and we would often spend a few days in New York visiting with Dr. Leon Pomeroy and with Jan Hartman's family as well. We had the pleasure of taking Bob Hartman's grandkids, Kabi and Tanya, to a few movies and to the Museum of Natural History, and we enjoyed several lovely dinners at Jan's home.

The Nineties in Brief

This decade was all about insurance, financial, and military applications, while we continued servicing our growing business client base. State Farm Insurance Company asked us to develop an agency management VIP, a 3-part application of the HVP, for 125 districts of their company, along with a coaching program. In 1991, a benchmark anthology about Axiology was published, entitled, *Forms of Value and Valuation*, edited by Drs. Rem B. Edwards and John W. Davis. David wrote a wonderful article on "Self Knowledge and Self Development," and, with his and Rem's help, I condensed our 600-page manual into the article entitled "Uses of Axiology in Business,"

which included summaries of axiological clarity patterns, emotional bias patterns, the 12 Steps to excellence in business, and an outline of our axiological approach to communications and advertising.

David always loved and excelled in mathematics, and he developed a keen interest in the stock market, futures, and commodities trading while he and Dr. Kurt Kaltreider worked for Kingsley, Boye, and Southwood providing axiological research for the firm on the NYSE before they were bought out by Charles Schwab. This spark was re-kindled after he and Sam Bower started Home Federal's Trust Department. David spent much of 1993 constructing the *Master Axiology Indicator (MAX)*, a detailed stock market investment application of formal axiology, which he actively tested and applied in real time. After passing the National Commodity Futures Examination, David received his Series 3 license, which certified him to advise and make trades for qualified investors. He applied and continually refined his timing model for trading stock and bond index future derivatives until 1998. Numerous articles regarding his application were published in the *CTCR (Commodities Trading Consumer Report)*, which also tracked his trades for several years. In addition, David published his daily market trend online, *MAX News*, which streamed live on several market internet sites for years, including *Market Digest*. In 1997, after proof of concept had been established through David's sterling trading track record for our European clients, we were invited by our German contact, Arthur, to give a week-long workshop on trading futures to a consortium of European, Eastern Block, and Russian traders and banks in Bad Homburg, Germany. It was one of David's finest presentations, with the experts in the class hanging on his every word and taking copious notes. Millions were put into a new trading account, and upon our return, we received calls from our new clients during all hours of the day and night, due to the time difference. By the end of 1998, we struggled with feelings of burnout, and agreed to close our financial investing branch down, returning fulltime to our business applications.

During this decade we also gave back to our community, working with the staff and the residents of the Knoxville Area Rescue Mission, Easter Seals, and United Way. We also developed a vocational version of the HVP for the JTPA (Joint Tennessee Partnership Act), which was used in 8 counties to help students identify and apply their natural talents, especially after they achieved their GED and began applying for jobs. This program was highly successful and a leadership version was used by the staff as well.

In 1995, we sold our house in Knoxville and moved back to the family farm in Morristown, TN so we could be closer to and take better care of David's aging parents. After getting settled in our new home base, we were invited by John Austin to administer and process our proprietary HVPs for Dr. Clay Lafferty's staff. Clay owned *Human Synergistics*, a global assessment company, and he was so impressed by the accuracy of our axiological reports and coaching suggestions for his staff that he began sending his private plane to Knoxville to fly us to his corporate office in Livonia, Michigan for summit meetings. Clay hired us to collaborate on creating new targeted values assessments, based in part on Abraham Maslow's work, as well as on the semantic differential values approach that Clay favored. This later inspired Dr. Dave to create a brand new assessment series with all-positive I, E, and S sentence completion alternatives, which we trademarked as *VUEs* (Values Usage Exercises). We were saddened to hear of Dr. Lafferty's untimely death in 1997, but the research on semantic differentials later became our foundation for creating the *RISE Profile*, a customized assessment to measure organizational culture and health, and to pinpoint problem areas in four value dimensions. Dr. Dave also created a refined version of our product and service profile(s), the *COMPASS Market Probe*, which measures customer perceptions and market resonance values.

In 1997, we were invited to participate in the JSCOPE conference (Joint Services Conference on Professional Ethics). David and I were provided with the then-current set of Air Force core values, and we developed a targeted axiological *Officership VUE* for the USAF, compiling 400 cases from the Air Force Academy. David presented the results at the JSCOPE Conference at Fort McNair in Washington, D.C. Interestingly, all the branches of the Department of Defense (Navy, Marines, Army, etc.) have a somewhat different set of core ethical values. Today, JSCOPE has been renamed the International Society for Military Ethics, and the Air Force has currently embraced three core axiological values: *Integrity First; Service before Self; and Excellence in All we do*.

In 1998, Dr. Dave and Dr. Jim Pless became involved in several venture capital start-up companies, and we founded an investment club, which soon grew to 90 members. We applied David's *MAX* filters to the club's investments, wrote a monthly newsletter, and successfully wrote business plans and proformas. We raised capital for numerous start-ups over the next few years.

The 21st Century: Pivotal Turning Points

During this new century, it became crystal clear to us that the original Standard HVP created by Dr. Hartman was a global values instrument that measures peoples' understanding and valuations of life in general, as well as their self-understanding and attitudes about their primary role(s) in life. In discussions with Dr. Rem B. Edwards and many of our clients, we reached the conclusion that it would be a far stretch to say we could definitively predict what type of Christian, athlete, coach, leader, salesperson, dentist, etc. a person would be with a one-size-fits-all assessment. Rem was most interested in constructing targeted axiological Religious and Christian Values Profiles, which we worked on together, and published our first companion reference book, *Developing Your Spiritual Potentials,* in 2005. After further refinements and editing, we published a second e-book edition in 2012, and we hope to publish the third and final edition through a religious publisher in the near future.

In 2003, Jay Niblick contacted and visited us several times. We had many discussions about the HVP and his version of it, the *AI*, which draws upon items from both Hartman's Standard and his Research Versions. David shared our Manual of Interpretation with him, and Jay introduced us to Bill Bonnstetter of Target Training International (TTI) at the annual RSHI Conference in October of 2003. Bill asked David to make a presentation on the *HVP-AXCES System* at TTI's 2004 winter conference. For the next two years we remained very busy with our own clients and also worked as advanced coaches for many TTI distributors, helping them gain a deeper knowledge of axiology and to better interpret Jay's parallel version of the HVP. We ended up writing a new and much longer reference manual; it included how to create axiological job descriptions, how to conduct axiological performance and exit appraisals, Value Circle Meeting formats, 12 steps to management and sales excellence, as well as "Ethics for Excellence for Athletes." We copyrighted this manual under the title, *Axiology: Theory and Practice,* in 2005.

In December of 2005, Bill Brooks invited David and me to visit with him and Bill Bonnstetter at the Brooks Group in Greensboro, NC, where they were forming a new company, Solutions 4 Hiring. After much discussion, we ended up signing a 10-year agreement, and TTI flew us out to their corporate offices in Scottsdale, Arizona in January of 2006 to work on a new parallel form of the HVP with their team of expert computer programmers and developers. The revision was named the *Personal Talent Skills Inventory (PTSI)*. Under joint copyright with Dr. Dave, it became an integral part of TTI's *Trimetrix Reports* in March of 2006. It was translated into many languages,

and it continues to be used in many countries to this day under the name the *Legacy Report*. In August of 2006, David and I decided, for the sake of our clients, that it was time to update our *Theory and Practice Manual* once again, and we copyrighted a 600+ page Coaching Edition, subtitled *The Hartman Value Profile (HVP) and The Personal Talent Skills Inventory (PTSI) Manual of Interpretation August, 2006 Revision.* We included various articles and essays we had written and circulated internationally over the former three years, and we added to the Clarity and Emotional Bias Pattern descriptions a detailed Appendix covering all Dial possibilities on the Dimensional Balance page. We spent that year and much of 2007 providing advanced coaching to top TTI Distributors including Ron Price, Jim Fletcher, Kevin Wolfe, Tricia Neves, Greg Smith, etc., and we flew all over the country conducting training and axiology workshops.

During the 2006 Fall RSHI Conference, we met Rich Campe and some of his associates, including Gregory Woods, who worked as Rich's IT and software consultant. Rich's group utilized the original HVP, calling their result report the "Mind Scan." Their primary business focus was on coaching, and Dr. Dave coached Rich for several months. Greg called David in January of 2007 to set up a meeting, at which he told us he wanted to gain a much deeper knowledge of Axiology. David gave Greg one of our new manuals, and we agreed to set up weekly conference training calls, for which Greg paid until he was certfied. Greg told David in April that one of his associates, Leonard Wheeler, a former pro-football player, wanted us to give a presentation to the NFL Retired Players Association, of which he was President. David agreed to schedule this upon our return from San Jose, CA, where we manned a booth with Robert Short at the Semantic Technology Conference hosted by Oracle in order to present our advances in the field to 90 countries.

In June of 2007, we had back-to-back training trips to Mississippi and Idaho, and during the first part of July, we had to rob all of our beehives and extract and deliver our honey to the Candy Kitchens in Gatlinburg. On July 17, David and I finally made it to Charlotte to meet with Greg at a great dinner hosted by Rich Campe, at which many of their coaches were present, as well as Leonard Wheeler of the NFL RPA. We had several more meetings with Greg, Leonard, Jeremy Boone, who was at the time working as a strength and conditioning coach for the Panthers, and Pro hockey star, Mike Hartman, who played with the Rangers and won the Stanley Cup. All of these folks were subject matter experts (SMEs) in their areas of sports, and we conducted several training sessions to teach them the foundations of Axiology. David and I collaborated with Greg Woods who had his own company, West Group, to form a research company we named *The Value Source Group* (TVSG), which was funded by David and me. Our focus was to develop many specific and targeted business as well as sports profiles, which David and I did together with the help of various SMEs. Our goals included contemporizing the linguistic proxies on each assessment, higher face validity, greater accuracy in measuring people's values, developing a scorecard that was more user-friendly, and writing reports that were business or sports-specific. Jeremy Boone really set the tone for team sports in general, as well as football, soccer, and tennis. Daniel Flynn and Jeremy collaborated with us on golf, while Mike Hartman was our hockey expert. Greg made many of these introductions and offered to build and host our website, as he had done for Rich. David hired him to do this job and proceeded to send all data to him so he and his programmers could translate our scorecards and reports into a form that respondents could take on-line, as well as a back office through which our associates could order various assessments and get immediate access to our reports on the internet. We sent Greg our computer scoring program, which we had used for decades, and we converted the original Hartman formulas for the scorecard to a 10-point scale, which was easier for all users to understand (axiology version 2.0).

After completing beta-testing phase one, David and I drove to the Library of Congress and copyrighted the first five profiles we developed as "5 Easy Pieces," in 2007. We proceeded to market them through our associates at TVSG, while continuing to collect data and train and certify more consultants. We also developed numerous other targeted business assessments and reports, including finance, leadership, sales, dental, and hospitality (referred to as *TAPS*). Together with Greg, Jeremy, Mike, and Leonard, we wrote an article on "Sports Axiology," published in the first issue of the Hartman Institute's *Journal of Formal Axiology* in 2008.

David, Greg, our certified associates, and I worked very hard coaching and consulting with many companies and individuals through 2009, always asking for client feedback. At the end of this time period, it became evident that our research process had been very productive, yet we needed to do even more splitting (vs. lumping) to gain the highest accuracy in our targeted axiological profiles. David was always adamant about marketing only the very best products and services possible, and wanted to make improvements as quickly as he thought they were needed. This kept us quite busy, and our business and products moved in a strong innovative and dynamic cycle, instead of being static and using the same unchanged profiles over the years.

Living with a philosopher was not always easy, but our personal relationship was always harmonious and free of conflict. We did, however, frequently engage in tremendous and long professional arguments, which we both knew was for the sake of arriving at the best of all possible solutions for whatever project we were working on. David was the big-picture idea or plan guy, and I focused on the details. This became our division of labor and was generally a good match, though I often told him, "*Just because you are a Ph.D. philosopher and you may argue better than I do, does not mean you are right!*" After we fine-tuned and re-tested our formulas, we determined that we needed a new group of programmers to hard-code our proprietary scoring system.

Toward the end of January, 2010, I began experiencing some unusual physical symptoms and pain, which culminated in emergency surgery early in February. David rushed me to the ER, and the doctors said if we had been 30 minutes later, my life would have ended right there. When I got out of the hospital a week later, David and I took a brief furlough from our work, and had many conversations about going through our near-death experiences. We agreed that they tend to change one's perspective on many things. After reaching greater clarity with respect to our future, we finalized our decision to dissolve TVSG and take our platform to the next level. Fortunately, Jim Robins, MBA, who we had met, trained, and certified in axiology years earlier when he was still President of TTI, was ready and willing to help us, first as a consultant, then as a partner. David and I established *Axces Solutions*, an organization dedicated to developing and marketing an expanded and more refined diagnostic system, axiology version 3.0. Over the next two months, Greg and Jim helped us make a smooth transition from TVSG to Axces Solutions. David and I filed a new copyright on our growing intellectual property, a compendium of numerous targeted HVP parallel versions, both profiles and indexes, as well as *VUE*s, which we continue to develop and customize.

Jim Robins agreed to come on board as a paid consultant in April of 2010. We had already contracted programmers to build the new scoring system, and Jim worked with David and me to test, refine, and validate our 3.0 assessment base and exponent scoring process. He also helped us to simplify and re-design our former scorecard and report layout, which were much too complex. Jim identified some outstanding program developers in India, whom we employed, and David and I also hired an expert programmer from Oak Ridge. It became clear to us that we needed to add moderate text for all scores, which had previously been defined only in high and low development terms. This made our reports customized and dynamic, as well as much more user-friendly. We

all worked together to create additional combined attributes and competency formulas desired by our client base, which were tested and validated. As we started running countless targeted reports through the new system, David, Jim, and I also found the need to revise several items on each of our targeted assessments to improve their accuracy even more. We asked Jim to be our CEO in 2012, and he accepted. Through the fall of 2013, we continued to create new assessments as well as customized versions of targeted Value Indexes, like Sales, according to our clients' and affiliates' needs. Several were completed with the input of subject matter experts (SMEs), like truck drivers (with a separate version for hazardous cargo), advertising, real estate, livestock caregivers for the agricultural industry's farmers and ranchers, as well as Student Life Profiles for University and High School levels, with the help of Lino Teja and Abel Jimenez. Paul Bodine of the Chicago School of Business assisted us in customizing a very high-level Business Architect Profile. Wade Barber of Australia, who owns a Sports Company there and works with many athletes, convinced us that we needed to develop additional targeted profiles for more sports, such as rowing, cricket, rugby, etc. and gave much expert input.

David and I also spent time writing new training modules and creating new power-points, while Jim developed a top shelf back office to perform instantaneous comparisons of individuals, teams, and organizations in the areas of ethics, leadership, sales, management, all sports, healthcare, dental care, customer service, hospitality and work-life, among others. Together, the three of us trained and coached our growing number of business consultants, psychologists, and professional coaches in the fundamentals as well as in advanced axiology, and in how best to utilize the back office data for selection, benchmarking, and employee and organizational development. Based on empirical data, we also further refined our targeted assessments and scoring methodologies, and continued to amass a stronger product line. David was very excited in 2013, that for the first time we were also able to offer additional assessments, which Jim had been refining and validating for many years. These included his advanced, refined and validated rendition of *Behaviors (DISC)* and *Motivating Factors, Emotional Intelligence, Change Readiness,* as well as 360s, quiz building, interview questions, and numerous other tools, which in combination with axiological assessments, gives a complete picture of a person or group, not just a partial one. We then focused on translating these into other languages as we began working more expansively with international companies

David was always a prolific writer, and he contributed important articles, reviews, and critiques to each volume of the *Journal of Formal Axiology*, published by the Institute, now in its seventh year. He also wrote many white papers, and he had been working on a revolutionary new approach to coaching for several years, which he referred to as the "axiological dialectic." Through our associates at the University of Tennessee, we met and became good friends with some individuals who worked at the World Bank, and through Robert Short, we were introduced to the directors at the Global Integrity Group in several conference calls. On our trips to Washington to file copyrights at the Library of Congress, we always met with our new friends, and after getting familiar with the Millenium Development Goals of the World Bank and the United Nations, which encompass their global agenda to end poverty, David decided that we could achieve our greatest impact through a renewed focus on Values Education. We had re-written our *Playbook for Life* specifically for athletes in the sports context by mapping each of the player-styles directly into the progressive stages of our formal axiological coaching system. Each section of the *Playbook for Life* serves as a benchmark for where athletes are now, and lists specific exercises to help them grow and progress to the next stage, utilizing the dialectic interplay that exists between external value judgment and internal desire and motivation.

Early in 2012, David finished outlining a new textbook for college-level students that he titled, *The Knowledge of Good and Axiological Science (Student Edition)*, generally referred to as *KOGAS*, and we completed the text a few months later. It was a total revision of the *Playbook for Life* with students in mind, enabling them to learn the basics of axiology as applied to life-skills, emotional intelligence, values, ethics, and decision-making. It also helps them to discover and uncover more of who they are. The 26 lessons (13 about a student's life-context, and 13 about a student's personal development) are written in ascending order, like a spiral staircase of 13 steps, with another 13, putting both feet (one of the world and one the self) on the same step. David also integrated the mental side of judgment with the emotional side (conditioned habits). Shifting the *emotional qualifiers* is the logic of how students can move upward on the scale, adding value at each stage. The dialectic is essential to help people change for the better by going through the value-flow from *negation*, to *affirmation*, to *confirmed neutrality* or balanced objectivity in each of six dimensional perspectives. Most people, at some point in their lives, get stuck in a *comfort zone* in which their dynamic becomes static or frozen (fixed). David's mission with these two volumes was to **re-activate** the dynamic flow of personal growth and self-actualization, to prevent "axiosclerosis," or "hardening of the values" (a term he coined decades ago). We suspected that learning axiology would help most students to have more success academically, socially, and interpersonally, and this was proven in our educational pilot study.

In 2012, David and I were invited to fly to the UAEM (a federal university) in Toluca, Mexico, by Antonio Hernandez, the Chancellor of the University, and Lino Teja, to present the course. We had also developed *A Student Life Index* for both university and high school/middle school academic levels, which was to be administered both before and after the course to demonstrate its worth by measuring students' growth and stronger academic focus and engagement. It was a highly productive and enjoyable trip, with David being interviewed for radio and television broadcasts, and it culminated in his speech to hundreds of professors, administrators, and students at the Grand Hall for three hours that evening. Together with Lino, one of our top certified axio-trainers and translators, we later took many professors from different colleges through our course using on-line training, and they added great value of their own to the program. Values education remained David's final focal point. He proceeded to outline value texts for high school, middle school, and even elementary grades, using the Suzuki method with the latter. I am so thankful that we attended the 2013 Institute Conference in Dallas in October, not knowing this would be David's last. We spent many enjoyable hours with our usual friends and associates, Drs. Vicky and Christy of the UAEM, Leonardo Gomez Navas, who writes textbooks for McGraw Hill publishers, and greatly enjoyed meeting Ricardo Ortiz. Please know how much David loved each of you! Leonardo worked very hard and wrote a wonderful textbook for the high and middle school level, which we had translated into English by Abel Jimenez in Monterrey. We founded a non-profit *Global Institute for Values Education*, and this is the legacy that David left for us to further expand and complete. He did not know he had a cancerous tumor until late December of last year. Dr. Tom Hanson, our baseball expert, and his wife Birgit who focuses on conducting leadership programs spent Christmas at our farm with their 2 wonderful children. In January, we had a highly productive visit from one of our new associates from Colombia, Juan Carlos. David continued working as hard and as much as he could until the chemotherapy wore him down.

Although he did not live to see it, he would be very proud of where we are today. Over the past month, we were given the "OK" for a much larger sample size from the University in Toluca. 150 students in our experimental group will be exposed to the course, and 150 in the control group will

not. Both will be given a pre-post course Student Life Profile. This sample will result in statistically significant results, and enable us to apply for future grants.

In watching a part of the movie, *American Beauty*, again this morning, it reminded me of our last day together. I looked at David – it was a happy day – he felt good – no pain! and I could see he had "it" in his eyes – they were wide open and alert and smiling. We sat on the porch in the sun with our dogs, went out on a few errands, walked a bit, and even danced to our favorite song...and today, I understood, and it gives me pause...David had internalized the following (here paraphrased), and I am working on it....*there is so much beauty in the world – my heart fills up like a balloon that's about to burst because I can't take it all in at once...then I stop, breathe, and try to let it flow through me, until I only feel a deep gratitude for every moment of my life.....*

In his own words written about 35 years ago, which I found in a shoebox containing old letters just last week, David wrote the following:

> *My life contains my dreams, my goals, and my eventual demise within it. I have no fear of death because I shall live fully and develop as much of my potential as I can. I may not always have good health, and wealth may pass me by, but if I am remembered for anything, I hope it will be that I have made a contribution, if ever so small, to further Value Science, and that I strove to share my knowledge and discoveries with all my friends and colleagues with passion and unselfishly.*

Indeed, David, you **have** fulfilled your mission, and it is now up to us to carry on your legacy. I love you not only for who and what you were, but also for what I became with you. I love you not only for what you made of yourself, but also for bringing out the best in me. I am so grateful that I had the privilege of being your life and work partner for so long, and you shall be missed by many – and in all dimensions – your knowledge and ideas, your ability to bring things into practical reality, and your caring and sharing nature! And know that I and our beloved associates will aspire to fulfill our shared vision!!

And now, some tributes by others who knew, respected, and loved David.

JIM ROBINS

Dr. Dave was a teacher and mentor to many people around the world. His commitment to his work in axiology spans four decades, which is a rare level of dedication. He was driven to make the world a better place and to create a global community through axiology. To this end, he engaged in constant development and process improvement of axiological theory, systems, and real world applications. Through his work, he was able to touch the lives of millions of people and help them gain clarity in many aspects of their lives about who they are, what they do, and where they want to go. Dr. Dave was far from reaching all his goals, and he often said he would not see many of the results of his efforts in his lifetime. It is up to us to carry on his mission and strive to attain his vision of a future filled with hope and goodness.

C. STEPHEN BYRUM

The first time I met David was in the fall of 1971. He had come to Knoxville to visit with Dr. Hartman, who introduced me to David. The affection that Dr. Hartman had for him was obvious. David visited a couple of classes, was asked to make remarks, and immediately revealed a depth in his understanding of Hartman's thought, which was a bit mesmerizing and—to me—intimidating. After meeting with David and Vera in Knoxville, my distinct recollection was that they both looked like movie stars, I never felt that in all I came to understand and learn that I came close to all that they knew. They were especially kind to me in that first meeting, and that kindness has pervaded our relationship ever since. We never had enough time to spend together, although we always talked about it.

A couple of years later we met again, and I learned that David lived in the Morristown area, and that his family had roots in Upper East Tennessee. My grandmother was a Mefford from the same area. Only a small bit of research revealed that David's grandfather and my grandmother were brother and sister. From then on we referred to each other as "Cuz." As David grew older, his facial features looked strikingly more and more like those of my father. Across all the years now, I can say that I seldom if ever went anywhere with the anticipation of seeing someone as I did the anticipation of seeing David at our various meetings of the Institute.

What strikes me most about David, even more than his intellectual ability, was the relationship that he had with Vera. If you saw one of them, you saw the other. Their lives merged in profound ways that I expect most couples never experience. It was almost like one spirit inhabiting two bodies. That will never stop. Any time we see or talk with Vera, we will see and talk with David. Continuing to treasure Vera, which is easy to do, will be a way of continuing to treasure David.

Everything that people will say about David's uniqueness will be true, but—even more—he lived that uniqueness in everything he did. He created "presence" and "Spirit" everywhere he went. That "presence" and "Spirit" will never die. As our Institute and our work moves forward for all of us, and especially for those of us who have known him so long, David will be there encouraging, challenging, cajoling, and informing all that we do. We are most blessed that he has been a part of it all from the beginning, and that he will continue . . . .

WAYNE CARPENTER

David and I began our friendship in graduate school and developed our professional relationship in 1979 when I joined David, John Davis, and Richard Clark to form a company to develop and market information from the Hartman Value Profile. At that time, my background in axiology focused on building decision models based on the Hartman model. David and John introduced me to the Hartman Value Profile. David was my inspiration for changing my direction from decision modeling to the Hartman Profile. David and I spent many hours establishing a vision for what we believed would be a pathway for bringing Hartman's discovery to the world. In the beginning, we did not have written reports. We used a computer printout and gave interpretations. That did not hold us back. I used my business connections in Nashville and David used his connections around Knoxville and we took Hartman to our world. We were convinced that we were on a mission that could not fail. David taught me how to analyze the basic Hartman scoring system. We built a business plan and developed ideas for report formats and individually word-processed our first reports. Then our progress was stopped when David was shot by an intruder in his and Vera's apartment. For a period of time, life stood still. Our main focus was David's survival and recovery.

We had great hopes and believed completely in what we were doing. Unfortunately the strain on our company was too great and I had to leave and go back to Nashville and develop my own path.

David and John were my inspiration for becoming a member of the Institute. David's leadership, commitment, and energy have always been major factors in the development of the Institute. I am absolutely certain that had David not convinced me to join him in Knoxville, my path in life would have been in a different direction than axiology. David had a remarkable ability to understand the philosophical background of axiology, as well as the implications of the new scientific approach of Dr. Hartman. His commitment to Hartman's axiology was total, but he also understood that Dr. Hartman opened the door to many other possibilities in the development of axiological models.

David had a powerful understanding of the interpretation of the Hartman Value Profile, as well as a gift for identifying applications of axiology in diverse environments. David also had a gift for teaching others, for helping each person identify and understand their unique, irreplaceable worth, and for creating reports and applications of the HVP. David developed a depth and breadth of knowledge about the history, theory, and applications of axiology which, in my opinion, was unmatched. His commitment to teaching the power of the intrinsic never wavered. I am also convinced that his dissertation is the best analysis of the relationship of the conscious and unconscious that exists.

David and Vera were a team from the beginning. They both shared a relationship which rested in their love and commitment to each other and to axiology. Vera also became a powerful force in axiology and the Hartman Institute. I will always remember the early years when David and I dreamed of what would become, the middle years when we shared our commitment to axiology, and the later years when we shared the experiences which defined our careers as axiologists. David and I did not always see "eye to eye" but we always saw "heart to heart". He will always be a friend in my mind and heart.

GILBERTO CARRASCO

I feel a lot the departure of our dear friend, David. His is an irreparable loss. I have many memories of his kindness, generosity, and teaching.

I learned about Vera and David Mefford from Alfonso Lozano and Leonardo Gomez in 1982 when I was studying my first lessons on Formal Axiology. I remember that Alfonso said great things about the RSHI's members, especially the Mefford's kindness and their passion about their new discoveries in psycho-axiology.

I met David in Mexico, at Hartman's Library in Cuernavaca City, at the wonderful 1983 RSHI´s Conference held in México. With a big smile, he gave me a big hug when I knew him personally. I was fascinated by David's love and by his passion about axiology. I remember his presentation that day about a new form to process the HVP and a lot of new HVP indexes. I remember the discussion with John Davis, Frank Forrest, John Austin, Leon Pomeroy, Ricardo Ortiz, and Mario Cardenas. Incredible moments!!!

I visited the Mefford's house in Knoxville, 1811 Riverside Drive, during the 1985 RSHI´s Conference, and I remember the love and teaching I received from David and Vera. One day I was greatly surprised by the new knowledge they shared with me concerning the axiotypes and the new axioscope. I asked David why he shared with me their new knowledge, and he said to me with a big smile, "Because I love you." Then he gave me a big hug and a kiss on the forehead.

The next day David took us to the Special Collections Library at the University of Tennessee to use the Hartman collection and study a lot of invaluable documents.

At the end of the 1985 RSHI Conference, David and Vera gave me a beautiful present: a metal key chain with this inscription: "GILBERTO'S KEYS." Since that day, I have used that key chain.

David touched my heart and my mind, he gave me great inspiration to work with passion on Formal Axiology!!!

He was one of the great pillars of this new science.

I'm sure he is in the presence of the Lord.

ARTHUR R. ELLIS

My acquaintance with David Mefford goes back to 1968 when we were both participants in Dr. Hartman's "after hours" seminars on Formal Axiology, held in a room at the Student Center at UT, Knoxville. David subsequently moved to Germany, as recommended by Dr. Hartman, so we lost contact for a few years. After Dr. Hartman's death, David and others established the RSHI, and I was invited to the first meeting in 1977. We became reacquainted, developing a long term friendship and association. Dr. Dave was a serious student of Formal Axiology, pursuing the roots of Dr. Hartman's thinking and devoting his life's work to developing and expanding the theory and application. He and Vera, working together, have had a profound impact on thousands of people around the world as their work has been applied in multiple locations. He left the world a precious legacy of his writing and thoughts. Someone else described David as a giant in the field of Formal Axiology and I cannot produce a better descriptor. His generous spirit, inclusive approach, and intellectual acuity will be greatly missed. My life has been enriched by the gift of having known David Mefford and called him friend.

REM B. EDWARDS

I first got to know David Mefford when he was a graduate student in Philosophy at the University of Tennessee, and Robert S. Hartman was on our faculty. I was a member of his Dissertation Committee. Decades ago, I saw that he had great promise as an axiologist. He more than fulfilled that promise over the remaining years of his life. He helped to found and organize the Robert S. Hartman Institute in 1977, several years after Hartman's death in 1973, and he served it faithfully and skillfully as an Officer and Board Member through the years. He was our Vice President and Program Chair at the time of his death. His skills in interpreting the Hartman Value Profile, and in teaching others how to do it and how to value effectively in order to live more meaningful and worthwhile lives, were unsurpassed, as were his creative insights, energy, writings, and productivity in axiology.

David was both a "true believer" in Hartmanian axiology and, at the same time, a very creative and open-minded person. Those gifts are not easily balanced, but David was a very complicated person. He saw clearly the necessity for teaching axiology and the HVP to others, and he did more than his part to fulfill that essential objective. He was always greatly concerned for the future of Hartmanian Axiology beyond the first generation of Hartman's successors.

David created many parallel profiles and handbooks that significantly advance Hartman's work, and he regularly wrote and contributed excellent articles to our *Journal of Formal Axiology*. David has many successors in his work, but, as Thomas Jefferson said of Benjamin Franklin, "No

one can replace him, Sir." No one could ever take the place of this unique and wonderful person. Losing David is like having one's foundations undermined.

David was a very good person, both morally and spiritually. He always tried to come as close as he could to fulfilling those ideal concepts. He was thoughtful, considerate, concerned, compassionate, loving, just, and helpful to everyone. Like all the rest of us, he was not perfect, but he was an exceptionally good man.

My wife, Louise, and I have been closer to David and Vera than to any other Board Members of the Robert S. Hartman Institute. We regularly talked by phone and communicated by email at least once a week, often more frequently, and we enjoyed regular personal visits from and with David and Vera. David was, and Vera still is, among our closest and dearest friends. His loss is an incredibly great loss to all of us, but to none so great as to Vera, who will proficiently carry on his work and his vision.

KABI HARTMAN

Spring Break, Cuernavaca, 1975

David Mefford and his beautiful young girlfriend, Vera, caught and riveted my attention when David came to work with my grandfather in Cuernavaca in 1975: "Yesterday we met David Mefford and Vera," I wrote in my journal. "He was a student of Boppy's [my grandfather, Robert S. Hartman] and he's coming for dinner and a swim. He's nice and he's going to shoot marbles with us. Vera is only 21 and she's very nice." Although my entry does not articulate it, I was awe-struck by the Meffords. They vibrated with the power of their love for one another and their joy in life.

During the following days, my journal describes trips for ice cream, collective swims, tag with David, and confessional conversations. Vera was a great storyteller and told us a harrowing tale about her stepfather, who had lost a leg during World War I—"His leg got amputated without anesthetic," I recorded, clearly impressed. By the middle of the visit, my sister and I were as deeply in love with the Meffords as they were with one another. In fact, we took to waiting for David every morning at the dining room table, where we could glimpse his shoes through a gap between the bookcase and the floor as he made his way to my grandfather's library. When we heard the door open and saw his feet walking on the shiny white marble floor, we sprang from our post and hurled ourselves on him like puppies. He returned our love with kisses and hugs and promises to meet at noon for a swim and game of pool tag.

David was a born teacher, who taught by playing and mentoring: "I love David and Vera and being with two such loving people every day has been a very good influence for me," I wrote in my journal. "I've learned a whole lot about people. David and I talked. I admire David." If I remember our conversations correctly, we spoke about how everyone has the need to love and be loved. After one such discussion I wrote: "I'd like to make people love me and trust me." Significantly, I became a teacher, working to mentor my students in the spirit of David's love and warmth. But even more striking to me, returning to my adolescent journals after so many years, is that this visit took place during a two weeks' spring break. I had always remembered our days with David and Vera as stretching over a lazy period of summer months. While our time together was short, it has reverberated and expanded in my memory as one of my most meaningful coming of age experiences. The two following photos are from that time together.

MARK A. MOORE

I have known David as a friend since 1968 when we met over a pool table in a bar behind the old graduate library. Over that pool table I introduced David to the work of Robert Hartman. The rest is a life well-crafted and a testament to hard work and intelligence. David is one of the true pioneers.

GREG SMITH

Aloha, Vera. I was shocked to learn of Dave's passing. As I ponder this signpost of our mortality I am reminded of the great gifts that the two of you shared with me over the years. David's grasp of the axiological fundamentals as well as the nuances of this amazing work were a resource the world shall miss and that I shall treasure for the rest of my days. I will fondly recall the training sessions we had in Knoxville and the wonderful hours Zeke and I spent with both of you on your front porch discussing the life-changing components of axiology and your application of those revelations in day-to-day life. I remember the wonderful Sunday brunch we shared at the Country Club and the genuine friendship and mentoring that you both offered so graciously over the past years. I never knew Bob Hartman, but I have to think that his vision for the future of axiology rested on the shoulders of Axio-Giants like David. I shall miss him. I cannot think of Dr. Dave without Vera being in the same thought. The relationship that the two of you built and sustained over the years was a rare one. It was built upon mutual respect and love. It was wonderful to see. I have met many who appreciated Dr. Dave's brilliance, but few who could operate on his level. You are one who could and did operate at that height. I am glad I had a chance to speak with him a month ago and to order a copy of his final work. It was good speaking with him and, as always, he signed off by saying that he loved me. I could not ask for a better farewell.

CHRISTINA BARTOLINI

David's and your beautiful and devoted relationship was always noticeable. It was impossible to miss the way the two of you stood in the same space, the way the two of you communicated with each other or, jointly, to someone else, your mutual passion for your shared work, and even the way the two of you presented and gave out jars of honey. The two of you just went together, and I am so grateful that I got to know the two of you as Dave and Vera. Dave was a special man who left a wonderful and lasting legacy, including to me.