JOURNAL OF FORMAL AXIOLOGY: THEORY AND PRACTICE

Volume 9, 2016

"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

A Publication of the Robert S. Hartman Institute

JOURNAL OF FORMAL AXIOLOGY:
THEORY AND PRACTICE

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ISSN: 1644-S121

IDENTIFICATION ETHICS AND SPIRITUALITY

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Abstract: This article explores a form of ethics and spirituality based on the nearly universal but often undeveloped human capacity for identifying self with others and with non-personal values. It begins with commonplace non-moral identification experiences, then describes identification with others in ethical and spiritual unions. Freud's psychological emphasis on identification is linked with ethics and spirituality, though Freud would have objected. Robert S. Hartman's three kinds of goodness—systemic, extrinsic, and intrinsic—are applied to abundant ethical and spiritual living through identification. Intrinsic identification with intrinsic values is the highest moral ideal; intrinsic identification with ultimate reality and with goodness in all its forms is the highest spiritual ideal.

Introduction

Robert S. Hartman thought that identifying ourselves completely with something we value highly is the most basic and general form of intrinsic evaluation. Just what this means will become clearer as this discussion proceeds. Consider first this quote from Hartman.

> In the intrinsic dimension all intrinsic selves are one. Identification with the other is the very core of this reality....People in contact with this realm are self-actualizing, in Maslow's sense, and have the capacity, as Viktor Frankl and others have shown, to survive the most horrible experiences. They summon their inner resources. Within themselves, they are one with their beloved ones, and through identification with others and with the world, they become united with themselves. (Hartman 2006, 137)

When we identify strongly with anything or anyone, we somehow become one or united. The other becomes an integral part of who we are, of our own personal identity. But what does this really mean? We can be "one" with another in many different ways. To answer, we will begin with some familiar non-moral identification experiences, then move into a deeper understanding of identification itself. This will take us into the moral and religious significance and scope of identification in axiological ethics and spirituality.

Familiar Non-Moral Identification Experiences

Most of us are born with the capacity to identify ourselves with something we value very highly, ranging from ourselves and our earliest caregivers to something beyond. Usually we do this only

half consciously, at best. Yet, we can bring common identification-of-self-with-another experiences more clearly into focus, then begin to grasp their full axiological, moral, and spiritual significance. From birth, maybe even before, good mothering or parenting fosters our ability to identify with and attach ourselves to others, as attachment theory psychologists indicate. Franz de Waal, the primatologist, says that identification is one of everyone's earliest and most basic human abilities.

> If identification is the ability to feel closer to one object in the environment than another, and to make the situation of the first to some extent one's own, this is a very basic ability indeed. It makes it possible to reach out mentally to others, making them an extension of the self, paying close attention to their situation so as to influence it or gain information from it. Identification underlies both empathy and imitation. The precision with which one individual can copy the behavior of another depends on the degree to which that individual is able to assume the other's point of view (another way of saying that the level of imitation depends on the level of empathy). (de Waal 1992, 71-72)

Most people have many brief identification experiences. Almost everyone does, whether they recognize it or not. We usually give our identification moments very little thought and have no adequate conceptual framework for understanding them. Not all identification experiences are ethical or spiritual in nature. We can and do identify with many kinds of things. As inherently social beings, most of our early identification experiences are social in nature, but without reaching the level or complexity of ethics and spirituality. According to de Waal, language learning through imitation involves identification. From everyday experiences of social union, more profound and enduring moral-spiritual unions can grow, but not all social bonding is moral bonding. We often intrinsically evaluate things that are not intrinsically valuable, and we often intensely value and identify with people for non-moral reasons.

Consider a few familiar examples of mostly non-moral identification experiences. We may identify intensely with our favorite athletes or sports teams. Watching our favorite sports on TV or in person can be ecstatic, all absorbing, and self-transcending. Identifying with our players or teams can be so complete that their strengths, skills, and successes magically become our own. When our favorite athletes or teams win, we win; when they are "# 1," we are "# 1." When they lose, we are ego-deflated losers. (This may happen also with rock stars, and even with politicians!)

When we attend large-scale sporting events like football, basketball, or baseball games, we often experience a deep sense of social union or bonding with hundreds or thousands of other friendly spectators, and with our own team members, but probably not with the competition. When we watch Superbowl and other championship games on TV, we do not like to watch them alone. We go to parties or sports bars to watch them because we highly value the profound experiences of immediate social union and bonding that occur in such contexts. Such experiences of intrinsic social union, solidarity, and belonging may actually be much more intense and profound than anything that ever transpires in religious services.

By degrees, we identify with many different social groups, defined or understood in a great variety of ways. Criteria for social memberships are seldom crystal clear. Early pre-historic human beings identified primarily with their own small nomadic hunter/gatherer clans or tribes. At that time, there were no villages, cities, or countries, as we know them. Belonging to a village, city, or nation state is integral to who *we* are, but not to who *they* were. Today we identify closely with

modern civil units that are of relatively recent historical origin, given the long course of human history.

In our intensely patriotic or nationalistic moments, we often experience profound unity with others. In the United States, we do this on special days of national significance like Dec. 7th (Pearl Harbor Day), July 4th, (Independence Day), D-day (WWII Invasion of Europe Day), and Memorial Day at the end of May. At such times, the triumphs and failures of our country, its history, its leaders, and its heroes, are experienced as our own personal triumphs or failures. Correspondingly, national trials and tribulations like the 9/11, 2001, Twin Towers catastrophe, the 8/28, 2005, Hurricane Katrina disaster in New Orleans, and current and often-repeated terrorist attacks happen vicariously to all of us by identification, not just to their immediate victims. Internationally, many of us identified with Paris after the Nov. 13, 2015, terrorist massacres. Earlier, after the Jan. 7, 2015, massacre in Paris, identification was expressed as, "*Je suis Charlie*," (I am Charlie Hebdo). In the Muslim world, identification was with the desecrated Mohammed. After March 22, 2016, it was "*Je suis Brussels*." After March 22, 2016, it was "*Je suis Brussels*." On June 10, 2016, it was "We are Muhammad Ali." And our grief goes on.

Anything or anyone with which we identify ourselves partly constitutes and becomes an ingredient of our own personal identity. Robert S. Hartman distinguished three different kinds of value, systemic, extrinsic, and intrinsic, and we may fully identify ourselves with any or all of them. We may identify ourselves with systemic concepts, thoughts, beliefs, doctrines, formal systems, institutions, and ritual or social forms, conventions, and institutions. We may identify ourselves with our extrinsic wealth, prosperity, health, possessions, social status, personal and professional roles, as well as with our beautiful bodies, clothes, and adornments, our practical talents, our athletic or physical abilities, our recreations and hobbies, our work and worksites, or our homes and places of origin or residence. Artists and art lovers may intensely concentrate upon and identify with the physical works of art they are creating, experiencing, or enjoying aesthetically. Writers and composers become one with their own poems, books, articles, or music; and their readers and hearers may identify keenly with their literary or musical works. Identification with systemic and extrinsic values is neither inherently moral nor immoral, though it may become either, depending on the larger ethical context in which it appears. We also may identify with unique intrinsically valuable individuals or centers of consciousness, thinking, feeling, doing, choosing, and valuing—as in identification ethics. Our systemic, extrinsic, and intrinsic values are ideally in harmony. At times they are, but when they conflict, we ought always to give persons priority over mere things or mere thoughts. "Ought" in axiology means, "This would be best, so do it!" (Edwards 2010, 134-135).

Sadly, in our relations with persons, we often identify with social or moral evils, vices, villains, aggressors, terrorists, and abusers, instead of with moral goodness, virtues, heroes, peacemakers, and saints. We may identify with racism, sexism, antisemitism, islamophobia, and prejudices of all kinds. We identify with corrupt politicians. Many Germans once identified with the Nazis. Many people now identify with violent religious fanatics and terrorists. Captives and victims of abuse come to identify themselves with their captors and abusers. Co-dependent individuals may identify in harmful ways with others who are harmful. Some varieties of religious identification are pernicious, as in Satan worship, religious terrorism, dogmatism, and fanaticism. In much of today's youth culture, bad is good, and far too many young people identify with evil role models, not with good ones. Many current television programs, movies, media, and popular songs glorify villains, not heroes and saints, and far too many of us, younger and older, identify with bad people who do bad things. Not all identification-with-another experiences are desirable. Like all other

good things, our capacity for identification (intrinsic evaluation) can be misused. Still, there are many positive, healthy, desirable, and ethically appropriate ways of depending on and relating to others for aspects of our own identity and meaning. We are or have relational or interdependent realities.

Ethically, we should never identify *completely* with everything (both bad and good) within universal human nature, or within ourselves or others as individuals, for example, the undesirable tribal provincialism, biases, and hatreds we inherited from our distant hunter/gatherer ancestors or from our corrupt contemporary cultures, and the past evil choices we have made for ourselves. Our early ancestors were highly competitive, nomadic, tribal, hunter-gatherers for eons of time before they settled down into highly competitive agricultural villages. Much of the time, we are not far removed from tribalism today. The undesirable evolutionary baggage of tribalism is a significant part of universal human nature, and it manifests itself today in all the distinctions we make between morally worthy "insiders" and morally unworthy "outsiders." Sadly, we live too much of the time by such distinctions. Sometimes, "follow nature" is very bad moral advice!

Killing other people in war may, at times, be the morally right thing to do, the lesser of many evils. Yet, "War is hell," as General Sherman well knew. Surprisingly, killing in combat can also be a kind of negative demonic mystical identification experience, as is well explained by combat veteran Karl Marlantes in his, *What it is Like to Go to War*. Provincialism makes killing easier. "Basic training is oriented toward eliminating the enemy's humanity" (Marlantes, 232), and "Warriors will almost always kill with the conviction, at the time of killing, that the enemy is not human" (232-233). Military training also induces intense identification with members of one's own platoon, squad, crew, team, or immediate military unit. Says Marlantes, combat experience resembles mystical transcendence in intensity, ecstasy, and in many other ways (7-8, 233, 255-256). As for negative identification, during the experience of killing and destroying in combat, "There is a deep savage joy in destruction, a joy beyond ego enhancement. Maybe it is loss of ego. I'm told it's the same for religious ecstasy" (63). There is also a powerful positive identification with the compatriots in one's own combat unit, a "total focus on the present moment, the valuing of other people's lives above one's own and being part of a larger religious community" (7). "This too is a form of transcendence. I was we, no longer me" (175). "The loss of this 'I' is, according to most mystical traditions, the way to ecstasy, but it can also be the way to horror" (235).

Identifying with anyone's demonic, provincial, harmful, evil, vicious, and conflicting interests, choices, and actions is undesirable, but we ought to be very careful about attributing evil to others. "Judge not that ye be not judged," Jesus said. Usually we judge ourselves more accurately than we judge others, though not always, as psychological counselors and therapists well know. Self-knowledge involves an awareness of our own evil propensities, beliefs, choices, and actions. We must acknowledge them as our own and as integral aspects of who we really are. But we should not positively value, affirm, approve of, and perpetuate our own imperfections, the evil and undesirable parts of ourselves. Repentance, guilt, and regret are desirable negative self-valuations when they are appropriate. We are both our bad-making and our good-making properties, but we should not positively identify with and approve of the worst that is in us (or in others).

Obviously, not all identification experiences are moral in nature. Some are downright immoral. Some are quite horrible, yet ecstatic, as Marlantes indicated. Marlantes concluded his vivid and unforgettable description of what it is like to go to war with, "What ultimately will save us from the appeal of war is achieving this transcendence and intensity though other means. The substitute for war is not peace: peace is a seldom-achieved political state of being. The substitutes are spirituality, love, art, and creativity, all achievable through individual hard work" (256).

This brings us to identification ethics, then to identification spirituality, as positive "other means" of identifying with others.

Moral Identification with Others

For the time being, environmental ethics and our ethical relations with and toward animals will not be addressed while we concentrate on "others" who are human beings. Identification ethics will first be applied to individual persons having all their specific determinate qualities and relations, including both their shared or universal humanity and everything unique to or distinctive of themselves. Ethics eventually extends far beyond inter-human relations, as indicated later, and merges with profound spirituality.

So, considering human beings ethically, *What* should we value most for and about people? And *How* should we evaluate such excellences? Identification ethics says that (1) the highest or most valuable objects of value on earth are ourselves and other unique human persons, though we are not the only legitimate objects of great or intrinsic value; and (2) the best way to evaluate all people is through intense personal identification with them, though this is not the only legitimate way to evaluate others and ourselves. *As unique persons, we are intrinsically valuable; we are ends in, to, and for ourselves.* We are not valuable merely extrinsically as means to ends or goals beyond ourselves, though at times it is morally acceptable so to consider us—as long as our intrinsic worth is first affirmed and protected. We can be both useful to self and others and valuable in, to, and for our own sakes. As Kant indicated, we can be considered as means, but not *merely* as means. Non-personal good things are valuable mainly as useful means to ends (extrinsic value objects, processes, and activities), or as mental ideas or constructs (systemic value objects).

Robert S. Hartman defined "morality" as "the application of intrinsic value to persons" (Hartman, 1991, 194). If this means nothing more than identifying profoundly with persons as intrinsically valuable, it is much too narrow to cover what philosophers and ordinary people mean by "ethics" or "morality." Identification ethics is not the whole of ethics. There are many diverse ethical theories and practices. Identification ethics is merely the best of the lot, where "best" means "richest in goodness," as Hartman explained (Edwards 2010, 20-22). Obviously, this claim requires considerable explanation and justification, so consider this.

Some ethical theories are better than others. Very few moral philosophers would say this explicitly, though in arguing against alternative views they affirm it implicitly. Most ethical theories make a place of some kind for systemic values such as moral laws, rules, commandments, and imperatives, for extrinsic goods like useful possessions, processes, and actions that have desirable consequences, and for intrinsic values of some kind such as persons, animals, God, or repeatable abstractions like beauty, pleasure, creativity, virtue, or knowledge (Edwards 2010, 145-170; and Edwards 2014, 182-205). They differ considerably; however, with respect to which of these are the most fundamental. Their significance may be ranked in accord with what they take to be most basic in ethics.

Kantian and some Natural Law theories, for example, hold that morality is grounded in systemic values, and that right acts are simply those that conform to moral laws, rules, or imperatives. Only moral rules and actions for the sake of moral rules are good without qualification or in themselves. Persons are valuable only as instances of or containers for moral imperatives.

Utilitarian or consequentialist theories ground morality extrinsically in external public actions that do the most good. They also make a subordinate place for abstract guidelines or rules that show us how to do this effectively, and for some theory of intrinsic goodness that identifies things

worthwhile "for their own sakes." Normally, consequentialist theories do not recognize the intrinsic worth of unique persons. Instead, they offer *abstractions like beauty, adventure, creativity, pleasure, happiness, reason, honesty, knowledge, truth, virtues, desire or interest fulfillment*, etc., as intrinsic goods. They propose that right actions are those that do the most good. Individual persons are valuable only as useful receptacles for intrinsic goods like pleasure, knowledge, virtue, etc.

Intrinsic identification ethics grounds morality and right actions in the virtue of identifying intensely with concrete, definite, unique, individual persons. Right actions are the ones that issue from identifying positively with persons, others and ourselves, when we are well informed. Only unique persons or centers of consciousness, thought, feeling, choice, action, and evaluation have intrinsic worth. External desirable-because-useful things have extrinsic worth. Many desirable internal properties and relations are "good for us" values. So which kind of theory is best?

Careful consideration suggests that moral laws and guidelines are valuable only because they tell us how people who fully identify with others would normally act, but they are not valuable as final ends in, to, and for themselves (as Kant thought). They are to be obeyed for our sake, not for their own sake. People have more worth than abstract rules, which exist only for us, not for themselves. Moral laws and rules as such mean nothing to themselves. Moral laws and rules as such do not care whether we obey them or not. Thus, intrinsic identification ethics is better than, contains more goodness than, formal systemic ethics.

Also, unique persons have more worth than merely mindless things, or actions that benefit others and themselves. And abstract internal values such as experienced beauty, adventure, creativity, pleasure, happiness, honesty, knowledge, truth, and many particular virtues, etc., are "good for us," not "good in, to, and for themselves." They are not selves; they have no selves. They mean nothing to themselves. They do not know or care that they are valuable. We do; we care; they are good for us; they enrich our lives. We do not exist as means to or receptacles that hold their no-self actualization; they exist as elements in our own personal self-actualization. Intrinsic identification ethics is better than, contains more goodness than, extrinsic consequentialist ethics.

Hartman thought we should not confuse internal "good for us" values with "good in, to, and for itself" intrinsic values, as many philosophers do (Edwards 2010, 24-26). Goodness is concept (or standard) fulfillment, as Hartman said (Edwards, 2010, Ch. 1). This means that anything is good if it is as it is supposed or expected to be, as expressed in and measured by conceptual standards or norms. We expect internal "good for us" values like experienced beauty, adventure, love, many virtues (like justice, courage, honesty, humility, etc.), pleasure, happiness, rationality, knowledge, truth, desire-satisfaction, etc., to directly or immediately fill, fulfill, and enhance our lives as human beings. As "good-making properties," they directly fulfill our norms, expectations, and hopes for ourselves as human beings. They are among the most basic, universal, immediately satisfying, and enduring properties of human well-being. They best actualize or most fulfill universal human nature in enduring, meaningful, satisfying, and self-realizing ways. Still, as individual persons, we are valuable in, to, and for ourselves. Such abstract universals are not valuable to themselves; they are valuable only to us. They (and other internal good-for-us or good-making properties) directly and immediately actualize our "I," "self," or "self-realization" concepts. But so do many other universals (repeatable qualities and relations). Many philosophers and others have made this mistake, but we should not confuse universals that are directly and immediately self-fulfilling and beneficial (like pleasures, virtues, etc.) with things that are good to, in, and for themselves (like unique conscious individuals).

Concrete particulars that actualize universals are very important in self-realization, that is, in "I" concept fulfillment. All the above abstract repeatable internal "good for us" properties fulfill us as "human beings" in the abstract. But, as Hartman so heavily emphasized, all of us are far, far more than *generic* human beings or instances of universal human nature. We are all *unique* human beings, far richer in properties than very limited defining attributes of "human," such as "rational animal" or "featherless biped."

(The *"I," "me,"* and *"my"* used here apply to everyone.) All universal or repeatable internal "good for us" properties must be particularized for the fulfillment of every unique "*I*". For example, all of *my* moral and spiritual virtues are actualized only in *my* station in life and its duties. *My* love for others is always for *my* spouse, *my* children, *my* parents, *my* friends, *my* neighbors, *this* stranger, *this* animal, *this* place, *this* day, *this*…, *this*…, *this*…. I delight in and am thankful for the very existence of *each one*, and in and for the well-being and self-fulfillment of *each one*. *I* act to help *each one* as best *I* can. *I* identify *myself* with *each one* as completely as I can. *All of the particulars* are inseparable from the fulfillment of *my unique self*. The *thisness* (Duns Scotus) of everyone and everything matters for self-realization. So it is with each of the above abstract universal "good for self" properties. *My* self-realization requires them not merely in the abstract but also in the definiteness and uniqueness of *my* own life. To *"be myself"* or *"be true to myself," I* must do *my* duties, work at *my* job, create and delight in *my* beauties, experience *my* pleasures in *these* enjoyable objects, acquire *my* knowledge, love *my* loved ones, fulfill *my* interests, and so on.

Worth noting, perhaps, is that although all of these internal "good for us" properties are self-fulfilling, both their *absence or privation,* and their *opposites,* are self-defeating. Their opposites like ugliness, pains, unhappiness, irrationality, ignorance, falsehoods, amorality, immorality, indifference, vices, and desire or interest frustration are bad for us in the abstract and concretely. They make it difficult or impossible for us to be *"true to ourselves"* morally, spiritually, and otherwise.

Virtue Ethics and Identification

Virtue ethics has been developed and emphasized by many recent moral thinkers. Virtue ethics is based historically on Aristotle's suggestion that the morally right thing do is what a virtuous person would do. No set of moral rules is sufficient to cover all of the ethical decisions we have to make. The details of virtue ethics can be spelled out in many different ways. Identification ethics says that *the most virtuous persons conceivable are those who are well informed about relevant circumstances and who identify most fully with others*. Correspondingly, *the right thing to do is what well informed persons exemplifying the virtue of identification with others would do.* All other moral virtues spring somehow from this most basic virtue. Identification with others involves *knowing* and *affirming* the full richness and determinateness of *their* properties, qualities, and relations. It manifests itself in even more specific and concrete virtues. Identification is the most basic and common aspect of all moral virtues, including love, compassion, empathy, mercy, kindness, forgiveness, justice, etc. All moral virtues involve powerful feelings for, knowledge of, concern for, sensitivity to, and identification with others in their own concrete inwardness and external circumstances. The above virtue ethics rule thus means more definitely that *the right or most ethical act as always the one that well informed, fair-minded, loving, empathetic, compassionate, etc. people would do in just those circumstances* (Edwards 2014, 198).

Identification manifested as intense aesthetic concentration upon what is being or has been created is also the psychological basis for artistic, literary, culinary, and all other kinds of creativity (Hartman 1972).

To probe the nature and experience of moral identification with others more deeply, consider this. Persons may be or become "one" with others in many different ways. In marriage, the partners become "one flesh," so the Bible says. People who share systemic beliefs are "of one mind." Those who actively cooperate with one another in any way—at work, play, home, or however—are practically or extrinsically are of "one strength." Those who unite intrinsically, internally, experientially, identify fully with each other in heart, soul, body, mind, and strength.

Virtue ethics requires us to fully identify ourselves with others. When this happens, the differences between "I" and "Thou" just disappear psychologically, experientially, and evaluationally. We achieve profound psychological, experiential, and evaluational union or bonding with them. Existentially or ontologically, our differences still exist, but they do not matter much anymore, and we pay very little if any attention to them. We delight in the very existence of others, as well as of ourselves. We think as the others think, feel as the others feel, desire, and choose as the others desire and choose, etc. The good things that happen to others are experienced as happening to ourselves; we lovingly rejoice with those who rejoice, and we act accordingly. The bad things that happen to them are also experienced as happening to ourselves; we compassionately weep with those who weep, and we act accordingly. Acting to benefit others is experienced as benefiting ourselves, acting to harm others as harming ourselves. Everything that would be *good for* others in the fullness of their definiteness and uniqueness is perceived and valued as good for us. Doing unto others as if we were they is experienced as doing unto ourselves.

Identifying psychologically, experientially, axiologically, and virtuously with others is always approximate, never complete, but the most morally correct or right thing to do is to identify as fully as we can with others and then to act accordingly—to do unto them as we would prefer to be done unto *if we were they*. (The Golden Rule does not work if we do unto others as if they were we, that is, as if they had *our* values, beliefs, feelings, aspirations, culture, personal history, etc.) Of course, we should never identify positively with and approve of the *evil* intents, desires, thoughts, beliefs, choices, or deeds of anyone.

So, What's In It For Me?

Identification ethics requires identifying as fully with others as with ourselves, but it also requires identifying as fully with ourselves as with others—which some people cannot easily do. The primary focus of identification ethics is on others, but self is not neglected or disvalued. *Every* unique person has intrinsic worth, ourselves included. Doing unto ourselves as we should do unto others involves no inherent selfishness or *exclusive* self-interestedness. We have moral duties to ourselves as well as to others. We do not always automatically or "naturally" do what is best for ourselves, despite our basic self-interestedness.

Where consequentialist ethics focuses primarily on beneficial external actions, identification ethics focuses primarily on beneficial internal qualities, relations, experiences, and activities, but without neglecting desirable external moral actions. *In identification ethics, we are duty bound to optimal internal and external self-development or self-realization, and that is the first very good thing that is in it for us.* We do not always do what is best for ourselves "by nature," as some philosophers claim, for we often neglect ourselves and fail to understand or do what is best for ourselves, internally and externally. We owe it to ourselves to develop and express our positive

systemic, extrinsic, and intrinsic *values and evaluation* capacities as much as possible. These three dimensions of goodness should be properly prioritized in accord with Hartman's hierarchy of values, which affirms that even if systemic goods are exceptionally good, extrinsic goods are even better, and intrinsic goods are best of all (Edwards 2010, 40-41). We ought to value persons and actualize all internal "good for us" values in both ourselves and others as much as we can *in proportion to their degrees of goodness*. "Ought" just means, "This would be best, so do it!"

According to identification ethics, *the second thing in it for me is that through identification, all goodness everywhere can become my own personal goodness*, though not in a selfish way, because I am no longer an exclusively or narrowly self-interested person. Sigmund Freud paid a great deal of attention to the psychology of identification (Freud 1957, 185-188), and so do many of today's psychologists (Snyder and Lopez 2001, 436-442; Woodward 2003; Olds 2006). Freud's own understanding of "identification" was rather narrow. He emphasized taking an "object" into oneself, e.g., one's father or mother, for the purpose of imitating or being like him, or her, or it. Freud called identification, "the earliest expression of an emotional tie with another person" and "the original form of emotional tie with an object" (185). He recognized its connection with other important psychological concepts like "empathy," "group," "love," and "infatuation" (186, 188n, 191). In love, we take others into ourselves and are "enriched with the properties of the object;" in infatuation, we "introject" or take others into ourselves but are "impoverished" thereby because we surrender ourselves "to the object" (191).

Freud recognized that when identifying with something or someone, *"the ego has enriched itself with the properties of the object"* (Freud 1957, 191, italics added). This was *a really incredible value insight*, but Freud did not make much of it or fully grasp its evaluational significance. When identifying with someone or something else, we really do take themselves and their desirable or "good making" qualities and relations into ourselves psychologically, experientially, and axiologically. We make them our own, and thereby we immensely enrich our own internal lives and conscious souls. Aristotle noted that in perception we take the sensory forms of other things into ourselves. Identification ethics says that we can and should also take all forms of goodness everywhere into ourselves and make them our own.

When practicing identification ethics, we become one with others in such a way that experientially and internally their goodness becomes our goodness, (and their badness, suffering, problems, and burdens become our own). This refers to much more than just their moral goodness, however. Every kind of goodness is included—their inherent worth and their moral virtues and actions, yes, but also their beauty, talents, gifts, knowledge, beliefs, feelings, desires, interests, abilities, achievements, employments, activities, joys, experiences—everything desirable about them. When we fully identify ourselves with others, all of their good-making properties become our own good-making properties internally, psychologically, experientially, and axiologically. As whole persons they are absorbed into our own innermost selves. Thereby, we are no longer small and purely selfish egos, or exclusively self-interested selves. Their happiness becomes our happiness; their desires and interests become our desires and interests, their fulfillment becomes our fulfillment, their well-being becomes our well-being, their point of view becomes our point of view. Who and what they love, we love. What happens to and within them also happens to and within us. When they are winners we are winners; when they are losers we are losers; it all feels just the same. What is good (or bad) for them is good (or bad) for us. Their enrichment or diminishment in good-making properties becomes our own enrichment or loss. We rejoice as they rejoice and weep as they weep. As we grow experientially, morally, and spiritually, our lives become richer and richer internally in good-making properties—their properties.

Everyone wants to live abundantly. Axiologically, "abundance" just means "rich in good-making properties." "More abundant" just means "richer…." Identification with others accomplishes our own enrichment. As Freud said, when we identify, *we are enriched by the properties of the object*. Identifying intrinsically with everyone means taking *everyone's goodness* into ourselves and making everyone's good-making properties our own for psychological, experiential, evaluational, moral, and spiritual purposes. By so expanding our own souls (growing in grace), we would indeed live more abundantly, but not in a selfish way, for the "self" that identifies with others would be a greatly changed, enlarged, expanded, enriched, and enhanced self. We would no longer be small, narrow, selfish selves. When we don't love others, all others, even "outsiders," even our "enemies," we thereby impoverish ourselves. In practice, we succeed ethically and spiritually only by degrees.

Though not directly intended, identification with others is self-beneficial, but not in terms of worldly prosperity. "Virtue is its own reward," it has often been said. Just how this is so is usually not explained very well. Identification ethics explains it adequately. Morally good people live better, more abundantly, *internally* than morally deficient people do because their lives are internally richer in good-making properties, properly ordered. As quoted already, Hartman said of good people that their identification experiences are located *"within themselves."* "Better" just means "richer in good-making properties;" but this does not mean (or exclude) "being rich" *externally*.

Carefully consider this word of caution as we move next into identification spirituality. *Inward* intrinsic ethical and spiritual abundance has little or nothing to do directly with *outward* extrinsic materialistic riches, power, social status, and success, as promised by the so-called "prosperity gospel" evangelists. According to this now popular religion of worldly prosperity, God guarantees that you will be *extrinsically* healthy, wealthy, powerful, dominant, sexy, and successful, and that no harms, dangers, diseases, or horrible accidents will ever befall you—if you will only think positively, believe the right stuff, and give money to or otherwise support the right prosperity-preaching religious authorities.

The virtue of intellectual honesty requires us to face reality. Facing reality, as we must do eventually, we know perfectly well that bad things often happen to good people, good things, too. Jesus well understood that the sun shines and the rain falls upon the just and the unjust. So did Job and Jeremiah. Facing reality is a very good thing, even in religion, especially in religion.

The Scope of Identification Spirituality

Just how far can and should inner identification with others be extended? In practice, only finitely, for we are finite beings, but in theory, infinitely. Thus far, the scope of identification ethics has been restricted to unique human beings. However, recall that this article began with very familiar non-moral experiences of identifying with all sorts of things like football teams, games, jobs, works of art, property, and killing in combat. As for people, even today we typically self-identify mainly with members of our own kind, kin, family, friends, race, nation, or religion, etc. We identify with *our kind* of people, not with *those kind* of people. Originally, as Charles Darwin noted, ethics applied only to members of one's own tribe or clan, not to outsiders (Darwin 1871, 19 81, 93-97). Historically, at the dawn of moral consciousness, only one's own tribal members had moral standing and were valued, respected, and treated in ethically appropriate ways. Outsiders had no moral significance and were not worthy of moral consideration, treatment, or protection. Most of us today are still not very far removed from such moral provincialism. Today,

for example, far too many white Christians refuse to relate *morally* to Blacks, Latinos, Asians, Jews, Muslims, Democrats, Republicans, etc. This may be only wishful thinking, but philosophers say that ethics applies universally. This means that all human beings have moral significance, standing, and rights, not just our own kin or kind, and that we have moral duties to everyone, not just to insiders. Identification ethics is indeed for everyone, but our lingering moral provincialism says and does otherwise.

In recent decades, ethical theory and practice have broadened significantly to include animal and environmental ethics. Identification ethics can go there as well. How would *we*, our behaviors, our sympathies, and our diets be changed, our own lives enriched in goodness, and *their* lives protected from harm, suffering, and death, if we identified more strongly with animals, all animals? We already do this with our own pets, but why stop there? And why stop with animals? How would we, our environment, and the world be changed, enriched in goodness, and protected from harm, if we were to identify fully with all living things, and even further with the beneficial non-living environment that supports us all? John B. Cobb, Jr., whom I regard as the world's greatest living Christian theologian, recently said, "I'm interested in the way people think and feel, in such a way that the natural world and what happens to it is recognized as also happening to them." (Quoted in Hitchens, Visick, and Overy-Brown, 2016, 3). But why should our identification be limited to our earth and its inhabitants? What if we discovered for sure, as we will someday, that our universe contains innumerable inhabited planets? Could we then identify imaginatively to some degree with God's "aliens"? Doesn't God love them too?

Could we identify with the whole universe? Union with the cosmos is not far removed from union with God or the Divine. Could we identify with a comprehensive reality that includes God, or something ultimate, worshipful, trustworthy, loving, knowing, caring, transcendent, and immanent that has immense spiritual significance? At that point, if not before, we would reach the fullness of both identification ethics and identification spirituality. At some indefinite developmental point along the way, the two seem to merge in scope. Ideally, spirituality identifies with all in all, that is, with God and with everyone and everything loved by God, without borders or boundaries. In practice, we only approximate this ideal of moral and spiritual perfection.

Identification and Mysticism

When we dig even deeper into identification experiences, we will discover that *all* of them, not just experiences of the Ultimate or Divine, significantly resemble mystical experiences. As Marlantes suggested, even warriors in combat experience negative, mystical, demonic, identification ecstasy, but our present concern is not with evil. It is with positive identification with goodness. To see positive identification's similarities with mysticism, we should try to recall some of the most wonderful, special, joyous, fulfilling, and exuberant experiences we have ever had, experiences so overwhelming, ecstatic, and awesome that we never wanted them to end. Then we should ask ourselves if we were intensely *self* conscious during those experiences. We will likely discover that, when fully manifest, all identification experiences, non-moral, moral, and spiritual, are *self-less* in several spiritually interesting, mystical, important, and desirable ways.

First, during all magical identification moments, we are *not thinking about ourselves*; words like "I," "me," "my," and "mine" are not present in our minds or consciousness.

Second, we are *not consciously aware of ourselves* as distinct from the realities we most value, with which we most fully identify, and on which we most intensely concentrate. We are

psychologically, experientially, and evaluationally enthralled by and absorbed into these realities, and they into us. We experience, "That art thou," "I am thou."

Third, we are *not* trying to *manipulate, use, or exploit* these realities. We are happy to let them be and to become a part of ourselves on their own terms. We willingly open ourselves to these other realities and allow them to reveal themselves to us just as they are.

Fourth, we are *not trying* very hard, if at all, *to classify* the realities with which we identify, or to make them fit into our pre-existing doctrinal, religious, philosophical, or commonsense belief systems. Mystics often characterize mystical experiences as thought-less. During all magical identification moments, cognitive thinking may be greatly reduced or "bracketed," if not altogether absent. The interpreter function of our left-brain is relatively at rest. Realities are experienced and valued directly and immediately, with little or no categorizing, cataloging, classifying, or pigeonholing of them. Serious conceptualizing about them may come later, however.

In identity-with-others experiences, we *lose ourselves* only to find ourselves on a deeper level. Our narrow, constricted, selfish ego is lost, restructured, transcended, and a "born again," transformed, new self is discovered or created. This *new-self* is causally, temporally, and spatially continuous with, but not quite the same as, our old lost or transcended self or ego, but it is "still me." It is not a *no-self* but a new-self. With the passage of time and reflection, we recognize our old lesser selves as aspects of our own transformed ongoing past, present, and future personal and spiritual identities.

Like mystical experiences, identification experiences are fleeting, transient, impermanent; but they permanently change us, how we act, what we do, what and how we value, what and how we think and feel, how we live and love.

Identification consciousness is a third level of awareness that transcends mere consciousness and ordinary everyday self-consciousness. (It is often said, much too hastily, that non-human animals are merely conscious, whereas we are self-conscious.) As we develop and use our positive identification gifts, we become internally more enriched, developed, and advanced ethically and spiritually. We change or grow into higher, less egocentric, more unselfish selves. All things become new, but we are still unique, finite, temporally ordered centers or fields of experience, thought, feeling, affection, evaluation, choice, and activity. We are still causally connected to our own pasts and futures. Socially or relationally, we are always members of one another. As sanctification (saint-making) proceeds, we become richer-in-goodness selves who live more meaningfully and abundantly through profound spiritual union with others. We become better and more sanctified spiritual seekers and finders. We lose our ordinary conscious or self-aware selves, but truer, deeper, more fulfilled, more abundant selves are found—selves who abide in all goodness, and all goodness abides in us. *Spirituality* is an experienced positive union of all in all, a sensitivity to the holiness or sacredness of all in all, an awareness of the presence of God in all, and of everyone and everything in God.

Applying Hartmanian Value Theory to Identification Spirituality

What relevance does Hartmanian value theory have to identification spirituality? Is this the very best available form of spirituality? Hartman thought that positive intrinsic evaluation (identification) is the highest, best, richest, or most abundant-in-goodness form of *evaluation*, and intrinsic value objects (unique conscious individuals and their self-fulfillment or well-being) have the highest *value*. Where does intrinsic evaluation of intrinsic values take us spiritually? Here is Hartman's answer, quoted once already:

> In the intrinsic dimension all intrinsic selves are one. Identification with the other is the very core of this reality....People in contact with this realm are self-actualizing, in Maslow's sense, and have the capacity, as Viktor Frankl and others have shown, to survive the most horrible experiences. They summon their inner resources. Within themselves, they are one with their beloved ones, and through identification with others and with the world, they become united with themselves. (Hartman 2006, 137)

Along similar lines, Hartman also wrote,

> In other words, in the inner core of our Self we are intrinsically one with every other Self. The cones of our Selfhood all meet at the vertex. There is one community, one core, of all mankind. This reality Jesus called the Kingdom of God that is within us, Kant called it the Kingdom of Ends, Royce and others called it by other names. In it, intrinsically, we are all one; and when we do a bad thing everybody has done it with us and through us. (Hartman, ND, "The Value Structure of Personality," 24).

Here, Hartman was discussing identification or intrinsic *evaluation* experiences. He was not denying our existential or ontological distinctness, uniqueness, and intrinsic *value*. We are "intrinsically one," not "ontologically one," he claimed.

Intense feelings are key elements in the intrinsic evaluation of, or self-identification-with, others, but they are not the only elements required for recognizing and evaluating intrinsic values. Both feelings and cognitions are required for making *judgments* about intrinsic goodness. Conceptual knowledge, standards, and their fulfillment also matter, for "good" just means concept (or standard) fulfillment," as Hartman said (Edwards, 2010, Ch. 1). *Valuable things* fulfill the ideal conceptual standards we apply to them. Identification is the core affective or non-cognitive element common to all instances of intrinsic *evaluation*—love, empathy, compassion, conscience, joyfulness, intense concentration, creativity, religious devotion, and mystical ecstasy. People highly developed internally in these evaluational capacities live more abundantly than those in whom they are weakly developed or absent. They live richer lives, better lives, more moral lives, more saintly lives. Theism at its best says that abundant life consists in inner spiritual union or identification with a loving God and with all of God's beloved creatures. It does not consist in loving extrinsic treasures on earth. Saintliness and meaningful abundant living are directly connected. Saints have more meaningful, worthwhile, and abundant-in-all-goodness inner lives than spiritual beginners and sinners. Saintliness and abundant living are directly connected.

How should spiritual seekers conceive of abundant living? With Hartman's value theory, we can now define an "abundant spiritual life," one that is really worth living, as "a life that is rich in good-making qualities and relations, and the richer the better." The most meaningful and abundant life conceivable is infinitely rich in good-making qualities and relations, specifically, God's life. To give an axiological paraphrase of St. Anselm, God is "that being than whom none richer in good-making properties can be conceived." A meaningful and abundant *human* life should be as profusely God-like (as rich in goodness) as humanly and individually possible. Some mystics conceive of the Ultimate as pure emptiness, as pure consciousness that is not conscious of anything. This monistic mystical consciousness lacks all properties, desirable or not, and monistic mystics aspire to be like that. Identification spiritualists, by contrast, conceive of God as pure fullness, as containing all actual individuals and all their good-making qualities and relations in all

value dimensions, and they yearn for and strive to be like that. Axiological mystical fullness includes all goodness; monistic mystical emptiness excludes it, all of it, (unless it cheats and slips some content into its "emptiness").

Robert S. Hartman clearly emphasized mystical experiences of fullness, not of emptiness (Hartman 1967, 224). Ideally, profound spirituality attains complete identification and union with the Ultimate, however understood. For monotheists, this is spiritual union with the fullness of God. The final objective is complete faith or trust in and identification with God as "all in all," a phrase occurring several times in the New Testament (1 Cor. 12:6, 15:28; Eph. 1:23). A meaningful and worthwhile life is abundantly rich in intrinsically valuable individuals and all of their good-making properties, qualities, and relations, including everyone's unique relational and experiential union with and within God.

We can acquire or internalize abundance-making individuals and their properties in at least three ways. The systemic way is just thinking, conceiving, contemplating, or daydreaming disinterestedly or objectively about good things. The extrinsic way is perceiving, experiencing, and responding to good things with normal everyday feelings, sensations, and desires, then using them to pursue practical goals, and/or doing something that creates and sustains them. Actions, "good works," are the extrinsic way; spiritually, actions become "the works of love." The intrinsic way is fully identifying ethically and spiritually with, and thus loving, all good things, no matter who, where, when, or what they are, or in whom they are located, or who owns them, or whether anyone owns them or not. In positive intrinsic identification (e.g., love), extrinsic and systemic distinctions do not matter, but they do not disappear. They are included in intrinsic love, as are all good things. Truly abundant living involves internalizing as much goodness as possible in each of these three ways, in every dimension of goodness. Optimally, *everything is valued intrinsically, but not idolatrously*. How can this be done?

When identifying with someone, something, or somethought, we really do take them and their desirable (or undesirable) qualities and relations into ourselves, and this immensely enriches our own lives and conscious souls. The most effective way to live most abundantly is to identify intensely with and thus include within ourselves all the good things we can in all three dimensions of value, that is, with systemic goods, extrinsic goods, and intrinsic goods *properly prioritized*, and the more the better. Actually doing this correctly without overvaluing anything is partly a gift of nature or grace, but we can also learn, nurture, model, and teach this. We can help ourselves and others establish proper priorities for our identification and evaluational capacities.

So what are our proper priorities as spiritual seekers? Should we intrinsically value only intrinsic value-objects, only conscious souls, only unique persons? Priorities matter to all saintly souls. Can non-intrinsic values (e.g., ideas, truths, or the "things of the world") be loved (valued intrinsically) without lapsing into idolatry, without overvaluing them? Consider this answer, based on Hartman's hierarchy of value. Identifying with (loving) systemic values, e.g., divine *laws*, *beliefs* about God, Christ, Moses, Mohammed, and so on, is very good ("enriches the ego," as Freud might say), as long as we also identify more fully with and give even higher priority to more valuable extrinsic goods like putting our faith into practice, working for and sharing the physical necessities and comforts of life, enjoying the beauty of the earth, and doing the *works* of love, mercy, kindness, and justice. Identifying with these useful extrinsic goods, works, and activities is also excellent, so long as we most fully identify with and give highest priority to even more precious conscious *intrinsic goods* like God, people, animals, and all conscious or sentient beings as ends in themselves.

When loving good things, we should get our priorities straight and observe Hartman's hierarchy of value-objects. *Good things ought to be loved, identified with, or valued intrinsically (and otherwise) in proportion to their actual degree of worth.* Overvaluing anything can be idolatry, but intrinsically valuing all in all is not idolatrous as long as everything is properly prioritized. In his own way and words, Jesus taught that loving intrinsically good realities has the highest spiritual priority. God comes first, neighbors and self come second (Mk. 12:30-33), but other good things like the necessities and comforts of life may then be "added unto" these (Mat. 6:25 and 31-32). Faith, hope, and love, St. Paul thought, are wondrous spiritual gifts, but *the greatest* of these is love (I. Cor. 13).

Loving in proportion to degree of goodness is better than loving systemic value objects—doctrines, rules, knowledge, truths, conceptual systems and symbols—most or first of all, that is, more than people, or animals, or God. Modern universities claim to pursue "truth for its own sake" (not for our sake). Universities, dogmatists, authoritarians, intellectuals, and rigid fanatics tend to overvalue systemic goods. Other criteria are relevant for other purposes, but *the ultimate spiritual test* for the validity of religious beliefs and guidelines is *whether accepting and living by them would help us to become more intrinsically loving, empathetic, compassionate, helpful, kind, forgiving, and virtuous.* Laws and beliefs were made for people, not people for laws and beliefs.

Worldly people, by contrast, overvalue the soul-less (lacking in souls) but useful and extrinsically desirable sensory things, processes, and activities, but loving God and our human and animal neighbors as self is better than (richer in value than) most loving physical things, processes, property, prosperity, activities, and social status. "Worldly goods" have a valid place in identification spirituality, but not the ultimate place, and definitely not the high place of the so-called "prosperity gospel." Identification saints can and do love and take great delight in the physical necessities of life, the sensory beauty and comforts of the earth, and the awesome starry heavens above that "declare the glory of God." They give up everything for God, but then they get it all back again enriched through spiritual identification and sanctification. Abraham's getting Isaac back after completely giving him up was Kierkegaard's prime example of this. (This would be Ishmael in Islam.)

Seeing and experiencing everything as sacred is very different from glorying primarily in worldly prosperity, ownership, control, or possession. Identification spiritualists bring extrinsic and systemic goods up into the intrinsic, where they are even better than before, where they are intrinsically valued under and within God, (*sub species aeternitatis*), not simply prized extrinsically for their practicality or usefulness, systemically as knowledge or truth, or intrinsically treasured and overvalued in idolatrous ways. Once God is found, except for evils, all things, times, processes, places, profits, possessions, vocations, recreations, pleasures, activities, practices, beliefs, thoughts, formalities, and unique experiencing realities can be loved, sanctified, included, and experienced as holy manifestations of God's creativity, love, and all-pervasive presence. Spiritually, every good thing can be valued intrinsically, and in every other value dimension, properly ranked.

Identification spirituality illuminates the real significance of physical devotional objects like religious ornaments, shrines, houses of worship, and holy places, practices, rituals, ceremonies, sacraments, hymns, and music. In practice, all of them combine systemically valuable patterns, forms, and beliefs with extrinsically valuable physical realities, objects, processes, and activities. But religious value combinations do not stop there. When spiritually effective, systemic-extrinsic value combinations contribute significantly to intrinsic spiritual, moral, and personal growth and enhancement. They facilitate intense intrinsic social and devotional union, solidarity, and bonding.

But which historically available religious practices, sacraments, ornaments, and devotional activities are spiritually helpful or justified? "Helping us to develop our identification capacities and thus to become more intrinsically loving, empathetic, compassionate, forgiving, etc." is the most definitive spiritual criterion of enlightened spiritual truth *and* practice. All devotional objects, sacraments, rituals, formalities, beliefs, practices, and activities that help us to find and express intense intrinsic devotional union and solidarity with others, including God, are welcome. Those that do not do this are not welcome. Working spiritually just means becoming more devoted, inclusive, sensitive, loving, empathetic, merciful, just, forgiving, and virtuous.

Of course, what works for some will not work for others. Cultural and historical factors and influences make a great difference in spiritual effectiveness, but God can be there in all, and God can be OK with all sincere efforts to live lovingly. "God is love and *all who love are of God"* (I. John, 3:10-11). Seekers everywhere should use whatever *means* of grace that work (lovingly) for them without disvaluing and disparaging what works for others. Loving others means loving what works for them. Nothing human works perfectly.

Not getting our moral and spiritual priorities straight messes up our lives. In degree of value, God and unique conscious souls rank first and second, doing the works of love, mercy, and justice come next, and systemic realities or truths, beliefs, laws, and formalities rank last. Without neglecting any kind of goodness, identification spiritualists emphasize loving, and so living, more than merely owning, doing, or using, and more than merely believing, thinking, knowing, or contemplating, although love inevitably clothes and expresses itself in both action and cognition.

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AN AXIOLOGICAL VIEW OF KARMA

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GARY ACQUAVIVA was born in Pittsburgh Pennsylvania, March 24, 1942. His family moved to Miami Florida, and he graduated from FSU in 1966 with a major in Philosophy. A few weeks later he was on active duty at NAS Glenview, Illinois. He was honorably discharged later and began his graduate school study of philosophy with a teaching assistantship at the University of Tennessee in March, 1969. That fall he was assigned as R. S. Hartman's teaching assistant. In the summer of 1970, he traveled to Cuernavaca, Mexico to visit Dr. Hartman and to study his book, *The Structure of Value*. Dr. Hartman directed his MA thesis, which was completed in May, 1971. He married Cathy in 1974, and they have two daughters. He began developing the Philosophy Department at Walter State Community College in 1975. In 1981 at the Hartman Value Institute Annual Conference, he presented a germinal paper, "Axiological Astigmatism and Subvaluation in the HVP." One year later he filed copyrights on a computerized analysis of value testing. In May, 1984, he met Gilberto Carrasco Hernandez at the Hartman Institute Conference, where he presented a paper on using microcomputers to advance axiology, and in August his paper on "Axiological Algorithms" was presented to the Hartman Circulo in Mexico City. In June, 1984, he was appointed to the R. S. Hartman Institute Board. That fall he received approval to test criminals on probation with Paul B. Lewin of the Tennessee Department of Corrections. From that research, a profile of criminal value types developed, as expressed in a 2015 article in this journal. Email him at: garyviva@bellsouth.net.

Abstract

The meaning of karma was radically changed when Buddha rejected the Hindu concept of Atman, the indivisible soul that reincarnates for whom intentional action is based on egoism or self-interest and personal rewards in their next reincarnation. In place of independent Atmans or souls, Buddha adopted Dependent Origination, wherein all persons are interconnected and causally interdependent. This introduced a dynamic ontology of infinite process. I contend that the Buddha intuitively understood the intrinsic value of humans and rebelled against the Hindu religion, its caste system, and its dehumanization of humans. He realized that the systemic structure of Hinduism did not allow all human beings to be intrinsically valued. In rejecting Hinduism, he put forth a belief system which presupposed the intrinsic value of humans as ends-in-themselves, something far more than merely systemic constructs within a system or extrinsic means to someone else's ends. From the perspective of Hartman's value theory, anatman expresses the intrinsic worth of humans. Historically, anatman was a rebellion against the disvaluation of the intrinsic value of human beings, as seen in the absolute rule by kings and pharaohs that reduced individuals to extrinsic or functional means-to-ends, in the caste system, in various forms of slavery, in misogynistic forms of sexism where women are simply extrinsic objects for men's sexual pleasure and procreation. Institutionalized forms of dehumanization still continue to disvalue the intrinsic value of human beings in these ways even today.

Introduction

Prior to retirement, I had taught courses in Eastern religions for over 30 years. This essay began as I explored the comparison of the Hindu and Buddhist concepts of karma for the course. After I retired from teaching philosophy full time, I continued to teach two courses a semester for four years and during that time I read extensively from books written by the Dalai Lama, the living authority and leader of Tibetan Buddhism. During my readings of the Dalai Lama's books and other books focused on karma, I kept coming upon terms that indicated the concept of "karma" contains values. Terms such as dispositional properties and others were being used, but my training in axiology led me to the conclusion that there is a value configuration within "karma." And, while my philosophical background made me skeptical of the relationship of karma to rebirth, I remained open in an attempt to understand the distinction between reincarnation in Hinduism and rebirth in Buddhism. My point is not to present a defense of the Buddhist concept of "karma," but to offer an axiological understanding of "karma" as "vital energy having a value configuration." Nor is it my intention to defend the Buddhist notion of "rebirth," but only to consider it as one belief among many religious beliefs. I believe that Buddhism may have been the first religion to have defended the intrinsic worth of humans.

When Buddha rejected the Hindu concept of "Atman," an indivisible soul that reincarnates, he radically changed the meaning of "karma." Atman was replaced with anatman. The essential questions that arose were why and what were the implications of this for the concept of "karma" Keep in mind that "karma" means "intentional action" in Buddhism as opposed to "fate or destiny" in Hinduism. It is my contention that the Buddha intuitively understood the intrinsic value of humans and rebelled against the Hindu religion, its caste system, and its dehumanization of most humans because the systemic structure of Hinduism did not allow *all* humans to be intrinsically valued. In Buddha's rejection of Hinduism, he put forth a belief system which presupposed the intrinsic value of humans as ends-in-themselves and not as constructs within a system or means to an end. From the perspective of Hartman's value theory, anatman would represent the intrinsic worth of humans. Historically, anatman represented a rebellion against the disvaluation of the intrinsic value of human beings. This was and is seen in the caste system of ancient India, which still exists today. It was seen in the absolute rule by kings and pharaohs that reduced individuals to extrinsic or functional means-to-ends, in various forms of slavery, and in misogynistic forms of sexism, where women are extrinsic objects for sexual pleasure and procreation. Institutionalized forms of dehumanization still continue. By dehumanization I mean the disvaluation of the intrinsic value of human beings.

> *As unique persons, we are intrinsically valuable; we are ends in, to, and for ourselves.* (Edwards, 2016, 5)

In my previous paper on criminal personalities in this *Journal*, I described an egoistic personality type called "F-types" which are unprincipled, unscrupulous persons with underlying criminal personalities. I briefly contrasted this egoistic personality type with Hartman's "Morally Good Person" who accepts the infinity within (Acquaviva, 2015, 119-129). Imagine a continuum with F-types at one end that reject the intrinsic self-worth of others as well as their own intrinsic self-worth. At the other end of the continuum are those who live by valuing intrinsically and embrace their own intrinsic self-worth and that of others. Hartman wrote; "Man then, as made in the image of God, is a continuous process of creating both his self and his environment…the moment he stops this creative endeavor he becomes a constant, insists on his place, and thus stops

being man intrinsically" (Hartman, 1972, 278). In Hartman's words there is an implicit continuum. At one end of the continuum are persons who have chosen to remain in their *place* and have stopped being humans intrinsically, and at the other end are those who have chosen to act in a *continuous process of creating themselves and their environment*. What we find are antithetical personality types between those who have intentionally stopped being intrinsic, the F-types before mentioned, and altruistic persons who embrace intrinsic valuing in their daily lives**.**

The activity of intrinsic valuing is positive energy expressed in the creative process. In contrast, the activities of F-types express negativity or negative energy, as described in my previous essay on criminal personalities. *Most importantly, the process of intrinsic valuing results in productive and creative activity. It begins with the dissolution of the ego, but, as we will see, not the unique person.* "At its maximum, intrinsic value means interpenetrating of the valuer and the valued, as in love, in artistic creation and appreciation, in mystic rapture, the Satori experience of Zen and others" (Hartman, 1972, 260). During the process of interpenetration the "I" or ego disappears at the height of the creative process of intrinsic valuing. In this process of interpenetration, we discover the "compenetration, or fusion of the valuer and the valued" (Carter, 1989, 136). Our continuum has positive, altruistic, compassionate creative types at one end and negative, egoistic, destructive types at the other. Thus, fundamental to the creative process is the suspension of the ego. A culture is needed to offer this alternative, or else egoism may not be dissolved**.** Let us go beyond that earlier paper on criminal personalities, and beyond the prejudices of Western culture and behavioristic psychology, and approach this discussion from a Buddhist perspective. The dissolution of the ego is what Buddha introduced 2,500 years ago with the concept of "anatman." We will see that the complexity of anatman directly results from Buddha's concept of interconnectedness, called "Dependent Origination." Earlier I referred to this as empathic interconnectedness in order to clarify its meaning. "A developed capacity to value intrinsically brings consciousness beyond self-contained egoism into an open, willful, and empathic interconnectedness with others" (Acquaviva, 2000, 131). Let me explain this statement.

First, the developed capacity mentioned implies that there are those without this capacity, meaning they have not developed the capacity to value intrinsically. These two extremes represent opposite ends of our continuum.

Second, going beyond egoism is fundamental to valuing intrinsically, and this is what the Buddha did by rejecting the Hindu notion of a separate Atman and introducing anatman.

Third, we are speaking of a willful act of consciousness, which means an intentional act, and this is what karma is. Karma is another way of speaking about the life energy generated by an individual's consciousness. Furthermore, all intentional actions are value loaded. Just as an "individual's value configuration of consciousness is determined by how he or she values," there is a value configuration that accompanies an individual's intentional actions (Acquaviva, 2000, 166). **K**eeping in mind that *karma* basically means intentional actions initiated by a person, and, as we will see, karma has a value configuration.

Dharmakaya/God

Around 500 B.C., India was predominantly Hindu. The ideas Buddha introduced were radical at the time and may appear so today. While the seed of Buddhism was planted in India, due to its radical nature, it did not flourish in India. It did grow in China and later blossomed in Japan as Zen. Nevertheless, as Westerners, we need to be receptive to these Oriental ideas and their related philosophical concepts, or they will not make any sense.

A most important example is that Buddhism does not accept a belief in a creator God. Instead it adopts a belief in an omnipresent spirit who is continuously involved in the process of creating, which some Buddhists, such as Shaku and Suzuki, call "Dharmakaya" (Shaku, 1904, 32; Suzuki 1907, 46). Soyen Shaku, I feel, correctly applies the term *panentheism* to Buddhism, for Dharmakaya is immanent and not transcendent (Shaku, 1904, 26). He also clearly states that Buddhism is neither atheistic nor pantheistic. The term "Dharmakaya" is preferred by Buddhists to the Christian term "God" because of its association with a Creator who is personified and transcendent. It is preferred to the term "Brahman" in Hinduism, who is also described as the Creator.

What follows from this Buddhist belief is that there was no creation, and that the universe and all-there-is is beginningless. Upon first studying this concept, and for some time following, the idea of a beginningless universe appeared to me as a conundrum. But, being raised a Protestant Christian, and having taught philosophy for over three decades, I fully realized that I was culturally conditioned to believe that only God is beginningless, eternal, and unending. I also questioned whether Buddhism was replacing God with an impersonal universe. And, why is Buddhism replacing the anthropomorphic concept of God? Such an anthropomorphic image was painted on the ceiling of the Sistine Chapel in 1511 by Michelangelo. This famous image is deeply symbolic. God is not only portrayed as an elderly grey-bearded white man, but he is also reaching out to offer Adam life. Adam is dependent upon God for life. This dependence is seen as "a submission of human judgment to that power conceived to be God" (Campbell, 2001, 11). "It's simply a transferring of your submission to the childhood father onto a father for your adulthood" (Toms, 1989, 75). In discussing creativity as an intrinsic process, Hartman tells us, "A creative person…has grown so fully into the being of his own self that he has all his energies available at almost any time and can direct them in any way he wants" (Hartman, 1972, 259). These persons are almost fully the authors of their own actions and are not dependent oriented. This brings us to a totally different psychology and value orientation in Buddhism. When Buddhism blossomed in Japan as Zen Buddhism, it revealed the fierce independence of its followers to have faith in their own unique experience above any and all authority. In other words, Zen held at its apex both intrinsic valuing and the intrinsic self-worth of individuals. In stark contrast to dependence on others, the Buddha states that no one can save another. No one! In terms of Hartman's axiology and his value profile of personalities, *what we see is a contrast between a dependent oriented personality-type and an independent intrinsically oriented type.*

Buddhism is not a religion of salvation. Rather, it is a religion of liberation, which means freedom from the constraints of dependency and egoism. What constraints? The constraints of dependent oriented personalities are many, but the key one here is dependence on an authority. In this case the authority is represented by the medieval concept of a transcendental God looking down from above, which is alien to Buddhism. Two general constraints emerge from egoism: desires and fears. Both may be related to the authority figure—wondering if He approves of my actions and desire, and fear that He going to punish me. Both are negative. An overwhelming negativity is what we observed in the criminal personalities described in my earlier essay. Living intrinsically means being liberated from the negativity associated with the constraints of dependent-oriented personality types. It means valuing who you are as a unique independent person, free to coauthor your life co-authentically. These two personality types, dependent and independent, are opposites—egoistic F-types and altruistic persons who embrace intrinsic values by accepting the mystery of that metaphorical infinity within. This metaphorical infinity is best seen in Indra's net and Buddha's notion of a spiritual community.

Mahayana Buddhism emphasizes a spiritual community of co-existing interdependent individual souls, each with the *potential to change and grow spiritually.* Whether or not spiritual growth occurs is dependent upon an awareness of and the intrinsic valuing of the interconnectedness of the spiritual community. Within each interdependent inter-individual, a subtle "locus" of consciousness exists as a source which willfully makes the choice either to value egoism and selfishness, or else altruism and compassion. Buddha's denial of Atman and introduction of anatman presents us with the paradox of karma and rebirth. What is reborn if we are not separate and distinct individuals but coexist as a spiritual community of interconnected inter-individuals? "This community is at bottom an expression of one Dharmakaya" (D.T. Suzuki, 1907, 193). Dharmakaya is immanent and actively involved in continuously creating. "In short, *the Buddhist God is not above us, nor below us, but right in the midst of us;* and if you want to see him face-to-face, we are able to find him in the lilies of the field, in the birds of the air, in the murmuring mountain streams" (Shaku, 1906, 48). He continues to explain that while "God is in us and we in him…God is more than the totality of individual existences" (Shaku, 1906, 29). Each inter-individual self creatively coexists in the "spiritual body" of the Creative Spirit; and, it is in this sense that some call Buddhism panentheistic. Pantheism is the view that God *is* all things; panentheism is the view that God *includes* all things.

Hinduism

In Hinduism a common interpretation of karma is that a person's deeds or actions however insignificant, good, or bad, will determine that person's future reincarnations. Correctly interpreted, every thought, word, deed, or action of persons determines the future lives of their eternal Atman, or soul. This is a very fine point, for the indivisible Atman or soul is on a spiritual journey to Brahman or what may be called God. Technically anatman only belongs to a person temporarily, but the person's thoughts and actions affect their Atman forever. Each person's life is transitory and brief, while their Atman is unchanging and eternal. Let us consider the following statement on karma and reincarnation.

"That which flows from you, returns to you, if not in this life then in the next."

In other words, actions which intentionally flow from individuals are seen as causes that inevitably return effects of the same kind to their Atman. Karma is a matter of cause and effect. However, we need to put aside the common mistake of thinking of karma as fate or destiny, such as believing that the people who died from the terrorist attack on 9/11 had *bad karma.* It is just as wrong to interpret karma in physical, social, or economic contexts. Hindus who take their religion seriously should not be motivated by physical, social, or economic gains. They should be motivated to develop spiritually in order that their Atman may become one with Brahman. The common person's everyday attention is focused more on physical pleasures, social status, and economic wealth, which are all aspects of this material world called "maya." The seductive nature of this material world of samsara magnetically causes egoistic people to desire pleasure, status, and wealth, even though all of these are impermanent. However, the spiritual development of one's karma, as we shall see, should have little to do with worldly pursuits.

Overvaluing personal pleasure, social status, fame, or wealth results from placing self-interest above the interest of others; thus diminishing one's spiritual development. Consequently, all symptoms of egoism or self-interest are detrimental to one's spiritual growth and development.

Historically, variations of egoistic manifestations were recorded in the "Six Deadly Poisons" of Buddhism: greed, jealousy, pride, anger, ignorance, and desire, and the "Seven Deadly Sins" of Christianity: greed, jealousy, pride (vanity), lust, wrath, sloth, and gluttony. Selfishness is fundamental to all sins, and all are accompanied by various forms of negative valuing. The manner in which a person sins is dependent upon the value configuration of his or her consciousness; and, normally the choices become habitual as a result of their imprints on the neural networks in the brain. Regardless of whether their habit is gluttony for food, lust for sex, or greed for wealth egoism dominates.

The sin most relevant to this discussion is pride. Pride describes persons who lack humility, are arrogant, and have an exaggerated sense of self-worth. Variations of pride may be detected using Hartman's value dimensions. Examples of those who overvalue their extrinsic selves and display their pride are male body builders or female Playboy playmates; both overvalue their physical bodies. Overvaluing intrinsic uniqueness is seen in those who proudly display their bodies covered with tattoos, or those who overvalue the ideas they have of themselves, as is seen in bigotry, religious, racial, or otherwise. Scott Peck suggests in *The Road Less Traveled* that pride is the most basic sin "because all sins are reparable except the sin of believing one is without sin" (Peck, 1983, 72).

Sincerely religious Hindus such as Brahmin priests may disvalue their social and physical environments and renounce worldly lives because they overvalue the eternal nature of their Atman and believe that Atman's journey toward Brahman is of ultimate value. By seriously following their faith they *know* that in the next reincarnation their Atman will be one step closer to Brahman. Brahmin priests are at the top of the traditional Hindu caste system. They are not depicted as lepers, beggars, poor, or destitute. Rather, they are ranked as the highest caste. The Untouchables are even ranked below the lowest caste. Many if not most Hindu priests, like priests of other faiths, excessively over-value the ideal of spirituality. This, we will soon see, stands in vivid contrast to the Buddhist ideal of the Bodhisattva. Some Brahmins, by being at the top of the Hindu caste system, may consider themselves further along on the journey toward union with Brahman, or God. Others may suspect that this is spiritual narcissism and self-righteous pride.

Buddha

Siddhartha Gautama was born a Hindu, and in his quest for spiritualty he rigorously followed the traditional Hindu path of renunciation, the ascetic way. But he rejected it. When he became enlightened he became the Buddha, the awakened one, and then he taught the Middle Way. Buddha also rejected the values of the Hindu caste system, where a person's worth is primarily set by the system, which still exists today. Most importantly, he rejected the concept of an indivisible Atman and the karma supporting it. He also rejected the idea that only elderly men called "sannyasi" may retire and renounce worldly pleasures in order to live a spiritual life. Mahayana Buddhism does not advocate retreating from society and renouncing worldly pleasures as does a Hindu sunnyasi. To only consider life as suffering "is to misinterpret it to mean that there is no joy in living, is to miss its significance by failing to appreciate the provisional use of language in Buddhism." (Kit, 1998, 42). In contrast, Buddha taught that one does not have to wait until he becomes an old man, to live a spiritual life. Instead, a person can choose to actively value and live a spiritual life at any time.

In fact, Gautama introduced the innovative idea that one does not have to be a man; women may also choose to live serious spiritual lives at any stage of their lives. Of importance is not the

caste to which one belongs, or one's age or sex. What matters is merely that one is a human being of intrinsic worth. In terms of Hartman's hierarchy of value, what matters most is not the systemic or thinking self, nor what the extrinsic self does, but the intrinsic self—*who* they are. *Buddha's rejection of the caste system introduced a belief in the intrinsic value of all persons, men, women, young, and old.* This radical idea of the intrinsic value of all persons was revolutionary and challenged the Hindu tradition in India because its caste system intrinsically disvalues individuals. The Buddha's Middle Way, applied existentially to everyday life, does not negatively value pleasures, as in asceticism. Nor does it over value pleasure, as in the sensual hedonism of the Kama Sutra. The Middle Way allows for pleasures, but it rejects being obsessed with desires like gluttony and lust. Metaphysically, the Middle Way denies the extreme of Eternalism, the view that the soul is an independent, changeless, eternal essence, as well as the extreme of Nihilism, which denies survival after death.

Two main Buddhist sects emerged with different solutions to the Hindu concept of Atman: Theravada or Hinayana Buddhism with its Arhata ideal, and Mahayana Buddhism with the Bodhisattva ideal. Our focus will be on Mahayana Buddhism. Hinayana interprets anatman to mean there is no Atman, or no soul. In contrast, Mahayana Buddhism, following the idea that everything is causally interdependent and interconnected, interprets anatman to mean that there are no separate or isolated individual souls, but there are inter-individual communal souls. This meaning of anatman has extensive implications with respect to how karma is interpreted. In a discussion on selflessness, the Dalai Lama explains the ambiguities on this issue of self or no-self and discusses how the Buddha ambiguously implied that there might be something such as a true self. However, later he tells us, "Persons *do* exist, but since this existence is only through dependence...They have no *inherent* existence" (Dalai Lama, 2012, 157). By "inherent" the Dalai Lama means that persons do not exist as separate individuals, distinct and self-sufficient. However, this does not mean that each person is not unique. Each person really is unique because of the distinctiveness of his or her dynamically changing, interdependent, interconnected relationships.

Anatman as Becoming

Over 2,500 years ago, Buddha introduced the concept of "Dependent Origination," also termed "dependent co-arising" or, in Pali, *paṭiccasamuppāda*. What followed from the doctrine was his rejection of the Hindu concept of Atman. Central to this Buddhist doctrine is the notion that all phenomena are interconnected and causally interdependent. In this fundamental departure from Hinduism, Buddha rejected Atman and introduced the unique concept of non-atman, which is termed "anatta" in Pali, or "anatman" in Sanskrit. Buddha's rejection of an indivisible substantive Atman "was encountered by the people of his time as an earth shaking, astounding event that went against tradition" (Nagao, 1991, 161). Karma became dynamic, relational, and shared when Buddha introduced anatman as communal and inter-individual. In his comprehensive chapter, Buddhist Ontology, Gadjin Nagao points out that Atman represents an arrogance of absolutism, permanence, and sovereignty over others: "The teaching of anatman is there to point out that the self could not and should not be such a thing" (Nagao, 1991, 162). This is a fundamental refutation of egoism. More importantly, it shows how anatman represents the basis for the intrinsic value of persons. Anatman is the foundation for our being empathically interconnected, compassionate, creative persons who exemplify the intrinsic values that Hartman described.

Buddha's belief that all phenomena are interconnected and causally interdependent is in harmony with anatman, for, as Nagao points out, "The meaning atman was originally based on the view of an individual characterized by egoism and self-interest" (Nagao, 1991, 170). Nagao concludes his chapter, "Buddhist Ontology," by explaining, "Ontology in a Buddhism context is

not an ontology of "being," but of Sunyata" (Nagao, 1991, 187). Sunyata is a positive term; it refers to both immanence and transcendence. "Sunyata envelops, as it were, the whole world" (Suzuki, 1956, 261). Sunyata is beyond dualism in the same way that an individual is beyond dualism in the act of compenetration when intrinsically valuing. *Buddhism is not an ontology of being, but an ontology of becoming*, just as anatman is an active process where everything is causally interdependent and interconnected, and nothing exists in total separation and independence from anything else. In Western philosophy, Descartes defined "substance" as "that which requires nothing but itself in order to exist." Buddhism denies the reality of substances. All realities are relational processes.

Active relational process has been referred to as Dependent Origination, but due to the dynamic nature of the ontology of becoming, *dependent co-arising* best describes it. The emphasis should be placed on an activity in process, and gerunds do this better than nouns. This also applies to karma, for it too is an activity in process. In this same context, it is not enough to only ascribe the term "unique" to the intrinsic worth of persons. An antique chair is unique. The best applicable term is *creating*, in the sense that the intrinsic worth of a person is at its maximum during the activity of intrinsic valuing. During the activity or process of intrinsic valuing, each person discovers his or her intrinsic worth as an ongoing process. Recall Hartman's words that the moment a man "stops this creative endeavor he becomes a constant, insists on his place and thus stops being man intrinsically" (Hartman, 1972, 268). Of course, this applies just as much to women as to men.

The word "atom" was known in ancient India. It indicated an indivisible independent reality; these same descriptive properties were attributed to the Hindu word "atman," meaning an indivisible, independent true self or soul. "The word atman is the origin of the English word 'atomic" (Armstrong, 2007, 16). Today, we have moved beyond the old physics of separate, indivisible atoms and introduced a new physics of energy, and the notion of "things" being separate and distinct disappears. It is no longer appropriate to interpret phenomena, particularly persons, as if they are static *things like indivisible atoms*. It is specifically not appropriate within Hartman's axiology because humans have a high intrinsic value and things do not; things have a lower extrinsic value. However, each unique person has consciousness, a "stream of consciousness," a vital energy interconnected with others' consciousnesses. In *The Universe in a Single Atom*, the Dalai Lama tells us that "matter in its subtlest form…is a vital energy inseparable from consciousness" (Dalai Lama, 2005, 110). Later we will further discuss the notion that consciousness is inseparable from vital energy. A very useful metaphor to explain the concept of interconnectedness or dependent co-arising is Indra's net, discussed next, which offers us a visual image. A brief Google search of the term Indra's net will reveal some very interesting images. Also see: https://en.wikipedia.org/wiki/Indra%27s_net. Here we read, "'Indra's net' is the net of the Vedic god Indra, whose net hangs over his palace on Mount Meru, the axis mundi of Hindu cosmology and Hindu mythology. Indra's net has a multifaceted jewel at each vertex, and each jewel is reflected in all of the other jewels."

Indra's Net

Indra's net illustrates the concept of dependent co-arising as it graphically shows that all phenomena are intricately interrelated, causally interdependent, and interconnected, with each being reflected in all the others. First, consider the number of persons who have a relationship with you, with others, and with still others, *ad infinitum*. All of these relationships represent connections

in an ongoing dynamic web of interconnected interrelationships, of which you are consciously aware in greater or lesser degrees. This web is dynamic due to the activities of all involved. New persons are continually being added to each set of interconnected interrelationships, and others are leaving. Furthermore, each person is unique as a result of her or his numerous interrelationships; and all of the thoughts, verbal expressions, and actions of all persons involved are value loaded. I identified these sets of relationships with a metaphor termed "axiohedrons." The axiohedron "is only a metaphor directing us to the interconnected activity of consciousness" (Acquaviva, 2000, 165). Now, the dynamics of axiohedrons is driven by the values generated by all persons involved. In other words, all actions are value laden and affect all sentient beings involved, including the originator of each chain of action.

The influence on others is included in the dynamics of the interrelationships. This is karma! Karma is equivalent to all intentional thoughts, linguistic expressions, and actions. Karma has a value structure. Persons generating positive intrinsic valuations like kindness, compassion, and love influence the dynamics of those who receive those karmic values. Persons like criminal personalities who generate negative values in thoughts, words, or actions will affect the dynamics of those receptive to their negative karmic values. The decisions and actions (karma) emanating from all streams of consciousness contain complex value patterns that leave imprints on neural network and brain cells, often called "karmic imprints." These complex value patterns may be composed of dispositional properties toward either altruism or egoism. The value dynamics of interconnected inter-relationships are paramount. No one exists as an inherent, isolated, indivisible individual. Rather, all people are unique; and, the uniqueness of each is in part due to the complexity of their interconnected relationships as inter-individuals. Also, the degree of an action does not matter, for each thought, speech or action, like a dewdrop on Indra's net, has an effect on all sentient beings who experience them. The concept that all actions, however infinitesimal, have an effect was developed by scientists in the late 20th century within Chaos theory; it was called the "Butterfly Effect." It is technically called "sensitive dependence on initial conditions" (Gleick, 1987, 23). To some, the Butterfly Effect may appear exaggerated, but the point is that all actions, however small, have an effect. All who really believe this will have a heightened awareness and sensitivity prior to initiating their actions. An example the Buddha gave was that all actions are like drops of water falling into a bucket which eventually fill the bucket. All actions, thoughts, and verbalizations, however miniscule, have an effect; and, the belief that they have an effect will affect those who initiate actions.

Consciousness as Value Loaded Energy

"Consciousness, which is seen as something like a stream, and not a thing, can be compared to electricity" (Kyabgon, 2015, 129). The actions, or karma emanating from these streams of consciousness are value loaded, unless accidental, and have bilateral impact on the source of the actions and others affected by the actions. These impacts are referred to as karmic impacts, karmic imprints or simply karma. Just as light from a light bulb is generated by electricity, karma, like energy, is generated from its source of vital energy. It is similar to transferring that energy to light a bulb and generating heat. Just as energy is transferred, values are transferred with the karma generated from an individual's stream of consciousness; but we shouldn't confuse the light and the light bulb. Furthermore, the physical law of the conservation of energy says that energy is neither created nor destroyed; energy merely transforms from one kind to another. Streams of consciousness are seen as vital energy resembling electricity. Tibetan Buddhism, resembling the

law of the conservation of energy, considers that consciousness is a form of vital energy that is as beginningless as is the physical energy of the universe. The Dalai Lama is not convinced that there was a beginning as postulated by the Big Bang theory. In his chapter, *The Big Bang and the Buddhist Beginningless Universe*, he writes, "Until more convincing evidence can be found for the various aspects of the big bang theory…many of the cosmological questions raised here will remain in the realm of metaphysics, not empirical science" (Dalai Lama, 2005, 85).

As observed in meticulous creations of Tibetan sand mandalas, not the work of, but the creative activity that produces the art, is of ultimate value. As just seen, ultimately, the electricity generated the light, not the light bulb. To emphasize the creative activity, not its material product, after monks spend hours painstakingly creating intricate Tibetan sand mandalas, they are then ritualistically destroyed. The source of all actions, creative or otherwise, cannot be separated from its activity. As in the Hartman quote at the beginning, the intrinsic value is in the continuous process of creating where people are ultimately being themselves intrinsically. This involves the interpenetration or compenetration of the valuer and the valued. While Tibetan Buddhists applied creativity to their mandalas, their fixation on rebirth distracted them from expanding the creative process. This was left to Zen Buddhism as we will soon see. Both concepts of anatman and dependent co-arising reject Atman as an indivisible atom, fundamentally separate and independent. Buddha understood that if he did not reject Atman, the seeds of egoism would continue to lay dormant in the soil of human consciousness. But with his rejection of the Hindu notion of Atman, he rejected egoism, the notion that individuals are fundamentally and primarily motivated by self-interest. Primitive human beings may have been motivated primarily by self-interest, as in the F-type fossils from our human past. When Buddha uncovered the seeds of anatman in the soil of human consciousness, he revealed our potentials for empathic interconnectedness and for spiritual growth as a creative process. Of historical importance, the historian Arnold Toynbee pointed out that it was a high point in human development when, after Buddha personally achieved Nirvana, he chose to altruistically return to this world to help others. Thus began the religion of Buddhism (Ross, 1963, 90).

Karma and Spiritual Growth

Buddha's concept of anatman radically changed the meaning of *karma* as understood in Hinduism. In Hinduism, Atman belongs to one individual, so phrases such as "a person's Atman is reincarnated" are applicable. In stark contrast, Buddha rejected the idea of an unchanging, individual Atman or soul, and with it he rejected reincarnation. He replaced the idea of reincarnation with the rebirth of a constantly changing subtle stream of consciousness having karmic impressions. Buddhists believe in rebirth but not reincarnation. "When you die and are reborn, it is not *you* that has come back" (Kyabgon, 2015, 127). The exact same person is not reborn. The person undergoes continual change, so the stream of consciousness that is reborn is not the same person. The "consciousness that continues from life to life is a subtle consciousness – the faculty of experiencing and being aware, the natural clarity of mind" (Dalai Lama, 1997, 78). What is reborn is a subtle stream of consciousness with karmic imprints from past lives. The questions that need to be answered are: How does your stream of consciousness with its karmic imprints from past lives differ from *you*? And, what constitutes karmic imprints.

In my previous essay on criminal personalities we saw that persons can choose to value the separate independent existence of an F-type exemplifying egoism. In contrast, Mahayana Buddhism emphasizes a spiritual community of co-existing, interdependent, individual souls, each with the *potential to change and grow spiritually.* Spiritual growth is dependent upon the choice

of the individual to intrinsically value the interconnectedness of the spiritual community. Within each interdependent individual, a subtle "locus" of consciousness exists which willfully chooses to value egoism or altruism. Buddha's introduction of anatman presents us with the paradox of karma and rebirth, as we will explore. Recall that we exist within the spiritual community as expressions of Dharmakaya, each as interdependent-individuals coexisting within the "spiritual body" of the Creating Spirit. Each of us has a potential to participate creatively in this divine community to greater or lesser degrees.

Becoming awakened or enlightened means realizing the interconnectedness of one's spiritual being. From this spontaneously flow the positive values of empathy and compassion. Spiritual beings do not have the same properties as physical objects; for example, a computer is independent of its table. "Souls which are ordinarily supposed to be individual and independent of others are not so in fact, but are very closely intermingled with one another" (Suzuki, 1907, 195). As seen in the doctrine of dependent co-arising, we are fundamentally interdependent, interconnected, inter-individuals. "Like the doctrine of anatman, interdependent origination which is considered to be at the foundation of Buddha's teaching…is a doctrine of mutual dependence and mutual cooperation" (Nagao, 1991, 163).

Karma as a Moral Law

The importance of the Buddha's introduction of anatman and his denial of individual Atmans has consequences which, when ignored, obscure significant points of difference between Hinduism and Buddhism. One point is the introduction of dependent co-arising, the claim that everything is causally interdependent and interconnected, and that nothing has a separate inherent existence. This is more aligned with a spiritual community of interconnected inter-individuals than is the belief in separate individual Atmans or souls striving for their own salvation. Another distinction is that in Hinduism, at birth the condition of a person's Atman or soul is a product of decisions their Atman made during its past lives. Their eternal Atman accumulated its karma from numerous reincarnations, perhaps over thousands of years. Imagine that at birth the "hand of cards" dealt to a newborn infant is that of a morally immature Atman or soul with karma that is egoistic, selfish, arrogant, and harmful.

Another point concerns rewards or punishments for moral and immoral actions. In discussing Hinduism, Huston Smith wrote in *Religions of Man*, "As a card player finds himself dealt a particular hand, but is left free to play that hand in a number of ways. This means that the career of a soul as it threads its course through innumerable bodies is guided by its choices" (Smith, 1958, 65). Note the singularity of the phrases, "a card player," and "the career of a soul." Some may consider that this card metaphor applies to an individual soul reincarnated in poverty, or as a leper, or being born with deformed hands or without legs. However, these are social and physical qualities. Karmic rewarding or punishing someone in this world confuses the spiritual with the social or physical. *Karma as a moral law of cause and effect applies to spiritual growth or the lack of such; therefore, a very poor person may be very rich spiritually and a very rich person may be very poor in spirit.* Consider the famous statement by Jesus: "Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Matthew 19:23-24.

Nevertheless, karma has been misused or misinterpreted in both Hinduism and in late Japanese Buddhism. "This history of using the Buddhist doctrines of karma and rebirth to discriminate against those less fortunate has been an unfortunate fact" (Yasuaki, 1999). It is a mistake to

consider persons who are healthy and more fortunate or wealthy as having good karma and those less fortunate, whether physically handicapped or poor, as persons who have inherited bad karma. *Karma is not the cause of social or economic status and does not apply to economic wealth or poverty.* A poor individual may be morally upright and a wealthy individual morally corrupt. Just consider some of our politicians today!

Morally immature karma will influence how individuals will make decisions in ways that are similar to their old ways, but within the circumstances of their new lives. In theory, both Hinduism and Buddhism assert that by following the faith, doing good deeds, practicing yoga, chanting, and/or meditating, individuals may overcome acquired negative karma. However, overcoming extremely negative karma seems less likely in Hinduism where it becomes localized within one's Atman over numerous reincarnations. In Hinduism, independent Atmans are, for the most part, only affected by the karma of their own past lives, whereas in Mahayana Buddhism thoughts and actions are mutually shared and contagiously spread throughout the spiritual community. We mutually influence and are members of one another. The Buddha's novel concept of non-atman radically changed the meaning of karma from being solely individualistic to being shared in a communal and organic way. As a consequence, phrases such as "my karma," or "my Atman," or "a person's Atman" are not applicable within Mahayana Buddhism. *The shift in emphasis from me and mine to us and ours is most important.* In order for the next ancient saying to be applicable to Mahayana Buddhism, its whole tone and ambiance must be changed from emphasizing "I" to reflecting "us" as a spiritual community. As such the ancient saying would read:

"That which flows from us, returns to us, if not in this life then in the next."

Bodhisattvas: The Enlightened Altruistic Ideal

A further distinguishing point separating both Hinduism and Theravada Buddhism from Mahayana Buddhism is in the ideal of spiritually enlightenment found in individuals called "Bodhisattvas," who choose to be reborn into this world to help save others. Their motivation is altruistic as they intrinsically value other sentient beings. But they are not so naïve as to be self-sacrificing in ways that would disvalue themselves. They are not naïve altruists. Bodhisattvas are enlightened altruists. "Enlightened altruists intrinsically value both themselves and others. They appreciate their own self-worth sufficiently to protect their self-interest, which is why they are called enlightened altruists" (Acquaviva, 2000, 27).

Bodhisattvas laid the conceptual foundation for some of the later martial arts. Rather than being naïve altruists who would let their temples be raided by Chinese warlords, Chan monks developed means of self-defense that later developed into the martial arts at the Shaolin temple. This tradition was first begun by Bodhidharma "who alone is credited with bringing Zen to China" (Red Pine, 1987, xv). In fact, Bodhidharma freed Zen meditation from simply sitting quietly cross-legged on a cushion: "Walking, sitting, or lying down, everything you do is Zen" (Red Pine, 1987, 49). This is important for two reasons, first too many think that meditation is simply sitting quietly; it is not; second, and most important to axiology, intrinsic valuing may be carried over into all activities. For example, as sponsor of a hiking club at my college, I would often take groups of students hiking in the Great Smoky Mountains National Park. One woman who had been on a previous hike came up to me and said, "I came hiking again because I was curious as to why you hike, and I came to the conclusion that you simply like to hike and for no other reason." I nodded in agreement, as I intrinsically value hiking. On another hiking trip in the Big Creek area, after hiking

four miles, a tall young man asked me, "Where are we going?" "Do you need a destination?" I replied, and he nodded. He was asking for a reason, an extrinsic purpose, for the experience. He was approaching the experience as an extrinsic value. So, I took my hiking staff, drew a circle on the ground around him, and said, "Here, here is your destination. Take it with you!" *Meditation is not simply sitting quietly; but it can be applied to everything we do, just as intrinsic valuing can be experienced in everything we do.*

In contrast to the Bodhisattva ideal of altruism, sincere Hindus are motivated to do good deeds for the benefit of their own personal Atmans. Being motivated by self-interest they may be considered as enlightened egoists, perhaps practicing "reciprocal altruism," as it is called today. Enlightened egoists are self-aware that they are primarily motivated by self-interest and may intentionally deceive others, however subtly, as they manipulate them to attain their objectives. They help others only when they expect to be helped in return. Sincere Hindus hope to progress in future reincarnations to the point where they ultimately leave this world and merge into union with Brahman. Their spiritual quest appears similar to the Theravada Buddhist concept of the Arhat, whose primary goal is to depart from this world of samsara in order to attain personal salvation and nirvana. In contrast, the Bodhisattva's ideal is that of an enlightened altruist. This ideal separates Mahayana Buddhism from both Theravada Buddhism and Hinduism. Unlike those motivated by spiritual self-interest, Bodhisattvas choose to be reborn into the world of samsara in order to help others for the sake of those others. They may choose various human or animal forms, some of which may appear very strange. In stunning contrast to the idea that moral behavior results in social or physical rewards in one's next rebirth, Bodhisattvas may choose to be reborn into poverty, or with physical deformities. In fact by being motivated to help others "a Bodhisattva takes any form from that of a candala (outcaste) to that of a dog at will" (Nagao, 1991, 30). In other words, wealth, poverty, good physical health or ill health, have nothing to do with spiritual growth or karma.

As seen in the altruistic ideal of the Bodhisattva, Buddhism does not advocate an "individualistic interpretation of karmic law, for it is not in accord with the theory of non-atman" (Suzuki, 1907, 192). "An individual is not only affected by his own *karma*, but by that of the community to which he belongs" (Evan-Wentz, 1925, xliii). In Mahayana Buddhism, anatman significantly differs from Atman as a subtle form of consciousness originating and radiating outward to the consciousness of other coexisting interdependent inter-individuals. This is fundamental to empathy and intrinsically valuing others. *The karma that is generated from all thoughts, verbalizations, and behaviors contagiously spreads into the shared community of consciousness.* I propose that the same is true of intrinsic valuing, which contagiously spreads to others, whether in thoughts, words, or behaviors. When Buddha claimed that there is no individual Atman or ego-soul but rather only anatman, he simply meant that nothing exists as an independent entity—whether things, self, soul, or Atman. As the Dalai Lama explained, persons *do* exist, but their existence is only through their interdependence. There is a denial of individual ego-souls throughout Buddhist literature. Presented in Buddhism is a community of interconnected spirits co-existing within Dharmakaya though Dharmakaya is "more than the sum-total of individual existences" (Shaku, 1906, 29). Again we see indications of *panentheism*.

The question remaining to be answered is: if there is no Atman, no individual ego-soul, then what is reborn?

Karma is Communal

What distinguishes the concept of karma in Mahayana Buddhism is that karma resides at the locus of the inter-individual's stream of consciousness; and, it contagiously influences other steams of consciousness to greater or lesser degrees. These streams of consciousness are interconnected or communal and may change, depending upon the will, or lack of will, emanating from the locus of the stream of consciousness. How do these living streams of consciousness interact? They interact by "karmic causality seen as a fundamental natural process" (Dalai Lama, 2005, 109). Newton's Third Law in natural science states, "For every action, there is an equal and opposite reaction." Likewise, karmic causality claims that intentional actions have consequences that are both personal and collective. "Buddhist causality is interpenetrative…This means that power surges through all sectors of the intricate web of physical and mental relationships" (Watts, 2009, 109). Karmic causality in Buddhism is not linear, which means that what people do doesn't affect only them. All actions, whether good or bad, have good or bad consequences that are both personal and communal. As such all actions are value loaded. The effects of karma are communal because the essential nature of anatman is its coexisting interconnectedness with other streams of consciousness. Intentional actions, include thoughts, speech acts, and physical behaviors, all of which have effects or consequences on others within the community, no matter how small and subtle they are. The collective karma or actions of all interconnected streams of consciousness is the fundamental causality of all-there-is. Karmic causality is the energy within the universe. In his book subtitled, *The Convergence of Science and Spirituality*, the Dalai Lama explains, "Matter in its subtlest form is prana, vital energy which is inseparable from consciousness. These two are different aspects of an indivisible reality" (Dalai Lama, 2005, 110).

A person's stream of consciousness is a source of vital energy which, when intentionally expressed by an act of will, is manifested as "actions" or karma. However subtle such actions are, they create positive or negative karmic seeds that are imprinted in one's steam of consciousness. In turn, these karmic imprints, or karmic seeds have consequences affecting the originator and the spiritual community of interconnected streams of consciousness. So, intentional consciousness exists as vital energy which when activated begins a natural process of causality. Most importantly, thoughts are crucial, for they initiate speech and actions. This is why controlling one's thoughts and sustaining mindfulness is vitally important. Thoughts leave imprints of various values, whether systemic, extrinsic, or intrinsic, whether positive or negative; and all values, however infinitesimal, will eventually return to their source. "Both positive and negative karmic imprints are deposited on subtle consciousness…which has no beginning or end. This is the consciousness that came from a previous life and goes on to the next" (Dalai Lama, 2005, 132). Furthermore, the Dalai Lama writes, "Phenomena do not exist independently of the imputing mind" (Dalai Lama, 2008, 157). In other words, a person's intentional actions are karma, and these actions create values as karmic seeds. "Consciousness cannot arise from a material cause; it must come from a ceaseless continuum. It is on this premise that Buddhism accepts the existence of (beginningless) former lives" (Dalai Lama, 2005, 90). "Consciousness permeates the universe and "the universe arises and evolves in dependence on karma" (Dalai Lama, 1999, 55).

So, subtle streams of consciousness are reborn as matrixes of energy, each with a value configuration of accumulated karma. These streams of consciousness coexist in a continual process of being influenced by all actions of those within its community. This is its karma. As Dalia Lama writes: "When we speak of karma we are referring not just to an event but rather an event that involves an agent, a doer, an act" (Dalai Lama, 2002, 152). So, intentional actions cannot be

separated from the agent initiating the action, because karma refers to both. Karma denotes both intentional actions and the source of intentional actions, which is the will or the vital energy within the subtle stream of consciousness. This was mentioned earlier as the "locus" where consciousness originates. Some speak of what is reborn as "subtle mind." In *How Karma Works*, we read that at death "The person is not like a candle that has gone out…a subtle form of mind continues to another life" (Rinchen, 2006, 83). Therefore, karma cannot be considered being separate from subtle mind or the community of streams of consciousness to which it coexists.

As Dalai Lama states, meeting people "in past lives places imprints on one's stream of consciousness. The stream of consciousness is then carried over into this lifetime" (Dalai Lama, 1999, 70). Karma may be changed and transformed to the point that the inner dynamics of consciousness and its karma can no longer be said to be the same. As D. T. Suzuki wrote, "The constant rebirth or reincarnation means no more nor less than the immortality of karma…To live in karma, and not as an ego-entity, is the Buddhist conception of immortality" (Suzuki, 1907, 213). Karma, Suzuki continues, lives on historically. He writes, "A man's karma can be immortalized in historical objects, such as buildings, literary work, productions of art...in fact any object however insignificant bears his karma" (Suzuki, 1907, 208).

Consider the following. Karma inhabits Mrs. Smith's stream of consciousness at birth and while it influences her, it does not control her. Through exercising her free will, Mrs. Smith's thoughts, speech acts, and behaviors affectively change her inherited karma. In so doing, they influence the karma of all persons coexisting with Mrs. Smith in her community. Mrs. Smith dies and her karma is reborn in a newly born boy, Pete Jones, and his thoughts, speech acts, and behaviors affectively change that karma. Pete Jones dies and the karma continues on to newly born Sara Brown. The process continues, and the karma undergoes continuous changes as a result of the will and actions of each consciousness, Mrs. Smith, Pete Jones, Sara Brown, and so on, as well as the influence of others coexisting with it in each rebirth. This constantly changing stream of subtle consciousness cannot be referred to with sameness in the same manner as the notion of Atman in Hinduism or as the notion of "soul" in Christianity, for both are identified with an individual entity belonging to one person. A parallel can be made between memory retained in the subtle consciousness of a person from infancy, through childhood, maturity, and adulthood. As a person ages in life, he or she is not exactly the same person; but the habits, preferences, and value dispositions defining the individual's character tend to emerge in childhood, become more refined with age, and then tend to remain the same.

I am not the same "I" that I was when I was five, ten, twenty, fifty, or seventy years old. To paraphrase Hartman's words quoted earlier, I have endeavored to continue the process of creating myself and by doing so avoided being a constant. To be involved in the process of creating oneself is to change the being who I am intrinsically. There is this subtle continuity of consciousness continues with "me." This is the vital energy of my karmic essence with a value configuration of consciousness which will, according to Mahayana Buddhism, undergo rebirth. As Traleg Kyabgon clarifies, "It is not an unchanging self but a collection of psychic materials. It is not the same soul reincarnating. It is rebirth" (Kyabgon, 2015, 98). Now, whether karma is referred to a collection of psychic materials or vital energy, rebirth does not involve exactly the same person being reborn, only a subtle stream of consciousness with karmic imprints and a value configuration. This is neither atheism nor eternalism, but what Buddha called "*The Middle Way."* By *middle* Buddha meant somewhere between the nihilists or atheists who believe there is no life after death, and the eternalists who believe in an individual unchanging Atman or soul.

Karma and Morality

Buddha understood the implications of adopting interconnectedness, impermanence, change, and anatman. He knew that the problem of immoral and unethical behavior could only be solved with the dissolution of egoism that accompanies the idea of an unchanging individual Atman or soul. "The Buddha explained, on many occasions, the religious and moral significance of rejecting attachment to self and of overcoming egoism" (Nagao, 1991, 162). Within *The Middle Way*, anatman emerges as enlightened altruism and compassion. When individuals believe they have no separate individual reality of their own, they experience interconnectedness and interdependency. "Enlightened altruists intrinsically value both themselves and others" (Acquaviva, 2000, 27). In this act of intrinsically valuing others, alienation of others disappears, egoism is dissolved, and a feeling of oneness with other persons is experienced. This shift of emphasis is most important morally and ethically, for the emphasis on a spiritual community is a movement to enlightened altruism, empathy and compassion, and away from egoism and selfishness.However, there are individuals who choose selfishness and wrongdoing. Many people find it difficult to share a "feeling of oneness" with such individuals. In Buddhism references are found to the children of Mara "who take their ego for the sole of reality" (Suzuki, 1907, 201). The delusional egos and Buddhist ignorance of these "children" allows them to embrace sins. Whether the sin is greed, jealousy, pride, anger, ignorance, or desire, the sin becomes manifest in the individual's character. In an axiological sense, each sin represents a different value orientation which leaves a distinct karmic imprint. While there may be differences, one characteristic remains dominant—an inflexible egoism. I identified them as F-types "because their characters becomes hardened and inflexible like fossils, as do their habits of disvaluing and violating others" (Acquaviva, 2000, 7). The self-importance and overwhelming arrogance of morally immature "children" easily allows them to disvalue others by violating them in a variety of ways. However, the Dalai Lama asserts that while persons may do evil acts, evil is not a permanent character trait. His attitude toward evil is seen in his underlying optimism and a firm belief that the influence of positive actions such as love and compassion will contagiously affect others. So, while there are evil "children," no matter how inflexible they may appear to be, they are not isolated individuals. They coexist as inter-individuals within the spiritual community where they may be influenced by others generating positive karma. The saying, "That which flows from you returns to you, if not in this life then in the next," applies to karma in Hinduism, but not in Buddhism because there is no unchanging "you," no individual Atman. In summary, in classical Hinduism karma *may* be interpreted to be somewhat more *fatalistic* and deterministic, for each individual Atman inherits karma from the actions of the preceding persons with whom their Atman resided.

Now, as we have noted, *karma* can be described as a constantly changing stream of consciousness, a process of becoming, a subtle consciousness, psychic energy, or whatever you like. All of these are intentionally involved in actions. However changing and dynamic *karma* is in this process of becoming, its dynamic nature is interdependently interconnected. This dynamic nature is also true of persons involved in the process of maturing spiritually. How persons mature is a consequence of their *karma* or actions that result from their decision-making based upon their value preferences. In other words, their value preferences are the foundations upon which their actions are made. If their value orientation is egoistic, their actions will be self-centered and a result of ignorance. By "ignorance" Buddhism means that individuals ignore others by being preoccupied with self-interests. A display of ignorance means that actions are based upon egoism with a disregard for the interests of others. These egoists are like the children of Mara who have

been reborn with karmic predispositions or value orientations toward a specific sin or sins. The actions of those with altruistic rather than egoistic orientations will compassionately include the interests of others, as seen in the ideal of the Bodhisattva. The value configuration of persons is embedded in their subtle streams of consciousness. Technically, their karmic imprints have value preferences that are embedded in the neuro-network of their brains. After all, consciousness is inseparable from matter. And value configurations influence but do not determine behaviors.

Karma as Value Predispositions

Let us return to the paradox, mentioned before, concerning rebirth. What is it that experiences rebirth in Buddhism if there is no indivisible separate and distinct individual? Is it a subtle stream of consciousness with karmic imprints of its value preferences, or is it its value configuration, its character, that is reborn? In *What is Karma?* we read, "We are the extant dispositional properties, carrying on from one lifetime to the next" (Kyabgon, 2015, 132). What remains in rebirth are character traits or specific dispositions. Considering new advances in genetics, the question arises as to whether karmic imprints are merely genetic. Companies are flourishing that trace back the genetics of family ancestry. Not only is there strong evidence that alcoholism and drug addiction are a result of genetic predispositions, but impulsiveness, aggression, temperament and criminality have also been associated with genetic predispositions. What will future research in genetics reveal? Recall Dalai Lama's claim that ultimately there is no distinction in the physical and spiritual. Perhaps future genetics will uncover a unique DNA for such things. And how are child prodigies explained? The list of child prodigies is amazing, each with talents corresponding to different value dimensions. Mozart began composing at the age of three. More recently, a young genius from India, Akrit Jaswal, performed surgery at the age of seven. A recent *Scientific American* article, "The Mind of a Prodigy," explained that "genes exert their influences on the development of talent through their control of motivations, preferences, and emotional responses. Over time, people will accumulate skills, habits, and patterns of responding…including motivations, interests, personality, attitude, values, and quirky traits unique to each individual" (*Scientific American*, 2014).

Evidence exists showing that consciousness can influence the physical body. Bio-feedback has been known for years. I have personally used it to debunk a lie detector test during a job interview for a job I really didn't want. Because of their fallibility, lie detector tests became illegal. The point here is that there may be nothing metaphysical about karma if rebirth is reduced to genetic inheritance of dispositional properties from family history. In part, the phrase F-types ("F" is for "fossil") refers to aggressive self-serving egoistic character traits derived from our primitive human past. The notion of Atman retained traces of egoism, which is why Buddha rejected it and replaced it with anatman and communal karma.

There is no better way to explain karmic imprints than with R. S. Hartman's value theory. The value configuration of consciousness with its unique characteristics best identifies what many Buddhist scholars have referred to as karma, karmic imprints, dispositional properties, and so on. The vital energy or "locus" within every subtle stream of consciousness has a value configuration that is just as inseparable from it as consciousness is from matter. Karmic actions are seldom value neutral; they are either positive or negative. The quirky traits referred to above are discernible through the three value dimensions, as is seen in child prodigies born with distinctly different abilities. With Hartman's axiology applied to personalities, we go far beyond simply asserting that karma is positive or negative, egoistic or altruistic. We enter into Hartman's axiological analysis

of personalities in terms of those value dimensions he left us, namely, intrinsic, extrinsic, systemic, and all their numerous permutations.

Anatman, being interconnected and causally interdependent, has greater potential to be influenced by others, to change and become enlightened. In other words, it has greater potential to have the veil of ignorance removed and become altruistic and compassionate.

As earlier noted, *karma* is a beginningless living matrix of energy often referred to as a subtle stream of consciousness, which often remembers its past lives. This is how Buddha and others remember past lives, as if those lives were "their" past lives.

Rebirth as Metaphor

When questioned about reincarnation, Joseph Campbell clearly replied to Bill Moyers that "Reincarnation is a metaphor" (Campbell, 1988, 57). Campbell did not distinguish rebirth from reincarnation. Nevertheless, Moyers asked him, "What does the idea of reincarnation suggest?" His reply was pregnant with axiological meaning.

> It suggests that you are more than you think you are. There are dimensions of your being and a potential for realization and consciousness that are not included in your concept of yourself. Your life is much deeper and broader than you conceive it to be here. What you are living is but a fractional inkling of what is really within you, what gives you life, breadth, and depth. But you can live in terms of that depth. And, when you can experience it, you suddenly see that all the religions are talking about that. (Campbell, 1988, 58).

Let us examine this in terms of Hartman's value dimensions. There is an intrinsic dimension to our being that is not included in any systemic or extrinsic concept of ourselves. This intrinsic dimension is deeper and broader than most conceive it to be here-now in this physical realm of samsara. People are only living a fractional inkling of life when they ignore the infinite interconnections which offer them breadth and depth in the experience of living.

Rebirth may be considered a metaphor, or it may be taken literally, as it is by Tibetan and other Buddhists. In fact, some evidence for literal reincarnation may exist. Consider the case of the little boy, James Leininger, that can be seen on Youtube at: (https://www.youtube.com/watch?v=uL_76r0GZlE).

Regardless, let us put aside speculations about rebirth as literal or as metaphorical. Consider two important points concerning dependent co-arising, namely, empathic interconnectedness and anatman. First, that revised *ancient* statement does not completely apply to the ideal of the Bodhisattva who chooses to be reborn into this life. Reconsider, "That which flows from us, returns to us, if not in this life then in the next."

In my previous modification of that ancient saying, the "you" was dropped and changed to "us." By dropping "you," the ego, the Atman is dropped and "we" as anatman materialize, along with empathic interconnectedness. The result is enlightened altruism. Second, our next most important point involves time. Since Bodhisattvas choose to be reborn into this life to save others, the phrase "if not in this life then in the next" is misleading. For Bodhisattvas, a concept of an otherworldly future life, is not a consideration because, the present now is eternal; samsara is nirvana. Thus, *now* is only temporarily experienced as eternity in the consciousness of individuals during their activity of intrinsic valuing, when there is a "compenetration or fusion of the valuer and the valued" (Carter, 1989, 136). In my chapter "In Touch With Eternity," I describe how

intrinsic valuing occurs: "When consciousness willfully chooses to participate dynamically it fully loses its boundaries, transcends space/time, and enters the timeless dimension of eternity. This is where empathic interconnectedness is experienced and intrinsic valuing begins" (Acquaviva, 2000, 151).

When consciousness fully experiences the present now *as* eternal, enlightenment is experienced in Buddhism, and the intrinsic dimension is what is experienced for Hartman. When *now* is experienced as all-there-is, a complete absorption of consciousness in intrinsic valuing occurs, and the tick-tick-tock of time is cut off. "Eternity isn't some later time. Eternity is that dimension of here and now that all thinking in temporal terms cuts off" (Campbell, 1988, 67). Thus, when an individual's stream of consciousness fully realizes that the present now is eternal, the intrinsic is experienced, and intrinsic valuing appears in actions. Time is not related to as a means-to-an-end, but an end-in-itself. Intrinsic valuing is karma at its best, whereas the actions of F-types represent karma at its worst. The existential awakening to eternity here-now changes the tone, the ambiance, and the meaning of every moment of living. Enlightenment is experiencing the intrinsic dimension, and it involves a full awareness that each intentional thought, word, and action will ripple through the Net of Indra, affecting every sentient being. Furthermore, the activity of intrinsic valuing is creative, constructive, or productive in the here and now. So, in contrast to the ancient saying previously mentioned; let us carefully replace it with the following statement: "That which flows from us returns to us, in our eternal lives now."

Whether or not one experiences the intrinsic dimension is a matter of choice, an intentional choice. After Buddha experienced nirvana he did not leave this world; he made the decision to go into the world to share his enlightenment and liberate others. This was an intentional act and it was his karma. He was awakened when he realized samsara is nirvana, that eternity is here now. But, not all are awakened. Not all choose to experience the intrinsic dimension and actively value intrinsically. Many intentionally choose to remain egoists, and this is their karma. These egoists live in immediacy and "are characterized as self-centered pleasure-seekers, always striving to satisfy immediate needs" (Acquaviva, 2015, 213). As we noted at the start, a continuum exists where we find antithetical personality types. Both exhibit their karmic predispositions or the value configuration of their consciousness. Some individuals intentionally avoid valuing intrinsically, the egoistic F-types but there are altruistic persons who embrace intrinsic valuing in their daily lives**.** "Eternity is here and now. And if you don't get it here, you won't get it anywhere" (Campbell, 1988, 67). Eternity is timelessness and it is experienced in the intensity of intrinsic valuing in time, where the ego dissolves and the creative process begins.

Conclusion

In Japan, Zen emerged from Mahayanist Buddhism. It came straight from the example set by the Buddha because his emphasis was not eschatological or metaphysical, but existential. The Buddha's emphasis was an application of ethical and spiritual principles to this life and in this life, not an afterlife. Put simply the Buddha's emphasis was on "how best to live ones daily life" (Ross, 1966, 113). How to do this is found in living intrinsically and valuing intrinsically. In contrast to Tibetan Buddhism's emphasis on improving one's karma for spiritual growth and a better rebirth, Zen focused on intrinsically developing ones karma by developing expressions of creativity. This contrast between them is seen in a new version of *The Tibetan Book of the Dead*, titled *The Tibetan Book of the Living and Dying*. In it, the word "creativity" is only mentioned twice in passing. The contrast is more vividly seen in their methods of meditation. Tibetan Buddhism's methods are a preparation for dying and rebirth. While death poetry is present in Zen, its meditation method is

incubation for creativity in the eternal here and now. For Tibetan Buddhism, meditation is "invaluable later on, when we come to look at what happens at the moment of death" (Rinpoche, 1989, 161). In contrast, for Zen, "The immediate purpose of meditation is to train the mind and use it effectively in our daily life" (Kit, 1998, 227). Enlightenment in Zen meditation also differs from Tibetan meditation in that the effort given in meditation becomes the catalyst that frees the inner creative energy within consciousness. Suzuki explained, "It is what is given in pure act, pure experience; it is a point fully charged with creative *elan vital*" (Suzuki, 1967, 97).

As an organized movement, Zen encourages intrinsic valuing best by stimulating creativity. Zen meditation is not simply sitting quietly on a cushion. It involves meditative empathy, where "The viewer and the viewed object fuse into one" (Brinker, 1996, 38). Sound familiar? Earlier we saw Carter paraphrase Hartman as, "compenetration, or fusion of the valuer and the valued" (Carter, 1989, 136). As Hartman wrote; "At its maximum, intrinsic value means interpenetrating of the valuer and the valued…" (Hartman, 1972, 260). In Zen, **"**This intense experience of *complete absorption* was also called *spiritual communion* by the literati of the eleventh and twelfth centuries" (Brinker, 1996, 38). Whether described as fusion, identification with, compenetration, interpenetration, or complete absorption, the false dualism of the subject/object dissolves during the activity of intrinsic valuing. At the other end of our continuum the separation of subject/object is at its maximum, dualism dominates, alienation of self and other prevails, and negativity dominates action or karma. This extreme negativity is seen in variations of Hartman's lowest transposition of intrinsic value or I_I, the intrinsic disvaluation of intrinsic value (Hartman, 1967, 275).

Zen influenced numerous aspects of Japanese culture such as art, archery, architecture, calligraphy, bonsai tree cultivation, drama, landscape gardening, martial arts, painting, poetry, sculpture, and the tea ceremony, to name a few. This list is not given to limit creativity. People may be creative with their own lives, and parents may be creative in raising their children. Explaining all of this in greater axiological detail will take another essay.

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A BETTER WORLD IS POSSIBLE: EXPLORING HOW VALUING NATURE INTRINSICALLY ENRICHES ALL LIFE

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Abstract

The present article is based on a workshop conducted at the 2015 Robert S Hartman Conference in Phoenix, Arizona, as an attempt to bring the topic of the nature of the world to our attention, exploration, reflection and connect it both with axiology and with our daily life routines and activities. Following the threefold axiological approach to knowledge, first there was a theoretical exploration of the concept of the world through a variety of thought systems, followed by incursion into the world of senses – the extrinsic type of knowing – and then by the guided experience of connecting with one life form – the intrinsic type of knowing. The key thesis of this exploration is that the world has intrinsic value. If this is correct, the implications are vast, worth exploring, and particularly promising for our ecological wisdom. A summary of some selected thought systems and practices that are congruent with this proposal is offered as an invitation to readers to further explore and contribute to this co-creating new view about the nature of the world. The present article will focus mainly on the systemic dimension, offering a collection of personal thoughts, together with a variety of references for classes of ideas that exist already in the world. At the end, readers will find a short description of the workshop *per se* – the practical and experiential dimensions.

Introduction

Every day we hear news about the world that makes us question the wisdom of ourselves as a species, and sometimes we hear news that makes us marvel at the beauty of the human mind and spirit. More often than not, the things we do to ourselves, to other species, and to the planet are done under the intention of "making the world better." It does not take much to see that people hold conflicting views about what is better when we talk about the world we live in.

The fact that our actions produce changes big enough to alter the global dynamics of life on earth brought these questions close to me: Is a better world is possible? If so, how? I intend to apply the tools of axiological knowledge to this inquiry. Out of my respect and love for all life and nature, I developed a wide interest in ideas, practices, and actions that support the flourishing of life in harmony, the evolution of consciousnes, and the development of human relationships among one another and with the rest of the world. I use the word "world" with the meaning of the entire planet Earth and all life on it, including human civilizations.

What does the science of value tell us about a good world? What is it and what can we do about it? How do the axiom of good, the hierarchy of value, and Hartman's ideas apply to our concept of the world? These are the questions that fueled my inquiry. At the same time I attempted to link these ideas with other ideas and practices that are moving people's thinking, many of whom were not yet alive during Robert S Hartman's lifetime. I will not go into a detailed presentation of these; my intention in doing this overview is to share them as reference points for readers, and to invite them to make connections which are yet to be made between ideas, theories, and practices from various areas of human knowledge and interest. These are the ideas I came across in my search for a deeper understanding of the world, and I am sure that this collection of thoughts will increase with each reader's own reflections on thedr topics.

The workshop offered in Phoenix, Arizona, in 2015 introduced the topic of a good world on all three axiological dimensions: conceptual, practical, and experiential. In my view, the main question, and the ideas it generated, offer significant potentials for further development of Hartman's thought-system with respect to intrinsically good "objects." In particular, it challenges the view of ecology as the application of extrinsic valuation to groups of things. What if the world as a whole is an intrinsic value-object? How would this influence our ways of understanding our purpose, our human role, on planet Earth, and how would it affect the guiding principles of our own lives, personal, interpersonal, and social?

Hartman's Definitions of Good and Value

We know from Robert S Hartman's writings that a thing has value to the degree that it fulfills the intension of its concept, i.e., that it has the set of properties by which the thing is measured. In his own words: "Anything is good or valuable if it is what or as it is supposed to be." (Hartman, 1991, 13). The question is: Who makes the supposition when we consider cases of "intrinsically good"? Hartman's answer goes as follows: If X is a person, then it is the person him or herself who does the supposing. If X is not a person, the supposing is done by the person who defines the meaning of X (Hartman, 1991, 15).

Let's have a closer look at the implications of the above. We all understand the concept of a "chair," so it is relatively straightforward to describe a "good chair." What about a flower? A cat? An ocean? We did not make them, so how can we be sure that we know what they are supposed to be? They existed long before we developed a concept of them.

The same goes with the world. Defining the concept of anything, its meaning, is the basis for its value. What is the concept/meaning of "the world"? The world existed long before our definition of its concept. The way we define such concepts, of "things" that existed as long as humanity or even longer depends on the type of knowledge employed to conceive of their meanings. In our human experience, the world is definitely more than a mere idea, so I think it is safe to say than in defining the concept of "the world" we need to go beyond systemic knowledge. And then we have to see whether it is appropriate to stop at the level of extrinsic knowledge, or to

further consider intrinsic knowledge when we speak about "the world." In other words, is the world an extrinsic-value object, or is it an intrinsic-value object?

Forms of Knowledge

As a brief reminder, using the axiological model, we can consider three types of knowledge:

- *Systemic knowledge*: intellectual and conceptual
- *Extrinsic knowledge*: based on classification, comparison, observation, and abstraction
- *Intrinsic knowledge*: complete concentration on or identification with a thing or a person, personal involvement, direct, immediate, intuitional.

We are currently most familar with scientific (extrinsic and systemic) knowledge about and evaluations of the Earth. Education is more and more focused on empirical and formal conceptual knowledge. Extrinsic knowledge can be found in vocational training, while intrinsic knowledge is characteristic of aboriginal cultures, artistic training, and profound intimate human relationships. Technology contributes to the prevalence of systemic knowledge, to the detriment of practical and experiential types.

Whenever we explore a certain type of knowledge behind its specific elements, there is always a meta-story. The paradigm of implicit ideas within any specific body of knowledge has already been developed. These silent beliefs then guide our perception and select those parts of reality that fit those given epistemological assumptions and premises. If we want to see what humans think about the world, it is helpful to review the major stories that have been the foundations of human thinking.

Our creation stories have powerful implications for our understanding of our place in the cosmos, and they shape our most fundamental values, the ways we live our lives, and the societies we build.

Three Cosmologies[1]

David Korten, a former Professor at the Harvard Business School, President of the Living Economies Forum, and Associate Fellow of the Institute for Policy Studies, explored three major cosmologies and their respective relationship with nature.

Religion. The Cosmos is created and ruled by a Distant God.

This cosmology has at its core a distant all-knowing, all-powerfull God that created the universe and all of nature, humans included. Yet, the sacred place is not Earth, but Heaven. Humans are given power over nature, but nature and everything on Earth is less important than their relationship with God, which is the most important thing. We can recognize these ideas clearly in Christianity, yet, as we will see further in this article, some very significant changes have been voiced by Pope Francis of the Catholic Church.

Science. The Cosmos is a Grand Machine.

[1] David Korten: http://www.yesmagazine.org/happiness/religion-science-and-spirit-a-sacred-story-for-our-time

This is the standard story of Newtonian physics and Darwinist biology, and it is a materialistic cosmology. In this cosmology, life is considered to be the accidental result of complex interactions of matter; and consciousness is considered either an illusion or a by-product of chemical and biological processes. Somehow, paradoxically, rational thinking is higly valued; and, by implication, nature is considered inferior to humans because it lacks the cognitive apparatus that allows for rational thinking. The less we emphasize our abstract thinking abilities and identify with them, the more we let in the background, the natural, the part that we share with the other animals.

The Cosmos is a manifestation of Integral Spirit.

According to this story the entire world is more than the creation of the Divine; it is its manifestation. And everything – mountains, animals, rocks, plants, oceans are expression of this divinity and so each of them is sacred. They have their unique role, and the main relationships is interdependence, not subordination. The evolution of the Universe is the journey of the Integral Spirit. We will see later that there are several contemporary movements that seem to converge with this type of cosmology, including a new science.

A New Science and the Self-organizing Universe

Systems thinking, which significantly diverges from mechanistic thinking, started its influence in the 1940s, and during the 70s and 80s several researchers refined and elaborated various new models within their field of research, e.g., Ilya Prigogine in chemistry, Humberto Maturana and Francisco Varela in neuroscience. Systems science showed that living organisms cannot be understood properly merely through analyzing their parts and offered a new way of thinking—contextual and relational.

Living systems are integrated wholes that cannot be reduced to their parts. They are more than the mere sum of their parts. They are open and self-organizing systems that have the special characteristics of life and interaction with their environments. Self-organization is a process through which new structures appear spontaneously in open systems (systems that exchange energy, information, and/or matter with their environment) under certain conditions.

Lovelock's Theory of Gaia

While self-organizing and self-regulating systems have been discovered in chemistry, physics, and biology, James Lovelock proposed in 1968 the hypothesis that the Earth is also a self-regulating system.

> "Gaia" (named with the mythical name of the goddess of Earth) is seen as "a complex entity involving the Earth's biosphere, atmosphere, oceans, and soil; the totality constituting a feedback or cybernetic system which seeks an optimal physical and chemical environment for life on this planet" (Lovelock, 10).

The Gaia hypothesis started from the realization that although the heat of the Sun has increased by 25% since life appeared on Earth, the temperature of Earth's surface remained constant.

Therefore, Lovelock hypothesised, Earth is a self-regulating system, in which life is an emergent phenomenon that then acted to balance the atmosphere and keep it fit for life itself.

The Gaia hypothesis grew stronger as Lovelock, together with microbiologist Lynn Margulis, identified more complex feedback loops that account for the self-regulating properties of the Earth. Although Lovelock does not consider Gaia as having consciousness and purposes, he does view nature as having intelligence.

Universal Declaration of the Rights of Mother Earth

In 2008, Ecuador became the first country to officially recognize the rights of nature in its constitution.

"The Universal Declaration of the Rights of Mother Earth" was proclaimed in Bolivia in 2010, and in 2011 it was introduced as a law. The "Declaration" defines the Earth as a living being, and it describes her inherent rights and the obligations of human beings to her.

Excerpt From the "Declaration"[2]

Article 1. Mother Earth
(1) Mother Earth is a living being.
(2) Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings.
(3) Each being is defined by its relationships as an integral part of Mother Earth.
(4) The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence.
(5) Mother Earth and all beings are entitled to all the inherent rights recognized in this Declaration without distinction of any kind, such as may be made between organic and inorganic beings, species, origin, use to human beings, or any other status.
(6) Just as human beings have human rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist.
(7) The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved.

Since this Declaration was proclaimed, there have been other initiatives that go along with it. The New Zeland Goverment has recognized animals as ‚sentient' beings by amending animal welfare legislation, while other countries have banned hunting wild animals.

The Pattern Which Connects

Gregory Bateson devoted his brilliant mind not only to the study of the ecosystems of physical and biological world but also to understanding and describing the processes of what he called *ecology of mind*. He was interested in the way consciousness develops, forms patterns, and changes. He worked out a set of criteria for the mind and mental activity. A system that he calls "mind" has

[2] http://therightsofnature.org/wp-content/uploads/FINAL-UNIVERSAL-DECLARATION-OF-THE-RIGHTS-OF-MOTHER-EARTH-APRIL-22-2010.pdf

several characteristics: autonomy, death, learning capability, remembering, it is capable of purpose and choice by way of its self-corrective possibilities. It will store energy and is able to unite with similar systems to create larger wholes.

Out of many extraordinaty ideas that he presents in *Steps Towards an Ecology of Mind* and *Mind and Nature,* I chose to include here something that not only drew my attention but also sounded very close to some of Hartman's ideas. While describing the properties of a system called "mind," Bateson points to two questions:

1."Will the system be capable of some sort of aesthetic preference?

2.Will the system be capable of consciousness ?" (Bateson, 127)

By "aesthetic" Bateson means responsive to the pattern which connects all life with recognition and empathy. Readers familiar with the three dimensions of the structure of value will imediately recognise the similarity in understanding that asthetics, empathy, and consciousness are manifestation of the intrinsic dimension of valuation. I have found an earlier connection between aesthetic appreciation and empathy in the *Philosophy of Value* of Petre Andrei, a Romanian sociologist and philosopher, but in the works of Gregory Bateson all three aspects are connected.

For the present discussion, the highest relevance of Bateson's work resides in 1) his impressive argument that aesthetic engagement can help us in our search for ecological wisdom and 2) his detailed definition of the "mind," which extends beyond the human species.

When considering forms of intrinsic valuation, Hartman lists love, enjoyment, appreciation, empathic and empathetic involvement, mystical union, consciousness, creativity, and intense concentration. Empathy is considered by Bateson to exist outside the human world; he offers an affirmative answer to the first question. With regards to consciousness, he did not offer a final answer, but many scientists have explored this topic for decades now. In 2012, *The Cambridge Declaration on Consciousness*[3] concluded that consciousness is present in other species too.

The Ecological Self

Freya Mathews, an Australian author on Ecological Philosophy (Ecosophy) and Professor of Environmental Philosophy, also inquired into the relationship between organisms and self regulating systems. She identifies self-realization as being specific to organisms. An organism, she says, "is a system devoted to self-realization: it satisfies its own energy requirements, grows, repairs or renews its own tissues, and reproduces itself." (Mathews, 68) "The key difference between organisms and other systems is that organisms, by their activity, define an interest or a value, namely their own, even when they do not have consciousness in the usual sense. The purpose embodied in such systems is self-referential, namely simply to exist" (Mathews, 72).

Hartman offered four reasons for human beings having intrinsic value, one of which is self-realization.

Freya Mathews takes one step beyond Hartman's assertion that humans define their own value; every living organism has embedded within itself the value of its own life.

Three Levels of Value

Freya Mathews goes even further to explore the different types of value that organisms have. She defines three levels of value: background value, intrinsic value, and instrumental value.

[3] http://fcmconference.org/img/CambridgeDeclarationOnConsciousness.pdf

Background value: is derived from the intrinsic value that attaches to the cosmos as a whole, on account of its status as a self. Every part possesses a value which it inherits from the value of the whole.

Intrinsic value is the value embodied in individual selves or self-maintaining systems.

I*nstrumental value* is the value assigned by individual selves to the other elements of the world.

From the perspective of formal axiology we recognize instrumental value as being extrinsic value, the multidirectional usefulness of anything. For example, we can consider how other organisms are useful or damaging to us and others (plants, animals, insects, etc.) and even how we can be useful or detrimental to them.

Measures of Value

”The first level of value is derived from the intrinsic value that is attached to the cosmos as a whole on account of its status as a self. Just as every part of my body matters to me, since I matter to myself, so every part of the universal self or system matters to it—every part possesses a value which it inherits from the value of the whole” (Mathews). Interestingly, Freya Mathews concludes that the first type of value cannot be measured, since “We cannot know the degree to which the universe values itself.”

The third type can be measured, Matthews claims. She recognizes the concrete difficulties in doing so in the absence of a measuring instrument. Hartmanian axiology offers a relevant instrument - fulfilment of the relevant sense of usefulness. For the second type, Matthews raises the question of whether different selves possess different degrees of intrinsic value. Or do all selves value their existence to the same degree? Axiology’s answers to these questions are complicated (Edwards, 2011, 63-67).

Mathews also introduces a hierarchy of value, ordered by degrees of self-realization: “the greater the complexity of a living system, then, the greater its autonomy; the greater its autonomy the greater its power of self-realization, and the greater its power of self-realization, the greater the intrinsic value, or interest-in-existence, it may be said to embody”. Taking also into consideration the ecological relationships of interdependence she then concludes that the intrinsic value of a given self is a dual function of its relative autonomy, or power of self-maintenance, on the one hand, and its interconnectedness, or dependence on other selves, on the other hand. Axiology’s answer is again much more complicated (Edwards, 2011, 49-67).

Ecosophy and Deep Ecology

“Ecosophy,” a term defining ecological philosophy or deep ecology, was introduced by Arne Naess. At its core, it recognized the inherent value of all living beings. Deep ecology has self-realization at its core: every being, whether human, animal, or vegetable has an equal right to live and to blossom. This idea was introduced above in the writings of Freya Mathews, together with the idea of ”species loyalty’’, that recognizes the primary duty of oneself to oneself and one’s species with regards to vital needs.

Some Principles of Deep Ecology[4]

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.
2. Richness and diversity of life-forms contribute to the realization of these values and are also values in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.

"The intuition of biocentric equality is that all things in the biosphere have an equal right to live and blossom and to reach their own individual forms of unfolding and self-realization within the larger Self-realization" (Devall and Sessions, 67).

How do rights and intrinsic values relate in this context of self-realization?

Back to the Value of the World

We will now consider two things as evidences for the intrinsic value of human beings: self-regulation and self-concepts.

Intrinsically valuable objects are singular objects, having singular concepts. Hartman said, "Things corresponding to such concepts are unique. They are incomparable and irreplaceable. When they are lost, all is lost. Once they are won, all is won. The intensions of such singular concepts, e.g. my wife, my baby, are not a series of words, but Gestalten." (Hartman, 1973, 32)

A Gestalten quality is present in every form of life. So, it seems appropiate to ask this question: What if then every form of life, every self-regulating system on Earth, is intrinsically valuable? Once we have considered this perspective, we have to address the second key element of formal axiology: the process of valuing.

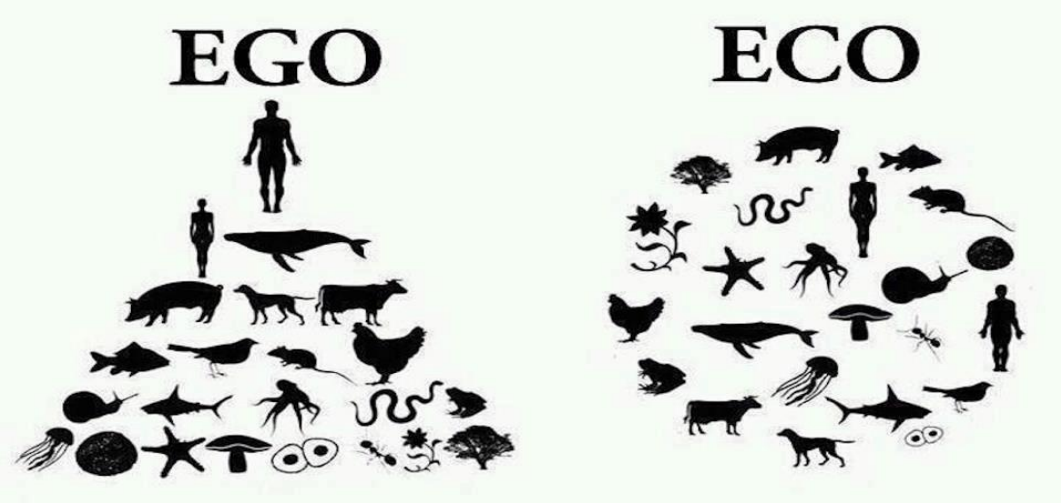
How to Relate Intrinsically to Valuable Objects

"Anything is good or valuable if it is what or as it is supposed to be." But how do we know what it is supposed to be?

Axiology says that non-persons can be evaluated intrinsically even if, like inanimate paintings, they have no inherent worth or value to themselves. But we must decide which things to evaluate intrinsically by degrees, and which of such things are inherently valuable to themselves. We need a hierarchy of value to guide us in ranking all such things.

What happens when we extend our understanding of inherently valuable gestalten to every living system? We need further work on applied axiology, on rules for evaluation. Maybe we will discover that we need to change the way we think about valuing, to go beyond the idea of a hierarchy of valuing, and to employ mathematic models that allows for that, just as other scientists go beyond the idea of linear evolution and polarities like inferior/superior.

[4] http://www.deepecology.org/platform.htm



Note: this is a highly popular picture on the Internet, for which I could not find the author. If anyone knows the author, please send a note to the editors.

What if there is a collective consciousness that we draw upon individually? Psychologist Carl Jung wrote a lot on the topic of human collective consciousness, but this is still an idea that is yet to permeate the wider common view about consciousness and knowledge. Perhaps there is one step further—extending beyond the human level to reach the collective consciousness of all life. What if every form of life has access to a different type of wisdom? What if we have something to learn from a plant like horsetail, the sole survivor of a line of plants going back three hundred million years, before the age of the dinosaurs? Then we might start to look with new eyes at pictures like the one above and new doors for perception, connection, understanding, and action can open.

Encyclical Letter of the Holy Father Francis[5]

Another important voice that supports the idea of self-realization and purpose in every creature is Pope Francis. In his Encyclical Letter *Laudato Si* in May, 2015, he says:

> Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God.
> The ultimate purpose of other creatures is not to be found in us. Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God.

This Encyclical Letter deserves serious reflection. It deserves being read with an opern mind and an open heart, and it deserves being looked upon through axiological lenses, too. Here is another interesting fragment from it.

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[5] Pope Francis – Encyclical Letter *Laudato Si*/ On care for our common home, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

> Men and women have constantly intervened in nature, but for a long time this meant *being in tune with and respecting the possibilities offered by the things themselves***.** [Italics added.] It was a matter of receiving what nature itself allowed, as if from its own hand. Now, by contrast, we are the ones to lay our hands on things, attempting to extract everything possible from them while frequently ignoring or forgetting the reality in front of us.

The words chosen by Pope Francis in this paragraph suggest more of a relationship between two partners, where one offers and the other receives in mutual respect. This fits better with the cosmology of Integral Spirit than with traditional religious cosmology. It offers a perspective that is closer to intrinsic valuation of all in all than with mere extrinsic utilization of "stuff." He goes on pointing to the ways in which the exclusive focus on market, profit, and technology brings about separation, anxiety, loss of purpose in life, and degradation of our environment and community living. Then he explicitly states, "Once more we see that 'realities are more important than ideas'." This is clearly an axiological assertion, and its truth is ignored at a high price.

Pope Francis dedicates an entire chapter to "Integral Ecology." Seeing Nature as more than just a setting, and recognizing ourselves as parts of Nature in constant interaction with it, changes the perspective on ecology and ecosystems. Francis recommends a different way of relating with them: "We take these systems into account not only to determine how best to use them, but also because they have an intrinsic value independent of their usefulness. Each organism, as a creature of God, is good and admirable in itself." The subtitles of the chapter are informative and show the broadness of the Pope's thinking in the thorough consideration he gives to this topic. I list them here as a way of nourishing the reader's curiosity.

- Environmental, Economic, and Social Ecology
- Cultural Ecology
- Ecology of Daily Life
- The Principle of the Common Good
- Justice Between the Generations

Dragon Dreaming[6]

One approach that offers a set of tools and practices for sustainable and integral project management comes from Australia, more precisely from the Gaia Foundation of Western Australia.

Typical project management is about implementing a concept that is usually thought by other people, sometimes even in a different context or environment, one focused on practical ways to reach a particular outcome guided by a set of rules and procedures. "Dragon Dreaming" is an organic approach that allows for overcoming several splits: between the people who are interested in the outcome and those who execute it, between the project and the environment, between the people and the project tasks, by integrating:

• personal growth—commitment to your own healing and empowerment
• community building—strengthening the communities of which you are a part

[6] http://www.dragondreaming.org/dragondreaming/the-philosophy

• service to the Earth—enhancing the wellbeing and flourishing of all life.

All Dragon Dreaming projects are created and realized in ways that facilitate all of the above. Thus they allow people to achieve practical results in ways that respect and nurture several types of relationships, valuing in the proper way each value dimension: the Self, the community, concrete needs, conceptual/intellectual needs, and the entire network of Life. It is due to the organic development and creating of relations that Dragon Dreaming projects are sustainable.

In going through the stages and techniques used in Dragon Dreaming methodolgy, one will find some traditional concepts like planning and executing, but also some other unusual practices for project management: the Dreaming Circle, techniques for presencing, the Celebration stage, using stories and singing. Many of these tools and techniques are inspired by aboriginal practices because of their capacity to bond people and make projects sustainable both in time and within the community and environment.

Anyone who uses the axiological structure of value or the Hartman Value Profile is aware of the interconnections between the valuation of the world and valuation of the self. Many of the problems, disfunctionalities, or conflicts that traditional project management encounters come from ignoring them. The third principle—service to Earth—is relevant to the topic of this article. In the larger ecosystem, this can be seen as the self-correction process of preventing projects not really needed by the community from becoming "too successful" at the price of disrupting the balance of large ecosystems and destroying other species habitats while using too many resources. "Resources" are just another name for other creatures of Nature. In the words of the Encyclical cited above, it enables people to limit human projects to what nature offers and not abuse its forms of life.

How to Relate to the World

Having touched upon the first implications of extending the class of entities intrinsically valuable from humans to all individuals in Nature and to the entire World, let us look once more at possible ways in which we can choose to relate with the World:

- Systemically: understanding, remembering, imagining, envisioning
- Extrinsically: seeing, watching, hearing, listening, touching, caressing, smelling, inhaling, tasting
- Intrinsically: enjoying, appreciating, loving, empathic and empathetic involvement, bonding, being one with, conscience, concentration, being aware of, identification with

Let us remember Robert S Hartman's definition of community: "Complete involvement of one person with another, complete concentration ofone person on another; the persons are sympathetically related and form one unit. We may call this relationship between persons Community" (Hartman, 1991, 23). What happens when we change "person" to "individual" or maybe even better, to "being"? It becomes apparent that once we recognize the intrinsic quality of other beings, the doors are open for expanding our sense of community and our potentials for experiencing life.

New ideas and tools coming from deep ecology get closer to ethics than to ecology in its old sense, axiologically speaking, because ethics represents the application of intrinsic evaluation to

intrinsic "objects," that is, to people or, as per the reflections in the present article, to all unique self-valuing beings.

Conclusion: What Would Make the World Better?

Let's bring together several assertions.

- Based on the science of value, "better" means "richer in good-making qualities and relations or properties."
- The value of the world is in its richness and diversity of life forms.
- We tend to protect more what we value more.
- By valuing intrinsically the forms of life of the world, we protect their manifold manifestations.
- We cannot value anything intrinsically until we consciuosly connect with it (know it intrinsically).
- "The experiencing of life leads to meaning" (Smith, 270).

It follows that by opening ourselves to connect with and experience the diversity of life around us, we enrich both our own lives and bring recognition to the richness of the entire world.

At the Robert S Hartman Conference in Phoenix in 2015, the presentation of these ideas and concepts on redefining deep ecology as the intrinsic valuation of all life forms was followed first by an incursion into the word of senses, the extrinsic type of knowing, and then by a guided experience of connecting with one life form, the intrinsic type of knowing. These practical and experiential dimensions of knowing had the following format:

1. People were invited to relax and allow a memory to come to their attention, a memory of when they enjoyed a special time in nature. They were encouraged to vividly evoke memories of the place, the people, everything around them, then their own sensations, feelings, and thoughts.
2. After sharing the memory with another person they moved around the room. Then, in pairs, one person was blindfolded and guided carefully by the other person through various sensory experiences. They were encouraged to use different senses for the same object, to allow themselves to really feel the texture, smell, taste, or listen to the sound, as if they were taking a shower with each sense.
3. The third part was adapted from the workshop designed by Joanna Macy and John Seed – "The Council of All Beings". Like the people from Gaia Foundation, both of them are interested in initiating a new culture, one that is all life-sustaining. A Budhist scolar, Joanna Macy, recognizes that the hearts and emotions of people have to be in the center of their work if this is to last, and several practices are used to enable deep transformation of people and their ability to act in life-sustaining ways in the world.

Participants were invited to go out into nature, become conscious of the ways they experience the world through their senses, capture as much possible of the details, sit, stand, or walk quietly until they feel their attention drawn to an element of nature: the air, the earth, a plant, an insect, a rock, a bird, anything. Then they were invited to use their imagination in an active way to envision what the life of that being looks like, what is good for it, what hurts it, how its life is influenced by humans. The next step was to invite, again in their imagination, that being to bring a message to the entire Council of All Beings. Once back in the room everybody had time and materials to create a mask so that to be easier to let aside their "human mask" and put on instead that non-

human being mask. Then the Council was called, everybody sat down, and one by one everyone spoke to the entire Council and brought in their message to the Council and to humans.[7]

The main objective of this exercise was to facilitate taking a different perspective, one that expanded beyond typical intellectual ideas, to offer a glimpse of an empathic experience of another being.

The workshop ended with a short debriefing where people shared what they were taking with them from the experience.

My hope has been that by using the threefold axiological structure of knowledge and by introducing the key ideas on all three dimensions, the invitation would reach its destination in the minds and hearts of the participants and influence their lives.

"The plain fact is that the planet does not need more successful people. But it does desperately need more peacemakers, healers, restorers, storytellers, and lovers of every kind. It needs people who live well in their places." David Orr

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[7] The record of the Council is available to the members of the Robert S. Hartman Institute in the members area of the website.

AXIOLOGICAL THINKING: MODES OF THOUGHT

Mark A. Moore

MARK A. MOORE received a B.A. degree in Science and Philosophy from Florida Atlantic University in 1966. He received a Ph.D. in Philosophy with an emphasis on Value Theory and Logic from the University of Tennessee, Knoxville in 1973, where he studied with Robert S. Hartman. He wrote his doctoral dissertation on Hartman's work, *The Structure of Value*. From 1973 to 1979, Moore was a tenured Professor of Philosophy at Salisbury State University in Maryland. In 1980, he left academia and developed quantitative models for the financial markets in New York and Connecticut. He retired in 1994, and he and his wife, Inge Svensson, moved to Savannah, Georgia, where they now live.

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Abstract

In his fundamental work, *The Structure of Value*, Robert S. Hartman not only defines modes for value and valuation, he also defines ways of thinking. Not only are these ways of thinking important from the perspective of value science, they are also important for how we integrate ourselves into the world and in our relations with other persons. In this paper, these modes of thinking and perceiving, their influence on how we effectively integrate ourselves with the world we inhabit, and how we relate to other persons, are examined.

Introduction: The Beginning

In 1967 a remarkable man published a remarkable book. The man was Robert S. Hartman. The book is *The Structure of Value*. This book represented the culmination of the pursuit of one man's life. For the history of ideas, it represents an important development in the understanding of ourselves. It explains why we do the things we do and why we feel the way we do about what we do. In the "Preface" to *The Structure of Value***,** Paul Weiss, then the Sterling Professor of Philosophy at Yale University and one of America's most important thinkers, wrote:

> A great idea—an idea in terms of which subsequent thought takes its start or uses as a pivot—strikes one at first glance as incredible, at second as incredibly simple, at third as simple-minded, then as obvious and true and eventually beyond refutation, until finally it gives way to another and is pushed aside, with its civilization, as unfortunately too crude and limited. I

> think Dr. Hartman has discovered such an idea and has expounded, applied, urged and defended it with the devotion and passion of the true pioneer.[8]

Hartman's work is significant because he articulates an important new understanding of what is called "human value." Through his theory, Hartman tells us what the fundamentals of value are and how they affect human behavior. As a theory about human nature, Hartman's work stands alongside the theories of Freud, Thomas Jefferson, and Rousseau.

The Structure of Value has a long history. In a sense, Hartman had been working on the book for his entire life. As an inquiry into the nature of goodness, the work has its beginnings in Weimar Germany, prior to the ascension of Adolph Hitler. Hitler's history is very much part of Hartman's biography. So much of what Hartman did and thought was directly caused by Hitler. As Hitler created monstrous Evil, Hartman searched for that which is Good. Hartman first saw Hitler in 1924. Hartman was fourteen and skipped classes and went to court to see Hitler on trial for attempting to overthrow the provincial government in Bavaria. In his autobiography, *Freedom to Live*, Hartman wrote:

> At that time I was not, of course, aware of the full import of the Nazi movement. I knew of the National Socialist Clubs, which were recruiting young and old alike. Indeed, a club was organized at my school. When I was invited to meetings from time to time I learned what was going on. It was with some amazement, then, that in the next years I began first to fear and then to know that this psychopathic monstrosity was developing into a potent political movement.
>
> I felt that I must do all I could to stop this growth. I began to learn all I could about political science and law. Law, I thought, would show me what was right and wrong; it would help me organize good as the Nazis were organizing evil. After finishing *gymnasium* in 1926 (we had moved from Munich to Berlin in 1925), I attended the German College of Political Science for a year, studied law at the University of Paris for another year, and for still another year attended the London School of Economics and Political Science. I returned to Germany in 1929 and got my Bachelor of Laws degree from the University of Berlin in 1932. I became an assistant county court judge and an assistant district court judge, and at the same time taught administrative law and the philosophy of law at the University of Berlin.
>
> With intellectual tools acquired at the universities in three countries, I tried to help sweep back the Nazi tide. As an assistant judge in the Beeskow district of the Mark, I imposed as severe fines as I could on Nazi rowdies who were attempting to terrorize the people with bomb blasts, beatings, window breaking, and other property damage violence. One summer evening, at the conclusion of a Nazi public meeting, I lost my head and arose angrily to denounce their movement. I didn't get very far before a gang of Brownshirts tossed me bodily through an open window. From 1929 to 1932 I spoke regularly at rallies of the strong Social Democrat party and wrote many anti-Nazi articles for *Das Freie Wort — The Free Word —* the party's widely-circulated weekly organ.
>
> In September 1932, I wrote an article called *Die Frau Hitler* — "The Woman Hitler"… I concluded: "The Nazi movement has not only mobilized all the stupidity in Germany, but all its evil instincts, all its political ugliness."[9]

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[8] Robert S. Hartman, *The Structure of Value*. Carbondale: Southern Illinois University Press, 1967, xiii.
[9] Robert S. Hartman, *Freedom to Live: The Robert Hartman Story*. Amsterdam: Rodopi,1994, 26-27

From this beginning, Hartman devoted his life to the study of good and evil. Through years of fleeing from the Gestapo in Europe, and finally arriving in the United States, Hartman remained constant in his vision. His study and his life commitment led to the publication of *The Structure of Value* and a nomination for the Nobel Peace Prize.

Value is the Answer

All theories, whether they be about human nature or anything else, are organizing principles. Theories are ways of collecting large amounts of information and organizing it into a coherent system of thought. For Isaac Newton, the fundamentals of his theory of motion were mass and gravity; for Einstein, they were energy, mass, and the absolute limit of the speed of light. For psychology the fundamentals of human nature are often associated with cognitive or emotional structures. For Freud, they were the ego, superego, and the id. For Robert Hartman, what defines human nature is our Value Structure. This Structure represents different modes or dimensions of thought. In a word, *Value equals Thinking Dimensions.*

Value is a fundamental part of human experience that finds itself at the center of almost everything we do. Value is what motivates, stimulates, guides, and tempers all human activity. Value is broad and intertwined in everything. On its most abstract level, values are the rules of behavior, our ethics. From the Ten Commandments to the Constitution of the United States, value rules of behavior are a vital part of our history and culture. On a less abstract level, value consists of specific goals and objectives to which we aspire. Pursuing a career, preparing a report, getting ready for retirement, educating our children, all of these and a myriad more are specific goals toward which we organize our activities to put us on the road to reaching our goals. Finally, there are the interpersonal relations which form the most important aspects of all human dynamics. This value consists of love, respect, friendship, and understanding others' feelings.

Robert Hartman's genius was his ability to look at the broad scope of human value and see that values fall into three categories or dimensions. But more than this, Hartman was able to see that these dimensions could be defined in a rigorous and logical way. This allowed Hartman to demonstrate that the types of value form a logical and psychological hierarchy. The most abstract values, the rules which guide our actions (which Hartman called "Systemic Values") are the least important of the three value types. What Hartman called the "Extrinsic Values" that comprise our goals are second in importance. Finally, interpersonal values, consisting of love, understanding, and respect, ("Intrinsic Values") are the most important.

From this hierarchy, Hartman derived several very significant ideas that are essential in understanding what values are all about.

- *First, almost every human event involves aspects of all three value types*. Take any real life situation, look at it carefully and you will see that it is complex with many value layers. To be sure, not all the value dimensions are equally important in every situation, but all are there.
- *Second, the three value dimensions define not only how we interact with the world and other persons, but also how we interact with ourselves*. This is an important aspect of our lives that we often overlook. As children we are taught how to behave toward others. We are taught tolerance, patience, respect of others' property. However, we are taught very little about how to treat ourselves. What we are taught is the negative command not to be selfish or self-centered. The result is that we know more about how to interact with the world and other persons than we know about how to relate to ourselves. We are not a self-centered society.

• *Third, the key to understanding our lives and our place in the world is knowing how we balance the various value dimensions.* Life is a sort of value dimension juggling act. Blending the value dimensions, varying the relative importance of each dimension for every situation—this is the essence of thinking, acting, and caring.

• *Fourth, there are no "pat answers."* We sometimes want to believe that life is a formula, a simple road map that will instruct us on how to go from point A to point B. If only we could find the right map! And any number of people will take our money in exchange for "The Answer." There are many ways to go, and some are better than others; but there are many equally good ways to achieve success in life, in our careers, and with our families. In other words, there are no pre-formed answers. Life, value, and thinking are holistic and multi-dimensional, not parts of a simple linear formula.

• *Fifth, since our lives are a blending of all the value dimensions, life has a way of equaling out the relative merit of our decisions.* Life is something like a zero sum game. If we spend too much effort, concern and time in one value dimension, then the other dimensions will correspondingly suffer. This over/under emphasis or value imbalance must be paid for; sooner or later. There are many paths that we could take, and many are good.

However, there are basic rules that cannot be violated without pain and regret.

Success and Failure

Success and failure are rarely a matter of winning the lottery or stepping in front of the proverbial run-away truck. In general, success is a matter of preparation and failure a matter of neglect. Successful people have two things in common. First, they know they have a precious talent for doing something well, and they dedicate their lives to nurturing it. Second, they know they have some weakness and they avoid or minimize it. Persons who fail, on the other hand, seem to commit the same mistakes over and over again. It is as though they have found what they do poorly and keep doing it. Failure is simply a matter of doing what we do worst and not doing what we do best. It is amazing how little time we devote to nurturing our strengths. Even worse, people rarely know their strengths and weaknesses. Think of professional sports. Consider the time and effort spent to understand players' strengths (and weaknesses). Strength is more than physical skill. Attitude, understanding, and spirit are equally important. A coach puts strength at each position. Where there is weakness, it is surrounded by strength. Isn't this how it ought to be done?

The Importance of Change

Success requires change. *We are not born successful; we become successful.* When we think of change that leads to success, we normally think of persons who have overcome handicaps and turned them into great strengths. Demosthenes, the great Greek orator, was born with a speech impediment. To overcome his impediment, Demosthenes taught himself to speak with pebbles in his mouth. In this way, he cured his impediment. Such stories are wonderful and heroic, but they are also somewhat misleading. Most often, success is not a matter of heroic acts, but a simple matter of doing what you do best. Making use of a strength is far easier than turning a weakness into a strength. The same is true for weaknesses. It is easier to avoid a weakness than to turn it into a strength. Our axiological approach is to identify your strengths and weaknesses and help you manage them.

What Price Success?

Success, especially in the short term, has a price. The price is the possible neglect of other dimensions of your life. Great athletes, businesspersons, politicians, artists, and writers, frequently lament the things they did not do; the family they neglected, their health, friends. Hartman's theory is about the totality of life. Building a life around strength (and avoiding weakness), may be a recipe for success, but it invites imbalance. Imbalance is the excessive utilization of one or two of life's dimensions. That which is over-emphasized often leaves other important dimensions under-emphasized and neglected. The choice is always there. The demands of success are great and you must be very careful not to lose perspective.

Hartman's Theory of Value

For Hartman, there are three fundamental types of value: Systemic, Extrinsic, and Intrinsic Value. We shall refer to these as S-, E-, and I-Value. Each value type represents a distinct way of thinking, logic, and experience

Systemic (S) Value:

S-Value is the most abstract and deals with formal systems of thought and structure. S- Value is how we organize and plan. It represents systems of thought and codes of conduct. Laws and codes of ethics are examples of S-Value. Mathematical systems, science, ideas and theories are all examples of S-Value. S-Value is a code of absolute either/or rules; "Thou Shalt" and "Thou Shalt Not."

Extrinsic (E) Value:

E-Value represents how we deal with cause and effect relations in time and space. In order to be effective, we must *know how* to get results. This means that we must know about process, relations, how one thing affects another, how we can travel different roads to arrive at the same location. E-Value is relative, not absolute. The essence of E-Value is its variability, a matter of degree, comparison, and classification. The measure of E-Value is tied to achieving designed results. Distinct from theoretical knowledge represented by S- Value, E-Value consists of practical knowledge which is gained through experience.

Intrinsic (I) Value:

I-Value consists of important and delicate human relationships. These relationships include love, friendship, respect, and caring. I-Value is unique and irreplaceable, and forms the essence of all-important human relations. These are the relations which bind people together, and they motivate the efforts and the results that come from love, caring, and devotion.

These value types not only represent ways of classifying different experiences and objects of our experience, they also represent different ways of thinking. For example, consider how the immanent philosopher Martin Buber describes the many ways to experience a tree:

> I contemplate a tree.
> I can accept it as a picture: a rigid pillar in a flood of light, or splashes of green traversed by the gentleness of the blue silver ground.

> I can feel it as movement: the flowing veins around the sturdy, striving core, the sucking of the roots, the breathing of the leaves, the infinite commerce with earth and air—and the growing itself in its darkness.
> I can assign it to a species and observe it as an instance, with an eye to its construction and its way of life.
> I can overcome its uniqueness and form so rigorously that I recognize it only as an expression of the law—those laws according to which a constant opposition of forces is continually adjusted, or those laws according to which the elements mix and separate.
> I can dissolve it into a number, into a pure relation between numbers, and eternalize it.
> Throughout all of this the tree remains my object and has its place and its time span, its kind and condition.
> But it can also happen, if will and grace are joined, that as I contemplate the tree I am drawn into a relation, and the tree ceases to be an It. The power of exclusiveness has seized me.[10]

Buber shows us many ways of *thinking about* or experiencing a tree. These descriptions involve all I, E, and S Value dimensions. S-Value represents the mathematical and formal ways of looking at the tree. Here the tree is an object of geometry and natural law, or merely a biological species. When we think about the tree from the perspective of E-Value, we see the tree as a "way of life," perhaps as something useful, as more than a mere species. In the E mode, the tree can be analyzed for all the uses we make of wood, or the tree's role in the eco-system. Finally, the tree can be an intense and exclusive object of my attention. In this dimension, I-Value, the tree comes into relation with me personally; it becomes a special tree for me. Perhaps it is a tree I played on as a child, or the tree that cradled my children. In all of these ways of experiencing and valuing the tree, it remains the same tree, but I think about it, know it, and experience it in very different ways.

Value as a Logic: A Way of Thinking

It may seem strange to think of value as a logic, but it is nonetheless true in a sense. Value is our way of organizing experience. The specific way experience is organized represents a kind of logic. When we think about logic we usually think of computers and mathematics. While this is proper, it represents only one kind of logic system. There are others.

S-Value Logic

S-Value logic is a system of thought that constructs absolute relations between things. This is the logic which is the basis for computer operations. Every statement is either absolutely true or false. If true, the statement is assigned a '1' and if false it is assigned a '0'. This way of thinking is powerful, and the processing capability of modern computers demonstrates its profound power. It is the system of thought which guides all of mathematics, geometry, computer science, scientific theory, and statute law where the accused is found to be either 'guilty' or 'innocent'. This is the logic of the "excluded middle" in which everything except the extremes is ruled out.

What characterizes this type of thinking or value is its "either/or" function. Some thinkers believe that this is the only logic and that all human and natural activity can be structured by this logic. If we properly understand how things work, they believe, we would see that the entire world, the entire cosmos, functions according to the laws of this logic.

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[10] Martin Buber, *I and Thou*, (New York: Charles Scribner's Sons, 1970), 57-58.

Mathematics, then, in this framework, is the logic of the cosmos. This includes all human activity. Heroic attempts to reduce human experience to this mode of thought, however, have not been successful. John von Neumann, one of the world's greatest mathematicians, examined the relation between the brain and this logic. Von Neumann came to the conclusion that the brain, how we think, is a very different system of thought than can be described by S-Value logic. Von Neumann's conclusions are aptly described by his friend and eminent mathematician, Jacob Bronowski, who wrote in his book, ***The Identity of Man:***

> At the other end of the chain of command in the brain, we ask how it decides what orders it shall give. It was tempting to think in the past that the orders are worked out from the information by logical steps as in an automatic telephone exchange—or, to make the analogy more pointed, in an electronic computer. But it was shown by John von Neumann just before he died in 1957 that this cannot be so. In a moment, as I write, my brain will tell my hand where to put the dot that closes this sentence. If my brain calculated the many steps in this command as a computer does, then the precision which it reaches in its final instruction to my hand would require each step to be accurate to at least ten decimals. But the electric mechanism which the brain and the central nervous system use cannot work more accurately at any one step than three decimals at most. Therefore the brain is at least ten million times too coarse to work by the method of the manmade computer, and does not reach its decisions by the classical logic that we know.[11]

This is an interesting twist. Von Neumann used formal logic to prove that the brain does not always operate by a system of formal logic. While the brain utilizes formal logic when it does mathematics, it uses a different system of logic when it gives instructions to the body to perform certain actions. So, S-Value logic is wonderful, powerful, extensively useful for many human thinking functions, but it is not the whole story. Consider the following description of the simple act of shoveling sand. The description utilizes S-Value logic to describe the act. Do you think the description is *accurate and complete?*

> *Shoveling Sand:*
> Material: River sand, moisture 5.5% approx., weight per cu. Ft.
> 100-110 pounds.
> Equipment: Materials handling box (steel) effective height above floor—32" shovel—No. 2 furnace.
> Working conditions: Under roof: smooth concrete floor, all other conditions normal.
> Production rate: For shoveling sand from pile to box—average weight sand on shovel—15 pounds; 12.5 shovelfuls per minute.[12]

In this type of thinking, all activity is reduced to a series of logical steps. But it ignores the human elements that go into the act. Working conditions, desires, and incentives are ignored. S-Value is powerful, but it is not complete. The fault is not in the S-Value logic itself; S-Value logic is perfectly suited for S-Value situations. The key is knowing when one should use S-Value logic and when one should use another type of value. Forcing S-Value onto situations that should use a

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[11] Jacob Bronowski, *The Identity of Man*. (New York: American Museum Science Books, 1971), 33-34.
[12] Daniel Bell, *The End of Ideology*. 2nd Edition. (New York: Collier Books, 1962), 236.

different type of value logic causes a "collision" of values. These collisions are fundamental sources of error. The example below shows what happens when value systems collide.

This gadget was timed to turn out eight hundred welded shoes per hour, recalls a union organizer named Clayton Fountain. To make his production quota, a skillful operator had to keep it going almost constantly. This required a degree of dexterity which a beginner believed impossible to attain—except for the cold fact that the old operator could do it. To master it, you had, in effect, to perform the old stunt of rubbing your belly and patting your head at the same time; that is, you had to learn to do one thing with one hand while doing something else with the other. The way the machine was timed, you just could not keep one hand idle while the other worked. When the dies were old and worn, the shoes stuck to them after they were welded and that added to the complication. It was then necessary to make another motion, banging one shoe with the other to loosen it. According to Daniel Bell, "'You'd think that it would become so automatic that you could do a lot of serious thinking on the job,' observes a Chicago worker, Casmir Pantowski. 'But you've got to be careful in placing the steel under the press. So even 'day-dreaming' is dangerous. Six guys on my shift have missing fingers.'"[13]

This example shows how S-Value logic breaks down. S-Value logic cannot be a complete way of organizing all human experience. Additional organizing systems are necessary. S-Value logic is a process of abstraction. It seeks "fundamental" elements which have the largest scope of application. The mistake occurs if one believes that "abstract" means "more real" or "better." S-Value logic is wonderful, but incomplete. It works well for portions of our experience, but not for others.

E-Value Logic

E-Value logic represents a distinct way of thinking. How often do we hear someone say, "There is a grain of truth in what you say." When we reflect on such statements we see that truth is not always an "all or nothing" matter. When we speak, make decisions, and offer opinions, we may not get it completely right. A witness in court is asked to swear that he or she will tell "the truth, the whole truth, and nothing but the truth." Truth is a gradual process. When we are thinking in E-Value, truth is a process which goes from "little truth" to "almost completely true." E-Value logic is not the medium of "all or nothing" but of "how much," or to "what degree." How much truth, how much correct, how much good; these are the hallmarks of E-Value logic.

E-Value logic, as a human experience, is as old as the species. Whenever people think, they utilize E-Value logic most of the time. As a formal study, as a logical system, however, E- Value logic has only recently been developed. A new type of logical system called "Fuzzy Logic" is E-Value logic. This new logic system is exciting and profitable. Exciting, because it represents a new way of understanding our experience. Profitable, because it has found useful applications in a variety of areas. In their book, ***Fuzzy Logic: The Revolutionary Computer Technology that is Changing Our World,*** McNeill and Freiberger wrote:

> Fuzzy logic rests on the idea that all things admit of degrees. Temperature, distance, beauty, friendliness, greenness, pleasure—all come on a sliding scale. The Canadian Rockies are *very beautiful.* My next-door neighbor is *fairly lazy.* Boston is *quite close* to Cape Cod. Likewise, objects are objects to degrees.
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> Astronomers say Jupiter is a star to a *weak* extent. Egypt was *partly* a colony of Britain; the United States was *largely* one. A dagger is very much a *weapon,* while a curtain rod is

[13] Ibid., 237.

> scarcely a *weapon* at all. Such sliding scales often make it impossible to distinguish members of a class from nonmembers. When does a hill become a mountain, or a pond a lake? How far is far?
>
> Traditional logic, set theory, and philosophy have compelled sharp distinctions. They have forced us to draw lines in the sand.
>
> For instance, a novel might have 90 pages or more, a novella less than 90. By this standard, a 91-page work would be a novel, an 89-page one a novella. Thus, if printers reset the novella in larger type, it becomes a novel. Fuzzy logic avoids such absurdities.[14]

As a system, fuzzy logic has its roots in the creation of quantum mechanics which occurred during the first half of this century. Hartman was one of the first philosophers to recognize the importance of "degrees of fulfillment," and he made this the benchmark for E-Value. Mark Moore more fully developed Hartman's insights in his article, *"A Quantum Wave Model of Value Theory."*[15] Quantum mechanics abandons the idea that particles in space are "simply located" at a specific place and time. Our world is far more delicate and "fuzzy" than we think. These insights paved the way for the development of a new way of understanding logical systems and how the human brain works. As earlier pointed out, E-Value logic, as a way people think, is as old as our species. Understanding how this way of thinking works as a logical system with rules, is only now being understood. From this new understanding, on which Robert Hartman had significant impact, has come new technology. McNeill and Freiberger wrote, "Fuzzy logic reflects how people think. It partly models our sense of words, our decision making, our recognition of sights and sounds. It unveils a corner of intuition. It may also mirror actual brain function, such as detecting colors and distinguishing phonemes. As a result, it is leading to new, more human machines."[16]

To date, fuzzy logic has been very instrumental in producing important improvements in air conditioning systems, computers, cameras, camcorders, auto engines, brake systems, transmissions, cruise controls, dishwashers, clothes washers, elevators, ovens, and televisions. Important about the use of fuzzy logic in all these products is that rather than being fully on or fully off, these new products are able to be on and off to varying degrees. An air conditioner, for example, can adjust its output based on changes in the environment, rather than a thermostat's telling it to be fully on until it tells it to shut completely off. This saves money and energy. Ovens know how to adjust their temperature and when to shut themselves off. Clothes washers know when clothes are clean. Elevators park themselves at various floors to await calls based on traffic flow. In this way, response time is shortened and energy is saved.

E-Value logic is the logic of daily or routine life. Seldom do we make a decision when we are certain that the decision is right. Most of our time is spent trying to figure out if our decisions are "on balance" correct. Mangers hire people. Are they certain that the candidate is perfect for the job? Is the candidate better qualified than all others? Are the candidates' strengths and weaknesses fully known and understood? This is the stuff of life, and our relative aptness for making decisions in our own areas of expertise is critical for success. E-Value logic is fuzzy and difficult, and rarely do we know with relative certainty if our decisions and judgments are correct. We must wait for the consequences of our choices before we have a clue.

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[14] Daniel McNeill and Paul Freiberger, *Fuzzy Logic: The Revolutionary Computer Technology that is Changing Our World*. (New York: Touchstone, 1994), 12.

[15] Mark A. Moore, "A Quantum Wave Model of Value Theory," in Rem B. Edwards, (ed), *Formal Axiology and its Critics.* (Amsterdam: Rodopi, 1995), 171-215.

[16] McNeill and Freiberger, 12.

This points out an important feature of E-Value logic: It is time loaded. Strict formal logic is not sensitive to time. S-Value decisions seem to be true for all time, while E-Value decisions are a means leading to ends. Only when the ends of our action arrive do we know if our decisions were good or bad. It is like investing in markets; only the future will tell us if our decisions were good ones. Further, it is difficult to generalize from our past success. What worked before may not work again. Why? Things change, and we may not be adequately aware of the nature or importance of the change.

E-Value logic is very human. It is not easy, there are no pat answers, there are no absolute certainties. But with the help of the new developments in Fuzzy Logic and the pioneering work of Robert Hartman, we are beginning to understand E-Value logic better and are creating some road maps in the wilderness.

I-Value Logic

I-Value logic is the most curious of all. S-Value logic insists on clear and precise divisions between right and wrong, true and false. E-Value logic is fuzzy and examines the space between certain true and certain false with degrees of value. I-Value logic is completely different from both. It is so different that frequently we have great difficulty in understanding how to use it. Consider the parable of the vineyard found in the **Gospel of St. Matthew**. The owner of a vineyard goes to the marketplace to hire laborers to work in his vineyard. He goes out early in the morning and hires laborers to work for a penny a day. At the third hour, the owner goes again to the marketplace and hires additional laborers and agrees to pay them "what is right." He goes again in the sixth, ninth, and eleventh hours and makes the same agreement. St. Matthew wrote:

> So when even was come, the lord of the vineyard saith unto his steward, "Call the labourers, and give them *their* hire, beginning from the last unto the first."
>
> And when they came that were *hired* about the eleventh hour, they received every man a penny.
>
> But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
>
> And when they had received it, they murmured against the good man of the house.
>
> Saying, "These last have wrought but one hour, and Thou hast made them equal to us, which have borne the burden and heat of the day."
>
> But he answered one of them and said, "Friend, I do thee no wrong: didst not Thou agree with me for a penny?"
>
> Take that thine is, and go thy way: I will give unto this last, even as unto thee.
>
> Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?
>
> So the last shall be first, and the first last: for many be called, but few chosen.[17]

From the perspective of S-Value and E-Value logic, the complaining laborers were surely correct. Those who do the most ought to get the most. But Jesus was using a different logic. In Jesus' logic, the "last is first, and the first last." What a curious way to think! And yet, we know what Jesus is saying. Our worth as persons, our Intrinsic worth, is not a matter of how long we work or how many good things we do. No, our intrinsic worth is something else. It is partly based on our character: our honesty, integrity, and decency. It is partly a matter of our moral goodness,

[17] Matthew 20:8-20.

but it is more than that. It is based on both our valuable moral and our non-moral properties like all of our talents and experiences. Morally bad and good people do not have equal moral worth, but they have just as much intrinsic worth as morally good people. If we consider both a person's moral and extra-moral goodness, all the laborers have equal intrinsic worth, no matter how long they have worked. When we look at the problem this way, the laborer's complaint loses much of its sting. Everyone has equal intrinsic worth, though we may differ in other kinds of worth. When we explore the differences between I-Value logic and its cousins, E-Value and S-Value, we begin to get a picture of just how great their differences are.

There is no single system of thinking or logic that fits all situations. Life is a blending of different ways of thinking. The trick is to choose what is appropriate to each situation. S-Value, E-Value, and I-Value logic all have their place and time. We make mistakes when we do not use the correct logic, or when we ignore important dimensions. In his *The Seven Habits of Highly Effective People*, Sephen R. Covey wrote eloquently about the importance of spiritual values in the business world.[18] He is committed to the view that I-Value logic belongs in business. He strongly believes that I-Value logic is essential for completing and enhancing business success. Covey believes that all seven of the habits he explores have a spiritual or I- Value basis.

Often we refer to the realm of I-Value as "emotions." This is correct as far as it goes, but there is also a corresponding I-Value logic. It would be misleading to conclude that I-Value is not thinking, only feelings. Goodness in all three logics is "concept fulfillment." Emotions are—or involve—a kind of thinking. Fundamentally, they are ways of organizing and shaping our experiences, as well as being a result of our experiences, traditions, and cultures. Further, emotions are ways of assigning priorities and preferences, and they form the basis of actions. Daniel Goleman, in his book, ***Emotional Intelligence,***[19] provides this inventory of I-Value emotions: Anger, Fear, Love, Disgust, Sadness, and Enjoyment. Emotions are the affective "stuff" of I-Value. Goleman believes that our maturity and capacity to organize and discipline our emotions are critical for success in life.

I-Value logic is not well understood. Yet, according to Hartman, it is the most important logic of all. It is the part of our lives where we find happiness and suffering, sadness and love. It is where we experience self-fulfillment and shame. These fundamental experiences are largely responsible for our happiness. But often we ignore them when making decisions. Oddly, we have come to think that we ought not be "emotional" about our decision making, but Covey, Goleman, Hartman, and even Jesus were telling us is that we must include emotions, or else we are living lives that are shallow. Even more, we are living lives with increased risks of failure. The emotional side of our lives is very important as one guide to decision making. It is one of our greatest assets. To ignore it is to put ourselves at risk.

There is a logic to this, but it is not a formal or a fuzzy logic. It is a logic of "internal" and "interdependent" relations. This logic is described by the mathematics of Topology. Topology is the study of shapes that maintain their identity through change. This is sometimes called the mathematics of continuum. Imagine a piece of rubber with painted dots. Stretch the rubber, bend it, fold it, tie it. Bend, twist, or change it in any way except cutting it. A painted dot and its neighbor to the right keep the same relation. The dot to the right remains to the right. In a similar fashion, people living their lives undergo constant change. Yet throughout this change, each is still "himself" or "herself." Change does not mean loss of identity. In psychology this is called a *gestalt.*

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[18] Stephen R. Covey, *The Seven Habits of Highly Effective People*. (New York: Simon & Schuster, 1990).
[19] Daniel Goleman, *Emotional Intelligence*. (New York: Bantam Books, 1995), 289-290.

Such I-Value is responsible for maintaining our personal and unique identity through all the changes we experience in life.

Value as Perception: A Way of Seeing

What we see is not an effect of what meets the eye. There is more to seeing than meets the eye. The brain processes signals that are captured by the eye. When the brain receives input from the eye, it organizes this input and turns it into information. Information is what we experience. As we learn more about the workings of the brain, we understand more about different ways of seeing. It is no surprise, then, that what we see is focused by the logic that is utilized in organizing our perceptions. For each logic, there is a different way of seeing.

S-Value Seeing

S-Value is a logic which organizes experiences. This includes sensory perceptions. When we use S-Value to organize our perceptions, we see the world in its most abstract form. When we look at the world and see only "matter" or "material substance," then we see S-Value. When we look at a person and see only "citizen" or "American," then we see the person as an S-Value. When we look at a horse and see only "mammal" or "*Equus caballus*," then we see the horse as an S-Value. Hartman scholar, Rem B. Edwards, wrote:

> Cognitively, *systemic valuation* is the habit of mind that measures by systemic standards, makes wholesale "all or nothing" judgements and focuses exclusively on finite sets of properties in its objects. Dynamically, it is the combination of systemic objects with other objects. Emotionally, it is deliberate detachment of objectivity, originally designed for purposes of conceptual clarity and fair mindedness.[20]

S-Value seeing perceives things in their most abstract form. It puts things into an organized, structured grid. The process of abstraction eliminates most of the properties of an object and leaves only its most general properties. This is what happens when we do science. Science focuses on properties that are the most fundamental for identification purposes. In physics, physical things are composites of atoms; in geography, the planet Earth is a composite of geometry; in biology, living things are composites of DNA; in sociology, people are the elements of social organizations; in psychology, persons are composites of mental structures.

In all these cases, S-Value abstracts the "marrow" from things and finds organized structure. The language of science is the language of S-Value. Scientific seeing is S-Value seeing. Science is important, and its success is one of humankind's greatest achievements, but it is not everything. To see the Sun as merely a composite of atoms and nuclear fusion is to miss the red glow of a sunset.

E-Value Seeing

E-Value seeing is grasping the complexity of things, their external relations, their usefulness. The world we know is complex. Consider Martin Buber's tree again. It exists only because of a

[20] Rem B. Edwards, "Systemic Value and Valuation," in Rem B. Edwards and John W. Davis (eds.), *Forms of Value and Valuation*. (Lanham, MD: University Press of America, 1991), 45. This book was republished in 2014 by Wipf & Stock, Eugene, OR.

myriad of relations with air, earth, moisture, sun, clouds, seasons, bacteria, etc. A tree is a miracle of complexity held in harmony with so many other things. E-Value seeing perceives this complexity, how one thing is related to and dependent upon other things, and how other things depend on it. It sees causes and effects, means to ends, past to present, present to future. It understands how and why certain results occur and not others. It is the vision of control and how to make desired outcomes happen. John W. Davis examined the nature of seeing in the E-Value mode and explained that E-Value seeing focuses on the 'expositional' properties of things and their relations. He wrote, "The expositional meaning of a concept designating a group of empirical things is obtained by abstracting, one by one, the descriptive properties common to the group, and theoretically, there is no limit to the number of properties that could be abstracted."[21]

E-Value seeing is sometimes called "practical knowledge." As persons, we learn to see in this mode by experience. The apprentice learns from the master. It has been a frustration to scientific thinkers that so little of E-Value seeing has been reduced to S-Value. Recent developments in scientific theory have provided the answer and demonstrate that S-Value logic can never comprehend the complexity of the World. This development is called "Complexity Theory" and it has shed much light on the organization of the cosmos and our experience. Consider a pile of sand on a tabletop, only this time it is not being shoveled. To this pile we add additional sand in a steady stream falling down from above. This is a very ordinary occurrence, yet it demonstrates an important principle of Complexity Theory. Mitchell Waldrop wrote:

> The microscopic surfaces and edges of the grains are interlocked in every conceivable combination, and are just ready to give way. So when a falling grain hits there's no telling what might happen.
>
> Maybe nothing. Maybe just a tiny shift in a few grains. Or maybe, if one tiny collision leads to another in just the right chain reaction, a catastrophic landslide will take off one whole face of the sand pile. In fact, all these things do happen at one time or another.
>
> Big avalanches are rare, and small ones are frequent. But the steadily drizzling sand triggers cascades of all sizes—a fact that manifests itself mathematically as the avalanches' "power law" behavior: the average frequency of a given size of avalanche is inversely proportional to some power of its size.[22]

An example often cited is weather forecasting. What has been discovered, and mathematically demonstrated, is that many elements are responsible for changes in weather. Further, these controlling factors and their relative influence on the future vary in a *non-linear* way. The result is that beyond a day or two, the weather cannot be predicted. It is literally true, not just a poetic metaphor, that a remote event such as "reaching for a flower" can grow to change the future. One is reminded of the old saying:

> For want of a nail, a shoe was lost,
> For want of a shoe, a horse was lost,
> For want of a horse, a rider was lost,
> For want of a rider, a soldier was lost,
> For want of a soldier a skirmish was lost,

[21] John W. Davis, "Extrinsic Value and Valuation," in Rem B. Edwards and John W. Davis (eds.), *Forms of Value and Valuation*. (Lanham, MD: University Press of America, 1991), 63.
[22] Mitchell Waldrop, *Complexity*. (New York: Simon & Schuster, 1992), 304-305.

For want of a skirmish, a battle was lost,
For want of a battle, a war was lost.
And all for the want of a nail.

I-Value Seeing

I-Value seeing is the most important and fundamental way of seeing. Scholar and poet, Robert E. Carter, wrote, "Sensitivity to intrinsic values is what allows us, as centers of consciousness, to interact with each other soul to soul, or heart to heart, in sincerity, honesty, and with compassion and tenderness. It is our capacity for intrinsic valuation which makes us most recognizably human, at least in the sense of being human-as-we-ought-to-be, and not necessarily as we are."[23]

There is a simple and accurate way of describing I-Value seeing: Seeing with the heart. This is beautifully described by Antoine de Saint-Exupery in his classic book, ***The Little Prince.*** The Little Prince travels to many planets and finally arrives on Earth. There he meets many characters, one of them a Fox. The Fox asks the Little Prince to "tame" him. The Little Prince does not know what this means and the Fox teaches him. The Fox explains to the Little Prince that to "tame" means to "establish ties."

> To me you are still nothing more than a little boy who is just like a hundred thousand other little boys. And I have no need of you.
>
> And you, on your part, have no need of me. To you, I am nothing more than a fox like a hundred thousand other foxes. But if you tame me, then we shall need each other. To me, you will be unique in all the world. To you, I shall be unique in all the world.[24]

The idea of uniqueness is central to seeing in I-Value logic. To see uniquely means to see the something in its *wholeness*, its *entirety*, its *interrelations, with all of its properties.* The focus is on irreplaceability, on something which can't be duplicated, something that happens only once. It is pure and delicate. There is no concern for its consequences, how it works, or its cause. Only the present matters, and the value of the moment fills our sight and total experience. This is what Buber meant when he spoke about the "power of exclusiveness." In the I-Value moment, the object, what Buber calls a "Thou" as opposed to an "It," fills our heart and consciousness. Jesus speaks of this way of seeing when he describes entering the Kingdom of Heaven.

Application of Value: World and Self

Hartman applied the three types of value to ourselves and to the world. This application represents an important duality in human experience. How we experience ourselves is very different from how we experience the world around us, and this has an important impact on how the value dimensions are utilized. Consider the following table:

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[23] Robert E. Carter, "The Norm of Intrinsic Valuation," in Rem B. Edwards & John W. Davis (ed.), *Forms of Value and Valuation*. (Lanham, MD: University Press of America, 1991), 105.
[24] Antoine de Saint-Exupery, *The Little Prince.* (New York: Harcourt, Brace & World, Inc., 1943). 66.

Value	Application to	Application to Self
I-Value	Empathy	Self-Esteem
E-value	Practical	Role Awareness
S-Value	Structured	Norms of Self-Direction

As we see from this table, applying the different value dimensions to Self and World yields different functions. Each function requires analysis.

World: Empathy

Empathy is our understanding of the feelings of others, their moods, and their life situation. How often have we heard it said, "Don't judge another until you have walked a mile in their shoes." What this means is that in order to really know someone, we must have a sense of who that person is on the "inside." If we want to understand why people behave the way they do, we must begin by understanding how they feel. Feelings are the source of our motivations, our fears, our distractions, our drives. In addition, our feelings are the source of our sense of loyalty and commitment. Our individual feelings make us unique, and being aware of this uniqueness is essential in management. Respect is appreciation for each person's uniqueness. To maximize effectiveness in dealing with people, we must treat them with respect. The overall measure of our sensitivity to the feelings of, and respect for, others is Empathy. It is our ability to read and understand other persons.

Empathy involves forming two-way relationships with people. This spans a host of different human relations. First, empathy means respect for others. Respect is regard for another's uniqueness, for that person's special unprecedented composition and situation in life. At the other end of the spectrum, empathy is love between parent and child, husband and wife, and great friends. Of all relations between persons, empathy is the most important.

World: Practical Thinking

Practical Thinking is seeing what is useful, relevant, and important within the complex. On a daily basis, we must deal with a host of complicated problems and issues which demand our attention. This is as true in our home life as in our professional career. Complex problems are difficult to handle effectively. To do so we must be able to analyze all relevant parts of a problem, see how each part affects other parts and the whole, and then come to a conclusion about which parts are primary and critical and which are secondary. Practical Thinking, then, is the measure of practical problem solving, the capacity of knowing what to do and how to get things done effectively, and process/production management. This is the dimension where we seek results.

Practical Thinking represents "external" relations between persons and things. The world we know is complex and many-faceted. The more that we learn about our world and our lives, the more we appreciate how so many forces must cohere in order for us to have a world in which we can exist. As earlier discussed, these relations are "complex." This means that they are too delicate and profound to be described by S-Value logic alone.

World: Structured Thinking

Structured Thinking involves rules, policies, standards, laws, organization, and plans. For the architect it is the blueprint. For the computer programmer it is the functional specification and the

computer software code. For the CEO it is the mission statement, the business plan and the organizational chart. For the manager it is the production plan, sales plan, etc. In society it is the customs we live by and the laws to which we submit. At home, it is the standards or norms of behavior we use for ourselves and our children. It is the representation of our world in its most abstract form. It is the logic which guides our thinking. Structured Thinking sees the over-view, the over-all perspective. It is what guides us when we are dealing with complexity, and it provides us with check points that measure our progress. Often unfairly maligned, Structured Thinking is critical to organization and perspective. Without Structured Thinking we easily lose our sense of direction.

Structured Thinking is one language of science, along with mathematics. Science sees things in their most abstract and fundamental forms. Its process of abstraction leaves behind most of the complex relations we see in Practical Thinking and focuses on those empirical aspects that are most general. When we examine scientific descriptions based on Structured Thinking, we may sense that much of the details are missing. However, we must be mindful of the power and success of scientific procedures and logical thinking. It is not complete, but it provides us with a concise and coherent way of dealing with the world. Ignoring Structured Thinking or valuation places us at risk.

Self: Self-esteem

Understanding ourselves is not a given. In fact, a lot of very good research indicates that we understand others better than we understand ourselves. How well we understand ourselves is a feature of the Esteem in which we hold ourselves. Self-esteem is the value we place on our own existence. It is how we feel about ourselves, our estimation of our own worth. Our feelings are the source of our motivations, fears, distractions, and drives. They are also the source of our sense of loyalty and commitment. Our individual feelings help to make us unique, and being aware of this uniqueness is essential in self-management. Self-respect is appreciation for our own uniqueness. To maximize our effectiveness, we must treat ourselves with respect. Persons with low self-esteem are hindered in marshaling their strengths and blocked from acting effectively. High self-esteem is the source of creative and constructive action. The overall measure of our sensitivity to the feelings of and respect for one's self-esteem; it is our ability to read, understand, and appreciate ourselves. Many people, even those who have a clear mental or rational understanding of who they are, tend to depreciate themselves. However, this tends to motivate many people to learn, do and achieve more, to become better, and it does not always result in a person's being ineffective.

The logic of self-esteem involves seeing ourselves in our interrelations. Just as we have interrelations with others, so do we have interrelations with ourselves. This may sound overly complex, but it is really quite simple. In our deepest and most personal feelings, we have attitudes about our own selves. These feelings are the source and cause of so much of what we are, do, and accomplish. Having a healthy and positive attitude toward ourselves is extremely important. Yet, self-esteem is often the most negative and suppressed of all the Thinking or Valuing Dimensions.

Self: Role Awareness

Role Awareness is understanding how we fit into our world. All of us play many different roles. We are employees, husbands, fathers, managers, friends, and citizens. How we see ourselves functioning in these roles, our effectiveness, our importance and our desire to be an important role player is what is being measured in this score. Unless we understand and appreciate the importance of performing in a given role then we will not give this the attention necessary for success.

Furthermore, unless we are convinced of our own importance and value in our roles, we will not be as effective or as successful as we could be. If we are clear and positive with respect to our roles, we tend to identify with them strongly. We know what to do and how to do it well, tend to have a high level of self-confidence, and take pride in fulfilling our roles.

The logic of Role Awareness involves seeing the relations between our own selves and all the functions in which we participate. This is complex. The complexity makes it difficult for us to have a clear and firm grip on who (I-2) we are and what we are doing (E-2). Yet, knowing how we "fit" in our roles is critical for personal and career success.

Self: Self-direction

Self-direction is our understanding of our own values regarding principles, ideals, commitments, and goals. It is the measure of the person we believe we want to be or think we ought to be. It represents that which we strive to achieve and perfect. This concerns our standards of integrity, honesty, diligence, and reliability. Self-direction represents our ideal character. The clearer we are about our sense of Self-direction, the more reliable and consistent we can become. Our sense of Self-direction directly affects the manner in which other people interact with us. The standards by which we hold ourselves accountable will be reflected in the standards and expectations others have of us. The more clearly we project clear and reliable standards to others, the more trust they will invest in us. Self-direction is a picture of the ethical person we intend to be. It directly affects the respect others give to us.

The logic of Self-direction is part of the logic of science. Here we define general rules and principles that are of great importance to us. This is how we judge ourselves. Self-direction includes our "moral conscience." It is how we know our honesty and integrity.

The Hartman Value Profile

Hartman's theory of value is an important development. Hartman's theory is formal science. This means measurement. Hartman's theory not only differentiates six different Thinking Dimensions, but it *measures each dimension.* Psychology has discovered this instrument. Leon Pomeroy, Ph.D., formerly a practicing psychologist in New York, wrote of Hartman's work:

> Formal Axiology offers the field of psychology a means of looking at how individuals structure their identities and lives in respect to the fundamental dimensions of value operating at the [General Capacity to Value]...GCV level of cognitive processing.
>
> It offers psychology revolutionary new lenses with which to view the person and problems in living. The I-Lens, the E-Lens, and the S-Lens of axiology can provide psychology with fresh new perspectives that more deeply penetrate the humanistic and mental side of life than do any of the existing conceptual approaches or test instruments.[25]

The measuring instrument is called the Hartman Value Profile (HVP). This instrument has been in existence since 1960 and has been extensively studied and validated in the United States, Mexico, Sweden, Spain, and Germany. Studies of the HVP are ongoing in Japan, Russia, Ukraine, and Indonesia. The HVP measures the capacity of individuals to operate in each of the six Thinking

[25] Leon Pomeroy and Arthur R. Ellis, "Psychology and Value Theory," in Rem B. Edwards and John W. Davis (eds.), *Forms of Value and Valuation*. (Lanham, MD: University Press of America, 1991), 300.

and Valuing Dimensions. Individuals can be put into collections or groups, and then group measures can be generated. In this way, one group can be contrasted with another, and an individual can be contrasted with the rest of the group.

This is especially important for business considerations where we want to know how an individual "fits" the rest of the group. As Pomeroy said, the HVP is a remarkable tool that offers insights that other instruments cannot achieve. The key is the measurement of value. How and what people value are fundamental parts of persons. Measuring an individual's capacity to value in the six Dimensions gives a profound inventory of what makes each of us unique. Looking at an individual's HVP is a "window into the soul."

What does the HVP Measure?

According to Hartman, value is one of the fundamentals of thought. It is a logic for organizing experience and a way of seeing which indicates how people understanding the world and themselves, as well as their emotional preferences. These fundamentals have great influence over a variety of human functions. The following is an inventory of these functions.

Capacity

Each Thinking or Valuing Dimension is measured. A Value Dimension is a way of thinking or seeing. How well we see in each Dimension is measured by how much we see. This measure is called capacity. There is little doubt that capacity is a mixture of genetics and experience. How much of each? This is not known. However, it is evident that people can and do change, and that these changes can be measured. Whatever the role of genetic endowment, it is a platform upon which experience and attitude, will and grace, work their magic. Capacity, then, is not a measure of what a person must be, but what a person currently is.

Higher dimensional scores are important indicators that generally demonstrate higher levels of achievement and excellence.

Bias

Perfect seeing is not a reality. Imperfect seeing is the norm. The imperfection is measured by whether there is over or under valuation present in each of the Valuing or Thinking Dimensions. Bias is a measure of this imbalance.

Asset and Liability Management

In each Thinking Dimension there are two basic functions. One is seeing problems and difficulties. The other is seeing opportunities and possibilities. Problems are liabilities and opportunities are assets; like seeing the glass half full or half empty. Seeing one is not the same as seeing the other. Rarely do we see both equally well. Normally, people see problems better than they see opportunity. This is a type of risk profile. Seeing problems better than opportunity is a type of risk aversion, a cautious attitude toward taking chances.

Self and World

As we have previously noticed, three Thinking or Value Dimensions are related to how we see the World, and three are related to how we see the Self. The three Dimensions of the World and the Self can be grouped together into a composite score. This yields an overall World and Self score.

Balance Between Self and World

The relation between how we see the World and the Self is very important. Rarely do we see both equally. The relative imbalance between the two is a measure of the compatibility between how we see the World and the Self. This is a measure of Stress. A score of 1.00 would indicate little stress. A score of .63 represents moderate stress. Many people have external or internal stress but handle it very well. It may even be a motivating factor for them.

Priorities

Each Valuing or Thinking Dimension is a distinct way of seeing. The relative scores between the dimensions represent how we form priorities. Priorities are the way we perceive what is important. This scale measures how we set our priorities.

The HVP is capable of measuring a variety of important aspects of human thinking and relating. It represents an important step forward in understanding human personality. In addition, its measuring component and its capacity to quantify qualities makes the HVP unique and invaluable as a business resource.

Measuring Leadership

We will now analyze Stephen R. Covey's account of leadership[26] and redefine the concept of "leaders" in terms of the Hartman Value Profile and relate his analysis to what we have learned about the nature of thinking and valuing from Robert Hartman. Further, we can suggest a model for measuring the potential for leadership in the general population.

COVEY:		HARTMAN:
CHARACTER:		
	INTEGRITY	SELF ESTEEM
	MATURITY	RELATION BETWEEN EMPATHY & SELF ESTEEM
	ABUNDANCE MENTALITY	EMPATHY
RELATIONSHIPS		
	TRUST	RELATION BETWEEN EMPATHY & SELF ESTEEM
	RESPECT	EMPATHY
AGREEMENTS		
	DESIRED RESULTS	PRACTICAL THINKING
	GUIDELINES	STRUCTURED THINKING
	RESOURCES	PRACTICAL THINKING & ROLE AWARENESS
	ACCOUNTABILITY	STRUCTURED THINKING & SELF DIRECTION
	CONSEQUENCES	PRACTICAL THINKING
SUPPORTIVE SYSTEMS		STRUCTURED THINKING
PROCESSES		PRACTICAL THINKING

[26] As developed in Covey, *The Seven Habits of Highly Effective People*.

Important in the table above is that all Value Dimensions are involved in measuring leadership. This should come as no surprise. After all, leadership must involve the entire person, not some limited part or aspect of ourselves. There is a wholeness about leaders, a trust and bond between the leader and the followers. Followers should have an abiding trust in their leaders for optimal effectiveness and this is a trust in the whole person. They should also feel comfortable enough with their leaders to question them, especially if they need more clarity, or want to give the leaders input or feedback. By combining all the Valuing and Thinking Dimensions in the Hartman Model, we can arrive at an overall measure *of Maturity.* Maturity in Covey's sense is a compatibility between the different parts of our Thinking or Valuing Dimensions. For example, if we have a high and close to equal understanding of the world and ourselves, we tend to be more consistent and mature individuals. On a cross-dimensional level, if we have a close to equal understanding of others and of ourselves, this could be called a high level of relational maturity. On the other hand, we may have a very good capacity in Empathy, a very clear understanding of others and their feelings, and at the same time have a very low sense of Self-esteem. This would not be all that unusual. When this happens, the maturity between the two dimensions is low. Maturity means the ability to actualize potentials. When we have low Self-esteem and very good Empathy, then varying degrees of irritability or tension occur between the external and internal Intrinsic Value Dimensions. If we put others before ourselves, we may become doormats; others will use us but not value us as much as they value others. Inversely, if we value or esteem ourselves much higher than others, we will likely be perceived as uncaring, insensitive, arrogant, or even narcissistic. It is very clear that quantifying *maturity matters!*

Conclusion

Leadership is measurable. This is important, for it offers a new technology that provides a new and more precise control over the most costly of all business assets, people. This technology creates the possibility for measuring people's capacities, performance standards, personnel audits, and a proactive method of creating added value in training and hiring.

BEYOND PHENOMENOLOGY: THE MOVEMENT TOWARD AXIOLOGY

C. Stephen Byrum

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Abstract

Phenomenology and existentialism, as these philosophical movements find expression in the work of thinkers from Edmund Husserl to Heidegger, Sartre, their contemporaries, and their followers, are often seen as the last manifestation in the evolution of Western thought that moves from Plato and Aristotle to Hegel and Kant. There are even those who would suggest—echoing Nietzsche and Heidegger in particular—that the high evolution of Western rationalism is actually the "end" or "death" of authentic philosophy and authentic thinking. Phenomenology stakes out a claim that cannot be transcended by rational "thinking." My claim here is that there is a next stage, and a thoroughly authentic stage, of Western thought that moves beyond historical phenomenology and existentialism, and that this "next stage" is ushered in with the work of Robert S. Hartman's axiology.

Our three-year old grandson is filled with boundless energy and an eagerness for life that is beautiful to behold. I am intentionally using language in this first sentence meant to convey sentiments of both phenomenology and axiology. Watching his arrival at our back door on his frequent visits stirs interesting philosophical thoughts; philosophy in the laundry room at the back of the house, our portal for the most intimate friends and family members. He slams open the door, bursts across the threshold, and with both feet firmly planted on the floor, announces with the greatest gusto: "I'm here!"

At this point, my grandson is almost a perfect phenomenologist. In this momentary event, he has bracketed out almost every other dynamic of consideration. Nothing "rational" or "conceptual" is going on with him; he is *not* "thinking." He is achieving Sartre's existential ideal of the purity of *engagè* (engagement), Husserl's *epoché*, Ockham's "first intentionality," and Heidegger's "authenticity." My grandson's leap into the room becomes a powerful paradigm of Kierkegaard's "leap of faith" in a sense that has no attachments of religious or theological meaning, in fact, a sense that has absolutely no need for the religious or theological attachments to make his life "full" in that moment.

To use the language of Robert S. Hartman's axiology, my grandson is experiencing a moment of intrinsic value. If my grandson offers commentary on his "I'm here!"—which he does not—or says much of anything else, he will move the experience to extrinsic and/or systemic valuation, or he will *reduce* his experience to Ockham's "second intentionality." For the time being—and he is,

responding to Heidegger "in time," although it is not *chronos* time but rather *kairos* time (the *fullness* of time)—his "I'm here!" is complete in and for itself (Sartre), and it/he is beautiful and good (*kalokagathia).*[27]

At this point, we begin to have hints of how the phenomenological is stepping beyond itself toward the axiological, and we begin to see suggestions of the theme of this paper that the next step beyond phenomenology as a philosophical position is axiology and especially the intrinsic dimensions of it. Meanwhile, the power of my grandson's "I'm here!" has drawn me out of my normal, day-to-day, subject-object relatedness to my world—my normal thinking, and I am experiencing the intrinsicality of "I'm here!" as well.

Hours will pass, and we will play. It is play for the fun of it, the intrinsic *paidia* of child's play.[28] He has yet to discover very much of the culturally defined and delimited/diminished (transposition of the intrinsic to the extrinsic/systemic) play that is distinguished by the early Greeks as *agon*, competition only intent on winning, although at a recent Easter outing it did seem to matter than he had more eggs in his basket—including the golden egg with money in it—than his cousins. This invasive, thinking, logical, making "sense" culture will probably—if not undoubtedly—win, and he will become its agent. In the process, the pure fun of intrinsic engagement and Husserl's intentionality will be left behind like the now one-eyed stuffed bear who belongs to my son, sitting lonely on the shelf in his old room wondering where his owner has gone.

Finally, at the end of the day, my grandson must go home. He is never ready to go, and always bargains for an extra ten minutes. His mother fastens him carefully in his car seat, and knowing the manners suggested by the moment, says, "Tell 'Cap' thank you for playing with you today." His "I'm here!" begins to become, "I'm leaving," but with very little exclamation point behind it. He would easily unhook the car seat and be good for another round of chasing Star Wars creatures from their closet hiding places. He would be sure that the ecstasy of pushing a Hot Wheels car down a plastic track at high speeds and creating unexpected spinouts could be quickly achieved again. You can see in his head that he is sorting out the day as part of his expressing gratitude. Pure phenomenology is fading a bit, and he is mentally sorting out thought and language for a response. It dawns on him what he wants to say—like Heidegger's clearing in the woods where the lights shines in. His response to the day: "It was *good.*" His response conveys that whatever his "concept" of a day is—whatever the confluence of ideas that build out his concept might be, this particular day has fulfilled it.

We are suddenly back to the world of Hartman, and we see that "goodness" is "concept fulfillment." But, it is the intrinsicality of the event of "fulfillment" that triumphs rather than the secondary extrinsic and systemic dynamics of concept and ideas—the secondary dynamics of "thinking." We are also suddenly back to the point where we can see that radical phenomenology—as vitally important as it was to the evolution of philosophy—was not the end of philosophy. Rather, phenomenology could be seen as constituting a radically deconstructed platform, swept clean of the detritus created by the "thinking" which established the modern age, a platform on

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[27] This interesting term is derived from *kalos kai agatha* and generally means "the beautiful and the good." In the earliest Greek usages, it relates to aristocratic gentlemen of highest breeding who exemplified Greek ideals of virtue and idealized appearance in both physical form and action. There is a "humanizing" of the term later on that gives it a broader application. It becomes almost a bridge connecting the aesthetic and ethics and implies an alignment of highest ideals in concrete application. It has always seemed like a pretty good axiological term to me. I am wondering if there are not connections between the achievement of *kalokagatha* and "authenticity" in a specific moment.

[28] See Sam Keen's, *Apology for Wonder.* New York: Harper and Row, 1969. Also see my *Intrinsic Value and Play.* Knoxville, University of Tennessee, 1977.

which a carefully constructed edifice of axiology could begin to be claimed, and—in doing so—become the philosophical movement of the post-modern world.

A carefully constructed axiology does not have to become a next theoretical and then—as usually occurs—a next ideological *movement*. As Sartre and Beauvoir said about existentialism, a carefully constructed axiology can become more of a *method*, a "way" (Tao) of living. This way of living is always alive and vital, never captured in mental constructs. Evaluative judgment, rather than rational thinking, becomes the medium of authentic engagement with the world and with others. This way of engagement is always sweeping clean, making living space for Heidegger's[29]

[29] I feel the need to be a bit defensive at this point. People often ask me why I keep coming back to Martin Heidegger in my writing. I have been blatantly asked whether I knew about his Nazi connections, and whether using his name and referencing his writing is not a way of excusing his past or not adequately acknowledging events such as the Holocaust. I have even been told it is disrespectful to some people to even take note of Heidegger. In fact, I know a great deal about Heidegger's past history. I wrote an entire book about Heidegger and the Nazis (not yet published), so I am totally aware that he had that skeleton in his closet. I am also aware that most people who actually knew him thought of him as a rather socially backward person who could move to mean-spiritedness more quickly than probably ever necessary. I certainly feel no need whatsoever to defend anything about Heidegger except the power of his writing and its impact on me.

On the other hand, there are a few, prevailing facts that must be considered. Hitler came to power much adored by many economically destitute Germans in January 1933. At that point, he was part of a coalition government headed by Paul Hindenburg. There was a right-wing, nationalist party—the Nazis—who were gaining power, but that power had not peaked or revealed its most negative potential at that time. In the spring of that year, Heidegger was offered the post of Rector at Freiburg, a marvelous honor that he probably personally desired deeply. He was elected by a faculty who realized the political vulnerability in the country and felt that Heidegger could lend some degree of stability. That he would have joined the National Socialist Party at that time would have been a normal extension of his position. That he would have made a couple—no more—of speeches that offered lukewarm acknowledgement of the evolving German political system should come as no surprise. In fact, he was criticized for not taking a more positive and blatantly supportive view. The facts also remain that when Jewish professors began to be harassed and made vulnerable by the further Nazi movements, he acted quickly to protect these people, many of whom were his personal friends.

Hindenburg died in August of 1934, opening the door for Hitler to become Führer, but Heidegger had already resigned his university post in the spring of that year and returned to the life of a much-sequestered writer and teacher. Heidegger's primary wartime concerns were personal and not political. Both of his sons served on the Eastern front and were captured by the Russians. For years, the Heideggers did not know if their sons were dead or alive, and—even when found alive—what the impact of the Russian camps would have on their lives. Toward the end of the war, Heidegger and many other old people and children around Freiburg were brought into military service to dig defensive tank traps. The longer I look at all of this, the less I feel that Heidegger was an aggressive and committed Nazis sympathizer and enforcer.

There is a larger problem here that needs to be addressed. We learned from G. E. Moore, via Hartman, that it is possible in the study of goodness to commit what was called the "naturalistic fallacy." This error in reasoning was advanced when any instance of something called "good"—a "good" meal for example—was seen as a reality that could be dismembered and dissected in a way that some reality called "goodness" could be extracted. Goodness, for Hartman, would be, therefore, the property of a concept and *not* of an object.

In a similar sense, we might be able to describe a "biographical fallacy" in which we discount or reject something a person says because of some action or activity in a person's life. There is a very long list of exceptionally important thinkers whose biographies probably leave a lot to be desired. Sartre, Beauvoir, and some of the other better-known existentialists lived very non-traditional lives. Nietzsche died probably with a brain scrambled from syphilis, hugging a dead horse in the street. Wittgenstein's biography often reads like the life of an escapee from a mental ward. The list could go on and on. Yet, to fail to see the brilliance of what a person may have to say based on some lifestyle issue does not make much sense.

What we are saying here about Heidegger in particular may even be stronger in one critical manner. For Heidegger, personal biography did not matter. At least, he said it did not matter, compared to the deeper issues of *Dasein*. I personally can't draw that strong of a line. How does radical phenomenology separate us from ourselves so that personal biography and personal history are subsumed in the pursuit of Be-ing? I exist in history as a person, not as

"clearing" amidst the thick shadows of thinking, *and* it is always rearranging, reclaiming, and renewing in a living, organic, on-going process of re-evaluation. There is both de-construction and re-presentation. It is only when it allows itself to stop re-evaluating, re-valuing, to become fixed in some intellectual system, that it will lose its power. It is only when it allows itself to quit questioning—Heidegger's highest modality of authentic thinking—that the detritus of that thinking world that did manifest itself in cures for diseases, but also manifested itself in the efficiency of Dresden, Auschwitz, and Hiroshima, will fertilize its own regrowth—now in even more subtle and enchanting ways—and bring our lives back to emptiness and lack of fulfillment.

Philosophy before phenomenology was about "thinking," or, at least it came to that point with Descartes. Maybe Heidegger's exceptions of the early Greek Pre-Socratics and Socrates himself are accurate, but their moment was quickly gone, and the world was off to Plato and Aristotle. Ockham—to me, the first true phenomenologist—got lost or overlooked. I'm not sure why, but I am sure that Descartes triumphed, perhaps more because of the historically parallel coincidences of the Age of Reason and the Industrial Revolution—then the Technological Society and the Information Age—and all of their supposed convenience devices. It would, however, be "thinking"—with the arrival of the Enlightenment—that would save us, a surer "Redeemer" than any figure of religious myth. Or, so many have *thought.*

Yet, the cleaning broom of phenomenology—and the blatant cataclysm of World War II—bracketed out every presumption and presupposition. The full status of rationality and logic, every conclusion that has ever been drawn, is held in question. There are no absolute truths. Even the very processes of thinking are suddenly—and rightfully—suspect. Heidegger came back in 1951 and 1952 from his academic exile, being punished for his inane, extended, adolescent infatuation with the Nazis in the early 1930s, and his first lecture was entitled, "What Is Called *Thinking*?" To the end of his life, then, he found his greatest clarity in asserting that technology—the parading post-war child of thinking—is not the answer or the salvation that would seem to be marching toward Bethlehem—or better yet, to the United States—to be born.

The question that remains is, after phenomenology has performed its powerfully important, cathartic function, what will replace it or move next beyond it? It is abundantly clear that something will replace it or move beyond it. If nature abhors a vacuum, human intelligence does so even more. With Gabriel Vahanian, we may "wait without idols," but we fully know ourselves

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an abstract element in a larger philosophical investigation. From his anti-biographical position, his connections with the Nazis would be incidental and ultimately of no meaning. I would love to ask him: what did you feel as a singular human being when you first made love to your student, Hannah Arendt? How did you react when news came that your sons were still alive? Why was it important to him, when visitors came to ski at his mountain lodge at Todtnauberg, that he beat them racing downhill through the snow? [as noted in Sarah Bakewell, *At the Existential Café,* New York: Other Press, 2016). There are a lot of questions that living in a phenomenological moment without any external references can help you avoid, but there is no way to avoid the fact that life is interconnected and there are consequences and implications.

My guess is that Robert S. Hartman, having seen the terrors of Nazism first hand, probably responded to Heidegger about like Emmanuel Levinas did. Hartman could not see beyond the swastika badge on Heidegger's lapel, wrote little that was positive about him, and failed to see why his graduate student would be so engaged in Heidegger's thought. For Hartman, Heidegger should have known better, seen the radical inauthenticity of Hitler, and raged against him. I don't disagree, but I will let Hannah Arendt's ultimate position on her teacher and lover take precedent. She compared him to the Greek philosopher, Thales, who fell into a well and died while staring off contemplatively into the heavens. Bakewell follows Iris Murdoch's conclusion that what Heidegger lacked was "goodness," and that because of this—perhaps philosophically and personally—he lacked a humanity and his philosophy lacked an ethical center or "heart" (320). Perhaps, to follow the theme of this paper, Heidegger had phenomenology, but he had yet to move to axiology (or maybe we will see an exact movement toward axiology that will come as a surprise for cursory readers of Heidegger).

well enough to know that we will not wait for long. Certainly, new rationalisms and new truths are anxiously waiting to crowd in the door, and they assuredly will. They have! So, we hope that phenomenology's message and intent will work again and again with the arrogance of new truths.

Axiology might just be a better next step than a new rationalism, or a reasserted rationalism like that which has asserted itself in our lifetimes on steroids. Axiology could be a corrective and a guide, a way to mediate *what* we do with *how* we do it and—even more—*why* we do it. These are *value* questions, questions of *evaluative judgment* and not questions of mere thought. Even old Nietzsche clearly understood that the "*why* level" of life is the most fundamental.

And, the finest axiology—especially as it asserts the primary dimension of the intrinsic—will never see any value or valuation as sacrosanct or absolute. While the finest axiology will always generate traditional, thinking-like manifestations in its extrinsic/applied and systemic/ conceptual dimensions, it will also always see its highest manifestation as the intrinsic, that experiential arena that can never be contained within thinking.

Therefore, axiology becomes a kind of "hybrid," or—even more—a kind of evolving "synthesis." There are, clearly, elements of values, the results of valuations, that become established in conventional, operative wisdom that has positive functionality and conceptual credibility and stability over periods of time. These values do take on the element of mental constructs, ideas, concepts, ideals, etc., etc., which do find their way into language, sermons, laws, paradigms, virtues, goals, etc., etc. These are extrinsic and systemic values. Yet, there is also the perpetual "transvaluation of values" that occurs in the influence and power of the intrinsic which is always and forever beyond words, constructs, language, etc., and which is always and forever seen as the ultimate form or—better—*non*-form of experiencing.

Rem B. Edwards[30] expresses compelling doubts about the points I am making here. What Dr. Edwards says should carefully be acknowledged by any Hartman scholar. What he says is clear, precise, and very much on point with Hartman. First, hear what Edwards says: "I have serious doubts about the radical contrast between intrinsic versus extrinsic and systemic values (and valuations) that you develop here and in the preceding paragraph. We can write and think just as many words about intrinsic value as about the others. (I have done so!) Also, like intrinsic value and valuation words, all extrinsic value words and most systemic value words have referents beyond themselves, except for pure conceptual constructs. Hartman himself explained that conceptual constructs and their referents are identical, but all other words have non-verbal referents. Your notion of "beyond words" or "beyond thinking" needs to be explained. The most obvious meaning I can give to it is: "not words or thoughts" or "something different from and referred to by words or thoughts." Do you have a different analysis? Maybe you mean something like "unknown, and perhaps even unknowable." But this is also true of extrinsic and most systemic value objects. The *referents* of almost all value words "can never be contained within "thinking." *They are not words or thoughts*, and they doubtless *contain within themselves* many properties (qualities and relations) that we have not yet named or known and probably never will. This is just as true of a brick or a grain of sand as of a unique conscious human being. (Doubtless, there is a lot more to the latter, however)!"

Edwards accurately indicates that I am making a "radical contrast" between intrinsic and extrinsic/systemic values and valuations, although—for me—the word *radical* would not have reflected my own consideration. I would move to my standby, default position of "different in *degree* to the point that we experience difference in *kind*." It is this "different in *kind*" that moves me into that unknown and perhaps even unknowable—in terms of conventional *knowledge*, the

[30] Rem Edwards in an email note, May 20, 2016.

knowledge stripped bare in absolute phenomenology—a world (for want of a better word) where traditional thinking is transcended. Yes, all value words—or all words in general, just as Edwards says, reach out beyond themselves, but my thought is that somehow intrinsic value words do this *more*, maybe even to the place that ordinary language and ordinary thoughts are no longer capable of containing experience. Yet, we will talk! When we do, we run into exactly the kind of back-and-forth that Edwards' comments absolutely and with high accuracy must be respected. While understanding and affirming Edwards' clarifications, I still struggle toward the top of Hartman's hierarchy—his own disclaimers notwithstanding—where the intrinsic is pointing toward something *more*. This is why Hartman and Mefford refer to "metaphor" as being the language of the intrinsic; normal language does not suffice to capture what metaphor can contain by going beyond the vernacular – or by not using language at all – just being and feeling.

Moving beyond these disclaimers and their disclaimers, human beings do have this ability to talk about, to be in conversation, to be travelling on and interested (for Heidegger, "to be among and in the midst of things."[31]) There is the greatest likelihood that we will exercise this ability to talk, to see talking as "pointing" always beyond itself, and to clearly understand that talking will always have its own inbuilt limitations, illogical logic, and Gordian knots. On the other hand, there is also the ability to simply be silent (Heidegger) and cease to use words (Wittgenstein) before the intrinsic "facticity" of life, to experience the "lost" that Wittgenstein says is the beginning of philosophy. When conversation about language is at its most dense points, silence may be at its most golden. In some sense, my grandson is in the highest modality of axiology—incorporating the best of phenomenology—when he experiences "I'm here!" I am—right now—in the lesser modalities of axiology—hopefully incorporating the best of traditional rationality—as I am talking about the I'm here! experience in retrospect. But, he is in *reality*—language rises only as an aside, adding no meaning, while I am in *retrospect*, the world of language and *ex*-pression. *Ex*-pression is never adequate to the *in*-pression he is experiencing and the *im*-pression that is occurring for him. *Ex*-pression never captures or conveys "meaning" (for want of a better word) adequately, so our entire, philosophical language about "expression" will inevitably also and forever be inadequate.

And, let us be sure to keep in mind, while we consider my phenomenological grandson becoming an axiologist, that this movement is precisely what Edmund Husserl pointed toward and what Hartman grasped firmly. In his late writings—work that he did not live to accomplish—Husserl considered the possibility of a formal axiology that would extend his phenomenology. Hartman saw this with abundant clarity, and it became the stimulus for his own work.

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And now, let us proceed to take apart or de-construct what I have said here in this introduction. The conversation will now become a reaffirmation of some of the most important—to me—considerations that I have given to Hartman's work. Mostly, these reaffirmations are being expressed in new approaches, some of which I have edged up on in the past, and others which I am very embarrassed that I knew little about in the past.

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[31] Martin Heidegger, *What Is Called Thinking?* New York: Harper Perennial, 2004. This translation by J. Glenn Gray was completed with Heidegger's help before his death, and it represent perhaps the most prominently credible translation of Heidegger's work into English. These are lectures, and they incorporate Heidegger's own famous "summaries and transitions" which were earmarks of his teaching skill.

First, I never was able to feel very satisfied with Heidegger's concept of *Dasein*. I knew that he was attempting to phenomenologically strip away the world of rational constructs, the world of traditional thinking, and get to a non-subject-object relationship with his own existence in the world. The very concept of *Dasein*, as early as 1964 when I first read *An Introduction to Metaphysics,*[32] began a mesmerizing and tantalizing prospect of living freely in the immediacy of a moment that was unhampered and unconstrained by prerequisites, preconditioning, and reflections of minds already made up; the experienced phenomenon of *Dasein* became a synonym for freedom itself. About this same time, I was able to experience Picasso's "Guernica" without even the hint of the questions "But, is it art?" or "What does it *mean*?" I wanted to live in a world defined more by experience itself rather than what I or someone else thought about experience. I wanted to live, at least to some acceptable extent, in Heidegger's *Dasein*—"be-ing there, Husserl's *epoché,*[33]or Ockham's "First Intentionality" (which I felt compelled to write as "First Intensionality" although spell checks and editors always have tried to correct what was perceived as a misspelling[34]). The *tension*, not the intellectual *intent*, was the most authentically existential to me. In such a context—or *non*-context—the "real" would be "real," and there would be the possibility of a "new" that was actually "new."

But, I have never felt adequately *pleased* (a kind of evaluative judgment word that transcends most qualifiers typically used in rational language, but a word never capable of being absolutely defined or explicated by rational language—maybe an intrinsic word) with Heidegger's *Dasein.* I could sense where he was *pointing* (maybe the best language can ever do is "point," and Heidegger is probably right when he says that human existence at its most authentic is the "place" where the pointing of existence occurs, the platform from which "truth" begins to be unveiled). He was *pointing* toward a kind of existentially unique, lived experience in which a person was most engaged, most alive, and most "at one" with the world and others. In this experience, the world

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[32] Martin Heidegger. *An Introduction to Metaphysics.* New York: Doubleday Anchor Books, 1961. This was my first textbook in my first philosophy class as a sophomore in college. I'm not sure how it happened that this book, which I approached—as I had learned to approach "learning"—held out any "meanings." In fact, it was like there was a "withdrawal" (Heidegger would use the word and the impression often in his late writing) of meaning that left a vacuum, a "lack" that drew me, called me (again, Heidegger's word) toward some something that might be revealed (Heidegger's *aletheia*—truth that is "un-veiled" rather than contained and confined within rational constructs). Somehow, I have never strayed far from what I experienced in that original class. I was utterly disrupted because I was "learning," but not learning with "meanings" as I had always learned them before.

[33] For Husserl, building on ancient Greek philosophy, *epoché* literally means "suspension." Phenomenology operates on the strategy of suspending or bracketing out definitions, conceptual explanations, or rational contexts in which reality is determined by external factors. In an *epoché* moment, the purity of the face-to-face of reality is encountered without defining lenses and biases. Hans-Georg Gadamer, Heidegger's student, would insist that we never live without biases and that we should always be examining what these are. I see his point, but my grandson at the back door shouting "I'm here!" seems veritably bias free in that moment.

[34] It is interesting that Hartman used the word *intensionality* (with the "s") in *The Structure of Value* with frequency and without apology. He did not make the exact distinctions that I am making, but I have always wondered if he had been pressed on his usage whether he would have used something of the distinction that I have made. Edwards adds in our ongoing conversation: "For Hartman (and all other philosophers), "intensions" are the meanings of words or concepts, and "intentions" are purposes. "Intension" occurs many times in *The Structure of Value*. See his index, 370-371. Dictionaries first give words, then their meanings or definitions (intensions). But intensions are not limited to definitions, as Hartman made so clear in his explanations of "expositions."" I would respond that Edwards is exactly right, and I am readily admitting to "playing around" with Hartman's usage of *intension* and even more with Ockham's usage. However, is it not always the task of interpretation to—perhaps—see dimensions of what a person says that that same person might not have seen in its totality? Such, to me, is something of the central nature of the philosophical task, to take a conversation to places prompted by someone else along a path that that particular person may not have seen exactly or may have had no interest in taking.

and others are not reduced to "beings" (*Seiende),* but there is the rarefied, high sense of "be-ing" (the verb) in the world. Thus, there could be the experience/sense of "be-ing there"/*Dasein.* I personally "pointed" at this experience, in retrospect, using words to penultimately describe moments of love, moments of rich aesthetic experience, and moments of play. Work—especially writing and teaching—could also rise to this level at times; life was at its "best" and I was at my "best." Already, it is clear that an axiological values language is moving beyond a rational, intellectual language. Edwards comments, "As explained earlier, there is a sense in which almost all language does this. Symbols are not the realities symbolized, except for pure conceptual constructs. They almost always point to something beyond themselves that is not a symbol. But there is nothing irrational or un-intellectual about this. Rational language has referents that are not words. Some of these referents are people, some are "mystical experiences," etc."[35] I concur, and I am reminded that once Edwards encouraged me not to use *irrational* as the only counterpoint to *rational*, but to use *supra-rational.* That old advice from forty years ago may also fit here. My only remaining question is whether that which we call "rational" must be limited to some kind of language, logic, or mathematics. I am inclined to be convinced that an inability to put some reality into some kind of language construct means an inability to call that reality *rational*. To follow this point: *supra-rationality* would be a reality that is beyond words, logic, and mathematics. If *reality* has to be amenable to language and logic (rationality), it seems to me that we have seriously diminished *reality.*

Yet. . . yet. . . *Dasein* remained unsatisfying (another intrinsic word perhaps). I could see the *sein* part, me as a verb-like "be-ing" as opposed to a noun-like "being" among "beings." I "got" that part. I could also see that I am part of a world, a "there"/*Da*. Any moment of high phenomenological purity of experience was still within some "there"/*Da,* or at least it "made sense" to say so or *think* so. I could never keep from considering that the old Cartesian subject-object relatedness that was the stuff of "thinking" was still there in my *sein*/"Be-ing" relating to some external "there"/*Da,* even though in the most profoundly intrinsic (the word I now use) dynamics of the "there"/*Da* experiences the objective elements might be almost totally blurred into non-consequence. I loved these kinds of moments, but the haunting of subject-object still remained.

With my grandson bursting into the backdoor, this all changes or achieves a new clarity. If there is the possibility of *Dasein*, would there not also be the possibility of *Hiersein*/"Be-ing-Here," and is that not what my grandson was giving expression to when he said, "I'm here!"? There was no sense of "there-ness" in what he was saying; it was all "here-ness."

The very words I am consciously using throughout the discussion of my grandson's appearance—the words *burst into* or *bursting into*—are Husserl's words for the purity and richness (Hartman talks continually about *richness* and density[36]) of the phenomenological experience.

[35] Rem Edwards, in an email note, May 20, 2016.

[36] My teacher, Rolf-Dieter Herrmann, talked about a walking tour in his college days of Western Europe. One afternoon, he ended up in a small café in the southern part of Spain. In mid-afternoon, the main room of the café was dimly lit and there were few patrons. He recognized, as his eyes adjusted to the darkness, that Pablo Picasso was sitting at the table nearest to him. He hesitated for a moment out of politeness, but could not help himself. He took up a conversation, and Picasso responded. There was an hour of magical engagement. On leaving, Herrmann asked for some remembrance. Picasso took a large restaurant menu, scrawled a line across it, and signed his name. Herrmann told me that this object, stored in a safe deposit box, would pay for his son's college education. I was incredulous. How could a line on a sheet of paper have value? Aren't you actually selling an autograph? No, Herrmann passionately insisted. It was the line. It was Picasso's line, and so it had a greater "density" than any other line. Hartman, a teaching colleague not always open in a friendly way with Herrmann, used the same word when describing an experience or a

Heidegger says "thrown-ness," that the contingencies and facticities of life are always "throwing" us into situations that strip bare preconceptions and expectations. In these "thrown" experiences, we are pushed to see life in new ways and to rid ourselves of old, easy explanations and reasons that make sense in terms of the conventional wisdom and logic of the day. The experiences of World War I which left Germany in devastation, and the experiences of World War II that left his own two sons in Russian prison camps, surely were capable of turning Heidegger's attention to the power of the "thrown-ness" of angst, dread, anxiety, and fear—common accelerants of the existential phenomenological experience.

These accelerants notwithstanding are powerfully accurate catalysts in Heidegger's life and that of the European existentialists, and the sad life of Nietzsche. But must every catalyst to authentic existence be negative? This dourness so emblematic of existentialism has certainly limited its appeal. Would there not also be positive catalysts with a power of their own? So, instead of being "thrown" into life by some malevolent specter of awfulness, might it not also be possible to "burst into" life with exuberance, thrill, and joy? My grandson is not "thrown" into our house with any malevolence. He "bursts" in with exuberance and thrill.

The German language itself will support my considerations, although modern expression may have lost some of the precise edge that I am seeing. In German grammatical construction, there is an openness to discussing location in three ways—*Hier*—here—in closest proximity, *Da*—there—at some distant proximity that is clearly separate from Self, and *Dort*—over there—at some markedly further proximity. The Southern dialectical expressions of "here," "there," and "over there" or even "over yonder" pick up pretty clearly on the distinctions in the German.

My question—why didn't Heidegger say "Here-be-ing" (*Hiersein)*? Why did he not see that *Hier* would give a fuller sense of immediacy, intimacy, and one-ness than *Da*? *Da*/"there" always keeps the spark of subject-object Cartesian perspective alive, and "thinking" in the traditional sense of the word cannot help but keep entering and bending the potential perspectives available. My grandson's "bursting in" is more *Hiersein* than *Dasein*, and it is also a "happening" (an *aletheia*-ing) that is taking place because of him and not to him in a kind of pre-rational consciousness that reflects the purity of "consciousness" and "intentionality" that Husserl is reaching toward in the epitome of his prospects for truly human beings (humans who are truly human because they are truly be-ing) who might be able to live and experience with an authenticity that is beyond traditional thinking.)

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In the material advanced to this point, I have used the name of Edmund Husserl several times. For those familiar with my past writings, Husserl has not come up very much. I have always sensed that there was something of a "hole" in my own philosophical orientations due to not knowing enough about Husserl. Over the past year of fairly intensive study, I have tried to remedy something of this lack. To do so is very important—even more than I had imagined earlier—because of the platform that Husserl provides for modern existential thought, the latest evolution of "Western" *thought*, and the platform that Hartman found for moving beyond phenomenology toward axiology. Husserl is a kind of "link" that draws the movements of phenomenology/ existentialism and axiology together. Husserl moves us beyond Descartes and his emphasis on rationalism toward Hartman and his emphasis on value.

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concept overflowing *(pleroma*—"full"—in the Greek) with richness or meaning. For Edwards, in further conversation, this association is a good example of the intense intrinsic evaluation of an extrinsic value object!

One of the main lecture classes that Hartman gave toward the end of his life was on the philosophy of Husserl. When one of his main protégés at the University of Tennessee, David Mefford, sought Hartman's advice on the best strategy to ground David in his intended pursuit of axiology, Hartman suggested that he go to Germany and study Husserl.[37] There were probably three main reasons for Hartman's suggestion: (1) Husserl's advanced the idea of approaching life in general and philosophizing specifically in terms of what he called a "natural attitude," meaning that philosophy should be as close to real-life "natural" experience as it could be, as opposed to movements off into flights of conceptual fantasy—in turn, it would be important to Hartman that value and valuation are the core of lived life, and don't exist on some conceptual and theoretical "shelf"; (2) Husserl's logic advanced a kind of multi-dimensional approach to existence that would be the inspiration to the Intrinsic, Extrinsic, and Systemic dynamics of Hartman's axiology; and, (3) Husserl had dropped the strongest hints that the next movement of his own thought beyond phenomenology would be toward a "formal axiology."[38] My guess is that the entire Husserl lecture by Hartman was revealing the context of consideration for his own movement to axiology: what Husserl had proposed, he was doing.

A general insight into Husserl is, by now, fairly easy to convey. The history of Western thought from Plato and Aristotle has led to an enclave of assumed "truths" that manifested the "essence" of "reality." The scare quotes are my own. They would never have been used by those who had arrived at the conviction that "mind" and "thought" had delivered human beings to their highest stage of development. Husserl wanted to suspend and bracket all of these accumulated assumptions so that he could experience an unadorned phenomenon in and for itself. He wanted to experience a consciousness unframed by or limited to conceptual "conclusions" that drove how we are to think and—therefore—how we are to experience. In such a process, to use Hartman's later language, the intrinsic uniqueness of a reality is fundamentally lost, covered over by the sedimentary levels of cultural ideas and concepts that have accumulated over generations.

Even more significantly, what is lost is the *fact*[39] that while awareness, or directed awareness, or intentionality are all of an *object*, they are also experienced by a *subject*, a Self. There is a mutually inclusive *relationship.* It is the *fact* of this "continuum"[40] of relatedness that can never be separated in authentic reality, that the subject and object are always joined, living together, belonging to each other; Einstein spoke of "combinatory play."[41] The traditional, Cartesian

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[37] Reported in David and Vera Mefford, *Axiology: Theory and Practice*, 19. This self-published document is described by the Meffords as an elaboration and expansion of David's doctoral dissertation, "Phenomenology of Man as a Valuing Subject." David took Hartman's advice, studied with Iso Kern, and produced a Master's Thesis entitled "Primordiality: Husserl's Concept of the Self." David's work is the best treatment of Husserl's thought as it relates to Hartman's axiology available to date.

[38] *Ibid*., 17-27.

[39] The word *fact* is a very strong word to use as it generally conveys certainty and some dimension of absoluteness, as in an "absolute truth." I do not want to use the word in this way. I was to come closer to the Nietzschean expression that *facts* and *truths* are interpretations or useful fictions. I believe that both Hartman and Husserl were closer to this position—and my position—than they were to some positivist understand of *facts* and *truths.* In the frontpiece to Chapter 6 of *The Structure of Value*, Hartman quotes Husserl (*Erfahrung und Urteil*, Hamburg, 1948, 423) as saying: "Fact is one of the possibilities of varying the given in imagination." In other words, when the word *fact* is used to talk about some phenomenal experience, it is simply one of a wide variety of words that could be drawn from the multiplicity of *evaluative* [my emphasis] expressions available in consciousness. As one of a multiple variety—Husserl's word—the common and traditional understanding of *fact* is radically relativized. You might say that there is a "transvaluation" of the common "value" traditionally and culturally placed on *fact.*

[40] Meffords, 22.

[41] Robert S. Hartman, *The Structure of Value.* Carbondale: University of Southern Illinois Press, 1967, 351. Hartman also makes reference to Galileo's comment that "creative science is valuation in the profoundest sense."

subject-object relationship is really not a legitimate relationship at all; at most, it is a relationship dictated from the subject side as the subject side has been informed and defined by "conclusions" and "perspectives" of powerful culture and tradition. In the traditional subject-object construction, the subject and object live outside of each other. In the traditional subject-object construction, "truth" becomes the agreed-upon applying of a "truth" proposition; in the community where I was raised, for example, it would *not* be *true* that Picasso's creations are "art." In a similar sense, in that community it would *not* be *true* that a Black person had equal status and worth as a White person. In either sense, the object (the painting or the Black person) does not "count" (have *value)* in the relationship, or only has "value" as an object taking up space and time compared to other realities that are much more "valuable." Across most of so-called human history, in a prime example, there is an on-paper relationship that exists between men and women that is reinforced by numerous propositional "truths" advanced by societies and cultures. However, it has most typically been a one-sided relationship—which is a contradiction in terms since a *one-sided* relationship is no relationship at all—in which the woman is defined by the man, as a superior subject defines an inferior object. The woman would be, ultimately, of less *value.*

When you begin to pull down in phenomenology all of the propositional truth constructs, the woman (or the painting or Black person) is able to stand on her own in total parity with any subject. The entire structure of traditional subject-object is deconstructed. A whole new set—not of truths—but of *values* driven by the continually evolving *concept* of emerging relatedness of the parity interplay between a free-standing independent subject and a free-standing independent object rise in a conversation[42] of equals. The richer and freer the conversation, the greater the respect (a *value* word*)* the object *acquires. "Acquires"* does not mean "given" by a subject in totality. It also means "demanded" by what would have been previously defined as an inferior object. "*Acquires"* is synonymous with "rising to a new level of meaning" for both previously defined subject and object, or the greater fulfilling of a concept and of *value.* In fact, the old subject-object correlation as it was traditionally understood, along with the propositional "truths" that have supported it are transcended, even evaporated. Now, there is a chance for an authentic relatedness ("between-ness"/*Zwischenmenchliche, "meeting"/Begegnung,* I-You/*Ich-Du*[43]*)* in which both the old subject and the old object become more than they had ever been before; together they are more than they were ever separately. The "whole" is greater than the sum of its parts. This "more" can be cleverly and compellingly pointed toward in Hartman's use of transfinite mathematics. There is also within these movements a different way of talking about what Nietzsche was pointing toward in his "transvaluation of values." Values are not propositional truths in their highest expressions, but manifestations of what can be authentic, evolving real relationships. If we built a "family tree" of the values handed down to us by various forebears and their communities, we would probably know more about ourselves in terms of lineage and traditions that we would learn from DNA.

When Husserl talked about moving to a "Transcendental Logic," he was envisioning an ability to talk more precisely about a world in which traditional subject-objects were transcended, and a whole new language for describing that world was established. He wanted a "science," but he was sure that it would not be like any other "science" that had previously been constructed on old

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[42] At the etymological root of the word *conversation* is the experience of "turning about with," or what I would like to call "about-ing." I asked my son one day when he was young and engaged in deep conversation with a neighbor friend, "What are you talking about?" His response, and he did not appear to be disguising the real subject of the conversation, was: "We are just about-ing." My "rational" inquiry suddenly stalled to a halt.

[43] As in the formulations of Martin Buber.

subject-object paradigms and old "truth" paradigms. He called this a *formal axiology,* and it would represent a movement beyond merely intellectual and rational constructs to lived practice. He spoke precisely of a "Formal Axiology and Practice."[44] There would no longer be detached "minds" rationally defining the "truth" of externals. Now, there would be a mutuality of relatedness that evolved in a real reciprocity of contact, conversation, and engagement.

Husserl even suggested that this "Transcendental Logic" would have its own: (1) propositional sphere (that is, we would still make broad statements of a conceptual nature); (2) syntactical categories (that is, we would still engage with real-world structures in functional ways that are word specific); and, (3) unique modalities (that is, there would always be dynamics of this new subject-object interface that could not be contained within any rational construct or truth proposition). Within this "unique modality" dimension, Husserl is back to the purity of his phenomenological beginning point.

Therefore, it is easy to see how a concept can be fulfilled as you move through the elements of the "Logic" to the place of unique modalities. Now, you would talk about "goodness"—a value dynamic—rather than "truth"—a rational, propositional dynamic. "Thinking"—in my own emphasis—is transcended by "evaluative judgment." The connection of "value" to "judgment" is prefigured in Husserl when he described: (1) judgment in the broadest sense, (2) judgment in a distinct sense, and (3) judgment in a clear sense.[45] *Clear* would mean at this point "unique," due to the fact that phenomenologically there has been a conscious attempt and intention of "clearing" the invasive dynamics of all defining cultural and traditional "truth" constructs. In a sense, we are also back to Heidegger's "clearing" in the woods where the light shines through. We are certainly at the portal of Systemic, Extrinsic, and Intrinsic value with Husserl's "intentionality" being consummated/fulfilled in experiences of Intrinsic value. We are also at the portal of the beginning inclinations to describe a "Hierarchy of Values" with the Intrinsic at the top.[46]

Husserl's "Transcendental Logic" is absolutely *not* the movement of post-World War II rational thinking and rational logic toward the "logistics" so correctly predicted by Heidegger after the war in his fear of the coming technological society. In Heidegger's view, rational thinking was racing toward enhanced technical and economic functionality, leaving any dynamic of authentic thinking in its dust. To use Hartman's words, what Heidegger was predicting at the end of his life was a "dis-valuation" of more intrinsic valuation, a "transposition" of "Transcendental Logic" into functional logistics.

These preceding paragraphs on Husserl are fairly solid explications of a base of insight that led to the further movements of most of the leading existentialists of the twentieth century. As

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[44] Husserl, *Formale und Transzendentale Logik*, 140, paragraph 50.

[45] The Meffords referenced both Edmund Husserl's notes from Hartman's Husserl lectures, and Husserl's *Formale und Transzendentalee Logik* (Halle, 1929, 121). Hartman uses this section as a direct quote from Husserl as a frontpiece for Chapter 5 of *The Structure of Value* (Carbondale: Southern Illinois University Press, 1967).

[46] In an interesting aside, it is compelling to see the work of German psychologist, Ludwig Binswanger, who had studied with both Husserl and Heidegger after World War I, and then became a friend of Heidegger after World War II, at a time when Heidegger had few friends, and even helped Heidegger with psychological and physical needs that he experienced while being caught up in the de-Nazification process. Binswanger was famous for seeing three modes of human existence in the world: *Umwelt,* (the general, outer world of existence in which all humans live); *Mitwelt* (the day-to-day world that humans relate to on a daily functional basis); and, *Eigenwelt* (the world of unique, personal, inner existence). Once again, the Systemic, Extrinsic, and Intrinsic find parallels. Binswanger also talks about a person's *Weltanschauung*, or "world-view," and then "world-design," which grows out of the orientations found in the three world-modalities. His *Weltanschauung* has rich parallels with a value system driven by Hartman's "Four Self Rules," and the central moment when we begin to create ourselves. There is certainly the assertion that we are driven in very significant ways by our values.

much as he would have agreed with Husserl's sentiments, this is not where Hartman was going. He was not preparing to take Husserl's phenomenological cue and become the next Sartre or Camus. Hartman saw where Husserl wanted to go, toward this formal axiology which would be the direct manifestation of his "Transcendental Logic." Hartman wanted to fulfill the task that Husserl laid out for himself but was unable to finish (or even little more than begin). Husserl would have plenty of existential disciples, but no one took up the task of the axiology. The world did not need another Sartre or Heidegger; it needed a Hartman.

Yes, there would certainly be a struggle to do what Husserl and then Hartman wanted to do and still use the words "*science*" or "*logic*". There will have to almost be a "transvaluation" of what was previously meant by *science* or *logic.* Old understandings based on truth and fact would no longer bear the weight of the new approach. Heidegger felt that new "truth-ing" would end up in poetry more than classic propositional science. I still struggle to see Hartman's final "scientific" product as a place where math and logic become metaphor, but that is a story advanced in other places and a conversation for another day. It has always seemed to me that at least a part of what is "cleared out" in phenomenology is "science" as a collection of old understandings that claim truth and assume a kind of arrogant certainty, and which—for Husserl—always take the scientist out of the equation in a way that his "Transcendental Logic" and Hartman's axiology would not.

There may be other ways to convey how phenomenology ultimately issues out into axiology, even beyond my grandson moving from "I'm here!" to "It was *good*." I would only still want to keep in focus that I see my grandson's experience in Husserl's terms as an experience of "bursting into" an experience of "intentionality"—engaged direction of consciousness. There is no doubt that languaging/talking about is certainly taking place in these constructions. However, I am still contending that "intention" has a bit of old subject-object in it. This is why, to me, that "intension" is a better word to use. "Intension" signals the inner-tension that is conscious awareness as it is rising in the continuum of person and situation at a moment when all conceptual defining constructs are subsumed by the experience itself. I also like to use the word "at-tension" (instead of *attention)* to describe what my grandson is experiencing in his "bursting in" moment. As an aside, I will admit to "murdering"[47] standard language usage, but I am not even coming close to

[47] Edwards, in conversation, May 20, 2016, strongly agrees with my word *murdering*. He states, "Here you are murdering Hartman's usage. For him, "intensions" and "intentions" have nothing to do with one another. The first means "meanings of words or concepts." The second means "purposes." You seem to assume that "intension" is only a variation on "intention," but it very definitely is not." Every Hartman scholar should listen very closely to Edwards, as I always have, and I readily see and admit to his points. I am not exactly seeing "intension" as a variant of "intention." I also do not see, *contra* Edwards—and I am not very often "*contra* Edwards"—that "intensions" and "intentions"—as he says—have nothing to do with one another. They may very well be in an arena of association. I have simply always said, and said to Hartman on many occasions, that the normative use of the word *intension* is not exhausted by the normative definition of the word. To me, defining *intension* too normatively is an example of a possible transposition (de-limiting) of a potentially intrinsic reality. In other words, my usage of *intension* very much has the *intention/purpose* of stretching the normative usage. A word can have a normative *intension/meaning/thought-construct* that accentuates the word's basic definitional intention and even extension in the letters/symbols that make it up in some official, recognized language. However, that meaning—especially if the meaning is existential in some phenomenal manner—can have an intensity (what I have furtively called an "inner-tension") that transcends normative meaning in the way the word is normally used. Edwards is profoundly correct as the conversation with the Hartman usage *presently stands* and *stood* for Hartman. I am simply trying to take the language, and then the potential understandings, to a further place, which I do so not in some isolation, but with "prompts" gained in contact with Hartman himself and his axiology as I read it—as *I* read it. I will stand on the ground that what I am doing is approached in what I believe is the best task of hermeneutics and interpretation. Certainly, I am "playing around" with an entire field of words and their traditional meanings, but not in ways that seem implausible to me at all. Edwards' "reminders" certainly keep me firmly aware of the "straight and narrow" that is there in Hartman's work,

all that Heidegger did and signaled to others to do because normal language was the most prevalent, outward manifestation of old thinking, rational constructs, and traditions. You have to transcend old language to talk about new levels of experience—or, to talk about experience at its most fulfilled. You can't put new wine in old wineskins. Well, you actually can, and plenty of neo-rationalists do, but all you end up with is wonderful new wine spilled all over the ground and now incapable of achieving its fullest concepts, now incapable of ever being "good." The old wine skins, now dried out and cracking will only explode—or, even worse, simply leak out in a banality of ennui.

Now, we can move to those other ways of conveying that phenomenology issues in axiology if it is fulfilled. This movement to axiology can be seen on almost every side of phenomenology. There is no problem, whatsoever, in yearning for that purely phenomenological experience when all else that is rational and cultural is stripped bare and shut out—no problem at all! To be able to have that purely existential experience that claims us in a moment of unique singularity is perfectly fine. Heidegger dwelling "poetically" with Hölderlin before the profound beauty of the Danube is beyond words.[48] Yet, Heidegger says in Lecture III of *What is Called Thinking?*: "Only after we have let ourselves become involved with the mysterious and gracious things as those which properly give food for thought, only then can we have that thought also of how we should regard the malice of evil."[49] In other words, only with the exercised capacity of the deepest "aesthetic"—for want of a better word—experience does the most authentic "ethical" determination become possible. To use Hartman's words, only with the exercised capacity of the deepest "intrinsic" experience does the most authentic "ethical judgment" become possible. Heidegger says elsewhere, reflecting on Hölderlin's poem "Socrates and Alcibiades": "Who has most deeply thought, loves what is most alive."[50] Wow! This statement has to call for a pause and a time of contemplation. The implications for axiology—especially if "love" is seen as a high form of intrinsic value and valuation—are profound. The alignment with "mysterious and gracious" and how to regard (make evaluative judgments about) "the malice of evil" cannot be escaped unless the "biographical fallacy" is so strongly applied to Heidegger's late lectures that we do not hear what he is saying.

Heidegger is reflecting on the statement late in Nietzsche's life that expressed "The wasteland grows." Reading his lectures closely—again, the first thing he was allowed to do after World War II—it is abundantly clear what he means by "wasteland." He is talking about the "destruction"—he goes beyond to talk about "devastation"—of Western Europe. He is also talking about the heightened devastation that he sees coming in the negative implications of a technological age. He is also talking about much, much more. There is also the "wasteland hidden within" to finish Nietzsche's expression,[51] which represents personal loss of a "center" that will sustain us, and a "center" which cannot be reclaimed by the increasing "chatter" and "platitudes"[52] that caricature most modern political and social dialogue.

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beyond question, but I cannot resist continuing to argue that it is the "spark" from Hartman that has—very self-consciously—made me leap the traces of this "straight and narrow" and offer my own ideas on intension and intensionality.

[48] Martin Heidegger and William McNeil, *Hölderlin's Poem 'The Ister."* Voices of Continental Thought, 1996 (incomplete citation).

[49] Martin Heidegger, *What is Called Thinking?* 51.

[50] *Ibid.*, 20.

[51] *Ibid.*, 30.

[52] *Ibid.*, 49.

Then, Heidegger almost races toward what are my most intensely concluded assessments of Hartman's work, that traditional rational thinking is superseded and surpassed by *evaluative judgments*, so different in "degree" from traditional thinking that they are different in "kind." Heidegger says: "Putting it more specifically, to judge is to form ideas correctly."[53] Remember, he did not see the most fundamental *idea* as a component in a rational encounter with existence in which representational mental constructs and propositional truths take shape. For him, the first and most fundamental *idea* is the face-to-face meeting with existence void of all rational constructions and all rational language. His fundamental *idea* is the very moment of existential phenomenological experience. He is driven in his conclusion about *idea* by the Greek εἴδώ "which means to see, face, meet, be face-to-face."[54] The *idea-experience/event* is exemplified in what Heidegger said about a blooming tree, a statement reflective of what Husserl had once said about a cup sitting in front of him on a table:

> When we think through what this is, that a tree in bloom presents itself to us so that we can come and stand face-to-face with it, the thing that matters first and foremost, and finally, is not to drop the tree in bloom, but for once let it stand where it stands. Why do we say "finally"? Because to this day, [traditional, rational] thought has never let the tree stand where it stands.[55]

Now, notice very closely what Heidegger is doing here in the lecture. He uses the phrase at the beginning of this section "when we *think* through what this is." Then, he comes to the end of the section and says, "because to this day, [traditional, rational] *thought* has never let the tree stand where it stands." Clearly, he is using *thinking* and *thought* in two variant ways. He is unequivocal that traditional and rational *thought* will not let the tree stand as it phenomenologically and existentially is in all of it pure *is-ness*. As the Beatles might say, traditional and rational *thought* will not "let it [the tree] *be*." Yet, Heidegger is "*thinking through"* all of this as he communicates his lecture. Thus, we see something akin to a "thought"—at least that is how our traditional thinking would see it—in the experience of the tree standing as it is. Then, we see "thought" that is precisely like traditional "thinking" when Heidegger moves to the lecture presentation. He is admitting and affirming that the original phenomenological experience will certainly be translated, conveyed, interpreted, and explained through more traditional *forms* (Plato and especially Aristotle) of "thinking." What he is saying is fully and totally consistent with what he is saying about "ideas." The formative *εἴδω idea*, the pure experience, will be translated, conveyed, interpreted, and explained through ideas understood in the normative way of understanding rational ideas and the language and cultural systems that support them. Now, we see precisely what Sartre meant in his famous lecture on Husserl that "consciousness of things is by no means limited to our knowledge of them."[56] "Knowledge" here relates to traditional thinking, and consciousness. Husserl's "intentionality"—relates to that which is beyond traditional thinking.

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[53] *Ibid.,* 59.
[54] *Ibid.,* 41.
[55] *Ibid.,* 44.
[56] Jean-Paul Sartre, "Intentionality: A Fundamental Idea of Husserl's Phenomenology." (January 1939, 2). Many people believe that this two and one-half page paper by Sartre may represent some of his most concise, most precise writing.

At this point, we see even more clearly the task of evaluative judgment. Again: "to judge [to make evaluative judgments] is to *form* ideas correctly,"[57] to try to make sure that the formative idea is conveyed carefully and as fully as possible in a conversation that draws near to the original event and does not get lost in the un-centered wasteland of chatter and platitude. The movement to axiology becomes even more definite when Heidegger says: "What is decisive about such *judgments* is that they *evaluate*. . . they determine the *value*."[58] Therefore, the vital task of axiology is to make sure that there is movement from the fully acknowledged experiential event to carefully and *correctly* conveyed ideas about experience, to see "valuing" in terms of a process of "evaluative judgment" that transcends traditional rational "thinking." The movement from *εἴδω idea* to rational "idea" must be as conscious and intentional as possible, as *careful* as possible, to an axiological, value movement.

Finally, this movement from phenomenology to axiology can be seen in the anecdotal life events of several of the existentialists. Sartre had experienced the angst, dread, and fear of an ex-student whose life had been torn apart—devastated—by a brother who had been killed in the German invasion of France and a father who had turned coward and become a Nazi collaborator. Sartre had had an existential experience, a stripping-away experience, with this young man. The ex-student was existentially compelled to leave France for England, join the resistance, and fight Nazis. The only problem was: a vulnerable mother for whom he was the only support. Ultimately, there would have to be a *choice*—a profound, existential moment, a *judgment*, an *evaluation.* Phenomenology must move to axiology. The novels and plays of Sartre and Camus—*Nausea, The Flies, The Stranger, The Myth of Sisyphus*— all struggle with axiological value questions. Such questions—such *axiological* questions—were the highest form of thinking Heidegger could approach, and Camus—considering Sisyphus—was convinced that the answer to such questions "took the form of a decision rather than a statement. We must decide to give up or keep going. If we keep going, it must be on the basis that there is no ultimate meaning to what we do."[59] That is, we move forward on the basis of axiological, evaluative judgments, not on the basis of thinking "sense." Sartre said: "I am always one step ahead of myself, making myself up as I go along."[60] That is: I am always axiologically, value-ing my way into the future and creating "meaning" as I go. Heidegger is right—I must do this carefully. In Hartman's "Four Self Rules," choice of Self is then followed by a creation of Self, with an eye moving toward how Self can be given.

Those original existentialists would sit for hours in the French cafes discussing the "trolley question." There is a runaway trolley going down a track where five people are tied and cannot get loose. The trolley can be derailed by throwing a bystander onto the tracks. Is it right to murder/sacrifice the man to save the five people? The moment of choice is radically existential, but the decision is not a rational thought decision; it is an axiological decision; a value judgment must be made. Yes, the question was abstract, but it was not simply the stuff of dinner party chatter. It was usually part of a context in which resistance decisions had to be made daily in the face of the horrors of Nazi expansion and the personal risks that were part of their daily lives (as they were of Hartman's before he escaped Nazis Germany).

Sartre, toward the end of his life, had looked at every prevailing aspect of the thought forms that rose in the middle of the twentieth century—from Husserl to the forms of communism and capitalism that were rising at mid-century. In a late section of a late book, *The Communists and*

[57] Heidegger, *WICT*, 39.
[58] *Ibid.*, 38, *passim.* Emphasis is my own.
[59] Bakewell, 150.
[60] *Ibid.*, 8.

Peace,[61] he gives almost a benedictory: "Why not decide every situation by asking how it looks to the eyes of the least favored, or to those treated the most unjustly? You just need to work out who is most oppressed and disadvantaged in the situation, and then adopt their version of events as the right one." Using words such as *decide* and *right*, we have clearly reached a stepping off point where axiological constructs and processes come into focus.

Again, axiology transcends phenomenology, yet we study existentialism and phenomenology —Husserl, Heidegger, Sartre, and the rest—and know little of Hartman and axiology even though Hartman's work does not drive us toward rational, sensible, natural "science" and the chatter of platitude as much as it drives us toward Heidegger's paradigm of *careful* judgments. Perhaps, our modern "wasteland" has a greater taste for chatter and platitude than it does for careful evaluative judgment. A good deal of modern ethics and religion seems very biased and opinionated, being based on very narrow, dangerous, and self-serving, determinations of rational sense. Such opinionated bias is anything but careful, but it rules our present day in much the way Heidegger predicted it would.

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Moving to a "conclusion" of this essay, there will now be what many may see as a totally unexpected transition, given the paths we have been following. I find myself finally arriving at Ludwig Wittgenstein, about as far from phenomenologists and existentialists as traditional philosophy could imagine. When I first came to Wittgenstein in the early 1970s, it was through the portal of his logic, and I was both uninterested and overwhelmed. I found little of value, and only learned enough to pass prelim tests. His formulas for truth functions and proposition left me dizzier than any of Heidegger's language. My own biographical fallacy as it related to his personal life left me feeling sympathetic for another human being—but thinking that this poor man was farther out than Nietzsche had been at his most bizarre.

So, I went forward with a "blind spot," imagining that you could not study and understand everything, but also hearing again and again voices of deep intelligence that found Wittgenstein indispensable. I returned to *Tractatus* and the later *Philosophical Investigations* again and again, still mentally hamstrung by the logic, but coming to what was for me a vital recognition: you do not have to understand the propositional logic of Wittgenstein or move in the directions of his language philosophy to gain great insights from fundamental points of his underlying philosophy.

For example, the compelling formulation of *Tractatus* is that there are different kinds of language. First and foremost, there is a scientific kind of language that relates to facts, proofs, and *evidence* that can be tested, verified, and is functionally very important to the technology that drives a modern world. Then, there is an entire world—beyond the scientific—that can never be verified or proven. This "beyond" world is clearly the world of most of the philosophy, theology, and "human studies" that have been generated, so Wittgenstein finds no plausible way to go down those paths; they are paths without ends and without meaningful closure. Therefore, in the fact of a pursuit such as axiology: "There is no value in the world. In the world everything is as it is, and everything happens as it does happen; in it no value exists—and if it did, it would have no value."[62] This being the case, one arrives at a point where all that it is possible to do is be silent. Any

[61] Bakewell, 271.
[62] Ludwig Wittgenstein, *Tractatus Logico-Philosophicus.* London, 1922, 6.41

comment, conversation, or further inquiry is nil, and must be abandoned by the intelligent mind. "Whereof one cannot speak, thereof one must be silent."[63]

I could actually buy this. At several times in my own journey, I have seen "silence" as the most fundamental form of phenomenological and existential encounter and meeting. I have felt that when we start using words and then have a need to construct conceptual formulas and theories from those words, we really begin to get in trouble. The formulas must be affirmed in intellectual agreement; there cannot be "faith." Ultimately, we will probably feel the need to defend those formulas, and there will be violence—it happens all the time. So, to opt for "silence" might easily be the highest form of worship, adoration, or communion. I wrote in a late edition of my *The Value Structure of Theology:* "It is the god-language that is unnecessary, misleading, and ultimately divisive in its institutional formats. To have the god-language is to follow the void-filling need to have and to acquire, the need to accumulate just one more trophy, and this time it is a metaphysical one."[64] For Wittgenstein, whose perspective I could have greatly used in those early presentations, there is no "trophy" to be had. Our greatest reverence and belief may be to stare at the stained-glass window, be soothed by the organ music, and shut up! There is a similar kind of traditionally intellectual "silence" to be found in Heidegger's "turn" (*Kehre*) to poetry, and the versions of Eastern mysticism that were beginning to find their way to Western thought by the middle of the twentieth century. The writer of *Ecclesiastes* in the Old Testament says: "There is a time to keep silence, and there is a time to speak." Job's friends do fine for a week when they sit in silence before him during his misery; the whole scene goes in a very different and negative direction when they start thinking, conceptualizing, and talking.

So, Wittgenstein was gone, gone into the "silence" of his own withdrawal. He was sure he bothered people too much by his own eccentricities, and it was just better for him to be away. He may have been close to suicide several times. Then, in 1929 he returned to Cambridge after a fifteen year absence. His thought now was moving in new directions, not the least of which was the understanding that "silence" was likely to be impossible, and that people were likely to talk. What might be needed now is insight into "talking." This new approach would find expression in *Philosophical Investigations*, which was not published until 1953, two years after Wittgenstein's death. Again, all of the logical constructions notwithstanding, it is his general conclusion about "talking"/language that engages me at the deepest level of my own considerations.

It is not altogether clear what stirred the new directions of his thinking—the later Wittgenstein. We know he spent a great deal of time in solitude in the outback of Scandinavia. We know he built a still famous house in Vienna. At one point he had an entire ceiling and second floor of part of the house raised 30 centimeters because he did not feel that a certain room had "proportion." At some point, however, he seems to have decided that the lines between that which was more scientific, involving facts and evidence and the non-scientific, before which a person had best be silent, were more blurred than he previously had imagined. Maybe scientific thinking was simply a different kind of consciousness and way of approaching existence that had no more absolutes and certainties than anything else. He would never give up on the most precise and sophisticated structures of language, logic, and mathematics, but he appears to have come to the conclusion that these were simply more consciously stringent ways of giving expression. There was nothing wrong with being stringent and exacting in language, logic, and math, and such stringency should be the goal of any attempts at greater clarity of expression, but the most acute stringency and sophistication of expression finally "proved" nothing. With the later Wittgenstein, it seems that

[63] *Ibid.*

[64] C. Stephen Byrum, *The Value Structure of Theology*. (8th and final edition) Acton: Tapestry Press, 1991.

the best we can do is to talk about with as much care and clarity as we can, all the time realizing the ultimate impossibility of perfection in all that we do.

The later thoughts seem very close to Hartman in what is very particularly *my* interpretation of his work on a broad scale. I wrote extensively, early on, about what Hartman called his "theologic." This new word represented his attempt to move beyond the theologies that had been prominent across the course of Western civilization and which found strong manifestation in the religions of Hartman's own time. He was convinced that none of the theologies that had been built on the traditional proofs for the existence of God had really achieved the status of any kind of demonstrable absolute.

He was inclined to like the approach of St. Anselm who had avowedly *not* tried to "prove" God, but who had developed a compelling way to *talk about* the matter of God that had a precision and clarity—and a realistic reach—that none of the "proofs" had had. Hartman's approach did not trivialize or minimize anyone's "faith," but it did relativize everyone's faith in a way that faith going forward would find legitimacy only as part of a conversation that involved all different kinds of perspectives and approaches, and that maybe could find some arenas of agreement that could bring richness in varieties of ways to all kinds of people's lives. *Talking about* did not prove anything, but it was better than the authoritative demagoguery and patronizing certainties that many religious and theological perspectives had come to manifest.

In like manner, when Hartman came to his axiology, he did call it a "*science*[65] of value," but—to follow the basic premises of the early Wittgenstein—Hartman would probably be judged to have created an inherent contradiction in terms. It would be impossible to have a "science" as Wittgenstein first conceived it about some metaphysical, theoretical matter such as "value." What Hartman does do, however, would have great commonality with the later Wittgenstein who sees science as a powerfully intentional and shrewd attempt to have as great of an expressive clarity about some matter as is possible; that is, to *talk about* some reality as carefully and as precisely as possible. In this sense, Hartman's axiological approach to value and valuation has a precision and carefulness of expression that is distinctly beyond traditional attempts to talk about and even prescribe what is value truth and ethical truth. When Hartman adds logic and mathematics to his conversation—the "stuff" of science, he is enhancing and advancing his *talking about*. Even his assessment instrument, in its finest form, becomes a mechanism for advancing deeper and more detailed *conversations* about people in their personal lives and in their work. When I have taken

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[65] Edwards, in an email note, May 20, 2016, gives the reminder that "Hartman claimed to be creating a "formal science" not a "natural science"—but still a rational science." To me, *formal* at this point primarily means using language with great precision and care. This is what it means to be "rational" in the operative, functional, and traditional sense of that word. I agree in being "scientific" in this sense, and that there should be every mandate to use language precisely and clearly; that is, to be conventionally "rational." Rationality, to me, does have its limits, and—beyond those limits—may not be recognized as being "scientific" in the traditional sense of that word. To me, when words are transcended, there is a reality being experienced that ceases to be "scientific," so Hartman's distinction from "natural" science might have later also led to a distinction from traditional "science" in general. I realize I am making strong assumptions here, so any conclusions about what Hartman might have come to mean about "science" are obviously speculative. Hartman did claim that Formal Axiology was "objective" and "valid for every rational being whatever" (SV, 110) as Edwards precisely points out. Hartman insists on using the word "*rational"* (SV, 109). However, my approach to "rationality" is not intended in any way to be a "downgrading" of rationality, as Edwards suggests. I am rather wanting to position "rationality" into a larger context. Western civilization and Western philosophy have provided "rationality" with a coronation. I am simply exploring, via Husserl, that rationality is one dynamic of consciousness or intentionality. I do not see this as a downgrading, except in the sense that when building a broad, even thoroughfare, some dirt has to be brought down along some paths so that dirt can be raised up along others.

the position that the math is more like a metaphor than it is our traditional understanding of mathematics, I am not being negatively judgmental or critical in any way. The later Wittgenstein solves this issue for us by seeing the math of the rigorous scientist and the metaphor of the rigorous poet as simply different ways of *talking about.*

Even those—like myself—who stumble through and are mesmerized by Wittgenstein's propositional logic and language philosophy should try not to miss the simple elegance of what he says about language games. He comes to see all thought/all consciousness that finds expression in language as being equivalent to a kind of game. We are always caught up in a play of words. To say "play" is not to diminish what we do with words. In fact, those who play with words and numbers (another, variant language) in the most distinctive ways are celebrated in most sophisticated cultures. I am firmly convinced that one of our most human actions is play. When we play—at least the *paidia* play of children—we may be at our most phenomenological and existential. Add to this the way in which language in all of its forms may be our most significant, human achievement, and the play of words (math and logic) then may become the very finest expression of our existence as human beings. The play of Hartman's words that become his axiology is what takes ethics and theology—precursors of our concerns with "goodness"—and phenomenology and existentialism to a next stage. Hartman's axiology is simply and profoundly a new way of *talking about*, and when we participate in the *conversation*[66] he leads, we come to new—and I believe richer ways—of experiencing our own Selves, others Selves, and the world we are part of.

So, Wittgenstein sees human existence as a "travelling along"/"be-ing underway" (Heidegger's language) in which we are playing language games. Some of these language games are very sophisticated, like a game of chess. Others are more mundane, like checkers. Some of these language games may take something of the form of thinking as we traditionally understand it. Others may take something of the form of a consciously non-thinking mysticism. Some may be expressed in propositional logic. Others may be expressed in one form of poetry or another. A novel is a language game. So is a stage play. Some people believe that Aeschylus or Shakespeare were masters of their particular language game. Others may insist that Ibsen or Chekov were the true masters. A sermon is a language game, and so is the spin that is taken on some political issues.[67] The counselor who helps a person get beyond grief or depression may be engaging in a particular kind of language game, and a con man cheating someone in a scam may be engaging in another. Music is one kind of language game, and advertising is another. Explaining the weather is one kind of language game; writing clever Valentines for Hallmark is another. We live our lives in the midst of the constant ebb and flow of language games, and we become both the inheritors and the conveyors of conversations that continuously stir this sea that becomes our existence in our time and our space.

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[66] This idea of "conversation" is precisely what Heidegger means when he talked about a movement from *logos* to *dia-logos* (dialectic or dialogic) in *WICT*, 156. He says that "thinking" is a *way*, and we are immediately moved to draw alignments with Taoism. Then he says: "We respond to the way only by being underway . . and there make conversation, open ourselves to that which emerges, and thoughtfully question." (*WICT*, 158-159).

[67] An extremely large number of books of the modern American political system show the role of modern spin artists and their impact of voting patterns in the United States. One of the best of these is Joe McGinniss's, *The Selling of the President*, New York: Trident Press, 1969. It is interesting that this book, talking about the election of Richard Nixon, reflects events which preceded the power of modern media and media technology. I am constantly reminded, every time I see the next generation of political advertising, of the famous quote from the movie producer, Joseph Levine: "You can fool all the people all the time if the advertising is right and the budget is big enough."

In other words, consciousness gets refined into expression because of the various language games of the culture and tradition that a person is exposed to early in life, although the process never really ends. Some people are very accepting of certain language games they are exposed to. Others have certain language games reinforced by fear and authority. Yet others come to dig into and refine the language games that have been handed to them and come up with refined language games that they play in their own minds/souls/Selves/spirits. We have lots of words to choose from, just like we have lots of different pieces on a chess board. The difference between Wittgenstein's language game at its most intense and our more common language games is the difference between my chess game and that of Bobby Fischer.

In the end, it is not "I think, therefore I am," but rather "I play language games, and I am caught up in the midst of language games, therefore I am." The biggest problem that many people might have with this kind of conclusion is the impact of the connotations of the words *play* and *games.* When we commonly use these words, they seem very non-serious, not the stuff of deep philosophy at all. We need to get over ourselves and our cultural predispositions on this point. We need to take ourselves less seriously. Have you ever watched a child deep into a moment of play? The "seriousness" of that moment destroys our common connotations.

I also do not want to convey the idea that calling everything we do that involves consciousness finding expression a "language game" should seem like some sort of nihilism or atheism. I do not want to trivialize anyone's "language game," but I do want to relativize everyone's "language game," including my own. Where we get in trouble, and we have seen this across the whole course of human (maybe also non-human) existence, is when we absolutize our own language game and begin to see it—and only it—as the truth, nothing but the truth, and—of course—so often we add "so help me God." We must come to the place, or so it seems to me, that we understand our language game as one of many—in fact, many, many. We must come to the place, following Hartman, where we *talk about*, and continue to *talk about* in ever-widening gyres of *conversations* that listen closely and carefully to every other language game that is being played. We must widen and diversify our own language game by listening carefully to that of others. Of course, we must use the powerful intent and process of a Wittgenstein or a Hartman to be as carefully precise in what we say as we can be. Why wouldn't we want to be careful and precise? Maybe in doing so, we do achieve something of what is conveyed in the traditional word *science*, yet we must always push on forward fully realizing that no science is ever going to be absolute. We will always be caught up in the language game of interpretation. Nietzsche was right about that.

In a crucial, central section of Heidegger's *What Is Called Thinking?* he makes these same points. He is concerned to discuss that the "last man"—the man who reaches the epitomizing heights of Western rationality, the man who is likely to be able to give us both a Holocaust and the coming—in Heidegger's time—technological society is a *rational animal*, a beast who can think. By saying "last man," Heidegger is hoping that this "last man" will give way—will be passed —by a "super man" who will be much, much more than simply a thinker. This coming man who is hoped for will be a person who *talks through.*[68]

Heidegger then moves beyond rational thinking to experiential "perceiving," and his "perceiving" is much, much more than thinking. He says—and every reader of Hartman should watch the statement with great care: "To perceive implies, in ascending order, [keep in mind Hartman's hierarchy of value]: to welcome and take in; to accept and take in the encounters; to take up face to face. [It is impossible not to see the barest entry point of experiencing as a kind of systemic meeting of the world, welcoming without much judgment, a mere taking in without much

[68] Heidegger, *WICT*, 168-169.

peripheral meaning attached. The next level of experiencing of "encounters" could be much like the experience of specific, extrinsically useful incidents. Then, the "face-to-face" could be much like the most intimate of intrinsic encounters. Heidegger had already said in a section we looked at earlier that the purest "idea" is not a rational representation or rational construction, but rather—from the ancient Greek—the "face-to-face," unique encounter/meeting of *éδω* which is decidedly *not* a propositionally rational idea in the common sense of the word that drives his "last man" but which will be transcended in the "face-to-face" of the "super man" that he hopes is coming. He concluded his crucial quote about an ascending order of experiential perception by summarizing: "to undertake and see through—and this means to *talk through*."[69]

Finally, he moves from *ratio*, the stuff of rationality, thinking, and propositional truth to the Greek *ρèω* – the Latin *reor*—words at the root of the English *rhetoric*. We are thus to live "rhetorically," taking up and seeing through by *talking*. Echoing the language that I used early about "widening gyres of conversation," he says later in the lecture: "All true thought [not simply *rational thinking thought*] remains open to more than one interpretation."[70] The "remaining open to more than" is the key, because traditional Western "rationality" believes that there will ultimately be one, defining and absolute "truth." One is reminded of the classic statement from Taoism that the true Tao/the true "way" has a thousand faces.

My embarrassment rises, of course, because I wrote an entire doctoral dissertation about intrinsic value—the highest value in Hartman's axiology—and play. I looked at play experiences of every variety and saw them as primary—and primal—instances of intrinsic value. I even talked about the play that we experience when we are particularly and peculiarly engaged with *word-ing*. I kept talking about Hölderlin as if he was some kind of savant guru—which he may, in fact, have been. But. . .but. . .I never even mentioned Wittgenstein. I didn't know enough to mention Wittgenstein, because I had gotten hung up on not being able to fathom his proposition logic and language philosophy. I might not, however, have to be so embarrassed, because no one at that time or since who has reviewed the dissertation or my subsequent writing based on it have ever said, "Hey, don't you know what Wittgenstein had to say about play? How did you overlook all of that?"

So, I become convinced that we play with words all of the time as we give expression and explanation to all of the divergent ways that we engage with reality. Our language games, along with our times of silence before the intrinsic intensity of experience, represent the *best* we can do with our experiences and the situations which become the space of our lives. Our language games are often extremely synonymous with our value systems, the drivers of our valuations, judgments, and choices. We simply need to *talk about* with great care, realizing our limitations, and disallowing the option of gravitating toward absolutism and the likely demagoguery of claimed absolute truths. Maybe there is even something of a step-by-step process:

- Strip bare the preconceptions, biases, and presumptuous conclusions of our traditions and cultures, the conventional wisdom that has been handed to us. This "first step" is the movement of existential phenomenology at its finest. Doubt and question everything.
- This stripping bare may find its finest result in silence before the intensity of the highest experience of what we can call in our language games "intrinsic value." This silence is a wonder-full experience and should be prized and pursued. This "second step" brings us to something of the best of the late Heidegger and the early Wittgenstein.

[69] *Ibid.*
[70] *Ibid.,* 71.

- But, we must understand that it is highly unlikely that we will stay in silence. Zarathustra must come down from the mountain, just as Moses and Mohammed did, just as Siddhartha the Buddha came back from his "Great Retirement." We will—almost invariably—*talk about*, and we will word play our language games. This "third step" brings us to something of the best approach of the late Wittgenstein and of Robert S. Hartman. We must simply be determined to be as careful and precise, yet as non-absolutistic as we can be in our wording, our *talking about*.
- And, finally, we cannot escape the realization that we live in a world with other people. We do make evaluative judgments, decisions, and choices—such engagements are unavoidable. In fact, even not to choose, is—as Heidegger probably never fully understood—a kind of choice itself. Because we ultimately find issuing out of consciousness, beyond our *talking about*, judgments and decision, we move to *valuing*. This "fourth step" is the point at which phenomenology moves to axiology, where we find our highest fulfillment in the living of our human lives. This may be the point Sartre was approaching at the end of his life. Our language games that relate to evaluative judgment do need to be clear and precise, reflecting the most finely-tuned language we are capable of. We need a "science" in the sense of the later Wittgenstein which—I contend—is what Hartman gave us. His axiology is a *talking about* that becomes a powerful catalyst for more exacting conversations about *valuing* than we may ever have had. In the context of these conversations, we may come to better judgments and decisions that may advance human life in distinctive and differentiating ways that—in *deed*—do matter and make a difference.

So, we work our way back to the prevailing issue—to me—of the status of thinking. All along, and for a long time now, I have almost obsessively driven to make as powerful of a distinction as I can between rational thinking and evaluative judgment. I want to insist that evaluative judgment is the highest *experience* of Husserl's consciousness/intentionality and Hartman's intrinsic valuation that can occur when we are most deeply engaged in living and—perhaps—most alive as human beings. I agree with Hartman that most people's lives are very dull because they do not achieve very much of this kind (not degree) of engagement. I agree with Heidegger that most people live with an imagination that is "beggared."[71] Most people deal—again Heidegger—with that which is very "common," and miss that which is most "near."[72] He even insists that this kind of "involvement with thought is in itself a rare thing, reserved for few people."[73] I am convinced, however, that such "reservations" do not occur because human beings "can't," but because they "don't, or won't." What is experienced by the few is available to the many. In fact, when Heidegger talks about this capacity for what we are defining as intrinsic experience, he talks about it as an "endowment that is usually kept concealed within our essential defining nature as human beings"[74]—a profoundly significant and almost unexpected statement from someone so closely identified with existentialism.

Clearly, this thinking that defines who we are at our best as human beings, this thinking that rises far above mere rationality, and this thinking which is phenomenological and existential in the sense that it is beyond the expressions of conceptual theory and conceptual construct is a reality/capacity that is not contained by our traditional word/construct *thinking.*

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[71] *Ibid.*, 139.
[72] *Ibid.*, 129.
[73] *Ibid.*, 126.
[74] *Ibid.*

So, we need to carefully go back and look at Heidegger's title, *What is Called Thinking?* It would appear that the title is synonymous with expressions such as "What is it that defines thinking?" "How do we describe thinking?" or "How is thinking explained?" In its normative—or believed to be normative—expression, we have an interrogative (the word *what),* the verb structure (the words *is* and *called*), and the interrogative nominative/noun (the word *thinking* which corresponds to the word *what).* But—and this is critical—what if we approached the title as reading *What is "Called-Thinking?"* Now, we have the interrogative (the word *what*), the verb structure *(*the word *is*), and the interrogative nominative/noun (the words *"Called-Thinking*), a particular and primal form of experiential consciousness—highly phenomenological and existential—that is "called," "evoked," "summoned

The question then becomes: what kind of unique conscious experience is a primal experience of consciousness (Husserl's intentionality) that would precede any conceptualization or rationality in the traditional sense of those words? To follow Ockham: What is the "First Intentional"/*my* "First Intensional" experience of consciousness that even comes before any "Second Intentional" words are used in their reductionistic way, their incapable-of-capturing-in-words way? Now, I am in a compromising position. I must use a word for an experience of consciousness that is ultimately beyond words, but that is what we must do when we step out of the purely phenomenological experience and begin to talk, to have conversation. It would be easy to be accused of "double talk" or not working long and hard enough to come to precision of expression.

So, being "beyond words" but having to use words, I choose to use the word *wonder* as a synonym for Heidegger's "Called-Thinking." In "Called-Thinking," we are beckoned by, summoned by, evoked by *wonder* (for want of a better—or any—word). The primordial or primal form of consciousness that "calls" us—therefore, "Called-Thinking"—is *wonder*. Our capacity for "wonder" is at the core of our most essential nature for Heidegger, the abiding place/the dwelling place of the pure, phenomenological experience. And, the "fact" that he is bemoaning as he sees the creeping, technological society that is emerging at the end of World War II is the way in which human *wonder*—that particularly unique form of consciousness—is being diminished and even lost by an almost obsessive lust for rationality and propositional "Truth"—a form of truth that has much, much more to do with the conventional wisdom of culture and tradition that it does any meta-logical propositions of exacting language philosophy.

My referring to "Called-Thinking" as *wonder* or evoked, summoned, "called" consciousness has amazing precedents in the ancient Greek philosophy that guided so much of Heidegger's thought. Plato has Socrates say to Theaetetus: "That feeling of *wonder* is the touchstone of the philosopher, and all philosophy has its origins in *wonder."*[75] Aristotle says in his *Metaphysics:* "A sense of *wonder* started human beings philosophizing."[76] Wittgenstein believed that philosophy beginnings when we are "lost," perhaps lost in wonder? A useful synonym for *wonder* might be "the mysterious" as in *mysterium tremendum et fascinans*[77]. My wife's grandmother would rock in a rocking chair on her back porch, look out at the blossoming flowers that covered her back yard

[75] Plato, *Theaetetus*, 1115d.

[76] Aristotle, *Metaphysics*, 982b12. Yes, Edwards is totally correct, in our conversations, is agreeing that Aristotle said that philosophy begins with wonder, but in also seeing that Aristotle saw philosophy ending in philosophical words and concepts. As Edwards sees Aristotle, and I expect the struggle that he sees me having with "rationality," he asserts that "wonder, intrinsic evaluation, and rationality are perfectly compatible with each other." To me, I think he is right on track with what he says, but I also struggle to see "compatibility" and "identity" as equal. That response on my part is not meant so much as a rejection of Edwards' statement as it is a prompt for a conversation for another day.

[77] See Rudolf Otto's concept of the "numinous," the provocative, evocative "tremendous and fascinating mystery."

in the spring, and extol in the most contemplative mood and with the most beautiful look on her face: "It's a *wonder*ment."[78]

As Heidegger moves into the last six lectures of the second part of his final appearance as a teacher at Freiburg, he brings his total focus to a quotation from Parmenides. It might be better to say a "fragment" from Parmenides as we experience bits and pieces of near-poetic words rather than highly explicated philosophy. Heidegger will then take his students through the conclusion he has built to, not only in these lectures but in his whole philosophical point of arrival beyond *Being and Time.* The fragment reads in the Greek*: Χρή τό λέγειν τε νοειν τ' έ'όν έ'μμεναι,*[79] and Heidegger spent hours and days providing the explication. Very loosely translated to provide us a beginning point—and an ending point—the fragment can read: "Needful is the mutual conjoining (like conjoined twins or conjoined lovers) of the letting-be-of- that-which-lies-before-us and the taking-to-heart-of-that-which-is, the be-ing of Be-ing."[80]

Critical in grasping this quotation as Heidegger finally explicates it is the mutual inclusiveness—my "conjoined"—of the phenomenological "letting be of that which lies before us" and the existential "taking into the heart." Notice that there is absolutely no reference to or processing lens of the "mind." The rational "mind" is bypassed and surpassed; it is not time yet for the secondary formulations of the rational "mind." We are still "pre-mind" and "pre-rational-thinking" at this point. This event of consciousness which I am calling the event of *wonder* is synonymous with the ground event of "the be-ing of Be-ing." I would use the expression: *"the presence of presencing,"* and I would add that when this event of the "*presence of presencing"* is experienced, it will create a real, authentic *present*-tense moment in the strictest sense of phenomenology and will be to some degree experienced as a *present*, a "gift," which is totally in keeping with Heidegger's comments on gratitude.[81] And, since a "gift"—by its very, intrinsic nature—has worth and value, we can see the leaning toward axiology that is taking place.

While substantial attention ("at-tension") can and should be given to the coming together, the "gathering," of the "letting-be-of-that-which-lies-before-us" and the "taking-to-heart-of-that-which-is," for our overall purposes I am convinced that a greater emphasis should be placed on the *Χρή*/the *Chirae*/the "Needful." I want to call this the *axiological* word that ultimately moves us beyond phenomenology. When some reality is "needful," it has *value* and it has *worth*. The phenomenological-existential experience is not simply any experience, but rather an experience—*the* experience—that is *needed* by human beings in order to achieve the fullness of their most ideal humanity. We are talking here of *need, worth,* and *value* in a way not unlike the need for food and air, or the worth and value that would be placed on food and air, except here we are talking about an experiential reality that is more intrinsic than ordinary, extrinsic needs. When we see what *needs* provoke us and are evoked within us, we see our *values*, the axiological dynamics of our existence

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[78] Heidegger talked about a coming together, a "gathering" in which there is a "luminous appearance in the sense of illumined, radiant self-manifestation." (*WICT,* 227).

[79] Transliterated, this would read something like: "*Chirea to legein te voein t' eon emmevai*." Also please note that in the type face available used to capture the Greek, there are small problems. In the first word, the accent mark on the third letter should be reversed. The same is true of the accent mark in the second word. In the last two words, the apostrophe should set above the "έ" so that there is no visual separation suggested in the words.

[80] This is my own, "loose" translation both from the original Greek and from Heidegger. Heidegger never uses my exact same words, but I am very confident after wrestling with this expression for months that what I am saying is pretty much precisely what Heidegger eventually comes to across the last six lectures.

[81] In the very last sentences of the *WICT* lecture, Heidegger concludes by returning to the Old English *thanc* which moves beyond the rational *thonc* to the precise connotation of "thanks." He says at the very end, "And what is given [in *wonder*] is the *gift* of that which is most *worthy* of question/engagement." My association of "gift" and "worth/value" here I will claim as a very accurate and precise reading of Heidegger.

that surpass and exceed the phenomenological dynamics.[82] It may also be helpful at this point to recall the close relationship between Hartman's "Hierarchy of Values" and Maslow's "Hierarchy of Needs."

Heidegger makes this point about "Needful" and the axiological relationship of *worth* and *value* very clear at the end of his lectures. Heidegger's most fundamental and formative "thinking" is this conjoining play of "letting-be" and "taking-to-heart" that is sparked by the phenomenological and existential experience of *wonder* (again: for want of better words or words at all). This "thinking" is far removed from the traditional, rational thinking that has evolved in Western civilization and Western philosophy, a form of thinking that Heidegger believes actually "no longer enlightens, but obfuscates."[83] Yet, the catalyst and experience for his most fundamental "thinking" is *needful*. He ends the lecture by saying: "This quality is what properly gives *food* for thought."[84] We *need* the experience of *wonder*. It is the literal *food* of our lives if we live at the highest levels of authenticity and intrinsic value.

Husserl, as a very old man at the end of his career, looked down the road of where philosophy should go next, and gave his famous articulations about an axiological science. Husserl was unable to accomplish the task he saw before him. He certainly was not even coming close to suggesting intricate language philosophy, some new form of theology, or logical positivism. He was suggesting axiology, and Hartman charted that course. Heidegger's late work would suggest that the tie between what Husserl saw and what Hartman did was on the precise right course.

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Go back—finally—to my young grandson "bursting" into our house crying out "I'm here!" What I am calling his "*Hier-sein"* (*"*Here-Be-ing") is the purest embodiment of *wonder*. The primal consciousness that he experiences in this existential moment is "Called-Thinking," not secondary, rational thinking. His is an axiological, intrinsic experience that is brimming over with "worth" and "value" for him. The same can be said for my older 8-year-old grandson at the moment of hitting his first homerun, and for his father and me as we were right in the middle of the event together. The same can also be said for my 10-year-old granddaughter who was recently asked to write a poem in class about the color black. In one line of her poem, she wrote: "Black feels like water in the dark." I can't get over that line. It reaches Hölderlin levels of expression to me. She captures *"Called-Thinking."* The color black has become for her what Heidegger called "thought-provoking," and I am stunned by what she has said. On rare occasions, language races beyond itself where language is evocative beyond words. Wittgenstein explained frequently that the kind

[82] Heidegger may have been approaching this experience of "Needful" much earlier in his philosophy when, near the end of *An Introduction to Metaphysics,* he creates a kind of summarizing graphic about BEING and its relative associations. "BEING" is in the middle of the graphic with "Becoming" and "Appearance" radiating out from it as extensions into life. He, of course, has made the point repeatedly that BEING could not be best experienced and understood from the perspective of cultural "beings." Standing below BEING is "Thinking," and the downward position clearly indicates a lesser emphasis that he is placing on rational thought. Finally, standing above BEING is "the ought." In discussing "the ought," he says that "while BEING may find grounding in "thought," it is "surmounted by the ought." He then blatantly says that it is the "good" (*agathon)* which "endows BEING with power." He continues: "The ought could emanate only from something which in itself raises a moral claim, which has an *intrinsic value*, which was itself a *value.*" He is abundantly clear that the ought is opposed—his word—to BEING expressed in rational ideas. (See *An Introduction to Metaphysics,* 164-167.) The path that I am suggesting from phenomenology to axiology seems even more secure in these "Early Heidegger" statements.

[83] *Ibid.,* 211.

[84] *Ibid.,* 244.

of language he ultimately wanted to experience was language that took the form of a ladder that gets us to the top of expression, and then pulls itself up behind itself; we reach a point of expression that is beyond any "logic" of *language*. My granddaughter used a ladder (language/words), and then rose beyond the ladder to expression that mesmerizes me over and over and over again each time I come back to it. "Black feels like water in the dark."

My greatest wish for these children whom I love dearly—and maybe even for myself—is that this capacity for "Called-Thinking," for "Provoked Thinking," for *wonder* not be cheapened (Heidegger's word) and lost by rationality. I want them to be phenomenologists and existentialists in their experiences. I want them to travel along the way of finding that which is of intrinsic worth and value. In the end, I believe an intrinsicality of living will make them axiologists by giving them a deeper awareness of the world they inhabit, maybe even make them happier, and maybe even become a causative factor in their contributing to building a *better* world. Hölderlin would seem to agree with me: "Who has most deeply thought, loves what is most alive."[85] If *wonder* is lost, this potential will not be achieved, and I am hounded by the scriptural insight that many are called, but . . . .

[85] *Ibid.,* 20, from the poem "Socrates and Alcibiades."

CHRISTIAN ETHICS, FORMAL AXIOLOGY, AND HUMAN DEVELOPMENT

Gilberto Carrasco Hernàndez

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Abstract

In this paper, I will apply the formal patterns of Formal Axiology to the main teachings of Jesus, in order to draft an Axiological Christian Ethics applicable to human development processes, where our choices define our destiny, either for good or ill.

I first explain the basics of Axiological Anthropology and review the concepts of "personality," "the axiological structure of personality," and "the harmonious development of personality" in light of Formal Axiology (Carrasco, 2001).

Then I describe my proposal regarding Axiological Christian Ethics, in which Jesus is the axiological model for the Christian human growth process called "sanctification." For this purpose, I use the ideas of Rem B. Edwards regarding the holistic process of sanctification (Edwards, 2012), based on a concept of the "Good Christian" abstracted from the most significant teachings of Jesus and the Apostles. This involves using the three axiological dimensions to promote the harmonious development of Christian personality. Finally, I develop an axiological analysis of conversion to Christianity and the following growth processes of people who have experienced disharmonious development. I conclude by applying Axiological Christian Ethics to family counseling.

Axiological Anthropology: Personality and Its Axiological Structure

To become oneself and be good in an axiological sense, each of us must fulfil his or her ideal self-concept of being honest, genuine, amiable, sociable, working, responsible, intelligent, etc. Such self-realization corresponds with "Ethically Good," as understood by Hartman (Hartman, 1967, 308) and as further articulated by Abraham Maslow (Maslow, 1971, 29). Each process of self-realization is unique for every individual. To explain this process, psychologists and philosophers have developed a variety of personality theories.

After he studied Formal Axiology for more than three years with Dr. Hartman, Dr. Mario Cárdenas Trigos arrived the following axiological concept of personality: "Personality is a particular organization of human existence according to kinds and levels of value" (Cárdenas, 1967, 25). I will explain this definition.

We already know that Formal Axiology recognizes three types of value: intrinsic, extrinsic, and systemic. Each individual personality is organized according to these three levels of value and has an axiological structure based on her or his self-concept (Hartman, 1973, 79-84).

The Systemic dimension of personality is one's mental self, one's intellectual or conceptual capacity with all of its mental creations and contents.

The Extrinsic dimension of personality is one's social and spatial self, one's body, one's material and physical activities like work, sexuality, and helping others, and one's sensory perceptions.

The Intrinsic dimension of personality is one's existential self, one's spiritual depth, sense of individuality, life, happiness, suffering, and search for meaning as described by Viktor Frankl (1977, 91,111-118). In this dimension is located the spirit of the Orientals, the human self of Carl Rogers who can grow in spirituality, love, the Kingdom of God and of Jesus, the Brotherhood of Saint Francis of Assisi, and in such wonderful blessings of human life as compassion, mercy, and the fulfilment of Maslow's hierarchy of needs.

As existential philosophy and psychology says, human existence is necessarily expressed in the world. Human existence involves constant and significant relations with self and world (Cárdenas, 1967, 20). Martin Heidegger said that human beings and their world are inseparable. He called this process of being in the world "*dasein*" (Villanueva, 1985, 15). Being in the world can be divided into two parts. First is the personal world (*eigenwelt* in German), the sphere of self-awareness, self-recognition, and relations with oneself. The other is the world that surrounds each person, or, as Ortega y Gasset says, our "circumstances." From these distinctions, Cárdenas and Hartman concluded that in the existential reality of each person, there are two vital fields, first, how people value themselves, second, how they value their surrounding world. Human activity has two universes, conduct towards oneself, and conduct towards one's surrounding world context. Every personality is structured around self-valuation and world-valuation.

The Axiological Meaning of Harmonic Personality Development

Aristotle of Stagira taught his students in the Lyceum that they would have to find harmony and the mean between the extremes in order to become themselves. Sadly, through the ages and even to the present time, the lack of harmonious personality development produces terrible atrocities: the Inquisition, Nazi concentration camps, atomic bombs, and the serious economic, ecological, and social crisis situations we are now suffering. Harmonious personality growth, in axiological terms, means developing one's own values in the three value dimensions, intrinsic, extrinsic and systemic, in a balanced way. Failing to develop any of these value dimensions creates disharmony. Thus, we should develop our minds, bodies, and spirits in a balanced way, in harmony with the world around us, to achieve physical, psychological, and mental health.

An Axiological Christian Ethics

This discussion will apply Formal Axiology to Jesus and his main teachings to draft an Axiological Christian Ethics as a useful guide to promoting the harmonious development of personality.

Jesus as a Model

The book of Genesis recognized the value of human self-realization and development when it said that men and women were created in the "image and likeness of God" (Genesis 1:26-27). In the words of Martín Villanueva, this means that self-realization is more of a direction than a goal towards which we orient our development. If "I become that which I am," if I am genuinely and authentically myself, a self-actualizing person, then I will be able to say "I am who I am" (Villanueva, 1985, 223-224). Said in another way, I ought to measure myself by my similarity to God or my similarity to Jesus, who reached his own maximum level of development and holiness. God spoke of himself in the Old Testament as "I am who I am" (Exodus 3:14), which can also be translated as "I will be who I will be." Consider some of the "I am" statements made by Jesus, recorded in the Gospel of John:

I am the bread of life (John 6:35, 6:48),
I am the light of the world (John 8:12),
I am the door of the sheep (John 10:7),
I am the good shepherd (John 10:11),
I am the resurrection and the life (John 11:25),
I am the vine (John 15: 5),
I am the way, the truth, and the life (John 14: 6).

In Christianity, Jesus is the model for that process of human moral and spiritual growth that we call "sanctification." The Apostle Paul exhorted believers to follow the way of Jesus, to imitate Jesus, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Ephesians 4:13). Rem B. Edwards calls the holiness of Jesus "holistic saintliness" (Edwards, 2012, Ch. 3). This requires self-development in all three axiological dimensions. Consider next a few of the value-dimensional qualities of Jesus.

In intrinsic dimension, Jesus was fully self-congruent and fulfilled his calling from God. The lessons about love and forgiveness he gave to his disciples in quiet moments were reaffirmed on the cross when he forgave his executioners. He showed the power of love, faith, and prayer during his ministry. In the extrinsic dimension, Jesus worked, first as a carpenter, and then as an itinerant preacher. He was a "doer of the Word" because he practiced his teachings about love and was a model of service and humility. He had a vibrant social life, even with sinners, tax collectors, prostitutes, and gentiles. He was content with what he had, though poor himself. In the systemic dimension, Jesus knew and grew in his knowledge of Jewish theology and scriptures. He taught that his followers should fulfil their obligations to pay taxes to Caesar and tithes to God. He fulfilled God's commandments, as love fulfils the law, and he did what he thought God wanted him to do, even to die on the cross.

Unfortunately, throughout history living according to the model and image of Jesus has been misunderstood. Many people around the world believe that imitating the dress, celibacy, poverty, martyrdom, and crucifixion of Jesus counts as Christ-like growth. Some look only at the love of Jesus and forget the other axiological dimensions his life exemplified, as do those dedicated only to the life of prayer and contemplation but who do not also develop healthy aspects of work, marriage, and sexuality. The Catholic Church today does not allow priests to marry, but the issue is much debated. Protestant Christian pastors can marry freely and express their sexuality in

marriage. This is only a very small part of the larger task of actually doing God's word extrinsically and not being systemic hearers only.

Jesus Taught Promoting Harmonious Personality Development

The teachings of Jesus and the Apostles in the New Testament show us how to develop our personalities in the three axiological dimensions and how to achieve abundant and meaningful lives. Consider now some of the most significant ethical teachings in the New Testament that can help us to develop a concept of "good Christians," those who follow in the footsteps of Christ in their own concrete situations.

In the intrinsic dimension, "good Christians" love God with all their minds, strength, and hearts They love their neighbours as themselves (Matthew 22:36-40); they are pious (1 Timothy 6:6); they forgive their enemies (Matthew 5:44); they pray and have faith (Matthew 6:6-15, 1 Timothy 6:12). In the extrinsic dimension, "good Christians" are helpful to others (John 13: 1-13); they work to sustain themselves and are not idle (2 Thess. 3:6-10); they take care of their bodies as temples of God (1 Cor. 6:12-20); they manage their practical affairs and guard their reputations (1 Tim. 3:1-13); they do good and testify with their lives (3 John 1:11-12); they may express their sexuality in marriage (Ephesians 5:25-33); most especially, they are "doers of the Word" (James 1:2-25). In the systemic dimension they search and study the scriptures (John 5:39-40); they recognize and fulfil their duties to make donations, give gifts, and offer their first fruits (1 Cor. 16:1-3, 2 and 8:1-3.); they respects the authorities and pay their taxes (Romans 13:1-8; Matthew 22:17-21.); they think about good things (Philippians 4: 8); and they have "the mind of Christ" (1 Cor. 2:16).

We can decide to actualize these Christian qualities and relations in our own lives according to our own situation and at our own pace. This is the process of Christian growth or sanctification. Of course, there are many other ethical teachings in the New and the Old Testaments that can be applied to various aspects of personal, family, social, or political life. From the scriptures, we can develop normative concepts of "good son," "good leader," "good husband," "good family," "good society," etc. This would take much further work. All of these can be expressed and analysed in terms of Hartman's three axiological dimensions.

The Importance of Making Our Own Decisions

Victor Frankl said, "Man is the being who decides what is" (Frankl, 1977). We are not robots. We have the ability to make decisions about our lives, to choose our friends, mates, careers, work, beliefs, etc. In a sense, everything begins in our minds as we decide for good or ill. We can choose good goals and objectives for healthy self-development, or we can make bad decisions that lead to disharmonious development.

Dr. Mario Cardenas told me when compiling my master's thesis, *"Ethical decisions result in the healthy development of people*." Rem B. Edwards described the first ethical principle derived from formal axiology this way: "*We ought always to identify-with, prefer, choose and do what is best, that is, what is likely to be richest in good-making properties.*" Frank Forrest called the basic principle of formal axiology "the value creation principle, " which he expresses as, "*Select courses of action, ideas or forms of behavior that result in value creation or that, secondarily, are value neutral. Avoid those that depreciate it*." (Edwards, 2010, 134).

In the history of Mexico, we can find people who made good decisions. For example, a very poor orphan boy who did not speak Spanish was a shepherd in his home town of Guelatao. He had the courage to choose the career of a lawyer and to study in the city of Oaxaca. He worked as a waiter for support. He became a lawyer after many obstacles and humiliations, and he became one of the most prominent Presidents of Mexico. He had several children with his beloved wife Margarita. His name was Benito Juarez.

Conversely, in Mexico we also have stories of poor children who became famous drug traffickers and hitmen. Their downfall or degradation resulted from bad decisions, starting in their youth. They were among many young people who have no meaning in their lives and neither study nor work. They like fun, look for easy money, and become addicted to alcohol, drugs, and sex. They may become prostitutes or thieves. If they get involved with drug cartels they may become merciless assassins.

All of these morally bad people have limited development in one, two, or all three axiological dimensions. Most obviously, they lack love for self and others. That is, they lack development in the intrinsic dimension, and this has catastrophic results for their own lives and societies. They bring about much of the poverty and social violence in the news every day.

Jesus came to this world to rescue those people just described. He offers repentance, love, and forgiveness. Their way is not his way; his is a better way.

Conversion, Baptism, and the Process of Christian Growth

Typically, the Protestant conversion process begins with a big decision, the decision to identify with Christ. New believers adopt a new system of values based on the love of Jesus. Intrinsic values, rather than materialistic values, now come first. This ethical/spiritual decision adds great value and inner enrichment to the lives of new believers.

The principles and processes of growth in Christian life described by the Apostle Peter in Acts 2:38-47 follow this axiological order: S→E→I. Becoming a Christian begins with a conviction of having violated God's laws, which is followed by repentance and baptism for the forgiveness of sins. Next comes doctrinal training to understand the meaning of Jesus' love and God's love. This is the systemic dimension of becoming a Christian.

Sanctification continues with the integration of converts into the faith community, *koinonia*, the communion of the saints, where they work and pray with others for the good of all, especially the needy. This is the extrinsic dimension of Christian self-development.

In community, Christians praise and adore (intrinsically value) God. Individually and collectively, they love God, one another, and all of creation. The power and presence of God begins to be manifest in their lives. This corresponds to the intrinsic dimension of Christian sanctification.

I will now describe in axiological terms my own experience of Christian conversion and growth. In 1985, while studying philosophy at the UNAM, I also studied the history of the Church in the Middle Ages and the Philosophy of Religion. At that time I knew Formal Axiology, so topics related to God and Jesus were academic matters that attracted me. In 1994, I read *Freedom to Live*, the autobiography of Robert S. Hartman. This book is a course of study Hartman gave to a group of businesspersons. It described multiple paths they could take to improve their own personal development. One way was individual or group therapy, another was personal effort, and a third was living the Gospel (Hartman, 1994, 120-155). Hartman recommended that they experience in their own lives what Jesus taught when he said we should love our neighbors as ourselves. I knew that the axiological formula for this was I^I. Now I tried to live that formula!

Enthused by Hartman's recommendation to live the Gospel, I wanted to learn more about the teachings of Jesus. In late 1994, amid some serious family problems, I found Pastor Ricardo Almazan, who patiently taught my wife Lucy and me the fundamentals of the Gospel. He started by establishing an intrinsic atmosphere conducive to teaching the Gospel, one of acceptance, kindness, and expressed love. Then came the systemic dimension, an act of faith, accepting Christ. This is the most important step: first deciding to believe in and identify with Christ and his teachings about love. Later came very important systemic/extrinsic symbolic act that was very liberating for me: baptism. I was immersed in water to "wash away" all my sins. In this "new birth" process, we die to sin and are born again spiritually (but not physically) in Christ. We become new creatures, new people! Sins can occur in any dimension of value. For example, intrinsic sins devalue or harm people; extrinsic sins destroy our bodies or someone's property; systemic sins break laws meant to prohibit fraud and deception. Saintliness can also manifest itself positively in any or all dimensions of value and in combinations of different dimensions of value.

I remember the incredible experience of my baptism. My wife Lucy and I took a Weekend Marriage course taught by Luis Delgado and Path Carter. Then we were baptized in a beautiful ceremony. I remember feeling a "new birth" when I came out of the water. I heard a song performed by the pianist, Joel Sierra. He sang an angelic melody which said, among other things, "Only good things come in the name of the Lord." To me this was an indescribable experience of liberation from guilt and sin, and of bliss and infinite joy. My baptism richly combined instances of the intrinsic evaluation of all three dimensions of value—the systemic ritual form of baptism, the actual extrinsic practice and experience of it, and of myself as intrinsically immersed in God's love and forgiveness.

Then, to encourage spiritual growth, Pastor Almazan recommended two things to us: study the teachings of Jesus reflected in the Bible, and become a regular member of a Christian Church. To help us study the teachings of Jesus, Pastor Almazan visited us in our home for two years, every Thursday afternoon, from 3 to 5 PM, to share the fundamentals of the teachings of Jesus and the Apostles in a friendly and respectful environment. Here, we experienced an instantiation of the formula, the intrinsic evaluation of intrinsic values. Our studies also involved the intrinsic evaluation of systemic values. So great was our joy that we invited others to our home to share the teachings of Jesus. Then we began to attend the Anastasis Christian Church in Mexico City. Its enabling environment for reflection invites attendees to participate in singing and praise, and to hear preaching based upon the teachings of Jesus. The services combined intrinsic evaluations of systemic, extrinsic, and intrinsic Christian values. It was and is very motivating to sing, praise, and pray with others in an atmosphere of love and goodwill. Undoubtedly, as it is in families, in Christian churches there are differences between people, but during those services I found being one with others in hearing the words of and praising Jesus and God to be very valuable.

Over the last twenty years, I have met other people who have regenerated their lives by re-structuring their value systems through Christianity. Many have done terrible things because of drugs, alcohol, and violence.

In the New Testament (Acts 9), we find the story of Saul of Tarsus, who was initially a terrible persecutor of Christians. His conversion experience was very remarkable. He was transformed, baptized, and then dedicated himself to studying and preaching the teachings of Jesus throughout his part of the world. Most of the letters in the New Testament were written by Paul, many of them while he was confined in prison for openly preaching the Good News of Jesus and the love of God in the midst Roman tyranny.

Using Axiological Christian Ethics in Axiocounseling

Dr. Mario Cardenas said that Formal Axiotherapy considers life as the central value of existence. Intrinsic value is the highest value, and intrinsic evaluation identifies intensely with the unique value of every person through his or her own values and being in the world. Axiotherapy involves an axiological understanding of each individual, of his or her intrinsic value, of his or her being in the universe (Cardenas, 2001, 65-91). The objective of Axiotherapy, Dr. Cardenas proposed, is to recover the intrinsic value of people who are out of balance, lost, or suffering.

In my own work as Axiocounselor, I have found that many people with low self-esteem are blocked in the spiritual dimension by something like abuse, loss of a loved one, or guilt and pains suffered, especially in childhood and adolescence. Their problems are located mainly in the intrinsic dimension, and we can measure them with the Hartman Value Profile.

I have also found that the teachings of Jesus about love and forgiveness are very useful tools in helping people in their distress and development. Baptism also has an impressive curative power that helps people overcome all kinds of problems very quickly. Also, Formal Axiology and the Hartman Value Profile are powerful tools in facilitating the articulation of goodness in the lives of people and illuminating that process of Christian growth called "sanctification."

Thus, we glimpse the theoretical and rational possibility of understanding and actualizing a "good Christian," who is also a "good student," who may later form a "good family." This draft of an Axiological Christian Ethics is only the beginning. Other scholars and practitioners will use a combination of Formal Axiology and teachings of Jesus even more effectively in building the Kingdom of God in this new millennium where people are in great need of guidance, forgiveness, and compassion.

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A REVIEW OF SUSAN WOLF'S *MEANING IN LIFE AND WHY IT MATTERS*

Clifford G. Hurst

CLIFFORD G. HURST, Ph.D., is an Assistant Professor of Management and an associate of the Center for Innovative Culture at Westminster College in Salt Lake City, UT. He teaches primarily entrepreneurship and social entrepreneurship in the MBA and undergraduate programs of the Bill and Vieve Gore School of Business. A former OD consultant, Cliff was introduced to the HVP in 2002. His admiration for the complexities of formal axiology and the HVP contributed to his desire to pursue graduate degrees late in his career. Upon earning his Ph.D. from Fielding Graduate University in 2012, he accepted his current position at Westminster College. Cliff has been a member of the RSHI since 2002 and has served as a Director since 2010. He is a co-editor of the *Journal of Formal Axiology* and is a frequent contributor to it. He serves as VP of Research for the Hartman Institute. He can be reached at the college by phone: 801-832-2649 or by email to: churst@westminstercollege.edu. His mailing address is: Westminster College, 1840 South 1300 East, Salt Lake City, UT 84105.

Abstract

This paper reviews Susan Wolf's *Meaning in Life and Why it Matters* and interprets her work through the lens of formal axiology.

I have been an ardent student of formal axiology for more than fourteen years. Nonetheless, each time I think that I have mastered enough of the fundamental concepts of the theory to explain them to someone unfamiliar with it, I find myself tongue-tied, struggling to explain in plain English about I, E, S and about super-valuation and sub-valuation, compositions and transpositions, and so forth. To my relief, I recently came across a philosophy book—one whose author is not a formal axiologist—that provides everyday language with which to describe some of the precepts of formal axiology in common sense terms. This article is a review and an axiological interpretation of that book: *Meaning in Life and Why it Matters*, by Susan Wolf.

Susan Wolf is the Edna J. Koury Professor of Philosophy at the University of North Carolina at Chapel Hill. The essays in this book were formerly delivered as a series of lectures given by her at Princeton University in 2007. That explains much of its readability. Similar to Hartman's *Lectures* and Dicken and Edwards' *Dialogues* (2001), Wolf's book has its roots in the spoken word. Her book has a conversational flow that leads the reader to an easier comprehension of a complex subject than do most philosophy books. It's a brief treatise, a mere 63 pages, followed by comments and responses from four other scholars. The book is then capped by Wolf's response to their critiques.

Wolf begins by describing two worldviews that have shaped most philosophical models of human psychology since the beginning of motivational discourse. She describes the first of these as the self-interest theories, which hold that acting rationally means to act in one's own self-interest. This conceptualization of the "good" has led to the various egoistic, happiness, and utility maximization theories that abound today. In contrast, a second theory of the "good" exists, as espoused by Kant. This conceptualization argues that the good is based on something higher than self-interest. Taking an impersonal perspective, Kant—and theories derived from Kant—maintain

that reason dictates that we should at all times act in accordance with what is best for the universe. Wolf refers to these dichotomously opposed theories using many different terms, frequently calling them, in turn, the egoistic and the dualistic models of practical reason.

Wolf's purpose in her essays is to propose that a third description of human motivation is also needed in order for us to lead meaningful lives. According to Wolf, meaningfulness as an attribute of a good life "is not reducible to our subsumable under either happiness, as it is ordinarily understood, or morality" (Wolf, 3).

First Essay

Using examples from everyday life, in her first essay Wolf argues that when we human beings act out of reasons that give meaning to life, we often act neither out of self-interest nor out of a sense of duty to some sort of impersonal standard of reason. Rather, we act out of love. Without using axiological terminology, the examples she gives run the gamut of loving intrinsic, extrinsic, and systemic value objects. Furthermore, she continues, acting out of love in these circumstances serves a distinctive and important role in our lives. Hence, much of Wolf's argument reads as though she were a formal axiologist arguing in defense of intrinsic valuation of worthy objects, in proper proportion, of intrinsic, extrinsic, and systemic sorts.

Wolf acknowledges that not all acts of love are worthy of the moniker *meaningful*. For example, someone who devotes his or her entire life, lovingly, and with full commitment, to completing crossword puzzles probably does not qualify as leading a meaningful life. Wolf promises to wrestle more deeply with the concept of objective value in the second essay, which she does. First, however, she devotes the remainder of the first essay to her concept of meaningfulness and valuation.

This leads Wolf to state her primary thesis about meaningfulness in life and why it matters:

> According to the conception of meaningfulness I wish to propose, meaning arises from loving objects worthy of love and engaging with them in a positive way (8).

Admitting that the words she chose to use in this description can be both misleadingly specific and regrettably vague, she elaborates:

> What is perhaps most distinctive about my conception of meaning, or about the category of value I have in mind, is that it involves subjective and objective elements, suitably and inextricably linked (9).

Eventually, she arrives at a slightly different re-statement of the same proposition:

> According to my conception, meaning arises when subjective attraction meets objective attractiveness (9).

What excites me about Wolf's thesis is that she provides the simplest plain-language explanation of subjective valuation and objective value that I have yet come across. Three elements of Wolf's thesis, in particular, seem quite closely tied to the precepts of formal axiology:

1. "When subjective attraction meets objective attractiveness" defines what formal axiologists usually refer to as valuation (superscripts and subscripts in the HVP) and value (base objects in the HVP).
2. She proposes her definition of worthy objects more tentatively than does formal axiology. Wolf insists that meaning arises (only) from loving objects *worthy* of love and admits to possible disagreement as to who should decide which objects are worthy of love. This is a matter she addresses in greater detail in her second essay. Here, I believe, the I, E, and S categories of value could bring clarity to Wolf's own understanding of what makes an object worthy of love, especially if one is forced to choose between directing one's loving attention (say, because of time constraints) to only one of several different objects, each of which, in itself, is worthy.
3. Wolf then adds a component to her definition that relates to the concepts of super-valuation and sub-valuation, or compositions and transpositions, as used by formal axiologists. That is, she writes of "loving objects worthy of love and *engaging in them in a positive way*" (italics mine, 8). With this phrase, Wolf's conceptualization extends the precepts of formal axiology from mere dispositions or valuational tendencies to the world of action. Her definition, if I understand it correctly, requires that, for a person to have a meaningful life, such a person must both be able to act upon his or her valuational/value combinations and also must choose to act accordingly. She argues persuasively for the need to tie action to valuation. For those of us axiologists, especially, who work with the HVP, Wolf's thesis provides an important extension of Hartman's instrument to the world of action. In the *Manual of Interpretation of the HVP*, Hartman writes: "The test measures…the capacity for value judgment, not for value action" (127). The HVP neither measures nor predicts behavior; it indicates merely a propensity to act in certain ways. This being said, most axiological practitioners who make use of the HVP in coaching, education, or counseling do strive to help clients or students to translate their increased knowledge of their own valuational proclivities into action. Wolf's thesis makes this connection to action explicit in a way that the HVP, alone, does not do.

Wolf has mentioned (personal correspondence, 2016) the she is not familiar with the theory of formal axiology. If she were, then I expect that she would no longer be so tentative in her defense of the need for discussions of "this sort of objectivity into our discussion of values" (3).

Second Essay

As Wolf introduces her second essay, she raises the questions that are most likely already in the minds of her readers: "*Who's to say?—Who's to say* which projects are fitting (or worthy or valuable) and which are not?" (39). She continues by admitting, "My answers to all these questions are tentative."

Much of the critique from two of the four commentators upon her essays centers upon her requirement that, for a life to be meaningful, the objects of a person's love must have some sort of difficult-to-define objective value. In their comments about her thesis in this book, Haidt, to some extent, and Arpaly, in particular, argue against the very notion of objective value.

Arpaly writes:

> When deciding between two values, we are "on our own"—that is, there exists no argument that can, independently of the point of view embodied by each value, tell us which of the choices would be right for us (91).

This is one place where the hierarchy of values, as espoused by the theory of formal axiology, would provide Wolf more than tentative responses to her critics. Formal axiology could provide her a way to rebut to Arpaly's insistence that our conceptions of value can only be, by definition, relative and subjective.

To summarize Wolf's argument in axiological terms, a meaningful life is one in which a person intrinsically values intrinsic, extrinsic, and systemic value objects in proper proportion to their degree of worth—and acts accordingly. Her construct is clearly in alignment with formal axiology, insofar as she develops it.

Extending Wolf's Essays

For reasons unknown to me, Wolf begins and ends her explanation of a meaningful life with intrinsic valuation. She makes allowance for intrinsic, extrinsic, and systemic value objects, properly valued in proportion to their objective worthiness. But, in terms of valuation, her thesis focuses only upon intrinsic valuation. It seems to this axiologist, at least, that her construct could be expanded and made more meaningful and useful if she also incorporated the realms of extrinsic valuation and systemic valuation into her schema. Perhaps she feels that those two realms of valuation are already adequately developed in the philosophical literature. I do not know.

What if the Kantian perspective and the egoistic perspective were not dichotomously opposed, as Wolf says, but rather are theories that, in various degrees, are richer or more or less complex in valuational properties, with intrinsic valuation (love in Wolfs's terminology) being the richest of the three?

The Kantian perspective, it seems to me, is a systemic mode of valuation. Various versions of egoistic philosophies of maximum utilization, perhaps, could be characterized as being subsets of theories of extrinsic valuation (where everything and everyone is simply useful to me). Rather than juxtaposing her theory against the others, if Wolf were to weave all three of these perspectives into a valuational theory that takes into account the richness of each, in proper proportion, she would have a theory that is, to all extents and purposes, a theory of formal axiology, whether she uses its terminology or not.

Conclusion

Wolf and Hartman approach the same subject using very different methodologies. Formal axiology is a deductive theory; its foundation rests upon a small number of irreducible axioms (Hartman, 1991, 11). The remainder of Hartman's theory is deduced from those axioms. Wolf, on the other hand, follows an endoxic method. She takes her method from Aristotle, about whom she writes, "he takes the *endoxa*, 'the things which are accepted by everyone, or by most people or by the wise' as a starting point in his inquiry (10)." When two theories, with such different starting points, reach so nearly the same conclusions, they each provide support for the validity of the other.

Although Wolf's theory emphasizes only intrinsic valuation, it does provide powerful support for one of the chief merits of formal axiology as a theory of human valuation and values—that is, Hartman's emphasis upon the importance of intrinsic valuation. For that reason, alone, I recommend her book to any formal axiologist who struggles, as I do, with how to succinctly and clearly explain the precepts of Hartman's theory to the uninitiated. Furthermore, it is my hope that this review may prompt a reply by Wolf, by supporters or critics of her thesis, or by other axiologists who have studied her book, in a future issue of this *Journal*. Her theory merits ongoing dialogue.

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MEMORIAL TRIBUTES TO LEON POMEROY
Who died on November 24, 2015

Dr. Leon Ralph Pomeroy of Woodbridge, VA, died Tuesday, November 24, 2015, at INOVA Fairfax Trauma ICU, Fairfax Virginia following a tragic automobile accident. At his side was his beloved wife of 30 years, Dr. Wendy Pomeroy, and his nephew Bret LaFrance. Leon and Wendy were married October 17, 1985, in New York City. Leon was born December 6, 1933, in Westfield, MA, the son of L. Ralph Pomeroy and Rachel (Harlow) Pomeroy, of Westfield, MA. Besides his wife, Leon is survived by four siblings, Lewis Pomeroy, Seth Pomeroy, and Gaye Crowe of Westfield, MA, and Alma LaFrance of Huntington, MA; also, his sisters-in-law, Fonny Simandjuntak, Reny Anwar, and brother-in-law Sendy Anwar of Indonesia, and many nieces and nephews.

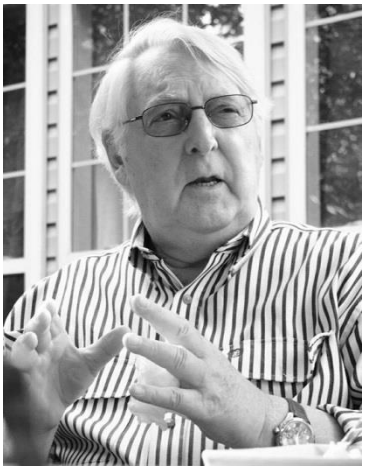
Leon Pomeroy, Ph.D., held advanced degrees in biology and psychology from the Universities of Massachusetts at Amherst and the University of Texas at Austin.

His doctoral dissertation involved work in the fields of psychology, computer science, computer-assisted data processing, biochemistry and nutrition, and biomedicine. Leon had worked on the original NASA space program to determine the effect of weightlessness on neurological functions of astronauts, and that led to early work measuring and correlating brain wave functions. His interdisciplinary research resulted in several publications that appeared in scientific journals, including the *Proceedings of the National Academy of Sciences of the USA*, and the *Journal of Electroencephalography and Clinical Neurophysiology*.

Dr. Pomeroy also collaborated with psychoanalyst Professor Benjamin Wolman in editing the *Handbook of General Psychology* (Prentice-Hall, 1973), followed by a multi-volume encyclopedia covering the fields of psychology, psychoanalysis, and neurology.

He spent many years teaching, research, writing, and editing in the field of academic psychology. He held positions as an Adjunct Associate Professor on the faculties of New York University, the City University of New York, and Long Island University. He held positions as Senior Clinical Psychologist on the staff of the Outpatient Clinic of the Department of Veterans Affairs Medical Center at Brooklyn, and he established his own private practices in New York and New Jersey.

Among his many accomplishments, he formed the International Academy of Preventive Medicine and was elected the first Ph.D. President of IAPM. He served as Editor-In-Chief of IAPM Publications. These included a quarterly journal for physicians and the published proceedings of their annual conference (*Journal of the International Academy of Preventive Medicine (JIAPM*), and *New Dynamics of Preventive Medicine Series*.



Retiring from positions of Senior Staff Psychologist and Chief of Behavioral Medicine at the Brooklyn, VA, Medical Center, and private practice on Manhattan's Upper East, Dr. Pomeroy published *The New Science of Axiological Psychology* in 2005, followed by his relocation to Virginia, where he established a private practice and joined the faculty of George Mason University.

He spent a part of each week offering volunteer counseling to severely disabled veterans and trauma victims, right up to the day of his tragic accident.

As a member of the *International Leica Society*, Leon traveled the world "wearing" cameras. His professional, research, writing, editing, and photographic interests still left room for an in-depth study of fine art, antiques, flowers, birds, beekeeping, and music. Over the years, he assembled a library containing thousands of books.

He enjoyed international travel with his wife Wendy, and games, from competition level chess, to board games, with family and friends. He especially looked forward to Pomeroy family gatherings at Christmas and the 4th of July in Westfield and Huntington, MA.

A public memorial service was held at 2 pm on Sunday, the 6th of December, 2015, at the Wyben Chapel, Montgomery Road, Westfield, MA. His interment was in the Middle Farms Cemetery, Russellville Road, Westfield, MA.

Family Tributes

Wendy Pomeroy

Leon was so many things to me, not just a husband, but also a friend. Leon loved and lived life to the fullest. Living with Leon was full of surprises. I learned so much from him, from classical music to his favorite WW II films, to astronomy. Whenever we looked at the stars, Leon always explained the constellations, their history, and their significance to me.

We were married Oct 17, 1985, in New York City. We just celebrated our 30th Anniversary. Leon was a devoted husband, friend, and mentor to me. If someone ask me what would make a perfect life, I'd simply say, "I have that," for I have Leon in my life.

Leon's interests were not only in academics. He had so many hobbies. He loved photography. He had his camera with him whenever he went. He loved to travel. He ventured all over the world, where he captured thousands and thousands of pictures. Leon enjoyed beekeeping, which he cared for on his family farm in Massachusetts. Leon loved astronomy; he even built his own telescope when he was young. I tell his story largely in pictures because I think the pictures say it all about Leon.

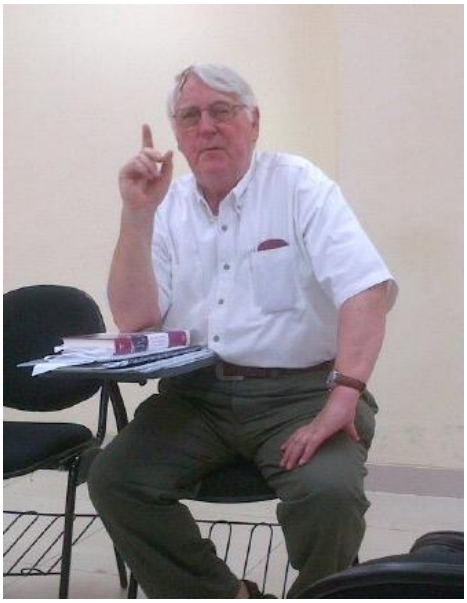
Leon the Photographer

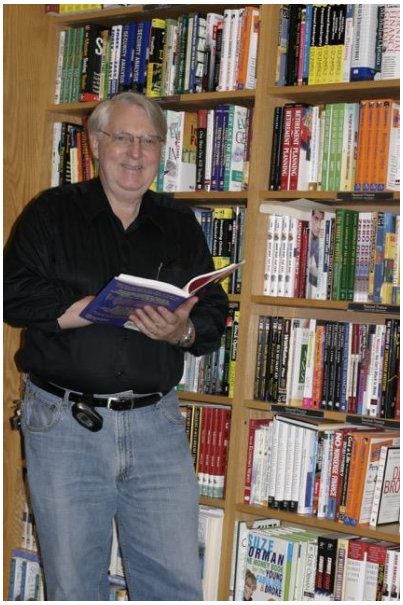
Traveling

Leon in his beekeeper outfit.

A young Leon with his telescope and dog Jessie.

One of Leon's dreams was to paint. I'm so happy that this dream came true in 2014 while we were travelling to Bali, Indonesia in November 2014.





Leon was an avid reader and writer, which was his passion. He was determined to record everything, even when he was traveling; he wrote travel diaries wherever he went. Leon was in the middle of writing his memoir, which he said "aimed at putting a human face and voice" to his book. I would like to make Leon's memoir into a book for family and friends.

Alma Pomeroy LaFrance, Leon's Sister

Leon was the oldest of five, our big brother. He had our backs, he paved the way, he led the charge, he set the bar.

Leon's Family: Lew and Shirley, Gaye and Alan, Alma and Al, Seth and Cookie, Leon and Wendy

In front of the Pomeroy Farm House, 12/25/2014

Gaye Pomeroy Crowe, Leon's Sister

Leon was the eldest of us five siblings. We lived on a dairy farm, and we all had our assigned chores. Leon worked hard, but as a youth, he also had fun. When we were old enough to join the 4-H Club, we all exhibited our dairy calves at the local fairs. 4-H offered us the opportunity to meet other young people our age with similar interests. Many of them became our lifelong friends. Leon excelled in most of his projects and won a trip to the 4-H National Congress in Chicago.

There wasn't a subject in High School that Leon did not do well in. He had one good friend who jokingly called him "The Professor," which he became years later. One of Leon's high school classmates and friends was the Valedictorian of their class. He attended Leon's Memorial Service, where he said, "Leon was an outstanding person to all who knew him, and he will never be forgotten."

Leon inspired all of us to do well, and never to give up. Because of him, I know that I worked hard in college to get my degree and R.N. Then I ended up as an instructor in High School Health Programs. We have shared many life-long friendships because of 4-H and our High School and early College Years! Leon will be greatly missed by us all.

Of all of Leon's choices in life, his marriage to Wendy has been the most special! They had a wonderful 30 years together! We are all blessed by Wendy's being part of our family. Leon will be greatly missed by us all.

Fonny Simandjuntak, Sendy Anwar, Reny Anwar, Leon's sister and brother in law from Indonesia
We lived on opposite side of the world, but the few times that we spent with Leon were very rewarding. We have such fond memories of Leon. He was much more to us than just a brother in law. We learned so much from Leon, loved him very much, and will miss him a lot. The absolute best thing about Leon was his everlasting love for our sister. He left a mark on every single family member and his friends here in Indonesia. Leon will forever remain in our hearts.

Tributes from others who Knew and Loved Leon

Steve Byrum
I kept my distance from Leon initially. I had too much of a capacity to "keep distance." My "rural," small-town self-assessment often pushed me back. He had a sophistication that I first read as presumptuousness, but it wasn't at all. It was, rather, an aliveness to and ease with a world much bigger than the one I had ever experienced. He seemed to understand, and let me stand in my place. Any time I did approach, he was always welcoming to respond with his quizzing smile: "I'll be glad to respond. What do you have to say?" His height, compared to mine, required a leaning in on his behalf, but he always did. He invited. Now, I appreciate that gesture as respect and acknowledgement.

He made me aware of "status" and "seniority" in our Hartman scheme of things. Now, I'm sure that these were not his created obstacles but my own. I robbed myself of years of conversation by trivializing, for no good reason, substance of insight that was aggressively available but underappreciated.

That all changed. We became—I want to say—friends. We exchanged emails for years, and we quickly sat with each other when odd Institute meetings were held. I read his writings, looked carefully at his photographs, and became intrigued to wonder where he was travelling now or next. His late writings in his *Psychology Today* blogs gained a triumphant clarity that I have quoted in my own writing and shared with many others. I give his book as a gift to those more technically

inclined who want to understand the Profile. The more I read it, the more I am claimed by its depth. Any "axiological psychology" should bear his name.

To use the word *unique* about Leon is certainly appropriate from a Hartman perspective, but it is also very true. His long life was still cut short, but he will continue to have much to say—much to say—and I will forever be glad for having known him. My greatest "tribute" to Leon is how I will miss him, but even the vacuum of his absence seems to draw me to his large stature—and he is leaning in to me as he leaned in life. It will be with a sincere sense of gratitude that I remember Leon Pomeroy.

Gilberto Carrasco Hernández

I recall with joy the memorable opening ceremony of the *First International Congress of Formal Axiology* held in the Auditorium of the La Salle University in Mexico City in October 1983. There I saw Dr. Leon Pomeroy, with a radiant smile, accompanied by David Mefford, John Davis, Frank Forrest, John Austin, Rita Hartman, Ricardo Ortiz, Alfonso Lozano, Leonardo Gomez Navas, Jose Elias Martinez, and Israel Stolar. At that congress, we were all very young, and we celebrated the 10th Anniversary of the death of Dr. Robert S. Hartman with high quality papers on formal axiology and its application to various fields such as administration, education, and psychology. This conference was especially significant because the papers were presented in the Library of Hartman's House in Cuernavaca. On the last day of this Congress, Dr. Pomeroy presented a paper on his psychotherapy with US Army veterans. I was stunned by the impressive positive changes achieved in self-esteem by a veteran who suffered horrors and committed atrocities in jungle fights during the Vietnam War.

As a psychotherapist and axiology researcher, Pomeroy had a genuine interest in helping people and building a better world. He was convinced that Formal Axiology is a powerful tool for this. With deep commitment, he participated in many different activities in order to disseminate this science. I will mention only a few. In 2001, I was fortunate to work closely with Leon in organizing the *Second International Congress on Formal Axiology*, "Advances in the State of Knowledge in Human Values," held at the Autonomous University of the State of Mexico (UAEM) in Toluca. That event was also of very high quality, and this university published the conference proceedings.

Like a gentleman and great colleague, over the years, Pomeroy always had a respectful attitude toward me and genuinely encouraged my academic work on implementing formal axiology in the field of human development. For example, in 2000 he agreed to be a reader for my doctoral thesis entitled *"Axio-orientation, A Proposal to Facilitate the Enrichment of the System of Values of the Personality."* Every time I gave a presentation at RSHI conferences about the progress of my theoretical and practical research on the experiential teaching of formal axiology to young people, teachers, and school principals, Pomeroy encouraged me. At the last conference of RSHI attended by Pomeroy in October 2014, he gave me a warm positive feedback and a detailed description of the faces and smiles of approval of each of our colleagues who were listening my presentation on *"The Technology of Organizational-Human Development."* That day, after sharing a delicious dinner, Pomeroy said to me, "Axio-brother, because we are axiological brothers, ok, we will disseminate among youth the I, the E, and the S." Our last conversation was on that topic.

My friend, Leon Pomeroy, died at full maturity. He was at the best time of his married life with his beloved wife, Wendy. He was at the height of his career. Rest in peace!

K.T. Connor

Leon Pomeroy and I often had dinner together during conferences for we both stayed at the hotel off campus. Those dinners were fascinating times as we discussed board issues and research and his use of Hartman's work in his practice. It was never a dull dinner. In fact, Leon is actually responsible for me being on the Board. I had just finished giving a presentation on "Industrial Psychology and Axiology" at the annual RSHI Conference when Leon came right up to me and said, "It's so good to have another psychologist in the group. We should put you on our Board." His impact on me didn't end there. When I was in the DC area, I would arrange to meet him somewhere for lunch. And those delightful meals continued. My new husband attended the last Conference, and Leon and Wendy had breakfast with us that weekend. Leon was at his humorous best, both entertaining and impressing my husband with his stories and impish grin. We will all miss him!

Rem B. Edwards

From its inception, the Robert S. Hartman Institute was privileged to count a distinguished psychologist among its members and officers—Leon Pomeroy. At his own expense, Leon did all of his published and as yet unpublished research on the Hartman Value Profile and regularly traveled to and attended our Annual Conferences in Knoxville, Cuernavaca, and elsewhere. During his two terms as President of the Institute during the 1990s, I worked closely with him as the Institute's Secretary/Treasurer and Program Chair, so I know from much personal experience how hard and conscientiously he worked at his leadership job. He always responded to every issue and challenge in a timely, intelligent, and insightful manner.

Leon was dedicated to the task of insuring that Axiology as a formal science also became a natural empirical science of axiological behavioral psychology. His legacy from this is his book, *The New Science of Axiological Psychology*, which I edited and got published for him in 2005 in Rodopi's "Hartman Institute Axiology Studies." This book is the best and most success-ful thing available to establish the empirical validity of, and of standard interpretations of the HVP.

After the Institute began publishing our *Journal of Formal Psychology: Theory and Applications* in 2008 under my editorship, Leon published an insightful and challenging article in almost every issue. I could always count on him when I needed another good article! Over the years, he and I worked together meticulously and successfully on many important projects, and we became close and mutually respected friends, colleagues, and collaborators. All of us who knew him and worked with him have suffered a great personal and professional loss, from which we will not soon or easily recover. Leon was a very unique person!

Art Ellis

I met Leon Pomeroy at his first attendance at an RSHI annual conference more than 35 years ago. We had an immediate bond in that we were both in the field of psychology and both worked for the Department of Veterans Affairs in treatment settings. Leon had "rediscovered" Hartman at a seminar given by Dr. Salvador Roquet, after having run across his work earlier and dismissed Formal Axiology because he did not see any empirical evidence for it. During Roquet's seminar, Leon took the Hartman Value Profile and was amazed at the depth of information, convincing him to look into it further – and he found the RSHI. When Leon became a "convert," he dedicated himself to establishing that empirical base and left a legacy of 20 years of research in his book *The*

New Science of Axiological Psychology, as well as in many other writings. Leon's keen intellect as well as his skeptical and challenging approach always made for lively exchanges. The field of Formal Axiology has been fortunate to have had Leon as an advocate and a serious and devoted researcher. I have been fortunate over these many years to have spent numerous pleasant hours visiting with him about many topics. I was privileged to attend his memorial service in Massachusetts. He will be missed as a friend and colleague.

Anthony and Anne Marisco (friends)

What a great friendship ours was! 10 plus years of laughing, learning, and togetherness developed into a feeling of being more like "brothers". Leon's many interest served as a learning platform for us, as he was so well versed in so many subjects, past, present and future.

Our times together were very special to us, learning so much about so many things in our conversations. We will miss our "brother" very much but will forever hold all those memories close!

Vera Mefford

David and I first met Leon in the early 1980s through Dr. John Davis—then head of the Philosophy Department at UT. He and Leon were doing research together and published their empirical findings supporting Hartman's theory of value in *The Journal of the Cattell Institute for Personality Training* in 1982. Leon and David both gave presentations at the RSHI Conference in Mexico in 1983, and after that Leon made regular contributions at every Hartman Conference. He attended a seminar on the HVP at our Victorian home in Knoxville in 1984, and we became close personal friends, often visiting him at his apartment in Manhattan, which was close to Dr. Hartman's son, Jan and family. We frequently met Leon for happy hour at the famous Berkshire Hotel, where a harpist played his favorite classical music, and famous people like Omar Sharif would gather after work. We also discovered we shared several hobbies: traveling through Europe, photography, and beekeeping. My earliest memories of Leon include riding up and down the elevator at the Humanities Tower at UT during the Hartman conferences. He always had at least 3 or 4 bulky Nikon cameras, lenses, etc. hanging off his shoulders. An avid photographer, he tried to capture every moment. He would often ask me if I thought he would ever find the "right" woman, and I would assure him, "Don't push the river, Leon, it flows by itself—you have a soulmate somewhere in the world." We were overjoyed to receive a photo postcard from him toward the end of 1985, announcing that he had married the beautiful woman sitting next to him in the plane—Wendy!! They were just returning from Indonesia. Wendy and Leon were perfect for each other, and on our trips up north, we often spent the night at their home, visiting, eating, and engaging in lively discussions about axiology until the morning hours. Leon was incredibly proud of Wendy and her accomplishments, and she would often attend conferences with him. We met them in Asheville, NC for several days, where we shared good times and German cuisine.

My most vivid recent memories of Leon are at the conference of 2012, and the following days. Wendy could not attend that year due to her job, but Leon, Uli Vogel, and Malcolm North stayed in our guest cottage at the farm. Several of our colleagues and friends from Mexico, including Lino, Marcos, Gilberto, and Leonardo, were also staying with us. We had a grand time together, celebrating every evening. Leon discovered our huge flea market and drove there every day, stopping to take photos of unusual barns for his collection. On our last night as a group, we shared a big dinner and everyone told stories. We toasted and roasted each other, and named Leon the top

entertainer of the night. With the inspiration of 2 Heinekens, he was larger than life, and had us all laughing, weeping, and loving. Leon was a true Renaissance man: full of passion, dedication, and commitment, and always willing to learn, research, collaborate, and a mentor to many. Leon has been an inspiration to me for many decades, and I am certain the blog he recently wrote for *Psychology Today* will create new ripples of interest in axiology. I will not say good-bye, but rather "Auf Wiedersehen," my good friend…until we meet again.

Ulrich Vogel

After getting to know Leon during my first attendance at the Annual Conference of RSHI in October 2009, I offered him some German data regarding the Hartman Value Profile (HVP). Leon Pomeroy wrote the most significant book ever, giving the scientific evidence supporting Robert S. Hartman's formal axiology and the HVP (*The New Science of Axiological Psychology*, Rodopi: Amsterdam - New York. 2005). While reading his work with utmost interest, I realized that Leon had a lot of international data but no German samples. He told me about the arrogance of German professors he had approached, which made me ashamed of my compatriots.

On September 26, 2010, his email reached me out of the blue. He briefly mentioned the exact dates when he would be in Berlin and noted warmly, "I'm mostly a tourist who wants to explore Berlin and Dresden. I just thought if you're in the area it would be nice to see another Hartman enthusiast." Well, I wasn't really "in the area.' Nevertheless, I immediately booked a flight from Munich to Berlin. What a wonderful chance to spend a day with one of the best known axiologists in the world. Indeed, the day exceeded all my expectations.

On Tuesday, October 5, 2010, I picked him up at his hotel and we traveled the city. We took the tram and taxi to do some sight-seeing. I had both to concentrate fully on being his city guide, and to listen intently since he was intensely talking about Hartman and specific topics of value science simultaneously. He was one of the most intellectually challenging persons I have ever known. And he had a feeling for pictures at the right moment. With his video camera, we finally visited Bendler Block, the house where Robert S. Hartman was born, which is today a memorial for the German Resistance during Hitler's dictatorship. Leon presented our video at the Annual RSHI Conference the same year.

One of Leon's great capabilities was his talent to enthuse others by asking good questions, just brief words, in order to let the subject work in the other person's mind. It didn't take long before I offered my help to build up the RSHI in Europe. I strongly felt an inner ambition. While eating typical roast pork in the city center and talking about possible ways to distribute the knowledge of Hartman more effectively, he just put it this way, "Uli, we have the dynamite in our hands. Please, be the spark to literally set us on fire to let all people know about Hartman." I have been, I am, and I will forever be dedicated to this project. Leon set me on fire. Thank you, my friend, may your soul soar to infinite heights.

ULRICH VOGEL studied chemistry, political science, economics, and public law at the Ludwig-Maximilians-University in Munich, Germany. He received his PhD at the Institute of International Relations at the University of the Federal Armed Forces Germany in 1999. Uli was a member of the board of the Robert S. Hartman Institute (RSHI) and the first president of the RSHI's European branch.