

PREFACE

The transformation of Robert S. Hartman's ethics and formal model of value and moral phenomena into an empirical science of values, valuations, and morals takes place in the pages of this book. Utilizing the best methodologies and tools available to the fields of research and clinical psychology, I fully explore the foremost application of Hartman's formal theory of value, The Hartman Value Profile (HVP), to validate directly its application and to validate indirectly the Hartmanian theory behind it.

The social psychologist, Milton Rokeach, asserted that the concept of value is at once the single most important, least understood, and most poorly studied concept in the field of psychology. In some measure, this situation exists for lack of a good theory of value and effective research methodologies with which to investigate the dimensions of human behavior we refer to as values and morals.

Philosophers have touched upon the possibility of developing an empirical science of values and morals, but no psychologist has ventured to explore normative issues in depth, and most have scoffed at the thought. Hartman's *a priori* approach defies all the canons of conventional behavioral research.

Hartman successfully defined the meaning of "good" and devised a formal model that maps degrees of goodness. The Hartman Value Profile toolbox measures the intrinsic, extrinsic, and systemic dimensions of goodness. Hartman died before he could systematically assemble the empirical evidence needed to support his rigorous formal theory. The culture of natural science, including psychological research, demands empirical evidence to support all theoretical activity. Its emphasis on empiricism led to psychology's split from its parent discipline, philosophy. Hartman, a philosopher, attracted no attention among research psychologists and psychoanalysts and only limited attention from clinicians and humanists such as Abraham Maslow and Albert Ellis.

Albert Ellis, my Clinical Post-Doctoral Mentor, first introduced me to the work of Robert S. Hartman in the early 1970s. I rediscovered his work in the late 1970s while engaged in the pursuit of reforms in preventive medicine. I was inspired by his writings, which seemed to offer a scientific way of unpacking the moral dimensions of health care systems, medical ethics, medicine, and psychology. I found in Hartman's work what I had been looking for as a seasoned clinical and research psychologist.

My research into the empirical validity of Hartman's work in philosophy unfolds in the pages of this book. The data presented in later chapters validate Hartman's findings sufficiently to launch a new empirical science of values, valuations, and morals. I challenge others to replicate my findings and the world to take the science of values more seriously.

Robert S. Hartman made an ingenious discovery when he constructed, against the philosophical conventions of his day, a formal model of habitual evaluative phenomena that demystifies good and evil and penetrates the fog of moral and ethical confusion that has dogged humankind for centuries. This book

shows that his work is empirically valid; the many supporting tests and measures gathered and summarized here launch the new science of axiological psychology, dedicated to the proposition that we will never understand ourselves and one another until we look first and deeply at how and what we human beings value.

To launch and validate this new science of axiological psychology, this book presents empirical data supporting Hartman's theory, his formal model, and its derivative valuometrics. It attempts to address at least seven issues. It (1) presents Hartman theory and value profiling methodology, (2) provides sufficient empirical evidence to transform theory into science, (3) integrates Hartman's work with what I learned from my own practice of cognitive psychology, (4) transforms cognitive psychology into a values and morals based axiological psychology, (5) shows the importance of these findings for humanity in general, (6) explains how the value science of axiological psychology can provide a framework and foundation for the development of culture-free and religiously neutral curricula for values and moral education, (7) investigates our need for the value science of axiological psychology to unpack the moral dimensions of the fastest growing failing businesses in America, health care and incarceration, in order to achieve cost savings for taxpayers. Any one of these themes merits a book-length treatment in its own right.

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