



THE FATHER OF MODERN AXIOLOGY

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What Did Robert S. Hartman Do?

Introduction: The Chaordic Nature of Life

The word chaordic rises in the context of that arena of organizational development theory known as "complexification theory" or "chaos theory." The word is a hybrid of the two words chaos and order. The suggestion is being made by using the word that life, at any given time, is a combination of both of these realities, part chaotic and part orderliness. There is no issue in this theory of if/whether life will take on this character, but when. To speak of the chaordic is not to speak of possibility, but actuality.

I shared a presentation responsibility recently with a leader in long-term care associated with Emory University in Atlanta who also has expertise in Alzheimer's Disease. Not only is he professionally engaged in understanding this dreaded malady, but he also has a personal involvement; his mother was stricken with the disease at a fairly early age, and he has been part of her care throughout most of his adult life.

He told of a regular family activity that has occurred now for many Thanksgiving celebrations. The larger family gathers at his house, and his mother is brought from the environment of care in which she lives to participate in the events. While she seems to have always enjoyed the ambiance of the moment, she has been generally oblivious to understanding what has been taking place around her or the people involved. In his words, "the lights are out."

At Thanksgiving in 2002, the family events described here - events typical to most families - were being carried out. It is the family custom to sit down around a large table, join hands, and have a prayer of thanks together. Preceding the prayer, again by custom, there is a moment of silent meditation before the prayer is offered. The family gathers at the table, hands are joined, and the silent meditation begins. The little mother is in the midst of it all with "the lights out." Suddenly, without any warning, "the lights come on," and she begins to pray - word for word and flawlessly - an old Shaker prayer that the family had used in this precise situation when the man I know was a child. The family is startled, of course, but before they can react in any way, the "lights" are out again.

So, a couple of weeks before Christmas, he made arrangements to take his mother to a Christmas oratorio at the Emory University chapel, one of her favorite events and favorite places over the years. He even arranged for third row seats so that his mother would be in the

right in the very middle of all that took place. The chapel is a beautiful building, and with its Christmas greenery and lights was at its most wonderful - just as his mother had always loved it.

She came in with him with "the lights out." They took their seats and, as the music started, she seemed to be having a pleasant enough - albeit non-conscious in any ordinary sense of the word - experience. Soon, in the oratorio, singers dressed as the three wise men began to make their appearance at the nativity manger that has been placed center stage only a few feet from where my friend and his mother were sitting. The first wise man announces: "Praise God from whom all blessings flow!" The "lights" are out. In a few minutes, after the music has played a bit, a second wise man appears with the proclamation: "How God has touched the lives of those whom he loves!" The "lights" are still out.

A bit more music is played, and the third wise man comes on stage. This time, instead of making a proclamation or announcement, he turns to the audience and asks a question. He intones: "Who is this that God has sent to save the world?" At that point, the "lights" come on, and the stricken, little mother stands up in the midst of the Emory chapel and boldly and sternly speaks with authority back to the wise man: "You dumb Son of a Bitch, who do you think it is? It's Jesus Christ, our Lord and Savior!!!" And, the "lights" went out, she calmly sat back down, and non-consciously absorbed the rest of the evening.

This is the most perfect illustration of chaordic that I have ever heard. Imagine the complexity of orderliness involved in that oratorio - the orderliness of the musical score, the orderliness of the interaction of all of the instruments and voices, the orderliness of cues that moved between the orchestra leader, the people who worked with the scenery and stage backdrops, and all of the actors. Imagine the way in which this one event is indicative of the orderliness of cultural rites, ceremonies, and rituals that have risen as "constants" in cultures across the world as indications of the epitome of "civilization." And then, without any warning, veritable chaos reigns. No explanation and no warnings. Nothing "added up" in any rational or logical manner. For my friend, he had never even heard his gentle, Southern, Christian mother utter a swear word. Here, we have a perfect picture of the chaordic, a perfect picture of life.

Even as I am typing these words into my laptop, I am sitting in an airport in Tulsa, Oklahoma. I am supposed to be already arrived in Atlanta and making my way home for a late dinner with my wife; we have this "plan," you see. But there is a summer storm in Atlanta, and the entire air traffic patterns of the nation are being impacted. I do not need to worry, the airline gate authorities tell me, for now I have a connecting flight to Chattanooga that will not leave until nearly 11:00 pm; that aircraft is in Tampa, the pilots are in Manchester, New Hampshire, and the flight attendants are in Dallas. I'm beginning to wonder what hotel accommodations are available in Tulsa. I also have a rental car waiting in Atlanta just in case. My wife is changing our dinner plans. Chaos!

But what could be more orderly than the modern airline industry. All that must take place to integrate equipment and people in a masterful artistry - when it works the way it is intended - is amazing. That as many people and planes that fly daily, loaded with luggage and cargo, get safely from one place to another as they do is a monument to orderliness. In fact, summer storms are a perfectly regular part of nature's orderliness; when the right causative factors come together, the storm will take place in the most predictable way. Yet, let one little storm occur in precisely the right place - right over the Atlanta airport, and the entire flight schedule - even the dinner plans of more than a few people - can evaporate in a moment. We need no, more powerful reminder of the chaotic than the tragic events of "9-11"; life never seems quite exactly the same after that day. All doubt - or hope - that life could be any different forever goes out the window of our lives. It has, really, always been this way - for better and for worse; it will, forever, be this way. And, - please understand: these words are not being written in a spirit of despair or with contempt for life; they are simply a reflection, even an accurate reflection, of a realism that we must have about the lives we live and the work we do. Those airline workers have a certain dignity to me in the end. They will have all of this sorted out by two o'clock in the morning, and if I'm lucky I'll be safely home in bed by then. They - and I - will then get up in the morning and start our processes all over again.

OUR RESPONSES TO THE CHAORDIC

Across the years, in my writings and lectures, I have found people making three, almost-classical responses to the chaotic. In some of my other writings, you will find a variety of extensive anecdotes that illustrate these responses. Here, I simply want to articulate what the responses are.

First, there is the common and prolific response of complaint. We see this constantly in our work and life environment, and - ironically enough - many people actually believe that they have had a credible response to negative and chaotic situations if they have complained about them. In fact, many studies on the phenomenon of complaint have demonstrated that it is effective as a positive, change medium only about 15% of the time. There are other studies that have revealed that the very areas of our brains that are engaged when we complain are the areas also used when we problem solve. Since our "brain energy" on any given day is finite, it is almost a cruel irony that shows itself when the studies indicate that by complaining about circumstances that we are using up the very "brain energy" that could be being used to solve the problems about which we are complaining. Unfortunately, complaint can habituate and metastasize in a person's life or among some group in a workplace until it becomes the person's or group's identity, and - once we give ourselves some identity, it is amazing what we will do to justify it, defend it, and live up to it.

A second response to the chaotic is anger, and we see that response from common experiences of "road rage" to the horrific moments of violence that in the past decade have been prolific in work places, schools, even churches and homes across this country. People can

become so consumed with senses of wrong, unfairness, a lack of justice, or manifested hate that they literally explode. The energy that is spent in such explosions seldom ever has even the slightest hint of being constructive, and in the wake of its destructiveness any energy that could have been used for "making better" is resoundingly squandered.

But - thankfully - there is the possibility and option of a third response to the chaotic. Some people have an insight into life and a resiliency that allows them to stand in the midst of a situation, channel their energies away from empty, negative responses, and focus on the search for something that will make a circumstance work or even work better. This determination to find something that will work better is one way, even in its most minimal expression, to wrap life in a value structure. People who have the determination and courage to approach life from the perspective of "making better" are, indeed, people of a heroic posture. We think of Dietrich Bonhoeffer, imprisoned by the Nazis, but continuing each day to "make better" in such a way that military guards cared for him and protected him. We think of Mother Teresa, working with very little economic means at her disposal in the slums of India, to cheerfully bring aid to people at the most base, and most forgotten, abysses of life on this earth. We think of NASA and the crew of the Apollo 12 spacecraft who, under the most dire circumstances, continued to work with professionalism and hope in order to turn an almost certain tragedy into a life-renewing success. We think of the Anne Franks and Elie Weisels of the horrible holocaust era. We think of countless stories of countless individuals that never came close to making a newspaper headline who faced illness, tragedy, oppression, and malady with positive spirits and upbeat attitudes, often "ministering" more to the people who came to help them than those people, with all of their wonderful intentions, were able to help the people who were in trouble.

I would not claim expertise on very much, but there is one area in which I believe I am an expert. In my lifetime of travel and work with people in various business and life circumstance, I believe that I know who are the people who are really making a decided difference, the people who really matter. These are the people who will confront the inevitable and invariable circumstances of the chaotic that will arise in life, and who refuse to get sidetracked on the dead ends of complain and anger. These people who make the most important impact on life are those individuals who will stand resiliently in the midst of a circumstance and sustain a focus on finding something that will work and work better. These are the true heroes - even "saints" --of life.

This desire for "the better," the compulsion to "make better" may be the vital impulse, the driving energy (Henri Bergson's *elan vital*) of life when it attempts to achieve its best. Plato was on this track twenty-five hundred years ago when his idealism carried him in the direction of "The Good." Aristotle, and then Aquinas, joined the same track when they looked for "The Summum Bonnum," "The Ultimate Good." In some respects, our modern culture's emphasis on "excellence" and "quality" moves in this same arena of concern. The culture of Immanuel Kant may have talked about a "categorical imperative," and our culture may talk about the

motivation of visions, mission statements, and values, but - in many respects - although the degree of philosophical complexity differs, the basic intent and outcome are pretty much the same.

In fact, the basic concept of values may not be all that hard to understand. We are capable, in almost any area of our lives, of projecting some image of the future that is better. The dynamics of that image of the future becomes the intent and driving force in our ambitions, goals, wishes, and dreams. We want to accomplish this "better." When we come to the point of articulating this projected image and what we will do to achieve it, we are asserting our values. When we move beyond the realm of wishing and dreaming to concrete actions of realization and actualization, our values - as the underlying fiber, the infrastructure, of real decisions and choices -- are manifested in value judgments.

The capacity to make good value judgments is the ultimate, outer skin of our internal value systems that stands us "in the midst" of the material of a real world with which we must work to design and create this "better." This is our highest, finest destiny as human beings - a destiny not imprinted upon us in a deterministic manner, but part of the real, free choices at our disposal; some would even say that in working out this destiny in individual, unique situations that we are being about the "work of God," that our "business" is to be co-creators with divinity itself. John Kennedy, in his Inaugural Address in 1960, pretty much encapsulated this entire perspective when he said, "In this world, we must understand that God's work is our own."

SO, HOW DO WE "MAKE BETTER"?

Part of the answer to this compelling question - a question that focuses our thinking more and more away from philosophy to the world we confront daily in our living - is almost obvious. Other parts of the answer need to be more obvious than they usually are.

On the "obvious" end of the spectrum, think about our initial response to most situations of the chaotic, at least our response once we get beyond complaint and anger and come to the point of actually "sitting in the midst" and determining (as opposed to being determined) to "make better." Chaos, ideally, can be responded to, compensated for, or at least managed - our modern word - by the conscious instilling (in-still-ing) of this order we have been talking about as the opposite pole of life's field of possibility. Now, I want to exchange the word order for a useful synonym, structure. If we can bring structure to chaos, if we can wrap chaos in structure, we may not infinitely and absolutely change a situation, but we may be able to manage it more effectively and efficiently.

This is what "managers" do and what they become highly rewarded and celebrated for; the ability to successfully instill structure - to "get a grip" on a situation, is the essential Urstoff (primal "stuff") of a manager's reputation. Our society pays big bucks to those people who can manage chaos, instill structure. When structure manifests itself in direction, and direction begins to find concreteness in discipline, life seems to somehow be more focused and maybe

even moves in the direction of that which we experience as meaning. We cannot absolutely avoid or totally avert crisis, but we can develop skills of "crisis management." We cannot stop or reverse the flow of time, but we can develop skills of "time management." We spend millions of dollars - evidence of what we "value" - on books or supposed experts who will teach us about crisis management or time management. We try to create structures that will help us manage our children and our relationships, our bank accounts and the systems we have created to make our lives run more smoothly. We laugh at the Western cowboy, wrangler character in the television commercial who is trying to herd cats; he becomes almost a metaphor or paradigm for much of the way we live our lives.

My wife has a wonderful cat that she adores; the feeling seems mutual. It is the smartest pet we have ever had. However, when the cat leaps onto the foot of our bed at five o'clock in the morning wanting to play, my wife is decidedly clear about a strategy of avoidance; in this situation, she will ignore the poor cat until it goes away. In her logic, if she responds at five o'clock in the morning, the cat will want to play every day at that time. The cat does not seem to understand. She is always so quick to respond with attention and affection. In a few minutes, the cat will get this sad look on its face, act as if its feelings are really hurt, and sulk away. It will get plenty of attention later, but - for now - the structure that my wife is placing on this version of feline chaos is clearly designed to bring order to her life. Husbands wanting to play at five o'clock in the morning may get something of the same structure applied to their lives. So, you see, we do know about "herding cats."

So, if it is true that we create structure to help us manage chaos, then it becomes important to contemplate what kinds of structures we are capable of creating and the priority that we give to them. Without a doubt, we are able to create intellectual Structures that become indispensable to our lives. Very simply, consider the formula $A \times L \times W$. How would you like to try to live without that formula? You would be unable to make measurements that would allow you to carpet your house. How would you like the people who create the material found in your salt shaker not to know the meaning of NaCl ? How would you like the pilot of your plane to be unable to calculate distance, work the angles that under gird navigation, or not have accuracy in determining fuel capacity of his gasoline tanks? And, these intellectual structures are only the most minimal examples of the math, logic, physics, and chemistry that allow us to govern and maintain our lives on a daily basis.

Robert Hartman called the arena of the intellectual systemic.

Also very simply, consider the way that we create mechanical structures that are designed to make our lives more convenient and efficient on almost every level of our existence. Visit a regional postal center where mail is distributed, and watch letters and packages be routed by the millions daily from one destination to another. Spend the evening in Memphis, Tennessee, at the central FedEx hub. Watch for a couple of hours the "managed chaos" of an air traffic control room at a major airport. Observe the mesmerizing "dance" of the mechanical welding

robots on an automobile assembly line. The list is endless. We could not live without our mechanical structures. In most instances, we want to have more and want these to be - again the word - better. Robert Hartman called the arena of the mechanical or the utilitarian extrinsic.

In the workplace, we create personnel structures, although personnel structures and person structures are not necessarily the same thing at all. In the evolution of so many businesses and organizations, the personnel structure is really a had of "name that tune" game with people's lives in which rewards and recognition are attached to getting more and more done out of fewer and fewer people. A job involves fifty people, but someone comes along with a structure that can do the job with forty; "Manager of the Year" trophies begin to be engraved. Then, in a while, someone puts forward a structure that can do the job with thirty-five; suddenly there is a new "King" on the mountain.

And, of course, we create economic structures/cost structures through which we measure almost every micro component of life and work. Success, quality, even value itself, has - first and foremost - a dollar sign attached to it. Think about the percentage of time spent in most organizational meetings that is devoted to economic issues. Think about how much time is spent with the "budget cycle." As one, prominent organizational leader said recently, in a moment of confessional despair: "Sure, our company operates on values. We live by 'The Golden Rule.' He who has the gold rules!" It's a tired, old joke. It's a sad, old joke. Both the economic and the personnel structures qualify as mechanical, utilitarian, and extrinsic.

Maybe, at this point, there is a sense, that something is left out, but when you ask people in dialogue and conversation to name it, they cannot. But would it be possible that there might also be a value structure, something, in Hartman's words, that is intrinsic that goes beyond the systemically intellectual and the extrinsically utilitarian? Something that, in its absence, no matter how smart the intellectual or how effective the utilitarian, will always be manifested as a profound "lack," "void," or "hollowness" that defeats and demeans the higher qualities, excellence, and meaning that is the stuff of true living and true achievement, the "power" of highest actualization.

But, what would it mean to have a value structure? Maybe, by its very nature, it cannot be intellectualized or explained in terms of the utilitarian because it is neither. Maybe, it can only be "felt" as the result of anecdotes or stories.

Take a building and wrap it in the systemic, the intellectual structure, and you can talk productively and insightfully about " $A=LxW$ " all day and to some benefit. Take a building and wrap it in the extrinsic, the mechanical structure, and you can create a house with the most desirable convenience devices and infrastructure of systems that money can buy. Take a building and wrap it in the intrinsic, the value structure, and the building becomes a home.

Take a piece of metal and wrap it in the systemic, the intellectual structure, and you can make critical distinctions, distinctions of one kind of value between AU, AG, or PB. Under certain circumstances, the intellectual distinction between gold, silver, or lead could be critical. Take a piece of metal and wrap it in the extrinsic, the mechanical structure, and it is possible to create a wide variety of different kinds of jewelry, fillings for teeth, or weights for fishing lures. Take a piece of metal and wrap it in the intrinsic, the value structure, and it may become a wedding ring, without regard for metallic content, pattern, or economic value, a powerful symbol of a relationship that is priceless and the medium of meanings that are infinite.

Take an erect, living creature with an opposite, movable thumb and wrap this individual in the systemic, the intellectual structure, and you get a homo sapien, a member of a unique class that can be compared in terms of genus and species with other unique classes. Take an erect, living creature with an opposite, movable thumb and wrap it in the extrinsic, the mechanical structure, and you get a position, a title, a function, a cog in a machine, or you get a client, a customer, a patient, a commodity that can be easily reduced to a soulless means to some economic end. Take an erect, living creature with an opposite, movable thumb and wrap it in the intrinsic, the value structure, and you get a unique person who stands beyond gender, race, age, or economic status who is deserving of respect and care. You do not get a worker, you get a person who works; you do not get a patient, you get a person who is in need of help and healing.

We are human beings created in ways that we do not fully understand and with capacities that strain our ability to fathom with rational articulation. But, clearly we do comprehend that the discussion above about the three types of structure that can be applied to existence are real. If there were only some way that we could measure this value structure.

If it possible to measure it in a more logical and scientific manner, it would move beyond the arena of being considered a "soft side" reality that is nice to talk about but that has no real efficacy, truth value in a rational, scientific, mechanical, pragmatic world. If we cannot move forward to some meaningful extent in the measurement of the value dimension, the intrinsic dimension, it is likely that the entire dimension will retreat into the arena of platitude and gingoism. If there were only a way that we could measure the value structure!

ENTER ROBERT S. HARTMAN

Hartman was born in Germany in 1910. He was a "marked" man with a unique destiny because of his upbringing. Among his earliest recollections was the memory of being taken into Berlin to see soldiers march off to World War I. There was great fanfare with bands playing and flags flying in the breeze. At least in the early years of the war, the Germany culture seemed enchanted and excited about the prospects of war. But, Hartman's father was away at the war during most of his critical, adolescent years. His uncle, who had become his male role model,

went to the war when he became eighteen years of age, and then returned in a month - in a coffin.

Even before he could articulate it rationally, Hartman realized on the deepest levels of his being that life had a "surface" which was obvious and a "depth" that was subtle, difficult to clearly distinguish, but of profound impact and power. He was "marked" by the need to learn how to see beneath that surface and understand its power; the pursuit of the "beneath the surface" and finding a way to articulate and understand it became the "destiny" of his life.

By the time he was in his early twenties, it is pretty clear that Hartman was a genius. He was fluent in multiple languages, had studied in France and England, earned a Bachelor's and law degree, and was back in Berlin teaching in the university school of law and serving as a municipal court judge.

Of course, as he was coming into his own in Germany, someone else was as well - Adolph Hitler. As early as 1933, Hartman had seen through the facade and deceit of Hitler; he had seen "beneath the surface." However, it was never enough to simply see through the surface to the depth that exists below. To do so would be to stop at the intellectual level, and this is not good enough. Hartman had to move forward to the mechanical and the value-based, the extrinsic and the intrinsic, and this meant that he had to face off against Hitler with every fiber of his being. He did this to the highest risk of his life. His intrinsic values had to have impact on the extrinsic world of the Germany where he lived. He was pursued like a criminal with a death sentence over his head.

Hartman barely escaped to England. He longed to stay in Germany and continue the fight against Hitler, but had he done so the tragedy of Bonhoeffer would have been his tragedy as well. In England, by total serendipity, he met a man from the United States who was recruiting for Walt Disney Enterprises. Prior to the outbreak of war in Europe, Hartman opened Disney to the Scandinavian countries. During the war, he did the same in Mexico and Central America. By war's end, he had designed plans to open Disney to Europe. He rose quickly within Disney, and was often called upon by Walt Disney for advice and guidance. He was wonderfully positioned for a lavish career with unparalleled economic advantage. He more than proved his ability to apply genius to business and commerce.

But Hartman ended his career with Disney and walked away. Peers questioned his decision-making to the extreme, but he knew exactly what he was doing. According to Hartman in his explanation, Hitler had figured out how to organize evil; not just have evil intent or evil ideas, but organize evil. The ultimate, external manifestation of "structure" would be "organization." Would it be possible, Hartman asked, to figure out how to organize goodness? Not to simply have good intent or good ideas, but organize goodness.

To some extent, "organized goodness" might seem like a highly philosophical concept. In fact, it is not. "Excellence" is organized goodness; "quality" is organized goodness. Organized goodness

would be the ultimate outcome of a successfully applied value structure or value structures. Organized goodness would begin to occur when there was conscious movement beyond the systemic structures of the intellectual and the extrinsic structures of the mechanical and utilitarian. Organized goodness would begin to occur when the systemic and extrinsic are contextualized and driven by the intrinsic, the highest value structure.

At first, Hartman understood that creating transformation and organizing goodness required a commitment to "talking the truth," using the "right language," asking the "right questions" in every arena that he could. He taught and lectured all over the world. His writing was expansive, touching a wide variety of academic, social, and political arenas, and amazingly prolific. He has left in his papers a treasure trove of insight that will be explored by scholars for generations.

In the early 1960s, Hartman moved in the direction of understanding the necessity of a tool that could become the efficient cause, to use Aristotle's phrase, of the value structure. The tool would have to be built on the finest logic and scientific rationality. It would have to be capable of describing with precision and concrete application the domains of the systemic, extrinsic, and intrinsic. It would have to be capable of being applied to the most concrete work and life realities imaginable. It would have to work!

In this context, The Hartman Value Profile (Judgment Index™) came into being. The Profile portrays itself as neither a magic wand nor a crystal ball. Its beauty and credibility is its ability to establish a provocative and instructive dialogue; it raises issues that become an avenue to that "beneath the surface" that is critical to self-understanding, self-development, and an enhanced understanding of the dynamics of group and interpersonal interactions. The Profile walks the ground of that context in which real-life situations stand before the power of evaluative judgment, judgment that serves as a catalyst for choices and decisions that promote good ends, organizes goodness, and - simply yet profoundly -- "makes better."

CONCLUSION

In a part of his expansive writings that had to do with the arena of theology, Hartman examined a medieval scholar by the name of Anselm. For many modern people, Anselm's contribution to the journey of theology has not been encountered at all. This is fine as our world, without any need for negative criticism, is well beyond the intricacies of Anselm's thought and that of his peers. But, nonetheless, Hartman thought that Anselm was exceptionally brilliant.

The nature of Hartman's reasoning is intriguing and gives us an insight into Hartman's own importance. Anselm, in Hartman's explanation, lived at a time in which one scholar after another was offering proofs for the existence of God. It was the logical extension of an age that had discovered the power of reason; use reason to prove God. Of course, none of these involved and voluminous "proofs" ever successfully demonstrated in a rationally undeniable way that God existed. They were doomed from the start. They became interesting exercises of

human, mental energy, but never really constituted "proofs" in any way that a modern age would accept that term.

Anselm's brilliance, for Hartman, was that he never fell into the trap of trying to prove anything. Instead, knowing the limitations of life and of human thinking, Anselm gave his attention to figuring out how to most meaningfully talk about "divinity." For Hartman, to talk meaningful about some reality, to create beneficial dialogue and conversation, is better than to presumptuously create "proofs" and to believe that even the most astute logic will exhaust the possibilities of definition and articulation on anything. To ask the right questions is infinitely better than acting as if you have all of the right answers.

Robert S. Hartman's "gift" to humanity is his axiology, his "science of value." In his most comprehensive work, *The Structure of Value*, he gives us a way to talk meaningfully about the entire arena of value inquiry and value application that builds upon and then surpasses the lineage of voices that has addressed this field of concern in the history of human thinking. He gives us a lens through which life and work can be refracted and rarified. The concrete interplay between inquiry, articulation, and application in his work makes his structure of value infinitely useable. With his Hartman Value Profile - his tool - the theoretical and conceptual is given an efficient and effective "instrumentation" that allows meaningful talk about values to be turned into meaningful solutions, the creation of value structures in which life, work, and self can be wrapped. For sure, a sophisticated philosophical disposition and intelligence is necessary to understand the intricacies of *The Structure of Value*; by comparison - and spanning the phenomenal field of value inquiry and value application - the most basic worker in a workplace can profit personally from the insights gained from the Profile, the most basic manager or executive in the workplace can use the tool daily to create enhancement and even transformation in the environments they are responsible for. This is the beauty of Hartman's work; on some level, it can be approached and found of high meaning and value by almost anyone. Robert Hartman infinitely helps us ask the right questions; it is up to us to marry his insights with the situations in which we live and work. It is up to us to create the "wrappings," the value structures that can be inscribed on life as it confronts us in its uniqueness - and - as we confront it in our uniqueness.