FROM THE EDITOR

A theme emerged as this volume of the Journal of Formal Axiology started to come together. The theme became that of illustrating the evolution of Hartman's lifelong quest to develop a science of values and valuation. At the core of his quest, of course, was his development of the theory of formal axiology. But formal axiology does not stand on its own as a full-fledged science of values. It needs something more. What that something "more" consists of became the theme of this issue of the Journal. We hope you find it interesting, insightful, and informative.

To grasp how Hartman positioned his theory of formal axiology within a broader context of a science of values, it helps to become familiar with the evolution of Hartman's thought as expressed in one of his earliest expositions and, later, in what may have been his final effort to summarize and synthesize his thoughts. Therefore, this issue of the Journal is bookended on one end with one of Hartman's earliest published writings about a science of values… the *Preface* to his dissertation, finished in 1947, and on the other end with what is probably one of his final manuscripts—a very incomplete one at that—entitled simply, *My Work*.

In the event, like many people, you are not fond of reading dissertations, take heart. We're publishing here only the *Preface* to Hartman's dissertation—that's the easiest part to read. Further, to encourage you to venture into it, we have preceded Hartman's own manuscript with a moving exhortation by axiologist C. Stephen Byrum to read the entire dissertation.

In the dissertation, and again in *My Work,* you will find that Hartman makes frequent reference to the subject of teleology, often referring to his "teleological period" which preceded his development of the theory of formal axiology. Don't let the word scare you; "teleology" simply means "goal-oriented action over time." Any practitioner who uses the Hartman Value Profile (HVP) in coaching, leadership development, or counseling is using it for teleological ends. Leonardo Gómez is perhaps the most knowledgeable scholar of this teleological aspect of Hartman's work. His contribution introduces the reader to Hartman's thinking about teleology and how it pairs so perfectly with axiology.

Malcolm North amplifies the concepts described by Gómez by describing in detail in his article the process by which a person can overcome prejudice using Hartman's value theory by way of teleological intent. That process is a phenomenological one, as first espoused by Edmund Husserl. Hartman studied under Husserl in Germany in the 1920s and remarked that he was strongly influenced by Husserl. North's article helps us understand in what ways this was so.

Clifford Hurst, then, adds a second concept to support axiology. He elaborates on Hartman's frequent insistence upon the importance of understanding the "situation" we are in. A correct understanding of the situation is a necessary pre-condition for making proper axiological judgments or for using goal-oriented teleological actions to make a better future.

All three elements—axiology, teleology, the situation—are evident in Hartman's final manuscript, *My Work*, which remained unfinished at his death. We offer it here in the form which Hartman left us.

Clifford G. Hurst
Editor