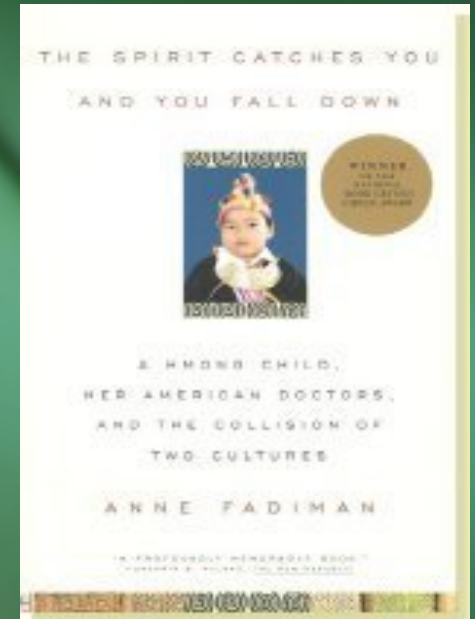


Moving from *is* and *ought*:

Toward a values-realizing psychology



VALUES

Values are the standards by which our actions, cognitions, and emotions are judged.

They are the standards by which we answer questions such as—

Is this action effective?

Is that way of thinking sensible?

Are those emotional patterns appropriate?

Actually, to *define and recognize* actions, cognitions, and emotions is to make a value-judgment

VALUES

What are they? Where are they?



Most common answers

One answer locates values in persons (individuals or groups)

On this view-- Values are personal preferences or societal preferences
(e.g., social norms)

Another answer locates values in objects

On this view-- Values are properties of objects

Other answers still-- Values are in biological processes (e.g., genes)

Another possibility--- *values are IDEALS*

*idealistic desires, goals, or rules about
what we OUGHT to do*



Is = Facts

Ought = Values

This leads to what many have seen as a PROBLEM;

The so-called GAP between *is* and *ought*,

between *facts & values*

*On this view, science has nothing to say about
values. Science describes facts.*



Counterargument: the act of CARRYING

perceive what and where something IS



*pick up, hold, and move it to where it
OUGHT better to be*

*My claim: All action, perception,
cognition, and emotion move across this
so-called gap*

put differently – there is no gap



What and where are values?

Values cannot be located only in individuals, societies, genes, objects, or any other one (localized) place

Neither are values simply ideas (or ideals) that are imaginary (not real)

Where then?



Values-realizing theory (e.g., Hodges, 2007, 2009; Hodges & Baron, 1992)

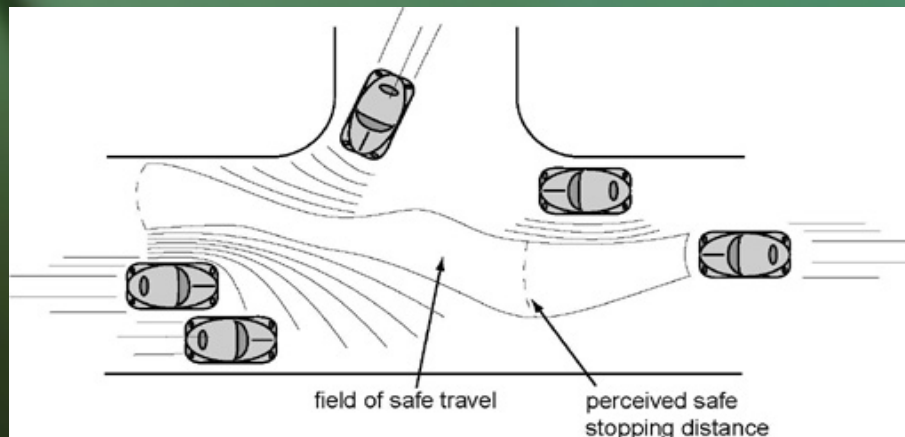
Values are *the goods that define an ecosystem* (or the fields within an ecosystem).

Example of an ecosystem: **DRIVING**

Within that ecosystem there are “fields of action”

Example: the “field of safe travel”

Gibson & Crooks' s
Field of safe travel

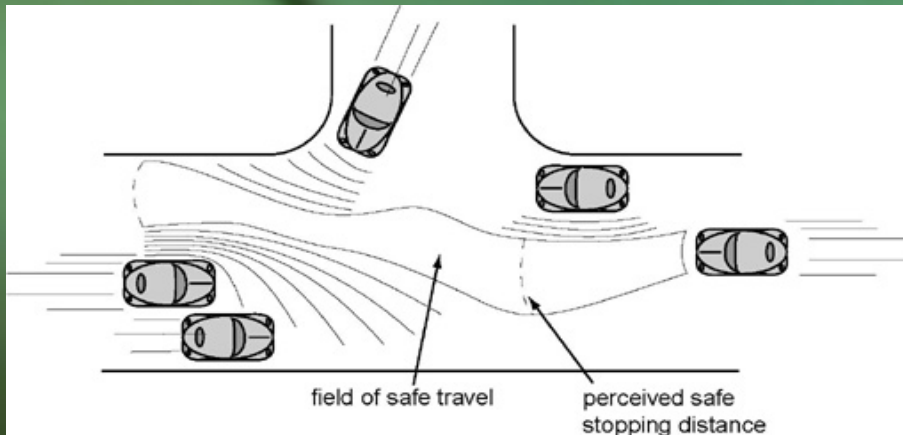


Driving-- the “field of safe travel”

a *physical* field

governed by laws of motion, contact, substance

dynamic-- field is continuously expanding, contracting, changing shape, depending on what driver does and physical objects surrounding the vehicle



Field of safe travel is nested within the ecosystem of driving.

Driving, of course, is embedded within still larger ecosystems.



Driving-- the “field of safe travel”

a *physical* field

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dynamic-- field is continuously expanding, contracting

a *social* field

constrained by rules (traffic regulations, lanes, signals, driver's tests), other drivers, pedestrians, other animals

these may be stable (drive on right side) or changing (e.g., speed limits)



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a *moral* field

moral means that it demands faith, commitment, & trust

requires accuracy, justice, and other values

What *is* safety?

Hypothesis -- conservation of integrity of ecosystem as a whole

But safety is *not the only good* motivating driving. What else?

Gibson & Crooks ask-- What motivates stopping?

What motivates starting and continuing?

** safety can answer first but not second question

Value of *travel*

how does travel contribute to the integrity of human life?

Value of *travel*

how does travel contribute to the integrity of human life?

eg., increased ability to gather food, to care for others

however, what does it do to the larger ecology
that sustains human life?



efficiency and comprehensiveness



What are the values in driving?

Safety--- yes, but not the only value

Travel--- really the value of *comprehensiveness*

Other values include---

Accuracy Tolerance Justice Kindness Speed

Others?



What are the values in driving?

Safety--- yes, but not the only value

Travel--- really the value of *comprehensiveness*

Accuracy Tolerance Justice Kindness Speed Etc.

Where are these values?

Do not just exist in driver, others, roadways, signals, cars, designers, etc.

They are *distributed* throughout the system and exist *in relationships*

The necessity of values for driving

the physical field identified by Gibson and Crooks is an ontologically real dynamic (i.e., it is continuously evolving) that is defined by its potentials for realizing values.

Because values define the field, they are *obligatory*.

Driving, as such, cannot exist unless values such as safety, accuracy, tolerance, comprehensiveness, and efficiency are properly acknowledged in the recruitment of physical laws and the construction and use of social rules.

The Driving Ecosystem

only came into existence because of values-realizing

Driving became possible for humans when they discovered enough about physical laws to organize them comprehensively enough to build vehicles.

As soon as the number of vehicles increased enough for collisions to happen, social constraints were added to the physical constraints.



The Driving Ecosystem

only came into existence because of values-realizing

Driving became possible for humans when they discovered enough about physical laws to organize them comprehensively enough to build vehicles.

As soon as the number of vehicles increased enough for collisions to happen, social constraints were added to the physical constraints.

However, *the motivation* for engaging in physics and engineering, as well as the development of regulations about how vehicles could be constructed and used, *emerged from obligations to realize values*.

The development of goals (e.g., building an automobile) and the development of rules (e.g., supervising a traffic system) are motivated by and answer to the ecosystem and the values that provide its *constitutive standards*.

Values are neither laws nor rules,

but a set of constraints that both precedes and emerges from the existence of laws and rules.

Values take priority over laws and rules

(values are the larger framework within which laws and rules operate).

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Laws are large-scale (i.e., universal) time-space stabilities (invariants)

Rules are smaller-scale (i.e., local) time-space stabilities (invariants)

Naturalistic approaches to science have typically focused on laws;

Social and cultural approaches have focused on rules.

Two usual approaches to the motivation question

(i.e., what moves us to action, and how do we assess it?)

Natural Law Model

cause

Events -----> Actions

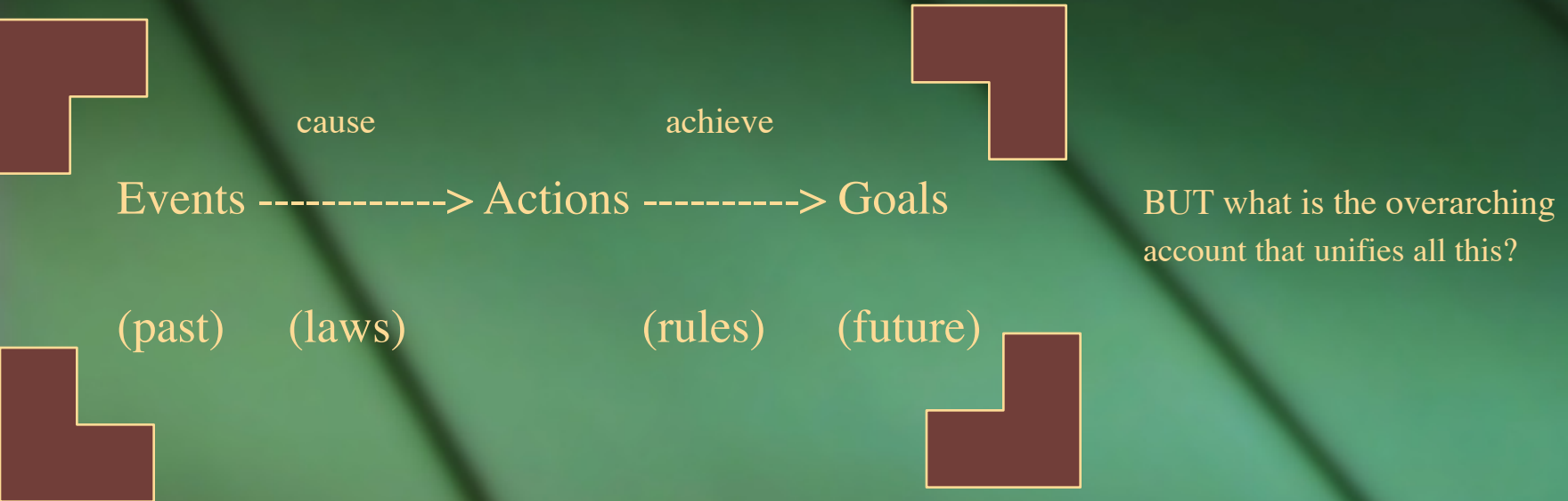
(past) LAWS (present)

Goal-seeking, Rule-following Model

achieve

Actions -----> Goals

(present) RULES (future)



V A L U E S are a *horizon* of sorts, or a set of *boundary conditions* that *organize and direct* activity

What is the problem with believing that science only needs to describe LAWS or RULES?

Perhaps the most tragic feature of our age is that just when we have developed a truly universal perspective from which to appreciate the vastness of the cosmos . . . we have at the same time conceived the realm of value as radically alienated from this seemingly complete understanding of the fabric of existence. In the natural sciences there appears to be no place for right/wrong, meaningful/meaningless, beauty/ugliness, good/evil, love/hate, and so forth”

Terry Deacon, *Incomplete Nature*, 2012, p. 544



Music-making



What makes music *music* (i.e., good, worth listening to or performing)?

Rules as constraints on playing, singing, etc.

e.g., score, conductor, etc.

Lawful constraints

e.g., limits of pitch range, speed of transitions, etc.



Music-making

What makes music *music* (i.e., good, worth listening to or performing)?

Music pushes the lawful limits and bends the rules
it is this *shaping* and *straining* of music that makes it *music*, not
just notes or melodies, chords, rhythms, etc.

E.g., notes of chords --- simultaneous?

cello bowing –

Rule-following? Law-controlled?

The edginess and tension of music

Music-making

Where is the music?

Not in the score, or the performer, or the conductor, or
in the audience, or in the hall, but in *all of these together*

Music-making is a joint-activity – physical, social, and moral

What might be an example of the moral dimension of music?



Music-making



What might be an example of the moral dimension of music?

e.g., willingness to criticize and be criticized – serve the music, not the ego

e.g., willingness to make mistakes, to take risks, etc.

MUSIC-MAKING

The *where is music* question moves us toward a more ecological way of defining values

Values are not located in one person, group, object, or activity

Rather they are *distributed* – embodied in the system as a whole and in the relations among the parts that make up the system

Values do not answer to you;

rather *you* answer to values

(and music, vision, driving, etc.) answer to values as well

Values legitimate our actions and activities

What makes music playing, juggling, or conversing the “real thing” (i.e., a legitimate exemplar of the art) is a values-realizing judgment

it cannot be defined by goals reached,
rules followed,
or natural law processes alone
(although all of these are involved)

Can goals legitimate our activities?

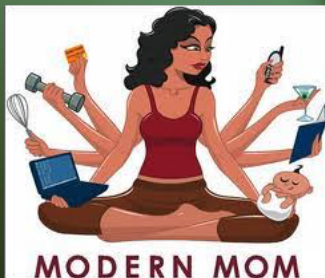
Why *goal-seeking* and achievement are inadequate to explain our actions--

1. even when we reach goals, we sometimes find ourselves dissatisfied
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3. how are goals chosen as worthy of pursuing in the first place?
4. since we have multiple goals, how are they coordinated? – goals cannot provide the basis for coordination
5. goals often are in conflict with one another–
how do we resolve conflicts, or put them into some order of accomplishment?
6. we often revise what our goals are--- on what basis?

There are no *natural laws* that simply solve all the dilemmas just mentioned

Where do rules and goals come from? They are constructions and procedures that need to be legitimated.

Natural laws are crucial, but they do not determine in most cases what must be done.

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The big question:

How are natural laws recruited and coordinated with rules to work to achieve goals that contribute to realizing values?

Problem with many proposed accounts is that action, cognition, and emotion are assumed to fall out of natural laws “automatically”

e.g., claim that we are born knowing “universal grammar”

e.g., claim that to think properly we only need be logical and consistent

What is missing in all these accounts of

Law-controlled processes

or automaticity, etc.

is *AGENCY*

What is missing in all these accounts of

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or automaticity, etc.

is *AGENCY*

Laws, rules, and goals are all valuable resources for agents acting, perceiving, feeling, and thinking, so as to realize values

i.e., contribute to the flourishing of the ecosystem

or to take care of the world, others, and oneself