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Holarchical Innovation Teams: Principles - Part I

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ABSTRACT

This paper builds upon “HOLARCHICAL INNOVATION TEAMS: PHILOSOPHY” in volume 14, issue 1 of *Economia Aziendale Online* by establishing principles for the nascent discipline of Holarchical Innovation Teams (HITs). The principles stem from the tripartite philosophy of HITs: Human Dignity, Creative Work, and Holarchical Combinatory Value-Creation. This paper addresses in-depth the first two basic HITs principles of Human Dignity and Creative Work. A subsequent paper by the author will address the third principle of Holarchical Combinatory Value-Creation.

Questo paper si basa su "HOLARCHICAL INNOVATION TEAMS: PHILOSOPHY" nel volume 14, numero 1 di *Economia Aziendale Online* stabilendo i principi per la nascente disciplina dei Holarchical Innovation Teams (HITs). I principi derivano dalla filosofia tripartita degli HITs: Dignità Umana, Lavoro Creativo e Creazione di Valore Combinatorio Olarchico. Il lavoro affronta in modo approfondito i primi due principi HITs di base della Dignità Umana e del Lavoro Creativo. Un successivo articolo affronterà il terzo principio della Creazione di Valore Combinatoria Olarchica.

Keywords: antecedent sociality, combinatory system, complementarity of personal excellences, congeniality of personal excellences, consequent sociality, creative work, distributive justice, enjoy, eudaimonism, experiential learning, generosity, holarchical innovation teams, holarchical combinatory value-creation, holarchical paradigm, holon, honesty, human dignity, innovation, integrity, knowledge, live, love, meaningful work, prudence, self-actualization, self-knowledge, self-love, team, worth, value-creation, virtue

1 – Introduction

In “HOLARCHICAL INNOVATION TEAMS: PHILOSOPHY” Reber and Gazzola (2023) put forth a tripartite philosophical model for Holarchical Innovation Teams (HITs), illustrated in Figure 1. The base of the HITs Philosophy is *human dignity*, which is a person’s irredeemable and recognizable worth. In order to actualize one’s *human value*, one must perform *creative work*. Because we live in a fast-paced, interconnected, and chaotic world, the most optimal way in which self-actualizing individuals who recognize and value their own and others’

worth as well as perform creative work is via *holarchical combinatory value-creation*. Therefore, a HIT exists when, and only when, the conditions of human dignity, creative work, and holarchical combinatory value-creation are present and people come together to create a valuable product.

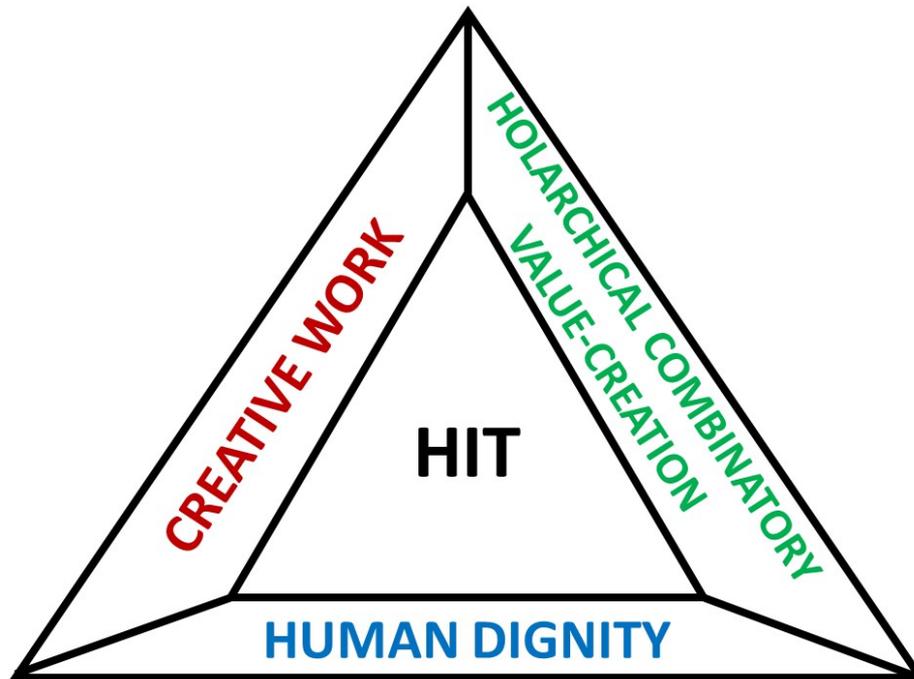


Fig. 1 – HITs Philosophical Tripartite Model

Now, before putting forth the principles specifically, the reader's attention must be drawn to the fact that the self-actualization ethical philosophy (*eudaimonism*) of HITs has a "soft" disparity (Norton, 1991, p. x) with the modern moral minimalism that has been the dominant thought since Thomas Hobbes (Norton, 1991, p. x; Williams, 2023). Though this disparity is soft, it is "pervasive" and "adds up to a radical transformation" (Norton, 1991, p. xi).

HITs is classical moral philosophy. It stands on the shoulders of our Greek forebears Socrates (Ambury, 2023), Plato (Korab-Karpowicz, 2023), Aristotle (Sachs, 2023), as well as the Scottish Enlightenment thinkers Francis Hutcheson (Vandenberg, 2023), David Hume (Pollock, 2023), Adam Smith (Weinstein, 2023), and the more modern Ralph Waldo Emerson (Brewton, 2023), Henry David Thoreau (Ruehl, 2023), Friedrich Nietzsche (Kirwin, 2023), William James (Pomerleau, 2023), and John Dewey (Field, 2023).

Though some may consider the classical moral philosophy a bourgeois fantasy, it is the furthest thing from the truth. The modern moral minimalist school is a *rules ethics* that asks the question "What is the right thing to do in given moral situations?" (Norton, 1991, p. x) and its strategy is to apply a "supreme and universally applicable moral principle" where the "moral conduct is the conduct that best accords with the applicable rules in given moral situations" (ibidem). On the other hand, the ethics of *eudaimonism* is *character ethics* that "is definitively identified by its preoccupation with the growth of moral character in individuals" that starts with the question "What is a worthy life for a human being?" (ibidem).

The easiest way to understand this is the minimalist viewpoint of *rules over character* in which "rules ethics attends to the development of moral character insofar as rule-abiding conduct requires it"

(Norton, 1991, p. xi). It does not wholly discount “*the development of moral character*” because “*certain traits of developed character are needed if conduct is to accord with the appropriate rules*” (ibidem). For the minimalist, everyday life’s choices are “nonmoral” choices, such as the choice of vocation, living establishment, and marriage (ibidem). Furthermore, the minimalist asserts: “*If what is right for anyone must be right for everyone in relevantly similar circumstances, then what is right must be such as can be recognized and acted upon by persons who possess very little in the way of developed moral character*” (ibidem).

On the other hand, the classical school affirms *character over rules* in which rules are subordinate “*to the development of moral character and views them instrumentally with reference to that end*” (Norton, 1991, p. xi). It does not wholly discount the application of rules since they are required to “*regulate the conduct of persons who do not possess the requisite character development*” (ibidem). For the eudaimonist, “the moral situation [is] the life of each individual, *within which nothing that appears is devoid of moral meaning*” (ibidem).

The eudaimonist recognizes degrees of moral conduct exist as they relate to childhood, adolescence, and adulthood, that is, “*character ethics demands of individuals a continuous moral growth – a ‘self-surpassing’ – that is without upper limit so long as they live*” (ibidem). A simpler way of saying this is that the eudaimonist subscribes to the ideal of *noblesse oblige* “*by which persons recognize that their responsibility for continuous moral growth is their responsibility for progressively more elevated moral conduct*” (Norton, 1991, p. xii).

Noblesse Oblige is not bourgeois, unrealistic, unfeasible, or utopian, and is most applicable as a principle of behavior observable in organizations. To illustrate the point, *The Wall Street Journal* editorial board published a recent opinion on this very topic entitled, “*Why the Durham Report Matters to Democracy: It is a damning account of the corruption of the FBI and its accomplices*” in which it states:

The FBI responded to the report by claiming it has already “implemented dozens of corrective actions” that, if in place in 2016, would have “prevented” this mess. Mr. Durham appears to have predicted this shabby evasion, and his report provides a powerful retort. Its conclusion notes that it isn’t recommending “wholesale changes” in guidelines or policies, because the FBI ability to fulfill its responsibilities “comes down to the integrity of the people who take an oath... As such, the answer is not the creation of new rules but a renewed fidelity to the old,” namely the FBI’s guiding principles of “Fidelity, Bravery and Integrity” (2023, para. 15).

Notice Mr. Durham echoes the eudaimonist. He does not take the minimalist stance that Machiavelli writes in *The Prince*:

Because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, covetous, and as long as you succeed they are yours entirely; they will offer their blood, property, life, and children,...when the need is far distant; but when it approaches they turn against you. And that prince who, relying entirely on their promises, has neglected other precautions, is ruined (2016, p. 62).

Mr. Durham makes a stark contrast between the classical school and the minimalist school when he states, “*the answer is not the creation of new rules but a renewed fidelity to the old.*” Furthermore, he invokes three key words in his statement that are all aspects of *noblesse oblige*: fidelity, bravery, integrity. These are distributed virtues since they are “*virtues that are indispensable to [the] worthy lives*” (Norton, 1991, p. 81) of FBI career professionals. Without these virtues, the FBI professional cannot perform her or his duties even no matter how miniscule

those daily acts may appear to an outsider. The acting upon a virtue for the FBI professional is concrete behavior, and is very much a part of, or if it is not, should be a part of, organizational theory. It is a major difference between “a virtuous act” and “an act done virtuously” and that “‘A virtuous’ act is an act done as virtue requires, but not necessarily from virtue” (ibidem):

[An] honest answer may be given by a dishonest person; or a person may do a generous act but without generous motivation – perhaps because he or she has been trained to perform such acts, or because he or she wishes to be regarded as generous (ibidem).

In terms of the FBI, US citizens expect each career professional in that organization to perform acts that come *from* virtue, and this explicitly means acts that spring from fidelity, bravery, and integrity.

To provide one more example, and perhaps explains the reason the FBI behaved the way it did, David L. Norton (1991, p. xii) criticizes the fact that in 1988 Harvard Business School offered to its MBA students a 3-week course on business ethics:

In eudaimonistic perspective, modern neglect of the development of moral character over four centuries has had the effect of trivializing the meanings of each of the moral virtues, while cutting them adrift from their foundations in moral development. In this light the Harvard Business School announcement is a *reductio ad absurdum* regarding the “integrity” that is wanting, but is proportionate to the modern, superficial understanding of this virtue.

Finally, another vital distinction exists between the eudaimonist and the minimalist, and this is in relationship to the ideals of *happiness* and *meaningful work*. The minimalist argues self-actualization is a means to an end, such as when Immanuel Kant (1957, p. 273) states “*the more a cultivate reason applies itself with deliberate purpose to the enjoyment of life and happiness, so much more does the man fail of true satisfaction.*”

This is a misrepresentation of the eudaimonistic school of thought, especially the entire point behind *meaningful work*. Nobody, not even organizations, ever achieve ultimate potential. However, the journey towards it is what is significant. At the 2023 World Economic Forum on the panel discussion “Quiet Quitting and the Meaning of Work,” Mercer CEO Martine Ferland employed the term “self-realization.” She explained self-realization is directly related to *meaningful work*, which in turn is directly related to productivity and profitability for the organization.

Meaningful work is stressed in *The Wall Street Journal* article “The Disappearing White-Collar Job” in which the reporters quote Atif Rafiq, a former chief digital officer at McDonald’s and Volvo: “AI could allow employees to better contribute to their companies by doing more meaningful work” (Cutter & Torry, para. 5). Meaningful work for HITs means work that is in alignment with one’s personality, interest, and skill and helps the organization create value measured by the market in terms of operating profit margin and stock valuations. The eudaimonistic concept of *meaningful work* should be the paramount definition of work applied in organizational theory.

2 – Principle I: Human Dignity

For HITs Philosophy, Reber and Gazzola (2023, p. 88) define human dignity as

The acknowledgement of, recognition with, and empathy for an individual’s irredeemable worth that is to be progressively actualized by oneself and with others in order to foster the complementarity and congeniality of personal excellences.

The underlying principles of *self-actualization ethics* as expressed by David L. Norton (1976, 1991) support the primary principle of human dignity. The secondary principles explored here include a) self-knowledge, b) knowledge of others, c) complementarity and congeniality of personal excellences, and d) distributive justice. Because only individuals who possess personal integrity express these secondary principles in a coalesced phenomenally manner, the paper circumscribes the discussion to mature persons, but will address in part childhood and adolescence as it relates to developing mature individuals. According to Norton,

The virtue of the stage of maturation is integrity, consisting in fidelity to one's choice by faithful enactment of the implications of that choice. Integrity is the enactment by which potential worth becomes actual worth, and an individual can possess actual worth in no other way (Norton, 1976, p. 293).

2.1 – Secondary Principle of Self-Knowledge

Reber and Gazzola (2023) contend that self-knowledge is central to a person's being. Personhood contains three modalities: the actual person or what a person is now, the possible person or what a person can become, and the potential person (the relationship between actual and possible) or what a person has chosen to become (Reber & Gazzola, 2023, p. 74). Self-knowledge is

the precondition of knowledge of other things, and truth to oneself is the precondition of truthfulness to others. The source of truth and reality in the world is the reality individuals give to their lives by each living the truth that is [her or his] own (Norton, 1976, p. 8).

Living one's own truth constitutes integrity, the consummate virtue. The word means wholeness, oneness, as against partiality and multiplicity. Eudaimonistic "integrity" exhibits a marked kinship to the "identity" that contemporary men and women are said to be searching for, provided we recognize that integrity characterizes the *process* ("integration") by which a diversity is made a singular thing – in the epigram of the great eudaimonist G.W. Leibniz: "The wiser a man is, the less detached intentions he has, and the more the views and intentions he does have are comprehensive and interconnected." Integrity manifests truth, reality, and identity in the living being. Its principle is singular and right aim. Its vehicle is love in the meaning of the Greek *eros*, love of the ideal (Norton, 1976, pp. 8 – 9).

This is echoed by the modern American eudaimonist educator and philosopher John Dewey in *The Child and The Curriculum*

To the growth of the child all studies are subservient; they are instruments valued as they serve the needs of growth. Personality, character, is more than subject-matter. Not knowledge or information, but self-realization, is the goal. To possess all the world knowledge and lose one's own self is as awful a fate in education as in religion (Dewey, 1902/1963b, p. 9).

2.1.1 – Self-Love (Self-Respect)

Before one can have self-knowledge, one must have self-love or self-respect, one's "aspiration to enhanced value" (Norton, 1976, p. 291) which is *eros*. Self-love here is not narcissism. It is the exact opposite. It is respecting one's personal endowments – talents, personality traits, interests – and using those endowments to actualize the inner potential one possesses in both a congenial and complementary manner with other self-actualizing individuals (Norton, 1976, x). Said

another way, the self-aware individual only lays claim to those goods or resources required for one's own self-actualization, applying one's personal endowments in a finite and resourceful manner (Norton, 1976, p. 316, 1991, pp. 121 – 122). As Norton himself puts it in terms of his own choice to be a philosopher:

I do not begrudge the engineer his slide rule, the biologist his electron microscope, the diplomat his entertainment budget, or the movie star his splendid clothing. I disavow these distributable "goods" because I recognize them to be incommensurate with the person I am, and because I know that possession of such incommensurate goods will distract me from my course, set me at odds with myself, and impede the manifestation of my own worth. At the same time I recognize that goods that are incommensurate with my particular destiny are commensurate with the destinies of certain others, and in the interest of the maximization of value I actively will such goods to those persons to whom by natural entitlement they belong. By no means is justice here in any respect grudging, but rather is this active willing what is meant by the love of justice, and the justice of love (Norton, 1976, p. 317).

To be clear about self-love and self-knowledge, the opposite of self-love is resentment and egoism. Resentment is the

will to suppress one's opponents..., the resort of persons lacking a conviction of self-worth, devoid of self-love. With (as they believe) nothing in themselves to be gained, they conceive their gain to be the degradation of others, and they set themselves to this purpose (Norton, 1976, p. 308).

Egoism, on the other hand, is one's

own truth is the truth exclusively, its own worth the exclusive good. In this conclusion it demands of others a discipleship that the worthy man hastens to forbid (Norton, 1976, p. 308).

Furthermore, individuals who do not possess self-knowledge are deemed what Norton calls dysdaimonic persons (Norton, 1976, p. 313) who regard themselves "as potentially anyone, with a potential need for anything, and with as much of a claim to anything as anyone else" (Norton, 1976, p. 316). Hence, the only corrective action towards both resentment and egoism in individuals is "education in self-worth in the case of *ressentiment*, and education in the universal implications of self-worth in the case of egoism" (Norton, 1976, p. 308).

2.1.2 – Experiential Learning

It must be emphasized that the education to which Norton refers is not a "formal" education, but an experiential education about which Dewey has written in *The School and the Society*, *The Child and the Curriculum*, *Democracy and Education*, and *Experience and Education*. He states that this education in self-worth begins at an early age through the "unconscious influence of the environment" starting with language, then manners, and finally with good taste and esthetic appreciation (Dewey, 1916/2012, p. 22). In terms of manners, Dewey asserts that good manners

come, as we say, from good breeding or rather are good breeding; and breeding is acquired through habitual action, in response to habitual stimuli, not by conveying information. Despite the never ending play of conscious correction and instruction, the surrounding atmosphere and spirit is in the end the chief agent in forming manners. And manners are but minor morals. Moreover, in major morals, conscious instruction is likely to be efficacious

only in the degree in which it falls in with the general “walk and conversation” of those who constitutes the child’s social environment (ibidem).

This is a rather significant statement in regards to character formation in that children learn best when they have the proper adult role models. Therefore, to dilute the development of egoism or resentment in children so it does not manifest itself in adulthood, children must see *how* adults perform good manners. Furthermore, children must habitually replicate those good manners.

In addition to good manners, good taste and esthetic appreciation are next on Dewey’s list in forming the “character and mind” of the child (Dewey, 1916/2012, p. 22). This occurs through exposure to harmonious objects that society values, things that possess “elegance of form and color” so as

a standard of taste naturally grows up. The effect of a tawdry, unarranged, and over-decorated environment works for deterioration of taste, just as meager and barren surroundings starve out the desire of beauty. Against such odds, conscious teaching can hardly do more than convey second-hand information as to what others think. Such taste never becomes spontaneous and personally engrained, but remains a labored reminder of what those think to whom one has been taught to look up (ibidem).

Dewey makes some central arguments to which we must draw special attention. First, through the proper exposure to those things that adult society values as *good*, the child forms within her- or himself standards of taste that s/he will apply as s/he grows into adulthood. Furthermore, adult society “fosters” in the child an *appreciation for* the value others create in the world, and this in turn helps curtail egoism and resentment towards others. Second, adults cannot consciously teach *appreciation* to a child. Appreciation must be, as Dewey states, “spontaneous and personally engrained,” and this is another component of self-knowledge. Appreciation occurs when the child has exposure to various kinds of things that society values as good and s/he applies her or his own standards in determining how much to appreciate an object. Dewey rightly reasons that adults cannot formally teach appreciation because it is part-and-parcel to self-knowledge. Self-knowledge is not something one receives from others. Self-knowledge is something that one discovers by oneself.

One more important point Dewey makes is that manners, good taste and esthetic appreciation require an individual to inquire and reflect more deeply about them in order to raise them above the subconscious mind so that self-knowledge becomes even more evident:

To say that the deeper standards of judgments of value are framed by the situations into which a person habitually enters is not so much to mention a fourth point, as it is to point out a fusion of those already mentioned. We rarely recognize the extent in which our conscious estimates of what is worth while and what is not, are due to standards of which we are not conscious at all. But in general it may be said that the things which we take for granted without inquiry or reflection are just the things which determine our conscious thinking and decide our conclusions. And these habitudes which lie below the level of reflection are just those which have been formed in the constant give and take of relationships with others (Dewey, 1916/2012, pp. 22 – 23).

Building upon Dewey, and focusing specifically on adolescence, Norton, too, makes a case for an experiential education to help young people discover themselves since they are

intensely curious about the world “out there”; indeed, their attraction to “the real world” contributes to their resentment of the classroom that precludes the “real world” to them. Nor

is it possible for classroom studies of the outside world to alleviate their hunger. Classroom study of “variety of situations” is not *experience* (even vicarious) of variety of situations. The reason for this is that the classroom is itself so imposing a situation as to homogenize whatever enters it. It is a narrow regime of sitting, listening, and reading. As such it has its own strong flavor. Meanwhile every course of life in the world likewise has its own flavor, but these flavors are masked in classroom study of courses of life. It is the difference between reading about Alaska and being there, between preparatory study for a vocation and practice of the vocation; and too many persons, upon taking up the vocation for which they have prepared themselves, find that its flavor is altogether different than they expected (Norton, 1991, p. 65).

As a way in which to help young people with self-discovery, Norton recommends work-study, apprenticeships, and any other kind of experience that can be had to allow youth to explore the plethora of vocations (Norton, 1991, pp. 66 – 79).

The implications of Dewey and Norton’s arguments for experiential learning in the process of self-discovery are great, especially in preparing people to work in a HITs environment. First, since a HIT is a combinatory social system, children and youth can discover how a HIT operates through experiential learning activities. In the case of children, each child can learn how to identify her or his personal talents and complement those talents with others for making or creating something of value for others to enjoy. In the case of adolescents, each young person can experience different vocations to further discover her or his acumen and apply it in challenging real-world situations.

With the aforementioned understanding of self-knowledge as it applies to children, adolescents, and adults, the secondary principle of self-knowledge for a HIT is

EACH MATURE MEMBER UNDERSTANDS WHO S/HE IS AS A PERSON IN THE PRESENT, WHAT S/HE WANTS TO BECOME IN THE FUTURE, AND WHAT S/HE HAS CHOSEN TO BECOME AS A WAY TO ACTUALIZE HER OR HIS FULLEST HUMAN POTENTIAL.

In closing on this section, an individual’s self-knowledge is vital for a HIT’s success. If each member possesses self-knowledge of her or his own talents, personality traits, and interests, s/he is able to help the team *innovate* more efficiently, effectively, and economically because each person will be able to apply her- or himself in both a congenial and complementary manner with teammates, laying claim to only those goods or resources that benefit the common good of the team and innovation process. Unfortunately, current human resource administration is not adequate at identifying people in eudaimonistic terms and making optimal use of their talents to help them actualize their potentials that benefit themselves, their organizations, and customers.

2.2 – Secondary Principle of Knowledge of Others

Norton summarizes the underlying self-actualization ethics principles of knowledge of others as (Norton, 1976, p. 290):

1. Knowledge – “Recognition of the unique worth of individual others”
2. Respect – “Affirmation of their worth as worth”
3. Love of Others– “Willing their fulfillment of the unique worth that is theirs”

In terms of a HIT, this secondary principle can be restated as

AN INDIVIDUAL RECOGNIZING THE UNIQUE WORTH OF OTHER INDIVIDUALS, AFFIRMING THEIR WORTH, AND WILLING THEIR FULFILLMENT THAT IS THEIR OWN UNIQUE WORTH.

The three aspects of knowledge of others is what gives rise to sociality, for as we stated previously, a HIT is a social combinatory system (Reber & Gazzola, 2022, 2023). Therefore, sociality

by the precepts of self-actualization ethics...is to be superseded by an interpersonal sociality built upon the complementarity of unique persons. This interpersonal sociality presupposes the communicability of unique personhood, and we must here demonstrate the possibility of immediate, internal knowledge of other persons where "other" means not merely numerical but qualitative difference (Norton, 1976, pp. 242 – 243).

2.2.1 – Recognizing Worth of Others

Because humanity is in itself social, each person is able to have knowledge of others through personal interactions and through exposure to ideas other than one's own. Reber and Gazzola referred to this as *antecedent sociality* (Reber & Gazzola, 2023, p. 68) which Norton defines as a "received sociality to which the person (as child and adolescent) is responsible" (Norton, 1976, p. 253).

However, the best way in which one receives knowledge of others is through participatory enactment (Reber & Gazzola, 2023, p. 69). Dewey in *Experience and Education* writes that experience has to be towards the good if it is to be of value to the individual:

The belief that all genuine education comes through experience does not mean that that all experiences are genuinely or equally educative. Experience and education cannot be directly equated to each other. For some experiences are mis-educative. Any experience is mis-educative that has the effect of arresting or distorting the growth of further experience. An experience may be such as to engender callousness; it may produce lack of sensitivity and of responsiveness. Then the possibilities of having richer experience in the future are restricted (Dewey, 1938/1998, p. 13).

In terms of children and young people, he states adults have a primary responsibility to

not only be aware of the general principle of the shaping of actual experience by environing conditions, but that they also recognize in the concrete what surroundings are conducive to having experiences that lead to growth. Above all, they should know how to utilize the surroundings, physical and social, that exist so as to extract from them all that they have to contribute to building up experiences that are worth while (Dewey, 1938/1998, p. 35).

To be more specific, in *The School and Society*, Dewey argues that children need to receive knowledge of others through the direct learning of the occupations:

The great thing to keep in mind, then, regarding the introduction into the school of various forms of active occupation, is that through them the entire spirit of the school is renewed. It has a chance to affiliate itself with life, to become the child's habitat, where [s/he] learns through directed living, instead of being only a place to learn lessons having an abstract and remote reference to some possible living to be done in the future. It gets a chance to be a miniature community, an embryotic society. ...[In] the school the typical occupations followed are free from all economic stress. The aim is not the economic value of the products,

but the development of social power and insight. It is this liberation from narrow utilities, this openness to the possibilities of human spirit, that makes these practical activities in the school allies of art and centers of science and history (Dewey, 1900/1963a, p. 18).

Norton, in addressing adolescence as it pertains to the knowledge of others states that a fulfilled adolescence

serves as the foundation of the “migratory soul” of adulthood, for the imaginative enactments by which the adolescent explores the spectrum of available life-styles are the prototypes of the exchanges that in later life are requisite to knowledge of other persons (Norton, 1976, p. 267).

He takes learning the occupations beyond the school walls and into work-study and internships as a good way in which to support this exploration (Norton, 1991), as we stated in the previous section. Though Norton is writing in 1991, he addresses the importance of traditional male-female role reversals regarding both “self-knowledge” and “knowledge of others” and provides us with a story in which one of his female students worked a summer job in downtown Washington, D.C. filling street potholes. She worked with a crew that never experienced working with a woman before. At first, the men kept their language clean, but in order to make the situation less awkward, she started cursing. This made it more comfortable for the men to work with her and they soon accepted her as one of the crew (Norton, 1991, p. 70).

2.2.2 – Affirming Worth of Others

In addition to *recognizing* the worth of others, the secondary principle requires *affirming* another’s worth as their worth, i.e., respect.

Here Dewey refers to this as the cultivation of culture (Dewey, 1916/2012, p. 130) in which a person develops the capacities to appreciate the finer things in life created by others and not to view them as simply as materialistic utilities:

Culture is something...personal; it is cultivation with respect to appreciation of ideas and art and broad human interests. ...Whether called culture or complete development of personality, the outcome is identical with the true meaning of social efficiency whenever attention is given to what is unique in an individual – and [s/he] would not be an individual if there were not something incommensurable about [her or him]. Its opposite is the mediocre, the average. Whenever distinctive quality is developed, distinction of personality results, and with it greater promise for a social service which goes beyond the supply in quantity of material commodities. For how can there be a society really worth serving unless it is constituted of individuals of significant personalities? (Dewey, 1916/2012, pp. 130 – 131).

Norton builds upon Dewey’s “cultivation of culture” in which he declares that the enhancement of the quality of a human life means the

acquisition by human beings of moral virtues, where moral virtues are understood as dispositions of character that are (1) personal utilities; (2) intrinsic goods; and (3) social utilities...(Norton, 1991, pp. 80 – 81).

In the phrases “meaningful living” and “enhancement of the quality of life” we are employing a values sanction: a meaningful life is a valuable life, and enhancement of the quality of life is enhancement of its value. The value is objective, which is to say it is valuable to whoever meets the conditions for appreciation and utilization of value of the particular

kind in question. This includes the values-actualizer – her life is intrinsically valuable to her – but extends to such others as fulfill the conditions. To appreciate the music of Brahms one must first of all know of it – the condition to acquaintance – but one must also possess cultivated sensitivities to harmony, orchestration, rhythm, and melody (Norton, 1991, p. 81).

This is a return to the commentary of Reber and Gazzola regarding a HIT where “each member complements her or his excellence with the excellences of others in the creation of value, and s/he recognizes the worthy living of those persons who are in the act of actualizing those excellences” (Reber & Gazzola, 2023, p. 78). It is also similar to Norton’s assertion that

It is an empirical, psychological truth that the individual who is confident of [her or his] own worth does not feel threatened by the worthiness of others but, on the contrary, acutely perceives such worthiness and generously acknowledges it (Norton, 1976, p. 11).

Furthermore, the abovementioned addresses what Reber and Gazzola recognize as a vital distinction between the Holarchical Paradigm and the Industrial Revolution Paradigm in that within the Industrial Revolution Paradigm social efficiency takes precedence over the actualization of personal worth (Reber & Gazzola, 2022, pp. 710 – 712). Dewey puts it best when he contends that the

opposition of high worth of personality to social efficiency is a product of a feudally organized society with its rigid division of inferior and superior. The latter are supposed to have time and opportunity to develop themselves as human beings; the former are confined to providing external products. When social efficiency as measured by product or output is urged as an ideal in a would-be democratic society, it means that the depreciatory estimate of the masses characteristic of an aristocratic community is accepted and carried over. But if democracy has a moral and ideal meaning, it is that a social return be demanded from all and that opportunity for development of distinctive capacities be afforded all (Dewey, 1916/2012, p. 131).

This can be summarized in a simple equation developed by Reber (2012, p. 3).

PRACTICE + THE GOOD OF THE WHOLE LIFE + THE GOOD OF THE COMMUNITY LIFE = VIRTUE

Where virtue here refers to both Norton’s cardinal virtues and distributed virtues – cardinal virtues are those that are “indispensable to worthy living of *every kind*” and distributed virtues are those that are “indispensable to worthy *lives of some, but not all, kinds*” (Norton, 1991, p. 81, italics added for emphasis).

In other words, the cardinal virtues are those that support the good of the community life, whereas the distributed virtues are those that support the self-actualization of the individual (the good of the whole life).

In addition, a virtue is found in the practices or the domains as Howard Gardner (1993, 1999a, 1999b, 2006) refers to them.

For Norton, two cardinal virtues that are of importance in values-actualization (meaning those values one chooses to align her- or himself with and to actualize them) are liberality and deference, where liberality is “the developed capacity in individuals to recognize and appreciate values other than those with which they as individuals are personally identified” and deference is “the readiness to respect others’ responsibilities for the values with which they are identified, as against the impulse to arrogate those responsibilities for ourselves” (Norton, 1991, p. 85). Therefore, it is by adhering to these cardinal virtues we are able to affirm the worth of others.

2.2.3 – Loving Worth of Others

The third and final aspect of knowledge of others is the love of the worth of others or the willing of their fulfillment as unique individuals. This is also a secondary principle of Creative Work.

2.2.3.1 – *Romantic Love*

It is important to acknowledge that romantic love, as part of human growth, precedes the love applied in HITs for creative work since romantic love

bridges antecedent sociality and consequent sociality – the sociality of sameness and the sociality of complementary differences. ...[Romantic] love is itself rendered unfit for the recognition upon which the further development of consequent sociality depends, namely the universality of preciousness in persons as unique individuals (Norton, 1976, pp. 302-303).

Furthermore, romantic love takes precedence over friendship because of its exclusivism

as a relation between two persons and no more. This genetic priority is confirmed by the recognition that, while romantic love requires more of the individual in the way of developed capacities than comradeship, it requires less of [her or him] than does friendship. Moreover by a powerful mechanism romantic love uniquely renders the individual precocious with respect to a requisite capacity that otherwise must await substantial maturity and self-discipline. It is the capacity for intense and sustained attention to a single object, and the mechanism for its precocious attainment is passion (Norton, 1976, p. 296).

Norton also explains that romantic love is what allows one to understand the feelings of intimacy and belongingness that give rise to the LOVE of creative work because a

person is not a pinpoint in a void but an organizing center of a singular world of meanings, and because this is so, romantic love must be understood to intend the re-admission of the world. To love a person is to love an environment, an environment that is the world for her and by her, the world as it appears in her meaning and under her principle. Its richest elements are those things that are closest to her, in which she has invested herself and which in turn permeate her. Can we love a painter without loving inclusively her paintings and the sources in her experience from which they are made? But this is impossible, for they are inseparable from her being. We shall long to know her house and the things within it which are her treasure: her books, and the passages in them from which she draws sustenance and delight; the music she loves and lives with and by; the friends whose lives are mixed with hers. By feeling, thought, perception, intention, and imagination she lives both from and into things, persons, and events, and she can only be embraced inclusively, by embracing them (Norton, 1976, pp. 301 – 302).

In other words, if Jack and Jane fall romantically in love with one another, Jack will have intimate knowledge of Jane's feelings, ideas, emotions, and aspirations. Jack will wish the best for Jane. He will take great joy in seeing Jane do what she loves to do in life. Furthermore, Jack willingly partakes in that joy. Therefore, without the experience of romantic love it is very difficult to apply LOVE in the creative work sense. Romantic love is part of one's personal growth. It is, as Norton states, a bridge between the received sociality of one's childhood and the participatory sociality of one's personal destiny through the complementarity of personal excellences with other self-actualizing individuals. To have the romantic love experience of *willing* the best for another with whom one is intimate is what gives rise to the capability of *willing* the fulfillment of another's self-actualization.

2.2.3.2 – *Virtues of Generosity, Prudence, & Honesty*

Norton defines *generosity* as

the virtue that is expressed in acts whose characterizing intention is to benefit someone other than the agent (Norton, 1991, p. 91).

Generosity is not the same as charity. Perhaps it seems charity and generosity are one in the same thing; however, let us forego the debate on this issue. The key point Norton is making, and to which this paper subscribes, is the clear distinction between an *act done in loving the worth of others* and an act that is done in just the opposite manner. Generosity is a “horizontal relationship” since it is “compatible with friendship” (Norton, 1991, p. 93). On the other hand, charity is a “vertical’ relationship from sufficiency to deficiency” (*ibidem*). Generosity is

doing something for the sake of one or more others. Paradigmatically a generous act is an act in which something is given by a donor to a recipient for the purpose of benefiting the recipient. A condition of *generous* gift-giving is that the donor has *reason to believe* that her gift will have value for the recipient. That this belief proves to have been mistaken does *not* in itself deny the generosity of the giving (Norton, 1991, p. 91, italics added for emphasis).

For example, if Jack gives his friend Jill a book he thought she would enjoy, then Jack learns when giving Jill the book that she had purchased the same book the other day, this does not mean Jack’s act is less generous since he had no knowledge that Jill had bought the book. However, if Jack had learned before giving the book that Jill had already purchased the book, and Jack did not make an effort to give Jill a different book that he knows she would enjoy, then Jack’s act is *not* a generous act. Furthermore, if Jack gives Jill a gift that has no value to her because he never took the trouble to find out what Jill values, then this, too, would not be a generous act, but rather this is charity since, according to Norton, “an important attribute of the ‘useless’ gift is that it cannot be mistaken for charity” (Norton, 1991, p. 93). Generosity, for it to be Jack’s virtue in loving the worth of Jill as a friend, requires Jack to know the things Jill enjoys, i.e. gifts commensurate with her own self-actualization:

Generous gift-giving begins to acquire its context in the recognition that it is necessarily situated in prior giving, namely the giving of the attention of the prospective gift-giver to the person of the prospective recipient in order to perceive what kind of person [s/he] is and what will benefit [her or him] (Norton, 1991, p. 92).

Additionally, not all generous acts require implicit knowledge of another. Generosity only requires knowing that another would benefit from a gift that one gives, or as Norton puts it, generosity “requires ‘proportional’ knowledge, where the requisite amounts and kinds of knowledge vary with the circumstances” (Norton, 1991, p. 92). Many of us are familiar with the television commercials that call upon our generosity to give money to the United Nations International Children’s Emergency Fund (UNICEF) for feeding poor children. If one gives to UNICEF, it is a generous act because as a human being one knows that food is essential to survive. It is not charity if one is giving a donation to UNICEF in the respect that it is a horizontal relationship, human-to-human. According to Norton (1991, p. 93), “charity is only a virtue on condition that it includes the tact that deemphasizes its downward direction – deemphasizes, but cannot eliminate.”

In addition to simple *generous* gift giving of a gift that was made by someone else and can serve as a personal utility for others, the generous act of the giver giving to the recipient

something of her- or himself that *is* her- or himself also exists. For example, if Jill knows that Jack enjoys Jill's paintings, then she will give of herself to Jack by painting him something she knows he would greatly enjoy. This act of generosity on the part of Jill does two things. First, it actualizes the self-worth of Jill as well as actualizes the self-worth of Jack. Jill's generous act eliminates

the distraction of material utility [since] it facilitates recognition that what the generous giver [Jill] gives in her gift is herself. Her gift signifies her appreciation of the worth, whether actual or merely potential, of the recipient [Jack]. This presupposes two capacities of the giver [Jill] – knowledge of the distinctive worth of the recipient [Jack] and actualized worth in the giver [Jill] that is conferred in the giving of the gift. In other words, she gives herself in her gift, having beforehand taken the trouble to see to it that the self she gives is a worthy self (Norton, 1991, p. 93).

Second, in regard to *eudaimonism*, it is intertwined with self-development in that self-development is “the necessary foundation of generosity, and generosity contributes to self-development by confirming the objective worth that self-development aims to manifest” and “be recognized, appreciated, and utilized by persons other than the self” (Norton, 1991, pp. 94 – 95). For example, in the case of Jill as a painter, she is actualizing her inherent potential, performing her “meaningful work,” when she paints and her objective worth is confirmed when she generously gives of herself in her paintings to those who recognize, appreciate, and utilize her paintings, such as art collectors.

This is also evident in famous movie stars. For example, when a Hollywood news reporter interviewed Ewan McGregor about his title role in *Star Wars: Obi-Wan Kenobi*, the reporter wrote

[Ewan McGregor] loves the fact that fans have come around on the *Star Wars* prequel films since they were released decades ago. “So it’s a really nice feeling for me that that’s the case, that I have a sense now that there’s this warmth for those films,” the actor said during a roundtable interview. “It absolutely is part of the reason I wanted to come back and play him again” (Selcke, 2022, para. 1).

Furthermore, the generous person will not only give of her- or himself but also know the right people to whom to give and in what amount to give (Norton, 1991, p. 96). Referring to Jill the painter, Jill knows that Jack enjoys her paintings and will generously give to him. Furthermore, she knows the kinds of paintings he enjoys, and will give paintings to him in the right amount at the right time when he will appreciate her paintings the most. However, she will not give her paintings to Bill because she knows that Bill has no interest in her paintings. In this sense, the virtues of “prudence” and “honesty” ring true in addition to the virtue of generosity (Norton, 1991, pp. 96 – 99).

Jill knows that she only has so many canvases and a limited budget for painting supplies; therefore, in actualizing the virtue of generosity for Jack, she must also actualize the virtue of prudence in deciding what to paint for Jack, when to paint for Jack, and how much to paint for Jack. Here we define prudence as “a sensible and careful attitude when you make judgements and decisions; behaviour that avoids unnecessary risks” (Oxford Dictionary, Prudence, 2023).

Generosity also requires acting upon the virtue of honesty, which means Jill living in truth to herself, and living in truth to oneself is “the relationship between ‘appearance’ and ‘reality’” (Norton, 1991, pp. 98 – 99)

where “living” is appearance (i.e., expression in the world), and the “self” is the reality. In eudaimonistic thought, as we know, the self that is the reality is the person’s distinctive

innate potential worth, which his or her actual self – the self that exists in the world and is available to others – may express or misrepresent (Norton, 1991, p. 99).

Therefore, in acting upon the virtues of generosity and honesty, one is also acting upon all the virtues: “generosity is prudence” and “prudence is generosity,” but this does *not mean* the concept of “generosity” is the concept of “prudence.” What it does mean is that the person who acts generously also acts prudently, honestly, and so forth with all the other cardinal virtues (Norton, 1991, p. 102). When one is “loving the worth of others,” s/he is acting upon the virtues, and where one acts upon one virtue, such as generosity, s/he is acting upon all the virtues (Norton, 1991, p. 100). This is what Norton calls the “unity of the virtues” which holds that the

tendency in the individual for the acquisition of one virtue to lead to the acquisition of other virtues (Norton, 1991, p. 100) [and] to possess one of the cardinal virtues is to possess them all (Norton, 1991, p. 101).

To close on the secondary principle of knowledge of others, let us re-confirm it has three aspects: (1) recognizing another’s uniqueness, (2) affirming that uniqueness, and (3) willing her or his fulfilment of that uniqueness. Knowledge of others is essential for a HIT. By being open to other personalities, talents, and varied interests, members of a HIT are able to know others. The knowledge of others allows the HIT to operate at a most optimal level and do what it is supposed to do best – create value for the world.

2.3 – Secondary Principle of Complementarity and Congeniality of Personal Excellences

In “HOLARCHICAL INNOVATION TEAMS: PHILOSOPHY,” Reber and Gazzola discuss the Principle of Complementarity and Congeniality of Personal Excellences, but never state it as an explicit principle in order to inform the discipline of HITs. It is here we define this principle as

THE COMPLEMENTING OF AN INDIVIDUAL’S PERSONAL EXCELLENCE THAT IS ACTUALIZED WITH THOSE DOING THE SAME IN ORDER TO CREATE VALUE FOR SOCIETY THAT IS BEST EXPRESSED THROUGH ACTIVITY KNOWN AS MEANINGFUL WORK, AND TO PERFORM SUCH WORK IN A CONGENIAL MANNER WHERE THE SELF-ACTUALIZING PERSONS ARE ALIKE IN LOVING THE GOOD, BUT DIFFERENT IN RESPECT TO THE PARTICULAR GOOD EACH LOVES.

First, let us define what we mean by complementarity and congeniality before expounding upon this principle in regards to its psychological and pedagogical aspects. The definition of complementarity that best expresses the principle in *eudaimonistic terms* is “a relationship or situation in which two or more different things improve or emphasize each other’s qualities” (Google Dictionary, Complementarity, 2023). Therefore, when Jack complements the worth of Jill and vice-versa, this means that together Jack and Jill improve or emphasize each other’s self-actualization. For example, because Jill knows that Jack enjoys her paintings, she paints a painting in which she generously gives of her true self in the painting and Jack in turn recognizes that worth by appreciating Jill’s paintings. Jack shows his appreciation through the transmutation of his *eudaimonistic* feeling into product. Since Jack is a poet, Jill’s painting inspires Jack to give of himself to Jill by writing her a poem to accompany the painting for an art exhibition at a gallery that sells Jill’s paintings.

In regards to the term congenial as it pertains to persons, the definition to which we refer is “pleasant to spend time with because their interests and character are similar to your own” (Oxford Dictionary, Congenial, 2023). It is not enough for a person to have an excellence that complements an excellence of another. The complementing *must* occur in a congenial manner in order for the self-actualization to occur. As previously stated, *eudaimonism* is both a *feeling* and a *condition* (Reber & Gazzola, 2023, p. 77). Congeniality is a *psychological feeling* that signifies to the person that “the present activity of the individual is in harmony with the daimon that is [her or his] true self” (Norton, 1976, p. 5). The *condition* is the complementarity of the excellences of the two individuals.

2.3.1 – Psychological Aspect

As just stated, congeniality of personal excellences is a psychological feeling. This was first acknowledged by Reber and Gazzola (2023, p. 77) in regards to their discussion on personal integrity. Let us refer to Norton again on this point when he states that it is a

psychological truth...that the condition of the individual’s acknowledgment of the worth of others is [her or his] confident sense of [her or his] own self worth. This truth, to repeat, is not empirical merely, but a manifestation in the existing world of the principle of the complementarity of excellences (Norton, 1976, p. 11).

The “psychological truth” to which Norton refers is best expressed by Abraham Maslow when he discusses the esteem needs in that all

people in our society (with a few pathological exceptions) have a need or desire for a stable, firmly based, (usually) high evaluation of themselves, for self-respect, or self-esteem, and for the esteem of others. By firmly based self-esteem, we mean that which is soundly based upon real capacity, achievement and respect from others (Maslow, 1943/2013, p. 7).

Satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength, capability and adequacy of being useful and necessary in the world (ibidem).

Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what [s/he] is fitted for. A musician must make music, an artist must paint, a poet must write, if [s/he] is to be ultimately happy. What a [person] can be, [s/he] must be. This need we may call self-actualization (ibidem).

Richard Lowry builds upon this discussion of self-actualization in the “Forward” of the third edition of Maslow’s *Toward a Psychology of Being* when he writes that self-actualizing individuals live their lives more efficiently because they

tend to be problem-centered rather than ego-centered. When they encounter something that needs to be solved or fixed, they do not work at it for the sake of scoring points, but simply for the sake of getting it done. Because they do not *need* to score points, they can approach the task with greater clarity and focus. They are able to see clearly at the outset whether the “problem” is a real problem or a pseudo-problem. If it is genuine, they are able to see its dimensions and its possible solutions as they *are*, rather than as the demands of deficiency motivation might prefer them to be (Lowry, 1968/1999, p. xiii).

The aforementioned example of Jack and Jill illustrates the point regarding self-actualization. Since Jill knows her own self-worth, she is able to acknowledge the worth of Jack. By acknowledging Jack’s worth, she paints him a painting she knows he enjoys, and vice-versa

as Jack shows his appreciation for Jane's worth in writing her the poem. The feeling between the two is mutual, in other words, it is congenial, and through their relationship, they both pursue their self-actualization. Furthermore, Jack and Jill do not have to do what they do best to impress the other, or as Lowry states, to "score points" since each appreciates the worth of the other. When Jill approaches her work to paint a painting that Joe enjoys, she does so "honestly," and vice-versa, as Norton states in regards to this virtue. Therefore, in terms of a HIT, since the members are self-actualizing individuals, each one will work on solving the team's problem for the sake of solving the problem, and not to out-do the others on the team.

2.3.2 – Pedagogical Aspect

The pedagogical aspect of the principle was discussed by Reber and Gazzola (2023, p. 70) in terms of the holonic relationship between people. As it relates to a holon, a person is centered between those who are more advanced in their self-actualization and those who are less advanced in their self-actualization. Therefore, in complementing one another's excellences, people are both *Socratic* educator and learner in their day-to-day relations. In the same moment two things are occurring. The first is that we will be helping others actualize their potentials by complementing them with what we know or can do with what the recipient does not know or cannot do. The second is that our own help is a form of self-actualization as it is the expression of *noblesse oblige*. It allows us to act upon both the cardinal and distributed virtues for ourselves to actualize and for others to emulate. Norton makes this quite explicit in his discussion on heroes:

This sets the pedagogical function of the moral heroes of myth and legend, first in the oral tradition and finally upon the tragic stage. Each exemplifies a measure of aspiration and integrity that surpasses the best men of the *polis*, but only just (for it was already an established psychological fact that if the disparity be too great, not emulation but discouragement, or something else again – worship – results). Thus the functioning of the hierarchy is preserved by extending it at the upper end to a different modality of being from the actual, namely the possible that is not yet actual but can be such (Norton, 1976, p. 12).

It also re-emphasizes the point Dewey makes in regards to character formation in children and that adults who emulate the qualities of *noblesse oblige* serve as the best role models. *Noblesse oblige* is not something someone receives from birth, like an aristocratic title. As mentioned previously, *noblesse oblige* is observed as a child, forms habitually as an adolescent, and is instinctively acted upon as an adult.

Furthermore, it does not mean that just because one has a chosen profession with a high social status or an exorbitant amount of wealth that one is morally superior to those who do not have such status or wealth (Norton, 1976, pp. 347 – 348). As this paper is being written, both the United States and Europe are facing a banking crisis and the term used in the media is "moral hazard." Let us cite three examples just from *The Wall Street Journal*:

- Daniel Henniger, March 22, 2023 – "The Moral Hazard of Joe Biden's Presidency: His administration is willing to bail out, backstop, guarantee and subsidize just about everything from SVB to student-loan debt" (Henniger, 2023, title). He writes in the column "We're hearing a lot about moral hazard these days, the idea that diminishing market discipline in finance is dangerous" (Henniger, 2023, para. 11).

- The Editorial Board | Opinion | Review & Outlook, March 21, 2023 – “The End of Market Discipline for Banks: Janet Yellen essentially says all deposits are insured. From now on, moral hazard rules” (Review & Outlook, 2023, title). The author write in the column “It’s [Biden Administration] creating moral hazard that will seed future trouble by encouraging more risky behavior by bank management and reducing caution among depositors, investors and creditors” (Review & Outlook, 2023, para. 11).
- Opinion | Letters | William A. Matthews, March 20, 2023 – “No doubt there’s ample blame to spread around. It would have been better, however, to teach everyone affected an expensive lesson in moral hazard, lessons customized for their particular involvement – celebrity bank executives, lazy Federal Reserve bank examiners, incompetent risk managers, sycophantic startup boards, reckless venture capitalists, starry-eyed ESG investors, even imprudent corporate depositors and their employees. For God’s sake, who keeps \$500 million in a checking account at a nonsystemically important bank?” (Matthews, 2023, para. 2).

Anyone reading these articles would ask themselves, “Are there any heroes left in society?” By heroes, we explicitly mean individuals who exhibit the qualities of *noblesse oblige* and act upon them in times of human crises. Based on the abovementioned, we can establish a eudaimonistic pedagogical principle as it applies directly to HITs:

A HOLARCHICAL INNOVATION TEAM IS ONLY AS GOOD AS THE INDIVIDUAL MEMBERS WHO DISPLAY THE QUALITIES OF NOBLESSE OBLIGE AND THEN ACT UPON THEM TO CREATE VALUE FOR OTHERS TO ENJOY.

For now, let us only state the principle and reserve discussion on the pedagogical methods of *noblesse oblige* for a later paper on HITs Methodology. The key point to be taken away in this section is that the complementarity and congeniality of personal excellences can only arise in a HIT *if* the members themselves are self-actualizing persons.

2.4 – Secondary Principle of Distributive Justice

Inherent in the complementarity and congeniality of personal excellences is distributive justice. Reber defines distributive justice as

the allocation of goods and utilities via the voluntary ubiquitous human interaction of self-actualizing individuals who not only recognize the human dignity of the self and other and the rights which flow from and guarantee it, but also actively will goods and utilities toward the self and other so as to manifest human dignity (Reber, 2010, p. 5).

According to Norton,

Justice is the paramount virtue of society, as integrity is the cardinal virtue of personal life. Justice, in the first instance, subsists in principles for the allocation of goods and responsibilities within a social grouping. Concerning the source of these principles, normative individualism contends that they subsist implicitly within every person, rising to explicitness as the person attains integral individuation (Norton, 1976, p. 310).

Three features of *distributive justice* or the “justice of normative individualism” that work to alleviate scarcity are (Norton, 1976, pp. 322 – 335):

1. Distinction Between True and False Claims to Distributable Goods
2. Upper Limits to the Entitlements of Individuals
3. The Potentiality of Every Individual for Value-Actualization

Furthermore, distributive justice arises due to scarcity. For Norton, scarcity means the condition that obtains with respect to a distributable good when the supply of the good is insufficient to satisfy all entitled claims to it (Norton, 1976, p. 318).

Therefore, in order to understand *how* people and resources are allocated to 1) establish a HIT and 2) ensure the HIT operates efficiently, effectively, economically, and may it be said, *ethically*, one must understand the basic tenets of distributive justice.

2.4.1 – Distinction Between True and False Claims to Distributable Goods

The key term in Norton's definition of scarcity is *entitled claims*, which are rooted in the "intrinsic, irreplaceable potential worth" of the individual which only arises through one's own self-knowledge (Norton, 1976, p. 318). As stated previously, if one knows oneself, then one will only lay claim to those goods that further one's own self-actualization. One is not entitled to all goods, but only those goods which promote one's own actualization of intrinsic potential value.

Hence, if one is only laying claim to those goods that are *truly* one's goods for self-actualization, then in effect one is working towards alleviating scarcity by not laying claim to those goods one cannot use, but willing those surplus goods into the hands of others who can use them for their own self-actualization (Norton, 1976, p. 321 – 322). However, it requires the individual to know *whom* (in the objective case) one is as an individual (Reber & Gazzola, 2023). Under *eudaimonism*, people are not numerical units but instead human beings who are both *qualitatively and quantitatively* different who "by the voluntary forbearance of integral individuals... recognize that they themselves" are only entitled to certain goods, and not entitled to others (Norton, 1976, p. 322). This is very different from the egalitarian notion of justice that does not distinguish between true and false claims (Norton, 1976, p. 321):

By honoring all claims as equal, egalitarianism fails to distinguish between true and false claims, thereby institutionalizing injustice; for where self-knowledge is lacking, the individual [her- or himself] cannot distinguish between desires that are in [her or his] true interests and those that are not (ibidem).

The implications of this first feature of distributive justice are tremendous and go beyond the application for a HIT. In terms of a HIT, it is *vital* for human resources to identify a person's true claims to goods in the HIT. As was stated previously, the only way to know this is to properly identify people and their potentials. By proper identification and distribution of goods to create a HIT and maintain it, justice is upheld and scarcity is diminished. It would be a wonderful world, indeed, if all societies could arrange themselves in this manner first to help people know their true selves and potentials and second to help them identify the differences between their true entitlements and their false entitlements.

2.4.2 – Upper Limits to the Entitlements of Individuals

As just stated, people are both qualitatively and quantitatively different. Hence, distributive justice is a differential distribution (Norton, 1976, p. 311) in which entitled claims are

differentiated and arranged hierarchically both qualitatively and quantitatively (Norton, 1976, p. 320):

By the tenets of normative individualism, entitlements are differentiated both qualitatively and quantitatively. By qualitative differentiation, one person may be entitled alone to a good to which several persons lay claim. By quantitative differentiation, one person may be entitled to more of a certain good than others. But the quality and amount of goods to which any person is entitled [s/he] is entitled to absolutely, not more or less. Thus while Picasso is entitled to linen canvas in large amounts, and the beginning student of painting is entitled only to cotton canvas in lesser amounts, that canvas to which the student is entitled [s/he] is entitled to absolutely, and any shortage constitutes injustice (Norton, 1976, pp. 320 – 321).

Therefore, because upper limits are set for one's entitlement, superabundance is eliminated, and thus distributive justice is served:

Superabundance is renounced in favor of proportionality, and entitlement acquires an upper limit in the quantity and quality of goods whose potential value the individual can maximally actualize in accordance with [her or his] finite destiny as the individual [s/he] is. Under this conception scarcity will be alleviated both by the limitation of claims, and by the redistribution of superabundant holdings (Norton, 1976, p. 323).

To illustrate the above point, let us refer to the "Matrix" (Figure 2) that was introduced by Reber and Gazzola (2022, 2023).

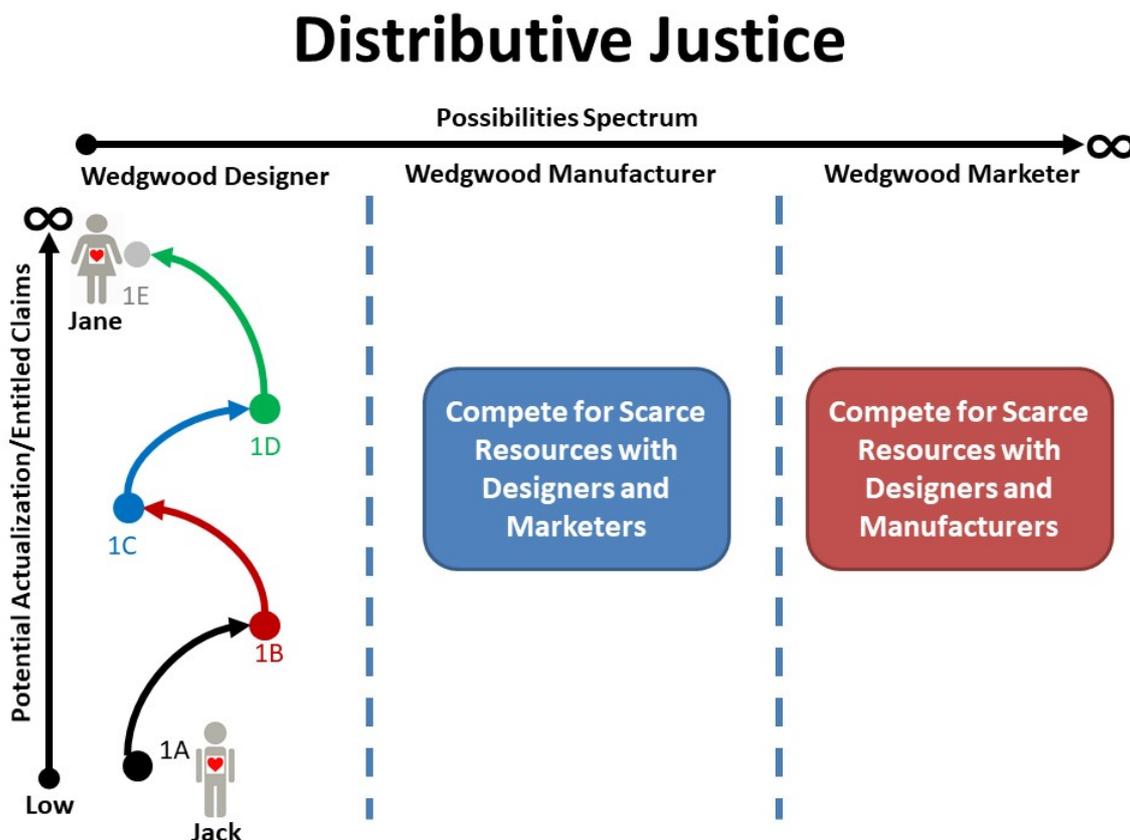


Fig. 2 – Distributive Justice Matrix

Similar to Norton's Picaso example, let us apply our Wedgwood Company example (Reber & Gazzola, 2022, 2023). As was ascertained, each human being has an unlimited number of human possibilities but can only actualize one of those possibilities as an actual potential (Reber

& Gazzola, 2023). The unlimited number of possibilities exist on the X-Axis (Designer, Manufacturer, Marketer, etc.) and the potential actualization exists on the Y-Axis (Novice to Expert). Now, consider Jack and Jane who are both Wedgwood Designers. The difference between Jack and Jane is both a qualitative and a quantitative differentiation. Qualitatively, Jane is only an expert designer (1E) while Jack is a novice designer (1A) but also an expert manufacturer. Therefore, quantitatively, Jane has a *true entitlement* or *just entitlement* to those resources that allow Jane to work as an expert Wedgwood Designer, and this can be *quantified* in the amount and cost of her resources. Jack's *true claim* is only to those resources that allow Jack to work as a novice Wedgwood Designer and expert Wedgwood Manufacturer, and this, too, can be quantified in the amount and cost of his resources. Therefore, as Norton has stated, "claims can be arranged hierarchically and thereby adjudicated within the scope of justice, obviating a resort to extraneous means" (Norton, 1976, p. 320).

In addition to the application of distributive justice between two individuals of the same profession within the same organization, such as Jack and Jane, the Matrix illustrates the application of distributive justice between divisions or units within an organization. In the Wedgwood example, Design, Manufacturing, and Marketing all compete for scarce resources. However, just because these are organizational divisions or units does not mean to suspend the application of *eudaimonistic* distributive justice and replace it with an egalitarian one. As Norton contends,

Justice here originates noncomparatively, in an intra-individual dimension. This is necessarily the case. For consider an essentially comparative conception of justice, e.g. the egalitarian, requiring "equal treatment for equal cases." The principle will be adhered to by treating equal cases equally badly, and "badly" can logically have the meaning of "unjustly" in the sense that the particular treatment is undeserved by any of the individuals so treated. That bad treatment is undeserved *equally* does not render it just, despite the honorific halo of the word "equal." In short, comparative justice is justice only when justice obtains in the individual case (Norton, 1976, pp. 311 – 312).

So, in summing up the first two features of distributive justice, in the first instance scarcity is alleviated by a person only laying claim to those goods that are commensurate with her or his own self-actualization. These are referred to as true claims or true entitlements. Scarcity is eliminated in the second instance because even though one has an entitlement to certain goods, one does not have an infinite entitlement. This was understood very well by the ancient Greeks who transcribed on the The Temple of Apollo at Delphi the maxims "Know Thyself" (Distinction Between True and False Claims to Distributable Goods) and "Nothing in Excess" (Upper Limits to the Entitlements of Individuals) (Adamah, 2020).

2.4.3 – The Potentiality of Every Individual for Value-Actualization

The third feature of distributive justice alleviating scarcity goes to the purpose of commerce (Norton, 1976, p. 323), what we have called *value-creation* (Reber & Gazzola, 2022, 2023), in that "the fundamental meaning of living is the *production of value* in the world by *self-actualization*" (Norton, 1976, pp. 324, italics added for emphasis). The issue regarding egoism and resentment and how they are the opposite of recognizing another person's inherent worth were previously addressed (Norton, 1976, p. 308). In fact, it is quite destructive and *anti-human*. By not recognizing another person's inherent and irredeemable value, the envious or resentful person will also deny the other person, based on egalitarianism, her or his right to those goods to which s/he is

entitled for the production of value via self-actualization (Norton, 1976, p. 327), resulting in scarcity. This is, as previously stated, the reason *eros* is so important. Unlike egoism, envy, or resentment, *eros* positively responds to the excellences in others and thereby rewards others their natural entitlements:

[The] natural response to excellence is love. Such love expresses the deep human interdependence formulated by Plato as the “congeniality of excellences,” which resentment cannot acknowledge. The integral person requires the company of others of surpassing excellence whom [s/he] respects and loves (but neither worships nor imitates), and where they are unavailable to [her or him] in actuality [s/he] invents them – thus the tragic hero upon the Greek stage, the archetypes of literature..., and thus that imaginary company that integral individuals often privately keep (Norton, 1976, p. 329).

Let us use a simple example of Jack, Jane, and Jill. We know that Jack enjoys Jill’s paintings and Jill enjoys painting paintings that Jack enjoys, and he in turn enjoys writing poems to accompany Jill’s paintings when displayed in an art gallery. This positive relationship between Jack and Jill is the complementarity and congeniality of personal excellences. Now, enters Jane into the picture who happens to own the only art supply store in the town where Jack and Jill live. It is a well-known fact in the town that Jane is jealous of Jill’s painting abilities. Therefore, one day, Jane decides not to sell Jill the supplies she needs to paint her paintings. This resentment towards Jill is dysdaimonic. Jane expresses her dysdaimonia through the unjust act of not providing Jill the goods she needs to actualize her potential.

This basic example of Jill and Jane is not unusual. In fact, it occurs every single day throughout today’s organizations because we do not live in a eudaimonistic world. Therefore, it is incumbent upon organizations to design their resource allocation systems in accordance with distributive justice as put forth here. This is not an easy task because it requires properly a) identifying each person’s skill, interest, and personality, b) matching each person with the proper kind of meaningful work in the organization, and c) allocating resources to each individual commensurate with her or his *true entitlement*.

3 – Principle II: Creative Work

Reber and Gazzola define creative work as

The application of synthetic and creative human imagination that actualizes the full potential of a human being who transforms, according to the laws of nature, given elements through arrangement and combination to produce utility in the world (Reber & Gazzola, 2022, p. 724).

The important point here, and which we will expound upon, is that work must be meaningful to the individual in order for it to become creative. Furthermore, as explored in the previous paper, creative work is a synergies of the secondary principles of LIVE, CREATE, ENJOY, and LOVE (Reber & Gazzola, 2023, pp. 89-91).

3.1 – Secondary Principle of Meaningful Work

Creative work is grounded in the eudaimonistic ideal of *meaningful work* – “work that is intrinsically rewarding to the worker” (Norton, 1991, p. 61). In a recent *Wall Street Journal* editorial on work, Suzy Welch (2023, subheading) writes that to “cure professional malaise and existential dread” people need to “focus on making life meaningful,” that is

making meaning of the change around us – making it about something greater and better than simply change itself – is something we can all endeavor to do, perhaps now more than ever (Welch, 2023, para. 15).

In addition to Welch, Michael P.H. Stanley (2023, heading) writes an editorial in *The Wall Street Journal* published alongside Welch's editorial entitled "Doctors Are Losing Their Calling" and states that

Sigmund Freud said a meaningful life comes with work and love. The moral exhaustion at the heart of burnout is a love turned to loss. Doctors are being made to work for protocols, not patients. They may be called "residents," but, for many, the hospital is no longer a home (Stanley, 2023, para. 7).

The sentiment of a doctor as "learned professional" smacks of noblesse oblige. But physician-trainees, who suffer from poor working conditions and lack of resources, feel none of the nobility and all of the obligation (Stanley, 2023, para. 8).

Alongside professional malaise and work burnout that contribute to a feeling of meaningless work, the *quiet quitting* phenomenon has emerged, which is when "employees do no more than the minimum work required by their contract" (Schieman, 2022, para. 1).

In a YouGov poll taken in 2021, researchers found that 1 in 5 working Americans felt work is not meaningful (Ballard, 2021, para. 2). In addition to the YouGov poll, researchers Dain Lee, Jinhyeok Park and Yongseok Shin at Washington University in St. Louis found that in the US men between the ages of 25 and 39 voluntarily worked 16 less hours in each year from 2019 to 2022 (Sasso & Bloomberg, 2023, para. 2). Furthermore, men with a minimum of a bachelor's degree reduced their hours by 14, the most among all the groups studied (ibidem). Europe is no better a story. The "2022 State of the Global Workplace Report's Employee Engagement Study" found that Europe scored only 14% on employee engagement, last amongst its peers (Spanjaart, 2022, para. 7).

To make things even more eccentric, in Japan resigning service agencies are available for people who do not have the mental fortitude to quit their jobs on their own volition but have a high desirability to quit (Nagano, 2022, para. 3). Comments from some agency customers explain the reasons (Nagano, 2022, para. 5):

- "I want to quit the company but my boss is insisting not to."
- "The company I work for threatened to sue me for damages caused by my quitting."
- "I want to quit now but I was told that I can't leave the company until they find a replacement. I should be responsible for training the new person to understand the job and need some transition time."
- "I am not being paid for overtime and the work environment is so bad that I wanted to quit but they insisted that I can't quit for a month."

Norton states the inherent root cause for meaningless work is that

by the modes of thought that have shaped our culture, earning a living is disconnected from self-fulfillment (Norton, 1991, p. 61).

Therefore, to reverse the trend of meaningless work, Norton suggests a eudaimonistic conception of work:

By the eudaimonistic conceptions of self and society..., getting a living is an important strand in the true work that is the moral responsibility of every person, the work of living worthily by discovering and actualizing innate potential excellence. This work will be experienced as intrinsically rewarding and self-fulfilling; the individual will identify with it, invest himself or herself in it, and realize objective values in it. Earning a living should participate in this moral work (Norton, 1991, pp. 61 – 62).

[Meaningful] work is the foundational case of generosity. We can recognize this in the phenomenon of “objectivization,” by which the person of the friend is in the friendship, the person of the painter is in her paintings, the person of the engineer is in the finished bridge that he designs, the craftsperson is in her crafted products (Norton, 1991, p. 95).

More specifically, Norton attacks the current mode of thought in society where adolescence is not recognized as a developmental stage of the individual but someplace squeezed in between childhood and adulthood; thereby contributing to the problem of meaningless work because adolescents are never given the opportunity to explore themselves and the endless possibilities of vocation (Norton, 1991, p. 62). As Norton puts it, the central problem

of adolescence is that its intrinsic developmental requirements go unrecognized [by society]. Our propensity is to regard it as a temporary aberration in an otherwise sensible life. To minimize the disruption we squeeze adolescence between prolonged expectations of childhood dependence and premature expectations of adult commitment. Inherently it is a stage for exploration among alternatives in the interest of making better life-shaping choices – choices of vocation; of whether or not to marry, and whom...[,] the type of exploration that is necessary to improve vocational choice is required also in preparation for every other life-shaping choice (Norton, 1991, p. 62).

This returns us to our previous discussion regarding self-knowledge. Only by one knowing who s/he is can one make the right choices in regards to “life-shaping” choices. Furthermore, those choices must be informed by some knowledge of others and that knowledge is only acquired through participatory enactment (Reber & Gazzola, 2023, p. 69).

For example, if one only reads about architecture in the classroom and does nothing to *re-enact* the work that real architects do, then one may *not* intrinsically enjoy architecture when one tries it because the actual working experience is *not* what s/he imagined it to be. As Karen Nussbaum, executive director of the 9-to-5 US organization of working women in clerical work said in 1989,

What we usually find is that people like their jobs but they don’t like their treatment. Either they don’t like the people they work for or the place they hold in the system or they’re not compensated or not given an opportunity to really invest themselves in the job. That’s the reality for the most part for the people we’re working with (Baker, 1989, para. 15).

The structure of most jobs prevents you from getting what you go to work for, and then you’re left saying, ‘I only do it for the money’ (Baker, 1989, para. 16).

What Nussbaum is saying about meaningless work has been a conundrum since the 1960s when job satisfaction starting tapering off (Baker, 1989, para. 2) and why so many of today’s young adults in the US, Europe, and Japan are “quiet quitting” the workforce (Reidy, 2022; Spanjaart, 2022; Sasso & Bloomberg, 2023; Employee Engagement Statistics [2023 Best Updates], 2023). However, it does not have to be this way if society were to have a eudaimonistic perspective in regards to the stages of life, which brings us to the secondary principle of LIVE.

3.2 – Secondary Principle of Live

Reber and Gazzola contend that the secondary principle of LIVE is “the living of a *self-actualizing* life” (Reber & Gazzola, 2023, p. 89) and that it is directly linked to meaningful work (*ibidem*), “human activity that makes a person whole” and whenever or wherever “an individual is doing the work that is one’s to do in life, then the past, present, and future are all one” (Reber, 2019, p. 12). Life is a journey along the stages of life beginning with a dependent childhood, moving towards the separation and self-identification of adolescence, transitioning to the normative individuation of maturity, and recessing in the elder years (Norton, 1976, 1991). “Life is a journey” is the key point of Norton’s stages of life. So, the question to ask is how do we prepare a person to live? Better expressed, how do we prepare a person to *live a good life*?

Unlike the current societal situation of modern moral minimalism where very little is required of people “in the way of developed moral character” (Norton, 1991, p. 21), the advantage of a eudaimonistic society is that it prepares adolescents for life-shaping choices. A life-shaping choice is

well made when it is founded in self-knowledge and serves to progressively actualize the ideal self that subsists in the individual initially *in potentia*. Accordingly the exploration that is the inherent requirement of adolescence is to the purposes both of experiencing alternatives afforded by the world and one’s society, and of self-discovery. Self-discovery occurs, not by sheer introspection, but by exploration together with introspection upon the experience that exploration gathers. The reason that introspection by itself is ineffective is that pure unactualized potentialities are invisible to it. At the beginning of adolescence (prior to exploration) the only actual subjective content available to introspection is implicated in the conferred self of childhood. What transforms latent potentialities into material for introspection is some measure of enactment in the world. One is looking for courses of conduct that afford intrinsic rewards. Intrinsic rewards of activity are eudaimonic, constituting evidence that the activity is actualizing an individual’s innate potentiality (Norton, 1991, p. 62).

Furthermore, adolescents learn to make these choices in terms of the ideal of *noblesse oblige*. This ideal holds that “persons recognize that their responsibility for continuous moral growth is their responsibility for progressively more elevated moral conduct” (Norton, 1991, p. xii). For the adolescent, this means s/he is not expected to have the same moral character as that of a mature adult since adolescence is a separate stage of human development from adulthood (Norton, 1991, p. 63). The best way for an adolescent to live is to experiment with life choices before they become committed life choices. Let us expound upon this in recognizing that a difference exists between a virtuous act and act done *with* virtue. According to Norton, a virtuous act is

done as virtue requires, but not necessarily from virtue. Thus an honest answer may be given by a dishonest person; or a person may do a generous act but without generous motivation – perhaps because he or she has been trained to perform such acts, or because he or she wishes to be regarded as generous (Norton, 1991, p. 81).

Whereas an act done *with* virtue comes forth because the individual her- or himself is a virtuous person and acts in accordance with her or his virtuous character (Norton, 1991, pp. 81 – 83). The individual acts with moral integrity which means in the first place the integration of “separable aspects of the self – notably faculties, desires, interests, roles, life-shaping choices – into a self-consistent whole” (Norton, 1991, p. 82). In the second place, moral integrity means

“‘wholeness as completeness’ by which it is distinguishable, for example, from fanaticism and monomania” (ibidem); and in the third place moral integrity means “a deeper kind of honesty” (Norton, 1991, p. 83).

Now, before continuing discussing choices or acting with virtue, one thing must be clear in terms of the vocations and personal worth. A person’s chosen profession does *not* determine the value of her or his individual worth. *Noblesse oblige* requires from each of us the best conduct at a particular point in time of our personal development regardless of profession:

Foremost of the obstructing prejudices is the supposition that varieties of work constitute a hierarchy of relative worth, from statesman, scientist, doctor, lawyer, etc., down through marketing, sales, crafts, and farming, to child rearing, the manual labors, housekeeping, and refuse handling. Beneath the simple parochialism of such a hierarchy is the abstractionist fallacy of ascribing the value of a relation to its terms. To be of value a vocation must be a life. ... Together, *person and work* constitute an actualizable value in the life in which they are commensurate. It is this value-concretion that is affirmed by our spontaneous joy at the sight of any person doing the work he or she loves and was “meant” to do (Norton, 1976, pp. 347 – 348, italics added for emphasis).

It is indeed remarkable that Norton’s point is being echoed again (Schrage, 2010; Gupta 2018; Emond & Robinson, 2021; Lischwe, Noether, Gordian, D’Arcy, & Barfield, 2023; Lee, 2023; Gigot, 2023). IBM’s Chief Human Resources Officer, Nickle LaMoreaux stated

You don’t need a college degree to have a very good job at IBM. In fact, 50% of its U.S. jobs are open to anyone with the right skills or a willingness to learn them (Emond & Robinson, 2021, para. 1).

[The] skills-over-degrees approach to hiring was a response to a global shortage of skilled tech workers. There are a lot of ways people obtain those skills, IBM realized, and requiring degrees eliminates thousands of candidates with the skills for the job (Emond & Robinson, 2021, para. 2).

Furthermore, it is refreshing to know that with an emphasis on skills over degrees in terms of defining an individual’s worth that society seems to be coming around to the eudaimonistic way of thinking about work.

Therefore, returning to the point about life choices, Norton states two kinds of choices in life: the committed choice and the genuine choice. A *committed life choice* is one that “keeps faith with its own unrecognized as well as its recognized entailments” (Norton, 1991, p. 64):

[Commitment] sees its troubles through, seeking the best possible resolution, and learning from its failures. The crux here is that the individual identifies with his or her choice, such that it is constitutive of his or her being, a being that will be diminished by failure to stand up to the problems and troubles that lie in its course. The compensatory feature in problems and troubles that are faced is that identification produces growth in terms of resourcefulness and strength of character, when the choices that the individual makes are such as actualize that individual’s identity. No aspiring life is without its measure of failure, but the failure of one’s best efforts, in an enterprise with which one is unequivocally identified, carries eudaimonic compensation (ibidem).

A *genuine life choice* is “one that fulfills the logical and development conditions of growth” (ibidem). In other words, a knowledge of alternatives and this knowledge allows one to have self-knowledge (ibidem).

Hence, the primary difference between an adult and an adolescent is that the adult has made a genuine choice, a choice that requires self-knowledge after exploring alternatives, and s/he has committed her- or himself to that choice throughout her or his lifetime. Here the issue of integrity is significant:

Effective adult living requires the virtue of integrity, understood as integration of these life-shaping choices into an identity. The work of adulthood is realization of objective worth in the world through self-actualization. Each successive stage as here identified is dependent upon satisfactory (not perfect) fulfillment of the intrinsic requirements of the previous stage. If the life-shaping choices that inaugurate adulthood are to be what adult living requires, they must be genuine choices and they must be committed choices (Norton, 1991, p. 64).

In closing on this second principle of LIVE, Norton offers several suggestions on how adolescents can engage in self-discovery in order to make the right genuine and committed choices of adulthood. For now, let us defer this discussion to a later paper on HITs Methodology.

3.3 – Secondary Principle of Create

For our purposes here, Reber and Gazzola's (2023, p. 90) definition of CREATE can serve as the secondary principle of creative work (Reber & Gazzola, 2023, p. 90):

THE CREATION FROM ONE'S IMAGINATION SOMETHING OF VALUE FOR SOCIETY TO ENJOY.

Furthermore, they establish some parameters in terms of this secondary principle, mainly that creation is derived from two kinds of imagination, synthetic and creative (ibidem), where synthetic imagination is "reflecting on and understanding of the past and present to arrange old concepts, ideas, or plans into new combinations" (Reber & Gazzola, 2022, p. 724) and creative imagination is "receiving hunches and inspirations as a basis for new ideas" (ibidem). A further elaboration of this principle is required as it invokes several key words: imagination, societal value, and enjoy. Since ENJOY is our next principle, let us only discuss imagination and societal value.

Imagination requires one to have self-knowledge and the mental fortitude to see things through as discussed previously in regards to committed choices and genuine choices. To illustrate this point, let us refer to a story of the author O. Henry that Napoleon Hill writes about in his seminal work *Think and Grow Rich*:

O. Henry discovered the genius which slept within his brain, after he had met with great misfortune, and was confined in a prison cell, in Columbus, Ohio. Being FORCED, through misfortune, to become acquainted with his "other self," and to use his IMAGINATION, he discovered himself to be a great author instead of a miserable criminal and outcast. Strange and varied are the ways of life, and stranger still are the ways of Infinite Intelligence, through which men are sometimes forced to undergo all sorts of punishment before discovering their own brains, and their own capacity to create useful ideas through imagination (Hill, 1937/2016, pp. 49 – 50).

Notice some key phrases and words Hill uses that are in alignment with Norton's *eudaimonism*. First is the "genius which slept within his brain." This is the *daimon* to which Norton refers. In the case of O. Henry, his daimon confronted him in an uncanny situation, in a prison cell. Therefore, as Hill continues, it was the fact that O. Henry was in a situation of

misfortune that he was able to discover his true potential, i.e. his “other self” as Hill calls it, instead of continuing on the road of a miscreant. Norton states that

for while the innate potentialities of persons are good and not otherwise, nevertheless all persons are full of possibilities other than their potentialities, including possibilities for every kind of evil conduct. As here conceived, then, the task is that of education in the good, with special attention to self-knowledge...(Norton, 1991, p. 4).

The self-knowledge that Norton says is attained through *education in the good* does not mean book education or a formal education but rather the Latin *educere* that means “to draw out” or “a process of awakening, development, and becoming” (Gioia, 2019, para. 2). In O. Henry’s case, being in a prison cell and having the opportunity to write awakened him to his ability to write and discover himself, as Hill puts it, “to be a great author instead of a miserable criminal and outcast.” This awakening required O. Henry to *draw upon* his powers of imagination, whether synthetic or creative, by *drawing out* his inner most potential.

In addition to *imagination*, creation is making something of value for society, i.e. for others to enjoy. Again, let us refer to Hill in which he states

[Let] no one influence you to scorn the dreamer. To win the big stakes in this world, you must catch the spirit of the great pioneers of the past, whose dreams have given to civilization all that it has of value, the spirit which serves as the life-blood of [the US] – your opportunity and mine, to develop and market our talents (Hill, 1937/2016, p. 46).

Copernicus, the great astronomer dreamed of a multiplicity of worlds, and revealed them! No one denounced him as “impractical” *after* he had triumphed (ibidem).

This is a remarkable statement in that Hill invokes both imagination in the word “dreams” and value-creation in terms of giving something of “value” to “civilization.” Hill purposely reaches back centuries to remind us that it is the purpose of humanity to *imagine value*, find the means to create it, and be committed to one’s life choice in creating that value.

3.4 – *Secondary Principle of Enjoy*

Thus far, this paper has employed the term “enjoy.” Reber and Gazzola (2023, p. 90) write that to

enjoy a value-added product means that it is something that makes a person whole, or makes a person “civilized” as in the Old French *civil*.

This returns us to the earlier discussion in regards to self-actualization and the complementarity and congeniality of personal excellences. In psychological terms, Maslow defines self-actualization as

an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely *enjoyable* way, and in which [s/he] is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more *creative*, more humorous, more ego-transcending, more independent of [her or his] lower needs, etc. [S/he] becomes in these episodes more truly [her- or himself], more perfectly actualizing [her or his] potentialities, closer to the core of [her or his] Being, more fully human (Maslow, 1968/1999, pg. 106, italics added for emphasis).

For example, when Jill paints a painting for Jack, she *enjoys* painting for him because she is becoming more fully herself when she paints. In addition, when Jill paints a painting for Jack

she knows he, too, will *enjoy* it because whenever she paints him a painting, Joe writes a poem to accompany the painting.

However, to create something of value for others to enjoy does not mean you have to know each person intimately. Art writer, historian, and painter Christopher Jones explains that the artist Wassily Kandinsky's works have always inspired him since he was 16 years of age and actually changed his life:

As I grow older, I find it remarkable how certain works of art have stayed with me through the years. Paintings that survive over centuries, speaking from other eras, from countries not my own. These works of art *inspired* me once and have since become my way-markers, the points on the landscape that I *return to for orientation* (Jones, 2019, para. 22, italics added for emphasis).

Therefore, one of the key reasons a HIT works most effectively, efficiently, and economically is due to the psychological fact that for each self-actualizing person in the HIT, "the powers of the person come together in a particularly efficient and intensely enjoyable way (Maslow, 1968/1999, p. 106)."

Unfortunately, for society, the fulfilment of self-actualizing needs (meaning the enjoyment Maslow stated and Jones reiterates) satisfies very few people. Though Maslow assigns arbitrary numbers without research, he contends that only 10% of the people in society is satisfied by self-actualization needs (1954/1987, p. 28, 1968/1999, p. 11). The implication of Maslow's comment for HITs is that it is indeed a very small pool of people who can actually work in a HIT for it to reach its most optimal level of value-creation. Because of the small number of self-actualizers in society, Norton wrote *Democracy and Moral Development* to call attention to the disturbing truth that the modern body politic is ineffective at allocating public resources to help people actualize their inherent potentials.

If we want more than 10% of the population to be satisfied by self-actualizing needs, i.e. *enjoy* life, enjoy society's value-creation, then a shift to the holarchical paradigm is required. A later paper on HITs Methodology addresses *how* this is done."

3.5 – Secondary Principle of Love

Reber and Gazzola (2023, p. 90) adopt the definition of LOVE for Creative Work as the collective consciousness of humanity, and employ Reber's broader definition as

The collective and conscious intent, will, capacity, and ability of humankind to have a sense of wholeness and belonging to the universe, a consciousness that continuously renews and transforms humanity to a higher holarchical level of existence (Reber, 2012, p. 2).

Eros is the love discussed here since it attends toward the perfection of the human being as a work in itself.

To actualize this principle in life means to actualize the ideal of distributive justice. For to "transform humanity to a higher holarchical level of existence" requires each person to recognize the goods to which s/he is entitled and to forego those goods which do not contribute towards her or his self-actualization. Unlike romantic love, the love in creative work is a mature love.

Because one loves what one is and loves what one is working to become, the individual puts all of her- or himself into the tangible product that one creates as value for society. This kind of person is an *artisan*, for an artisan is one who truly is a master of her or his craft.

Therefore, in terms of a HIT, each member is in fact an artisan. By the love for her- or himself as *in potentia* incarnate, the individual is empowered to transmute *in potentia* love into the love of *craft*. This is how creativity operates at a higher level, and this power behind creativity is “desire” because

TRULY, “thoughts are things,” and powerful things at that, when they are mixed with definiteness of purpose, persistence, and a BURNING DESIRE for their translation into riches, or other material objects (Hill, 1937/2016, p. 17).

Furthermore, in alignment with the discussion on LOVE, Hill (1937/2016, p. 75) states that no wealth or status position “can long endure, unless built upon truth and justice.” He echoes Norton’s eudaimonism with his advice to people to

eliminate hatred, envy, jealousy, selfishness, and cynicism, by developing love for all humanity, because...a negative attitude toward others can never bring...success. ...[Cause] others to believe in [you], because [you] will believe in them, and in [yourself] (ibidem).

In closing, LOVE is ultimately, what we are striving for as people and organizations. For to advance society means to actualize the potentials of every human being, and by putting forth the Principle of Love as espoused here, we surely will shift to the holarchical paradigm.

4 – Conclusion

In this paper the author has expanded upon both “Holarchical Innovation Teams: Terms & Definitions” and “Holarchical Innovation Teams: Philosophy” by addressing in-depth the first two principles of the HITs Philosophical Context: Human Dignity and Creative Work. The subsequent paper in this series addresses the third principle of Holarchical Combinatory Value-Creation.

To summarize, human dignity exists when individuals have knowledge of themselves, are able to have knowledge of others, act upon this knowledge through the complementarity and congeniality of personal excellences, and in so acting, actualize the principle of distributive justice. It is indeed a wonderful thing to be a human being since oneself and others can *enjoy* one’s personality, inherent talents, and interests. When a person’s irredeemable inherent potential is actualized, the person creates value for her- or himself and others. This activity is creative work.

Creative work is *meaningful work* in the eudaimonistic sense since the person is a) living a self-actualizing life, b) creating something from one’s imagination for others to enjoy, c) using this enjoyment to make a person whole, and d) performing creative work from and with love or *eros* since it attends toward the perfection of the human community.

In closing, the principles espoused here are what contribute to the Holarchical Paradigm. As stated in the previous paper, people are not interchangeable parts but are *in potentia* incarnate. The implications of this are tremendously great for the way in which we view and operate our human resource systems. In the following paper, the Principle of Holarchical Combinatory Value-Creation is addressed that will assist us in finding ways in which to alter our view and re-design our human resource systems to recognize and actualize *in potentia* incarnate.

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