Who I Am

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In outlining "who I am," a few words that appear to be synonymous with self must first be demarcated: The term *human* regards one's biological existence; where as the title *person* describes one's ability to think, reason, reflect and be aware of self; and finally, *self* refers to having the knowledge of being a conscious autonomous entity capable of emotion, pleasure, pain, and concern for himself as far as his consciousness extends. The Core Values Model agrees with this premise and postulates that the *person* is the entity, which encompasses the four expressions of self. The *self* is the core of those four expressions.

The self is the center of the Core Values Model because it is the foundation from which one understands who he is and his position in the world. The self is also the framework that is the core of how one *perceives* and *understands* self. It is the wellspring of his self-expressions. These attributes all work within the structure of objective truth and one's subjective experiences, which are at times in conflict, and at times in varying degrees of agreement. Placidity within this framework only occurs when subjective experience or recall is in alignment with truth, or because of desensitization from societal values where the prevalent social norms override one's deeper values.

To understand how this dynamic plays out, picture a circle within a circle, like a doughnut or a wheel. The circle has four separate sections in its ring, and the center, or rim, is split into two separate sections.[1] The area within the center ring is comprised of both *objective truth* and *subjective experiences*. These two components work together in times where one's own experience is in harmony with truth. At other times, they are in varying degrees of conflict due to disharmony between prior experiences retained based on subjective understanding and objective truth. The epicenter of the central ring is the living dynamic known as the *Core Values*, or "*who I am*," and recognize its purpose is "*to be*." Every person has both components of objective truth and subjective experiences working within his life. Even in the best of situations, no person bases his life completely on objective truth. Likewise, even in the worst of circumstances, there are always shades of truth, even if miniscule, within every person's subjective experiences that dictate his choices between right and wrong, his feelings, and his behavior.

As Christians, we have the resources of objective truth working in and through us because of the presence and power of the Holy Spirit.[2] He dwells within every believer who had surrendered the authority of his life to God through His Son, Jesus Christ. Also as Christians, we submit our lives to the authority of God's Word, which is objective truth in written form. Therefore, an even greater internal battle ensues between one's collective subjective experiences and objective truth, each

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[1] Appendix A.
[2] Appendix B.

seeking to define "*who I am*," regulate "*what I think*," "*what I do*," and to define "*how I feel*."[3] For those who do not consciously allow God's objective truth to direct them in their self-definition, thinking and choices, God nevertheless influences who they are to some degree because His truth is inescapable and woven into the fabric of every culture and community throughout the ages.[4]

Numerous theorists over the past several centuries have developed scholarly and insightful models regarding this dynamic in part. Some philosophies contain components of truth, while others stand in direct opposition to the authority of Jesus Christ. Intriguingly, no matter how antagonistic a premise might be, it contains elements of truth because truth is obvious and inescapable. The issue appears to lie in their lack of giving honor and esteem to the true source of their findings. Instead, their opposing thoughts expend more energy speculating down the longer path of faulty logic rather than facing God, who simply radiates His glory through His Son Jesus.

John Drummond discusses several of these theorists: Kant, Nietzsche, and Mensch.[5] Each theorist has influenced modern psychology and human philosophy, so they will serve as good examples of how subjective logic based only on three-dimensional humanism leads down a narrowing road, which inevitably ends. These philosophies will then be contrasted against the simplicity and purity of God's standard of truth, and against the Core Values Model, which seeks to emulate this standard of truth.

In Kant's belief, people define themselves through moral *obligation* rather than inclination, and this obligation extends to the responsibility of ensuring the happiness of others—therefore one is obliged or duty-bound to do rightly, it is not his natural character. Kant bases this premise on man's *inherent* goodness. He further believes that humanity needs no authority or outside governing force to persuade them to act in a moral fashion, as long as moral law is abstract and very general, guiding on a broad spectrum, so that people can rule themselves.[6] Kant's theory is in opposition to *objective truth* because it allows people to define morality for themselves through the biased perspective of their own *subjective experiences*. Each person's values, to varying degrees, would be opposing, contradictory and incompatible because everyone holds a different framework of perception. Hence, each man would define moral law differently, because moral law would be limited to an idiosyncratic value system.

This appears to be the reasoning behind why Kant believes moral law needs to be broad, so that a larger portion of the population would be included on the correct side of this established subjective standard. Who then determines where the line of moral law lies? Again, Kant relies on the subjective reasoning and the personal values of other men to determine truth, and to regulate where the line of

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[3] Rom 7
[4] Rom 1:19-20
[5] John J. Drummond, "Self, Other and Moral Obligation" *Philosophy Today* no. 49 (2005): 39-47.
[6] Ibid.

moral law is placed. Depending on the culture and time period, this moral law would need to adapt to present circumstances. So then, Kant's subjective moral law fails to hold to the objective standard of truth because truth is timeless and applies to every culture.[7] Kant does bring up the point that man was created with an inherent moral compass, which influences or conflicts with the choices that underlies his individual perception. This point is in alignment with truth and the assertions of the Core Values Model. However, he fails to see that it is not possible for an objective standard to come from within. It must be a standard imposed from an independent external source for it to be unprejudiced, impartial and consistent.[8]

Nietzsche's "*umbermensch*" postulated that society requires one "*superman*" who must establish moral rule and impose it on the masses that are all *without* morals. In some ways, Nietzsche recognized the need for a superman, or a savior of sorts, for mankind. Although his implication may sound like Christ, it is actually in opposition to the message of the Holy Scriptures. Nietzsche was inferring that people need a worldwide order that is secular and holds to a biased *objective truth* that is based upon a person's (superman) limited perspective to tell them who they are and how they should live. No human could fit the criteria required to meet the standard of truth because each man's choices and actions fall short of its standard and are at least in part immoral and lack an objective base. Therefore, when one's core self and his subsequent expressions are based on subjective experiences, he espouses an unpredictable, circumstantial and anecdotal value system.[9]

Mensch's views critically appraise both Kant and Nietzsche's theories regarding the moral self. He contests Kant's theory by stating that his approach creates a "*detached self*" which cuts the self off from ethical resources.[10] The notion of the "detached self" gives the implication of God and His *objective truth*, which is necessary to challenge one's subjective experiences, show each man his true intended self, and explain why he was created. To be detached from God's resources leaves man without the moral compass and purpose given by God. The detached self also separates an individual from other interpersonal resources as well. Those relationships serve, as the foundation for accountability, role modeling, and general relational connection, which is essential for defining one's self and his role within the community.

Mensch also argues that Nietzsche's theory would create individuals who are incapable of critically examining their own morals and behavior to see if it matches up with objective truth due to the fact that the individual would be too reliant on the superman to have the internal motivation to self-examine his own core values. A valid example of this hypothesis could be the impact of Hollywood and the media (superman) on society's morality and values, where a general apathetic indifference toward Biblical values has infiltrated society as a whole. Mensch brings to light the

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[7] Ibid.

[8] Ibid.

[9] Ibid.

[10] Ibid.

unmistakable need for every person's individual freewill, which is necessary when contemplating what may influence his own values.[11]

This stands opposed to Nietzsche's theory, which seemed to imply that an impenetrable, makeshift pseudo objective truth was something to be imposed upon society, as demonstrated by communism and related types of governing.[12] Critical examination or thinking of the self and one's values, however, is necessary to understand thoughts, behaviors and feelings; to decide if those thoughts, behaviors and feelings are reflecting the self; and if those values are conforming to objective truth. Moreover, each person has the freewill to choose whether or not he desires this conformation to even take place. Of course, this is only operational on the conscious level, as the unconscious processing is beyond the scope of awareness. Unavoidably, each person comes to a crossroad where he must either choose to allow himself to be conformed to truth, or if he will instead consciously resist truth and therefore settle for an intentional compromised standard that equals sin.

William Lyons also discusses several additional theorists who put forth postulations about the relation between the *objective moral compass* from God and the individual human will. *Augustine* stated that the understanding of moral law and inclination towards ethical behavior comes from both external divine illumination and the internal law written on one's heart.[13] *Synderesis* posited that it is an "*innate moral consciousness that directs man towards good and restrains him from evil*."[14] If this is so, how is "good" defined? Good for you or good for me? And what is the initial source of one's inherent morality? Romans 2:15 says, "*in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them*."[15] Likewise, Hebrews 10:16 says, "*This is the covenant that I will make with them. After those days, says the Lord: I will put My laws upon their heart, And on their mind I will write them*."[16] Thus man's natural conscience has God's objective standard of truth to some degree or there would be no sense of right and wrong. Moreover, God wrote His internal law upon the hearts of those who trust Him and serves as our divine illumination, speaking to our hearts through His Spirit.

Darwinian science believes that nature maintains its homeostasis by the survival of the fittest, which stands in opposition of choices being based upon good versus bad. *Aquinas* states that, "*the intuitive capacity of the soul comes from God*."[17] *Newman* theorizes that, "*conscience is the inner light given by God to set within us a standard of right and truth*" and that "*moral authority is above reason*."[18] Newman is making a notable point in differentiating the two constructs of what is *right* and what is *truth*, whereas most theorists seem to consider the two to be synonymous.

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[11] Ibid.
[12] Ibid.
[13] William Lyons, "Conscience- An Essay in Moral Psychology" *Philosophy* 84 (2009): 477-494.
[14] Ibid.
[15] Rom 2:15
[16] Heb 10:16
[17] Lyons, "Conscience- An Essay in Moral Psychology," 477-494
[18] Ibid.

The overriding theme connecting all of these suppositions is that the core self is undeniably influenced and affected by an external objective moral source. Therefore confirming the understanding that God's objective truth is critical in the formation and sustaining of a standard of truth within oneself, and in understanding the values that he bases his life upon.

The multifaceted, often incompatible core dynamic between subjective experience and objective truth is the catalyst for how one develops his *personal identity*, and each person's multidimensional individuality is more unique than his fingerprint. Moreover, one's personal identity perpetually changes because of his subjection to environmental and other external influences. Steven Hitlin observed that, "*personal identity is the sense of self, built up over time as the person embarks on, and pursues goals that are not thought of as those of a community, but as the property of the individual*."[19] Hitlin observed that each man is unique to himself because, even though values come from external sources, each person *translates* those values differently because they are interpreted by an exclusive set of subjective experiences. This point is critical to understanding why each person stands as an individual and a unique creation from inception, and continues to develop in uniqueness throughout his lifespan because the foundation of his identity is exclusive to himself.

Jeffrey Hoover discusses Schleiermacher's account of subjectivity, which includes such notions as, "*Selves are the result of individuals being initiated into human interaction*."[20] "*Self is not a built-in reflex that enables one to know himself immediately; it must form as constructed dialogically in communities... Subjectivity is dependent upon organic activity outside itself—self-awareness does not involve self-ego [not an internal process]*."[21] "*Humans are only persons if they place others alongside themselves at the same time as distinguishing themselves from others*."[22]

In this regard, one's primary caretakers are the first to impact self-awareness, which serves as the foundation for all future interactions; thus mother and father hold a profound influence upon him as he is *initiated* into human interaction. The child subjectively evaluates what his primary caretakers initiate, and those evaluations play a critical role in forming his identity and self-definition—who he is, what the world and others represent, and how he is required to interact within his environment.

Consider the profound influence that childhood abuse has upon one's self-definition and personal identity. Phillips & Daniluk propose that since the early part of childhood development has the greatest impact on the formation of personal identity, child abuse has a significant impact on the creation of what they term a "*contaminated identity*." A healthy identity formation during this developmental

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[19] Steven Hitlin, "Values as the Core of Personal Identity: Drawing Links Between Two Theories of Self" *Social Psychology Quarterly* 66, no. 2 (2003): 118-137.

[20] Jeffrey Hoover, "The Mediated Self and Immediate Self-Consciousness in Schleiermacher's Mature Philosophy" *Journal of the History of Philosophy* 48, no. 3 (2010): 375-396.

[21] Ibid.

[22] Ibid.

stage should foster a positive sense of self as well as a sense of safety in the outside world, but victims of child abuse typically do not develop those characteristics. Instead, they perceive themselves and the world through the "*abuse victim lens*," which often results in identity characteristics such as a sense of being different, alone or invisible, as well as a confusing incongruence between how the person feels about themselves and how they believe others perceive them.

The victim's identity becomes entirely wrapped around the abuse experiences, requiring a shift from "*victim*" to "*survivor*" in order to allow them to disengage from the trauma and acknowledge other aspects of identity that are more reflective of reality. Thus, trauma therapy focuses on challenging faulty assumptions about unworthiness, helplessness, self-blame and self-loathing. By encouraging a more positive perception of self as well as an understanding of objective reality, the person can separate the event from their core identity.[23] This is a critical component to restore psychological health, and foundational in the Core Values Model. If one is able to learn to differentiate the faulty conclusions deduced or what others' had inflicted upon him from his intrinsic self, he will see his inherent value more objectively.

If one is not able to impartially differentiate his value of self from the adverse environmental influences that impact his life, then those adversative factors will instill faulty self-beliefs, which in turn thematically shape the defective core values that negatively impact the formation of his identity. Valle & Silovsky propose that child abuse creates "*stable internal attributions*," which inform the identity formation and subsequent perception of the world in the abuse victim. They purport that because the effects of child abuse are more deeply rooted in individual identity than external behavior, treatment is far more difficult as the problem is less controllable. Faulty identity formation as the result of abuse can either be exacerbated or prevented depending on the reactions of primary relationships to the abusive events. If those primary relationships react negatively and do not provide positive support, faulty identity formation is far more likely and becomes increasingly more pervasive.

In addition, the characteristic of self-blame appears to have the most significant impact on faulty identity formation as it generates numerous other faulty assumptions such as a sense of helplessness, worthlessness and self-loathing.[24] Within this context, one's values identify how one perceives self in relation to shared values, where one bases his value on how he perceives important others' value him. The severity of impact substantiates itself as the cycle self-perpetuates; his flawed perception orient his values, and his values in turn orient and regulate his present-day perception, henceforth his affect and choices in behavior or response.

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[23] Alex Phillips & Judith Daniluk, "Beyond Survivor: How Childhood Sexual Abuse Informs the Identity of Adult Women at the End of the Therapeutic Process" *Journal of Counseling and Development* 82, no. 2 (2004): 177-184.

[24] Linda Valle & Jane Silovsky, "Attributions and Adjustment Following Child Sexual and Physical Abuse" *Child Maltreatment* 7, no. 9 (2002): 9-24.

One's *personal identity* is at the core of self. It is experienced as unique, but subject to social modeling through the concept of values. One's identity is like a sponge that continually absorbs and excretes as new information is processed from his environment. So then, we may define values as a set of trans-situational goals, which vary in importance and serve as guiding principles in the life of a person or other social body. *Value identity* is described to show how one perceives self in relation (comparatively) to societal values. Ergo, values orient and regulate the actions of an individual as they relate to those around them. Subsequently, *personal identity* must then be produced through *value commitments,* or what a person deigns important or chooses to align himself with in his external world.[25]

Values give meaning to actions, and actions give meaning to values. Thus, the cognitive understanding of a value or belief gives meaning, either positively or negatively, to a behavior, just as a behavior, in return, confirms one's value. This concept validates the assertion; "*If he really loved you, he would not treat you so badly.*" This statement is applicable to both the abuser and the abused in that both are fulfilling a pre-developed role based upon their internal value system. Behavior that is influenced by values is done so by *external adaptations* both consciously and unconsciously. Therefore, as implied previously, the abused has the framework to become the next abuser in that the severity of impact substantiates itself as the cycle self-perpetuates; both his and her flawed perception orient both his and her values, and their values in turn orient and regulate their present-day perception, henceforth their affect and choices in behavior or response.

Again, values are not derived from inherent variables, such as the ego, but rather from external influences, namely, the super ego. Like many of the previously discussed philosophers, *Sigmund Freud* understood several important components of personality formation and development. Yet, like many of the other theorists, fell short of recognizing the source of these truths. Ego development is one of Freud's propositions of personality, which is comprised of ego, id and superego, and it still stands a century later as a plausible explanation.

To help understand the concept of superego, Freud expressed his notion of *the pleasure principle*, which states that children start their lives amoral and gradually gain their moral perspective from mother and father as the child's superego develops.[26] The unprincipled young mind is basically controlled by the id, which is virtually pure impulse, feeling and immediate gratification. As the child develops from infancy into early childhood, his morality begins to mature. Guilt is developed at the same time as the moral development because children learn morality by reward and punishment. This may lead to anxiety for wrongdoing, or it may lead to anxiety over being caught for wrongdoing.[27]

There is a fundamental difference between the driving forces of these anxieties that needs to be clarified. One's *guilt* can only come from the anxiety

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[25] Hitlin, "Values as the Core of Personal Identity," 118-137.

[26] Sigmund Freud, *Beyond the Pleasure Principle,* Trans. by C. J. M. Hubback (London, Vienna: International Psycho-Analytical, 1922).

[27] Ibid.

derived from contemplating or committing an act that goes against his value system, or conscience, thus serving as a preventative for repeated misbehavior. His remorse from prior experiences prevents future misconduct. Anxiety over being *caught* for wrongdoing demonstrates a lack of conscience regarding the wrongdoing itself, which is necessary for the anxiety to be labeled as guilt. In such cases, the fear may be based in one's distress concerning the *punishment* for his misconduct, which expresses a lack of remorse for the negative action and only a concern regarding the penalty. This demonstrates moral indifference, or a deficit in superego development, which would also be termed malformed core values, and a self-centeredness that is found in sociopathic and narcissistic personality disorders. An exception to this principle is seen in children with Executive Function Disorder such as ADHD, or other impulsivity spectrum issues from biological origin. These children often live with chronic guilt as they lack the ability to apply what they had learned in prior experiences because they fail to process correctly in the present, yet realize in hindsight.[28]

Freud further elaborated this thought by positing that the child's desire for parental love, or the fear of losing that love, structures his morality. This in turn causes the conscience to be affective; comprised of emotions like anxiety, guilt, shame and remorse. So then, Freud believed that the voice of conscience is not necessarily cognitive, but may also be affective; consciousness has the ability to catch one's attention by triggering emotions and activating the feelings of shame, guilt and remorse.[29]

The superego comprises the moral functions of the personality. These functions include: (1) the approval or disapproval of actions and wishes on the grounds of rectitude, (2) critical self-observation, (3) self-punishment, (4) the demand for reparation or repentance of wrongdoing, and (5) self-praise or self-love as a reward for virtuous or desirable thoughts and actions.[30] It is recognized that the functions of the superego are often unconscious. Although the superego's moral demands and prohibitions begin to influence the mental life of a child from a very young age, they are nevertheless biased and based upon the skewed perspective made upon him by his environment, namely his mother and father or other primary caregiver.

It is also true, according to Freud, that while on the one hand psychoanalysis showed that human beings are less moral than they had believed themselves to be, by demonstrating the reality of unconscious wishes in each individual which he consciously repudiates and denies, it has demonstrated on the other hand that there are more and stricter moral demands and prohibitions in each one of us than we have any conscious awareness of.[31] This understanding is a critical component

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[28] Marc Crundwell, "An Initial Investigation of the Impact of Self-Regulation and Emotionality on Behavior Problems in Children with ADHD" *Canadian Journal of School Psychology* 20 (2005), 62-74

[29] Ibid.

[30] Charles Brenner, *An Elementary Textbook of Psychoanalysis* (New York, NY: Doubleday and Company, 1955), 125-127.

[31] Sigmund Freud, *New Introductory Lectures on Psychoanalysis*, Translated by W. J. H. Sprott (New York, NY: W. W. Norton and Co., Inc., 1933), 127.

within the Core Values Model because it demonstrates the truth regarding the condition of man's heart, and the conflict between his inherent depravity, the values upon which he is trained and objective truth, which shines as the ultimate, unattainable standard superior to both. As the prophet Jeremiah stated, "*The heart is more deceitful than all else, and is desperately sick; who can understand it?*"[32] Even from a strictly secular perspective, Freud understood this basic principle of mans nature. One's inability to distinguish his own deceit demonstrates the unconscious mind protecting himself from the knowledge of his degeneracy, which also makes it difficult for him to see the need for redemption and conversion. This is where several defense mechanisms are deployed, unconsciously serving and protecting one's mind from the inherent incongruence of his soul.

King Solomon also acknowledged that some are also deceitful with intention when he wrote, "*Deceit is in the heart of those who devise evil.*"[33] This category of dishonesty functions on the conscious level because their divisiveness denotes strategy. Whether consciously or unconsciously, the human heart is selfish and destructive. While some plan evil deeds and carry them out to fruition, others just wish those deeds were so. Jesus, while speaking to His disciples said, "*But the things that proceed out of the mouth come from the heart, and those defile the man. For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.*"[34]

Jesus spoke of a stricter standard that did not measure one's conduct, but rather the intentions and desires of his heart (soul) because if the heart is correct, the conduct will be as well.[35] Moreover, there are people who might outwardly conduct themselves virtuously, but their hearts are corrupt. Therefore, measuring a person from the heart allows one to know whom the person truly is. The context of the heart in these verses denotes one's "*mind*" or the "*seat of his emotions.*" How one thinks and subsequently feels are the expressions of the core values of self.

Analogously, Jesus also said, "*You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? Even so, every good tree bears good fruit; but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.*"[36] The foundation of self-definition is based in his core values, and other variables that create self, and it is from those values that he expresses who he is. Therefore, even though the superego instills a universal standard of moral limits, it does not change the desires of the heart, only Jesus can do this.[37]

Another point worth noting is Freud's postulation that as one's parental injunctions and restrictions have been permanently installed within a child's mind, they will maintain a watchful eye over the impulsivities of his id. By employing these

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[32] Jer 17:9
[33] Pr 12:20a
[34] Mt 15:18-19
[35] Mt 5:22-30
[36] Mt 7:16-18
[37] Jn 1:12-14

restrictions against self, he assures by identification with his parents that they will always be with him. Therefore, whenever an id impulse threatens to assert itself, his parents are ever-present, ready to repudiate its demands.[38] At this stage of development, one's superego dominates his ego, henceforth, the battle for supremacy lies between the superego and the id. This concept is similar to the Core Values Model's perpetual mêlée between subjective experience and objective truth. Furthermore, one experiences his parents' prohibitions in large part as verbal commands or scolding. The consequence of this is that the superego bears a close association to auditory memories, and particularly memories of the spoken word, thus the term "*the voice of conscience*." Memories of other sensory perceptions, such as visual and tactile ones, are related to it as well.

As stated earlier, within the Core Values Model, each of the expressions of self spoke toward the center of the sphere, like a bicycle tire's rim, and connect to the central hub, which are the person's core values containing the accumulation of one's subjective experiences and objective truth, in addition to several other variables that work together to create and define one's self.[39] Some of these variables include ethnicity, heritage, personality type and disposition, interpersonal relationships, social interactions, cultural experiences, life experiences and how one perceives and retains (memory) those accumulated experiences. Again, the primary foundation that has the most significant influence upon all of these variables and their development is one's *mother* and *father*, and their authority and influence in his superego development. These variables work together to help develop certain conscious and unconscious conclusions about life. All of these factors also work together to define, influence and reinforce who a person is, why he is the way he is—how he thinks, feels, acts and what he believes. Thus, this dynamic of expressive interaction encompasses the person's core value system; and it is within this value system that the faulty thinking, feelings, behaviors and beliefs are often rooted.

Perhaps most importantly, the parental images, which are interposed to form the child's superego, are those of the parents' superegos. Parents tend to discipline their children comparably to the way their parents treated them in their own childhoods. Their own moral demands, acquired early in life, are applied to their children, whose superego's in consequence reflect or resemble those of their parents. This characteristic has an important social implication. As Freud pointed out, it results in the perpetuation of the moral code of a society and is responsible in part for the conservatism and resistance to change as social structures throughout history confirm.[40] Interestingly, our culture has swung to the opposite extreme where liberalism is now the norm that resists the change necessary for a moral society.

This has important implications because by design, humans are created by God to be relational and each requires communal connection. God Himself established this precedent, which is evident as one observes the interwoven nature

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[38] Brenner, *An Elementary Textbook of Psychoanalysis*, 125-127
[39] Appendix 1.
[40] Sigmund Freud, *The Ego and the Id,* Translated by J. Riviere (London: Hogarth Press, 1927).

of the Trinity, and the interconnectedness of the Father, Son And Holy Spirit. One can see the perfect union of three separate persons as One.[41] God also created mankind to be relational within his life too. "*To know and be known by someone who shares blood and body, history and dreams.*"[42] This is an inherent need. Human life necessitates relationships to live. Moreover, by God's plan, man is purposed to have a spiritual relationship with Him. As the Apostle Paul, speaking of general knowledge with clear implications of personal relationship, stated: "*For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully just as I have been fully known.*"[43] The clearest example of God's relational desire is found in the prayer of Jesus at Gethsemane where the Lord expressed His Father's heart saying,

> And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they may also be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them; that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.[44]

In these verses, we see a premier example of Jesus praying. His prayer is a model for us as it illustrates the kind of *intimacy* and *confidence* we can also share with the Father. Also, this prayer gives us insight into the character or relationship within God's selfhood—the interwoven closeness of God the Son and God the Father. Greater still, this oneness that Jesus enjoys with His Father is an oneness that we are invited to join into through His Spirit too.

After the Sinai covenant was given, the glory of God left the *mountain* and descended upon the *tabernacle* to live in Israel.[45] In this Gospel account, *Jesus* is now recognized as that place of glory, replacing the temple, as God is reaching down to mankind *through* Him.[46] But now, the thought is of the glory of God passing to Jesus' followers by indwelling them. The church's mission resides here: If it *rests* in the Spirit—thereby the Father and Son too—if it *reflects* God's glory and love, if it shows a *unity* in its ranks born by a shared knowledge and love of God, its testimony will astonish the world.

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[41] Gen 1:1; Mt 3:16; Lu 22:70; Jn 1:1, 4:24; 1 Tim 2:5.
[42] Elizabeth Fishel, (s.l.):(s.n.).
[43] 1 Cor 13:12
[44] Jn 17:19-25
[45] Ex 24:16; 40:34
[46] Jn 1:14

Being filled with the Spirit means we have received a degree of God's glory because we experience Christ *within* us. Yet much more so, Jesus prays that someday His followers will see the *true* glory, the *true* love, which has existed in heaven before the beginning of time.[47] This is unadulterated glory and love in its fullness and completeness. This is also where Jesus is heading, where He is *yearning* to return, and we as Christians possess an invitation to join Him. Conversely, this anticipated glory holds a counterpoint in the final sentences of our Lord's Prayer. In verses 25-26, Jesus addresses God as "*righteous Father*," reminding us that it is God's perfect righteousness that must lead to judgment of the world too.

Yet, in Jesus' final words before His arrest, He said, "*that I may be in them.*" His final expressed desire is to *love* His followers and to *indwell* them; to fill them with the *glory* and *joy* He has know with the Father from before the beginning of time, so that their knowledge, love, joy and peace will be a living and powerful reality uniting His people together as one.

Therefore, it is clearly God's intention that His children, His Church, which is the Believer's social construct, abides in each other as a body, as we abide in Jesus through His Spirit, Who abides in the Father. As this interwoven relationship plays out, it should be obvious to the world that Christians have the ability to relate more deeply with others because God presses His children to grow deeply—with more transparency, humility, grace, patience and love—than those who have not placed their faith and trust in Jesus Christ. For those who listen to the message of truth and believe, they are sealed in Jesus with His Holy Spirit as a pledge of their inheritance because they have been redeemed![48] They also have access to the surpassing greatness of His power, and every spiritual blessing in the heavenly places, in Christ![49] Yet, so much of one's ability to understand relationship and interrelation is formed in his early childhood development.

Between the ages of 15-24 months is the phase of development called "*rapprochement*" by object relation's theorists such as Kernberg.[50] It is termed as such because of the child's vacillation between exploring his new and growing environment and returning to the safety of his caregiver. The child sometimes does not receive adequate support in these alternating efforts because of the caregiver's inconsistency, unavailability, or self-centered demands that are placed onto the child. The vulnerable and dependent child may suffer injury to his newly emerging self, depending upon his personality and temperament, which is called *rapprochement crisis*, resulting in "*narcissistic injury.*"[51]

To compensate, the child develops a grandiose, false self that will satisfy the need derived from the neglect of his caretaker. "*Rage and entitlement split off from*

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[47] Jn 17:24

[48] Eph 1:13-14

[49] Eph 1:19

[50] O. F. Kernberg, *Borderline Conditions and Pathological Narcissism* (New York, NY: Jason Aaronson Publishers, 1975) 46.

[51] S. Johnson, *Humanizing the Narcissistic Style* (New York, NY: Norton Publications, 1987), 171.

the conscious mind, which focuses on striving to attain perpetual adoration through the false self."[52] In this conceptualization of narcissism, there is evidently emotional pain stemming from the child's malformed sense of self-value, because of his unmet expectations of nurturance, which is a value within objective truth. The child's distorted self-image will express itself by a sense of worthlessness, inadequacy, and a lack of meaning or pleasure in his achievements, which would otherwise satisfy the person's fragile ego as it continues to grow in autonomy.[53]

Early child development, especially within the first three years of life, has a substantial and irreversible impact upon how the child will define himself, in both constructive and destructive ways. In this example, the different internalized values derived from the child's unmet needs, and his inherent understanding of the truth that he deserves nurturance and love, battle as each component seeks to define his importance to self and others. This is the area of intended focus in the Core Values Model, by changing the person's perspective from subjectivity to objective truth.

The schema-focused cognitive approach holds several parallels to the Core Values Model as well. The schema-focused approach detailed by Beck discusses several *early maladaptive schemas* (EMS) which, "*are unconditional, self-perpetuating beliefs learned from interaction patterns beginning in early childhood.*"[54] The maladaptive schemas are synonymous with faulty values, and both create a distorted self-image that serves within a faulty framework of self-perception and interrelatedness. Some of the maladaptive schemas include impaired limits, which self-centeredly serve to exploit others, and unrelenting standards, which reflect a constant striving to achieve and demonstrate superiority."[55] This consideration holds merit in understanding problems such as *Reactive Attachment Disorder* in children, who spend their influential and formative years raised in an institutional setting, or some other type of environment that lacks the beneficial influence of nurturance and love from mother and father or consistent primary caretakers.

The Diagnostic Statistical Manual, Forth Edition, (DSM-IV) describes the essential features of Reactive Attachment Disorder of Infancy or Early Childhood (313.89) as: markedly disturbed and developmentally inappropriate social relatedness in most contexts that begins before age 5 years and is associated with grossly pathological care (Criterion A), which may take the form of persistent disregard of the child's basic emotional needs for comfort, stimulation and affection.[56] There are two types of presentations: The Inhibited Type, where the child persistently fails to initiate and respond to most social interactions in a developmentally appropriate way. The child demonstrates a pattern of extreme inhibition, hypervigilance, or very ambivalent responses, demonstrated by frozen watchfulness, resistance to comfort or a mixture of approach and avoidance. With

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[52] Ibid.

[53] Ibid.

[54] Aaron T. Beck, Arthur Freeman & Denis D. Davis, *Cognitive Therapy of Personality Disorders, Second* Edition (New York, NY: The Guilford Press, 2004), 244.

[55] Ibid.

[56] Ibid. 116.

the Disinhibited Type, the child exhibits indiscriminate sociability, or a lack of selectivity in the choice of attachment figures.[57]

Charles H. Zeanah's study on attachment difficulties in children adopted from institutions demonstrates the relation between this cause and effect. In varying degrees, the children in the study seemed to lack the ability to attach to their primary caretakers. They also had great difficulty expressing appropriate emotions such as guilt and remorse, but more importantly, respect, trust and love.[58] In some aspects, this validates Freud's hypothesis in that each see a correlation between the child-parent relationship and his capacity to experience or comprehend certain emotions, in addition to how those emotions will be subsequently expressed.

Children raised in institutional environments are often deprived of a footing that is critical for healthy emotional and cognitive development.[59] In considering a child's core values, primarily his subjective experiences, this may be due to minimal exposure to the hierarchy of family structure or the symbiotic connection and nurturance one would typically receive from his mother and father or consistent caregiver.[60] Moreover, the child raised within an institutional environment will also embrace the core values relating to survival and acquiring a higher, thus safer, position in the pecking order, often by intimidation and force.[61]

Again, these maladaptive core values are adaptive within such a milieu, but do not assimilate well into a structured familial setting, or the rules within relationships and society as a whole. Often, within an institutional setting, wrongdoing is not only tolerated, but is often respected and praised by others in that ecosystem. In such cases, self-protection and survival often present as egocentrism, while in fact many of the issues stem from the deficits of security, trust and love within the psychic structure. Henceforth, one's initial lack of relationship to his primary caretakers will have a profound impact on how he will understand other relationships, especially God.[62]

One apparent difference worth noting concerns Freud's insinuation of substituting the role of God by the roles of mother and father. His study of the development of internalized parental authority, as the source of moral imperatives (superego) became an important aspect of his psychoanalytic theory of character.[63] In doing so, morality becomes fallible because it is based on *subjective experiences,*

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[57] Ibid. 116-117.

[58] Charles H. Zeanah, "Disturbances of Attachment in Young Children Adopted from Institutions" *Journal of Development and Behavioral Pediatrics* 21, no. 3 (2000): 230-236.

[59] Brent G. Goff & H. Wallace Goddard, "Terminal Core Values Associated with Adolescent Problem Behaviors" *Adolescence* 34, no. 133 (1999): 47-60.

[60] Sameet Kumar, Greg Feldman, & Adele Hayes, "Changes in Mindfulness and Emotion Regulation in an Exposure-Based Cognitive Therapy for Depression" *Cognitive Therapy Resources* 32 (2008): 734-744.

[61] Ibid.

[62] Brad D. Strawn & Matthew Alexander, "Correlation of Self-Perception and Image of Christ Using the Five-Factor Model of Personality" *Pastoral Psychology*, no. 56 (2008): 341-353.

[63] James P. Frosch, *Current Perspectives on Personality Disorders* (Washington D. C.: American Psychiatric Press, Inc., 1983), 10.

as opposed to the *objective truth* established through God and His Word alone.[64] One point of agreement stated earlier by Hitlin and Freud is that values are not inherent.[65] They develop from external sources.[66] Similarly, to the many other theorists before and after him, Freud could see a part of the dynamic but missed the most influential source of values; this would be the source that one's values are based on, and the meaning those *values* give to his *actions*.

The *objective truth* of God is the ultimate source on which values are based, including the spiritual influences and values found in ones relationship with God and fellow Believers, in addition to the objective truth from His Word. Strawn et al. summarized this thought most articulately stating, "*Therefore, for persons to whom belief in God is important, the self may be seen as the interpretive filter [subjective experience] through which they gain their understanding of God.*"[67] This validates the belief that God and His truth impact the entire person, and the entire person is subjected to Him and His truth.

Strawn et al. asserts that individuals with a healthy view of their mother and father also tend to rate well concerning their level of self-esteem. Moreover, those individuals are also more likely to have a loving-accepting image of God. Similarly, individuals who are nurturing tend to see God as nurturing, and those who are critical tend to see God as critical. Early childhood development often plays a considerable role in establishing these values.[68] From every source noted thus far, no relationship plays a more influential role in a child's life than mother and father, which also supports the Core Values Model's premise that relational connection needs to be the foundation of consideration in therapeutic intervention.

The challenge lies in the transformational process from one's faulty subjective experiences to objective truth, and how one's values either assist or prohibit this conversion from taking place. Even when one holds a strong intellectual knowledge base of objective truth, it is very difficult to submit his value system to the scrutiny of that truth. At this juncture, the conscious and unconscious mind needs to be differentiated, as each complicates the process of change in different ways. Primarily, as the conscious and unconscious mind both work on separate levels, and then again together, as each level of consciousness seek to prevent change from taking place. Subsequently, mental defense mechanisms are employed by the mind unconsciously to avoid the anxiety of change.

Freud, and those who followed behind him in the psychoanalytical philosophy, terms this hypothesis "*the principle of psychic determinism*," or causality. *Causality* suggests that nothing within one's mind happens by chance or in a random way. Each mental event a person experiences is determined by the ones that preceded it, thus they are all connected. In this sense, discontinuity cannot exist

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[64] Jn 14:16, 17:17-19

[65] Hitlin, "Values as the Core of Personal Identity," 118-137.

[66] Freud, *Beyond the Pleasure Principle*

[67] Strawn et al. "Correlation of Self-Perception and Image of Christ Using the Five-Factor Model of Personality," 341-353

[68] Ibid.

within one's mental life, even though he is not consciously aware of the psychic processes.[69] The Core Values Model agrees with the supposition that all prior experiences serve as the foundation to one's present-day perceptions, thoughts (both conscious and unconscious), beliefs, feelings and choices.

Many of the subjective experiences that have accumulated within one's identity establish the framework of both healthy and unhealthy perceptions of self, others and his environment in which he must interact. Examples pertaining to self include a healthy self-image versus a poor self-image, an optimistic versus a pessimistic outlook on life, self-acceptance versus self-abasement and self-confidence versus anxiety. Examples relating to others include acceptance versus prejudice (preconceived critical judgment), authoritative versus subjective roles and superiority versus inferiority. One's perception relates to the environmental factors in how he determines his attitude (outlook), responsibility and value in relation to his surroundings other than interactive relationships.

Another difference worth noting concerns Freud's belief that the voice of conscience is affective. James Marshall discussed the views of *Locke* and *Descartes*, who imply that the *cognitive understanding* of a value or belief gives it meaning.[70] Locke asserts that the criterion for the very core of the self, the *identity*, is entirely dependent on an active consciousness to provide meaning.[71] In his premise, Locke contradicts Freud's principle of psychic determinism because Locke fails to recognize that people also process healthy and unhealthy values on the unconscious level as well as the conscious. These complex and indisputable unconscious processes, due to repression or other defense mechanisms, often play a role in cognitive and emotional problems.[72] They can manifest as depression, anxiety, panic disorder and poor self-esteem.[73]

Descartes is famous for his statement, "*I think therefore I am*," which likewise implies that cognition is dependent on consciousness for intentional significant purpose.[74] Another clear correlation is noticed between cognition and self. Once this meaning is determined, either positively or negatively, it is coupled with emotion, which in turn leads to its expression or behavioral response. Values at the core of self shape *personal identity*, which then serve as anchors for understanding cognition, feelings and behavior. This stands in opposition to some views, such as Saulius Geniusas who stated that, "*The genesis of selfhood cannot start at interiority of consciousness because the origins of our actions precedes the response... Therefore*

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[69] Brenner, *An Elementary Textbook of Psychoanalysis*, 3

[70] James D. Marshall, "A Critical Theory of Self: Wittgenstein, Nietzsche, Foucault" *Studies in Philosophy and Education* 20 (2001): 75-91.

[71] Ibid.

[72] Segall, "Mindfulness and Self-Development in Psychotherapy," 143-163

[73] Kumar et al. "Changes in Mindfulness and Emotion Regulation in an Exposure-Based Cognitive Therapy for Depression," 734-744.

[74] Marshall, "A Critical Theory of Self: Wittgenstein, Nietzsche, Foucault," 75-91.

one needs to respond to become a self."[75] Geniusas' view is limited in its assumption that the relationship between self and expression is unidirectional. In contrast, the Core Values Model allows for the supposition that expression is both a response and a *contributing factor* to the core self.

The components of self might appear disconnected and fractured if approached from a position such as Geniusas'. However, by viewing personal identity through the understanding of values as the core of self, as in the Core Values Model, one can begin to comprehend self as a whole. Within this framework, personal values are based on the *subjective experiences* acquired throughout life, which develop conclusions regarding self, others and his environment on both the conscious and unconscious levels, as well as the *subjective responses* to those experiences. The personal understanding of self derives from two different value systems, one functioning on the conscious level, which asserts itself with intention, and the other unconsciously, where it appraises objects, actions, situations and people in relation to the personal values without engaging in much cognitive effort. Unconscious values serve as latent guides for evaluating the environment and interactions with the world. Together, the conscious and unconscious values form *value structures*.

Value identities then, result from when an individual identifies himself in terms of the values he holds. These values are formed by, and influence, virtually every area of one's being including: biological make up, familial system, race, ethnicity, gender, social class, occupation, level of education, and one's spiritual belief system.[76] Value identity is how one perceives self in relation to another's personal and societal values. So then, one's values orient and regulate the perceptions and behaviors of an individual. Additionally, value structures and identity function within both components of subjective experiences and objective truth, every value being challenged by the inevitable internal conflict, consciously and unconsciously. Each value is also being challenged by the socially patterned value structures every person lives within. This social patterning is defined as any external interchange between self and his environment, including one-to-one, familial, and community interrelatedness.

Personal identity is at the core of self. Within this context, each individual stands entirely unique, yet each is still subjected to the same external influences. Hitlin et al. believes a person is most in-touch with his core self, or personal identity, when he acts in accordance with socially patterned *value structures*.[77] Because of this expanded application, values are crucial in exploring one's interactional relationship with society. Hitlin describes five criteria for values that are important fundamentals to consider:

1. They are concepts or beliefs.

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[75] Saulius Geniusas, "Is the Self of Social Behaviorism Capable of Auto-Affection?" *Transactions of the Charles S. Pierce Society* 42, no. 2 (2006): 242-265.

[76] Steven Hitlin & Jane Allyn Piliavin, "Values: Reviving a Dormant Concept" *Annual Review of Sociology* 30 (2004): 359-393.

[77] Hitlin et al. "Values: Reviving a Dormant Concept," 118-137.

2. They pertain to desirable end states or behaviors.
3. They transcend specific situations.
4. They guide selection or evaluation of behavior or events.
5. They are ordered by relative importance.[78]

Furthermore, *authenticity* reflects activation of *personal identity*.[79] Thus one feels authentic when he behaves in ways that uphold his values. This creates a problem if authenticity is the emotional response to one's *faulty* values because the faulty values will be assimilated into his core values system without being challenged by truth. Because the person is being genuine, he lacks the insight necessary to recognize and understand his values are faulty. If a person feels authentic, there will be a lack of guilt, remorse, insight or conscience regarding how he expresses his values.

Conversely, depending on character, temperament and disposition, a lack of self-regard, ability to internalize and retain love, and a self-abasing belief system might also be evident as he continues to self-authenticate and make his choices situation after situation throughout the days, weeks, months and years ahead. Hitlin postulates that "*Our values are linked with present situations in two ways: first, they operate by affecting judgments and perceptions, either positively or negatively and secondly, they operate by impacting which decisions we find most desirable.*"[80] Again, what one finds desirable has the potential to be beneficial or destructive depending on if the personal values the situation is based upon is faulty or healthy. The relationship between an individual and the society in which he lives is critically important. This is most notable in the present-day phenomenon where people are so rapidly desensitized to those things that were considered morally or ethically wrong only a few years ago. This pattern of changed values is undoubtedly constructed in the value systems within one's subjective experiences, and it is easily manipulated by societal values.

As society changes, one's personal values often change too. Also, as one's values change, so does his attitude. A simple hypothetical example of this dynamic is clear when a person becomes desensitized to his prior values which were developed during his upbringing including the values of hard work, diligence when facing life challenges, and devotion toward the needs of other people. However, because he bases his judgment and value of ethics and morals on what he observes on television and other sources of media, he increasingly feels more and more content, or *authentic,* following the new universal standards where he can justify his values of entitlement, lack of personal responsibility and selfishness. Thus, he grows more pessimistic in his perception, considering his life challenges as unfair. He authentically believes his newly formed *value identity* imposed by the present day social *value structure*, expectation that other people should carry his responsibilities. Hitlin et al. discusses this relation between attitudes and values by

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[78] Ibid.
[79] Hitlin, "Values as the Core of Personal Identity," 359-393.
[80] Ibid.

stating that, "*Values exist as higher mental structure or as higher intellection than attitudes; thus, attitudes (emotion) express values.*"[81]

The past few decades have witnessed unprecedented changes in values across the globe. Technology, media, entertainment, politics and influential role models have profoundly shifted how societies define values relating to individual goals, what individual and community priorities will be, and what one's guiding principles are as he defines his life and its direction. This principle applies to social structures as well. Hitlin et al. provides several examples of the shift in social structures as they relate to social values. These include the shift over the last few decades of parents valuing autonomy over obedience in their children, students' valuing personal gratification over social responsibility and the difference between individualistic cultures who value freedom over security as opposed to collectivist cultures who value security over freedom.[82]

Therefore, one needs to be mindful of how permeable his values are under the constant, subtle flow from society's resources. How one interacts with his environment will determine in part what influences he will allow to be absorbed into his values system. But even when one consciously avoids all of the extraneous influences that will undermine his values, his mind will still absorb societal norms unconsciously—one cannot swim without getting wet. So then, daily time pursuing objective truth by being in God's presence in prayer, studying His Word, and Christian fellowship are critical in combating society's faulty values system.[83] Again, values change subtly, usually without noticing the undermining process in which we all live under. Fellowship is also important because it offers the encouragement we each need to get through the difficulty of our weeks, especially during those seasons of extreme difficulty and suffering. Finally, the accountability from people who also pursue God and His standard of truth revealed through His Son, like mindedly reminding us what to keep our eyes fixed upon, and challenge us to press forward.
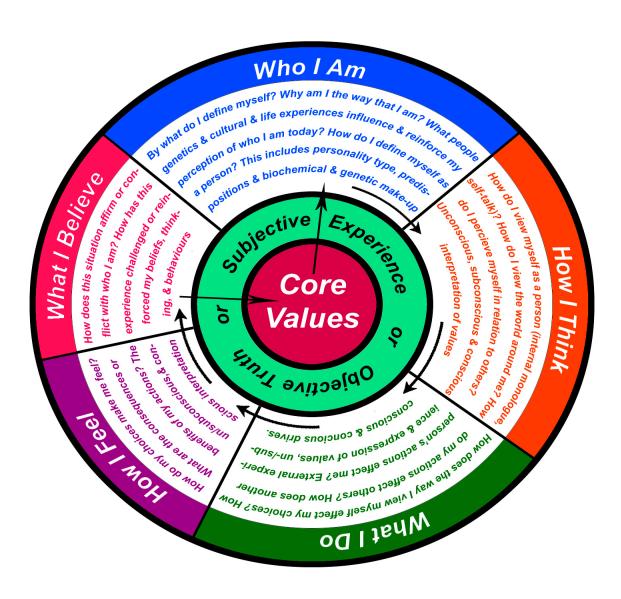
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[81] Ibid.

[82] Hitlin et al. "Values: Reviving a Dormant Concept," 118-137.

[83] Eph 6:17-18

Appendix A

The Natural Defenses of Core Values

The Impact of Core Values on Cognition, Emotion, Behavior and Spirituality-
A Biblical Perspective

God
"You should love the Lord your God with all your heart, mind, soul and strength."
Mt 22:37-40

The Spirit of God is required for prayer (1 Cor 4:15) and to worship God (Jn 4:24). Only He can cleanse the heart and soul (Acts 5:19).

Holy Spirit

Objective Truth

Relationship

Faith

We are only flesh without Spiritual birth (Rom 9:8), and what is born of the Spirit Is *spirit* (Jn 3:5). The Holy Spirit teaches us through our spirit (1 Cor 2:13).

What I Believe

Core Values / Soul

What I Do

What I Think

What I Feel

The *body* is the sanctuary of the Holy Spirit. Our bodies are meant To glorify God (1 Cor 6: 19-20), and To be pure (Rom 12:1) Yet the flesh is weak (Mt 26:41), it fades like the grass (Is 40:6), and pollutes the soul (Jude 23). All Believers live in a continual Conflict Between body and Spirit (Rom 7:14-20). Yet, we Live in the hope of our physical Redemption (Rom 8:23) and Transformation (Phil 3:21)

Our *souls* are at war with sin (1 Pet 2:11), and it can be unified with the heart (Acts 4:32). The soul does not die (Mt 10:28) and is able to be saved (Ja 1:21).

The *mind* by nature is set On the flesh (Rom 8:7). But the Holy Spirit works within us to set our minds on Christ (1 Cor 2:16). God's thoughts and ways are far superior to ours (Is 55:8). God opens the mind (Lk 24:45) and tries the mind (Jer 17:10).

The *heart* is deceitful and wicked (Jer 17:9) And it is within the heart that deceit resides (Pr 12:30; Ja 1:26), God knows the intentions and desires of the heart (Heb 4:12), and He seeks people whose hearts and minds are devoted to Him and pursue Him (1 Chron 28:9).