Journal of Awareness

Cilt / *Volume* ***4,*** Sayı / *Issue* ***2,*** **2019**, *pp.* **205-226**
E - ISSN: **2149-6544**
URL: http://www.ratingacademy.com.tr/ojs/index.php/joa
DOİ: https://doi.org/10.26809/joa.4.016
Araştırma Makalesi / *Research Article*

THE SELF AS AN ANCHOR: HOW DO HUMAN ASCRIBE VALUE TO THINGS

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Received: 5 February 2019; Accepted: 20 March 2019

ABSTRACT

According to the norm theory of Kahneman and Miller, when people evaluate an object, they often think about other objects in the same category, and compare the stimulus object to the anchor (Hsee, 1998, 109). However, people would intrinsically ascribe value to things (Hood & Bloom, 2008) without using an explicit anchor. We argue that instrumental value is embedded in the intrinsic one and therefore intrinsic valuation is active for any evaluation of the individual. In the study, the existence of intrinsic value was tested by using the meditative state of mind as a tool and author found three omnipresent phenomena that affect the assigned value of things: a) Just after a high level of meditative state, participants distinctly assigned lower values to images relative to their non-meditative peers. b) Participants assigned significantly higher values to more complex images only when they focused on these images for a while. c) When participants made instant valuation, while the complexity of images rising, the values assigned took in the form of a U-curve. These situationalities has been integrated and resolved on a theoretical ground..

Keywords: *valuation, meditation, decision making, perception, visual complexity*

"This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one…" (G. Bernard Shaw)

1. INTRODUCTION

In the year of 2017, a remarkable short video was broadcasted on news channels. In the video, a single paper clip is wrapped as a gift and given to a three years old girl. She opens the box with striking curiosity and shows an unexpected gratitude. She thanks her mom. Her mother asks what she will do with it. The girl says; "I will play with it." Just in a minute, she drops her toy and starts to look for it with a concern.

The little girl ascribes[1] a high value to a single paper clip that adults do not or cannot assign to their expensive[2] belongings or accepted gifts. Does the girl have an anchor to value her gift? She probably has, because she seems familiar with the concept of having a gift due to her tries to open the box with curiosity. But girl doesn't seem to distinguish different gifts (anchors) from each other while she could hardly be happier than that and she cannot have a smaller and simpler gift than a paper clip. So, in the eye of the girl, gifts have not yet differentiated from the hierarchical perspective. The girl is also unaware of the market price of such products. So where does the value of the gift come from? Is this value stem from the concept of accepting a surprise or is that stem from the mother image? Children especially between one and five years old can also be tied tightly to the objects they own by themselves (Passman & Halonen, 1979) and attachment to these objects is not associated with one of the indices of insecurity, children's general fearfulness (Passman, 1987). Furthermore, very young children invest in such object's intangible qualities (Morris, 2007) and prefer their attachment objects over perfect duplicates (Hood & Bloom, 2008).

Mothers who used high contact parenting behaviors like, breastfeeding, sleeping with infant, holding during transitions to sleep etc. were found to have children significiently lower rates of attachment to objects (Swim, 2014, 288). In individualistic cultures mothers remain farther away from their children compared to collectivist cultures like Maya, in which mothers keep the body contact with babies almost constantly (Bee & Boyd, 2009, 55). The widespread use of attachment objects in Western countries was observed at 60 %. However, in other cultures in which young children spend much of their time, in close proximity to their mothers, the rates of object attachments were found to be significantly lower (Fortuna et al., 2014, 2).

- **Project the Ego and Try to Join That Mirror Image**

Can we suggest that, in some degree, attachment objects substitute the mother image? According to Kohut (1971) the adequate self-object[3] environment means that parental attitudes can adequately meet the child's needs for mirroring and idealization. But even in an appropriate situation, self-objects cannot meet the child's entire need. However, these failures and frustrations, which according to Lacan (2005) the father image is an important source of them, allow child's Self to take the place of self-objects while mother is an important self-object image.

Newborn cannot discriminate himself from his environment, which implies that he cannot discriminate between sensory input from his own body and sensory input from the external world. Because of this discriminative failure, the newborn is described as experiencing everything as part of himself (Ainsworth, 1969, 4). Then a sequence arises from the mother-infant interaction; the baby's needs are satisfied, then they reappear and than satisfied again. Thus, the singularity of child in the mother's womb borns into a duality and mother becomes a dialectical pole of child's Self (Lacan, 2005). This decomposition immediately creates a 'singularity image' that the child wants to return to. The 'need for self-actualization' defined by Maslow emerges from this decomposition. That's why self-actualizing people, after freed from other needs (Maslow, 1993, 42), involve in a cause outside their own skin. They devote their lives to the search for the ultimate values that are intrinsic, which cannot be reduced to anything more ultimate. According to Maslow (1993, 46) peak experiences are transient moments of self-actualization. They are moments of ecstasy, which cannot even be sought. Lacan refers to Hegel (Barnet & Malin, 2011, 67) for child's desire and points out that, in the interpersonal realm "Man's desire finds it's meaning in the other's desire." The mother is valuable because she functions as a mirror for the child's actions. These actions appear on the mother. In this case mother is valuable because the conscious Self finds itself in it. Traces of this phenomenon have also been discovered in adults. In 2004, psychologist John Jones and his

colleagues examined fifteen thousand public marriage records and found that, people more often get married to others having the same initials of their first names, and this was not by chance. It was not about the letters. People tend to love reflections of themselves in others. Psychologists interpret this as an unconscious self-love or perhaps a comfort level with things that are familiar (Eagleman, 2011, 159).

2. THEORIC CONSTRUCTION

We argue that attachment objects are extremely valuable to children and adults would intrinsically ascribe high values to objects because, these objects match an important part of individuals conscious-Self or conscious-Self strongly projects[4] on them. Simple souvenirs inherited from the ancestors can therefore be priceless. Ancestors project on them and conscious-Self project on ancestors. In brief, the source of the intrinsic value is Ego. How can we prove this?

We inspired by C. Jung's concept of 'Self' due to our understanding that neuronal activities are, and conscious mind is embedded in a deeper content. 'Self' is one of the Jungian archetypes, signifying the unification of consciousness and unconsciousness in a person, and representing the psyche as a whole (Henderson, 1978, 120). It constitutes the objective personality whereas the Ego is the subjective personality. Empirically the Self cannot be distinguished from the God-image [Guenon (2004, 36) also supports this approach] and the encounter with the Self is indeed a defeat for the Ego first (Edinger, 1986, 7). The central dot[5] in the figure below is Ego and the Self is both; the whole and the centered dot. However, the concept of 'Self' and 'Ego' used in this article are somewhat different: Ego-conscious (in the way Jung chooses to use) is a special form of 'Self'. It can be defined through the area that Self encounters with the perceived external world. After now, it will be called Ego shortly without reference to the consciousness of it.

It has conceptualized that Ego would dissolve and re-structure itself in a superior form[6] by obtaining more piece of undefined supraliminal content from 'Self'. A form of crying is like an image of what we describe: It arises from the fact that Ego needs to exceed its own boundary for greater meaning but cannot re-structure its own structure and have to accept the current formation. But this surrender or renunciation leads to the dissolution of the structure, which Ego is based on. Ego hypothetically tends to reduce to an inferior form of itself in long term. Re-structuring of the Ego could happen at the end of a cumulative process and perpetual meditative activity could stop this constriction or reverses it. However, we suspect that instant meditation and repetitive mantras (not focused attention to visuals, ideas or sounds etc.) cause Ego substantially return to 'Self' until the end of the meditative activity. In this case the structure of the Ego does not change, it generally loses some part of itself in 'Self' and it takes some time (based on our research in seconds) for Ego to take its standard position back.

Unless being unconscious, the projection of Ego on perceived things has an inevitable continuity like pre-assumptions. Because people cannot leave aside axioms or pre-assumptions in order to perceive. Heidegger states; 'Science does not think'. Kuhn (2015, 37) with his paradigms, Jung (1964) with his archetypes (patterns of unconsciousness) and other relativists like Feyerabend share the same view with Hegel (Westphal, 2009, 94): The working scientist claims to conform to mere (passive) description without adding anything subjective, though in fact he cannot describe without introducing priorities.

The continuity-space (Ego) defined above **a)** project on value clusters like 'my family, my job, the man who barely walks down the road or the image which I am exposed during the experiment, and creates a context for personal valuation **b)** can shrink depending on the degree of meditative state of mind, **c)** can be provoked by focusing and **d)** react to the complexity of value clusters. This study has tested these hypotheses.

3. THE STUDY

Study consists of two main parts. Referring to the close relationship between meaning and value concepts (Moore, 1914), first, researcher wanted to know if subjects would use a basic heuristic guide named Occams' Razor[7] by attributing the 'meaning' to the simpler or plainer image (phenomenon) by selecting the less complex image instead of the complex one, under equal conditions. In order to measure this, a dilemma was used: Subjects are forced to choose between two uncertainties, represented by two different images, which have different complexity levels as seen in Figure 1. They have been told, *"One of the images consist of meaningful sentences but the other consist of unordered words and letters. Which image contain the meaningfull sentence?"* This situation would be called as 'avoidance-avoidance or approach-approach conflict'. As Hogg (2007, 76) has stated, individuals do not like uncertainty and try to build a coherent worldview. Second, we have tested if subjects meditate[8] about five minutes before the experiment are attributing more or less value to the images than the ones who do not meditate. Since we think that the basic source of value is Ego, we anticipate meditation would change the structure of Ego and it will reflect on the assigned values.

Would meditation provocate Ego? If the intrinsic value is created by Ego, then findings of this study show that meditation is provoking Ego strongly. While the current structure of the 'Ego' is attached to the perceived world and constantly used to create meaning and value, it cannot return to 'Self'. Through meditative activities, the termination of external stimuli also terminates the use of 'Ego' and it could return to 'Self' or even could widen towards the supraliminal content, which is not defined by itself yet. There are significant clues that long-term and short-term meditation changes the individual's interpretation of his environment via augmenting positive feelings (Chang et al., 2004), reducing apprehension (Wachholtz & Pargament, 2005), increasing the control over the distribution of limited brain resources (Slagter et al., 2007), enhancing stability of attention (Slagter et al., 2009) and fostering some forms of creativity (Colzato et al., 2012). Hafenbrack et al. (2014) showed that 15 minutes meditation is mediating for smarter decisions by reducing the focus on the past and future and as a result less negative emotions are debiasing the sunk-cost bias. According to Kirk et al. (2011) meditators are able to react rationally rather than emotionally when faced with an unfair situation and Luders (2014) showed that meditation diminishes age-related brain degeneration.

4. METHOD

Participants: As the study claims that experiments measure humans' universal features, the sample is not subject to any limitations. The researcher thinks that his experiments will achieve similar results, regardless of which groups of people he applies. Totally 401 subjects; 89 volunteer Hitit University academicians from a variety of disciplines in social sciences and also 312 volunteer Hitit University undergraduates from a variety of courses in faculty of economics and administrative sciences. Groups were classified as follows: Control group (n=72), meditation group (n=75) which naturally divided into two as successful (n=26) and unsuccessful (n=39) meditators. In order to observe the difference better, the remaining 10 people were not included in the subgroups, but they are still in the Appendix A. The following groups were established to test and analyze the new situations that emerged during the research. Second experimental group (n=59) are instant interpretators of images and third experimental group (n=51) which consisted of those who valuate by focusing 40 seconds on the images. Groups included both academicians and students proportionally. All subjects only participated in a single experiment. 64 % of the participants were male and the age of the participants was collected (age range was 20 to 47) but these data has not included in the analysis because, the relation of the demographic variables with the value assigning function is insignificant besides the main problems of this study.

Figure 1: Three Templates of Main Research: Maqıli Calligraphy

Image 1 Image 2 Image 3

Materials: Three images of caligraphic writings composed of Maqıli (a form of Kufic[9]) Arabic letters have been used as our main template for representing the increasing complexity of an environment, see in Figure 1. Sizes of the images were equal (12,5 cm x 12,5 cm) and were placed in equal sized black cardboard frames, but they had increasing complexity from Image 1 to 3, in terms of concave and convex corners included (198 corners for Image 1, 448 for Image 2 and 970 for image 3). Topologies of the images are also equalized; Image 1 and 2 are derived from Image 3. When carefully analyzed it will be seen that Image 2 is obtained from the bottom right corner of Image 3 and Image 1 is obtained from the upper left corner of Image 3.

Inscriptions in the images have meaningful contents but a very rare segment of society in Turkey (or even in Arabic countries) can understand them. We questioned subjects before the experiment whether they belong to this minority. None of them were involved in this group and except the third experimental group, each individual had the chance to look at any image about 3 seconds. Inscriptions are freed from very common words that would trigger the subliminal or heuristic reactions of subjects who are familiar with Arabic writing. We worked on this problematic carefully because subjects could biasedly attribute meaning to the image, which include these familiar words. On the other hand, inscriptions are protected enough to allow subjects to think that they are formed by Arabic writings (Impairments correspond to 3 % of the images). Finally, impaired inscriptions were shown to a calligraphist. Our goal was to make sure that common words in the inscriptions were removed and the inscriptions were evenly matched to each other.

Procedure: During the primitive form of the experiment, two groups were created as control group and meditation group. Data of these groups have not presented in the appendix. It was thought that, referring to Occams Razor, the convergence of something to the inclusive singularity makes it valuable and meditators were expected to reduce the complexity of the image relative to their peers. So, meditators were expected to evaluate images higher than the control group, in terms of meaningfulness.

To test it, researcher asked subjects to assign a level of meaningfulness to the selected image as telling them:

"We wanted calligraphist to spoil this meaningful inscription a bit (this was a lie). If you would evaluate the meaningfulness of this text, how many points would you give for it over ten?"

This primitive form brought decision difficulties and inconsistent results. Because scoring was something that needed a reference point and subjects did not have any. This problem has been solved with the advanced form as mentioned ahead. Eventually we achieved to measure the assigned value, not the meaning, while they are inherent in each other.

- **Measurement of the Meaningfulness of Images**

For the control and meditation group of the main study, each subject was given the chance to choose between two images (Image 1 vs Image 2 or Image 2 vs Image 3). For the half of the experiments of each group, complex image was used on the right side and for the other half vice versa. Images were covered at the beginning of the experiment. They were opened at the same time to avoid Halo and Priming Effects (Kahneman, 2011) and opened at 50 cm distance to keep the distance equal for all participants because the changing distance could affect the perception of complexity.

Subjects of control and meditation group were given a total of 6 seconds for investigating the two images (about 3 seconds for each image). The experimenter repeated the same rhetoric to each subject. Subjects were asked to indicate:

"Which Maqıli writing was the meaningful one" to them.

- **Measurement of the Valuation of Images**

After their selection, unselected picture closed and researcher told subjects of the **control group:**

"Now we are passing to the second phase. As you noticed, this image (which you have choosed[10]) is also an artwork. If this artwork was offered for sale, how many Turkish Liras (tl) would it worth?"

This question corresponds to the main theme of the study and no limit was dictated to the participants for their response. Because the nature of the valuation behavior was not intended to be touched. Researcher did not want to limit the possible consequences by dictating a limit to the answers. Subjects inevitably evaluated the image as relative to a reference set (an anchor which consist of other images encountered in his/her previous life).

After their selection, researcher told subjects of the **meditation group:** *"Now we are passing to the second phase"* and a mindfulness meditation added to the process by telling them:

"Before that, we want you to meditate for 5 minutes. Let's remember how it's done. You will close your eyes and you will be in a phase of thoughtlessness. In other words, you will not think anything. Please start with deep breaths when I leave the room."

All sessions were carried out with a single subject in a quiet, dim and isolated room. Subjects sat on a comfortable armchair. Immediately after the meditation, subjects valuated the image they choosed before. Some others valuated the non-chosen one due to ensure that each image was valuated at approximately equal numbers. Finally, meditation group called for self-assessing their own meditation performance. How long had they been thoughtless for 5 minutes? They rated it in percent (%). It was said that the value they declared was very valuable, even if it was low or high. Plenty of low scores (66 % of the scores were below the success rate of 55 %, see; Appendix A) made the impression that the subjects were fairly honest. None of the subjects was found in a kind of sleeping mode at the end of the five minutes.

5. RESULTS AND DISCUSSION

As expected; **(a)** in control group and meditation group, with no decision criteria other than two different complexity levels, 83 % of the first subgroup selected Image 1 against Image 2 and 67 % of the second subgroup selected Image 2 against Image 3.

Table 1. Preference Frequencies of Images

Image 1 vs Image 2		Image 2 vs Image 3	
Image 1	57	Image 2	52
Image 2	12	Image 3	27

Individuals generally thought that, under equal conditions, the meaningful content should be belong to the simpler and plainer configuration. We cannot suggest that the meaning has attributed to the intelligibility of the image while images are both fully unintelligible. We think that, meaning assigned to the 'convergence degree of the image to the singularity'. The reference universe of this singularity was Ego. Ego may not represent a complexity scale but Ego could comprehend if something (neuronal trace of the perceived thing) is simple or complex and when something totally corresponds to Ego like a geometrical point, it cannot be comprehended anymore. For this reason, what is judged by the Ego to be more meaningless could be more valuable than the meaningful one. In fact, subjects behaved exactly in the same way. They have either assigned more value to complex images or they have reacted to increasing complexity in a decreasing and then increasing manner. According to Herbert Simon (Barros, 2010, 457) the pre-established ends to be achieved are a question of value and hence, are beyond the scope of science. According to Jung (2006, 132) the value refers to the potentiality of energy being available. Now then, Simon can be re-interpreted as follows: The source of the value is 'me' and the 'meaningful thing' is what reaches me that do not have to be and can not be valuable anymore, while the 'value' belongs to the thing that have high potential for depletion. While the value is stable, meaning is derived from the exhaustion process of value. Panarchy theory (Gunderson & Holling, 2002, 33) offers a valuable metaphor to understand the relationship between complexity, value and meaning. As the complexity of the system increases, the total accumulation, that is, the value increases but the meaning, that is, the raison d'etre of the system disappear gradually. The system collapses at the point where it is most valuable and system elements belong to a more fundamental loop that had previously created the system.

(b) The distribution of values assigned to the images in all groups were non-parametric due to the nature of the valuation process. According to norm theory of Kahneman and Miller, when people evaluate an object in isolation, they often spontaneously think about other objects in the same category, and compare the stimulus object to the other objects (Hsee, 1998, 109). Each of them also had an appreciation derived from their own subjective aesthetic concepts. Interaction of these two factors differentiated the assigned value of the images within the same group. According to Kahneman (2011, 121) any number that you are asked to consider as a possible solution to an estimation problem will induce an anchoring effect. Our subject's reference set (other smilar images encountered in his/her previous life) behaved like an anchor and probably most of the subjects started from their reference set and moved to the positive or negative direction by comparing the quality of image with the quality of reference set. The minority, which put an exaggerated value on images probably behaved differently. They imposed a superior 'idea' to the image and this 'idea' created a priming effect (Kahneman, 2011, 122). This minority argued that if it were handwriting or if it were divine (indeed, images include divine writings), it would be priceless. This group corrupted the normalization of the distribution because two different anchors created two different peak points in the data set (can be seen in Appendix A). But all these personal preferences and so their mean values are bended by the nature of Ego, that the degree of 'meditative activity' and 'focusing' affected.

Nine out of all subjects assigned '0' Turkish Liras (tl), one subject assigned '3 million' tl and thirty-one subjects assigned '100' tl to the images.

(c) Before conducting dual comparisons, groups seen in Table 2 were tested with Kruskal-Wallis; there were significant differences between groups in general, chi-square = 17,268, p < .004. Those who are meditating at 55 % quality or higher assigned the lowest mean value (n=26, 316 tl) to the images; lower than the control groups mean value (n=72, 24.251 tl) which was significant, independent samples[11], z = - 1,998, p < .046; lower than the unsuccessful meditators (n=39, 56.178 tl) which was significant, independent samples, z = -2,972, p < .003; and significantly lower than all other groups in Table 2. The distribution of this successful group was distorted to the left; 14 of the 26 assigned values by this group were observed to be below 50 tl. The more successful minority who are meditating at 75 % quality or higher (n=8) even assigned a lower mean value (258 tl). This was an Ego-originated bias of meditative state of mind. This meditative state of mind behaved as an independent factor, which bends the four basic heuristic mechanisms that are generally active on valuation process according to Hansz & Diaz (2001) and Iroham et al. (2013); 'representativeness', 'availability' and 'anchoring and adjustment' heuristics which identified by Kahneman and Tversky (1974) and 'positivity heuristic' identified by Evans (1989).

Table 2. Mean Values Assigned to Three-Image Together by Different Groups

Meditation G. with success of over % 55	n=26	316 tl
Control Group	n=72	24.251 tl
Third Exp. G. (Focused 40 seconds)	n=51	24.395 tl
Meditation. G.	n=75	32.406 tl
Meditation G. with success of below % 30	n=39	56.178 tl
Second Exp. G. (Direct evaluaters)	n=59	127.499 tl

During the initial analysis, it was found that the control group's mean value (n=72, 24.251 tl) and the meditation group's (which is including successful and unsuccessful meditators) mean value (n=75, 32.406 tl) had not significant difference, independent samples, z = -,671, p < .502, but the significant difference between the successful meditators and unsuccessful ones and their deviations from control and meditation groups, had led us to verify the effect which creates this difference. We had an explanation for successful meditators but why unsuccesful meditators (n=39, 56.178 tl) did assign almost significantly higher values than control group, independent samples, z = - 1,606, p < .108? Were not they being in the same mental phase before they made the valuation? What was the difference created by the experimental environment for control and unsuccessfull meditators? In order to confirm the result which we had achieved for successful meditators, we had to find a competent answer to this question.

Control group was focusing about 8 seconds to the images (4 seconds for chosing the meaningful image + 4 seconds for valuating the chosen image or the not choosen one), while unsuccessful meditators got distracted for about 5 minutes, before the valuation process. It has been thought that focusing just 4 seconds more, created a kind of meditative effect on control group, which led their Ego to shrink down, as if subjects were using a mantra. Bishop et al. (2004) define two forms of meditation: 'Structured meditation'; which include focused attention to an image or a mantra and 'mindfulness meditation'; which performers don't focus on anything in particular but accepting and non-judgmentally paying attention to the sensations, thoughts, and emotions that arise. Our successful meditators did the latter while unsuccesful meditators focused on the images less than the control group. To test this hypothesis, two other (second and third experimental) groups were designed:

- **Experiment on Focusing**

In the second experimental group, 59 subjects were asked to evaluate the images directly. These subjects did not make a choice as to which of the two images might have meaningful content. They looked at the images for about 4 seconds and just evaluated the image. In the third experimental group, subjects focused on the images for 40 seconds and than valuated them. It has been thought that 40 seconds of duration should be enough if 4 seconds could create such an effect. The focused group had to assign significantly lower value than the control group, to verify our hypothesis, but this did not happen. As it seen in Table 2, focused group (n=51) could not deviated from second experimental group (n=59) significantly, independent samples, z = -,213, p < .831, but focused subjects got sensitized to the complexity of the visuals amongst themselves, as will be discussed later.

Then, why unsuccessful meditators did not resemble with control group, if the reason of this difference was not 'focusing'? Under this condition it was thought that, unsuccessful meditators were the victims of an anti-meditative effect. If meditative state shrinks the field of Ego, then, on the contrary, maybe thinking on plenty of value clusters could expand the field of Ego up to a limit. The idea that Ego normally should exist on equilibrium between fully meditative and non-meditative states is sensible and perhaps it is not possible for the individual to consciously try to destroy his own consciousness. Perhaps the individual consciously reduces his neuronal activity, which nourishes his consciousness in order to remain unconscious. This hypothesis had been tested a week after the experiment by turning back to our 27 out of 39 unsuccessful subjects, which had a meditative success rate below 30 %. We asked them if they had thought about different topics (value clusters) more during, before or after the experiment. Our hypothesis has not been supported. 23 out of the 27 subjects clearly stated that they thought less during their unsuccessful meditation session than their daily life process. Actually, this was understandable because subjects were trying to maintain a successful meditation and apparently this effort reduced the quantity of value clusters in their mind. We thought that during the unsuccessful meditation, the Ego of these people had not shrunk, but the number of value clusters decreased. They assigned a higher mean value to images since their Ego was divided between less value clusters relative to the control group. This suggestion has been further tested:

- **Experiment on Value Clusters**

A new experimental group (n=40) was created and participants were divided into two equal subgroups. This group has not been represented in any Table. Image 2 in Figure 1 was used as a common test tool for both subgroups. First, a brief explanation was given about the image. Before making the valuation, * first subgroup (n=20) thought for about 30 seconds on a topic that preoccupied their minds or mattered to them during or in the last period of their lives. ** The second subgroup (n=20) identified three different topics in the same frame and thought for a total of 1 minute on these subjects (approximately 25 seconds for each topic). The subjects in this group took small notes on a post-it not to forget the things they had to think and they were asked to keep them for themselves. As soon as the deadline was over, Image 2 was shown to both subgroups for about 4 seconds and subjects were asked to assign a value to it. After the valuation, subjects in the second subgroup were asked if they thought about these three topics properly or not. Did they allocate the given minute on three topics equally? No problem was encountered for any subject.

The result was not obtained as expected. The mean value assigned to Image 2 did not differ successfully between the groups. The mean assigned value for the first group (n=20) was 63.292 tl and the mean assigned value for the second group (n=20) was 85.643 tl, which was not significant, independent samples, z = -0,41, p < .979. Apparently, this experiment showed us that people do not divide their Ego between multiple sets of values simultaneously. The Ego

is likely to encounter only one set of value cluster at any given moment. Studies on working memory (Miller, 1956; Baddeley et al. 1975; Cowan & Rouder, 2009; Zhang & Luck, 2008) and many others indicate that its capacity has limits and leading studies below showed that people can focus on a single topic at any given moment. Cowan's (1988) model assumes that some part of the activated information of long-term-memory could be in the focus of attention. Information that is displaced from the focus of attention remains activated for some time and deliberate actions are based on what is in the focus of attention. Oberauer (2002) accepted this approach and proved that the focus of attention can handle only one item at a given time. Oberauer & Bialkova (2009) carried out a study to test if the focus of attention grasp two elements at the same time and the results suggested that (Schweppe, 2014) for example, four digits can be held in mind at the same time in Cowan's "focus of attention". When the individual wishes to perform a process on each of these digits -for example, adding the number two to each digit- separate processing is required for each digit since most individuals cannot perform several mathematical processes in parallel. We could also reach a result that did not match this data and this would not be a problem but these arguments support that Ego cannot be projected on multiple value clusters at any given time.

At the end of these efforts, it was understood that the meaninglessness of the difference between the 'control group' and the 'unsuccesfull meditators' was meaningfull. The result achieved for successful meditators have been confirmed.

(d) During the experiment on focusing, it has been noticed that, deep and long-term focusing is affecting Ego's projection behavior. Participants assigned significantly higher values to more complex images only when they focused on these images for a sufficient time. According to relevance theory (Sperber & Wilson, 1996) human cognitive process is directed to achieving the greatest possible cognitive effect by the smallest possible processing effort. In other words (Mulken et al., 2010, 3419) perceivers expect that the more processing costs a message requires, the more effect they will gain. McQuarrie & Mick (1999, 40) supports this judgment in the verbal domain; simple and one-dimensional texts are less likely to be sources of pleasure, on the other hand, texts that are too difficult to decipher also fail to give pleasure (Inverted U-curve). In the visual domain Nordhielm (2002) showed that when consumers process features in a deeper manner, repetition of target product creates a decrease in affective response.

We suspect that, when the complexity level of an 'indivisible and structurally consistent image' reaches to a level that the transaction process of the mind overloads, the image is re-coded as a derivative image with less complexity. But the result of overloading is only operative during the instant valuation because cognitive overload is not emerging when there is enough time (as third experimental group experienced with 40 seconds of focus) thus, there is no need to re-code the image.

We think that 'the projection manner of the Ego on images (neuronal trace of the perceived things)' and 're-coding process of images in the brain' intersects and cause the results seen for second and third experimental groups (Table 3):

- While the third experimental group focused on 40 seconds, the values assigned to the images were in parallel with increasing complexity.
- While the second experimental group made instant valuation, while the complexity of objects rising, the values assigned took in the form of an U-curve

We have to use a metaphor to describe this phenomenon that occurs at the intersection of an abstract and a concrete universe. Ego constantly seeks a singularity that could project totally and when it encounters an image immediately, accept it as a singular point and try to

project as a whole. According to our experiments this behavior changes within 3-4 seconds and Ego divided into multiple beams which are project to the smallest sub-units of the image. (We base this assumption on the fact that the change in the Ego of our meditating subjects did not suddenly adapt to the normal life phase.) Under these circumstances, Ego project in a deductive manner to the whole image for the the first 3-4 seconds. This is instant valuation which is experienced by the second experimental group. But Ego does not have a reference point on the backplane to measure its assigned parts' magnitude. Self is useless in this respect because the conscious part is the contained side and there is no third reference point to compare Ego with Self. Thus, Ego may be using the complexity of the encountered image as a reference point and unfocused Ego would decide the assigned parts' magnitude by folding itself with the level of complexity it confronts. Then Ego ascribes this magnitude to the image. In this case Ego will ascribe a higher value to less complex visuals as happened for Second Experimental Group, because when Ego divides itself into smaller sizes, there reveal a greater value. On the other hand, in focused evaluation, Ego has the time to project on the sub-units of the image one by one and value ascribed to the image inductively by ascribing value to its' sub-units deductively. In our experiment on focusing, Image 3 was not re-coded due to the enough time (40 seconds) and images are valued in proportion to their complexity. That's why assigned mean values to images by control and third experimental groups are increasing in parallel with the complexity of the images. Assigned mean values to Image 1 and Image 3 by control group (focused more than other groups with second experimental group) deviated from each other significantly, independent samples, $z = -3{,}492$, $p < .000$, and also assigned mean values to Image 1 and Image 3 by third experimental group (focused for 40 seconds and more than other groups) deviated from eachother significantly, independent samples, $z = -2{,}021$, $p < .045$. This model we suggest, may also explain the fact that the average value loaded in instant valuation is significantly higher than the average value loaded in focused valuation (see Appendix B).

Table 3. Mean Values Assigned to per Image by Different Groups

	Image I	**Image II**	**Image III**
Control Group	679 tl	3.491 tl	71.657 tl
Meditation Group	26.479 tl	41.676 tl	41.359 tl
Second Experim. Group	217.210 tl	46.351 tl	123.423 tl
Third Experimental Group	7.514 tl	29.575 tl	36.095 tl

Although mean values which second experimental group (made instatnt valuation) assigned to Image I, Image II and Image III are not significantly differed (Mann Whitney-U test for Image I and II independent samples, $z = -{,}901$, $p < .380$ and for Image II and III independent samples, $z = -1{,}409$, $p < .165$) it is thought-provoking to think that emerged U-curve would verify the suggestions above. Perhaps, the differences between the levels of complexity of the experimental instruments were not at a level that would produce meaningful results. An additional effort was made to test this assumption:

- **Further Experiment on Instant Valuation**

A more complex image was used (Figure 2) and two simpler derivative forms were obtained from this main template. Thus, the gap between the complex image and its simple forms was increased. The same U-curve pattern re-emerged after instant evaluations. Evaluaters of the simplest image (n=12) assigned it 167.860 tl in average. Subjects (n=28) assigned 35.757 tl to the medium complexity in average and 191.11 tl was assigned (n=21) for the most complex one (main template in Figure 2) in average. This time the difference between the first group (n=12) and the second (n=28) was significant, independent samples, $z = -2{,}129$, $p < .033$. This

result is remarkable while focused subjects assign higher values to more complex images. But the difference between the second (n=28) and the third group (n=21) was not significant, independent samples, z = -1,356, p < .175. Not enough subjects were available for the last two surveys and in this article; an interval has not been given for the values that individuals have assigned, due to the structure of the research. More meaningful results could be obtained with larger number of subjects and with graded or limited answers.

Figure 2. Main Template for Additional U-curve Test

We also believe that each value cluster has an integrity degree that is determined by rational mind. Ego projects this integrity in direct proportion of its quality. Hsee (1998, 117) asked people to price dinner sets and allowed one of the groups to compare two sets, the other two group could only see one of the two sets; this was single evaluation. There were some broken pieces in the first dinner set but in the second, there were only solid parts at the same amount as the first set had. Hsee showed that on single evaluation, people value a dinner set over the average value they assign to each part of the set and called the resulting pattern, as 'less is more'. The result was different in joint evaluation because subjects were now having information about the other dining set as a reference point. People reacted to the average value of the pieces in the set because they considered the set as a whole and they valued it in a deductive way.

We do not know exactly how much time would be sufficient to create the mentioned focusing effect on given visuals or is there a treshold time for such evaluations but, we know that the control group focused on images for about 8 seconds (4 seconds for choosing the meaningfull image + 4 seconds before the valuation) and they thought about images for 2 more seconds while passing to the valuation phase. Third experimental group focused on images for about 40 seconds, while second experimental group was focusing about 4 seconds and the successful and un-succesfull meditators were also having a gap before the last 4 seconds of valuation. According to this information, focusing effect starts at somewhere between 5 and 10 seconds in the context of given visual complexity.

The U-curve effect was possibly active as an inverted U-curve while our subjects were trying to choose the meaningful inscription between Image 2 and Image 3, rather than between Image 1 and Image 2. The increased cognitive processing cost allowed Image 3 to be perceived as if being relatively simple by the subjects, as seen in Table 1.

6. THE INTEGRATED MODEL

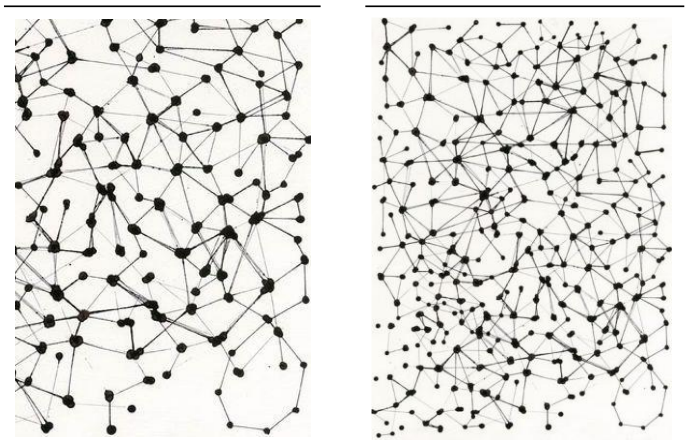
When Self-Ego concept and the function of meditation intersects, the following structure is encountered: Ego begins to be built at the point where Self touches the outside world that represented by neuronal activities (rational mind), and as long as it is conscious, it can preserve its existence as a reduced form of Self. Let us refer to Guenon's (2004, 34) narrative to understand the aforementioned touch: "The geometrical point is quantitatively nil and does not occupy any space, though it is the principle by which space in its entirety produced." Even though Self (space) has a transcendent and independent existence, the intersecting dimension with the outer world makes Self, identifiable and functioning. When we meditate or focus to a

mantra (our subjects focused on visuals not on nil images), the Ego begins to shrink down and freed potential area of consciousness turn back to Self. Ego cannot be buried in Self unless it gives up intersecting with perceived value clusters of outer world. On the other hand, Ego can only be aware of the things going on in the rational mind as long as its own field allows it. Gladwell (2005) presented a rich corpus describing this phenomenon as adaptive unconsciouss.

In this context, three basic inferences of this research have been obtained: **(i)** Meditative state reduces the ascribed values or reduces the assigned values by diminishing the source of appreciation which System 1 uses. It can also be said that meditative state is bending the space of an anchor-dependent assignment process. Kahneman (2011, 97) state that, if a satisfactory answer to a hard (target) question is not found, System 1 will find a related (heuristic) question that is easier. In this research the target question was "If this art work (image) was offered for sale, how many Turkish Liras would it worth?" and the heuristic question that appeared in subjects' mind was; "How much emotion do I feel when I think of that image?" We could convert this statement to an Ego-dependent version: "To what extent does this visual represent or actualize my Ego?" Then, according to Kahneman (2011, 99) this representation is expressed in 'tl' with intensity matching function of System 1. In this research it has been proved that the corresponding response to the heuristic question can be provoked. It means; this response is derived from a source that influenced by the meditative state of mind. **(ii)** Ego does not tend to split between value clusters at any moment; it deals with a single set of values at any given moment. **(iii)** Focusing engages the value ascribing function to the complexity of visuals (up to a limit).

After a short (5 minutes) successful meditation, perceived images used in the experiment, encountered the field of the Ego that has yet to come out of its infinity and has not yet been sufficiently expanded to its maximum field. It was argued before that the intrinsic value ascribed to things was caused by the reflection of Ego. In this case, successful meditators ascribed respectively lower intrinsic values to the images or in other words, they have bended the space of the anchor-dependent assignment process more than non-meditative peers.

Figure 3. Images of Networks



- **Further Experiment on Testing the Effect of Complexity**

A possibility has considered, which could disproof the suggestions about complexity above. Did the subjects assign more value for the extra effort that the artist spent on more complex images? If this was true, it means that, our subjects did not assign value as a work of a cognitive phenomenon. The experimental groups having low focus on the image, weakens this possibility. However, an additional work has been done to test this possibility more sharply.

In this test, two images in Figure 3 with different levels of complexity were used. The plain image was used on the first group (n=22) and the other group (n=21) used the complex one. The plain one is derived from the complex one. Sizes of the images were equal (11 cm x 16,3 cm) and were placed in equal sized black cardboard frames, but they had different complexity levels in terms of dots and linkages they included (approximately 127 dots for plain image and 335 dots for complex image). It was said to the subject: "There is an image under this closed cardboard. It has drawned simply by a computer program called Random Network Generator, without human intervention. After pressing the Enter key, program randomly draws links between randomly assigned points (This was a lie). A second later, I'll let you look at the picture for 40 seconds. I want you to focus on it" Picture was shown to the subject and after 40 seconds the interviewer asked; "As you noticed, this image is also an artwork. If it was offered for sale, how many Turkish Liras (tl) would it worth?" The distribution of values assigned to the images was non-parametric and participants assigned significantly higher values to the complex image (27.529 tl versus 123.286 tl), independent saples, $z = -2{,}956$ $p < .003$ and confirmed our previous suggestions.

In two different experiments with single focused-evaluation, participants assigned higher values to higher complexity. Is that because the anchors (work of art) of these images, which they encountered in the past, were expensive when they were more complex? We are very doubtful about it. It is enough to navigate through the 'saatchiart gallery' to find out that pictures are not priced in parallel to the complexity they contain. Velthuis (2005), who worked extensively on the pricing of works of art, does not suggest the visual complexity of the work as one of the many factors that determine its price. If the reason is not an anchor dependent process or the reason is not labor dependent, then relevance theory (Sperber & Wilson, 1996) or our approach is explaining the difference between the simple and complex images.

7. GENERAL DISCUSSION

Heuristic theories, mentioned before, deals with the problem of value through extrinsic reference points. In the literature, there is no empirical study measuring the intrinsic value or relating ascribed intrinsic value to extrinsic value theories. This research showed that extrinsic evaluation process is embedded in intrinsic one and so intrinsic valuation is active for any evaluation of the individual. The article is also presented as an answer to the problematic; 'What is the preliminary source of any value and can this source be provoked?' In the proposed model, value emerges as an inevitable result of consciousness. Then a voluntary cognitive process provocate this fundamental value or it operates embedded in this defined value space. To test this hypothesis, meditation phenomenon was used as a tool while meditation is a change of state of consciousness. According to our findings, a higher meditative state of mind caused a lower value assignment and this finding gave rise to a new question: What has changed inside of people while they are in a meditative state? During the meditative state of mind, what has been removed from the mind or what has been added? A consistent frame has been drawn to answer these questions. During the experiments, it was revealed that focusing on a visual to be evaluated affects the amount of the value being assigned. Related researches indicate that this phenomenon would be related to cognitive processing load. Cognitive processing load may affect the link between the anchor and the object to be evaluated. The same load may also be affecting the amount of projection of the Ego. While we are open to discuss the mechanism of the focusing function, we believe in the theoretical background, which we have constructed for succesfull meditators' behavior.

There is another tough question: How can a person value something more than himself? In order for this to happen, the 'thing' must be matched to an area that exceeds the boundaries of Ego. Some people then give up their present selves in order to fulfill the inevitable necessity of a superior Ego-conscious when conditions are met. When this settlement results in death, the

situation is called 'martyrdom'. This is the greatest happiness according to Bernard Shaw because, satisfaction created by the external world, to which Ego is matched, normally restricted by the static value space of the current Ego. The prerequisite for greater satisfaction is the sorrow that will destroy the current Ego. In fact, Ego (narsisius) likes himself as a projection on the external world but love (infatuation) is different. It is about Self. To be fully projected on the love object, Ego wants to renunciate from itself and disappear into the Self but the result is the birth of a new and superior Ego at best. Presumably, the love object drives Ego to Self to restructure itself. On the other hand, Ego in any case wants to self-actualize itself in Self (Jung, 2006) but it has to do this without losing itself in Self completely.

The strong influence of short, successful meditation on judgement may prove the power of our daily religious rituals on our behavior. Even so we think that this interval defined between the full meditative state and the contrary state of consciousness is very narrow in everyday life. It would be interesting to test whether individuals who practice meditative rituals on a regular basis assign lower values to things than the average population. The relationship we got between the complexity of the images and the focusing function can be used as a road map in the design of visual advertisements. There could be an irrelevance between the evaluation of a visual as meaningful or correct, and its assigned functional value or market value. It may be necessary to establish a relationship between the retention period of the visual on the screen and its complexity. If retention period is limited, it could be wrong to try to find the optimum complexity degree of the visual form, according to our findings, it is better to keep the visual simple or contrary complicated.

Shortcomings: In this study, meditative state of mind has been described as something that people could only be in that state deliberately. Could meditative state influence value assigning without being used deliberately? Also, the significance of the U-curve appeared in the second experimental group could not be questioned adequately. This article may contain misspelling, faulty insight and faulty logic. In any case, the value of it will also be related to how well the evaluaters will find their reflections on it.

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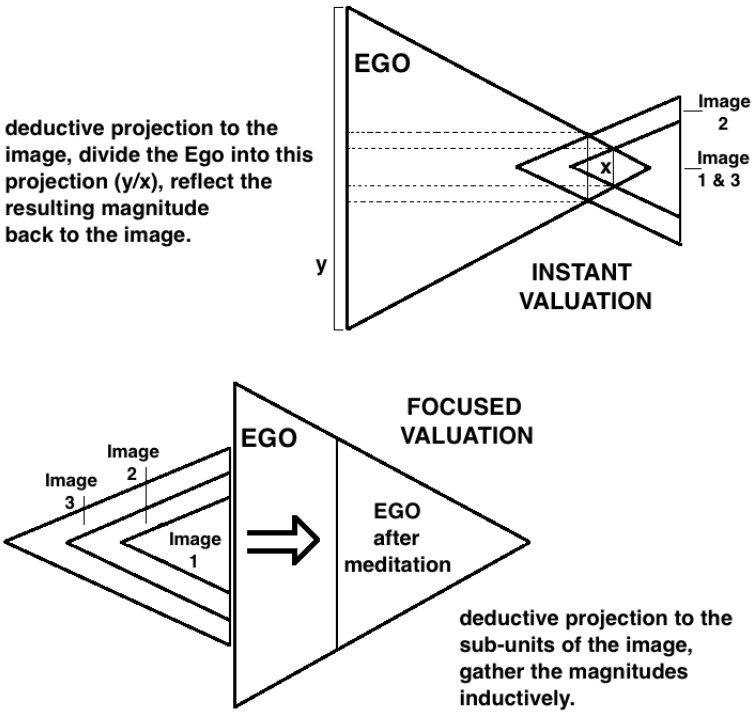
APPENDIX A

Assigned values to images by subjects in different experimental groups. 'Im' means images and the numbers below this image indicate which image the assigned value belongs to.

	CONT. GROUP		MED. GROUP			%30 GROUP			%55 GROUP		SECOND EXP.G.		THIRD EXP.G.
Seq.	Im		Im	Im	%	Im	Im	%	Im		Im	Im	
1	1	50	1 200	1	20	200	3	80	50	1	4000	1	20
2	1	20	1 70	1	10	100	3	90	300	1	5	1	5000
3	1	5000	1 100	1	30	3000	3	70	1000	1	10000	1	50
4	1	50	1 500	1	20	5000	3	60	1000	1	100	1	100
5	1	20	1 3000	1	15	300	3	55	100	1	5000	1	100
6	1	1500	1 1000	1	10	500	3	90	10	1	5000	1	100
7	1	250	1 50	1	5	5000	2	67	15	1	0	1	100000
8	1	100	1 5000	1	5	10000	2	80	10	1	50000	1	20
9	1	75	1 300	1	5	50000	2	70	15	1	100	1	10000
10	1	50	1 300	1	15	1000	2	80	500	1	1000	1	1000
11	1	100	1 1000	1	2	0	2	60	25	1	615	1	1000
12	1	3	1 500	1	1	100000	2	60	100	1	50	1	100
13	1	2	1 5000	1	20	500000	2	70	15	1	5	1	50
14	1	300	1 10000	1	20	200	2	60	5	1	50000	1	4
15	1	250	1 50000	2	10	5000	2	65	10	1	915	1	150
16	1	20	1 5000	2	20	50000	2	65	20	1	3000000	1	45
17	1	15	1 1000	2	30	100	2	90	30	1	1000000	1	10000
18	1	50	1 100	2	10	1000	1	60	100	1	100	2	0
19	1	25	1 10	2	15	100	1	60	500	1	100	2	15000
20	1	45	1 1000	2	20	20	1	80	1000	2	10	2	400000
21	1	200	1 15	2	1	30	1	70	30	2	30	2	1000
22	1	50	1 0	2	20	1000000	1	60	0	2	25	2	40
23	1	4	1 100000	2	10	10	1	60	200	2	25	2	500
24	1	4000	1 10000	2	20	7	1	60	3000	2	30000	2	5
25	1	500	1 17	2	1	2000	1	70	30	2	5000	2	65
26	1	5000	1 100000	2	10	5000	1	90	170	2	6000	2	10000
27	2	50000	1 10	2	1	5				2	800	2	70
28	2	50	1 15	3	20	30				2	100	2	1000
29	2	500	1 500000	3	30	120				2	500000	2	30000
30	2	1000	1 200	3	20	50				2	1000	2	10
31	2	100	2 500	3	30	50000				2	200000	2	20000
32	2	50	2 5000	3	30	50				2	30000	2	10000
33	2	5000	2 50000	3	30	400000				2	80000	2	98
34	2	25	2 25	3	5	1000				2	9000	2	15000
35	2	25	2 15000	3	1	50				2	15000	3	100000
36	2	2,5	2 100	3	10	100				2	20000	3	100000
37	2	10	2 100	3	10	500				2	20000	3	500
38	2	0	2 1000	3	15	300				2	10000	3	2
39	2	2000	2 100	3	5	200				2	35	3	1000
40	2	1000	2 15							3	15	3	5000
41	2	300	2 5							3	1000	3	10
42	2	25	2 10							3	0	3	100000
43	2	10	2 20							3	1000	3	2000
44	2	17	2 3000							3	100	3	20000
45	2	20000	2 20							3	20	3	15000
46	2	20	2 30							3	20	3	150000
47	2	50	2 1000000							3	10000	3	98000
48	2	25	2 10							3	1000	3	2000
49	2	100	2 30							3	100000	3	10
50	3	1100	2 100							3	20	3	100
51	3	500	2 7							3	100	3	20000
52	3	5000	2 500							3	100000		
53	3	2000	2 2000							3	20		
54	3	75	2 5000							3	50		
55	3	40	2 5							3	35		
56	3	1000000	2 1000							3	250000		
57	3	10	3 30							3	85		
58	3	800	3 120							3	5000		
59	3	500	3 30							3	2000000		
60	3	0	3 50										
61	3	1000	3 0										
62	3	5000	3 50000										
63	3	5000	3 50										
64	3	100000	3 200										
65	3	300	3 3000										
66	3	5000	3 400000										
67	3	100000	3 30										
68	3	1700	3 1000										
69	3	10000	3 50										
70	3	10000	3 170										
71	3	400000	3 100										
72	3	100	3 500										
73			330000										
74			300										
75			200										

APPENDIX B


deductive projection to the image, divide the Ego into this projection (y/x), reflect the resulting magnitude back to the image.
EGO
Image 2
Image 1 & 3
x
y
INSTANT VALUATION
FOCUSED VALUATION
EGO
Image 3
Image 2
Image 1
EGO after meditation
deductive projection to the sub-units of the image, gather the magnitudes inductively.

NOTES

[1] Throughout the article the notion of 'ascribe' will be used when intrinsic value is to be emphasized and the notion of 'assign' will be used for instrumental value. In detail, ascribing function conceptualized as a dedicated space of an Ego to an object.

[2] To have high market price relative to the budget or produce high accumulation of entropic waste. [Normally, it is not expected that the subjective value will be below the market price. According to Rifkin (2011, 202) GDP is more a measure of the temporary energy value embedded in the goods or services produced at the expense of the accumulation of entropic waste]

[3] By self-object Kohut (1971) means the experience of another as part of the Self.

[4] Projection could become visible **a)** as Freud (1988) theorized; when humans defend themselves against their own unconscious impulses (both positive and negative) by denying their existence in themselves while attributing them to others, like 'blame shifting'. **b)** Antropomorphism is pure projection and if it would not exist, there would be no difference between to kill a 'Mouse Lemur' (one of the smallest mammals on earth) and to kill a 'Weta' (one of the biggest insects on earth) in terms of feeling remorse.

[5]

[6] According to Jung (2006, 209) religion is not a belief system. It is much more a unique attitude of consciousness that has changed after an experience. Meditative activities would create such experiences.

[7] **a)** When everything is equal, the simplest explanation is the right one. Numerous thinkers have embraced this philosophy like; John Punch (Crombie, 1959) 'Entities must not be multiplied beyond necessity', Isaac Newton (Hawking, 2004) 'We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances', Aristoteles (Wells, 2002) 'God and nature never work with more than necessary, always work with the least effort'. **b)** We argue those Occams Razor functions because; human wants to reduce the complexity to make it belong to an inclusive singularity.

[8] Meditative techniques are applied in abrahamic, monotheistic and eastern religions, and called bhavana or dhyana in Budhism, yoga in Hinduism, haga or siha in Judaism, tafakkur or zikr in Islam mysticism. Trance state constitutes the base of meditative techniques and some other religious rituals. Trance, seclusion and fasting remove external stimuli which is suppressing the supraliminal orientation.

[9] **Kufic** is one of the oldest calligraphic forms of various Arabic Scripts and consists of a modified form of the old Nabataean Script. It was developed around the end of the 7th century in Kufa-Iraq (Bloom & Sheila, 2009).

[10] Some others valuated the non-chosen one due to ensure that each image was valuated at approximately equal numbers.

[11] Mann-Whitney U test was used for all dual comparisons. PASW Statistics 18. Release Jul 30, 2009.