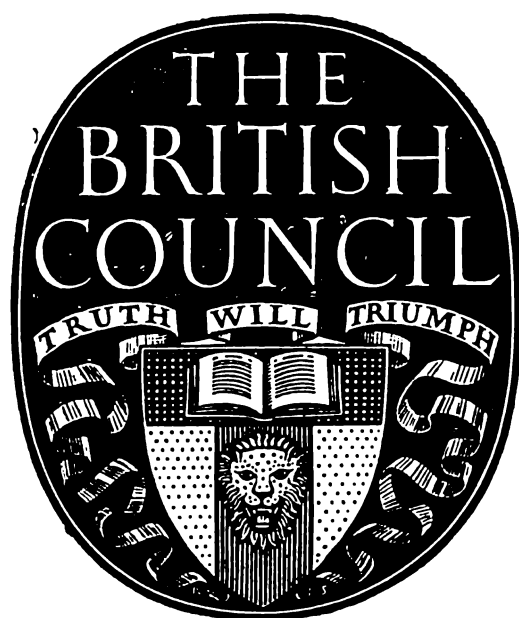


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THE DIMENSIONS OF VALUES

A UNIFIED THEORY

BY

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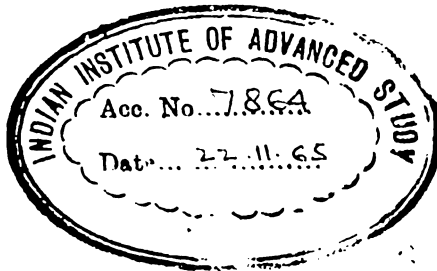
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INTRODUCTION

Both the state of valuelessness of the modern age and the aggravating crisis in the social sciences, due to their stubborn refusal to investigate values and assimilate them into their methods and materials, demand a restatement of value theory, based on new theoretical, experiential and empirical developments in the various branches of human knowledge concerned with values. ✓

Values are derived from life, from environment, from self, society and culture, and, beyond all, from the ideal, transcendent dimension of human existence and experience. The psychological and social sciences dealing with values define them as mere preferences and aversions, as desirable goals, emotions and interests. The humanistic disciplines, on the other hand, define them as functioning imperatives or 'oughts'. There is a sharp cleavage in contemporary Western thought in respect of the role of values in intellectual analysis. Disagreement, if not chaos, is serious as regards the relevance of value considerations and deployment of 'oughts' or normative standards in natural science-oriented social thinking. Meanwhile there is gathered an enormous amount of value facts and experiences. Cultural, anthropological and sociological studies have now considerably extended our knowledge of value phenomena and value-systems, social, religious, political, economic and moral, and of the conditions and contexts in which these have arisen. But there is unfortunately a complete neglect of causal analysis, largely because values are regarded as highly subjective, relative and non-measurable. Neither a unitary value concept nor universal value criteria have, therefore, emerged in value theory that insists on defining and treating values in such manner that these may be quantitatively measured and verified. Strangely are values and valuations in real life made to suit methodological assumptions and rules.

Modern value theory has never escalated into the ideal or transcendent dimension for the purpose of psychological and social inquiries. The unity, wholeness and transcendence of the value system, grounded in both human actualities and human possibilities, are seldom envisaged by the sciences of man, society and culture. Values and the process of valuation and development of the value system are approached in strikingly divergent and piecemeal manner by the various psychological, social and philosophical studies according to their image of man, their conception of human nature and destiny.

The present study aims at a logical, philosophical and unified treatment of man's complex values and value experiences that are distinguished at their successive *dimensions*, orders or stages of human adjustment viz. biological, psycho-social and ideal or transcendent. While the immediate source of values is in subjective choices and

satisfactions, we have stressed that the latter belong to progressive dimensions that govern the conditions and criteria of valuation as well as the range and depth of the felt qualities of value objects that the totality of life and cosmos provides. Our theory of values, accordingly, does not operate on a reduced biological or psycho-social dimension, defining the ideal, metaphysical or transcendent dimension in terms of the lower dimension, but freely passes from the bio-social to the ideal dimension and *vice versa*.

Man's mind is the locus of hierarchical dimensions and polarities. Due to his unique bipolar, self-actualizing-transcendent impulse and capacity, he always moves to and fro between the sensory-existential and the ideal-transcendent dimension and derives values from both. His awareness and pursuit of all values are in terms of the basic opposition or polarity of existence and transcendence, actuality, and potentiality. He experiences chronic antinomies and tensions between survival and perfection, and autonomy and heteronomy at the biological dimension; between impulse and reason, id and conscience and self-regulation and self-expression at the psycho-social dimension; and between being and becoming at the ontological-transcendent dimension. Out of the dialectical reconciliation of these polarities and conflicts he achieves his biological individuality, psychological integrity and ontological status. These are his basic, mutually interdependent, species-wide values. They are clearly and unmistakeably articulated and differentiated on the foundation of a 'natural' scale or hierarchy, an irrefragable priority of intrinsic, universal and ultimate to instrumental, specific and immediate values. The higher and the lower human values stand in *dialectic* relation to each other, both claiming and obtaining gratification fulfilment in a hierarchically balanced system. It is the polarity of intelligence and impulse, egoism and altruism, self-actualization and self-transcendence, instrument and final purpose that weaves with its threads of warp and woof the ever richer, multi-coloured fabric of person-values-and cosmos. Such is the dialectical mode of man's growth and maturation to unity, wholeness and transcendence; to these he is, indeed, pressed forward by the ineluctable dimensions and polarities or complementarities of his life.

Dialectic is a natural mechanism of human thought, feeling and action, for it is by the tension of his multi-dimensional polarities that man is impelled to grow and mature, strive and transcend. In the methodic operations of the dialectic he becomes conscious of the polarities between actualities and possibilities, and transforms himself into being. As he chooses the dimension of possibilities rather than that of actualities, he creates *values* and realizes human *eidos*, essence or being. Values are concomitants of self-actualization and self-transcendence. The theory of values is another facet of the theory

of being and becoming grounded in the harmony and integration of all existential polar antinomies within being.

This irrepressible, empirical dialectic at the biological, psycho-social and ontological dimensions is fundamental for the general theory of value system. For the study of the polarities or complementarities that coexist at the successive dimensions of values and valuation, we have to think integrally and holistically, rather than analytically and atomistically. More and more empirical psychology also comes to the finding that in the healthy and mature individual there is a hierarchical reconciliation of polarities or complementarities—of the higher with lower desires and goals, what belongs to animal inheritance with cultural acquisition, and self-actualization with self-transcendence. All split or segregation in psycho-dynamics is pathological; all dialectic, on the other hand, leads towards progressive wholeness, harmony and transcendence of seemingly irreconcilable antinomies. In the philosophy of values the theories of multi-dimensionality and dialectic are fundamentally linked with each other in the context not of human adaptation and mastery, but of human fulfilment and transcendence, involving the deeper stratum of human consciousness that does not merely reflect the external environment or is moulded to it.

Secondly, the theory of the multi-dimensionality, dialectic and continuity of values and value objects leads us to the notion of the interweaving, coordination or integration of values and value experiences into a coherent pattern or system as basic to value theory. We emphasize man's central striving for a unified experience of personality-value-and world, and hold that values are both self-subsistent as well as personal, imposing obligations on him from beyond, and at the same time guiding and facilitating self-actualization and self-transcendence through his own decisions in life. The findings of modern psychology on the dynamic integration, wholeness and transcendence of personality constitute the empirical foundations of a unified value theory. This is reinforced by comparative social anthropology and sociology that show a common human ethos and value-schematic trend embodying generic human needs, aspirations and strivings.

Thirdly, the unity of the value system is grounded in the present work in empirical rather than formal, integrative rather than fractional and multi-rather than single-dimensional value *criteria* or standards. These are derived by the various academic disciplines—biology through psychology and sociology to philosophy—from the dynamic, reciprocal interchanges of person-values-and cosmos at all dimensions that have increasingly taken a unified configuration—a common value schemata of mankind. In contemporary value theory not merely is there inadequate appreciation of the interdependence of the 'transactions' in which values occur, due to the exaggeration

of the role of the valuing subject, but cosmos and life are considered almost neutral with respect to values. Value criteria must relate themselves to the all-encompassing demands and possibilities with which the cosmos-total confronts the human being.

Therefore, finally, we are concerned with both the roots and flowering of the value system, both the demands of finite, biological human nature and the demands derived from its profound affinities with the unlimited cosmos and reality. The value system we envisage is cosmic and universalist rather than man-and-society centred—a comprehensive, harmonious *gestalt* comprising the whole of man's transactions with cosmos-total or being that he may apprehend and appreciate. It is within his total physical, cultural and metaphysical context, at once human and beyond-human, social and trans-social, that he selects, assimilates and orders his 'natural' hierarchy of goals and values and discovers his value absolutes and categoricals.

Man's creation of values is the same as the fulfilment of his total-and-essential being. Values, cosmos and being merge in one another both in abstract thought and the concreteness of value phenomena. For both comprehension of the cosmos-total, being or the absolute and the process of valuation, the logic is represented by the dialectic. Because of man's discord within himself and the polarity of his principles, laws and imperatives, it is through the empirical dialectic that both his existential and ultimate values are truly judged and confirmed in experience. The polarity and tension in human life between individuality and order or security and openness are stressed by modern biology; those between growth-values and deficiency-values or egoism and altruism are focussed by modern psychology; those between prudence and love or reverence are analysed by ethics; and those between self-awareness and identity consciousness or cosmic alienation and cosmic affiliation are unfolded by metaphysics. All such ambivalences and conflicts comprise the fundamentals of the modern vision of human nature. These can be resolved not at the bio-psychological and social dimension, but at the higher ontological-transcendent dimension of self-awareness, wholeness and participation. At the same time, man's physiological homeostasis, his psychological self-consistency, and his ontological unity rest on a continuous experience of the dialectics between the polar tendencies in nature, mind and society in all their dimensions. His ontic status is firmly and ultimately rooted in the metaphysical value of the absolute, unlimited unity of all multiplicity, of the immanence of the real-and-the one in all finite concrete human forces and relations. Ontology is the law of human growth as dialectic is the law of human values.

Multi-dimensionality and *dialectics* comprise the core of the knowledge of values and of the normative process of valuation. Both

demand philosophical procedures and treatment. Without these we cannot construct a validated, useable system of human values, ideals and norms to which man can commit himself from the depths of his mind and heart.

A unified philosophical theory of values replaces positivism, psychologism and subjectivity, stemming from the closed, isolated selfhood of modern empiricism, by the inter-subjectivity of the open self-in-relation, being-in-and-with- All, and by the dialectic of self-actualization and self-transcendence, being and becoming, I and Thou. Man's true and essential being is *at the same time* his avenue of rapport with his neighbour, society and God—the source of his intrinsic and ultimate values. The dialectic between the primordial unity and multiplicity of the cosmos completes itself in the concept: 'Man with man—the unity of I and Thou—is God.' (Fuerbach). The immediate, universal *Thou-art*, the common spiritual intuition of mankind, comprehends and completes all human values and value-experiences. It also embodies an indwelling purpose of the cosmos, a *telos* in which every individual as a moral being consciously participates. Value doctrine can obtain its unity, completeness and full certitude of values and potentialities only in being-with-cosmos, and its unswerving confidence in the intrinsic nature of man and his destiny in the world as a co-participant of Being. A general theory of values discovers the unity pattern of values of mankind from the invariant supremacy of the higher-dimension intrinsic and transcendent values in the historical evolutionary picture, in its growth from the tribe, community and nation to the emerging world society—a normative unity that provides the moral and spiritual foundations of the contemporary world system. Such a unified theory embodies the growing unity of knowledge and aspiration pattern of humanity in the present age.

This volume, like its immediate predecessors, *The Dimensions of Human Evolution* and *The Philosophy of Personality*, rests on the convergence of concepts and conclusions of various academic disciplines, ranging from biology and psychology to social science, philosophy and metaphysics that are deeply concerned with human values. Such an inter-disciplinary treatment has become exceedingly necessary due to the absence today of a common cosmic view of values, ideals and norms. The causal analysis of values, value criteria and norms at various dimensions of human adjustment has called for a complete reversal of the process of verification of values now extant in the empirical biological, psychological and social sciences. Evolution, which is postulated as building up and validating values, should be regarded in itself a value notion, and as directed and regulated in its psycho-social phase by human values. Similarly the concept and goal of self-actualization, or psychological health and creativity of

current self-, growth and humanistic psychologies, which derive these from empirical observations, and make these their basis for value doctrine, are also untenable due to their separation from a normative, transcendent context and differentiation of the categories of essence and existence, of being and becoming. Finally, the current notion of the single, isolated, subjective self as the unit of valuation, which stems from social philosophy, warped by modern empiricism, subjectivity and behaviourism, is discarded in favour of that of the self-in-relation to cosmos and reality. It is on the foundation of the latter that we seek to build up a unified theory of values-in-relation or person-values-and cosmos. Not the self alone, but the self with the universal and eternal other or the self-in-and with-all creates and fulfils the highest values and potentialities of man. The synthetic task attempted here cannot cover the whole ground, but projects the major directions in which a unified value doctrine may be formulated, doing justice to bio-social foundations and potentialities, cultural acquisitions and demands and ideal or transcendent validations and obligations in continuously ascending dialectics.

Bertalanffy, Muller and Dobzhansky, among the biologists, Maslow, Gardner Murphy and Kurt Goldstein, among the psychologists, Mead, Sorokin and Mannheim, among the social scientists, and Whitehead, Jaspers and Hocking, among the philosophers, have considerably influenced the articulation and formulation of a unified theory of values. The stream of Eastern philosophical tradition and of contemplative experience, which ground the norm of valuation on the truth about cosmos-total or the essential being and its many accents, dimensions and polarities, is also responsible for an enlargement and deepening of the dialectics of values and value-hierarchy in positive human fulfilment.

I have utilized in this work certain materials which have appeared as articles in the *Philosophy and Phenomenological Research* and the *International Journal of Sociology and Social Research*, U.S.A. and the *Archives for Philosophy of Law and Social Philosophy*, Germany. My thanks are due to my pupil Mr S. K. Khinduka of the University for revision of the proofs.

Radhakamal Mukerjee

University of Lucknow,
Vijaya Dasami, 1963

I

GROWTH AND STRUCTURE OF VALUES

1

EVOLUTION OF VALUES

Values as Defining the Ascent of Life

In the remarkable final chapter on 'The Skeptical Psychologist' of his volume on *Personality* the well-known psychologist Gardner Murphy remarks that the science of psychology, which is about a century and a half old, has not risen at all to a position of central truth, and different schools with methods that cannot all be considered sound are now contradicting each other. He observes: 'To the skeptical outsider, psychology might well appear to be a science of negations; its principles are today largely principles that define the narrow limits beyond which generalizations cannot be made. These limits come dangerously near to marking off a pedestrian description of the obvious, without any clear definition of scientific laws.'¹ Gordon Allport similarly remarks: 'Unlike mathematics, physics or biology, psychology is not a unified science, but rather a collection of facts and opinions whose relevance to human welfare and religion depends upon the particular opinions and facts one selects for considerations.'²

The starting-point from which we may begin a psychological study of man's growth and development is the value attribute of his behaviour and experience that differentiates him from any other animal. The essential of value seeking and value experience that constitute 'humanness' is the 'natural' hierarchy of needs and values which the human organism itself dictates, stimulating and directing all his activities for an ever-receding qualitative improvement. The latter has a fundamental neurological basis. Herrick observes: 'The thing that is most distinctive about man is the pattern of his growth and the instru-

¹ *Personality*, p. 915.

² *Becoming*, p. vii.

mentation of it by a rationally directed desire for improvement."¹ Such a directive quality of adjustment of organism to the environment at the dimension of human social evolution is called *values* which influence the course of evolution towards greater individuality and openness of self and purposive direction of self and environment. The *qualitative* improvement of man may be defined as increase in the range and variety of values as means of better control of both self and environmental resources for a freer, richer and more harmonious living.

Rudiments of values are discernible among the brainy animals. But no animal, including the lower primates, can develop a set of values that direct and regulate behaviour around long-term goals or evolve a symbolic complex helping them to accumulate, reorganize and anticipate experiences. Hilgard observes: 'Because a trained dog shows some manifestations of shame or a chimpanzee some signs of cooperation or a rat a dawning concept of triangularity, it does not follow that these lower organisms, clever as they are, have all the richness of human mental activity.' The range, stability and richness of values must be assumed to be part of human nature. From the functional and phylogenic viewpoint, both the uniformity and divergence of values of man that underlie his manifold biological, psychological and social adjustments differentiate him from the lower animal, and human evolution from animal evolution. As soon as values emerge on the biological scene, these and not the automatic forces of natural selection come to maintain and direct the evolutionary process. The biologist Julian Huxley places values in the forefront of scientific thinking, fully aware of their implications for man's survival and progress. To quote him, 'We find values not merely emerging from the evolutionary process, but playing an active part in its latest phase; we know as an immediate and obvious fact that there are higher and lower values, we discover as a result of scientific analysis that there are more or less desirable and valuable directions in evolution.'²

Human Potentialities

The awareness, utilization and transmission of values are uniquely human and linked with the mental and social evolution of man. Human values are enduring long-term goals that have emerged in man's evolution, directing and regulating his behaviour adaptation. Endowed with a limited number and variety of inborn behaviour patterns, he can, however, use his large, sensitive and complex brain with its capacity for conceptualization, abstraction and symbolization for defining, stabilizing and transmitting a vast range and order of goals and values. These have come to play the crucial role in unfold-

¹ See *The Evolution of Human Nature*, chap. XII.

² *Evolution and Ethics*, p.32.

ing the full possibilities of his inner life and forward-oriented, purposive control over his environment at different dimensions.

With the aid of values man delays his satisfactions and fixes his mind and behaviour to distant and sometimes unrealizable goals, strivings and ideals. His value-judgment enables him to choose between alternative courses of behaviour, and solve chronic inner tensions and conflicts by accepting standards and demands that control him from beyond. It guides him in seeking goals that are not merely adaptive to the external bio-social situation but also to the transcendent situation or system of which he recognizes himself as an interactive, integral part. Through his value experience he develops a complex and elaborate system of social psychological habits, skills and techniques, commitments and imperatives that lead him to an intricate system of future-oriented and symbolic inter-personal relations and strivings that we cannot imagine even in the case of the collective behaviour patterns of the social insects.

Human evolution is not merely an evolution of an animal genetic equipment in an appropriate physical environment, nor are human goals and action patterns derived from forces and factors confined to the animal body. It involves 'homeostases' between brain-mind and the psycho-social environment which it assimilates along with the physical environment as it is extended and enlarged. Such 'transistases' in the service of man's complex maturation and adaptation to several dimensions of the environment are represented by symbols and values. His ascendancy in the evolutionary series is due to his unique capacity for the adaptive use, modification, accumulation and transmission of symbols and values. Natural selection and survival cannot obviously provide the basis for the scheme of ideal or transcendent goals and values encountered in human societies. The system of values has not only reshaped and transformed man's biological nature but also enabled him to control his environment and direct his evolution according to his own conceptions of all-round freedom, wholeness and transcendence that his intelligence, imagination and intuition freely and freshly reveal. The concept of human evolution and potentialities is a model of value-creation and value-orientation.

Values, an Organismic, Total Experience

According to the psycho-pathologist Kurt Goldstein, the soundly functioning human brain involves biological behaviour patterns which have always been termed 'moral values' from other points of view. Similarly Money-Kryle shows that the soundly functioning perceptions lead to reparative consciences and thus to kindness and creativity.¹ Man's sense of values is the normal outgrowth of his evolu-

¹ See Beck: *Modern Science and the Nature of Life*, p. 285.

tion in the total environment in which he exists. Without it he can neither struggle, nor develop, nor survive. His acquisition of, and identification with, values and the associated sense of personal worth, responsibility and competence due to the fulfilment of values, and the opposite sense of guilt and loss of self-esteem due to failure to live up to certain values are basic determinants of adjusted, 'normal' or 'right' behaviour in his total situation.

We agree with the position of the psychologist Hadley Cantril: 'Whether we like to admit it or not, nearly all of our experiences are tinged with a value-quality more or less intensely felt. Whether we like to admit it or not, the type of conflict that characterizes the human being is one he resolves by means of a value-judgment. And whether or not the psychologist likes to admit, any psychology that does not include introspection and the analysis of one's own experience in making value-judgment is hopelessly inadequate.'¹

The theory of 'pure' instincts, developed four decades back, and still accepted by most psycho-analysts, and the theory of separate categories of the biological, the cultural and the moral needs and goals, followed by most psychologists and sociologists, have now to be replaced by the interpretation of man's behaviour and evolution in terms of his unified value system. Values are integral experiences that touch simultaneously all dimensions of human adaptation, organic, social and cultural, and transcend them all in their 'proprieate', forward-orientation. Human nature-in-the social environment is moulded by values, ideals and norms unique in humans. Human behaviour and evolution derive both impetus and direction from the distinctly human attribute of values that due to the complex structure of the human mind using symbols for human communion, wholeness and transcendence, raise adaptedness and evolution to altogether unpredictable qualities and possibilities. A view of the unitary nature of man and of the symbolic fusion of needs, goals and values at different dimensions of adaptation in the personality-value-culture frame of reference is basic for the scientific analysis of human behaviour, values and evolution.

The 'Natural' Scaling of Values

The basic needs or drives, and the goals and values derived from them, arrange themselves in a fairly definite scale for mankind on the basis of the principle of imperativeness. Both high and low values spring from the basic needs or drives but are oriented in a natural gradation which in turn is developed into conscious, deliberate preferences. Dewey and Tufts observe: 'Every appetite and impulse, however blind, is a mode of preferring one thing to another; it selects

¹ 'Toward a Scientific Morality,' *Journal of Psychology*, pp. 367-368; see also his *The 'Why' of Man's Experience*, pp. 159-160.

one thing and rejects others. It goes out with attraction to certain objects, putting them ahead of others in value. The latter are neglected although from a purely external standpoint they are equally accessible and available. We are so constructed that both by original temperament and by acquired habit we move forward some object rather than others. Such preference antecedes judgment of comparative values; it is organic rather than conscious.¹ 'The organism itself dictates hierarchies of values which the scientific observer reports rather than creates,' says also the psychologist Maslow.² The basic or biological needs, such as those of food, sex and security, must be gratified before the higher needs appear in consciousness but the higher needs such as those of love, respect and status, though these are of later evolutionary and ontogenetic development, are no less actual than the lower needs. As Maslow remarks, 'The higher the need, the more specifically human it is.' The lower biological needs and values may be regarded as steps towards psychological health, integration and self-actualization, by whatever term the normalcy or wholesomeness of man may be defined.

While the deprivation or suppression of lower needs and satisfactions leads to isolation, monomania and other desperate, undesirable defence and emergency reactions, the pursuit and gratification of higher needs represents a trend away from ego-centricity and psychopathology, and towards greater self-competence, joy, serenity, creativity, richness and zest of living. These may be accepted as the criteria of higher values or value schemata. 'What a man can be he must be.' This is what several psychologists following Goldstein call 'self-actualization,'³ under which not only the lower biological needs and values but also the hierarchical and developmental system of needs and values are subsumed. A person living at the level of self-actualization (through self-regulation, integration, autonomy or creativeness) is found simultaneously to love mankind most and to be most developed idiosyncratically. This completely supports Fromm's contention that self-love (or better self-respect) is synergic with, rather than antagonistic to, love for others.⁴ Following the lead of Goldstein's organismic theory several psychologists like Maslow, Rogers, Angyal, Cantril and Fromm stress man's desire of *self-actualization* or self-fulfilment as central, all motivations being but partial steps in this direction. With this there should be, however, an adequate, complementary recognition of the constraining or stimulating influences of the external socio-cultural forces. The qualitative improvement of man, his self-actualization or living at the higher value level, and the

¹ *Ethics*, p. 316.

² *Motivation and Personality*, p. 146.

³ Goldstein: *The Organism, A Holistic Approach to Biology*.

⁴ Fromm, E.: *Escape from Freedom*, p. 436.

impact on his needs and goals of social and cultural norms and standards are functions of the institutional and cultural situation. The higher needs and values of life require better environmental conditions, familial, economic and political, to make these possible; while their pursuit and fulfilment safeguard and fortify man's enlarged social relations, institutions and culture.

The Growth Pattern of Values and Virtues

Higher needs, values and virtues are discernible from the beginning of human social evolution, but gradually show articulation and dominance with the interchange of the growing self with the larger, more complex and compelling family and social environment. The maturing self, under the protection of favourable familial and social settings, coordinates and integrates the motivations and values at various dimensions, biological, social, ideal or transcendent. As it grows into the society's manners, morals, traditions and culture, it completes its growth pattern and affirms its integrity and intelligence in a balanced unity of values, virtues and experiences or remains stunted, deformed and twisted.

Mankind has evolved a *developmental pattern* of human needs, values and virtues at the different stages of the human life-cycle. Self-definitions, actualizations and verifications are lifted to the level of exclusive, universal values and virtues at the developmental life-phases. These are deeply rooted in evolution and unconscious processes of mind underlying the growth patterns and securing psycho-social and cosmic adaptation. The following schedule of values and virtues indicates, life-phase by life-phase, the evolution of the value pattern which maintains the continuity of human adaptation and growth at various dimensions guaranteeing a measure of autonomy and integrity of self as well as social harmony from generation to generation.

The Cycle of Basic Values and Virtues

I Human Life-Cycle	II Dimension of Adaptation	III Generic Values	IV Moral Values	V Cardinal Virtues
Childhood	Bio-physio- logical	Self- regulation	Prudence	Hope; Self- competence; Education of Character
Adolescence and Youth	Psycho-social	Self- actualization	Loyalty	Love; Equality; Justice
Old Age	Ideal, Transcendent or Cosmic	Self-trans- cendence	Reverence	Charity; Compassion; Identity

The basic values and virtues of childhood, youth and adulthood comprise a dynamic, continuous and harmonious whole. Their unity and permanence are safeguarded not only by the innate, creative trends of the maturing ego at successive life-stages, but also by the complex web of traditions and institutions of society and culture. There are a lively and intimate interchange and inter-penetration between the inner and outer value system, establishing the balance and continuity of psycho-social evolution in successive generations. The growth pattern of childhood is focused towards self-regulation yielding the moral value of prudence and the natural virtues of hope, self-competence, education and skill. In adolescence and youth the growth pattern is centred round the consummation of inter-personal relations yielding the moral value of loyalty and the cardinal virtues of love, equality and justice. Finally, in old age the moral value of reverence and the virtues of charity, compassion and identity dominate. Self-regulation, self-actualization and self-transcendence comprise the different generic values in the growth and maturation of the individual towards unity, wholeness and transcendence without which psycho-social evolution is blocked and retarded.

Being and Becoming

Full humanness and human capacities require a balance between self-regulation and self-expression, self-actualization and self-transcendence, autonomy and heteronomy, individuality and order. These imply perpetual striving and becoming, and enlargement of the maturing self under the protection and guidance of the favourable adult environment. The give-and-take between normal self and environment achieve the individuality and openness of self through integration of the segmental functions, biological, mental and emotional, at the various dimensions of human living for successful psycho-social and spiritual adjustment. Man, who is not guided by a precise and comprehensive set of adaptive instincts or drives, learns to inhibit and regulate himself, acquires methods for self-expression and self-actualization, and, finally, attains and pursues a transcendent self-image that stands beyond and ahead of the handicaps of his own biological and mental make-up and the limitations of his traditions and culture. These are correlated with the preference of human reason to impulse, demands to desires, conscience to id and of the intrinsic and transcendent to instrumental and proximate values. The unlimited extension and transcendence of self so that it can possess the totality of values of self, other and cosmos harmonized and unified, and the fusion of truth, harmony and goodness embody the full realization of the essential being. Being brings the instrumentalities and intrinsicities, the actualities and possibilities of life together, investing the intrinsic values with concrete shape and definition and

a genuine hope of realization and the instrumental values with the worth and dignity of being actually selected and preferred over other alternatives. Both means and ends become true means and ends, bestowing on being a new status and new functions through relating the ideal possibility or real being to the antinomies, limitations and hindrances of becoming. This is another way of stating that man by bringing the hypothetical and contingent technical and pragmatic imperatives into coincidence with the categorical moral imperatives that, according to Kant, have an objective, transcendent existence achieves his real being. The evolution of human values consummates itself in the experience of the essential being in which the contrasts of being and the process of hour to hour growth or becoming are ultimately resolved. Being, the most intrinsically rewarding and joyous experience accessible to man, is accordingly often described as *coincidentia oppositorum*.

POLARITY OF VALUES AND DISVALUES

Persons and Values as Social Products

Human beings are value-seeking and value-directed individuals who have to fulfil all their needs or drives in the social milieu and also harmonize their need fulfilment with a system of related need fulfilment of others. Human values emerge due to two factors, first, the impingement of society and its meanings and norms on the fulfilment of the individual's needs or drives; the second, the introduction of his own awareness, choice and judgment in need fulfilment. The two processes are interdependent. Values are essentially social products, and at the same time involve the individual's assumption of certain common goals and purposes of the social milieu that have become a part of him. Man who is endowed with unlimited possibilities but little hereditary behaviour patterns must identify himself with, and assimilate the environment in both its physical and social dimension; otherwise he cannot survive, and the assimilation is through values that are learned under social conditions. Instincts and needs give him impulsion, but little guidance in his physical and inter-personal adjustments. Values offer easy, stable and effective guidance to him through life, in spite of conflicting biological and social needs or goals and severe inter-personal tensions. These complicate human behaviour-adaptation to such an extent that the study of animal needs and behaviour is of little relevance.

The basic or biological needs, which man shares with animal, such as food, sex, territory, self-preservation and play, fuse and integrate with other social and cultural needs and interests for value information. This is the miracle of transformation of the human animal—the person-in-society, with all his goals and fulfilments socially conditioned and channelized. The pursuit of biological values *per se* lead

to personal and social disorganization. Even the biological needs and satisfactions are shaped and moulded by culture and directed into socially approved channels. Man is guided in his fulfilment of hunger and sex by the social group and its standards and norms. He eats things that are socially sanctioned and at times that are prescribed for him. Food, prohibited or regarded as unclean or repulsive when given to a famished person, instead of giving him satisfaction, often produces sickness. Man finds his full sex fulfilment not by giving vent to his natural drive but within the socially regulated limits of courtship and marriage, pre-marital and extra-marital intercourse. There is a whole constellation of values, both social and personal, associated with a person's body—its appearance, well-being, privacy and sanctity, which become an integral part of the genetically formed ego.¹ Continuous sex gratification outside the relations of love and marriage leads to the shrinkage, dissociation or regression of the ego. Illegitimate or illicit sex 'enjoyment' brings about neurosis and functional derangement. The value of the human mate does not depend only upon physical attractiveness which is again determined by social conventions, but also on factors of economic efficiency, wealth and status. Love and procreation are profoundly affected by custom, standard of living and the personal scale of ego-involvement and ideal satisfaction. Appetite, love, family-raising and kinship all become cultural values for man refashioning the raw materials of human biology, i.e. the biological and the social or cultural values blend and fuse with one another. It is on the basis of such integration of sex, food, play and security and life-maintenance and enhancement in general with other social or cultural interests and values that man can derive authentic and permanent satisfactions from them in society. Both need and fulfilment in each case are profoundly modified by social norms.

The Genesis of Disvalues

Accordingly, biological values are a misnomer shut out by human nature. Yet man is so constituted that his physical appetites and pleasures may be in some measure dissociated from instinctual need and fulfilment, and may become ends in themselves. Animals exhibit a complete balance between the fulfilment of biological needs and enjoyment serving the purposes of self-preservation and reproduction; therefore excesses are unusual. Man's excessive indulgence in sex, food, drink and drugs by which he brings about his physical and mental break-downs are over-driven and unnatural. These may be called 'disvalues', 'unvalues' or 'counter-values' based on homeostatic and 'need-reduction' tendencies that are largely 'defence' rather than

¹ Sherif and Cantril: *The Psychology of Ego-Involvement*, pp. 386-387.

'growth' mechanisms. Certain civilizations and epochs have cultivated such biological 'disvalues'. This is pathological. Katz mentions that the only example of animal use of intoxicants is that of ants drinking the excretions of beetles that they tend in their nests and in their intoxication even giving their brood to the former as food.¹ Animals have a definite scale of organic drives; hunger, sex and play being the most powerful with one or the other dominant according to the immediate situation. They are accordingly not torn by mental conflicts, contradictions and inhibitions. Neuroses can, however, be easily brought about for rats, cats and dogs under laboratory conditions in which they are conditioned to competitive and contradictory drives, excessive denials and hyper-excitements and pressures. The opposites of frustration and hyper-stimulation, produced by repeated conditioning, training and social pressure among confined and domestic animals such as bears and dogs, are interesting instances of creation of animal 'disvalues', 'unvalues' or 'counter-values' that lead to a great variety of non-adaptive behaviour much of which can be identified with human symptoms. Only at the level of self-awareness and self-valuation of *Homo sapiens* does the conflict situation, arising out of the polarity or tension between gratification and denial, stimulation and inhibition, expression and repression emerge. Aggravated as the human mental tension is by the rigid social conditioning and canalization of primitive impulses and desires, this has become one of the necessary conditions of human growth and maturation.

The complexity and plasticity of human mind permit not only the juxtaposition of competing and conflicting polar needs and values but also the elaboration of artificial, counterfeit and twisted values that become 'disvalues'. 'Disvalues' arise out of chronic inhibition and frustration of basic needs of the self that turns to warped, covert or self-defeating ways of gratification and fulfilment, including hyper-stimulation and hyper-gratification. These are all associated with loss and self-esteem and with neurotic fear, anxiety and sense of guilt, and hence are pathological. In the field of food satisfaction, it is well-known that many neurotic persons indulge in compulsive over-eating, drinking and drug addiction or its opposite, hunger-strike or refusal of food and drink even to the point of inanition and death. Similarly neurotics pass through a period of compulsive sexual hyper-activity followed by psychic impotence or frigidity. These are examples of man's 'disvalues' over food, drink and sex that run counter to his physiological bio-chemical needs. The subjugation of simple body-needs by complex, super-imposed psychological necessities occurs, according to L. S. Kubie, because in the human animal the act of gratifying a biological necessity becomes in itself a form of uncon-

¹ *Animals and Man*.

cious symbolic behaviour, a language which is used for manifold unconscious purposes.¹ Man's biological needs and values are peculiarly sensitive to the influence of conscious, and especially unconscious, symbolic components of his motivation and behaviour. This is the root cause of the complex distortions of values or 'disvalues' and aggregations of symbolic, compulsive and phobic mechanisms forming around even bio-genetic functions.

The Role of Man's Acquired Symbolic Environment

Animals have to contend with a natural environment and not with a derivative, artificial and symbolic one. In men the social milieu creates many feigned, distorted and adventitious needs and values that compete with and even supersede authentic values and thus endanger the individual and the race. In both these respects he shows a disbalance between the conditions of his survival and the specious, sophisticated styles of his living and factitious norms of his culture.

The Function of Disvalues

We have already stressed that in human beings there are no 'pure' animal instincts, needs and desires. All these are reshaped, re-integrated and controlled by his developing complex brain and nervous system under the impact of social and cultural forces that are much stronger than drives and instincts. As human maturation proceeds, needs and desires are stabilized, integrated and transformed into multiple, acquired, symbolic forms of gratification. Under different constellations of psycho-cultural influences, man converts means and behaviour into goals and values, and goals and values into means and behaviour, and also fuses the polarities of gratification and repression, attraction and repulsion, love and hate for the same object because all objects of attraction and love, like their maternal prototype, both fulfil and frustrate. This natural ambivalence or contradiction is the psycho-biological basis of the formation and stabilization of value maladjustments or 'disvalues'. 'Disvalues' do not represent a part of the inner core of the self, but rather blockages and diminutions of its potentialities. These comprise efforts to seek gratifications in a twisted, disguised or covert manner in the absence of normal or legitimate ways of fulfilment due to special conditions and circumstances of past and present life history, and are accompanied by loss of capacity for self-regulation, self-actualization and self-transcendence, anxiety and sense of guilt. While values stress the tendencies of growth, actualization and transcendence, 'disvalues' stress those of reduction of tensions and homeostasis. The former are associated with fulfilment, self-competence and joy, the latter with regression,

¹ Hixon Fund Lectures, 17, pp. 100-101.

fear and loneliness. And yet man's wholesome growth is the consequence of the dialectic between positive value creating and fulfilling forces and negative homeostatic, pain-reducing or evasive forces, with gradual enhancement of authentic and diminution of neurotic satisfactions and rewards. Man is ambivalently whole and fractional, full of tenderness and aggression, altruistic and egoistic, creative and destructive. He creates, nurtures and achieves the polarities of values and 'disvalues', very high and very low values, harmonious and discordant values, adult and infantile values, that fuse into a dialectical or dynamic unity at the highest dimensions of personality development. It is a paradox that in the normal maturing, self-actualizing and self-transcending personality the polarities between the Freudian 'instincts' and defences, between conscience and impulse, between love and hate, between egoism and altruism are resolved and are discerned as unity. Man sometimes experiences at his highest level of fulfilment, a wholesome, unconscious regression of values. 'Disvalues', accordingly, may, in their place, be considered healthy, and even necessary as steps towards a more effortful, responsible moral life. Though these always remain as possibilities implying misdirection, stunting and reduction of human capacities and potentialities, yet these need not always be considered as psycho-pathological. These are also sometimes means of forward-orientation and growth to something unfamiliar, adventurous and creative, harnessing without fear and anxiety productive forces from the unconscious and irrational depths. There is a dialectical relation between values and 'disvalues'. As men, groups and civilizations oscillate between values and 'disvalues' that are both social realities, human growth advances smoothly or suffers a violent set-back, due to spontaneous and integrative or distorted and false expression of needs and values. The human career has its inescapable splits and ambivalences, repressions and demonic outbursts that are preconditions for its forward advance.

DYSFUNCTIONS OF SYMBOLS AND VALUES

Mechanisms of Disvalue

Man, value seeker and value transmitter as he is, is a constant victim of value warpings, distortions and maladjustments or 'disvalues' with their profound repercussions on personal sanity, wholesomeness and growth and the stability and progress of society. The mechanism of the transformation of values into 'disvalues' need careful examination. Broadly speaking, these comprise inadequate super-ego learning and regulation and the failure of social conditioning or the process of socialization that orients the individual's needs, values and behaviour towards fellowmen and society. With less of inhibition of unconscious egoistic needs and desires, and more of social isolation and threat with their inevitable reactions of aggressiveness, fear and anxiety, the conscious normative integration of biological, social and transcendent need of the individual breaks down. This is conducive to chronic maladaptations of the individual to his social environment, to his biological and mental conflicts and disbalances and to neuroses and 'disvalues', all linked with and reinforcing one another.

Two major areas of disvalue in human life are inter-dependent and found in all societies and civilizations viz. disvalues over sex and disvalues over ego-security. No society is known which is wholly devoid of disvalues in lust and aggression that make for maladjusted and pathological cultural patterns and deviant personality trends. Most of human factitious, sophisticated, spurious and distorted values, whether at conscious or unconscious levels, are connected with sex and aggression. Normally speaking, the entire social and institutional framework of a civilization, however, gives opportunities for the satisfaction of man's genuine higher and lower needs and values and also regulates the scale of these values and modes of their fulfilment

in such manner as to safeguard the stability of society and the biological balance and integration, and wholesome growth and maturation of the individual. This is the essence of psycho-social adaptation the failure of which spells both personal disorganization and disintegration of society.

The whole cluster of biological or basic needs and values must be recognized and satisfied for the erection of any normal value system. The higher values rest on the conditions of bodily health and growth and life-conservation including sexual expression that are specific for each individual with reference to his maturation and integration, and also his habits of living and environment. On the other hand, the persistent frustration of such elemental needs as hunger, sex and security leads to the disintegration of personality and the free expression of unconscious urges that cohere and organize themselves into disvalues, and that end with withdrawal from society, violence towards fellowmen or some other pattern of anti-social or at least undignified and dishonourable behaviour, according to individual peculiarities. It is a fundamental law that as no human urges can be adequately fulfilled in social isolation, the deprivation or suppression of imperative basic needs increases their strength to such intensity that these disvalues must be satisfied vicariously or abnormally, or there is a serious depression leading to isolation (schizophrenia) or active aggression and anti-social behaviour both being mentally pathological.

The Functions of Symbols, Normal and Abnormal

Disvalues or serious deflections, deviations and maladjustments in value fulfilment arise in human culture due largely to the remoteness of goals and satisfactions from immediate activities and the universal use of symbolic means. Human beings show a time-lag between the setting in motion of the homeostatic psycho-physiological mechanisms of the organism-as-a-whole and the actual satisfaction of its bio-chemical and physiological needs that restores its biological stability. Except in the case of oxygen deficiency which leads to immediate biological disequilibrium and death, the deprivation of other body needs such as food, fluid and salts is transformed by the anticipatory homeostatic processes into appetite and thirst at the level of consciousness. The latter are anticipatory signals or signs of biogenic craving for food and drink before actual tissue deprivation or need occurs. The homeostatic signals of appetite and thirst become both normal and pathological due simply to the long interval between the occurrence of organic deprivation or need and experience of satisfaction. The time-lag facilitates the transformation by the human mind of biogenic signals and signs into symbols that comprise psychological superstructures which are influenced by conscious and un-

conscious motivations, and which may be dissociated from the underlying physiological or instinctual body needs. The development of the unconscious mechanisms of repression, sublimation and phantasy-making aids man in delaying urgent body and sex needs through disguised substitutes, sublimations and day-dreams that all constitute symbolic satisfactions unknown in the animal kingdom. Often, however, chronic neurotic fears and anxieties cluster round basic biogenic needs or cravings. The major values and disvalues are built around the biogenic cores of appetite, thirst, sex and ego security. In higher level needs and goals the possibilities of the substitution of symbolic satisfactions, equally laden with affect, and of disvalues and neuroses are even far greater than in the case of the 'biological' appetites. Symbolic demands are at the psycho-cultural dimension of adaptation super-imposed upon and often overcome the biological necessities. Most of the fulfilments of values and disvalues in any social system, though these may spring from biological urgings and goals, show a complex interweaving of biological and symbolic goals and gratifications.

The cultivation and pursuit of all values and disvalues, rooted as these are in definite, forward-oriented needs and goals, are, to be sure, maintained and promoted by a complicated symbol complex. The essence of satisfaction through the symbolic process is transfer of interest and emotional values. Certain objects or means stand for (symbolize) or represent another object or end and thus a particular need or value obtains disguised satisfaction. According to Gordon Allport, means to an end become ultimate satisfactions, connected only historically to their origins. They come to be wanted for their own sake. This shows the significance of learning and the symbolic process and change in the world of needs and values brought about by symbols from words and gestures, tastes and conventions to moral admonitions and religious exhortations. Man is psychologically and socially so shaped that his needs and values are grounded in the fusion of his biological and symbolic or ideal and social satisfaction in all his relationships and behaviour. The mere biological need can neither give him enduring satisfaction nor create the family and marriage institutions without which he cannot live and thrive. The integration of his biological needs in the raw such as sex, food and aggression with other desires and interests is facilitated by symbolization.

Values Rooted in Social Conditioning and Canalization

Symbolization, which underlies both the processes of 'conditioning' and 'canalization' deployed by man for the purposes of his socially directed learning, is considered by Gardner Murphy as basic in the

development of an organized and continuing value system.¹ 'Conditioning' may be illustrated by the hungry child ceasing to cry as he hears the footsteps of the mother—a signal corresponding to the tuning fork eliciting the salivary flow of Pavlov's dog. The sign, signal or symbol satisfies no needs but comes to stand for the satisfier and hence to be valuable in itself. A coin or note in a similar manner becomes valuable standing as it does for the commodities which it may bring in exchange. The second process, 'canalization' may be illustrated by a specific object or person becoming the means of satisfying a need to the exclusion of other satisfiers which were originally just as good. Even hungry children reject unfamiliar food, toy or game. Man lives in a world of canalized satisfactions and cannot easily shift to non-canalized or non-cathected satisfiers or goal objects. The familiar, the customary and the traditional determine the narrow channels of human motivations and satisfactions, including the basic needs and values. A basic biological need like hunger cannot be gratified by signs or symbols. Only actual food can gratify it. Thus conditioning is subject to extinction. In the case of canalization the process involves learning which objects are proper satisfiers and which are not. But here also there is intrinsically proper gratification and not gratification by *arbitrary* associations. Where the latter do occur we speak of 'disvalues' associated with personal stress and strain and emotional or neurotic needs. The complex value system of modern society is rooted in the acquisition of symbols (i.e. by conditioning and canalization) and of associations between the symbols and the world of canalized gratifications. Such associations are built up by the entire sign and symbol complex of human culture, including language, art, religion and morals, that constantly present before man images and symbolic pictures of realities that are far removed from the sensory objects and situations but serve as need-satisfiers. Often, however, due to pressures of the symbolic system as embodied in fashions, tastes, opinions of others and the status-prestige scheme, these associations become somewhat arbitrary, tenuous or thin, and then values without ego-involvement, value-frustrations and disvalues occur on a large scale. Correspondingly the number of neurotic persons becomes considerable.

The Modifiability of Weak Human Instincts

The possibilities of value maladjustments or disvalues are large because contrary to popular notions not only humans but even animals show modifiability of instincts and the super-imposition of learning upon their innate trends. Maslow has shown that in monkeys, the maternal instinct remains, the feeding instinct is modified

¹ The Genesis of the Individual Value System in B. Singh (Ed.): *The Frontiers of Social Science*, pp. 193-197.

and modifiable, and the sexual instinct is gone, leaving behind only an instinctlike urge. The monkey has to learn to choose his sexual mate and has to learn to perform the sexual act efficiently.¹ The human being has none of these (or any other) instincts left. The sexual and feeding urges remain, and perhaps even the maternal urge although very faintly, but instrumental behaviour, skills, selective perception, and goal objects must be learned (mostly in the sense of canalization). He has no instincts, only instinct remnants and instinct analgesia.² The feeble human instinct residues that are contrasted with the strong and definitely articulated and channelled animal instincts can be very easily and effectively conditioned and canalized by wrong cultural beliefs, attitudes and values, by misguided education and socialization and also by traumatic experiences of childhood. Correspondingly, human maladaptive habits, disvalues and dysfunctioning are more widespread and acute than in animals. The problems of the regressive pressures and trends towards unwholesomeness, sickness and abnormality is chronic in the human species.

The World of Adaptive Values and Symbols

It is the standardized processes of conditioning and the satisfying experiences through the use of symbols in human culture which transform blind, explosive and disruptive human urges into large, stable adaptive interests and values and also effect socialization. Symbols achieve a certain discipline and control of man's primitive urges and desires, a certain degree of socialization, rationalization and sublimation that transforms the biological individual into the adjusted social person. Aided by symbol devices and situations, he achieves his integration of sex with home-making, aesthetic and economic satisfactions and interests, and creates the major ideal values of love, marriage, home and family. The latter are expressed and projected in all human civilizations by a vast variety of symbols of the home and hearth, family faith, patrimony and ancestor's voice that take him far beyond the primary sexual object and situation to the social order with which he finds a kinship in thought and imagination. Man driven by hunger does not eat anything he may find but selects the food approved by the group and eats at prescribed intervals. What, when and how he eats his proper food are often prescribed by symbolic rituals, ceremonies and manners that are involved in the moral gratification of hunger. His clothing, shelter and the material goods he prizes are prescribed by the social group and its norms. The symbolic token of money is desired and accumulated for the satisfaction of

¹ Maslow, A. H.: 'The dominance drive as a determiner of the social and sexual behaviour of infra-human primates' *Journal of Genetic Psychology*, 1936.

² Levy, D. M.: 'Psychosomatic studies of some aspects of maternal behaviour,' *Psychosomatic Medicine*, 1942.

wants as well as for economic status and power that are symbolic goals. The standard of living not only stands for the fulfilment of the basic needs and requirements of the family but also as a symbol of class distinction or prestige. The display of the standard of living becomes more important for man than the standard of living itself. Poverty becomes intolerable not merely because of the deprivation of the basic needs and values but also because it leads to loss or attenuation of role, status and prestige. The scale of value satisfactions differs from stratum to stratum and alters with social progress, and with this the criteria of security, wealth, status and use of leisure that are all symbolically expressed in every culture.

It is upon the total cultural configuration and not upon basic needs and values or economic pressures that the ways of competitive or cooperative living and behaviour depend among various societies. Man does not appropriate and possess goods and controls other persons in any manner he may choose, but obeys the symbolic sanctions of division of labour, cooperation and competition, communal or private property and the dignity of the human person. It is the world of symbols that transforms hunger into appetite, sex into love, the blind appropriation of material goods and services into security and standard of living and the incessant effort towards assertion and domination into status, power and privilege.

The World of Distorted Symbols and Neuroses

It is the same world of symbols which is responsible for falsifications, distortions, elaborations or blockages in the gratification of needs and values: the use of food for display as something conferring status and respectability and the development of over-fine tastes and punctillious susceptibilities in respect of food and drink; the use of apparel to demonstrate wealth, rank and status and 'conspicuous' consumption; social distance, maintained by taboos and customs, restricting the choice of mates and promoting marriage without love; romance and sexual glamour promoting sex gratification for excitement; the use of sex by women as a means to status in spheres controlled by men; the feverish acquisition of wealth and conspicuous waste and conspicuous leisure as a pattern of social climbing set by the gradients of income and class; the use of fellowmen as pawns in a game in politics; and the struggle to move onward and upward in the social hierarchy by becoming refined and 'cultivated' and the vogue of leisure-time escapist pursuits. From the basic lower to the higher intellectual, aesthetic and spiritual values, the hierarchies in the intellectual and the emotional life are often distorted by the symbol system of a civilization.

The Sickness of Persons and Groups

The very elaboration of symbol system in any civilization also implies that some urges can be satisfied adequately in fitness with others and some are driven underground, baulked or disharmoniously blended. Sex *versus* arrogant self-assertiveness or sadism, hunger *versus* fear, passivity *versus* aggression, directly narcissistic *versus* indirectly group motivated conations, aggression *versus* social recognition are diametrically opposite trends and induce disvalues and neurotic states.¹ The wide dissemination of disvalues and neuroses is characteristic of a sick or disordered civilization, which through inhibitions, frustrations and conflicts warps and disorganizes the personality and distorts the set of values. Man cannot survive unless he learns, seeks and achieves values in their totality, in all their dimensions, and also adjusts these to the environment, physical, interpersonal and cosmic, in which he matures and develops. Values throw open infinite possibilities for person, society and civilization, thanks to human conceptualization and symbolism. These latter, however, are also prolific sources of disvalues that warp and distort human ways, sentiments and institutions and jeopardize human evolution on the right track. The evolution of human persons and values is a single process in which reason and conscience, intuition and intellect, self-awareness and identity consciousness, self-actualization and self-transcendence comprise a unity. That unity becomes meaningful and value-fulfilling only in terms of human enhancement, enlargement and participation in the totality of cosmos and life in all their levels and reaches.

¹ Masserman: *Principles of Dynamic Psychiatry*, p. 136.

HIERARCHICAL INTEGRATION OF VALUES

From Life-Maintenance through Social Integration to Transcendence

American health-and-growth psychology considers the 'natural' gradation of values in the frame of reference of a naturalistic concept of self-actualization as conceived by Gardner Murphy, Allport, Maslow, Goldstein and others. It is clear that their concepts and norms of biological and mental health, security and avoidance of anxiety or total self-realization presuppose implicit value judgments and cannot be derived from scientifically observed facts. Accordingly, when we speak of high and low, enduring and unstable, strong and weak, universal and limited goals and values in a fairly definite scale as instruments of human evolution, of the unfolding of human potentialities and of purposive control over the cosmos at its various dimensions, we should not restrict the integrative value system to mere life-maintenance, self-actualization and social harmony. Values as stable, standardized and hierarchical goals in human living rise from life-maintenance and enhancement through social integration to *self-transcendence*.

Self-transcendence begins in the social group and institutions—crowd, interest-group and open community or mankind-and-cosmos as a whole. Each 'ideal type' of grouping, crowd, interest-group, and open community is a dynamic whole which moulds, and is in turn moulded by the values of the functioning personalities. The bonds of social relationship or group participation improve as we rise from one group category to another. Simultaneously tension and conflict are replaced by reciprocity, justice and love and the personality achieves a higher dimension of integration and balance. The group organization or type of human association and the pattern of communication strengthen and deepen relations of mutualism, love, altruism and

personal and social dialectic the value system moves towards wholeness, peace and cooperative harmony.

(e) In the hierarchy of values in actual experience all higher values above the biological dimension become partly realizable and partly inaccessible. Man is simultaneously what he is and what he incessantly strives to be. A glimpse of his essential being, a fugitive experience of absolute, unattainable values validate values and sustain his ceaseless value-seeking and value-fulfilment. The value schemata ever moves forward for man's good and true becoming. By identifying himself with the possibilities that control him from beyond, he facilitates the process of becoming.

(f) Infinite, universal and eternal values, deriving their imperative-ness from the ground of being, direct and govern both man's hierarchical and his developmental system of values in all their dimensions. Such values are called *norms*.

The total harmony and coherence of value experience lead to the discovery, clarification and validation of norms. It is only through the dialectic movement of opposite and complementary values that norms can be defined, formulated and confirmed, reconciling value-claims and counter-claims by their coherent rationality. Norms establish a universal, impersonal and harmonious structure of values and relate these to the heart both of the human personality and the cosmos process, to being and becoming. Norms, in Whitehead's words, are 'eternal objects' and cannot be changed by men, societies and civilizations. And yet norms do not live in paradise, but grovel on the earth, revealing themselves in 'the blood, sweat and tears' of concrete human living, and achieving the eternal, the rational and the universal in an otherwise ephemeral, irrational and chaotic existence. Without norms which constitute the directive goals of cosmic evolution, human life, mind and society are without a chart and a compass. The inexhaustible variety of inorganic and organic evolution is contained within the unity of norms—beacon-lights for man for moulding and guiding the cosmic process in harmony with his deepest self and the essence of existence. To state the same thing somewhat differently, as long as norms are not instruments to the generation of values in the actual social situation but 'dwell in the Platonic Heaven, where Gods may inspect them on the morning chariot-ride,' these are neither intrinsic nor instrumental values, save in potentialities, and are sterile and self-defeating.

Self-Actualization versus Transcendence

Western social philosophy bases the norms of valuation largely on man's functional total self-realization or self-actualization which it stresses as the overall balancing, integrating and harmonizing trend. Eastern social philosophy prefers to base the norm of human valuation

on the truth about cosmos, or essential being and its various modes, polarities and dimensions, i.e. on self-transcendence. Its concept of value begins and ends with the cosmos—total or absolute being to which it attributes the highest reality. Life, value, being, and cosmos-as-a-whole are in the Eastern mode of thinking identical and over-all intrinsic good. This has psychological validity. A considerable amount of evidence is forthcoming that if man is baulked and thwarted in his vivid exchange with the cosmos that surrounds, enkindles or over-awes him, he feels tense, uneasy and anxious. It is noteworthy that dreams among individuals belonging to different countries and races often offer hints of the cosmic and noumenous. Such accord stems from the common human nature. The more the cosmic is displaced from the waking life, the more does it play a meaningful role in the dream life. The normal person is, in other words, cosmically oriented. At the top of the human value hierarchy are those values that are concerned with transactions with the cosmic and the transcendent. For man is a creature unique in this impulse and capacity to transcend both his environment, physical and social, and himself. He realizes and fulfils his true nature in risking and abolishing his whole self in neighbour, fellowman, mankind and cosmos. In his persistent self-transcendence which he identifies with his self-fulfilment, he makes his own personality the vehicle of the immortal and the universal.

Human personality is an infinity, encompassing and over-reaching not only the human community of the earth but also the vast, open cosmos-community of time and space through self-awareness and self-extension, self-actualization and self-transcendence. Human goals and values are accordingly related to the whole, the cosmic, and the transcendent. Value experience can be adequately understood and appreciated only through the dialectic of the seemingly contradictory poles of values and fulfilments that proceed from the divided status of man as a self-actualizing and self-transcending person. Only dialectical ontology can fully grasp the antinomy and ultimate unity of the logically dual entities, the self-actualizing and self-transcending person. It is human transcendence which can be asserted as the supreme value that synthesizes all opposite values and authentically affirms being. The structure and hierarchy of values rest on man's conception of an all-inclusive reality, being, cosmic order or metaphysical law, characterized differently by different philosophies of the world, which encompasses, completes and explains the contingent realm of human existence and its goals and values. It guides and directs man's self-transcendence and self-fulfilment. To say the same thing in a different manner, values are grounded in the essential nature of being: These constitute man's real being, embodying his categorical norms, imperatives and laws, demanding, exhorting and enkindling. Man's self-

transcending conscience is his true nature enforcing the voice of his own reason in complete fusion with the being of transcendence. With such identification, he surpasses, though he does not annul, law and morality and grasp the unity of all polar oppositions of the latter within being itself.

II

MULTI-DIMENSIONAL CRITERIA OF VALUES

5

BIOLOGICAL CRITERION: INDIVIDUALITY AND OPENNESS; INTEGRATION AND TRANSCENDENCE

Homeostases, Physiological and Social, as Values

Man is a value-seeking, cultural being grafted into a biological creature. Human values must include biological components in so far as the human animal cannot escape from adaptedness to the environment and from its inhibitive or stimulating factors and influences that have their continual impacts on his living and growth. But man can adjust himself to the environment by transformation of his nature in harmony with the environment as well as by conscious modification and control of the latter by technology, values and culture.

In the process of selection and survival the human species has spread to the entire earth. Man's physical environment is exceedingly diversified and has now reached a global dimension. Human adaptation and selection under divergent conditions of the habitat have led to the differentiation of physical and mental characteristics of peoples and races and to the more striking divergence of the heritage of traditions, values and culture. Physical anthropologists have found that the homeostatic, self-regulative mechanisms, enabling humans to compensate themselves for changes in their diverse physical environments so that their normal physiological functions continue undisturbed, are different among different races. But much more significant than physiological homeostasis is 'social' homeostasis. Both genetic specialization and physiological homeostasis are too narrow and rigid within their limits to serve as adequate mechanisms of human adaptation to the external environment which is viable, complex and world-wide in its range. Social homeostatic mechanisms, established and assimilated into belief, faith, conscience and morality, are more flexible and more easily communicable and transmissible for the

human species. These we term *values* that may be defined as stable, regulative, future-oriented patterns of expression of organized social life in its relations to man, society and world.

Individuality or integrity, openness or affiliation, integration or unity and transcendence or freedom—these are polar attributes of human nature and development which characterize all human values; these are the *sine qua non* of man's bio-social nature itself. Otherwise we cannot explain why he prefers and achieves certain definite value patterns rather than others, and is profoundly sensitive to new opportunities and patterns that include both unrealized and unrealizable ends through which transformation of the future is possible. All these make for human adaptation within a complex, interacting, enlarging whole.

According to Cannon, the human body is unified, integrated for a single purpose—survival. But 'social' homeostatic standards or values aim at more than human survival—full, free and harmonious human living marked by individuality, openness, integration and transcendence. Man who creates, seeks, fulfils and renovates values has reached a stage of mental evolution in which he cannot accept survival as value except in situations of grave danger to life and security, individual and collective. Human living is basically different from mere homeostatic efficiency and survival. It dwells in past, present and future, due to human memory, imagination and will, and looks forward to opportunities and potentialities of ever more open, more individuated and more integrated forms of existence. 'The life aim of survival,' Whitehead observes, 'is modified into human aim at survival for diversified worthwhile experience.'¹ Human existence is full and complete realization of the intrinsic nature, values and possibilities of man in the totality of his relations to and experiences with fellowman and cosmos.

Increase of Individuality, Openness, Integration and Transcendence in the Evolutionary Ladder

The ascent of organic evolution through the eons has meant increase in the amount and range of life, greater individuation, versatility and openness in interaction with the environment, more harmonious and purposeful integration of organisms and of environments, and freedom from and transcendence of environmental constraints, pressures and denials. Herrick defines progressive evolution as change in the direction of increases in the range, variety and adjustment of the organism to the environment, and of environment to the use of the organism. 'This involves,' he elucidates, 'increase in the complexity of bodily structure, which ensures sensitivity to a

¹ *Modes of Thought*, p. 43.

greater variety of environing energies and more refined sensory analysis, elaboration of more varied and efficient organs of response and more complicated apparatus of central control—nervous, vascular, glandular, etc.”¹ A higher level of organization, complexity, individuality and directive integration and transcendence are characteristic of the evolutionary ladder bringing life out of inanimate matter, and mind and personality out of life. All this may be postulated as an enhancement of *values*. Life ever gropes after a more complex and unique organization and higher self-directive patterns, goals and values.

As evolution reaches the human, psycho-social dimension we encounter a remarkable increase of individuality, openness, sensitivity, wholeness and purposive control, integration and transcendence of the environment. *Homo sapiens*, in the course of his evolution and creation of his constantly variable and vastly enlarged environment, physical and social, has become *par excellence* the value-creator and value-transmitter. The same evolutionary forces which have enhanced the range, variety and efficiency of adjustment of sub-human organisms to their environments have created at the psycho-social dimension values and value-hierarchies that stimulate order and regulate motivations and behaviour and throw open new opportunities, new possibilities for man. Man, society and values are all open wholes emerging out of a ceaseless interaction with the environment and with one another. Such reciprocity is dynamic and future-oriented, and transcends any given situation and limited and specific goals. It is only in the evolution of the human species that biological evolution becomes *progressive* in the sense of conscious control and conceptual knowledge, openness, integration and transcendence of the environment. This is mere description of what has happened in the human dimension. No evaluation or judgment is implicit in the idea of evolutionary progress in this context.

Values as Both Goals and Instruments of Human Evolution

At the human dimension, then, evolution becomes progressive and shot with value creations and value judgments in the following senses:

First, man's adaptation and evolution occur in terms of his future needs and values and of a symbolic, harmonious environment-as-a whole that surpasses the immediate, fractionalized surrounding or ecological habitat of the lower animals. The latter, while showing greater adaptedness to limited ecological conditions of space and time than man through genetic specialization, are on the way to extinction. Man is the only creature who, though extremely imperfect and

¹ *The Evolution of Behaviour*, p. 125.

incomplete in his bodily and mental equipment dominates all other creatures and the chances of his defeat and annihilation are remote except as a possible consequence of his own folly and improvidence. Human evolution includes elements of individuality, openness, freedom, wholeness and transcendence in fact and in imagination unknown in the animal kingdom. These are new values which the evolutionary forces have superposed on human life.

Secondly, man's knowledge and control of evolution, conscious planning and anticipation of his own future development by purely ideal values release it from the pressure of natural selection that remains the regulative force of evolutionary change in the lower animals. He has a capacity for individuality or identity, openness, integration and transcendence which no animal has. This raises his biological processes and his evolution to another stage or phase. His value-orientations and value judgments cannot be derived from the opportunism inherent in natural biological conditions and processes, but these redefine, complete and direct biological evolution itself. Human social evolution is not the highest value, but rather individuality or identity, openness, wholeness and transcendence towards which it incessantly presses forward. These values become both goals and instruments of evolution, unique and invariable qualities of human growth, maturation and fulfilment. Man reshapes and remoulds his biological processes, and plans, controls and redirects his evolution as the spiritually creative transformation towards greater individuality, openness, wholeness and transcendence, founded of course as these are on the pre-human phase of evolution, the ecological factors and conditions of the gregarious anthropoid stock whence he has sprung.

Thirdly, man's evolution implies the transformation and education of his primitive animal nature in larger and larger measure, so that the full, unique, whole, integrating and self-transcending man, and not the biological man, shapes the further evolution of his nature and control of environment in terms of the ideal self-images, goals and values he selects, prizes and nurtures. This means nothing more and nothing less than the creation and transmission of *intrinsic values* that come to determine the paths of his evolution. Intrinsic values are more than means and instruments of adaptation, and follow their own autonomous laws of spherical unity, continuity and identity, and are derived from man's intrinsic nature.

Human Evolution not Complete Mirror of Man

The intrinsicities of life, truth, beauty and morality, have emerged because in the human system there are both order and disorganization, openness and closedness, wholeness and fragmentariness, immediacy and transcendence and because it is the former which embody

the fulfilment of the complete nature of man and its ideal possibilities and the latter their blocking and frustration. Rational integration, orderliness and transcendence are human evolutionary *necessities* that are decisive factors underlying values. Man must foster those patterns of mental and social life which express and implement them. All this carries human evolution far beyond biological evolution. The vision of man far outreaches his present trend and conditions.

Biological evolution is specific, opportunistic and myopic, governed as it is by selection in the conditioned, immediate and finite situation of the lower animals regardless of their future conditions, needs and possibilities. Human evolution is the generic, long-range unfoldment of the indefinite and unpredictable potentialities of human nature and environment, of the creation of ever higher levels of the intrinsicities of life, individual and social. The uniqueness, openness, wholeness and transcendence of being embody themselves as laws, directives and imperatives of evolution. What man essentially is, is mirrored in his evolution, though not fully and perfectly.

The Ambivalence of Values in Human Evolution: Perfection versus Survival

Because the human species is barely fifty to a hundred thousand years old as compared with most other animal species that have lived from half a million to a million years, and because it has lived in an exceedingly variable environment it shows a markedly disharmonious, imperfect and incomplete development. It certainly exhibits closer adaptedness to the paleolithic hunting and food-gathering phases that have lapsed than to present ecologic conditions. In spite of its biological dominance, it accordingly exhibits today contradictory instinctual urges and dispositions that enter into contrasted and discordant sets of qualities and values, coexisting side by side, and that are tolerated in terms not of perfection of the whole man but of the continuity and survival of the human animal adjusting itself to a fractional environment with a fragmented nature.

Man's biological nature has become the meeting-ground of opposite and even irreconcilable, heredity-given urges and dispositions of love and hate, compassion and destructiveness, openness and closedness, wholeness and fragmentariness, transcendence and egoism. Basically, the contradiction between individuation and regimentation, openness and closedness, between integration or wholeness and fractionalism, and between transcendence and ego-centricity comprise the opposition between growth of intrinsic human nature, values and potentialities and human efficiency and survival. In his recent work Pepper plainly accepts survival value as a dominant value and considers that adaptation to natural selection determines the limits of human obligation. He also distinguishes between the

authoritarian and individualistic democratic systems having an empirical justification in the promotion of the survival and the affective values respectively.¹ Pepper completely fails in this context to see that these contradictory values are found in juxtaposition in the same social organization and that mankind everywhere strives after, and achieves, however partially, the supremacy of human demands and obligations over bare ego-centricity and individualism. That is to say, the natural selection theory of the genesis of human values is untenable. Obviously this cannot explain the diversified worthwhile value-creations, experiences and efforts of mankind. To the query, 'Can human values be derived from and reduced to biological values?' the well-known biologist Bertalanffy gives the unequivocal answer: 'No.' Human evolution and its mechanisms present, as we have seen, new features that surpass those of the dimension of animal evolution.

Once again: man is more than animal and transcends the opportunistic adaptation and process of natural selection associated with biological evolution. This he does through his discovery and search of values that have emerged in the crucibles of psycho-social, not of biological, evolution, and that constitute a part of his social heritage now playing a more crucial role in his development than his bodily adaptation to the environment. Survival of the fittest and subversion of all prized human values mean the stultification of the entire heritage of society and culture. Man as the symbolic and social animal seeks and achieves much more than mere adaptation and survival. He has developed other impulses and capacities, such as love, compassion, empathy, creativity, individuality, openness, wholeness and transcendence that are basic needs of his psychological health, growth and self-actualization, and hence values and potentialities. Another leading biologist Dobzhansky also rejects the biological interpretation of human development and stresses that the chances of extinction of man as a species are negligible. His evolutionary dominance is due to the powers of his brain, not those of his body. The drawbacks and defects of the body can be offset by mental qualities. He remarks: 'Natural selection gives, therefore, even less assurance of an all-round perfection of biological organization of a species than of its continued existence.'²

The entire development of man as species in its variable environments is directed by value-system, experience and learning. It is not natural selection and survival but a complex set of values, aiding and guiding towards his total perfection, freedom and transcendence that are instruments of human evolution. He is, however, an immature and incomplete creature and is full of ambivalences and contradic-

¹ *The Sources of Value*, Chapter 20.

² 'Human Nature as a Product of Evolution' in Maslow (Ed.): *New knowledge in Human Values*, p. 78.

tions. In his natural dispositions we encounter maladaptive heredity-given greed, cunning, anger, hate and pugnacity, associated with fierce competition and struggle with beasts and humans that had been at premium during his early biological apprenticeship in trees and meadows. These now alternate with and contradict his genetic endowments of intelligence, imagination, love and compassion. The world of human values, both genetically and culturally conditioned, comprises values and disvalues. The values are associated with individuality, openness, self-direction and transcendence, with his growth and perfection. The disvalues are implanted in the evolutionary history of the human animal by the forces of natural selection and survival. Due to this admixture mankind often behaves atavistically and fractionally in the interests of sheer biological continuity and survival. There is a strange juxtaposition of excellences and imperfections, virtues and taints with which man is genetically equipped that are drags on progress in any human society. What are linked with the origins of his mental make-up in the extremely precarious conditions of subsistence of his ancestors—the anthropoids in their arboreal habitat and the hominids in the meadows and forests of Eurasia—are in complete discord with the modes of collective living of modern man.

Morality as Man's Evolutionary Necessity

Though the blend of values and disvalues is connected with the very genesis of *Homo sapiens*, now that he alone among all living beings knows that he is in some measure psycho-biologically unfree, disharmonious and fractional, and at the same time can purposefully direct the ways, and control the factors and conditions of his own future maturation, fulfilment and perfection, he should aim not at mere continuity and survival, as natural selection dictates, but at the total progress of his psycho-biological organization. Since the Pleistocene period, *Homo sapiens* has become, in both his individual and collective life, *Homo symbolicus* and *Homo moralis*. He may be yet adolescent as the symbolic and moral animal, but there is no doubt that his set of symbols and mode of morality are now of profound adaptive significance. Morality is the most efficacious method of adaptation ever developed by any animal.

Man's capacity to judge, evaluate and regulate his behaviour according to moral values, with a clear perspective of his growth or set-back, maturation or lapse must be recognized as the principal mechanism of his adaptation to his enlarged and refined social environment. Thus individuality or identity, openness or affinity, integration or wholeness and transcendence or freedom that are polar essential attributes of human nature and growth must be considered as evolutionary demands or necessities maintaining and enhancing

the adaptability of human life to its environments. These are supreme values, prior at the human dimension of evolution to efficiency, survival and continuity. Human history abundantly shows individuals and groups in all countries and epochs cultivating values and ideals not at all conducive to their survival. Nations are often swept off their feet by the revelation of, and devotion to, new truths and values for which they suffer and die.

The dynamic reciprocity between the human organism, values (function) and cosmos yields the ever-higher evolutionary patterns or systems of individuality, openness, wholeness and transcendence as defined by the fulfilment of human nature and potentialities. These are biological behaviour patterns, but from another point of view may be termed 'moral values'—expectancies, demands and obligations which are *beyond-biological*, and are more than instruments of human adaptation, survival and mastery. We may, accordingly, define ethics bio-philosophically as patterns of behaviour in conformity to intrinsic values or disvalues on which, indeed, rest their use or harmfulness for man and society. Such a definition stresses human responsibility for and commitment to humanness, uniqueness, openness, wholeness and transcendence. Ethics must be grounded on the structure of meaning and direction-giving human values and potentialities-in-relation. Much of modern ethics in its stress of thorough-going moral autonomy or morality imposed from without destroys the notion of values. As Martin Buber observes: 'We find the ethical in its purity only there where the human person confronts himself with his own potentiality and distinguishes and decides in this confrontation without asking other than what is right and what is wrong in this his own situation. . . . One may call the distinction and decision which rises from these depths the action of the *preconscience*.'¹ True moral responsibility is rooted in man's consciousness of his non-repeatable individuality and unique wholeness and transcendence, his possibility in any given situation of becoming what he is really intended to be. There is here an identification of the 'ought' or 'requiredness' of reason with the 'is' of impulse, emotion and will, merged together in the moral striving for full growth and achievement of possibilities and potentialities of human life. Genuine morality cannot be restricted within the limits of any system of ethical coordination. An enhanced identity, openness, wholeness and transcendence, an ever-forward-oriented, more harmonious, more enduring and more complete life and organization are the unique precious gifts of moral evolution. These are identified by man's reflective self with its own creative nature, *telos* and destiny.

Due to the holistic, harmonizing tendency of the human mind

¹ *Eclipse of God*, p. 125.

these intrinsic values ever recede. The human mind ceaselessly strives for ever fresh integrations and syntheses of individuality and its opposite stereotypy, of self-direction and its opposites immaturity and irresponsibility, of openness and its opposites closedness and alienation, of freedom and its opposite inhibition, of wholeness and its opposite fractionalism, of harmony and its opposite discord and of transcendence and its opposite ego-centricity. In human evolution man's creation of fresh values is the conquest of some disvalues. The polarity or antinomy of values and disvalues stimulates the unending inner processes of integration, balance and coordination in human experience. It is the tension of values and disvalues, perfection and survival, reason and impulse, altruism and egoism, whole and fragment, rooted in the psycho-biology of the extremely primitive and imperfect human animal that underlies the innumerable back-slidings and defeats as well as the cravings for an ever-expanding, integrated life. Because of the combination of contradiction in human dispositions and trends with the extremely viable character of the physical and social environment, the history of mankind exhibits the strange conjunction of goodness, love and compassion with wickedness, war and cruelty, reflecting at once the strength and deficiency of human nature. Through tension and suspense moral evolution proceeds towards an ever richer and more intense human individuality and a greater self-extension and self-transcendence, a deeper and more harmonious osmosis and wholeness.

The Co-Existence of the Individuality and Wholeness of Minds

The twin flowers of human evolution blossom together—the range, depth, sensitivity and uniqueness of the individual mind and the communion, interpenetration and wholeness of many minds, which Bergson finds analogous with the phenomenon of endosmosis. We have moved far away from the scheme of human evolution that Darwinism has postulated, limited to and circumscribed by the given, fragmented and finite bio-social situation of the human organism. This completely disregards the potentialities of human life in its whole dimension—the emergent values, the organic creativeness, individuation, openness, wholeness and transcendence, and the infinitely open course and pattern of evolution, true to the intrinsic nature of men. Such an open system or whole ever explores and extends its resources for the deepening, enrichment and expansion of life and organization. It achieves the pattern of one-cosmos and man-system—the richest and the most open, comprehensive and integrated mode of potential energy in human evolution. Its impulsion is human imagination. The transcending human imagination bears in its womb both the memory of the past and anticipation of the future, and keeps alive the unending striving and organization of

evolution. Cosmic imagination relates as warp and woof the different parts of the whole fabric of nature, life and values with one another, weaving them all in the shuttles of increasing purpose in the loom of time. This unfolding, majestic garment that enshrouds space is called evolution. As W. P. Montague says, 'Between creative evolution and creative imagination there is more than a rhetorical analogy.'

The Biological Bases of Truth, Beauty and Goodness

The supreme values for mankind, from the perspective of evolution, are openness, wholeness and transcendence within man, between men and with the cosmos. Openness, wholeness and transcendence are as much within the personality as in society and in the cosmos. These are holistic, integrated patterns of human life-sustenance and life-enhancement, the social modes of interchange and communion which find expression in the evolutionary process. The human world is one of constant change of conditions and circumstances. It is *Truth* which is the name for *openness* to new conditions and circumstances and for rationality, coherence and consistency in human adjustments. Blind, unreflective life is, on the contrary, crude, disorganized and atrocious, and leads to self-destruction. *Beauty* is the name for the order and *wholeness* of human desires, interests and goals, transforming the misfortunes and tragedies of real into ideal possibilities. Ugliness, on the contrary, expresses isolation and incoherence and promotes disorder and disintegration. *Goodness* is the name for the conquest of animal nature and for its integration, freedom and transcendence, leading to the emergence of a multi-dimensional human self that ever thrives and expands with the self of neighbour, society and cosmos. Wickedness, on the contrary, discloses and fosters a primordial, chaotic and regressive living. Identity, openness, wholeness and transcendence depict all those 'intakings' and 'outgivings', the dynamic reciprocal 'transactions' which comprise human life—the ever-enlarging and deepening bonds between man, society and cosmos.

The Penetration of Cosmic Evolutionary Principles into the Human Self

The four fundamental principles of cosmic evolution, viz. individuality, openness, integration and transcendence, become the purposes, values and norms of human living in truth, beauty and goodness, and are linked with human fulfilment and perfection. From open, holistic and transcendent cosmic evolution, these penetrate into the core of the human self, become identified in the unconscious with man's conscience and faith and in the elevated contemplation with his true or essential being, and constitute the source of all creative-

¹ *Great Visions of Philosophy.*

ness, of art, mysticism, phantasy and play and of love, altruism and compassion. These purposefully direct his strivings and experiences to ever higher dimension that can neither be defined nor predicted. Open or transcendent person, values and cosmos are different facets of the all-pervasive, unpredictable course of evolution pushing forward to an absolute perfection of scope, fulfilment and harmony.

The concept of man as the creator of open, whole and transcendent values can alone bring the various multi-dimensional, evolutionary-naturalistic, social-humanistic and philosophical theories of value under a common denominator. Only a harmonious, integrative and creative value system based on the multi-dimensionality, complementarity and ultimate unity of values can be true to the essential structure of being and its total potentialities in the cosmos. On one hand, without man and his evolution and values, cosmos becomes trivial and irrelevant. On the other hand, it is the interchanges and intercommunications between cosmos and man that make the latter the focus of a value-system or absolute Good transcending him. Cosmic evolution cannot, accordingly, be fully understood unless its value is comprehended, unless it is interpreted in relation to the value system of man and his evolutionary possibilities and potentialities.

PSYCHOLOGICAL CRITERION:
SELF-REGULATION AND SELF-EXPRESSION;
SELF-ACTUALIZATION AND SELF-TRANSCENDENCE

Criteria of Psychological Normalcy and Growth as Values

There is a growing recognition today that an adequate theory of values and morals must rest on the conclusions of developmental psychology, abnormal psychology and psychotherapy. A considerable amount of clinical findings have been gathered and coordinated so as to reveal the principles of normalcy, growth and maturation of psychologically healthy men and evolution of their value schemata. Psychological health, growth and maturation are values, their opposites—improvidence, immaturity, deficiency-illness, neurosis, defensiveness and evasion or retardation of growth—are disvalues. Shoeben gives the following criteria of normalcy: 'Self-control, personal responsibility, social responsibility, democratic social interest and ideals.'¹ We advance the dialectical criteria of self-regulation and self-expression, self-actualization and self-transcendence, including the realization of meanings, values and responsibilities in the transcendent realm of human existence. The achievement of self-control, self-expression and self-actualization makes it easier for a person to identify with and merge himself in a whole that transcends himself and his society and culture, and enables him to live in his inner ideal world of imagination, intuition, empathy, hope and love.

The psychological, social and transcendent impulses and needs of man are as basic, insistent and universal as his biologic impulses and needs. Their deprivation leads to disvalues or evils—fear, anxiety, boredom, sense of shame, valuelessness, mental disorder and regres-

¹ 'Toward a concept of the normal personality', *American Psychologist*, 12, 1957.

sion. All human needs and values, lower and higher, orient themselves in a hierarchical and developmental pattern represented by self-regulation, self-expression, self-actualization and self-transcendence. The condition of fullest self-transcendence is full self-regulation, self-expression and self-actualization. Conversely, one can achieve self-expression and self-actualization only through successful self-transcendence such as child dependence, empathy and altruism. The above needs more empirical research confirmation and exploration, but present the broad outlines for an empirical, validatable value theory. Certain negative conclusions for value treatment may now be briefly indicated.

Original Human Nature versus Culture

First, the age-old belief in the original sin and intrinsically evil predisposition of man is untenable. Man has no inborn proclivities to seek disvalues, nor is his so-called primitive original nature bad or evil. There is also no support for the counteracting belief that human nature can be changed or improved only by supra-human values and agencies.

Secondly, the belief that the basic instinctive equipment of man is fixed and stereotyped, and that human values and culture are fashioned for controlling and regulating the unbridled gratification of biological drives is now abandoned. Human instincts are not so strong, nor defined and articulated as the set pattern of the adaptive animal instincts. These are flexible, malleable and educable, and their modes of expression largely depend on values, traditions and institutions, whether right or wrong.

Human culture or the schemata of values is repressive as well as expressive. Neither human urges and needs should be treated as if they are intended merely to conform to a given pattern of values and normative standards; nor should values be regarded only as modes of inhibition and denial of much of man's endowment for growth and fulfilment. The growing or maturing person finds meaning in life, accepts responsibility and loses himself in his commitment, disregarding his egoistic impulses of tension-reduction, pleasure and pride. He extends step by step the boundaries of self, ultimately identifying itself with cosmos-reality—the highest values that can be comprehended.

It is noteworthy that modern existential psychology is emphasizing the experiences of *identity* and *alienation* as essential ingredients of human nature and is also as a basis upon which knowledge of the world is built up. In American psychology Fromm derives the sense of identity from the process of the child's emergence from the primary bonds which tie him to mother and nature. Later in life it grounds itself in adjustment to the group and to the full creative development of

the person. The needs for identity, self-actualization and self-transcendence are linked with one another involving the processes of self-love and love for fellowmen and cosmos. The capacity for identity, love and transcendence of self is the marked characteristic of full humanness.

Love, openness to experience, identity or autonomy as well as homonomy, (Angyal), unity, wholeness and transcendence of the person are all confirmations of self-actualization, according to Maslow. In a later article Maslow defines peak-experiences as acute 'identity-experiences'. This is because in such persons the dichotomy between impulse and reason, id and conscience, lower and higher values, being and becoming fades away. Neither animal nature nor moral nature, neither actuality nor potentiality can be challenged; these can only be *dialectically* fused and integrated in the maturing self-actualizing persons. He observes: 'Self-actualizing people can be comfortably disorderly, anarchic, chaotic, vague, indefinite, approximate, inexact, inaccurate (all, at certain moments in science, art of life in general, quite desirably).'¹ Modern psycho-dynamics has given a positive evaluation to the instinctual side of human nature, values and strivings. It has shown that the fulfilment of man's higher values and ideals depends on the gratification of instinctual needs and desires as the foundation so that the unsatisfied basic lower needs and desires do not exert a 'regressive pull' downward. Several psychologists now phrase the opposition between the higher and lower needs and values in the way of a *dialectic*, or dynamic rather than dichotomous relation to each other.² A dialectic relation holds good between the needs and demands of self-regulation and self-expression and of self-actualization and self-transcendence.

Psycho-dynamics has also made clear that the individual's higher goals, values and ideals of self-actualization and self-transcendence rest on the existence of a good or fairly good environment, present and previous. It has abundantly shown that the process of his socialization is crude and rough, and is accompanied by many warpings, twistings and deflections of the basic drives. Man's heredity-given set of drives is feeble and weak, and it is well-known that childhood traumas, unwholesome habits, wrong social conditioning and education and cultural propaganda often replace his individual discrimination and judgment by conditioned reflexes, and block and thwart central directional trends towards self-actualization and self-transcendence. For this reason the problems of values and of moral choice and responsibility are chronic, acute and neurosogenic.

Interdependence between Ego-Development and Value Schemata

Man is a conflict-torn, neurotic animal, and his system of education,

¹ Maslow: *Motivation and Personality*.

² Maslow: *Towards a Psychology of Being*, p. 163.

morals and culture often aggravate instead of releasing the ego's pent-up tensions and anxieties, and stereotype dissociation and indecision of the ego instead of giving scope to its creativity and productivity and the free expression of constitutional possibilities. The emergence of a new value system rests on the recognition not only of certain inhibited and repressed elements in the ego but also of innate trends of ego-productivity, wholeness and transcendence that the group and institutional set up often thwarts and obliterates. No culture or code of morality is sane or wholesome that provides contradictory value schemata, develops ambivalent attitudes towards love and tenderness or produces wholesale individual neuroses or maladjustments. On the other hand, every individual in the course of his normal mental growth and maturation develops defence mechanisms of repression and sublimation. The mechanism of sublimation, i.e. the displacement of the instinctual aim in conformity with the higher social and ideal values is particularly significant in the ego's knowledge and acceptance of values at the beyond-biological dimensions. The processes by which the structure of the ego and super-ego and the schemata of higher values develops are interlinked. This is the most outstanding contribution of psychoanalysis. Yet this has hardly been taken account of in value-doctrine.

Values in the Context of a Melioristic View of Human Nature

Thirdly, in the maturing normal ego we encounter a combination of expression and repression, gratification and discipline, aggression and love, ego-determination and ego-transcendence. Man is a victim of severe tensions of competitive and discordant needs and values that the lower animals do not share with him. Because the whole man, and not the fragmented biological animal makes his choice of and commitment to 'higher' values a validatable value theory should accept neither a pessimistic view of human nature and trend, nor a false, facile optimism grounded in rationality alone. A melioristic outlook that recognizes equally the trends towards health, wholesomeness and joys of creation and self-transcendence, and towards distortion, unhappiness and self-destruction offers better guidance to the understanding and management of the tensions and drives that urge individuals forward towards values and fulfilment and backward towards disvalues and disorganization. Human nature is rich in potentialities of values and disvalues alike. Everything depends upon how the individual and society use discordant human impulses and capacities.

The Stages of Valuation: Intentions, Ideals and Norms

Certain positive conclusions for value theory may now be formulated.

First, the concept of values is rooted in, but includes more than immediate satisfaction of impulses and drives, tension reduction or 'homeostasis'. Values and value-fulfilment cannot be subsumed merely under 'the wisdom of the body' and its opportunistic adaptation and equilibrium. These embody man's innate tendencies towards self-regulation, self-actualization and self-transcendence, surpassing his finite and immediate bio-social situation, and integrating the self with the whole of reality that he can conceive through intelligence, reason, imagination and intuition.

Values in their *incipient* stage appear as needs, emotions and interests varying in the specificity, intensity and depth. When these acquire certain definiteness, intensity and stability in the affective life of the individual, and at the same time obtain objective social approval and validation, these comprise the nuclei of value-formation—foci of fresh adjustments of the individual to neighbour, society and cosmos. Now the impulses, desires and emotions of man belong to several dimensions, stages or orders, biological, psycho-social and ideal or transcendent. There are no biological values as such. In man's social life biologic impulses in the raw are socially conditioned; these interweave themselves with social and ideal goals and strivings, and emerge on a new dimension or order.

Human *intentions* comprise the integration, sublimation, canalization and conditioning of naive impulses and desires of the human animal under the sway of reason and thought-process. Intentions are focused whenever man has to orient and redirect his instinctual drives and gratifications. Through intentions he achieves a stable and harmonious resolution of the tension between basic needs and desires and harmonious social relations. This is the *second* stage of the process of valuation—the emergence of forward-pointed intentions and purposes that overcome the ego-centricity and immediacy of elemental biologic drives and emotions. Intentions guide choices and inhibitions, and facilitate individual satisfaction and fulfilment through discrimination, repression and prudence—through the dialectic of self-regulation and self-expression. Without a modicum of intentional self-regulation and self-expression, the choice, pursuit and satisfaction of values-in-society are not possible. Relatively few value-doctrines, however, show the theoretical importance of intentions as selecting and directing value-adjustments and judgments.

The *third* stage of the process is represented by the emergence of *ideals*. Man repressing, sublimating and transforming his idiosyncratic predispositions and desires, and living in a mature and integrated manner, in peace with himself and society, yet finds himself a chronic victim of conflicts of prized but contradictory values pulling him from different levels and directions. Out of persistent value tensions and conflicts he defines and formulates ideals, harnessing all his resources

of memory, insight, imagination, empathy and intuition. When he accepts an ideal and seeks to realize it, he is on the way to *self-actualization*, with the force behind it not merely of his own cherished intention and purpose, insight and creativity, but also the accumulated wisdom of society through its traditions, institutions and code of morality. The ideal represents a comprehensive system of motivations and values which canalize all sentiments and capacities with a sudden accrual of warmth, vitality and motor power. The dynamic cumulative processes and values of self-discipline, self-actualization and self-transcendence (including self-identity), focused on abstract and transcendent truths and values, underlie man's pursuit of ideals, the range and depth of which, indeed, mark his psychological maturity. Such ideals, moral and spiritual, are understood by him as not fully attainable. Yet these organize his mental resources and the hierarchy of his values and confer unity, wholeness and transcendence upon his personality.

The prescription of *norms* is the *fourth* and final stage of the process of valuation. This is a function of man's insightful, purposive and directed *self-transcendence*. Here he achieves the complete identity of his personal value scheme with the abstract teleological and spiritual order of the cosmos. His value decisions at this stage, with the illumination of his self-transcendence, rise above and ahead of any or all of society's laws, conventions and decrees of morality, and of his own peripheral intentions and purposes.

The Stages of Ego-Transcendence

Through his normative judgments man chooses to play such a role in his dynamic interpenetration with cosmos that leads to higher and yet higher value-fulfilments, ever-richer and ever-deeper concords, harmonies and identities. In this sense he enjoys unbounded freedom of choice of cosmic participation and responsibility. It is by his choice of low-dimension values and value judgments, again, that he curtails his ego-extension, freedom and responsibility, delimits the moral and social boundaries of his own unique and immediate assumptive universe that he builds up largely unconsciously and non-intellectually.

Man has his most intense and ravishing value-satisfaction in such simple and spontaneous biologic enjoyment as sex orgasm that completely annuls the distinction between body-mind and the immediate cosmos. So does he also experience his largest ego-extension and deepest value-fulfilment in metaphysical flight, aesthetic empathy and mystical exaltation that all bring about partial or complete fusion or identity between self and the widest cosmos beyond the bounds of assumptive time and space he can intellectually comprehend, and into which he can emotionally enter in order to be one with it and

live it. Only in intentional cosmic identification, empathy or participation man attains his supreme values—the norms of truth, harmony, goodness and love: through these he has a sense of the eternal *along with the immediate*, of the universal *along with the specific*, and of the transcendent *along with the concrete*.

The Polarities of the Existent and the Transcendent in Valuation

Psychologically he is so constituted that his values must focus the polarities of the existent and the transcendent, the particular and the cosmic, the finite and the unlimited. These comprise his normal transactions with cosmos-reality, stemming from the essential nature of self and its trend of self-actualization and self-transcendence. 'After discarding the concept (of self) for some decades psychologists,' Allport aptly observes, 'have returned to it for they now recognize that without it there is no adequate way to speak of some of the morphogenic aspects of personality.' Contemporary existentialist psychology, filled with the poignant sense of selfhood, loneliness and grim suffering of modern man, looks beyond homeostases, tension-reductions, drives and habits, and finds the true relation of self to life and cosmos in meanings and value-experiences. Neither self-direction, nor self-actualization, nor again self-expression but self-transcendence and cosmic commitment embody the essence of human nature in existentialist thought. V. Frankl observes: 'Those theories of man which are circumscribed by the individual himself, whether based upon the reduction of his tension as in homeostasis theory, or (upon) the fulfilment of the greatest number of imminent possibilities as in self-actualization, when weighed, are found wanting. It is the contention of the author that an adequate view of man can only be properly formulated when it goes beyond homeostasis, *beyond self-actualization—even beyond man himself—to that transcendent sphere of human existence in which man chooses what he will do and what he will be in the midst of an objective world of meanings and values.*'² (Italics ours.)

It must be pointed out that the process of valuation with most individuals is terminated at the third or second stage with his valuation and judgment becoming superficial and arbitrary and rigidly conforming to the peripheral rules and standards and opportunistic habits and routines of social life. Man's morale, his commitment to transcendent values and his acceptance of responsibility are the highest in the fourth stage of valuation, identified with the emergence of the ultimate and universal norms of truth, goodness and beauty and his own ego-image of wholeness and transcendence. Above any-

¹ *Pattern and Growth in Psychology*, p. 378.

² V. Frankl: 'Beyond Self-actualization and Self-expression', *Journal of Existential Psychiatry*, 1960, 1, 17.

thing else, the individual's ideals and norms are primary modes of his orientation to the future, to the values and possibilities that are, strictly speaking, unrealizable, and to the whole of cosmos-reality that he gropes after with his elevated intellect, imagination, intuition and empathy. These invest his low-dimension bio-psychological structure with a network of abstract, symbolical, transcendent meanings and values. Incomplete and emergent, but unique, ordered and insight-and purposeful as ideals and norms are, these define the course and direction of human growth and development. At no stage in the valuation process are values verifiable or measurable; at every stage it is an idiomatic, unrepeatable, creative process. A proper appreciation of the processes through which values are produced, transformed and consummated promotes the occurrence of values in real life. The consummation of values in the transcendent realm is the perennial source of value insight and fresh value creation.

The Gradation of Values

Man's schemata of values arranges itself in a rough order of gradation from the socially channelled gratifications of lower impulses and desires through his values of psycho-social integration and self-actualization within the socio-cultural order to the wholeness, freedom and transcendence of complete living, involving the totality of his biologic, social and cosmic adjustments at the successive dimensions or orders. The psychological evolution of values involves, as we have seen, the successive stages of self-regulation, self-actualization and transcendence belonging to several dimensions of human behaviour and experience. Bio-social control, psychic integration and cosmic at-homeness and participation are the successive dimensions or stages of value-creation and value-experience. These achieve both the harmony, unity and transcendence of personality and the enlargement of the narrow, limited and conditioned community to the unlimited and unconditioned community of the cosmos. Man's access to the deepest dimension of personality, his most intimate communion with fellowman and cosmos and his fulfilment of the supreme values of truth, love, peace and transcendence are facets of the same creative personality-social process and moral experience.

The valuation process starts at the *biological* dimension of health, efficiency, well-being and security. The generic values here are life-maintenance and enhancement. It is harmonized, stabilized and consolidated at the *social-cultural* dimension. Here the values are wealth, status, equality and justice. It then reaches out and fastens upon potential wholeness, balance and serenity and the realization of being at the *ontological* or *transcendent* dimension. The values here are truth, beauty, love, harmony and holiness. In person and being all values originate, reside and thrive conditioning and reinforcing one

another. But there are obvious distinctions of dimensions of immediately felt value experience, implying an acknowledged scale from lower to higher values, grounded in human living and growing.

The Inadequacy of Reason and Intelligence in Valuation

The above scale of gradation of values requires clarification and elaboration, but it is clear enough to provide the empirical foundation for value theory proper. No doubt the higher ideal, intrinsic or transcendent values, unrealizable and non-intellectual often as these are, exercise a constant dynamic and uplifting effect on man's every-day life and behaviour and guide the normal course of human growth and maturation. At the same time it is obvious that many men do not aspire after ideal values and habitually live in a chronic state of valuelessness or what Allport defines as 'anhedonia'. This must be considered as deviation from the common human norm. A value-system, which is the decisive factor in human growth and development, must be considered, psychologically speaking, as basic and essential for personality, though, philosophically speaking, values which govern and direct intentions, purposes and strivings are physically unattainable and largely supra-rational. It is the incomplete but growing and dynamic value-system, meaningful in terms of cosmos-reality or essential being, that orients and guides human behaviour in conformity with its movement. Because the value-system is unfinished and yet normatively geared to the ideal, ontological and transcendent dimension, the dynamics of potentiality, of intention, ideal and norm, must obtain adequate recognition and treatment from personality-psychology. Professor Weiss aptly observes: 'We know our fellows because we know the kind of future they are bringing about. When we say of them that they have selves we but assert that they now constitute and are constrained by possibilities we also help constitute and which also effectively constrain us.'¹ Reason and intelligence meet with constant failures to reach a high-dimension scheme of values, and, therefore, require to be buttressed in a relentless world by a comprehensive system of belief, faith and love that can link man meaningfully to his totality of values and being.

The psychological value theory is on the whole inclined to neglect the non-intellectual, transcendent or cosmic dimension of human values and existence. There is, however, no value-system of mankind that does not include the universal, the cosmic and the unconditional aspects of human reality accessible only to imagination, intuition, empathy and faith. If the value schemata does not comprise nor gives the top status to the cosmos-total defined as reality, the individual suffers from chronic anxiety and fear and the society from anhedonia,

¹ *Man's Freedom*, p. 170.

nihilism and despair. Only cosmic values can safeguard men and societies from a neurotic state of distortion and separation from the totality of life.

The Natural Differentiation between the Opportunistic and the Unconditional Realm

Secondly, only a multi-dimensional theory of values can relate the changing experiences of daily life to the metaphysical, transcendent values and identify self-improvement with self-discipline, self-knowledge and self-transcendence. Modern physical-mechanistic and psychological-individualistic images of man, grounded as these are on the over-differentiation of the intellect, disregard the transcendence of self, the fusion of the bio-social and opportunistic with unconditional and ultimate values and the natural supremacy of the higher over the lower needs and values, and of the intrinsic values of truth, beauty and goodness, over the instrumental values in mature, psychologically healthy persons. The distinction between the opportunistic and the unconditional, the instrumental and the intrinsic values, grounded in processes identified at different levels with 'reflection' by Perry, 'discriminative insight' by Holt, recovery of the natural relations of the self to the unconscious by Freud and his school, 'self-actualization' and 'homonomy' by Maslow, Rogers and others, 'enlargement of interests' by Allport, 'individuation' by Jung and 'self-transcendence' by many philosophers and a few psychologists such as Fromm, Maslow and Frankl is basic for the analysis of value systems.

Thirdly, the universal awareness of intrinsic, ultimate and transcendent values, common to entire humanity, proceeds from the *dialectical* reconciliation or synthesis of antinomies or complementarities of subject and object, of self and cosmos, of I and thou in the ultimate and unconditional essence or being. Modern psychology must accept the dynamic reciprocity or 'transactional' relationship of self, values and cosmos, and give up the dichotomies of stimulus and response, subject and object, inner and outer. The cosmos is very much personal and the self can neither be alienated nor lost. The self-in-cosmos is the fundamental psychological and sociological fact. Nature or cosmos cannot be bifurcated into subject and object: the subject being treated in isolation and abstraction from the cosmos, and the object considered as existing on its own right with certain attributes inherent in it. This sort of intellectual abstraction and preoccupation with it, as psychiatry has recently shown, are fertile sources of mental immaturity and abnormality. In the normal growing person there is a cognitive and affective fusion between subject and object, which we call communication or communion, and whence are derived new social relations, values and value experiences. All these express the self-in communion or values-in relation. All intrinsic

sic values are grounded in the essential communion or identity of the self with the not-self or cosmos comprising in their wholeness and transcendence the one-and-the real being. Man, mortal and finite as he is, when he creates, orients and fulfils values, endeavours in his small unique ways to make the mortal immortal, the particular universal and the concrete transcendent in life on the earth here and now. This is the genuine process of realization of his essential being. Psychologically and spiritually, man is a split being, a focus of polarities or complementarities and a denizen of two realms—the realm of concrete actualities, historical conditions, society and culture determining his behaviour, strivings and values at the bio-social dimensions, and the realm of abstract possibilities of real and absolute being or cosmos-total, governing the value-schemata from the top dimension and directing becoming. Philosophical psychology or onto-psychology stresses that the knowledge of values and potentialities is identical with the knowledge of being. As man separates himself from his essential being, the values he creates and experiences appear as alien and arbitrary decrees, laws and commands, threatening, commanding and compelling, or as social conventions, customs and codes, appealing to the desires and interests of the fragmented and immediate self at the lower dimension that offer utilitarian promises, rewards and threats. Only when the validation of values stems from man's unity with himself and his real being there can be no tyranny nor command. This is the phase of the identification of self-actualization with self-transcendence, and of the values of individuality with the values of society-and-cosmos.

Transcendence-in-relation Measuring Personal Range and Depth

It is only the individual in profound communion with cosmos and being, who can develop an integrated value system grounded in intuition that exhorts and enkindles as it demands and enforces from his real nature, and can identify his transcendence with order and his behaviour with his total possibilities and dimensions.

That is to say, human *transcendence-in-relation* is a central need and hence a fundamental intrinsic value as well. As the capacities for human transcendence differ, so do values with which transcendence is complexly interwoven. The value system is organized and coordinated by transcendence-in-relation that is synonymous with becoming, and is to be treated both as an intrinsic value and as a step toward a single, ultimate or transcendent value of life. Transcendence means from the psychological viewpoint, increased balance, wholeness, unity of the person; increased spontaneity, expressiveness and uniqueness; increased intuitive and aesthetic types of cognition; increased love, altruism and compassion; and, finally, increased ease of subordination of impulses and desires to

demands and imperatives and of the instrumental to the intrinsic values. In one word, it enables the person to move easily to and fro between the inner ideal or transcendent world of art, imagination, identity and reverence and the outer world of actuality and contingency. We should differentiate between dimensions of transcendence (more and more mature), following Weisskopf, a low transcendence (of fear, weakness and regression) and a high transcendence (of courage, and full, self-confident autonomy), a low nirvana and a high nirvana, union downward and union upward. The supreme value is the high transcendence, the union of opposites on a higher plane than on the level of the antinomies.¹ Man's peak, transcendent experiences are life-and-value validating, and are themselves transitory or immanent absolutes, authentic states of being rather than those of effort and striving. All these become intrinsic values; these are associated with *being* a person at the highest dimension, and measure the profundity and range of value-creating and value-experiencing man. It is clear that there is an order or scale of value experiences that ascend from the biological through the psycho-social to the transcendent or cosmic dimension and perspective, revealing the process of 'good' becoming for human experience as a whole, in all its resources, potentialities and dimensions.

The Vision of Absolute Standards

Fourthly, a value system that unequivocally rejects and condemns self-transcendence becomes in the long run repressive and self-stultifying. With the suppression and obliteration of the transcendent elements of morality, the absolute distinction between good and bad, just and unjust is blurred; and society and culture attenuate the absolute moral standard through complacency and compromise. This inevitably leads to the corrosion of the moral tissues. A culture that does not root its value system in the transcendent or cosmic realm comes to be dominated by hedonistic, irrational and demonic elements that underlie the mass passions, brutalities and aggressions of the present age. Simultaneously both individual and culture, deflected by neuroses and obsessions in an economy and social system, geared to the production of material goods, gadgets and luxuries and sophisticated goals and instrumentalities of life, are deprived of the ideal and transcendent sources of goodness, justice, serenity and love that only can reform and recreate through the vision of an absolute demand. The latter alone can yield what Hocking calls 'a creative fanaticism' of love, goodwill and compassion that man would continually seek, knowing that these are for ever beyond him. The integrated value

¹ Weisskopf: 'Existence and Values', in Maslow (Ed.): *New Knowledge of Human Values*, p. 215.

system grounds itself in both human actualities and human possibilities and in the dual contrasted urges and tendencies towards self-actualization and self-transcendence.

The Facets of Transcendence in the Value System

The value system of man is in dual disequilibrium with his life, partly projected in the future possibilities, and partly in the present actualities. He internally possesses a value system pitched to the stars in the form of ideal, compulsive goals and directives, and anticipates its fulfilment by freely controlling present existents and at the same time governing and directing himself from within. The theory of values must recognize both his creativity with respect to the beyond-human possibilities that are enshrined in his absolute demands and imperatives, and his finiteness, creatureliness and contingencies of life that equally embody compulsive goals and objectives.

Finally, the intuitive value system with truth, beauty and love as the core of the intrinsic and ultimate values, that is based on the ceaseless, arduous and courageous dialectical ascent of self-actualization and self-transcendence, requires to be continually scrutinized, tested and judged by the wisdom of mature, self-transcendent individuals—poets, sages, saints and artists of different cultures and ages—and by the ethical traditions of entire mankind.

The major function of values in the triadic schemata of person-values-and cosmos is the promotion of the dialectic of universal self-actualization and self-transcendence. The theory of values addresses man as a total being in all his potentialities and dimensions. Whether it is denied or not, it cannot dispense with the metaphysical, transcending aspect. It confronts man with the eternal verities and values of life and cosmos. That is its epistemological facet. In its aesthetic facet it places before him the endless harmony, symmetry and splendour of the cosmos eliciting his joys of enterprise and creation. In its moral facet it pins his faith to infinite love, justice and goodness, unfathomable in their depth and unbounded in their range and sweep, and subsumes the social order under the cosmic order. In its spiritual facet it achieves an emotional rapport or identity of his innermost being with the core of the cosmos-process, fostering an infinite reverence for both the things beyond and beneath him—‘the starry heavens above,’ and his ‘moral law within,’ in Kant’s vivid expression.

AXIOLOGICAL CRITERION: GRADATION OF INSTRUMENTAL AND INTRINSIC VALUES

Theoretic Values Connoting Attributes of Value Objects

In man's evolution his life, mind and culture constantly improve their cognitive and conative control and direction of the environment. Human values are modes of comprehension and regulation of the factors and conditions of existence. With these man associates his feeling of perfection or actualization of being. Marcel rightly observes: 'What we call value today in fact is what was formerly called the modes or perfection of being. To me personally the kind of philosophy for which "value" is a key term seems an abortive attempt to recover through our words what we have really lost from our thoughts. For what we have to do with reality is a decisive option: the choice between being and not being.' Human evolution and feeling of value or the mode or perfection of being are enmeshed together. It is in the dynamic interchanges of being and environment that the patterns of theoretic, instrumental and intrinsic values emerge, differentiate and order themselves. Theoretic or classification values are concerned with the connotation of attributes of value objects, making them specific and the corresponding human desires and fulfilment discrete. The formal approach to values, defining the meaning or connotation of value objects and experiences, aids the value seeking and fulfilment of the reflective, language-and-symbol using human animal.

Instrumental Values as Means and Goals

Instrumental, existential or extrinsic values are the means and instrumentalities—both physical objects and mental processes and products. That the mental process is important for the existence of values is evident from Kant's observation that nothing is good in itself

except a goodwill. Without a proper concern with, judgment and selection of instrumental or extrinsic values, intrinsic value fulfilment is not possible. Intrinsic, transcendent and ultimate values are the goals and satisfactions that man and culture accept for themselves apart from their consequences in the ceaseless, reciprocal transactions of persons-values-and cosmos. These are prized for their own sake—'things good in themselves' of Aristotle. All instrumental values are also goals; man and culture regard these as means to serve and promote the former—'things useful' of Aristotle.

The Nexus of Instrumental and Intrinsic Values

There is, however, constant reciprocity in human life between means and ends of fulfilment. As Brightman observes: 'In so far as intrinsic values are experienced facts, they function as causes or determinants in causal situations, whether phenomenal or metaphysical. Hence all intrinsic values are instruments, usually instrumental to further intrinsic values but sometimes instrumental to what we call disvalues or evils. For example, the very goodness of Abraham Lincoln was instrumental to his assassination by John Wilkes Booth.'¹ On the whole the distinction between intrinsic and instrumental values cannot run on all fours with the distinction between means and ends. Psychologically speaking, man chooses the goal in view before he actually strives for it. It is in the whole context of the process of actual achievement of the goal that his judgment occurs. In the weighing of causes and consequences a certain new element other than that previously envisaged as the goal may be involved. The nexus instrumental and intrinsic values is, indeed, too complex for being labelled as mere means and ends. Yet in spite of the experience of the continuity and conjunction of means and ends, it is obvious that while we weigh consequences and means, only a definition of intrinsic value can establish the proper relevance. Aiken aptly observes: 'Every given means serves some ulterior purpose which alone justifies it as a means. But without the conception of that which is valuable or good, *per se*, it would be impossible to ascertain the validity of the ulterior purpose itself. It is the function of the idea of intrinsic value to give us a criterion in the light of which alone we may determine whether our instrumentalities are instruments of value. Without this, the justification of choice or action has no conceivable ground and appraisals are left without a clear conception of their proper subject matter.'² The concept of intrinsic value is basic for value theory, indispensable for the validation of all normative judgments, including the ethical.

¹ *Person and Reality*, p. 284.

² Criticisms in Lepley: *Value: A Cooperative Enquiry*, pp. 296-297.

The Central Place of Moral Values in the Value System

If man and society produce the conditions (instrumental values) wherein they produce the least intrinsic values, without the consciousness that this is what should not be done, moral values are completely corroded. The divorce of instrumentalities and immediates from the intrinsicalities and ultimates is moral lapse in any situation, a mortal sin against self, society and civilization. Conversely, the latter quite properly choose moral values as potential values prior to, or in spite of the appraisal of the relation of the instrumentalities or means to the ends. It is obvious that certain values are pursued unflinchingly on mere moral grounds, in spite of their incompatibility with certain major interests of life. Moral values are intrinsic good for which the satisfactions are not only unanticipated, but also considered more worth while than many other values. The grave defect of instrumentalist philosophy is that it does not clearly distinguish between moral values and other values, nor clarifies what phases or features of human life are intrinsic good in themselves as immediate experience. In practical life moral values have a central place in the value system, guiding and directing the instrumental values for providing full and abundant conditions of growth, actualization and transcendence for all.

The ideal aim of self, society and culture is to eliminate in practice as far as possible the separation between the intrinsic and instrumental values. This is possible only when the compulsive forces of law, custom, tradition and institution and the conformities of the moral code are minimized, every act or relationship becomes meaningful and symbolic of intrinsic, ultimate values of life and conscience becomes rational, creative and venturesome. The ethical code of high civilization, therefore, enjoins that the human person should become involved in activities pursued primarily for their own sake, irrespective of promise and threat, reward and defeat in the future, so that the daily routine of tasks may thereby acquire some measure of intrinsic value.

The Place of Values in the Social Sciences

The application to human endeavours of the above classification of values into the three categories of theoretic or formal, instrumental or extrinsic and intrinsic or transcendent has given rise to various disciplines of human knowledge. Technology, logic, scientific methodology, systematics and epistemology are concerned with the theoretic, formal or classificatory approach towards values and value experiences. The various social and moral sciences have emerged out of human concerns with instrumental or extrinsic and intrinsic or inherent values and value orientations. Intrinsic values have a supra-

rational and supra-temporal basis as stressed by the moral and humanistic disciplines; but the vital happenings and relations in social life and organization, with which social sciences are concerned, also show strivings for various *degrees* of human perfection—values in the concrete and in the various ways of their realization in actual society. These integrate themselves into a comprehensive value-schemata regulating from beyond. Such degrees of values have their meaning in the transitory present and impress the various social sciences as truly valid. Finally, ontology fuses values with the real being, as the ideal reality seized in its self-validating moment in human existence. It justifies being as the foundation of life and world through such values as may herein be discovered and realized. In the logic of values the instrumental and the intrinsic, the transcendent and the historically realized existential values are intimately united. Thus do the various human disciplines from biology through social science to metaphysics cover the three categories of values independently and in their togetherness. Such divisions of human knowledge are mainly devoted to the promotion and augmentation of values at different dimensions and the conditions and consequences of their fulfilment or denial. The world of values and value orientations belongs *par excellence* to the social sciences as the world of technology belongs to the natural sciences. But it is from the latter that the physicalist outlook has now spread, expelling human values and meanings from all social disciplines and rendering values themselves futile for changing the world.

Such was, however, not the position of the social sciences in the nineteenth century. Karl Marx, on the contrary, declared in a now famous thesis that while previous philosophers only interpreted the world differently, the main thing is to *change* the world. But pre-occupied as he was with the repudiation of social theories of others, he did not devote himself to the careful analysis of contemporary social and economic conditions and possibilities, on which to ground an authentic normative philosophy of change. Besides he was guilty of an unwarrantable assumption of identity of instrumentalities with intrinsicalities as causes or determinants of all social and cultural phenomena and experiences.

Human Consensus in respect of Intrinsic Values

A clarification of intrinsic and instrumental values has become imperative in an epoch in which the fragmentation of the self, the large-scale transformation of means into ends, the dominating pursuit of instrumental values making these sacrosanct and unchangeable to the neglect, lapse and repudiation of the intrinsic and transcendent values and the compartmentalization of various social sciences dealing with the instrumental values in complete divorce from ethical and

humanistic disciplines have brought about a profound crisis in human valuation and knowledge alike. Knowledge is the perennial spring of all valuation. The current crisis in values can only be counteracted by a holistic, general theory of values that duly recognizes the hierarchy of goals and values from the bio-social to the ideal and moral dimensions. The various social sciences arise out of the scaling and orientation of the values that are preferred by the individual and institutionalized by society and that constitute value-facts dealt with by them at various dimensions.

For the social sciences the intrinsic values may be divided into two categories : —

- (1) Social and pragmatic.
- (2) Personal and ideal or transcendent.

There is a large amount of consensus or agreement in respect of intrinsic values, both social and personal. This provides the basis for rational social judgment and pursuit of the central and categorical goals and virtues of the individual. The schedule of prized inherent values and virtues is much the same for entire mankind, indicative of the commonness of human nature and the universal realization of the total personality of the human individual, irrespective of society and culture.

Conflicts over Instrumental Values in Social System and Culture

Instrumental values that do not and cannot exist by themselves, but contribute to the consummation of the intrinsic and ultimate values, show, on the contrary, the widest divergence. These articulate themselves in a polarity or complementarity. Such polarity or antinomy keeps alive the ideal creativeness or tension of both individual and culture and cannot be easily ironed out by education, discipline and propaganda. Every social organization, accordingly, develops mechanisms of control, minimizing the conflicts over instrumental values and safeguarding the intrinsic and transcendent values against defeat, perversion and compromise. For this purpose the sense of dignity, worth and majesty of the human personality is the most precious asset of society and culture. Not the intrinsic social and pragmatic values but the intrinsic personal and ideal values, or more accurately, the values of human personality such as truth, goodness, harmony and holiness can be most effective in value protection, conservation and refinement.

Society and culture aim at the integration of the intrinsic social and pragmatic values of continuity, solidarity, welfare, equality and protection with the intrinsic personal and transcendent values of goodness, justice and love in human relations, behaviour and institutions. For achieving this the social organization develops an integrated and transitive ordering of contradictory social alternatives and instru-

mental values, i.e. scrutinizes and judges antinomic and complementary instrumental values in terms of intrinsic values, and equally wants to be consistent. Social system and culture are perennially caught between opposed instrumental values in order to achieve completer and more comprehensive values through the process of what Hocking calls the 'empirical dialectic'.

Social Sciences and the Dialectic of Values

The social system is a focus of the polarity of antinomic or complementary values whose opposition leads to chronic see-saw struggle and conflict. Such is the perennial overt antagonism between freedom and practical-moral discipline, specialization and unity, equality and order, instrument and final purpose encountered in every society and civilization. Unity and harmony can only be achieved in a higher dimension of value schemata leaping beyond the limits of the immediate social situation. Society, like the human personality, seeks and finds a harmonious, balanced unity of opposites and antinomies. But such unity is never the unity of achievement of repose and of reduced tension. The tension of opposed instrumental values that divide man and culture through the ages underlies the vitality and tempo of society and civilization.

The value scale of the various social and moral sciences may now be tabulated:

Value Scale of the Social Sciences

A Social Science	B Intrinsic Values: Social and Pragmatic	C Dialectic of Instrumental and Extrinsic Values
Ecology	Fitness and Continuity	Exploitation v. Conservation of resources
Psychology	Wholeness and Integration	Self-regulation v. Actualiza- tion of Potentialities
Sociology	Solidarity	Gessellschaft v. Gemeinschaft
Economics	Welfare derived from com- bining individual and collec- tive want satisfactions	Private Enterprise v. State Planning
Politics	Equality	Freedom v. Regulation
Jurisprudence	Security	Rights v. Order

Humanities	Intrinsic Values: Personal and Ideal	Dialectic of Intrinsic Values	
Ethics	Goodness	Self-realization v. Selflessness	} Character
Art	Beauty	Self-expression v. Orderliness	
Religion	Holiness	Self-actualization v. Transcendence	
Metaphysics	Truth	Self-knowledge v. Transcendence	

The value premises of the various social sciences should clearly define the contrasted or antinomic instrumental and extrinsic values within the social group with their appropriate techniques and instruments. The opposition and complementarity of the attitudes and values must be regarded as empirical facts. Both the antithetical instrumental values and the corresponding social process have to be accepted as valid and justified in themselves, but in their extremes mutually exclusive and irreconcilable with their repercussions on the social system that always moves to and fro between the contradictory or alternative values and principles. The changing patterns of social and economic organization, legal system and code of morality follow the oscillation in man's metaphysical orientation of which they are embodiments and reflections. Social control and policy consist largely in blending these contradictions in man's various social relations and institutions. We thus reach the conclusion that the reconciliation of antinomic values and principles can be achieved only by valuation, i.e. the application of intrinsic values to a dimension or stage of experience where this was not possible before bringing about new interchanges and transformations of values. Only a middle way through fusion or synthesis of opposite values and principles can achieve better and more enduring social balance and harmony at the next higher stage or dimension of social experience.

Value-Ordering in Integrated Society

The integration of society is identical with the integration of the value system. In an integrated society the goals and values at various dimensions intermingle with and reinforce one another. At the same time society and culture clearly demarcate between intrinsic or transcendent and instrumental or transitory values. While permitting their juxtaposition and inter-weaving logically and meaningfully neither the superiority nor the autonomy of the latter is admitted. Values, accordingly, appear in a constellation and hierarchy rather

than in isolation. There are, no doubt, interchange and interdependence of values, but society and civilization ensure that the hegemony belongs to the intrinsic and transcendent values. Only then can man with confidence, poise and vigour seek the limited, transitory and instrumental goals of wealth, power and status, properly assessed and ordered in the scheme of life.

Human society is the meeting-ground of values that are transcendent and eternal, and values that are transitory and limited, that are shared in common and unite mankind, and that are antagonistic and divide men and peoples. Dewey observes: 'Within the flickering inconsequential acts of separate selves dwells a sense of the whole which claims and dignifies them. In its presence we put off mortality and live in the universal. The life of the community in which we live and have our being is the fit symbol of this relationship. The acts in which we express the perception of ties which bind to others are only rites and ceremonies.'¹ In his finite relations and behaviour in society, mortal man experiences immortality and universality. That is his experience of his worth and dignity. His true humanness or essence consists in his restless self-extension and self-transcendence, his deliberate, incessant reaching out for the intrinsic and ultimate values that reveal the whole and eternal. Social sciences that do not belong to the category of the natural sciences must be based on the postulate of man's conscious and abiding pursuit and achievement of the intrinsic and absolute values in social and institutional life. This contributes to the massive feeling of openness, wholeness and transcendence and exclusion of disharmony and discord in human lives. Man is the nexus between ideal possibilities and conditioned actualities. He is the agency through which the intrinsic and ultimate values bestow on the instrumental and proximate goals a new dignity and function. Without the latter the former will be mere vague possibilities; without the former the latter will be mere material things and happenings. As he enhances both intrinsic and instrumental values, and makes the present and the future mutually relevant to each other, he matures and develops his possibilities, permitting himself to be moulded more by his inner demands, strivings and aspirations than by external forces, pressures and constraints. Truth, beauty and love from above and beyond can only be effective through man's identification of himself with these in his selection and pursuit of proper instrumental goals and means that thus become authentic and wholesome, not facetious nor anxiety-induced goals and means.

A Unified Value Theory and Social Sciences

Nineteenth century social sciences, operating on the basis of the physical-mechanistic outlook and assumptions of biology and psycho-

¹ *Human Nature and Conduct*, p. 332.

logy, brought about a differentiation and segregation of kinds of values with associated separatism, relativism and quantification of values. This has profoundly affected religion, morality, art and life. Twentieth century has been seeking a unified, general theory of values that will break down all provincialism, stress value absolutes and invariants rather than value relativities, differentiate between values that are verifiable and hence can be brought under scientific methods and procedures and those that are not, and establish a unity and synthesis of the value concept corresponding to the unity of the structure of human personality and potentialities. Only such a unity, grounded in the transcendence of man over himself and of the intrinsic and ultimate values over man, society and civilization, can guide and direct his unified growth, and save him from permanent regression into naturalism and immediacy.

The renovation of value theory and that of the social sciences that deal with both intrinsic and instrumental values and their dialectics at different dimensions will be simultaneous. After social Darwinian and the Marxist historical contributions of social science that offered extremely lop-sided and fallacious evaluations of the nature and destiny of man, the most significant contribution of social science to value theory of this century is that of the sociology of knowledge stemming from Weber and Mannheim. The latter insist that human knowledge is itself relativistically value-and-culture bound. The key-notion of human transcendence can alone restore the true place of values in the total picture of man, society and cosmos. Man as the creator and seeker of goodness, love and transcendence is different from man as the creator and seeker of the material goods and instrumentalities of life. Yet he can only retain his humanness or essence by injecting into all human relations and behaviour the intrinsic values of goodness, harmony and love and the unique values of the personality, and by judging and refreshing the limited goods and moralities of society and civilization in terms of these latter. A unified theory of values bears in its bosom the seeds of the moral transformation of humanity as it envisions a new sociology and ethics of the future. Axiology, built out of a unified value theory, which is both empirical, i.e. grounded in value facts and experiences, and normative, i.e. envisaging values in their total metaphysical orientation, can produce a new moral insight, conscience and faith for the renovation of mankind.

EPISTEMOLOGICAL CRITERION: DIALECTICAL SYNTHESIS OF POLARITIES

Man, the Locus of Rhythms, Dimensions and Polarities

Man as he reflects on values grasps lack and fulfilment, gratification and frustration, attraction and repulsion. The occurrences of the world and the patterns of human relations he encounters are fulfilling and defeating, alluring and repugnant. The polarity of chaos and order, fragment and wholeness, break and restoration rules his outer adjustments to cosmos as well as his inner feelings and experiences in social life. The polarity of opposites in cosmos being continual and all-pervasive acts more deeply on him than that in his interactions with fellowmen. Assimilating the dual polarity in all his experiences, inner and outer, he thinks, evaluates and lives dialectically. He can also dialectically reconcile and resolve the various antinomies of human environment and existence in the unity of his being. He comprehends the ultimate values as dialectical integrations and unities of all dimensions, polarities and tensions.

Biologically, he achieves a dialectical homeostasis and reconciliation of stress and strain with individuality, and of constricting environmental limitation and pressure with freedom. Psychologically, he establishes a dialectical accommodation and balance between fractionalism and wholeness, between conflict and integration, and between ambivalence and certitude, marking his mental adaptedness and growth and actualization of potentialities. Sociologically, his social harmony and progress rest on the ceaseless dialectic of traditions, values and institutions as he shifts from one pole of his nature and dispositions to its opposite. Philosophically, he clarifies, elucidates and evaluates the universe of meanings and values through the challenge that all truths and values contain their opposites and the germs

of their limitation and negation. Thus does he raise the antinomies to extreme tensions that open up new insights into the supra-rational and transcendent reality. Epistemologically, self-knowledge is derived from the dialectical synthesis of polarities and dimensions of subject and object, self and not-self, I and thou, within the self-conscious, self-transcending being. It is in being, the one-and-the real, that he achieves the ultimate unity and harmony of facts and values, actualities and potentialities, existence and essence. Self-knowledge is the dialectical logic of the unity of his polarities and opposites. This self-knowledge is human and universal, comprising mankind as a whole.

Man lives in a multi-dimensional environment and is simultaneously both a sensory and experiencing and the subjective and self-understanding-transcending being, both the actor and the spectator, both what he is and what he aspires to be. As he moves to and fro between his biological, his social and his ideal or transcendent life and environment, he discovers himself as the locus of rhythms, dimensions and polarities. He becomes the dialectical creature who contradicts his own biological nature and life-history, both himself and the society and culture which have shaped and moulded him. He ever seeks a totality and transcendence that comprise all dimensions, all polarities, all complementarities. Self-transcendence, the quest for openness, wholeness and freedom, comprise the fundamental basis of human values as the human being inevitably turns away from any given situation to a possible situation through his memory, imagination and symbolization. When he enters into the realm of possibilities, he creates the conditions of his choice and preference, judgment and valuation. These belong to the very structure of human mind and behaviour that surpass the animal dimension, consciousness and experience. Yet his human nature is full of defects and faults derived from his animal inheritance. The dialectical creature as he is, he is full of internal polarities and conflicts. For he is at once the biological animal, the culturally conditioned person and the ethical and transcendent co-creator and co-participant with God. He is both part and whole, existence and transcendence, individual and cosmos, being and becoming.

Value-Hierarchy Rooted in the Dialectic of Mind and Behaviour

All things and events in the cosmos are characterized by stability and transformation. All realities, as Cohen observes, exemplify both unity and plurality, both mediacy and immediacy, both identity and difference. Man's values correspondingly alternate between the immediate and the eternal, the changeful and the enduring, the existential and the transcendent. He not only values dialectically but is also conscious of a *hierarchy* of values. As Nicolai Hartmann

observes: 'Immediately with the feeling for value there must be a feeling for its place in the scale.' Man places the intrinsic and transcendent values higher than the instrumental and existent values, the social and spiritual ones higher than the biological ones. The deciding factor in this universal preference is that although he is simultaneously constant and changeable, segmental and complete, he prefers his stability to recurrent changeableness, his completeness to perverse fragmentariness, his rationality to errant impulsiveness, his self-extension to stubborn ego-centricity. It is in the matrix of the dialectical movement of his life between plurality and unity, between immediacy and eternity, between identity and difference, between particularity and universality that he develops the basic principles of priority or scale of values comprising the underlying laws of the macro-social cosmos.

Values are rated high or low, absolute or relative, inviolable or flexible according to their strong or feeble impact on man's wholeness, universality and perfection pitted in this truculent world against his fragmentariness, particularity and limitation. It is through the familiar contradictions of animal need and human aspiration, egoism and altruism, self-acceptance and self-transcendence that man achieves his scale of values rooted in the dynamics of his growth and maturation to unity and wholeness, universality and transcendence through the inescapable polarities of his life. The dialectic of values is the echo and embodiment of the three-fold polarities in the human career: the *biological* polarities of attraction and repulsion, conjunction and disjunction, unity and individuation, joy and pain, and acceptance and withdrawal; the *psychological* polarities of impulse and conscience, egoism and altruism, immediacy and eternity, irrationality and reason, and freedom and necessity; and the *metaphysical* polarities of good and evil, order and disorder, permanence and flux, being and becoming, immanence and transcendence, God and cosmos. In both psychology and metaphysics being stresses self-expression, self-fulfilment and self-transcendence. Becoming focuses adjustment, striving and gratification. These are polar or complementary, not antithetic or contradictory.

In the realm of values each polarity is in itself a dimension, and there is a general law that the polarities in the different dimensions of human living that penetrate into and reinforce one another can only be cancelled in the unity of being and becoming which embodies the great and final categorical polarity. The opposition between the specific values is accordingly derived from the break and chaos in ourselves. It is only in the ideal being that values rise to a unity and harmony beyond all opposites in the midst of the tragic conflicts of life and world.

Dialectics of Values and Reality

Values are decisive, meaning-giving, congealed moments of human life. There is no cleavage between reality and values, and the reality that man comprehends is perceived in terms of the dialectic. To state it in a different way, if the cosmos is comprehended and evaluated by man, only through the forms of his comprehension and valuation, the structure of the cosmos is that of these forms of which the *dialectic* is the logic. From the *epistemological* viewpoint, dialectic opens the door to knowledge through the synthesis between subject and object, between essence and existence, between rational form and irrational content, between value and fact and between antinomic and complementary values. Dialectic as *logic* is grounded in the dialectic nature of being and cosmos-reality. Dialectic as feeling and action rests on the ceaseless alternation between man's submission to, and triumph over environmental as well as biogenic constraints and pressures, between determinism and freedom. It is through dialectical action that man, maker of himself, transforms the potential and indeterminate into the actual and determinate, and specifies the universal and eternal.

The world of values is, accordingly, based on man's imperative need of resolving the fundamental tensions of basic polarities emerging from his multi-dimensional adjustment and focused by his reason, imagination, feeling and activity. These are the polarities and oppositions of individuation and order, impulse and reason, conscious and unconscious, id and conscience at the *psycho-biological* dimension; of egoism and altruism, self-love and love of neighbour, individual and community, self-actualization and self-transcendence at the *social-ethical* dimension; and of self-actualization and self-transcendence in the *spiritual-transcendent* dimension. The full range of values and the totality of reality are never experienced by man unless he seeks and achieves truths and values at the successive orders and dimensions of his existence and possibilities. Conversely, since values are grounded in the unity of all existential polarities and dimensions in being, a value doctrine based on partial aspects or phases of human existence is self-defeating and contradictory.

In each existential situation man is well aware of an essential polarity or opposition between his individuation and his order, his egoism and his altruism, that is to say, between instrumental and intrinsic values and the necessity of choosing the latter as representing a higher unified dimension of social reality. At every step he harmonizes the split in the existential situation and transcends it. Such transcendence is attained through the mode of a 'natural' hierarchy of values enabling him to orient himself successfully within the three dimensions of his adjustment. He can thus resolve the chronic

conflicts and tensions arising due to the multi-dimensionality of his experiences, his own heredity-given, psycho-social inadequacy and the polarities of his demands and desires, conscience and inclination, being and becoming.

The Dialectical Ascent of Values

The dialectical march of values in man's multi-dimensioned process of social and moral development may now be indicated.

Stages and Polarities of Valuation

	A Dimension of Adjustment	B Dialectic of Valuation	C Dimension of Values	D Dimension of Morality	E Value Experience
I	Psycho-Biological Dimension	Individuation v. order; conscious v. unconscious; impulse v. reason; id v. conscience	Self-regulation	Prudence	Health, efficiency, well-being and continued maintenance and growth
II	Social-Ethical Dimension	Egoism v. altruism; individual v. community; self-actualization v. self-transcendence	Self-actualization	Loyalty	Wealth, status, security, love and justice
III	Spiritual-Transcendent Dimension	Self-valuation v. self-transcendence	Self-transcendence	Reverence	Truth, harmony, transcendence and cosmic at-homeness

The dialectical ascent of values shows a resolution of polarities and oppositions from lower to higher stage and dimension, from the psycho-biological through the social-ethical to the ontological-transcendent stage and dimension. Correspondingly there is an ascent of social and moral relations in the community. The synthesis of the opposed values at the higher stage is not possible without that being accomplished at the lower stage and dimension. The potential operations of the higher values are actualized by their embodiment in the lower process. This biosocial or adaptive integrity of the human person is profoundly disturbed if he does not forward-orient his values towards what is beyond and ahead of him in his life-history in the higher process. Psycho-social integration is similarly powerfully aided by ontological identification of the human

person with the cosmos-total. There is, accordingly, a continuity of the spectrum of values of self-regulation, self-actualization and self-transcendence.

Values at different stages and dimensions largely depend upon and aid one another, and are harmoniously integrated into the two great facets of the human evolutionary trend—the growth and maturation of inner life, values and possibilities and the extension of moral and social boundaries. With self-transcendence and reverence man creates cosmic values and builds up an unlimited community, ‘the society of societies,’ more extensive than what the entire constellation of his loyalties, or what Aristotle calls, ‘the virtues of social intercourse’ can fashion.

The Unity of Values in Total Experience

Man grows and matures in his total multi-dimensional environment, and the necessary values, demands and imperatives are derived from the whole of his knowledge and experience. His existential situation is a polarity of fragment and totality out of which his sense of wholeness of true values emerges. This is recognized by the philosophic genius Whitehead who wisely observes: ‘Values require each other. The essential character of the world of values is coordination. Its activity consists in the approach to multiplicity of the adjustment of its many potentialities into finite unities, each with a group of dominant ideas of values mutually interwoven and reducing the infinity of values into a graduated perspective, fading into complete exclusion.’¹

The basic character of the world of value is its timeless coordination of the infinitude of possibilities for realization. Such coordination of values, to quote Whitehead again, ‘involves harmony and frustration, beauty and ugliness. Also there is a measure of fusion in respect of each pair of antitheses—for example, same definite possibility for realization will involve same degree of harmony and same degree of frustration, and so on for every other pair of antitheses.’

The Supreme Polarities in the Human Adventure

What are the supreme values that stimulate, guide and direct man’s social and spiritual adventure? These have emerged in civilization in a pattern of polarity of opposites viz. the unique worth of man’s self-discipline, self-actualization and self-transcendence and the beauty and harmony of his unlimited personal cosmos. Whitehead phrased the two as the importance of the individual and the generality of harmony. The first means, according to him, order and the second means love. Between the two there is polarity. For, he says, ‘order is impersonal and love above all things is personal.’² The two principles

¹ *Immortality in the Philosophy of Alfred North Whitehead*, p. 692.

² *Adventures of Ideas*, p. 376.

of self-transcendence and harmony of the personal cosmos or of love and order coalesce in the quality of communion which, indeed, represents the consummation of values, society and civilization. Communion is at once the social, the ethical and the metaphysical ultimate. According to Dewey, the uniqueness of social experience is due to constant interchanges between man and his environing world 'with their pervasive qualitative unity' and vast potentialities whose release varies with the manner and range of association. Dewey speaks of these on-going interactions in society as 'transactions', as a constant combination of the polarity of 'breaks and reunion, movement and culmination' of the human person in, of and by the world.¹ His empiricism, however, has led to his undervaluing man's spontaneous reverence towards the cosmos, human values and possibilities due to communion or interpenetration with what he absorbs from the cosmos-total. Communion establishes the neighbour, the other self or cosmos-reality within the self. It is through communion that he can find the supreme truth, his humanness, what he comprehends as his authentic or essential self. Jaspers admirably states this point. He observes: 'Boundless openness to communication is not the consequence of any knowledge, it is the decision to follow a human road. The idea of communication is not Utopia, but faith. Each man is confronted with the question whether he strives toward it, whether he believes in it, not as something other-worldly, but as something utterly actual. Whether he believes in our potentiality really to live together, to speak together, through their togetherness to find our way to the truth and thereby finally to become authentically ourselves.'

The Polarity and Unity of I and Thou

Communion starts and consummates itself with the fundamental polarity of human life, that of self and the other self, I and thou or cosmos. The self and the other self are both beings without boundaries. The identification of self and the other self, of I and thou, determines what values and possibilities the finite and imperfect self can possess in the social cosmos to which all belong. Through goodness, love and compassion the other self or thou is accepted as a self instead of an object. Then the polarity of self and not-self, subject and object is for ever cancelled. Personality-in-relation is the supreme example of the sustained realization of the value of communion. The integration of social relations and of the ever finer and wider bonds between the social order and the intimate and personal cosmic order is the inchoate form of communion.

The value-seeking and creating man-in-communion finds himself as the whole which he understands as the unity and harmony of his

¹ Ratner (Ed.): *Intelligence in the Modern World*, John Dewey's Philosophy, P. 961.

opposite or antinomic modes: order and individuation, self-actualization and self-transcendence. As he struggles with his dual nature and with the neighbour or the other self and reflects and judges between the opposite attitudes and experiences, he measures the reality of himself and society. His relation to his neighbour becomes at the same time a relation within himself. The neighbour neither warps nor limits his self-actualization but becomes the true, good and real self. He who loves his neighbour can alone fully understand and realize himself. He becomes a society, 'the society of societies,' the unending ideal communion of the cosmos in himself. He elevates his social relationships into full experiences of transcendence, and his values into cosmic aspirations. The other self or thou then becomes perennially present in the human person constantly acting upon and remaking him. 'The inborn thou is expressed and realized in each relation,' says Buber, but it is consummated only in the direct relation with the universal and eternal thou, 'the thou that by its nature cannot become it nor can be limited by another.'¹ Out of the constant tension of opposites, subject and object, I and thou, emerge self-discipline, self-actualization and self-transcendence and the intrinsic and ultimate values, and at their focus are found the infinite reaches of the cosmos, the boundless solicitude, love and compassion of man for fellow-beings and the direct intuitive apprehension of God. God is the heart of reality who gives meaning to the measureless vistas of space and time, to the fathomless reaches of human love, compassion and care and to the unlimited human community which is the throbbing, humming personal cosmos. He is the steady beacon-light shining through cosmic evolution across the eons of time and focusing, integrating and epitomizing the hopes and potentialities of man as individual and as species. He can be reached only by transcendence that society alone can mediate through its perennial tensions and reconciliations of opposites. Man's relation to God is a *coincidentia oppositorum*, which assembles and unifies all the polarities of concepts, feelings values in itself. In his authentic encounter with God the contrarities of freedom and dependence, destiny and spirit, transcendence and incarnation, justice and love are completely resolved.

The world of values which is of polarity and transcendence of opposites embraces values, persons and cosmos with all their possibilities. Through transcendence each of these in its dynamic interpenetration with one another obtains its full, universal and immortal status; cosmic values involving the notion of human communion as integral, unlimited and timeless; unified, universal and complete persons involving the notion of the eternal thou or God; and personal cosmos involving the notion of endless realization of unity of I and thou, of the one in the many and of the many in the one.

¹ *I and Thou*, pp. 85-95.

ONTOLOGICAL CRITERION:
IDENTITY OF VALUES WITH BEING AND BECOMING;
TRANSCENDENCE AND IMMANENCE

Discord between Ontological or Absolute and Naturalistic or Relative Values

The modern theory of values is entirely vitiated by persistent endeavours to differentiate between absolute, objective and commanding values in the realm of ethics, religion and ontology, and relative, subjective and individualistic values in the realm of the social sciences. These are linked with the cleavage in modern thought between the naturalistic emphasis on the reference of values to factual situations, subject to scientific discernment, and the stress of the unique freedom and transcendence of the human person in philosophy. All this is, of course, the inevitable outcome of the Kantian division of the universe into a realm of pure and of practical reason and the subsequent dichotomy between scientific objects, ascertained by empirical methods and procedures, and modes of being grasped through philosophical reflection. The consequent 'derationalization' of the ideal, metaphysical or transcendent dimension of values has led to the emergence of what is now called 'scientism'. Not only has positive science arrogated upon itself the task of setting forth the ultimate goals and values of human enterprise, becoming the sole and ultimate arbiter of values, but it has also eschewed human meaning and values from its own field. The pursuit of values as mere empirical facts, the emphasis of the relativity and culture-boundedness of values and the scientific picture of a meaningless and valueless cosmos have all contributed to produce a moral crisis in civilization and the sovereignty or irrational, demonic forces in social life.

Yet it cannot be gainsaid that most social philosophies have grounded themselves on some hidden metaphysical assumption or other. Evolutionary naturalism has furnished all the social sciences with the assumption of life as a trend towards continuous growth and progress. The psychological sciences have based themselves on the concept of mental adequacy of the individual and the world and the concepts of autonomy, creativity, integration and self-actualization. These are all value judgments that are not validated by scientifically observed facts and their analysis. Ethics, politics and law have been similarly ruled by the assumption of aggregate happiness and freedom as universal tangible goals though these goals and values might be in conflict with one another. The metaphysical assumptions are all there with their commanding valuations in the social and moral sciences, and it is essential that we distinguish between validated and non-validated assumptions and the systems of values linked with them.

The generally accepted metaphysical assumption of the human being as made up of the dual substances of soul or spirit and body, with the soul or spirit as the sovereign partner has led to the suppression of instinctual needs and values, to world-flight and the ascetic system of values. The naturalistic assumption of the predominant role of the instincts and the unconscious in human life has at the same time led to an authoritarian system of values with conscience as a harsh, admonishing tyrant stultifying much or most of the creative aspects of the self. Or it has deflated the reason, intellect and volition and exaggerated the role of symbol and archetype in creating and transmitting the system of values. The opposite metaphysical assumption of rationality as the ultimate arbiter of values has exaggerated the role of science and logic as creators of values, and ignored or underrated human imagination, intuition, empathy and identity as essential ingredients of the structure of values.

Value as a Facet of Transcendence in a Universalist Ontology

The metaphysical and the ontological derivation of values is rooted in the unique characteristic of the human mind or self viz. its impulse and capacity of transcending any finite, contingent given situation simply because it is conscious of it. This is due to the development of human reason, memory and imagination and of the capacity for abstraction and symbolization. With his self-transcendence all empirical psychological conceptions of human nature break down. Man is an incessant outbreak of transcendence and unpredictable values and potentialities. No investigation of values by the empirical methods of the psychological sciences can, indeed, be made which may touch the authentic and ultimate source and centre of values. Man is an inhabitant of two realms: the realm of actualities and the realm of

values and possibilities. His life is split between the polarity of subject and object, of the striving, evaluating and transcending self and the given, conditional and objective world which is resolved in the unity of being. Values, then, comprise a facet of transcendence. The ground of values is man's authentic or essential being wherein is resolved the basic dichotomy or cleavage between subject and object, self and world, egoism and altruism in human experience. It is from 'the creative ground, the infinite, unconditional power of being' (Plato), called differently as God, nature, being and cosmos that values are derived.

There are greater epistemic justification, psychological motivation as well as moral commitment for the individual if he discerns his values as embedded in the very structure of his real being and cosmos. Truth, beauty and goodness, then, become absolutely certain and supremely obligatory beyond and above the contingencies of life and world because human nature and cosmos are what they are. These reveal the full potentialities of the human creature in his finite life and relations, and are, therefore, *immanent*, creative and proven here, embodying as these do what belong to the real being. Through the harmony and integrality of the authentic being he overcomes the chaos, immediacy and irrationality of his bio-social nature. The present crisis in value theories cannot be resolved without relating it to a new ontology and ethic of being and becoming that is not man-centred but universalist or cosmic, and that truly appreciates the continuities, extensions and identities of man, society and cosmos-total.

The Source of Values: Autonomous v. Heteronomous

Values are no doubt integrated, stabilized and harmonized at the biological and the psycho-social dimensions by instinctual needs and desires, contingent conditions, historical circumstances and social pressures but their decisive, self-supporting, meaning-giving ground is the real or essential being. To put it in a different way, values comprise the transcendent reality, cosmos or being grasped in its universally valid and binding point of affirmation. In all epochs and civilizations wherever and whenever values have lost their nexus with the self-transcending man's authentic or essential being, the system of values has become coercive and tyrannical or become identified with narrow and exclusive group interests and sentiments or led societies and cultures down the slippery path of hedonism, nihilism and despair. Neither the utilitarian calculus of the greatest happiness of the greatest number nor the trend of biological security and survival, neither the Freudian pleasure principle, nor the Jungian principle of individuation, neither the psycho-therapeutic avoidance of tension, anxiety and suffering nor the positive concepts of psychological health, self-actualization, love and creativity or similar natural science concepts can be accepted as the ultimate source of values. For

all these are heteronomous, not rooted in man's essential being and have to be judged, therefore, as expressions of reduction or attenuation of the intrinsic nature of man.

It is noteworthy that several modern psychologists, such as Maslow, Goldstein, Rogers and Angyal, stress the central trend of human self-actualization that subsumes various isolated sub-aspects of growth and maturation. The trend is postulated on the basic empirical findings of a drive and tendency towards a harmonious and balanced entity, a holistic essence. Maslow speaks of the human being as having within him a pressure towards unity of personality, toward spontaneous expressiveness, toward full individuality and identity, toward seeing the truth rather than being blind, toward being creative, toward being good, cooperative and open to experience, fusing the true, the good and the beautiful.¹ Increased wholeness, unity and transcendence of self are considered as its central characteristics. Fromm, Freud and Jung through Gardner Murphy, Allport and Maslow to the modern psychotherapists runs the dominating notion that personality is unity, harmony and balance of opposites. Integration of interests, with the stress of the principle of inclusion is postulated by Allport. Fromm enunciates the supreme values of transcendence, love, creativity and rootedness impelling reunion with nature and with mother, blood and soil. Goldstein postulates self-realization in terms of man's living in communion or unity with fellowman for safeguarding his essential nature or being. Psychopathologists affirm that the neurotic or psychotic self reestablishes the unity which is potentially preexistent through fixation, regression and growth. Maslow has aptly labelled this 'low nirvana'.² The movement toward defensiveness, atavism and sickness is a movement towards autonomy and unity of the self. Chronic depression, anxiety and suffering are here eliminated through cessation or retardation of growth or through unbridled gratification of sex, food and drink and character disorders. The autonomy and unity of being are, however, more often achieved by a forward drive towards health and wholesomeness through self-discipline, self-actualization and self-transcendence, through subordination of the lower by the higher needs and values, through wisdom, honesty, integrity, love and cooperativeness. This movement upward is characterized as 'high nirvana' by Maslow who differentiates between the Heaven ahead of growth and transcendence from the 'Heaven' behind of regression. Crucial for good becoming, according to him, are the 'mountain-peak experiences' of absolute being, 'intrinsically rewarding and delightful in an absolute sense.' Their memory sustains persons in times of emotional stress

¹ *Motivation and Personality*; 'Psychological Data and Value Theory' in Maslow (Ed.): *New Knowledge in Human Values*, pp. 126-128.

² *Ibid.*, p. 125.

and strain. These are the familiar autonomous beatific experiences of mysticism, recognized as self-validating in all cultures, but Maslow for the first time in academic psychology rightly appraises their role in the developmental system of values remarking that the little glimpses of the absolute, little moments of being validate life. He observes: 'Being and becoming are not contradictory or mutually exclusive. Approaching and arriving are both in themselves rewarding.'¹

The Fusion of Value and Existence, Transcendence and Immanence in the Mystery of Being

Yet the psychologist Maslow's empirical methods would not recognize such peak human experiences, such fugitive or stable states of absolute being as having an objective, unconditional status, independent of contingent and conditioning factors. The self's metaphysical intelligence, its ontological contemplation can grasp being itself in a manner which logical intelligence and analytical reasoning by themselves cannot comprehend.

The empirical study and postulation of a spontaneous creative trend towards self-actualization, towards fulfilment of 'humanness', of human capacities and potentialities and the resolution of all polar antinomies within the balanced unity and harmony of self at a higher dimension of mental development may be of aid with more direct studies of self-actualizing persons to the understanding and interpretation of certain integrating and unifying intellectual, moral and aesthetic strivings and values. But these can by no means reveal the sense of absolute certitude, requiredness and imperativeness associated with the values of truth, goodness and harmony and their actualization that are accessible only to the intuitive experience of ontological essence. In the ontological realm not merely are many psychological dichotomies resolved but value and existence, being and potentiality fuse together and comprise being itself in its ultimate, inexhaustible harmony, mystery and majesty.

The union of the polarity of subject and object, of the knower and the known in the apprehension of truth is thus expounded by Plato. The knower who is separated from the object of knowledge has the capacity to identify himself with the known object without at the same time losing his sense of detachment. The identity does not abolish individuality but requires *amor intellectualis* and *eros* to drive the mind towards the true. 'In a flash of understanding the mind is flooded with light.'² Such in Platonic thought is the intuitional approach to reality or being that unifies and integrates the total value

¹ A. H. Maslow: 'Defense and Growth', *Merrill Palmer Quarterly*, 1956.

² See Weisskopf: 'Existence and Values' in Maslow (Ed.): *New Knowledge in Human Values*, pp. 109, 113.

system into one meaningful, transcendent whole, ineffable and inexhaustible. In Indian thought also intrinsic and ultimate values are not parts of, but comprise the core of being. Truth, beauty, serenity, goodness, wholeness and bliss are described in the various Upanishads as the attributes of the ultimate reality, Brahman or self. Value and existence, transcendence and immanence here merge in one. Instrumental values are both real and unreal; real in relation to the contingent physical and social dimension of life; and hence proper goals of human endeavour, and unreal from the perspective of self-transcendence, freedom or wisdom. Chinese thought, which is eminently practical and ethical, also stresses the metaphysical ground of values by its elucidation of the primordial, all-pervading principles of nature viz. harmony, goodness and humanness, to which man should attune himself. Western and Eastern theories of the ultimate reality, indeed, show a remarkable convergence providing a common ontological ground of values.¹

The Illogicality of Devaluation of Being

The modern academic psychologists underestimate the role of human intuition, imagination, empathy and identity in exploring and apprehending man's essential being. We want a new frame of reference for an appreciation of the proper method of approach to the essence of things as distinguished from the actuality of things, to the structure of authentic or essential self or being.

It is the ontological source of values which, no doubt, safeguards the autonomous processes of reason and metaphysical and mystical imagination and intuition in which values are discovered and from which these obtain their true normative, transcendent character. We cannot accept the argument of Robert S. Hartman that to attribute value to being is itself some previous value judgment. He quotes that unhappy, twisted modern philosophic genius Heidegger, who finds no value at all in being.² But, as J. von Rintelen points out, 'Heidegger understands by value only the relation to the human subjective will to govern, that is to subjectivity that, according to this philosopher, is the final result of Western metaphysics. In the last resort, Heidegger thinks, being becomes value only for us, hence it is an individual relation; he admits only the "value-for", not the real autonomous value of concrete ontic being.'³ Ontic being cannot be denied, trans-valued or perverted. If we deflate self or being, that very deflation is an instance of the value of self or being that we deflate. The meaning of human life and destiny is to be found only in absolute, trans-

¹ See my *Philosophy of Social Science*, p. 295.

² Hartman in Maslow (Ed.): *New Knowledge in Human Values*, p. 234.

³ *Beyond Existentialism*, p. 226.

cent values or being, the two being most intimately conjoined to each other. The attribution of the predicates, 'true', 'good' and 'beautiful', along with many others, to self or real being must be accepted as logical as long as man affirms the rationality of values and his own inalienable rationality and meaningful experience.

The Identity of Finiteness and Completeness of Values in Being

Neither the notion of the subjectivity of all values, as advanced by many contemporary thinkers nor their consideration as pure phenomena (Scheler) or as prevailing ideas (neo-Kantians) but only the conception of values as predicates of the real being or the absolute, discovered in concrete human existence, can do justice to the self-actualizing and self-transcending human creature, eternally tied to limitation and resistance. Due to his native self-transcendence all values are felt as ascent leading him out of the finite, limited and particular. Conversely, all finite historically realized values point to their possible complete fulfilment in the ontological realm that transcends space and time. Because man lives in both the finite world and cosmos, there is the glaring contradiction between the 'height of values' and the 'strength of reality' which axiologists stress. Nicolai Hartmann develops the theory of the existence of two laws of preference: the preference of value because of its *strength*, meaning by the expression 'strength of value' the onerous character of the disvalue that becomes effective if the value is not realized. He observes that 'the lower value is more elemental, basic and therefore requires prior and unconditional actualization. Not until it is fulfilled, is the fulfilment of the higher values rational. Even here ontological stratification and actualization are disclosed to view in the superior strength of the lower values.'¹ The lower dimension in being has the greater strength, thanks to the finiteness and contingencies of human existence. Truth, beauty or morality are almost impotent without the physical basis, and must be discovered in their temporary concrete relation to life. The great insight of modern existentialism is that values can only be affirmed when these are made man's innermost attributes. Values are not given or invented but discovered in concrete life and world as the supporting, meaningful ground of being itself apprehended as independent of valuing. As J. von Rintelen observes, 'Value is that which justifies being as the foundation of the world of entities in the multiple forms emerging from it, which, indeed, may increase their meaning. We do not stop short at the universal, as it were, horizontal notion of value as an idea, but we consider the individual, concrete formation, as it were vertically directed towards an ideal. For the ideal itself is never a merely abstract notion, but the concrete

¹ *Ethics*, Vol. I, p. 255.

realization of an essential general basic idea, conceived in perfect manner, even though never fully realizable.¹ Being and value, not only what-is and value, are most intimately tied to each other. The transcendent and absolute qualities of being, wisdom, goodness and love, are fulfilled within the limited bounds of time and space—the eternal is combined with the accidental, the transcendent with the concrete, naturalistically conditioned *degré* of value. In the structure of being there is an identity of the fullness and transcendence of being with the dependence, finiteness and potentiality of non-being. Both being and values show the perennial combination of emptiness and completeness in their essence. Values in so far as these are conjoined to the absolute being do not remain instrumental, transitory and accidental but include supertemporal, transcendent attributes that in their various forms and depths or realization give the true meaning to human life and world.

The Immanence of the Absolute Values

It is now clear enough that values are integral parts of man's real being, independent of accidental, naturalistic and conditioning processes and factors in his finite existence. Their imperative, commanding character proceeds from his essential unity with himself and from his own true being. Any other derivation of values would not only make these relative and subservient to conditioning social, psychological and historical factors, but also make law and positive morality arbitrary fiat of an alien, coercive authority that stifles and represses, instead of expressing and fulfilling human nature and potentialities.

Being in its truth represents the supreme values—wisdom, goodness and love. These embody the order of the cosmos and the purpose of the one-and-the real. But these also reveal the full potentialities of the non-being, the human creature. These are therefore *immanent*, embodying as these do what belong to his authentic or essential self, the harmony and integralness by which he seeks to supersede the chaos, immediacy and irrationality of his own finite nature.

The feeling of being is constant, inescapable and irrepressible and should not be considered as merely extraordinary 'mountain-peak experience' (Maslow), but comes in the familiar way of the consummation of love and compassion for the average man, his sudden awakening to the beauty and splendour of nature, and his naïve contemplation of the natural hazards and misfortunes of life. All these sentiments may be characterized as 'the ontological empiricism of feeling.' Being comes to man as all values come through the discovery of his psychological integration and harmony, through his fresh and

¹ *Beyond Existentialism*, p. 230.

active relation between himself and cosmos, through his balance between actuality and potentiality that sustain and impel his future-oriented growth and advance. By, in, and for himself he can neither find being nor create values. These are encountered only in the concrete and living relation and activity of man-with-the cosmos. The boundaries of finiteness are felt most acutely and poignantly by him. At the same time he feels a genuine and profound urge for transcendence inherent in these boundaries, and achieves complete fulfilment in perfect transcendence although such fulfilment is limited by his assumptive space and time. At the summit of the experience of being, fullness and emptiness, potentiality and dependence, being and not-being are surpassed. The self which thinks and evaluates exists eternally in being in the process of thought and valuation, unborn, calm and constant. Only by finding immortal, universal and transcendent being and values can man achieve freedom and immortality in his blind and tragic mortal existence.

III

COORDINATION OF THE VALUE SYSTEM

10

VALUES AND IDEALS

Towards the Value System: The Theoretic Definition of Values

Values aid and compete with one another. They are both ends and means. They are found in stable or transient alliance and in chronic or occasional conflict. Some values that are means become ultimate purposes. Others that are ultimate purposes become means. The world of values is, as Bosanquet observes, a 'world of claims and counter claims.' The experience of values is often one of authentic or spurious values. The majority of individuals in every society pursue inchoate, sophisticated and mutually contradictory goals and values and cannot enjoy to the full the goods and values of life. At the same time the limited, divisible and transitory values divide and antagonize individuals and groups who appropriate and share them. False, faked and fictitious values appear in a constellation and warp the growth and development of personality and imperil society's adjustive and integrated habits and patterns of behaviour. Out of the conflict, confusion, twisting and changefulness of values, a logically coherent and normative value system emerges.

The first step in this emergence is the consistent and coherent *definition and classification* of values. Values are categorized, as we have seen, into theoretic or classificatory, instrumental and intrinsic values. Such a logical differentiation is based on the distinction between what Dewey calls 'necessary implication and empirical involvement,' and, in Brightman's language, between 'the situation experienced and rationally postulated situation believed in.'¹ The problem of values arises when there is some logical inconsistency. The solution comes through a reconsideration of current ideas and beliefs with a view to bring about an inclusive, systematic accord between value

¹ Brightman: *Persons and Values*, p. 53.

facts and the postulated value situations. Once, however, the theoretic definition is reached, the normative character of the value-situation asserts itself. For, as the definition of value-situation is clarified, and the value-fact approximates with a logical norm, the feeling of value becomes logically imperative. Nicolai Hartmann explains this: 'The feeling of value is not free: once it has grasped the meaning of value it cannot feel differently. It cannot regard good faith as wicked, or cheating and deceit as honourable. It can be value-blind, but that is an entirely different matter: in this case it is not responsive to values at all and does not comprehend them.' The theoretic or logical dimension is involved in all values and value-experiences.

The Formulation of Ideal as Harmonizing Values and Resources

The second step is represented by the *construction of the ideal*. The ideal may be defined as the mental or spiritual embodiment or type of perfection whose genuine universality for all men logically proceeds from human experience as a whole. This notion is obviously derived in Western thought from the special connotation given to the word 'Ideas' by Plato. The ideal is an idiomatic construct appropriate for every man's peculiar scheme of life with its associated goals and unique balance of goals and resources for their fulfilment. It is, therefore, in some measure, according to Bosanquet, a unique artistic creation.¹ Yet it serves as a guide to all individuals, descending upon, and providing them with purpose and will rather than being itself deducible. This is the result of the continuous reciprocal interchange between individual experience and social culture. Kant observes: 'Virtue and human wisdom in its perfect purity are ideas; while the wise man (of the Stoics) is an ideal, i.e. a man existing in thought only, but in complete agreement with the idea of wisdom. While the idea gives rules, the ideal serves as an archetype for the permanent determination of the copy.'² First, the ideal is framed with a view to bring about a positive accord between available resources and value-fulfilment, between value and what Kurt Lewin calls 'the aspiration level'. It is the formulation of the ideal which leads to the appreciation, feeling and recreation of the value demanded in such manner that there is a positive relation between intensity of effort towards the achievement of value and an optimistic expectancy regarding that value.

The ideal as it dwells in both actualities and potentialities is grounded in neither fancy nor illusion, nor escape from reality. As Dewey observes: 'A particular ideal may be an illusion, but having ideals is no illusion. It embodies features of existence. Although

¹ Bosanquet: *Some Suggestions in Ethics*, p. 35.

² Kant, *Critique of Pure Reason*, II, p. 450.

imagination is often fantastic, it is also an organ of nature; for it is the appropriate phase of indeterminate events moving towards eventualities that are now but possibilities. A purely stable world permits of no illusions, but neither is it clothed with ideals.¹ Value insight or appreciation of alternatives and hypotheses is the essence of formulation of the ideal. It involves an appraisal of both men's available energies, techniques and conditions under which competing and conflicting values can be fulfilled and the worth and significance of the selected value for which the requisite toil and hardship can be elicited. The ideal is flexible and constantly modifiable, depending on the mental and moral habits and dispositions of the individual—his creative imagination or inertia, optimistic or pessimistic attitude and courage or timidity. The upsurge of a social movement due to which men of feeble will crave for inaccessible goals, and make unimagined sacrifices as well as the experience of an unexpected series of defeats and misfortunes that break even a string will equally go into the making of the ideal. Nurtured by organized life and culture that point to shareable, future-oriented, intrinsic values as real, the ideal is shaped, energized and made dynamic by individual personality traits and character as it ushers in new world with new opportunities and new endeavours for all.

The Ideal as Integrating and Coordinating Values at Various Dimensions

Secondly, the formulation of the ideal is the process of bringing about coordination, compromise and reconciliation between competing value claims that cannot be fulfilled separately. It involves ranking and scaling so essential for the growth and integration of personality and for the contribution of the latter to society and culture. It also implies the modification, refinement and sublimation of conflicting values so that these may be integrated and harmonized and may reinforce and enhance one another. The ideal, which is an imaginative and intuitive construct, concerned with biological imperiousness *versus* social discipline, crude forms of gratification *versus* idealized, artistic and spiritual expressions, reveals at once the multi-dimensional character of values and choices and their organic wholeness. The ideal is a *gestalt*, a holistic entity. It cuts across the biological, the social and the ideal or metaphysical dimensions of human living and reconciles and integrates the polarities and contradictions involved therein. As it creates new values and coordinates and transforms old values in a new dimensional setting and through a new dialectic, it redefines and reframes anew the situation, carrying with it deeper ego-involvement, higher moral commitment and fresher intellectual outlook.

¹ *Experience and Nature*, p. 62.

The Role of Value Insight and Passion in Ideal-Making

The ideal constantly remoulds the patterns of human values and relations that move towards nobler, more refined and more propitious forms. The interchange of human values and relations and of the intrinsic or ideal values perpetually goes on. Dewey observes: 'The business of reflection in determining the true good cannot be done once for all, as, for instance, by making out a table of values arranged in hierarchical order of higher and lower. The business of reflection needs to be done, and done over and over again, in terms of the conditions of the concrete situations as they arise. In short, the need for reflection and insight is perpetually recurring.' The ideal is constantly rethought, reviewed and refashioned as it necessarily remakes man and society through new value-orientations, new appraisals of social roles, new moral relations. All this demands comprehensive understanding, social imagination and dialectical insight of the highest order, backed by constant readiness for fresh scrutiny and criticism of values and resources along with the examination of alternatives and possibilities in new social situations where the values have to be adjusted and achieved. Thirdly, after the construction of the ideal in a particular social situation the creative mind works back step by step until it is revealed that the ideal can meet all situations and available human resources, bridging the gulf between the concrete and the transcendent. Or the ideal is modified so as to adjust itself to limiting conditions and resources. This practical use of the ideal corresponds, according to Mitchell, to the analytical method in logic and mathematics.¹ Yet there is a profound difference between an hypothesis in analytical thought and an ideal. The latter takes into full account all the conditions and limitations of its fulfilment with relevant details clearly defined and specified so as to embody a unique and complete picture, a concrete social universal. To construct an ideal and yet to say that it is intrinsically impossible of achievement in the social situation is a contradiction in terms. This is the principal reason why a genuine ideal has an extraordinary stimulating appeal, creating and disseminating a fanatical enthusiasm and passionate devotion that refashion human nature through its many demands and reshape the social environment unpredictably.

The Ideal as a Working Hypothesis of the Social Sciences

It will be of immense advantage for social science to envisage carefully defined and controlled goals, standards and ideals and then reach back from the complete ideal to the necessary social conditions and the intermediate means. The way will then be prepared for bringing into existence the necessary social conditions and to furnish the

¹ See E. T. Mitchell: 'The Logic of Ideals', *Ethics*, 1925-26.

means for the realization of the ideal by desirable social manipulations and changes. The quest for necessary social conditions and intermediate goals under the extraordinary emotional inflatus of the beyond becomes itself an organic education in the achievement of the ideal through eliciting human resources and possibilities to an unusual degree. Ideals, accordingly, are the working hypotheses of the social sciences, frames of reference that guide and regulate goals and behaviour as integral parts of a universal and unlimited frame. These are the integral, universal and transcendent comprehensions of human values focusing imagination and will towards what man can achieve in his finite and limited life situation, bearing at the same time the imprint of the unlimited and infinite.

In so far as man's creative imagination and intuition formulate the ideal, these acknowledge the values of truth, beauty, goodness and holiness, belonging to the transcendent, metaphysical realm, as the supreme and ultimate values. The ideal issues itself into, and consummates itself as a metaphysical normative value or norm that orders and scales all values and value-experiences in the biological and social dimensions. All man's advance is intimately linked with his belief in the transcendent ideal and the metaphysical norm, demanding continuous, consciously deliberated, planned efforts, and discovering and disclosing new opportunities, new potentialities.

In the realization of the ideal, man extends and transcends not only himself, but also society and social morality. The ideal makes an absolute demand in both thought and action, and therefore envisages an absolute morality rejecting the temptations to accept the near-perfect. Any value system which reduces the single, stern and unyielding demands of the final and the perfect to the dimension of the attainable hides in its bosom the seeds of corruption and disintegration of values. Only the stress of the good of absolute morality in the ideal can enable man to pass the right judgment on moralities, societies and civilizations that often raise conditional goods and goals to the status of absolutes.

Lessons from the Death of Socrates

The celebrated trial of Socrates in Athens shows that neither the Athenians nor Socrates were right. The Athenians were wrong because they judged the good only in terms of conformity to their current social code. Nor was Socrates right, for, while by being too critical of Greek society, he could not direct it to certain universal and infinite values, lifting it beyond the existential to the transcendent frame of morality. He could not envision an absolute good or ideal in terms of which the moralities and societies of all men and ages can be evaluated. The ideal in so far as it uncompromisingly attaches itself to the universal and the ultimate standard for the mind

and heart as well as for the will of mankind unequivocally guides man through the ages towards the true, the good and the beautiful. This it does by making crystal clear that customary morality and revolt against it may be at times both wrong through missing the absolute standard that transcends both. The ideal morality insisting on the absolute moral good is founded on the metaphysical truth about being or reality and the nature of the cosmos. It is affected neither by social codes and historic circumstances, nor by individual outlooks and judgments. The ideal at its height, rational, true and good for all, merges in the *norm*.

VALUES AND NORMS

Derivation of Norms from Man's Ontological Insight

The third step in the development of a rational, coherent and regulative value system is the *acknowledgement* of the *norm*. As we have already seen, norms, though these are located in Plato's world of ideas, forms in God's mind, or in cosmic imagination or purpose, embody themselves in all value facts and experiences, in the 'sweat, blood and tears' of the everyday world. Norms are not given ends for man but have to be intuitionally discovered and acknowledged. He must be coherent about his value facts and experiences. By his acceptance of the distinction between theoretic, instrumental and intrinsic values, he acknowledges the logical norm. The logical definition of values is interwoven with their normative ordering. Consistency and coherence about value experiences lead man to the discovery and prescription of the norms of beauty, goodness, holiness and love. These are all intrinsic values that ontological contemplation and experience find as the very essence of human nature, of the authentic or essential being and of the cosmos-total.

The crucial tasks of achieving the coordination, balance and harmony of the value system are two-fold, viz., the appreciation of the relation of instrumental, specific and proximate to intrinsic, universal and ultimate values and the appreciation of intrinsic values to one another. These demand not only an intelligent understanding as to the results of the choice of instrumental and intrinsic values and of the means of maintaining them, but also a spiritual exploration of affinities, identities and transcendences of self, an ontological insight into being and becoming. Without the latter there is great danger of the stultification and disintegration of the intrinsic and ultimate values from the intuitive side. The locus of final choice between

choices of values is ontological. We have throughout stressed the ontological source of values. It is the ontological, universal aspect of values and ideals that transcends all cultural relativity and unites mankind and cosmos as a whole. In the course of its chequered history, civilizations derived their ultimate values from a basic truth or symbol which stood for the ground of being, such as God, nature and cosmic mind. Even if a metaphysical and ontological view be unacceptable, the empirical historical experience is that the establishment of a nexus between values and the ground of being kept alive the zest and tempo of civilizations. Where this nexus was entirely lost, the values and the value system dissolved and disintegrated, and civilizations perished.

At the outset man chooses, seeks and achieves values as subjective personal experiences. But he is not a mere actor; he is also a contemplative observer transcending his conditioned, immediate value situation and his inherently private values and experiences. Through the method of dialectic he finds values not merely in himself, but also in the other self, in society, in God, in some metaphysical or ultimate reality that he conceives according to the ontological intuition of his race and culture. These he now acknowledges as norms which become the controlling goals and directives of his evolutionary mastery and cultural achievement.

Norms as Means of Fusion of the Human and Cosmic Order

Without the acknowledgment of normative truths and values, all values and value experiences become mere tentative trials and errors, and society and civilization aimlessly grope with no belief in the realization of any truth, nor hope of fulfilment of any destiny. Conversely, all norms exemplify and embody themselves in concrete value-seeking and value-fulfilment of man, society and civilization. Norms, in other words, are instrumental to the generation of values that conform to them, and hence comprise an integral part of concrete value experiences. Norms, however these are designated, constitute the core of being and are concomitants of the transcending self's affinities to cosmos and to reality. By matching the objectivity and universality of norms against the subjectivity and relativity of values, he imports the infinite, the eternal and the universal into the immediacy and particularity of value experiences. Thus does the human and the social order become an integral part of the teleological, cosmic order. With this the value system is safeguarded against the contingencies of concrete actualities and historical conditions of man.

The continuum of values-ideals-and-norms that comprise the value system as an integral whole arises because the human self has the *potentialities* of the absolute being. If the creative, transcending human self restricts itself to the biological and the social dimensions,

and does not rise to its full potentialities in the ideal, metaphysical or transcendent dimensions, human values would remain instrumental and proximate and would not rise to intrinsic and ultimate; there would be only chaos and confusion of conflicting desires and impulses and no norms and imperatives, nor commitments and responsibilities could emerge. Man and values have dual possibilities: biologism, ego-centricity, immediacy and mortality or transcendence, universality, immortality and freedom of sharing in the cosmic purposes of being. The norms are intentions and imperatives of the one-and-the real, goals of cosmos-as-a whole, of cosmic imagination. The universal, the eternal and the absolute are, accordingly, immanent in the particular, the immediate and the relative value facts and experiences. To the extent the human value system shares in the absolute being and participates in the absoluteness of being's judgments of the universally true or false, the universally right or wrong, it literally carries through in human history the cosmic purpose of the One.

Norms as Means of Completion and Coordination of Value System

The acknowledgment of norms marks the completion of man's value experience and achievement of the scaling, unity and harmony of values at their various dimensions. Values blend, conjugate and integrate with one another, and it is the norms that coordinate and bring them all together in ever deeper, subtler and more refined harmonies, integrations and interpenetrations. An integrated value system has a highly social function. The advance of society is an advance in all value fronts. This has been aptly stressed by Hart: 'Each push forward is a push forward for all values. No beauty will thrive in a sphere of moral chaos, no morality will develop where no sense of beauty exists and where economic needs burden us and absorb most of our time. Religious values can only expand in harmony with others. Knowledge is the vital source of all values. A better known subject matter always calls for more appropriate expressive forms.'¹

Norms founded on man's lively and intimate communion with cosmos and mankind as a whole establish truth, beauty and goodness in the heart of all human relations in all possible worlds. The appreciation of norms means a better understanding of the social reality in all its dimensions and complexities and an overcoming of the ego-centricity, immediacy and irrationality that bind men to vested interests, absolute statuses and roles and outgrown goals and values of society. It begets social justice, love and altruism and reverence for all men and for all things. It abolishes untruth, ugliness and evil in all spheres, devastating to self, society and world at all times. It keeps the value system of man and civilization always on the move.

¹ *Treatise on Values*, p. 82.

Norms as Symbols of the Mystery and Destiny of Man and Cosmos

Man can achieve a harmonious and total, instead of incoherent and segmental value fulfilment only through living in accordance with norms. Truth, beauty and goodness constitute the logical structure and validation of society and cosmos. These coalesce with wholeness and the perennial symbol of the wholeness or unity is Being, God or the Cosmic Mind. Man has even conceived that norms can be changed neither by himself nor by God, Being or Cosmic Mind. Norms are eternal, all-pervasive and dominant, guiding and transmuting human evolution, eradicating all that is untrue, ugly and evil in it. It is not values nor ideals but norms that symbolize the final mystery and destiny of man and cosmos, linked with his basic impulse and capacity of self-transcendence.

Western philosophical thought has largely treated man in separation from the cosmos-total, neglecting and even repudiating his incessant osmosis and interpenetration with cosmos-reality. Thus value theories are largely relegated to psychology, cultural anthropology and sociology, all of which reject the continuities, integrations and identities of man with mankind-and-cosmos as a whole that constitute the essence of his intrinsic and ultimate values. Only when being as the truth indivisible, as the life universal and as the love eternal is restored to the heart of value theory that its present harsh dichotomies of the absolute and the relative, the subjective and the objective and the coercive and the individualistic can be abolished. The re-orientation of value theory has to come from the realm of metaphysics and ontology which can delve into the intrinsic nature of man not as a creature of conditions, nor as an image of actuality, but as transcendence and potentiality.

IV

TOWARDS A GENERAL THEORY OF VALUES

12

CRITIQUE OF CURRENT VALUE THEORY

Knowledge and Nihilism

Mankind now faces its gravest crisis of survival in the present epoch. In the course of a long history, covering a period of at least a million years, man developed his complicated cerebral cortex and prodigious brain-capacity about 500,000 years ago. But his accumulated intelligence, knowledge and skill are of little aid today in overcoming his biological peril. This is because the various sciences that deal with human affairs completely exclude from their consideration goals and values. The field of values, Bertrand Russell affirms, is closed to science.¹ Man's advance or regression, continuity or extinction imply values and purposes. These are tabooed lest the social sciences might be guilty of the vice of 'subjectivity'. Simultaneously, the physical sciences now find the immeasurably vast universe empty of quality, meaning and purposes; its incalculable stupendous sweeps of time and space engender what V. Weizsacker calls 'illusionary nihilism'. Even modern philosophy has become infected with meaninglessness and valuelessness, if not despair, due to the failure of modern man in obtaining objective support of his meanings and values from the scientific world picture. The latter is concerned neither with the modes of man's becoming or perfection nor with his goals, strivings and aspirations the lapse of which cannot but lead to his retrogression to animal status.

Modern Empiricism and the Solitariness of Self

Both biology and psychology that are the basal disciplines in which the humanistic sciences are rooted stress the empirical, relativistic

¹ *The Philosophy of Bertrand Russell.*

position with regard to values as well as the discreteness and separation of the human individual from the wholeness of the world. Such modes of thinking are basically derived from Cartesian conception of a mathematically perfect, value-purged universe and the Cartesian metaphysical premise of human knowledge and experience grounded in the self-sufficiency of the simple, indivisible 'thinking substance'—the discrete, solitary, subjective self.

The solitude of the Cartesian ego, the ultimate certitude of the lonely 'I-exist', gave a wrong direction to modern thinking, especially thinking about mind and its relation to fellowman and universe. All schools of modern psychology are governed by the assumption of physicalism, empiricism and biologism that it is only through overt behaviour, perception, language and gesture that man can comprehend fellowman. This is entirely a lop-sided picture of the human mind and its activity. For human love, imagination, empathy and intuition are certainly modes of apprehending fellowman's intentions, feelings, values and wills. Man has acquired such modes of comprehension in his long evolutionary progress grounded on the indispensable basis of the social and affective life of anthroposids. Equipped with his most elaborate and complex cerebral cortex, he can penetrate beyond the forms and appearances exhibited by his fellowman into the latter's mind and being. Metaphysics affirms that every man has a unique type of being and also possesses a unifying element within it—self-transcendence or love which is union with self, fellowman and cosmos. He accepts the whole and finds it true, good and beautiful—this he grasps and contemplates as the real being. Ontology asserts that as every man fulfils his real or absolute being he realizes his complete identity with fellowman or non-being. His ontological self-awareness or comprehension of himself as a separate and unique being has its complement in his awareness of identity with fellowman, society and cosmos-total or being. Epistemology posits that each human being, though he is like his fellowman, has an inner source of apprehension in respect of his own mind in all its range and depth which the latter does not possess. Empiricism, behaviourism and psychologism equally overlook time-honoured philosophic positions. It is the abandonment of the latter, with associated deflation of the reputed quest of the mode or perfection of being, that has cleared the decks for the fallacious conception in modern psychology and social science of man's opportunistic adjustments at the mere biological and instinctual dimension as identical with his becoming, and their reduction of values to the simple raw-materials and conditions of their occurrence for the purpose of measurement, besides stressing the subjective, individualistic, relativistic phase of the value situation.

Disregard of Human Values by Biology and Psychology

Biology has not distinguished between ant and man as social animals and has focused attention towards 'adjustment' for mere continuity and survival as dominant values in human life and growth. It has also been responsible for an exaggerated emphasis of the ego-centric, aggressive human dispositions with associated inner tension and imbalance as well as social conflict and instability. Psychology has completely dissipated the tradition of the great humanistic philosophies of the nineteenth century with whom the proper understanding of man's nature was linked with the consideration of his worth, values and potentialities. It has satisfied itself by discovering simply the genesis of values in man's subjective experience, whether desire, interest, gratification or social approbation or the personal and social conditions of value fulfilment and frustration, but has not considered the oughtness or normative ordering and systematization of values in life and world. Under the impact of the Freudian school, it has stressed the biological side of man's nature and his elemental cravings and satisfactions, dissociated from the values and norms of life, society and civilization that human social evolution creates, safeguards and ever carries forward. The experimental work in psychology is also governed by methods that interpret the workings of human mind, value and behaviour patterns by a mechanical model. The current interpretations of the various social sciences, such as economics, politics, law and history, are all dominated by the materialistic values of the industrial and technological age. These assume that men, classes and nations are governed by economic interests, greed, ambition and love of power without these being leavened by shared values, ideals and norms of a higher dimension that safeguard man and civilization from any lop-sided errant development and its unwholesome consequences.

The Lack of Faith of the Applied Psychological Sciences

The awesome vision of the meaningless, purposeless, qualityless universe conveyed by contemporary physical science, and the sterile value-rejection of the psychological and social sciences snap the ties of attachment between man and the physical cosmos-total. Yet when civilized man, in his perplexity, anxiety, anguish and despair, turns to applied psychology for solace and cure of his mental tensions and moral conflicts, it is found that the success of its healing efforts at the clinics depends on a genuine acceptance of, and surrender to some eternal verities, values and faiths that all the natural science-oriented disciplines dealing with man and his predicament emphatically reject.

Psychology, psycho-analysis and mental hygiene, indeed, now devote an increasing attention to the study of man's psycho-biological

failures, misfits and deviations in the context of his harsh, constraining and frustrating inter-personal relationships and situations, often finding the latter as aspects of the maladjusted selves. These also clearly reveal that the recovery of the psychotic, neurotic or delinquent person, the cure of modern man who cannot find his soul, and the progress of creative, educative and regenerative processes, can proceed only from his restoration to certain central meanings, values and faiths which he shares with fellowman, but which he has lost and failed to hope and strive for. Clinical psychology rightly insists that the bafflement, distortion and conflict of basic biological needs and values cause severe mental illness and neurosis. But the ideal of mental health and happiness that has emerged is not a positive one. It remains rather limited and negative in its emphasis, hardly concerning itself with that dimension of higher values and experiences above that of biological needs and satisfactions that not only confers wholesomeness, unity and zest on personality, but is also essential for social integration, peace and fullness of living. These cannot be glossed over by the use of a pseudo-scientific dialect for the so-called 'adjustment' of the ego-centric man at the biological dimension.

The Viennese psychologist Viktor Frankl has recently related psychotherapy to a theory of motivation in which self-transcendence and responsibility, duty and meaning play supreme roles and specifically criticized the principles of homeostasis and self-actualization on which modern psychology and psychotherapy are largely based and which imply that personality is a quasi-closed system. Allport referring to his critical approach remarks: 'To cater to the internal adjustments of a neurotic or to assume that he will regain health by reshuffling his memories, defenses or conditioned reflexes, is ordinarily self-defeating. In many cases of neurosis, only a total break-through to new horizons will turn the trick.' Only when a neurotic finds new meanings, demands and values in his life, and commits himself to their actualization that he can be corrected and restored to normalcy. Obviously the concepts of 'adjustment', 'integration', 'mental health or happiness' and 'self-actualization' in clinical psychology can become relevant only in a normative frame of reference. Maslow has recently made this abundantly clear by stating that the right sort of psychotherapy is relevant to the search for values rather than irrelevant. He observes: 'I think it possible that we may soon even *define* therapy as a search for values, because ultimately the search for identity is, in essence, the search for one's own intrinsic, authentic values. Especially is this clear when we remember that improved self-knowledge (and clarity of one's values) is also coincident with improved knowledge of others and of reality in

¹ *Psychology and Social Encounter*, p. 45.

general (and clarity of their values).¹ Problems of personality maladjustment, growth and development cannot be adequately interpreted except in terms of a coherent and ordered value system. Man's adjustment is the adjustment of his whole human nature, biological, social and transcendent, to his total multi-dimensional environment and goals of life. Both his dispositions and situations are arranged in dimensions, with the bottom dimension nearest to the biological and the unconscious, and the top dimension concerned with symbolizations, valuations, conscience and faith. Too strong and chronic tensions and contradictions of dispositions, values and situations split up the personality, which, however, seeks and achieves unity through conscious synthetic forces, rational insight, imagination, intuition and conscience. The unity of personality is not a foregone conclusion nor a predetermined, stereotyped trend. It is neither given nor complete, but attained through shared valuation, appreciation and will in an expanding social milieu. The integration and wholeness of personality in the multi-dimensional cosmos echo the systematization and ordering of values at different dimensions.

Modern psychology, both theoretical and applied, however, hardly yields ground either to the conception of the multi-dimensionality and wholeness of man's conscious world, of which the most significant part is represented by his fellowmen, or to the empirically demonstrated persistent integration trend of self, both conscious and unconscious. It persists in personality researches in the frame of reference of the single, isolated and drive-and-tension reducing ego and of the homogeneous uni-layered, insensible world both of which are abstractions. It even goes beyond its own boundaries to formulate abstract schemes of human motivation and behaviour for the sciences of sociology, economics, political science and jurisprudence and, again, for art and religion. Empty of all quality, meaning, value and striving, such a science of human behaviour entirely misses the fulfilment of man's nature in both the wholeness of his multi-dimensional living and native oneness with the man-and-world totality.

Rationalistic Egoism in the Social Sciences

The methods and conceptual schemes of the social sciences yet stubbornly continue to separate the individual sharply from his fellow-individuals and from their common world of meanings and values, and postulate a rationalistic egoism that realizes itself in an exaggerated self-sufficiency and lonely gratification of ego-centric goals. In spite of the current chaos in the individual's and the society's value system that has brought mankind to the present crisis, the principal focus of psychological interest is represented by the various

¹ *Towards a Psychology of Being*, pp. 166-167.

facets of the isolated, sick and deviant personality. Studies of the interplay of normal persons, values and social roles or of the maturation of the individual's understanding and appreciation, and of his character and moral values based on empirical observations in a natural social milieu have only just started. Any endeavours to reconcile the orthodox social sciences, still grounded in the relativity of the discrete and separate egos, with ethics and philosophy are counteracted by the entire anti-metaphysical movement and logical positivism that debunk any meaningful and normative discourse and enquiry. A new division of study, philosophical psychology or onto-psychology, reconciling biological, psychological and social sciences with ethics and philosophy through full recognition of human growth, wholeness and transcendence in concrete social relations and value experiences, is overdue. This cannot obviously be based on the older notions of the human mind or self as a discrete, isolated 'mental substance' on the analogy of matter, or of an autonomous organism responding singly and independently from underneath the skin to the external stimuli on the analogy of protoplasm. It rests rather on the view of the open philosophical triad, self-values-and-society or cosmos in their dynamic reciprocity and togetherness. It stresses along with the intellectual aspect of the process of self-knowledge and self-experience man's native intuition, empathy and direct apprehension of the metaphysical reality. It is all-inclusive human existence, essential being or cosmos that constitutes the ultimate, transcendent objective ground of values, which impose obligations on man, and at the same time incarnate what he seeks to create and fulfil in his commerce with fellowman and cosmos. The context or frame within which man chooses, creates and realizes his values is cosmic and transcendent, not merely human and social. The transcendent character of the individual value-basis is as significant as the multiplicity of personal and social values in the sphere of culture. All values at their various dimensions justify being as the supra-temporal ground of life and world.

Man-and-Cosmos 'Transactions'

The triangular, self-perpetuating physical-metaphysical 'transaction' (Dewey and Bentley) envisages the human self as inseparable from society, and society as an integral part of the evolving, extending multi-dimensional cosmos, biological, social and ideal or transcendent. It identifies human values with needs and goals that move to and fro from one dimension of self and cosmos to another. It also interweaves and fuses them with symbolic and imaginal transfigurations of realities and situations—shared values, meanings and symbols at the various dimensions that are functions of his dynamic, forward-oriented, meaningful adaptation to his multi-dimensional cosmos.

Man responds to the total multi-dimensional situation not through his specific tissues and sense-organs, but through his whole body, not through his specific sensations, drives or needs, but through all his perceptions, impulses and values, his thinking, imagination and intuition. He thinks and feels over the body, using any or all its organs and tissues. Just as his body and mind cannot be completely separated, so cannot the qualities and capacities of his mind. In the total adjustment of the human organism, reflex, peripheral, antinomic and central functions overlap, intermingle and facilitate one another; and it may be that the cerebral cortex obliterates by anticipation the need to respond fully to harmful stimuli. The stratification of the systems of response at different dimensions reflects the unity of the multi-layered, open self in the total environment. Perception and meaning, tension and valuation, impulse and conscience, reason and emotion, behaviour and learning, are all interwoven with one another in a total pattern. The modern picture of the perceptual world is thus given by Solley and Gardner Murphy: 'The organism builds a value system for itself. Since there are interconnections not only between the various parts of the central nervous system but also between all the various parts of the body, including vital organs, striped muscles etc. we should expect a kind of over-determination of motives to which the psychoanalysts refer and for which a place was provided by Sherrington's conception of "summation of stimuli".' Such a total pattern is not the result of simple addition or compounding but of the creative, synergic striving of the brain reshaping and remoulding the external stimuli and synthesizing in the mind or self all polar factors and forces. As an integrated whole the multi-dimensional self focusing desires, meanings and values is different from situation to situation. But growth, learning and actualization of potentialities invest it with unity, freedom and transcendence. A continuous, enlarging 'transaction' between the whole man and man-and-cosmos-whole establishes a stable, organized meaning and value system. A vast network of meanings, values and symbols, metaphysical and epistemological in their character, opens the self to other selves-and-mankind-and-cosmos. Rooted in what is called the cortical or 'semantic' learning of mankind, it reveals at once the uniqueness, unity and freedom of the human mind without any spatial or temporal limits, and the qualities of creativity, wholeness and transcendence of human values, depending upon the various levels or dimensions of transaction, biological, social and ideal or metaphysical. Such is the theoretical frame of the philosophical triad, self-values-and the real being or cosmos in which values have to be studied, all values obtaining their validation from, and validating being.

¹ *Development of the Perceptual World*, p. 331.

Limitations of Psychologism and Relativism in Value Doctrine

Psychologically, the urgent task of value doctrine is to define man's basic common values in relation to his growth and fulfilment, true to the evolutionary facts and potentialities of human nature, and to underscore the creativeness, wholeness and transcendence of the individual value form and system. In the modern study of evolution phylogeny receives more stress than Darwinian adaptation. Phylogeny reveals trends that occur widely and among numerous organisms only distantly related. Emergence or transcendence is concerned with the rise in the level of organization, of structures, processes and behaviour, with new dimensions or orders of adaptation directed towards future functions. Similarly in the field of the evolution of mind or self we should now stress the fundamental unity of human nature and values and the successive levels of organization of the self and the hierarchy of values, with biological adaptation and social adjustment becoming subordinate to the creation of more intrinsic values and yet more intrinsic values. Only this can resolve the irrepressible conflicts and tensions between naturalism and metaphysics, between subjectivism and authoritarianism in current value doctrine.

Ideal values are the goals and directives of human social evolution. The mechanisms adopted in the psycho-social or cultural phase of the evolutionary process are the interiorization of values and moral notions as conscience in the personality structure of the growing child, not equipped with a repertory of adaptive instincts, and the enrichment of the external heritage of values, ideals, and morals that takes the place of the somato-genetic system for the evolution of superior types of men, values and environments. The conscience of the individual and the normative 'natural' hierarchy of values embodied in the social organization and culture are interlinked. Both reveal the potentialities of human mental evolution, unbounded possibilities of man as individual and as species and of cosmos in their wholeness and togetherness. The psycho-biological mode of thought is integrative and holistic, and shows the inseparability of the triad, mankind-culture-world or personality-values-cosmos.

Traditional analytical procedures in the psychological and social sciences show marked deficiency in the treatment of the interdependent, dynamic system: self-values-and world. These lean on such simple explanations as the operation of biological drives and impulses, social conditioning and canalization, the interplay of id, ego and super-ego or in terms of cognate, clear-cut, strait-jacket formulae. They all support, and are supported by an existentialist relativism: each human being's choice of values is essentially opportunistic, arbitrary and irrational. Values are, on the contrary, lived events and experiences in which the resources of the whole mind—

impulse, reason, imagination and intuition—and of the whole environment in all their dimensions are involved, and not merely a few mental phenomena selected because these are simple and discrete and considered measurable. Values touch both the shallow and the deep, the specific and the universal layers of the self as these refer to the entire possibilities and demands of the cosmos.

A holistic and phylogenetic rather than analytical treatment of person and values is opposed to atomism, reductionism and dualism of various kinds. It lays more stress on the dynamics of value-integrations, coordinations and syntheses, of personal value-orientations, hierarchies and schematas than on simple generic traits, pre-dispositions and motivations that are largely operative at the bio-social dimension of adjustment. In so far as the supreme, integrating values that guide the course and direction of human growth and fulfilment belong to the ideal or symbolic dimension, over-simplification in this field can be thoroughly misleading and harmful. Value phenomena which are complex, multi-layered and forward-oriented and open the doors of self-hood to the real, universal and cosmic should no longer be confined to the Procrustean beds of naturalism, phenomenalism, relativism and psychologism.

Exaggeration of Subjectivity in Value Doctrine

Philosophically, value doctrine should shift today its emphasis from the treatment of the *value-subject* and its relativistic, calculable dispositions and interests to that of the *value-object* with its imponderable, universal and absolute claims derived from a metaphysical or transcendent dimension or order which is *given* for man. It is from here that all his aims and purposes, choices and preferences obtain their ultimate and decisive objective support. The theory of values must recognize that the harmony and reconciliation of value conflicts, self-actualization and self-fulfilment proceed from an ideal and creative rather than an empirical and passive conscience. The Freudian super-ego alternates precariously between self-torture and self-justification. The authentic conscience, with its attributes of wholeness, transcendence and total directedness, firmly roots itself in an *objective*, self-justifying, transcendent ground of meanings, values and obligations confronting it as being, as 'the real', as the source of life.

The exaggerated stress in Western value-theory of the role of valuing subject in value transaction, itself defined as an occurrence within the finite, autonomous field of desire-experience-behaviour, completely fails to account for high-dimension values and norms embodying certain demands and imperatives that mankind always faces and accepts. It neglects the normal transcending self's interchanges, extensions and continuities with cosmos-reality from which man derives certain inescapable commitments and responsibilities that fulfil

his cardinal ends and purposes in life. It leads also to a harsh dualism between authoritarian and individualistic standards and norms of value judgment that cannot be reconciled in Western ethical thought. There cannot be any fusion between subjective preferences and obligations, between human freedom and possibilities and cosmic demands and necessities, and between the immanence and transcendence of values and norms unless the human order is envisaged as part and parcel of the cosmic order, and being and becoming discerned as facets of the real. The essential being is the seat and vehicle of ultimate and absolute values that incarnate themselves in the multiplicity of personal and social and spiritual values in culture, including, however, a transcendent, supra-temporal quality—the ultimate truth of values.

To summarize: The metaphysical complex is the vivid, appropriate instrument of the self for its completion in the other self or being-and-cosmos. It is the unceasing dialogic relation between the open self and the unbounded human society or personal cosmos which underlies man's intrinsic, universal and ultimate values and value experiences. Onto-psychology replaces the prevalent, empirical bio-social theory of human mind or self by a multi-dimensional general theory. The latter, grounding itself in the openness, wholeness and transcendence of the triad, self-values-cosmos, can alone furnish the foundation of a genuine theory of values in greater accordance with the dispositions, strivings and possibilities of human nature. It stresses that it is not the bio-social ego in its self-definition, self-containedness and self-actualization, but the multi-dimensioned ego in its self-extension, self-identification and self-transcendence which creates values that are rational, universal, true and good for all men. The self-transcending ego builds up deep and expansive cosmic affinities and values, and is the denizen of an unlimited cosmos-community. A general theory of values is a theory of mankind-and-cosmos-as a whole. It rests on psychological and sociological as well as on metaphysical and ontological principles.

MULTI-DIMENSIONAL FRAME OF VALUES

Need of a General Theory of Human Values and Evolution

Biology, psychology, social science, ethics and metaphysics are the principal branches of human learning that directly or indirectly deal with different dimensions, stages or orders of value creation and fulfilment. Their findings and explorations now need to be coordinated and harmonized into a coherent, general theory of values for the guidance of man, society and civilization.

Biology, and natural science generally, derive all values from the truth of survival in a scientific society. The commitment of all men and societies, according to these disciplines of human knowledge, is to factual truth and scientific procedure, and social and scientific values and virtues are identical. Values themselves become here mere instruments of evolution, and there is no conception of men and societies choosing and pursuing higher goals, values and ideals than seeking security, maintenance and continuity at all costs. Such is the extant attitude of the biological sciences towards human values. The picture of human goals and endeavours drawn by the naturalists is an unconscious caricature, an unwarranted and misleading reduction of human values and potentialities. A naturalization of man's spiritual life and 'de-rationalization' of his values and aspirations have gone hand in hand with modern technology and mass culture towards elevating valuelessness into a scientific theory.

The outlook of modern psychology in respect of human goals, values and behaviour has been shaped largely in the background of an assumptive social milieu of 'natural' competition and struggle of man with fellowman and with the rest of nature and of a heredity-given, ego-centric self-hood treated in splendid isolation from fellowman, society and cosmos. No doubt, it offers a plausible, scientific

picture of a dynamic system of motivations which is moulded in the crucible of conflict of discordant, egoistic impulses and desires and which affirms human individuality. But impulses, goals and personality are all considered exclusively at the bio-social dimension, in the context of the human reality, and of a valueless, meaningless and indifferent cosmos-reality.

Impulses, desires, emotions and interests comprise merely the roots of human values and the roots must press forward being the banyan-tree—towards intrinsic, universal and ultimate values and potentialities, identical with full and authentic being. Modern psychological science as well as the various social sciences, founded on the physicalist and biologic assumptions and procedures of the former, share in the general antipathy to values in modern thought as personal, relative and unverifiable, and completely disregard ideal human aspirations and strivings. The latter, no doubt, embody common human experiences at a dimension universally acknowledged as higher than that of instinctual desires or of opportunistic social goals. The key-notes of genuine value experience are the interweaving, coordination and transformation of basic needs and desires and the creation of intrinsic and universal values and norms, true for all men and societies, at the ideal or metaphysical dimension of knowledge, feeling and behaviour. These represent the prized, perennial flowers and fruits in the garden of human nature and dispositions, but psychologists and social scientists are concerned almost exclusively with the roots, the soil and the debris.

On the other hand, moral philosophers and humanists, though they consider values as real, universal and infinite, derive them through the deductive mode of reasoning and find them indefinable and unanalysable—mere intrinsic attributes of things and persons. Values, they rightly insist, are not psycho-biological, sociological and anthropological 'phenomena' that can be empirically treated. But they do not wield the proper tools of the knowledge of values. There is inadequate recognition on their part of the physical and social bases of higher goals, values and ideals and even of the differentiation and gradation of goals and values in real life; while many of them completely eschew considerations of the modes or perfection of being stressed in the age-long philosophical tradition. The natural scientists have, of course, their greater say in respect of the erratic, unverifiable and hence misleading character of values.

In no field of knowledge are there such complete disagreement and confusion as in the study of values now almost given up as an on-going branch of a human and humane discipline. Yet what mid-twentieth century thought ignores is profoundly and intimately connected with man's own essence or being. The modern distrust of

values as something emotional and illusory, if not dangerous, and the virtual disappearance of value theory, indeed, only reflect the chaos and confusion of man himself in respect of his goals, purposes and behaviour. No knowledge of value can thrive in an intellectual climate where values are at discount. The exploration of scientific facts and scientific laws is nurtured by the ever extending area of technology. Similarly, the techniques for the exploration and analysis of values can develop only when we have an autonomous and expanding area of values. The present epoch witnesses simultaneously the perfection of machines, gadgets and the instrumentalities of life, and human incapacity to relate them wisely to a sensible value schemata. What modern 'scientism' and its associated all-pervasive physical and mechanistic outlook, have all but expelled from the mansion of human knowledge, now, however, ventures to come back by the back-door, under the new label of Axiology, with all the risks of an inhospitable, unfriendly reception. The science of Axiology, born in the writings of Scheler, Hartmann, Moore, Urban, Dewey and Whitehead in the twentieth century, shows as yet no unity of conception and basic principles.

What are treated as values in modern axiology are only modes of comprehension and control of man's existence and evolution according to his potentialities; he alone among the animals, due to his reason, memory and imagination, having the capacity to transcend the actualities of a given situation. Values and value experiences are implicit in the facts of organic evolution, i.e. man's biological nature and social heredity. Because of his unique biological and psychological make-up he wants a measure of freedom, wholeness and transcendence balanced with biological security and survival. Human nature is a locus of possibilities neither limited by given biological factors and circumstances, nor exhausted by a given set of mental goals. Values, purposes and ideals which are above and ahead of his bio-social adaptation enter into the perfection of his being and control it from beyond-biological-and-psychological dimension. Human evolution is the quest of the mode or perfection of being through consciously determined, ideal or transcendent goals and values. Openness, wholeness and transcendence to which it commits itself emerge as intrinsic values and directives in human evolution, sustaining, enhancing and harmonizing the adaptedness of life of the whole man, not of the segmental biological animal, to his ideal environment or cosmos ever-enlarging itself in space and time. These intrinsic values are very different from the utilitarian and opportunistic goals that the physicalist-mechanical view of human evolution offers, and are assimilated into the higher value system of man at the social and the ideal or ontological dimensions.

Naturalistic versus Humanistic Interpretations of Values

Under the influence of modern evolutionary naturalism and 'scientism' some natural scientists regard values as goals and directives towards which the general process of organic evolution carries the human species. Others consider them as somatic releases of tensions, euphoria or homeostases that represent an autonomous self-regulating system of maintaining a perfect but viable balance between the physiological conditions and environmental conditions and pressures. Values, in other words, embody 'the wisdom of the body' (Cannon). Others, again, view them as resolutions of body needs which demand positive consummatory acts for their terminal goals—the value-objects. Some others identify them with the feeling of harmonious, satisfying functioning of the body-mind conducive to health and growth. Many view these as strong subjective feelings of gratification derived from conformity to folkways, mores and conventions or as objective standards promoting the prosperity and well-being of the group or community. Some others, again, assert that values are nothing but the sublimations and projections of repressed impulses and desires from the unconscious or the internalizations of the authority and discipline of parents and other elders grafted into the structure of consciousness. Finally, there are thinkers who consider that values are mere correct or incorrect descriptions of emotions, and that hence no assessment of the superiority of one emotive value or 'non-sense' to another is possible. Out of these diverse strands of thought have emerged a deep and persistent distrust of values, and of their role in the cosmos and the concepts of relativism and subjectivism of values which are responsible for their prevailing deflation in Western thought.

Values are indispensable, encountered by man everywhere and in all thoughts, relations and activities, no matter what he thinks or believes or how he responds to his fellowman, society and cosmos. They are subjective, laden with feelings and flexible and at the same time objective, rational and regulative. That values are not merely contingent on liking or aversion overlooks the fact that this alternative depends upon careful, rational appraisal and judgment of causes and consequences, antecedents and effects. Desirability or gratification is embedded in life's experience as a whole, which determines both preferences and demands. Values belong to life's growth, actualization and transcendence, and spring from the whole of human nature and environment, permeating, stimulating or redirecting human resources and activities. They are derived as much from the human self as from society and cosmos. Values are embodied in all of man's inter-personal relations, goals and behaviour in the normal functioning of groups and institutions, and yet look beyond them to an ideal or metaphysical

realm whence they derive their decisive, self-justifying truth or meaning. They are universal and infinite and at the same time incarnate in concrete and finite beings and relations, inexhaustible in their novelties, commitments and possibilities. The unpredictability, the imperativeness and the unrealized, nay, unrealizable potentiality implied in values spring from the essential nature of man. The latter embodies a basic impulse and capacity to transcend the given, finite bio-social dimension and its conditioning and limiting facts, and discovers values from the depths of the inner, inexhaustible human essence or being in native rapport with the total-and-real. Human values obtain their ultimate validation from the ideal or transcendent dimension of total human existence or reality. Being, cosmos and values fuse with one another as the highest reality and these are embodied in all concrete social facts and relations.

The cosmos and all beings in it have values both in and of themselves and in relation to one another. Each human person has a value depending on how he maintains or enhances the excellences of all others in an all-encompassing whole-and-real to which all belong, and which, indeed, embodies intrinsic and ultimate value and potentiality. The cosmos, impregnated with unrealized values of its own, and also ever enriched by unknown and unpredictable human values, points to the total fulfilment of values possible for all to achieve. Each human person, as a component of the cosmos, is subject to the inescapable duties of aiding the maximum fulfilment of values or potentialities for all beings belonging to it. Such in brief is the give-and-take of values between man and cosmos—an inseparable interrelation and interplay holding the promise of man-made perfection or injury to all fellowmen and to the cosmos. Neither can the cosmos have any unfulfilled men or potentialities. Nor should man live and act except in perfect possible harmony with the cosmos. The entire modern attempt to denude the cosmos of values and obtain a value-free world for the natural as well as the social sciences is based on the pernicious belief that the acknowledgement of values as part of nature implies the distortion of nature.

The Untruths of Relativism and Subjectivism

This false, all-pervasive sense of relativism and subjectivism in modern Western thought is reinforced by the broad trends of psychology and social sciences which offer the distorted picture of a human nature almost devoid of freedom, self-direction and self-transcendence. Modern sociology, by exaggerating the gregarious impulses of man in mass society, and by applauding and stereotyping the social conditioning process, also lends support to the deflation of man's rational behaviour and goals and to the relativism of his values transformed into social conditioned reactions. It under-

values not only individual choice and decision but also social judgment and formulation of values and ideals that belong to all societies and cultures. Macbeath points out that there is much more of common values in highly divergent societies and cultures than is usually supposed by cultural anthropologists and sociologists. Courage, integrity, loyalty and cooperation are universally valued, while all less advanced cultures gradually apply moral rules to a wider and wider range of persons and also with greater impartiality.¹

The current doctrine of the relativism of values in Western life and thought is connected with the expansion of European civilization in the nineteenth century and its global adventure for territory, domination and profit decrying the quest for the verities, the universals and the absolutes. Wherever and whenever human liberty and dignity have been eclipsed and the values of life canalized for profit, power and pleasure of dominant peoples and groups, the latter have appealed to a naïve cultural relativism in order to hide truths and values that are impartial, inclusive and universal. Subsequently, cultural anthropology social behaviourism and Freudian psychology have lent their intellectual support in defence of a thorough, dogmatic relativism excluding or vitiating a constructive enquiry into human relations and ideals, which are true and good for all, whether oppressing or oppressed societies and cultures, and on which the rights of all societies and cultures can be grounded everywhere and at all times. The universality of values belongs to the essential worth, freedom and dignity of the human person, to authentic humanness or essential being.

As a matter of fact the modern Western sense of relativism which is prepared to sweep away all absolute values, including those absolutes on which the judgments of relativism themselves have to be based, represents a most harmful superficiality and arrogance of thought. As Hocking aptly remarks: 'It is part of the strange shallowness of recent Western life that it should be deemed a conceit to recognize an absolute, and a humility to consider all standards relative, whereas it is precisely the reverse: it is only the absolute that duly rebukes our pride.'² No sound axiological theory can develop on the basis of the current assumptions of anthropology and sociology in respect of the relativism of values in different societies and cultures. The relativism and the subjectivism of values hang together as distortions or concealments rather than enhancements of the social reality. The relativism of values, as these are confined to restricted cultural frames, inevitably leads to values being considered as without objectivity or reality, as elusive, distorted or illusory with no power over or concern for man.

¹ *Experiments in Living*; also Ginsberg: *Reason and Experience in Ethics*.

² *The Coming World Civilization*, pp. 166-167.

Modern Psychology and Axiology

Psychology which is the most important and promising branch of human knowledge for the descriptive definition and analysis of value facts and experiences is today seriously handicapped for the development of axiological theory in another fundamental way. Its false, mischievous logic, grounded in the basic hidden assumptions of the autonomy and rigid boundaries of self-hood, militates against the fluidity of interchange and intercommunion between self and its ever-expansive, multi-dimensional cosmos of which it is an integral part. The entire value seeking and value experience of man comprise the process of vivid communication, interchange or osmosis between self and the whole-and-real, which psychological science apparently completely disregards.

Man simultaneously differentiates himself from neighbour, society and cosmos and identifies himself with them. He is at once a part and a whole, an individual and a cosmos. He is man because of his participation in the total and cosmic which transcends his particular and immediate existence, and which he carries and stands and lives for with his whole dimension. The self in modern psychological treatment is, however, discrete and separate, alienated from the whole-and-real in its unity and communion with all selves.

The Cartesian outlook not merely stresses the thinking of the isolated and insulated self as the one ground of certainty in respect of the existence of the cosmos but also derives all values from subjective feelings and desires. The profound rapport between self and cosmos which is the source of the intrinsic and ultimate values is missed in the modern treatment of value theory. In the present chaos and confusion of the relativity and subjectivity of human valuations, the consciousness of values hardly finds a firm and stable ground. Yet it is the same consciousness of values which clearly reflects for man as both thinker and participant the meaning of cosmos and his own status and destiny. Man mirrors forth, however dimly and distortedly, being and cosmos, and this mirror is his sense of values. With the rejection of the self's native sense of continuity and identity with the cosmos-total, the mainspring of values and value experiences has, indeed, ceased to function in modern knowledge.

Psychological atomism is deeply rooted not only in the Cartesian separation of the 'ego-substance' and abandonment of man's native rapport of the whole but also in the doctrine of individual competition and struggle in 'tooth and claw' in Darwinism. To these must be added the practical impact of three successive mass movements—the industrial, technological and commercial revolutions in the social history of Europe. The latter have demanded a tough, competitive and pugnacious type of self-hood. Apart from the current antipathy

to values, and dualism of natural science and teleological social behaviour, psychological atomism and subjectivism with associated all-pervasive rationalistic egoism, not true to human nature at all, inhibit the postulation of value system in its total dimensions.

In the contemporary psychological theory of the growth and maturation of self-hood or 'becoming', to use the time-honoured word, we find a number of competing hypotheses reflecting, indeed, the uncertain status of the science of psychology itself. Among the directional tendencies, stressed by psychologists of different schools, the following are noteworthy: symbolic insight and discrimination (Holt); harmonious enlargement and integration of instinctual urges and interests (Allport); the unity, wholeness and integration of personality (Jung); the union of sensory, emotional and rational aspects of life (Kepes); wholeness and communion with nature (Goldstein); individuation, creativity and love or self-actualization (Maslow); and sense of identity, love and self-transcendence (Fromm). Such trends should now be coordinated and integrated into a common inclusive picture of a developmental value system in axiology.

The Unity and Certitude of Values

There is no doubt that the various schools of modern psychology have between them assembled a mass of empirical evidence relating to the dynamic unity of personality as a system, providing an empirical justification of the concept of unity of values and valuations. For the transmission of developmental value schemata, the mental and emotional mechanisms are also largely clarified and demonstrated by the psychoanalytic school through clinical evidence viz. the interiorization of the authority of parents and other elders in human infancy as the super-ego or conscience and the ego ideal, the repression, projection and sublimation of certain infantile impulses and the development of strong feelings of self-competence and self-esteem and their opposites, the sense of shame, guilt and anxiety. In this manner a new psycho-social evolutionary mechanism becomes operative with overwhelming potency, in addition to man's biological genic system, for the moulding of the human infant into an effective vehicle of ready acceptance and transmission of traditions, beliefs and values of society and culture. The work of the psychoanalysts has, no, doubt, clearly established the intimate connection between human evolution and the ego's maturing impulses, feelings and values and the dynamic unity and balance of value system of the adult personality achieved through the mechanisms of repression, sublimation and rationalization. Values, ideals and norms are invested with an absolute categorical quality due to the infantile mechanisms of repression, projection and resolution of conflicts on one side, and of growth of conscience and ideal ego-image on the other. These are strengthened

by later symbolization, sublimation, intellectual construction and conscious transformation of motives taking the place of unconscious compulsions. Such are the psychological mechanisms by which moral categories become heavily loaded with a sense of certitude, universality and other-worldliness that modern ethics usually attributes to man's innate intuitions.¹

The Rationality of Values

Not merely feelings and emotions, but reason and intelligence are basic ingredients of valuation and value experience. For the coordination and synthesis of the ego-urges and interests and the definition and construction of the ego-ideal, the *rationality* of values provides the key-notion. In valuation the fundamental process is easy, habitual, rational discrimination between raw impulses and demands or imperatives, between instrumental and intrinsic values. The reconciliation and harmony of desires and interests in contradiction and conflict with one another are linked with the integration, unity and wholeness of the multi-dimensional self that consciously accepts the subordination of goals and behaviour in the biological and the psychosocial dimensions to those of the ideal or metaphysical dimension. This is achieved through deliberate, whole-hearted and cumulative, reflective judgment of self, society and culture, and is linked with the definition and formulation of ideals and norms. Self-regulation, self-actualization and self-transcendence are the major ways of growth and ascent of the value schemata from dimension to dimension, in the ascending life-stages with extending communication and communion, changing and improving both human nature and environment.

The Role of Intrinsic Values in Human Evolution

Everywhere in man's growth, maturation and achievement there are limits set to his self-regulation, self-actualization and self-transcendence—commitment to his unrealized or unrealizable values by the machinery of his body and the social system. Both the condition of the human body governed by genes and the existing framework of traditions and values governed by history and culture foster and refine, and at the same time twist and warp values due to the media which make values and value experiences possible. Accordingly, the potentialities of a higher dimension of values are actualized by their embodiment in lower dimensions which subject them to break-down, lapse and distortion. Yet the liability to distortion and failure cannot restrict nor stultify man's supreme responsibility towards achievement of the fullness of life in its total dimension.

¹ Mukerjee: *The Dynamics of Morals*, p. 84.

Each gain in his mental growth, maturation and transcendence is an *intrinsic value* for man who creates and experiences it, and also a necessary *means* of ascent in his normal evolution. For man's life in the cosmos, it is possible to lay out an ideal or transcendent type of evolution directed by metaphysical norms, emerging due to the unique human impulse and capacity of realizing the wholeness and transcendence of being that gives meaning to all human value and existence. Correspondingly the range and variety of intrinsic values are as boundless as human evolution itself.

It is clear that the psychological value theory should now shift its emphasis from the balance, integration and harmony of instinctual desires and interests of self at the bio-social dimension to the conscious acknowledgement or rational, normative values and ideals at the metaphysical or transcendent dimension of knowledge, goals and endeavour.

Ideals and Norms as Laws of the Human World

Neither basic, heredity-given impulses and desires nor unreflective goals of behaviour, but abstractions, conceptualizations and symbolizations go into the making of values, ideals and norms. Into ideals and norms enter abstract reasoning, imaginative artistry, and appreciation and judgment of abstract relations or conditions, generalized, idealized and universalized. These penetrate into the concreteness of observable preferences and value experiences, but acquire a universality, imperativeness and regulative force that the goals and values of concrete people at a given situation do not possess. Ideals and norms lay down the conditions under which values may be fulfilled and also the channels of the fulfilment. In so far as they represent a new blend or combination of old values, they elevate, refine and orient these anew. Without ideals and norms the value system as an experiential whole cannot emerge. Man in society does not experience values in isolation, nor compounds their claims and counter-claims separately, but encounters a value system guiding him towards a harmonious, satisfactory fulfilment of all his values in conjunction and opposition or polarity at different dimensions. Ideals and norms keep the value system constantly moving, enhancing, reinforcing, transforming and ordering values, or creating new ones in the dynamic give-and-take between the human person, society and cosmos. They are to the human world of inter-personal relations, situations and behaviour what the laws of nature are to the natural world of energies, situations and events.

It is ideals and norms which unify, coordinate, refine and transmute the impulse-motivation-value system, lifting it from fractionalism, immediacy and incoherence to wholeness, universality and transcendence. Without ideals and norms, grounded in the essential

being, there can be no 'proprie' aspirations, nor imperatives, nor normal commitments and responsibilities of self. We cannot fully understand values without accepting an onto-psychology of the actualizing and transcending self-in-communion with the other self and cosmos. The self's affiliation, extension and transcendence, its perpetual aspirations towards unity, wholeness and transcendence in which all polarities and antinomies of human existence are synthesized and harmonized at the highest dimension, are synonymous with the intrinsic, ultimate values. The concept of the essential being is the unity of the cosmic-and-real-whole, grasped by dialectical understanding, imagination, empathy and intuition. The cosmos-reality and self's dynamic and continual rapport with it cannot be eschewed from any value theory. Nor is the cosmos 'closed' according to modern natural science, as academic psychology insists. We shall discuss in the following section the bearings of recent explorations of the brain and central nervous system on this important issue.

Dialectics and Norms

The philosophical, general theory of values ultimately rests on the ontological concept of identity of values, ideals and norms with being and becoming, with transcendence and immanence. This may be achieved only through dialectical thought, feeling and experience. Psycho-biologically, dialectic is the constant tension between man's conflicting value claims and their reconciliation and synthesis in successive orders or dimensions of life and world. Ontologically, dialectic is the tension of being and becoming, and the resolution of this tension through the knowledge of the one-and-real being and of its immanence in its many dimensions in the processes of nature, life and history. It should be noted that modern existentialism that stresses the philosophy of man rather than of matter and spirit depends upon dialectic thinking. All existentialist philosophy is essentially a dialectical philosophy. In its latest form of ontology this dialectic is revealed in historical development or in transcendent relationships, or even better, in a synthesis of the two.¹ The correct and comprehensive image of man and his values and norms is that of a self-actualizing and self-transcending being who strives for unity and transcendence through a dialectical reconciliation of antinomic but polar and complementary values at their various dimensions. Only such an image, and its nurture and dissemination by holistic and dialectical rather than analytical and reductionist thinking in the entire range of studies from biology to civilization, can balance and harmonize the divergent approaches of the natural scientists, the humanists and the metaphysicians towards values and normative experiences.

¹ Mounier : *Existentialist Philosophy*, p. 28.

COSMIC STATUS OF VALUES

Man's Capacity for Unlimited Cosmic Resonance

The natural science methodology adopted in the study of man and his behaviour completely misses his native, beyond-finite interchanges and interpenetrations with the cosmos, and relates all activities and strivings of his mind exclusively to his biological and social dimensions or 'fields' in which only his perception, emotion and behaviour may be measured and quantitatively verified. His natural private affinity and rapport with neighbour, society and cosmos are disregarded, and his status reduced to a crowd or mass man and robot with no private self, conscience, intention, belief and faith. This is called phenomenism which is now reaching the point where man and machine cannot be distinguished from each other. Phenomenism not only identifies man's self with the forms he exhibits in public but also drastically restricts the boundaries of his assumptive environment of space and time. This 'closed' environment becomes here the measure of man, of his qualities, capacities and possibilities. According to Dewey, the chief ingredient of man's knowledge of himself and of fellowman is knowledge of emotions. Human emotions which arise in the direct and immediate transactions of man with fellowman and with cosmos always extend and expand, seeking fresh linkages in commerce with the cosmos as the result of both organic stress and the symbol and value system. The central nervous system is such that there is a close correspondence between the inner neural structure and the outer structure of the cosmos, revealing a world where reality is dynamic interpenetration or attunement, not the world of events within the individual person of empirical psychological science. As Gardner Murphy observes: 'the human constitution is capable of almost unlimited resonance, beating in tune with much which acts

upon it."¹ Phenomenalism contradicts the findings of modern neurological studies according to which the cerebral cortex and the central nervous system are peculiarly sensitive to the total cosmos in which man lives and acts, and to its vast, imponderable rhythms, concurrences and balances. Recent empirical studies of the brain and nervous organization find these as an extremely delicate, complicated and specialized apparatus, enabling him to respond to, and explore the total cosmos. The cerebral cortex and nervous system, indeed, possess strange and very fundamental capacities for meaningful and affective resonances to the cosmic infiltrations and rhythms (light, sound and radiation) surrounding him. The well-known neurologist C. Judson Herrick observes: 'The natural rhythms to which the human body is sensitive vary from a single mechanical impact upon his skin, through physical vibrations sensed by touch, sound waves sensed by the ear, and light waves sensed by the eye. Beyond this range of conscious sensations the body responds unconsciously to higher vibration frequencies—ultra-violet and X-ray radiations and other high frequencies to an unknown limit.'² Neural science is still unable to unravel many kinds of cosmic rhythms and vibrations to which the human body may be sensitive. While many rhythms and vibrations inherent in the physical and chemical structure are transformed into vital rhythms within the human body, there are large cosmic infiltrations which probably produce rhythmic oscillations in the neurons of the cortical and nervous tissues.

Maximization of Psycho-Physical Isomorphism

The human mind is many-dimensional, composite and future-oriented. With our modern emphasis of its instinctual and conceptual ingredients we cannot neglect what the evolution of human nature and mind itself has afforded man viz. his unique and fundamental capacity for deep resonance to, and interiorization of certain transhuman rhythmic structures inherent in the cosmos. The harmony, wholeness, order and beauty which ontology, religion and the arts embody are biologically rooted in the balance, symmetry and rhythm of activity of the brain and the central nervous system in which the entire human body-mind is involved.³ It is the cortical and neurological mechanism with its vast number of interneuronic connections unique in man that provides him a comprehensive and refined awareness of and affective interchange with the cosmos through his aesthetic sense and cosmic feeling, imagination and rapport. This has evolved slowly and gradually and in close contact with the cosmos, and now largely directs human adaptation. His higher insights of truth, appreciations

¹ *Human Potentialities*, p. 179.

² *The Evolution of Human Nature*, p. 334.

³ See Arnheim: *Art and Visual Experience: A Psychology of the Creative Eye*.

of beauty and order in the cosmos, and intuitions of wholeness and transcendence, his metaphysical man-with-cosmos meanings and values are his equipment with which he carries on the process of inner tuning and adjustment of the transcendent or cosmic dimension. Allport is of the opinion that the preoccupation of psychology with behaviour that is reactive and punctuate rather than with conduct that involves long sequences of time may in large part be due to the infant state of neurophysiology. Elementarism in one science is paralleled by elementarism in the other.¹ Obviously, how the human organism's delicate, profound and long-range adjustments to the cosmos are carried on in the nervous system have not been explored so far by neurophysiology. Human thought, subsisting on the accumulated system of symbols and values, pushes forward towards an ever more complex and subtler orchestration with the cosmos, in terms of inner orchestration. The value system which the organism constructs and displays constantly achieves greater complexity, a richer and finer 'isomorphism' with cosmic structure, which itself seeks greater complexity, balance and harmony. The profound affinities between human and cosmic structure and function are reflected in the human organism as psycho-physical 'isomorphism', which may be defined as structural correspondence or resonance between the organic, neural and mental processes of the human being and cosmic patterns and harmonies.² As the aesthetic, evaluative and symbolic being, he is conditioned and stimulated by, and establishes intimate harmonies, rhythms and resonances with the cosmos to the stuff of which he truly belongs. The psychologists Solley and Murphy, dealing with perception, stress the principle of pressure towards the greatest isomorphism and the highest integration of which the human organism is capable. They observe: 'We believe that R. M. Bucke and other "visionaries" may have overdone the inarticulate and the ineffable, but that there really is in nature—and in human nature in particular—a law of *transcendence* which says that when you get to a certain level of complexity, you then are not only allowed to but are forced (compare a mother robin pushing the fledgeling out of the nest) to try your wings in a new way.'³

Cosmic Values as Laws and Directives of Open Evolution

From the evolutionary point of view, man is able to adapt and survive only as an aesthetic, evaluating, metaphysical being; his cosmic imagination, communion and attunement are functions of his

¹ *Becoming*, p. 75.

² Murphy: *Human Potentialities*, pp. 290-291; see also Brodbeck: 'Models, Meanings and Theories', in Gross (Ed.): *Symposium on Sociological Theory*, pp. 392-395.

³ *Development of the Perceptual World*, p. 333.

life-within-cosmos that he has developed, enhanced and refined under the selective impact of the cosmos. At the beginning of this century man was reduced to an object of physics or chemistry, his being to the moving atom of physics and the fluid of chemistry. Bertrand Russell even asserted that the cosmos was totally indifferent as to how man lives and suffers. At the middle of the century he was reduced to a wisp of straw carried hither and thither by the vast historic forces of the industrial system, as in Marxian communism, or of the all-pervasive, impersonal forces of mass technological culture, as in sociological idealism. Modern existentialism as philosophy has found man alone, abandoned and without help and fleeing anguish in bad faith. Man, however, survives and advances as the metaphysical, symbolic and transcendent being responsive to the cosmos as a whole. Only as such he can bear witness to the eternal and universal in himself at every dimension of human change and evolution. The creation and transmission of eternal and cosmic harmonies, meanings and values are imperative, defining as these do the demands and possibilities with which life-in-the cosmos confronts him. These have, indeed, a natural and significant role in the scheme of cosmic evolution. As emergent products of human mind and evolution, in which new integrations, continuities and coordinations from transaction to transaction, and evaluation and transmission of experience are indispensable ingredients, harmonies and values become the laws of cosmic evolution itself. Correspondingly, harmonies and values in general, and aesthetic moral sensitivities in particular, are internalized in the structure of the self and refashion human nature and dispositions. In other words, the peculiar and extraordinary development of the human cerebral cortex and nervous system has raised evolution to a new dimension unprecedented in organic evolution. Cosmic rhythms, dialectics and values have become not only the principles of the visible human social order but also the forward-oriented laws, intentions and directives of open evolution whose sweep and range cover the invisible and infinite, and yet personal and intimate cosmos, and are embodied in the self-transcending nature and function of man as a metaphysical being with his inevitable trend to become macrocosm.

Cause-and-Effect vis-à-vis Identification Relationship in the Theory of Values

The human person finds the fulfilment of his values and possibilities through the ever-changing, ever-expanding 'transaction' between his inner life and outer cosmos. The more he transforms himself from a microcosm to macrocosm in essential respects, the more does he actualize his higher transcendent nature. His 'cosmicization' which is at once a psychological, vital and metaphysical adaptation is neces-

sary for his poised, wholesome and 'homeostatic' living as individual, and for his survival and advance as species. This yields simultaneously the cosmic person, the universal and eternal values and the unlimited society of the cosmos as the final products of evolution. In the transhuman 'transactions', the person, his values, and his personal cosmos—the community of other persons—and cosmos as a whole, all undergo continuous transformations. The other self-and-cosmos penetrate into the man's mind and personality and remould his nature, values and potentialities.

Human nature comprises, accordingly, man's fluid, sensitive ways of completion in, and identification with the other selves-and-cosmos, his integrative relationships and experiences that are seats and symbols of values and value fulfilments, lending universality and immortality to what is temporal and viable in human adjustments. Thus are his concrete relations and behaviour with fellow-man, his limited society invested with beauty, goodness and peace that become glimpses of the unlimited and the timeless. The cosmic, transcendent values become immanent through the self's oneness with the other self-and-personal cosmos that elicits in its turn further transcendent values and value fulfilments, marking a qualitative total advance of the person-values-and the community of persons who act in communion.

The pattern of the triad, person-values-and-cosmos, is multi-dimensional, harmonious and holistic, rather than fractionalized, disbalanced and incoherent. Human beings participating in them reach out to new continuities, coordinations and coherences of self-actualization and transcendence, new orders of insight, exaltation and adventure of human communion. There is a central striving in them for an ideal wholeness, coordination and synthesis, exhibiting the essential unification of being and cosmos. Such coordinations, continuities and fusions can be properly studied not in terms of cause-and-effect relationship of natural science-oriented social science, but in those of principles and norms of identification, interpenetration and transcendence familiar in philosophical disciplines. As Heidegger observes: 'The question of man is not an anthropological question, but a historically metaphysical question.' Every major step in the development of man and society rests on a metaphysical identification. A new ontological and epistemological doctrine yields a new image of self and cosmos identity and stirs new meanings, values and aspirations. Man's comprehension and appreciation of the total unity of life and things reshape persons-values-cosmos in their reciprocal interdependence and continuity. A holistic theory of values has, therefore, to abandon the analytical methods and schedules of the social sciences in favour of symbols of spherical unity, continuity, identity and transcendence familiar in philosophical procedures for

interpreting the unifying coordinations, harmonies and fusions of the person-value-and world schema.

The Juxtaposition of the Abstract and the Concrete in Values

The amiable philosophic genius of the age, Whitehead, showed that human values require and are mutually inter-woven with one another and that the fundamental character of the world of value is the timeless coordination of the infinitude of possibilities for realization. 'The status of the world of fact,' according to him, 'is that of an abstraction requiring for the completion of its concrete reality, value and purpose.'

Another seminal idea stemming from the same philosopher is that the essence of the concrete experience lies in the most abstract thought. In the field of the knowledge of values and value experiences this implies that values as these rise to the highest dimension of abstraction, infinitude and universality come back to the earth with a corresponding significance for the judgment and direction of concrete value facts and relations. This is the reason underlying that eminent philosopher of values, Lotze's affirmation that the real nature of *Sein* cannot be ascertained without a knowledge of *Soller*, that being cannot be known without the knowledge of what ought to be. Being obtains its true worth, dignity and effectiveness by identifying itself with the ought which controls it from beyond, freely and freshly remaking its inexhaustible possibilities on the earth here and now. Just as mathematical formulae guide the world of technology, so do the reified axioms of axiology govern the everyday world of human relations, values, morals and normative judgments. In human thought and experience the most abstract and the most concrete dimensions co-exist. The intrinsic values of absolute being or Atman-Brahman—truth (*satyam*), goodness (*sivam*), peace (*santam*), and wholeness (*purnam*) according to the Upanishads—and the Ideas—Forms of the Platonic heaven—comingle with human 'blood, sweat and tears.'

The principles of the *multi-dimensionality*, *continuity* and *co-ordination* of human environment and values, and of the *polarity* or *complementarity* and *unity* of opposite values are fundamental for an adequate, general value theory. This has to be founded on empirical value facts and experiences, derived from the various social science fields, and at the same time ethically and ontologically oriented.

The Fusion of Being, Cosmos and Values in Value Doctrine

Human values and experiences cannot be adequately understood without extending their frame of reference from the merely subjective and bio-social to the transcendent, ontological or real. Modern value

doctrines have largely restricted themselves to integrative and co-ordinating principles within the structure of human and social reality as an isolated area, sundered from anything beyond itself. The general theory of values, on the contrary, proceeds to the ultimate, self-justifying source and ground of values in being, reality or cosmos that meaningfully sustains not only human interchanges or transactions with the cosmos but decisively coordinates between human values and experiences at the biological, psycho-social and ideal or transcendent dimension.

Values appear in protean forms, sometimes rooted in impulses and satisfactions at the bio-social dimensions, sometimes defying any response but sheer purposive and foresightful self-transcendence. These have divergent multi-dimensional sources and criteria or standards of evaluation ascending from simple, intense and spontaneous desire satisfaction through the harmony and balance of collective living in the group, community and brotherhood to the unity, wholeness and transcendence of self, implying a gradation from lower to higher values—measure of the depth and range of the experiencing self. In the growing, maturing personality all these orient themselves into a coherent, meaningful system of personality-values-and world. Such a system must be 'open' or cosmic in order that tensions in all value situations may be resolved, and that is the very essence of value fulfilment.

Values, accordingly, represent a subject in which a *synoptic* understanding of the various dimensions or levels and stages—the biological, the psycho-social and the ontological-transcendent—of the total field is essential; each dimension and stage establishing a value criterion whose interrelations with other value criteria need coherent criticism and judgment. Values as facts and experiences are empirical, belonging to the psycho-biological and the social dimensions of human living, goals and endeavour. As true judgments and imperatives, values belong to the total metaphysical dimension, and to the synoptic rather than the descriptive stage of method, whence rational ideals and value norms emerge. The acknowledgement of norms, according to which all values may be judged, involves the discovery, actualization and transcendence of the essential being-and-cosmos. with which the metaphysical dimension is directly concerned. Finally, the human person, values and the social world are all foci not merely of dimensions but also of polarities or complementarities that are reconciled and synthesized through the dialectic—an empirical philosophy of continuous activity or becoming, an endless quest of the whole-and-real which man is.

The dialectical movement of values shows a reconciliation and fusion of polarities and antinomies from lower to higher dimension and stage, from the biological through the psycho-social to the onto-

logical-transcendent dimension. Man's impulses, feelings, intuitions and empathies advancing harmoniously together in all the dimensions engender in him cosmic or universal values and affiliations that alone can swallow up all contradictions and oppositions in both inner and outer life and give him genuine ontological status.

The Metaphysical Theory of Values

Being belongs to the cosmic essence and ontology provides the laws of value. And the laws of value are identical with the laws of the theory of value itself. For, when once ontology weaves the indissoluble golden nexus of the self-actualizing and self-transcending human person's values and norms with his authentic or essential being, the hegemony of intrinsic or inherent over instrumental or operational values, which is basic both for value theory as well as for the validation of a rational, coherent and universal value system, is firmly and ultimately safeguarded against the rigid routines, fixations and atavisms of man as the biological animal, and the unwholesome, factitious, sophisticated goals of the socially conditioned animal living and choosing irrationally, fractionally and regressively.

The notion of intrinsic or inherent values and norms is metaphysical, and this alone can provide the criterion of judgment whether the instrumentalities of life can be sought as values. This is extremely necessary for man and society since means and ultimate ends, values or norms are continuous and juxtaposed. Thus only a definition of intrinsic values and norms can establish the proper relevance and relationship for the judgment of moral decision and action. By identifying the norms of truth, goodness and love with ontological or cosmic essence, the system of human values with its scales and hierarchies becomes the central aspiration as well as the compelling demand of human nature itself. The ethical value theory should, accordingly, shift its ground from psychology, cultural anthropology and sociology to philosophy and ontology. From the major religions and ethical systems as well as from the countless mystics, poets and sages of all countries and epochs come the peak intuitive insights and visions of values and norms of mankind, including the voice of conscience and cosmic exaltation and faith. These affirm and validate a common hierarchical and developmental system of values for man ever pressing him towards unity, totality and transcendence.

The Laws of Value and General Value Theory

First, the general theory of values replaces the psychological concept of the abstract, isolated and mechanically operative self by that of the multi-dimensionally oriented, comprehending, extending, evaluating self. Man's comprehension of fellowman includes a valua-

tion, an appreciation, an identification or what Polanyi calls 'in-dwelling' by which he can share with him the same overarching firmament of meanings, values and strivings.¹ In the conception of the total value-reality man is to be conceived as an integral, striving, self-transcending being orienting himself to a conscious, multi-layered, personal world of mankind and cosmos as a whole.

Secondly, the general theory of values scrutinizes and judges men, groups and social relations and behaviour in terms of a 'natural' hierarchy of values operative at various dimensions which, indeed, is the ground of all human actions and aspirations. It finds the ascent of values from instrumental and immediate to intrinsic and transcendent as the essence of human growth and fulfilment. The understanding and appreciation of values in their various dimensions, their scaling, coordination and structuration by definite laws, involve rational insight, emotional sharing and communion and moral responsibility and commitment of individuals, society and culture. The law of the coordination of intrinsic and instrumental values is the law of the theory of values itself. Without the theory of intrinsic man's moral choice, striving or action cannot have any conceivable basis even though there may be due recognition of the continuity and conjunction of means and ultimate ends, instrumentalities and intrinsicities.

Thirdly, it clarifies and redefines moral values, ideals and norms that emerge from the trend of group and institutional life in the light of the successive stages or dimensions of moral progress, from prudence through loyalty to reverence. Both the gradation and coordination of values and the stages of dimensions of conscience, morality and religion, emerging as they do from social experience and maturing individual comprehension and vision, provide the standards for the appraisal of human progress—the norms by which the qualities of men, groups, communities and civilization can be judged.

Fourthly, it identifies good becoming with value fulfilment and value fulfilment with *value knowledge*. The theory of values embodies the progressive moral transformation and potentialities of humanity as a whole. It seeks a proper understanding of person-becoming-and-cosmos-total in their progressive convergence, i.e. communion and fellowship of persons as persons and values which implies the assumption of the cosmos-community, universal values and infinite personality. It introduces a *prophetic* element in the assumptions and goals of the social sciences: personality is always in progression towards universalism; values are ever expanding, refining and deepening through participation and sharing; and society or communion ever passes towards the unlimited society which is the cosmos.

¹ M. Polanyi: *The Study of Man*, p. 66.

Finally, the general theory of values grasps the ultimate unity of all values in the totality of *being*, reality or cosmos. Intellectually speaking, this resolves all oppositions or antinomies of man's conditioned, finite existence. Morally speaking, it commands him to achieve his essential nature amidst the contingencies and imperfections of life. The metaphysical truth about self, cosmos and reality lays down ultimately and unequivocally not only the priority of the intrinsic and universal over the instrumental and specific values but also the good of absolute or ideal morality. The major civilizations of mankind nurture an absolute hierarchy or ordering of values and an ideal morality, derived from ontology, that rise above, and are not affected either by cultural decrees or historic circumstances or by individual outlooks and judgments. Jean Wahl observes: 'Progress, decadence—some would say cycles. But man, the elementary human being, remains the same, with his crudity and his goodness. There is only man, but man always sets something beyond himself. There can be existence only through the recognition of transcendence. We hear the historians say that it is unfortunate that men have pinned their faith on an absolute. But there would be no history and no historians if man didn't believe in an absolute.'¹ The ontological value theory of the cosmic ground and essence of all human goals and values fulfils and completes the bio-social doctrine of man and his values and potentialities at the highest dimension—the dimension of absolutes and categoricals. Only this can be compatible with his true freedom and transcendence. Accordingly, the laws of essential being and becoming are identical with the laws of the theory of values. In other words, the totality of being-and-cosmos subsumes and comprehends all values and value experiences and laws of the theory of values.

¹ *Traite' de Metaphysique*, p. 561.

DIALECTICAL MOVEMENT OF VALUES

Dialectic the Essence of Intrinsic Values

The general theory of values changes altogether the 'model' and theory of human evolution, marking what may be characterized as the transition from evolutionary humanism, so much emphasized from the nineteenth century onward, to *evolutionary transcendence* of the coming decades. Mankind's firmament overhead of cosmic or transcendent meanings, values and aspirations redefines today the goals and destiny of man and his evolution, of society and civilization. Such redefinition has become essential not merely for the prevention of relapse of civilization to global savagery and primitivism, but also for the very survival of the human species in the atomic age. Civilization, as interpreted by evolutionary transcendence, is the perpetual quest of the human mind and society for the permanent, the universal and the transcendent values amidst the fluctuations of human history. It is the perennial adventure to bring forth the integrated, complete and perfect kind of man—the Universal Man with his absolute norms and standards who has actually emerged in the privileged epochs of the past.

Self-transcendence is the core of this momentous adventure. Man seeks relationship with ever widening wholes of cosmos and reality and a comprehensive unity and transcendence underlying all things and experiences. This is neither doctrinaire monism nor transcendentalism, but an authentic state of mind which views every event in human experience as a symbol towards a deeper and more pervasive, uniting reality-value. Man is unique in his knowledge of what he is not himself and in his self-transcending fusion with what is not himself. Self-transcendence is marked by the contradiction and union of the polarities of being and becoming. This dialectic is the

essence of intrinsic, ultimate values. For it is in the creative, infinite ground of the absolute being that all polarities and oppositions of truths and values are finally resolved and silenced. In the deeper recesses of his being man envisions in symbolic form being-and-cosmos-as-a whole that directs him to higher levels of meaningful ideation, transcending value and practical construction which one encounters in the peaks of spiritual creativeness. The human mind or self as a microcosm that mirrors and reflects the meaning, value and purpose of being and cosmos, and the abstract mankind-as-a whole as cognate awareness, feeling and striving are at once the climaxes and guardians of man's evolutionary advance.

That man strives for the transcendent unity of a wider society, cosmos or reality in which social coordination is a dominant factor in the behaviours of various parts is magnificently expressed in a famous passage of Whitehead, the greatest and the most profound exponent of evolutionary philosophy of which there seems to be now a renaissance in progress. Whitehead says: 'The universe achieves its *values* by reason of its coordination into societies of societies, and into societies of societies of societies. Thus, an army is a society of regiments, and regiments are societies of men, and men are societies of cells, and of blood, and of bones, together with the dominant society of personal human experience, and cells are societies of smaller physical entities such as protons, and so on, and so on. Also all of these societies presuppose the circumambient space of social physical activity.'

The Law of Polarity or Complementarity in Values

The key-process in the ascent of human truths and values is the basic rhythm, alternation or polarity of man's nature and experience between singleness and wholeness, finiteness and universality, self-actualization and self-transcendence. The human mind in its nisus towards wholeness shows a dialectic. This is explained by G. Cator thus: 'The rhythm of consciousness almost inevitably gives the ascent the form of a passage through a series of levels of appreciation or planes of mind. In this dialectic ascent there is a natural resting-place or rather there is a critical passage—that from the anoetic to the noetic consciousness.'² Man's self-transcendence is but one aspect, at the psychological level, of the ubiquity of the tension and reconciliation of autonomies or polarities. Ilich observes: 'The universe is a cooperative enterprise of continuously self-transcending units of energy; each of them, besides constantly changing within itself, depends for its continued existence upon the possibility of working

¹ *Adventures of Ideas*, p. 264.

² 'The Logical Foundations of our Knowledge' etc., *Proceedings of the Aristotelian Society*, vol. XXX, pp. 139-140.

with, living on and taking part in a wider context of forces and relationships.¹ The fundamental law of man's development is his understanding and appreciation of the balanced movement or oscillation of stability and change, tension and possibility, resistance and achievement, unity and individuation, lack and fullness, being and becoming, characteristic of both his inner life and visible universe.

The above would apparently be an extension of Niels Bohr's famous Law of Complementarity of the physical world to man's multi-dimensional world. The distinguished scientist has stated that the attitudes termed mechanistic and finalistic in biology are not contradictory points of view but rather exhibit a complementary relation which is connected with our position as observers of nature. In psychology the use of words like 'instinct' and 'reason', 'thought' and 'feeling' has similarly mutually exclusive complementary applications. These refer to experiences which exclude each other because of different distinctions between the conscious content and the background which we loosely term ourselves. He observes: 'The great scientific advance marked by relativity theory implies the possibility for any observer to predict, in terms of common concepts, how any other observer will account for physical experiences. Just the difficulty of appreciating the traditions of other nations on the basis of one's own national tradition suggests that the relationship between cultures may rather be regarded as complementary.'² Polard has recently extended Niels Bohr's laws of complementarity into biology. Max Born similarly considers this principle as of major significance for the modern thought-pattern. After discussing Cassirer's interpretation he remarks: 'Yet it is a satisfaction to me that he also sees the philosophical importance of the quantum theory not so much in the question of indeterminism, but in the possibility of several complementary perspectives or aspects in the description of the same phenomena as soon as different standpoints of meaning are taken. There is no unique image of our whole world experience.'³ Samuel L. Hart observes: 'Our "actual world is a combination of movement and culmination, breaks and reunion,"⁴ of chaos and order, fragments and totalities; and this polarity enables us to create values which are, to a certain extent, arrested moments of our life. There is no absolute gap between reality and values. After all, what we call reality is nothing but the world conceived and comprehended by us.'⁵

¹ *The Human Career*, pp. 123-124.

² 'Physical Science and Man's Position', *Ingenioren*, Nr. 41; 'On Atoms and Human Knowledge', *Daedalus*, vol. 87, 1958.

³ *Natural Philosophy of Cause and Chance*, p. 208.

⁴ Ratner (Ed.): *Intelligence in the Modern World*, Dewey's *Philosophy*, p. 961.

⁵ *Treatise on Values*, p. 78.

A complementarity or polarity in human truths and values arises because their essence can only be realized through their scrutiny and criticism that constitute self-scrutiny and self-criticism. All truths and values seem to be at contradiction with themselves and move beyond themselves. This obtains recognition in the logic of *dialectic* and the metaphysic of *immanence* that comprise the basic philosophical foundations of the general theory of values.

Ontology as the Law of Being and Becoming, Transcendence and Immanence

Man's adaptive modes of thought, attitudes, values and experiences at different dimensions are antinomic: the life of impulse and the life of reason; biological value and moral norm; egoism and communion; knowledge and emotion; intellect and intuition; intrinsic and instrumental values; freedom and destiny; immanence and transcendence. These comprise his methods of becoming, i.e. relating himself to the total cosmos, being or ultimate reality, and discovering his true meaning and destiny in harmony with it. Such polar and complementary modes and categories, like the threads of warp and woof, weave in endless tension and blending the ever more variegated and enriched tapestry of open persons, values and cosmos. The unity and wholeness of personality and values in the concreteness and immediacy of man's relations and behaviour are embodied in his appreciation of the universal other, the absolute or cosmic being in being, absolutely every being, his resolution of the polarity of perfection and imperfection, of immanence and transcendence.

The real being belongs to the unity of the whole and is thus immanent. No value theory can be adequate unless it combines the universal with the particular, the transcendent with the immanent, the complete with the incomplete values and value experiences. Only such a combination can be proof against the doctrines of value relativism and historicism. The concrete world in which man lives and moves, judges and evaluates is a world of particulars, contingencies and imperfections, of specific needs, values and behaviour of unique individuals. Human values are not only perfect, universal and infinite-transcendent, but are recognizably immanent in the human individuality as embodiments of the whole-and-real. The finite and imperfect individual, in so far as he participates partially or completely in the absolute transcendent ideal or norm and is unhindered by his peculiar, irrational circumstance, acquires the sense of sharing in the cosmic intention or will in the empirical world and its historical process. The notion of immanence of the absolute or transcendent values as universals of the moral life of every individual enables him to fulfil his possibilities, pass beyond his finite existence and become a participant in the universality of the cosmos, of its ideal reality

and its norms, in his particular world where lie his roots of emotion and feeling. Macmurray observes: 'Man's reality as agent lies in his continual self-transcendence. God as the infinite Agent is immanent in the world which is his act, but transcendent of it. The terms "transcendent" and "immanent" refer to the nature of persons as agents, and they are strictly correlative. Pure immanence like pure transcendence is meaningless.' The concept of the openness and transcendence of person-and values-in cosmos should be supported by the concept of the union of transcendence and immanence, being and becoming for a satisfactory general value doctrine.

There is a union of the transcendent with the immanent and of the eternal with the transitory within the self at every moment of its experience that so far eludes modern thinking. One of the urgent tasks of this age is to resolve the dualism between finite and universal self and values, between immediacy and eternity and between transcendence and immanence. Eastern philosophy by stressing the paradox of contemplation viz. that the self and values are both transcendent of experience and immanent in it, always approaches immanence and transcendence more closely to each other than does Western philosophy. It is common psychological experience, apart from mystical insight and ecstasy, that man's fleeting states of absolute being, his small moments of immanence are meaning-giving, decisive and intrinsically self-justifying as the transcendence of being. The Western dualism between being and becoming, between transcendence and immanence is not justifiable from the psychological viewpoint. For the human person encounters the dialectic, he is simultaneously what he is and what he aspires to be. Ontology, religion, ethics and the experience of mankind alike find in the conceptions of personality, and of values, both universal and particular, absolute and conditioned, the fusion of the antinomies of completeness and limitation, transcendence and immanence, being and becoming.

In cosmos itself certain processes and phenomena are inherently complementary—creation and withdrawal, unity and plurality, mediacy and immediacy, identity and difference. May it be that this is an echo of the unending pulsations of expansion and contraction through which the universe itself passes in its history as formulated by the relativistic theories of modern cosmology and also of the molecular structure of the living system? All nature, life and mind undergo rhythmic changes showing a progressive and cumulative transformation. Ontology which identifies being with essence envisages it in antinomic modes of existence of modal categories—the determinate whatness of human essence or being and the integral human existence or becoming which realizes and activates it—and hence human relations and values also participate in opposed modes

¹ *Persons in Relation*, p. 223.

or categories. Thus does ontology become both the law of human values and the mentor of human development.

The Truth of Ideal, Empirical and Social Dialectic

Human personality is the focus of dimensions and polarities of antithetical attitudes, principles and values: biological, social and transcendent. All are complementary to one another together with their truths, values and experiences. Personality can achieve its wholeness or perfection only through the integration of values in the opposed ideal dimensions, through the dialectical reconciliation of the polarities of truth and experience. In the transcendental dimension the felt values yield a sense of elemental truth, and then inject a quality of wholeness, purposiveness and certitude into the human person's finite and transitory life processes in the biological and social dimensions. For all values and truths, whatever the dimension, are likely to be well-founded when these correspond with a tension and opposition within themselves. Whitehead speaks of 'the contrasted ideal opposites': harmony and disorder, clarity and vagueness, good and evil, freedom and necessity, unity and multiplicity, permanence and the flux, reality and process, God and the world. God and the world 'stand over against each other experiencing the final metaphysical truth that appetitive vision and physical enjoyment have equal claim to priority in creation.' Again, 'God and the world are the contrasted opposites in terms of which creativity achieves its supreme task of transforming disjointed multiplicity, with its diversities in opposition, into concrescent unity with its diversities of contrast.' Lao-tzu's *Tao Te Ching* stresses the antinomy of all truths and values of life thus: 'When everyone in the world recognizes beauty to be beautiful, there is already ugliness. When everyone in the world recognizes goodness to be good, there is already evil. Thus to be and not to be arise mutually.' No opposite, says Plato, can 'ever be or become its our opposite, but either it passes away or perishes in the change.' According to the Greek philosopher, 'the chief test of a natural gift for dialectic is the ability to see the connections of things.' In Indian philosophy the dialectic is not only the fusion of the theoretic consciousness but also of the practical and religious apprehension as well. It is penetration into the ground, where all opposites within truths and values, theoretic, practical and spiritual, integrate and fuse in the all-encompassing being that contains them all. It is thinking and acting in being and is itself freedom. As in the physical world so in the human world, we have to deal with each value and truth contradicting and complementary to the other, and human philosophy, like atomic philosophy, must acknowledge this dialectic or opposition of polar or complementary values in the pro-

¹ *Process and Reality*, pp. 525-529.

cesses of human becoming. Such polarities or oppositions are necessary for the whole human experience. None can be treated as total and absolute. We here go against the Cartesian assumption and say that 'nothing is more misleading than a clear and distinct idea.' Cognate to the principle of complementarity or polarity is the notion of 'perspectival truth', advanced by Ushenko, according to which a truth may be unacceptable after the viewpoint which determines a perspective is changed into another. Bertalanffy also stresses 'perspectivism' as opposed to positivism as a sounder view, all cultural efforts from science to the arts catching only certain aspects of reality.¹

It is clear enough that human development rests on man's movement to and fro between the biological and transcendental dimensions and values, as human knowledge rests on the oscillation between antinomic theories and values that can exhaust the whole human experience only together. The true progress of human culture lies in the endurance of the toil and suffering of a genuine but lopsided advance which generates its own malaise but through which alone both its truths and fallacies, its values and disvalues can be realized. Freedom and organization, status and equality, individual and collective are the antinomic and complementary truths and values which every society and State cherish and promote alternately in the chequered dialectic of its advance. The entire conception of human worth, rights and obligations, the pattern of group and institutional formation and the social and intellectual climate follow this oscillation in the value system.² It is only a sick culture, like the immature and neurotic person, which cannot establish a practical balance and collaboration of these opposite and alternative values. Justice, goodness and harmony alike speak everywhere the accents of the dual, unfolding value experience of the uniqueness of self-actualization and self-transcendence and of social and ideal integration and order. Social life and organization embody the dialectical logic of these contradictory polar and complementary principles and values in every aspect of life. The continual tensions and conflicts are unreal because they are transitory but are necessary phases in the process of social development. This is the essential empirical ground of 'social dialectic'. Conversely, it is perilous for any society or culture to ignore or repudiate the mentality, truth and value that are not fully embodied in the partial, misconceived advance. Neither the individual nor the culture can consciously or sub-consciously bypass or outreach the dialectical evolution nor the dialectical character of ideas and values. Hocking calls the 'empirical dialectic', a resource of newer modes of thinking. The 'empirical dialectic', according to

¹ 'The Psychology of Scientism' in Schoeck and Wiggins: *Scientism and Values*, p. 204.

² See Mukerjee: *The Philosophy of Social Science*, pp. 2-8.

him, reveals the incomplete truth of a false metaphysic and calls for a new work of thought begetting an altered premise. He observes: 'It is in the nature of the "empirical dialectic" that it is the advance that carries the germ of malady.'¹ Not before human enquiry realizes the complementarity and harmony of concepts and values at different dimensions and discards the prevalent dogmatic naturalism and sterile scientific method and relativism, can it have a clear view of human order and perspective of human destiny amidst the besetting natural biases, conflicts and contradictions of man and society. Only the theories of multi-dimensionality, empirical dialectic and immanence of values can provide the adequate basis for the hierarchical integration and balance of human personality and the unity of value schemata.

Dialectic as Form of Self-Striving for Union with Reality

The current exaggeration in the psychologies and social sciences on the alleged gap between individuality and openness, self-regulation and self-expression and instrumental and intrinsic values is derived from the study of immature and sick persons. Healthy, self-extending and self-transcending persons can easily harmonize and integrate intrinsic and ultimate with instrumental and proximate values and expressions with inhibitions, and move from apparently irreconcilable polarities and dichotomies towards their reconciliation and fusion. They show the dialectical way of the self's maturation and development to its full freedom, completeness and transcendence. In all human growth and maturation the union of the inescapable opposites at successive dimensions plays, no doubt, the decisive role. This psychological truth perhaps necessitates an abandonment of the extant modes of analytical reasoning and sharp differentiations of pure logic. The latter perpetuate all existential contradictions and polarities, and prevent full comprehension of their complementarity and ultimate unity. Only metaphysical imagination, intuition and empathy can negate and harmonize all differentiations in a dimension of being in which existence and potentiality become identical. Dialectics is a form of self-knowledge and striving for fusion with the ultimate reality through the perception of all polar interrelations within the self, within the other and within the real being. The polarity of opposites does not disappear by a sort of magic as in the dialectical reconciliation of thesis and antithesis of Hegel. For an intractable polarity is of the nature of being and the cosmos, of value and existence.

The natural scientists on the whole exaggerate the ineluctable oppositions or polarities between life and environment, and derive

¹ Hocking: *The Coming World Civilization*, pp. 4, 20.

values and standards from the contingencies of life and pressures of the environment to which the human self or person must fit itself. The humanist thinkers find the unifying principle of valuation in the self, but this on a purely psycho-social dimension. They do not attempt at all to find the ground of self and values in the essential, transcendent being or reality. Only the latter can harmonize the many antinomies of life, society and culture on a higher dimension than on the dimension of the antinomies, and, accordingly, identify human actuality with human possibility. The philosophers discern the unity of person, values and cosmos in the dialectical structure of being, in its polarity and ultimate union of all antinomies of existence within its different dimensions. That unity is independent of all natural and contingent factors and has a normative, transcendent function, guiding and directing the lives of men and societies, whether they are fully conscious of it or not. In the final transcendent dimension facts and values, existence and essence are realized not as parts of being but as being itself. Ontological reason and intuition rather than empirical observation and logic grasp the union of the universal with the particular and of the essential value with concrete, historically realized degrees of value. Value justifies being both in its transcendence and in its immanence in concrete manifold forms, with different degrees of fulfilment emerging from it.

Man, the Nexus of Transcendence and Immanence of Values

To summarize: Man is a split being and is a stranger or even an enemy to himself. He lives simultaneously in different orders or dimensions of value and experience. He is a living nexus of polar and complementary attitudes and values of transcendence and immanence, eternity and immediacy. All dimensions and polarities are in him: in both his internal tensions and anxieties as well as in his external social and institutional constraints and resistances. The unity and solidarity of absolute being are reached through a dialectical synthesis of opposites; individuation and order; impulse and reason; spontaneity and discipline; egoism and communion; individualization and participation; intrinsic and instrumental values; self-actualization and self-transcendence. On a level of opposites and contradictions man is separated from his being, his existence from essence, his values from realities. All antinomies of values and realities, existence and essence are, however, harmonized and synthesized in the transcendent, ontological unity of being. But man also strives for experiencing this unity in lower planes and dimensions. He achieves this unity in the realization of the ultimate values in all finite things and appearances, of the immanence of the Divine personality in every finite person. The truths of humanness and divinity, or existence and transcendence, of self

and the other, neighbour or cosmos, are inseparable. As man struggles with his ambivalently whole and split nature and with the other, neighbour or cosmos, and reflects and judges the opposite attitudes and experiences, he measures the reality of himself and of society and cosmos. He who loves the other self can only fully understand himself. He who adores the cosmos can only fully realize himself. He can then become an open community, the unending dialogue of the cosmos in himself, and elevate his social relationships into full experiences of transcendence and immanence, and his values into cosmical affiliations and integrations. The universal and eternal norms of truth, harmony and love are all grounded in the human person beyond finiteness, in being-in-itself. The question which of these are higher or lower is irrelevant and obscures the organic primacy of all. For in person and being they all originate, reside and thrive, conditioning and reinforcing one another. Truth, harmony and love are reached through the dialectic of being and not-being, existence and transcendence, and coalesce and blossom together. These are transcendent of the world, but are immanent in it. These are recognizably immanent in all finite and incomplete human relations, goals and values as reflections of the one-and-real, uniting 'all the choir of heaven and the furniture of the earth.' Man's finite life itself is the revelation of all transcendence.

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