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# THE SICKNESS OF CIVILIZATION



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## P R E F A C E

BURCKHARDT made the notable observation that civilizations never die of senility but of excessive complication and sickness. This volume attempts to analyse the causes and conditions of the great spiritual sickness of modern civilization. Spiritual illness is abundantly evident in the marked decline of human qualities, meanings and values, and of the range and depth of collective living and behaviour. A comprehensive bio-psychological and philosophical diagnosis of this is essential for the full recovery and well-being of civilization.

Our growing technological age stresses goods as instrumentalities and rationalizes or mechanizes all phases or orders of human life. The minute elaboration and specialization of machine and technology fractionalize human work, life and mind into bits and fragments. No longer can either personality or civilization transact with the immediate and the intrinsically meaningful and valuable. Seldom is it realized that the atomization of space-time by the machine system of modern industry means a lapse of the inherent qualitative value of space and time and forms of rhythm, balance and organization in ordinary human perception and process of living. Mechanization, articulating and ordering space-time relations as a system of causes and consequences, and cramping space-time relations according to the rhythm of the machine, not only leads to a loss of man's emotional integration and equilibrium with his surroundings, but also upsets his vital or physiological rhythms of activity and rest, fatigue and recuperation of body and mind. The more the tempo of life and work is quickened and organic periodicities nullified by the industrial system, the more are there mental tension, irritation and anxiety and the poorer become the qualities of human ideas and feelings nourished by the rhythmic ebb and flow of sense and impulse, intuition and reason. Man suffers not only physiologically but also spiritually; he is seriously hindered in contemplation and imagination, in the movement and opportunity for maturing and completing himself.

This is aggravated by the extraordinary hyper-activity of intellect and reason in man's evolution that has, no doubt, sprung from his use of tools and weapons giving him his unchallenged ascendancy in the universe. But this obviously needs correction by the experience of the balance, wholeness and transcendence of self. The decline of the human character and sentiment, the perversion of values and the lapse of man's cosmic insights, appreciations and affiliations correspond with the tardy maturation of his intuition and imagination. All this is associated with acute physiological and mental imbalance and unwholesomeness and ultimately with atavism and decline.

Art, religion and morality are concerned with the intrinsic, and science and technology with the instrumental values of life. The latter are divided and sub-divided as technological civilization perfects its control over things, persons and events. The entire meaning and value of human existence gradually lose their connections with aesthetic and metaphysical completeness, and become pre-occupied with the mechanical and mathematical. Science and technology while enormously enlarging man's practical skill to control the occurrence of values and use of objects, events and men for the realization of values do not enable him to apprehend the completeness of particular objects and situations in themselves, to realize them as intrinsic values and entities with their varied potentialities of life-experience.

Man's functionalized time-table and regimented schedule governed by the clock constitute universal contemporary symbols of the meaninglessness of his life and dissociation from the values and verities of an intrinsically human universe. Among the existential philosophers, who are as a rule vehement in their criticism of modern civilized living, Gabriel Marcel emphasizes man's tragic sense of loss of *being* as the direct consequence of the identification of self with human functions—functions as worker, as trade-union member or as voter as well as vital functions in a functionalized, fractionalized, impersonal universe that destroys the inner reality of life both within and outside.

Traditional culture maintained a unity and wholeness of life and being, determined by man's intuitive apprehension of the unity and continuum of nature and his quest for intrinsic values. Neither was society split into sharply divided directive and sub-

servient classes without participation in common meanings and values, nor were immediate and instrumental goals so much removed from proximate and intrinsic goals, and techniques and procedures from vital conditions and demands. Ritual, ceremony and other forms of symbolic behaviour formerly invested man's life with meanings, significances and values in terms of a beyond-human ideology that was especially helpful in life's crises. When his goals and values and routine of behaviour are oriented in the light of his participation in a cosmic dimension of being and moral and ritual order, he can overcome his frustrations without anger and aggressiveness and achieve sanity and disinterestedness in the face of disease, misfortune and death. Modern technological civilization reduces striving man to mere job, dissociated from values and aspirations, tasks and obligations that formerly cemented the bonds of society and provided opportunities for self-discipline, self-maturation and self-transcendence. It destroys the unity and continuity between reason and imagination, between intrinsic and instrumental values and between the various levels or dimensions of human adjustment and value-fulfilment. By so doing it saps the vitality and creative spontaneity of human life and the sense of unity of human culture. The machine or the organization-man, his regimented relationship, behaviour and instrumentalities of life and his standardized and largely vicarious experience in mass culture are in their dynamic interdependence and convergence regressing to a lower dimension or order of existence.

Human society, indeed, shows today a strange approximation to an ant-heap and bee-hive, characterized by deadening mechanical routine, high tempo of activity and rigid authoritarianism, or to a rat-hole and wolf-pack, marked by competitiveness, aggressiveness and violence; and there is a wholesale inhibition of folk values, moralities and ways of life during the last three centuries. Modern distorted, *civilized* goals and values promote and encourage over-organization, regimentation and automatization, on one side, and organized pugnacity, greed and aggression, on the other. These operate as formidable obstacles to man's evolutionary advance through impeding his plasticity, creativity, sensitivity, wholeness and transcendence and fractionalizing him along with his skills, values and aspirations into fragments.

If not checked, this process will bring about an inevitable de-

terioration of the genetic constitution of the race with inferior human capacities, feelings and sentiments and modes of adjustment and experience. Regression in the human evolutionary process, in general, has its social side in the creation and dissemination of low, simulated and distorted values or *disvalues* and trends of frustration, aggressiveness and destructiveness in both personality and group life. The class-man, the crowd-man, the mass-man or the organization-man is now the ideal image of man in modern civilization that has replaced the image of an integrated, contented, loving and sharing man of a by-gone civilization. A distorted image of man, neurotic personality and disordered values and civilization reinforce one another, focussing the countless anxieties and frustrations of individuals, no longer nourished by the primary groups and by the hopes and aspirations of folk culture and embodying, what is aptly called by Erich Fromm, "the pathology of normalcy".

Bio-psychologically speaking, man is an extremely new, sensitive and vulnerable animal, and shows inadequate co-ordination between his natural selection and social selection, between his instinctual make-up and the requirements of his society and civilization. The imbalance between his hereditary mental equipment and his external social heritage is evident in civilized man's recurrent outbursts of organized, refined and at the same time brutal greed and violence, his tardy growth of love, compassion and self-transcendence, his abandonment of native sense of rapport with cosmos and his deviation from the universal cultural traditions and values of mankind. The last played the dominant role in his progress in the recent past; without it even his biological survival is threatened in the present Atomic age. Modern mass society and culture operate as all-pervasive coercive agencies warping human mind, values and behaviour quickly and drastically. Hence civilized man's malady and regression have become equally sudden and decisive. A scientific civilization must, however, solve the problems of decline through scientific methods, of course, importing into science and technology human meanings and values.

A technological society governed by the machine and a planned social organization governed by social science find the meaning of the machine and of human behaviour differently interpreted today from only a decade back. The intricate machine is no longer

reduced to deduction from or reification of a rationally conceived scheme of manipulation of nature, but is interpreted in terms of a concrete effective balance and harmony of human intention and physical force which act concomitantly and synergically, establishing co-ordinations, totalities and continuities like forms of life. The distinction between the 'natural' and the 'technical', between the living and the inert is fading away in the world of modern machines. Cybernetics, as Wiener conceives it, is neither an instrument of technics, nor a theory of information or communication, but a general theory of convergent and progressive modes of functioning of both man and nature, human will and operative scheme interacting effectively on the basis of the resources of both technology and culture. Appropriately is Cybernetics therefore called "the science of finalized behaviours". Similarly the notice of the multidimensionality of the structure or organization of human behaviour stresses the integration at successive levels of apparently contradictory or antinomic aspects, such as impulse and reason, id and conscience, egoism and altruism and self-direction and self-transcendence. It is the law of "complementarity" or "perspective" of truth that constitutes a new departure in modern thinking. Complementarity, co-existence and communion are revealed as tests and symbols of truth marked by the dual characteristics: homeostasis, balance or self-regulation and creativity or transcendence. And this is also the truth of all knowledge, art, morality, and religion, the truth of the open system of personality in communion with cosmos that creates and renovates meanings and values ceaselessly. Every civilization, like the machine, the living system and the society, has accordingly a dual impulse and function: homeostasis, balance or self-regulation and creativity, wholeness or self-transcendence.

Social science has so far deployed its empirical, segmental methods and tools of analysis in delineating various fractions and stages of man, and not the whole man with his roles, functions and values at the various dimensions of human adjustment. It emphasizes his isolation and separateness and the external or quantitative aspects of his behaviour, and not his creativity, wholeness and self-transcendence, nor his authentic insights, appreciations and exaltations, reflecting his inner harmony with the cosmos which may be transformed into participation and communion. The ato-

mization of man, life and society finds its echo in the communication of human knowledge with its ever-increasing multiplication of specialities concerned with smaller and smaller isolated branches, and the consequent loss of a whole and coherent view. Social science is hardly able to focus a synoptic, inter-disciplinary attack on the ceaseless, dynamic interchanges or transactions between man, values and cosmos that comprise the multi-dimensional process of civilization, but formulates doctrines that are accepted as inflexible and sharp-edged dogmas in particular specialities, obscuring or obliterating the integralness of human behaviour and a complete view of man, values and civilization.

The recovery of a chronically sick civilization is not possible without a new integrated framework of ideas and values that are of general validity for entire mankind, and that we may call Meta-civilization. Meta-civilization will integrate and co-ordinate ecology, ethology, psychology and social science with a philosophy of human values. It will undertake a four-fold task: First, it will distinguish between man's biological or phyletically determined and unnatural or pernicious values and satisfactions that result from social conditioning and canalization, and from irrational mores, conventions and moralities. It will show the way to recovery from psycho-social illness, distress and deviance through the right kind of training and discipline of men and societies for the acceptance of psycho-biologically normal or adaptive rather than socially imposed, factitious and distorted norms that have replaced man's normal biological and psychic balance and wholeness.

Secondly, it will kindle new human hopes and aspirations by revealing new reaches in freedom and wholeness and the transcendent possibilities of human nature. Modern psychology and social science largely treat of the human mind or self within sharply defined, circumscribed bio-social boundaries, and disregard its innate impulse of self-transcendence and its capacity for affiliation and communion with the Universal Other and with cosmos. Meta-civilization postulates the integrated and transcendent kind of man—the complete and cosmic person as the end-product of human evolution and civilization.

Thirdly, Meta-civilization will fuse the theory of human evolution and civilization into the acknowledgement and realization of

the intrinsic, ultimate and transcendent values that every civilization creates and nurtures, and to which it commits itself.

Finally, Meta-civilization will establish an ever-enlarging society or communion that passes towards the unlimited community which is the cosmos. With the extension of the boundaries of human living and participation in the on-goings of space and time in the cosmos, no longer scheduled, mechanized and fractionalized as at present, civilization can recapture the depth and creativeness of social fellowship and communion and the poise and harmony of self-extension and self-transcendence. This is the only way of recovery of a sick civilization, and its sick individuals with their low, spurious and distorted values of life.

A healthy, wholesome and creative civilization can emerge only gradually because of man's excessive endowment of egoism, anger and aggressiveness which his past evolution in the open grasslands had injected into the species and the conspicuous lop-sided development of intellect, reason, practical skill and technology in his recent history. The latter, though responsible for his unchallenged mastery over the cosmos, fragments and mechanizes ever-enlarging areas of life and culture, uprooting mind and personality from the perennial sources of their creativeness, joy and harmony. Man's cosmos today has become a quality-less, meaningless and valueless accumulation of debris surrounding him, thanks to the vagaries of his discursive reason and defining intellect, while his technological deftness and competence threaten to be used against himself in species regression and suicide. Obviously his evolution and civilization are seriously endangered by his excessive and lop-sided specialization which caused in the past the extinction, reduction or dependency of many animals in the course of organic evolution. In the case of *Homo sapiens* the dangerous trends of over-specialization and atomization of life, mind and society constitute an unprecedented break in the course of human evolution; their full impact on the latter is unpredictable. They are apparently linked with the extraordinary, one-sided growth of reason and intelligence so much at a premium in an over-elaborate, scientific and technological civilization. Not intellect and practical skill but new emergent qualities of intuition and imagination can alone effectively overcome the arid intellectualism, nihilism, dread and despair of modern life, safeguard human



wholesomeness and survival, and direct the evolution of that new, infinite human organism called mankind-and-cosmos that has emerged in human consciousness as the end-product of cosmic evolution. Only cosmic love, reverence and affiliation, sprung from man's transcendent intuitions and insights, can hold together both mankind and cosmos and stimulate their fresh, concerted evolution in the future.

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Guru Purnima, 1964.

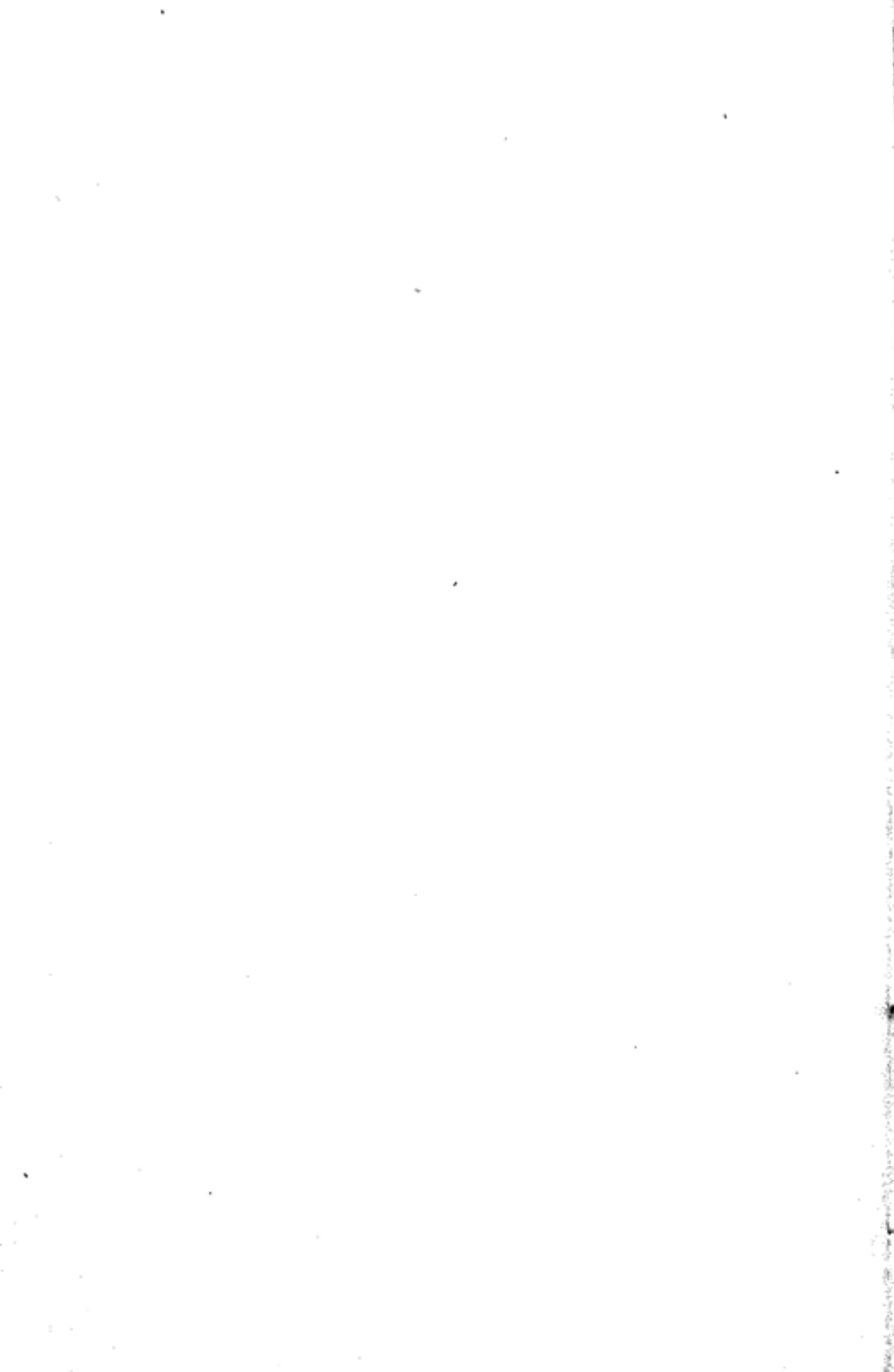
RADHAKAMAL MUKERJEE

## CONTENTS

<i>Preface</i>	v
I BLIGHT OF TECHNOLOGY	1
II DISTORTION OF THE IMAGE OF MAN	19
III BIOLOGICAL IMBALANCE	40
IV PSYCHO-SOCIAL ILLNESS	61
V MALADY OF MASS MIND AND CULTURE	81
VI VALUES AND VISTAS OF CIVILIZATION	98
<i>Selected Bibliography</i>	121
<i>Index</i>	125



THE SICKNESS OF CIVILIZATION



## CHAPTER I

# BLIGHT OF TECHNOLOGY

### EVOLUTION OF SCHEMATIC SPACE AND TIME

MAN's sense-organs, muscles, tissues and brain system are the instruments through which he interacts with, and participates in, the scenes and happenings of the environment. The patterns of his biological adaptation are set in space and time that become the qualities of every human adjustment, and attributes of every social experience garnered by civilization. His behaviour is not put forth in voids where he roams about, encountering in a haphazard manner friendly or hostile things and forces that satisfy or thwart his basic impulses. He pictures himself as firmly located in space as well as in the stream of time, the images of space and time being extended much beyond the finite space and immediate time experienced by the lower animals. Space and time comprise the organized and organizing "field" within which are oriented the multiplicity of his stimuli and responses, fulfilments and resistances in an ordered manner. Simultaneously he becomes aware of a pattern of relationships of objects and events, cause and consequence, repetition and break, gratification and frustration from which he formulates notions of order and rhythm. His capacity for language and record enables him to develop sophisticated symbolic concepts of space and time that are open or public, and articulated into a scheme or organization that has a profound effect on the behaviour, values and experiences of himself and of his society and culture.

Man shares with the animal the experience of organic or biodynamic space and time. But he superimposes upon it his complex mental processes not encountered in the animal kingdom. As a result he reaches the idea of schematic space and time which throws open new vistas of human knowledge and experience, new goals and dimensions of human adjustment. Man's schematic and

geometrical space and time, though not grounded in any physical and mental reality, appeared rather early in his development superseding the physiognomic or organic space and time of the more intelligent animals. There are possibly different sensory spaces, visual, tactile, acoustic or olfactory, in the world of mammals and birds. Primitive man develops notions of a more coordinated and homogeneous space than that of animal, though it is still moulded by his sensory impressions and impregnated with the ebb and flow of his passing feelings and emotions. As a field of behaviour the space of the savage as he measures distance, traverses the ups and downs of a hilly region or kills an animal with an arrow from his bow, is yet different from civilized space. Endowed with a greater acuity of the sense-organs his perception of an object or apprehension of movement often shows a nicer discrimination of details than that of civilized man, and his space remains practical, ego-centric and private, not fully assimilated into a common idea or scheme of space and spatial relations of the community. In other words, primitive man does not fully develop a public, symbolic, open space from all the manifoldness and heterogeneity, derived from disparate sensory impressions, emotional incitements and intellectual experiences. It is the ordering of space-time by civilized man's symbolic thought, imagination and appreciation that gradually transforms the immediate sensory impressions of "juxtaposition" of things and "succession" of events into the abstract representation of space and time, both concrete and universal, pragmatic and aesthetic, and his interaction with environment into real interchange and communion.

Language and mechanical arts gradually articulate and organize the products of sight, hearing and touch into a comprehensive whole of open and universal space and time. Juxtaposition is represented in the form of space, and apprehended as material form or "thing", while succession is represented in the form of time and becomes a quality of the former. Without a theoretical spatial and temporal order civilization could not have been born. Early civilization obtained its stability and security by saturating the spatial and temporal order with notions of uniformity and universality, of "efficient" causes and consequences through magico-religious beliefs.

## CONSEQUENCES ON HUMAN DEVELOPMENT

A new distinctive form of open, uniform and cosmic geometrical space and time emerged in the course of human civilization passing through several stages. It obliterated the concrete differences of man's immediate sense apprehension, and reached its consummation by building up the notion of a systematic cosmic or transcendent order. This was hallowed by magic, art, myth and ritual, and comprised the characteristic context and background of all cultural activities. The unique, universal and infinite space of geometry became man's social space, indispensable for the integration of his social, political and moral life. Early civilization traced the outlines of man's hearth, home and altar, of his temple, military camp, garden and agricultural holding in a geometrical order so as to invest these with a sacredness that could not be violated. Straight lines, points and centres, and circular, square or triangular areas governed the construction of huts, camps, orchards, tanks, buildings, temples and roads and the movements of sedentary, agricultural peoples or warlike nomads from certain specific locations. Every activity in the social routine from the planting of crops and trees to irrigation and road-making, from the construction of altars and temples to worship, dance and festive procession of gods and men was regulated by geometry that revealed a universal and inviolable magico-religious relationship between objects fixed or moving in space. The sun, moon, planets and stars that were located in the sky revealed to early civilization a sacredness of their arrangement, and their recurrent movements became propitious or unpropitious for human affairs. The discovery of a theoretical, causal cosmic schema, though assuming magico-religious powers and influences, was a landmark in the history of civilization. Man's geometrical and astronomical principles were the first glimpses of an impersonal cosmic order, a vast open comprehensive whole that transcends him and reflects his real nature and striving. As civilization gradually progresses, the entire history of human thought seeks to synthesize the basic and irreducible sensory order of space and time into pure cosmic or metaphysical notions and logical-geometrical concepts and reach universal qualities and modalities of consciousness.



## DUAL CONSCIOUSNESS OF SPACE-TIME: LOGICAL AND AESTHETIC

Two fundamental categories of consciousness of space-time have evolved in human civilization: the first is the logical-mathematical category of articulation and ordering of space-time interpreted as a totality of mutually independent relations, as a system of "causes and consequences"; the second is the aesthetic-mystical category that orients space-time into a supra-logical apprehension of continuum and unity.

Man's unity of consciousness of space-time which springs from the unity of his senses and desires and of his brain and eye and ear is the reward and promise of his complete and harmonious unison with the external environment. This unity expresses itself in an endless and complex variety of rhythms, continuities and integrations of his body-mind at different dimensions, of tension and equilibrium, contraction and withdrawal, and arousal and consummation of his lower and higher needs and satisfactions. Human schematic and social space—symbolic, geometrical, aesthetic or metaphysical—is the comprehensive scene within which the endless dynamic and functional rhythms and sub-rhythms of his living at organic, social, aesthetic and metaphysical dimensions are felt, giving rise to ceaseless novelty, range and depth of human insights, appreciations and experiences.

## RHYTHM AS ACCENT OR FORM OF HUMAN ADAPTATION

Such are the basic general conditions of widening and deepening of man's experience or qualitative improvement of his apprehension, values and behaviour. His sense of rhythm and symmetry constitutes the fundamental accents or forms that the materials of his cognition in space and time take under the clarifying and ordering operations of his consciousness. Space is the enclosed human environment within which is ordered and coordinated all his resistance and action, struggle and fulfilment. Time is the organization of the oscillating ebb and flow, systole and diastole, of his impulse and gratification, tension and equilibrium, effort and consummation, building up enduring patterns and rhythms of adaptation that initiate new processes of growth and maturation. Man moves forward and backward and right and left; he

rises and falls, separates and unites, struggles and withdraws; in all his movements and poises, actions and reactions, he experiences changes of value. Space and time are felt as phases of the qualitative change of objects, events and situations he experiences. In the ordered fluctuation of the human mind recurrently losing and establishing its equilibrium with a viable environment, feeling, value and behaviour are fused together. Rhythm, symmetry and form thus comprise the qualities of every experience of man that is carried forward towards its fulfilment and consummation. He craves for the integral completion of every movement of his experience, embodied in the rhythmical ordering of stir and stability, activity and rest.

#### ART AS ENDURING EXPRESSION OF REALITY

In ordinary human experience rhythm and integration, symmetry and coordination are infinitely varied and elude description. It is art that abstracts, selects and expresses what is significant in the common experiences of spaciousness, volume, mass, distance and harmony of parts and the whole. It accordingly condenses, but intensifies and communicates what is dimly apprehended, what is elusive and hardly definable. Rhythm, form, balance, symmetry and organization are the relations which art selects, groups, consolidates and communicates as basic qualities in perception, involved in the felt interchange between man and cosmos. Not merely the fine arts—painting, sculpture, architecture and literature—but also human figures and movements, characters and behaviour as well as social programmes, values and ideals are characterized on the plane of meaning by openness, massiveness, poise and balance.

The fine arts create and diffuse enduring and enthralling feelings and experiences of harmony, beauty, wonder, sublimity and awe that are components of apprehension of the cosmos or reality. The emotional-aesthetic norm is an "organon" of the real. The sooner is it recognized that man becomes aware and appreciative of the cosmic-real as much through his senses and impulses, passions and feelings as through his intelligence and reason, the better for his maturation and development. The infinitude of art in all its endless expressions of rhythms and forms

in concrete relations of the world of nature and man bears ample testimony to the concord between human living and cosmos-process, reconciling man and existence as a whole. Neither mathematics and logic encompass the entire reality nor does empirical psychology reveal the wholeness of man's nature and his response to reality. Art, in the first place, is an indispensable means of human awareness and expression of the total-real. Secondly, it is the indubitable and ubiquitous sign or index of the harmony of man and of his living and experience with the cosmos-whole of which he is an integral part.

MECHANIZATION: LAPSE OF AESTHETIC EMOTIONAL UNITY  
OF THE UNIVERSE

But modern mechanical and technological civilization eschews art from consciousness and behaviour and from the design of living, and leaves the qualities of space-time to be described only by the mathematical signs, symbols and formulae of science and philosophy.

The empiricism of the twentieth century world thought has unfolded the picture of quality-less, cause-tight space and time that it has reduced to mathematical functions, formulae and equations. The unity of the universe that contemporary science and philosophy insist upon is represented in mathematical theorems and axioms. The conception of space-and-time as a whole whose particular traits and factors are harmoniously integrated together, a perceptual, aesthetic-emotional unity, has faded away. This is congruent with the postulate of modern technological civilization that man is an inert automaton whose experience is largely a purely subjective reaction to an alien, impassive reality. In a meaningless, purposeless, passion-and-value free world that the physical science aiming at clear mathematical objectivity, envisage beauty, wonder, awe and sublimity are all eschewed. World civilization today sunders the sense qualities of nature from the geometrical qualities of the equationable world and thereby introduces bitter theoretical and practical oppositions of sense and impulse, mind and body and spirit and flesh. These stubborn dualities or antagonisms today confuse man's understanding and valuation, and sap the zest, adventure and vitality of his civilization.

## HUMAN DISORIENTATION FROM THE COSMOS

The roots of the malady of modern civilization lie in the impoverishment and attenuation of man's aesthetic-emotional experience forced upon him by the omnipotent pressure of his mechanical-technological environment. Though essentially a loving, appreciative, constructive and cosmos-oriented rather than an egocentric, anxious and aggressive person, he is sadly mutilated and warped by the modern technological order. His physical space that separates him from fellow-men becomes smaller and smaller due to the phenomenal multiplication of population and the aggregation of vast crowds in factories, offices, streets and places of recreation in the crowded cities and towns; while his social space is also reduced more and more due to the improvement of the techniques and methods of mass communication, social conditioning and propaganda. The industrial and technological milieu of modern civilized living, excessively circumscribing human space and time, divests life, work and leisure of aesthetic-emotional and meaningful values and experiences. It markedly reduces the opportunities of actualization of human potentialities and capacities, and twists and perverts human nature.

## THE BARRENNESS OF CIVILIZED MIND

This will be clear from a detailed analysis of the changing qualities of space and time in the apprehension of modern man. These qualities are reducible to three major categories: (1) Openness or Extension; (2) Volume, and (3) Position. In terms of time the corresponding categories are: (1) Continuity or Becoming; (2) Immortality; and (3) Instant. These attributes blend with and qualify one another, however dominating in experience. None can be isolated, and yet all can be differentiated in consciousness and behaviour. Significant as these distinctions and relations are, these imply endless opportunities for human stimulus and response, challenge and invention with increase in range and depth of perception, thought and action. In modern technological civilization man fills too small a niche in his universe, and lacks openness or extension of space, causing grave hindrances to his growth and maturation. His job or task in life is also focussed on im-

mediate goals, assimilated neither to his long-range values and purposes of life nor to the process of his becoming. As Jaspers says: "What a man can do nowadays can only be done by one who takes short views. He has occupation, indeed, but his life has no continuity".<sup>1</sup> Modern man suffers as much from want of living space as from excessive haste, severely curtailing his values and opportunities of movement and action. He has neither time nor inclination left for the appreciation of rhythms that constitute the universal pattern of space and time relations as well as of his basic relations to his environment as a whole. As the human mind increases in complexity, and improves its discernment of relations and distinctions, and its expression of meanings and values, the basic rhythms of human effort and consummation in relation to the environment become varied and enduring. But the technological age of world civilization, with its speed and bustle and its social conditioning of the crowded and fugitive incidents of life, renders most difficult the appreciation and achievement of rhythms, coordinations and continuities. Like the good earth, often depleted and exhausted by modern science and technology, civilized mind is rendered, accordingly, barren and unproductive, no longer nourished and recouped by the rhythmic ebb and flow of sense and impulse, intuition and reason with resistance and creativity and fulfilment and completion. As space-time becomes something standardized and mechanical rather than periodic, organic and aesthetic in civilized experience, it ceases to be the matrix of the normal processes of growth and maturation of the human mind. This marks the cessation of a life that is a conscious, meaningful, developing experience.

#### ATOMIZATION OF SPACE AND TIME INHIBITING IMAGINATION AND INTROSPECTION

Civilized man continually atomizes and circumscribes his space and time. This leads to the gradual inhibition of his creative introspection, imagination and intuition. Consciousness extends from the neighbourhood of folk and tribe and the territory of nation into the broad and open earth of the world community. Man in the course of history has developed and nurtured an ex-

<sup>1</sup> *Man in the Modern Age*, p. 50.

panding psycho-social environment, what may be called collective noo-space. Industrial techniques in its early phases transformed the isolated, selfish and private noo-space of the individual and of groups and classes into the collective noo-space. Its specialization of the place and time for labour, its rapid tempo and its complete dissociation of man from his work and leisure have largely destroyed personal initiative and enterprise as well as personal meaning and fulfilment of living. In its later phases industrial techniques have worked in the direction of yet greater human unification, the transformation of the collective noo-space into the open, comprehensive noo-space of mankind-as-a whole. The open noo-space of mankind towards which the technical interdependence of One World and One Welfare leads is organic, involved with the oneness of man, and governed by his intellectual and spiritual needs, strivings and values. It is opposed not only to the many private noo-spaces of individuals, but also to the closed collective noo-space of groups, classes and nations. Yet man thinks and acts on the old scale of limited and circumscribed space and time, and does not recognize the new comprehensive noo-space of entire mankind. Paradoxically, while technology extends indefinitely the collective noo-space over the heads and hearts of man, he stupidly and stubbornly restricts his space, and also the range of his time and thereby limits his imagination and intuition, movement and striving.

#### THE LOSS OF FORMS OF RHYTHM AND ORDER AND THEIR VALUE POTENTIALITIES

Man often remains today solitary in a moving crowd or in a vast, sprawling technological community. The rapid tempo of work and bustle of living, the crowded succession of episodes and adventures do not permit any rational manipulation and distribution of the tools, activities and values of life. The fast-moving, unrelenting rhythm of the machine and the all-pervasive force of standardized technological culture stand in the way of normal physiognomic and aesthetic adjustment to space and time. Hyper-stimulation of senses, impulses and activities in cramped space and time is associated with the lapse of the forms or rhythm, order, balance and organization in perception and action. Only these can make

space and time opportunities for achieving that unity of sense and intellect, feeling and intuition without which human growth and fulfilment cease. He accordingly suffers psychologically and spiritually by the loss of his openness, of his opportunity to grow, complete and mature himself. Neurosis appears to be the product of the fixed definition and limitation of movement and action, governed not by his own impulses and needs but by the mechanical exactions of objects and the laws of production and distribution. Anxiety, fear and rage are his normal reactions against undue restriction of space and time that inhibits movement and opportunity for becoming. Openness of space and time is the affirmation of human life, and of its unpredictable values and potentialities. Civilized man needs, in the first place, a global social environment in order to survive in the Atomic Age. He also needs, secondly, an open, endless "space of time" in contemplation and imagination in order to achieve anything immortal and significant in his values and experiences—the adventures of his spirit.

#### MECHANICAL TIME AND LOSS OF SENSE OF PURPOSEFULNESS AND CONTINUITY OF LIFE

Mechanical time, regulated by the second and minute hands of a clock, is indefinitely accelerated or slowed down in the technological age according to the demands of the machine system. This upsets man's vital or physiological rhythms of activity and rest, fatigue and reoperation of body and mind. It nullifies all organic periodicities, except the cycles of the menstrual flow, pregnancy and birth. Severe physiological and mental stress and strain, tension and irritation ensue, affecting the qualities of all human ideas, feelings and actions. Conversely, men accustom themselves to the excessive constriction of time and to the tremendously accelerated speed, movement, work and living. Conditioned to fixed limitation of time and haste of movement and action, they lose the acuity of the intellectual processes. Lack of interval scatters attention and observation, and impedes thought, judgment and organization of ideas, feelings and sentiments. Abstraction, memory, imagination, symbolization and valuation are all impaired by the overcrowding of objects, events and scenes.

A succession of fleeting glimpses or impressions takes the place of complete perceptual realization and its correlatives of cognition, appreciation and valuation as preparatory to a stable kind of adjustment or behaviour. Vehemence and motility are marked rather than intensity, depth and subtlety of concepts, feelings and experiences. Time becomes empty and jejune, save as occupied by mass emotions. Rest is filled by day-dreaming and reverie, alternating with insecurity and anxiety. It produces vacillation rather than a poised readiness for accomplishment in a meaningful, forward-oriented effort.

The mechanical contraction of time, enforced by modern machine-technology and civilization, is a denial of the zest and continuity of life and of its possibilities and the long, slow processes of becoming. It accentuates instantaneousness and dissociates the present both from the past and the future. It fails to translate the continuity of external time into the vital order and organization of a developing life-experience. Finally, it derogates eternity and immortality in which man's spiritual self seeks and finds its own reflection. The eternity of life-experience and the immortality of man, then, become mere illusions. The imposition of the abstract and schematic time of modern science and technology upon him ends in the complete loss of his ontological status and worth.

#### THE BLANKNESS AND EMPTINESS OF SOCIAL SPACE AND TIME

Space-and-time in human apprehension are also aggregation and communication, sharing and intimacy. Man belongs to a crowded and talkative rather than an empty and uncommunicative world. His primary impulse is to participate meaningfully and purposefully in the thoughts, feelings and actions of fellow-men, to create social space well filled in. The emergence of human social space is due to commonness of human ideas, feelings, values and experiences moulded by the language and symbol complex as well as by enlarged and deepened social interchange and communion. There is no ego-centric private space except that of a neurotic or psychotic. Conversely, space imposes no barriers for the thought, action and movement of leaders, heroes and great men who belong to earth-space and eternity.

The normal maturing human self enters into and shares the



fellow-man's motivation, values and experiences, and this participation creates and extends the intersubjective social space that has a real "objectivity", providing the common essential medium of growth of human nature and its actualization of values and potentialities. Man's maturation and fulfilment basically depend upon his endlessly varied and enduring interchange and interpenetration with fellow-man, with whom he develops emotional bonds that deepen and endure, and continually extend and enlarge their boundaries. Not merely the fulfilment of the individual's values and potentialities but also the stability and vigour of society rest on the largest extension of social space with the common social meanings and values dispersed to every role and to every experience in all nooks and corners of society. Always within the social space there must exist the sense of the whole and complete, and the sense of unlimited social participation in all the separate and specialized roles, tasks and values of individuals. The blank and empty social space and the isolated and ego-centred private space of the individual equally imply alienation from an authentically human world.

Human individuals, like the sounds and colours of nature, shrink or expand, float and isolate themselves, or become compact, massive and subtly differentiated in shades and tones. "The Lonely Crowd" of civilized man shows how true is the metaphor that men, like sounds and colours, display a voluminous quality, thinness or massiveness, solitariness or intimacy, with profound changes in their behaviour, values and possibilities. Space and time do not exist as entities. What exist are men dialoguing, interacting and sharing, and exhibiting the thinness and fragility of the flute's notes or the massiveness of the organ's peals, comparable to the superficiality or depth of social fellowship and communion. Without volume and mass that are embodied in human communion, reverence and transcendence, human society, irrespective of its mere physical dimensions, becomes empty and frail and resembles a coloured, bloated toy-balloon.

#### THE THINNESS AND SUPERFICIALITY OF HUMAN CONSCIOUSNESS, RELATIONS AND BEHAVIOUR

The thinness, fugitiveness and superficiality of human character

and relations are due to the nature of human function or task determined by modern industrial technology and culture. Man loses his enjoyment in work, and finds his personal life empty and meaningless whenever the universal order is mechanized and split into partial and limited values and satisfactions. Every human function, job or vocation loses its zest, creativeness and joy as it is dissociated from the totality of the working of life and world and fractionalized to an extent that it can be undertaken by persons who can be indefinitely substituted for one another. As the idea of man's "being" is misconstrued into identity with his function or job in a functionalized and fractionalized world, there is an all-round impoverishment of cosmic as well as inner reality. Human life and toil, scheduled and regimented, mechanize and dehumanize consciousness. Human time, lived not merely monotonously but also discontinuously, fulfils but particular fragments of the totality of human impulses, values and possibilities. Man's entire life-span is today punctuated not by a stable, coordinated and forward-oriented hierarchy of strivings, but by feverish and monotonous efforts in pursuit of certain circumscribed and standardized needs, goals and values that hardly touch the depths of existence. No man can easily adapt his toil and leisure, rest and recreation to the requirements of his life-span if he is reduced to the level of a function or task that is replaceable, and obtains the same remuneration as that of thousands of other men by the week, day or hour. The minute fragmentation of his relevant function and time fractionalizes his life-span and its needs and possibilities. All immortal deeds and lives are symbols of life-continuity and "becoming", and testify not time marked by the clock, the schedule and the time-table of a mechanized technological age which ceases to take interest in what is intrinsically human time viz. "time lived", in the words of Eddington.

#### HUMAN LIVING IN UNLIMITED SOCIAL SPACE AND TIME

Bergson stresses that man's outer surface self of the discontinuous sensory impressions and images, and correspondingly fleeting states of consciousness that provide his basic adaptation to the external world, is very different from his deep-seated self in which experiences do not show a mere sequence but also permeation

and fusion and constitute an organic and ever-expanding whole. Memory is their binder. Man reaches his deeper self by introspection which leads him to grasp his inner states "as constantly becoming, as states not amenable to measure, and of which the succession in duration has nothing in common with juxtaposition in homogeneous space." But it is only at the moments at which he grasps himself, becomes involved in his deepest nature, independent of the constant flux of consciousness, that he is free. These alone are the moments of decisive choice and moral action of his whole personality. Here is a passage in which Bergson makes this explicit: "The greater part of the time we live outside ourselves, hardly perceiving anything of ourselves but our own ghost, a colourless shadow which pure duration projects into homogeneous space. Hence our life unfolds in space rather than in time; we live for the external world rather than for ourselves; we speak rather than think; we "are acted" rather than act ourselves. To act freely is to recover possession of oneself; and to get back into pure duration."<sup>2</sup> In Hindu thought man's ideal is to live in "everlasting time" as set forth in the *Bhagavad Gita* (X-33). Such time comes into the same category as Bergson's 'pure duration'. Human hours lived superficially, incoherently and insignificantly by the fractional self are mere dull, uncreative conformity to the physical and social routine. They merely fill blanks in the register of time in a drab, homogeneous sequence inscribing no meaningful and productive imprints.

Those human hours that are lived in deep introspection, freedom and creativeness by the whole personality are unique and unrepeatable in the march of time and sometimes remembered ever afterwards. Such "crowded hours" give meaning to the experience not only of an individual's whole life-time, but also of an entire epoch, race or culture. Human civilization is sometimes slow-moving, representing periods of preparation, pause and readiness, followed by a period of stir, thrill and consummation. This dual phase is associated with the climacteric achievement of greatness—leaders, mystics, rebels and prophets—who find out new values and experiences revealing man's nature and possibilities anew, and recreating society, culture and mankind in the largest extension of social space and time.

<sup>2</sup> *Time and Free Will*, pp. 231 ff.

Civilization is blank, unproductive and closed for considerable sections of humanity. Less and less of the capacity of masses of men to discover and express themselves in the segments of time that constitute the historical moments implies that they more and more live in a hostile and sinister world that mocks at spiritual spontaneity and creativeness, and conditions them to spiritual numbness and paralysis.

HUMAN POSITION AS EMBODYING HIS CREATIVE RATHER THAN  
SPATIALIZED INDIVIDUALITY

The third quality in space and time is represented by Position. Civilized man's ecological position and status, due to his excessive spatial and great mobility, are unstable and precarious. These cannot therefore elicit his enduring qualities, values and possibilities, nor can extend or enlarge themselves into social mass and volume with the emergent values of self-extension, love and transcendence. Social distance is of course minimized. Status, prestige and power, associated with position, depend in modern societies on hard and continuous struggle and achievement of the individual rather than on heredity and social stratification and ascribed privilege. But they remain tokens or signs of the impact of external economic forces and the prodigious diffusion or concentration of materials and energies rather than of their rational ethical distribution, and purposive control for meeting the needs and requirements of the human person. Due to the pressure of the economic system, man's position, status and privilege no longer express his individuality, worth and dignity and their relations to enduring truths, values and experiences of life. They rather submit themselves and yield to the all-pervasive standardized forces of industrial economy and technology that remain alien and hostile to the spiritual core of the person. Position in modern civilization, to be sure, no longer reveals the poised dynamism of a live, creative individuality transacting with and participating in the environment, but rather the spatialization of individuality itself, fashioned into a cog in the vast, alien, fast-moving steel of the all-pervasive collective machine that has entered into the mind and heart of the person.

Modern man, accepting the cribbed, cabined, confined social space of the crowd, the mass and the collective, and the fragmented mechanical time of the factory and office, derogates his sense-organs with their motor equipment, and dulls and circumscribes his values and life-experiences. The human animal has evolved a unity of senses and needs and desires, and of the cortex and eyes and ears, due to which his fugitive and incidental interchanges with space and time are pervaded by a sense of rhythm, form, pattern, or order in the midst of change, and become saturated with enduring meaning, beauty, wonder, awe and splendour. These remain no longer reactions to an impassive reality as in animal life, but passion-laden transactions—conscious appreciation, expression and communion that open new modes of apprehension of the reality. Man's mind has continually increased in complexity and variety of discernment. His intellectual sweep and insight, his self-transcending aesthetic appreciation and range, intensity and depth of value experience are not to be found in any animal. Yet in the mechanical and industrial age civilized man no longer participates meaningfully in the on-goings of space and time in the cosmos that may actualize for him its marvel, grandeur and sublimity in those unique qualities of his experience that distinguish him from the animal. He shows less and less cosmic passion and affiliation. Even the essential rhythms of his want and fulfilment, of resistance and striving, of struggle and consummation, that are connected with the growth and maturation of his mind, meanings and values have become less varied and persistent and less felt.

Civilized man has, no doubt, narrowed and impoverished his style of living. His expectant striving and value-seeking have become seriously restricted, his self-transcendence and cosmic apprehension clipped of their wings. For him the cosmos apparently is one of mere flux and tension, stress and struggle, crisis and irregularity, and his behaviour, value and meaning cease to be anchored in the stability and harmony of the cosmos from which alone can he indeed derive his complete fulfilment and poise. He loses thereby the essential rhythm of human life experience, the natural *pulsation*, which Whitehead identifies as the causal counterpart of life itself. That pulsation springs from the heart of the

cosmos, and is the source of his profounder insights, joys and intensities of living than he ordinarily allows himself.

#### NORMAL DYNAMIC RECIPROCITY OF MAN WITH COSMOS

Man's conscious experience, observes William James, has its alternate flights and perchings like those of a bird. These are intimately related to one another. Civilized mind is confused and aimless in its hoppings, cut away from the contact of cosmic forces and resources—of accrued cosmic meanings, appreciations and values. As it somehow finds a resting-place, the din, hurry and turmoil of life are such that these permit neither any assimilation of the gains of prior flights, nor any envisioning of new vistas of values and experiences for fresh excursions. Human experience becomes an episode of mere succession of impulses, emotions and excitements.

Rhythm, symmetry, form and image, as embodied in the fine arts, are, however, indubitable proofs of man's capacity to attune and assimilate himself to the ever-present, imponderable harmonious and rhythmic structures inherent in the cosmos. His philosophy and religion equally testify to his perennial deployment and transformation of the cosmic patterns into his own deeply satisfying and meaningful metaphysical rhythm and spiritual dialectics. It is the task of fine arts, philosophy and religion to resolve the crisis of mankind brought about by the social reality of industrial technology which comprises a sudden and unprecedented break in the march of civilization, and whose full psychological and sociological impact on human life and development is impossible to predict. Industrial technology and culture are means and instruments, and not goals, and must not be permitted to transform the earth into a bee-hive or ant-nest. Human conscience and values will have to direct and govern technology so that it may not block and frustrate, but rather stimulate and develop further human possibilities under the entirely new technic conditions of human living. Man's practical reason will surely find this feasible, and safeguard his sanity, wholesomeness and joy through the recovery of his normal dynamic reciprocity with the cosmos.

## RHYTHM, THE PARADIGM OF HUMAN OSMOSIS WITH COSMOS

Man is an integral part of the boundless sweep and depth of cosmos-reality, with which he can and does reciprocate, eliciting new self-revelations, self-transcendences, outlooks and values. Basically, it is the cosmic rhythm that governs his essential internal physiological, instinctual, aesthetic and metaphysical rhythms. It is obvious that his consciously induced and deployed aesthetic-emotional and spiritual rhythms, resonances, forms and patterns comprise revelations of his deep, sensitive and intimate affinities with the cosmos. These are characteristic extensions of boundaries of his existence and experience—richer fulfilments of his nature and potentialities. The cosmos adapts man and his nature, qualities and capacities to itself. Man cannot live happily and wholesomely unless he lives in osmosis with cosmos. Yet he understands neither his cosmic osmosis nor his cosmic fulfilment. His imagination as it discovers rhythm, symmetry and form fulfils the central strivings of his spirit towards the cosmos. The rhythm becomes an image of human order and fulfilment, the paradigm of his intimate osmosis with the cosmos, the affirmation of his totality. The rhythm, form and pattern are derived as much from the cosmos as from the contingent world, and blends the pain and chaos of actuality with the poise and harmony of transcendence. Thus does man internalize the cosmic rhythms, and as he submits to them evokes his deepest and most complete living and his highest potentialities.

Modern man in the science and technology-dominated era is completely cut off in his narrow earthy enclave from any fruitful interchange with cosmic structures, and draws sharp, all-too-earthly boundaries in his social space and time between his own nature and destiny and the nature and destiny of the cosmos. The sickness of modern civilization is fundamentally the lapse of the immediate qualitative values of space and time and of their ordered, rhythmic cycles of manifestation in the cosmos—a lapse that has become inherent in modern man's perception and process of living. His estrangement from and denial of participation in the cosmos and its patterned and rhythmic attributes and activities imply the frustration of his deepest physiological and instinctual cravings.

## CHAPTER II

# DISTORTION OF THE IMAGE OF MAN

### CRISIS IN CIVILIZATION AND THOUGHT: HUME AND DESCARTES

THE seventeenth and eighteenth centuries that saw in Europe the birth of theoretical knowledge concerning human nature and conduct were characterized by the physicalist mode of interpretation of the universe. The same centuries also witnessed in European civilization the gradual disintegration of primary groups, the wholesale migration of peoples from the countryside to industrial towns and cities, and the emergence of a new, expansive social order governed by economic motives and interests. What is usually designated as the Industrial Revolution and introduced a profound social crisis by shattering the synthesis of mediaeval intellectual life and culture in Europe spread from this continent to the rest of the world in the nineteenth and twentieth centuries.

The mechanization and automatization of modern life and the growth of modern science and technology combined together to produce a civilization that was characterized by the deadening triumph of the machine and organization over man, and of the means over the ends, the instrumentalities over the intrinsicities of life. Social segmentation and fractionalization of human work, life and mind transformed man without his being aware of it. Implicit in this transformation lie all the deep oppositions between the constraint of autonomous, external forces and circumstances and the creativeness and adventure of human life.

The crisis in contemporary civilization is paralleled by a crisis in the philosophy of human nature and values. British empiricism from John Locke to David Hume has played a dominant role in the development of both an ideological and a cultural crisis. The all-pervasive division of labour and specialization of functions and the inherent tendency of large-scale mass standardized production



have led to the atomization of work and leisure and the lapse of meanings and values in human living. Man's self is split-up into a dozen facets. The essential unity of the human person is lost in the ceaseless flux of passing desires and satisfactions that are not integrated into a stable value system, nor become components of the structure of character and personality of the individual. The classic description of such a mental state has emanated from David Hume, the founder of modern Empiricism. He observes: "The mind is a kind of theatre, where several perceptions successively make their appearance; pass, repass, glide away, and mingle in an infinite variety of postures and situations. There is properly no simplicity in it at one time, nor identity in different whatever natural propension we may have to imagine that simplicity and identity." Locke's picture of the human mind as a *tabula rasa*, obtaining passively the imprints of the senses, and Hume's further elaboration of the Lockean view that it is nothing but a sequence of perceptions are both responses to the famous Cartesian philosophical question: "What am I? If a thinking substance, what is a thinking substance?" Modern civilization derives its whole subjectivism from the philosophical notion of Descartes relating to the central certitude of the I-think, and the psychological notion of Hume that the mind is a bundle or collection of different perceptions in a perpetual flux and movement.

Descartes philosophically and Hume psychologically embodied and expressed decisively the crises of modern civilization—the alienation of the individual human ego from the total and real, and the separation of the thinking ego from the insightful, goal-seeking, striving ego as a whole. The entire trend of Western subjectivism received its support from the monadism of Leibniz, the empiricism of Locke and Hume, the subjective idealisms of later British thinkers, the romanticism of European poets and novelists and, finally, modern psychology. It was in complete accord with the tempo and temper of Western civilization since Rousseau gave to the modern world political individualism with its inalienable, costless "natural rights", and Darwin and Malthus offered modern social individualism with its norms of competition and struggle and its calculus of ego-centric interests and satisfactions. The nineteenth century British social utilitarianism was nourished by the individualism of the social Darwinians and accepted in its

ethical system the central role of the human ego, rationally thinking, feeling and behaving. Out of all these were born the miracles of modern civil rights and liberties, and principles of legislation of mankind. It was ultimately grounded in the metaphysical pattern of the separable ego-substances of Descartes and the empirical psychology of Hume, constituting together the dual ideological foundations of Western civilization.

The Western philosophy of human nature and values was tilted in a wrong direction by the application of pure, empirical natural science method to human nature and behaviour and the complete eschewing of values from the social sciences stemming from the Cartesian doctrine that the universe embodies a mathematical perfection and is completely empty of all purpose, value and quality.

#### BIOLOGY AND COMPETITIVE INDIVIDUALISM

Modern civilization has pressed for a view of selfhood that sharply defines itself from the non-self and universe and feels no affinity nor sympathy with them. Yet it is largely externally rather than internally directed. The treatment of the human individual by the various social sciences as a discrete, separate and competitive unit in relation to other discrete, separate and competitive units has been based through the decades on an archaic biology that has minimized cooperation and the herd instinct and habit, the role of which in animal communities has been ably brought out by many investigators from Kropotkin, Drummond and Alverdes to Trotter, Hankins and Allee. Recent researches in the new sciences of Ecology and Ethology prove the fallacy of identifying Darwinism with individual struggle and competition in the evolutionary scheme.<sup>1</sup> Even in the early stages of organic evolution we come across the symbiosis and interdependence of organisms in a given ecological area that is reflected in the development of complex pattern of social relationships and organization resulting in the uplift of the ecological life-community as a whole. But the Darwinian biology of struggle and competition still continues to warp the thought-form of modern civilization dominated as it

<sup>1</sup> Allee and others: *Principles of Animal Ecology*; Tinbergen: *Social Behaviour in Animals*.

is by competitive individualism. The latter concept has been central in the value-system, the orientation of personality and the mode of self-assertion and control over the environment in the scientific and technological era of the West. It is, indeed, largely responsible for the inadequate scientific recognition of the reality of the group-life and cooperative function in the evolutionary process of which man is the supreme and unique product.

Modern man is in fact caught in the web of his naive and wrong thinking about the goals and direction of his own evolution derived from a false Darwinism. The transition from ape to *Homo sapiens* was facilitated by the evolution of both his mental faculties and social ways of ecologic adjustment as the hunter and gatherer abandoned the security of his arboreal habitat in quest of new sources of food supply in open grass-lands. From the beginning of human evolution these trends were linked together, and led to the increasing use of tools, speech and symbols as well as to family integration that was focussed round his biological retardation, dependency and educability. Such bio-social acquisitions reinforced one another and converged in developing human as distinguished from primate nature—the blend of intelligence and imagination with social feeling and disposition. These attributes were enlarged and strengthened and transmitted from generation to generation as *Homo sapiens* began to wander and interbreed with his own race and live in larger and more heterogenous communities so strikingly different from the family packs of the social anthropoids and his own early predatory clans or hordes.<sup>2</sup>

#### ERRORS OF BIOLOGISM AND PHYSICALISM IN PSYCHOLOGY

Among the social sciences psychology has been given a wrong start, first, by Darwinism with its emphasis of individual competition and aggression, and of a sharply defined self-hood with its bundle of self-regarding instincts, and secondly, by the adoption of the physicalist procedure insisting that man is a mere physical machine and reducing the principles of human behaviour to biochemical laws. Biology has been profoundly influenced and modified in recent years by the conception that biological evolution is anti-entropic, and that the Second Law of Thermodynamics in

<sup>2</sup> See my *Dimensions of Human Evolution*.

physical science with its processes of degradation of energy and trend towards uniformity does not hold good of the organism. Life basically opposes increasing chaos, disintegration and decay that are universal in physical evolution. But the law of the "open" rather than the "closed" system in biology has hardly made any impact on psychology that remains in this sense archaic. An "open system", physical or biological, spontaneously moves towards greater heterogeneity and complexity. Another fundamental characteristic of an "open" system is that the changes resulting from the relations within the system and interchanges with the environment are not reversible. The criteria of progressive evolution, organic and human, from this view-point are dual: first, greater range, complexity and efficiency of adjustment of the organism to its environment; and, second, greater purposive control of behaviour and mastery over, and independence of, environmental conditions.

Psychology, taking its lead from modern theoretical biology with its emphasis of trends of goals and patterns of living towards greater complexity and purposive control of the environment at successive dimensions of organization, should accept an open, multi-dimensional, *qualitative* view of human behaviour and evolution. To deny or bypass the qualities of man's living, goals and behaviour which emerge in his evolution as a consequence of his conceptualization, valuation and transcendence of the immediate biological situation is to fall into the errors of naive physicalism and biologism. There are neurological mechanisms that underlie his capacity to pursue a given set of future-oriented goals and values consistently but not rigidly and automatically. The structure and mechanisms of human life and mind have selectively moved in the direction of greater adaptedness through the system of intrinsic and transcendent values as an integral part of the human heritage.

The criteria of progressive human behaviour are, no doubt, qualitative: first, the range, complexity and quality or dimension of goals, values and satisfactions, intellectual, aesthetic and spiritual, that supervene upon "survival" values; and second, the control of mind, personality and behaviour and purposeful direction of goals and values as means of better control of environmental resources in order to fulfil satisfactions and values of an ever-

ascending order or dimension, eliciting ever higher potentialities of man.

#### WRONG PREMISES AND MODELS OF PSYCHOLOGY

Man unlike the animal seeks future-oriented as well as immediate goals; he strives for ideal values that may not be fully realized as well as immediate and attainable values. Endowed with imagination, foresight and wisdom, he can envisage an ideal future and direct his evolutionary course into it. Through envisioning, disseminating and implementing the intrinsic and transcendental values he can rise above immediate or short-term goals of life and pre-adapt himself to positive, constructive images of the future. More and more his evolution will be controllable and directed by, and adapted to the intrinsic and ultimate values of life. Strivings, commitments and aspirations exert a constant, dynamic influence on the qualities of his conscience and conduct and on his roles in psycho-social evolution. His qualitative value-orientation, inescapable moral choice, purposeful striving and zest in the quest of transcendent objectives not only confer unity, freedom and wholeness upon his personality, but also creates love, goodness and faith, and meaningful, spiritual filiation to existence and cosmos as a whole unfolding new dimensions of his mind and evolution. A new psychology, with its qualitative emphasis of human behaviour and future-oriented, transcendent intentions, values and strivings, will discover new intellectual qualities, aesthetic and religious values and their role in the pre-adaptation of man to the future through a fuller realization of his possibilities. No longer can psychology disregard the conditions of both frustration and fulfilment of human potentials as a major field of its investigation. The emergence of man's self-awareness and consciously directed goals as well as the interiorization of the external social heritage for the development of his conscience and faith have given rise to new types of adaptation and mal-adaptation. Psychological exploration accordingly merges into value judgment for directing the future development of mind and its appropriate social milieu for the realization of his hidden values and possibilities.

The distinguished 'psychologist Gordon W. Allport considers

that the partial methods and over-simplified models of modern psychology with its animal analogies or pathologies and pre-occupations with "what is small and partial, what is external and mechanical, what is early, what is peripheral and opportunistic" in man have to be discarded in favour of a truer and more realistic image of man and the continuous process of his growth and development in all their varied phases. The current empirical methods and models of psychology go even against the assumptions of human nature and values on which Western democratic institutions were founded. The positive behavioural sciences, including psychology, do not, according to him, provide an image of man capable of creating or living in a democracy.

Psychology in the future must deal more comprehensively with the structuring of the human personality, his freedom and rationality, his generic conscience and forward-oriented schemata of values and ideals in order that we may accept the ideal of freedom, self-realization and democracy rather than of determinism, manipulation and authoritarianism as full of promise for human values, adventures and potentialities. The physicalist mode of treatment in terms of causal determinism commits psychology to the use and manipulation of the human person for goals external to him, and makes his freedom, self-transcendence and worth suspect. In his volume, *The Measure of Man*, Krutch also points out that the ideals of totalitarian dictatorship follow logically from the premises of today's thinking in mental and social science.<sup>3</sup>

#### THE DISTORTED PICTURE OF MIND, MOTIVATION AND BEHAVIOUR

The current incomplete and in many ways distorted image of man, pushed by impulses and drives and moulded by environmental circumstances, should be replaced by a truer and more comprehensive image in which a motivation pattern of different order that reflects long-range, comprehensive and transcendent goals, values and aspirations should be postulated. Only an image of man with his unique personal values and commitments to transcendent, often unattainable, goals and his vision of self-extension, self-perfection and self-transcendence can guide modern civilization in its task of renovating the social organization and scheme

<sup>3</sup> Quoted in Allport: *Becoming*, p. 100.

of life for discovering and fulfilling new human values and potentialities. An inadequate faulty psychology, alternating between an exaggerated, rationalistic egoism and unreason and ambivalence of the unconscious, disregards the bio-social function of values and ideals and their impact upon the unity and wholeness of personality and society and the meaning and worth of human living and conduct. Freudian psychology, in spite of what has been made out of it by modern empirical psychology, has a teleological basis. But the Freudian teleology, due to the stress of the biological side and ambivalence of impulses of human nature, is both pessimistically and dualistically oriented, and cannot be fitted into a comprehensive philosophy of values and culture. There are both normal as well as pathological aspects of ambivalence. The pathological aspects of ambivalence and consequent tension and anxiety seem to be the principal concern of current psychoanalysis and psychiatry. With the maturation of mind the edges of emotional ambivalence are blunted though not wholly; while an abnormal mind cherishes and intensifies ambivalence for mental adjustment. The neutralization of ambivalence through self-extension, self-transcendence, love and altruism is one of the great tasks of human culture. No doubt an incomplete, misconceived psychologism and a pseudo-scientific image of man contribute towards supporting outmoded social relations and institutions of culture that inhibit many latent potentialities of man.

It is clear enough that the physicalist procedure has given us what is called a "jungle" psychology, the study of an "empty organism", ruled by tension, reduction and restoration of equilibrium and impulse and drive—a psychology of "deficit" rather than "growth" motives, of liabilities rather than assets in human nature, of infant rather than adult becoming, all at the animal dimension of human behaviour. The emerging psychology abandons many theories, methods and models in respect of human mind and behaviour derived in the past from the animal psychologist's laboratory experimenting with trapped and tormented rats and from the psychiatrist's clinic from occupied with immature and neurotic human beings. It is, indeed, fully cognizant of the significant hold that values and ideals have on the process of human maturation and development.

## MIND AND VALUES IN SOCIAL EVOLUTION

Mind-in-society-and culture functions in terms of man's acquired goals, values and ideals, a part of which is registered in his cultural machinery and heritage, and a part is embedded in his unconscious as conscience and faith. The evolution of mind, personality and behaviour rests not only on the refinement and elevation of goals and values through the dominance of intrinsic values in all areas of human life, but also on the improvement of processes of cultural communication and transmission so that each human individual's conscience internalizes as much of the forward-oriented ideal ethics, beliefs and values as possible. A dynamic reciprocity between an adaptive social organization, law, tradition and public opinion, embodying the individual's and society's notions and values of man's ideal future, and his conscience and faith, assimilating the constructive ego-image of his future as his authority-bearing instinctual system, can alone safeguard and direct his evolutionary course into his real destiny.<sup>4</sup> Not merely the mind and personality of the human individual but also what Kroeber calls the "mentifacts" of culture, and Chardin calls "the noo-system of mankind" are accordingly equally involved in the future development of the species. The "mentifacts" that include the global inheritance of science, knowledge, art, beliefs and values comprise an absolutely essential part of the mode of adaptation. Man has made, and will increasingly direct his future evolution in terms of intrinsic values held by the individual and collective man with an almost complete cessation of his somatic development. A totally new system of adaptation and evolution, a mutually interdependent machinery of personality, values and global psycho-social inheritance is acquired and transmitted by man in his generations. That man is a value-creating and value-fulfilling animal, and that his mind scales values and subordinates the instrumental and utilitarian to the intrinsic and transcendent values is an integral part of the working of his distinctive evolutionary mechanism.

<sup>4</sup> See Mukerjee: *Dynamics of Morals*.



## HUMAN AND COSMIC INTERCHANGES IN MATURE PERSONALITY

More and more, we venture to predict, there will be a three-fold emphasis in psychology and social science of the future, fully cognizant of the psycho-biological fact that man has acquired an entirely new evolutionary machinery: (1) There will be greater concern with the psycho-dynamics of the maturation and integration of the open self or personality with a central core of values, intellectual, aesthetic and spiritual, and a creative conscience and faith, guiding and directing, through an application of the complementarity principle of modern physics, the reconciliation and compromise between impulse and reason, conscious and unconscious, egoism and altruism, self-direction and self-transcendence; (2) There will be a many-pronged inter-disciplinary attack on the dynamic reciprocity and inter-dependence between the open personality, values and civilization with its impact on the purposeful direction of the value-schemata, and the system of social organization and institutions for the discovery and fulfilment of unpredictable human values and potentialities; and (3) The horizons of psychology will be considerably extended and proper attention devoted to transcendent insights, appreciations and exaltations, belonging to the less accessible regions of personality, which are reflected in aesthetic, moral and mystical experiences as well as in para-normal phenomena, opening out man-and-man, and man-and-cosmos "transactions" or interchanges ever more sensitively, ever more comprehensively. These ultimately provide a mature, open personality with a synthesis of all inner and outer cognitions, feelings and experiences together with those that are transhuman. Academic psychology, however, still identifies being with the human animal, and proceeds only from what is found in the bio-social situation, disregarding the role of the human being in existence and cosmos-as-a-whole. It rejects the essential understanding of, and adjustment to the cosmos in beyond-human terms. To the extent human culture cannot express nor embody human values and aspirations at the transcendent dimensions it causes fear, anxiety and sense of impotence and guilt. Modern psychology must admit that in order to be essentially human, man has to transcend his biological and social selves and identify himself with mankind-and-cosmos meanings, values and potentialities.

Then only can he fully overcome guilt, fear and anxiety, and even make accident, death and fate submit to himself.

A "height" psychology should complement the modern "depth" psychology. Concerned with the transcendent dimensions and processes of thought, feeling and experience, it will postulate the actualization and enhancement of the open human mind's undefined and unpredictable creative capacities and potentialities.

#### RELATIONS OF PSYCHOLOGY TO ETHICS AND PHILOSOPHY

We shall have to go back to the Leibnitzian picture of the active, pervasive mind ever pinioned in the direction of possibilities. The unity, completeness and freedom of man cannot be understood without the scientific psychologist's due acceptance of the image of a forward-oriented mind or self constantly striving towards extension, wholeness and transcendence. Man's humanness, according to Aristotle, was derived from this secret of human aspiration and becoming. Aristotle stressed this in his theories of "Orexis" and "Entelechy", and in his envisagement of Ethics as the basic and the directive part of social enquiry. Among the modern thinkers Jaspers, who has done distinguished work in the field of both psychology and philosophy, also insists that neither an empirical investigation of man limited to the external aspects of his behaviour, nor an abstract conception of man can reveal the source and centre of behaviour; for his authentic being is not objective at all. Man is not an empirical phenomenon waiting to be investigated and established, but a focus of freedom and unforeseeable potentialities, of insistent moral demands and challenges of self-realization and transcendence. He is incomprehensible and inexhaustible by his appearance or behaviour. "The totality of man lies way beyond any conceivable objectifiability. He is incomplete both as a being for himself, and as an object of cognition."<sup>5</sup> "In all psychology of man", Jaspers remarks, "there is secretly present the interest in possibilities and the challenge of self-realization. And in all philosophy psychology remains a means of expression, a premise without which the challenge of thought would become incorporeal."<sup>6</sup>

<sup>5</sup> *The Philosophy of Karl Jaspers*, pp. 19, 497 and 524.

<sup>6</sup> Jaspers: *Nietzsche*, pp. 125 f.

Psychology in the future will, no doubt, be more closely related to philosophy in so far as the latter is devoted to the metaphysical presuppositions relating to life, personality and cosmos as a whole that meaningfully relate mind or personality and behaviour and values to the totality of Being, and influence the course of becoming. On the other hand, it will be helpful in reducing disagreements among different philosophical systems and finding out more probable truths and more complete values of man seeking distant and often unrealizable goals. Perhaps psychology will be helpful in clarifying man's transcendent values and potentialities, and finding out the means of their realization for a mature individual and civilization that will be endorsed by the philosophical system.

#### CURRENT TYPES OF FATALISM IN SOCIAL SCIENCE

The physicalist procedure is largely responsible also for an exaggerated social determinism and derogation of the creative adventures and potentialities of the individual in the contemporary theory of human civilization. Both such distinguished writers on civilization as Sorokin and Kroeber stress the impersonal, superorganic nature of culture. According to them, culture is a vast superorganic symbol system, a supra-individual unity having its own laws of development. Man and group are mere puppets or vehicles of the cultural process by which they are shaped and directed. A cultural fatalism is the inevitable outcome. We discern this in Sorokin's logic of culture with its forms conforming to the cyclic triadic pattern as embodied by sensate, ideational and idealistic cultural mentalities or thought and symbol systems. Sorokin observes: "It was not the Hitlers, Stalins and Mussolinis who created the present crisis: the already existing crisis made them what they are—its instrumentalities and puppets. They may be removed but this removal will not eliminate the crisis nor even appreciably diminish it. It will merely create new super-Hitlers and Stalins, Churchills and Roosevelts, as long as the crisis lasts."<sup>7</sup>

Another cultural anthropologist Leslie A. White is of the view that man is wholly at the mercy of external forces, astronomic and geologic; he is merely an instrument through which human culture expresses itself. He is therefore irrelevant to an explana-

<sup>7</sup> *The Crisis of Our Age*, p. 23.

tion of the process of culture over which he exerts no control whatever, and theoretically there is no possibility of his ever doing so.<sup>8</sup> If Sorokin's or Spengler's fatalistic philosophy of civilization springs from transcendental idealism, and Kroeber's and White's nihilism is rooted in an exaggerated cultural determinism, the contemporary Marxist theory of civilization, as represented by Bukharin, engenders a similar fatalistic outlook through its belief in the productive-technological relations governing all social and cultural change. Equally do the idealism of Sorokin, the cultural determinism of Kroeber and White and the dialectical materialism of the Marxists disregard the positive role of the individual as a creator of new values and symbols, a maker of civilization and history. In all spacious cultures and epochs, man has fashioned new values or renovated old ones, and transformed the social structure, moral code and civilization, revealing and embodying their new possibilities. This is the Great Man theory of civilization, developed by Carlyle in particular. The human personality, the values and the civilization represent different dimensions or orders of organization. None of these can be underscored in their significance and role separately in the on-going process of human development. Their dynamic interchange can alone offer the key to the explanation of the whole emergent process. None can work independently; while each has its own dimension and principle of operation interwoven in civilization-in-process that is progressively lifted to ever higher quality and organization.

#### NEGLECT OF VALUE AND PERSONALITY AS PHILOSOPHICAL ISSUES

The contemporary exclusion of values and the long delay in the recognition of personality as basic psychological and philosophical problems are due to the same irresistible pressures of the natural science procedure and physicalism on psychological science. Such pressures of course derive their philosophical justification from Kant's classic formulation of the division between the realm of pure and of practical reason, between the cognitive and normative spheres and between the philosophy of science and the philosophy of value. Science that deals with facts can subject ends and

<sup>8</sup> "Man's Control Over Civilization—An Anthropocentric Illusion," *The Scientific Monthly*, p. 66.

values neither to logic nor to factual observation. The social sciences, including psychology, were developed as "value-free" positive disciplines, and as they dealt with the norms and values of various cultures they came to stress value relativism. These engendered a wide-spread distrust of values that were all regarded as culture-determined and culture-bound. Simultaneously a false Hobbesian psychology postulating that man was actuated by individual inclinations and desires in the pursuit of his goals gave rise to the doctrine that there was an erratic and irrational element in valuation. This line of thought was strengthened by modern instinct psychology. Behaviourism also treated man's behaviour as mere event, grounded in his biological make-up, and held that values were derived only from the bare animal needs and impulses and consequently diverged due to subjective preferences. The so-called "subjectivism" of value experience was entirely congruent with the archaic biological naturalism, social positivism, ethical and philosophical atomism and metaphysical materialism that all aided one another in deflating values and limiting implicitly the concept of reality to sensations and needs, the facts of the world as apprehended by the senses. Man's inner experiences, thoughts, sentiments and values were deemed as inferior types of reality that did not obtain support from science. Modern scientism or positivism left civilization without a guide for its goals and strivings. The vacuum was filled up by mass passions, hatreds, aggressions and forces of unreason and irrationality, unleashing social movements that perpetrated cruelty and inflicted suffering, indignity and humiliation on man on a scale never previously experienced in the entire history of civilization. The role of value-free social scientism or positivism cannot be lightly treated in the contemporary tragedy of mass human rebarbarization that shocked the whole world in the present generation.

#### THE LIAISON BETWEEN TECHNOLOGY AND PSYCHOLOGY

The savagery perpetrated in Nazi Germany was largely due to a curious and sinister blend of mass contempt for values, unreason and passion with the cold, irrational spirit of modern technics, permeating every field of life, every association, every movement and every activity, in a fateful epoch. All fields of

science and knowledge were turned to the aims of the collective, the vast, insatiable, imperialistic military German "communism" created by the unprecedented and strange combination of technological efficiency and herd brutality. Man developed, as Ernst Juenger, the principal intellectual exponent of Nazi youth, proclaims, "complete colour blindness towards values, faith without content and discipline without justification." The concept of "*Gleichschaltung*" was taken over from technics to promote the deliberate, superimposed standardization of human souls. Even sex was regimented, the human impulses of mercy and compassion were uprooted, and men perpetrated atrocities and brutalities with the "second and colder consciousness inherent in technics." The scientific and mathematical exactitude with which mass slaughters and sadistic tortures and persecutions were perpetrated are unknown to history. Juenger's vision of the evolution of a horrible human type in which "technique and ethics become in a curious way synonymous" came to be too true in Germany.

Modern technology throughout the West is accustoming people to seek and fulfil the goal of maximum technical achievement, no matter in what field, and this completely excludes human principles, goals and values. The serious consequences of this are aptly pointed out by Erich Kahler: "Through this, technology itself, technology for its own sake, receives limitless power. Here the last residue of significance is destroyed. This means that on the one hand, the rational becomes irrational, but, on the other, that the irrational becomes altogether rational. The rule over men by things and machines, man's adaptation to the machine, has come to its climax. World anarchy and the transcendence of the individual existence have reached the state of totality."<sup>9</sup>

A mass society in every epoch and country, with its slogans, propaganda and education, runs the risk of coming under the spell of the "second and colder consciousness" of the collective in which technics is all-powerful, completely obliterating the human worth and dignity of the individual.

#### INSECURITY AND ANXIETY IN MASS SOCIETY

In a mass society man easily loses his anchorages in his own con-

<sup>9</sup> *Man the Measure*, p. 601.

science and faith and turns to fellow-man for support and certitude in respect of his inner motivations and experiences. His dominant impulse is to obtain the approval of his fellow-man for all his wishes, strivings and behaviour.<sup>10</sup> For the last two centuries civilized man has been living in what Graham Wallas calls "the Great Society". Here he is bombarded by conflicting mass suggestions and pressures which, though they may help him to make decisions this way or that, often keep him struggling between a choice of values, and make him impervious to a sense of values itself. "The Great Society" is at the same time a fractionalized society with conflicting sets of values, expectancies and suggestions. Internalized as conflicting social roles and consciences these produce split personalities whose verities are dissolved, who are empty and rootless and hence emotionally tense, anxious and aggressive. Karl Jaspers writes: "The insecure human being gives our epoch its physiognomy."<sup>11</sup>

Insecurity and anxiety, attended with frustration and aggressiveness, are bound to prevail where a considerable section of mankind derives its major values of life from fellow-men in vast, casual and moving crowds and irresponsive collectivities indirectly through the mass media of communication. Modern civilization is breeding everywhere a thinly-rooted, shallow, gregarious and unstable type of men, responding insect-like to collective stimuli, instigations and excitations. Such a type was never encountered in the past centuries.

#### THE FRACTIONALIZATION OF THE IMAGE OF MAN

Correspondingly the break-up of primary group life and consciousness and the associated massive social conditioning and increased sensitivity to the impulses and behaviour of fellow-men in large-scale, secondary associations have developed an appropriate but inadequate social psychology no longer rooted in the essential unity of the human person but hypostasing a unity derived from the public, physical location of the empirical self in space and time along with other empirical selves with their multi-

<sup>10</sup> See Riesman: *The Lonely Crowd: A Study of the Changing American Character*.

<sup>11</sup> *Man in the Modern Age*.

ple, ever-changing social stimuli. The ideal image of man, the image of personality in its integrity and harmony, is split up into a number of limited and separate images, such as those of the political leader, the entrepreneur, the scientist, the technician or the artist. None of these separate images and ideals can embrace the wholeness of human nature and of human values and potentialities. We see in all such vocational and professional images and ideals the impact of the mass life and society on the empirical selves of the individual with no access to the deeper sources of his being. Human situations in their immediacy, opportunistic adjustments in their narrow and limited ranges are stressed. Human creativeness in undefined and unpredictable situations, human values in their forward-orientation and human potentialities do not come to light at all. William James' famous formulation of man's social or symbolic self scattered in various groups and associations which command his various loyalties, and Mead's brilliant exposition of the internalization of social expectations and norms, of role-taking and, generally, of the social genesis and maturation of the self are in complete accord with Dewey's postulation of the social as the highest philosophical category, with the entire pragmatic movement in America and with the present predicament of Western civilization.

#### THE DOMINANT ROLE OF SOCIAL CONDITIONING IN MASS CIVILIZATION

The whole trend of modern sociological theory has also been to stress the role of social conditioning and canalization or process of socialization and to neglect the strivings and aspirations springing from the depths of the human personality. The personality structure is envisaged largely as a socially oriented and directed organization of impulses, needs and satisfactions. The components of personality are largely linked with the method of child training. Since the system of child rearing is uniform in any culture, the conclusion is drawn that there is an observable correlation between the cultural pattern, childhood discipline and structure and attributes of the personality produced.<sup>12</sup> The social atomism of

<sup>12</sup> Kardiner: *The Psychological Frontiers of Society*. See also Hsu (Ed.): *Aspects of Culture and Personality*.



Freud and his successors has been taken over by Kardiner, Linton and others into the psychoanalytic study of cultures. A strictly individual psychoanalytic orientation has too often ignored not only the values of a culture, as expressed and embodied in art, myth, religion and metaphysics that are not necessarily the results of childhood experiences—projections of infantile tensions and conflicts—but also social, economic and ideological factors and forces that impinge upon the child's personality as he grows into youth and maturity.

The social positivism has largely worked in the frame of reference of the following image of man:

Socially	Conforming	Mass
Conditioned	Behaviour	Civilization
or "Other-directed"		
Individual		

The empirical theory of the social self, the dissociation of values and ideals of all kinds from the structure and behaviour of human personality, and the pattern of mass civilization with its distinctive media of mass communication, reflecting the forces of over-organization, over-specialization, fragmentation and standardization, constitute the principal ingredients of modern sociological theory. The "other-directed", socially conditioned, psycho-somatic individual, his casual, unstable social relationships and behaviour, divorced from cultural patterns and values (that can be identified and critically evaluated apart from his drives and satisfactions), and the vast, impersonal order of civilization are in transactional relationship. Every one of these social entities in its dynamic reciprocity and interdependence is regressing to a lower dimension or order. Man, regimented by economic, social and military pressures and demands of over-specialization and over-organization, encounters limited opportunities for self-cultivation, self-actualization and self-transcendence and reverts to insect polymorphism and automatism. Human behaviour, instead of showing greater refinement, complexity and purposive direction, proceeding from the deeper recesses of the creative, evaluative self, also shows less freedom, less adventure, less control of the environment and a lower level or order of performance. The mass standardized civi-

lization, characterized by complete absence of a sense of unity and wholeness, and of authentic participation of the individual, also shows a lower order of organization, marked by extreme rigidity, superficiality, insecurity and compulsiveness, and reduces human activities and movements to the level of inorganic machines.

#### THE DYSFUNCTIONINGS OF POLYMORPHIC SOCIETY

In the early stages of human evolution man, his impulse-motivation-value system or level of behaviour, and social organization were synergistic. His qualities of intelligence and sociability, his freedom, self-extension, and self-transcendence and the integration, wholeness and purposive direction of his social system reinforced one another. Modern mass civilization, imposing conformity on human dispositions and faculties, and rigidly and pervasively conditioning the individual, has unpredictable dysgenic consequences. The mind of man, his set of values and his psycho-social environment, all biologically tend to regress to an inferior quality or dimension of adjustment. As civilization is a most efficacious and elaborate instrument of communication and cumulative transmission of traditions, values and experiences, the general regression will be much quicker and more decisive than in the case of the social insects among which social selection and natural selection have only partially operated in opposition to each other. Realizing that man is an extremely vulnerable and sensitive organism, and culture an extremely powerful and pervasive coercive agency, the processes of mal-adaptation, physical, mental and social, and the dysfunctionings of mind, values and society should be investigated and corrected by a master science of society that coordinates the findings of the biological sciences, such as ecology, ethology and genetics, and the social sciences, such as psychology, economics, politics and sociology, with the philosophy of values, and that can alone save human life and society from science and technology.

#### THE ROLE OF THE INDIVIDUAL AND HIS VALUES IN HUMAN EVOLUTION

Society, like human life itself, moves against entropy towards integration and organization at a higher dimension or order showing greater complexity, freedom and purposive control and direc-

tion, and it is the human individual endowed with creativity, spontaneity and transcendence who is the agent, trustee and guardian of this movement for the whole future of the earth. It is a travesty of positivism to reject values in the treatment of social sciences. For man's values motivate all his efforts and strivings and underlie the patterns of social institutions and culture. As "efficient causes" these have an operational significance. The cleavage that is current today between the philosophy of science and the philosophy of values, and between the social sciences and the humanities echoes the acute outmoded oppositions between body and mind, spirit and flesh, opportunistic adjustment and inner striving. This is largely responsible in contemporary civilization for "anehedonia", a lapse of values and philosophy of life for the individual and loss of his initiative, zest and capacity for any creative work and of his integral view of man-with-civilization-and cosmos. The views of human nature as akin to animal nature, proceeding from the Lockean tradition, in current empirical or "scientific" psychology, and of human culture as an impersonal, self-sufficient and constraining entity, proceeding from the Spencian tradition, in current empirical or "scientific" sociology and anthropology equally paralyse future-oriented human intention, striving and effort, obliterate the uniqueness of human personality in value-creation and transcendence, and encourage the reversion of human society to the level of an ant-heap, bee-hive and rat-hole.

In evolution, whether biological or psycho-social, what are significant are the type rather than the individual, and the overall trend or dimension of living and striving rather than the specific adjustment or behaviour. There is little doubt that modern scientific or technological civilization tends to reverse, so to speak, the process of natural selection in the human realm by permitting, and in many respects stimulating a deterioration of the genetic constitution of the race, giving a premium to inferior human qualities and modes of adjustment and experience. The danger to the human genetic structure is aggravated by the present excessive and unprecedented world population growth at the rate of 50 millions per annum. This is associated with starvation, diseases, misery and limited opportunities of education, freedom and creativeness for two-thirds of the world's people, and with depletion

of the world's qualitative and scarce resources and the shrinkage of ecological base for entire mankind.

#### VALUE-PLANNING FOR SURVIVAL

Perhaps the best antidotes to this overall dysgenic trend are man's own self-awareness, self-transcendence and value-creation and fulfilment that are linked with his highly evolved distinctive cortical mechanisms and with the normative ordering of his goals, behaviour and social system. His true evolutionary role in the cosmos, no doubt, demands that he harmoniously and meaningfully develops and matures into an integrated, creative, universal person; that his values transcend mere biological and social goals but achieve a cosmic status; and that his society embraces mankind-as-a-whole functioning as a unity and merges with the unlimited society of the cosmos. These represent survival values for the species which has broken through from one system and dimension of adaptation to another. By conscious planning he must set about to improve his survival values with the totally new mechanisms at his disposal—the cumulative transmission of improved cultural norms and ideals rather than of improved chromosomes. The essential requisites here are a greater foresight, deeper wisdom and more sensitive conscience of men. As aptly observed by the Panel on Social and Cultural Evolution in the Darwin Centennial Celebration at Chicago: "The advances of modern science and technology in gaining deeper understanding of physical, biological and cultural phenomena and in devising means of controlling them place in man's hands tools of unprecedented power. The use of these with insufficient foresight could have undesirable and even disastrous biological and cultural consequences. Conversely, their use with foresight would offer possibilities of human evolution both cultural and biological far exceeding those of the past. What happens in these fields will depend increasingly upon the nature of the goals set and the means employed, provided that men succeed in extending wisdom and conscience into this sphere. Here is an enormous new field for a rethinking of the problems of human life and of life in general from the bottom up, taking into consideration everything that the past has taught us."<sup>13</sup>

<sup>13</sup> Sol Tax (Ed.): *Issues in Evolution*, p. 211.

## CHAPTER III

# BIOLOGICAL IMBALANCE

### THE DISHARMONY BETWEEN HUMAN DISPOSITIONS AND ENVIRONMENT

FROM the biological viewpoint, civilization is the superaddition of a new evolutionary machinery, based on the learning, accumulation and transmission of goals, purposes and values, to the animal evolutionary machinery, based on the transmission of genes with hereditary qualities. Man as an individual organism needs both hereditary and acquired dispositions and ways of living in order to survive. There is, however, profound discord between the human animal's acquired values and inborn instincts that makes the future of the species uncertain. This is largely because man's life-in-civilization is so recent, merely 5000 years old as compared with his origin between 100,000 and 50,000 years ago.

Man is still an animal in his hereditary instincts and dispositions. Some of these are responsible for his dominance, while others positively jeopardize his advance, even endanger his biological survival. Human evolution, accordingly, is not smooth and even, but chequered and precarious. It is the growth and maturation of man's newly gained super-animal dispositions and qualities, often in conflict with his innate animal instincts that constitute the present phase of human evolution largely externally registered in his traditions, values and institutions. This extra-biological social environment, however, has on the whole failed to eliminate or even curb many of his animal impulses such as egoism, jealousy, anger and aggressiveness which he has outgrown in his present stage of evolution and which have now become completely ill-adapted to his further development. His outbursts of hate and violence against fellow-humans, his inner tensions and distresses, neuroses and psychoses testifying to large-scale and chronic dysfunctionings of his mind, his not-too-strong sense of

sharing, love and solidarity, and his incapacity to develop and maintain an inclusive, universal cultural tradition, all amply testify to the profound imbalance between his hereditary equipment and his external social heritage, which latter plays an increasingly dominant role in his selection and progress. That heritage in his case reaches global dimension and embraces entire mankind. During the last three centuries he has been pursuing certain highly sophisticated "civilized" goals and values that disintegrate the heritage of mankind that his science, technology, arts and culture built up through the ages.

He is handicapped not only by his excessive endowment of egoism and aggressiveness and inadequate and tardy growth of his social feelings and affections but also by his extraordinary, lop-sided development of reason, intellect and practical skill. Over and above this, he manipulates his acquired limited and narrow social and institutional environment for his own social regression and defeat. With his organized pugnacity, fear and greed, intensified by subtle and refined techniques of propaganda in mass culture that modern science and technology have discovered, he impoverishes and depletes the pool of world traditions and values built up in the historic process through many centuries—the common environment of mankind. The latter acts as a sieve of selection of ideas, values and institutions and stimulates man's evolutionary advance by fostering new emergent qualities and modes of experience and behaviour.<sup>1</sup> In the present age it shows severe break-down and disruption.

In many ways he has obviously become a misfit. Psycho-social evolution rests on the uniqueness, breadth and refinement of the human individual's superanimal qualities, values and achievements in every civilization, on the one hand; and the promotion and diffusion of his common global inheritance on the other.

#### HUMAN QUALITY AND EVOLUTION

Psychologically constituted and socially moulded as man is, the two are linked with each other. The quality i.e. intensity and creativeness of his mind, values and personality find their supreme

<sup>1</sup> See Julian Huxley: *New Wine for Old Bottles*; Man's Place and Role in Nature, in Leary (Ed.): *The Unity of Knowledge*.

expression in the unlimited extension of the human community. Man is an embodiment or agent of constructive cosmic qualities and forces that transcend his conscious mind and urge him to actualize his potentialities. There is a sense of self-transcendence and self-forgetting that gives rise to strange qualities and strivings of human comprehension, appreciation, exaltation and consecration whence evolve his set of transcendent goals and values. These are basic like hunger, sex, status and self-assertion and generally labelled as mystical. Freud characterizes these as "oceanic". The aesthetical and mystical mind collects them as it goes along the evolutionary track and thus realizes its unknown potentialities. The way of their realisation is man's increasing awareness and comprehension of self and cosmos. The knowledge of self and cosmos as-a-whole is the means of liberation of human evolutionary forces and possibilities to the full. Psychology has got no more than glimpses of these.<sup>2</sup> This is largely because the creative unconscious processes of the mind have so far eluded the methods and techniques of modern science. Nevertheless, such qualities and trends express a certain basic unity and harmony that are symbolized by the mind as Truth, Beauty and Sanctity related to what it conceives as a teleological order of cosmos and reality.

The essential criteria of man's development are not only the improvement of his reason and intellect, his abstract symbolic capacity to produce a meaningful cosmos and reality in his consciousness, but also the improvement of his sensitiveness and feeling, love and compassion so as to hold together the cosmos and reality with concentrated love, aesthetic delight and mystical insight. It is then that he can reshape by his actions the cosmos according to his ultimate, transcendent meanings and values. Not his defining intellect, discursive observation and accurate reasoning, but the enlargement, deepening and refinement of his self-transcending receptivity and sensibility can produce new realities to understand and to love. Only by such new modes of comprehension, forms of aesthetic appreciation and ways of love can he reach completeness, wholeness and transcendence.

The dangerous hyper-activity of intellect and reason, with the one-sided techniques of definition, reduction and analysis, obvious-

<sup>2</sup> Compare Maslow: *Psychological Data and Value Theory* in Maslow (Ed.): *New Knowledge in Human Values*.

ly needs balance and correction by the experience of wholeness and transcendence which the human mammal first dimly realized out of the processes of reproduction, love and protection.<sup>3</sup> This is necessary for overcoming his impulses of hate, aggressiveness and greed and safeguarding his survival; while his advance rests on the experience of wholeness and fullness that starts with love as sexual passion and reproductiveness, becomes refined as aesthetic play and recreativeness, and consummates itself in unbounded fellowship, altruism and compassion. Such is the track of human qualitative advance.

Human quality, values and cosmos are the triple coordinates in the frame of reference of which human advance or regression can be properly understood. The regression of the human quality, the lapse and perversion of values and the distortion of man-and-cosmos-relations go together. Civilized man now tends to become an impulse-driven, ego-centric creature or an irrational, aggressive crowd-and-mass man and shows marked fear, greed, rage and pugnacity—symptoms of psychic unwholesomeness, unbalance and abnormality. His goals and values are largely restricted to the biological and social levels or dimensions, and he misses largely those aesthetic and spiritual values and satisfactions that enable him to realize himself as a particle of the cosmic stuff. His cosmos is, from the intellectual side, so measurelessly enlarged as to become incomprehensible, meaningless and purposeless, increasing his insecurity and anxiety. On the emotional and practical side, his functional cosmos is so circumscribed, remoulded and manipulated that it has become antagonistic to his development and even survival. Such is the serious challenge to man's future with which social sciences and social philosophy are no doubt gravely concerned, but at the same time fail to grapple conspicuously.

#### DARWIN AND THE DOGMA OF HUMAN EVOLUTIONARY ADVANCE

The nineteenth century formulated the dogma of human progress that was accepted as the supreme norm by Western civilization. All institutions and social policies were directed towards progress, and this profoundly influenced Western thinking. The develop-

<sup>3</sup> See From: *The Art of Loving*; also Mumford: *The Transformation of Man*.



ment in technology, economic organization, trade and commerce was phenomenal, but from this proceeded the facile assumption of most contemporary thinkers in the West that overall progress characterized all fields of human endeavour.

The grand systems of Hegel and Comte and later on of Hobhouse were rooted in the basic conception of a unilinear evolution of man, society and culture. Comte even asserted that later painters, musicians and sculptors came closer to absolute beauty and later philosophers closer to absolute truth than their predecessors. Once the world spirit was conceived as essentially in progressive evolution, the marvellous creature, man, who was the paragon of evolution and the creative force of, or behind, evolution cannot but progress himself.

The development of evolutionary philosophy during the nineteenth century from Darwin, Herbert Spencer, Samuel Butler and Haeckel to Whitehead, Lloyd Morgan and Smuts has emphasized man's supreme role as the agent and guardian of the cosmic evolutionary process. "Darwin," aptly observes Crame Brinton, "was the culture hero of the nineteenth century as Newton had been of the eighteenth."<sup>4</sup> During the same period Anthropology, Genetic Psychology, History and Sociology also clarified the mechanisms and processes of interchange between human types and technology, and between human nature and culture in the context of the broad march of civilization. All the biological and social sciences and disciplines dealing with the evolution of man in its manifold aspects have agreed in stressing the fact that man, at least in the Western world, should appropriately discharge the privilege and responsibility as the sole carrier of the burden of the evolutionary process.

#### THE TRACK OF HUMAN REGRESSION: INFANTILISM AND AUTOMATISM

A buoyant social optimism was fed by the philosophical notion of the enlightened self-interest of man and reinforced by the democratization of opportunities for all that universal education and universal suffrage in particular sought to guarantee.

Disillusionment however began to gather strength from the

<sup>4</sup> *A History of Western Morals*, p. 314.

closing decades of the nineteenth century. It became pronounced as a result of the impact of the first World War and subsequent international crises—widespread unemployment and reduction of the standard of living, social conflict and revolution, decline of morality and chaos of values. Simultaneously it is during this last half a century that mankind is first faced with the possibility of its extinction, due to the lethal use of modern science and technology in the West for inter-species struggle. Scientists mention a species of grass, sea-wrack, which in two years has almost completely disappeared from all the shores of world. Apart from the possibility of annihilation by atom and hydrogen bombs, the cumulative, harmful biological effects of atomic radiation may so undermine the capacity of man's physiological resistance that the human species may be altogether exterminated by destructive virus and bacterian attacks.

The over-optimism of the nineteenth century about the inevitability of human progress had been completely dissipated by the first two decades of this century. In several sectors of modern life and civilization there are discernible serious infantilisms, atavisms and regressions that interrupt the general trend of progress. Man has shown himself in his natural history as a sex-tormented mammal with excessive endowments of sex, rage and aggressiveness incompatible with his inner growth and social integration. The family milieu in contemporary civilization is such that it not only aggravates these ego-centric, destructive urges but also leads to the lapse of the deeply-rooted mammalian interdependency of woman, man and child and to a trend away from maternal solicitude and tenderness that had played such crucial roles in the genesis of *Homo sapiens*. While emotional life in the modern family engenders frustration, aggression and hate, instead of love, affection and goodness, and shows serious impoverishment, the trends of collectivism and regimentation outside the family and other primary groups increasingly thwart basic instincts as well as intelligence in most modern communities. All the modern psychological techniques of publicity and propaganda used indiscriminately in all fields—government, business, amusement and consumption—tend to fashion social persons into mass-men and intelligent individuals into robots and automatons. Such a socio-psychological trend takes man off the line of possible progress,

making him increasingly sheepish and bovine.

#### THE LOSS OF HUMAN CREATIVITY AND PLASTICITY

Division of labour originally appeared between the sexes in early man and his immediate ancestors and cemented love and solicitude, especially maternal. The *modus operandi* of human evolution has been social, facilitating both the specialization of tasks, skills and aptitudes and the development of communication and communion. But during the past two centuries the over-emphasis of segmentation of labour, functions and learning has been operating as a serious obstacle to man's evolutionary advance through impeding human communication and mutilating men along with their aptitudes and skills, values and aspirations into fragments.<sup>5</sup> In the higher ranks of the social order, over-organization and excessive specialization proceed from the diffusion of "scientism" and quantitative mass culture. These cramp the human mind and personality and circumscribe their range, values and creativity. In the lower occupational strata not merely are work, interests and capacities canalized to a single job but the job itself is also narrowed to a single, machine-determined operation. This tends to destroy intelligence and skill in craft and joy and dignity in work and self, and ultimately the capacity to comprehend and appreciate, resulting in meaninglessness, ennui, anhedonia and misery. An over-elaborate, scientific and technological society barter the possibilities of creative life and enterprise for practical efficiency, precision and repetition at the level of ants, bees and termites. Our new insights into organisms, personalities and values and into inhibitions, automatisms and infantilisms show that any segregation within man's self and his functions, work and group-connections is entirely incompatible with his wholesomeness and self-actualization and causes severe mental tension and distress.

#### HUMAN MOVEMENT TOWARDS INSECT POLYMORPHISM AND FRACTIONALISM

The loss of plasticity, sensitivity and wholeness of modern man

<sup>5</sup> See Seidenberg: *Prehistoric Man*; also W. H. Whyte: *The Organization Man*.

has been magnified by the course of development of a mechanistic and technological civilization only during the last three hundred years. Man's technological culture has, no doubt, made his bodily evolution and adaptation to the environment unnecessary. He has ceased to evolve physically. His tools and machines now evolve instead of his body, and their evolution is conscious, well-integrated and swift as compared with the unconscious, slow, painful and disharmonious evolution of the animal body. The progressive evolution and specialization of tools and machines are brought about by the pooling of the hands, eyes and brains of entire mankind working upon similar materials, processes and techniques. There is, no doubt, improvement in man's foresight, anticipation and adventure and the zest of collective endeavours and satisfactions. There is also gain in interdependence of specialized jobs and tasks, systems of production, distribution and exchange and of economic groups and social classes that all integrate themselves into a balanced pattern, bending a multitude of materials and processes towards common objectives. But on the whole modern mechanistic and technological civilization with its over-specialization of tools and machines, functions and skills seriously circumscribes human understanding, appreciation and productiveness.<sup>6</sup> Its proliferation of classes, vocations and professions limits interests, affections and loyalties. The movement of the social organization is towards an insect polymorphism, towards superficiality, fractionalism and imbalance of living in every human sector and there is accordingly a vast corrosion of human possibilities. Only a microscopic minority in the modern industrial world can live according to capacities; the vast potential mental and spiritual efficiency lies dormant, untapped.

#### THE OVER-ALL DETERIORATION OF THE HUMAN QUALITY

There are obvious symptoms of deterioration of qualities of men in vast metropolitan cities due to the inexorable demands of machine technology, standardization and high tempo of life. All over the world standardization, sophistication and creation of artificial conditions of living are going on to an extent that foster

<sup>6</sup> Whyte: *The Next Development in Man*; also Murphy: *Human Potentialities*, pp. 315-23.

the crowd or mass mentality, and bring down human responses to the dimension of animal reactions and reflexes. A type of human being is created whose perceptions, feelings and actions show a degree of compulsion never before experienced in the history of mankind. The movement towards artificiality and conformity, quantification and standardization is global in its range. It warps the direction of thought, feeling and emotion step by step, in every field. These are nowhere illustrated better than in Jeans' notion of God as a mathematician and Wiener's cybernetic conception of man's brain as a calculating machine. The quantifying, quality-debasing age completely rejects the mystery of the cosmic and the freedom and creativeness of the human. These trends are connected with excessive and lop-sided specialization which has been the greatest single factor responsible for extinction or reduction to insignificance of living creatures in the course of organic evolution.

It is the automatism and meaninglessness of life, and the frustration of basic impulses for vast masses of men in contemporary civilization that are also responsible for explosive and wasteful social reactions and outbursts rending asunder the social tissues. Riots, revolutions and wars today, thanks to the economic and technological unification of the globe, have gradually expanding boundaries. Just as prosperity and poverty are indivisible and global, so are wickedness and callousness. The cold scientific brutalities of the extermination camps of the Nazis in Europe, the cruelties of the purges and liquidations of the Communists in the U.S.S.R. and China, the atrocities of the prison-camps in Japan, the savageries of the lynchings of the Negroes in the U.S.A. and the horrors of the communal killings in India and Pakistan show in the different continents to what depravities mankind can revert in times of mass uprising. Without any worked-up feeling or excitement there are also calculated programmes of inequitable treatment of whole peoples and regions. Mankind is deflected from the main line of possible advance as much by sober economic policy and political procedure as by the recrudescence of savage emotional outbursts. The exploitation of undeveloped economies and peoples; the reservation of vast open spaces of the earth for the exclusive use of races that are climatically handicapped for their adequate exploitation; and the use of coercion, cunning and

deceit in international relations die hard. Reinforced by false racialism, cultural or national pride and exaggerated emphasis on the differences in ways of living brought about by science and technology, these policies not only damage mankind consciousness and feeling but actually fan continental anger, hatred and aggressiveness.

#### A WHOLE VIEW OF MAN ECLIPSED BY CURRENT ATOMISM AND EMPIRICISM

The major reason for the failure of the social sciences is that these deal largely with human actualities rather than human possibilities, with biological and social relations and behaviour rather than meanings, goals and values of social living. This is the outcome of the current methodology that favours a complete separation between the various social sciences, treating empirically human relations and processes divorced from their purpose and quality and the disciplines of ethics, aesthetics, philosophy, metaphysics and religion confined to the realm of meanings, values and essences of human perfection independent of the human situations.

The philosophy of civilization deals with the meanings, values and possibilities of man and society, with what man is and aspires to be in the entire context of life, society and world. Each social science in the modern scheme of knowledge studies only certain aspects of human behaviour in the specific context of a sector of life and society. Today not only do human philosophy and social sciences stand poles asunder; but the various social sciences deploying different methods, hypotheses and tools of analysis for particular aspects of human behaviour also move farther and farther away from one another. The more the knowledge about man increases quantitatively, the less is his authentic, inner human quality revealed. The variety of his patterns of behaviour, goals and modes of living eclipses a positive concept of human nature and of his freedom, wholeness and unforeseeable potentialities. "What is man" fades away into the manifoldness of his phases and aspects of life. It is only the knowledge of parts and pieces of man that is enlarged and delivered by each social science in esoteric grammar and dialect to the detriment of knowledge of

the entire man and his roles, functions and values at the various levels or dimensions and in their dynamic interchange with society and world.<sup>7</sup> What Ortegay Gasset remarked about the specialities and contradictions of modern science in general particularly holds good of the highly elaborate and specialized social sciences. He says: "From each speciality there emerges one fine day a particular doctrine which directly proves of general interest. This doctrine descends like dogma, upon all other men of culture, including those who cultivate other specialities. Because these latter are not in a position to discuss it they are content to accept the doctrine meekly, as though it was all one piece, sharp-edged and unshakable. That is to say, by the transfer of the doctrine from the minds which created it to those which receive it, it loses precisely those properties which belong to science".<sup>8</sup> Obviously the social sciences have conspicuously failed to provide an integral knowledge of man and human relations. We can nowhere obtain a complete and consistent view of man, of his trends and potentialities. Evolution of naturalism, on which all social sciences ground themselves, has failed to recognize the dimensions or levels of human environment and adaptation as well as the superimposed mechanisms of conscious selection and survival of social traditions, structures and institutions. The latter constitute man's non-biological external environment, and increasingly direct human evolution through the value-system. The eschewing of all human meanings, values and possibilities for psychology beggars it, making it inept for the social sciences. Atomism and empiricism have spread from philosophy to psychology and the social sciences. The Cartesian certitude of the existence of the self as a mental substance, the monadism of Leibniz and the assumption of reality in British empiricism as an aggregate of isolated "mental substances" or minds, acted upon by the material substances of the mechanical, physical universe of Newton, have entrenched the conception of a sharply defined, discrete, isolated self-hood. Perhaps the competitiveness, toughness and arduousness of human living in the West have aided the perpetuation of a view of human nature, knowledge and experience, grounded in an image of self

<sup>7</sup> White (Ed.): *Frontiers of Knowledge in the Study of Man*; also Singh (Ed.): *The Frontiers of Social Science*.

<sup>8</sup> Compare his *Man and People*.

constantly denied and transgressed by the other self and correspondingly defending, counter-denying and counter-transgressing the latter.<sup>9</sup>

#### HUMAN FULFILMENT FROM THE GESTALT VIEWPOINT

Against this there are now, of course, the Lewinian view of "life space" with its fusion of the boundaries of self and non-self, the *Gestalt* psychologist's stress of mental processes and experiences in a total configuration, the "field theory" applied by several social scientists in which man, his social behaviour and his environment are treated as interdependent facets or phases of the same social reality, and the mode of thinking associated with the Semanticists who repudiate the orthodox logic or definition of the individual and his mental processes and experiences through their abstraction and isolation.

The time is therefore ripe for a Meta-Civilization or philosophy of civilization, based on a more adequate view of human nature and values and their fulfilment in a new evolutionary perspective, freed from naturalism and ego-centricism, and stressing the multi-dimensionality, and long-range purposiveness and cooperativeness of human development. Biologically, man's future has become uncertain because of the imbalance between his instinct and intelligence, between his egoism and altruism, between his technology and behaviour-adaptation. The resolution of biological stresses and tensions is indispensable for human stability, wholeness and fulfilment. These spring from man's conflicts and contradictions at different dimensions of adjustment, between his sophisticated goals and biological norms of behaviour, between his life of instincts and emotions and the demands of excessive organization, and between the creativity of the human individual and the compulsions of specialization and fragmentation of work and life. Human fulfilment in the creative wholeness of the living individual is not possible with fractional impulses, disoriented goals, segmental behaviour and divided selves.

<sup>9</sup> See Murphy: *Personality*, pp. 922-923.



## HUMAN VALUES FROM THE PSYCHOLOGICAL PERSPECTIVE

Similarly a new psychological perspective is called for, freed from the incubuses of physicalism, automatism and behaviourism which would emphasize man's social feelings and socially oriented symbolic values and strivings for self-actualization and self-transcendence, distinguish between his higher and lower needs and values, and recognize his deeper inter-individual unity that is a phase of his self-with-cosmos unity.

Psychologically, man's development, even his survival, is threatened due to his marked deviation from the "natural" hierarchy of needs and values, itself dictated by the human organism, and to the lapse of his spontaneity, self-actualization and self-transcendence. Split selves and a disunited world are linked together in the predicament of modern civilized man. He can only be united in those higher ways that show the commonness of human nature by a new scale of values and quality according to which his differences and levels of achievement can be seen in proper perspective, and in relation to common goals and values of life meaningful for his fulfilment. The unity of mankind indeed rests on the harnessing of higher goals, values and possibilities inherent in all men. This is, however, not feasible at all before moral and spiritual recovery can be achieved on a wide scale. In a deeper sense civilized man has become everywhere a chronic victim of personal and social disease and exhibits impulsive, abnormal and deviant behaviour, due to his increasing incapacity to strive after intrinsic, ultimate and transcendent values, and move beyond his human contingencies and finitudes. The biological and social crisis is aggravated by the phenomenal growth of human practical skill and competence in the use of tools delinked from, and not subjected to, the growth and maturation of other-regarding sentiments and empathies and the intuitive or rational realization of the higher intrinsic and transcendent values of life-and-cosmos.

## SCIENTISM AND SENTIMENT

Modern mechanistic and scientific civilization requires a thorough spill-over of the expansive, self-transcending emotions and senti-

ments that may saturate its arid intellectualism and meaninglessness—the release of erotic sentiment from its inhibitions and repressions as well as from its distortions and extravagances. Love emerged in the human mammal out of the needs of procreation and protective solicitude and care, especially maternal. But in human evolution it has changed its dimensions and broadened its range by fusing with a whole range of desires, sentiments and values. The ways and the objects of human love have become as variegated as human culture itself. Hardly is the primal libidinous desire recognizable as a strand in the rich, gorgeous texture of love. In the fabrication of the multi-coloured garment of love we find threads of diverse hues and shades: love as sexual pleasure and procreateness, creating the family and perpetuating the race; love as romantic fervour, aesthetic rapport and social recreation, creating beauty of human form, apparel and decoration, rhythm and grace of gesture and movement, song and dance, and elegance of social manners and etiquette; love as parental solicitude and devotion extending to the family, the kinship group and beyond; love as spiritual rapport and mystical adoration that reveal the presence of the Divine; and, finally, love overflowing into boundless, all-embracing amity, compassion and goodwill to, and reverence for, all beings.<sup>10</sup> The grand expressions and integrations of love as creative fulfilment through an ever-widening partnership with life, grounded in reverence for man and for life, is largely missed in modern civilization. Yet the positive meanings and values of love in all its dimensions and stages have to be recovered and reintegrated in order to rescue both modern man and civilization from the forces of aggressiveness and hate that are today psycho-biologically interlaced with sex and threaten both human family and human culture. Nothing endangers human survival more than the morbidities and perversions of sex; nothing can promote it more than love's poetry, transcendence and reverence. Transcendence, all-lovingness and reverence are supreme sentiments and values; these can intensify human creativeness most, and can reinvigorate even a dead civilization.

The battle for human progress is won or lost in the realm of sentiments and values. In so far as a particular civilization, social and industrial system and nation lose the sense of the "natural"

<sup>10</sup> Mukerjee: *The Horizon of Marriage*.

hierarchy of values and exhibit a wholesale shift from the intrinsic and the transcendent to the instrumental and the material values of life, they cease to be vehicles of human progress. Correspondingly, there is acceptance of the creed of quantity neglecting quality, of science and techniques neglecting the art of living, of knowledge and skill neglecting mental passion and identification, of laws and rights neglecting understandings and empathies and of power and efficiency neglecting compassion and reverence. There is also change-over from the dominant sentiments of loyalty, love and self-transcendence to those of prudence, self-centredness and aggressiveness. Such mental and social state holding good of a considerable section of humanity would effectively thwart all advance and bring about explosive and wasteful social reactions and counter-movements.

#### THE TRANSCENDENT LEAP OF EVOLUTION AND VALUES

Self-transcendence as complementary to self-fixation, self-direction, and self-assertion is a universal and unique quality in man. It is both a psychological and philosophical concept. Any analysis of human development must, therefore, define and clarify not only the functions and goals but also the meanings and values of the self-and-social relations and processes. And from the philosophical outlook, these meanings and values always remain emergent, unattainable, transcendent. Whitehead, who stresses the "leap" of the essential transcendence of each individual actuality beyond itself, observes: "The stubborn reality of the absolute self-attainment of each individual is bound up with a relativity which it issues from and issues into. The analysis of the various strands of relativity is the analysis of the social structure of the Universe, as in this epoch."<sup>11</sup>

The purpose and quality of human life and their fulfilment are, to be sure, not at all accessible to empirical sciences and their procedures, but rather to the philosophical and normative disciplines reaching them by way of imagination, insight and empathy. The latter reveal that the only possibility of man's creative, harmonious and integral living is his allegiance to some transcendent goals and values beyond the biological and the social dimensions.

<sup>11</sup> *Adventures of Ideas*, p. 376.

Self-transcendence lends human life its total meaning, aim and worth; it is the focus of both biological and ideal or metaphysical goals, finite and infinite meanings and values. As a matter of fact the unity of the ordinary empirical self comes from transcendent sources, beyond life's happiness and society's welfare. This is simply because the self is in essence one with the transcendent Being.

Man's self-transcendence is as much a fundamental need as sex, nutrition, recognition and status and its role in man's transformation and advance needs clarification by social philosophy. The topmost position in the value-system of the mature, wholesome or "eupsychic" personality is represented by self-transcendence that underlies his complex developmental trend and striving for unrealizable, cosmic, transcendent values. The picture of the "eupsychic" personality has to be drawn afresh, brushing aside the traits and attributes of thwarted, mutilated and sick persons studied in the clinical laboratories. The ways of the "eupsychic" person's love, compassion and care and their roles in enriching and refining his emotions and faculties as well as interpersonal relations and behaviour have to be evaluated for human advance. Morality and religion, as he has progressed, also establish symbols, principles and norms less man-and-society-centred, and more universalist, cosmic or transcendent.

Civilized man can recreate and renovate himself only through a new symbolic language, discovered by great mystics, philosophers and artists that may import transcendence, wholeness and coherence into the commonplace loves and affections and ordinary tasks of life. The sophisticated goals and satisfactions of modern urban-industrial communities, the stereotyping of wants by mass advertisement and propaganda and of the day's routines of work by mass standardized production, the hollowness and meaninglessness of life even of the elite groups under the grips of bureaucratism and time-serving, and the impoverishment of imagination among the intellectuals due to academic over-specialization and shallow scientism, and among the common people due to the blandishment of sin, sex and sensation by commercialized film and radio are responsible for imbalanced, fractionalized and mutilated persons and values. Buckhardt has observed that civilizations do not die of old age, but of its complications and

diseases, and predicted the advent of the terrible "simplifiers" who would save contemporary civilization. Only a drastic simplification of civilized man's wants and activities, and rescaling of his values such as we have encountered in the lives of Gandhi, Einstein and Schweitzer may restore the quest of beauty, perfection and sanctity and the significances of everyday tasks and lead to the recovery of his health, wholeness and balance of living.

#### THE SENTIMENT OF REVERENCE

For the most considerable section of humanity, myth, ritual, observance and other forms of symbolic behaviour, related to metaphysical understandings and transcendent values, govern a large part of man's life and conduct. The advantage of this in the ancient civilizations of the East is that these invest the routine of life with rich meanings, significances, and values in terms of a beyond-human, cosmic ideology, and diffuse certitude, disinterestedness, sensitiveness and reverence for life. Reverence for Man and for Life in general is the most fragrant flower in the tree of civilization that roots itself in the mystical identification of man with Being; and makes the human striving coincident with the Divine adventure. According to Albert Schweitzer, "the idea of Reverence for Life offers itself as the realistic answer to the realistic question of how man and the world are related to each other. Of the world man knows only that everything which exists is, like himself, a manifestation of the will-to-live. The world views of Resignation, World-and-Life Affirmation and the ethical, are essentially products of the universal conviction of Reverence for Life, and are recognized as being one and all contained in it."<sup>12</sup>

Only a feeling and sentiment of Reverence for Man and for Life, derived from authentic religious transcendence, can effectively arrest the overall human trend toward competitiveness, aggressiveness and violence that may result in the massacre of the species through chronic conflicts and wars. A war-sick, war-divided world today breeds a segmented, competitive, tough and pugnacious man who has to be 'cosmicized' through infinite reverence for Life. 'Cosmicization' has been for centuries the objec-

<sup>12</sup> *Out of My Life and Thought.*

tive of yoga contemplation and practice in the East. Philosophy in India teaches man to consider himself as subjected to basic cosmic laws not of causality but of rhythm—the uncreated, eternal law which applies to the infinite dimensions, fields and cycles of existence, to the cosmic and social order as well as to the specific course of becoming of each single man. The supreme rhythm and dialectic are those of Being and Becoming, comprising the summit of human knowledge and experience.

#### THE COSMICIZATION OF MAN

Indian thought agrees with modern existentialism in its profound religious motivation, its anguished concern with the status of man and its notion of truth as subjective, experienced in inner life and not argued from without. But it strikingly differs from existential thought in its stress through yoga discipline and intuition of the identity of the Real Self with the cosmic Being, its practical aims of aiding every man in his specific course of Becoming. This involves his ultimate discovery of the Real Self as the cosmos-and-mankind-total. India's metaphysics is accordingly appropriately called the "cosmic perspective" (*visva-darsana*) based on the supreme vision of the cosmos-body of God such as was vouchsafed to finite man (Arjuna) by Krishna in the battle-field of Kurukshetra.

The only possible metaphysics today is a "prophetic" metaphysics in the grand style, as Jaspers observes. It introduces profound meaning, worth and purpose into the ostensibly indifferent immensities of the cosmos as accents of the absolute Being. The incomprehensible expanses of inter-stellar spaces, the indefinable time-ranges of the galaxies and the fathomless depths of man's cognition and love for fellow-men, all now enter into the core of his self-consciousness and valuation, and compel him to come out of subjectivity, and commence a silent and ceaseless dialogue with cosmic Being. In this inexhaustible dialogue the stern impersonality of the absolute Being becomes the sure and indelible impress on the coins of man's infinite love, tenderness and compassion, circulating tokens of cosmic reverence. The everlasting sport of self and Being becomes the joy and hope of never-ending Love, Beauty and Goodness in the world. The world process

is not only the embodiment and incarnation of Being, but is also the self-unfolding, self-transcending, self-completing impulsion and evolution of Being. In such an absolute adventure, Being and self, God and finite man are partners. Man rises to his true divine status, at once the creature of, and the participant in, the life cosmic. It is the evolving transcending Being immanent in all creatures, who fulfils himself in the freedom, knowledge, bliss and power for all. Capturing the transcendent Being by plunging into the depth of the immanent Becoming, finite man adores the One-and-the Real as personally and perennially present in fellow-man, absolutely every follow-man. Thus can he complete God's work in the empirical world—the transformation of the Kingdom of Man into the Kingdom of God, the positive and universal goal in human history.

#### THE GREAT COMPASSION

Man is truly *Homo universalis*, *Atman* or *Christos* seated in the hearts not only of all men but of all beings and things. Metaphysics is the law of normal human living, the law of change within social life through a revelation of the true meaning, worth and responsibility of existence. The prophetic metaphysics as the expression of the incarnation of God in men and human relations will at the present catastrophic hour in human history lead to a momentous moral revolution, a conspicuous diffusion in Sorokin's words of "creative altruism", a prodigious increase of production, accumulation and circulation of "love-energy".<sup>18</sup> This is characterized by Hocking as a "creative fanaticism", based on the prophecy of the victorious power of forceless goodwill. Rather it is the all-pervasive unity of mankind in the Great Compassion, which will silently and unobtrusively embody itself in finite man in all his relationships and experiences. The self as it will merge itself in the Universal Compassion, defining it as the true human nature, will envelop, leaven and galvanize the entire universe with compassion for the achievement of universal perfection or salvation (nirvana) in the true Buddhist and Vedantic way.

Such a pool of altruism, pity and benevolence will create an

<sup>18</sup> Sorokin: *The Ways and Power of Love*; also Sorokin (Ed.): *Forms and Techniques of Altruistic and Spiritual Growth*.

irrepressible desire and eagerness to rehabilitate and resocialize the social misfits and inadequates, deviants and delinquents and give succour to the helpless and the hapless in society. It will permeate law and administration with a fervent spirit of care and amelioration and an unfailing faith that there is a treasure in every man, however fallen, ignoble and dangerous he may be. It will moralize the state, set limits to its omnipotence, and spiritualize politics as a sphere of continuous, resolute service to man and the exploration and implementation of his creative, educative and regenerative processes. International relations in which greed and coercion are today the first laws will also yield to the law of compassion which is the perennial spring of justice and fair play and reveals the limitations of the latter. Actuated by noble compassion the affluent nations may undertake vast egalitarian programmes of sharing, sacrifice and amelioration for the poor and underdeveloped peoples of the world. Only such genuine advance of the human sentiment can salvage modern civilization.

A world community, economically, technologically and spiritually integrated, is the appropriate psycho-social environment for the future evolution of man. In such a vast impersonal community the relative strength and balance of the various impulses of man that had their survival values in many closed, limited and self-sufficient groups of his past social history will be readjusted and altered radically. He will be endowed with less egoism, jealousy, anger and aggressiveness and with more altruism, tenderness and compassion in general, especially towards fellow-humans of the earth at far physical and social distance. The pattern and dimension of his impulses, motivations and values will surely be re-oriented, contributing towards the survival and expansion of the human community that ever more encompasses the earth community as a whole. His superior intelligence, imagination and social good-will and sympathy are such as to encourage the hope that these will be self-regulating and self-enhancing rather than self-defeating and self-destroying, and that he will take steps by both genetic and cultural devices not only to safeguard his survival values but also to fulfil his hidden values and potentialities from his larger and deeper responsiveness to the grand-scale cos-



mic process. The future of civilization and of man rests on the full development of human qualities, values and potentialities in the entire context of life, society and cosmos and the moral and spiritual unification of mankind on the planet, and the two are linked with each other. Man and cosmos ceaselessly evolve together. Civilization is the bridge between them and also the machinery and directive of the continual evolution of man-in-cosmos.

## CHAPTER IV

# PSYCHO-SOCIAL ILLNESS

### THE QUALITY OF MEN AND GROUPS

HUMAN values enhance, intensify and deepen life, but as these become warped and distorted these impair, impoverish and destroy it. The realm of values exhibits both growth, maturation and wholesomeness associated with self-actualization, joy and productiveness as well as immaturity, malformation and unwholesomeness, associated with frustration, distress and destructiveness. Man's subjective preference and striving for values or avoidance and aversion for "unvalues" or "disvalues" are basically rooted in their impact on survival and expansion of the human group or their opposites. The integration, multiplication and survival of the human group and the building up of a stable and unified value-structure are inseparably linked with each other in man's cultural evolution. These have their beginnings in organic evolution in the rudimentary value-judgment and associated regulative behaviour pattern of many social birds and mammals which bring about conformity in general behaviour and inhibit deviant or abnormal behaviour in the flock, herd or colony. Values or "disvalues" in the life of both animals and men have definite relations to group preservation or disintegration respectively in the biological sense. But in the case of men the superior brain capacities and greater possibilities of learning, communication and transmission as well as of interiorization of values, all through the use and manipulation of symbols, are responsible for values functioning universally as definite, approved and coordinated goals and directives in human society. Values are accordingly dovetailed into the adaptation and evolution of man by a dual psycho-biological mechanism: their internalization by the human individual as his unique conscience and faith, and their external registration and cumulative transmission from generation to generation as his elaborate common social

heritage of knowledge, art, religion, custom, law, morals and institutions. The essential unity of human nature is revealed by nothing else better than by the universality and paramountcy of certain fundamental values and imperatives cherished and promoted by men the world over. It is the status of values in human life which has brought man to his present position.<sup>1</sup> Correspondingly men come to deeply identify themselves with "disvalues" and perpetuate them even though these impair and disintegrate life and society. As in the evolutionary process in general, so also in values there is both order and disorder.

The disorder and distortion of values arise due to the biological, the social and the symbolic or ideal phases of self needs and satisfactions failing to cohere but dissociating themselves. The familial values lapse and the family group sunders as a result of brutish and wanton lust and aggression unchecked by the social impulses or by any symbolic repressions, displacements, identifications and sublimations. As the sex impulses, home-making and other interests obtain inadequate fulfilment due to the dominance of economic values and the struggle to maintain an artificial standard of living for the class as an economic goal, we have a similar dissociation, distortion or breakdown of the familial values. Economic values lapse at the time of an extreme food crisis or famine, due to the magnification of the hunger impulse among the famine-stricken masses that excitedly hunt for and seize food, unmindful of social and even familial relationships and obligations. In the Belsen concentration camp under the Nazi regime ordinary self-respecting and law-abiding citizens of normal life fought like animals for food and resorted to cannibalism to avoid starvation, carrying human flesh around in their pockets.<sup>2</sup> These are extreme instances of the pursuit of the lower or biological needs to the exclusion of the social and symbolic values, spelling personal disorganization and departure from the human norm as well as social unsettlement and disruption. The solidarity of society depends upon the network of institutional values surrounding human life and behaviour, and fixing in human minds social habits or ways of living in which lower needs and values no longer fulfil

<sup>1</sup> See my *The Social Structure of Values*.

<sup>2</sup> Quoted in Sherif and Cantril, *The Psychology of Ego-Involvement*, p. 395.

themselves in ego-centric satisfactions but coalesce with the social and the symbolic or ideal values. Man's maturation and qualitative improvement rest only on the foundation of relatively fixed habits, attitudes and ways of living that make his choice of subordination of lower to higher needs and values easy and automatic involving scarcely any mental effort. It is only then that he seeks forward-oriented, transcendent, often unattainable, goals and values that impose order, unity and zest upon personality. Only by making his choice of values swift, largely subconscious, can he increase the range, subtlety and complexity of his goals and values, and experience distant, emergent ideal values in diversified situations. First, the variegation, complexity and fusion of needs and values and, secondly, their sublimation in various forms and subconscious hierarchical control characterize an uninhibited, self-actualizing "eupsychic" person. For him the needs and values which are socially and ideally important become personally so meaningful that he is ready to face lower deprivation, endure hunger, fatigue and even danger to life.

The higher the need and value level, the less ego-centric is the person. In fact the pursuit and gratification of higher needs and values imply his identification with others in ever extending circles intensifying and deepening satisfactions. Not merely are the qualities of the self-actualizing "eupsychic" person superior, with loyalty, goodwill and altruism coming to dominate, but the society itself shows better integration and solidarity. The quality of man and the character of social groups, crowds, interest-associations, societies and abstract commonalities, interact upon each other. Better types of grouping and environmental conditions are preconditions of the pursuit of the higher need and value level. More than the lower needs and values the higher ones overlap, fuse and interpenetrate with one another, building up a system of stable values and satisfactions that are unlimited and engender a profound sense of self-competence and harmony with the environment. Man's acquisition of a sense of significance of his environment and self-status and his fulfilment of the higher needs and values are inseparably related to each other.

## "DISVALUES" ARE SOCIAL

Conversely man's social regression is associated with the pursuit of "disvalues" and low and spurious needs and values, infantilism, social inadequacy and neurotic state of personality and disintegration of the social order—different facets of the pathology of life, mind and civilization. "Disvalues", unvalues or counter-values are encountered among rats, dogs and cats under laboratory conditions when these animals are exposed to strong contradictory drives and hyper-excitements. Human "disvalues" are much more complex, subtle, deep-rooted and symbolic. Due to chronic tensions of competing and conflicting needs and desires and the elaborations, refinements and hyper-stimulations of a sophisticated mass culture, distorted, counterfeit and artificial values, that all come under "disvalues", are feverishly and persistently sought by men and groups. Basically "disvalues" may be defined as non-adaptive human goals and motivations. These lead to a complex variety of non-adaptive behaviour, conscious as well as unconscious, much of which can be identified with certain symbolic, compulsive and phobic mechanism or pathological "symptoms". Their very wide diffusion and extension, due to the social conditioning and stimulation in a diseased civilization, engender what Fromm appropriately calls "the pathology of normalcy". This is dealt with in the next chapter. Abnormal psychology has largely confined its attention to isolation, depression, mania, schizophrenia and other neuroses and psychoses that impair the efficiency of men. The larger field of "disvalues"—aggressiveness, hate, greed, selfishness, apathy, "anhedonia" and cynicism—which make average men "bad" or restricted in the value sense deserves equally careful study. One psychological enquiry reveals that 25 per cent of normal college men insist that they have no enthusiasm for any kind of life work.<sup>3</sup> A state of valuelessness of the individual from which springs a whole chain of mental malformations and social maladjustments is a deviation from the human norm. The individual's apathy, cynicism and indifference as well as anxiety, hate and aggressiveness are to be attributed less to his hereditary equipment and more to his dispositions and attitudes in the group, such as the class, gang and mob which also determine the ways

<sup>3</sup> Quoted in Allport: *Becoming*, p. 77.

of their "social" expression, even though these may be disruptive. What is significant in anti-social behaviour is that the particular group pattern conditions the mode of conduct and morally justifies it. Accordingly "disvalues" are institutional and coercive and violent anti-social actions of groups are "social".

The social insight that man biologically and mentally lives in his group now dominates modern psychiatry, psychotherapy and the study of personal and social disorganization. Sometimes the entire social organization or the milieu of civilization becomes pathological, marked by widespread neurosis and psychosis, the large-scale lapse, denial and perversion of values and the persistence of pathological institutions and ways of living that evade laws and social codes, such as the gang, the brothel, the salon, the gambling den and the black market. Such sociopathic structures that become foci of disvalues are fairly common in all civilizations and produce distorted, schizoid personalities who suffer from faulty perception, delusion and anxiety, especially in respect of social interactions and relations. Anti-social, socially disapproved and disruptive goals are pursued by sociopathic groups and institutions as legitimate goals. These emerge, to be sure, out of economic and social structure and conditions that deny individuals of the fulfilment of some of their basic needs and values and expose them to certain chronic conflicts, risks and insecurities.

#### PSYCHO-NEUROSES AS CASUALTIES OF SOCIAL ADAPTATION

Man suffers from biological and psychological inadequacies, defects and illness. Society or civilization also may be maladjusted and "sick". Each society or civilization has its own hierarchy of values, shared meanings, goals and expectations and distribution of statuses and roles. Through its religion, law, code of morality and other means of social control the social system enforces conformity to its values, traditions and standards. Thus each civilization in a sense needs or throws off various misfits, breakdowns and casualties. Many neuroses and psychoses are casualties of the process of social adjustment and deserve the designation of "psycho-bio-social illness". The position current in psychiatry is that one form of adjustment to a societal problem might be shifted

into another adjustment, the one bearing the label "Court case" or "a very successful fellow indeed". These equivalents, as these may be called are all seen as forms of deviance, perhaps "deviant behaviour".<sup>4</sup>

Psychiatric experience is that certain kinds of mental disorder recur in relation to ecological area, class and ethnic background in the social context. Neuroses tend to show a higher incidence in middle and upper class groups as schizophrenia among the lower class groups. The total social constellation is related to the recurrence and rates of distribution of mental disorder and abnormality and also social deviation. Thus the concept of the "psycho-bio-social" person with his inadequacies, illnesses and deviances observable on several levels is emerging. What Reusch says about the victims of mental illnesses is exceedingly true: "By the group they have broken; by the group shall they be healed."<sup>5</sup>

#### THE EBB AND FLOW BETWEEN PSYCHO-BIO-SOCIAL ILLNESS AND NORMALCY

A group, social structure or institution becomes pathological, sociopathic or regressive when it creates and nurtures wrong perceptions, delusions and disvalues together with corresponding pernicious beliefs and practices of living. It wastes organic and mental energies of the individual and the society, blocks the normal maturation of human nature and deploys what is learned and acquired for antisocial goals and purposes. Social regression is due to the gradual or sudden spread of the dishonourable and disgraceful beliefs, "disvalues" and practices of small sociopathic groups among a considerable section of the community. This is due to changes in social and economic conditions, and moral outlook, and the upsurge of disapproved, anti-social trends that are socially inhibited and repressed by law, custom and the moral code but conserved and encouraged by the small sub-group of the underworld. There is a constant ebb and flow in every society between normal and pathological groups, occurring in sudden and dramatic or slow and imperceptible fashion. Thus do "psycho-bio-

<sup>4</sup> Lindemann, *The Psychosocial Position on Etiology*; Kruse (Ed.), *Integrating the Approaches to Mental Disease*.

<sup>5</sup> Reusch and Bateson: *Communication, the Social Matrix of Psychiatry*.

social illnesses", narrowly canalized within the boundaries of the underworld, become widely current.

Sociopathic groups, institutions and culture develop an irrational, exclusive and pathological conscience. This becomes the source of inner tensions and engenders an obscure, yet powerful, sense of guilt and self-censure that cause inefficiency, moral automatism, neuroses and even psychoses. Or the individuals may achieve an easy, socially ineffective, more or less consistent conscience through conformity to the moral standards of the sociopathic group that challenge the universal social conscience, while the unconscious impulses are released for open aggression against society.

#### THE SIGNIFICANCE OF SOCIO-THERAPY

The "biological illnesses" of men are examined, treated and cured in medical clinics, hospitals and dispensaries. The "mental illnesses" of sick, abnormal and immature individuals—neurotics and psychotics—are treated and cured in the mental hospitals and psychiatric clinics. But the "social illnesses" of persons who are discredited and disowned in all societies have not as yet called for curative and preventive measures and programmes on a similar scale.

Such "sick" persons who suffer from social rather than physical and mental inadequacies and shortcomings may be classified according to their defects and aberrations of (a) social perception as erratic, cynical and fanatical persons; (b) social feeling as ego-centric, insensitive, lustful, cruel and greedy persons; and (c) social volition as supine, apathetic, deceitful, vacillating and pusillanimous persons. Society though regarding these "sociopathic" persons as unbecoming, unworthy or dishonourable has yet to devise methods for re-educating and re-socializing them through psycho-therapeutic measures and group-work practices that may stimulate self-expression in wholesome creative activities and restore self-and social status and friendly and productive social contacts and behaviour. The therapeutic process can only succeed as a result of inter-disciplinary studies of small-group interactions and roles undertaken by social psychologists, sociologists, psychiatrists and social workers. Cooperative multi-disciplinary research



which may contribute to the understanding of the psycho-therapeutic procedures has hardly commenced; while sociotherapy has yet to win scientific and public recognition under the aegis of the state. In the meanwhile the sociopathic persons take the fullest advantage of modern education and technology for achieving their antisocial ends and maintain and manipulate their pathological social groups and associations.

Bigotry, cynicism, lust, coercion, and cruelty, all these in their various forms and guises are "sociopathic" features that are well-nigh universal in all cultures and phases of social development. These affect the biological health and psychological wholeness of individuals and, no doubt, demand social planning and legislation, educational reorientation, impact of public opinion as well as systematic correction, re-education and re-socialization programmes coming under the enlarging fold of social work. The latter comprises the field of "socio-therapy" which is both institutional and non-institutional. It is rooted in the recognition, first, that social pathology or sociopathy is not a mere analogy, but is as real as biological and mental illness though diagnosis and treatment are 'nosological', lagging far behind the fields of medicine and psycho-therapy;<sup>6</sup> and, second, that the sociopathic traits embody and express large-scale denials and frustrations of basic goals and values of individuals, groups and social strata, revealing the interdependence of bio-pathology, psycho-pathology and socio-pathology, and demanding a corresponding interpenetration of the procedures of biotherapy, psychotherapy and sociotherapy. Psycho-somatic medicine, public hygiene, social medicine and social hygiene underline certain aspects of the constructive, curative interchange due to recent advances in the problems of precise etiology through the collaboration of internists, psychologists and psychiatrists.

#### "GOOD" AND "BAD" PERSONALITY

Values and disvalues accordingly define and govern the structure of personality, whether "good", adjusted and "normal" or "bad", maladapted and "abnormal" and the ordering of social relations, whether wholesome or sociopathic. Values express and enhance

<sup>6</sup> Cf. Schizoid Culture and Sociopathy, *Sociology and Social Research*, 1958.

normal, productive, wholesome and transcending activities and relations. Disvalues reveal and promote abnormal, destructive, unwholesome and ego-centric activities and relations. As values strengthen and refine social bonds, disvalues disrupt them and lead to the isolation of personality which ultimately turn its aggression against itself and becomes maladjusted, deviant and psychotic. Values beget and consolidate understanding, appreciation and consecration; disvalues breed and spread suspicion, hatred and violence. Values foster beauty, goodness and holiness; disvalues promote ugliness, wickedness and evil.

On the personality side, values engender self-esteem, security and creativeness; disvalues are invariably associated with a sense of guilt and shame, loss of self-status and social status and fear and anxiety that inhibit self-actualization and constructive accomplishment. The latter are symptoms of the malformed or maladjusted self. On the side of society values establish and propagate moral communion and bind together men in stable, expansive communities and communities of communities as greater and greater wholes; disvalues lead to various types of disharmonious, casual, inequitous and exploitative social relations and anti-social group formations. The latter demand different methods and programmes of social control and social work activity. No society or culture system as yet completely demarcates the types of deviant behavioural patterns that come under the responsibility of the magistrate or the psychiatrist or the social worker. Sometimes the magistrate deals with the deviance as "delinquency" when it becomes dangerous for society; sometimes it is dealt with by the psychiatrist when it is defined as "mental disease", troublesome and harmful for the individual; sometimes it is the responsibility of the social worker when the social conscience must do something about the "maladaptation" or "malformation". The last is the field "socio-therapy" or what may be called "public psycho-therapy", analogoust with public health, which seeks to offer guidance to "sick" individuals, chronically selfish, greedy, aggressive and cynical to those relationships, values and experiences of love, friendship, tenderness, respect and trust that foster therapeutic consequences as soon as they can accept them.

A society in disorganization and chaos exhibits a whole constellation of individual and social disvalues, neuroses, crimes, im-

moralties, greeds, aggressions and other pathological features that fit into one another into a system, cumulatively aggravating the unadaptability of the individual, the inadequacy of social values and norms and the instability of society. Thus valuation phenomena are significant for the understanding of individual behaviour in both normal and pathological aspects.

#### INTERCHANGE BETWEEN THE INNER AND OUTER SYMBOL SYSTEMS

Man does not deal with the environment only in terms of his naive organic needs and impulses but creates as result of conditioning and canalization a vast symbol complex to promote the reconciliation between organic demand and functioning and social and ideal inhibitions, aspirations and values. Since the symbolic environment controls or restricts man's emotional life to a far greater extent than either the physical environment or the internal environment of his own organism, the symbol often becomes the focus of individual tensions, neuroses and distortions. Accordingly, the findings of the psycho-analytic school are of great value in the study of the symbol from the functional viewpoint. How and in what measure the symbol maintains the balance between the expression and the repression of the emotions is crucial in determining both the validity of the symbol and its warping and twisting by the individual's emotional responses through frustration. It is not in the institution nor in the stereotyped pattern of values or specialized style of living, but in the fluent living symbol that we can best discern not only the give-and-take between man's mental processes and his emotional expressions favoured by society but also the *raison d'être* of the social values, traditions and institutions. It is thus that the study of Freud, Jung, Jones, Melanie Klein, Rank, Sach and other writers of the Psychoanalytic school supplements the modern treatment of symbolism by John Dewey, Whitehead, Cassirer, Ferrero, Morris and Susanne Langer.

Man has a chequered inner life of symbols as represented by conscience, self-esteem, shame and honour which are essentially cultural in their genesis and development. These comprise the internal phases of his adaptation to the physical-cultural environment. His internal satisfaction and feeling of self-status, guilt and

honour often attach to symbols rather than to the appropriation or consumption of physical objects. The overt expressions of his satisfactions and frustrations are also symbolic in their nature, just as he frequently utters and repeats symbols to ease his tensions and manipulate and reinforce them to guide his behaviour and control and reshape his symbolic environment. This vast field of man's inner life of symbols, self-status and censorship should no longer be left to be dealt with by orthodox ethics and religion but be treated in the light of the new concepts and methods derived from psycho-analysis and psychiatry.<sup>7</sup> There is also the outer symbolic structure of status, power, freedom, law, morals and manners that represent the external phases of man's adaptation to the physical-cultural situation and that are partly interiorized and acquiesced in and are partly coercive and repressive. Between the internal and external structure of symbols, there is constant interchange. Man introjects the symbols of society into the structure of his life and growth and also projects these into society. Until he can live in harmony with himself in his inner unique symbolic world he cannot live in harmony and intimacy with society. On the other hand, his freedom from irrational fear, anxiety, guilt and compulsion, reflected and maintained by some bizarre and fantastic symbols of his own, is the best single criterion, as Ernest Jones points out, of the normalcy of his mind.<sup>8</sup>

Human history reveals that the reciprocity between the inner and outer symbol systems is hardly ever easy and smooth. Civilizations have sought forcefully to impose their own symbols, norms and values upon the individual's emotional life. The individual has equally protested with his free creative symbols that have altered the symbol system of society and reoriented it to his own dispositions and attitudes. Or he has broken down due to neurotic and emotional disturbances, revealing deviant, grotesque and extravagant symbolism and tragically dissipating his instinctual energies in unconstructive or destructive channels. Neither man is too malleable, nor is his social life possible without the observance of certain inviolabilities, prohibitions and compulsions. The latter are society's most effective devices for the maximiza-

<sup>7</sup> See my *Symbolic Life of Man*.

<sup>8</sup> The Concept of a Normal Mind, *International Journal of Psychoanalysis*, 1942.

tion of fulfilment of the major urges and values for everybody through the control or elimination of sexual jealousy, economic competition, social rivalry, accident or disease. Such prohibitions and injunctions have to be internalized for social survival. In so far as conscience can easily assimilate these it operates for the survival of both individual and society. The flexibility, sensitiveness and conscious dynamic interpretation and manipulation of the symbol system, both inner and outer, are the measure of the quality and vitality of both the individual and his culture.

Every civilization just as it develops "canalized" tastes, standards, preferences and values, also nurtures a specific self-image or symbol that is related to the individual's present capacities and roles, his fellow individual's opinions of himself and his expectations, values and aspirations. The individual ceaselessly strives to defend this symbol of self and status needs and values as he defends his biologic status against unfamiliar symbols, values and persons. Modern psychiatry has shown that value conflicts arise with accompanying great personal stresses due to difficulties of the individual to choose between two or more kinds of self under the tutelage of society to be as worthy as possible. Accordingly the major sources of value maladjustments and disvalues are threefold: first, the pressure of society to seek need satisfaction through canalization based on arbitrary associations rather than intrinsically proper satisfaction; second, the difficulty of maintaining the reality and consistency of one's self-image demanded by society as laudable; and, third, the psychological and social inadequacy of individuals with unfavourable hereditary traits and childhood experiences.

#### THE QUANTITATIVE SATISFACTION OF BIOLOGICAL NEEDS, A NEUROSIS

The quantitative gratification of the basic biological needs or drives produces ennui, indifference, a shift from preference to avoidance or aversion and other forms of neurosis in normal persons. There is an original organic and later an acquired limit to the satisfaction of many basic needs and values. But a sophisticated culture creates and cultivates opportunities for variegation of the biological needs of food, drink and sex according to apti-

tudes, habits and capacities. The abundance of food in America, which has made good food available to nearly everybody, has also led to an abnormal increase of eating for the sake of eating. "Earlier there existed a small coterie of gourmets, fastidious enjoyment of food was one hobby among others that people might use. Today, in wide circles, many people are and many more feel that they must be gourmets."<sup>9</sup> Besides there is a complete breakdown of the puritan inhibition against talking about food and drink. Everybody displays his or her personal tastes in food. "No walls of privacy, status, or asceticism remain to protect or prevent one from displaying personalized taste in food and decor as an element in one's competition with others. "Men are involved," as Jacques Barzun has observed, "almost as much as women, and in the kitchen as well as at the back-yard grill." All this over-drive is possible in America due to the network of distribution and the techniques of food preservation. With reference to the making and consumption of love, the sex inhibitions of the Reformation and Counter-Reformation have disappeared. The making of love takes precedence over the making of goods (allegedly so in France) and reaches the status of a day-time agenda. Sex permeates the routine of life as well as the play-time consciousness and is, of course, becoming divorced from reproduction. There is also an anxious competitiveness in the realm of sex which has very little in common with older patterns of social climbing. If cars have been democratized so has sexual glamour to a degree. "Without the mass production of good-looking, well-groomed youth, the American pattern of sexual competition could not exist. With the loss or submergence of moral shame and inhibitions, but not completely of a certain unconscious innocence, the other-directed person has no defences against his own envy. He is not ambitious to break the quantitative records of the acquisitive sex consumers like Don Juan, but he does not want to miss, day in and day out, the qualities of experience he tells himself the others are having."<sup>10</sup> The work of Kinsey seems to indicate, though perhaps for a minority of the American population, that normal sex behaviour is coming to be associated with quantitative physical enjoyment, and that of the male only at the basic mammalian

<sup>9</sup> Riesman: *The Lonely Crowd*, p. 150.

<sup>10</sup> *Ibid.*, p. 155.

level in terms of the number of climaxes and their frequency, however inconvenient and unfortunate this may be from the standpoint of the female in the relationship. This may be considered along with his other findings, viz. first, that most individuals, if circumstances are propitious, have become conditioned in any direction of outlet of sex satisfaction; secondly, that fifty per cent of men and forty per cent of women have been or will be unfaithful after marriage; and thirdly, that sexual histories often involve a record of things that have hurt, of frustrations, of pain, of unsatisfied longings, of desperately tragic situations and of catastrophes.<sup>11</sup>

The above picture of the fulfilment of sex as a total outlet shows the pursuit of the making and consumption of love as a disvalue and as a powerful factor is neurosis, personal disorganization and social unrest. Normally sex, fusing with other interests, values and experiences in the total pattern of life, develops into affection, confidence, fidelity and mutual desire to share lives and ideals. Whether the physical male-female desires are compatible or not, the socio-cultural and spiritual phases of marriage can make it life's greatest adventure. If marital life is full of inevitable tensions and maladjustments grounded in the physical and psychological differences of husband and wife, their mutual tenderness, sympathy and self-restraint and desires for a home and children as well as the aesthetic and religious symbolism of culture can, by introducing love and value elements into the physical aspects of sex, resolve tensions and promote unselfishness, purity and truth. Fidelity is normal for the wholesome, mature person because it is linked with the ideal and the transcendent. It is beautiful and holy because it is entwined with myth, poetry and religion. It is right and true because it is tested by sincere and well-tried love in real life.<sup>12</sup>

#### THE QUALITATIVE TRANSFORMATION OF MAN BY IDEAL OR TRANSCENDENT VALUES

Man's ideal or transcendent values, intellectual, artistic and religious, are rooted in his insight and intuition, empathy and social

<sup>11</sup> *Sexual Behaviour in the Human Male*, p. 678.

<sup>12</sup> Mukerjee: *The Horizon of Marriage*.

intercourse and communion. These owe their strength and persistence to the symbols of social culture that encompass individual lives. It is, accordingly, to social culture and its symbol system that one must look for guidance in the avoidance or aversion to disvalues, the ascent of values and the qualitative improvement of man through the discovery of new deep and rich values and experiences. Civilizations depend upon art, myth, religion, morals and philosophy for canalizing and sublimating human needs and values and their fulfilments in the imaginal and symbolic dimension. Thus can the higher and ideal or transcendent values dominate and organize the style of one's living, producing not the negative feelings of relief from tension and relaxation, true for the lower need and value gratification, or of indifference and boredom, true for value-gratification in a robot world, but the positive feelings of nobility, serenity, ecstasy and exaltation. The law of the advancement of needs and values is not quantitative increase but qualitative improvement from the lower biological to the higher ideal, from the egoistic to the altruistic, from the fluctuating to the enduring, from the partial to the integral, from the ego-centric to the universal, and from the extrinsic to the intrinsic. The higher and ideal or transcendent values develop only on the basis of the lower, but eventually when well-established these become relatively independent of the lower.<sup>13</sup> The total movement of the higher and ideal or transcendent values for the "eupsychic" person is towards better control of his external and internal environment and greater freedom, variation, adventure, competence and worth of living. The "eupsychic" as contrasted with the "sick" person is actuated by "growth" rather than "deficit" motives, to use Maslow's terms. The latter call for the reduction of tension and restoration of equilibrium of the human organism. The former maintain tension in the interest of distant and often unattainable goals. In growth motives, ideal, forward-oriented and, strictly speaking, inaccessible, emergent values enter into human development. Allport similarly distinguishes between "propriate striving" and "opportunistic tension-reducing adjustment" of the personality. The central characteristic of propriate striving, according to Allport, is that

<sup>13</sup> Allport: *The Nature of Personality*.



its goals are not fulfilment, repose or drive reduction but rather risk-taking, variation, devotion to long-range purposes, subjective values and comprehensive systems of interest.<sup>14</sup> As long as schools of psychology fight shy of the quality of value experience and the difference between the basic and lower and the higher and ideal or transcendent values, these will confine themselves to the low levels of human behaviour where the passing impulses and drives are determinants of behaviour. At the high levels man rises beyond the reduction of tension, and immediate satisfaction or homeostasis. He becomes less impulsive, and plans and orients his behaviour with reference to goals and values that are not fully achieved nor achievable, and that become the foci of his perpetual dissatisfaction, striving and growth. His struggle and advance are rooted not in environmental instigation but in his instinct and capacity for self-transcendence, his over-all adventure and commitment to emergent goals and possibilities, transcendent values leading his life ever into the future. His mental maturity and social progress are the results of his constant modification of life, his dissatisfaction with better and better relationships with fellowman and the cosmos ever looking forward to the inaccessible and transcendent. Values are in constant transformation since both human nature and environment ceaselessly change. With the development of insights and emotions man's responses to fellowman and the cosmos become ever richer, more vital, more harmonious. Life, mind and society are ever expanding, ever transcending, and this calls for new strivings and adjustments, new life expressions and values.

#### EMERGENT HUMAN NATURE AND POSSIBILITIES

Science establishes ever new man-cosmos transactions. The philosophies, arts and humanities probe into the unrealized potentialities of men. Statesmen and jurists glimpse better and more equitable goals and institutions and systems of social relationships. Humanitarians and social workers realize new possibilities of love, altruism and compassion. Mystics, artists and poets explore ever new man-cosmos interchanges, unattainable values and visions of human perfection. Ordinary men and women in their

<sup>14</sup> *Becoming*, pp. 67-8.

accustomed routine of duties by their affection, love and reverence lift human relationships and goals to planes never before defined. Thus there goes on silently a qualitative improvement of relationships, goals and values and also of the processes of human learning and social conditioning. Churchman has suggested that the measure of man's intellectual maturity is his capacity to feel less satisfied with his answers of better and better problems.<sup>15</sup> Similarly, the measure of his spiritual maturity and creativeness is not only the accrual of joys but also arousal of new dissatisfactions at a higher level. Life expressed and created by values becomes a leaping-platform for higher values. Clear insight, lofty vision and expansive emotions ever push forward in harmony with one another, revealing the human craving for self-transcendence, for higher values and experiences than those ever achieved. The potentialities of human nature are undefined: these are a field function of man's genes and his ever-changing, ever enlarging psycho-social environment. Man and culture define and develop new emergent qualities and forms of experience which become more and more goals, values and norms sought to be realized by men however imperfectly. Gradually the pattern of human desires and satisfactions and the interpersonal relationships, and with these the personality-structure, show emergent new qualities and dimensions of experience. Man's aesthetic, intellectual and spiritual values and satisfactions often show differences in kind, and constantly broaden and deepen into greater values and satisfactions and develop new possibilities. Truth, beauty, justice and goodness change their notions and standards from one epoch to another. Every age, every generation adds some new values and experiences to the existing pool of ideal values. It is characteristic of the great man of an age or generation to obtain a wider comprehension and offer a deeper and fuller integration of all facts, values and experiences so that there is an advance and realization of all values. The more adequate the comprehension and the more vital the integration, the more perfect is the trans-valuation as reflecting the new life expression. As man by value-creation gives meaning, zest and richness to life, he experiences that authentic values have a highly assimilative, conjunctive function. Hart remarks: "Each push forward is a push forward of all values. No

<sup>15</sup> Ethics, Ideals and Dissatisfaction, *Ethics*, 1952.

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".<sup>16</sup> Values interlace and coalesce, because man is not only an integral whole in the structure of his self but also aims at the wholeness of his life, society and culture that calls for the expression and transformation by values in their togetherness. Otherwise he feels insecure, unhappy and anxious. The great man is not merely better adjusted than the average man but also initiates a vital integration in society so that the latter feels as member of a new greater, new perfect whole. A genius, prophet, leader or rebel sees the world of facts or the human world of values in a new manner and sets going a trend that kindles new common cognitions and enthusiasms and common passions to convey and bequeath what is newly felt and experienced. As this is transmitted, cumulatively works into new materials and gathers new momentum from the accumulated forces of tradition and environment, it brings about qualitative transformations of the average man into something deeper and richer. The emergent civilization changes the character of human nature and values just as emergent value qualities and objects change the character of human environment and civilization. Thus do man's nature and his heritage of civilization evolve together into new values, new levels and forms of experience.

#### THE RECOVERY OF SICK MAN AND CIVILIZATION

The dynamics of values ever overcoming human tensions, inadequacies and limitations, and ever augmenting and disseminating appreciation and moral communion discloses the true wholeness, freedom and vitality of men. Yet in the midst of ceaseless change and ever-expanding life stirring new cognitions, satisfactions and emotions, values do express something enduring and immortal. As Whitehead says: "The complexity of the universe is simplified by considering it in the guise of two abstractions—namely, the world of multiple Activities and the World of Coor-

<sup>16</sup> *Treatise on Values*, p. 82.

minated Value. The prime characteristic of one world is immortality. But the understanding of the universe requires that each world exhibits the impress of others."<sup>17</sup>

All great men in art, music, literature and religion are especially gifted with high degrees of both intuition and empathy or imaginative sympathy that enable them to discern the immortal and universal values and reinforce, transfuse and propagate these to mankind in a most effective manner. Great mystics, artists and poets have an undoubted ability to delve deep into transcendent consciousness that enables them to create and renovate timeless and cosmic values and sway the imagination and behaviour of peoples in distant countries and epochs. Intuition and empathy are very real gifts as the lives and achievements of great founders of religion and leaders in music, art and literature amply testify. Without them values become trivial, slender and precarious, human life becomes conflictful and explosive and bound down by the anxieties and fears of contingent existence and human society remains rigid, stationary and closed. Mankind largely owes its moral and spiritual oneness to them. As universal and transcendent values deepen the communion between man and fellow-men, brooking no boundaries, their cultivation is associated also with the ceaseless unfoldment and expansion of the human spirit.

Inter-cultural understanding, appreciation and assimilation rest on the normalcy and security of self-hood, just as inter-cultural distrust and antagonism are rooted in the sick, restless and aggressive self struggling for its own esteem and status. Here we encounter the familiar vicious circle in social pathology: the pursuit and gratification of low, stimulated and distorted values and disvalues lead to sickness, disorganization and insecurity of the self which stimulate cultural fanaticism and inter-cultural mistrust and misunderstanding. Conversely, the pursuit and fulfilment of the ideal or transcendent values stimulate love of mankind, the development of world society and civilization and universalism in every sphere, in imagination and in fact.

The core of value-fulfilment is its uniqueness and immediacy. But value-experience is at its highest and deepest when there is a feeling of identity with the universal, the cosmic and the whole

<sup>17</sup> *The Philosophy of Alfred North Whitehead*, Chapter on Immortality, p. 693.

in the immediate and the specific value-situation. To bridge the gulf between the finite and the infinite, the unique and the cosmic, the existential and the transcendent is at once the aim of art and religion and of human living. The symbolic language of myth, art and religion reveals the contents of the unconscious, brooking no laws of logic and contradiction that govern the frame of the conscious mind. Yet it expresses, to be sure, certain aspects of reality that promote man's normal integrative growth though remaining inaccessible to normal state of activity and experience. It is not from the symbols of modern science and philosophy that stress abstraction, analysis and isolation, but from the ancient symbols of art and religion that stand for transcendence, wholeness and coherence that the recovery of sick man and of values and civilization will come, and with that the immediacy of thought, feeling and experience as the revelation of human creativeness

## CHAPTER V

# MALADY OF MASS MIND AND CULTURE

### THE INTERCHANGE BETWEEN DISORIENTED CIVILIZATION AND VALUE SYSTEM

CIVILIZED MAN neither knows that he is a neurotic, nor that his civilization itself has become sick and disordered. The rigidity of schedule of time and work enforced by machine-technology, the relentless economic pressure, competitiveness and aggressiveness, demanded by industrial mass production, and the pervasiveness of social conditioning imposed by mass society constitute a severe mental strain on individuals. Many of them are driven to seek either socially disapproved modes of fulfilment of impulses and desires or twist and bend their goals and values through the substitution of neurotic, deviant and perverted symbols, and experience chronic mental tensions, fears and anxieties. These are fashioned into dysfunctional cultural mechanisms or disvalue systems—mental safeguards against frustration, humiliation and insecurity in the social structure. Man has unlimited ingenuity and inventiveness for introversion, displacement and transfer of his emotions and attitudes. The neurotic distorts and warps familiar meanings, motivations, values and symbols, but these generally function within the limits of the institutional and cultural pattern. A disoriented civilization transmits spurious, distorted or perverted meanings, values and symbols that are learned and acquired consciously and unconsciously as beliefs, habit-patterns and goals from generation to generation. Such is the vivid interchange between a disordered civilization, false meanings, values and symbols and individual neuroses and deviances, all comprising a firmly entrenched and stubborn pathological system or pattern that everybody accepts without demur or annoyance.

THE NEUROTIC TWISTING OF NORMAL NEEDS AND  
DESIRES

Modern man is a chronic victim of conflict, contradiction and frustration of basic urges and satisfactions. The major profound and inescapable discords between his normal, personal, emotional demands and social pressures and expectances now cover all dimensions or orders of human adjustment and wish-fulfilment, so that the face of entire civilization bears an indelible neurotic stamp. At the biological dimension there is acute conflict between sexual and phio-progenitive desires and self-assertiveness or sadism in a fast-moving society that prizes status, wealth and power above everything else. Civilization has everywhere meant the twisting and warping of the normal desires and values of sex, marriage and family due to their subordination to the universal desire for improvement of the standard of comfort. The normal values in respect of progeny and child-rearing and up-bringing have been sacrificed at the altar of wealth, social respectability and power, leading to widespread lusts, fears and anxieties of both normal and deviant or neurotic persons. Simultaneously a mass industrial society which is conditioned to a quest for an enormously inflated quantity in every sphere of life fulfils also the neurotic needs of sex in quantity. Sexual life becomes a continuous series of superficial, casual and episodic sex adventures in which even a whole world of females cannot appease the body and mind of the male. Thus do the distorted symbol, fetish and phantasy of sex misshape and twist, desocialize and brutalize the bio-social functions of human love and tenderness. Several psychoanalysts, Flugel, Karen Horney and Suttie among others, have stressed that the loss of intimacy, love and sharing in love and marriage as the method of safeguarding human self-esteem, and reassuring against anxiety contributes towards living in and for an exceedingly exaggerated and privileged appropriativeness for the normal individual, not to speak of the neurotic.

## CONSEQUENCES OF ABNORMAL PARENT-CHILDHOOD RELATIONS

Too often the process of cultural tuition of the child is warped, due to the chronic anxiety, fear and guilt of the parents.

For the frustrated and resistant child, the parents become the symbols of fright, coercion and aggression, and the entire social universe which he gradually enters becomes fearful, hostile and aggressive. With the exaggeration of rivalry, competition and acquisitive mode of behaviour that modern civilization unconsciously imports into the family milieu, the Oedipus Complex is apt to develop and articulate itself in the growing child. What Freud has observed, viz., "all neurotics are either Oedipus or Hamlet" is true of modern mass technological civilization where man's movement and action are dominated by competition, rivalry and insecurity that distort the child's affective or emotional adjustment in the home leading to neurosis. The Freudian biogenetic interpretation of the genesis of the Oedipus Complex in Western mind should be extended and amplified. Not merely pure sexual rivalry between children and parents due to the former's incestuous wishes but general potential rivalry, with the inevitable accompaniment of coercion of children to parental submission, provide the emotional background in the family situation inducing the Oedipus pattern. The invasion of the family environment by norms of competition that are all-pervasive in a highly acquisitive civilization twists the normal relation between parents and children and engenders emotional insecurity, anxiety and aggressiveness among the latter. Too often the loss of mutual love, affection and tenderness of maladjusted or neurotic parents also leads to its projection to children with the elements of adult insecurity, jealousy and destructiveness profoundly disturbing the normal emotional adjustment of the latter. To these also should be added the exclusion of affectionate breast-feeding by mothers or their surrogates due to the universal practice of hospitalization of pregnancy cases in modern civilization. The denial or inadequacy of normal nursing, mothering and coddling by mothers irreparably damage the mental growth of children, causing irrational neurotic insecurity and fear. Bowlby's remarkable work has shown that maternal deprivation not only retards the development of the child physically, mentally and socially, but also causes mental and social inadequacy and deviation.

More rational child-upbringing practices will, no doubt, correct in the future many emotional disorders and chronic delinquencies of children brought up in an affectionless environment. It should



be pointed out that the U.S.S.R. no longer enforce the policy and programme of drastic child-mother separation planned earlier in the regulation of family life at the communes. What Suttie calls "separation anxiety", with its associated personality distortion, is now widespread due to the large-scale and increasing industrial employment of young women, that in its turn necessitates the institutional treatment and care of both mothers and infants. Perhaps one of the most urgent and difficult problems for child psychology and education in modern civilization is posed by the frustrative and punishing aspects of the parent-childhood experience that are provoked by the family situation in the modern urban-industrial environment.

#### THE QUEST FOR QUANTITY IN BIOLOGICAL NEED SATISFACTION

Even a fundamental biological need like hunger and its fulfilment are warped in mass industrial society by an insatiable, neurotic greed for excessive, highly elaborate, sophisticated and often unsuitable dishes that symbolize a life of plenty and possession, and reveal deep unconscious tensions and anxieties. The gourmet and the expert connoisseur of foods and drinks who are now too frequently met with in the U.S.A., according to Reismann, are found in all affluent societies. In less affluent ones the individual experiences a chronic conflict between hunger and status, inducing severe emotional strains and neurotic states.

Industrial civilization prizes most the goals of multiplication of creature needs and comforts and improvement of the scale of living for all. At the same time the capitalistic social and economic structure is such that the great majority of population suffers from relative deprivation, frustration and insecurity. A democratic society that gives a premium on the values of freedom, worth and dignity of the individual finds it impossible to assure those under the present system of class cleavage and distance based on income and wealth. This causes irreducible and widespread need-tensions and frustrations, insecurities and hostilities among the considerable majority of population. Everything from food, sex, income and leisure to consumption, recreation and adventure is given a wrong neurotic twist. The normal individual, not to speak of the neurotic, lives in and for an exceedingly exaggerated

and privileged appropriateness in every dimension. The quest for an enormous inflated quantity is too evident in the habits of eating, drinking and mating; in the accumulation of income and property through occupation and career; in the insatiable struggle for power, prestige and possessions and in the vain-glorious display of consumption of wealth.

#### THE LINKAGES BETWEEN ANXIETY AND MEGALOMANIA

All this has become basic for the fulfilment of neurotic needs. There is an inordinate, general striving for power, prestige and possessions, with a premium on appropriative and aggressive drives, as providing security through the fortification of one's viable position and status rather than through love, sharing and affection.<sup>1</sup> These are not isolated cases of defence reaction formation, but are essentially comprehensive systems of psychological reassurance against danger, anxiety and fright—average learned patterns that none questions, and that conform to established cultural and institutional norms. It is clear enough that precarious self-status, helplessness, humiliation and frustration instigate the dysfunctioning of larger systems of motivation and meaning—devious but safe bio-cultural mechanisms that establish ego-inflation, megalomania, sadism and enhanced craving for power, domination and exploitation that all consciously or unconsciously allay the pent-up anxieties and hostilities according to institutional and conventional formulae. Not only man's love in all its patterns of expression but also all interpersonal relations and patterns of conduct, become markedly distorted.<sup>2</sup> Class etiquette and scale of comfort, class distance, envy and destructiveness are all fetishes and symbols that in modern mass civilization offer opportunities to energetic, ambitious and aggressive competitors for gratification of their peculiar idiosyncratic, neurotic needs of aggression and fear of potential retaliation and domination. Deep unconscious tensions and anxieties also underlie the severe unremitting and feverish toil and moil for the creation of vast industrial fortunes in modern communities. There are, to be sure, culturally induced neurotic anxiety, insecurity and aggressiveness behind the vast

<sup>1</sup> See Horney: *The Neurotic Personality of Our Time*, Ch. X.

<sup>2</sup> See the author's *Symbolic Life of Man*, pp. 204-5.

accumulation, conspicuous dissipation and display and sudden and dramatic gift in charity of the wealth of millionaires and the greediness, toughness and aggrandizement of small capitalists, businessmen and petty bourgeoisie in contemporary civilization.

#### THE SECONDARY AND DISTORTED GOALS OF STATUS AND POWER

At the social dimension the brisk feverish tempo of life and activity, the rapid rise and fall of individual status and position, the general moulding of social attitudes and sentiments by the complex, unstable and secondary rather than by the simple and enduring familial institutions and controls and the replacement of the traditional hierarchy of values by a pecuniary scale of valuation build up distorted symbols, myths and phantasies of role, rank, privilege and power. These become as real for human adjustment as the objects and events of the external environment and act as spurs to aggressions, hostilities and hatreds, fulfilling Narcissistic tendencies and expressions of neurotic feelings of inferiority and physical and social inadequacy.

The casual, impersonal and contractual relationships and roles promoted by money-economy, and the growth of individualism cannot foster intimate and enduring feelings and sentiments, such as those formerly nurtured in the family, neighbourhood and primary groups. Familial loves, devotions and affections have become the seats of higher values underlying the integration of personality and the ethical order and have been idealized into the efficacious, age-old religious symbols and roles of God as the Universal Father, the Universal Mother, the Eternal Son, the Eternal Daughter and the Eternal Beloved in ancient historic civilizations. These are potent in allaying inner tensions and conflicts and promoting a comprehensive adjustment of the self to the cosmos through an integrated philosophy of life. Fluid, abstract and contractual relationships in modern mass civilization yield, on the contrary, the false and perverted symbols, myths and phantasies of Class-man, Crowd-man and Mass-man characterized by aggression, domination and coercion over fellowmen, a complete distortion of the self's relatedness to the other-self and the cosmos.

THE DYSFUNCTIONING OF OLD AND EFFICACIOUS CULTURAL  
SYMBOLS

The net social consequences are that the individual loses his sense of identity and a common humanity in fellow-individuals, while social and cultural values and norms that organize social behaviour patterns and methods of communication also disintegrate, become incoherent and distorted and are grossly misunderstood and violently opposed. Time-honoured, efficacious social and cultural mechanisms that by individual conditioning processes brought about healthy human adjustment and survival lose their regulative or persuasive quality. Man at the same time through disruption of contact with sustaining cultural symbols and values becomes less and less fitted in his cognitive and attitudinal equipment to normally adjust himself to the environment. We thus simultaneously encounter neuroses in individuals, dysfunctionings of symbols and values and stresses and regression in civilization as a whole.

At the intellectual dimension man's goal and adventure in the realm of knowledge are vitiated by the tyranny of the spurious, enormously inflated *amour pre*. Due to this his conception of truth, beauty and goodness often represent the permutation and combination of what is sought by and for the immature and false self-image in an equally immature and false civilization.

At the moral dimension there are acute inner tensions between the self-assertiveness, ruthlessness and aggrandizement and biologic impulses of sex, love and marriage and the Christian ideas of original sin, virginity and chastity; between the Christian ideas of patriarchal discipline and promises of eternal reward in heaven and damnation in hell, and finally, between potential rivalry, competition and aggressiveness in the family situation and the Christian emphasis of love, sorrow and sacrifice. These lead to an inflated sense of guilt, anxiety and ambivalence. The individual seeks his ethical and religious adjustment by projecting his fears, anxieties and delusions into the cosmic and supernatural. This contributes towards a trend of magic, superstition and craving for miracles. Spiritual emotionalism and compulsive spiritualistic behaviour are also frequently encountered. Such primitivism in religion blocks the avenues of expanding interests and sentiments,

insights and detachment through providing channels of fulfilment only of neurotic needs and strivings that are dissociated from and are in chronic antagonism with his socialized dispositions and become fractional, episodic and fanatical in intensity.<sup>3</sup> Out of the give-and-take between false and vitiated symbols and chronic conscious and unconscious social and ideological tensions springs forth a perverted but stable idealized image of the self feeding on phantasies and gradually losing contact with reality.

#### THE PATHOLOGICAL SELF-IMAGE IN RELATION TO THE PATHOLOGY OF NORMALCY

Persistent neurosis, distorted symbol and misguided civilization form the warp and woof of an unfolding pathological pattern or organization. A vitiated self-image is its central focus and impulsion. A disordered, frustrated, hebephrenic civilization nourishes a deformed, inflated, split-up and aggressive self-image that has taken the place of man's normal idealized image of himself, a contented, integrated, loving and sharing ego. This neurotic self-image canalizes all human desires and strivings for its actualization, symbolically displacing the wholesome, creative real self by the pseudo-self. This is what goes on in the individual psyche. The tragedy of universal neurosis with its concomitant suffering and waste of mental and spiritual energies and resources is an unerring reflection of the total defeat of modern man and civilization.

Due to the universality of the neuroses and their cultural patterning and stimulation, these are hardly considered annoying, dishonourable or contemptuous in any way. Erich Fromm particularly emphasizes the need of proceeding from the problems of the origins of neuroses to the problems of the origins of culturally patterned defects; to the problem of "the pathology of normalcy". The causes and circumstances of this "pathology of normalcy" of the mental pattern are too complex to be treated except briefly here. The beginning of the nineteenth century saw in Western European civilization a complete collapse of Christian symbols and ideologies and spread of scepticism, revolt and feeling of insecurity, due to the enlarging and deepening impact of science and technology throughout the course of the seventeenth and eight-

<sup>3</sup> Compare Allport: *The Individual and His Religion*, pp. 54-5.

teenth centuries. The unprecedented development of European manufacture and trade, vast colonial expansion and adventure, and the continuous series of European wars that involved whole continents in the nineteenth century, staved off psychic tensions and conflicts. Western European civilization and its offshoots in the New World pinned their faith in certain representational symbols, signs and indices, such as the wealth produced and accumulated, the standard of living and comfort raised, the extent of overseas territory and colonial markets acquired and the national prestige and domination consolidated that superseded the deeper intrinsic goals and values of individuals and nations.

#### THE PERVERSION OF SYMBOLS AND VALUES IN MASS SOCIETY

Spinoza anticipated the coming universal perversion of symbols and values. He says, "We see men sometimes so affected by one object, that although it is not present, they believe it to be before them; and if this happens to a man who is not asleep, we say that he is delirious or mad. Nor are those believed to be less mad who are inflamed by love, dreaming about nothing but a mistress or harlot day and night, for they excite our laughter. But if the greedy person thinks only of money and possessions, the ambitious one only of fame, one does not think of them as being insane, but only as annoying; generally one has contempt for them. But "factually" greediness, ambition and so forth are forms of insanity, although one does not think of them as 'illness'." Both culture and the individual drew a distorted ideal image of the self which expressed his toughness, competitiveness, aggressiveness and ambition, whether the individual was an entrepreneur, merchant, professional man, scientist or artist. The vitiated image and symbol of man, no doubt, constituted the impulsion of an unparalleled accumulation of goods and wealth in the history of man. But this was purchased at the cost of unprecedented tension, anxiety and neurosis, impoverishment of the intimate life and disintegration of the personality. With the end of the phase of European economic expansion and domination, the twilight of vast, life-sustaining Christian symbols of Sin and Love, Death and Resurrection, Crucifixion and Brotherhood that set in and the domination of the sign complex of a mass scientific and secular

civilization underlined the anxieties, doubts and tensions postponed for more than a century.

Civilized man has now lost the spiritual support of the familiar symbols, metaphors, and myths of ancient folk culture that had dealt with his psychic tensions and conflicts and given him emotional poise and security. On the other hand, the tyranny of the machine and technology and the standardization, which now grip every aspect of human understanding, expression and behaviour in mass society, are causing more and more repression and frustration, with their vicious circles of anxiety, fear and aggression.

A disordered, frustrated and sick civilization lives by and for vitiated symbols. The major social symbols of status, wealth, power and efficiency are tainted and perverted wholesale, though these are automatically, ceaselessly and ruthlessly sought by the mass of the people. These constitute the "symptoms" of the neurotic personality, universal in mass society, and also focus a frustrated, aggressive, distorted self-image—the symbol and metaphor of the pathology of mass civilization.

#### SYMBOL AND SOCIO-CULTURAL REALITY

A pathological self-image underlies the wholesale distortion and perversion of social behaviour patterns, institutions, morals, values and symbols. It also accounts for the substitution of symbols by nameless signs, cues and indices as technological and industrial civilization subordinates the human and spiritual to the practical and utilitarian values of life. Industrial civilization with an excessively high tempo of activity can function only with a minimum of actual perception, thought and feeling. Only the mind has to be conditioned to understand and be moved by small, telescoped cues denotation and identification. The things behind the abbreviated and nameless signs remain outside the field of sensuous and emotional experience.

The vast population of modern metropolitan cities and towns and its high tempo of life, work and movement find their expression in the most skilful creation and variegation of signs, cues or cryptograms. The production, movement and consumption of colossal quantities of goods and services are not possible without the adoption and standardization of quantitative signs, indices and

tests in all sectors of life. Food and drink, industrial raw materials and minerals are converted into acres, bushels and tons before these can be grasped, handled, fabricated and consumed or used by urban dwellers. Such utilization and consumption are abstracted and condensed into so many signs and standards—hours of labour, work-loads, wages, salaries and units of production and consumption per week, day or hour. Man does not remain as man but as a unit of production, a factory-hand, miner, transport-worker, clerk or manager, or as a unit of consumption, defined and recognized by his class, status and prestige-designation.

#### PATHOLOGICAL TRENDS IN MASS CULTURE

Several pathological trends tend to develop in the purely significant universe of any mass civilization in the process of the mind's long and constant adjustment to signs, marks and cues. First, mass-man quickly acquires habits of alertness and tacit and facile adaptation to the signs and slogans expressing the practical and the utilitarian. At the same time he selects and identifies a constantly decreasing fraction of the sign complex of society for his immediate needs and use in the world of sensation. The "signs" become less "intelligent" and "mobile" and more instinctive and invariably "adherent" to things, to use the distinction made by Bergson.<sup>4</sup> The principal characteristic of human symbols is that they move from the known to the unknown, from the concrete to the abstract, and from the finite to the infinite. The sign complex of modern, elaborate mass technological civilization degenerates into the rigidity and specialization of the signals and signs of insect communities.

#### MASS MAN'S DIMINISHED AND DERIVED MENTALITY

The mass man is trained away from apprehending and understanding any deep and subtle human meanings and values of symbols. Such symbols, emptied of meanings, values and appreciation, invade from the sphere of production, merchandise and market the human situation, the sphere of definition and appraisal of human character, values and experience. Such is the genesis of clichés,

<sup>4</sup> *Creative Evolution*, p. 157.



labels or stereotypes, replacing metaphors, similes and phantasies of folk culture. The former become suitable stuff for the mass-media of communication, radio, television set, film, magazine and comic strip, embodying the superficial rather than the deep, the ephemeral rather than the enduring in human ideas, feelings and experiences. At the same time the intelligence of the mass man regresses as it more and more adapts itself to the quick succession of volatile and interchangeable signs and avoidance of participation and understanding. Human phantasy, imagination and intuition are starved, while the abstractive, generalizing and deductive faculties, feeding on the detailed externals of situations and experiences, are hyper-stimulated. Man's attenuated and derived intelligence has its survival value in mass culture. This becomes inevitable as modern civilization needs and disseminates at all its nooks and corners a stupendous volume of information, commercial, economic, political, social and ideological. The mass of information and cultural objects is as fragmented, unrelated and trivial as the intelligence on which it is thrust becomes thin and superficial.

#### HIS ENHANCED EMOTIONALITY AND MOTOR PREDISPOSITION

Secondly, the eclipse of the symbols of folk culture by signs and labels in mass society and of meaningful axioms and phrases of the former by catch-words, clichés and slogans in modern mass media implies a marked dominance of automatism, routinized habit and mass emotions over conscious thought among a larger and larger section of the people. More and more of civilized mankind can react today only to strong and coarse sensory stimulations. The deterioration of human character in the signific universe of mass culture is associated with lesser and more derived intelligence and with greater emotionality and motor predisposition and activity. The folk culture's broad myths and symbols of nature such as the Mother Earth and Mother Nature that expressed sentiments of grandeur, beauty and awe no longer appeal to man in technological, mass production society. Nor do also the vast number of myths and symbols focussed round the loyalties, attachments, values and virtues in the family, the neighbourhood, the folk and the community. That rich heritage of symbols in folk

culture is now largely dissipated in mass culture. The mythopoeic imagination, however, abhors vacuum. New widespread concepts, symbols and myths of Class and Mass Man, Class struggle and Power, World Revolution and Proletariat Domination accordingly arise, placing in jeopardy both the freedom and self-expression of the personality and the peace and harmony of the social order. The irrational, disintegrative myths, phantasies and propaganda of mass culture, indeed, give significant expressions to an emergent barbarism. Yet it is apparent that however distorted and compulsive may be the current symbols and symbolic behaviour these are by no means irrelevant to the kind of socio-cultural reality experienced.

#### MORAL AND AESTHETIC BENUMMING

Thirdly, the mass media of communication discover, use and develop the easiest cues and signs for denoting things, persons and events, and clichés, labels and slogans for denoting human situations as well as the most standardized techniques of communication catering to an average of needs, tastes and appetites of millions. There is indefinite extension of communication and tempo but there is obvious and inevitable reduction of the intensity, depth and stability of understanding and experience. Everywhere the outer-directedness, discontinuity and pseudo-personalization produce monotony, indifference and boredom, and prevent authentic experience and swallow up the individuality of genuine personalities. Gregariousness of the ant and bee type becomes an obsession with its high psychological and spiritual costs of the neglect of solitude and contemplation and of autonomous growth and enrichment of personality. Mass man internalizes gregariousness as his conscience. His fear of privacy, solitude and individual distinctiveness is pathological as his conscience and morality are identical with popular approbation. The total effect is the moral and aesthetic benumbing of the individual in mass culture.

#### EPHEMERALITY AND SHALLOWNESS OF MASS CULTURE

Fourthly, with the disintegration of primary groups and their affections and loyalties mass man lives in a state of social loneli-

ness, and suffers from a profound sense of anomic, meaninglessness, frustration and insecurity that characterize "the lonely crowd". These are aggravated by the effects of social levelling due to which any differences in the standard of living and status are felt more acutely. As de Tocqueville observes: "The more complete this uniformity, the more insupportable the sight of such a difference becomes." In industrial and technological civilization the atomization of space and time and the fragmentation of life, mind and society accompany the sharp social alienation of man from fellow-man. Culture in mass civilization becomes largely thin, superficial, pre-fabricated and vicarious rather than a genuine bond of spontaneous human social participation and communion. On the whole, the effect of mass culture is to create a preference for vicarious living and experience at the cost of internal and autonomous growth and maturation. It tends to corrupt, vulgarize and sterilize the cultural inheritance of the past. In mass society there is as quick and unpredictable an obsolescence of aesthetic objects, standards and values as of mechanical and technological methods, devices and appliances, and there is engendered a widespread disrespect for cultural traditions and learning of yesterday. This reflects the high physical and social mobility and tempo of life and work, the quick rate of change and turnover and the practical and pragmatic nature of industrial, mass production society. Mass culture is basically ephemeral and contingent, attached to "the world of fashions", and not to the world of enduring aesthetic values and standards that go back to centuries and stretch out into centuries in the future. A great poem, drama and novel stir humanity through their profound, unlosable ideas and feelings that the people of every culture or epoch and in successive generations can share with it. If the ideas and feelings, the knowledge and sentiments of mass society become shallow-rooted and contingent, it becomes disastrous for art or culture. Mass culture is the replacement or annulment of a high and refined cultural heritage. It tends to be coarse, brutal or sentimental according to conditions and circumstances and is always a synthetic, an *Ersatz*.

LOSS OF INDIVIDUAL DISCRIMINATION AND QUALITATIVE  
JUDGMENT

The world-wide transition from "refined" and "high brow" to "mediocre" and "middle brow" and then to "low brow" and "brutal" culture is the ideological counterpart of the decline of level of values and behaviour of the average man in mass industrial production society, aiming at a neurotic, quantitative satisfaction of the needs, appetites and pleasures of life on an unprecedented scale. The entire culture is reduced to mere mass consumption of goods and values without individual discrimination or qualitative judgment dissociated from satisfaction in the imaginal and symbolic dimension. Even the objects of art are reduced to objects of consumption, fabricated as material goods for massive seizure by the millions at the behest of pleasure, and denuded of their original impress and meaning. It is only man's aesthetic, intellectual and spiritual discrimination and judgment which can prevent the relapse of culture into mediocre or brutal entertainment.

## BREAK OF THE VICIOUS CIRCLE

To break the unrelenting, vicious circle in the pathology of mass culture is by no means an easy task. For the pathology of normalcy of the average man's neurotic, low, quantitative needs and satisfactions; the conformation of all mass media to prevailing low and simulated canons of taste with associated standardization and de-individualization, following the laws of mass production and marketing; and, finally, the debasement of art through its needs of use and entertainment in mass society are all linked with, and stimulate one another. On the other hand, only the transformation of the average man with his higher income and education, more leisure and cultural opportunities into something richer and deeper with his genuine and productive experience, replacing exogenous and vicarious experience; the abolition of the present hiatus between the producers and purveyors of culture and its consumers; and the rise of creative artists, poets and mystics who do not care for popular approval, and whom the mass can neither corrupt nor isolate, can salvage culture.

## INTEGRATION OF COMMUNITY WITH CULTURE

Every civilization, every epoch, has its problem of knitting together the entire community, welding together the two nations of the "haves" and the "have-nots" into an integral, harmonious whole through new values, new levels of communication and communion, new patterns of art and beauty. Western Europe in the 18th and 19th centuries, the U.S.A. in the last quarter of the 19th century and the undeveloped non-industrialized countries of the world in the middle of the 20th century have faced the same problem of identifying the whole community with culture, and of sharing the values formerly monopolized by the elite with the mass of the people in order to protect the essentials of justice, goodness and harmony.

Even Shakespeare and Dostoievski had to tolerate the bad taste, ignorance and indifference of the masses. In the modern age mass culture, through its appropriate media which are different from anything seen before, equalizes the values of life but it does so at a lower dimension of human needs and values and at the cost of deterioration of art standards. Yet the creative artist must discover anew the real needs and values of the people and the community and of humanity at large in order that his art can be living and vibrant with the dreams, hopes and aspirations of Man in a generic sense.

## THE ABSOLUTE VALUES OF COMMON HUMANNESS IN ART

Perhaps he need not feel alienated from mass society and find a cultural form appropriate for it, some pattern which does for the modern mass what the specific type of folk and popular culture of the past did for the people. The crucial problem of modern art is not to spurn the mass media which have become dominant and will remain dominant but return to them with a deeper humanism, a profounder sense of dignity and worth of the common man. That is the social reality of the modern age to which real art must address itself. Only a poignant sympathy with pain and suffering—the spirit of a Dostoievski falling prostrate at the feet of Sonia as before all suffering humanity—can rescue "high brow" art from the emptiness and artificiality of a modern drawing room.

salon and night club atmosphere and expand and deepen it so that it can renew and be renewed by the sympathetic resonance of the mass. The sturdy peasant who tills the field under the scorching sun with the sweat flowing down his body and the entire burden of the world on his drooping shoulders, who toils and moils from morn till eve, day after day and year after year—is he alone in his stupendous, back-breaking labour on the earth? There surround him innumerable human shadows, visions and aspirations. The sweat and tears, the calamities and hopes of entire mankind are in front and behind him. That Eternal Toiler holds in his hands the sweet and bitter fruits of labour of many ages and generations. Art must reveal the joys and sorrows of the eternal worker on the perennial earth. The universal, eternal type of Man in art rather than any manipulation of its materials suiting the purposes of mass media will renovate it. For it is the real, absolute or transcendent values of common humanness and how art is stirred by them and stirs others that nourish enduring art, society and life in their dynamic interchange and interpenetration. Beauty, knowledge, peace and harmony can exist only in full accord with one another in man's experience, and all rest on his habits of solitude and contemplation that safeguard his detachment and transcendence as well as his handiworks from the practical needs and functions of human life.

## CHAPTER VI

# VALUES AND VISTAS OF CIVILIZATION

### HUMAN EVOLUTION, BOTH BIOLOGICAL AND ETHICAL

THE full implications of civilization and its future cannot be understood without an appreciation of the unique role of man as the trustee and guardian of cosmic evolution, on one side, and the pre-eminent spiritual resources of civilization in meeting its recurrent defeats and disillusionments at the hands of the irrational forces of cosmos and history, on the other. We have, therefore, to traverse briefly at the end both the psycho-biological history of man's survival and advance in the whole evolutionary process, and the internal development of civilization successfully overcoming the aberrations of human nature and deformations and diseases of social organization through values and culture.

Human evolution takes place in two antinomic and complementary dimensions showing contrasted modes and experiences. Man as a physical organism shows a remarkably continuous and rapid evolution as a species unknown in the animal kingdom. The processes of natural selection operate on the human species as a whole occupying the entire world, not on particular stocks and strains. His heritage of material tools, implements and weapons which enables him to obtain relative freedom from environmental pressures has reached a world dimension. He is not entirely a creature of nature due to his accumulation of artefacts on a global scale. Yet as a physical organism his bodily and mental attributes have evolved through the process of natural selection operating among small groups resulting in genetic differences between them. *Homo sapiens* has differentiated into the major races of mankind with certain adaptive differences in physiological structure and mental equipment due to environmental, dietetic and occupational impacts. The physical environment is an integral part of the skin,

bone and flesh of man as the physical organism though he has spread all over the earth. But his social and psychological evolution is essentially independent of genetic differences between human sub-groups or races as well of the limitations and pressures of his immediate environment. As a contemplative organism he shows the evolution of his language, symbols, morals and civilization biologically based on the size, complexity and specialization of the cerebral cortex and central nervous system. The psychosocial phase or dimension of evolution is "open", self-directed and ascendant, enabling man to completely surpass nature and nature-history. He crosses the boundaries of space and time in thought, intuition and imagination, and overcomes the resistances of the cosmic and historical process. He achieves a freedom, wholeness and transcendence beyond the incoherences and instabilities of his mortal existence and history.

Only by the aid of 'the principle of complementarity', derived from the modern philosophy of science, can we reconcile the apparently contradictory data of human evolution, mediated by the machinery of ordinary natural selection, and that mediated by his creative imagination and intuition, his abstract conceptions and intrinsic values, and his custom, law and morality, building up the new evolutionary machinery called human civilization. Civilization provides for man a new human nature superadded to his primitive, innate animal nature and a unified, unlimited, eternal environment of mankind and cosmos that directs his unbounded evolution undefinably and unpredictably.

The contrasting of differences in degree or in kind between evolution at the organic and at the psycho-social dimension, between human biology and civilization is outmoded. Nor should we any longer accept the separation of bio-psychological and philosophical modes of thought in respect of man, values and civilization: these are "complementary", per se. Niels Bohr and J. Robert Oppenheimer particularly stress that an appreciation of the fundamental concept of "complementarity" would make us realize that the central conflict in evolutionary thinking between evolutionary necessity and human freedom and between animal impulses and human conscious goals, values and purposes is based on an epistemological error. The entire process of human evolution at its different concurrent, complementary dimensions



can only be properly interpreted on the basis of alternative modes and experiences: ascending human evolution or civilization is part free and part determined, part adventure and part conformity, part responsibility and part submission, part transcendence and part fixation. Man, values and civilization—and the three are reciprocally interdependent—are at once biological and ethical, opportunistic and value-directed. Revealing as they all do both current adaptation as well as adaptability or potentiality, they can be treated completely only through the concurrent use of the complementary “idealizations” of “evolutionary naturalism” and “evolutionary openness or transcendence”.

#### MAN, THE ONLY ANIMAL NOT DOOMED IN EVOLUTION

The destiny of man and of civilization is discernible at an extremely recent stage of evolution of life, animal and man. Life appeared on the earth about a thousand million years ago. Man's ancestors came down from the trees ten to twenty million years ago. *Homo sapiens* emerged on the grass-lands of the earth about half a million years ago. The invention of his speech, tools and values and social integration took many thousands of years more. The Neolithic age in human history began only ten thousand years ago. Man's civilized life is even more recent in the biological scale of time, only six thousand years old. The development of his cerebral cortex, of his language and mechanical arts and implements and of his large-scale communities and organizations and the emergence of his enduring framework of ever enlarging traditions, symbols, values and culture have released the species from the grips of a restricted environment and an inflexible human nature.

Until the emergence of *Homo sapiens* in evolution, the various bodily structures and functions of the animals underwent elaborate differentiation and specialization for the purposes of their better adaptation to environmental conditions. The human cortex and nervous system not only achieve this goal of animal evolution but also constitute the mechanism of further evolution in the new dimension of symbolic, purposive control and independence of the environment, internal and external, and conceived in its widest sense.

Animals under markedly restricted and divergent environmental conditions show ramified, one-sided, specialized evolutions that have now mostly become static or regressive. In too many cases the trends of animal specialization have hindered further improvement and led to an evolutionary blind alley. The natural selection of animals maintaining or improving their adaptedness to environmental conditions prevailing at a given time operates in an extremely short-sighted manner that will lead to regression or extinction of most living species sooner or later.

Man alone is the chosen and dominant branch which is not doomed in the march of evolution, embodying general rather than specialized evolution. This has culminated in the development and specialization of his unique organ of the brain and its symbolizing, evaluating and communicating capacities that can take the environment, both physical and human, in a heap, and in its ever richer and more extended continuities, harmonies and integrations.

#### EVOLUTIONARY CONSEQUENCES OF HUMAN BRAIN DEVELOPMENT

Physical anthropologists have demonstrated that though there is a structural similarity of primate and human brain, there is considerable increase of the weight of the human cortex and super-addition of certain regions and areas with increase in the number of neurons available or in the space between them. The great enlargement of the frontal lobe in *Homo sapiens* is crucial, since it is composed mainly of associated regions permitting much more plastic behaviour than in the case of the great apes. Recent studies in the phylogenetic development of the human brain have indicated that there has been a marked brain expansion also within the evolution of the hominids. Howell points out that there was an increase in brain size upto 65,000 or 70,000 years ago, and after that the essential structure of the brain seems to be maintained, although it may be arranged in a slightly different form. He observes: "During the Middle Pleistocene there was a gradual increase in the size of the brain and certain changes in form. These changes included great expansion of certain association areas of the parietal and upper temporal regions and, as far as we know, were associated with the expansion of memory, learn-

ing from experience, and the storing-up of information. These were also related to the reception and transmission of speech."<sup>1</sup> Communication, abstraction, evaluation and symbolization, facilitated by the expansion and qualitative changes of the human brain, make all the difference between the animals' instinctual, stereotyped images, values and behaviour and man's acquired, plastic, symbolic, future-directed images, values and behaviour and their dominant role in his psycho-social adaptation.

Man due to the improvement of the size and quality of his brain is not rigidly bound by the repertory of a few instincts that are, no doubt, derived from the animal phase of his evolution, but that no longer constitute automatic, inflexible and stereotyped chains of reactions such as those of the other animals. The capacity for coordination, control, abstraction, symbolization and forward-orientation of his cerebral cortex and central nervous system rather than the equipment of fixed, specialized instincts and dispositions mark him out from all other living creatures who belong to prolific but precarious branches of evolution. It is obvious that organic evolution surpasses itself in man who has indeed, the opportunity to refashion both his nature and environment in a manner consonant with the abstract, symbolic goals and values he conceives and strives after. His cerebral activity that includes his symbolic self-evaluation, self-extension and self-transcendence and creation and transmission of ideal values and purposes, conscience and faith, control and direct the instincts—the hereditary bio-psychological chains that bind him to his evolutionary past.

#### RE-FASHIONING OF BOTH HUMAN NATURE AND ENVIRONMENT

Modern comparative neurology attributes the management of primitive, innate, stereotyped behaviour, having to do with the preservation of the individual and the race, to the older, subcortical, neuraxial portions of the central nervous system. In the human brain the hypertrophy of the associational cortices of the frontal and parieto-occipito-temporal lobes that constitute the highest level of neurological function, is associated with the capacities of abstraction, discrimination, symbolization, communication and con-

<sup>1</sup>Sol Tax (Ed.): *Issues in Evolution*, p. 168.

trol.<sup>2</sup> The increased complexity and specialization of the brain comprising a series of strata laid down one upon the other in evolutionary time enables man in large measure to consciously and effectively mould and reshape his primitive, innate, instinctual nature and behaviour. Not merely his animal instincts and dispositions, but also the sophisticated malformations of his symbolizing mind, the anxieties, ambitions and aggressions created by civilization can be transformed or obliterated by education, discipline, social stimulation and evocation. To the extent he can do this, and also indefinitely remould and enlarge his environment by his forward-directed symbolic ideas, values and sentiments, he fulfils his evolutionary potentialities and rises to his true evolutionary status. If, on the contrary, he cannot conquer his animal propensities and memories that drag him down heavily, nor distinguish between his values and disvalues, authentic symbols of his man-and-cosmos relations and sophisticated and counterfeit symbols of his diseased imagination and disoriented pathological group, nor, again, invest his life with ideal, transcendent meaning and purpose, he fails to contribute to the new phase of cosmic evolution and does actually regress and disappear.

#### CIVILIZATION, THE FORWARD-DIRECTED, SYMBOLIC EVOLUTION OF MAN

Goal-seeking and fulfilment at the animal, and at the human dimensions accordingly show profound differences that had been evolved in the course of organic evolution. Goals for animal life are biological and social and can never rise to symbolic and ideal dimensions. Animal goals are reached by the hereditary equipment of a set of well-defined instincts, by unconscious methods of trial and error and by conditioned responses. Human goals and values are symbolic, and selected, learned and transmitted through the complex processes of social conditioning, canalization and learning. These are not restricted by sense contacts and experiences such as touch, hearing and smell but are distant, forward-oriented and abstract, nor are they always even accessible. Civilization selects the kind of symbolic goals and values at the cognitive and imagi-

<sup>2</sup> Magoun: *Concepts of Brain Function in Sol Tax: Evolution of Man*, pp. 188-9.

native dimensions which stimulate the human organism and canalize all its strivings and efforts. These may not be present in the immediate situation and may remain physically unattainable. The symbolic life of man expressing and embodying the whole nature of man and civilization is accordingly the spring-board both of his fulfilment and advance and his frustration and defeat at various dimensions of living. Bursting through the bounds of space and time, the symbol-complex constitutes the universal heritage of the species that directs its ceaseless endeavours and aspirations through the relativity of personal and cultural adaptation.

The "open", self-regulative and emergent system of human evolution, of civilization, rests on the growth and maturation of symbolizing mind and activity facilitated by the abrupt introduction of speech and language and the purposive control and direction of evolution by symbolic goals and values of a transhuman dimension superimposed upon the biological goals of competition, natural selection and adaptedness of life to the limited environment, regardless of the future possibilities. Not merely man as individual but man as species and civilization consciously and purposefully direct his evolution along the transcendent dimension by ideal, transhuman values, fulfilling unpredictable potentialities of, and for both his nature and environment.

For man forward-oriented, symbolic evolution has become much more central and effective than biological evolution enabling him to pre-adapt himself to the future through his system of ideal, intrinsic and transcendent values. His symbolic vision of his own real future enables him ever more to control and direct his evolutionary course. This involves the operation of the highest products of cosmic evolution—man's conscience and morality and hope and faith in his own destiny and that of civilization. With an immature and undeveloped conscience and loss of faith in his destiny man jeopardizes his evolutionary advance and progress of his civilization.

Human future-directed adaptation to an ideal future in fact echoes in a higher stage or dimension the future-directed adaptation of the grub of the caterpillar and the fledgeling of the migratory bird. Long-term human pre-adaptation towards the future on the scale of ever-extended community ways of symbolic living, values and behaviour initiates psycho-social improvement

in the interests of the human species as a whole. Such is the biological meaning of civilization as extension of the evolutionary process.

#### THE HUMAN ADVENTURE OF TRANSCENDENCE

Man's symbol-and-value system, his conscience, hope and faith are dominant factors in the ceaseless adventure of civilization. In human history the rise and fall of civilizations are the consequences of changes in the hierarchy of values—the waxing and waning of ideal, intrinsic and transcendent values that govern the mental horizons, efforts and aspirations of mankind. Psychological and social evolution in so far as it is consciously and purposefully directed and preadapted towards an ideal future for the species as a whole transcends completely the boundaries of biological evolution. The mechanisms of evolution here are no longer blind and unconscious, but embody the ceaseless, purposeful transformation of the past and present into the anticipated future through the media and instruments of symbols, values and ideals. The constant processes of competition, reconciliation and selection of beliefs, values and ideals lead to the preference and social and economic institutions and types of civilization according to their capacities of effective anticipation, control and guidance of men and societies towards a higher order or dimension of adaptability or evolutionary transcendence.

Life, mind, conscious goals and symbolic, inaccessible and intrinsic values are the successive stages or dimensions in open, ascending evolution. These are evolutionary “necessities”, culminating in the perennial quest of human evolution or civilization for perfection and transcendence.

In man's progress or regress his own symbols and values, self-choice and self-transcendence play the crucial role. His evolutionary progress is both internal and external: internal depending on his ideal, unrealizable intentions, values and strivings oriented towards transcending his own nature, and external in the sense of his creation of an unlimited, transcendent, noetic environment for his maturation and perfection.

In the previous phase of the evolutionary process it is the environment, and every slight change thereof, that led to the emer-

gence of new living forms adapted to the new environmental conditions. Man's own anatomical and physiological evolution would not have been possible but for sudden critical changes in his habitat and this took thousands of years, during which his residence and acclimatization in the various continents contributed towards the definition of his physical characteristics. Now his mental faculties enable him to transcend both the boundaries of his environment and its impact upon the details of his bodily structure and functions. Simultaneously it is his global environment which directs the evolved man to his ascendant evolution. The mechanisms of ascent here are neither competition nor natural selection but symbolic, transhuman faiths, goals and values. It is abstract ideas and intrinsic and transcendent values that make human evolution cosmic and base it on his own self-evaluation and self-transcendence that not only replace natural selection and bondage to body and its animal ancestry but also refashion his inner nature so as to improve its adaptability or potentiality to an ever-enlarging surrounding medium, physical as well as noetic or cultural. His evolutionary destiny is today, accordingly, bound neither by his determinate nature nor by his existence on earth but transcends both. The human impulse and adventure of transcendence comprise the law of human evolution.

#### THE TRANSCENDENT LAWS OF CIVILIZATION

We need, therefore, a re-definition of the goal and direction of civilization. Civilization is not the mere equipment and heritage of man's appurtenances of tools, appliances, goods and services for his material comfort and well-being recording his conquest of his environment. This alone does not contribute to the progress of true post-animal evolution whose yard-stick is represented by a fuller and fuller actualization of potentialities of both man and his enlarged psycho-social environment. The directional trends of post-animal evolution, i.e. civilization are represented by the emergence of a more universal morality, a more enlarging self-religion, a more holistic philosophy of life and values, and a more meaningful science, art and knowledge that can aid the self-fulfilment and self-transcendence of man both individually and collectively. Civilization is the creative, future-oriented global

adventure of the human species to prolong and perfect psychosocial evolution through the dual process of the transcendence or "cosmicization" of human nature, values, faith and conscience and the unlimited extension of the surrounding, personalized cosmos in which human transcendent evolution takes place. The two are linked with each other.

The progress of civilization, of human evolution, of which man is at once the architect and beneficiary, indeed, follows inaccessible, transcendent laws. These he can apprehend adequately not by his reason and intelligence but by his intuition and imagination. Intelligence, which has evolved in organic evolution for protecting his body and ensuring physiological adjustment, can neither take the place of his moral and spiritual intuition as the effective tool of his true, cosmic evolution, nor adequately interpret the evolution of that new infinite human organism, called mankind-and-cosmos. Only intuition, again, can effectively combat the insidious enemy of human civilization in all epochs viz. the spirit of anhedonia, hedonism and nihilism, restore abstract thought and intellectual speculation to their meaningful roles in concrete values and experiences and invest these with a sense of moral fulfilment and aesthetic enjoyment. Man's wonder, awe, love, wholeness and transcendence, stimulated by his cosmic intuition and imagination, can alone re-establish his filiation with the cosmos-and-mankind in the process of creating ever-new, meaningful relations and values. The subtle, complex and deepening partnership between self-transcending man and cosmos is, in one word, the evolutionary destiny of man and his civilization. The basic impulsion which shapes and works out human destiny and the process of civilization is the full flowering of human intuition and imagination—comprehension of total meanings and values, anticipation and appreciation of fresh transcendent situations and possibilities and consecration to new universal goals and purposes.

#### MAN'S COSMIC VOCATION

Man reaches the fullness and wholeness of his maturation only in his cosmic intuition and faith, imagination and conscience. Civilization also attains its supreme fruition through the application of cosmic intuition and imagination of the individual, his insights



of wisdom and ecstasy, his enjoyments of transcendent goodness, beauty and love, his experiences of marvel, awe and holiness and his acts of universal altruism and sacrifice. On the one hand, that original intuitive faculty within man which enables him to detach and surpass himself and make him feel fully alive, uplifted and borne along by it to the very heart of both cosmos and self, is the true interpreter and guardian of his transcendent evolution, his civilization. The intuitive cosmic vision illuminates his metaphysics, art, morality and religion—the four major modes or channels through which the main-stream of civilization flows, breaking through the sand-banks of routine, tradition and custom and the boulders of practicality and opportunism, and revealing its true nature and tempo. Civilization comes to life and acquires a new depth and extension, something like a fourth dimension with the exercise of man's cosmic intuition. It is the fulfilment of man's true, transcendent nature and possibilities both as individual and as species. Man would have remained the human animal cut off from his cosmic values and potentialities but for the nurture, protection and evocation of civilization.

The entire map of man's transcendent nature and potentialities is not as yet explored. But as he improves his mental and spiritual capacities in the way of a richer, more harmonious and completer personality of cosmic intuition, exaltation and ecstasy, and overcomes and transcends his fixed, original animal heritage more and more, he achieves a new sense of identity or communion with the cosmos, and thereby prepares himself more for his cosmic vocation. Thus does he increasingly realize the latent possibilities of the open, creative process of the cosmos as a whole. It is civilization which makes this process not only conscious and purposive but also universal and unified for mankind. It is a paradox that the theory of evolution ultimately merges into the acknowledgment and realization of the intrinsic, ultimate and transcendent values that the human species clarifies and to which it commits itself. The human species creates and maintains civilization as a fellowship fostering truth, beauty, goodness and love and transmitting conscience and faith for self-forgetful, collective living through the generations. But in consciously guiding and directing his own evolution through values man often twists his goals, denies his fulfilment and hinders his evolutionary advance. A chronic

discord and confusion of values and denial and bafflement of the intrinsicities of life in contemporary technological civilization impedes normal wholesomeness and progress. The disbalance of instrumental and intrinsic ends and goals and conflict of different parts and dimensions of living hold the major keys to the sickness and regression of modern man and civilization.

#### EVOLUTIONARY UNBALANCES AND ANTINOMIES AND CIVILIZATION

Crucial in civilization are the unbalance, contradiction and lag of the various levels or dimensions of experience and values which have become grave and chronic in the modern age. Man must always achieve a balance, reconciliation and compromise between his economic toil and the scarce, diminishing resources of the region, between his arts and technology and his material satisfactions and rewards, and between economic values and the intrinsic or transcendent values of truth, beauty and goodness. A society on the verge of an economic crisis or war so squanders its ecologic resources that it jeopardizes the interests and well-being of the future generations. There ensues conflict between the bio-ecological values of sustenance and continuity and the economic values of standard of comfort or the political imperatives of defence and security. There is also serious contradiction between the demands of technology, large-scale production and specialization of the machine process, aiming at mechanical efficiency and improvement of output, and the human needs and values of spontaneity, creativity and rhythms of life, work and leisure. Many intrinsicities are sacrificed due to over-specialization and over-organization that modern science, technology and industrialization promote as these invade larger and larger areas of human life. The ideal and intrinsic values also come in conflict with the social distance between the classes and the unethical features and trends of business and politics. A social and industrial system that stimulates competitive and predatory rather than cooperative behaviour and values thwarts the development of higher social integration and organization. The profit-motivated, capitalist-industrial civilization throughout the world is today a major obstacle to the evolution of man's higher dimension of social and moral relations,

behaviour and personality-pattern. His new discoveries in the sciences, arts and technology, directed by an outworn economic and industrial system, do not enhance opportunities and experiences but rather frustrate normal human nature and potentialities for the majority of individuals. The question here is that of transforming the bases of groups and social and economic relations, behaviour and institutions by a new morality.

Any serious misfits, maladjustments and conflicts between parts of human nature and culture, no doubt, not only disturb the coordinated wholeness of mind, personality and society but also impede evolutionary advance. Only a recovery of intrinsic or transcendent values which represent the very substance of coordinated wholeness that man can apprehend can correct the evolutionary unbalances and contradictions. It is the intrinsic, ultimate or transcendent values which man tries to objectify in the scheme of property-making and using, the standard of living and the status-power scheme: in the ordering of authority and freedom; in the system of rights and duties; in the fair sharing of the goods and values of life; in one word, in the harmony and balance he establishes between higher and lower needs and values, biological goals and moral standards, self-direction and self-transcendence and human social sentiment and beyond-human passion. These values represent, indeed, the norms for the solution of all misfits, conflicts and contradictions in the opposed dimensions or levels of adjustment. Denis De Rougemont emphasizes that the quest for progress of Western man is now beset with ambivalences and antinomies such as freedom and responsibility, autonomy and organization, certainty and doubt, love of God and love of neighbour and incarnation and transcendence.<sup>3</sup> The edges of the antinomies can be blunted and the paradoxes removed only by the appeal to the intrinsic, ultimate or transcendent values that invest evolution with meaning and value, and at the same time keep up the tension in which the antinomies and paradoxes have to be lived. The intrinsic, ultimate or transcendent values embodying themselves in the serene, creative experiences of religion, art and literature, constantly raise human behaviour and civilization to ever higher integrations and concords in the dialectic of mind and society.

<sup>3</sup> *Man's Western Quest*, pp. 167-71.

## THE DIALECTICAL MARCH OF CIVILIZATION

Civilization as a rule walks like a crab on the road to progress sharply oscillating between opposite and complementary truths and values. Its uneven and incoherent march echoes the dialectical march of the human mind. The drawback of social revolutions accomplished through coercion and violence, and even of liberal political and economic progress achieved gradually, peacefully and democratically is that these are hardly oriented to long-period human goals, values and ideals, due to the preoccupation of classes and political parties with temporary issues. This often retards human advance in the long perspective which normally follows a zigzag contradictory course, punctuated by reactions, sometimes necessary and wholesome, and sometimes wasteful and extravagant. Gradual modification and change, assimilation and interpenetration characterize a balanced and steady progress of human civilization with its reconciliations and synthesis of antinomic and complementary attitudes, values and ways of living. Such kind of harmonious advance without much of tension is rare in human annals. The polarity of beliefs, values and modes of living in human society and culture is never complete. It is ever creative of new forms of balance, coherence and coordination, more vital, more comprehensive and more harmonious. Man, society and civilization have constantly to live in dialectical tension and peril in order that evolution can go on. The individual rises to greater spiritual heights of creativity and freedom through the resolution of antinomies and contradictions of truths and values that perpetually call for ever fresh and living synthesis. Similarly societies and civilizations can progress not by bypassing tensions and contradictions, still less by reducing one of the categories of the opposition in the term of the other, but by fresh integration with new accretion of meanings and values.

## THE PROGRESS OF CIVILIZATION

There are, broadly speaking, three basic pre-requisites of health, well-being and progress of civilization at different dimensions which the Bio-Psychology of civilization underlines in the contemporary world crisis. At the intellectual dimension, there should

not be any dogmatism and absolutism in social theories and policies so that there may be ample scope for the fusion and integration of antinomic or complementary ideas, values and institutions within the plastic unity of world civilization without the wastes of coercion and extermination. The world's most pernicious modern illusion is that the destruction of either Capitalism or Communism, Democracy or Totalitarianism embodies the final goal of history. The notion of a global community is more legitimate and future-oriented than either of these goals, and depends for its fulfilment on the patient, discriminative assimilation of the opposite beliefs and values underlying the two belligerent social and economic systems, rooted in the intellectual conviction of the fragmentariness of all human experience, individual and collective. Tolerance, acceptance and synthesis are the indispensable intellectual principles underlying the progress of civilization.

At the moral dimension, civilization, like human evolution itself, should be future-oriented and evince a clear and lively appreciation of, and commitment to, the intrinsic, ultimate and transcendent values. The deep-seated malady of modern civilization is rooted in its deviation from the natural hegemony of the intrinsic, ultimate and transcendent over the proximate, instrumental and existential values. The technicalization or mechanization of modern life, the attenuated and derived mentality and behaviour of the mass-man or organization-man and the complete loss of man's native rapport with the cosmic-and-real cannot be ended nor mended except by a fresh scaling of human values. The morality of future civilization must be grounded on this. The intrinsic values are the ultimate values of life that must prevail over the immediate and proximate values. A civilization in order that it may be stable and secure must look to the interests and well-being of the generations yet unborn. Here the polarity or opposition that is to be reconciled is between the immediacy of collective interests and welfare and conservation of the physical and social heritage. Civilization cannot endure unless man pledges a fellowship with nature, with fellowman and with culture in the vistas of time. Without a limited experience of solidarity, without at least a moral recognition of the interests and well-being of the future generations, the continuity of the physical and social inheritance of mankind is broken. Solidarity of man in his generations

is the indispensable moral principle for the conscious direction of his evolution. It can be built up only by moral and spiritual intuition and faith. Benjamin Kidd long ago pointed out that it was only the altruism and wisdom derived from an intense religious consciousness that could permit modern states to sacrifice their immediate needs and interests for those of posterity. Rationalism, he averred, was individualistic and destructive and social progress must be "ultra-rational". Religion furnishes the "ultra-rational sanctions" for the proper appraisal of the future most conducive to progress. In a manner Kidd attempted to bridge the chasm between religion and evolution.<sup>4</sup> Naturalistic humanism, grounded in mere reason and intellect, shows its inadequacy in subordinating present to future welfare in a long perspective of social development.

At the spiritual dimension a dynamic of love and compassion, stimulated by a world-imagination and faith, can alone combat global competitiveness and aggressiveness and impel the sacrifice of the advanced and affluent nations for the under-privileged and poor ones so as to share equitably in the emerging world civilization the benefits of modern knowledge, science and technology. Here, again a harmony and balance of the complementary and antithetic principles and values of unity and plurality, identity and difference of human civilization demand appropriate moral and spiritual expression in global endeavours of equality and sharing. Mere naturalistic humanism and world economism, without spiritual sanctions, cannot subordinate an indefinite improvement of the standard of comfort of the rich, well-nourished and powerful nations to an expanding programme of foreign aid, gift and welfare service for alleviation of unemployment, misery, disease and suffering of the indigent and underdeveloped peoples that are far away, both physically and psychologically. Without a world-compassion the conception of One World, One Welfare, cannot materialize, and the dual standard of living will continue to embitter the have-not nations. A sense of honour, solidarity and beneficence can alone induce the have-nations to share the good things of the world with the have-not nations. A global endeavour for the improvement of economic, nutritive and intellectual conditions among the have-not nations is inseparable from the global cam-

<sup>4</sup> See his *Principles of Western Civilization and Social Evolution*.

paign against war and threat of nuclear annihilation. More than the Western nation's disarmament, the mitigation of the dual standard of living of the earth will contribute towards a mankind-as-a whole feeling, and constitute the basis of man's progress. Compassion, love and sharing, as the most intensive and pervasive influences on human life, represent the essential spiritual principles for the conscious direction of further advance of civilization.

#### THE CONSCIENCE OF MANKIND

Mankind's conscience is the sole trustee, guardian and agent of evolutionary advance, binding the past, present and future. In conscience converge the gains of man's animal ancestry and the acquisitions of his psycho-social evolution. With its strong, hereditary-instinctive reactions against untruth, ugliness and evil, and for truth, beauty, love and goodness developed through the interchange between man's genetic history and his learning and cultural conditioning, conscience has a cosmic vocation. The conscience of the well-integrated, mature, balanced personality is the fullest realization of organic and cultural potentialities in the universe. It warns against human setbacks and backslidings, clarifies the enduring human meanings, goals and purposes, and guides man's total metamorphosis—the refinement and enrichment of values and personalities, social integration and trans-social moral experience. "Man is something that has to be surpassed", says Nietzsche. He remains a creature of the earth but transcends himself. Man's nature is not only to self-actualize but also to self-transcend and self-metamorphose. This is seen at its highest, and most dynamic and infective quality, in mystics, poets and artists of all lands, who constantly realize new potentialities of and for human nature and culture. Bergson has stressed that mystical experience grounded in intuition turned inward and deeply intensified carries man to the roots of his being and to the very principle of Life.<sup>5</sup> Mystical consciousness embodies and expresses the meaning and direction of cosmic evolution with profound certitude and warmth of emotion, yet deriving support from nature and science.

Human evolution is interiorized and becomes self-directive in man's conscience, faith and mystical striving. Within the mystical

<sup>5</sup> *The Two Sources of Morality and Religion*, pp. 238-9.

conscience and faith man finds in symbolic form the long evolutionary history of his animal past, the entire cultural heritage of humanity and the aspiration after transcendental truth, reverence and goodness. The conscience, faith and imagination of *Homo-universalis* are enlarged by the values and norms that every historic culture contributes to human nature and social inheritance, and its images of human and cultural perfection. Man's animal inheritance relives side by side with the voice of reason and culture in his conscience. In conscience are embodied—not only the admonitions and warnings of his animal past but also the exhortations of civilization in the onward march of his emergent future. Man can play his essential role in the universe only by an inner realization of the continuity of Life's and Mind's evolution in the depths of his being, and the resultant intensification and transcendence of his awareness, feeling and will—which allegiance to conscience and faith implies.

#### THE TRANSHUMAN VALUES OF CIVILIZATION

"Seek thyself" is the first law of nature for animal evolution—the imperative of struggle for food, survival and reproduction. "Know thyself" is the second imperative in evolution, that of human civilization to man—that starts with the voice of reason and intelligence, and gradually frees itself in the course of mental evolution from the illusions of wishful thinking and unconscious fears and anxieties, establishing his self-mastery and balance in both inner life and relations to society and cosmos. "Transcend thyself" is the final imperative in civilization for man's development—the call of conscience and faith leading him to the source of his Being and Cosmos. Out of the depths of human evolution, and its seeking, knowing, transcending and metamorphosing emerge "the still small voice of God" and the beaconing of faith of mystics, poets and artists that direct humanity to the realization of absolute values. Such realization implies at once the profound depth of the human personality and the most intense temporal equality and identity in the open society of the earth. Man's conscience and faith approximates to the value character and orderliness of Reality—the human Self as Love and the solidarity of mankind that direct both the individual and society to reach out to Beauty,



Goodness, Justice and Love which are yet unrealized, and build up an earth-community more extensive than is yet lived in. Conscience and faith today are the sheet-anchors of man's strength and hope amidst the heavy darkening clouds that enshroud his biological sky. It is from the depths of the unconscious that the impulsion of the conscience and faith of *Homo universalis* emerge for the achievement of equilibrium and harmony both within the self and in group and cultural inheritance—the earth-community loved and adored in the love and adoration of the principle underlying his own perfection, that may safeguard peace and mankind for the world. The deeper and less conscious processes of the mind are particularly implicated in patterns of mystical and inspirational self-transcendence which is indispensable for the unified self and the united mankind, for the realization of human potentialities and the creation and maintenance of world civilization. The imperatives of self-surrender, self-transcendence and self-metamorphosis can alone release man, both as individual and as species, from atavisms, regressions and fixations and reveal emergent modes and qualities of personality. At the same time the intuitive side of self-compulsion and self-transcendence manifests errors and aberrations. These must be subjected to the wisdom and experience of humanity enshrined in its ethical traditions. Between the spontaneity and originality of the individual's conscience, faith and intuition and the cultural heritage of the race there is a constant and dynamic interchange, sometimes smooth and harmonious, sometimes discordant and conflictful. The unique conscience and faith of the individual and the experience of the community of mankind-as-a whole intermingle in the cognition and appreciation of the ultimate and transcendent values which are identical with the cognition and appreciation of man's essential Being. These are, to be sure, the end-products of evolution characteristic of its highest reaches. In self-transcendence and self-metamorphosis with cosmic intent, we directly and immediately recognize both the supreme worth and dignity of the personality and the majesty and power of the impersonal, universal and trans-human values of civilization. Each personality, great or small, has a unique value and significance in the collective adventure of civilization—the fulfilment of the cosmic evolutionary process. For each is a guardian or organ of this process. The resplendent, transcendent flower

of cosmic evolution is the conscience of *Homo universalis*. But the flower must blossom forth in the minds and hearts of mankind everywhere simultaneously in the springtide of civilization before the fruits of evolution can be actualized and embodied in the garden of the earth.

Civilization in its macrocosmic and eternal aspects records the progress and transmission of human values, experiences and adventures in the conscience and faith of *Homo universalis* and the unity of Mankind-as-a whole. It is an endless, ongoing process of tension and integration of the polarities of Order and Uniqueness of human personality, Organization and Freedom, Self-direction and Self-transcendence, which represent the epitomized key-values of mankind belonging to the civilized consciousness of the ages. The emerging cosmic civilization can only be built up on the basis of the tension and harmony of these key-values.

#### THE OPEN, TRANSHUMAN COMMUNITY

Civilization is the ever-enlarging time-and-space binding community of Man's self-direction and self-transcendence. Evolutionary transcendence extends the boundaries of civilization from families, hordes, tribes, folks, nations and block of nations to the community of mankind, and finally to the community of cosmos, each 'community' claiming love, loyalty and sacrifice for human fulfilment.

The different communities co-exist in any civilization, enabling groups of men and limited communities to pass their lives, and find their fulfilment within their confines, traditions and laws according to the degree of civilization they can assimilate and internalize as their conscience and morality. Each community stands over against another community that is larger, more open, more universal. It embodies in fragmentary and distorted form the goals of civilization—the common pool of values of Mankind-as-a-whole which a community has yet to achieve. The pan-human heritage of all the arts, sciences, technologies, metaphysics and religion make civilization life-enhancing, productive and enjoyable, and lends it beauty, grace and adventure. Civilization lifts man, values and community together from immediacy to eternity, from particularity to universality, from plurality to unity.

Behind civilization are every man's infantile longings, the lover's warming fancies, the poet's radiant dreams and the mystic's exalted insights of cosmic oneness and continuity, "that never was on sea and land". All these mental strands, distant and harmonious, converge in love and reverence that represent the heart and soul of civilization. It is love and reverence that alone safeguard the true universality and wholeness of man and society and civilize civilization. Love and reverence, with their insatiable hunger for compassion, care and sacrifice, are unmistakable intuitions of the essence of the One-and-the Beyond, and unfailing anchors of hope and joy in a world in which every being can love and be loved. Man who aspires, transcends and metamorphoses himself can through ceaseless, measureless striving to love and revere convert a world which is hell and filled with hate, cruelty and despair, into a paradise of infinite goodness, beauty and bliss—the universal values of mankind for which we use the general name of civilization. Conversely, without love and reverence he harnesses his highest gifts and acquisitions for wickedness, cruelty and violence not yet perpetrated. Where love and reverence wane, civilization languishes and perishes: where these wax and become richer and more refined, civilization deepens, thrives and extends cosmically over immeasurably vast regions of human meaning and solicitude.

Civilization creates an open, unlimited, transhuman community in which the atoms and electrons of the nuclear laboratories, the crops and trees, insects and animals of the fields and forests, the power of the coal-fields and mountain-falls, the tarnished children in the slums of the world's metropolises and the gay carousers on the fashionable beaches of the world's sea-side, the fluctuations of sunshine and fainfall, hurricane and cosmic radiation on earth and sky, and even the fast receding stars and galaxies in outer space are all knit together by human understandings and appreciations. Thus does civilization through transcendence raise communities upon communities in its endless architecture—the mansion of the Divine in which dwell unlimited communities, universal men and transcendent values, all boundless in their possibilities. It rears its head far above man's transient pleasures and inconsequential thoughts, and seeks to embrace the whole of the unknowable cosmos, scouring its unfathomable spaces and

time-ranges with the probing, sensitive tendrils of his cognition and love. To understand and appreciate how this happens is one of the most urgent and difficult tasks that "the proper study of mankind" should no longer overlook.



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## INDEX



## INDEX

- ALLEE, 21  
 Allport, 24, 25, 64, 75, 88  
 Alverdes, 21  
*Amour pre* inflated, 87  
 Anhedonia, 38, 64  
 Anxiety, and megalomania, 85-86,  
     in civilization, 33-34  
 Aristotle, 29  
 Art, in mass culture, 93-97, roots  
     of, 2-3, 5-6  
  
 BARZUN, 73  
 Behaviourism, errors of, 32, 50, 52,  
     75-76  
 Being, Becoming, 7, 54, 56-57  
 Belsen, 62  
 Bergson, 13, 14, 91, 114  
 Bhagavad Gita, 14, 57  
 Biological, imbalance, 40-43, 47,  
     52, needs, quantitative gratifica-  
     tion of, a disease, 74-76, 84-85,  
     norms of behaviour, 51, 98, 104-  
     105  
 Bio-psychology of civilization, 111-  
     115  
 Bohr, 99  
 Bowlby, 83  
 Brain, development, its effects on  
     human evolution, 101-102  
 Brinton, 44  
 Buckhardt, 55  
 Buddhism, 58  
 Bukharin, 31  
 Butler, 44  
  
 CANNIBALISM, 62  
 Carlyle, 31  
 Cassirer, 70  
 Chardin, 27  
 Child training, 83-84  
  
 Christianity, 87, 89  
 Christos, 58  
 Civilization, 6, abnormal parent-  
     childhood relations in, 82-84,  
     and spatial order, 2-4, 7-9, 11-  
     13, 15, crisis in, 19-22, 27, 33-  
     34, 39, 47-49, 92-93, 109-110, dia-  
     lectical march of, 111, 117, dis-  
     balances and diseases of, 12-16,  
     38-39, 46-49, 109-10, distorted  
     and perverted values of, 80-82,  
     dysfunctioning of old symbols in,  
     87-88, emptiness and frailness of,  
     11-15, future of, 6, 59-60, 111-  
     115, its goals and laws, 106-7,  
     115, its relation to biological  
     evolution, 103-5, its trans-human  
     values, 116-18, mechanistic and  
     scientific, 52, perverted symbols  
     of, 89-91, philosophy of, 49-51,  
     savagery in, 48-49, technological,  
     7-13, 17, 36-37, 46-48, 90-92  
 Civilized mind, technological causes  
     of barrenness of, 7-13, 15, 17  
 Community and culture, 96-97,  
     117-18  
 Compassion, 58-60, 96-97, 118  
 Complementarity, 99  
 Comte, 44  
 Conscience, 114-117  
 Consciousness, collective, 33, of  
     space and time, 3-9  
 Continuity, 7, 8  
 Cosmic, community, 117-118, evo-  
     lution, 98, 107-8, passion and  
     affiliation, 16, perspective, 57,  
     schema, 3, vocation, 108  
 Cosmicization, of man, 57-60, 107  
 Cosmos, and man interchanges,  
     5, 17, 28, 42-43, 52, 76-80, body  
     of God, 57, man's estrangement

- from, due to technology, 7-8, 18  
 Creative attruism, 58-59  
 Crowded hours, 14  
 Crowd mentality, 48, 86, 91-93  
 Cybernetics, 48
- DARWIN, Darwinism, errors of, 21-24, 43-44, 46, 98-99  
 Descartes, influence of, 20-21, 50  
 Dewey, 35, 70  
 Disvalues, origins and role of, 61-62, 64-66, 68-69, 72  
 Division of labour, 46-47  
 Dostoevski, 96  
 Drummond, 21
- EDDINGTON, 13  
 Ego, egoism and altruism, 21, 28, 50-51, 63, 118  
 Einstein, 56  
 Elite culture, 95-97  
 Empiricism, 6, 38, 49, 50, leading to crisis in civilization, 19-21  
 Emptiness, 11  
 Entelechy, 29  
 Environment, global, 10, 117-118, mechanical - technological, 7-9, non-biological external, 50, psycho-social, 9, 58-60, 104-160  
 Eupsychic, personality, 55, 63, 75  
 Ersatz, 94  
 Evolutionary transcendence, 99-100  
 Existentialism, 57  
 Extension, 7
- FERRERO, 70  
 Fidelity, 74  
 Field theory, 51  
 Flugel, 82  
 Freud, Freudianism, errors of, 26, 28-30, 36, 42, 83  
 Fromm, 43, 64  
 Frustration, and aggressiveness, 34
- GANDHI, 56  
 Gasset, 50  
 Gestalt, 51  
 Gluttony, 73, 84  
 God, in human relations, 48, 58, 115  
 Great Man, theory, 31
- HAECKEL, 44  
 Hankins, 21  
 Hart, 77  
 Hegel, 44  
 Hobbes, 32  
 Hobhouse, 44  
 Hocking, 58  
*Homo sapiens*, evolution and behaviour, 22, 40-43, 45, 98, 100-101  
*Homo universalis*, 58, 115-17  
 Horney, 82, 85  
 Howell, 101  
 Human nature, and values, 51, a positive concept of, 49, deterioration of, 13-16, 34, 45-48, 67-70, 80-82  
 Humanism, Trans-humanism, 29, 41-42, 55, 58-60, 96-97, 113, 115-19  
 Hume, influence of, 19-21  
 Huxley, 41
- IDEALIZATIONS, 100  
 Illusions, 11  
 Immortality, 7  
 Individualism, roots of, 20-22, 25  
 Insecurity, 33-34  
 Instant, 7  
 Intuition, role of, 79, 107-8
- JAMES, 17, 34, 35  
 Jaspers, 8, 29, 34, 57  
 Jones, 70, 71  
 Juenger, 33

- Jung, 70  
Juxtaposition in space, 14
- KAHLER, 33  
Kant, 31  
Kardiner, 36  
Kidd, 113  
Kinsey, 73  
Klein, 70  
Krishna, 57  
Kroeber, 27, 30, 31  
Kropotkin, 21  
Krutch, 25
- LANGER, 70  
Leibniz, 20, 29, 50  
Lewin, 51  
Lindemann, 66  
Linton, 36  
Living space, 8  
Locke, influence of, 19-20, 38  
Love-energy, its role in human fulfilment, 53-54, 118
- MAN, 6, fractionalized image of, 34-35, his cosmicization, 57-60, 107, his evolutionary defects, 40-43, 46-49, his evolutionary destiny, 104-7, his fulfilment, 51-52, 55, 59, 63, his nature and evolution transformed by civilization, 76-78, 98-99, his participation with cosmos, 16-18, his vitiated self-image, 50, 88-89, other-directed, 36, regression and possibility of his extinction, 44-49  
Magic, 3  
Magoun, 103  
Mania, 64  
Mankind, proper study of, 119  
Marx, Marxism, 31, 85, 93, 112  
Maslow, 42, 75  
Mass, culture, its pathology, 93-95, mentality and wickedness, 47-49, society, 33-37  
Mead, 35  
Mechanical, time, its consequences, 10-15  
Mechanization, its effects on aesthetic and emotional life, 6-13  
Memory, 14  
Meta-civilization, 51  
Metaphysics, 58  
Morgan, 44  
Morris, 70  
Mukerjee, 53, 62, 71, 74, 85  
Mumford, 43  
Murphy, 47, 51
- NATURAL hierarchy of needs, 51-54, Naturalism, evolutionary, 50-51, 60, 100  
Nazi savagery, 32-33, 62  
Neurosis, 10-11, 64-65, 67, 72, 74  
Newton, 49-50  
Nietzsche, 114  
Nirvana, 58  
Noo-space, 9, 27  
Normal mind, characteristics of, 71  
Nosological treatment, 68
- OBJECTIVITY, 11  
Oedipus complex, in modern civilization, 83  
Openness, 7, 29, 58, 99, 114  
Oppenheimer, 99  
Orexia, 29
- PATHOLOGY of normalcy, 64, 88-89  
Personality, good and bad, 68-70  
Philosophy, and psychology, 29, 31-32, Indian, 14, 57-58  
Physicalism, errors of, 22-25, 52  
Physiological rhythms of activity, 10  
Polymorphism, 37, 46, 47  
Position, 7, 15  
Psycho-analytic school, 70, 82-83

- Psycho-bio-social illness as disease of civilization, 65-67  
 Psychology, empirical, 6, 32, errors of, 22-26, 50-52, future trends of, 28-30, wrong premises and models of, 24-27, 31-33  
 Psycho-neurosis, 65, 72-73, 81-82  
 Psychoses, 11, 64-65, 67  
 Psycho-therapy, 67-70
- RANK, 70  
 Re-education, 68  
 Reusch, 66  
 Reverence, sentiment of, 56-57, 118  
 Rhythm, cosmic, an image of human fulfilment, 18, dynamic and functional, 4, loss of forms of, 9-12, roots of, 5, 6  
 Riesmann, 73, 84  
 Rougemont, 110
- SCHIZOPHRENIA, 64, 66  
 Schweitzer, 56  
 Science, and civilization, 90-92, modern, 50, schematic time of, 11, social, 49-51  
 Scientism, defects of, 52-54  
 Seidenberg, 46  
 Self-transcendence, its role in civilization, 28-30, 54-56, 76-78, 115-6  
 Sex, love, 53, 59, 62, 65, 72-74, 82-83, 87, 89, 107, 110  
 Shakespeare, 96  
 Sherif, 62  
 Signs, role of, in mass culture, 91-92  
 Simplifiers, 56  
 Singh, 50  
 Smuts, 44  
 Social, conditioning, role of, 35-37, disvalues, 64-65, positivism, frame of reference of, 36, 50  
 Social science, defects of atomism and empiricism in, 49-51, fatalism of, 30-31  
 Sociopathy, socio-therapy, 67-68, 74, 79  
 Solitude, 14, 93  
 Sorokin, 30, 31, 58  
 Space, of time, 10, social, 3, 7, noo—, 9, 27  
 Space and time, atomism of, 8, blankness and emptiness of, 12-15, 34, changing qualities of, 7-8, logical v. aesthetic, 4, organic v. schematic, 1-3  
 Spencer, 44  
 Spengler, 31  
 Spinoza, 89  
 Status, goals distorted in human civilization, 86  
 Subjectivism, 32  
 Suttie, 84  
 Symbolization, 10  
 Symbols and signs, contrasts in civilization, 91-93  
 Symbol system, role of, 70-72
- Tax, Sol, 102, 103  
 Technology, and irrationality, 32-33, estranging man from cosmos and its rhythms, 15-18, its deleterious effects on mind and culture due to lapse of the immediate, qualities of space and time, 7-13, paradox of its infinite restriction and extension of noo-space, 9  
 Thermodynamics, 13-14  
 Time, contraction of, mechanical, 10-15, ever-lasting, 14, lived, 13-14, organic, 1-2, 4, schematic, 11  
 Tocqueville, 94  
 Trotter, 21
- UNITY, inter-individual, 52, of consciousness of space-time, 4, of human nature, 62, of mankind and cosmos, 52, 117-118

- Unvalues, 61  
Unilinear evolution, 44
- VALUE-freedom, 31
- Values, immortality of, 78-79, in human evolution, 37-39, 99-100, natural hierarchy of, 52-54, neglected by philosophy, 29, 31-32, 49-51, 79-80, neglected by psychology, 23-26, 30, 52, 75, planning for survival, 38-39, 53-54, 59-60, 103-104, transcendent, 28, 30, 54-55, 74-76
- Vedanta, 58
- Visvadarsana, 57
- Volume, 7
- WALLAS, 34
- White, 30, 31, 50
- Whitehead, 16, 44, 54, 70, 78
- Whyte, 46-47
- Wickedness, 48-49
- Wiener, 48
- Work, tempo of, 9-15, 47-48
- World, anarchy, 33, and life affirmation, 56, community, 58-60, 117-119, population and genetic quality, 38-39, unity of, 9, 79, 113-114
- YOGA, 57





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