

The Human Good, Values, Beliefs

We anticipate deriving special categories regarding good of religion, religious values, and religious beliefs.
 A more general account now will facilitate the later task and enable us to situate good of religion in the human good
 religious values among values generally
 religious beliefs among other beliefs

Structure of the

1. The Human Good

Terms and relations are basic or derived
Derived terms & relations defined explicitly by terms & relations that are Basic
 Basic terms defined implicitly by their relations to one another
 Basic relations defined implicitly by the terms they relate

Technique of implicit definition employed rigorously by mathematicians with result that basic terms & relations turn out to be far more general
 Our use of the technique will not be rigorous. It relates 18 basic terms
 Terms retain already familiar meanings. Relations eliminate possible ambiguity
 Hence in following sketch of human good, key sentences will be those that contain two or more terms

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Eighteen terms regard (1) individuals in their potentialities & actualities
 (2) cooperating groups (3) ends
 Three-fold division of ends imposes three-fold division of other categories

*Ernest Becker's
 Structure of
 Brazil
 Maslow
 of Berg*

<u>Individual</u>		<u>Social</u>	<u>Ends</u>
<u>Potentiality</u>	<u>Actuation</u>		
capacity, need	operation	cooperation	particular good
plasticity, perfectibility	development skill	institution, role, task	good of order
liberty	orientation, conversion	personal relations	terminal value

First relating: four terms from first row - capacity, operation, partic good, need.
 Individuals have capacities for operating - operating procures instances of partic good - By instance is meant any entity (object or action) that meets a need of a partic individual at a given place and time.
Needs are taken in broadest sense - not restricted to necessities -wants of every kind

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Second relating: four terms from third column - cooperation, institution, role, task
 Individuals live in groups - largely, operating is cooperating - there results a Pattern. Pattern is fixed by role to be fulfilled or by task to be performed within institutional framework
 Such frameworks are: family and manners (mores)
 society and education,
 the state and the law
 economy and technology
 church or sect

Such frameworks constitute commonly understood & already accepted basis & mode of cooperation. They tend to change only slowly. For change (unlike breakdown) involves a new common understanding and a new common consent

Third relating: remaining terms in second row - perfectibility, development, skill, good of order. Capacities of individuals (because plastic & perfectible) admit the development of skills - the very skills demanded by institutional roles and tasks.

Besides institutional basis of cooperation, there is concrete manner in which cooperation is working out: economic prosperity and recession - wide difference in political life and in administration of justice under same constitutional and legal arrangements - same rules for marriage and family generate now bliss now misery

The concrete manner in which cooperation is actually working out is good of order Distinct from instances of part. good but not separate from them
Regards them not singly (as related to individual they satisfy) but all together as recurrent - my dinner today for me an instance of partic. good, but dinner every day for all members of group that earn it is ~~partic. good~~ good of order
again, my education vs education-for-everyone-that-wants it (good of order)

Good of order: not merely sustained succession of instances of types of partic good not merely recurrent manifold but order that sustains it

Basically it is (1) the ordering of operations so that they are cooperations and ensure recurrence of all effectively desired instances of p. good
(2) interdependence of effective desires or decisions with appropriate performance by cooperating individuals

Good of order: not some design for utopia

not some theoretic ideal, not set of ethical precepts, not code of laws not some super-institution.

Good of order quite concrete: the actually function or malfunctioning set of "if - then" relationships guiding operators and coordinating cooperators

Good of order the ground whence recur or fail to recur whatever instances are recurring or fail to recur.

It has its basis in institutions but it is also the product of much more - of skill, of know-how, industry, resourcefulness, ambition and fellow-feeling of a whole people adapting to each change of circumstance meeting each new emergency, struggling vs every tendency to disorder

Fourth relating: terms in the third row - liberty, orientation, conversion, personal relations, and terminal values

Liberty: means not indeterminism but self-determination Any course of action is only finite. So, open to criticism. It has alternatives, limitations, risks, drawbacks. Process of deliberation and evaluation is not itself decisive. So, we experience liberty as the active thrust of the subject terminating the process of deliberation by settling on one possible course of action and proceeding to execute it

In so far as the thrust of the self regularly opts (not the merely apparent good but the true good, self achieves real self-transcendence. He exists authentically; he constitutes himself an ~~originating value~~ originating value and brings about terminal values i.e. good of order that is truly good and instances of the partic good that are truly good

In so far as our decisions have their principal motives (not in the values at stake but in a calculus of the pleasures and pains involved ONE FAILS in authentic Hum. exist. & in origination of value in oneself & in society

Liberty exercised within a matrix of personal relations

In the cooperating community, persons are
 bound together by their needs and
 by the common good of order that meets their needs
 related by commitments freely undertaken
 by expectations aroused in others by the commitments
 by the roles they have assumed
 by the tasks they meet to perform

6 These personal relations are alive with feeling

common or opposed feelings about qualitative values & scales of preference
 mutual feelings - one responds to another as ontic value or
 as source of satisfaction

Beyond feelings there is the substance of community. People are joined

by common experience
 by common or complementary insights
 by similar judgments of fact and of value
 by parallel orientations in life

They are separated, estranged, render hostile
 when they get out of touch
 when they misunderstand one another
 when they judge in opposed fashions
 when they opt for contrary social goals.

So personal relations vary
 from intimacy to ignorance
 from love to exploitation
 from respect to contempt
 from friendliness to enmity

Personal relations bind a community together, or
 divide it into factions, or tear it apart.

— Cf. dialectic of master and slave, Hegel, Phänomenologie

 " of Jew and Greek, Fessard, "De l'actualité historique"

More concrete: Rosemary Haughton, The Transformation of Man. A Study
 of Conversion and Community. London G. Chapman

Description, technique, and some theory, Carl Rogers, On Becoming Human, Houghton

7 Terminal values are values that are chosen

true instances of partic good
 true good of order
 true scale of preferences regarding values & satisfactions

Correlative to terminal values are originating values that do the choosing
 authentic persons achieving self-transcend. by their good choices

Originating and terminal values can coincide

since man can know and choose authenticity and self-transcendence
 when each member of the community wills authenticity in himself
 and promotes it in others (as far as can)

then the originating values that choose
 and the terminal values that are chosen overlap and interlace

Presently we shall have to speak of orientation of community as a whole
 For the moment, our concern is orientation of the individual in oriented community
root of the orientations: transcendental notions that enable & require us
 to advance in underst, to judge truly, to respond to values
 this possibility and exigence become effective only through development
 one must acquire skills & learning of a competent human in
 some walk of life
 one has to grow in sensitivity and responsiveness to values
 if one's humanity is to be authentic
 But development is not inevitable, and so results vary
 human failures
 mediocrities
 the continually developing with achievement varying according to
 initial background, opportunities, luck in avoiding pitfalls
 and with the pace of their advance.

Orientation is, so to speak, the direction of development
Conversion is a change of direction - a change for the better
 frees oneself from inauthentic - one grows in authenticity
 harmful, dangerous, misleading satisfactions are dropped
fears of discomfort, pain, privation have less power to deflect one's course
values apprehended where before they were overlooked
scales of preference shift
 errors, rationalizations, ideologies fall and leave man open to what he shou

On various aspects of growth: Maslow, Towards a Psychology of Being, Van Nestrand

The HUMAN GOOD, then, is at once individual and social
 individuals do not just operate to meet their needs but
 they cooperate to meet one another's needs.
 As the community develops its institutions to facilitate cooperations
 so the individuals develop skills to fulfill roles and perform ~~tasks~~ tasks
 set by the institutional framework
 Though the roles are fulfilled
 and tasks are performed that the needs be met,
 Still, all is done not blindly, but knowingly
 not necessarily, but freely
 The process is not merely the service of man
 it is above all the making of man
 his advance in authenticity
 the fulfilment of his affectivity
 it is the direction of his work to the partic goods & a good of ~~and~~
 order that are worth while.

Flavell

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2. Development as Operational

Perceiving sketched such elements of human good existing at any time
Further elements occur only over time. One such is operational development

To explain this, three notions from Piaget: adaptation, group, mediation.

- (a) adaptations: development is learning new operations - the element in such learning is an adaptation to some new object or situation.
Two parts: assimilation and adjustment
assimilation: operation on somewhat similar objects - similar situations
adjustment: modifies & supplements previously learned operations
- as adaptations occur to evermore objects, a two-fold process goes forward:
increasing differentiation of operations - more and more can be performed
greater multiplication of different combinations of differentiated operations
e.g. baby develops, oral, visual, manual, bodily skills
and masters greater variety of combinations
- 10 (b) Such mastery is conceived by invoking mathematical notion of group
principal characteristic: every operation matched by opposite operation
combinations matched by opposite combinations. When operations are
grouped, operator can return to starting point. If unhesitatingly,
then mastery at some level of development.
By distinguishing groups and successive grouping, Piaget marked off stages
in child development and predicted what operations various ages perform
- (c) Notion of mediations: Operations are immediate, if objects are present - seeing
hearing, touching are immediate to what is seen, heard, touched.
By imagination, language, symbols, compound operations: immediately to
~~image, word, symbol.~~ mediately to represented, signified. Thus, too, to absent, past,
future, merely possible, ideal, normative, fantastic.
By learning to speak, child moves out of the world of immediate
surroundings, to larger world revealed by memories of other
men, common sense of community, pages of literature,
labors of scholars, investigations of scientists, experience
of saints, meditations of philosophers and theologians

Distinction between immediate and mediate operations has BROAD RELEVANCE

Sets off world of immediacy from larger world mediated by meaning

Basis for distinction between higher and lower cultures

Lower cultures: mediated by meaning, but not controlled - magic, myth

Higher cultures: reflex techniques - operate on mediate operations
themselves to safeguard meaning

alphabets replace vocal with visual signs

dictionaries fix meanings - grammars control inflections & con

logics promote clarity, coherence, rigor of discourse

hermeneutics - relationships between meaning & meant

philosophies - basic difference between worlds mediated

by meaning

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Finally, among higher cultures: two types of control - classical (fixed)
and modern (controls themselves on-going process)

Differences in the differentiation of consciousness

subject becomes aware of himself and of his distinction from the world
he begins to move through different patterns of experience

e.g. children imitate or play - not for "real" - world mediated by
their own meanings

elders shift to worlds mediated by reflexive techniques - operate
on the mediating operations - shift from "real" life
to world of theory, or to 'abstractions' as many say,
that have mysterious relevance to "real" world

again, listen to music, gaze on a tree or landscape, stopped by beauty
freeing sensitivity from routines to follow deeper fresher
rhythms of apprehension and feeling

mystic- ultima solitudo - drops constructs of culture & complicated
mass of mediate operations for new, mediated immediacy of
his subjectivity reaching for God.

Relevance of Piaget goes beyond field of educational psychology

distinguish stages in cultural development and man's breaking away from it
in play, esthetic experience, contemplative prayer

any technical proficiency can be analysed - group of combinations of
differentiated operations - concert pianist's skill -
St. Thomas's Contra Gentiles: combination of recurring
arguments

technical proficiency of a team - artists, skilled workers learning
coach, impresario, entrepreneur- new combining to new ends

13 3. The Development of Feelings

Dietrich von Hildebrand: non-intentional states and trends & intentional responses

non-intentional states: fatigue, irritability, bad humor, anxiety

" " trends or urges: hunger, thirst, sexual discomfort

states have causes trends have goals

relation of feeling to cause or goal simply cause to effect, trend to goal

feeling does not arise out of perceiving, imagining, etc. cause or goal

one feels tired - discovers need for rest

one feels hungry - trouble is lack of food

Intentional responses: answer to what is intended, represented, etc.

feeling relates to object. Gives intentional consciousness its mass, drive
momentum, power. Otherwise knowing & deciding paper thin.

Through feelings we are massively & dynamically oriented in world mediated
by meanings: desires, fears ...

feelings for persons

for our respective situations, past, present, future
about evils to be lamented, remedied

about good that can, might, must be accomplished

Feelings that are INTENTIONAL RESPONSES

regard two main classes of objects: satisfactions and values
 respond to values in accord with some scale of preference
 develop - shape one's horizon - aberrate (resentiment) - should take cognizance

Intentional responses regard two main classes (1) agreeable & disagreeable; satisfying &
 (2) values: ontic (persons) qualitative (beauty, understanding, truth, virtuous
 acts, noble deeds)

Response to Values towards self-transcendence and selects object

Response to Agreeable/disagreeable ambiguous: Agreeable may be true good, but
 true good may be disagreeable - good men accept unpleasant work, pain

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Feelings respond to values and in accord with some scale of preference

vital, social, cultural, personal, religious in ascending order
vital (health, strength, grace, vigor) over work, pain, of acquiring etc. the
social (gd of order conditioning vital) over vital v. of indiv. members of c.
cultural presuppose vital & social, but rank higher - not bread alone
 men find value in cooperating - culture finds & improves such meaning and
 value

personal: person in self-transcendence - loving & being loved - originator -
 inspiration and invitation to others

religious: the heart of the meaning and value of man's living & man's world

Feelings develop (like skills)

fundamentally spontaneous - unlike motion of hands - not under will directly
 once arisen: reinforce or curtail - advertence, approval, distraction
 modify spontaneous scale of preference
 enrich and refine feelings - education, climate of discernment - to self-tran

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Feelings as intentional responses are not merely transient

not limited to time of apprehending a value (some are transient, some repressed)
 but some feelings (in full consciousness) so deep and strong esp. when reinforced
 that they channel attention, shape horizons, direct life
 e.g. LOVE of man & woman - loving when attending and at all times -
 particular acts - prior state, the fount of all action - love is
 intertwining of two lives - "I and "Thou" to a "We" intimate,
 permanent, acting in concern for both

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There are also aberrations of feelings

"resentiment" - French loan word - intro by Nietzsche - revised by Scheler -
 Scheler: "resentiment" is a re-feeling of a specific clash with someone else's
 value-qualities - someone superior physically, intelly, morally, spiritually -
 not aggressive, but over life-time - hostility, anger not repudiated but
 not directly expressed either - attacks value-quality of superior -
 continuous belittling - distorts a whole scale of values - spreads through
 a whole social class, people, epoch. Ethical, social, historical criticism
 analyzes "resentiment"

full

It is better to take cognizance of one's feelings

no matter how deplorable - possibility to know one's self - uncover inattention etc and thus correct aberrant attitude.

Otherwise, left in twilight, conscious but not objectified - conflict of self as conscious with self as objectified - alienation, misguided remedies, in desperation to the analyst.

"resentment" Manfred Frings, Max Scheler, Chapter Five (Duquesne U, Pitts. 1965)

unconscious & conscious but not objectified Horney

Ray. Hostie Religion and the Psychology of Jung (Sheed & Ward, '57, p. 72)

Wilhelm Stekel, Compulsion and Doubt (NY Grosset & Dunlap, 1962, pp 252, 256)

On the development of the malady Horney, Neurosis and Human Growth (NY Norton '50)

On therapeutic process C. Rogers, On Becoming a Person (Boston Houghton Mifflin '61)

Just as transcendental method rests on self-appropriation ... so therapy is an appropriation of one's own feelings. May be blocked by misconceptions of what one spontaneously is.

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4. Progress and Decline

We have seen: invariants of the human good

two accounts of change *- development of skills & of feelings

Now: change in the social group - cumulative social change for the better/worse

PROGRESS proceeds from originating value
is a continuous flow of improvements
interrupted by aberrations
extent of aberrations is a variable
group egoism
foundations of decline

Progress proceeds from originating value

P proceeds from subject being their true selves observing transcendental precepts
attention to human affairs
grasp of hitherto unnoticed or unrealized possibilities
rejection of what would not work
unbiased evaluation of short-term/long-term costs & benefits

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Progress is a continuous flow of improvements

precepts are permanent - exercised also on subsequent, changed situation
spots inadequacies, new possibilities

Precepts may be violated

Aberrations - egoism - group loyalty - short-term benefits - long-term costs
Difficult to correct - egoist to altruist - Hostile groups - General bias

Extent of the aberration is a variable

21 the greater the aberration, the more rapid the distortion of cumulative change - social and cultural problems - egoism vs good of order - countered by law, but limited by proportion of population that can be kept in prisons - law becomes tolerant - good of order deteriorates - law the instrument of favored classes.

Group bias

directs development - provides market for justifying doctrines and theories - success and child of destiny
division of body social into "haves" and "have nots" - rise of contrary ideology

Decline at the deeper level

22 neglect of precepts produces objectively absurd situations
theoretical premisses are asked to conform to these matters of fact

Decline is the realization of the absurd - leads to Führer, Duce, Caudillo, and eventually a Savior

On the redemptive function of self-sacrificing love - Insight c. 20.

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5. The Notion of Value

A transcendental notion.

It is what is intended in deliberation, just as the intelligible is intended...

Transcendental notions are the dynamism of conscious intentionality
promote the subject from lower to higher levels of consciousness -
with respect to objects, T notions are intermediaries betw ignorance & knowledge
T notions refer to objects immediately and directly
answers refer to objects only mediately
T notions promote subject to full consciousness & direct him to his goals

24 Transcendental notions provide criteria that reveal if goals are reached
understanding: satisfaction/ dissatisfaction
rationality: assent / doubt
drive to value: happy conscience/ unhappy conscience

25 Self transcendence (like conscious intentionality) develops & has many parts
attending to data - apprehension of hypothetical world mediated by meaning -
absolute - what truly is worthwhile - benevolence, beneficence, genuine
collaboration and true love - once in a while & regularly - sustained
self-transcendence - virtuous man, the good judge of human goodness

Transcendental notions are utterly concrete

broader than categories - but not abstract - fount of initial questions and of further questions - knowledge of reality in every aspect

The good is also concrete

heads for goodness beyond criticism - raises questions for deliberation - disenchantment that asks whether what we are doing is worthwhile - disenchantment that brings to light limitations in every finite achievement, flawed perfection, irony of soaring ambition and faltering performance. Plunges us in love - keeps us aware that our loving falls short of itself.

In brief: the transcendental notion of the good so invites, presses, harries us, that we could rest only in an encounter with a goodness completely beyond its powers of criticism.

27 6. Judgments of ValueJ of V are simple or comparative

"x" is truly good or only apparently good

"x" better than "y" or more important or more urgent

J of V objective or subjective as they proceed from self-transcending subject

criteria: authenticity

meaning: affirmative J or V regards what is objectively good or better

J of V differ in content but not in structure from judgments of fact

contents: approve of what does not exist

not diff in structures: distinction in both between criterion & meaning

criterion in both: self-transcendence (intentional or heading to real)

meaning in both: independent of subject - what is so - what is truly good

28 J of V go beyond merely ^{coincidental} intentional self-transcendence without reaching fullness of real self-transcendence

fullness is not merely knowing - but also doing

humility of sinner - otherwise, destroy moral being by rationalizing

J of V: reality in the moral order

beyond intentional order of knowing

constitutes subject proximately capable of real self-transcendence of benevolence, beneficence, of true loving.

29 Intermediate between judgments of fact and J of V lie apprehensions of Value

apprehensions given in feelings - not the non-intentional states, trends -

not intentional responses to objects as satisfying, agreeable, pleasant

(ambiguous) - but in intentional responses to ontic value of person -

to qualitative value of beauty, understanding, truth, noble deeds, virtue, achievements

We ask questions - recognize correct answers - & respond with the stirring of our very being as we glimpse the possibility or the

actuality of real self-transcendence.

Three components unite in J of V.

- (a) knowledge of reality, esp. of human reality
 (b) intentional responses to values
 (c) initial thrust to real self-transcendence that is the J of V itself
- (a) knowledge of human life: human possibilities, proximate & remote, probable consequences of action - without knowledge, fine feelings result in moral idealism -
 (b) knowledge is not enough - nor are moral feelings - they must be criticized - honor among thieves
 (c) development of knowledge & development of moral feelings head to EXISTENTIAL DISCOVERY - self as moral being - significance of personal value - personal responsibility - J of V as door to fulfilment or loss - experience of frailty or wickedness raises question of salvation or (more fundamental) God.

J of V occur in different contexts (development and failure)

context of growths: knowledge, operation, responses advancing (up scale of values) openness to further ~~growth~~ achievement prevails at the summit - power & vigor of being in love with God - God, the supreme value - if love of God complete, then values are what one loves "Ama Deum et fac quod vis" - affectivity, a single piece

context of deviations: neurotic needs - refusal to risk - distortion of scale of preference - feelings soured - bias, rationalization, ideology - hate of the good, individual and by the community

J. de Finances vertical and horizontal liberty (Essai sur l'agir humain, PUG '62, p 287f)
 horizontal: exercise of liberty within determinate horizon & existential stance
 vertical: " " " that selects stance and corresponding horizon
 vertical may be implicit -
 explicit

Foundations of judgments of value are to be found in VERTICAL LIBERTY (impl & expl felt as true or false as they generate peaceful or uneasy conscience
proper context only through historical development & self appropriation
 moral development through transcendental notion of value
 and its expression in good or uneasy conscience
 rounded moral judgment only in self-transcending subject
 i.e. in Aristotle's virtuous man

7. Beliefs (a) outline of belief (b) process of coming to believe

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(a) Appropriation of one's social, cultural, religious heritage a matter of belief

what we find out for ourselves a small fraction of what we know
experiences & reports of others
understanding

judgments - symbiotic fusion with larger context

e.g. relative positions of major cities in UqSQA.

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Science often contrasted with belief, but belief plays a large role

original contributions are knowledge - repetition of another's experiments
is knowing - pointless mania of repeating - aim is advancement by
division of labor - indirect verification

SOCIAL CHARACTER OF HUMAN KNOWLEDGE next, HISTORICAL CHARACTER

Berger and Luckman The Social Construction of Reality

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Division of labor extends through successive generations.

progress in knowledge possible because successive generations were
ready to believe

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Human knowledge is a common fund

one draws on it by believing

one contributes to it by cognitive operations

common sense, common knowledge, common science, common values,
common climate of opinion

oversights, biases, errors - eliminated not by rejection of belief, but
by critical stance

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Promote progress: precepts -

discovery of error and its associates

false beliefs and the false believer

positive construction

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(b) PROCESS OF COMING TO BELIEVE

Five steps: (1) xxxxxxxxxxxxxxxx (2) xxx

39 First step

The process is possible because what is true is not private, but public
 -independent of the mind that grasps it - intentional self-transcendence -
 -I cannot give another my eyes - I can truly report what I see - understand -
 judge

Second step

a general judgment of value: approves division of labor - historical -social -
 criticizes, but does not reject belief - return to primitivism

40 Third step:

particular judgment of value: witness is trustworthy - expert competent -
 judgment of teacher - leader, statesman, authority

Point at issue: source critical of his sources?

intentional self-transcendence in judgments of fact?

real self-transcendence in judgments of value?

How decide the issue? Indirectly - concurrence of experts, coherence of statement
 -intrinsic ~~possibility~~ ^{probability} of the statement - my own limited horizon?

41 Fourth step:

decision to believe - act of will - choice

general judgment: believing is a good thing

particular judgment: this can be believed

conclusion: this ought to be believed

42 Fifth step

the act of believing, the assent of intellect that results from the decision
 of the will

In my own mind, I judge to be true the communicated judgment of fact or value
 not immanently generated knowledge - not my own - nor (entirely) others

// e.g. engineer with slide rule - logarithmic & trigonometric tables -
 markings on his rule & set of tables

You may find our account of belief quite novel

|| extent of belief in human knowledge - value we attribute to it -

|| was reader's previous account mistaken belief? associated with other
 mistaken beliefs?

|| not a destruction of belief in general, but a movement from one mistaken
 belief to other mistaken beliefs associated with it.

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