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A PROPOSED PHILOSOPHY OF GUIDANCE BASED ON
AN ANALYSIS OF GORDON W. ALLPORT'S AND
EDGAR S. BRIGHTMAN'S WRITINGS RELATIVE TO
PERSONALITY.

The University of Oklahoma, Ph.D., 1966
Education, psychology

University Microfilms, Inc., Ann Arbor, Michigan

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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

A PROPOSED PHILOSOPHY OF GUIDANCE BASED ON AN ANALYSIS
OF GORDON W. ALLPORT'S AND EDGAR S. BRIGHTMAN'S
WRITINGS RELATIVE TO PERSONALITY

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF PHILOSOPHY

BY

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1966

A PROPOSED PHILOSOPHY OF GUIDANCE BASED ON AN ANALYSIS
OF GORDON W. ALLPORT'S AND EDGAR S. BRIGHTMAN'S
WRITINGS RELATIVE TO PERSONALITY

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ACKNOWLEDGEMENTS

The writer wishes to express his deep appreciation to Dr. Funston F. Gaither, his major advisor, for his invaluable advice and guidance in seeing through the writing of this work; to the members of the advisory committee: Dr. Lloyd P. Williams; Dr. Henry Angelino, and to Dr. John F. Rambeau, for their advice, encouragements and reading the tentative draft.

Grateful appreciation is also expressed to the members of the faculty of the College of Education and friends with whom the writer often chatted with to get their reactions to some aspects of the work needing clarification.

Also I wish to thank Dr. Gordon W. Allport for graciously allowing me to make use of his works relative to the subject being studied.

Grateful acknowledgment is also due to the following publishers for allowing me to quote from their publications as specified: Abingdon-Cokesbury Press, Nature and Values; Beacon Press, Personality and Social Encounter; Harper and Brothers, Publishers, On Being a Real Person; Holt, Rinehart and Winston, Incorporation, Introduction to Philosophy; Pattern and Growth in Personality; Personality: A Psychological Interpretation, and A Philosophy of Ideals; Prentice-Hall, Incorporation, Philosophical

Foundations of Guidance, and A Philosophy of Religion; Ronald Press
Company, Person and Reality; Yale University Press, Becoming:
Basic considerations for a psychology of personality, and
Addison-Wesley-Press, The Nature of Prejudice.

I wish to express my deepest gratitude to my wife and members
of the family for allowing me to be away for sometime to enable
me to pursue this endeavor. Also there is much to be grateful of
from my brother-in-law, Mr. Salvador E. Pollan, for providing the
financial means for this study.

S. S. B.

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CHAPTER I

INTRODUCTION

In the early part of the twentieth century Frank Parson founded the idea of vocational guidance. The philosophy was simply that of providing the youth and the adults with some knowledge and information about the nature and availability of vocations in the community in order to enable the individual to participate effectively in the world of work. From that day to the present there have been vast changes and expansions in vocational occupations. As a result, more and more machines are taking the place of men in the performance of daily routines. On the other hand, there has also been the need for increasing the length of time for the educational preparation of individuals in order for them to learn to operate these machines which perform many of mankind's daily tasks.

The concept of guidance, therefore, has become more complicated and has created numerous puzzling problems even for educators. The problems are no longer merely vocational and intellectual, but have come to encompass moral values. These problems have arisen

everywhere in spite of economic prosperity and opportunities for creative work. Any thought for providing guidance could not be confined to that of vocational preparation alone. Intellectual, emotional, social, and moral adjustments are becoming man's most crucial problems. Conditions in human relationships are also becoming more confusing despite the claim of scientific, educational, social, and economic progress. The youth are growing more restless while adults continue to bungle economic and political squabbles. Troubles in many areas of the world are common occurrences. Problems such as these pose a challenge to everyone. Thus, the study of man as an individual and his becoming seems to be one of the most challenging questions confronting men today. Hence, it is the purpose of this study to propose a guidance philosophy based on the concepts of personality.

Statement of the Problem

The proposed aim is to examine the writings of Gordon W. Allport and Edgar S. Brightman relative to their concepts of personality with the intent of formulating a philosophy of guidance based on the concepts of these writers. Some specific questions investigated include: (1) What are some of the distinctive characteristics of personality considered by each author? (2) How did each author present his views of personality and values? (3) What are some of the basic problems of personality discussed by each writer? (4) How did each author regard personality in the realm of human values? and (5) In the light of these views, what could be regarded

as the significance and place of personality in a philosophy of guidance?

Reasons for Proposing This Study

There are three main reasons offered in answer to the question of why a subject such as this was chosen. First, there is a paucity of literature along this line. This is confirmed by Carleton E. Beck when he writes:

The Review of Educational Research for 1957 and the same publication for 1960 presented a total of only eighty articles and chapters of books which spoke at all of the philosophical aspects of the field. The Review stated that many of these items would not qualify as strictly philosophical.

Since the 1960 Review was published, only a few additional articles have been written which are of philosophical nature.

From the period of 1952 to 1957 only forty philosophical articles were found in the literature of guidance or in that of closely related fields. Perhaps, the most thoughtful and complete work of this type done during this period was that of Carl Rogers, Gordon Allport, James Cribbin, Robert Mathewson and Ester Lloyd-Jones. Of these, Cribbin's contribution was the only doctoral dissertation.

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The years of 1957-1960 brought no increase in the number of books and articles which dealt with the philosophy of guidance, and no dissertations on the subject.¹

Second, there is a definite need for better and more adequate ways of understanding persons; perhaps this would be useful as a guide for teachers, counselors, and parents in their endeavor to generate a more harmonious and fruitful approach to the tedious and never ceasing task of guiding human lives.

¹Carleton E. Beck, Philosophical Foundations of Guidance (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1963), pp. 29-30,34.

Lastly, the centrality of a person as a basic problem in human relationship today created the challenge for the writer to propose a philosophy of guidance based on the psychological and philosophical study of personality.

Procedure

This study is of a descriptive approach. Most of the investigations were done by reading the literature, written by Allport and Brightman, which was most relevant to the subject proposed. These views on personality were then evaluated according to their significance and relevance to the subject under study. Other literature which had some relevance to the problem under study was also read in order to gain a deeper insight into personality as a basis for the formulation of an adequate guidance philosophy, one suited to these days of uncertainties.

Individual conferences with advisers were held from time to time whenever the writer found it necessary to refer some issues for clarification. Some personal interviews were also sought from former professors and friends about their experiences. These interviews yielded invaluable advice relative to the subject under study.

Definition of Terms

Personalism: The term was defined in Webster's International Dictionary as a doctrine, theory, or school of thought emphasizing the significance, uniqueness, and inviolability of personality. Brightman, likewise, defined it in this manner: "Any theory that makes personality the supreme philosophical principle (that is, supreme in the sense

that the ultimate cause and reasons of all reality are found in some process of personal experience) is given the name personalism."¹

Personality: Allport defined the term as the "dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought."²

Person: Brightman defined "self" and "person," using the definition of the former to clarify a definition for the latter. He stated that the word "self is used for any and every consciousness, however, simple or complex it may be. Each empirical situation is a self. A consciousness is a self-consciousness (reflective consciousness) unless the self in question has the special attribute of being able to think about the fact that it is a self in addition to the fact that it experiences sensations and desires.

"A person is a self that is potentially self-conscious, rational and ideal. That is to say, when a self is able at times to reflect on itself as a self, to reason, and to acknowledge ideal goals by which it can judge its actual achievements, and then we call it a person."³

Guidance: The term, perhaps, could be understood better by giving the broader implications. The following are some of the basic

¹Edgar S. Brightman and Robert N. Beck, An Introduction to Philosophy (New York: Holt, Rinehart and Winston, Inc., 1963), p. 330.

²Gordon W. Allport, Pattern and Growth in Personality (New York: Holt, Rinehart and Winston, Inc., 1961), p. 28.

³Edgar S. Brightman, A Philosophy of Religion (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1940), p. 350.

concepts descriptive of guidance: (1) It is a function that meets individual needs and, hence, it presupposes that the individual has needs. It is believed that not only the maladjusted but also the normal people have certain needs which should be adequately satisfied. (2) It also implies the need for an organized diagnostic program by which to elicit the needs of each person. Abilities, aptitudes, needs, life goals, and purposes should all be identified carefully in the individual. (3) Guidance and education are supposed to be supplementary to each other. (4) Guidance should be thought of mainly as a "helping" profession. (5) Guidance should recognize the unique significance of each person. (6) It should recognize and consider physical and intellectual individual differences. (7) Guidance should be thought of as a systematic and organized effort. (8) It should perform integrative and coordinating functions in education. (9) It should be concerned with the whole development of the individual and not just the development of the intellectual needs. (10) Above all, it should adopt democratic principles and processes in all its attempts to help develop individuals.¹

From the above views one may define guidance, as a unique, organized, and purposeful effort designed to provide adequate assistance to persons thereby making it possible for them to grow to the maximum capacity with which nature has endowed them. Furthermore, each one, under suitable conditions, would then be able to develop

¹The State Guidance and Counseling Committee, A Handbook for the Improvement of Guidance and Counseling in Oklahoma Schools Grades K-12 (Oklahoma: The Oklahoma State Department of Education, rev. ed., 1964), pp. 4-11.

attitudes, habits, and knowledge, which are in favor with the best and most refined cultural beliefs and practices of the society to which he belongs.

Divisions and Plan of the Study

Four main divisional chapters cover this work. The chapters and sub-divisions are organized in the following manner: Chapter I, Introduction; Chapter II -- Personality as viewed by Gordon W. Allport. The main sub-divisions are: (1) the distinctive characteristics of personality; (2) on becoming a real person; (3) on better understanding of person; (4) a mature personality, and (5) personality: a unity. Chapter III -- Personalism as viewed by Edgar S. Brightman. The sub-topics discussed are: (1) the essence of person -- that which characterizes man as a significant being; (2) the person as a valuer and value -- that of his mind, nature, and ideals; and (3) Person's basic problems -- his concepts of freedom, moral and religious values, and purposes and goal of human existence. Chapter IV -- Summary and evaluation, implications, and recommendations. Discussed under each sub-topic are: (1) summary and evaluation of the views of each author; (2) some implications of the views for a philosophy of guidance; and (3) recommendations.

CHAPTER II

PERSONALITY AS VIEWED BY GORDON W. ALLPORT

Gordon W. Allport (1897-), whose view of personality is given here an interpretative exposition, was born in Indiana, one of the four sons of a physician. He grew up in Cleveland and received his early education in the public schools. He completed his undergraduate work at Harvard at the time his brother, Floyd was doing graduate work in psychology in the same school. He finished the A. B. in 1919, with majors in economics and philosophy. Then, he spent a year at Robert College, Istanbul, Turkey, teaching sociology and English. Upon his return to Harvard he pursued graduate study and completed the requirements for a Ph.D. in psychology in 1922. He spent the next two years abroad, studying in Berlin and Hamburg, Germany, and Cambridge, England. His extensive preparation in foreign studies well-equipped him to play a large part in international matters. Allport was considered one of the interpreters of German psychology, one who also attempted to integrate psychology, sociology, and anthropology.

Upon his return to the United States, he was appointed an instructor in the Department of Social Ethics at Harvard University. He resigned this position after his second year to accept an offer as assistant professor at Dartmouth College. He remained there for four

years; he then returned to Harvard where he has remained to the present time. Recently he has been involved in a special assignment at the Center for Cultural and Technical Interchange Between East and West, Honolulu, Hawaii.

Allport, besides being an inspiring classroom lecturer, is often engaged in lecturing and heading professional organizations. He is past president of the American Psychological Association, the Eastern Psychological Association, and the Society for Psychological Study of Social Issues. He has also served as editor of the Journal of Abnormal and Social Psychology for twelve years.

Allport, too, is a lucid writer, a steady contributor to professional magazines. He is the author of several books many of which are penetrating expositions of the human personality.

The rest of this chapter covers in some detail the following sub-areas: (1) the distinctive characteristics of personality; (2) on becoming a real person; (3) some better ways of understanding personality; (4) a mature personality, and (5) personality: a unity. The focus of the attempt is to provide a portrayal of personality as Allport saw it -- a living individual, adequately acting at his own will, though greatly influenced by some tangible and intangible forces within and without.

A working definition of the word personality and a clarification of some other relevant terms as used by Gordon W. Allport are restated here. Personality was defined by Allport as the "dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior

and thought."¹ The definition included such terms as: (1) dynamic organization which is suggestive of the idea of integration and organizational processes of the structure of personality; (2) psychophysical which is the idea of personality as made up of psychical aspect of life; (3) systems which implies a complex of elements interdependent with one another; (4) determine which is the capacity to perform some specific functions such as those of movement and thinking; (5) characteristics which identifies the individual as a distinct person from any other, even though he possesses those qualities which classify him as belonging to a particular group; and (6) behavior and thought which give the implication of a person as doing two, yet, indivisible functions of life, that of physical acting and thinking.²

The Distinctive Characteristics of Personality³

The nature of personality. -- What constitutes the essential characteristics of an adequate theory of personality? The following are considered essentials of a personality theory: first, that a theory should regard human personality as integumented (within the skin) centered in the individual and could be as an organic whole. It is one which could be studied, likewise, through its functionings. It should be looked upon as more than just a mere bio-social view, in which personality is simply labelled as that of

¹Allport, Loc. cit., p. 28.

²Ibid., pp. 28-30.

³Gordon W. Allport, Personality and Social Encounter (Boston: Beacon Press, 1960), pp. 17-36.

"what other people think and do for you."¹ While a person cannot escape the influences of the surrounding milieu, the choosing and integrating of these into his own being is done altogether by the individual's own volitional and personal designing. Likewise, personality is also viewed as more than a bio-physical or nominal existence, entirely discounting the impact of varying cultures upon the individual. A person's style of life is asserted, in fact, as more than the reflection of cultural influence, more than a playing of role or the emulation of an individual ideal, who may be the father, the mother, or any other person. A person is considered as a being having internal integration which is the outcome of his purposing, weighing, and considering of matters which vitally affect his life.

Secondly, a theory of personality is considered as dynamic, possessed of potentialities which enable one to act in a manner that allows the organism to pursue its own purposes and direction. This enables an individual to make the proper adjustment to the surrounding environment. Adjustment is not meant as simply that of adaptive but also creative and permits the individual to be more resourceful in meeting emerging life-problems.

Thirdly, any theory of personality should be adequate. The idea of universal principles alone would be too inadequate for identifying the basic elements that make up a person's being. While it may be true that there are many things that seem to

¹Ibid., p. 21

typify a group of people, there are also countless qualities which differentiate one from the other. Therefore, a theory which is adequate must account for all of the differences which constitute the uniqueness of each person.

The current view which describes a person as a mere reflection of past influences is also considered inadequate. It is the fact that this view ignores man's performances as the consequences of his own recent decisions. An individual's life is, certainly, influenced by many previous events, but these alone are not sufficient to account for an individual's acting on certain matters involving his present well-being. Contemporary events are equally as important in shaping the life of an individual.

Furthermore, any study of personality should also include some kind of adequate unit of measures for understanding persons. It would be insufficient to know just how one person compared with another person as revealed by the usual practice -- the administration of some standardized tests simply to determine how the individual compares with norms derived from groups. It is suggested, therefore, that any study endeavoring to understand individual capacities must be directed towards knowing the traits which make up the person's patterning of life.

Lastly, any theory should also "allow amply for the concept of self, but, unlike some philosophers will not employ it as a factotum,"¹ or as an imperative. Allport illustrates this

¹Ibid., p. 33.

fact by stating that the concept of consciousness does not always imply awareness, a case which often is asserted. An animal may be conscious but never know about it, for it cannot make reference to itself. The essence of the matter is that man is not only conscious but likewise aware of himself as an individual being.

The elements of personality.¹ -- What are considered as the elements constituting personality? To have a better grasp of Allport's position, perhaps, some basic terms he used to describe the essence of personality should be fully understood. One is the term "character", which though often used to mean the same as personality, literally means engraving or one's style of life. The present day use of the term conveys far deeper meaning than its original usage which meant excellence in moral and religious values. In the use of the term personality, Allport includes the deeper meaning of character, as well as the popular view of personality, which is merely that of social effectiveness. "Character is personality evaluated, and personality is character devaluated."²

Temperament is also another term commonly used in everyday speech with varying latitude in meaning. Temperament is defined as a characteristic of personality which implies more of the qualities or moods by which an individual often responds to any given situation in life. Thus, it is said that the pattern by which an

¹Gordon W. Allport, Personality: A Psychological Interpretation (New York: Henry Holt & Company, 1937), pp. 286-311.

²Ibid., p. 52

individual person generally expresses himself as he moves along the narrow and broad ways of life is often referred to as temperament. A person then is called temperamental when he is easily angered.

Habit is another term very commonly used, yet does not often have the same connotation to everyone. William James used the term often to connote some specific ways of responding to a given situation. John Dewey, on the other hand, used the term to mean far more than the repetitive action. Dewey used the term "habit" to mean purposive actions; a person moves or thinks in a particular manner because it serves his purposes. These actions involve some kind of ordering and organizing which constitute a person's proper dispositions and ways of behaving under varying conditions.

But habits, too, are often outgrown. The usual ways by which a child behaves in earlier years are more or less refined when the individual becomes an adult. Such characteristics of generalized, dynamic behaving, which Dewey called habit, is called by Allport a trait. Habit is simply a generalized outcome of behaving under varying situations. Daily combing of the hair and brushing of the teeth may be classified as habits. But the "why's" of these actions are accounted to one's concept of cleanliness or referred to as trait.

Furthermore, a group of observers are likely to differ in their perception of a person, yet in some way these observations do not and will not alter the individual's true qualities. No matter how different these observations are, they make no difference in the person's true dispositions. Again Allport insists that a

person's trait is independent of the observer's perception. The traits are really rooted deep in the whole gamut of one's mental and physical structures. And this peculiarity of the individual is often revealed in no equal effect or force to every observer. Some elements of traits have appeared distinct to some observers but blurred to others. At any rate the qualities are intricately woven into the person's life.

Traits are best illustrated further in the case of a child who on one occasion may develop full satisfaction but a dislike for the same situation on another occasion. On one occasion he is aggressive, but at other occasions he is simply indifferent. All these occasions somehow give an opportunity for the child to form an organized experience which characterizes his general way of behaving in a special way. Every experience under each situation encompasses a wide range of specific actions all integrated, thus constituting a mature trait. As a consequence, whereas formerly the child may have been erratic, aggressive or shy, now he becomes more refined in ways of behaving. This characterizes the individual's style of life.

Attitude, too, is another element of traits to be discussed. How does attitude differ from trait? Three distinctions are given. Attitude is described as having an object or reference, either material or conceptual. This is best illustrated by using an individual's views on traffic, the liquor problem, or divorce. On the other hand, trait is referred to as one's general stand whether one is conservative or domineering, reserved or expulsive.

Hence, an attitude may be referred to as specific, and a cluster of these attitudes would constitute a trait.

Secondly, an attitude is called a state of readiness for response to a specific situation. "I dislike dancing," and "I have been with that group and I don't think I like their plans," are examples of attitudes.

Thirdly, attitude is often referred to as the acceptance or rejection of the concept or object to which it is related. One is either for or against a situation or object. Trait, on the other hand, is said to have no clear direction, but is merely a style of one's behaving to the world of events in general. Traits are said to be more adverbial in character -- making no implications of directions -- while attitudes are more prepositional.

Likewise, how do trait and type differ? Type is termed as a bio-social classification corresponding to attributes abstracted from many personalities by an observer. Type exists only in the observer, whereas trait resides in the person being observed. A person, therefore, is often thought of as possessing a trait, but not always a type. A man may belong to a particular type as literary, constitutional, or pathological, depending on why the observer wants his label. Typing is said to be a classificatory system which develops from psychiatric work following that of Kraepelin, and although the approach has long been discredited, this practice of labelling people persists even to this day. This is said of the practice:

This harsh judgment is unavoidable in the face of the conflicting claims of various typologies. Many of them pretend to embrace the total of personality, and to follow the cleavages that occur in nature. But the very typologies that have proclaimed themselves "basic" contradict one another. Compare, for example, the supposedly foundational types of Kretschmer, Spranger and Jaensch. . . . Each theorist slices nature in any way he chooses, and finds only his own cuttings worthy of admiration.

Glance at the popular dichotomous types: extrovert - introvert, tough-minded - tender-minded, . . . , and the like. What has happened to the individual? He is tossed from type to type, landing sometimes in one compartment and sometimes in another, and often in none at all. The entire approach is external, directed toward abstracted points of similarity among men, rather than toward the integral neuropsychic make-up of any one individual man.¹

It is suggested that if anything is to be used as a better guide for the understanding of an individual, then, perhaps, a study of the individual as a living person and of the traits which have some vital significance to his life might be far more worth the effort of an observer than the mere labelling of persons.

Individual and common traits are also differentiated. Traits are indicated as much more individual than universal. This can be illustrated best by a trait such as personal cleanliness. For example, John and Peter, in general, are usually clean boys. Yet, when an investigation was made on how each one achieved cleanliness, many differences were revealed. Insofar as being clean was concerned, the two boys were quite neat, but insofar as the degree by which they maintained their cleanliness was concerned John was found to be much more meticulous and independent than Peter. Thus, the trait of cleanliness to a lesser degree, may be classified

¹Ibid., p. 296.

as a universal trait, but it is much more of an individual quality. Allport defines common traits as "those aspects of personality in respect to which most mature people within a given culture can be compared."¹

The question might be raised: How did the names of traits come about? There are two ways given as to the possible ways by which the names of traits are formed. One way is through personal experience. We either give the terms for those persistent ways of behaving we often do or someone names them for those which they often observe in us.

Furthermore, through cultural development more terms are added to describe the countless ways on how people express their ways and moods of living. Various groups have contributed to this mass of cultural heritage. For example, from Galenian medicine come such terms as melancholic, plegmatic, good-humored; from the Protestant Reformation come such terms as sincere, pious, bigoted, fanatic; the term selfish is said to have come from the Presbyterians; apathy, depression, daydream are terms used in literature during the eighteenth century, and for the present some slang expressions such as boosters, climber, etc., have become very popular. Psychology, too, contributes such terms as regressive, psychopathic, and schizoids, to mention only a few. Evaluative terms are continually increasing. Such terms as boresome, enviable, and magnificent are becoming common in everyday speech. Some of

¹Ibid., p. 300.

these terms are likely to be forgotten soon, but somehow countless others will be added. Allport reports that there are about 18,000 humanly descriptive simple terms and more will certainly be added through the creation of other single terms which have become a common practice.¹

Summing up the implications of trait as an essence of personality, Allport defines it as a "generalized and focalized neuropsychic system (peculiar to the individual) with the capacity to render many stimuli functionally equivalent, and to initiate and guide consistent (equivalent) forms of adaptive and expressive behavior."²

On Becoming a Real Person

The phrase "real person" is not to be taken for granted as though its meaning were plain. Certain qualities, such as courage, fortitude, and dependability are clearly called for in a genuine personality, but beneath such virtues is a deep-running psychological process, and the criteria of success in handling it are not superficially obvious. . . . Personality is not such like a structure as like a river -- it continuously flows, and to be a person is to be engaged in a perpetual process of becoming.³

Harry Emerson Fosdick

Becoming a real person is considered the essence of life. The achievement of this is a life-time endeavor. The individual

¹Allport, Pattern and Growth in Personality, pp. 353-56.

²Allport, Personality: A Psychological Interpretation, p. 295.

³Harry Emerson Fosdick, On Being a Real Person (New York: Harper and Brothers, Publishers, 1943), p. 27.

from childhood to adulthood has to maintain a steady growth in wholesome experiences. For sure the individual may have had good and poor experiences, but somehow all of these enable him to see the better way out and develop finally the kind of person he is.

The Biological Meaning of Personality¹

Many studies are devoted to unravelling the working processes of the body and mind, but out of this mass of information come conflicting views about the relation of the two -- body and mind. This subject -- the mind -- will be dealt with in the next chapter.

The problem of personality poses the same interesting study as that of the mind, but is one of the most difficult problems faced by students. It is no wonder that in the broad avenues of life are people from different walks of life searching for some better ways of handling their lives. It is this struggle of the individual to provide for his needs, biological and psychical, that personality has come to be. "My personality is the unique 'modus vivende' that I have arrived at in my peculiar struggle for survival."² The struggle might have been satisfying or painful. Nevertheless, out of these varying situations a new self is formed -- personality. Out of the interplay of body and mind in search for those attributes which satisfy one's needs is born a unique person. Yet, whereas the bodily and mental needs may have been dominant in the earlier years, now personality takes the lead in the adult life. Thus, a real person

¹Allport, Pattern and Growth in Personality, pp. 72-75.

²Ibid., p. 74.

in one sense is one who has mastery over the control and direction of the bodily needs and mental curiosities. A biological view of personality, therefore, is said to apply best in the childhood phase rather than in the adult stage of life. The following discussion is focussed on the development of human behavior -- personal, social, and moral values.

The Genesis of Human Behavior and Values¹

There are countless ways of describing human behavior. In this work some of the distinguishing characteristics of these systems and the functions of each as revealed and implied from the life of the individual are given.

Dispositions. -- Every child is certainly born with potentialities which enable him to grow and respond in diverse ways to the challenges of nature. These innate tendencies called dispositions are classified into three sets of factors. The first group includes the reflexes, drives, and homeostatic processes. These instincts are developed gradually as the child grows older. It is known that the child at three or five months old can smile at the mother or a stranger. At the age of six months, fear of strangers is observed to be a developing response of the child. This is often noted whenever a stranger is around.

The second set of instincts is the so called inheritance or gene-linked traits which generally have to do with the family, stock, and race. These gene-linked traits are determiners of the

¹Gordon W. Allport, Becoming: Basic considerations for a psychology of personality, (New Haven: Yale University Press, 1955), pp. 24-98.

of the uniformity of species. But it should never be forgotten that these, too, account for the individual's uniqueness.

The third group is labelled as original dispositions or "latent or potential capacities that play a crucial role in becoming."¹ This may be seen in the capacity of the individual to learn. Gradually the child will develop conscience, a sense of self, and other organized traits. The child will constantly develop some structures within himself which will regulate and maintain all his thoughts and actions.

Unsocialized beginning. -- On carefully observing the general functions of these sets of factors, it is supposed that the instincts are precisely there to insure survival of the individual. The other sets of capacities are said to be there for the promotion of growth and organization of the structures. One obvious example given is the capacity to learn. Why the individual ever learns anything at all cannot be adequately explained. It is surmized that it is there to design the formulation of structures which may be the habits, interests, moral values, conscience, etc.

In view of the consistent functioning of these dispositions it is asserted that in some way personality is governed not just by the impact of the stimuli upon the new endowments, but also by the dispositions to realize these potentialities which are engrained in the human life. Herein is the possibility of developing individuation or the style of life, self-awareness, self-critical, and self-directing.

¹Ibid., p. 26.

In view of the consistent functioning of these dispositions it is asserted that in some way personality is governed not just by the impact of the stimuli upon the new endowments, but also by the dispositions to realize these potentialities which are engrained in the human life. Herein is the possibility of developing individuation or the style of life, self-awareness, self-critical and self-directing.

Early affiliations. -- The early phase of the child's life is called the unsocialized beginning. The child is simply born possessing nothing of the social culture such as speech, ways of behaving, and other ways of regarding or responding to people. The child, in those few days after birth, simply makes movements which have no meaning whatsoever to him. All these strivings of the child are but impulsive, transitory, and unreflective. Neither do these have any reference to the self. But as these strivings are organized, a pattern of striving, interest, and awareness will become apparent. Thus, from adolescence to adulthood the hierarchy of interests and other values are being fully constituted. It is thought that if psychology were to contribute anything significant at all it should be in this attempt to understand the development of the hierarchical social attitudes and values. A fuller knowledge of these would, certainly, constitute a great stride in the proper directing and structuring of the development of the individual's personality.

Socialization. -- In the process of socialization it is asserted that nothing is as important as that of affiliation. Studies reveal that a child's character and mental health depend to a great

extent on the child's relationship with the mother in early years. It is also noted that delinquency, mental disorder, and ethnic disorder are traceable, in part, to the deprivation of affection and disturbance in early childhood. It is a wise suggestion that at least a minimum security be instilled in the life of the child in the early years of development.

It is further noted that wherever some needs are not usually fulfilled in the development of the child, there develops in later life some kind of cravings for these wants, which often result in jealousy, depredations, and egoism. But where the child has been guided consistently, tolerance and other positive attitudes are far better structured and the individual is more prepared to face conflicting situations in life. Here is a matter of vital importance for the adult to consider: "Love received and love given comprise the best form of therapy. But love is not easily commanded or offered by one whose whole life has been marked by reactive protest against early deprivation."¹ Since affiliative needs such as dependence, succorance, and attachments are said to be found in the individual's becoming, it is suggested that the affiliative aspect in the relation between parents and child be achieved in the most satisfying manner.

The Proprium. -- The proprium is the term preferred by Allport to describe a set of bodily and psychic functions, which are indispensable to the individual's becoming; he prefers this to the terms "self" or "ego", which he says often authorities define to mean everything -- determiners and determined. The propiate functions are

¹Ibid, p. 33.

given as follows:

1) Bodily sense. -- "Me" is the other term for this function which is supposed to have arisen from the functioning of the organs of the individual. Coenethesis is the technical name given for this sensory stream which is seldom experienced. The child in the early beginning of his life is even unaware of it. But, as the child progressed in maturity, he realizes this bodily sense. This is best illustrated in the case of a person who loves to swallow his saliva or suck the blood from his bleeding finger. He feels that these are still part of his body and so will welcome them. But once these are thrown off he will shudder at a look on them. Bodily sensations, therefore, are considered indispensable to the individual's becoming.

2) Self-identity. -- This is accounted as an essential bodily function, too. What thoughts one had yesterday still can be recalled today, and that is said to be possible because of the continuing function of the neuromascular system. It comes in the process of development and socialization. The child realizes, after all, that he is a different individual from others. Studies reveal that at about the age of three or four years a child has already developed a sense of identity.

3) Ego-involvement. -- This is another natural characteristic of the self in asserting and seeking for itself some satisfaction and pride for its survival. This may further be identified in such attitudes as selfishness, pride, humiliation and self-esteem, which are certain aspects of personality.

4) Ego-extension. -- This refers precisely to those aspects

which one calls "mine". This function comes as a result of the learning process. The love of things, people, friends, and extending far beyond one's loyalty to ideals, groups culture and nation, are instances of development.

5) Rational-agent. -- This is a function intended to maintain a balance of stability in the organism. The concept is one of Freud's contributions towards the understanding of the individual's behavior, in addition to such terms as denial, regression, displacement, reaction, formation, and realization. The implication of such terms gives another step farther in the fuller understanding of the individual. This system suggests a function beyond that of a mere defense mechanism, and thus it is also thought that it has the capacity to find proper adjusting, orderly planning, and solving of some common knotty problems in everyday living.

6) Self-image. -- This is suggestive of the way one sees himself. Other psychologists likewise contribute to a understanding of this function which is believed to be significant in present day therapy. Karen Horney is quoted as saying that there are two aspects of the self. One is the true self -- good or bad; the other is the ideal self, which is considered of vital importance in therapy. When this ideal self is fully identified by the counselor from a client through persistent quarrying in him, then and only then, is the counselor able to direct the proper course of action for the client in reaching the desired goal.

7) Propriate-striving. -- This system is often thought of mainly as a function for adjustment. Such are the basic concepts of

psychologists whose works are devoted to the study of animal behavior. Allport, however, thinks otherwise. To him motivation, to a large extent, is not simply designed for adjustment or for habitual reduction. Far from it! There is also the striving which is resistance to equilibrium, and that is the maintenance of tension. This view is best illustrated in the case of an Arctic explorer, Raold Amundsen, whose dominant passion was to be a polar explorer from the time he was fifteen. The striving for the goal was not easy to achieve. Somehow, the striving persisted and finally Amundsen decided to explore the South Pole and subsequently, discovered it. Later he did the same with the North Pole and discovered it. There was in Amundsen that striving and commitment which allowed him to withstand the hazards, the hunger, and the discouragements which an explorer inevitably has to face. Tension was there vibrant in him, and without it he would have failed in his mission.

Further, it is thought that striving, too, has a future direction which is a natural characteristic of every problem solving and intention. Without this striving quality no one would go very far in achieving anything worthwhile.

9) A knower. -- The proprium has also been thought of as having the capacity of knower, and not just a mere mechanism in the organism. It is a seeker of understanding. It is common knowledge that every person is aware of the fact that he can sense, feel, and identify himself from day to day. He thinks, works, and performs a dozen activities. These the person knows he has to do in fulfillment of his own interests and strivings in order to realize the person he

he perceives himself to be.

The conscience. -- This system is considered indispensable in controlling and guiding the individual's development. It is supposed to have begun in early childhood, at the age of two or three, when the child can sense some meanings of actions and words. There is the evolving process in the internalization of values, from a piece-meal to integration, from external force to internal sense, and from mere obeying of "must" commands to "ought" values.

The above view can be illustrated in the case of a boy who may have to go to bed at the parent's command. Failure to do so will mean punishment. Soon the boy learns to obey commands. As he grows older and learns to read, he finds other commands in school and at some cross-roads. Likewise, the boy is constrained to obey these for fear of punishment. In such cases there is gradual socialization of the boy.

But such is not the case when the boy matures to adulthood. After all he realizes that much of that which he was at first urged to perform was for his own growth and satisfaction. Such a realization of the values of his previous actions make him change his attitudes from "must" to "ought." There is change of motivation. Whereas, at first he was moved to act due to an external pressure, now he acts in obedience to some prescribed roles, because he realizes the values of doing these. There is a change in the way of becoming. As an adult he responds more and more to the internalized pressure in order to achieve and maintain that ideal self-image. Failure to abide with these values causes what then is called guilt. Conscience grows to be

a dispenser of reward or punishment.

In the process of conscience development these three things are said to occur: (1) external sanctions give way to internal ones; (2) experiences of prohibition, fear and "must" give way to experiences of preferences, self-respect and "ought", and (3) specific habits of obedience give way to generic self-obedience. It is this self guidance which makes it possible for the person to venture in new experiences. Here then is the development of conscience to the end that it serves to self-evaluate, weigh, and consider the proper course of action that the person has to undertake in order to reach a goal.

Moral values. -- To be sure moral values are here meant to apply to more than just religious values. It is said that the crowning glory of life is in the quality of values one has achieved. Some values, however, are achieved in violation of one's conscience. Such a case may be illustrated in the life of Judas who betrayed Jesus. What a remorse! It is told that when Judas realized what he had done he returned and threw back the bag of money paid him for his betrayal, then went out and hanged himself.

But there are also values which are achieved in full accord with one's conscience. Where such a conviction is truly the case, no one can ever dissuade the person from recanting whatever he has done. Such was the case with Martin Luther, who stood firm on the religious belief that man may be saved only by faith in Jesus Christ and not by indulgences. As a result the Reformation came.

At this point the inculcation of imperishable values seem not only suggestive but imperative. The support of the United Nations,

the reverence for human life, the love for freedom of speech and religious worship are some examples of values in which men seem not to have been mistaken for giving their full support and devotion.

There is also the suggestion for the need of proper value-orientation to form the schemata of values, so ordered because the achievement of one would inevitably lead to the development of other nobler ones. The values to be reached are not just the immediate, but are also far-reaching, not only personal but also universal. Unfortunately, such is not always the case. Countless individuals, we are told, lack the real commitment to some ideal goals. All they can think about is simply immediate pleasure. A study of college men as to what they were striving for showed that 25 per cent showed no interest in any kind of life work.¹

We are told, however, that such is not the case with great men. Their life ideals encourage them to exert a more dynamic influence upon some specific choices. It is said of President Lowell of Harvard that though he seems overloaded with administrative responsibilities, he is able to move on smoothly, making decisions on one issue after another. Problems are easily undertaken because man's major aims and value orientations are such that decisions on specific matters easily fit into his categories.²

Freedom. -- Freedom is often thought to be the ground for every choice. The abridgement of choice means the curtailment of freedom. It is, therefore, asserted that the nature and proper exercise

¹Ibid., pp. 76-77.

²Ibid., p. 76.

of freedom needs to be fully understood. The following suggestions offer food-thoughts on the concept of freedom.

First, the matter of making choices is almost always an indispensable function of every normal person. Yet, it is often asserted that men's own actions are solely governed by the law of determinism rather than his free will. The suggestion, however, is to see to it that one distinguishes the view-point of a scientist from that of a common acting person. The scientist's frame of reference -- the universal law is that things have time, place, and determined orbits. But the common man never sees things as the scientist did, and this is explained in this manner:

The situation is much like that of the watcher from the hilltop who sees a single oarsman on the river below. From his vantage point the watcher notes that around the bend of the river, unknown as yet to the oarsman, there are dangerous rapids. What is present to the watcher's eye still lies in the future of the oarsman. The superior being predicts that soon the boatman will be portaging his skiff -- a fact now wholly unknown to the boatman who is unfamiliar with the river's course. He will confront the obstacle when it comes, decide on his course of action, and surmount the difficulty. In short the actor is unable to view his deeds in a large space-time matrix as does an all-wise God, or the less wise demigods of science. From his point of view he is working within a frame of choice, not of destiny. As psychologists . . . do know, that the way a man defines his situation constitutes for him its reality. Choice for him is a paramount fact; how matters appear to the watcher on the hill is irrelevant.¹

Secondly, even if one were to take the position of a scientist, there is still the fact of insight. Anybody who has been engaged in therapy knows that his success depends greatly on the

¹Ibid., pp. 83-84.

correction of the client's previous self-image on such channels consistent with the well-chosen aims of the client. Unless the client learns to make correct choices for actions, therapy is but a mere panacea.

Third, freedom also implies the possibility of multiple choices. It is asserted that a person with many determining tendencies is freer than a person who has but one. A fellow who knows but one skill is surely less free than one who has five skills from which to select. The more broadly trained a man is the greater is the personal freedom which he exercises in making choices.

Lastly, experience also reveals that there are times when a man deviates from that which is already planned as a course of action. Sometimes circumstances are such that he cannot do otherwise but make another choice. In many instances alteration of actions are just inevitable and justifiable. Such is often the case of one's becoming. It is not just simply bits of habits stringed together, nor simply that of following a plan which has been previously laid down. Freedom is more characterized by a continued reconstruction of one's life-plan and actions.

Religious sentiment. -- Often religion is reviled and discredited; it is often confronted with the criticism that it is nothing but a defense mechanism. Such a criticism seems unwarranted. It fails to explain the fact of change that has come to countless individuals who have clung to religion (Christian religion) as the last resource for regaining the meaning of life. Certainly, there are people who accept religion without ever embracing the fundamental beliefs it stands for. As a consequence, religion is nothing but a mere social

affair or a mere pastime.

But religious sentiment, as suggested here, is not just the knowing of the historical origins of beliefs; neither is it enough to think of it as a source of comfort. It means far more than all of these. It means the continuous appraisal as well as living with family, community, and accepting universal values and ideals. A religious sentiment is a crystalization of all the values that converge within the person. Such a set of values gives him a sense of belonging, not just to one's immediate associates, but to all men, even so with the Creator. It is this cosmic attitude, this feeling of worthiness in himself and to his fellow beings, which undergirds and sustains him in everyday living. This one may call religious sentiment.

It is thought that what was true in other fields of learning should be true with religion. There should be that continues re-interpretation of its beliefs and values, since no person so far has stated the final truth about life. What truth man has achieved is but an approximation of that final truth, the truth of Being. This is offered in answer to those who discredit religion by saying that it is just a mere defense mechanism:

The error of the psychoanalytic theory of religion -- to state the error in its own terminology -- lies in locating religious belief exclusively in the defensive functions of the ego rather than in the core and center and substance of the developing ego itself. While religion certainly fortifies the individual against the inroads of anxiety, doubt, and despair, it also provides the forward intention that enables him at each state of his becoming to relate himself meaningfully to the totality of Being.¹

¹Ibid., p. 96.

Science on the other hand, would move unwisely if it ignored the rationality and facts about religion. It could, however, do something better and that would simply be in helping man find a healthier understanding of his self-image, thereby enabling him to bind himself wholly and fervently to the thought of Being.

The Formation and Transformation of Motives¹

Motive formation. -- The formation and transformation of motives are considered central in the theory of personality. An understanding of the processes is vital to one's knowledge by way of helping form and transform motives. From childhood to adulthood, indeed, some motives are inevitably formed and worked out, producing by an individual's style of personality.

In the previous section, the genesis of human behavior and values, is discussed. In brief, these include some of the elements that play in the formation of personality. To begin with the child is looked upon as an unsocialized individual, full of energy but wholly devoid of motives, conscience, and values. All the child does is simply seek satisfaction of hunger, thirst, and other bodily needs. Soon habits, attitudes, and motives are formed. The formation of these are determined, to a large extent, by the conditions for growth and development afforded to the child and on how the child responds to these conditions. This may be illustrated best in the case of Glenn Cunningham. He was crippled when he was a boy due to a school fire.

¹Allport, Pattern and Growth in Personality, pp. 219-57.

Almost everybody saw the boy with no hope for normal recovery. Even the medical doctor who attended him shook his head saying that the boy would never walk again. But the life story of the boy revealed that he was still lucky. "He began walking by following a plow across the fields leaning on it for support, and then went on to tireless experimentation to see what he could do with his legs until he broke all records of his race."¹ He was, certainly, one of those who ran the fastest mile on record in four minutes, four and four tenths seconds.

However, common observations of people who had the same misfortune as of Glenn Cunningham have shown them to be crippled throughout their lives. What made the great difference? While others remained invalid, Glenn Cunningham grew to be a stalwart. To simplify the matter, all one can say is that there is a great difference in the way people are motivated and accept their lot. It is motive as it plays its role in the lives of individuals that makes the great difference in the way people become. The question is raised: What is the nature of motive, and how is it being formed?

Emotion and motive. -- These two terms are synonymous in their Latin root term (*movere* = to move). And these are offered as an explanation on the meaning and functions of each.

Emotions, as defined by Allport, are "stirred up condition of the organism."² Hunger, thirst, sexual desire, and fear are examples

¹Harry E. Fosdick, On Being a Real Person (New York: Harper & Brothers, Publishers, 1943), p. 9.

²Allport, Pattern and Growth in Personality, p. 198.

of specific emotions. Some lasting ones are called tonic in helping individuals secure physical needs and protection as well as for growth and development of personality.

Motives, on the other hand, have been interpreted in many ways. There are those who assert that motives remain unchanged in the individual. Allport's position is that these are constantly transformed from childhood to adulthood.

The older view was the thought that pain and pleasure, for example, were masters over us; that what man could do was simply to seek pleasure and reduce pain. The goal of human living, for that matter, was simply the maintenance of equilibrium or the avoidance of pain. Was this really the case? A simple experiment on this matter was conducted among girls who were shown two photographs, one represented a smiling girl of the working class and the other a girl with a depressed looking face from a wealthy group. When the girls were asked which one they would rather be, they all gave preference for the latter. The girls thought that it was rather funny, but that was how they felt about it.

The question was raised further: Can happiness be a real motive in life? A deeper look into the matter reveals to us that happiness cannot be a motive. It is simply a by-product of a motivated activity. The thought of achieving happiness as a goal is found to be disappointing. The motive may be a worthy cause, yet the prospects for achieving it are grim. For example, the case is illustrated best by a man, who in the name of his country, had to stand at the battle front. How happy really was the man? Further, how much less

tension was there for a religiously devoted mother whose son was a murderer? Under such conditions as those previously cited, the idea of happiness and tension-reduction as objects of activity could never be taken as reliable motives. There is much in life where tension has to be maintained and pleasure denied in order that the ideal life be achieved. Often our obligations and ideals force individuals to forego comfort for suffering in order that they achieve their main ideal in life. John Bunyan, Mahatma Ganhi, Tohohiko Kawaga, to mention just a few of the heroes of the world, are examples of individuals who had to give up leisure and comfort without thought of tension-reduction whatsoever, but had to accept whatever the circumstances were simply to reach their main motives of living. From these instances one immediately senses that happiness and tension-reduction as motives in life are often misleading.

The concept of instinct as a motive for action is also advanced by many as a driving force in life. The instincts for competition, for play, for curiosity, for recognition, to mention just a few, are often asserted as natural capacities which have to be fulfilled and given satisfaction or else the individual has to suffer the consequences for their non-fulfillment. But is this really the case? An example is cited in the life of Tolstoy. The thought of instinct as never changing was never true with him. Tolstoy was said to simplify everything in his adult life simply to meet what he thought was the ideal Christian life. Thus, Allport considered Freud's view of the Id and McDougall's view of the instincts as man's root motives which could not be depended upon. Common observations among men

show that many have changed their motives as they moved along various pathways in everyday life.

The thought of needs is also asserted as driving motives for living. Such needs as achievements, affiliations, and acquisitiveness are prime needs of life. The theory is that needs for objects may vary, but the basic kind will not. One example to this illustrates the contrary. Two men who were really motivated intensely for abasement were found to have gone into entirely different directions. One became a disciplined monk, while the other was a masochist. Abasement as similar motive led entirely in two different specific directions.

These are some of the averred motivating forces behind many a man's actions in everyday living. It has been fully shown, however, that there are limitations to which these apply. Much of what psychologists are talking about, according to Allport, are simply actions that start with a prefix re: receptor, reaction, response, reward, regression, etc. Rarely is there such a prefix as pro: pro-action, progression, etc. The stress among many psychologists is simply on trying to trace the past from the individual; yet people, according to Allport, are busy thinking and living for the future.

Further, there is also the common view among psychologists to think of the adult interest in music, medicine, religion, education, to mention a few of the arts, as merely sublimations of their sex aggression. What people do, they do simply to redirect an inhibited wish. Other psychologists have thought that what some people do is simply responding to some stimuli. The limitations of such views as

the Id and R - S bond theories are that these simply ignore the fact of what Allport called the contemporaneity of action. These theories make the assumption that a person simply acts as a result of the conditioning of the past. Is that really the case? It is also supposed that if a lady used to dress merely to attract a partner there is no doubt that she will not give up nice dresses after she gets a husband. She would still like to be dressed nicely because she feels and thinks that this has meaning and value to her self-image and present state of life.

From these previous instances and from common observations in everyday living one thing seems obvious -- that motives are continually evolving with the passage of time. The child does not only play but also explores his environment. The adult, too, performs far more differentiated activities in the way of exploration and manipulation of his surrounding milieu. Following are some of the views that point to the contemporaneity of actions among men.

The concept of deficit and growth (as motives) as advanced by Maslow seems suggestive of the view of contemporaneity of action. Maslow says that for the child it is best to satisfy the basic drives (deficit motives) so that he will be free to adopt less self-centered (growth) motives. It is thought that when a child feels more secure he will spend more of his time in exploration of his surrounding environment rather than be pre-occupied with the mere satisfaction of the hungry body.

The other view is that of Goldstein's self-actualization. This view points to the individuality of motives. Each is considered

to be doing some kind of outreaching to achieve some kind of self-actualization. The view is precisely suggestive of growth and futurity.

The ego-psychology as advanced by the neo-Freudians also has some thought of futurity. Unlike the older view of Freud, the later followers of Freud were conceding that the ego, to a certain extent, was no longer depending altogether on the Id for its energy, but that it had force of its own. In some way the ego was free. "We live," (as the neo-Freudians would say) "our lives, at least in part, according to our conscious interest, values, plans, and intentions. Our motives are at least relatively autonomous of pressures from drives, instincts, and surrounding situations."¹ Such an admission suggests the fact that in a sense we are living a life of scheme values and purposes and not just a mere defense to some instinctual forces within us.

By and large, the view that intellectual functions constitute a dynamic force, is certainly vivifying. It gives the implication that human forces are not simply limited to drives, instincts, and needs, but that these change in time under varying conditions to the end that the individual, indeed is keeping pace along that course of becoming which he conceives himself to be.

Motive transformation. -- As the personality grows it changes. So do the motives. From childhood to adulthood the processes continue to change though the progress may not have been steady. To some individuals there is that continuing evolvement of motives. Some

¹Ibid., p. 216.

experiences may have remained alive and continually transforming, while the rest are long forgotten. So the main search at this point is to pinpoint some of the ways by which motives are continually transformed. What are some of the theories adequate to explain the transformation of motives. These are some of the suggested views adequate for human motives:

1) Any theory should acknowledge contemporaneity of motives. "Whatever moves us, must move us now."¹ The significant thing to observe is the present state of the individual. The past is said to be important insofar as it is shown that it still is dynamic in us. Often the common assertion is that when a boy turns out bad we assume that it is so because down there in the early part of development some kind of malformation took place. But such is not always the case with boys of poor backgrounds. Many individuals with poor beginnings are ideal individuals. What conclusion could then be drawn from such a subtle and baffling situation? One reasonable view is the fact that to some boys poor conditioning in early childhood remains persistent as they grow to manhood for nothing was done to help them change for the better. One further implication is that if there were such a carry over of some past experiences, these simply persist because they have some significant meanings to them now. Nobody simply acts because of the past.

2) Any theory of motivation should be pluralistic; as motives are of many types. While there is such a thing as a specific motive,

¹Ibid., p. 220.

an act is suggestive always of a chain of motives. When a fellow drinks water, it means that he drinks not simply to satisfy a thirst, but also to maintain health which will enable him to compete in a race, perhaps, which he hopes to win. Some motives are said to be strong, others just mild, some transient, some persistent, some conscious and others unconscious. A man's motives are, therefore, considered always in multiple.

3) Any theory of motivation should ascribe dynamic force to cognitive process -- that of planning and intention. We do things because we recognize that we know the work well and recognize, as well, the importance of it for us, and that we are not just driven by urges and instincts. Such a view gives emphasis to the power of the intellect or of knowledge to guide the present state of the individual.

The concept of intention, as Allport expressed, is a much neglected term too. Truly, there are immediate and temporary intentions. But the implication of intention is more of the long range outlook. We intend truly to do some shaping of our lives according to the ideal we have in view. We do things following certain scheme of values we intend to realize. Allport thinks that, in some way, intention is meant for focusing our present motives.

An intention is indicative of present existence and strong for future orientation. It maintains tension. It serves as a device for keeping us watchful for other developments in the future. Intention is the pull that ever beckons us to move onward. Intention keeps us poignant without which drudgery would be our company.

4) Any theory of motives must also allow for the concrete uniqueness of motives. Concreteness implies more of preciseness of the actual. We may say, "This man works persistently on the project; She attended the family; She raised vegetables too." The following are examples of concrete activities.

Functional autonomy. -- Functional autonomy is considered a general law of motivation. It considers motivation as concrete in character, changing, forward looking, and much more expressive of adult thinking and planning. This is the way Allport further expresses functional autonomy:

Functional autonomy regards adult motives as varied, and as self-sustaining, contemporary systems, growing out of antecedent systems, but functionally independent of them. Just as a child gradually outgrows dependence on his parents, becomes self-determiners, and outlives his parents, so it is with many motives. The transition may be gradual but it is nonetheless drastic. As the individual (or the motive) matures, the bond with the past is broken. The tie is historical, not functional.¹

Such a view expresses contemporaneity. Whatever we do, we do because these still fit into our self-image. The idea that we are always sustained by our past is mere history. A seed, for example, starts the tree, but the seed no longer sustains it when the tree has grown up. Such is said to be true to life. What are then the deeper implications of functional autonomy? While functional autonomy does not entirely cast away the idea of past influences as sustaining the individual it simply means that whatever remains engrained in us is in us because it fits into our present self-image. For example,

¹Ibid., p 227.

a child is always clean at first, because he is always ordered to be clean. No doubt such is no longer the case when he is an adult. He certainly, keeps on doing this because he realizes what it means to his health and social standing. He is not doing this just for the sake of habit. Much of what an adult does certainly had its beginning somewhere sometime in the past. But if he continues to do them it is because the extrinsic motive is made intrinsic. While he may be doing the same activities, the motive has changed. Thus, Allport defines functional autonomy as "any acquired system of motivation in which the tensions involved are not of the same kind as the antecedent tensions from which the acquired system developed."¹

There are, however, two levels of functional autonomy considered by Allport. One is perseverative autonomy. This means that the things we previously did, we continue doing because we have been in some way habituated or addicted. There is that persistent craving for that which we used to do. That which is meant to be for the physiological purpose becomes a psychological matter. It is just like eating. For example, why do we eat three times instead of one or five? There are, certainly, many other conditions in which the view of perseverative autonomy remains with us. These are simply the rhythm in which we conduct our daily living.

The second level is called propriate functional autonomy. This means functioning far beyond the maintenance of homeostasis of adjustment. Mere repetition of habits and adjustments are not

¹Ibid., p. 229

sufficient to explain the functionings of personality. Something, therefore, is more needful -- the understanding of the propiate functionings. What are the characteristics of propiate functionings?

Allport mentions some of them as follows:

1) There is that ability which often turns into interest.

It is the common view that people often like to do those things which they can do well. What is more important is that skills are learned, and that whatever we like to do we do because we learned to do it well. A student, for example, may have taken a course in poetry with no motive other than fulfilling a requirement. Having started he learns the beauty of reading poetry. So he persists in doing the same reading. The act persists, but the motive has already changed completely. Whereas he did it at first for the sake of a requirement, now he does it for enjoyment.

2) Acquired interests and values also have their selective power. In the ordinary run of life it is often noted that people respond more quickly to the situations to which they are most oriented. Musicians are much more sensitive to music, good or bad, than common folk. They easily detect the flaws in tones being played. Artists, too, easily sense the shadings which reveal quality in art. They are keenly sensitive in identifying or even in selecting that which is best to their taste. They gain that power for discriminating the worthless from the valuable. They learn the power of selectivity.

3) There are also the self-image and life-style which are organizing factors. Whatever the interesting experiences are, they are not just taken in by the self as though they are merely gathered

bits of small things. Every bit of experience is said to have merged into the self, thus, constituting a change in the way the self appears and responds to prevailing situations. The present existing self-image and style of life accepts things or events in such a way that they become a part and parcel of the self. Thus, in a sense, one's performance of duty or responsibility is even more organized and effective in its functioning now than before.

On the other hand, Allport mentions the following as not indicative of functional autonomy: drives as in eating, breathing, eliminating, homeostatic adjustments; reflex actions as in eye-blinking, knee jerk; constitutional make-up; habits, etc. All these are classified as non-functional autonomy because they either are non-acquired, hence not modifiable, or are acquired, hence not modifiable at any time. Allport gives the following as a hint to the understanding of a motive as either functionally autonomous or not at all. He states:

In principle, however, we can see that to the extent that a present motive seeks new goals (i.e., manifests a different kind of tension from the motives which it developed) it is functionally autonomous.¹

How functional autonomy comes about. -- It is said that it would be fortunate if we could possibly explain scientifically how functional autonomy comes about. For one reason, we lack the neurological processes of how old systems maintain a new system of motivation. Second, there are differences on the theories about the nature of man. Present day psychologists make it difficult to provide

¹Ibid., p. 244.

a satisfactory explanation on the phenomenon of functional autonomy. These are offered, however, for considerations:

1) A philosophy of growth: a crucial issue. The question is raised, What is the nature of man? Often man is classed as an equilibrium-seeking man. In some way he does many things simply to maintain balance in himself. He eats, drinks, rests, and eliminates simply to maintain balance in a biological life. But whatever is done for a particular situation is not really done for the whole man. There is still much that man does beyond the biological life. There is that growth also in experience, in knowledge, and in social relations with one's fellowmen.

2) Propriate considerations. The second view of man is that he is purposive in his very nature. This is assumed from the fact that though a man is satisfied with his biological needs, he doesn't remain doing nothing. He continues to do many other things in the way of exploring his environment. He is often pre-occupied with other activities even to the extent of neglecting in some way his biological needs. He works, plays, and invents devices to provide for his food, pleasures and other needs. All these he does at his own will. What he does to transform nature is done at his own purposing and executing.

3) Beyond the organizing idea is the view of mastery and competence. Man does not only learn to plan and organize activities, but also learns to use techniques and devices for handling his work effectively. He gains competence in directing and focusing his energies in order to satisfy his wants. He learns to control nature

in many ways. Where the destructive phase of nature is far beyond his power to control, man devises means to protect himself from it. He devises some kind of heating or cooling machines to take care of the adverse weather conditions.

4) As a result of all that man has done, there evolves a patterning of behavior. This is illustrated in the case of a young man who wanted to be a teacher. He did not immediately become a teacher as he desired. First, he planned by devising an image of a teacher and the disciplines that a teacher must meet in order to be one. Later, he continued the arduous preparations until finally he fulfilled the necessary disciplines that enabled him to become a teacher. All that the individual did was first to have an image of that which he wanted himself to be. This focused his thoughts and movements to the realization of that image. There was that patterning then of behavior, which was a consequence of that ceaseless struggle of man to express his very nature.

Traumatic transformation. -- To be sure, there are countless ways whereby individuals meet the changes in their lives. To some, there is that gradual fashioning in the course of time. To others there is that constant shifting from high to low ideal. As a consequence, many fall by the wayside, while the rest move on the upward way in the course of time. But there are those who also meet change in themselves in some traumatic way. There is a sudden change in attitude and purpose. Many have their sudden conversion in religious meetings and others in diverse ways. That one occasion brings into the individual's thought a flash of light which enables him to see

which way he should go. There is that turning about in one's motive of life. Dwight Moody is said to have started first in business. But often he failed in his many attempts to overcome business reverses. Finally, he changed the course in favor of preaching and what a success!

Billy Sunday, too, was a first rate dasher in baseball playing. But while down town drinking with his friends, they happened to go by a street corner where a group of people were singing some gospel hymns. They sat for a while and listened, then, finally the preacher began preaching. Fortunately, some sparks of the inspirations from that occasion crept into Billy Sunday's mind and heart. Finally, he gave up drinking and baseball playing in favor of gospel preaching. The change was instant and the turning about was no mistake. What a wonderful man Billy Sunday came to be!

Recalling once more the thought of functional autonomy as applied in human lives, here then are the instances as previously cited. To these people there is that sense of regrouping their intentions and purposes again and again and focusing them in the channels which best suit the forming and transforming of the image of life that they have long envisioned in themselves.

On Better Understanding of Person¹

How do we perceive person? What factors often affect our perception of person? What are some better methods for understanding persons as individuals? Questions such as these are the main problems

¹Allport, Pattern and Growth in Personality, pp. 497-522

dealt with in this section. Following are some of the basic factors considered as affecting the observer's understanding of person.

Openness of the other. -- When two people are said to be well acquainted with each other there is certainty that each will be open in disclosing himself to the other. Such is the case wherein two individuals are close friends, of similar sex, or husband and wife. The atmosphere is much more conducive for openness in expressing oneself.

First impression. -- A very common practice among people is their attempt to size an individual at first sight. Such a casual meeting, though not a very genuine one, creates judgments among people of the company they meet. Physical size, expressive mannerisms, etc., of others are often criticized among individuals. Such traits as tacitness, humorousness, modesty, and physical characteristics such as darkness, well groomed, angular, etc., are some common aspects talked about by observers. The limitations of this approach are quite obvious, since even such condition as hot or cold weather may alter the way people behave at times.

Ability to judge. -- it has been found that the ability to judge is not wholly general or specific. Abilities in analyzing people vary widely just as do their capacities as individuals. One who is strong in mathematics may be weak in philosophy, and still weaker in music. Thus, the ability to judge is also thought of as being conditioned by the person's life of specialization. A fellow, who has devoted much time to the study of people as individuals or a group, is said to be more competent in judging a person in the group

than a man who has but casual opportunities in working with people.

Some qualifications of a good judge are given as follows:

1) Experience. -- A mature person, not just in age but also in experience and training, is said to be much more competent in judging human nature than a young adult. Broad experience is also considered an essential qualification for judging people from various walks of life.

2) Similarity. -- The implications are that when the observer and the observed individuals are similar in experience, interest, etc., the certainty is that the observer will be able to size the individual more accurately.

3) Intelligence. -- This is also considered a strong quality for an observer. Studies done along this line show that there is a high correlation between the ability to judge and that of intelligence. It is further discovered that this is important in judging oneself and strangers, but not friends.

4) Self-insight. -- Often referred to in this case is that ability to reflect on the experiences of others in relation to one's self and weigh these in order to get a real feel of the fellow being observed. A rich store of experiences would be indispensable in sensing other people's dispositions.

5) Social-skill. -- Social-skill and adjustment are also considered important qualities of an observer. A good mixer often finds himself in the company of countless people. A person with developed capacity will find it easy to cultivate rapport, hence people are interested, speaking openly about themselves.

6) Detachment. -- A certain degree of detachment is also thought of as one essential quality for an observer. This enables him to see afar off that which he is trying to see fully. Objectivity is as important as subjectivity. One needs to make wise use of both approaches.

7) Esthetic-attitude. -- People who are gifted in art are often said to be more sensitive in sensing the qualities of people. Artists are used to sensing harmony of things or the symmetry of objects and are thus assumed to be more competent in sensing the esthetic qualities of people. Novelists and biographers are likewise among those who are judged to be unusually keen in perceiving the peculiarities of people.

8) Intracaptiveness. -- Some people are by nature more sensitive in sensing the feelings, fantasies, and meanings implied in the words and actions of others. There is that passion for the subjective aspect in them. This quality is often revealed by poets. Shakespeare, Wordsworth, and Tolstoy, are a few examples of men who observed a lot more from the ordinary run of events than many other people.

9) Sex differences. -- Women are said to be more sensitive in understanding the attitudes of others. Studies reveal, however, that the favor is slight in favor of the feminine sex. This offered as an explanation of woman's being more sensitive than man:

Her role in society requires that even a young girl learns to be sensitive to the needs and attitudes of others. A woman entering upon a business or professional career, for example, must know whether her male associates

have prejudiced, jocular, patronizing, or fair-minded attitude toward her presence.¹

Some processes in person perception.² -- Though it is asserted that judging people is quite difficult, it is not a sufficient reason for not proceeding on to study the matter in order to come to a better understanding of the process and its nature. If objects are more or less ascertained as to their characteristics, perhaps, it would also be true in perceiving people. It is thought that constant exchange of one's views with each other would, certainly, enable each one to have a certain degree of accuracy in the approximation of others. In some instances, a fellow may be more certain that Peter is much like Jim in some respects such as in interests, physical appearance, and entirely different in religious views.

These are some of the processes often used in one's way of perceiving and gaining insight about people. One is called the common judgement sets. An individual practically has a set of qualities for judging people if he is fitted to be a good friend, room-mate, or team-mate in a game. The observer simply has some organized set of experiences which often serve as a measuring rod when judging another fellow in a very special way.

Second, there is the so called categorization tendency. On meeting an individual with a peculiar appearance at one time, the observer immediately develops a way of fitting him into some kind of generalized classification. The observer may say, "This fellow is a

¹Ibid., pp. 511-12.

²Ibid., pp. 512-22.

Chinese or a Japanese by the looks of the eyes." Our generalization is usually based on previous observations of people. And how close our generalization is depends, of course, on how carefully we observe.

Lastly, there is also the process of combining cues. A person observing has to blend the bits of observations made and then make a generalized judgement about the person observed. At best it is asserted that an observer is in a better position to judge more accurately those individuals within his group. Similarity in race, sex, age, personal traits and values are valuable assets in better estimating qualities of other people.

Other methods used for understanding personality.¹ -- What is referred here are the tests and written documents used by clinicians, counselors, and teachers in the assessment of clients and students. Some of these which are commonly used in schools, hospitals, and private clinics include: (1) personal documents and case study; (2) self-appraisal; (3) conduct analysis; (4) rating scales; (5) tests; (6) projective techniques; (7) depth analysis; (8) cultural setting, membership, and role; (9) constitutional and psychological diagnosis; (10) synoptic procedures, and (11) expressive behavior.² Most of these have become very common today; hence, there is no attempt to give a detailed explanation and illustration of each approach. These are being mentioned, however, in connection with Allport's critical evaluation of their use in general. A development of the approach, "expressive

¹Ibid., pp. 395-459.

²Ibid., p. 458.

behavior", is given in a later part as this is considered Allport's contribution to methodological approach in the study of the individual.

Questions often asked when talking about tests and scales, however, concern matters of their reliability, validity, subjectivity, and objectivity. To be sure there is no one method which is considered the best for assessing personality. How close the observer would be in observing a client's personality depends on the many factors given previously as qualities of a good judge. However, there are the matters of acquaintance with the method itself, the nature of the problem, and the norms to be used for evaluating personal qualities as personality. The following is stated regarding the use of a particular method:

There is no "one and only" method for diagnosing personality. Each method has its enthusiastic supporters; yet it is absurd to claim adequacy for any one procedure, . . . The truth is that for some problems one method of attack is best; for others different methods. A wise investigator will not place his faith in any one exclusively.¹

An approach in interpretation also colors the interpreter's concept of personality. Allport mentions such idiographic and nomothetic approaches. In many instances the two overlap. In the idiographic approach one is interested in the peculiar characteristics of the client as an individual, that of the patterning of the behavioral responses to the given stimuli. In the nomothetic approach the observer is more interested in the responses of the client as compared with the norms previously obtained from a group. Under the later approach

¹Ibid, p. 458.

quantification is indispensable. In many instances the approach is considered justifiable. Somehow this seems a valid criticism of it: that we give too much emphasis on quantification as our sole object rather than taking it simply as an incidental tool in furthering our work. We are told that the personality is no simple matter to assay through machine. Hence, there is the need for utilizing other approaches in order to balance what is often termed as a rigorous quantitative approach. "Statistics is a useful adjunct, but the field of personality should not be made a mere playground for the mathematically gifted."¹

For the student of personality it is often supposed that this would yield the best result. It might be that the student would shy away from the least quantitative approach for fear of being called unscientific. One must be reminded, however, that the matter of unscientific approach is not so much the use or non-use of quantitative means of assessment, but rather that of whether any approach could be reasonably and adequately explained. It is the application of rigorous thinking to back up any methodology that makes it scientific.

The nature of understanding.² -- The question being presented here is: How do we understand the other fellow's thought or that of his characteristic behavior? In addition to the ones previously mentioned, the discussion here deals with the theory of cognition as inference, empathy, and the character demand of the human being.

¹Ibid., p. 459.

²Ibid., pp. 523-48

1) Inference. -- Certainly every adult has some experiences in this. The judgment we often make is usually inferred from our previous set of observations and knowledge. We know a child is jealous of his younger sister by basing our judgment from our previous knowledge of the child. The use of simple analogy is also an example of inference. Generally we attribute a common characteristic of a class to an individual. How valid our judgments are, of course, depends on our broad knowledge about human nature. Since we size almost everything and everyone that comes into our hands and our view, a broad experience in life is thought to be a real asset for one who expects to be fair in an estimate of things and people.

No matter how useful inference is, it also has many pitfalls which should be guarded against. The study of personality involves more of the individual characteristics. But inference, to say the least, is primarily based on the idea of averages, the generalized observations one has. The obvious suggestion is to use other means to verify some inferences previously made. By so doing, blunder would always be checked or minimized.

2) Empathy. -- This process is originally referred to as the process of motor mimicry. It is more of imitating that of the stimulus-object. How important is empathy? We are told that empathy helps to carry over the mental life of the one being imitated. In human relationship, as in the case of mother-child relationship, it is found that the mother transmits feelings of anxiety to that of the child. Imitation is also said to be one way of coming to know how the other feels, or thinks at a particular occasion. Further, it is also said

that the ability to do some kind of mimicrying is one good source of enjoyment and a good way to provide entertainment.

3) The demand character of the other person. -- Allport makes the point that there is a great difference between one's relation to human being and that of mere objects. With people, one has to make many adjustments not only to satisfy the need of the other, but also to place himself in a more comfortable manner. A man's reaction to a twenty-year old chair is entirely different to that of a former friend whom he has just met after fifteen years of separation. There is something in the nature of human beings which demanded in each one countless ways of reacting to each other. Even with persons themselves, one's reaction to a common guest is different to that of a stranger. There is something in the "other" which demands in us to act in a very special way.

Understanding personality as a system.¹ -- Personality is classified as a system since these processes are always in function. First, matter and energy are always taken in and given out, hence, there is that continuing process in the living individual. Second, there are the homeostatic states being achieved and maintained in such a manner that the intrusion of the outside forces disrupts and impairs the internal order and form of that which makes up the individual. Third, there is also the gradual ordering in point of time and the continued growing in complexity and differentiation of the parts. Lastly, there is likewise the continuing interaction with the environment.

¹Ibid., pp. 567-71.

Since personality is observed to be the product of many forces from without and within, it is the contention of Allport that any view-point which tries to mirror personality be investigated fully to the end that the observer comes to see a single unified system in person. Complexity and meaningfulness are no doubt the reflection of the mysteries of life in human beings.

Expressive behavior.¹ -- How we act, speak, feel, or react about an ordinary situation in life reveals our deliberate and conscious way of behaving. Again Allport thinks expressive behavior is a very good vantage point for making observation of a person's individuality. Two terms are used by Allport to describe our responses to an event -- expressive and coping. An expression describes mainly how we act, coping simply tells the kind of act we do. Generally, coping is referred to as purposive, determined by the situation, readily controlled and formal. Expression is spontaneous, less controlled and revealing of our peculiar moods of responding to a given situation. It is expressive of the way we accept or reject an opinion, a suggestion or an arrangement.

On the other hand, the way we handle mechanical jobs is often thought as coping. These require precise precision. But handwriting is both a product of coping and expression. Writing is more revelatory of what is done, controlled, as well as the style of the individual. Often the terms coping and expression simply vary in degree, but neither could be taken apart from the other. The two

¹Ibid., pp. 460-94.

are said to be inseparable.

The question is raised, What is the social value of expressive behavior? Coping when handling mechanical work is simply useful when keeping up to what is required. One's personal opinion is irrelevant. All one gets to do is to follow the instruction given, and follow them to the finish. In an age of automation there is much of coping that we often do and expression is kept to the minimum. As a consequence there is lack of balance in the way we express ourselves in everyday living. One obvious implication is that there is much drudgery to be expected where the individual is limited in the ways of expressing the personal feelings and wishes.

Some determinants of our behavior are mentioned as: cultural tradition, regional convention, emotional moods, strain and fatigue, sex and age, physical make-up, and health. To a large degree, these often condition the way we express ourselves. A thin individual, for example, would not shake the ground when walking as does the heavy weight boxer. Some conventional practices, however may conceal the individuality of a person.

Another question raised is, How does expressive behavior come about? Much of what we do is learned. The child precisely often imitates his siblings, elders, and adults he comes in contact with. Soon as he grows older he limits his imitation to those he likes most. An adolescent is likely to be imitating those whom he thinks are good ideals. He is likely emulating a friend, a teacher, an actress, or an actor. As the individual becomes older, the more he becomes selective of those which he emulates. He then deviates

more and more from the conventional. It is this deviation which is said to be revelatory of a person's individuality. It is here that a good observer must be sensitive enough to isolate the personal from that which is mere conventional. It should be noted that peculiarity is not necessarily revealing of individuality. A certain convention which is true to a regional group of people may be peculiar to the observer, but not indicative of a person's individuality. Unless the observer is aware of these conventions he is likely to be misled in his observations.

Are expressive movements often consistent? This is another question being raised. Studies along this line show that they are. Each has his own peculiar way of expressing one's views, walking, writing, and even public speaking. Our ways of laughing, sitting, gesturing, and even hand-shaking are all parts of our very own person. A group of acquaintances speaking behind us could easily be identified without even turning around to see them speaking. We know them by their voices which we have often heard. A study of matching as comparing a person's picture and his hand writing, voice and occupation, theme and drawing, and many others, is said to reveal much of our true selves. In principle, however, these generalizations are drawn from a study of matching business:

- 1) Expressive features of the body are not independently activated by one, and may be affected in much the same way as any other.

- 2) Congruence is never perfect. No feature is a replica of the other.

3) The unity of expression is a matter of degree.¹

From the above generalizations it seems clear that the mistake would be likely to creep in when we attempt to determine individuality. We simply engage ourselves determining the comparability of one from the other.

It is said that while many studies are being done in trying to read character through expressive movements, most of these are limited to the coping aspect of the matter. The experiments mostly, according to Allport, are limited to measuring the "what" aspect, but lacking the "how." Such an approach is more of the intellectual aspect but lacks the feeling aspect of it. It is suggested, therefore, that if expressive aspects are to be more accurately observed, experiments should be given more along this phase of the study.

What are considered as the expressive features of the individual? Some aspects which could easily be observed are the face, voice, speech, bodily postures and gestures, and even that of one's handwriting. It is said that there are, surely, many ways in which individuals differed from one another. Some of these are expressive of convention, or ethnic culture. The implication is that to be able to do better in identifying the individuality of a person, the observer should have at least an idea of the cultural and conventional practices that are likely to be imbedded in the individual's life. This would enable the observer to identify the degree of deviation from that which are mere conventional.

The study of handwriting, too, is suggested as a means for

¹Ibid., pp. 474-75.

studying the individual characteristics. It is Allport's suggestion that to be more certain of what we are looking for in the individual, it is necessary to use all available and relevant tools which are likely to isolate individuality from the common culture. Personality is said to be a unique quality which could never be duplicated by any other personality. Our aim, therefore, should be to study the individual's traits which make up the web of one's personality, and that if we are able to understand, we should be able to help the individual concerned make the most of his own personal resources. Our studying could only be very useful to the end that we come to be more sensitive and accurate in forming the correct perception of person.

A Mature Personality¹

The problems being presented at this point are: What constitutes a mature personality? What are its essential characteristics? In the following discussions are pointed out some of the salient qualities of a mature personality.

To possess a mature personality a person must have developed an extension of a sense of self. -- A child should be able to develop a sense of belonging. His attachment to some good friends, the family and to the community should gradually crystalize as he continues to grow from childhood to adulthood. He must be able to sense some values of belonging to a club, a church, or other community organizations to which he shares in the promotion of the objectives and activities thus enriching and broadening one's life-experiences. He must sense

¹Ibid., pp. 275-307.

the need for sharing in the task of keeping an enviable happy family life, and which in turn make him an active participant in community living. Until a fellow comes to this point of sensibility in personal and social responsibility, the individual, in some way, lacks an adequate extension of the self.

A person must have developed a warm relationship of the self with that of others. -- In a much larger sense an individual is said to have been mature when he cultivates that capacity for deep appreciation for others. He has learned to promote good-will in his daily contact with people. He has deep compassion for them. His usual participation in human relationships is congenial and inspiring. He avoids those which would tend to smear the life of others. He holds always high regard for personality. And wherever he sees some failings of someone he is ever ready to extend a helping hand. Living to him is not simply for the promotion of his own well-being, but likewise for enhancing a decent and wholesome human relationship with everyone.

A person must have developed some kind of emotional security. -- Precisely this is referred to as that ability to control one's way of behaving in whatsoever situations there are. The fellow is supposed to be able to handle himself even in such time when things seem exasperating. He always knows that although the situation is too bad, he knows any unnecessary disgust or angry mood would do no better. He still recognizes that there is a better way of handling the matter.

He always knows that one should expect a great many uncomfortable situations which are unavoidable. He also knows there are

there are no ready prescriptions for handling matters which are frustrating and even threatening to one's life. However, he is most confident that being calm and poised will be the most feasible recourse, because, then, he will be able to ponder upon those things which challenge one's life. This simple saying seems worth more than a grain of salt as a guide when handling situations such as these: "You can not avoid the birds flying over you, somehow you can always prevent them from building nests on your head."

It is often asserted that only when a man demonstrates poise and calmness amidst excruciating times can he be certain that, to a large degree, he has developed emotional maturity. Thus, it is said that "the mature person expresses his convictions and feelings with consideration for the convictions and feelings of others; and he does not feel threatened by his emotional expressions or by others."¹

A person must have developed a realistic perception, skills, and assignments. -- The ability to think and think rightly is, no doubt, a basic condition for a mature personality. A person, in a general sense, almost always reflects on the things he does, and much more so on the matters which are of vital importance to life. A question is raised on the matter of intelligence in which the question and answer are stated in this manner:

Does this fact mean that no person can be healthy and mature unless he has a high I. Q? There is truth, but also danger, in such a judgment. Manifestly a sturdy minimum is required of memory ability, verbal (symbolic)

¹Ibid., p. 288.

power, and general problem-solving capacity. To be mature means to have these basic intellectual abilities. Yet the equation is not reversible. Plenty of people with high intelligence lack the emotional balance and intellectual organization that constitute a wholesome personality.¹

There is also the contention that a mature person must be able to maintain economic stability. This is a thing which no normal person can ignore. Such is the challenge that modern society has come to be. Every man must be able to provide adequately for his economic means of living in a decent way, and "to be able to meet it without panic, without self-pity, without giving to defensive hostile, self-deceiving behavior is one of the acid tests of maturity."²

A person must have possessed self objectification: insight and humor. -- These surely are essential fibers of personal maturity -- insight and humor. The individual knows his possibilities and his limitations. An attitude, as such, would never put the individual in such spot where he has to be defensive of some of his views. It is all to his advantage to be receptive of criticisms, and somehow strive to do better.

Humor is also said to be an adjunct to insight. It is said that those who possess keen insight often have also a high sense of humor. They know how to take in criticisms and share laughter. Allport illustrates the matter by citing the case of Socrates, who when exposed to laughter by Aristophanes, even stood in the midst of the crowd, so the people could see the person at whom they were laughing. Much more so is the fact that Socrates joined the crowd in laughing at

¹Ibid., p. 289.

²Ibid., p. 290.

himself as presented in the mask. To be able to handle one's self in such a situation, no doubt, is a rare virtue.

A person must have developed a unifying philosophy of life. --

An individual must have fully realized some scale of values in such a manner that he knows where first things should be of value. His devotion of life, therefore, is always given first to those which are of more significance to life. He must have some well organized precepts and conviction about life. His economic values are such that these do not become the object of living, but rather are means of achieving wholesome personal and social life. His daily living must have demonstrated some sense of human dignity worth emulating. He must have participated in politics in a way that is decisive and challenging in pushing through democratic ways of directing governmental and other affairs.

A person must have possessed also a strong and vibrant religious conviction based on personal search and observations on religious views and practices. -- A participation in religious living should enable him to sense a fuller concept of the meaning of life. It develops in him the utmost tolerance and respect for others' views. Somehow he must lead, likewise, in the free search for that which would enhance a closer fellowship among the peoples of the world. Until these become one's passion in all his strivings, he may struggle hard, but fail to contribute to that which all yearns to see come true -- a world where all men live in decent harmony. This, in all that men are expected to do, this one thing seems to be the most significant to fulfill -- that they learn to share one another's

burden and enjoyments. Then and only then can that expectation for good-will and peace among men become a reality on earth.

Personality: A Unity¹

The matter being dealt with in this section is personality, a unity. This is an effort to see personality more vividly as a moving force constituting a unity in person.

It is said that personality is a multiple complex, made up of all the forces that come to play their role in the life of the individual. But unless personality becomes a unity, man's life will rise no higher than the life of an animal in the field. It is this personality which, when solidly put together and channelled to certain direction, makes the great difference in what man could possibly be and achieve. Napoleon, Hitler, and Mussolini, no doubt, had solid intentions. But so did William Booth, Toyohiko Kagawa, and Louis Pasteur. From the first three men their fellowmen suffered and died; whereas from the latter three men, their fellowmen were saved and directed to some nobler and more useful ends in life.

The attainment of unity in personality and its orientation, certainly, seems the most significant aspect in human endeavor. It is this unity of personality that determines the "go" of life. Unity and orientation are said to be the prime movers of the world. The two are inseparable. Thus, the struggle for a unity in personality should be the ultimate aim in one's striving for life. How this may

¹Ibid., pp. 376-91.

be fulfilled is the matter for further consideration at this point. How does unity begin? This is the question. It seems obvious that from birth to the end of one's earthly life, there is always some aspect of unity in the individual person. The difference is simply in degree. From the new born babe there is what Allport calls "dynamic unity." The individual is truly moving as a whole, as the baby is in all his attempts to reach out, react, or express himself. But as the child grows older the instincts and drives are gradually superseded by a more powerful force -- the unity of that which comes about through learning. The day-by-day experiences converge in us and continue to grow slowly or steadily, depending on how the individual goes about orienting himself with all the forces within and without. A further consideration of some thoughts on the unity of personality, therefore, are discussed in the following paragraphs.

Some philosophical views of unity. -- Philosophers often look at personality as unity in various ways. Hume, for example, thought that there must be a continuing agent (a self), but one which could not be fully identified. William James thought of it, on the other hand, as a principle which was not like gluing bits together, but rather that there was some kind of overlapping as that of roof shingles. Kant, too, thought of the unity in terms of "pure ego" which kept the unity together throughout life. Thomistic psychologists went further, saying that it was the nature of the self to strive for unity. Other philosophers and psychologists thought that it was the nature of personality to be endowed with the "tendency to stability." It began with just a potential then continued to grow

and stabilize itself to maturity. Following are discussed some further aspects of the nature of unity in personal life.

Unity as striving. -- This view holds that it is man's nature to strive and keep on striving. And the way to keep unity in the individual's personality is to provide some kind of goal. This is a direction to which the individual could move through. But there is something more than just the reaching of a goal. This is the reaching of an integration of one's becoming as real person. We are, therefore, not simply reaching an end of a way. We are endlessly achieving some kind of becoming. If reaching the end of our way would simply be our striving it would not be surprising to see that many an individual ends simply in despair and disappointment.

Unity and self-image. -- The achieving of unity, indeed, is that continuing search for the realization of that self-image. Our ideas could then be organized and our souls could be truly involved in the whole matter of achieving a true image of ourselves. It would be a ceaseless search of becoming. It would be a unity through the molding of "what I am, what I want to be, and what I ought to be." We are not just trying to discover an ideal self-image, but we are developing that self-image which we see in ourselves in such manner that it would become the real person we think we ought to be.

Unity through propiate functions. -- It should be remembered that the ideal for attaining unity is not through taking advantage of what Allport calls "opportunistic functions," but rather the cultivation of the propiate functions within us. All these are to be unified together and utilized altogether in the achievement of the

ideal self. Studies relative to this matter of involvement reveal that where the individuals are deeply involved in the problem at issue the more they are consistent for or against the matter they are facing. Thus, Allport gives this generalization saying that the involvement of the self just to attain one's becoming tends to unify us when our thoughts and behavior are much related to those which we consider as warm, primary, and important to our lives. Our striving could then make possible the unification of life and not the mere reaching of a goal.

CHAPTER III

PERSONALISM AS VIEWED BY EDGAR S. BRIGHTMAN

Civilized men have gained notable mastery over energy, matter, and inanimate nature generally and are rapidly learning to control physical suffering and premature death. But, by contrast, we appear to be living in the Stone age so far as out handling of human relationships is concerned.
We have not yet learned how to adjust to our new mental and moral proximity.

Yet the situation is not without its hopeful features. Chief among these is the simple fact that human nature seems, on the whole, to prefer the sight of kindness and friendliness to the sight of cruelty. Normal men everywhere reject, in principle and by preference, the path of war and destruction. They like to live in peace and friendship with their neighbors; they prefer to love and be loved rather than to hate and be hated.¹

Gordon W. Allport

The Copernician theory which attracted men to keep on gazing up towards the sun and other heavenly bodies began since the fifteenth centruy. With the ushering in of the twentieth century, though our attention was focused somewhat, still our eyes were towards the heaven -- unto the moon, and at the neglect of the more crucial issues on earth which were more concerned with human life. For instance, man's brutality since the days of Moses still remains a serious threat

¹Gordon W. Allport, The Nature of Prejudice (Cambridge: Mass.: Addison Wesley-Press, Inc., 1954), pp. xiii-iv.

to human lives today, which is an obvious failing on the part of man to maintain and improve human relations, despite the claim for advanced scientific and educational knowledge. With man's genius in the invention of more destructive armaments, it is said that he now could possibly wipe out the entire human race if he let loose his atomic and hydrogen bombs.

Indeed, "These are the times that try men's souls," said by Thomas Paine long years ago. This aptly applies much more to present day society. The challenge, somehow, of the personalist to redirect our attention towards the study of man himself, and in social relation with his fellowmen, seems the most challenging problem confronting every man today.

The matter, therefore, being presented here is the challenge of personalism as interpreted by Edgar S. Brightman as one basis for the formulation of a philosophy of guidance. The main areas covered in this study are: (1) the essence of person -- that which characterized person as a significant being; (2) person as valuer and value -- that of his mind, his relation to nature, and his ideals; and (3) person's basic problems -- his concepts of freedom, moral and religious values, and the purposes and goals of human existence.

Edgar S. Brightman (1884-1953), Borden Parker Professor of Philosophy at Boston University, was born in Holbrook, Massachusetts, September 20, 1884. He was graduated with B. A. and M. A. in 1906 and 1908, respectively, from Brown University. Then he went to Boston University and earned his S. T. B. in 1910 and Ph. D. in 1912. In the years 1910-11, he went abroad and studied at Berlin and Marburg

in Germany. Then he came back and engaged himself to teaching, lecturing and writing. For several years he taught Social Ethics and Philosophy at Wesleyan University. In 1919 he went back to Boston University where he remained until his death in 1953.

Besides his engagement in teaching, he was often invited to deliver special lectures, for example, the Ingersol Lecture at Harvard, the Loud Lecture at the University of Michigan, and many others in different universities across the country.

Brightman was also a member of many professional organizations such as the American Philosophical Association (Eastern Division); the American Theological Society (Eastern Division); and the National Association of Biblical Instructors. He served all of these as president. He was also a member of the Mind Association (British) and an honorary member of the Kant-Gesellschaft.

As a writer and author, Brightman was considered a vigorous, polemic, empirical, and original thinker. Besides his several philosophical books, he was also a constant contributor to philosophical magazines. His view of life was vibrant, optimistic, purposeful, and lucid. He saw people born with a noble purposeful life with great possibilities for becoming. And in such a time as this when conditions are often depressing and disappointing to many an individual, Brightman's views of person seem the answer which could possibly undergird the individual and prevent his becoming disintegrated or from becoming a mere cog in such a mechanized world as ours.

The Essence of Person

Consciousness a vital fact in person. -- An adequate understanding of the view needed at the outset is a definition of personalism as advanced by Brightman. His assertion is that "personalism is any view that makes personality the supreme philosophical principle (that is, supreme in the sense that the ultimate causes and reasons of all reality) are found in some process of personal experience."¹ Such a definition makes clear the significance of consciousness as an identifying characteristic of personality. One can experience only that of which he is conscious. As such, consciousness is considered by Brightman as a private matter, yet so significant as an identity of personality. Only man himself can examine his own experience. What one learns from other men is simply inferred from personal consciousness, without which it would be impossible to know the thoughts of other people.

Consciousness is further described as a situation experienced as differentiated from a situation believed-in. In a situation experienced a man is said to develop truly a change in his mood of response to a particular event, whereas with the second situation he simply believed-in on the event, but there is no apparent change whatsoever in the individual's way of behaving. An illustration would clarify this better. A news broadcast about a burning house somewhere in the city would not likely cause any

¹Edgar S. Brightman and Robert N. Beck, An Introduction to Philosophy (New York: Holt, Rinehart and Winston, 1963), p. 330.

change in a man's mood of behaving. But should the news broadcast be about the man's own house, there would, certainly, be an instant profound change in his behavioral thought. The former situation is a case of a situation believed-in, and the latter a situation experienced.

A situation experienced is a self, a person or an experient, because it is a self-experiencing whole which includes thinking, choosing, remembering, anticipating, and proposing, as well as feeling and sensing.¹

It is further asserted that many of the situations believed-in are constantly exerting their influence upon the individual, but be that as it may, yet these could not be identified with the person knowing about these things. The conscious self is always a separate experiencing entity.

Some distinctive marks of person.² -- Mere consciousness is not all that describes a person as asserted by Brightman. There are other more significant qualities which mark man as truly distinct from any other living creature. A paramecium may be conscious, but, certainly, not a person. Precisely, a person is defined as one who reflects upon himself, resolves his problems by reasons, and formulates goals by which to live. These are suggested as some of the distinguishing characteristics of persons.

(1) A person is a unified complexity of consciousness; whatever experiences there are, all these belong to one self-experiencing

¹Edgar S. Brightman, A Philosophy of Religion (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1940), p. 348.

²Ibid., pp. 351-53.

whole. (2) The self is a qualia" -- distinguishable qualities, sense qualities and other qualities of feelings, of moral obligation, of aesthetic, taste, and religious values. (3) The self experiences time and space; it does this because it is a world-experiencing process. (4) The self transcends time and space, thus possibly experiencing the past, the present, and the future. (5) The self is on a constant process of change and conation (end). There is always that striving for future goals and other things to make possible the continuance of existence. (6) The self is aware of meaning; it is this precisely that makes it possible for the self to look forward and plan for further achievements. (7) The self always makes constant responses to the environment. The individual though may not understand all the responses behind some processes of interaction, still these processes are going on. (8) The self experiences privacy. "Every self is directly experienced by itself."¹ Every new experience, therefore, is considered as a private experience.

Personality and its world.² -- Obviously a person is the essence through which the understanding of the universe is possible. Any interpretation of the past and the future is made available by that capacity of the self to transcend time and space. Hence, Brightman considers man as the key to reality. Apart from man, nothing could possibly be known. He alone is the knower of himself

¹Ibid., p. 352.

²Edgar S. Brightman, Nature and Values (New York: Abingdon-Cokesbury Press, 1945), pp. 49-66.

and the surrounding environment, of that which is merely passing, the ephemeral, and that of the eternal. Person for that matter is considered not only as temporal, but likewise an eternal being. That is in the sense of his being able to grasp the past and the future, and thus make possible the continuity of time in experience. Through person a memory of the past and a vision of the future are possible, and thus a person experiences a never ending time which then is called eternity.

Person is also a spatial being. The space he knows is made known to him only insofar as this is experienced by his sensory capacities. It is inconceivable to think of space apart from man's sensory qualities. Space is considered a part of an experiential whole.

Person, too, is categorized as an agent acting within nature. For that matter the business of interaction, communication and social cooperation among people are possible. Brightman asserts:

In the personalistic view of an interacting whole of purpose, every agent is created to be an interagent. The world at any one moment is that comprehensive Purposer at work in a constant correlating of the activities of all agents in order that the fullest enjoyment may be attained as a basis for future activity. At every moment in his experience there is the creative interweaving of all the activities whose effects he feels and knows; and every moment there is, in Whitehead's words, "the tender care that nothing be lost," as he seeks to realize the best possible¹ in the universe as a whole and in every self and person.

¹Edgar S. Brightman and P. A. Bertocci, Person and Reality: An Introduction to Metaphysics (New York: The Ronald Press Company, 1958), p. 357.

Talking further about the world of personality, Brightman gives the view that it is larger than the world of nature. That is in the sense that it is more comprehensive. Whereas, nature is simply that which is disclosed through the senses, personality includes more than sense experience. Memory, anticipation, ideals, values, and self-identifying consciousness are all part of personality.

The world of personality is called a world of interaction with nature. Continually, the natural forces are acting upon person, who in turn has to make his choices and purposes in the redirecting of these forces, and, to a certain extent, controlling them.

The personal world is also named an invisible world. Hence a person is called a complex unity of experience and likewise his world is called an invisible world. This is said of the view:

The visible (and all the sensible) consists of experience patterns within consciousness. In this sense the visible itself is invisible to any external observer; only I can see and feel exactly what I do see and feel.¹

The personal world is also named a world of desire, fulfilled and unfulfilled. Person by his very nature has to look, hope, and long for the future, ever yearning that those which he loves to see will continue to be true, wishing as well, that those evil ways that distort every man's way of thinking and doing will cease to be. Deep in the heart of every man is the purpose,

¹Brightman, Nature and Values, p. 59.

dim or clear, depending on the individual. It is, therefore, asserted that the personal world is purposive, a world of personal experience.

The personal world is a self-identifying world. This may be identified by memory. Though man's experiences vary from day to day, each experience can be identified as unique and different from any other experience. These experiences are not just mixed as if they were a mass of dough. Such is said to be the mystical function of memory. No memory is simply a repetitive presentation of some past experiences. When a person says, "Oh yes, I remember now how that works," that is said to be a fact of the present experience though referring to some past actions which are being remembered at the moment.

Likewise, personality is named as a social world. Though experience is said to be a private matter, yet what a person really is, is the outcome of his interaction with nature and vice-versa. "I am aware of the sights and sounds and feelings which, although they are my experiences, are certainly not produced by no effort or choice and which cannot be explained as a result of my experience up to this time."¹

Also a personality is called the arena in which conflicts often clash. Consciousness and sub-consciousness were often in conflict as well as the external forces that daily confront them. The other implication, however, is that all these conflicts are

¹Ibid., p. 65.

being resolved in no other place but the mind.

These are said to be some of the distinguishing marks of the world of personality, which likewise presupposed the need for a clear understanding of each if parents, teachers, social workers, and the like, ever hope to succeed in the proper guidance of the individual in a world of persons.

Person as Valuer and Value

The following discussions cover three main areas vitally related to person: (1) the mind; (2) the meaning of nature, and (3) the value of ideals.

The Mind

The characteristics of the mind.¹ -- Since the time of Plato up to the present time, the problem of understanding the mind that thinks has been the most crucial question which pre-occupied the thoughts of great thinkers. To identify what and where the mind is, surely is no simple question to unravel. For if it were so, then how easy man could have directed his ways of thinking and doing in a manner which is pleasant, convenient, and productive. Unfortunately, the mind that thinks remains a mystery. Some of the great thinkers of the ages, however, persistently went on delving into the mystery of it, hoping to find a more rational and adequate explanation of the mind. But the mind remains an unexplainable phenomenon. Man's mind, however, whether understood fully or not as

¹Edgar S. Brightman, A Philosophy of Ideals (New York: Holt and Company, 1928), pp. 3-33.

to its nature and intricate functioning, has been man's greatest asset in the creation of countless conveniences and mechanical devices used to handle many of the routines of daily living.

Unfortunately, the mind has not always been focused to wise use. Often it has been perverted for destructive purposes. The recurrent upheaval of wars so destructive to human lives, and the unimaginable force of hatred that almost dyed the hearts of countless people everywhere, are obvious indications of the failure of man to understand and direct consistently his mind to worthy purposes and goals in life.

In such a time as this, the mind as an instrument of value and valuing could not, of course, be left unthought. Its meaning and proper function has to be reconsidered again and again if life is to continue moving forward in its pursuit for better means of handling the ever recurring conflicts so destructive to human lives.

What mind is. -- What is mind? That precisely is the question being considered here. Brightman ventures to offer his view on this vital subject. He states that mind is a datum and a problem. That the mind is a datum is presupposed by the fact that an individual person is able to think at all; that there is something there in the person to start with before any conceiving ever takes place. No thinking could happen without the said datum in existence. On the other hand, the fact that one cannot really analyze what it is that makes thinking possible is a fact of a problem. Brightman illustrates the case of the mind as a problem

in this manner. Take for example the case of a color-blind person. For sure he sees gray when exposed to a colored plate and where others see but red and green, thus he insists that what he really sees is gray. The fact that he is in error, though he experiences that sense of grayness, creates a problem. The grayness to the color-blind individual is what it seems, or seeming to be true in experience, though it is false. There is, certainly, a datum but where and what it is all about is a problem. The mind has to do further seeking for an adequate explanation to the problem of mind as datum.

Four aspects of human experience about mind. -- There are four aspects of human experience mentioned which characterize the mind as datum: first, there is at first the relatively confused and "raw" sensations in experience prior to elaboration by scientific thought; second, that it is unanalyzed consciousness prior to the work of analysis and the reference of thought to objects and causes; third, that the present conscious experience is the basis of all knowledge and belief in whatever is now present conscious experience, or that present self is the basis of confidence in absent objects; fourth, self-experience is a name for a trait of all consciousness (to be distinguished from reflected consciousness) a relatively infrequent process in which person thinks about himself. The datum is asserted as always a self-experience, but seldom contains reflective consciousness and that it exists even though one is not aware of it.¹

¹Ibid., pp. 18-19.

Some basic principles of the mind.¹ -- The mind is supposed to function by principles. Time is one of such principles. Because of this principle the mind can look back into the past as well as turn toward the future. Desire and purpose are suggested as other principles which impel the mind to do some exploration of itself and its world. Logical reasoning is also another which forces the mind to do some kind of synthesizing. The last of these functions is memory. Memory, which often unites the past and the future in present experience, comprises what then is called the mind. It is thought further that reason and purpose are among the functions that make possible the unity of the varied experiences giving life meaning and making it worth living.

It is also noted that because of this unity it is possible for the mind to transcend time. Experiences of the past and the future such as that of memory and purpose, could then be grasped all at once. Such is the time-transcending characteristics of the mind. It is this trait which enables man to think at all.

These are also other implications regarding the view of the mind as a whole. First, there is the said unity of the mind in and out of conscious experience. To be sure, there is but one and the same mind which can possibly recall the past and bring it to the present. All the experiences, though varied in kind, came about as experiences at consecutive times, yet these could possibly be grasped all at once. Besides that, it could also explain itself

¹Ibid., pp. 19-20.

as present datum by referring beyond its present datum self. And thus the individual could be aware of the world in relation to where he and present experiences are.

Another fact about the mind, which is an outcome of its being time-transcending, is its possibility for growth, hence knowledge. Every past experience is linked to the present datum through memory. This present experience includes likewise the view of the future which purpose and desire have anticipated and controlled. There is then a continuing growth in experience with the passage of time, a fact which explains the cause of knowledge. This unity of experience brought about by memory, purpose, and time, also makes possible the understanding of datum as a single experience. "A mere momentary datum is almost incomprehensible; it acquires meaning when related to the mind as a whole."¹

The environment of the mind.² -- In order for the mind to maintain its existence, it has to make continual exploration of its surrounding environment. These are called some of the environments of the mind. (1) There is the fact of the brain and the nervous system which are supposed to be the nearest environment of the mind as attested by studies in physiology and psychology. (2) Also there is the biological environment, made up of the physical things which are known only as these stimulate the mind from time to time. (3) The social environment is comprised of

¹Ibid., p. 21.

²Ibid., pp. 22-30.

the minds of the individuals and the interactions are more conducive for growth if and whenever these are done intelligently and systematically. (4) There is also the subconscious environment belonging to the self but not necessarily within the present system. It is a datum in itself though constantly influenced by any present consciousness. (5) The logical ideal and universal ideal are so-called principles which at times the mind has to acknowledge and refers time and again as truths. (6) The metaphysical environment is referred to as the supreme Being. Thus, a knowledge of God as an environment needs faith as basis.

Talking about stimulus, response, and adjustment, it is asserted that the matter is not really so much the adjustment of the mind to the surrounding environment, but rather the adjustment of the environment to the mind, for example, in the case of social and religious relations. In this case, the adjustment is more or less intellectual. "Consciousness does not exist for the sake of biological adjustment but biological adjustment exists for the sake of consciousness."¹

A further re-interpretation of the pragmatic view of stimulus, response, and adjustment, should then be considered. It is the pragmatic view that the organism's responses are adjustment of itself to the surrounding environment. This is interpreted merely from the physical aspect of it. Brightman thinks of adjustment of the organism to the environment as otherwise deriving his view from

¹Ibid., pp. 29-30.

the statement of Coe as saying that there are such functions as biological and preferential functions, and that to be conscious is a preferential function.¹ It is Brightman's view then that the adjustment of the mind is not so much with the external world as to itself. Is it not that the mind simply functions either to stimulate or inhibit consciousness? Any experience to be an experience must above all occur first within conscious experience before it has any meaning to the mind. "The response to stimuli must lead to an adjustment of mind within itself before any environmental change can be fruitful or significant to the mind."²

The Meaning of Nature³

The problem of understanding what nature is is the main aspect of the discussion in this section. What is it? How is it related to personality? These are the questions being dealt with. The first question to be considered is: What is nature? The idea of nature seems to be so common in the mind of every human being, yet so far no one seems quite sure what nature is really made of. The history of the development of the concept varies from age to age and from person to person. To understand nature the suggestion is to look into the many ways of looking at nature. For instance, nature as contrasted from art is said to be "the state of affairs in the world around us as it is apart from the changes wrought by

¹Ibid., pp. 29-30.

²Ibid., p. 29.

³Ibid., pp. 32-61.

man." Art on the other hand was meant "human skills in adapting nature to desired ends; the imitation of nature, or the creation of a realm which shall be more beautiful than nature."¹

Further, nature as contrasted from the supernatural is referred to, more or less, as the usual, the instinctive or that which is adaptive to the preservation of life. For a child to suck the thumb and to eat food are said to be natural, but to commit suicide is considered unnatural. In one sense nature means that which may be inferred from sense data or in terms of the physical order. Observation of what man did to beautify the earth, however, seems to show no clear dividing line between nature and art. There is even a doubt as to whether or not the so called supernatural is not as much a part of nature. For a general definition of nature the following is suggested: "Nature is all that there is."² An expansion of this definition will be given later in the discussion.

Looking into nature in terms of its being an object of science or its pre-occupation, the term likewise has a dual sense. The Latin term (Nasci meaning to be born) means the physical things. The confusion would even be deeper if one has to classify psychology or a subject which could neither be purely physical study of behavior or psychical as purely as the mind. Nevertheless, such arbitrary divisions as physical and psychical subjects may be considered here

¹Ibid., p. 37.

²Ibid., p. 39.

as a starting point for further exploration on the problem of categorizing nature.

Two views about nature. -- There are two main views about nature -- the positivistic and the metaphysical. The first asserts the view that the concern of science should be wholly on the fact of experiences, and not with their source nor with the origin of experience. The metaphysical asserts the view that science should be concerned with the discovery of the true nature of reality as independent from experience. Through the ages there have been many arguments on both sides, pro and con, about each position. However, Brightman's position is briefly stated as:

After consideration of the issues at stake between the two views, it appears to me that the critical positivistic view of physical nature is much more probable than the metaphysical. The former can be stated more clearly and with fewer assumptions; the latter either generates artificial problems regarding the relations of mind and matter or else it fails to do justice to the experienced facts of mind as datum.¹

What is the basis of Brightman's position? It seems that from the positivist's view one could do better accounting for the said secondary qualities as colors, sounds, odors, and the like, as these are being constantly experienced. To the positivists the accounting also of the primary qualities as space, shape, size, and motion, could all be found in nature -- that of experience.

Further, the positivist has also contributed the thought of emergence -- the fact that new qualities, characters, or forms of life, appear which have novel properties not explicable in terms

¹Ibid., p. 52.

of the conditions out of which they arise.

It is the claim of science to know all that there is in nature and all that could be known. The question raised by Brightman is: Is there anything more that could be learned about reality other than what science could discover in nature? To answer the question, Brightman thinks that one must consider those aspects which science presupposes as mind, individual, and social. Science, too, has to presuppose mind as datum; otherwise, it does not have anything to start with. Both psychological and physical sciences must take the fact of mind and whatever objectivity these scientists are talking about could not possibly occur apart from mind. Brightman recalls here an experience he had with a psychologist who was exhibiting to him a pulse tracing made by sphygmograph.

Here is something more certain than all of your philosophical speculations. Here is a fact. The reply was, "Yes, but a mind has to tell what it means." The learned psychologist then made the undignified confession, "That is the dickens of it."¹

It is also thought that sciences, even psychology, were a special view of the total range of possible expanse of experience. Its hypotheses are mental; observations are all by the mind and interpretations of all gathered data are by the mind. The mind is there present in every moment of experience. In everything said about the experiment, the mind is there too. Thus, it is supposed that the results, or findings of science need to be seen in the

¹Ibid., p. 57.

totality of the mind, as the mind has other experiences and interests such as the moral, the aesthetic, the religious, and the philosophical.

If science has to presuppose mind, then, likewise it has to presuppose values and ideals. "Science would be impossible if the validity of ideals of reason (such as embodied in mathematics and logic) were not presupposed; nay more so, it would be impossible if some sort of 'ought to be loyal to the facts and to find their explanation' did not actuate the scientist."¹

It is further asserted that science could not disprove the validity of ideals and values. Science may be able to prove that certain ideals could be realized and the rest could not. But the matter of validity of ideals is far deeper than the range and depth of natural science, physical or psychical.

Consider too, that the scientific approach stresses the analytical method for analyzing the laws that govern the parts. This method though is said to be less satisfactory in biology, psychology, and sociology, and even so in physics and chemistry. One is supposed to understand that analysis and synthesis need as well a full understanding of the whole, as there are said properties which parts do not possess. In a painting, for instance, the whole has a beauty which none of the parts possess. A synoptic method is indispensable for supplementing the data presented by science.

It should be noted here then, as an expansion of the previous

¹Ibid., p. 58.

definition given about nature, that nature to science is made up of the systems of actual and ideally possible perceptions of human beings. "Man cannot rationally interpret his experience on the supposition that human experience is all that there is."¹ Human experience must belong to a larger universe. Then and only then can it be understood meaningfully when seen in relation to this larger cosmic concept. This said universe is supposed to have produced or caused to appear in us the phenomenon of nature. Thus positivism is forced to bring the problem to the problem of philosophy. Since mind means more than what the psychologists could discover about it, science, therefore, needs the supplement of philosophy as every philosophy means the unity of the spirit.

The Value of Ideals²

The importance of ideals. -- The significance of the mind and of nature to the individual surely is incalculable. But something more is indispensable for enabling the mind to move forward and that is the facet of ideals. The present striving of the mind is its attempt to be free to formulate ideals by which it can enable itself to function and advance farther.

How important really are ideals to the individual life? If one were to examine the workings of the mind within the individual, and that of the mind as expressed among individuals, it would not be surprising to hear many confessing the fact of

¹Ibid., p. 60.

²Ibid., pp. 62-100.

conflicts within, as well as conflicting views among individuals. Such a situation often results in discouragements and disappointments. Yet these conflicting views are said to be but the proper rights of ideals. Conflicts in human life, be they great or small, few or countless, are certainly conflicts of ideals for their rights of existence. No suffering happens if not for the free exercise of ideals. It is a common experience that there will be no physical pain where the ideal is highly prized. Conflicts are significant to us because these either promote or obstruct the progress of our ideals.

It is worth noting here, however, another obvious cause of conflict in ideals, that due to the degree of freedom which each exercises. In truth, there are noble ideals and low ones. There are the so-called spiritual and sensual ideals, the clear and the vague, the irrational and the rational, etc.. While the mind seems to be in unity, yet here are the facts that cause disorder in the mind.

Another serious problem and a drawback about the present state of ideals is the fact that studies along this are relegated to the background as it is often thought to be an insignificant aspect of human life; that ideals are matters of no importance. "But it is clear that much remains to be done in theory as well as in practice, if we are to rescue ideals from chaos of traditions and conventions, instincts and desire, prejudice and fancy, in which they are now confused."¹

¹Ibid., pp. 66-67.

A definition of ideal. -- If one were to investigate further the significance of ideals, the need for proper and adequate definition is surely an important aspect to set as a starting point for the study. The question then raised is: What is meant by an ideal? A general definition states: "An ideal is a general concept of a type of experience we approve."¹ Such a general statement could mean still a multiple of concepts. A person, for example, might approve of an ideal, but would not care to adopt it as a policy in life. A student, for example, would love to have a beautiful and well ordered room, but he would not care to clean his room. The definition as given here simply regards the sense of approval, disregarding emotional tone. Again it is possible to teach a student about an ideal and still be very indifferent about it.

The implications of ideals. -- What are some of the deeper implications of an ideal? First, an ideal is said to be visible only to the mind. The ideal could be one perceived in sense experience. Any object or person that one calls an ideal is simply measured in terms of previous generalized experience or thought.

Secondly, an ideal is called a generalized type of experience. It might be a plan of future experience.

Thirdly, an ideal is referred to as a principle of unity. For one thing the experiences are not only organized under one

¹Ibid., p. 68.

principle but are also united with one's experiences to that of one's approval. "In its lowest terms every ideal was a vision of some sort of possible whole of experience."¹

Fourthly, an ideal is also called a principle of control and selection. An approval of an ideal without any attempt of adopting it is, in a sense, an expression of control. A man withholds himself from totally adopting it as a way of life.

Fifthly, an ideal is also called a plan of action. This means precisely the organization of any series of experiences with reference to a purpose. This may be a problem for action.

Also an ideal is referred to as an end or goal but not necessarily a fixed place of action. An example is that of making friends. When one has won a friend, he does not stop there. There are still many more things that one friend has to do for another. The process of being a friend to another is a continuing one and there is never a fixed end to it.

An ideal too is called social. The previous discussion about the mind gives the view that mind will not be fully intelligible apart from the environment.

Also an ideal is thought of as a principle of love. It is a yearning from something akin to love. "In every ideal there is at least a dim love of power, of unity, of truth, or of another person."²

¹Ibid., p. 71.

²Ibid., p. 74.

However, it should be stated at this point that an ideal is not synonymous to value. While an ideal is simply a process of realization, value is already a realized ideal. "The ideal is the pattern; the value is the product which conforms to the pattern."¹

It is further thought that being imbued with the characteristics of an ideal will not necessarily lead one to an ideal, but likely to confusion also. The individual characteristics of an ideal may be true, such as loving to hate, of war and peace, of low and high ideals, and these are all other possibilities. For sure the general definition of an ideal previously given would not preclude all of these. However, the illustrations taken for further discussion here are confined to such ideals of character, of science, of art, religion, and philosophy, and those in which everybody seems concerned and are generally influenced.

The ideals of character for example are a unique ideal for almost everyone. This is expressed in one's good will without which all other ideals would fail. Deep in the heart of every person is the striving to be good and to live a life which is clean and upright.

Likewise, the ideals of science would also be impossible to attain without adhering to the ideal of close observation, accurate description, and adequate explanation and interpretation.

¹Ibid., p. 75.

Even if the approach of any scientific work be experimental or purely theoretical, these phases of the ideal cannot be avoided if the task is to be done accordingly.

The ideals of art as in the case of enjoying a painting may be expressed in two aspects. The first aspect is simply that of enjoying it for the sheer joy of looking at beauty. A person is simply amused or merely pleased. On the second aspect, it is said that the person does not simply enjoy, but that he is moved by the symbolism of art. The art portrays something profound about life that moves the individual. Such is called the depth-effect. An art which truly embraces truth and beauty is one organized in terms of thought and reason. One good example of a simple picture symbolizing the United Nations is a cartoon illustrating the organization as a small tender growing plant with the leaves represented in terms of the flags of the nations that form the ideal. Such an art is simple, yet suggestive of something noble.

Religion, too, as an ideal would simply be expressed in terms of worship and faith in some spiritual beings. "Faith in God is an assertion that the highest ideal is real in some sense."¹ Religion in one sense is called a reasoned purpose. Through religion one can see a vision of life, though not the whole of it. And it is, therefore, the task of philosophy to bring about the whole of life which might possibly be envisioned.

¹Ibid., p. 80.

Talking about ideals in general, the said outcome of whatever ideals there are is supposed to come about through reason, a characteristic of the mind in the forming of ideals. This is stated:

There is, we have seen something about the nature of mind which refuses to let us dwell on mere present facts alone; we are driven beyond the facts toward their meaning, beyond the datum toward its interpretation, indeed, beyond everything which we can regard as a part or as incomplete toward the whole in which the parts find their place and the incomplete its completion. The striving toward complete unity is reason.¹

Going back once more to art as an ideal it is also expressed that what a person enjoys at the surface of life may have no close relation with the true ideal. However, it serves as a good starting point, or a problem. The depth-effect is then the contemplation of it and would likely result in its solution. Our ideals in all aspects of life serve as critics of all that are seeking entrance into the individual's being. Thus, our ideals are not simply those that we accept as a part of us, but through our ideals we learn also what truly are the ideals.

Based on all that is said about ideals, a broader definition, then, may be offered here: "An ideal is a general concept of a type of experience which we approve in relation to a complete view of all experience, including all our approvals, and which we acknowledge that we ought to realize."²

¹Ibid., p. 80-81.

²Ibid., p. 86.

Conditions for realizing ideals.¹ -- The next problem raised about ideals is the matter about their realization. These are suggested essential conditions for realizing some ideals. First, there is the need for human freedom. The individual is supposed to have freedom of choice to arrive at an ideal. Truth, in fact, is discovered only when the individual is free to do his own investigation, thereby utilizing every possible means of method and interpretation. It is further given that the true ideals are principles of what ought to be done.

Second, the realization of ideals rests on true ideals or principles of what ought to be done. In science, its methodology, accuracy of reporting, and preciseness of interpreting facts are said to be the ideals that ought to be done. Ideals are not just simple matters which we appreciate or merely wish to achieve, but rather these are matters which move us deeply to the end that we struggle to realize.

The classes of ideals.² -- Delving deeper into these views about ideals the question is inevitably raised: What constitutes true ideals? Three classes of ideals will be mentioned. One is the ought-to-be-and-must-be. This simply recognizes the fact that the present datum is not all that there is. There are the past and other persons. There is also nature through which persons may possibly communicate. There is moral obligation too, which keeps

¹Ibid., pp. 84-86.

²Ibid., pp. 86-87.

people bound in loyalty and fellowship.

The second class of ideals is the ought-to-be-and-may-be. These ideals are those which should be obeyed and realized under certain conditions, though these are not really indispensable for the maintenance of an orderly life. But when a person thinks of writing a poem then he has to abide by certain standards of good poetry.

The third class of ideals is the so called ought-to-be-yet-cannot-be. These are supposed to be the experiences that must be obeyed and yet with all the strivings of the individual these cannot possibly be attained fully. Christianity is considered an ideal that should be attained, yet this cannot be attained in the sense that there is a fixed goal or place to reach.

The status of ideals in the universe.¹ -- There are two concepts given about the status of ideals in the universe. One is the naturalistic and the other idealistic.

The naturalists hold the view that nature is simply indifferent to ideals, and that human ideals are purely a human product in an impersonal universe unconcerned about ideals and their realization. Though naturalists recognize the importance of ideals, yet they feel that these have no place in and no meaning in the universe apart from human experience. The universe simply has no ideals, purpose, and values. Such are the assertions of the naturalistic and psychological sciences.

¹Ibid., pp. 88-97.

Idealism, however, took the view that ideals and values are not merely human experiences and standards, but these are revelations of the "objective structure, or perhaps, the conscious purpose of the universe, just as human sense experience and human standards of scientific method reveal the laws of nature."¹

Idealism here is used in the broadest sense to include dualists, pluralists, monists, and the like. While not all concede to be named among the idealists, yet all hold the view that goodness, truth, and beauty, are imperative ideals for the universe and independent of man, but are also for men. Man seeks to realize these goals for which the universe also strives.

These two contending views are said to affect profoundly our personal life and social institutions. Somehow the way men interpret the views are often misleading rather than enlightening; hence, Brightman gives this comment:

The issue at stake between naturalism and idealism concerns the meaning and dignity of man. Personal life and social institutions are profoundly affected by the truth of one or the other of these views.
The point to keep in mind is the fact that the appeal to emotion is equally irrelevant to logic, whoever makes it. Emotion has a very great part in life; but that part is not to prove the truth of your principles nor to guide your reason.²

What is the basis of each view? For naturalism there are two assertions. First, science supports naturalism; secondly, the origin and development of ideals seem to point to the same direction.

¹Ibid., pp. 90-91.

²Ibid., pp. 90-91.

Science reveals a world in which the beautiful and the ugly, and the good and the bad, come from the same forces and laws. The assertion is that even such matter as electrons knows and cares not about the rainbow it helped to create, nor is it concerned with the human experience of the rainbow's beauty. Naturalism further asserts that the fact of evil and suffering abound which is proof that an unideal nature exists.

Likewise, the thought of mores, as derived from social customs and conventions, and the behavior of organisms are all indices of adjustment to the environment, and these are no proof of the objective reality of the universe.

These are some of the objections, however, to the previous views. Naturalism overlooks the fact that natural science is not the whole of experience and has not even taken full account of experience. Apart from science there are such experiences as beauty, goodness, and holiness. What science is doing with these is simply describing their causes and effects, but never accounting for their meanings and values. If naturalism is to be true, it has to account for all the experiences that make up these facts.

Secondly, the findings of science could not be used to refute the objective validity of ideals, because science rests on the validity of ideals -- reason. If it were to do so, it would have no standing ground.

But if reality truly conforms to ideals set up by scientific thought, there is no reason, in principle why it should not conform to the ideals of the good and the beautiful, as well as

the scientifically true.¹

It is further asserted that if naturalism is to be true it has to account for all the facts of human experience; otherwise, it would simply rest on provincial thoughts.

The voice of idealism rests on the kingdom of reason. It holds the view that not all ideals can be realized, not even the said true ideals; the ideals of ought-to-be-and-cannot-be may always continue unrealized. Idealism holds that ideals are the patterns in which the universe works as a society of free persons for the progressive realization of ideals. True, there is struggle, pain, disappointments in the attempts to realize these ideals, but such is the nature of the task. "Idealism is the appeal from part-experience to whole-experience; from part-reason to whole-reason; from part-ideals to whole-ideals."²

Furthermore, idealism stands on the view that a mere datum-mind or a single event taken apart from its relation to the whole is simply meaningless. No one fact is of any importance in theory and practice. Facts have significance only when brought in relation to other facts so that they reveal some meanings, laws, or ideals for which facts are made to serve.

How, then, would the idealist look at nature? The answer is that he sees it as one where struggle, progress, and creation are going on in nature. Nature simply has to be thought of as a means for realizing ideals.

¹Ibid., pp. 93-94.

²Ibid., pp. 99-100.

The answer to the problem of the existence of evil in nature, even though one believes that nature was willed by God, is explained likewise by Brightman when he says that it may be possible to suppose that the struggle happening between nature and ideals in us is also a struggle within the divine nature. Brightman does not accede that there might be an inclination of the Supreme mind to evil, but rather thinks that there may be an experience in the mind of the Divine which causes the delay, a fact by which one may account for the slow process of evolution and progress, one which must be consistent with the ideal.¹

One fact summarizes the matter that has been brought about on the relation of the mind, nature and ideals: That mind and nature are embodiments of ideals, and through ideals alone can experience be understood and controlled; hence, it is possible to realize a life founded upon the bed-rock of sound decisions.

Lastly, in the light of all these discussions, consideration is given to the general implications of person as valuer and value. It is asserted that the attempt of personalistic theory is to unfold with clarity its presuppositions of person as central in all human values. For one thing, each person is considered a value to whom every individual must pay homage and respect. Regardless of the status of a person, he must be given due reverence. Some say otherwise, that persons with notorious character need not be respected at all. But respecting a person of

¹Ibid., pp. 99-100.

this kind means no approval of his evil ways, but rather, it is hoped that it will influence him for the better. That surely is the normative approach. Denouncing the individual for his notoriety is a doubtful means of bringing about a positive change in person.

Further, respect for personality means respect for oneself. A person must endeavor to set himself as a respectable individual, a person on whom others may look to with admiration and as a model for shaping their lives. Thus, any admirer may say: "That man is better than I am now; I know he is better because I have something in me that tells me what is good and tells me that I, too, can be better."¹ A condition such as this simply means the instilling of any good of value upon the lives of individuals by setting up one's life as a motivation rather than imposing mores and doctrines.

One failing of some individuals and democratic institutions is stated in the words of Brightman as the problem and gives a suggested solution:

If all doctrinaire formulas and social theories could be held so loosely and lightly that the principle of respect for personality becomes the touchstone for every other theory, a new day would dawn. Vested interests, property rights, privileges of corporations, institutions, and social customs can be defended only in so far as they maintain respect for personality and tend to produce better personal living for all. To favor the few at the cost of the many is to violate the principle of personality. John Ruskin had this principle in mind when he said that the profits of the mills of England were to be measured, not in pounds sterling, but in the kind of personal lives the mills produced in their owners and their workers. Persons are the only profits. This principle

¹Brightman, Nature and Values, p. 150.

is the test of the use of money. Money has been called "coined life"; its value comes not merely from the labor and sacrifice given to "making" money, as we say, but chiefly from the kind of personal-social growth, character, and enjoyment that arises from use of money.¹

Value, too, is said to be an experience of a person who approves or respects something. To have approved or respected any value means having approved or respected the person in whom values exist. It is further asserted that all persons are values and normal persons are all valuers. An understanding of a person's experience as valuer and of his values are analogies to the understanding of one's own experience and sensations. Personal experiences such as sensations are certainly subjective, and so are a person's values; yet all these point always beyond their own subjective state. When a person has experienced something about beauty and justice, he is simply referring to some norms of beauty which are objective and real. A person's value judgment may be wrong, but this can only be corrected by acquiring more facts which need to be studied and placed in their proper relations and meanings, thus expanding one's own experience, knowledge, and value judgment. A person then becomes an indispensable valuer and value when his life has been truly enriched by a world of experience in a manner so that he sees things and persons in their proper relations, perspective, and values.

Person's Basic Problems

The presentation here covers a few basic problems

¹Ibid., pp. 151-52.

confronting the modern man. Among these are: (1) the concepts of freedom; (2) moral and religious values, and (3) the purpose and goal of human existence. The implications of these are matters which are brought about in the discussion. These are supposed to be the stirring wheels by which human course of actions go by. Without them life would be just a whirl wind with no motive for action, or a ship with no port in which to anchor. The three problems are no doubt interrelated, and the divisions set are merely arbitrary ones devised simply for purposes of convenient presentation.

The problem of freedom. -- Freedom, as discussed here, centers mainly on the fact that it is a condition for the development of personality. It is a basic condition for the formulation of ideals and their realization. Apart from this it would be impossible to think of ideals as these are but the results of free choices. Much more imperative is the realization of these ideals. One example is the Bill of Human Rights, indeed, a noble ideal one! A more pressing need concerning it, however, is the realization of every implication in human society.

In a democratic institution where the need for making the right choice is the role, freedom is simply the sole condition for making the process feasible. A person can only grow as he expects to grow so long as he is given every opportunity to make his choices. There may be poor choices, but these can be stepping stones for making better ones.

Commenting on the four freedoms as enunciated by the late

Franklin D. Roosevelt, Brightman made mention of the fact that each of these expressed that high regard for personality.¹ Every person is supposed to have a say in whatever is being done that affects his life. In speech and in religious belief a person should be given every opportunity to decide what would best promote his life and that of his fellow-men. Freedom of speech means the exercise of free speech with reasonableness, free from prejudice, obscenity, and things that smear the lives of other people. This should also be true with religion. The exercise of a man's religious belief should be done in such a way that others are able to sense the awe and reverence for human life by the individual's ways of thinking and acting. Religion should be an expression of refinement in character which remains as a living inspiration, an example of life worth emulating. Freedom from fear, hunger, and anxiety would be minimized if those who govern exercise their powers within the bounds of laws promulgated by the governed.

But freedom as a condition for assuring life-security and progress is not just a thing that is handed down from one individual to another, or from one group of people to another group. Freedom as a condition for achieving aliveness of life needs as thorough a disciplining through reasons. To be free is to be reasonable, indeed. Thus, it is said that if there is any main purpose of college education it should be no other than the development of a liberal training in a manner that permits the

¹Ibid., pp. 75-76.

individual to develop some feeling of responsibility in as many fields as possible. This would enable him to despend with his responsibilities effectively in society. Such a broad education would mean a better cultural orientation not simply for practical purposes but for appreciation of one's cultural heritage as well.

There surely is a need for an exercise of freedom where reason and not force, the pen and not the sword, are the instruments for settling conflicting problems in human society. Only when individuals have acquired education seasoned with reason and experience will freedom be made possible.

The problem of moral and religious values.¹ -- Discussions about moral and religious values as separate entities are often heard. The plan here, however, is to consider both aspects as one, since these imply the same qualities in human life -- those that are considered highest, noblest, and lasting values in human life. It is impossible to draw a dividing line between what one calls moral and the other as religious. Most people, when talking of one or the other, always mean the noble and sacred values that men hold. Though Brightman attempts to define morality and religious values separately by saying that "moral life is not merely the good will, but actual organization of the whole experience of value by the will,"² and religious values as an organization of the total value experience "from the standpoint of worship and of cooperation with

¹Brightman, Philosophy of Religion, pp. 85-107.

²Ibid., p. 97.

the objective cosmic source of value,"¹ his presentation along these two lines of thought is never taken separately. Each is meant for the other although the terms are used broadly.

A further development needed at this point is a definition of religion. There are two general descriptions given. One is based on a survey study of religious views stated thusly:

Religion is the total attitude of man toward what he considers to be superhuman and worthy of worship, or devotion, or propitiation, or at least of reverence.²

The second is a definition formulated by Brightman himself based on his philosophy of life and one which he uses as a testing-ground for analysis. It reads:

Religion ought to be characterized by the feeling of dependence on a personal God and dominated by the will to cooperate with God in the conservation and increase of values.³

What are the implications of the author's definition? Several points are noted. First, there is the belief in experience of great and permanent value -- that of man's total attitude on what he considers as worthy of worship, devotion and reverence. Second, there is the belief in a Being or God. The Christian or other great religions rest on a belief in God or other beings. Third, there is also the belief in evil, hence the struggle of men in seeking a proper relation with God or a super-being who protects

¹Ibid., p. 100.

²Brightman and Beck, Introduction to Philosophy, p. 256.

³Ibid., p. 257.

them from the evil one. Fourth, there is also the belief in human life not as merely physical, but also spiritual, and that life's meaning rests much more in the spiritual aspect of it. Fifth is the belief that human life is purposive -- individual or group. Man's life-purpose is an ascending one designed to conform as much as possible to God's purpose, which he believes worthy of devotion. Sixth is the belief in immortality. It is Brightman's conviction that if there is a God who created this universe, there is no reason why immortality cannot be supposed as a logical means for conserving and perpetuating the values He created. Seventh, there is also the belief in religious experience -- that of prayer, worship, conversion, sacraments, and the like, which people often perform as expressions of their need and longing for fellowship with a God or being they deem worthy of worship. Eight, there is the belief for religious action. What people are doing to promote various programs are all attempts to regulate their personal and social life.¹

The above views which religious people often hold with zealousness are now and then met with strong criticisms doubting their validity. What are the problems that time and again are faced by religious individuals regarding religious values? Every thinker who considers the matter seriously could surely come to think of religion and the idea of supersensuousness. Religion is said to be concerned with values and with beings or God, the supreme

¹Ibid., pp. 257-59.

ultimate source of values, a matter which is beyond man's observations through the senses. Religion, therefore, is called supersensuous. Though there are critics such as the positivists who insist that there is nothing beyond that which the sense data can furnish, they overlook the fact of reasoning, memory, observation, hope, and the like, as facts unobservable through the senses. The personalists, however, keep on asking: Shall we ignore such facts in our philosophy of life? If so, then are we not bias in interpreting human experience as our failure to account for every human experience?

The problem of reason and faith is also raised. There has been serious debates on these two terms as though one is independent from the other. Yet a deeper thought on the matter leads one to the realization that any faith worthy of its value must be reasonable. It must be coherent and consistent. Reason to be adequate must account for faith. The two are inseparable. Reason must have faith in the hypothesis assumed to explain facts as these exist in the universe. Reason must have faith that in some way this universe moves on in some rational order.

Likewise, the problem regarding the concept of God is raised. To the religious believers there is always that conscious belief in God as the eternal and supreme person. This is the question that some modern men raise: Is God real? To believe otherwise would, certainly, mean the giving up of the real and lasting values which have come to be as a result of the continued winnowing and sifting of human experiences and values. But if life

is to be meaningful, it could do no otherwise than to consider all these human experiences as basis for evaluating and guiding human existence. While religion is really sustained by traditions and customs, yet Brightman¹ thinks that when a deeper and calmer consideration of the matter accedes to the idea of the non-existence of God, then this means the foregoing with the lasting values attained even among intelligent people. It is asserted, however, that no investigation should be omitted which might shed light on the belief in God.

The idea of the existence of mechanisms or natural laws is simply a partial explanation of the phenomenal events happening in this universe. But matters as to when, where to, and whoever did these are questions that could not be left out by any man who really is earnest in the search for the meaning of life. An interpretation of human life, to be reasonable, should not just consider a phase of any human experience. Any interpretation, to be valid and meaningful, should be inclusive of all human experience.

The problem on the purpose and goal of existence. -- Has life any inherent purpose? If so what is it? And what is the end of existence? Questions as these are often considered by people as mere speculative ones and not worthy of consideration. Yet, they overlook the significance of the questions as guiding channels through which individual life has been guided. Observations reveal

¹Ibid., p. 261.

that men who are able to maintain a more sound attitude and stability in life are men who consider seriously the broader and deeper aspect of human life -- that life has purpose and goal.

1) Two views about life.¹ -- From the voices of experience there are two contending views regarding human existence -- the mechanistic and the purposive views.

The mechanistic theory holds the view that this universe is simply operating on what is called natural laws. Everything has been pre-determined and the movements of events in this universe are the result of cause and effect. Every cause follows logical effect.

The purposive theory, on the other hand, holds the view that this universe is moving on a whole plan and moving forward into the future ever perfecting that plan. Purpose is said to be an "organic whole that cannot completely be described by analysis into elements. The very essence of purpose evades the mechanical."² Such is the stand of those who believe in the purposive world.

The spiritual life which is often misunderstood is, no doubt, another way of expressing a more comprehensive view about moral life. This is referred to as the realization of the highest values. Values are considered interdependent and these should constitute a unity. The true, the sacred, and the beautiful are all essence of a spiritual life. A spiritually minded man, therefore, must have in some way experienced wholly all of these.

¹Ibid., pp. 225-32.

²Ibid., p. 237.

It is further argued that the spiritual life is an evidence of the purposive view. From this explanation it is obvious that spiritual life has a far broader concept than the mechanistic view. In the process of body and mind inter-action it can be seen that the human purpose utilizes these mechanisms in many ways. While both mechanisms and purpose co-exist, purpose takes precedence and control of mechanisms.

Further, looking deeper into the purposive view, it seems but obvious to say that all the observations on the laws of nature have no meaning if the mechanist ignores purpose as an explanation. Brightman¹ asserts that the mechanist can certainly tell everything on how light travels. But he is unable to explain why the sunlight, for instance, should be so loyal as to travel all that way.

The teleologist, however, seeks a more comprehensive view of the universe and attempts to explain the laws which govern light and energy as all expressions of the universe being created with purpose. Purpose, as asserted by Brightman, is a real fact of life. To illustrate more succinctly, he states that it is far more reasonable and meaningful to say that a book in some way expresses the author's purpose, than to say that it is set up by a linotype.²

To the teleologist this universe can only be explained by looking at these processes in terms of purpose since it is purpose which serves as the unifying principle upon which meaning is derived.

¹Ibid., p. 237.

²Ibid., pp. 239-40.

Observation about the surrounding environment and of the lives of men reveals some contradictory phenomena in existence. And often those who disbelieve in the purposive view of the universe persistently raise the question: How do you account for the existence of evil, if this world is truly purposeful? Brightman looks at evil as something not really purposive evil. These are simply disvalues in the sense that they deter or obstruct one's ways, yet, because of them individuals develop strength and power.

Often use is experienced from the useless and the good from the evil. Out of suffering grows strength; out of frustration, patience; out of sin itself, increased zeal for righteousness.¹

But still there are the earthquakes, the cyclones, heridity, etc., which are not caused by man, and which perhaps, could never be controlled by man. Surely, these are discrepancies between what one often desires and what he usually finds in the course of passing events. The mystery of life, however, is the fact that the mind is able to meet these circumstances within ideals. It should be noted that the world is not necessarily adapted to what one yearns for, but rather to what is called "the scene of a slow and severe -- but greatly rewarding -- the development of character and thus of the other values."²

2) Life created with purpose.³ -- The question is raised regarding the place of man when compared with the vastness of the

¹Ibid., p. 243.

²Ibid., p. 243.

³Ibid., pp. 232-53.

universe; man is but a particle of dust in a vast universe which is to suggest the insignificance of man. The argument, however, is irrelevant to the issue. Space and time are not the criteria of value and purpose. Everybody knows that value is simply an experience in the personality. Further, if man can apprehend truth, beauty, and goodness, then this should suffice to imply that life has a purpose and value, which could never be attributed to space and time.

How then would one interpret the thought of a mechanistic and purposive universe? They exist for sure. Though a deeper look into the relation of the two reveals to the observer and critical thinker that purpose exists not for mechanisms but that mechanisms exist for purpose. The reasons are obvious.

For one thing it is said that mechanical laws are but the expressions of purpose. Man in truth is using mechanical laws for his own purpose. Even the idea of evolution is supposed to be one way of explaining how God is working out his plans.

Secondly, mechanisms are but relatively true. Consciousness and values are facts that are not governed by natural laws.

Thirdly, purpose with mechanisms is compatible with science. There are laws which are used to describe some working processes but cannot interpret nor predict what the individuals would do with that which is discovered.

Fourthly, there are purposes and facts which are omitted by mechanisms. With the view on teleology man can account and explain facts as colors, feelings, and sounds, as serving aesthetic, moral

and religious ends.

Fifthly, there is the obvious fact that mechanisms are purposed for teleology. Man would be helpless in controlling his environment without mechanisms in existence with which he has to work.

Further, mechanical laws are thought of as expressions of rationality, though not a complete revelation of the nature of mind. However, the mind has the quality of being analytical, synthetical, and synoptical in its functionings.

The teleological view, therefore, is simply "another way of explaining the subordination of lower to higher in the universe."¹ This simply says that all things in the lower order find their explanation in the things of higher order.

On reflecting about the goal of human existence everyone is apparently confronted with this inescapable thought: Is there life after death? Thinkers of the past dwelt on the subject for sometime. But with the advent of broadening knowledge in science the thought of immortality was relegated to a mere shadow of fantasy and made men believe that knowledge gained through science would suffice to explain about the ultimate of reality. Yet with all these thoughts on realism which have come into existence there persists no abating dissolutionment among human lives.

Deep in the hearts of many a man lingers the thought on the immortality of the human soul. If in the common observation

¹Ibid., pp. 249-50.

of man he finds that water sought its own level, would not this be true in the higher realm of human existence? If there really is a Creator of this universe, then there should be no reason for man to believe that life is just a vanishing fog at sunrise. Many men have attempted to explain away the thought of eternal life, yet again and again the individual himself is haunted by it. Would not this suggest the fact that the human mind seeks a higher mind?

There must be a purpose for man's existence. In the daily phase of human life, man's conventionalities, indeed, come about as a result of his struggle to accomplish a purpose. Of course, the consequences are not always those which the individual expects to come about. There are always inexplicable variations. However, it is always believed that the movements in time are teleological, and the life of value consists in the creative guidance of time processes of ideals, though these can never be fully realized. Thus, the thought of beauty is said to be a never ending creation of some new forms of beauty. The ideal goodness too, means the ongoing inexhaustibility of exploration, discovery, and interpretation. There are endless tasks for everyone and eternity, therefore, should never be thought of as a mere mysterious belief, but rather as something which has some bearing on daily human experience; it should be thought of as "meaningful extension of experience to conceive of purpose that unfailingly directs the universe at all times."¹

¹Brightman, Philosophy of Religion, p. 386.

What ground is there to suppose that consciousness would remain after death? It is believed that this must be true on the ground of human experience. The view is best expressed in these lines:

If there is a God -- a supreme, creative, cosmic person -- then there is an infinitely good being committed to the eternal conservation of values. That being is the controlling and directing power in all natural processes and is engaged in a process of immanent cooperation with all persons. Since all true values are experiences of the fulfillment of ideal purposes by persons, the existence of values, depends on the existence of persons. Value is personality at its best. God, the conserver of values, must be God, the conserver of persons.¹

A man's life must then be a life of purpose. If one's earthly life is far from being achieved at the present state so to conform to one's highest ideal, then that must be the reason for providing eternity. There must be a need for continuing the unfolding of that process of perfection through creative activity and congenial fellowship among the children of the living God.

¹Ibid., p. 401.

CHAPTER IV

SUMMARY, IMPLICATIONS, AND RECOMMENDATIONS

The organization of this chapter covers three main areas:

(1) a summary of the contributions of each writer, Allport and Brightman, to the understanding of person; (2) some implications of these views as basis for a philosophy of guidance, and (3) some recommendations for further study.

Summary

The beauty of Allport's and Brightman's expositions of personality is in their stress on the importance of person as an individual. A person's life, to them, is foremost in the scheme of human values with which to be concerned. A sequential presentation of their concepts of personality, at least, leads the reader to seeing a continuity of thought in the portrayal of a person's life -- that from childhood to adulthood; from now to the said life beyond. That, in essence, is the kind of understanding that any guide -- a counselor, a teacher, or a parent should have. It is seeing human life fully.

The presentation of Allport's view of personality covers the characteristics of personality, the development of human

behavior, the formation and transformation of motives, the ways by which to understand the individual, and the unity and indices of maturity in personality. All this information is considered indispensable to everyone concerned or involved in the nurturing and guiding of human lives, the young precisely. These point out how we may contribute to the growth and development of the individual to the end that he develops functional autonomy as Allport stresses it.

The goal of service to person is to enable him achieve his proper becoming, self-reliance, and self-directing attitude in every activity he proposes; he comes to learn how to make proper discrimination between the good and the bad, the priceless and the trash, and the ignoble and the sacred; he comes to understand his responsibilities to himself and society, and also comes to cherish and protect human lives and other lasting values, and the democratic processes which made possible the achievement of all these values.

The presentation of Brightman's views of person, on the other hand, gives a logical sequence. While Allport's views covers a portrayal of human life from childhood to adulthood, Brightman's general exposition pushes further and includes the life beyond. Brightman discusses the meaning and functions of the mind, the relation of nature to the mind, the importance of ideals, moral and religious values, and the purpose and goal of human existence. These, Brightman believes, have to be considered in their proper relations and totality. Nothing of human experience should be excluded which sheds light on the understanding of truth and of

being.

Brightman fully justifies his position on the importance of ideals and the view of future life. Why we ever form ideals, plan our future goals and life, and propose ways of attaining them, to Brightman's view, are indices that life is not just this earthly one. The thought of the life beyond is pre-supposed on the ground that man can always do some kind of purposing and speculating about life now and the future. No one need agree, but somehow he who has to see life inclusively on the basis of human experiences has to weigh and consider the view seriously. Following is a listing of the general concepts descriptive of personality from the works of each writer.

Allport's Contributions to the

Understanding of Person

1) Personality is more than a biological existence. A child, certainly, begins with his biological inheritance, but as he grows older he finds that there are far more important aspects of life that he needs to fulfill -- that of personal integrity, freedom to be, and other spiritual values. Whereas, the child is at first dependent on some biological reflexes at birth, these are gradually superseded by purposive intentions and actions as the individual grows older. As an adult his actions are more the results of reasoned decisions.

2) Human behavior begins with the formation of dispositions, feelings of affiliation and socialization, the proprium (self or

ego), moral values, thoughts on freedom, conscience, and religious sentiments. Such elements of traits as character, temperament, habits, attitudes, style of life, and the like, are gradually formed in the process of becoming. To a large measure, one's becoming is the outcome of the individual's own choosing, and designing and not just a mere unfolding of said capacities.

3) Intelligence is a product (not sum) of the interactions ever going on between the individual and his total environment. It is a learning development from the day to day encounter of the individual with the forces within and without.

4) Personality is a dynamic, unified structure in a person, which makes him a distinct and unique individual. Such structure is made up of the generalized dynamic habits called traits.

5) Character means excellence in moral and religious values as well as social effectiveness. It is an index of the individual's acceptance of the enduring values held by society. It is what Allport calls personality evaluated.

6) Man is a social being and to understand him pre-supposes a full understanding of the total matrix which contributes to his socialization -- from childhood to adulthood.

7) The present event always plays a preponderant factor in the individual's making of an immediate decision and action. All past experiences and future aspirations converge in one's present state of awareness, thereby constituting a full reaction to a particular event.

8) Maturity of personality is indicative of the formation of a philosophy of life satisfying to one's best interests and capacities, and which are in full accord with the noblest customs and practices of the community.

9) Allport believes that man is more a creature of the future than of the past. Man's pre-occupations concerns more the realization of his intentions and aspirations rather than the carrying over of past influences.

10) What other authorities call instincts, habits, drives or motivations, Allport calls traits. These traits are the driving forces in adult life.

11) Early affiliation and socialization are significant. These determine, in some way, the individual's becoming.

12) Functional autonomy is basic in Allport's theory of personality. It is descriptive of the individual's becoming mature. He becomes more reflective and independent in making decisions and actions. Whereas as a child the tendency is to act simply to satisfy biological needs and personal comforts, when he becomes a man such needs are often relegated as secondary values. This is illustrated more vividly in the lives of national leaders, prophets, and martyrs.

13) Personal documents and observations of expressive behavior are what Allport recommends as more relevant tools to utilize for the understanding of persons as individuals.

14) An understanding of the formation and transformation of motives is indispensable knowledge for those who are engaged in

the nurturing and guiding of individuals.

15) Freedom is a basic condition in the making of proper choices. Functional autonomy as Allport asserts can only develop where persons are given the proper atmosphere to make choices.

Brightman's Contributions to the Understanding of Person

These were considered most significant of Brightman's concepts of personality:

- 1) Man is the only being who creates values, hence, he is called a valuer and value.
- 2) Man is the key to reality. Apart from man nothing is known.
- 3) All knowledge is first a conscious experience. All that scientists love to talk about as objectivity must have come first through consciousness.
- 4) Consciousness (awareness) is the distinguishing mark of personality. Our being aware implies more of the reflective mood of responding to some events.
- 5) The world of personality is made up of the physiological make-up of the individual as of the body senses and the nervous system; the biological milieu -- that of nature and people; the logical and universal world -- that of the natural laws and principles governing this universe; the metaphysical world -- the creator, God. This is suggestive of the complexity and vastness of the individual's environment.

6) Mind is a datum which acts upon its environment as well as being influenced by it. Unless one presupposes mind as a pre-existing datum we have no way of supposing mind as doing some kind of thinking at all. Mind must first be there in us before any further thinking is possible.

7) Man's mind marks the great difference between him and his fellow-beings, and even more so with other living creatures. Individuality is much more accountable due to the existence of mind. It is this mind that enables the individual to differ with other people in many ways.

8) Mind is the converging point of a man's past, present, and future experiences. Some aspects of the mystery of man's life lies just here. The timely and the timeless are all made possible to exist at the present state of the mind.

9) To be sure, science does not account for every human experience. Love, truth, and beauty are some of the human experiences which science merely describes, but never account for the "why's" of their existence. Intangibles such as these mean much to human lives.

10) Values are all personal experiences. Whatever man has come to want and prize most must come first through his personal experience.

11) Ideals exist in and for this universe and man. This is pre-supposed on man's being able to do some purposing and envisioning at all. In one sense ideals exemplify the moral values we live by.

12) Freedom is a necessary condition for the formulation of ideals and their realization.

13) Personality is an invisible world, a social world, an identifying world, and the arena in which conflicts are being resolved. It is a much larger world than nature in the sense that it can grasp more than what nature can reveal through the senses.

14) Eternity is the purpose of ideals. It is Brightman's view that as the eye is to beauty so purpose is to eternity. It provides for the perfection and realization of man's ideals.

Some Implications of these Views as the
Basis for a Guidance Philosophy

After an examination of these views of Allport and Brightman as to what these imply as the basis for a philosophy of guidance, these three factors are considered significant: person, service, and process. The implications of each are broad and are definitive for a guidance program.

From these views of the writers, there is, in the first place, the implication for a need of understanding the basic needs of a person as a complex and sacred being. This view should be taken as central in a philosophy of guidance, since a person's well-being and attitudes toward life are primary conditioning factors for all existing events and social forces.

Allport's main presentation of personality is a portrayal of the complexity of the individual's life. Even the new born

babe is born with reflex, drives, and other instincts, which are hard to understand even as to their relations and functions. But life even gets more complex as the individual grows older and develops habits, intentions, and motives. It becomes more puzzling to understand persons when intelligence and personality are fully structured. Such a complexity in human life presupposes, therefore, the need for understanding of the functions and relations of these systems and the means for controlling and directing them in order to be able to assist the individual adequately in his becoming, and in achieving those activities which he considers useful to him and society.

Brightman, on the other hand, discussed the need for ideals, moral and religious orientation. These experiences are vital in determining the values held by an individual. How cheap or sacred one regards human life depends altogether on the scheme of values one has accepted from the mores, customs, and religious values of the community.

How an individual comes to respect persons and gets a feel of the worth of human life, to a large degree, are determined by the satisfaction of his biological, psychological, and spiritual needs and other values which the individual considers basic to his life. To have a high regard and reverence for human personality means that the individual has placed human life far above the scale of human values.

Further, the recognition of multiple needs for person presupposes also the need for awareness of the differing needs

among individuals. That which is provided for should meet specific needs. There are great differences in ability, interests, growth and development, to mention a few, which determine precisely the needs of each individual person. All these needs should be given primary consideration if a philosophy of guidance is to place any value at all on human lives.

In the second place, there is also the implication for a need of service as another basis for a philosophy of guidance. Basically guidance means service. A philosophy of guidance, therefore, should consider the kind and quality of services that should be made available for meeting individual needs. For example, there are the homes, the schools, and the churches, primarily concerned after the individuals, but which continually need to improve their services. There are also other agencies such as counseling clinics, museums and hospitals, doing services for individuals. All these are indispensable in serving the needs of people. But how effective their services are depends, however, on how they are made available to people. Thus, in order for services to be utilized most effectively, these have to be systematically organized horizontally and vertically. An English course and other courses for a first year student, for example, are kinds of horizontally organized services. Why we ever have first, second, third, and fourth years in the high school precisely is a vertical organization for meeting the varying level of needs among maturing people.

Another aspect of service to consider is its appropriateness

to individual needs. Having multiple services does not necessarily mean doing much service. Services should be organized and defined according to their specific functions and relations with each other so that each may easily be made available to individuals. These should be done by all agencies and institutions rendering any kind of services to people. But all these could be made possible only when those concerned and involved with the nurturing and guiding of people have some knowledge of the various means for understanding and assisting people with their needs. Here is the need of Allport's suggestion for utilizing every possible means for observing individuality among people in order to be more prepared for rendering better services to mankind.

Thirdly, there is the implication for a need of adequate processes as basis for a philosophy of guidance. The conditions for providing services are as important as the services being provided. The atmosphere under which services are made available affects very much the effectivity of a service. And one of the basic conditions in a process is its being democratic. It makes possible the participation of every individual in determining the end and the means by which to reach the desired end. Allport stresses the need for parents and child to develop the proper affiliation and socialization, and so should it be between the pupil and the teacher, the client and the counselor. Each should be an active participant in planning and executing the means to accomplish an aim. Be it in the home, or in school, such a democratic process should always be the ideal to abide by. Often it is noted in the

class-room, for example, that whenever the individual is not an active participant, he finds less chance for sensing the value and meaning of an activity to himself and society. How democratic these processes existing between the individual and the guide ~~are~~ determines the attitudes and sense of responsibility which are developing in the individual.

Also relative to the concept of process is the idea of freedom afforded to the individual. Precisely, this refers to giving the least restriction to the individual to do his own planning and executing of any activity he feels desirable to achieve. In the words of Allport this is a necessary condition for developing self-responsibility. Through this means the individual is gradually developing the initiative in making wise use of the objects that are in his hands, the opportunities opened to him, as well as the time which is always available to him. To Brightman, freedom is a necessary condition for the formulation and realization of one's ideals.

Also, there is the need for providing a continuing process. To Allport, the implication of growth as in that of one's becoming has no end, as long as there is always that opportunity provided for the individual to make possible exploration of the environments within and around him. Growth is an inevitable result of good activity. As long as the individual is an active participant in the world of human activities, the chances are that life to him will continue to grow and evolve to the end that the person becomes resourceful and productive.

Processes also need some kind of coordination and timing. Teaching and testing, for example, should always be taken as coordinated processes. Testing is a logical follow-up of a teaching activity. Again testing should not mean just making comparability of one to a group, which Allport criticized as inadequate and inappropriate for understanding the individuality of a person. Rather testing should be used to get a feel of the effectivity of any teaching activity. And it is also a means for understanding the progress and difficulty the individual is making in the work being undertaken.

A process relative to time is also an important matter for consideration. How long, how often, and when, are time conditions which should be considered earnestly when undertaking some kind of activities. There are times that a certain plan of activity has to be done long ahead of time, or be delayed for sometime. Effectiveness of any work, in some way, is determined by careful observance of time. And relative to the understanding of an individual, Allport also states that we can better understand and assist a person when we know his future plans rather than his past life, since people are busy living for the future and not just reliving the past. All these have to be accounted for wherever and whenever the individual is thinking of processes in the way of doing services to mankind.

Some Recommendations

The following recommendations are suggestive from the outcome of this study:

1) If any guidance program is to be carried out effectively, then, there is the need for finding out how much cooperation exists among agencies and institutions of the community on this matter of a guidance program with a view of knowing where and how to begin implementing the implications of the proposed philosophy of guidance in this study.

2) There is a need for a persistent study in the way of formulating principles and methods for handling emerging personal and social problems based on current social research.

3) Relative to the study of human behavior as often mentioned in this study, the availability of literature is enormous, but mostly written for the scholars. There is a need, therefore, for re-writing literature of this kind in the language of the layman such that these could be made available to parents, and the elementary and secondary class-room teachers precisely, who are, in some way, daily engaged in this never ceasing task of nurturing and guiding people, children, youth, and adults.

4) There is the need for utilizing more and more the idiographic approach in this effort to study and understand individuality among people.

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