

Carl R. Rogers

**Toward a Modern Approach to Values:
The Valuing Process in the Mature Person***

* Taken from *Journal of Abnormal and Social Psychology* 1964, Vol. 68, No. 2, pp 160-167.

There is a great deal of concern today with the problem of values. Youth, in almost every country, is deeply uncertain of its value orientation; the values associated with various religions have lost much of their influence; sophisticated individuals in every culture seem unsure and troubled as to the goals they hold in esteem. The reasons are not far to seek. The world culture, in all its aspects, seems increasingly scientific and relativistic, and the rigid, absolute views on values which come to us from the past appear anachronistic. Even more important perhaps, is the fact that the modern individual is assailed from every angle by divergent and contradictory value claims. It is no longer possible, as it was in the not too distant historical past, to settle comfortably into the value system of one's forebears or one's community and live out one's life without ever examining the nature and the assumptions of that system.

In this situation it is not surprising that value orientations from the past appear to be in a state of disintegration or collapse. Men question whether there are, or can be, any universal values. It is often felt that we may have lost, in our modern world, all possibility of any general or cross-cultural basis for values. One natural result of this uncertainty and confusion is that there is an increasing concern about, interest in, and a searching for, a sound or meaningful value approach which can hold its own in today's world. I share this general concern. I have also experienced the more specific value issues which arise in my own field, psychotherapy. The client's feelings and convictions about values frequently change during therapy. How can he or we know whether they have changed in a sound direction? Or does he simply, as some claim, take over the value system of his therapist? Is psychotherapy simply a device whereby the unacknowledged and unexamined values of the therapist are unknowingly transmitted to an unsuspecting client? Or should this transmission of values be the therapist's openly held purpose? Should he become the modern priest, upholding and imparting a value system suitable for today? And what would such a value system be? There has been much discussion of such issues, ranging from thoughtful and empirically based presentations such as that of D. D. Glad, to more polemic statements. As is so often true, the general problem faced by the culture is painfully and specifically evident in the cultural microcosm which is called the therapeutic relationship.

I should like to attempt a modest approach to this whole problem. I have observed changes in the approach to values as the individual grows from infancy to adulthood. I observe further changes when, if he is fortunate, he continues to grow toward true psychological maturity. Many of these observations grow out of my experience as a therapist, where I have had the rich opportunity of seeing the ways in which individuals move toward a richer life. From these observations I believe I see some directional threads emerging which might offer a new concept of the valuing process, more tenable in the modern world. I have made a beginning by presenting some of these ideas partially in previous writings; I would like now to voice them more clearly and more fully.

I would stress that my vantage point for making these observations is not that of the scholar or philosopher: I am speaking from my experience of the functioning human

being, as I have lived with him in the intimate experience of therapy, and in other situations of growth, change, and development.

Some definitions

Before I present some of these observations, perhaps I should try to clarify what I mean by values. There are many definitions which have been used, but I have found helpful some distinctions made by Charles Morris. He points out that value is a term we employ in different ways. We use it to refer to the tendency of any living beings to show preference, in their actions, for one kind of object or objective rather than another. This preferential behavior he calls "operative values." It need not involve any cognitive or conceptual thinking. It is simply the value choice which is indicated behaviorally when the organism selects one object, rejects another. When the earthworm, placed in a simple Y maze, chooses the smooth arm of the Y, instead of the path which is paved with sandpaper, he is indicating an operative value.

A second use of the term might be called "conceived values." This is the preference of the individual for a symbolized object. Usually in such a preference there is anticipation or foresight of the outcome of behavior directed toward such a symbolized object. A choice such as "Honesty is the best policy" is such a conceived value.

A final use of the term might be called "objective value." People use the word in this way when they wish to speak of what is objectively preferable, whether or not it is in fact sensed or conceived of as desirable. What I have to say involves this last definition scarcely at all. I will be concerned with operative values and conceptualized values.

The Infant's Way of Valuing

Let me first speak about the infant. The living human being has, at the outset, a clear approach to values. He prefers some things and experiences, and rejects others. We can infer from studying his behavior that he prefers those experiences which maintain, enhance, or actualize his organism, and rejects those which do not serve this end. Watch him for a bit:

Hunger is negatively valued. His expression of this often comes through loud and clear.

Food is positively valued. But when he is satisfied, food is negatively valued, and the same milk he responded to so eagerly is now spit out, or the breast which seemed so satisfying is now rejected as he turns his head away from the nipple with an amusing facial expression of disgust and revulsion.

He values security, and the holding and caressing which seem to communicate security.

He values new experience for its own sake, and we observe this in his obvious pleasure in discovering his toes, in his searching movements, in his endless curiosity.

He shows a clear negative valuing of pain, bitter tastes, sudden loud sounds.

All of this is commonplace, but let us look at these facts in terms of what they tell us about the infant's approach to values. It is first of all a flexible, changing, valuing process, not a fixed system. He likes food and dislikes the same food. He values security and rest, and rejects it for new experience. What is going on seems best

described as an organismic valuing process, in which each element, each moment of what he is experiencing is somehow weighed, and selected or rejected, depending on whether, at this moment, it tends to actualize the organism or not. This complicated weighing of experience is clearly an organismic, not a conscious or symbolic function. These are operative, not conceived values. But this process can none the less deal with complex value problems. I would remind you of the experiment in which young infants had spread in front of them a score or more of dishes of natural (that is, unflavored) foods. Over a period of time they clearly tended to value the foods which enhanced their own survival, growth, and development. If for a time a child gorged himself on starches, this would soon be balanced by a protein "binge." If at times he chose a diet deficient in some vitamin, he would later seek out foods rich in this very vitamin. He was utilizing the wisdom of the body in his value choices, or perhaps more accurately, the physiological wisdom of his body guided his behavioral movements, resulting in what we might think of as objectively sound value choices.

Another aspect of the infant's approach to value is that the source or locus of the evaluating process is clearly within himself. Unlike many of us, he knows what he likes and dislikes, and the origin of these value choices lies strictly within himself. He is the center of the valuing process, the evidence for his choices being supplied by his own senses. He is not at this point influenced by what his parents think he should prefer, or by what the church says, or by the opinion of the latest "expert" in the field, or by the persuasive talents of an advertising firm. It is from within his own experiencing that his organism is saying in non-verbal terms, "This is good for me." "That is bad for me." "I like this." "I strongly dislike that." He would laugh at our concern over values, if he could understand it. How could anyone fail to know what he liked and disliked, what was good for him and what was not?

The Change in the Valuing Process

What happens to this highly efficient, soundly based valuing process? By what sequence of events do we exchange it for the more rigid, uncertain, inefficient approach to values which characterizes most of us as adults? Let me try to state briefly one of the major ways in which I think this happens.

The infant needs love, wants it, tends to behave in ways which will bring a repetition of this wanted experience. But this brings complications. He pulls baby sister's hair, and finds it satisfying to hear her wails and protests. He then hears that he is "a naughty, bad boy," and this may be reinforced by a slap on the hand. He is cut off from affection. As this experience is repeated, and many, many others like it, he gradually learns that what "feels good" is often "bad" in the eyes of others. Then the next step occurs, in which he comes to take the same attitude toward himself which these others have taken. Now, as he pulls his sister's hair, he solemnly intones, "Bad, bad boy." He is introjecting the value judgment of another, taking it as his own. He has deserted the wisdom of his organism, giving up the locus of evaluation, and is trying to behave in terms of values set by another, in order to hold love.

Or take another example at an older level. A boy senses, though perhaps not consciously, that he is more loved and prized by his parents when he thinks of being a doctor than when he thinks of being an artist. Gradually he introjects the values attached to being a doctor. He comes to want, above all, to be a doctor. Then in college he is baffled by the fact that he repeatedly fails in chemistry, which is absolutely necessary to

becoming a physician, in spite of the fact that the guidance counselor assures him he has the ability to pass the course. Only in counseling interviews does he begin to realize how completely he has lost touch with his organismic reactions, how out of touch he is with his own valuing process.

Let me give another instance from a class of mine, a group of prospective teachers. I asked them at the beginning of the course, "Please list for me the two or three values which you would most wish to pass on to the children with whom you will work." They turned in many value goals, but I was surprised by some of the items. Several listed such things as "to speak correctly," "to use good English, not to use words like ain't." Others mentioned neatness - "to do things according to instructions"; one explained her hope that "When I tell them to write their names in the upper right-hand corner with the date under it, I want them to do it that way, not in some other form."

I confess I was somewhat appalled that for some of these girls the most important values to be passed on to pupils were to avoid bad grammar, or meticulously to follow teacher's instructions. I felt baffled. Certainly these behaviors had not been experienced as the most satisfying and meaningful elements in their own lives. The listing of such values could only be accounted for by the fact that these behaviors had gained approval - and thus had been introjected as deeply important.

Perhaps these several illustrations will indicate that in an attempt to gain or hold love, approval, esteem, the individual relinquishes the locus of evaluation which was his in infancy, and places it in others. He learns to have a basic distrust for his own experiencing as a guide to his behavior. He learns from others a large number of conceived values, and adopts them as his own, even though they may be widely discrepant from what he is experiencing. Because these concepts are not based on his own valuing, they tend to be fixed and rigid, rather than fluid and changing.

Some Introjected Patterns

It is in this fashion, I believe, that most of us accumulate the introjected value patterns by which we live. In this fantastically complex culture of today, the patterns we introject as desirable or undesirable come from a variety of sources and are often highly contradictory in their meanings. Let me list a few of the introjections which are commonly held.

Sexual desires and behaviors are mostly bad. The sources of this construct are many - parents, church, teachers.

Disobedience is bad. Here parents and teachers combine with the military to emphasize this concept. To obey is good. To obey without question is even better. Making money is the highest good. The sources of this conceived value are too numerous to mention.

Learning an accumulation of scholarly facts is highly desirable.

Browsing and aimless exploratory reading for fun is undesirable.

The source of these last two concepts is apt to be in school, the educational system.

Abstract art or "pop" art, or "op" art is good. Here the people we regard as sophisticated are the originators of the value.

Communism is utterly bad. Here the government is a major source.

To love thy neighbor is the highest good. This concept comes from the church, perhaps from the parents.

Cooperation and teamwork are preferable to acting alone. Here companions are an important source.

Cheating is clever and desirable. The peer group again is the origin.

Coca-colas, chewing gum, electric refrigerators, and automobiles are all utterly desirable. This conception comes not only from advertisements, but is reinforced by people all over the world. From Jamaica to Japan, from Copenhagen to Kowloon, the "coca-cola culture" has come to be regarded as the acme of desirability.

This is a small and diversified sample of the myriads of conceived values which individuals often introject, and hold as their own, without ever having considered their inner organismic reactions to these patterns and objects.

Common Characteristics of Adult Valuing

I believe it will be clear from the foregoing that the usual adult - I feel I am speaking for most of us - has an approach to values which has these characteristics:

The majority of his values are introjected from other individuals or groups significant to him, but are regarded by him as his own.

The source or locus of evaluation on most matters lies outside of himself.

The criterion by which his values are set is the degree to which they will cause him to be loved or accepted.

These conceived preferences are either not related at all, or not clearly related, to his own process of experiencing.

Often there is a wide and unrecognized discrepancy between the evidence supplied by his own experience, and these conceived values.

Because these conceptions are not open to testing in experience, he must hold them in a rigid and unchanging fashion. The alternative would be a collapse of his values. Hence his values are "right" - like the law of the Medes and the Persians, which changeth not.

Because they are untestable, there is no ready way of solving contradictions. If he has taken in from the community the conception that money is the summum bonum and from the church the conception that love of one's neighbor is the highest value, he has no way of discovering which has more value for him. Hence a common aspect of modern life is living with absolutely contradictory values. We calmly discuss the possibility of dropping a hydrogen bomb on Russia, but then find tears in our eyes when we see headlines about the suffering of one small child.

Because he has relinquished the locus of evaluation to others, and has lost touch with his own valuing process, he feels profoundly insecure and easily threatened in his values. If some of these conceptions were destroyed, what would take their place? This threatening possibility makes him hold his value conceptions more rigidly or more confusedly. or both.

The Fundamental Discrepancy

I believe that this picture of the individual, with values mostly introjected, held as fixed

concepts, rarely examined or tested, is the picture of most of us. By taking over the conceptions of others as our own, we lose contact with the potential wisdom of our own functioning, and lose confidence in ourselves. Since these value constructs are often sharply at variance with what is going on in our own experiencing, we have in a very basic way divorced ourselves from ourselves, and this accounts for much of modern strain and insecurity. This fundamental discrepancy between the individual's concepts and what he is actually experiencing, between the intellectual structure of his values and the valuing process going on unrecognized within him - this is a part of the fundamental estrangement of modern man from himself. This is a major problem for the therapist.

Restoring Contact with Experience

Some individuals are fortunate in going beyond the picture I have just given, developing further in the direction of psychological maturity. We see this happen in psychotherapy where we endeavor to provide a climate favorable to the growth of the person. We also see it happen in life, whenever life provides a therapeutic climate for the individual. Let me concentrate on this further maturing of a value approach as I have seen it in therapy.

In the first place let me say somewhat parenthetically that the therapeutic relationship is not devoid of values. Quite the contrary. When it is most effective, it seems to me, it is marked by one primary value: namely, that this person, this client, has worth. He as a person is valued in his separateness and uniqueness. It is when he senses and realizes that he is prized as a person that he can slowly begin to value the different aspects of himself. Most importantly, he can begin, with much difficulty at first, to sense and to feel what is going on within him, what he is feeling, what he is experiencing, how he is reacting. He uses his experiencing as a direct referent to which he can turn in forming accurate conceptualizations and as a guide to his behavior. E.T. Gendlin has elaborated the way in which this occurs. As his experiencing becomes more and more open to him, as he is able to live more freely in the process of his feelings, then significant changes begin to occur in his approach to values. It begins to assume many of the characteristics it had in infancy.

Introjected Values in Relation to Experiencing

Perhaps I can indicate this by reviewing a few of the brief examples of introjected values which I have given, and suggesting what happens to them as the individual comes closer to what is going on within him.

The individual in therapy looks back and realizes, "But I enjoyed pulling my sister's hair - and that doesn't make me a bad person."

The student failing chemistry realizes, as he gets close to his own experiencing - "I don't value being a doctor, even though my parents do; I don't like chemistry; I don't like taking steps toward being a doctor; and I am not a failure for having these feelings."

The adult recognizes that sexual desires and behavior may be richly satisfying and permanently enriching in their consequences, or shallow and temporary and less than satisfying. He goes by his own experiencing, which does not always coincide with the social norms.

He considers art from a new value approach. He says, "This picture moves me deeply, means a great deal to me. It also happens to be an abstraction, but that is

not the basis for my valuing it.”

He recognizes freely that this communist book or person has attitudes and goals which he shares as well as ideas and values which he does not share.

He realizes that at times he experiences cooperation as meaningful and valuable to him, and that at other times he wishes to be alone and act alone.

Valuing in the Mature Person

The valuing process which seems to develop in this more mature person is in some ways very much like that in the infant, and in some ways quite different. It is fluid, flexible, based on this particular moment, and the degree to which this moment is experienced as enhancing and actualizing. Values are not held rigidly, but are continually changing. The painting which last year seemed meaningful now appears uninteresting, the way of working with individuals which was formerly experienced as good now seems inadequate, the belief which then seemed true is now experienced as only partly true, or perhaps false.

Another characteristic of the way this person values experience is that it is highly differentiated, or as the semanticists would say, extensional. As the members of my class of prospective teachers learned, general principles are not as useful as sensitively discriminating reactions. One says, “With this little boy, I just felt I should be very firm, and he seemed to welcome that, and I felt good that I had been. But I’m not that way at all with the other children most of the time.” She was relying on her experiencing of the relationship with each child to guide her behavior. I have already indicated, in going through the examples, how much more differentiated are the individual’s reactions to what were previously rather solid monolithic introjected values.

In another way the mature individual’s approach is like that of the infant. The locus of evaluation is again established firmly within the person. It is his own experience which provides the value information or feedback. This does not mean that he is not open to all the evidence he can obtain from other sources. But it means that this is taken for what it is - outside evidence - and is not as significant as his own reactions. Thus he may be told by a friend that a new book is very disappointing. He reads two unfavorable reviews of the book. Thus his tentative hypothesis is that he will not value the book. Yet if he reads the book his valuing will be based upon the reactions it stirs in him, not on what he has been told by others.

There is also involved in this valuing process a letting oneself down into the immediacy of what one is experiencing, endeavoring to sense and to clarify all its complex meanings...

... I think of a client who, toward the close of therapy, when puzzled about an issue, would put his head in his hands and say, “Now what is it that I’m feeling? I want to get next to it. I want to learn what it is.” Then he would wait, quietly and patiently, trying to listen to himself, until he could discern the exact flavor of the feelings he was experiencing. He, like others, was trying to get close to himself.

In getting close to what is going on within himself, the process is much more complex than it is in the infant. In the mature person, it has much more scope and sweep, for there is involved in the present moment of experiencing the memory traces of all the relevant learnings from the past. This moment has not only its immediate sensory

impact, but it has meaning growing out of similar experiences in the past. It has both the new and the old in it. So when I experience a painting or a person, my experiencing contains within it the learnings I have accumulated from past meetings with paintings or persons, as well as the new impact of this particular encounter. Likewise the moment of experience contains, for the mature adult, hypotheses about consequences. "I feel now that I would enjoy a third drink, but past learnings indicate that I may regret it in the morning." "It is not pleasant to express forthrightly my negative feelings to this person, but past experience indicates that in a continuing relationship it will be helpful in the long run." Past and future are both in this moment and enter into the valuing.

I find that in the person I am speaking of (and here again we see a similarity to the infant) the criterion of the valuing process is the degree to which the object of the experience actualizes the individual himself. Does it make him a richer, more complete, more fully developed person? This may sound as though it were a selfish or unsocial criterion, but it does not prove to be so, since deep and helpful relationships with others are experienced as actualizing.

Like the infant, too, the psychologically mature adult trusts and uses the wisdom of his organism, with the difference that he is able to do so knowingly. He realizes that if he can trust all of himself, his feelings and his intuitions may be wiser than his mind, that as a total person he can be more sensitive and accurate than his thoughts alone. Hence he is not afraid to say - "I feel that this experience (or this thing, or this direction) is good. Later I will probably know why I feel it is good." He trusts the totality of himself.

It should be evident from what I have been saying that this valuing process in the mature individual is not an easy or simple thing. The process is complex, the choices often very perplexing and difficult, and there is no guarantee that the choice which is made will in fact prove to be self-actualizing. But because whatever evidence exists is available to the individual, and because he is open to his experiencing, errors are correctable. If a chosen course of action is not self-enhancing this will be sensed and he can make an adjustment or revision. He thrives on a maximum feedback interchange, and thus, like the gyroscopic compass on a ship, can continually correct his course toward becoming more of himself.

Some Propositions Regarding the Valuing Process

Let me sharpen the meaning of what I have been saying by stating three propositions which contain the essential elements of this viewpoint. While it may not be possible to devise empirical tests of each proposition in its entirety, yet each is to some degree capable of being tested through the methods of science...

... I would also state that though the following propositions are stated firmly in order to give them clarity, I am actually advancing them as decidedly tentative hypotheses.

1. There is an organismic base for an organized valuing process within the human individual.

It is hypothesized that this base is something the human being shares with the rest of the animate world. It is part of the functioning life process of any healthy organism. It is the capacity for receiving feedback information which enables the organism continually to adjust its behavior and reactions so as to achieve the maximum possible self-

enhancement.

2. This valuing process in the human being is effective in achieving self-enhancement to the degree that the individual is open to the experiencing which is going on within himself.

I have tried to give two examples of individuals who are close to their own experiencing: the tiny infant who has not yet learned to deny in his awareness the processes going on within; and the psychologically mature person who has relearned the advantages of this open state.

3. One way of assisting the individual to move toward openness to experience is through a relationship in which he is prized as a separate person, in which the experiencing going on within him is empathically understood and valued, and in which he is given the freedom to experience his own feelings and those of others without being threatened in doing so.

This proposition obviously grows out of therapeutic experience. It is a brief statement of the essential qualities in the therapeutic relationship. There are already some empirical studies, of which the one by Barrett-Lennard is a good example, which gives support to such a statement.

Propositions Regarding the Outcomes of the Valuing Process

I come now to the nub of any theory of values or valuing. What are its consequences? I should like to move into this new ground by stating bluntly two propositions as to the qualities of behavior which emerge from this valuing process. I shall then give some of the evidence from my own experience as a therapist in support of these propositions.

4. In persons who are moving toward greater openness to their experiencing, there is an organismic commonality of value directions.

5. These common value directions are of such kinds as to enhance the development of the individual himself, of others in his community, and to make for the survival and evolution of his species.

It has been a striking fact of my experience that in therapy, where individuals are valued, where there is greater freedom to feel and to be, certain value directions seem to emerge. These are not chaotic directions but instead have a surprising commonality. This commonality is not dependent on the personality of the therapist, for I have seen these trends emerge in the clients of therapists sharply different in personality...

... This commonality does not seem to be due to the influences of any one culture, for I have found evidence of these directions in cultures as divergent as those of the United States, Holland, France, and Japan. I like to think that this commonality of value directions is due to the fact that we all belong to the same species - that just as a human infant tends, individually, to select a diet similar to that selected by other human infants, so a client in therapy tends, individually, to choose value directions similar to those chosen by other clients. As a species there may be certain elements of experience which tend to make for inner development and which would be chosen by all individuals if they were genuinely free to choose.

Let me indicate a few of these value directions as I see them in my clients as they move in the direction of personal growth and maturity.

They tend to move away from facades. Pretense, defensiveness, putting up a front, tend to be negatively valued.

They tend to move away from “oughts.” The compelling feeling of “I ought to do or be thus and so” is negatively valued. The client moves away from being what he “ought to be,” no matter who has set that imperative.

They tend to move away from meeting the expectations of others. Pleasing others, as a goal in itself, is negatively valued.

Being real is positively valued. The client tends to move toward being himself, being his real feelings, being what he is. This seems to be a very deep preference.

Self-direction is positively valued. The client discovers an increasing pride and confidence in making his own choices, guiding his own life.

One’s self, one’s own feelings come to be positively valued. From a point where he looks upon himself with contempt and despair, the client comes to value himself and his reactions as being of worth.

Being a process is positively valued. From desiring some fixed goal, clients come to prefer the excitement of being a process of potentialities being born.

Perhaps more than all else, the client comes to value an openness to all of his inner and outer experience. To be open to and sensitive to his own inner reactions and feelings, the reactions and feelings of others, and the realities of the objective world - this is a direction which he clearly prefers. This openness becomes the client’s most valued resource.

Sensitivity to others and acceptance of others is positively valued. The client comes to appreciate others for what they are, just as he has come to appreciate himself for what he is.

Finally, deep relationships are positively valued. To achieve a close, intimate, real, fully communicative relationship with another person seems to meet a deep need in every individual. and is very highly valued.

These then are some of the preferred directions which I have observed in individuals moving toward personality maturity. Though I am sure that the list I have given is inadequate and perhaps to some degree inaccurate, it holds for me exciting possibilities. Let me try to explain why.

I find it significant that when individuals are prized as persons, the values they select do not run the full gamut of possibilities...

... I do not find, in such a climate of freedom, that one person comes to value fraud and murder and thievery, while another values a life of self-sacrifice, and another values only money. Instead there seems to be a deep and underlying thread of commonality. I dare to believe that when the human being is inwardly free to choose whatever he deeply values, he tends to value those objects, experiences and goals which make for his own survival, growth, and development, and for the survival and development of others. I hypothesize that it is characteristic of the human organism to prefer such actualizing and socialized goals when he is exposed to a growth-promoting climate.

A corollary of what I have been saying is that in any culture, given a climate of respect and freedom in which he is valued as a person, the mature individual would tend to choose and prefer these same value directions. This is a highly significant hypothesis which could be tested. It means that though the individual of whom I am speaking would not have a consistent or even a stable system of conceived values, the valuing process within him would lead to emerging value directions which would be constant across cultures and across time.

Another implication I see is that individuals who exhibit the fluid valuing process I have tried to describe, whose value directions are generally those I have listed, would be highly effective in the ongoing process of human evolution. If the human species is to survive at all on this globe, the human being must become more readily adaptive to new problems and situations, must be able to select that which is valuable for development and survival out of new and complex situations, must be accurate in his appreciation of reality if he is to make such selections. The psychologically mature person as I have described him has, I believe, the qualities which would cause him to value those experiences which would make for the survival and enhancement of the human race. He would be a worthy participant and guide in the process of human evolution.

Finally, it appears that we have returned to the issue of universality of values, but by a different route. Instead of universal values "out there," or a universal value system imposed by some group - philosophers, rulers, or priests - we have the possibility of universal human value directions emerging from the experiencing of the human organism. Evidence from therapy indicates that both personal and social values emerge as natural, and experienced, when the individual is close to his own organismic valuing process. The suggestion is that though modern man no longer trusts religion or science or philosophy nor any system of beliefs to give him his values, he may find an organismic valuing base within himself which, if he can learn again to be in touch with it, will prove to be an organized, adaptive and social approach to the perplexing value issues which face all of us.

Summary

I have tried to present some observations, growing out of experience in psychotherapy, which are relevant to man's search for some satisfying basis for his approach to values.

I have described the human infant as he enters directly into an evaluating transaction with his world, appreciating or rejecting his experiences as they have meaning for his own actualization, utilizing all the wisdom of his tiny but complex organism.

I have said that we seem to lose this capacity for direct evaluation, and come to behave in those ways and to act in terms of those values which will bring us social approval, affection, esteem. To buy love we relinquish the valuing process. Because the center of our lives now lies in others, we are fearful and insecure, and must cling rigidly to the values we have introjected.

But if life or therapy gives us favorable conditions for continuing our psychological growth, we move on in something of a spiral, developing an approach to values which partakes of the infant's directness and fluidity but goes far beyond him in its richness. In our transactions with experience we are again the locus or source of valuing, we prefer those experiences which in the long run are enhancing, we utilize all the richness of our

cognitive learning and functioning, but at the same time we trust the wisdom of our organism.

I have pointed out that these observations lead to certain basic statements. Man has within him an organismic basis for valuing. To the extent that he can be freely in touch with this valuing process in himself, he will behave in ways which are self-enhancing. We even know some of the conditions which enable him to be in touch with his own experiencing process.

In therapy, such openness to experience leads to emerging value directions which appear to be common across individuals and perhaps even across cultures. Stated in older terms, individuals who are thus in touch with their experiencing come to value such directions as sincerity, independence, self-direction, self-knowledge, social responsivity, social responsibility, and loving interpersonal relationships.

I have concluded that a new kind of emergent universality of value directions becomes possible when individuals move in the direction of psychological maturity, or more accurately, move in the direction of becoming open to their experiencing. Such a value base appears to make for the enhancement of self and others, and to promote a positive evolutionary process.