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Wanted

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workshop entitled "New Hebrides—The Struggle for Independence," which coincided with the visit to Australia of two New Hebridean National Party leaders.

Conference resolutions and recommendations were sent to all participants, selected universities in Australia, New Zealand, and the South Pacific, government agencies and nongovernmental organizations, and journals with interests related to the themes of the conference. A Pacific work group has been formed to process the resolutions and recommendations.

A full report, selected papers, and proceedings of the conference are being prepared for publication with the cooperation of the South Pacific Social Sciences Association, based in Fiji.

Conclusion. The South Pacific is becoming one of the major centers for large-scale industry. The impact that this type of development will have on the peoples of the South Pacific has hardly been investigated. Research for development—its objectives and its methods—together with development planning are therefore of prime interest to South Pacific nations and a growing number of specialists in the region.

The Young Nations Conference should be regarded as an attempt to reexamine the concept of development and research into development with a view to adopting a more responsible approach to the communities being researched. A major concern of the conference was the need to analyse and resolve difficulties arising from the impact of industrialisation and changing technology on the natural, physical, and social environment. The conference provided Pacific islanders with an opportunity to familiarise themselves with one another's problems and to learn the thinking and experience of others involved in research and planning for development. Non-Pacific islanders derived the most benefit from this conference, however, in that many were exposed for the first time to some voices from the new South Pacific.

Wanted

■ Correspondence with anthropologists and other social scientists on the life and work of two outstanding American specialists on the Philippines: R. F. Barton and David P. Barrows. Please write: Mario D. Zamora, Department of Anthropology, College of William and Mary, Williamsburg, Va. 23185, U.S.A.

■ Information on birth order in various cultures, for a cross-cultural critique of birth-order research. Please write: Leonard Lieberman, Department of Sociology and Anthropology, Central Michigan University, Mt. Pleasant, Mich. 48859, U.S.A.

Beyond Relativism

by JOHN R. MACCORMACK and PAUL A. ERICKSON

Institute of Human Values, Saint Mary's University, Halifax, N.S., Canada B3H 3C3. 20 x 76

The Institute of Human Values supports the view that an organic relationship exists between knowledge, values, and freedom; that this relationship is one of interdependence; and that none of these concerns can flourish in isolation. Historically these concerns have become isolated, and the isolation has helped bring about a contemporary crisis affecting each of them. The erosion of confidence in the positivistic model of knowledge, the failure to develop a widely accepted alternate criterion of objectivity, and the continuing influence of historical and cultural relativism are dimensions of the crisis. Nascent developments in the sciences and humanities, however, point to a restatement of the universal intelligibility of human nature, as well as to an integrative theory of knowledge and a new concept

of objectivity. The goal of the Institute is to nurture these developments through discussion, research, and teaching.

A step in this direction was taken during September of 1976, when the Institute sponsored its first international conference, "Beyond Relativism." The conference brought together a number of scholars who approached the problem of universal human intelligibility from various viewpoints. Many of these viewpoints are anthropological or of interest to anthropologists.

On the first day of the conference, Michael R. Chance held that, although the differences between human and nonhuman primates are substantial, one can learn much about the infrastructure of the human mind from primate research. He contrasted the "agonistic" social structure of baboons, which is based on terror and permits little opportunity for creative activity, with the "hedonic" structure of chimpanzees, based on attraction rather than fear. Chance and Ray Larsen both believe that these findings are important for the understanding of human social structure.

Manfred Clynes, a neurophysiologist, spoke about the biological basis of human emotional communication. Using cross-cultural data, Clynes argued that "essentic" forms exist in the human central nervous system which make possible the accurate communication of emotions. These forms are insignificantly influenced by culture and are common to all human beings. His paper provoked lively discussions and was regarded by many participants as having important implications for an integrative theory of knowledge.

Anthropologists Laura Thompson and Stanley Diamond spoke on the second day. Thompson developed an "ecocultural supersystem model" depicting the interactions among the ecosystem and the biogenetic, neuropsychic, symbolic, and social systems, all of which were seen as having a reciprocating relationship to the core value systems of a society. Diamond and anthropologist Bob Scholte stressed the degree to which one can advance self-knowledge by studying preliterate societies and emphasized that a critique of modern civilization can be based on such knowledge.

H. P. Rickman discussed the philosophical implications of the historical judgment and its relation to the practical judgment. People have, he suggested, become so intimidated by the "expert" that they assume that there are experts in the matter of human judgments who can tell us how to make them, or that a judgment not strictly scientific in character is not really a judgment at all. Rickman and Donald Verene emphasized that the study of human beings involves mental operations very different from those carried out when things are studied.

On the third day, Julia Ching spoke about the philosophy of Chu Hsi, one of China's greatest Confucian thinkers, and the integrative character of neo-Confucian thought, which sees human moral nature as the central aspect of the cosmos. Jesuit philosopher Bernard Lonergan concluded the formal sessions with a paper emphasizing that the human understanding of the good is a continuous reciprocal act of the inquiring intellect in a kind of dialogue with reality. Vernon Bourke and William Stewart explicated this concept in relation to current philosophical thinking.

During a general symposium following the formal papers it was informally agreed that a refinement and integration of the various epistemological viewpoints expressed would be a useful basis for further dialogue.

Participants and their papers were as follows:
Michael R. Chance, University of Birmingham: The structure of mentality and the dimensions of the will (Ray Larsen, Dalhousie University, discussant)
Julia Ching, Yale University: Chu Hsi's theory of human nature (David Dilworth, State University of New York, Stony Brook, discussant)
Manfred Clynes, The Biocybernetic Institute: The sources of laughter and essentic form: Is evolution discovery? (Ralph Wendell Burhoe, *Zygon*, discussant)