



Research Article

Emergent Evolutionary Holism and Utopian Horizon Value Theory: Our Next Step Forward

Glen Theron Martin* 

Philosophy and Religious Studies, Radford University, Radford, United States

Abstract

My lifelong quest has been to address the problem of nihilism raised so forcefully by the work of Nietzsche in the 19th century. This nihilism remains, of course, very much manifest in the current world disorder. This quest was indicated in the title of my first book, *From Nietzsche to Wittgenstein: The Problem of Truth and Nihilism in the Modern World* (1989). In the course of this quest, I have encountered two fundamental dimensions of human existence that bring us beyond nihilism: first, the mystical realization of the unspeakable oneness of existence which is present at all times in the background of our experience, the eternal now that frames all human thought and action. Second is the temporal, emergent evolutionary upsurge to actualize the values arising from the Cosmic evolutionary process. With a host of others, some of whom are reviewed in this paper, I argue that the “One” (as it is called) is *going someplace* through the emergent evolutionary upsurge of the Cosmos. Human beings have evolved to facilitate this process. The two dimensions (time and timelessness), of course, are necessarily intertwined. Nevertheless, this essay focuses on this second dimension of human existence that likewise overcomes nihilism. It discusses the “early-modern background” from which we are emerging, the question of language and its symbols, contemporary “spirituality,” our increasing understanding of Cosmic evolution, the key role of Kant’s “Transcendental Unity of Apperception (TUA),” the concept of “Utopian Horizon” deriving from these reflections, and the conclusion concerning “our next step forward.” It brings together viewpoints of many thinkers to develop an overview of our human situation revealing the fundamental role of the future, human ethical values, and our utopian horizon. In closing, it considers our next step forward in the form of an Earth Federation.

Keywords

Emergent Evolution, Holism, Transcendental Self, Utopia, Temporality, Earth Constitution

1. Background: The Early-modern World View

Over the past several centuries vast ideational transformations have taken place regarding humanity’s understanding of our human condition. The Catholic Church was not far wrong in the 16th century when it prohibited Copernicus from publishing his work during his lifetime, for it understood the

implications. Even today, we continue to stagger from the consequences of that embarkation of the human journey from the center of the Cosmos toward its periphery. Nietzsche, writing in the late 19th century, observed that, “since Copernicus, man seems to have got himself on an inclined plane - now he

*Correspondence: Glen Theron Martin (gmartin@earthconstitution.world)

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is slipping faster and faster away from the center into - what? Into nothingness? Into a “penetrating sense of his nothingness?” [1]

The goal of philosophy, Kant declared, is to understand our human situation in its integrity, wholeness, and depth, with a vision consequent upon three fundamental philosophical questions, “what can we know?, what we may hope?, and how we should act?” [2] In the 19th century, Nietzsche foresaw the nihilism that characterizes our present world chaos. Today, the task of philosophy must rise to both Kant’s and Nietzsche’s challenges. Is there a meaning and value to existence beyond nihilism? What do we know today? What may we hope? And how should we be acting as we pass the first quarter of the 21st century?

We may now address Kant’s questions in a powerful and positive manner, laying the groundwork for a united humanity working to create a liberated and potentially glorious future. In the year 2026, we are living in a pivotal moment in history in which the entire human project can go down in flames toward perdition and/or self-extinction or, conversely, can open up a redeemed and illuminated future. First, I will outline some features of the outdated paradigm from which we are emerging. The prevailing literature on the themes considered below has yet to include the ways in which human beings are embraced by the emergent evolutionary upsurge of the cosmos through their capacity to envision a utopian horizon. This article brings together a number of sources that hint in this direction and makes explicit this unique human capacity gifted to us by the Cosmos as well as its immediate implications calling for establishment of an Earth Federation.

The article includes empirical studies of two physicists (David Bohm and Henry Stapp) and references to contemporary scientific cosmology. My philosophical methodology incorporates such studies into a comprehensive overview that develops philosophical, cosmological, and spiritual insights. The method is therefore necessarily composite. By looking at a number of contemporary philosophical issues and thinkers, it attempts to build a composite picture of our human situation that elicits the comprehensive insights undergirding its conclusions.

Early-modern science and methodology developed in the 17th century and was brought to culmination in Newton’s *Principia Mathematica* of 1687, which articulated a paradigm for the physical world that held sway until the work of Maxwell and Einstein at the dawn of the 20th century. In 17th century philosophy, Rene Descartes distinguished the “thinking substance” of mind from the “extended substance” of the natural world. The entire natural world (other than the human mind) appeared characterized by atomism, mechanism, and a pervasive determinism in such a way that the human mind appeared an orphan in the scheme of things. I have argued elsewhere in my publications that the nihilistic consequences of this world view remain with us in the world system of globalized capitalism and militarized sovereign nation states. [3]

Had God created this “clockwork,” deterministic world

eons ago only to let the mechanism continue to mindlessly operate henceforth without interference? Was the human mind reducible to matter alone as Thomas Hobbes contended? In which case, persons themselves would be devoid of freedom and reduced to the system of atomism, mechanism, and determinism. Or was there a mysterious dualism of incompatible substances as Descartes had argued? In which case there appeared an insurmountable difficulty of how the free mind could interact with determined nature, including its own body.

Nature was looked upon, Ken Wilber observes in our day, as a materialistic system “composed of nothing but physical elements, sensory surfaces, and material realities.” [4] He calls this reductionism of the vision of the natural world, “the great crime of the Enlightenment.” [5] In the early 20th century, Alfred North Whitehead described this “historical revolt” against medieval metaphysics as an “anti-intellectualist movement.” It was a movement that excluded reason, Whitehead observed: “It was the return to the contemplation of brute fact: and it was based on a recoil from the inflexible rationality of medieval thought.” [6] Thought seeks intelligibility, coherence, and unity.

“Brute fact” that appears to violate intelligibility and unity is unacceptable. Mind must be recognized as an intrinsic part of the natural world that was excluded from this world by the early-modern paradigm. The world is an organic whole and part of the work of philosophy is to discern our role within the whole. Whitehead asserts in 1933 that this early-modern world view “presupposes the ultimate fact of an irreducible brute matter, or material, spread throughout space in a flux of configurations. In itself such a material is senseless, valueless, purposeless.” “The anti-rationalism of the moderns,” he declares, “has checked any attempt to harmonize the ultimate concepts of science with ideas drawn from a more concrete survey of the whole of reality.... The effect of this antagonism to philosophy has been equally unfortunate for philosophy and for science.” [7]

Beginning with Max Planck’s theory of quanta and radiation in 1900 and Einstein’s relativity theory in 1905, a new paradigm emerged that has changed everything from the ground up. By 1929 Ervin Hubble had demonstrated that the universe is not static, but is expanding, and by the 1960s science had enough evidence to confirm the Big Bang Theory (first proposed by Georges Lemaître in 1927) depicting an initial unimaginable explosion that accounts for the continued perceived expansion of the galaxies in every direction. Several sciences were simultaneously and repeatedly confirming the *holism* of the Cosmos in which everything is tied together with everything else.

This holism has been described in detail, for example, by cosmologists such as Jude Currivan in *The Cosmic Hologram* (2017) and by physicists like David Bohm in *Wholeness and the Implicate Order* (2002). Bohm describes a “matrix that subtends the world,” and observes that “relativity and quantum theory imply an undivided wholeness, in which analysis into distinct and well-defined parts is no longer relevant.” [8]

He says that humankind itself constitutes a whole trying to emerge. Physicist Henry Stapp declares: “A beautiful, intricate, and rationally coherent mathematical machinery has been discovered that transforms the mechanistic mindless concepts of classical physics over to a highly tested, useful, and accurate mathematical picture of a nonlocal reality in which streams of consciousness are naturally and efficaciously embedded.” [9] “Streams of consciousness” flow forth from the nonlocal holistic matrix through human beings as well. We are no longer the passive observers assumed by Newtonian physics but now active participants in the Cosmic process. I assume that readers are familiar with these developments, which do not require further elaboration here.

These conceptual breakthroughs have not given us a static universe but rather a universal system of “cosmogenesis”—the universe itself is evolving. It is not simply that life has evolved over the past 3.8 billion years on planet Earth but that life could not have begun evolving if it were not for a vast evolutionary movement of the Cosmos over its own 13.8 billion years of development. This creative process of cosmic evolution does not appear to be random (although randomness plays a part in the movement). It appears to be going somewhere—toward the birth of life, and out of early life, the birth of consciousness in living things, and out of consciousness in living things, the birth of self-aware consciousness in human beings, etc.

Here is where philosophy must begin, according to Whitehead, not by reducing these highest products of the cosmic evolutionary process to apparently inert material components like atoms and molecules. We begin with what is highest, which in our experience so far on Earth has been the human being, the human mind, and its relations with the rest of the cosmic process. From this pinnacle, philosophy can undertake inquiry into the process itself, its organic holism, its directionality, and, perhaps most importantly, our role as self-aware beings. We can discern the nature and place of *values* within the Cosmic process, and the *presuppositions* that must be there if we are to understand the Cosmos in which we are deeply involved that we progressively come to know through our instruments and investigations.

Whitehead declared that, “philosophers are rationalists.... They seek such principles as will eliminate mere arbitrariness; so that, whatever portion of fact is assumed or given, the existence of the remainder of things shall satisfy some demand for rationality. They demand meaning. In the words of Henry Sidgwick—‘It is the primary aim of philosophy to unify completely, bring into clear coherence, all departments of rational thought, and this aim cannot be realized by any philosophy that leaves out of its view the important body of judgments and reasonings which form the subject matter of ethics’.” [10]

2. Contemporary Philosophy and Spirituality

There may be millions of people today seeking illumination and inner peace through various practices of meditation and mindfulness. These endeavors appear to me valid and not to be maligned. Many of these millions are aware of the philosophical revolution known as “Integral Philosophy and Spirituality,” linked with “Spiral Dynamics” and led by such thinkers as Ken Wilber, Eckhart Tolle, Stanislav Groff, David Loy, and a host of others, a movement related to the pioneering work of D. T. Suzuki, Alan Watts, Clare W. Graves, Don Beck, Christopher Cowan, Ervin Laszlo, and many others. The general idea is the now familiar one that human conscious is evolving, and today’s anthropological sciences make this idea clear and familiar. However, as I hope to show below, these developments have not dealt adequately with ethics in the broad sense of human purposes and temporality.

Ken Wilber has created his well-known “AQAL” Diagram (All Quadrants-All Levels) in which the totality of human experience is divided into a four-quadrant chart (representing personal consciousness, culture, science, and human organizational systems). [11] Each quadrant includes a diagonal line representing ascending levels of holistic development. For example, the “I” quadrant (in one version of this chart) is divided into ascending levels of “I” awareness moving from “instinctual,” through “magic, egocentric, achiever self, sensitive self,” and “holistic self” to a highest point called “integral self.” Another schema of growth has most people on a “mythic, ethnocentric” level, a smaller number at the “rational, pragmatic” level, some at the “pluralistic, multicultural” level, and very few at the “illuminated mind” level. [12] Similar patterns are found in the other three quadrants moving from primitive forms toward holism and integral forms. In Figure 8.1 of *Human Dignity and World Order* (2024), I have edited this chart by adding a representation of my criticisms of this schemata focusing on the “organizational systems” quadrant. [13] We need to change the features of today’s world system that inhibit growth toward human unity and wholeness.

In spite of the brilliance and philosophical significance of Integral Philosophy, there is a significant omission in the work of Wilber and some of the others named above. There is minimal discussion of an active, transformative role for human beings in the actualization process depicted by the Chart. The descriptions of the ascent through these levels appears something the evolutionary process has achieved by itself, so to speak. However, any real dynamics of human transformative action in relation to the evolutionary process itself is lacking. This is evidenced in Wilber’s recent book, *Finding Radical Wholeness* (2024), in which the purpose of life appears to be discovery of the mystical whole. There are two main stages in this discovery, according to Wilber, the actualization of direct awareness of the Transcendental Self (that he terms *turiya*) and, beyond this, full non-duality with the One beyond being (that he terms *turiyatita*). This appears very much in the spirit

of classical Hinduism and/or Buddhism and omits the dynamic role that evolution has assigned to human beings in the process of Cosmic becoming (having to do with the Transcendental Self as discussed in this essay).

One author familiar with these traditions who has gone significantly beyond them in the direction I am pointing is Steve McIntosh in his books, *Evolution's Purpose: An Integral Interpretation of the Scientific Story of Our Origins* (2012) and *The Presence of the Infinite: The Spiritual Experience of Beauty, Truth, and Goodness* (2015). He agrees that Wilber "has not modified or corrected his long-held position that 'nondual realization is the single ultimate summit of spiritual growth'." [14] In *Evolution's Purpose*, McIntosh shows ways in which *value has evolved* within and through the evolutionary process itself, and in *The Presence of the Infinite*, he presents for a "panentheism" and an "evolutionary spirituality" that recognizes the significance of human temporal action to create value within which "time itself can be understood as a gift to us." [15] For McIntosh, the gift of time embraces a utopian dimension.

I concur with this latter statement, even though I do not wish to argue for a God as the source of this gift (as does McIntosh). Rather, this understanding can arise through a reflection on the emergent evolutionary process itself without the necessity to appeal to a divinity that is both transcendent and immanent within the Cosmos (panentheism). I am not arguing to exclude possible recognition of such a divinity, merely that it is unnecessary for comprehending the exclusive role that the Cosmos has provided for human thought and action. Indeed, I very much appreciate the development of both panentheism and Process Theology by such thinkers as A. N. Whitehead, Charles Hartshorne, John B. Cobb, and David Ray Griffin.

Below, I draw on a range of thinkers that include Kant, Whitehead, Wittgenstein, Jaspers, Heidegger, Jürgen Habermas, Ernst Bloch, Paul Ricoeur, Jan Smuts, Teilhard de Chardin, Hans Jonas, Errol E. Harris, and Sri Aurobindo Ghosh in an attempt to outline the dimensions and role of evolution and values in our human Utopian Horizon and to indicate what I take to be the next practical step for humanity. First, I want to review the role of language in terms of its apophatic, symbolic, and unitive powers.

3. Language and Symbols

Both Wittgenstein and Habermas have made major contributions to the philosophy of language. I will extrapolate insights from each of them, beginning with Wittgenstein. By his own testimony Wittgenstein's work in philosophy of language was an attempt to create a change in human thought and awareness as fundamental as the "change from the alchemical to the chemical way of thinking." [16] His early 1921 work, *Tractatus Logico-Philosophicus*, attempted to elaborate a "picture theory of language" through articulating the structural equations by which sentences mirror situations in the

world surrounding us. Later he was explicit in recognizing the failure of this project as he worked to illuminate the entirely "conventional" character of language to the extent that there was no longer any point in attempting to reveal a structural connection between language and everyday reality. [17]

Nevertheless, as I pointed out in my 1989 article entitled "The Religious Nature of Wittgenstein's Later Philosophy," [18] both the early and later phases of his work share a common purpose: to reveal the "ethical" and the "mystical" contexts of human life. What Wittgenstein says of the *Tractatus* is true of his entire corpus: "The Book's point is an ethical one.... My work consists of two parts: the one presented here and all that I have not written. And it is precisely this second part that is the important one." [19] Wittgenstein wants to show that "Human beings are entangled all unknowing in the net of language." [20] "Setting them free" involves revealing the way language operates thereby allowing a new awareness of our human condition to emerge.

A number of publications have drawn connections between the work of Wittgenstein and Buddhism. [21] My article goes beyond this to include his emphasis on the "ethical dimension" connected with his mysticism that has not been emphasized by Buddhism. For Wittgenstein, we are immersed in an unsayable dimension, awareness of which could revolutionize human life—like the transformation "from the alchemical to the chemical way of thinking." I consider this "ethical dimension" below under the heading of our "utopian horizon."

Habermas, on the other hand, reveals an ethical dimension inherent in language itself. He also sees language as that which makes us human and separates us from other forms of life. Language is inherently social (agreeing with Wittgenstein that there is no such thing as a "private" language), and therefore points to our *common humanity*. "What raises us out of nature" he affirms, is language, and this means that "universal and unconstrained consensus" is there as its ultimate assumption and implication. In persons, "ego identities" are always "reciprocally constituted," making us all fundamentally connected and part of one another. [22]

In *The Philosophical Discourse of Modernity* (1995), Habermas examines a number of Western thinkers who attempted to reunite the subject and object that had been so absolutely separated by Descartes. He shows that you cannot begin with these separated and unite them on the basis of premises derived from this duality. A clear view of language, on the other hand, shows mind and body, self and other, inseparably united from the very beginning. Our human situation is holistic in ways not recognized by the discourse of modernity. Our consciousness of ourselves is inseparable from our consciousness of others and the world around us. I contend that our human institutions need to reflect the holism of humanity.

In *On the Pragmatics of Communication* (1998), Habermas examines the presuppositions of communication, revealing, there and elsewhere in his writings, that our "lifeworlds" presuppose the possibility of genuine mutual understanding

through the activation of our “communicative rationality” that is more fundamental than the “instrumental rationality” that has dominated Western thought since the 17th century. We encounter here an “ethics of communication” assuming the equality of speakers and their respective rights to engage in dialogue on behalf of their various points of view leading ultimately toward true “mutual understanding” of which all normal persons are capable. He argues elsewhere on these same grounds that, “the utopian perspective of reconciliation and freedom is ingrained in the conditions for communicative sociation of individuals; it is built into the linguistic mechanism of the reproduction of the species.” [23]

Wittgenstein attempts to make us aware of a “mystical” and “ethical” dimension transcending language, while Habermas reveals the ways in which language makes us human and how it unites us in a common holistic project moving toward universal mutual understanding. Both are correct, in my view. Habermas articulates a significance to language (to our being language-speaking beings) missing in Wittgenstein’s account, and Wittgenstein points to an unsayable context to human life that is present, in one way or another, in all the great world religions and is missing from Habermas’ philosophical stance that he calls “post-metaphysical secular reason.”

However, my critique of Habermas’ “secular reason” argues that a variety of awarenesses often called “spirituality” can well include insights from all the great religions but do not necessarily include the making of metaphysical claims about “ultimate realities.” Habermas repudiates metaphysics but recognizes there is a dimension missing when we encounter “ultimate questions,” such as the issues of death, “sacred knowledge” or the general empowerment of human life and spirituality. [24] Wittgenstein reveals an apophatic dimension to experience that comes closer to addressing these issues; Habermas reveals a human unity and ethical dimension intrinsic to language. Nevertheless, in both there remains something missing, in spite of the fact that Habermas recognizes a “utopian” horizon to language. In my view, neither Wittgenstein nor Habermas have dealt adequately with the *symbolic dimensions of language*. This has been done much more adequately by thinkers such as Paul Tillich and Karl Jaspers. Many symbols embrace a utopian horizon.

If there are aspects of our human situation that are ineffable, they can nevertheless be symbolized. A symbol, Tillich famously declares, points beyond itself. It helps us “participate” in other dimensions of reality otherwise closed to discursive reason. Symbols point beyond themselves to dimensions that cannot be objectified by so-called secular language. They make possible not only worship directed to these mysteries but a spiritual participation in non-objectifiable dimensions.

For Tillich symbols can open up for us participation in the “depth dimensions” of existence. They open for us potentials of our being not otherwise accessible. In a similar vein, philosopher Hans Jonas writes: “*This experience of the potential, mediated by symbols, is precisely what is meant by ‘under-*

standing’” (italics his). [25] Human experience and understanding can go beyond the post-metaphysical prohibition of metaphysics to encounter non-objectifiable ultimates. Tillich declares that, “every assertion about being-itself is either metaphorical or symbolic.” [26] Our ordinary certainties, giving us everyday reality, can be animated by astonishment, by wonder, concerning the absolute mystery simply because we participate in these depths, a participation that includes both apophatic and symbolic features. Below, I try to indicate some of the immense implications of our symbolic capacities.

Like Habermas, Karl Jaspers agrees that, “there is no separated duality of subjectivity and objectivity. Both are inseparably bound together. The presence of Being is in movement which grasps and permeates subject and object simultaneously.” [27] Jaspers names this “The Encompassing” (*das Umgreifende*). However, the Encompassing is not something that can be objectified. It is encountered through symbols, or what Jaspers terms “cyphers” (*die Chiffre*).

The cypher opens up for us direct awareness of unsayable absolute mystery to which it points. Jaspers declares, “The World and everything that occurs within it is a mystery.” All mere “mania for mystery” end “where genuine astonishment begins. Philosophy illuminates the mystery and brings it completely into consciousness. It begins with astonishment and increases the astonishment.” [28] Habermas’s “awareness of what is missing” does not focus on astonishment.

For Tillich, “No one can experience depth without stopping and becoming aware of himself. Only if he has moments in which he does not care about what comes next can he experience the meaning of this moment here and now and ask himself about the meaning of his life.” [29] In these moments of “ultimate concern” one encounters “the greatness and pain of being human; namely, one’s standing between one’s finitude and one’s potential infinity.” [30] It is symbols that allow us to participate in this “dimension of depth.” Symbols can “grasp” us, opening up a participation with the Infinity that lies in the background depths of human experience. Again, we begin to discern a utopian horizon to human existence.

4. The Significance of Evolution

In *Holism and Evolution*, first published in 1926, Jan Christian Smuts asserts that the work of Darwin and the discovery of evolution form a turning-point for human thought. He declares that: “Darwin has changed our whole human orientation of knowledge and belief...and has probably made a greater difference for human thought and action than any other single thinker.” [31] This was written in the same decade that E. P. Hubble discovered the expansion of the universe, and already Einstein’s relativity theory and quantum mechanics were making great strides in the transformation of our view of humanity and its place in the Cosmos.

Kant had identified the necessarily presupposed wholeness of human consciousness and the world it encounters through describing the Transcendental Unity of Apperception (TUA),

discussed below, and Smuts was familiar with both materialist and idealist theories of the universe that followed upon Kant's thought. He repudiated these because he discerned (like Whitehead who published *Process and Reality* in 1929) that fundamental reality was *unfinished*. [32] It was a process, Smuts affirmed, a process guided by the principle of holism. A key philosophical activity involves discerning the effects and directions of this process and our human role within it, not pronouncing any supposedly final principles of a finished whole.

Whitehead concurred. In *Modes of Thought* (1938) he writes, "the Newtonian description of matter abstracts matter from time. It conceives matter 'at an instant.' So does Descartes' description.... Each fully realized fact has an infinity of relations in the historic world and in the realm of form, namely its perspective on the universe.... Thus the data consist in what has been, what might have been, and what may be." [33] Evolution necessarily means temporality, and it is the whole that is evolving. Therefore, the key place for the philosopher to look upon this whole involves "what has been, what might have been, and what may be." Holistic philosophy embraces even the future.

From the 6th century BCE of Heraclitus to the present, very few in the history of Western thought understood the world as a holistic evolutionary process, rather than as a completed, static reality. Smuts declares, "evolution on this view is really creative and not merely explicative of what was given before; it involves the creative rise not only of new forms or groupings, but even of new materials in the process of Evolution. This is the view of Evolution today commonly held, and it marks a revolution in thought. It releases the present and the future from the bondage of the past, and makes freedom an inherent character of the universe." [34]

To understand human life means to understand where we have been and where we are going. The universe is characterized by the very opposite of the determinism that was fundamental to the Newtonian world view. *The universe evolves freedom*. 20th century philosopher Hans Jonas built his philosophy around this idea of the evolution of freedom in the Cosmos. In the starts and stops of history, and the confusions of human life, Jonas identifies the Cosmos as *evolving freedom* out of the material elements that predate the beginnings of life.

The first one-celled living creatures some 3.8 billion years ago, he argues, achieved an *independence* from their environment in which they were able to pursue food and conditions favorable to their life and avoid adverse conditions. With the first stirrings of life, the evolution of freedom in the universe took a great step forward: "Thus, this first appearance of the principle of freedom in its naked and elementary-object-form signifies Being's breakthrough into an unlimited realm of possibilities extending into the farthest reaches of subjective life and subsumed in its entirety under the rubric of 'freedom.'" [35]

Pierre Teilhard de Chardin, a lifelong Catholic Jesuit and scientist, symbolized the goal of the evolutionary process as

"Omega," as the realization of the Cosmic Christ, as a process of incarnation. "Evolution," he wrote, "has in a few years invaded the whole field of our experience; but, what is more, since we can feel ourselves swept up and sucked up in its convergent flood, this evolution is giving new value, a material for our action, to the whole domain of existence." Cosmic aspirations, he declares, may now inspire human aspirations. The values of love, unity, and harmony come to the surface. [36] We must realize that our *common humanity*, Cosmically evolving, also implies a *common destiny*.

If the emergence of life and freedom from the Cosmic process involves a "telos;" if there is a "nisus" behind the emergence of ever greater complexity and ever higher levels of consciousness and freedom, than philosophy is obligated to reflect on a possible goal or goals. Smuts argues that the goal is holism itself, that the Cosmos generates ever greater wholes that include human beings and their purposes in this process. Teilhard posits a pleroma of freedom and bliss that he symbolizes by "Omega." Jonas posits freedom itself as the emergent goal. Whitehead symbolizes the end of evolution as "Deity" and praises the evolutionary philosophy of Samuel Alexander in *Space, Time, and Deity* (1920) in these terms: "time" describes the framework of the process in the universe and "deity" "expresses the lure of the ideal which is the potentiality beyond immediate fact." [37]

Traditional religious concepts can be used in thinking about the direction of Cosmic and human evolution but this is not necessarily required. Materialist philosopher Ernst Bloch asserts that, "The world-substance, mundane matter itself, is not yet finished and complete, but persists in a utopian-open state, i.e., a state in which its self-identity is not yet manifest." [38] Like the other thinkers considered here, Bloch sees the Cosmos as a process that includes a human liberation that is integral to Cosmic evolution. It is the "world-substance" that is in the process of evolving toward completion and continues in a "utopian-open state" in which human participation in this quest is both essential and imperative. Jonas attempts to sum up our human situation as follows:

"With the appearance of man transcendence awakened to itself and henceforth accompanies his doings with the bated breath of suspense, hoping and beckoning, rejoicing and grieving, approving and frowning—and, I daresay, making itself felt to him even while not interfering in the dynamics of his worldly scene: for can it not be that by the reflection of its own state as it wavers with the record of man, the transcendent casts light and shadow over the human landscape?" [39]

Jonas personifies the evolutionary process that we now recognize as involving human self-awareness. This self-awareness arises through what Kant termed "the transcendental unity of apperception" that makes possible selfhood and knowledge but itself does not appear in space and time. In the starts and stops of history, and the confusions of human life, we have seen that Jonas identifies the cosmos as evolving freedom out of the material elements that predate the beginnings

of life. We need to consider the connections between this freedom and the transcendental unity of consciousness.

5. The Transcendental Unity of Apperception (TUA)

Under the heading of this concept from Kant's *Critique of Pure Reason* (1781), we find a philosophical development that opens up an entirely new perspective on our human situation. Descartes had described our human situation in terms of two fundamentally incompatible substances: mind and matter, discerned in experience as subject and object. In the 18th century Kant was concerned to preserve our immediate experience of freedom and sense of moral obligation in the face of the determinism and mechanism of the world system unveiled by Newtonian science. The *Critique of Pure Reason* grapples with this issue. It purports to show that Newtonian determinism is merely the appearance (Phenomenon) of a deeper, unknowable reality (Noumenon) and that human freedom breaks into the physical world from this deeper dimension. The fundamental features of the phenomenal world derive from the a priori structures of the human mind.

In describing these structures Kant identified the fact that perception (consciousness awareness) derives from a "transcendental unity" that renders each of us as an enduring self (the unity of selfhood) throughout life and renders the world we encounter also as a single whole. [40] Our a priori situation is that of *one self-awareness* confronting *one world* (that is the subject of all knowledge and investigation). Human consciousness of self and world arise together from this unity which itself is a priori, that is not to be identified with the temporalized empirical self (which is a multiplicity and always changing) nor with our temporal experience of the object (world) which appears as a perpetual state of ever-changing phenomena. Human consciousness, in other words, includes a feature that transcends the flux of experience and that makes both self-awareness and knowledge of the one world possible.

Philosopher Errol E. Harris in *The Reality of Time* (1988) and other works has pointed out implications of this Kantian idea that Kant himself may not have realized. To be self-aware over time (to be *one self* throughout one's life-history) requires that our awareness (our enduring selfhood) *not be entirely within time*. If it were, like fish in the ocean, we would be unaware of ourselves as well as unaware of the one world that is the object of all knowledge. The transcendental self is not the same as the empirical ego. This means that our awareness of our finitude, as we saw Tillich point out, must be simultaneously awareness of the infinitude that transcends time and is the source of human self-awareness. Harris observes: "Accordingly I could not be aware of myself as finite unless I were aware of an infinite, and I could not be aware of that unless it were immanent already in my thought. It is through immanence in consciousness of the absolute reality that consciousness is self-transcendent." [41] Similarly, Paul Ricoeur

declares, "Our working hypothesis concerning the paradox of the finite-infinite implies that we must speak of infinitude as much as human finitude." [42]

In the 19th century, following Kant's work, Hegel famously adopted this insight into the necessary "infinity" involved in the process of human thought and projected this into a temporalized account of the dialectical processes of human and Cosmic history. Infinity invests our minds with self-awareness, making both freedom and dialectically evolving knowledge possible. Shelling and Fichte generated philosophies of Idealism depicting the entire world in terms of this transcendence, leaving out the unfinished nature of the Cosmic process. Harris observes that, "only a conscious subject can be aware of nature, as nature.... But to bring the conscious subject itself under the laws which it conceives is impossible, because to be aware of oneself as subject to the law is *ipso facto* to transcend one's subjection to it.... Nature itself contains the seed of its own self-transcendence." [43]

Somewhat independently of this tradition of Kant, Hegel, and their successors, the concluding sections of Wittgenstein's *Tractatus* (sections 5, 6, and 7), point to this Transcendental Self as a fundamental feature of human awareness. Wittgenstein observes that the "metaphysical subject" (that is, Kant's Transcendental Unity of Apperception) is not in space and time. It is a "point without extension.... at the limit of the world, and not part of it (sections 5.64, 5.641). He notes that the situation is "exactly like the case of the eye and the visual field." Just as the seeing eye is an invisible presupposition of the visual field, so "the subject does not belong to the world." "There is no such thing as the subject that thinks or entertains ideas. "Ethics," he observes, "is transcendental," because "the sense of the world must lie outside the world." [44]

The very existence of our self-awareness of ourselves and the world, presupposes the "metaphysical self" that cannot itself be part of the world. Awareness of the unity of selfhood and the universe nevertheless breaks into the flow of time through human experience. Out of the Cosmic process, a creature has evolved in which a "cosmic consciousness" has developed. Awareness of the world through the dialectic of subject and object does not arise from the empirical ego but from an unsayable transcendence that makes the ego and all awareness of the world possible. The implications of this are staggering and have been recognized by multiple thinkers. Harris declares, "Thus, our consciousness of ourselves is at the same time the consciousness of the world and the world's consciousness of itself." [45]

The transcendental self that makes us human and distinguishes us from the animals is, therefore, the Cosmos become conscious of itself in us. The evolutionary process has created a creature through which the Cosmos can be conscious of its own evolution. This insight begins to dawn on many thoughtful persons. In *The Life Divine*, Indian Sage Sri Aurobindo Ghosh writes of human beings that "the Universe... creates a self-conscious concentration of the All through which it can

aspire.” [46] What does the universe “aspire” to, for Sri Aurobindo? Further evolution: toward unity, harmony, self-awareness embracing the non-cognitive depths of the world, and, ultimately, “world union.” [47]

In *The Phenomenon of Man* (1959), Teilhard de Chardin concurs: “Man discovers that he is nothing else than evolution become conscious of itself.” [48] We are not the insignificant creatures lost in the solitudes of endless space as Nietzsche expresses this as quoted above. Nor are we the “static center” of the Cosmos as the medieval philosophers believed. Now “the scales fall from his eyes” and thoughtful persons see that we are “the axis and living shoot of evolution, which is something much finer.” [49] According to Jan Smuts in *Holism and Evolution*, this process need not be understood in Christian terms but as an extrapolation from scientific discoveries, beginning with Darwin.

Smuts agrees with Teilhard (and contemporary science) that the Cosmos is moving through ever higher conditions of holistic synthesis. This process (for both thinkers) has emerged in what Smuts calls “luminous and radiant self-consciousness.” The process of developing holism takes us beyond what human beings have often understood of themselves, for now “Nature finally learns to read herself with the human eyes which are her own.” [50] The evolution of human beings involves Nature becoming self-aware. The process of emergent holism can now accelerate through human purposes and actions.

The TUA makes human self-awareness possible. It is foundational to our being, yet is not empirically investigable by science since it is the presupposition of the very possibility of empirical investigation, like the eye, Wittgenstein observes, that in principle cannot appear within the visual field but makes that field possible. The mystical traditions, as interpreted by Ken Wilber, noted above, see the “scales that fall from one’s eyes” as a major step toward non-dual awareness. However, if this feature of our humanity is the source of the self-awareness that makes possible the advance of knowledge and reflective thought, then we must also pay careful attention to the evolutionary dynamics in which we are involved.

Contemporary theologian Ilia Delio declares that “the human person is therefore essential to the continuation of evolution because we are evolution on the level of self-reflective thought.” [51] In *Evolution’s Purpose* (2012), Steve McIntosh articulates the development of this “cosmic consciousness” in terms of the idea that human beings have evolved in the universe for a purpose of which our own purposes often form a manifestation. Our human purposes therefore take on a cosmic significance.

Like Whitehead, who sees the Cosmic process completing itself anew in each emergent moment, and reflectively so in human beings, so Teilhard sees each “reflective monad” as radiating “over the totality (past, present, and future) of the world around it.” Hence, “each human ego” is “co-extensive with the entire universe.” [52] Our consciousness makes us microcosms of the macrocosm. And our self-awareness allows

us to discern the “telos” toward ever greater holism.

Each of these thinkers sees human beings as a microcosm reflecting the whole in the structures of its awareness. Each therefore, in its freedom, is playing a role in the evolution of the whole. Whitehead concurs: he observes that human purposes can “transform concept into fact.” Through human “occasions” that come together in forming sustained purposes, “the subjective forms of conceptual prehensions constitute the drive of the Universe, whereby each occasion precipitates itself into the future.” [53] The Cosmos has evolved human freedom as an aspect of its emergent evolutionary upsurge.

Philosopher and spiritual thinker Raimon Panikkar has summed up the movement of thought and understanding that I have been attempting to characterize:

The experience of contemporary Man finding himself, and moreover believing himself, not master of the universe, but in a certain sense its builder, its responsible partner, is a fundamental religious experience. Man has suddenly felt himself bound to the earth, joined with it in a communal destiny, playing his part in a cosmic whole of which he is the awareness. Human religiousness cannot henceforward dissociate itself from the earth, this earth of Men, and every effort toward salvation now calls for a genuine integration with all universe. [54]

What Panikkar terms “religiousness” does not necessarily involve adherence to any formal religion. It involves an “awakening” to the realities of our human situation. Again, we find the insight that a human person is “the awareness” of the cosmic whole. For these thinkers, awakening to the operations of the TUA in consciousness involves what might be termed a phenomenological perception of the concrete reality of our human condition as self-aware creatures. We are *one humanity*, and I argue that it is imperative that we *unite as such*.

6. Temporality and Utopian Horizon

In *The Reality of Time*, Harris surveys the vast terrain of philosophical reflection on the question of time and human temporality, ultimately, I maintain, agreeing with Panikkar that “Becoming belongs to the very essence of Being... The entity exists and this existence is its becoming.” [55] In the 19th century Kierkegaard brought attention to human temporality and its apparent absolute disparity with Infinity and “Eternity.” In the process he emphasized the centrality of our “subjective” temporality. His work helped inspire a plethora of 20th century philosophical concerns with temporality.

In 1907, Henri Bergson published *The Creative Mind* that criticized the objectivation of time as “clock time” in which we frame the world as a movement outside of us which we observe as a knife-edge present moving between the past and a future of more such knife-edge presents. This projection allows us to miss the intimate movement of “duration” in which the Cosmos operates creatively through the temporality that is essential to our minds. The objectivation of time as passing from a determined past into a future conditioned by that past

misses the creativity of the universe operating in *duration*: “in duration, considered as a creative evolution, there is perpetual creation of possibility and not only for reality.” [56] The creativity of the universe is “alive” in us: “reality no longer appears then in the static state, in its manner of being; it affirms itself dynamically.... Everything comes to life around us, everything is revived in us.... We are more fully alive.” [57]

As “duration” we are not simply “in time.” Our creative freedom engenders possibilities along with concrete realities. The human endeavor must now be understood in terms of temporality, which includes a perpetual process of cognitive, ethical, and spiritual growth as well as a process of self-transcendence, due, we have seen, to the gift of the TUA. [58] The present moment is now understood not as a knife-edge of moments moving from an objectified past into a determined future; it is a dynamic present somewhat expanding and contracting with consciousness in which we embrace the past through our memory, integrate it into our action in the present, and project our lives (and the world as we understand it) into a future. We do this within a framework in which *we want the future to be “better” than the past*. We critically evaluate the past and consider what we can do in the present to make the future better. Ultimately this better future contains a “utopian horizon” in which the process intuitively anticipates a culmination, a fulfillment, a pleroma, a “kingdom of God,” or simply a better world than that of the past.

In *Being and Nothingness* (1943), existentialist thinker Jean-Paul Sartre pointed out that our freedom and futurity show that a human being has no prefabricated “essence.” In *Being and Time* (1927), Martin Heidegger had already critiqued the “fallen” orientation of the ordinary person’s objectification of time as external to their lives as distinguished from the “authentic” stance comprehending the existential significance of temporality. [59] Human beings are not some “essence” preexisting in an objectified world, for Heidegger, rather they are “an entity for which this Being is an issue.” The temporality of each of us opens up “towards one’s ownmost distinctive potentially for Being.” [60] Authentic existence means living from this dynamic temporality “in the face of one’s own death.” The fact of futurity liberates us from being trapped by an unchangeable “human nature” and opens us up to unknown, transcendent possibilities.

In *Being and Time*, however, Heidegger does not discern the Cosmic embrace of our temporality in creating a future that transcends the past. Emmanuel Levinas is closer to the mark when he comments that, “it is Bergson who taught us the spirituality of the new....” [61] As temporal beings human life moves from past into a future in which not only new conditions are perpetually created but forever emerging possibilities. Levinas asserts that, “time is...a dynamism which leads us elsewhere than toward the things we possess. It is as if time were a movement beyond what is equal to us.” [62]

The huge issues at stake, from war and peace to freedom and justice, are linked to temporality (history: past, present and future) and our capacity for self-transcendence. Duration,

identified by Bergson, allows us to continuously live “beyond what is equal to us.” We embody “infinity,” which means “we contain more than is possible to contain” (as finite beings). Nevertheless, Bergson does not culminate his thought with the idea that the Cosmos is aware of itself in us, but rather gives us the insight that the creativity of duration creates “possibilities” as it moves into the future.

Our critical reasoning powers, inseparable from the self-awareness and world awareness stemming from the TUA, means that there are criteria within us making possible our utopian visions. Habermas observes that we would not be “scandalized” by injustice, betrayal, and all the horrors we see around us “if we did not know that these things could be different.” [63] Ernst Bloch writes that, “This very alienation could not even be observed, let alone condemned, as that which deprives men of liberty and the world of soul, if there were no measure for its contrary—i.e. that possible becoming-itself and being-with-itself by which alienation can be judged.” [64] Philosopher James L. Marsh observes we could not struggle against injustice and oppression if we did not have a conception of how things could be transformed in the direction of justice. He concludes that, “Denial of utopia mutilates freedom and reason.” [65] It is our utopian imagination that makes possible critical analysis and engagement in the present directed toward a more liberated future.

The Newtonian stance that objectified the world as atomistic, mechanistic, and deterministic long considered our utopian horizon as “subjective fantasies” of those incapable of “facing the facts.” It separated “fact” from “value,” claiming that values cannot be derived from the facts of existence. However, we now see that the universe itself creates value through its emergent evolutionary processes, and that human temporality, stemming from the TUA, is generative of values. Rather than subjective fantasies, it is becoming clear that the entire meaning and dynamic of human life may be found in our utopian capacities.

This dynamic appears as a cosmic gift and invitation for us to participate in the emergent evolutionary processes of the Cosmos itself. We only know truth because we also recognize lies. We can imagine a condition of peace because we experience or imagine the reality of wars. Our commitment to justice is linked to our seeing, experiencing, and imagining injustice. Our feeling of freedom is possible because we understand and imagine domination, subordination, and slavery. This is not to say that we abandon our sense of holism with one another or with the evolutionary whole. Our own growth into ever greater holistic communion with the Cosmos must be inseparable from our movement toward an ever more integrated future. It is to say that time is a gift that necessarily includes futurity that includes a “demand” or “call” to perpetual transformation and ever greater harmony both with our common humanity and with the Cosmic process itself.

Here the role of symbols, of art and literature, of religious rituals and prayers, begins to appear in a new light. In his three

volume *The Principle of Hope*, Bloch explores the vast literature in which utopian symbols and intuitions have emerged in Western civilization. Theology and philosophy often appealed to this symbolic dimension. Theologians interpreted scripture on various levels, from the “literal” level to the symbolic. Contemporary philosopher Paul Tillich, in *The God Symbol* (1966), extensively investigates the role of this symbol in Western thought. Like Sri Aurobindo, he sees a “superconsciousness” arising in human life (not simply a “subconscious”). Carl Jung famously studied the “archetypes” operating in the unconscious dimensions of human life, but now we see that the archetypes themselves may be evolving, emerging, a “superconsciousness” becoming ever more incarnate in human life. [66]

The human imagination, made possible by the TUA, constructs alternatives to present “realities,” often using symbolic language in the process. Practical alternatives shade off into ever more “utopian” possibilities. Karl Marx imagines transcending the capitalist “realm of necessity” by a “realm of freedom” within which human persons as a “species-being” have brought to fruition our higher possibilities. Kant imagines a “Kingdom of Ends” that he argues is implicit in the very concept of human freedom with its categorical imperatives. Teilhard imagines a future Omega in which the Cosmic process of Christic Incarnation has reached its plenitude. Tillich discerns the ethical demand embedded within the entire temporal process:

The demand calls for something that does not yet exist but should exist, should come to fulfillment. Human life involves more than a mere development of what already is. Through the demand, humanity is directed to what ought to be. And what ought to be does not emerge with the unfolding of what is; if it did, it would be something that is, rather than something that ought to be.... It is something unconditionally new that transcends what is new and what is old within the sphere of mere development.... This is human freedom, ... that one is subject to a demand that something unconditionally new should be realized through oneself. [67]

With the emergence of human freedom, a demand has been laid upon humanity to actualize something entirely new within the Cosmos and human life. We should not wait for evolution to do this for us, so to speak. Tillich became a spokesperson for what I am calling our utopian horizon activated through human freedom and our “ultimate concern.” What he famously called “the Protestant Principle,” he explained, transcended even formal Christianity, functioning as a critical principle of on-going transcendence for all human beings. Philosopher Frederik L. Polak asserts that,

Man cannot become fully man, and attain the summit of human dignity—known in platonic Antiquity and rediscovered in the Renaissance—cannot evolve toward his final maturity in the Kantian sense, if he cannot simultaneously elaborate and refine his mental image of a different and future world. Eschatological or utopian, this image of the future, infusing man with the foreknowledge of happiness and harmony to come,

haunts him and challenges him to work for its realization. [68]

Jewish thinker Martin Buber also recognizes this creative, utopian function of humanity:

“Man is the crystalized potentiality of existence. But he is this potentiality in its factual limitation. The wealth of possibility in existence from which the animals are kept away by their exiguous reality is exhibited in man in a sign that is incomprehensible from the standpoint of nature.... That means that man’s action is unforeseeable in its nature and extent, and that even if he were peripheral to the cosmos in everything else, he remains the centre of all surprise in the world.” [69]

As “the crystalized potentiality of existence,” something Cosmic has concentrated in us like a laser beam. There is a “*nisus*,” a telos, manifest in us. Like Harris, Smuts links the “*nisus*” for holism welling up in human existence with the “universal Mind” in the Cosmos: “Personality rests not on its individual foundations but on the whole universe.... The point I am trying to make, however, is that the apparently individual Mind is in reality deeply and vitally influenced by the universal Mind; and that the individual self only comes to its own through the rational and social self which relates it organically to the rest of the universe.” [70]

Panikkar affirms that our role as creative human beings is “to produce the future,” and this not merely from an evolution of “previous conditions.” Rather, “the production of the future is a true creation inasmuch as it is not conditioned by the past or influenced by anything prior. Non-free beings have no future, they have only a fate. Man, as a free being, is a being with a future: His being shall be; he has a ‘future tense’, he can attain being.” [71] For Panikkar we have a key role to play in the evolutionary future of the Cosmos. The “future” is a fundamental component of what it means to be human. Time is a gift from the divine dimension that we symbolize by the word “God.” But the key is to *respond to our temporality* and our futurity—to seek the “fulness of our being” that remains lacking today. We are degraded toward an “everydayness” in which the depth and mystery of existence is obscured.

In his 1929 “Lecture on Ethics,” Wittgenstein remarks that “if a man could write a book on Ethics which really was a book on Ethics, this book would, with an explosion, destroy all the other books in the world.” [72] It is the influx of the Infinite into human life through the TUA that makes ethics “supernatural.” In the same closing sections of the *Tractatus* cited above, he declares, “Ethics is transcendental,” for “the sense of the world must lie outside the world.” Even though Wittgenstein’s apparent separation between the “facts” of the world and the “sense” of the world is no longer credible, he recognizes the unspeakable numinous mystery of existence: a “real” book on Ethics would destroy all the other books in the world.

We saw Habermas speak of “the utopian perspective of reconciliation and freedom ingrained in the conditions for communicative sociation of individuals.” We contain, in the words of Levinas, “more than is possible to contain.” Bloch similarly emphasizes our futurity, forever searching for the higher fulfillment implicit in our human situation. His “materialism” is

not the determinism of many neo-Marxists. He sees in matter (as does Teilhard) an unfinished *nisus* for fulfillment, come to consciousness of itself in us. He affirms Oscar Wilde's conclusion that, "A map of the world that does not include Utopia is not even worth glancing at." [73]

Whitehead shows that we must begin our philosophizing from what is highest in ourselves, our rational mind and freedom. Wittgenstein emphasizes the "groundlessness" of our human situation regarding language, a groundlessness that nevertheless opens up awareness of the "metaphysical self" that makes all experience possible, while itself being unobservable since it is the presupposition of the possibility of experience. Habermas similarly affirms the holism of all humans as language-speaking beings, and adds insight into universal ethical demand for mutual understanding arising from these realities. Tillich and Jaspers emphasize the symbolic dimensions of language that point beyond empirical realities to the deeper dimensions of existence, and allow "participation" in these dimensions.

Kant's description of the TUA reveals our links with Cosmic evolution that are later confirmed by 20th century science and cosmology. The emergence of freedom and freedoms' participation in the Cosmic evolutionary process is described in detail by Smuts, Teilhard, Jonas, Bloch, Panikkar, and Aurobindo. We now see that our powers of imagination, crystallized through utopian symbols, form perhaps the most fundamental feature of human existence. We were evolved by the Cosmos to live in a dynamic temporality directed toward utopian goals, goals not generated by egoistic illusions but harmonious with the presence of the Transcendental Self that ultimately animates our lives.

7. The Next Step Forward

The very possibility of our being a self-aware empirical ego stems from this silent, unsayable awareness of transcendental (Cosmic) consciousness at the heart of all we say, think, or do. The Cosmos aspires through us. We can live from the Transcendental Self and realize its "emptiness" (*Śūnyatā*) beyond our ego identifications with the empirical ego defined by its nation, race, class, religion, gender, or ideology. Our freedom stems directly from this self-awareness: including the command that we create a holistic, morally grounded world that embodies an Earth Federation, which Kant called the path toward a planetary "Kingdom of Ends," [74] that is, an Earth-community of "inter-independence" in which we all respect one another's dignity and live from our common humanity rather than from an illusory and fragmented egoism.

Integral theory, like that of Ken Wilber, often argues that most humans live from a "mythological, ethnocentric level" or a "rational, pragmatic" level of awareness and are incapable of rising to the level of world unity. However, there are few signs that the Cosmic evolutionary upsurge feels compelled to conform to Integral Theory. A new Axial age is happening all around us and the foremost step in this revolutionary age is the

uniting of humanity under our common dignity, futurity, and utopian potential.

The first step must be the holistic integration of humanity under the principle of "unity in diversity." [75] The TUA is shared by all: one humanity, one world, one human evolutionary destiny. The empirical ego with its many partial identifications with nation, race, class, gender, religion, or ideology, obscures from us this oneness of our human condition and our destiny. Kant's late essays that repeatedly call for a federation of nations. [76] Harris agrees, and his publications also repeatedly call for Earth Federation. [77] He describes in detail the need to ratify the Earth Constitution and how this elevation to a democratically governed world system would work. Since we are evolution on the level of self-reflective thought, the rational *nisus* at the core of our being demands that we recognize our common humanity and common destiny.

The utopian visions of the future become concretized through human actions in the concrete realities of the evolving present. Smuts remarks that, "evolution is thus structure *plus* principle, interpenetrating each other, reacting on and vitalizing each other." [78] The organizational structure of our world system today is fragmented, chaotic, and self-destructive. Clearly, the next step in the holistic integration of humanity is ratification of the Constitution for the Federation of Earth. [79] Christian process philosopher David Ray Griffin correctly says of an Earth Federation that "It is simply a vision of a world order in terms of moral principles." [80] The Earth Constitution is founded on universal peace, justice, freedom, and ecological integrity rather than on contingent historical conquests, wars, and power struggles.

The powers that exist in today's world want us to believe that ideals of a transformed and liberated world system and citizenry are merely fantasies of those who cannot face up to the "hard facts." But many of these so called "facts" are consequences of our human failure to recognize the significance of the Cosmic gift of temporality and its corresponding freedom to engender a transformed future. And their idolization of "the facts," Whitehead has shown, violates our human rationality that recognizes freedom and "possibilities" as fundamental aspects of human existence requiring a comprehensive understanding.

Many thoughtful people today comprehend that we are lacking the human fulfillment and its corresponding dignity implicit in the developments of civilization worldwide. We are one humanity and the destiny of each nation and each person is linked to the destiny of the whole. Zen Buddhist thinker Masao Abe understands that "'Mankind' is a corporate entity with a single fate, one living, self-aware unity placed within the vastness of space." [81] And Smuts declared that, "in wholeness, in the creation of ever more perfect wholes, lies the inner meaning and trend of this universe." [82] Nevertheless, much of Integral philosophy and spirituality, discussed above, ignores the "organizational systems" quadrant of Wilber's AQAL chart.

The Integral movement focuses on personal and cultural holism without recognizing that the world system as an intertwined nexus of capitalism and militarized sovereign states *actively inhibits humanity's growth* toward integral awareness. We absolutely need structural and institutional wholeness as well cultural and personal wholeness. Just as consciousness influences structure, so structures influence consciousness. Changing the structure of the world system will help heal the fragmentation of consciousness. All four quadrants of the AQAL chart require transformative vision and action. The Earth Constitution, for the first time ever, unites humanity under a common set of ethical principles as embodied in the Constitution itself.

Uniting the Earth under a single constitution concretizes Abe's insight, bringing about greater peace, justice, and freedom and making possible our active participation in the Cosmic evolutionary process. We participate in "the inner meaning and trend of the universe." We must live toward our utopian future. "Love, justice, freedom, peace, sustainability, and such words take on a symbolic function that draws us into a transformed future beyond our present degraded and desperate condition. Concrete steps can be taken that help remove the impediments to our utopian aspirations—steps such as the actualization of planetary democracy and the rule of enforceable, democratically legislated law, for all humanity.

The Constitution for the Federation of Earth was written through a series of four constituent assemblies led by legal experts and international lawyers, from 1968 to 1991. At the fourth Constituent Assembly in Troia, Portugal in 1991 it was declared "final" and ready for ratification. [83] The Constitution unites humanity under a democratic world government with the explicit purposes of ending war, disarming the nations, protecting universal human rights, and protecting our planetary environment and ecosystem. In doing so it moves us beyond the early-modern institutions that now inhibit and destroy any credible future for humanity: global capitalism intertwined with militarized sovereign nation-states. Features of these systems are retained within a holism that transforms the nations from competitors into partners within the Federation, and transforms economics into a science of well-being and the common good.

This "Earth Constitution," creating a world system premised on human dignity, emerges beyond the "war-system" of sovereign nation-states toward a unified and illuminated human condition. Our actions in the present create not only new concrete realities but the *possibilities* that allow for moving to a higher level of integration, holism, and harmony. Traditional values such as Truth, Beauty, and Goodness, that were looked at by many medieval thinkers as ontologically real "transcendentals" can today be understood as *symbolizations* populating our utopian horizon calling us to take the kind of steps that ever more concretely embody them within the holistic project of the Cosmos.

Bloch envisions a future in which, "for the sake of the human race, Africa and Asia join in the polyphonic chorus of a

polyrhythmic advance of progress towards this unity... a better Earth for all men." "Only thus," he writes, "can hundreds of cultures flow into the unity of the human race." [84] It is our utopian horizon that makes this transcendence of our current fragmentation possible.

Today, the world faces a "multi-crisis" of war, hatred, fragmentation, climate collapse, and disintegration. Are we up to the challenge implicit in the very nature of our human condition and its corresponding freedom? Our future on this planet remains very much an open question. Can we take the concrete steps now that open up even greater possibilities for humanity?

8. Conclusion

This article reconstructed an immense transformation that has emerged from 20th and 21st century science, philosophy, and spiritual development. Evolutionary theory now embraces the entire Cosmos, revealing emergent properties to Cosmic evolution that embrace the human phenomenon directly. Insight into these developments raises our human self-understanding beyond both early-modern reductionist scientism and the nihilism implicated by that scientism as elaborated by Nietzsche and others.

We now see that the temporalized universe and human temporality are integral to the emergent properties of the Cosmic process. Human beings play a key role in that process, as several key thinkers discussed in this article have recognized. Human life is now seen to have a cosmic meaning very different from that claimed by traditional Western religions and ostensibly debunked by early-modern science. Our ability to imagine a future that is better than the past is now to be understood not as a tendency to subjective fantasy but rather as a Cosmic gift calling us to transformative action. Hence, our utopian horizons must be taken seriously by placing our capacity for conceiving a transformed and illuminated future at the center of value theory.

The central criteria of the transformative actions to which we are called appear to require ever greater holism, harmonization, coherence, and integration. The concrete historical manifestation of these criteria in action call us to establish an Earth Federation under the Constitution for the Federation of Earth. This Constitution, as the next step forward, brings humanity from economic and political fragmentation to a planetary integration premised on our common humanity. It establishes a world system that opens up and empowers our continuing pursuit of ever greater transcendence, holism, and harmonization.

Abbreviations

AQAL	All Quadrants All Levels
TUA	Transcendental Unity of Apperception

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