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The purpose of this Introduction is to sketch our approach to the study of value, morality and action, and to show the place we assign it in the system of human knowledge. 1. VALUE, MORALITY AND ACTION: FACT, THEORY, AND METATHEORY We take it that all animals evaluate some things and some processes, and that some of them learn the social behavior patterns we call 'moral principles', and even act according to them at least some of the time. An animal incapable of evaluating anything would be very short-lived; and a social animal that did not observe the accepted social behavior patterns would be punished. These are facts about values, morals and behavior patterns: they are incorporated into the bodies of animals or the structure of social groups. We distinguish the facts of valuation, morality and action from the study of such facts. This study can be scientific, philosophic or both. A zoologist may investigate the way an animal evaluates environmental or internal stimuli; a social psychologist may examine the way children learn, or fail to learn, certain values and norms when placed in certain environments. And a philosopher may study such descriptive or explanatory studies, with a view to evaluating valuations, moral norms, or behavior patterns; he may analyze the very concepts of value, morals and action, as well as their cognates; or he may criticize or reconstruct value beliefs, moral norms and action plans.

In this Introduction we shall sketch the business of ontology, or metaphysics, and shall locate it on the map of learning. This has to be done because there are many ways of construing the word 'ontology' and because of the bad reputation metaphysics has suffered until recently - a well deserved one in most cases. 1. ONTOLOGICAL PROBLEMS Ontological (or metaphysical) views are answers to ontological questions. And ontological (or metaphysical) questions are questions with an extremely wide scope, such as 'Is the world material or ideal - or perhaps neutral?' 'Is there radical novelty, and if so how does it come about?', 'Is there objective chance or just an appearance of such due to human ignorance?', 'How is the mental related to the physical?', 'Is a community anything but the set of its members?', and 'Are there laws of history?'. Just as religion was born from helplessness, ideology from conflict, and

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technology from the need to master the environment, so metaphysics - just like theoretical science - was probably begotten by the awe and bewilderment at the boundless variety and apparent chaos of the phenomenal world, i. e. the sum total of human experience. Like the scientist, the metaphysician looked and looks for unity in diversity, for pattern in disorder, for structure in the amorphous heap of phenomena - and in some cases even for some sense, direction or finality in reality as a whole.

In this Introduction we shall state the business of both descriptive and normative epistemology, and shall locate them in the map of learning. This must be done because epistemology has been pronounced dead, and methodology nonexistent; and because, when acknowledged at all, they are often misplaced. 1. DESCRIPTIVE EPISTEMOLOGY The following problems are typical of classical epistemology: (i) What can we know? (ii) How do we know? (iii) What, if anything, does the subject contribute to his knowledge? (iv) What is truth? (v) How can we recognize truth? (vi) What is probable knowledge as opposed to certain knowledge? (vii) Is there a priori knowledge, and if so of what? (viii) How are knowledge and action related? (ix) How are knowledge and language related? (x) What is the status of concepts and propositions? In some guise or other all of these problems are still with us. To be sure, if construed as a demand for an inventory of knowledge the first problem is not a philosophical one any more than the question 'What is there?'. But it is a genuine philosophical problem if construed thus: 'What kinds of object are knowable-and which ones are not?' However, it is doubtful that philosophy can offer a correct answer to this problem without the help of science and technology. For example, only these disciplines can tell us whether man can know not only phenomena (appearances) but also noumena (things in themselves or self-existing objects).

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