SPIRITUAL EMPIRICISM AND THE LIBERAL ARTS

DISSERTATION

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PART I

THE NEW EMPIRICISM
CHAPTER I

THE SPIRITUAL EMPIRICISM OF BERNARD EUGENE MELAND

The New Empiricism addresses itself to the cultivation of sensitive perception in the individual. Perhaps the most commanding voice in support of this thesis today is Bernard Eugene Meland. From his early work, Modern Man's Worship, which is essentially naturalistic, to his latest, Higher Education and the Human Spirit, which is metaphysical in the Whiteheadian tradition, his writings have been a dedicated effort to define an empiricism with attributes that will encompass the spirit of man.

He follows in the scientific tradition generated by Francis Bacon and accepts experience as the source of knowledge. However, he goes beyond the analytic type of scientific empiricism to the appreciative type of empiricism of Henri Bergson and William James. Bergson feels that analysis out of context thwarts man's intuition of reality as a unified event in time, and James sees the mind of man as a stream of thought rushing through time and space. Meland is indebted to the nineteenth century school of emergent evolution, which contains the ideas that "reality is unfinished; time makes a difference; relations extend every event indefinitely; and reality contains both".

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mobility and a persistence of identity."¹ From twentieth-century thought he includes Whitehead's naturalistic concept of man as a creative participant in the universe, and Henry Nelson Wieman's idea that man's mystical experiences enable him to be swept up in the creative events in the universe. To these ideas Meland adds his own, that the "existential context of man" has a dimension ranging from the creatural through the social to the spiritual, and that the cultivation of appreciative awareness develops the spiritual.

Meland summarizes the evolution of his empiricism by saying that,

The line of inquiry leading down from James's deeper empiricism is through the creative thought of Bergson and the British philosophers of emergence, into the metaphysics of Whitehead, and the present-day Chicago school of religious empiricists.²

James is significant to Meland because James's treatment of consciousness opened the way for the development of psychical theories that have brought a greater dimension to the spirit of man. Just as Aristotle's


²Ibid., p. 45. The British philosophers of emergence would include S. Alexander, C. Lloyd Morgan, and Jan Smuts; and the Chicago school of religious empiricists would include Charles Hatshorne, Bernard Loomer, Daniel D. Williams, and Bernard E. Meland. Ibid., p. 186.
thought created a climate of rational consciousness, and Kant's created one of moral consciousness, Meland feels that James created one of appreciative consciousness. In the latter, more than the others, Meland thinks aesthetic and religious experience contribute to the growth of the spiritual dimension.  

Because Meland stresses the spirit of man, the writer will hereafter refer to Meland's empiricism as spiritual empiricism. Taking experience as the source of knowledge, he values the sciences for their description of the creatural and the social aspects of man, but calls for the humanistic studies to inquire into those aspects that define the uniqueness of man.

Spiritual empiricism is significant for educational philosophy today. It fits into the scientific tradition which dominates modern educational theory. It is naturalistic in contrast to Christian and idealistic philosophies of education. On the other hand, it corrects some of the deficiencies of such scientific philosophies as materialism, instrumentalism and vocationalism, for it reasserts the fundamental aim of education, the maturity of the person as an end and not a means. There is a need

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3 The foregoing material on tracing the derivation of Meland's empiricism has been taken from Chapter IV and Chapter V of Meland's book, *Higher Education and the Human Spirit*. 
for rethinking the aim of education to produce the kind of person who does not merely respond to immediate and extreme pressures but provides society with the leaven of imagination and stability of proportion.

Meland believes that the development of sensitive perception is an indispensable ingredient in the education of man. This quality is mainly achieved through conscious awareness, the aspect of man that extends the dimension of his spirit. Therefore, it is important to look at what Meland means by conscious awareness.

Meland accepts the sensate foundation of empiricism and believes that consciousness is not merely occupied with cognition but contains a scope of feeling in its thought processes. He calls this aspect sensitive awareness and describes it in this way:

Sensitive awareness is the bodily senses becoming consciously alerted without being tunneled into a narrow channel of fixed attention. It is the intellect widening and extending its depth and range to the level of feeling without losing its conscious focus. Thus it is properly referred to as being more profound than thought, and more disciplined and directed than sheer sensation.4

For Meland the sensible intellect has its roots in the receptive and responsive nerve web of the organism - the tap root of its being. He feels that the body,

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4Ibid., p. 68.
Apart from providing a durable and dependable context of sensory operations out of which the finenesses of the human spirit emerge, the body is a threshold to the deeper stratum of organic being. Through its perceptive powers and through responses even more subtle than these, it literally relates the individuated life with the fuller context of living, both in the realm of nature, including the deeper creative passage, and in the social matrix.

This does not mean that mind, in its deeper concourse with events, is reduced to a sensuous level of feeling; rather it implies that the human self, when it becomes totally attuned to the fullness of being which reaches it through the structure of experience that cradles each conscious life, thinks and feels with its body. The whole of the self is awakened with a wide awareness which renders the organism perceptive to a high degree. Mind is deepened with feeling and heightened with a psychic quality of animal alertness. The senses are quickened and sharpened with a conscious concern which is our peculiar form of alertness. Body and mind thus become suffused in a way that renders each highly receptive and responsive to the other, and to the stimuli which reach the organism in direct perception.⁵

Above the level of sensitive awareness is appreciative awareness—appreciative because it accepts an object for what it is. The objective event is more objectively received because no ready categories are set up for channeling the qualities of the event. It is accepted "in its wholeness and blush of first declaration."⁶ Appreciative awareness has the effect of giving a "more" to con-

⁵Ibid., p. 67.
⁶Ibid., p. 62.
seriousness than intellectual fixities are apt to provide. It supplies a "dimension of depth, less luminous with conscious intent yet profoundly relevant and operative on thought in the way that the bodily feelings influence mind." Identity or persistence, which radiates from the luminous center gives meaning without exactness, depth without descriptiveness.

When the awareness of consciousness is heightened by sharpening the keenness of sensate perception and by extending the reach of perception through selfless appreciativeness, then Meland calls it appreciative consciousness. "Appreciative consciousness takes as its starting point the mystery of what is given in existence .... The datum with all its mystery is received in wonder. The objective event is enabled to declare itself." In fact,

A sense of the-more-than-the-mind-can-grasp as well as a sense of expectancy concerning every event, knowing that creativity is occurring, that time is real, attends every act of cognition where the appreciative consciousness is operative.

Within this appreciative consciousness, Meland identifies three qualities: awareness, a "reach toward the object"; identification, an "appropriation of the object";

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7 Ibid., p. 64.
8 Ibid.
9 Ibid.
appreciative consciousness as a regulative principle in thought can best be understood as an orientation of the mind which makes for a maximum degree of receptivity to the datum under consideration on the principle that what is given may be more than what is immediately perceived, or more than one can think. That is to say, in the appreciative consciousness, there are no preconceived premises that the categories are at hand with which to exhaust the meaning of this object, or that what is being attended may be reduced to some structure already known and defined. Call it what one will: intellectual humility, wonder, reverence, or simply open awareness, some such mood is essential to the orientation of the mind we are describing.12

Within this "orientation of the mind" there is an active integrating process going on of thought with feeling. It is

10Meland, loc. cit., p. 64-69.

11Ibid., p. 65.

12Ibid., p. 63-4.
.... not a simple resolution of tensions, but a genuine process of inner communication, as it were, between head and heart—a live dialectic in which conscious thought is intermittently arrested, sobered, even redirected, by the demands of feeling, then again released, impelled, energized, and inspired by the realization that the whole man speaks out in this declaration or protest. Also the reflective process reaches to the depths of feeling, questioning and counseling the inner man, cleansing the wounds of the spirit which threaten to fester, or routing the gathering of tensions which would otherwise form into a fixation.\textsuperscript{13}

This regulative principle Meland sometimes refers to as a feeling of tendency that binds and directs an experience from its inception to its completion. It is as though the idea comes born with its own form giving meaning throughout the vague stages of the experience and becoming clear only upon conclusion. The feeling of tendency can bring transformation of thought if the self can give in to the directive feeling. Transformation is sometimes exhilarating and sometimes accompanied with pain. Yet the suffering that a capacity for meaning brings "must be borne; else the creative thrust cannot occur."\textsuperscript{14}

Objection might be raised against this theory that not enough has been said about form, comprehension, analysis, and precision. However, Meland specifically says that these aspects are not alien to appreciative con-

\textsuperscript{13}Ibid., p. 174.

\textsuperscript{14}Ibid., p. 176.
Precision, analysis, comprehension, and form are not alien to the appreciative consciousness; but these are but means to an end, not ends in themselves. And as such they are tentative and subject to revision before the great on-going mystery in which our lives are cast—a drama of existence in which wonder, inquiry, and the appreciative mind play the creative roles.\(^{15}\)

Appreciative consciousness is not something set aside for philosophers and artists.

Appreciative awareness has been associated so exclusively with the aesthetic and the poetic temperament that its spiritual force in the wider, cultural, or simply humanizing sense has been obscured if not lost altogether. As a regulative principle in thought and action, it can be sharpened to imply the disciplined effort to go beyond one's self through such capacities as empathy and the nurture of sensibilities may provide.\(^{16}\)

Meland believes this is an approach to life in which all can participate and it can be gained through the educative process, because it

..... is a form of thinking, or a level of thinking, which can be awakened and nurtured just as surely as discipline in logical analysis or precision in scientific thought can be achieved within the educational process.\(^{17}\)

The cultivation of the appreciative consciousness cannot be looked upon as an easy task for an individual, surrounded as he is today with a scientific mood which

\(^{15}\)Ibid., p. 77.
\(^{16}\)Ibid., p. 75.
\(^{17}\)Ibid.
emphasizes fixity and precision. He must, according to Meland, avoid the metaphysical fallacy of fixity and precision in scientific philosophy and develop an art of life which sees beyond the appeal to his own securities. The individual can then enrich his every-day life because "this principle is as applicable to politics, religion, education, and other phases of the common life as it is to art appreciation; for it is simply an orientation of the human ego which defines the range and receptivity of its attention and feeling."\(^{19}\)

The implications for the individual of cultivating the appreciative consciousness closes the presentation of Meland's spiritual empiricism which was portrayed in the early part of this chapter, followed by presenting the need of education for the principles that flow out of spiritual empiricism, and concluded by a study of Meland's concept of appreciative consciousness. Because of the importance of empirical theories of consciousness to the education of the sensitive mind, the next part of this dissertation will be devoted to looking at the contributions to Meland's thought of James, Bergson, Dewey, Wieman, and Whitehead. The next part will include some implications these theories have for the liberal arts college

\(^{18}\)Ibid., p. 77.

\(^{19}\)Ibid., p. 76.
such as a redefinition of liberal arts, an analysis of the role of the curriculum, and finally, some inferences relative to a strategic administrator, the dean of the liberal arts college.
PART II

CONSCIOUS AWARENESS AND THE SENSITIVE MIND
CHAPTER II

FEELING IN CONSCIOUS AWARENESS

William James

Thought is portrayed by James not as a static or mechanistic association of impressions but as a dynamic, flowing current. So interpreted, James' "stream of thought" is an active, voluntaristic, teleological process. He considers the mind part of the biological organism, yet having access to a vast source of meaning. Thus, the mind is not just the brain but the whole organism taken as a psychic body. When exact thought occurs, a process of focusing and selecting is implied, but the sensateness of a stream of thought is not denied by the volitional definitiveness of thought. Thinking, to James, is really self-assertive in a deeply organic sense.

Meland finds it most suggestive for his own thesis to note that, for James, although the nature of thought is to focus, feelings are asserted from the luminous focal center to the penumbrous fringe of consciousness. The latter is where limited focusings bleed into uncertainty, and where feeling gives direction before another focusing takes hold. This fringe belies a mechanistic view of the
mind. Pointed relationships, dictated by intense will, give way to the broad relationships of reveries in which the mind floats in a stream of sensate perception without consciously fighting the current. Here is a depth of knowing, based on internal as well as external relationships. Here is the cradle of creativity.

The inner grasp, incommunicable and irrelevant to the outer world, is knowledge of a sort. It has a feeling-orientation which enables one to act with greater surety than his explicit knowledge might warrant. Here the tyranny of the rational ego is tempered by the rich fullness of experience. The inner grasp gives a measure of precision appropriate to the circumstances of thought and is thus sensitively sought.

Experience

James' idea of experience, like Meland's, is undifferentiated raw material.

The instant field of the present is always experience in its "pure" state, plain unqualified actuality, a simple that, as yet undifferentiated into thing and thought, and only virtually classifiable as objective fact or as someone's opinion about fact. This is as true when the field is conceptual as when it is perceptual.¹

He further insists that "Experience has no inner duplicity"

whether of concept or percept or of awareness or the thing sensed, and that "the separation of it into consciousness and content comes, not by way of subtraction, but by way of addition." If we take conceptual manifolds, or memories, or fancies, they also are in their first intention mere bits of pure experience, and, as such, are single thants which act in one context as objects, and in another context figure as mental states.

The oneness of experience extends to the relation between thoughts and things.

Thoughts and things are absolutely homogeneous as to their material, and their opposition is only one of relation and of function. There is no thought-stuff different from thing-stuff; but the same identical piece of "pure experience" can stand alternately for a "fact of consciousness" or for a physical reality, according as it is taken in one context or in another.

Neither is there distinction between spiritual and material experience.

There is no original spirituality or materiality of being, intuitively discerned, then; but only a translocation of experiences from one world to another; a grouping of them with one set or another of associates for definitely practical or intellectual ends.

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2Ibid., p. 75.
3Ibid., p. 15.
5Ibid., p. 148.
For experiences flow in a unity within the consciousness; there is a "fullness of content."

No one elementary bit of reality is eclipsed from the next bit's point of view, if only we take reality sensibly and in small enough pulses—and by us it has to be taken pulse-wise, for our span of consciousness is too short to grasp the larger collectivity of things except nominally and abstractly. No more of reality collected together at once is extant anywhere, perhaps, than in my experience of reading this page, or in yours of listening; yet within those bits of experience as they come to pass we get a fullness of content that no conceptual description can equal. Sensational experiences are their "own others," then both internally and externally. Inwardly they are one with their parts, and outwardly they pass continuously into their next neighbors, so that events separated by years of time in a man's life hang together unbrokenly by the intermediary events. Their names, to be sure, cut them into separate conceptual entities, but no cuts existed in the continuum in which they originally came.®

In short, experiences for James are the primary stuff with which consciousness deals, and their personal nature binds man and his universe into an intimate unity.

The personal orientation is also evident in James' idea of thinking. He says, "the only states of consciousness that we naturally deal with are found in personal consciousness, minds, selves, concrete particular I's and you's."® Desire, interests, and fitness shape thought.

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He expresses this elemental personal thinking-feeling by saying:

It is by the interest and importance that experiences have for us, by the emotions they excite, and the purposes they subserve, by their affective values, in short, that their consecution in our several conscious streams, as "thoughts" of ours, is mainly ruled. Desire introduces them; interest holds them; fitness fixes their order and connection.\(^8\)

**Change**

Within the unity of experience there is constant change in thought processes. "No state once gone can recur and be identical with what it was before."\(^9\) In fact, "there is no proof that the same bodily sensation is ever got by us twice."\(^10\) There may be similarity, but never identity because the context has been changed.

...... an impression feels very differently according to what has preceded it; as one color succeeding another is modified by the contrast, silence sounds delicious after noise, and a note, when the scale is sung down; as the presence of certain lines in a figure changes the apparent form of the other lines, and as in music the whole aesthetic effect comes from the manner in which one set of sounds alters our feeling of another; so, in thought, we must admit that those portions of the brain that have just been maximally excited retain a kind

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\(^8\) James, *Radical Empiricism*, p. 152.

\(^9\) James, *Psychology*, p. 230.

\(^10\) Ibid., p. 231.
of soreness which is a condition of our present consciousness, a codeterminant of how and what we now shall feel.\textsuperscript{11}

Consciousness speaks with the same assurance and continuity in handling change, whether neurological or logical. In fact, change is as much an experience as the presumed components of experience. We would do violence to James' thought in separating it, except for analysis. "The great continua of time, space, and the self envelop everything, betwixt them, and flow together without interfering."\textsuperscript{12}

Change is part of the whole with which consciousness works. "Within each of our personal histories, subject, object, interest, and purpose are continuous or may be continuous. Personal histories are processes of change in time, and the change itself is one of the things immediately experienced."\textsuperscript{13}

Continuity

Within consciousness, thought is personal and is aware of change. As touched upon in the last statement, there is a continuity whereby all of consciousness is alive to the existence of every other part. As James puts

\textsuperscript{11}Ibid., p. 234-5.

\textsuperscript{12}James, \textit{Radical Empiricism}, p. 94.

\textsuperscript{13}Ibid., p. 48.
it, "Within each personal consciousness, thought is sensibly continuous."\(^{14}\)

Consciousness does not appear to itself chopped up in bits. Such words as "chain" or "train" do not describe it fitly as it presents itself in the first instance. It is nothing jointed; it flows. A "river" or a "stream" are the metaphors by which it is most naturally described.\(^{15}\)

Sometimes points in thought appear to be fixed because they are held momentarily in focus by the spotlight of the luminous center. James says that between these moments of thought there is no more break than between joints in a length of bamboo. Moreover, there are thoughts which are so transitive that the only awareness is of the flow.

The rush of the thought is so headlong that it almost always brings us up at the conclusion before we can arrest it. Or if our purpose is nimble enough and we do arrest it, it ceases forthwith to be itself. As a snowflake crystal caught in the warm hand is no longer a crystal but a drop, so, instead of catching the feeling of relation moving to its term, we find we have caught some substantive thing, usually the last word we were pronouncing, statically taken, and with its function, tendency, and particular meaning in the sentence quite evaporated. The attempt at introspective analysis in these cases is in fact like seizing a spinning top to catch its motion, or trying to turn up the gas quickly enough to see how the darkness looks.\(^{16}\)

\(^{14}\)James, *Psychology*, p. 237.

\(^{15}\)Ibid., p. 239.

\(^{16}\)Ibid., p. 244.
In this last statement James metaphorically describes the relation between the fixed substantive and its moving field, while in the next statement he adds,

Consciousness connotes a kind of external relation, and does not denote a special stuff or way of being. The peculiarity of our experiences, that they not only are, but are known, which their "conscious" quality is invoked to explain, is better explained by their relations—the relations themselves being experiences—to one another.17

Accepting the fact that the relations are experiences in and of themselves avoids confusing them with abstractions about them. "The holding fast to this relation means taking it at its face value, neither less nor more; and to take it at its face value means first of all to take it just as we feel it, and not to confuse ourselves with abstract talk about it." Unless relations are real, the continuum of thinking will not be real, for

The relations that connect experiences must themselves be experienced relations, and any kind of relation experienced must be accounted as "real" as anything else in the system. Elements may indeed be redistributed, the original placing of things getting corrected, but a real place must be found for every kind of thing experienced, whether term or relation.19

Relations are the parts of experience that hold the

17 James, Radical Empiricism, p. 25.
18 Ibid., p. 43.
19 Ibid., p. 42.
whole together while "befores" and "afters" come rushing upon our thought. So "the tiniest feeling that we can possibly have comes with an earlier and a later part and with a sense of their continuous procession."20 "What I do feel simply when a later moment of my experience succeeds an earlier one is that though they are two moments, the transition from the one to the other is continuous. Continuity here is a definite sort of experience."21

Conceptual

This active continuum, while welding perceptual experiences into a solid "yes," extends the same assurance of solidify to conceptual experiences of the imagination. For example, when the mind builds a model into which it throws other ideas to test them, consciousness ties this reflective process together. James explains this process in these words:

The ("thought of") world, just like the world of percepts, comes to us at first as a chaos of experiences, but lines of order soon get traced. We find that any bit of it which we may cut out as an example is connected with distinct groups of associates, just as our perceptual experiences are, that these associates link themselves with it by different relations, and that one forms the inner history of a person, while the other acts as an impersonal

20 James, Pluralistic Universe, p. 232.
21 James, Radical Empiricism, p. 49.
"Objective world, either spatial and temporal, or else merely logical or mathematical or otherwise "ideal." 22

James gives majesty to the continuum of thought by painting a canvas upon which all the patterns are connected by lines, actual or suggested, so that the whole has an exciting unity. Here, for example, is his own description of the place of concepts in consciousness.

In a general way, the paths that run through conceptual experiences, that is through "thoughts" or "ideas" that "know" the things in which they terminate, are highly advantageous paths to follow. Not only do they yield inconceivably rapid transitions; but, owing to the "universal" character which they frequently possess, and to their capacity for association with one another in great systems, they outstrip the tardy consecutions of the things themselves, and sweep us on towards our ultimate termini in a far more labor-saving way than the following of trains of sensible perception ever could. Wonderful are the new cuts and the short-circuits which the thought-paths make. Most thought-paths, it is true, are substitutes for nothing actual; they end outside the real world altogether, in wayward fancies, utopias, fictions or mistakes. But where they do re-enter reality and terminate the rein, we substitute them always; and with these substitutes we pass the greater number of our hours. 23

**Experience as a Whole**

Not only do the successive moments of experience impart a sense of time; the whole of experience is a process in time.

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22 Ibid., p. 16.

23 Ibid., pp. 64-5.
Experience as a whole is a process in time, whereby innumerable particular terms lapse and are superseded by others that follow upon them by transitions which, whether disjunctive or conjunctive in content, are themselves experiences, and must in general be accounted at least as real as the terms which they relate.24

The aspects of consciousness so far treated have implied that thought is personal, that it is permeated with change, and that there is a continuity that joins all experiences into one feeling-thinking awareness. The next aspect that bears upon Meland's idea of appreciative consciousness is James' idea of the "feeling of direction" emerging from experience.

Feeling of Tendency

James feels that no one can deny "the existence of a residual conscious affection, a sense of the direction from which an impression is about to come, although no positive impression is yet there."25 This description of a feeling of tendency should not be taken as one of early tendency only. Feelings of tendency remain throughout an extended experience sometimes vague, and often becoming clear only by hindsight. Describing tendencies, he says

The truth is that large tracts of human speech are nothing but signs of direction in thought, of which direction we nevertheless have

24Ibid., p. 62.
25James, Psychology, p. 251.
an acutely discriminative sense, though no
definite sensorial image plays any part in it
whatever. Sensorial images are stable
psychic facts; we can hold them still and look
at them as long as we like. These bare images
of logical movement, on the contrary, are
psychic transitions, always on the wing, so
to speak and not to be glimpsed except in
flight. Their function is to lead from one
set of images to another. As they pass, we
feel both the waxing and the waning images in
a way altogether peculiar and a way quite
different from the way of their full presence.
If we try to hold fast the feeling of direction,
the full presence comes and the feeling of dir-
ection is lost.26

In discussing the difference between sensorial and
logical images, James says above that if the latter is
seized for closer awareness the "full presence comes" but
the "feeling of direction is lost." This suggests a "dis-
criminating sense" within feelings of tendency that indi-
ocates a quality of selectivity. Feelings of tendency are
also themselves objects of awareness like relationships
and change. James emphatically states:

"Tendencies" are not only descriptions from
without, but they are among the objects of the
stream, which is thus aware of them from within,
and must be described as in very large measure
constituted of feelings of tendency, often so
vague that we are unable to name them at all. It
is in short, the re-instatement of the vague to
its proper place in our mental life.27

Moving on, James discusses the blending of both

26Ibid., p. 252-3.

27Ibid., p. 254.
"whence" and "whither" with "value," which again suggests selectivity.

Every definite image in the mind is steeped and dyed in the free water that flows round it. With it goes the sense of its relations, near and remote, the dying echo of whence it came to us, the dawning sense of whither it is to lead. The significance, the value, of the image is all in this halo or penumbra that surrounds and escorts it,—or rather that is fused into one with it and has become bone of its bone and flesh of its flesh.28

And to this he adds the aspect of prescience.

We all of us have this permanent consciousness of whither our thought is going. It is a feeling like any other, a feeling of what thoughts are next to arise, before they have arisen. This field of view of consciousness varies very much in extent, depending largely on the degree of mental freshness or fatigue. When very fresh, our minds carry an immense horizon with them. The present image shoots its perspective far before it, irradiating in advance the regions in which lie the thoughts as yet unborn.29

The feeling of tendency need not always be in one direction but may take several different paths because, "the whole system of experiences as they are immediately given presents itself as a quasi-chaos through which one can pass out of an initial term in many directions and yet end in the same terminus, moving from next to next by a great many possible paths."30

28Ibid., p. 255.
29Ibid., p. 255-6.
30James, Radical Empiricism, p. 63.
cognitive transition into the next one, and we nowhere feel a collision with what we elsewhere count as truth or fact, we commit ourselves to the current as if the port were sure."\(^{31}\) There is even a change of pace in a tendency movement, as "our experience, \textit{inter alia}, is of variations of rate and of direction, and lives in these transitions more than in the journey's end. The experiences of tendency are sufficient to act upon."\(^{32}\)

In this last statement James declares his faith in the vague and is ready to advise others to "act upon" the tendency therein. He is even more assertive in this next statement:

\begin{quote}
If we do not feel both past and present in one field of feeling, we feel them not at all. We have the same many-in-one in the matter that fills the passing time. The rush of our thought forward through its fringes is the everlasting peculiarity of its life. We realize this life as something always off its balance, something in transition, something that shoots out of a darkness through a dawn into a brightness that we feel to be the dawn fulfilled.\(^{33}\)
\end{quote}

The remark in this statement about the fringes of thought anticipates the next aspect of consciousness to be treated. Having spoken of the personal aspect of thought, its tenor of change, its continuity, and its feelings of tendency, James turns to "the fringe."

\begin{footnotes}
\item{31}Ibid., p. 69.
\item{32}Ibid., p. 69.
\item{33}James, \textit{Pluralistic Universe}, p. 283.
\end{footnotes}
The Fringe

This is described as "a faint brain-process upon our thought, as it makes it aware of relations and objects but dimly perceived." Imagine a large circle with a brilliant center of keenly focused thought that wanes as it moves outward toward the edges, bleeding into vagueness where feelings move strongly, and merging into a penum-brous fringe where a mood of awareness carrying early stirrings presses hard upon an umbrageous unconsciousness. A question sets the mood of the fringe. An anxiousness asking, "What is it?" probably best describes "a gap we cannot yet fill with a definite picture."

Whatever may be the images and phrases that pass before us, we feel their relation to this aching gap. To fill it up is our thought's destiny.... Each swims in a felt fringe of relations of which the aforesaid gap is the term. Or instead of a definite gap we may merely carry a mood of interest about with us. Then, however vague the mood, it will still act in the same way, throwing a mantle of felt affinity over such representations, entering the mind, as suit it, and tingeing with the feeling of tediousness or discord all those with which it has no concern.

Relation, then, to our topic or interest is constantly felt in the fringe, and particularly the relation of harmony and discord, of furtherance or hindrance of the topic. When the sense of furtherance is there, we are "all right."

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34 James, Psychology, p. 258.
36 Ibid.
The fringe appears to be charged with mystery and mood. James feels that "Our fields of experience have no more definite boundaries than have our fields of view. Both are fringed forever by a more that continuously develops, and that continuously supersedes them as life proceeds. In the fringe, "Sensations and apperceptive ideas fuse here so intimately that you can no more tell where one begins and the other ends." The most important element of these fringes is the mere feeling of harmony or discord, of a right or wrong direction in the thought."

Meaning

James treats both (1) meaning and (2) selectivity as belonging to the fringal aspects of consciousness.

The important thing about a train of thought is its conclusion. That is the meaning, or, as we say the topic of the thought. That is what abides when all its other members have faded from memory. Usually this conclusion is a word or phrase or particular image, or practical attitude or resolve, whether rising to answer a problem or fill a pre-existing gap that worried us, or whether accidentally stumbled on in revery. In either case it stands out from the other segments of the stream by reason of the peculiar interest attaching to it. This

37James, Radical Empiricism, p. 71.
38Ibid., p. 30.
39James, Psychology, p. 261.
interest arrests it, makes a sort of crisis of it when it comes, induces attention upon it and makes us treat it in a substantive way.\textsuperscript{40}

No matter how spread out the idea may be or however diffuse or precise the object may be, "the thought of it is one undivided state of consciousness,"\textsuperscript{41} and "whatever things are thought in relation are thought from the outset in a unity, in a single pulse of subjectivity, a single psychosis, feeling, or state of mind."\textsuperscript{42} Meaning abides in this cohesiveness, and conclusion seems assured by a sense of forward movement. "Practically to experience one's personal continuum in this living way is to know the originals of the ideas of continuity and of sameness, to know what words stand for concretely, to own all that they can ever mean."\textsuperscript{43}

Meaning is warm to the person who can sense transitions organically and, as in music or poetry, penetrate to the depths of perceptive insight. "In this continuing and corroborating, taken in no transcendental sense, but denoting definitely felt transitions, lies all that the knowing of a percept by an idea can possibly contain or signify.

\textsuperscript{40}Ibid., p. 260.
\textsuperscript{41}Ibid., p. 276.
\textsuperscript{42}Ibid., p. 278.
\textsuperscript{43}James, \textit{Radical Empiricism}, p. 50.
Wherever such transitions are felt, the first experience knows the last one. The sensitive person is the one who can, with a relaxed freshness, allow experiences to shoot back and forth over many paths, from the luminous center of consciousness to the very fringes of awareness, and who can sense the progress toward a conclusion heavily laden with meaning.

Knowledge of sensible realities thus comes to life inside the tissue of experience. It is made; and made by relations that unroll themselves in time. Whenever certain intermediaries are given, such that, as they develop towards their terminus, there is experience from point to point of one direction followed, and finally of one process fulfilled, the result is that their starting-point thereby becomes a knower and their terminus an object meant or known.

The fullness of an experience containing awareness of the known and the knower, homogeneously merged in the assurance of a conclusion process, fills the cup of consciousness awareness to overflowing. Whenever there is such a sequence of our experiences,

... we may freely say that we had the terminal object "in mind" from the outset, even although at the outset nothing was there in us but a flat piece of substantive experience like any other, with no self-transcendence about it, and no mystery save the mystery of coming into existence and of being gradually followed by other pieces.

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44Ibid., p. 56.

of substantive experience, with conjunctively transitional experiences between.46

Throughout the treatment of meanings and conclusions, James shows how they play upon one another antiphonally to reinforce each other. Latent meaning in early tendencies drives to a terminus, and a feeling of completeness places a mantle of meaning upon all that has gone before.

Selectivity

James ends his presentation of the stream of thought by explaining that there is a process of selectivity going on in consciousness at all times. Consciousness, he says, "is always interested more in one part of its object than in another, and welcomes and rejects, or chooses, all the while it thinks."47

Out of what is in itself an indistinguishable, swarming continuum, devoid of distinction or emphasis, our senses make for us, by attending to this motion and ignoring that, a world full of contrasts, of sharp accents, of abrupt changes, of picturesque light and shade.48

Later, consciousness sifts more discriminatingly. "It chooses certain of the sensations to represent the thing most truly, and considers the rest as its appearances, modified by the conditions of the moment."49 But the

46Ibid., p. 58.
47James, Psychology, p. 284.
48Ibid., p. 284-5.
49Ibid., p. 285.
selective process is a continuum from earliest sensate stirrings to most sharpened and abstracted focal eliminatings. "The flux of (pure experience) no sooner comes than it tends to fill itself with emphases, and these salient parts become identified and fixed and abstracted." In its most luminous fixings, consciousness "breaks up the totality of the phenomenon reasoned about into parts and (proceeds) to pick out from among these the particular one which, in our given emergency, may lead to the proper conclusion." On the aesthetic level consciousness is "notoriously" selective and in the ethical realm "choice reigns supreme."  

The mind, in short, works on the data it receives very much as a sculptor works on his block of stone. In a sense the statue stood there from eternity. But there were a thousand different ones beside it, and the sculptor alone is to thank for having extricated this one from the rest. Just so the world of each of us, however different our several views of it may be, all lay embedded in the primordial chaos of sensations, which gave the mere matter to the thought of all of us indifferently.

James closes his treatment of the stream of thought with this picture of the sculptor. It is easy to see why Meland adopted the term "Appreciative Consciousness" to

50 James, Radical Empiricism, p. 94.
51 James, Psychology, p. 287.
52 Ibid., p. 287.
53 Ibid.
describe what he has built out of James' sensitive handling of the faculty. Meland has chosen to emphasize the appreciative tone and the lack of any arbitrary quality of consciousness which would fixate process.

James has depicted his "stream of consciousness" as containing the following attributes: it is made up of experiences; it is personal in its feelings and thinkings; it is dominated by change; it is a continuum in which relations are real; it has feelings of tendency throughout; it has a penumbrous fringe in which ideas are conceived; it contains meanings and conclusions playing antiphonally one upon the other; and it operates selectively.

James' treatment of consciousness led the way to a unifying kind of empiricism from one which had been fragmented by conceptual categories. Although he did not deny the rational, he emphasized the vague and gave warmth to rationality.

Henri Bergson

Writing at the same time as James was another philosopher who openly attacked the rational on grounds that it fragmented the outside world and created a gap in the inner world between feeling and thinking. This man was Henri Bergson who set himself the task of reconceiving the relationship of the rational to the perceptual. He did
this by emphasizing the part played by intuition and pointing up the time element in existence. His considerations which contribute to Meland's idea of appreciative consciousness will now be presented.

Intuition

For Bergson, intuitive awareness implies an inner orientation which affords an immediate understanding, having a power of fact that cannot be achieved by any other means. Faithful to his conviction that reality lies in time and motion, Bergson gives a non-static presentation of intuition by comparing it with its opposite, analysis. For him,

.... intuition is the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible. Analysis on the contrary, is the operation which reduces the object to elements already known, that is, to elements common both to it and other objects. To analyze, therefore, is to express a thing as a function of something other than itself.

This means that "analysis operates always on the immobile, whilst intuition places itself in mobility" ... and that "from intuition one can pass to analysis, but not from analysis to intuition."55

54 Meland, Higher Education and the Human Spirit, Chapter III.

Bergson sees intuition and analysis in a complementary rather than contradictory relation. He believes that science cannot feed upon itself for long and survive. This is as impossible as for a child "to make a solid plaything out of the shadows outlined along the wall."56 Intuition "gives positive science its material,"57 yet it needs science and analysis as a method for extending its generalizations and as a discipline for precision and exactitude.

.... intuition, once attained, must find a mode of expression and application which conforms to the habits of our thought, and one which furnishes us, in the shape of well-defined concepts, with the solid points of support which we so greatly need. In that lies the condition of what we call exactitude and precision, and also the condition of the unlimited extension of a general method to particular cases. Now this extension and this work of logical improvement can be continued for centuries, whilst the act which creates the method lasts but for a moment. That is why we so often take the logical equipment of science for science itself, forgetting the metaphysical intuition from which all the rest has sprung.58

This is clearly a warning that care must be taken lest the result of analysis be to freeze the extension and thereby deny the origin of an idea that was born of motion.59

56Ibid., p. 35.
57Ibid.
58Ibid., p. 52.
59Ibid., p. 39.
Feeling of Tendency

Bergson sees intuition as responding to feeling as much as intellect. He even gives feeling to intellect when he notes that it "proceeds on the one hand by solid perceptions, and on the other by stable conceptions." Although using terms "solid" and "stable" these must not be interpreted as inferring a static state. They rather infer the assertiveness of feeling because he denies the reality of solidity when it denies change. To Bergson change is reality. "All reality is tendency, if we agree to mean by tendency an incipient change of direction."

For Bergson, as motion is reality to the physical world, emotion is reality to the inner world. A flash of emotional affirmation can unite a refracted experience that plodding intellect took care to analyze. Emotion also has a unifying force. "Every feeling, however simple it may be, contains virtually within it the whole past and present of the being experiencing it."

Now the joining of emotion and intellect is the very heart of the concept of conscious awareness. And it can

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60 Ibid., p. 49.
61 Ibid.
62 Ibid., p. 31.
be consummated by an "effort of the Intuition." 63

But the truth is that our intelligence ... can place itself within the mobile reality, and adopt its ceaselessly changing direction; in short, can grasp it by means of that intellectual sympathy which we call intuition. This is extremely difficult. The mind has to do violence to itself, has to reverse the direction of the operation by which it habitually thinks, has perpetually to revise, or rather to recast, all its categories. But in this way it will attain to fluid concepts, capable of following reality in all its sinuosities and of adopting the very movement of the inward life of things. 64

In conclusion, we may remark that there is nothing mysterious in this faculty (of intuition). Every one of us has had occasion to exercise it to a certain extent. Any one of us, for instance, who has attempted literary composition, knows that when the subject has been studied at length, the materials all collected, and the notes all made, something more is needed in order to set about the work of composition itself, and that is an often very painful effort to place ourselves directly at the heart of the subject, and to seek as deeply as possible an impulse, after which we need only let ourselves go. 66

**True Empiricism**

This "intellectual auscultation", as Bergson calls it, this conscious awareness, this sensitive perceptivity, he places in the larger context of "the true metaphysics."

But a true empiricism is that which proposes to get as near to the original itself as possible,

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63 Ibid.
64 Ibid., p. 50.
65 Ibid., p. 60.
to search deeply into its life, and so, by a kind of intellectual auscultation, to feel the throbings of its soul; and this true empiricism is the true metaphysics.®®

He takes the scientific empiricists to task as much as the rationalists for committing a metaphysical fallacy.

Both empiricists and rationalists are victims of the same fallacy. Both of them mistake partial notations for real parts, thus confusing the point of view of analysis and of intuition, of science and of metaphysics.®®

What Bergson has said is that empiricism needs to lay hold of its most precious source of knowledge—intuition. Intuition he has defined as an intellectual sympathy, a process of sensitive thinking whereby consciousness is able to place itself within an object in order to become satiated with the unique qualities of the event. The qualities of greatest portent for consciousness are the moving relationships, the time-truths, which to Bergson are reality.

Bergson's intuitive awareness contains the poetic quality of Meland's appreciative awareness which reaches out and seizes the full character of an event, or as Bergson himself would say, "places oneself within an object."®®

®®Ibid., p. 36.
®®Ibid., p. 33.
®®Ibid., p. 23.
CHAPTER III

EXPERIENCE IN CONSCIOUS AWARENESS

John Dewey

Another philosopher aware of the feeling content in experience is John Dewey. Although he does not develop the idea in the way that Meland does, his thought on this problem should be considered because he is recognized as one of the great interpreters of the modern empirical movement. Dewey's adherence to analytical empiricism and his insistence upon the scientific method may have caused him to neglect intuitively sensed meaning as valid knowledge. For instance, he placed a limited interpretation upon this aspect of William James, saying that James' theory of the "fringe" was only an "additional element instead of an all-pervasive influence in determining other content."\(^1\) Dewey is aware of the feeling content, yet he does not commonly allow it the status of reliable knowledge until it has been subjected to scientific and to public test. Meland's criticism is illuminating:

Dewey's instrumentalism was a singular effort within the perspective of radical empiricism to achieve definitiveness by defining truth functionally within the restricted range of some instrumental end. This has made Philosophy, Education, and Religion join Science and Industry in nullifying the truth-value and appreciable meanings which give range and qualitative import beyond the specific function in focus.²

This evaluative statement of Meland's is expressive of much contemporary criticism of Dewey's naturalistic empiricism. However, since the thought of Dewey looms so large in modern empiricism, we may properly examine his conception of the sensitive forms of consciousness. The place where he has developed his equivalent of what Meland refers to as "the sensitive experience" is the third chapter of his book, Art as Experience. In this work he reflects a level of sensitivity not usually found in his other writings. He even appears to achieve a more subtle style of writing, appropriate to his subject.

Sensitivity

In the third chapter titled, "Having an Experience," Dewey reveals at the outset his idea of experience. "Under conditions of resistance and conflict, aspects and elements of the self and the world that are implicated in this interaction qualify experience with emotions and

ideas so that conscious intent emerges.\textsuperscript{3}

Besides intent, integration is also felt.\textsuperscript{4} These qualities of thought are common to artist and scientist alike - "the idea that the artist does not think as intently and penetratingly as a scientific inquirer is absurd."\textsuperscript{5}

Thought does not differ in intensity between the artist and the scientist but differs rather between types of thinking. That which emerges with form already apparent in it, preferably a new form, is to Dewey superior to that type of thought which merely apprehends objects for the purpose of manipulating them. He states that the latter is "formal and additive; the other is qualitative and transformative."\textsuperscript{6}

The transformative type of thinking comes to one who is sensitive to the early stirrings of consciousness. The mind must be able to hold itself in a state of suspension so as not to damage new form emerging. Dewey describes this state as one of ceaseless transformation.

\ldots When an old essence or meaning is in process of dissolution and a new one has not taken shape

\textsuperscript{3}John Dewey, \textit{Art As Experience}. New York: Minton, Balch and Co., 1934, p. 35.

\textsuperscript{4}Ibid., p. 28.

\textsuperscript{5}Ibid., p. 45.

even as a hypothetical scheme, the intervening existence is too fluid and formless for publication even to one's self. Its very existence is ceaseless transformation. Limits from which, and to which, are objective, generic, stable; not so that which occurs between these limits. This process of flux and ineffability is intrinsic to any thought which is subjective and private. It marks "consciousness" as bare event.7

This describes the early stage of thought, which is the conscious awareness. It is the cradle of creative thought, and as such, "possesses the will rather than is its express product."8 Before the clear focusing that comes with logical thought, the self realizes it is swept up in directions that are not of its own explicit choice. Dewey explains it this way.

The striving of man for objects of imagination is a continuation of natural processes; it is something man has learned from the world in which he occurs, not something which he arbitrarily injects into that world. When he adds perception and ideas to these endeavors, it is not after all he who adds; the addition is again the doing of nature and a further complication of its domain.9 Perception, then, is rooted naturalistically in the very fibers of the organism, and this "unification effected through imagination is not fanciful, for it is the reflex of the unification of practical and emotional attitudes.10

7Ibid.
9Dewey, Experience and Nature, p. 422.
10Dewey, A Common Faith, p. 43.
Moreover, sensitivity cannot be separated from intelligence. If one is to "think effectively in terms of relations of qualities" sensitivity must be sought with a will, for to think thus "is as severe a demand upon thought as to think in terms of symbols, verbal and mathematical."

Dewey concludes that the "esthetic cannot be sharply marked off from intellectual experience since the latter must bear an esthetic stamp to be itself complete," and "No experience of whatever sort is a unity unless it has esthetic quality."

The esthetic for Dewey lies between two limits. At one pole is the loose succession that does not begin at any particular place and that ends—in the sense of ceasing—at no particular place. At the other pole is arrest, constriction, proceeding from parts having only a mechanical connection with one another.

Herein "lie those courses of action in which through successive deeds there runs a sense of growing meaning conserving and accumulating toward an end that is felt as accomplishment of a process." As has been said before,

11 Dewey, Art as Experience, p. 46.
12 Ibid., p. 38.
13 Ibid., p. 40.
14 Ibid.
15 Ibid., p. 39.
it is just over the threshold of formlessness that conscious awareness takes hold and where suffering "in its large sense" occurs because taking in "any vital experience is something more than placing something on the top of consciousness over what was previously known. It involves reconstruction which may be painful."16

Thus, according to Dewey, conscious awareness occurs at a threshold of incoherence where formlessness is thrashing about for new relationships that will be transformative, transformative because they shape new categories and are conceived in the womb of suffering. He also sees conscious awareness as embracing perception, emotion, tendency feelings, and form. These will now be treated separately.

Perception

It is in the daybreak of consciousness that values are felt. "The sense of new values that become ends to be realized arises first in dim and uncertain form."17 These perceptions are not unusual, but rather are common and can become a source of rich affirmations.

There is no reason for denying the existence of experiences that are called mystical. On the contrary, there is every reason to suppose that, in some degree of intensity, they occur so frequently that they may be regarded as normal mani-

16Ibid., p. 41.

17Dewey, A Common Faith, p. 50.
festations that take place at certain rhythmic points in the movement of experience.\textsuperscript{18}

Perception, being a most sensate process, deeply involves organic elements. "This act of seeing involves the cooperation of motor elements even though they remain implicit and do not become overt, as well as cooperation of all funded ideas that may serve to complete the new picture that is forming."\textsuperscript{19} Because it is so deep-seated it is an "act of reconstructive doing, and consciousness becomes fresh and alive."\textsuperscript{20} It is this quality of organic activity and reconstructive doing that characterizes perception as against mere recognition.

... receptivity is not passivity. It, too, is a process consisting of a series of responsive acts that accumulate toward objective fulfillment. Otherwise, there is not perception but recognition. The difference between the two is immense. Recognition is perception arrested before it has a chance to develop freely.\textsuperscript{21}

Certainly sensitive perception, as Dewey sees it, is superior to mere recognition because it is alive with imagination for "the union that is presented in perception persists in the remaking of impulsion and thought. The first intimations of wide and large redirections of desire

\textsuperscript{18}Ibid., p. 37.

\textsuperscript{19}Dewey, Art as Experience, p. 53.

\textsuperscript{20}Dewey, A Common Faith, p. 53.

\textsuperscript{21}Dewey, Art as Experience, p. 52.
and purpose are of necessity imaginative."22

Dewey's concept of perception in conscious awareness, then, is that it occurs in "dimness and uncertain forms" and consumes the whole self from sensitive nerve ends to reconstructive imagination.

Emotion

Any experience begins as an "impulsion."23 To Dewey that "designates a movement outward and forward of the whole organism to which special impulses are auxiliary."24 These all-encompassing thrusts "are the beginnings of complete experience because they proceed from need; from a hunger and demand that belongs to the organism as a whole and that can be applied only by instituting definite relations with the environment."25 These relations are established with simple efficiency because "in its beginning an emotion flies straight to its object."26 It also takes an intuitive grasp of the whole situation, for "it is not possible to divide in a vital experience the practical, emotional, and intellectual from one another and to set the

22Ibid., p. 349.
23Ibid., p. 58.
24Ibid.
25Ibid.
26Ibid., p. 76.
properties of one over against the characteristics of the others. The emotional phase binds parts together into a single whole."\textsuperscript{27}

Elemental emotion is potent in moulding an experience.

Only when emotion dies or is broken to dispersed fragments, can material to which it is alien center consciousness. The selective operation of materials so powerfully exercised by a developing emotion in a series of continued acts extracts matter from a multitude of objects, numerically and spatially separated, and condenses what is abstracted in an object that is an epitome of the values belonging to them all.\textsuperscript{28}

For Dewey, the emotion in conscious awareness gives an initial pattern to the whole cloth and acts as an adhesive force throughout. Within this emotion certain currents or tendencies are noticeable and can be elaborated.

Tendency

It is a feeling of tendency that pulls one through the fears of transformation. Early directions of emotion give qualitative unity to the varied parts of experience.

Emotion is the moving and cementing force. It selects what is congruous and dyes what is selected with its color, thereby giving qualitative unity to materials externally disparate and dissimilar. It thus provides unity in and through the varied parts of an experience.\textsuperscript{29}

\textsuperscript{27}Ibid., p. 55.

\textsuperscript{28}Ibid., p. 68.

\textsuperscript{29}Ibid., p. 42.
"The existence of this unity is constituted by a single quality that pervades the entire experience in spite of the variation of its constituent parts." The steps of this feeling of tendency are well portrayed by Dewey when he explains that,

Impulsion from need starts an experience that does not know where it is going; resistance and check bring about the conversion of direct forward action into reflection; what is turned back upon is the relation of hindering conditions to what the self possesses as working capital in virtue of prior experiences. As the energies thus involved re-enforce the original impulsion, this operates more circumspectly with insight into end and method. Such is the outline of every experience that is clothed with meaning.

The emotional quality continues its influence full to the end of the experience, even during focused, analytical thinking.

Thinking goes on in trains of ideas, but the ideas form a train only because they are much more than what an analytic psychology calls ideas. They are phases, emotionally and practically distinguished, of a developing underlying quality; they are its moving variations, not separate and independent like Locke's and Hume's so-called ideas and impressions, but are subtle shadings of a pervading and developing hue.

Tendency born in early moments of conscious aware-

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30Ibid., p. 37.
31Ibid., p. 60.
32Ibid., p. 37.
ness is constantly present. Many times the premises upon which an experience has been operating do not become evident until a conclusion is reached. "Premises emerge only as a conclusion becomes manifest."33 The tendency is there all the time. It becomes more clear as the process nears a rounding out stage. "If a conclusion is reached, it is that of a movement of anticipation and cumulation, one that finally comes to completion. A 'conclusion:' is no separate and independent thing; it is the consummation of a movement."34 "This consummation, moreover, does not wait in consciousness for the whole undertaking to be finished. It is anticipated throughout and is recurrently savored with special intensity."35

Formings

The idea that form is inherent in tendency is derived from Dewey's insistence that there is something esthetic in all experiences that carry qualitative meaning and that there is a feeling of fitness that gathers some aspects in and rejects others until a satisfying conclusion is reached. Likewise the presence of an emotional thread throughout

33Ibid., p. 38.
34Ibid.
would posit an esthetic composition with some feeling of form. Dewey states that "the word 'esthetic' refers to experience as appreciative, perceiving, and enjoying," and that "there is an element of passion in all esthetic perception .... the act is controlled by an exquisite sense of the relations which the act sustains--its fitness to the occasion and to the situation." The esthetic overtone that Dewey gives to conscious awareness makes his concept similar to Meland's idea of appreciative awareness. It is not ego-centered. The self is receptive, surrendering to experience through "controlled activity."

The esthetic or undergoing phase of experience is receptive. It involves surrender. But adequate yielding of the self is possible only through a controlled activity that may well be intense. In much of our intercourse with our surroundings we withdraw; sometimes from fear, if only of expending unduly our store of energy; sometimes from preoccupation with other matters, as in the case of recognition. Perception is an act of the going-out of energy in order to receive, not a withholding of energy.

Development of Awareness

Awareness is not necessarily something that comes of its own accord fully developed but may be sought, cul-
tivated, and disciplined. This does not mean that awareness is directed but that it can be educated to be more sensitive. In other words, the forming stage of ideas can be made to function better than it does in most persons. They can learn to perceive more as artists do.

Dewey states that "to perceive, a beholder must create his own experience." 

"When we are only passive to a scene, it overwhelms us and, for lack of answering activity, we do not perceive that which bears us down. We must summon energy and pitch it at a responsive key in order to take in." If this quality were to become more general among people our culture would become transformative. Therefore, it would be well to arouse people to this potentiality in their lives and to provide for its cultivation.

In summary, Dewey may be said to acknowledge rather than develop the idea of conscious awareness as a quality that permits the individual to extend the self into the environment and be lured by tendencies therein. This appreciative attitude enables man to become transformative in his thinking and esthetic in his capacity to create form. Perception is active rather than passive, characterized by

39Ibid., p. 54.
40Ibid.
41Ibid., p. 53.
imagination, and containing the emotional impulse of an organism acting in its entirely. This active quality integrates experience, resolving it into conclusions.

Henry Nelson Wieman

Close to Dewey in his naturalistic orientation is Henry Nelson Wieman, the theologian. He draws heavily upon Dewey's scientific method as the test which all truth must meet, but he differs from Dewey in bringing a metaphysical concern to bear upon two problems, goodness, and man's relationship to the larger purpose in the universe. He does not dwell upon awareness in the fringal aspects of consciousness, but treats consciousness in its unity with all of the natural world.

Responsiveness

Wieman commences his treatment of consciousness by pointing out that events make an impact upon the organism, that the organism then makes a response, and that in the act of making this response consciousness enters the activity. Early awareness to him is heavy with sensate experience.

The whole world makes a certain impact upon the organism and the organism is more or less sensitive and responsive to it. Some of this total impact upon the organism enters awareness. That is to say, we are more or less vaguely conscious of it in the form of sensuous experience,
emotions, impulses. This awareness fluctuates greatly both in quality and scope. Sometimes it is a vague, confused mass or stream of consciousness in which feelings and undiscriminated sense experiences are merged without any sharp distinctions. At other times certain features of sense stand out quite distinctly against an obscure background.42

The fringal aspects of consciousness are touched upon when he speaks of "more or less vaguely conscious," "sensuous experience," and "vague, confused mass or stream of consciousness." However, Wieman never develops this theme, preferring to direct attention to that which is more demonstrable. He even limits perceptual awareness to what experiment can demonstrate.

The perceptual event, as here treated, includes everything within and without the biological organism which experiment can demonstrate makes a difference to conscious awareness when the perceptual reaction occurs. Complex and intricate as the perceptual event is, when so interpreted it is only an infinitesimal part of the total universe.43

Taking this limited perceptual event, he builds a rich structure of man and nature interacting in what he calls "the creative event."

Creativeness

The creative event is an occasion in nature that is


characterized by novelty. Creativity is present, however, only when all the conditions of the following four subevents are met. They are: 1. "Emerging awareness of qualitative meaning derived from other persons through communication"; 44 2. "Integrating these new meanings with others previously acquired."; 44 3. "Expanding the richness of quality in the appreciable world by enlarging its meaning."; 44 and 4. "Deepening the community among those who participate in this total creative event of inter-communication." 44 Community, as Wieman sees it, is a natural process like the cycle of growth in a forest, each aspect of life drawing upon the community of elements for sustenance, integrating, synthesizing, and then contributing recreated elements back to the community for further growth. In the human community, the main instrument of this process is consciousness. Meanings emerging in the community are perceived, integrated, recreated, and then projected back into the community. Man's participation in creativity entails broadening his sensitivity, developing courage to experience moments of appreciative selflessness, and dedicating himself to newfound good in the greater community.

Man can do much to provide the conditions releasing full creative power of the event, including the self-giving of his own person to be transformed by it and to serve it above all.

44Ibid., pp. 58-69.
Also he can remove many obstructive conditions hindering its efficiency. But he cannot himself do the work of the creative event.45

Man thus becomes a participant in the creative event, and in so doing submits to the creative process in the universe. He is swept up in a destiny beyond his comprehension and yet at the same time is a partial creator of such. Hence the extension of man's spirit begets a religious involvement in a good beyond his own.

Consciousness

Wieman tends to confine consciousness to processes of knowing. He feels that immediate experience, although it is an ingredient in knowledge, never yields knowledge.46 The knowing mind cannot open itself immediately to raw data but can only, to a degree, open itself to "sense awareness."47

While immediate experience is not identical with knowledge and does not necessarily yield knowledge, yet our knowledge of the concrete external world, including other minds, is derived from immediate experience. We know an object when we are able to designate certain sense qualities having a certain order in time and space.48


47Ibid., p. 189.

Here Wieman refers to an intermediary function of consciousness in which a matrix of experiences, as yet unsifted and uninterpreted, are held suspended in their original relationships. In this function, there is an introspective awareness of the difference between the emotional reaction to the data and the data itself. "In other words the event which is being experienced must be distinguished from the process of undergoing the experience."49 Elaborating on the complex passage from immediate experience to consciousness, Wieman says,

We are never more than very imperfectly and partially aware of the total impact of the world upon the organism. The sensitivity and responsiveness of the organism is far more extensive than the range of our conscious awareness ... We never become conscious of anything until the organism has already received the stimulus and started to make a response. Consciousness is a certain phase of a total response, the consciousness arising sometime after the elementary responses have been initiated, appearing at that stage where these elementary impulses are undergoing organization into a more adequate system of adaptive adjustment. A response scarcely involves consciousness unless the cortex is activated.50

Organizing and reorganizing are never in complete "adjustment" for they are in constant flux. The process is temporarily disorganized when consciousness is struggling from one focus of meaning to another, yet at this very time

49Ibid., p. 207.

it is suffused with creative effort, handling a greater area of total experience than in more settled moments.

..... Anything which breaks up the established system of response by which we react to the habitually selected data, and throws our responses into confusion, may produce in us that simultaneity of innumerable responses by which we become aware of this movement of total experience.51

Perception

In the perceptual process it is difficult to ascertain where its beginnings and endings are. Wieman admits this but does not elaborate upon it, preferring to pass on to the activity of selection he discerns in perception.

In ordinary perception the analysis and selection are often made by automatic, habitual reactions of the organism, focusing attention upon some one structure which is pertinent to the interest of the moment. But even in ordinary perception, the analysis is sometimes made deliberately.52

It seems that perception for Wieman lies in a twilight zone between the "penumbrous fringe" of James and the "luminous center" of Keland. This is an active area which faces both ways.

Innumerable structures are ingredients in every perceptual event. Far fewer are common to a sequence of such events. From these that are common, selective attention picks out one, and that is what we perceive. Under other conditions,

51 Wieman, Religious Experience and Scientific Method, p. 38.

attention might select a very different structure from all those that are common to the series. 53

Furthermore,

All knowledge is achieved by way of perception, because all structures whereby events are distinguished and related can be sought and found in perceptual events, and there only. Time and space are essential ingredients in every perceptual event. This we discover by analysis of perceptual events. So also are identity and difference, change, and permanence, existence and possibility, structure and quality, mind and matter, substance and form, better and worse, right and wrong, good and bad, God and man—all the categories sought by metaphysics or philosophical inquiry can be uncovered by proper analysis of the perceptual event. 54

Perception, therefore, is the bringer of rich gifts to the conceptual center of consciousness.

No activity or fatigue can completely drain events of their quality, since quality is always there, felt more or less vividly. Something is delivered to feeling and sense, no matter how meager or vague it may be. Careful discrimination of what we are experiencing at any time, even in the most dull and routine of moments, will reveal many subtle and fleeting qualities on the fringes of awareness. So abundant is the quality of any moment that no words can exhaust its fullness. Therefore, it can be said without qualification that the substance of the common world of experience is infinitely rich with qualities. 55

Conception

The role of perception, then, is a bearer of qualities into the context of consciousness, the central area

53 ibid., p. 182.
54 ibid.
55 ibid., p. 136.
of knowledge. Here, Wieman breaks knowledge into the two Jamesian categories, knowledge by acquaintance and knowledge by description. For Wieman, knowledge by acquaintance is

... that which has been experienced by someone, or presumptively could be if the right kind of organism could be placed in the right situation. Knowledge by description, on the other hand, is of that which could not be experienced by an organism or mind whatsoever, because it does not refer to any of the data of experience. Mathematical points and lines are such objects. ... Our knowledge of them consists of concepts which refer to other concepts and not to any data of experience.

... in knowledge by acquaintance the system of concepts which are thus brought into play serve to designate certain data of experience.56

In either of these types of knowledge, symbols are employed as instruments for furthering knowledge. With these carriers of meaning ideas are projected into the greater community and thereby participate in the creation of the environment in which the person lives.

Concepts are the meanings of symbols ... Symbols, being words and the like, are existent things happening in time and space. Furthermore, they are created, used and developed by physical organisms. When symbols and their meanings have once been brought forth, they open up a vast realm of possibility which may or may not be actualized in the form of meaningful symbols used by men. Indeed we can go farther than that. Inasmuch as symbols with

their meanings have developed in this existent world they have always been a possibility which became an actuality when men came into existence and attained a certain level of culture and began to devise and use symbols which had meanings.

But this realm of possibility is not peculiar to symbols and their meanings. It is true of every existent thing. 57

Wieman sees three functions of concepts: they "separate out from the confused mass of feeling which constitutes awareness" that which constructs meaning; also they "enable us to deal with features of experience which lie beyond the scope of our immediate awareness," and finally, they allow us to "infer" the "existence of things which never can enter human awareness directly."58

All this activity of conceptualizing must be rigorously tested. Being very Deweyan in this matter, he feels that the test must be scientific; that is, concepts must be projected back into the empirical context for closer scrutiny. He states specifically that "observation is the gateway through which truth must pass to become descriptive of actual events. Through observation, structures of possibility become structures of known events. Observation always includes some measure of experimentation."59

57 Wieman, Wrestle of Religion with Truth, p. 223.
58 Ibid., p. 216-19.
Wieman's treatment of consciousness *per se* can be summarized as an inseparable functioning part of experience in nature, which commences with immediate experience and is then passed on through the perceptive stage to the focal center, which uses concepts to construct knowledge, which in turn then projects ideas back into events of nature, the "community" from whence the experience originated. One of Wieman's greatest contributions lies in his treatment of certain aspects which portray the richness of activity within consciousness. These aspects are meaningful and meaningless experiences, mystical experiences, aesthetic experiences, and religious experiences. They are now presented in that order.

**Meaning**

Wieman sees meaning as a binding agent that refers things to other things, or things to ideas.

Meaning is that which refers on the one hand to certain events, and on the other, to other meanings. When it fails to do either of these it becomes crippled as meaning; it becomes incomplete as meaning. When it ceases to have this dual reference, it loses some of the values of meaning.60

Meaning is not something inherent in events, but rather the recognition of relationships within events. Specifically,

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60Wieman, *Religious Experience and the Scientific Method*, p. 337.
meaning is a web of relationships and cannot be divorced from experience. For Wieman these relationships are realized at the conceptualizing center of consciousness.

Meaning, otherwise called the concept or judgment, is the method by which we control the content of experience. Meaning first arises through a relation that is established between some sound or other gesture, and some event. The sound or gesture then becomes a symbol with a meaning. The meaning is not related to the event. On the contrary the meaning is the relation of the gesture to the event.

And this relation of the gesture to the event, Wieman feels is part of the world of space-time.

(Meanings) are involved in this existential world of events with their time and space, and they could have no being without events out of which they arise, to which they refer, by which they are borne and which they characterize. More especially, these meanings as symbolized, or as possibilities of symbolism, arise out of the biological process of interaction between human organism and environment. More especially still they are the creatures of human symbol-making which develops out of this biological process. The total existent world both determines and is determined by its own possibilities; and amid these possibilities are all those meanings which may be developed out of it by human symbol-making and all logical processes.

Applying this view, it can be seen that "a system of meanings, and above all a growing system of meanings, is indispensable to individuality and all the values of

61 Ibid., p. 331.
individuality. When the full relationships of one particular playing upon another particular can be sensed, poetic insights come that are expressive of appreciative awareness.

However, not all experiences are meaningful in themselves, and sometimes consciousness fails to evoke adequate meaning from some events.

Ordinarily human experience is not meaningless. It may be questioned whether experience can ever attain consciousness without some rudiments or vestiges of meaning in it. We believe it can, and that this occurs more widely than is ordinarily thought; but whether or not that is granted, we hope to show that meaning can be reduced to a minimum without proportionate diminution of consciousness.

Meaningless experiences may be represented by simple pain, taste, sound. In fact "many other goods may be enjoyed by a human without grasping any meaning in the experience; this is much more common than self-complacent mortals ordinarily admit." There are also moments of meaninglessness "where all old meaning is just about to fade out completely, or where new meaning is just coming into existence." Another type is that in which a closed system of judgments

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64Ibid., p. 351.

65Wieman, Religious Experience and the Scientific Method, p. 325.

66Ibid., p. 330.

67Ibid., p. 327.
points to nothing else beyond itself.\textsuperscript{68} Meaninglessness is like "content without meaning passes like a baby's breath. Qualities that merely occur, but are not discriminated and have no meaning for the person who experiences them, cannot be kept in mind. And they never recur; they pass beyond recall."\textsuperscript{69}

Meaningless moments, by and large, should be guarded against because meaning is the key instrument for evoking the qualitative in consciousness.

Meaning is the method by which we control experience. Now we control experience by means of movements. Hence the first thing meaning must do, if it is to serve effectively in controlling experience, is to specify the motions that enter into the experience, i.e., the space-time relations. The events of experience are in space-time, hence the meaning that controls them must indicate accurately these space-time relations.\textsuperscript{70}

Wieman believes that it is most important that we check complex meaning against concrete fact lest events flood in upon man and eventually destroy him.

\textsuperscript{68}\textit{Ibid.}, p. 338.

\textsuperscript{69}\textit{Ibid.}

\textsuperscript{70}\textit{Ibid.}, p. 334.
us and them if we do not constantly reconstruct and renew our meanings in such a way as to discriminate and correlate events.\textsuperscript{71}

To the importance of rebuilding meanings, he adds the notion that meanings act as pointers that give direction to judgment and analysis, and control over the environment.

In order to control experience we must be able to discriminate the different qualities that enter into it as well as trace the space-time relations in which they occur. In order thus to discriminate we must be able to point out one element of a total situation and distinguish it from the others. Thus judgment or meaning must consist of a very elaborate and delicate system of points.\textsuperscript{72}

Wieman's treatment of meaning in consciousness can be drawn to a close by showing the importance he attaches to it. He says, "The deepest drive of human life is to render itself more abundant. To become more abundant means to have access to wider ranges of experience for use and enjoyment. The one supreme and indispensable means to this increase of life is meaning."\textsuperscript{73}

\textbf{Mysticism}

Another aspect of consciousness which Wieman treats is the mystical experience. It has been badly abused by

\textsuperscript{71}Ibid., p. 332.

\textsuperscript{72}Ibid., p. 335.

\textsuperscript{73}Ibid., p. 339.
many naturalists who treat it as an escape mechanism. He would be one of the first to admit that mystical experience can be dangerous if not subjected to analysis. Mystical experience has been abused and left unanalyzed because of the difficulty of discerning structure in it.

In the mystical experience all data are so merged that one can scarcely speak of any perception at all, but only of an undefined awareness. In such an experience it may be impossible to distinguish introspectively between the sensuous experience and the emotion, since neither is defined. But that there is a distinction can scarcely be doubted. For, of course, the distinctions in experience hold whether we recognize them or not.74

The vagueness of undefined awareness and meaningless moments frequently presages a transformative or regenerative stage in experience.

A set of radically new meanings can arise only when old meanings are discarded; and between this discarding of the old meanings and the rise of the new, there is an intervening state of consciousness which is relatively meaningless. This is the state of mysticism. This is the state of all profound worship. The bringing on of this creative and regenerative process is one of the supreme functions of religion.75

Courage is required of one who is willing to give himself over to the demands of the mystical experience. There is suffering in having to live through meaningless moments purposefully endured, and anguish in seeking to divest oneself of his erstwhile selfhood so that the

74Ibid., p. 206.
75Ibid., p. 325.
The kind of original thinking which leads to the "mystic" experience is one in which the thinker struggles to divest himself of every bias and limitation imposed upon him by his mental habits and established meanings. He struggles to get away from himself, understanding by self his established system of meanings. This struggle to escape from self with all its limitations and prejudices, this profound effort to open one's mind to the total fact, is very closely akin to worship. It is somewhat of the same motive, the same earnestness and profundity, the same method, as the worship of the mystic.

Yet one cannot think without a system of meanings. How can one escape from the only system he has and at the same time have a system for the purpose of thinking? Only by disrupting his established system into a wide free play of impulse and allowing it to recrystallize. This is what the thinker does and this is what we have seen the mystic does. Yet the thinker does not lose all meaning and direction in his experience and neither does the mystic. He enters the experience with a purpose— to get a more adequate system of meanings—and this purpose gives direction to the whole process. 76

Wieman even speaks of the mystical experience as a "breakdown of the organization of the mind" and says that this breakdown "may be transitional to a new integration of the mind and personality, with more scope and richness of meaning and more power of action." 77 This is the reward of the mystic.

76 Ibid., p. 343.

In the mystic experience we yield ourselves up to that event, we merge ourselves with it. To that event, or to the several events that enter into it, all our meanings must refer if they are to have any efficacy at all, and from that event or the several events which enter into it, all our meanings must be derived.78

When the self merges with the creative event it is receptive to a greater diversity of influences, yet it is in such an appreciative state that intuition functions to build new meanings.

Intuition is the creative integration of diverse meanings to form a new, more ample meaning. .... Intuition is going on all the time and is another word for creativity. .... Diverse influences pour in upon the organism from different sources and are ordered and organized into a unitary system of reaction. At the level of conscious mind this unitary system of reaction assumes the form of a meaning more or less complex. This newly emergent meaning may carry with it a profound sense of conviction and importance, and this sense may be justified.79

Having treated the role of meaning and mystical experience in consciousness, Wieman proceeds to a consideration of the aesthetic experience.

Appreciation

To Wieman, the aesthetic experience reflects most faithfully the qualities in events. His treatment of this closely approaches Meland's.


Quality if the substance of events more or less vividly apprehended, waiting upon aesthetic form to direct attention to it and discriminate its uniqueness and richness. Not until aesthetic form so orders what is here and now presented to thought and feeling and structured whole, illuminating it, rendering it more fully disclosed to awareness, with all the subtle nuances and distinctions laid bare, is the full quality of events apprehended.80

In the aesthetic experience there is a "voluminous flow of sensuous awareness,"81 and this must not be suppressed or ordered. The essence of the aesthetic mood is that it sustains in consciousness an attitude of appreciative awareness. "The body of the aesthetic experience must be this stream of immediate awareness, and nothing else than this is required for a genuine aesthetic experience. There may well be ideas but they must suggest and maintain the flow of sensuous experience, not suppress it from awareness as they do in ordinary discourse."82 Wieman cannot overstress this heart of the aesthetic attitude, wherein the qualities of the event itself speak openly without imposition of explicit conceptualizations.

A great deal of beauty, by far the greater portion of it, we believe, is not a construction of human wit. It is nature in its rawest state; a sunset or a mountain peak, for instance. Aesthetic appreciation in such cases is the most immediate confronting of reality and accepting of

80Ibid., p. 136.

81Wieman, Religious Experience and the Scientific Method, p. 198.

82Ibid., p. 199.
Yet in the aesthetic experience there is a focusing of attention which increases the clarity of perception.

Aesthetic form is created by, and waits upon, proper organic responses, and with the creation of aesthetic form a new structure of events emerges.

In beauty the focus of attention is held steadily to one limited order of events without loss of interest until the full richness of the quality is apprehended.

Thus when consciousness structures some aesthetic form, it "enables events to stand forth with clarity and vividness and to pass by in tragic majesty and comic sport."

These poetic words are a fitting close to Wieman's ideas on the aesthetic experience. Now he speaks of the religious experience in consciousness.

Religion

In religious experience "we confront and accept the immediate deliverance of all our sensitivity; we expose ourselves most completely to the impact of fact in its rawest and most massive form." This activity, for Wieman, takes place in a naturalistic world which is of a piece.

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84 Ibid., p. 135.
85 Ibid., p. 137.
not split into the natural and the supernatural. Consequently, for him the "religious experience is just as real as any experience... All experiences are of equal reality. ... All experiences signify something. All experiences are experiences of some object or other. The only question is: What object? We often do not know the nature of the object we experience."87 The answer to the last question is what distinguishes the religious experience from other experiences. The religious experience is man's response to his whole perceptive world as one total datum.

Now it is our claim that religion is precisely our response to the undefined significance of this total wealth of experience when we take it as a single datum signifying the supreme and total object with which we have to do in all the conduct of our lives.88

Here, then, is Wieman's key point. Consciousness is not religiously disposed if it bifurcates the universe into the natural and the supernatural, for under that view one could never respond to all as one datum. Furthermore, the dualism of subjective and objective would likewise prevent a person participating in a truly religious experience. Wieman says, "We feel there is no more dangerous misinterpretation of religious experience than to represent it as 'subjective'. Our whole point has been to show that it is

87Ibid., p. 29.
88Ibid., p. 368.
an experience of something not ourselves." Part of the religious attitude is the same as that encountered in the mystical and aesthetic experience -- the self must be submerged so that appreciative awareness can function.

This mergence of the individual with the total movement of all things, this sense of dependence upon the whole and participation in the working of this total movement, is surely a religious attitude. There is solemn hope and aspiration and dedicated endeavor and a sense of unity with all.

A review of Wieman's ideas of conscious awareness shows that he considers it to be composed of a sensitive awareness of immediate experience which feeds conceptual centers; a focal center of knowledge that checks and reorganizes propositions and projects them back into the "community" as an active force; a referring process that builds meaning; a mystical activity that regenerates the spirit; an aesthetic quality that contributes form to experience; and a religious disposition that compels man to respond to his world in its totality.

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89 Ibid., p. 209.
90 Ibid., p. 350.
CHAPTER IV

PROCESS IN CONSCIOUS AWARENESS

Alfred North Whitehead

A writer upon whom Meland and Wieman have drawn heavily for their naturalism is the philosopher-scientist Alfred North Whitehead. The comprehensiveness of his metaphysical structure has enabled him to take an Olympian overview of nature. His thought is considered here for the role he allocates to consciousness in helping man participate in the universe.

A Naturalistic Universe

The Olympian approach of Whitehead presupposes a unified world in a process of creative flux, wherein things and events have value in and of themselves because of the qualities that form their individuality. Man is an object in this Olympian world just as much as any other thing and is thereby governed by the same laws. The objective and subjective in Whitehead's world are on equal terms with each other. "The object-to-subject structure of human experience is reproduced in physical nature by (the) vector
relation of particular to particular. 

Consciousness, to Whitehead, enables the realization of the equal relationship of the knower and the known in a common world of experience.

The actual things experienced enter into a common world which transcends knowledge, though it includes knowledge. ... The objectivist holds that the things experienced and the cognisant subject enter into the common world on equal terms. ... We are within a world of colours, sounds, and other sense-objects, related in space and time to enduring objects such as stones, trees, and the human bodies. We seem to be ourselves elements of this world in the same sense as are the other things which we perceive. ... My point is, that in our sense-experience we know away from and beyond our own personality.

His statement that "things experienced and the cognisant subject enter into the common world on equal terms" clearly indicates his cosmology. There can be no "bifurcation" of knowledge into the knower and the known; in fact all is fused. He helps man relinquish his position of knower-centeredness when he says, "we are apt to think of fusion from the point of view of the higher grades of human beings. But it is a fusion proceeding throughout nature. It is the essential mode in which novelty enters into the functionings of the world.

3Whitehead, Adventures of Ideas, p. 213.
Given this unity of the universe, some things can be interpolated about consciousness. It is only one aspect in the "society" of a human, that of attention. At the same time it is an adjusting and transforming aspect of a common world, and as such it performs with an orderliness like other parts of the universe. "The principle of modification is perfectly general throughout nature, and represents no property peculiar to living bodies."*4

Appearance and Reality

Whitehead does not describe consciousness as much as illustrate the way it functions, and he deals with a relatively limited area compared to some writers. This is the area Meland calls the "luminous center," the attention-focusing aspect of thought. To Whitehead it is knowledge and abstractions, generalizations and simplification dealing with appearance rather than with reality. However, there does appear to be an under-structure or unconsciousness, terms used to avoid such words as unconscious or subconscious which would give wrong connotations to his idea. Perhaps James' term, "the fringe of consciousness," most closely describes that area which Whitehead believes receives reality, stores it, and keeps it fresh and available. It is the receptive station for impressionable

material. When consciousness builds appearances, it does so by dipping into the fringe where impressions remain as received, unchanged by cognitive activity.\textsuperscript{5}

With "consciousness dealing only with appearances," its task is to create an idea of the world that will fit the perceptive particulars with which it works.

\ldots our only exact data as to the physical world are our sensible perceptions. We must not slip into the fallacy of assuming that we are comparing a given world with given perceptions of it. The physical world is, in some general sense of the term, a deduced concept.

Our problem is, in fact, to fit the world to our perceptions, and not our perceptions to the world.\textsuperscript{6}

In other words Whitehead is asking us to fit appearance to reality; to fit the focal to the vague where the original impressions lie preserved in their own subject-to-ground context. Whitehead praises Wordsworth, the poet, for perceiving this point. After quoting Wordsworth, he says:

In thus citing Wordsworth, the point which I wish to make is that we forget how strained and paradoxical is the view of nature which modern science imposes on our thoughts. Wordsworth, to the height of genius, expresses the concrete facts of our apprehension, facts which are distorted in the scientific analysis. Is it not possible that the standardized concepts of science are only

\textsuperscript{5}Whitehead, Adventures of Ideas. See his treatment in "Appearance and Reality."

\textsuperscript{6}Whitehead, Aims of Education, p. 166.
valid within narrow limitations, perhaps too narrow for science itself?7

Concrete facts, according to Whitehead, enter into consciousness in the following manner. The outer world enters the body through sensa, and in this process the subject and its ground retain the same relationships. Perceptive events can be contrasted in fringal consciousness because subject-ground relationships remain the same. However, when a perceptive event enters a focal area, the subject is given a new ground. Thus the synthesis attained on the fringal level is changed on the luminous level to analysis.

The physical occasion enters into the mental occasion, as already actual, and as contributing to its ground. The reversion from its ground, which the consequent of ideal novelty must exhibit, is now of the most fundamental character. The reversion is theundoing of the synthesis exhibited in the ground. Thus the transition from bodily occasion to mental occasion exhibits a new dimension of transition from that exhibited in the transition from bodily occasion to bodily occasion. In the latter transition there is the novelty of contrast within the one concept of synthesis. In the former, the contrast is the contrast of synthesis itself with its opposite, which is analysis.8

When an experience is brought into the luminous center by emphasis, consciousness reveals several layers of


awareness, being perceptively aware and also being aware of its perceiving. When subject-ground relationships are cognitively modified and consciousness is aware of this process, then a level of transcendence, of intuitive self-explanatory propositions, is reached. This is illustrated where Whitehead discusses the relations involved in conceiving of subject and object.

The conception of subject and object in careless discussion covers two distinct relations. There is the relation of the whole perceiving consciousness to part of its own content, for example the relation of a perceiving consciousness to an object of redness apparent to it. There is also the relation of a perceiving consciousness to an entity which does not exist in virtue of being part of the content of that consciousness. Such a relation, so far as known to the perceiving consciousness, must be an inferred relation, the inference being derived from an analysis of the content of the perceiving consciousness.

The bases for such inferences must be elements in consciousness directly known as transcending their immediate presentation in consciousness. Such elements are universal logical truths, moral and aesthetic truths, and truths embodied in hypothetical propositions. These are the immediate objects of perception which are other than the mere affections of the perceiving subject. They have the property of being parts of the immediate presentation for individual subjects and yet more than such parts. All other existence is inferred existence.⁹

Besides this type of conceptualizing, there is also "mere knowledge." He feels that knowledge is a high

abstraction of experience because the "basis of experience is emotional," and "the basic fact is the rise of an effective tone originating from things whose relevance is given."\(^\text{10}\) The effective tone is akin to Meland's idea of a feeling of tendency, and the idea of the substructure of consciousness acting as a receptacle for perceptions in their original relationships is close to Meland's idea of the fringe of consciousness.

**Value**

The single word that Whitehead uses that more-or-less sums up form, tendency, unity, and continuity is "value."

"Value" is the word I use for the intrinsic reality of an event. Value is an element which permeates through and through the poetic view of nature. We have only to transfer to the very texture of realization in itself that value which we recognize so readily in terms of human life. This is the secret of Wordsworth's worship of nature. Realization therefore is in itself the attainment of value.\(^\text{11}\)

These words convey an idea of appreciative consciousness, for the perceiving here is not egotistical, but appreciative. The value of the thing itself floods in upon awareness in its given form. It is in moments of appreciative-ness that selflessness is realized, in the "intrinsic

\(^{10}\)Whitehead, *Adventures of Ideas*, pp. 177-8.

reality of an event." The relationships dictate how the experience will progress within consciousness. The quality of active relationships give to experience its unity, its tendency of movement, its continuum of individuality or identity, and finally, its value.

In honoring a tendency the self appreciates the direction of the acquired reality. Not until the original particular emerges into new combinations of subject-ground relationships, does one tamper with the given. If he can give himself up to sensate vagueness, he can poetically reach out and grasp the given values that the world is trying to impress upon him. Here he feels the world's purposiveness of extended reality. If he is appreciatively aware he can sense bodily his commonness with the world.

The body is the organism whose states regulate our cognizance of the world. The unity of the perceptual field therefore must be a unity of bodily experience. In being aware of the bodily experience, we must thereby be aware of aspects of the whole spatio-temporal world as mirrored within the bodily life.  

There is a continuum of thought in consciousness for perceiving reality that joins the immediate past with present formings. This activity is carried forward with an emotional thrust by awareness of relationships.

There is a continuity between the subjective form of the immediate past occasion and the sub-

12Ibid., p. 95.
jective form of its primary prehension in the
origination of the new occasion. In the process
of synthesis of the many basic prehensions modi-
fications enter. But the subjective forms of the
immediate past are continuous with those of the
present. I will term this doctrine of continuity,
the Doctrine of Conformation of Feeling.13

Selectivity

Whitehead's objective approach, his ideas of con-
tinuity in consciousness, and his ideas of tendency in
consciousness have been discussed. This leads to an
analysis of selectivity. This to him is a condition of
the process of creativity. He says, "consciousness is an
emphasis upon a selection of objects. Thus perception is
consciousness analyzed in respect to those objects selected
for this emphasis. Consciousness is the acme of empha-
sis."14

Thus consciousness has automatically an aesthetic
tendency in its application of relevance.

Now to be definite always means that all the
elements of a complex whole contribute to some
one effect, to the exclusion of others. The cre-
ative process is a process of exclusion to the
same extent as it is a process of inclusion. In
this connection "to exclude" means to relegate
to irrelevance in the aesthetic unity, and "to
include" means to elicit relevance to that unity.15

13 Whitehead, Adventures of Ideas, p. 185.
14 Ibid., p. 182.
15 Whitehead, Religion in the Making, p. 113.
Clearly, this selecting quality limits the material with which it deals. The generalizations of a focusing activity tend to simplify the complexity of dim reality.

It is a mistake to suppose that, at the level of human intellect, the role of mental functionings is to add subtlety to the content of experience. The exact opposite is the case. Mentality is an agent of simplification; and for this reason appearance is an incredibly simplified edition of reality. There should be no paradox in this statement. A moment's introspection assures one of the feebleness of human intellectual operations, and of the dim massive complexity of our feelings of derivation.16

The enormity of the selective work of consciousness is best seen in Whitehead's presentation of creativity at work in a time flux.

The future is not nothing. It lives actively in its antecedent world. Each moment of experience confesses itself to be a transition between two worlds, the immediate past and the immediate future. This is the persistent delivery of common-sense. Also this immediate future is immanent in the present with some degree of structural definition.17

This awareness of the horizons of the present so orients conceptual feelings that they can yield new propositions.

Conceptual feelings become integrated with the physical prehensions of antecedent occasions, and thus yield propositions concerning the past. These propositions are again integrated and re-

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17 Ibid., p. 194.
integrated with each other and with conceptual feelings, and yield other propositions.\textsuperscript{18}

Evidently, to Whitehead, the enjoyment of experience is increased as more of the past is enlivened and the future imagined. Here is the enjoyment of creativity.

Thus the self-enjoyment of an occasion of experience is initiated by an enjoyment of the past as alive in itself and is terminated by an enjoyment of itself as alive in the future. This is the account of the creative urge of the universe as it functions in each single individual occasion. In this sense, the future is immanent in each present occasion, with its particular relations to the present settled in various degrees of dominance. But no future individual occasion is in existence. The anticipatory propositions all concern the constitution of the present occasion and the necessities inherent in it.\textsuperscript{19}

Having dealt with Whitehead's considerations about the objective approach, the appearance factor of consciousness with its latent field of reality, the awareness of form and tendency, and the creative process of selectivity in consciousness, now his thinking pertaining to Meland's idea of appreciative awareness will be presented.

**Appreciation**

A persistent and vivid awareness of particulars is the essence of appreciation. In contrast, application to preconceived categories dulls the perception of values.

\textsuperscript{18}Ibid., pp. 194-5.

\textsuperscript{19}Ibid., p. 195.
inherent in an event. "We neglect to strengthen habits of concrete appreciation of the individual facts in their full interplay of emergent values, and we merely emphasize abstract formulations which ignore this aspect of the interplay of diverse values." As used here, "individual facts" mean immediate entities in the process of becoming. These are apt to be smothered by concepts which tend to force their own values. That is why Whitehead points to the leading role that aesthetic appreciations play in sensing the value system within the individual event.

What we want is to draw out habits of aesthetic apprehension. According to the metaphysical doctrine which I have been developing, to do so is to increase the depth of individuality. The analysis of reality indicates the two factors, activity emerging into individualized aesthetic value. Also the emergent value is the measure of the individualization of the activity. We must foster the creative initiative towards the maintenance of objective values. You will not obtain the apprehension without the initiative or the initiative without the apprehension. As soon as you get towards the concrete, you cannot exclude action. Sensitiveness without impulse spells decadence, and impulse without sensitiveness spells brutality. I am using the word "sensitiveness" in its most general signification, so as to include apprehension of what lies beyond oneself; that is to say, sensitiveness to all the facts of the case. Thus "art" in the general sense which I require is any selection by which the concrete facts are so arranged as to elicit attention to particular values which are realizable by them. ... The habit of art is the habit of enjoying vivid values.

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21Ibid., pp. 199-200.
Along with the thrilling experience of "enjoying vivid values" is the tragic realization that much slips through the fingers of the mind. Whitehead humbly remarks that, "The relationships among actual occasions are as unfathomable in their variety of type as are those among eternal objects in the realm of abstractions."22

These sobering words bring to a fitting conclusion the whole treatment of consciousness, because they suggest the religious attitude toward eternal relationships. "According to religion, this discernment of relationships forms in itself the very substance of existence. The formulations are the froth upon the surface. Religion insists that the world is a mutually adjusted disposition of things, issuing in value for its own sake."23

Likewise,

The ultimate motive power, alike in science, in morality, and in religion, is the sense of value, the sense of importance. It takes the various forms of wonder, of curiosity, of reverence, or worship, of tumultuous desire for merging personality in something beyond itself. ... The most penetrating exhibition of this force is the sense of beauty; the aesthetic sense of realized perfection.24

A re-reading of Whitehead's thoughts shows that he views consciousness as a luminous center of attention deal-

22Ibid., p. 175.
ing with modifications of reality which linger dimly in the background; that it is fraught with feelings at all times, both the concepitive and the perceptive lending a tone of tendency, form, and unity; that it is highly selective in its process of creating, and that the habit of seeking aesthetic relationships bathes consciousness with an attitude of appreciative awareness.

A look backward through the last three chapters reveals the development of the idea of appreciative consciousness as the condition for the growth of the sensitive mind. Bergson took both rationalism and empiricism to task for fragmenting experience by static analysis. He proposed a "true" empirical metaphysics that apprehended reality as a unity in time with man's intuition as the activity in consciousness for placing him at the heart of his experiencing. James felt that what enabled man to deal with his pluralistic moving world was the stream of thought and feelings of tendency in consciousness. Dewey presented the development of an experience as having a felt purposiveness that ties the vague beginnings to conclusions with a meaningful assertion. Wieman held that the mystical experience allows man moments of selflessness wherein he can identify himself with a good larger than his own. And Whitehead saw man as being able to comprehend his cosmic position and creative role therein by means of consciousness attuned to the particulars in experience.
The psychical theories developed by these writers have brought insights into the spiritual aspects of man. These insights challenge educators to look into the development of the spirit of man, an area heretofore slighted because of a lack of understanding of the dimension of man. To the liberal arts college, with the cultivation of the sensitive mind as its main goal, these insights of spiritual empiricism are of great significance. Therefore, the next part of this dissertation will be devoted to an application of the principles of spiritual empiricism to the liberal arts college.
PART III

SPIRITUAL EMPIRICISM AND LIBERAL ARTS EDUCATION
CHAPTER V

AIMS OF A LIBERAL ARTS EDUCATION

Liberal arts education is burdened by the scientific and service demands of present society. The pragmatic temper of the twentieth century is not congenial to the cultivation of the Christian gentleman or the humanistic scholar of the nineteenth century. If one is to look to future education for sustenance to the spirit, he should examine the potentiality of liberal arts learning for cultivating the sensitive mind. This kind of education will be considered under three headings: the idea of the person, the idea of wisdom, and the idea of the human spirit.

The Idea of the Person

The idea of "the person" as conceived here is far from self-evident. It is not simply the idea of the individual person as opposed to the mass. In this context, "the person" is judged more from identity with humankind than from uniqueness; it is an historical concept rather than one based on the present alone. In other words, the idea of "the person" is built upon
acquaintance with man in many societies, both past and present, noting what universal characteristics are found throughout. This concept is difficult to understand from where man stands in this society-centered age of mass production, mass communications, mass education, and mass thinking.

Ours, we are reminded, is a mass age; people are living and thinking in standardized fashion. Military censors observed during the war that all American soldiers wrote the same letters. In peace, not less than in war, the mass attitudes of a highly complicated society persist. The idea of the declining importance of the individual, already widespread in political and economic thought, is gaining acceptance in educational theory. The effect of many well-meant reforms in education during the first half of the century has been to magnify the importance of social welfare and efficiency and to minimize that of the individual. Attention to the group welfare has brought ways of thinking and teaching that deprive young people of the conceptions that mature the individual.1

Igor Stravinsky, the composer, also sees the decline of "the person" in an environment of uniformity.

Ours, said Stravinsky, is the "new age that seeks to reduce everything to uniformity in the realm of matter while it tends to shatter all universality in the realm of spirit in deference to an anarchic individualism." Universality in the realm of spirit, he said, is represented by "the

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dignity of the human person (which must not be confused with the individual). Thus the worth of the individual, his dignity, and the reason why liberalism always respects his integrity and worth and treats his house as his castle, lie in his universality, the same human universality which sets the standard for character, be it fictitious or historical, and the standard of right.

Discipline of the inner life according to the standards of "the person" is revealed in some past cultures. The liberal thinkers in our country when it was young, illustrate the dignity afforded by this outlook. They felt that their newly-won freedom was opportunity for greatness.

Men were thought capable of greatness within themselves, whatever might be the limits of their own physical powers to do a job or acquire status in society. This greatness was expected. Being expected of everyone, it emerged in many. In terms of magnanimity—that is, of the perception and understanding and generous actions of which a freely and imaginatively instructed person is capable—this liberal expectation should be revived.... It cannot be too often repeated that nothing is more certain in modern society than that the continuance of the republic is based on the quality of the individual and his education as a person.2

To the liberal thinker, "from a social as well as a


3Ibid., p. 255.
personal point of view, his humanity is more signifi-
cant than his precious or unprecious uniqueness.4
This respect for his person strengthens the individual
so that he has the courage to reform himself rather than
his fellows.

A true civilization must begin with the
individual, who is responsible for the care
of his higher interests, and who can care
for them more effectively than anyone else.
The reform of others, though tempting, is
never so effective as the reform of oneself.
Thus every person, as father or mother, friend
or citizen, renders his most fundamental ser-
vice to society by being, so far as he can, an
eexample that others may safely follow.5

When a civilization succumbs to the social aspects
with its concomitant emphasis upon citizenship, the fol-
lowing evils are liable to overtake the civilization.

.....(1) the identification or persons
as citizens of single states, rather than
citizens of the world, and the cultivation
of national feelings, (2) the fostering of
the belief that the state as a collective
body has a value higher than the good of the
individual citizen, and (3) the identifica-
tion of the good with the state suggests
that it can be obtained "by purely mechanical
means," and thus is not, "dependent upon the
mental quality of individuals."6

4Norman Foerster, The Future of the Liberal

5Ibid., p. 18.

6Robert C. March, "Bertrand Russell's Philosophy
of Education," Unpublished doctoral dissertation, Har-
vard University, 1951. p. 190.
Russel's warning is also an expression of the reservation which liberal thinkers hold concerning the citizenship movement in schools. The roots of citizenship education can be traced to the social movements out of which humanitarianism arose. The trend to social emphasis, Poerster believes, started with the humanitarian movement in the eighteenth century. He asserts that humanitarianism is primarily a manifestation of materialism.

...It was not in harmony with the retreating forces of religion and humanism; it was part and parcel of the new emphasis on outer nature and the physical benefits promised by the Industrial Revolution. It called for freedom, but it meant nothing so certainly as it meant freedom from physical suffering. Freedom from physical suffering is a good thing, but it is not the best. Relatively to ethical and spiritual values it is not important. No great civilization ever made this its dominant preoccupation. If previous ages had emphasized proportionate living, or the welfare of the soul, or the development of personality, the humanitarian movement now emphasized the claims of the body. It stirred appetite rather than virtue. Desires increased, things increased with which these desires could be satisfied; and men became more and more enmeshed in desires and things.\(^7\)

Further pointing up the sharp differences between humanitarianism and humanism, Poerster says,

Humanitarianism begins with the social environment; the old humanism and religion

\(^7\)Poerster, *The Future of the Liberal College*, p.9.
began with the individual person. The new view assumes that society is responsible for the ills of the world; the old, that the individual is at fault. The one wants to reform society; the other wants the individual to reform himself.8

As exaggerated as this may appear to some, it is an idea too seldom expressed in our time. The deleterious effects of sentimental humanitarianism and social materialism upon higher education show in our tendency to educate for power and service.

Dr. Charles W. Eliot's gospel of education... Education for Power and Service, matched well the materialistic and sentimental spirit of the times.... Hence arose, in many of our universities, vast department stores of courses aiming directly at increase of power.... Indeed, the number of ways of getting on in the world seemed endless. Power over nature, power over one's fellow men, power over everything but one's self.... The educated man or woman became a servant of society; education itself became servile, rather than liberal.9

Another result of the humanitarian movement is the "adjustment to life" philosophy. This has been accentuated in educational institutions through the personnel movement. According to Chalmers, the reasoning is as follows: This is a social world, and therefore

8Ibid., p. 13.
9Ibid., pp. 2-3.
there is need of a social philosophy to cope with it. The philosophy that emerges should be geared to the solving of social problems. Every subject is a study of the problems of society. After resolving these, the student should be taught to adjust to them and to equip himself to make a living. Even the study of English becomes the study of communications, "whether youth so trained has anything to communicate or not." As the students and teachers become bored with the abstractions of social techniques, efforts run high to stimulate interest; and the word, meaningful, commences to take priority in the vocabulary of educational articles and texts. The whole matter now assumes such an all-inclusive nature that education for adjustment becomes a gargantuan managerial task.\textsuperscript{10} So urgent has become the task of adjustment to life that counseling and vocational training have turned into something like the proverbial camel that gets his nose into the entrance of the tent. Thus, "Education for Life Adjustment, and Conditioning the Attitude have dislodged the aim still effective in the best work of the best teachers: Conversion of the Reason."\textsuperscript{11}

\textsuperscript{10}Chalmers, The Republic and the Person, ff.222-32.

\textsuperscript{11}Ibid., p. 236.
Moreover, liberal education of "the person" has been shunted off to a side track to make way for a ponderous, paying freight train.

The critical subjects are now distinctly regarded as luxuries; in large sections of higher education the liberal student of science, the humanities, or society is dismissed as one marking time until, perhaps with professional counseling, he can make up his mind about a calling.  \(^{12}\)

Dean Coulter also is skeptical regarding the value of occupational prophecy through study of measurable criteria. He says, "The instant you approach a student with a questionnaire the soul of him inclines to flight. The purely scientific expert may see no more of the 'illimitable unknown' of the youth he examines than one sees of a frightened rabbit whose cottony tail bobs away into the bushes." \(^{13}\)

Another trait of the adjustment to life program is its permissive atmosphere. Bertrand Russell thinks this is naive and outdated.

The belief that liberty will insure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief

\(^{12}\)Ibid., p. 230.

think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require cooperation, and it would be utopian to expect all the necessary cooperation to result from spontaneous impulse.\textsuperscript{14}

Russell's reference to the "too individualistic" is a harmonic of the premise that inner discipline by means of reason is paramount if a student is to learn to become a universal person rather than a unique individual needing adjustment to life. Along this line a juvenile court in Brooklyn, finding that many delinquents suffered because they felt themselves unique, had the boys read novels which contained material against which they could match their own experiences. The boys found release of tension in finding that they were not so unique after all but had some relation to humanity in both the present and the past. Developing this further, Chalmers says,

The tension and nervousness from which we are supposed to suffer, anxieties and fears from which we constantly run to the psychiatrist's couch, are appreciably decreased by contact with the examples in story and song, the possibility they offer of comparisons with

\textsuperscript{14}Bertrand Russell, \textit{In Praise of Idleness}, p. 237.
ourselves.... The resultant dignity of both physical and spiritual bearing is perhaps the most precious thing we can ever acquire.\textsuperscript{15}

Rather than turn an institution of higher education into a political or economic institute to plug the breaks in the social dike, the liberal arts college could better correct social evils by transforming the lives of individual students through liberal learning. It could educate the young students to be "persons," leaders with courage to speak the truth as they see it.

The liberal college is nothing more or less than a place which renders possible the growth into maturity of free men and women, not wage slaves or salary slaves, nor slaves to the senses and passions. Its aim is not to train the masses for cheap power and service, but to send into society enough thoughtful and high-minded persons to elevate the tone of life and provide a sound leadership, persons whose words and deeds possess a courage and truth to which others will be tempted to rally.\textsuperscript{16}

To become a person around whom others will rally—not because the person has an immediate panacea but because he radiates a confidence and serenity in the face of turmoil—a student's cultural development is facilitated by mastering some of the knowledge of the ages. He might then reasonably be expected to develop some

\textsuperscript{15}Chalmers, \textit{The Republic and the Person}, p. 99.

\textsuperscript{16}Foerster, \textit{The Future of the Liberal College}, p. 80.
principles of personality that have shown themselves most brilliantly when man, in whatever age, has met life's crises with full spiritual maturity. Therefore, American scholars must be liberally educated, actively in their minds, morally in their wills, so that they will know in their hearts the supreme value of reason and truth, a value superior to their own lives. Courage and action are trained in many ways other than by schoolbooks, but they surely enter into thought, and the development of a student's mind, if it is to be manly and full, must take account of these along the way. It is difficult to imagine a man of moral courage who has not by long practice required himself to use what he knows, and to submit his deeds, over and over again, to some of the thoughts and principles established in his mind by study and reflection.17

Bertrand Russell stresses the same qualities: intelligence, will, and reflection. He calls for an active interplay between the will and intelligence which results in a forthrightness, courage, and a capacity to face the tragic.

Both private and public misfortune can only be mastered by a process in which will and intelligence interact: the part of will is to refuse to shirk the evil or accept an unreal solution, while the part of intelligence is to understand it, to find a cure if it is curable, and, if not, to make it bearable by seeing it in its relations, accepting it as unavoidable, and remembering what

lies outside it in other regions, other ages, and the abysses of interstellar space.  

Reason is the instrument of higher consciousness for translating the perceived world into a unity that the individual can handle. If the unity is accomplished, there exists a form to which the person can commit himself. When commitment runs deep the emotions generated thereby can find adequate release in action. This is part of the liberal idea; i.e., that most action in life is inner action.

If action is interior—making a decision, declaring an allegiance, affirming something—the end of liberal education is commitment and action. An educated man is committed to reason—really committed; that means committed to the truth, so much committed that he will not renounce it.

Such a statement about commitment illustrates the inner strength of a person conceived in the liberal ideal, and concludes the presentation of the first aim of the liberal arts concerning development of "the person."

Wisdom

The second concern of the liberal arts is wisdom.

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18 Russell, In Praise of Idleness, p. 49.
Wisdom is here used in a Promethean sense of knowledge fired with imagination. Cardinal Newman's words set the stage for the development of this idea:

That only is true enlargement of mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence. This is that form of Universal Knowledge set up in the individual intellect, and constitutes its perfection.

It makes every thing in some sort lead to every thing else; it would communicate the image of the whole to every separate portion, till that whole becomes in imagination like a spirit, everywhere pervading and penetrating its component parts, and giving them one definite meaning.

Men whose minds are possessed with some one object take exaggerated views of its importance, are feverish in the pursuit of it, make it the measure of things which are utterly foreign to it, and are startled and despondent if it happens to fail them. They are ever in alarm or in transport.

But the intellect, which has been disciplined to the perfection of its powers, which knows, and thinks while it knows, which has learned to leaven the dense mass of facts and events with the elastic force of reason, such an intellect cannot be partial, cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot but be patient, collected, and majestically calm.

That perfection of the Intellect, which is the result of Education, and its beau ideal, to be imparted to individuals in their respective measures, is the clear, calm, accurate vision and comprehension of all things, as far
as the finite mind can embrace them, each in its place, and with its own characteristics upon it. It is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres.\(^{20}\)

Wisdom will be analyzed under three headings: knowledge and imagination, knowledge and utility, and knowledge and content.

Wisdom, to Whitehead, is not an entity in itself, but a relationship in which knowledge is held. It is knowledge held imaginatively.

Now wisdom is the way in which knowledge is held. It concerns the handling of knowledge, its selection for the determination of relevant issues, its employment to add value to our immediate experience. This mastery of knowledge, which is wisdom, is the most intimate freedom obtainable.\(^{21}\)

Whitehead thinks that wisdom needs to be rekindled in institutions of higher education today and is concerned about its decline.

The fading of ideals is sad evidence of the defeat of human endeavour. In the schools of antiquity philosophers aspired to impart wisdom, in modern colleges our humbler


aim is to teach subjects. The drop from the
divine wisdom, which was the goal of the
ancients, to text-book knowledge of subjects,
which is achieved by the moderns, marks an
educational failure.22

He is further convinced that "the proper function of a
university is the imaginative acquisition of knowledge,"
and says emphatically that, "A university is imaginative
or it is nothing—at least nothing useful."23

The derivation of imagination and how it became
separated from knowledge is also treated by Chalmers.24

Imagining means "making images." The word making is
represented in the Greek word for poet. Just because it
was connected by the Greeks to poetry does not mean that
imagination is therefore confined to "belles-lettres or
the fine arts but signifies a broad extensive way of
using all knowledge. To make is to put things together,
to see similarities: that is, to make metaphors." Chalmers regrets that "Imagination has largely been ex­
cluded from the working center of universities" because
of two contending factions, one holding that "the working
mind gets along pretty well without much use of the

22Ibid., p. 40.
23Ibid., p. 101.
imagination," the other faction holding equally that "imagination is something arty and irresponsible."

This division, he feels, has probably come as a result of German romanticism.

The imagination was thought to be nothing but the wild and elemental force of the *Sturm und Drang*, whence, in America, the favored conception of it had been derived. So irresponsible was it thought to be, so unrelated to critical judgment and value, that its utter insulation from the commonsense world was everywhere proclaimed.25

He sees three misconceptions of imagination: that it releases us from reality, that it has nothing to do with science, and that it grows "like an orchid but may not be trained."

When imagination becomes separated from knowledge in such a thorough way, either through misconceptions or from a worship of practicality, imagination and knowledge become tools of the Jongler and the Epimethean. "Fools act on imagination without knowledge; pedants act on knowledge without imagination. The task of a university is to weld together imagination and experience."26

An artistic interweaving of the two can bring dignity to the person and a design for facing unsolved problems

25 Chalmers, *The Republic and the Person*.

of society.

The world at present is full of angry self-centered groups, each incapable of viewing human life as a whole, each willing to destroy civilization rather than yield an inch. To this narrowness no amount of technical instruction will provide an antidote. The antidote, in so far as it is matter of individual psychology, is to be found in history, biology, astronomy, and all those studies which, without destroying self-respect, enable the individual to see himself in his proper perspective. What is needed is not this or that specific piece of information, but such knowledge as inspires acquaintance with the lives of heroic individuals, and some understanding of the strangely accidental and ephemeral position of man in the cosmos—all this touched with an emotion of pride in what is distinctly human, the power to see and to know, to feel magnanimously and to think with understanding. It is from large perceptions combined with impersonal emotion that wisdom most readily springs.

This passage largely sums up the section on the part knowledge and imagination play in wisdom and leads us to a consideration of knowledge and utility.

Certainly, knowledge has no utility, not even for the task of building "the person," if it is not related to the here and now. It is harder to conceive how not to do it than how to do it because the mind is ever on the move.

The mind is never passive; it is a perpetual activity, delicate, receptive, responsive

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27 Russell, In Praise of Idleness, p. 53.
to stimulus. You cannot postpone its life until you have sharpened it. Whatever interest attaches to your subject-matter must be evoked here and now; whatever powers you are strengthening in the pupil, must be exercised here and now; whatever possibilities of mental life your teaching should impart, must be exhibited here and now. That is the golden rule of education, and a very difficult rule to follow.28

For Russell, too, knowledge must be applicable.

"If pure learning is to survive as one of the purposes of universities, it will have to be brought into relation with the life of the community as a whole, not only with the refined delights of a few gentlemen of leisure."29

This general idea of the utility of knowledge as a liberal arts aim is not to be confused with utility as a social service instrument of which Norman Foerster has spoken. The latter point of view has become so dominant in the large, tax-supported universities that it appears to be the only view of utility. "Tax-supported institutions have been increasingly compelled, through popular demand, to become primarily.....utilitarian."30 The demands of a business society, along


29Marsh, The Educational Philosophy of Bertrand Russell, p.163. (Requoted from Russell, On Education, p.306)

30Coulter, The Dean, p. 228.
with the acquiescence of the tax-supported universities, have brought it about that "Knowledge, everywhere, is coming to be regarded not as a good in itself, or as a means of creating a broad and humane outlook on life in general, but as merely an ingredient in technical skill."31 Coulter thinks that "training in specific occupational skills lies outside the field of the liberal arts college."32 The liberal arts student does contribute to society, but indirectly. Non-technical subjects have for their purpose "the development of life efficiency as well as job efficiency, and good jobs cannot exist permanently without good lives."33 A liberally educated person is supposed to "think things through and to become aware of other values in life even more important than material values."34 Russell emphasizes this in his essay on "'Useless' Knowledge" showing the indirect utility of knowledge.

Apart, however, from the cases in which culture and direct utility can be combined,

31Russell, In Praise of Idleness, p. 41.
32Coulter, The Dean, p. 228.
33Ibid., p. 101.
34Ibid.
there is indirect utility, of various different kinds, in the possession of knowledge which does not contribute to technical efficiency. I think some of the worst features of the modern world could be improved by a greater encouragement of such knowledge and a less ruthless pursuit of mere professional competence.  

One of the strengths of liberal arts is revealed in the contribution of liberally educated persons. A mastery of universal principles combined with the thrust of imagination brings creative invention. Whitehead observed in this matter that "the really useful training yields a comprehension of a few general principles with a thorough grounding in the way they apply to a variety of concrete details."  

But by far the greatest utility of knowledge is in building proportion into the inner life of the person. Russell feels that this is the "most important advantage of 'useless' knowledge" in that "it promotes a contemplative habit of mind. There is in the world much too much readiness, not only for action without adequate previous reflection, but also for some sort of action on occasions on which wisdom would counsel inaction." Contemplation is useful because it examines  

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35Russell, In Praise of Idleness, p. 44.  
knowledge. This allows the person to build a metaphysical system that has the strength and beauty of style, and which sets a man purposefully in the landscape of his universe.

The idea of wisdom as an aim of liberal arts consists of knowledge held imaginatively. The utility of such knowledge lies in part in the mastering of principles that can then be applied to specific events. It is appropriate now to observe the relationship of this kind of knowledge to the content of some of the courses.

Studies become proportionately hard as they lack essential knowledge and imagination. The "get tough" policy of "high academic standards," as described by Dean Gouter, has no place in a liberal arts college.

Entrance requirements are stiffened, the work is made more difficult, more subject-matter is poured into it, the hurdles are lifted, and educational virtue is acquired thereby. This is a simple way in which to acquire virtue. The very simplicity of the process suggests doubts about it. The professors have merely to increase the difficulty of their courses. The increase in factual content is almost necessarily accompanied, under the limits of time, by decrease of attention to the more difficult and delicate art of "stimulation and guidance." And average students, under higher pressure for
getting more facts into their heads, may similarly be compelled to decrease attention to thought about the significance of the facts that they memorize.

Such an emphasis simply does not increase the quality of the higher learning, for a rise in the altitude of physical and academic standards is not necessarily accompanied by a rise of spiritual standards. Some observers say "necessarily not." Some evidence indicates that, as the former go up, the latter have a tendency to go down.

The cult of "high academic standards," generally made by those who feel threatened, has a tendency to favor objective knowledge, with particular efforts to weed out any reference to the personal. The danger of this is that the student becomes oriented to external criteria rather than to internal judgment.

The trouble with the method of education that would give full emphasis to objective knowledge is that it leaves the mind wholly dependent upon external criteria. It offers no assurance of a disciplined subjective response. Statistics and formulas replace the judging self.

As Whitehead has reminded us, all education worthy

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38Coulter, The Dean, pp. 203-4.

39Ibid.

of the name points rather to the humanist approach in which "there is only one subject-matter for education, and that is Life in all its manifestations."^41 And Chalmers directs our attention to two statements that summarize the humanist spirit in few words. The first one is by Maritain who says, "The significant elements in the humanistic tradition are the invincibility of the inner world and the superiority of delightfulness over usefulness, or the immanence of contemplation over transitory action." The second one is by Senor O'Gorman. He says, "Pursuit of the humanities entails a passionate interest in immersing one's self in the knowledge of man. In the United States all the discussion sooner or later reveals an ultimate concern with problems of a practical nature, and a lack of metaphysics."^42

In Chalmers' own words, when the humanistic approach is applied to the reading of history, which includes appreciative reading of the literature of different ages, two abilities are required.

The two abilities concerned may be called perception and judgment—the peculiar character


of perception in history being that it must be focused upon the utterances and deeds of men: of judgment, that it be at home in the numerous known relations of the individual to universal manhood. 43

Likewise, if consideration be turned to philosophy, and the "immersing of one's self in the knowledge of man," then examined knowledge is suffused with a strong integrative emotion. Chalmers expresses the strength of this integration, when he says,

> It is true that in early manhood and womanhood a person begins to confirm or revise his tastes and opinions so that they are related to each other. That is, his ethical judgments begin to have a reasonable relationship to his religious ones, and these both, in turn, to his political and even artistic opinions. This is true as a person grows older, until in maturity you irritate him with respect to any one thing and his whole self is involved. Speak of politics or painting and you touch all his major beliefs.

> The maturing youth becomes more and more of a piece in feeling and thought, and the singleness of this feeling and thought becomes his "philosophy." 44

The same can be said about the study of art, music, and literature. They must be part of the inner current of man, rather than instruments of academic criticism. The arts must be appreciatively received,

43Ibid., pp. 112-3.
to increase the sensitivity of a person for perceiving the values surrounding him. In Whitehead's words,

    You cannot, without loss, ignore in the life of the spirit so great a factor as art. Our aesthetic emotions provide us with vivid apprehensions of value. If you maim these you weaken the force of the whole system of spiritual apprehensions. The claim for freedom in education carries with it the corollary that the development of the whole personality must be attended to. The endeavour to develop a bare intellectuality is bound to issue in a large crop of failure.45

For Whitehead, besides developing appreciation of value, the aesthetic emotions bring a style to thinking.

    Here we are brought back to the position from which we started, the utility of education. Style, in its finest sense, is the last acquirement of the educated mind; it is also the most useful. It pervades the whole being. The administrator with a sense for style hates waste; the engineer with a sense for style economises his material; the artisan with a sense for style prefers good work. Style is the ultimate morality of mind.46

The Human Spirit

The human spirit can best be defined by quoting Bernard Eugene Meland who has treated it most fully in his latest book, Higher Education and the Human Spirit.47

46Ibid., p. 24.
Here spirit is both in us and beyond us because, in Meland's spiritual empirical interpretation, the objective and subjective world are not separate but one in a flow of experience. This unity eliminates the division between natural and supernatural and obviates any theory of transcendency. An event in nature carries its own values by virtue of its relationships. Man senses these relationships as much as the objects within the event, and the relationships become a qualitative part of him as a portion of the event. The continuum of sensitivity relates man with nature. Nature is as aware of man as man is of nature. The interplay is evident in the way man influences events, both social and natural, while he is also influenced by them. In other words, the relationships within the event bind all together into a unit.

The continuum of sensitivity in new empiricism greatly extends the dimension of man and carries great import for education. It means that instruction be

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alert to the necessity of broadening sensitivity of the mind by cultivating the appreciative consciousness—the psychical context of the person.

The depths of man's nature, where the seeds of aspiration, resentment, or rebellion incubate, underlie the intellectual life of man in critical or creative ways. Thus even if one defines the business of the university as intellectual in character, one is involved in this stubborn problem of shaping the psychical context of personalities and of the community of persons in which intellectual activity transpires.49

When the nature of man is understood and nurtured the dimension of his personality is extended and he can identify himself in relationships. He thrusts himself into the midst of an event, is swept up in the quality, and becomes a part of something which is beyond his own self. Here the quality of the event claims him, and he experiences something like selflessness. Any man living in the richness of such extended awareness is appreciative of his whole world and is constantly lured into creative activities which claim him as much as he claims them.

Man moving toward spirit is the ethical and rational man awakened to more subtle sensibilities such that his very moral and intellectual concerns may be transformed into

49 *Loc. cit.*, p. 177.
a more perceptive and discerning wisdom. It is thought and righteousness infused with feeling and apprehension which are not self-imposed, but derived from whatever lures the self beyond itself. 50

The sensitivity by which man tastes fully of his environment is called by Meland "appreciative consciousness"—appreciative because it does not impose its own values upon an event but, in a mood of selflessness, allows the relationships of the event in all their richness to press in upon it. "The appreciative consciousness takes as its starting point the mystery of what is given in existence... The datum with all its mystery is received in wonder. The objective event is enabled to declare itself." 51

If the appreciative awareness remains undeveloped in a person, he will tend to become instrumental in his relations with others.

The person in whom the appreciative consciousness is feeble or inactive will, by every conscious and purposeful act, impress the limited and circumscribed meanings of his own valuations upon whatever he encounters. He will confront and know other people, not as persons in their own right or in the relationship of a community, but as so many individuals who may be instrumental to his own end. Other people thus become simply extensions of his own ego. 52

50 loc. cit., p. 125.
51 Ibid., p. 64.
52 Ibid., p. 76.
A person does not have to wait upon moments of utter loneliness to build appreciative consciousness. Rather, this growth must take place by constant application in the small supporting roles of life as well as in leading ones. In fact, this type of growth can be engendered in all learning situations and probably nowhere better than in the liberal arts. If the growth of the human spirit is a central aim of liberal arts education, it is imperative that the college provide the type of learning situation that cultivates the appreciative consciousness.

Humanistic learning, if it is to accord with the principle of emergence implicit in the appreciative consciousness, is under obligation (1) to provide conditions within the educational experience of students that will assure openness and receptiveness of mind to the dimension of the spirit where emergent qualities become more explicit, thereby encouraging a capacity for faith; (2) to maintain in its various fields of intellectual discipline a proper tension between the assured methods of intellectual inquiry and this dimension of the human outreach in which faith and an appreciative awareness are the proper human responses.53

It is not necessary for everyone to become an artist in order to accomplish this goal, for this discipline can be attached to any deep concern of the

53Ibid., p. 182.
person. Appreciative consciousness "is a form of thinking, or a level of thinking, which can be awakened and nurtured just as surely as discipline in logical analysis or precision in scientific thought can be achieved within the educational process." 

54 Ibid., p. 75.
CHAPTER VI

THE CURRICULUM

Conscious awareness was shown in the sustained inquiry just completed to be the condition for the development of the sensitive mind. And it is the sensitive mind upon which depends man's participation in the creative process of the universe. The sensitive mind, then, is what clearly distinguishes man's humaneness from his creatureliness. Therefore, it is imperative that an appreciative awareness be developed if the mind of man is to be lifted to keen perception, feeling of involvement, and responsive creativity, the attributes upon which the spirit of man feeds and grows.

It is possible now more than ever to develop the sensitive mind, because of greater knowledge about man.

We have, in short, the resources in the form of theories of psychical emergence and personality formation to provide us with what might be termed a metaphysics of man—a total view of human life ranging from the natural structures which precede our mode of consciousness to the maximum expression of the human response. ¹

With the added understanding of man at hand, the question

becomes one of effecting this state of awareness.

How can open awareness be cultivated? Often it is not cultivated at all, but is a gift of nature, and in extreme cases a mark of genius. But it can be cultivated and is cultivated in the forms of art, love and worship. It cannot, as we have seen, be attained by concentrated attention and methods of efficiency.\(^2\)

Delicate as this task is, if it is to be the unique contribution of a liberal education to society, it must be attained within the framework of instruction and curriculum. When anything new is to be introduced, it is a temptation to add it as an extra-curricular item. It is thus that "Religion in Life Week," personnel counseling, and interest clubs have made such inroads and become such impediments to classroom instruction in some colleges and universities. Adding more facets to extra-curricular activities is not the answer, for it is the curriculum and the instructional program that set the tone of thinking in the college or university.

Where an unrealistic cleavage between the extra-curricular and the curricular exists the climate is not one in which sensitive mind can grow. The student gathers the impression that sentiment and personal commitment exist outside the curriculum and that the classroom is reserved for the accumulation of inert knowledge. This

\(^2\)Wieman, Religious Experience and the Scientific Method, p. 197.
tends to separate feeling from thought, whereas in reality, according to spiritual empiricism, they should be mutually reinvolving. In conscious awareness there is no separation, and in the aims of liberal arts there is no separation. Therefore, if a university or college has as its aim the cultivation of the sensitive mind and the expansion of the spirit of man, the task should be accomplished within the curriculum.

A university which takes as its aim the culture of the human spirit will lift the humanistic studies to their proper place in the curriculum as the organizing core of instruction and charge it with the responsibility of clarifying the meaning of man in his full stature as a human being.³

This is difficult to achieve today, for the sciences have assumed a place of exaggerated prominence. Often both the humanistic studies and the social studies have tried to copy the methods of science.

Not only have the sciences attained to a pre-eminence in the curriculum; but their method as the sure route to knowledge has been emulated in all fields of inquiry to an extent which has literally emptied whole fields of humanistic studies of every concern except that of scientific analysis.

In this respect, then, the modern university or college has been but a replica of the culture itself. It has bowed to the science-centered mentality which our industrial age, bent upon

productivity, has lifted to dominance.¹⁴

Not only the scientific mode but the materialistic temper in the form of industrial efficiency has threatened to dominate contemporary culture. Noting the spread of the spirit of industrial efficiency, Bertrand Russell observed that "exceptional merit, especially in artistic directions, is bound to meet with great obstacles in youth so long as everybody is expected to conform outwardly to a pattern set by the successful executive."⁵

Furthermore, looking upon the study of man as solely a science has restricted the dimension of man to the creatureal and social.

The science of man within these perspectives has been a determined effort to see the structure of human nature and behavior in relation to non-human structures out of which the human dimension has emerged. The pre-suppositions of this methodology have tended to cause social scientists to ignore or to deny or, in any case, to minimize the human determinants which have been distinctive of the human level of consciousness as organizing and regulative factors. For this reason materialistic, mechanistic, or, as in some instances, economic theories of human nature have been able to thrive without serious protest since there seemed to be substantial scientific ground for such interpretations.⁶

⁴Ibid., p. 133.
⁵Russell, In Praise of Idleness, p. 229.
At first glance it would appear that the sciences and the humanities are at polar extremes, but, properly conceived, they are in the same dimension, the one observing the creatural aspects of man and the other the spiritual.

One could make the point that initially inquiry and adoration imply contradictory orientations. The one is science; the other, religion or art. This judgment, I believe, is unnecessarily restricting. A truer characterization would be to say that they are inescapably in tension and that the failure to maintain that tension results either in obscurant piety or in a sterile intellectualism.7

However, the new organismic approach among some social scientists, especially the cultural anthropologists, is bridging the gap between the physical structure of man and the spirit of man.8

Nevertheless, there still remains the scientific attitude of detachment to be dealt with. This has been carried over into the humanities as critical-mindedness. So rooted has this become that even the humanities have unwittingly been cutting down the stature of man.

A situation in which the cultivation of critical-mindedness is singularly stressed will set up guards against every show of sentiment, feeling, or affection that threatens to compromise the mood of detachment. Hence, whatever takes the form or expression of sentiment, how-

7Ibid., p. 96.

8Ibid., p. 142.
ever structured or restrained, or of identification, even though discrimination and judgment may be exercised go by default or by open rebuke.®

With this temper running throughout the whole curriculum, reform in philosophy is needed if the curriculum is to foster a really liberal concern for the growth of the spirit of man. Meland states definitely that the new curriculum would have "the nurture of the human spirit as its organizing principle."10

In his book, Higher Education and the Human Spirit, Meland devotes a whole chapter to suggestions for reform in curriculum based on this organizing principle.11

The humanistic studies as I would define them are to be conceived, not within a Renaissance framework, but within a contemporary context in which our most complete understanding of the emergence of the human structure of consciousness and its fruitions is available. This would not mean a canceling out of the humanistic studies which have proceeded from an awareness of the Greek mind since Renaissance times; rather, it would imply a rigorous attempt to reconceive their values within a framework of understanding which will bring the so-called humanities and the scientific outlook into a relationship wherein they can be mutually informing.12

Hence, the humanities would cooperate with rather than combat the sciences, using them to inform man about his

®Ibid., p. vi.
10Ibid., p. 151.
11Ibid., Chapter VIII, "The Reconception of Humanistic Studies."
12Ibid., p. 136.
natural aspects and their relation to the human spirit.

If this is to be done, Meland suggests that it is necessary to

...... take humanistic learning out of its purely forensic and objective setting which can issue only in academic knowledge; placing it instead in an existential context where meaning is more consequential and where the pursuit of knowledge can assume a more responsible and selective character.\(^{13}\)

The ends to be sought by this type of responsible knowledge would be to assess the resources of experience.

...... not only the discovery, but the clarification and appraisal of resources within experience which can illumine the nature and destiny of man. The knowledge to be sought is indeed power, but not sheer manageable energy for the increase of well-being when it is understood simply as a concern with a standard of living and with problem-solving. The knowledge that is sought is to be directed, in part to discovery, but beyond sheer chain-discovery, to the human problem in its fullest dimension as it relates to those incalculable resources of power and as it embraces the reach toward goodness as a spiritual emergence in man's midst.\(^{14}\)

To the humanistic studies already taught in colleges and universities, Meland feels that religion should be added.\(^{15}\) He would include philosophy of religion, history of religion, and comparative religions, wherein "The Liberal-arts student would be expected to search out appre-

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\(^{13}\)Ibid., p. 140.

\(^{14}\)Ibid., p. 46.

\(^{15}\)Ibid., pp. 143-8.
This is not suggested in order to relegate the consideration of religion to a few courses in the curriculum, but to assure a place for the consideration of the literature of religion. That religious intent be sieved out of the humanities contradicts Meland's purpose. He feels it should permeate all instruction and clearly says so.

But the real concern of the educator in bringing the life of the mind and inner depth of spirit into a creative correlation must be to awaken or to create and nurture resources of spirit which can rise from deep feeling where the discipline of thought is properly brought to bear. This will occur whenever the young mind is brought into a situation where the demands upon his attention pull equally upon his critical and appreciative powers. The force of great music, symphonic or choral, of drama and poetry, of sermon or ritual, when these are in disciplined form, lies precisely here. In their concomitant demand for discrimination and an effective response, they win the human spirit to an act of affirmation in which the whole man is alerted and impelled to respond.¹⁷

The spiritual empirical approach to the curriculum will probably bring a cry of scorn from those who constantly repeat the cliché, "Let's be practical!" Meland foresees this and makes a sympathetic allowance for it.

The concern to make the educational enterprise seem worthy of support on practical grounds is an understandable motive. It is simply the educator's attempt to interpret his vocation

¹⁶Ibid., p. 145.
¹⁷Ibid., pp. 174-5.
within the structure of values which is publicly recognized. Often he is not inaccurate in his estimate of the practical worth of his calling and of the measurable benefits which may accrue to society because of his labors. That this justification is less than society has a right to demand of the educator may not occur to the members of society or to the educator himself. And it is this failure to sense the meager measure of the practical criterion which chiefly condemns the appeal to it as an accrediting basis.  

However, dangerous aspect of the appeal to the practical in institutions of higher education is that it places them in the position of being servants of the industrial community or the state. This threatens the role of the college or university as a balancing force in society. Norman Foerster expresses his concern in these questions:

Can it be seriously denied that the liberal arts colleges within the state universities have been gradually made over into service colleges, or servile colleges, meekly serving the ends of vocational knacks and professional skills? Can it be seriously denied that the small liberal colleges, imitating the state universities, have more and more likewise aspired to be servile?  

Russell sees service education as a distortion of knowledge, saying that "knowledge everywhere is coming to be regarded not as a good in itself, or as a means to creating a broad and humane outlook on life in general, but as merely an ingredient in technical skill."  

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18Ibid., p. 7.  
19Foerster, The Future of the Liberal College, pp. 64-5.  
20Russell, In Praise of Idleness, p. 41.
When skill becomes the dominant goal, then education has deteriorated into training. Training implies a common value and standardized content, applicable to all alike, that can be taught by any teacher in the same manner. Individual involvement is difficult because of the standardization wherein concern for the relationship of the person to mankind and the university is temporarily set aside. Besides, skill subjects are apt to be socially oriented at the expense of the person and are apt to teach adjustment to the task rather than to encourage imaginative innovations. Finally, it is significant that, according to some industrial surveys, the trained technician does not progress as far in industry, the chief demander of skills, as the liberal arts student who is educated to sensitivity.

Nevertheless, at certain stages in learning, skills must be acquired if progress is to be assured. Therefore, the training of skills or the self-acquirement of them is not debilitating of education in and of itself. What is important and gives value to the skill is the end involved. There are material ends, like bodily comforts and a vocation; expressive ends, like communication in reading, writing, speaking, drawing, playing an instrument; social ends, like deportment, leading a group, participating in politics; and spiritual ends, like aesthetic awareness and religious attitudes. There can be no quarrel with the
acquiring of skills except when the word "practical" is used to relegate the meaning of skill to the materialistic.

Whitehead says that "the really useful training yields a comprehension of a few general principles with a thorough grounding in the way they apply to a variety of concrete details." This approach releases the idea of training from the "practical," wherein training is attempted for every minute division of skill that society demands. If society is going to demand miniscule divisions of skill and call for trained technicians in all of them, then the burden of training should fall upon the institution demanding that skill. Higher education cannot long stand such adulteration and be expected to make a balanced contribution to society. Besides threatening higher education John Elbert feels that mere training also threatens our social organization.

The mind which is liberally educated should be able to adjust itself to any situation within reason; the mind that is merely trained, is adjusted to a particular situation or a particular set of circumstances. Mere training will never be sufficient to meet the demands of democratic life. A fixed training may be good enough to handle a particular job expeditiously; it has its place and usefulness even in a democracy. But training is not education and it will take a multitude of trained individuals to do what a single educated man can turn out of his mind and this, too, with a minimum of experience.

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To continue striving to meet all specific situations and problems of the great world in our little educational realm is a bewildering and extravagant procedure. Above all, it is not favorable to the genius and character of democratic life.\textsuperscript{22}

Before leaving the subject of skills and returning to the new orientation of a liberal curriculum, it would be well to look at a specific skill, teacher training, or rather, as this writer would prefer to think of it, the education of educators.

The liberal approach would suggest that a teacher be an educated person, and that no amount of training in managerial skills of the classroom can substitute for sensitivity. Training waits upon education. Teaching, according to the liberal view, is an art, and calls for an appreciative and comprehensive understanding of the subject to be taught. A person desiring to teach could find his place in the educative process if he read some classics in education. Then the student of education would be able to develop a style of teaching peculiar to his person and to the ideas he wishes to impart.

Chalmers summarizes such ruminations in the following words:

General observations about the teacher are dangerous, for teaching is an art, not a science. But in the spirit of commenting on a poem or a painting, one may say about the teacher that the

\textsuperscript{22}Elbert, \textit{The Problem of the Independent College}, pp. 8-9.
way he talks and whether he stands or sits and how he organizes his material and whether he uses an outline or asks for written work is of small importance, perhaps none. But if he can do one thing he will be a teacher in the full sense—if he can know what he is teaching so well that his feelings continuously accompany his apprehensions and critical conclusions about it. Then he will become, like all good teachers, one who conveys to his students the habit of looking at the ideas and objects of this earth as they were to the first man, Adam—in short, by conveying to his students his own love of the world he will lay down in their minds the basis of belief.

He is further concerned about the way teacher education has become teacher training through its overemphasis on the managerial aspects of teaching.

Colleges of education have been so engrossed in the professional obligations of their graduates that they have taken up most of the student's time in training them how-to-do-it. Thence arise most of our educational woes. The dedicated teacher when he really teaches is more absorbed, more moved by his subject, and this means more familiar with it, than the schools of education can imagine. This is alike true of the school teacher and the teacher in college.

The other misgiving Chalmers has is that professional teacher training institutes have in the last fifty years tried to turn teaching into a science. Not only has this movement filled the managerial, measurement, and skill phases, but it has run over into the content of teaching so that most subjects being taught are presented

24 Ibid., p. 185.
as social sciences. This approach assumes that this is a social world, and therefore the development of a social philosophy is needed to cope with it. Solving social problems and equipping young people to make a living and to adjust to the social world as it exists is thought to be reality. Life adjustment becomes the battleground, and education becomes training for adjustment.25 Chalmers poses the conflict between this point of view and the liberal view in these words:

But American treatment of education has by and large imagined it to be a science, and not even a science in the best sense, but an applied science or technique. Measurement has become as important to the applied science called education as to applied physics, called engineering. The issue which should be sharply drawn in the debate over the proper aims of education is the following; on the one hand stands the ethical and liberal view of education, which holds that the learner seeks human values which must be described and understood pre-eminently in terms of a single person, no matter how intensively one seeks these values by studying political philosophy, history, drama, and other experiences of a person in society. And in opposition stands the theory that education is a social technique, deriving its evidence and its principles from a collective conception of men as pre-eminently important not in themselves, but because organized, however loosely, in groups or masses. Education as a social technique is thus preoccupied with group behavior. It seeks not human values but political or economic or institutional ones, applicable to men because they are collected together. It is based on the sentimental belief that the individual can best be served by neglect of his character and by attention to the circumstances which surround

25Ibid., pp. 222-32.
him. By contrast, the ethical and liberal theory of education holds that he can best be served by intensive study of the nature of man and their character as persons, undertaken before a direct study of social problems, which, while of immense importance, is an advanced and less central study than the great humane one.26

There is grave danger in viewing education as a social science because it eventually leads to the training for citizenship as the central principle in education. This cuts down the stature of man at the point of social existence where his significance is gauged by his adjustment to the dictates of groups. This situation is congenial both to dictatorship and slavery.

Without humane understanding at its center, social science displays men governed not by the law for man but by the law for thing. By making the law for thing operative in human affairs dictatorship establishes itself.

To the student who knows nothing but social science, man is known only by his function or participation in the group. If man himself is most notable because he is a member of a social institution, no matter how exalted the institution, he is already a slave.27

The danger, as Foerster sees it, is that students become trained in adjustment to the environment as it is and thereby relinquish their human right of being also a creator of the environment. He says that "it is our appointed task, not to stand by and watch trends, but to

26 Ibid., p. 198.

27 Ibid., pp. 130-1.
set about forming them. Unless we are leaders ourselves, how shall we educate for leadership?  

Elbert sees the danger as a threat to our democratic political system.

Because educators have often failed to find or failed to reach the intellect of the student; or because they have found it difficult and perhaps impossible to get satisfactory reactions from the cultivation of the rational powers, they have been constrained to aim at and to exhibit other fruits of the educational process. Some of these better fruits have become well known in the world of modern education: "social efficiency," "social consciousness," "community consciousness."

These objectives are all very good but in a democratic system they are subordinate to the education of the rational powers, and, to a great extent, dependent upon it. The citizen of a true democracy must first have a formed and independent mind before he can reasonably identify himself in the group movements and group life. Without proper motivation from within, such groups are but mobs, not democratic bodies.

Carmichael feels that danger lies in keeping sensitive persons from the teaching profession, both because of the social philosophy and the emphasis upon techniques.

In an able essay published in the Universities Review, Dr. Oliver C. Carmichael rightly observed that many of the young people most promising as teachers will continue to show little interest in study at the teachers' colleges unless these change their educational philosophy. In general the substitution of the techniques of teaching for knowledge itself of what is to be taught has probably discouraged more imaginative and honest

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28Foerster, The Future of the Liberal College, p. 91.

minds from commitment to the American school system than lack of financial compensation.30

Within education circles there has been some response to growing criticism. Some conferences have suggested the consolidation of some of the methods courses to allow the student more time to specialize in his major field. However, to the spiritual empirical point of view developed by Meland, specialization might defeat the very aim education seeks, the development of a sensitive teacher. It is a quality of the curriculum that matters.

Foerster's liberal eye looks with suspicion upon specialization because its effect, "upon students as upon faculty, is the isolation of individuals from each other in their intellectual and spiritual life."31 Meland thinks specialization creates a climate unfavorable to relational thinking.

In a community of scholars where specialization is at a premium and the suspicion of relational thinking is well established, one can be sure that acceptable thinking will be of one kind: descriptive analysis; and the acceptable end of thought but one result: the finding of indisputable facts.32

Moreover, specialization is liable to put too much empha-


31Foerster, The Future of the Liberal College, p. 44.

sis upon memorization and recognition, and mere recognition without emotion gives a false or pathological sense of propriety.

Bare recognition is satisfied when a proper tag or label is attached, "proper" signifying one that serves a purpose outside the act of recognition—as a salesman identifies wares by a sample. It involves no stir of the organism, no inner commotion .... When an aroused emotion does not permeate the material that is perceived or thought of, it is either preliminary or pathological.

In fact, "recognition is too easy to arouse vivid consciousness." This easiness breeds sophistication and hinders involvement.

The stress upon the free and critical mind in observing or examining data, theories, or opinions has often resulted primarily in enabling the individual to dissociate himself from what he critically observes. The concern with choice, affirmation, and appreciation or identification has gone by the board in this atmosphere of sophisticated learning.

Continuing, he says that "criticism unaccompanied by the exercise of affection for what is discernibly good leads to a sterile preoccupation with the datum."

If there is to be release from methodology for

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35Dewey, Art As Experience, p. 53.
34Ibid.
36Ibid., p. 18.
specialization, then specialization should have the quality of instruction that can infuse knowledge with imagination. Whitehead feels that "It is the function of the scholar to evoke into life wisdom and beauty which, apart from his magic, would remain lost in the past." Chalmers thinks that without imaginative thought specialization lacks the quality to bring liveliness to thought and action.

To think in such fashion that what you think affects what you believe and hold dear and what account you will give of your own private experience, it is necessary to think imaginatively.

If a man thinks unimaginatively, his action will remain thoughtless—controlled, it may be, by custom, but unaffected by what occurs in his mind. If his deeds are informed with ideas and a reasonable account of man and of the physical world, one may be sure that his thought is no mere dead description of things, no lifeless encyclopedic account of facts, but a living and working and producing process—a lively part of the life he lives.

Foerster concurs in this and feels that disciplining the imagination is what is needed.

Under the illusion that there is no such thing as the disciplined and ethical imagination, people rush into action untempered by meditation and belief. To do this is usually to pretend to translate slogans easily into quick physical action and to deny the intellect altogether. But to discover inner action in the ways of the mind and will is to revitalize not only the humanities, not only liberal education, but liberalism and

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37Whitehead, Aims of Education, p. 102.

38Chalmers, The Republic and the Person, p. 145.
democracy themselves. This may be done by a strict, fresh, vigorous discipline of the imagination.39

These writers see a need for reform in the education of educators to develop in the teacher a sensitive mind and a realization that teaching is an art. They suggest disciplining the imagination and emotions through development of an aesthetic sense and mastery of the symbols of communication. Training in the use of form to give direction to emotions and transformative qualities to imagination, and training in the expressive, social, and spiritual skills to give the power of projection to thought and action would bring teacher education into harmony with the principles of spiritual empiricism.

Organizing the curriculum on the principle of the nature and nurture of the human spirit so that the sensitive mind is brought to fruition within the curricular structure means, according to Meland, that humanistic learning should recognize, first, the principle of emergence and, second, an existential reality. He explains the first in these words:

Humanistic learning, if it is to accord with the principle of emergence implicit in the appreciative consciousness, is under obligation (1) to provide conditions within the educational experience of students that will assure openness and receptiveness of mind to the dimension of the

39Ibid., p. 154.
spirit where emergent qualities become more explicit, thereby encouraging a capacity for faith; (2) to maintain in its various fields of intellectual discipline a proper tension between the assured methods of intellectual inquiry and this dimension of the human outreach in which faith and an appreciative awareness are the proper human responses. 40

He illustrates the second factor, an existential orientation of learning in this way:

The university world ... is not to be conceived of as a truncated area of thought and experience. It is not set apart from the boundaries of being where thought and feeling encounter mystery and the sense of man's creatural limitations. Its whole enterprise of study is set within this existential context wherein the outer bounds of the human dimension intermittently intrude, as if they were, in singular instances of birth and death, in cultural tragedy and dissolution, or in instances when hope triumphs over experience. Intimations of this ultimate reference hover over the educational experience in a persistent mood of tragic and beneficent meaning, interpenetrating its world, yet remaining forever an adumbration beyond the clearly given structure of experience which reason can know and delineate. 41

The spiritual empirical approach to the curriculum and instruction in colleges and universities brings to higher education a full realization of its role in society which is eloquently expressed by Meland:

In focusing upon the nature and nurture of the human spirit, higher education would be serving a function in society which is distinctive since no other institution or agency possesses the


41 Ibid., pp. 138-9.
genius or resources for exploring the human structure or consciousness and its creations in full dimension.42

This role can be achieved within the curriculum if the knowledge sought is essential, the instruction is imaginative, and the administration is sympathetic. The administrator most concerned is the academic dean. Therefore, the next chapter will deal with the implications of spiritual empiricism for this office.

42 Ibid., pp. 140-1.
CHAPTER VII

THE ACADEMIC DEAN

The proper role of the academic dean of the liberal arts college needs more discussion in the literature of higher education today. The liberal arts college stands as a rich resource for our society because of ability to treat of the full dimension of man. The deanship is a focal point in the clarification and reassertion of the spirit of the liberal arts. Hence this last chapter will be devoted to the task of defining the good dean in the light of spiritual empiricism. This will be done by applying the content of the preceding chapters to the dean in three important relationships—to himself, to his colleagues, and to the institution.

To Himself

The dean of the college is a man who needs a definitive structure of convictions. If his reaction to the demands of opposing groups is not to be one of vacillation, then he should be able to hold his inner commitment steady. It is in terms of this that he can
guage how much he may deviate in his social commitments. Rather than seeing compromise and crises as threats, he can look upon them as opportunities for spiritual growth.

In the office of the dean, the unexamined life has no place. Reflection brings awareness of the range and depth of his own person and a realization that he is not a static being but a dynamic becoming. He sees himself as a series of infinitely numerous occasions in the flow of events in this universe, as unfinished as the rest of reality. He is the persistence of past experience, the flash of the perceived present, and the expectation of the creative future. The qualities of his person are defined in terms of the relationships in and around him, and these are inextricably linked with the infinitely extended rush of life.

With an inner referent strongly built, the dean may keep his mind alert by developing an open awareness. In as much as study and teaching are apt to bring, for the sake of efficiency, an over-dependence on routine and system, it would be wise for him to cultivate a sensitivity to the vibrant and the particular.

Somehow or other all our work of learning and teaching is inclined to rob us of that warm delight, or hustle us past that surprised pause, or dull that sharp view, or flatten out that vertical, stereoscopic look
of the picture of the world which makes it possible for us to love it. The systems, the abstractions, the propositions of mature thinking often do violence to us as, first of all human beings. Without systems we are not men, but it is possible for systems to turn our heads from the thing-in-itself until we seek images instead of life, as in the mirror. ¹

To His Colleagues

His next task is to apply the principles of his philosophy to his relationships with his faculty. The faculty is his first concern and he is its champion. Today the growth of administrative overhead, maintenance, and student services has claimed portions of the budget that formerly went to the faculty, so that the faculty member is likely to become the forgotten man of higher education. Yet Edward G. Conklin observes that his worth to the educative process is invaluable.

More important than any subject of study are the personalities that surround the student. The personality of the teacher counts for more in shaping the habits of students than any subject matter. ... Almost every great man has acknowledged his indebtedness to some inspiring teacher.²

¹Chalmers, The Republic and the Person, p. 194.
²Coulter, The Dean, p. 192. (Requoted from Conklin. The source was not given.)
If teachers are so important, a dean should not look upon them as a group of professors, but rather work with them as particular persons. The ability to care for and represent each person is no trivial task, and therefore at this point the application of his principles becomes paramount.

The good dean will respect each professor for his worth as a person. Each member of the faculty is a unique occasion in a stream of ongoing events. Therefore, whether the professor bespeaks his sensitivity unafraid or buries it deeply under traditions of restraint, the dean must stretch his awareness to perceive the quality of each particular member of the faculty. Accepting a professor as a person governed more by the qualities of universal man than by idiosyncracies that parade upstage, the good dean cannot be disrespectful of a faculty member without turning his back upon his own universe.

The quality of teaching hangs to a great extent upon the consideration of the dean for his faculty. He must encourage professors to imaginative use of knowledge, for according to Whitehead, it is cheaper to get mere knowledge out of books, but the connection between knowledge and the zest of life can only be transacted
between a particular professor and a particular student. Russell elaborates this point.

The imparting of definite, uncontroversial, information is one of the least of the teacher's functions.

No man can be a good teacher unless he has feelings of warm affection toward his pupils and a genuine desire to impart to them what he himself believes to be of value. This is not the attitude of the propagandist.

If imagination is one of the keys to quality in teaching and learning then the dean of a liberal arts college would be well advised to emphasize the value of disciplined imagination. If he does not, there is danger that systematic knowledge may, like an eyeless robot, trample out the fruit of imagination along with the weeds of undisciplined fancy.

Imagination is evicted from the university by the utterly systematic mind. It is detained without the walls by the merely arty. It is here, of course, necessary to distinguish between the controlled imagination, which tends towards reality, and the vain imaginings, which are an abomination. In our generation the authenticity of any kind of imagination is often judged merely by its eruptive force, and the word imaginative means nothing other than unreasonable, fantastic.

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5Chalmers, The Republic and the Person, p. 150.
Communicating to the systematic and arty minded the distinctive features of a disciplined imagination becomes a task of necessity because the imparting of imagination, difficult as it is in the modern university, is the "problem of problems." According to Whitehead,

> Imagination is a contagious disease. It cannot be measured by the yard, or weighed by the pound, and then delivered to the students by members of the faculty. It can only be communicated by a faculty whose members themselves wear their learning with imagination.... The whole art in the organization of a university is the provision of a faculty whose learning is lighted up with imagination. This is the problem of problems in university education; and unless we are careful the recent vast extension of universities in number of students and in variety of activities will fail in producing its proper results, by the mishandling of this problem.6

Equally important to the quality of teaching and learning is the relationship between the student and the professor. This is the heart of a liberal education. The dean's task is, as far as possible, to prevent anything coming between the student and his professor. This includes student personnel and registrar offices. Personnel with its objective tests, vocational guidance, disinterested counseling, and an adjustment to life, need not be allowed to disturb this liberal relationship.

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Likewise, the registrar might be permitted to consult with the faculty adviser but not with the student because the measurement of a faculty adviser, with the aid of the colleagues in his department, is likely to be more sensitive than a credit-grade averaging in the registrar's office. This is not to say that such offices are useless or threatening to the liberal arts program. In their rightful sphere of aiding the faculty they are a help. What is suggested here is that the quality of the teaching-learning relationship is advanced in proportion to the proximity of an appreciative student to a liberal professor.

Another area where the dean might be mindful of relationships is in the partnership of creating academic policy. In this democratic procedure care should be taken to keep committee work from becoming unnecessarily burdensome. Spontaneous meetings of enthusiastic minds to consider immediate and cogent problems are to be preferred to regular committee meetings. The field should be kept safe for diversity, but the dean may very well maintain a quiet insistence that the aims of the college be kept in the forefront of consideration. This might be done by a patient explanation of the relationships as he sees them.
Democratic procedure need not imply the relinquishment of a unifying vision, thereby lapsing into an equalization of heterogeneous, individualistic efforts or interests; it can be the rallying of a corporate sense of dedication to what is clearly envisaged to be the distinctive task and responsibility of a community of men.\(^7\)

Dealing with the established faculty is one thing, while procuring new faculty is another. Admittedly, selection is difficult because relatively few highly qualified people are available.

If he seeks to recruit his faculty as opportunity offers, he has the greatest difficulty in finding, in the academic realm of a society dominantly materialistic and humanitarian, the sort of teacher he needs for the purposes of humane education. Such is the problem of an administrator who is himself liberal, clearminded as well as high-minded.\(^8\)

The dean's task is further complicated by the fact that the large universities, which grant the highest degrees, are becoming more service minded than liberal minded. Their graduates are likely to be specialists. Consequently, the dean must sometimes accept an illiberal candidate in order to keep an offering for students. Unfortunate as this may be, it is at least a


clearly acknowledged misfortune whereas other impediments to obtaining liberal teachers are more subtle.

One can be a distinguished scholar and be illiberal; one can be zealous in the right church and be illiberal; one can have a pliable personality and be illiberal; one can be interested in students and be illiberal; and so to the end of the list. The sine qua non of the good teacher in a liberal college is simply the liberal point of view.

Then the question arises, "Can the candidate teach?" The dean has to be on the alert against the factual and systematic minded that might hamper imaginative and lively instruction.

There are two species of snob in academia. There is the snob who despises anything but the dried descriptive facts appropriate to footnotes and the glossary; and there is the snob who despises anything less than a system.

Blessed system! I propose that the virtue of good teaching is that it is not especially systematic.

The questions to be asked of a candidate, then, are not whether he satisfies demands listed by standardizing agencies, has a Ph.D., is a Phi Beta Kappa, belongs to a particular denomination, or even if he smokes or

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9 Ibid., p. 89.

10 Chalmers, The Republic and the Person, pp. 191 and 192.
drinks, but rather,

Does the candidate really believe in liberal education—are his habits of thought in harmony with the humanistic and spiritual background of liberal education? Will his influence make for the development of admirable men and women? Will it lead his students toward self-realization as human beings?..... Will he make his students aware that the one certain kind of progress is the progress of individuals through their own efforts? Will he illuminate in them the persistent doubleness of human experience, the presence in man of a conflict of two selves, a higher and a lower?..... Will his students come to see that the deep source of evil lies not in institutions and systems as such, but in the divided heart of man himself, the heart of each individual, the hearts of those who make and manage our institutions and systems?..... That a man reveals his humanity and becomes truly free or liberal by the exercise of his gift of reason, by the discipline of his imagination, by ethical restraint and integrity, by justice and altruism toward his fellows, and by humility toward what is above his humanity? Will the student perceive these things in the "wisdom of the ages,".....divested of temporary dogmas and accidental trappings? Will they learn to listen with respect not to one but to all the high creations of the human spirit: religion, philosophy, science, literature and the arts? And will they seek constantly to relate these high creations to each other and to the problems of the modern world and their own personal problems?11

If a faculty is to have the richness of diversity, it should not be exclusively of one type. It might well contain within itself factors that can cause mutations,

if it is not to lose its liveliness and become sluggish. Foerster, who has written much on the procurement of new faculty, says,

What I have been asserting is merely that the dominant tone of the college is all-important, and that it must be liberal. I have carefully avoided saying the exclusive tone. That would defeat the object. I notice that even Roman Catholic institutions inclined as they are to an exclusive tone, admit to their faculties teachers who are not catholic. Similarly, and of set purpose, the liberal college should admit to its faculty teachers who are not liberal.12

This same idea is stated by Moberly in his discussion of the Christian College. He says, "Christian teachers should not ask their colleagues to accept in advance any wider commitment of the university to a Christianized orientation than those colleagues are disposed to concede."13 In brief, the aims of the liberal arts must be held by the good dean as aims and not as dictates in working with the faculty and procuring new teachers.

In working with other administrators, the principles of Meland's spiritual empiricism apply equally. Each administrator should be respected for his own

12 Ibid., pp. 89-90.
13
person, rather than for the office he holds, then the relationships that surround his becoming will reveal his qualities. Rather than jostle for power within the administrative hierarchy, the good dean will look to the only power he recognizes as valid, that of strengthening and broadening himself so that he may better relate himself to others and have more to contribute. If he has something to offer in solving the problems that face an institution, other administrators will seek his counsel.

Openness to others is the condition for facing the task the administrators face as a group, define a policy for the institution. The administrative council is primarily a meeting of minds for the development of ideals. Starting with the ideal is important, lest direction be lost, for it there is a curtailment of funds, which is likely, the least valued aspect can be dropped. Throughout this process the dean presents the thinking of the faculty, for one of his duties is to act as the champion of the faculty.

In these meetings the dean has to be honest with himself by sensing the role he is playing and honest to the others in that they will not leave a meeting with false impressions of his position. The use of questions
in order to gain advantage of another is a hazardous virtue in the make-up of the good dean. It commonly results in a renunciation of the values in which he believes and would harm both himself as a person and those he has taken advantage of.

Next, the dean in making up his budget would take counsel with his faculty. This is a delicate procedure. It reveals the weighting of each department and of items within the department. Nevertheless, it should be done above board so that when cuts are made they will not cause undue discord.

The good dean will run his office efficiently. However, efficiency should be conceived in terms of the aims of the liberal arts. The things that matter most come first. The efficiency of the office cannot be judged by a general standard of office management. Such things as floor space, time studies, files, the cost per letter, the number of telephone calls handled in a day, important as they are in office management, are not a central consideration. The thing that matters most is whether the office is available to the faculty for consultation. Even the number of consultations is no criterion. What is important is the quality of the
exchange. Does the dean point his conversation to the relationships of creative events, helping the person extend his spiritual dimension so that he may contribute to making the college a home of sensitive minds?

Teaching and learning themselves are subtle; their relevance to the center of American life is best understood if administrative problems are kept in second place. Administrative policy has a way of becoming cantankerous and obstructing good instruction. It may be enlightened or not; qua administration it is just as important as housekeeping but no more important. It cannot supply out of its own problems the reason for keeping the house. 14

It is not proposed here to scorn administrative problems or belittle short cuts in office practice, but to stress that they are not ends in themselves. Only as the dean takes the administrative problems and office detail into his inner scheme can his office be said to reveal true efficiency.

In relation to the student, the dean's concern is to see that he is educated to regard himself as a person who has attained a degree of wisdom and who reveals something of an appreciative consciousness. In other words, he wishes to see the attainment in the student of a sensitive mind, a mind which does not

14 Chalmers, The Republic and the Person, p. 223.
think about important ideas solely in terms of "the
job for which he may prepare, lest his whole under-
standing of ideas become mercenary and mean."15

It has been too readily assumed that, when a man has acquired certain capacities
by means of knowledge, he will use them in
ways that are socially beneficial. The
narrowly utilitarian conception of education
ignores the necessity of training a man's
purposes as well as his skill. There is in
untrained human nature a very considerable
element of cruelty, which shows itself in
many ways, great and small.16

The dean's aim is that the student, rather than
becoming utilitarian as above depicted, will become in-
ventive, not from necessity, but as an "outgrowth of
pleasurable intellectual curiosity."17 This is possi-
bile if the tone of thinking is truly liberal maintaining
that students are not in college.....

.....to learn arguments, or to develop
immunities to them. They are there to
develop reflective powers, to inform the
mind, to widen the imagination; but all
this so that they may sharpen their capacity
for insight, that they may be both critically
and appreciatively aware of data which bear
significantly upon these crucial inquiries
which come to men, either in moments of

15Ibid., p. 227.
16Russell, In Praise of Idleness, p. 46.
17Whitehead, Aims of Education, p. 54.
solitary reflection or in situations of extremity, or in society when one finds other human beings confronting one.\textsuperscript{18}

The student should be taught to tolerate the suffering that true learning entails, for "there is a degree of pain in the emergence of meaning and of the capacity for meaning which must be borne; else the creative thrust cannot occur."\textsuperscript{19} Finally, the student should have a faith in his own person, his fellow man, and in his universe. This is a high but realistic aim for,

\begin{quote}
\ldots. unpredicted though we are, given to failure and even to evil, there is something in us which has proved abiding; that though lower than the angels, we also are higher than the beasts, and that the elements of manhood discoverable in our own nature, for all its variety and contrariness, are rather admirable than the reverse. This is the common faith, and for each student reasoning and seeing, there is also the faith that manhood in its fullness is available to him.\textsuperscript{20}
\end{quote}

At one with this common faith is the religious attitude, which every student can nurture.

The essence of education is religious because it inculcates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the

\textsuperscript{19}Ibid., p. 176.
\textsuperscript{20}Chalmers, \textit{The Republic and the Person}, p. 172.
foundation of reverence is this perception that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time, which is eternity.  

In brief, it can be seen that the dean’s interest in the student, though indirect, has the sensitivity that goes with the spiritual empirical approach.

To the Institution

The good dean should hold his position because he believes that here he can extend the kinds of relationships he values most. He respects his specific institution as though it were a person, accepting its strengths and weaknesses. He reveres its history and traditions as the relationships that bespeak its qualities. He does not seek to destroy these, but introduces whatever innovations he deems necessary within the existing framework. Moreover, he looks at the institution not as a static group of fixed relationships. His considerations are directed to what is becoming more than what is or was. Therefore, he tries not to fetter the process by making absolutes of former goods. He prefers the creation of those new goods that the natural

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flow of relationships calls forth.

He will also look upon his institution as a part of its environs yet never subjected by them, thereby maintaining a somewhat independent position from which it can give to society what it needs rather than wants. At the same time he will look upon his college as having relationships within it, as a community with its own culture and mores. The dean will be keenly aware of the tension between heritage and change, both within the college and without, and will try to hold them in such a state of tension that they will be creative rather than destructive.

It is the culture within the college that the dean regards most carefully because it primarily determines the contribution the institution makes to present society and the future of mankind. That is why he will be concerned that morality, in the narrow sense, does not take a stern position in the thought and action of the college, for "morality, in the petty negative sense of the term, is the deadly enemy of religion."22 He is aware that "the folly of moral earnestness arises from a lack of proportion, which the sense of beauty

22Ibid., p. 50.
would provide, and from the restricted conception of
good, which it seeks to make sovereign in society."
Instead, the good dean will "focus upon the nature and
nurture of the human spirit," and thus the institution
will serve its age old tradition of higher learning
but be more definitive in character.24

Today, as in the Renaissance, a humanistic or liberal education is concerned with
making free, not warped men and women; with
emphasizing wisdom, rather than efficiency;
with the excellent, not the average; with
selection in all things, not indiscrimination
and aimlessness; with personal values far
more than with social mechanisms.25

Building a culture on the campus rooted in religious
rather than merely social values finally leads to
efficiency in the best sense. The advantage of nourishing
the human spirit over providing a direct social
instruction is clearly put by Whitehead.

The stupidity of the whole procedure
is, that art in simple popular forms is just what we can give to the nation without undue strain on our resources. You may perhaps,
by some great reforms, obviate the worst kind of sweated labour and the insecurity of employment. But you can never greatly increase average incomes. On that side all

24Ibid., pp. 139-40.
hope of Utopia is closed to you. It would, however, require no very great effort to use our schools to produce a population with some love of music, some enjoyment of drama, and some joy in beauty of form and colour.26

In cultivating a religious awareness in the students on the campus the dean will be careful of the method employed. It could be done by hiring a chaplain, having frequent chapels, or promoting a religion-in-life week. More central to the values of the college would be the introduction into the curriculum of courses on religion. However, this has a concatenating rather than an organic relationship to the stream of thought. The most effective way for a liberal arts college to proceed would probably be to make the educational process itself a creative one.

The extra-curricular fare is also a concern of the dean's because if it is not geared into the central values of the college it can adulterate the culture of the campus.

This extra-curricular area of life has become a kind of weed patch in the educational estate as a result of continued neglect on the part of those who are responsible for educational policy. The educational community has a rare opportunity to create within its bounds significant expressions of the human genius

26Whitehead, Aims of Education, p. 52.
which would exemplify in concrete and creative ways the very life of the spirit to which its educational purposes are dedicated and toward which its educational process is bent.27

The good dean would encourage those activities which contribute to the quality of the college experience in various ways. For instance, chapels would have their own distinct tone, with appropriate music, symbols, and pageantry for constructing a meaningful worship experience. Convocations could properly carry the solemnity of the depth that wisdom brings to the human community. Festivals of music and drama might reasonably carry the intensity of feeling sensitively communicated and impart an appreciation of finished workmanship. Student assemblies should provide opportunity for the earnest considerations of student government and rallies for emotional release; and school dances should express tenderness and exultation through the pageantry of costume and dance. The overall contribution of these communal experiences should be to increase the range and depth of college life.

The heart of the college community, however, is in the classroom. The kind of thinking that transpires

within its walls establishes the values for the ongoing culture of the institution. The guiding pattern for the activity within the classroom stems from the structure of the curriculum, which was treated in the preceding chapter. In this connection we may properly recall the words of Meland.

.....the quality and scope of the educational experience in colleges and universities is determined by the kind of thinking that transpires within their halls and classrooms. The quality and range of the intellectual activity available in any school, I am convinced, is the measure of its spiritual depth and opportunity. All efforts to bolster aesthetic, moral, or religious interests on campus will be nullified in decisive ways wherever the mode of thinking which defines the intellectual experience of a school ignores or counters these basic, human concerns. And conversely, where the method and emphases of the classroom are conducive to imaginative and reflective inquiry or to the relational thinking, a resource for nurturing and deepening the life of the spirit within the educational community is at hand which can be more effective and pervasive than any consciously contrived stimulus through campus activities. I am not minimizing the importance of cultural and religious activities on the college or university campus; I am simply insisting that what goes on within the day-by-day work of the classroom and study as a learning process is of such consequence for the individual's formative and, to a considerable degree, determinative of the incentive and capacity for profound or sensitive insight as well as for responsible action. For despite all evidence to the contrary, the intellectual experience is the core of the college and of the university. What occurs here carries a prestige and importance for
the school and its members which no other activity on campus can rival.28

The effort in this dissertation has been to present the psychical theories of consciousness developed by such empiricists as James, Bergson, Dewey, Wieman and Whitehead, culminating in Meland's spiritual empiricism. The implications of these theories for higher education were shown by presenting the aims of a liberal arts education, by revealing how these aims can be best attained within the curriculum, and by clarifying the role of the academic dean in institutions of higher learning dedicated to the nurture of the human spirit.

PART IV

APPENDICES
APPENDIX

SOME RELATED DOCTORAL DISSERTATIONS NOT USED


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E. PERIODICALS


I, John Hawkes Green, was born June 25, 1911 in Barnsley, England, in the heart of Yorkshire. I received my standard education in the common schools in England. My junior high school years were spent in the Los Angeles Public Schools. I went to high school at Harvard Military Academy in Los Angeles. I started college in Santa Ana Junior College, receiving an Associate of Arts degree in 1932. My Bachelor of Arts Degree was taken from Occidental College in sociology, in 1935. My last year I was assistant to Professor George Day in Sociology.

My graduate studies started with a summer session in Education at The University of Southern California. The following year I started on a Master's program in Economics at the University of California at Berkeley. However, during the depression this area of concentration looked uninviting so I changed to Education and received my General Secondary Credential in 1936. During the next three years, while teaching, I continued toward the completion of a Master's in Economics at Occidental College, receiving that degree in 1942. From 1939 to 1942 I dropped my teaching and took a graduate assistantship in the department of religion in Pomona College under Doctor Bernard Eugene Meland. During those three years I took work toward a Ph. D. Degree at
Claremont Graduate College in social philosophy, aesthetics, and religion, with the idea of equipping myself for teaching general education courses at the college level.

The war brought this effort suddenly to a close, and I returned to teaching in high school. However, in 1945 I received a call from Lincoln College, Illinois, to help institute a "Program of General Education in the Humanities." Here I stayed three years, spending one summer at the University of Chicago in a "North Central Association Work Shop in General Education." In 1948 I went to Muskingum College as Assistant Dean of Students, and from 1949 to 1951 taught in the Sociology Department at Heidelberg College, instituting the "General Education Course in Social Studies."

I dropped my teaching in 1951 to enter The Ohio State University to work toward a Ph. D. Degree in higher education, with emphasis on general education. During these years I was assistant to Dr. Earl Anderson in higher education and worked as Research Assistant to Dr. Arthur W. Foshay, Director of the Bureau of Educational Research, and to Dr. Ross Mooney in his studies on creativity. At the completion of my Ph. D. Degree in the summer of 1956 I am to accept a position in the Department of Speech at the University of California, Berkeley, California.