

The Humanics Philosophy of Springfield College

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PREFACE

A college without a philosophy is a ship without a rudder. It will flounder. It will become opportunistic. At best it will be imitative. Conversely, a college guided by a coherent and continuous philosophy, other things being equal, will move consistently on its chosen course and will fulfill its intended mission.

Springfield College started as a *unique* and *different* college. Its founders were not interested in adding just another college of liberal arts to those studding the picturesque Pioneer Valley. The men who designed and built this College were Christian idealists with strong humanistic inclinations and an evangelical fervor. They believed in establishing a college to build men who would build a Christian and humane society in America and in the world.

To build men, one must know man. Out of this conviction there developed the concept of Humanics - a set of ideas, values, and goals which through several metamorphoses became the accepted philosophy of education at Springfield College. It is because of this philosophy that the College believes itself to be distinct and different from other colleges. It is around this philosophy that the college administration, faculty, students, and alumni join in a cooperative effort to move toward commonly sought goals. It is by focusing on this philosophy that there develops on its campus a college community which, in open communication, makes communion and commitment possible.

A traditional philosophy which remains static, inflexible, and unrevised can create a bondage by reducing freedom and limiting the horizons of vision. But a philosophy which, though it has an ancient rootage, is kept dynamic, one which is not afraid to submit itself to re-examination, re-evaluation, and re-creation, can with passing time actually gather greater strength, confidence, and clarity.

It is with this purpose in mind that this book is being written. Those of us who have found meaning in Humanics want its continuation in the life of Springfield College. But, true to the very philosophy of Humanics, we ask no slavish obedience to its form and figure. We want to establish neither a dogma nor a slogan. By this volume we invite interested people to look and listen, to examine and evaluate, to renovate and re-create an educational ideal which, in its relevance to current problems and its promise for the future, calls for renewed dedication and commitment. Perhaps it is an "impossible dream"; but who would live without dreams, dreams of men's self-fulfillment now and in the years ahead?

Many people have participated in the creation of this volume. The idea for such a book started in the minds of three people who, as a small committee, met informally during my tenure from 1966 to 1969 as the Distinguished Springfield Professor of Humanics. We were interested in keeping Humanics alive on the Springfield campus and examined different ways of bringing this about. Eventually, our ideas crystallized around the idea of a publication which would present the story of Humanics to those interested on and off the campus. We felt that such a presentation would bring greater clarity to the concept of Humanics, would open it for examination, and might provide certain guidelines for action in these days of protest and promise for times to come. When this idea was discussed with the President and the Academic Dean of the College, there was not only acceptance of it but ready enthusiasm. The President was anxious to have the material for the book as early as possible, and he agreed to find the necessary financial support for its publication.

The members of this small committee, in addition to the writer, were Professors John J. O'Connor and Charles F. Weckwerth. These two kept close touch with the progress of the project and gave generous assistance, especially in discussion issues and criticizing the first draft of the writing.

In addition to the committee, others from the faculty and administration, as well as a retired Professor and an Academic Dean volunteered their services. Dr. Reuben B. Frost, the Director of the Division of Health, Physical Education, and Recreation, contributed material for Chapter II - "The Physical Dimension". The former Academic Dean, Dr. Thornton W. Merriam, co-operated with the present Dean, Dr. Paul U. Congdon, in writing the Chapter originally entitled "The Academic Frame" which in the present volume has become Chapter III - "The Intellectual Dimension". The Editor, in re-working this chapter, benefited also from the ideas of Dr. Henry Paar who, until January 1969, was the Director of the Division of Arts and Sciences. Professor Emeritus Fred G. Bratton wrote Chapter IV - "The Spiritual Dimension", and no one could have

done it with greater depth of understanding and authoritativeness. Dr. Eugene Rich, Associate Professor of History, furnished material regarding international education. Others who wrote various background papers were: Mr. Hubert F. Hill, Director of Student Activities; Mr. James M. Kemp, Director of Continuing Education; Mr. Harold G. Lynch, Director of Alumni Affairs; Dr. Robert E. Markarian, Director of the Division of Teacher Education; Mr. Calvin J. Martin, Vice President for Administration; Mr. Edward F. Sandow, former coordinator of YMCA Programs; Dr. Edward J. Sims, Professor of English; and Miss Nancy Whittemore, former Assistant to the Dean of Students. Still others' who, by their discussions with the Editor helped clarify issues and furnish information on various topics, were Professors Francis R. Carpenter, Mark A. Ehman, Harold Harlow, Allen R. Kaynor, A. A. Kidess, and Jesse L. Parks. The Editor has tried to keep in touch with students, alumni, faculty, and administrators at various levels to gather opinions and ideas. Unfortunately it will be impossible to name and to thank all who, in one way or another, have contributed to the production of this volume. I should, however, like to mention three secretaries - Mrs. Joyce Harwood and Mrs. Linda Guildford for the typing and Miss Rhea B. Vanasse for collating material of the manuscript.

I have left to the last the acknowledgment of genuine gratitude to Dr. Wilbert E. Locklin, without whose enthusiasm and provision for financial assistance this volume would not have been possible. But much more than this contribution, we at the College are in his debt for his unpretentious but very effective dedication to the Humanics philosophy and its realization in the life of the College. It is he who wrote Chapter X - The Possible Dream. He lives by that dream, and it is that dream that keeps him at the increasingly demanding job of being President of Springfield College. I hope he stays with it for many years to come.

As Editor I cannot avoid the responsibility for any deficiencies there may be. As for any positive accomplishments, I wish to thank sincerely the administration, the faculty, the alumni, and the students of Springfield College who have for thirty-one years educated me, who have made this College great, and who by cooperative effort, following the Humanics philosophy, will continue "building a college that builds men who build men a geometrical progression of service."*

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The Editor

August, 1969
Springfield, Massachusetts

*This Statement is attributed to Dr. J. Berg Esenwein by Lawrence K. Hall in his *Doggett of Springfield*, Springfield College, Springfield, Massachusetts, 1964.

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Chapter I

THE HISTORICAL DEVELOPMENT OF THE CONCEPT OF HUMANICS AT SPRINGFIELD COLLEGE

The concept of humanics originated and developed in relation to the character of the College itself. It will be well therefore to present a brief overview of the history of the College to see how and why the Humanics idea came about and has persisted during the eighty-six year existence of the school. Laurence Locke Doggett, in his *Man and the School*, gives credit to our men as the founders of the Institution:

David Allen Reed, prophet, promoter and seer, who had the vision of a great university training for all phases of Christian work by laymen; Jacob Titus Bowne, of Quaker lineage and business background, creator of secretarial training, methodical, conscientious, and possessed of a deep sense of the value of historical sources; Luther Halsey Gulick, child of missionary tradition, pioneer in physical education as a means of developing character, universal genius and inspired teacher and leader; and Oliver C. Morse, vigorous promoter, able 'finangelist', without whose energy and money-raising ability the College would never have emerged from the chrysalis stage. (6, p. 18)

All four of the founders were religious idealists and practical humanitarians interested in educating young people who, by exemplifying Christian principles in their own lives, would, through service to others, be leaders of youth and thus build Christian life in the sinews of society.

The School, during the first five years of its existence, was in fact called "School for Christian Workers". During the Spring of 1885, the first class of five students met at the Chapel of Hope Church, of which Reverend Reed was the minister. The first task was to secure a building. For this purpose, a suitable building was constructed at Winchester Square adjacent to Hope Church, and, according to Dr. Doggett ". . . the real work of the School did not get under way until September 9, 1885, when the new building was occupied." (6, p. 23)

It should be noted that the new building, in addition to dormitory accommodations, classrooms, and a gymnasium, contained also "a complete suite of rooms for the Armory Hill YMCA". (6, p. 23) Furthermore, Mr. Bowne used the YMCA activities as part of the preparation of the young men who were studying to become secretaries in the YMCA. Mention should be made also of the fact that of the first five students of the School, Mr. R. N. Armstrong later became the Massachusetts State Secretary for the YMCA's. It is understandable why this early association with the YMCA, thanks to the promotive activities of Jacob Bowne and others, caused the School for Christian Workers in 1890 to become known as the Young Men's Christian Association Training School to which in 1891 the word "International" was prefixed.

During the first eleven years of its existence, despite its financial difficulties and the voluntary services of several persons as President, including Reverend Reed, the School was able to lay its foundation and move to a new campus on Watershops Pond, later called Lake Massasoit. It was not until August, 1896, that Dr. L. L. Doggett accepted the invitation and came to the new school as its full time President. Laurence Doggett received his Baccalaureate Degree from Oberlin College in 1886, his Bachelor of Divinity Degree from Oberlin Seminary in 1890, and his Doctor of Philosophy Degree from the University of Leipzig in Germany in 1895. His doctoral dissertation was on the History of the Young Men's Christian Association, and his great interest in coming to Springfield was to devote his energy to the professional preparation of YMCA secretaries, on which the School had already made a promising beginning.

One of the major ideas of the new president was that the students at the Training School preparing either for the secretarial course or the physical directorship should not be mere technicians but should also have a broader understanding of man and his relations. Gradually, the curriculum came to include four areas of study, namely, Christian ethics, the study of man physically, the study of man intellectually, and the study of man in his social relations. This group of courses later came to be called "Humanics". According to Dr. Doggett:

This was Springfield's adventure in education. The school accepted Alexander Pope's dictum that 'the proper study of mankind is man'. (6, p. 47)

The decision to use the term "Humanics" officially came at a later date. In 1905 President Doggett and his associates were planning to ask the Massachusetts legislature for permission to grant degrees. This question was what kind of degrees. They were looking for a term that would connote the study of man. The word *humanities* was considered; but this, says Dr. Doggett, had been used since the Renaissance to refer

to the study of the classics so that the term Bachelor of Humanities would be misunderstood. Since our students were going to work among men, we felt that they should study man . . . Professor Burr picked up a dictionary and running a finger down the page on which was the word 'humanities' came upon the word 'humanics' which was defined as 'the study of human nature' . . . we agreed that that was the word which came closest to a technical description of our curriculum, and that it would be proper for us to give a degree of Bachelor of Humanics for the study of man. (6, p. 89)

The Commonwealth of Massachusetts in 1905 granted a charter for the School to award the degrees of Bachelor and Master of Physical Education to the physical education course graduates, and Bachelor and Master of Humanics to the graduates of the secretarial course.

The Training School did not become a college until 1912, at which time the trustees voted to change the name to "International Young Men's Christian Association College" which was promptly approved by the Massachusetts legislature.

In the meantime, another question had arisen. Should the school limit its admission only to students who aspired to the YMCA secretaryship? Young men like Alonzo A. Stagg of Yale, James Naismith of McGill University in Canada, and Chernoff of Bulgaria had applied for admission, but did not intend to enter the YMCA service. The majority of the trustees voted to admit these men, which opened the door to other students who found their occupational outlets not only in the YMCA secretaryship but also in teaching in schools and colleges, directorship of campus, and leadership in many voluntary social organizations.

Later the College found it necessary to petition the Massachusetts legislature for the right to award additional degrees. Thus, in 1926, the College's request was approved to award the undergraduate degree of Bachelor of Science and the graduate degree of Master of Education. Still later, in 1953, the College was authorized by the Commonwealth of Massachusetts to award a degree of Doctor of Physical Education (D.P.E.), and in 1963 the undergraduate degree of Bachelor of Arts.

The name of "International Young Men's Christian Association College" was formally changed in 1953 to the more popularly known and used name of "Springfield College." With these several changes in name and content of curriculum, the College in fact has moved more and more in the direction of David A. Reed's concept of a "Christian university." It is somewhat paradoxical that this College, with the name of its local community, became a national and international school receiving its students mostly from outside of Springfield while another institution, also the outcome of Reverend Reed's work and vision, admitting its clientele primarily from the local and surrounding community assumed the name of the American International College. As Dr. Doggett himself remarked in his book, the names of the two colleges could well have been interchanged.

Dr. Doggett presided over the destiny of Springfield College for forty years from 1896 to 1936. He placed his unmistakable imprint on the character of this institution. His concept of the education of the whole man, the moral motivation to serve man in order to find oneself, the creation of a community on the campus and the relating of oneself to the community outside in wider and wider horizons to include the whole world, the emphasis on international service, the commitment to seek truth at all cost, the guaranteeing of academic freedom, all of these which denoted Dr. Doggett the man and educator came to be known as the Humanics philosophy of the College.

The successors of Dr. Doggett, Drs. Ernest M. Best (1937-46), Paul M. Limbert (1946-52), Donald C. Stone (1953-57), Glenn A. Olds (1958-65), and Wilbert E. Locklin (1965-) have all, each in his own way, interpreted and served the concept of Humanics as the distinctive philosophy of Springfield College. In fact, it was this philosophy that attracted these several capable men to serve the institution. President Glenn A. Olds, believing strongly in the philosophy of Humanics, wanted its continuous study and application; and to do this, he proposed the establishment of a chair of the Distinguished Springfield Professor of Humanics in 1964. The trustees acted favorably on this proposal. In January of 1967, the Distinguished Springfield Professor of Humanics presented his first annual report to the faculty and students of the College entitled: "The Meaning of Humanics". In this report a description is given of the name and components of Humanics, as follows:

A. *The two parts of Humanics*

1. The Suffix *Ics* - there are two suffixes in the English language denoting science or art:

a. *Logy*, from the Greek, *logos*, meaning knowledge of or discourse about, as in *psychology*, *sociology*,

biology, archaeology, and so forth.

b. ics - from Latin *ica*, although used in its Greek plural form *ics*, as in *therapeutics, gymnastics, politics, ethics, aesthetics, and so forth*

In general, it seems that in harmony with the Roman inclination, as contrasted with the Greek, the *ics* disciplines are oriented more toward the concrete or applicatory rather than the more abstract or theoretical aspects of any art or science

This practical orientation is true of the word *Humanics*. It is more

a. Functionalist than essentialist or structuralist. It asks the question - What is it for?, or What does it do?, rather than What is it?, or What is it made of?

b. Empiricist and pragmatic than philosophical. It wants to put to test what is proposed; it is interested in its utility value, rather than in its historical origin or its philosophical contemplation. It follows the Jamesian dictum: You shall judge things by their fruits rather than by their roots.

c. "Applied" - rather than "pure". If a legitimate distinction could be made between "pure" and "applied" science, then Humanics is at the "applied" end of that dimension. Let us hasten to explain that the concern with the applied is not exclusive. It is not technological as opposed to scientific or educational. It does not eschew the historical or the theoretical, but it demands that the practical significance of what is said be demonstrated. Again, along with William James, it insists that the value of ideas must be tested by their consequences in action

Until the First World War the College's primary task was to train YMCA Secretaries. But even after World War I. when its graduates headed toward the schools and agencies outside of the YMCA, its curriculum remained strongly vocational, albeit interlarded with academic courses. Springfield College started as a "different" college. Its justification for being was that it was different, not duplicative. Its orientation has been practical and pragmatic. It is interested in both art and science - not for the sake of art or science, but for the sake of Man, for making Man more human and humane.

And now let us examine the first portion of the word *Humanics*.

2. *The root "Human"*- The word *Humanics* is rare; it does not have current usage; it will not be found in most dictionaries. It is true that in 1860, D. Appleton and Company published a book by this title. The book was written by T. Wharton Collins, Esquire, who was Professor of Political Philosophy at the University of Louisiana. He defined Humanics as "the science of Man," whose purpose it was to study Man in the aggregate, and in every particular, as a distinct or pivotal subject of knowledge.

There is no mention anywhere that this book was seen by either President Doggett or Professor Burr who selected the word in 1905 to describe the unique curriculum of the College centering on "the study of Man in his wholeness".

Rare in usage though the word *Humanics* is, its meaning is clear to some of us who have lived with it on this campus for a good many years. In another paper in 1959, I spelled out the concept of Humanics as representing the harmonization of the three great ideas undergirding the Western Civilization, namely, the Greek humanism, the Hebrew-Christian religious tradition, and the scientific orientation (1). There are ten components of Humanics philosophy which, growing up in the College's history, are woven into the fabric of what we today call Springfield College.

B. The Components of Humanics

1. *Human - Centered Man* The whole man in his relationships constitutes the center and sanction of the Humanics philosophy and of the educational curriculum embodying that philosophy. The interest is centered on man and the improvement of his life here and now. In this sense Humanics is allied with Humanism which, beginning in the 16th Century, placed its emphasis on life *now* rather than as preparation for the assumed next world. Furthermore, the concept of man (as illustrated by the four subject areas constituting in Dr. Doggett's day the Humanics curriculum, namely, psychology, sociology, biology, and religious education) was widely based, unique, and humanistic, and not segmental, narrow-gauged, and mere quantitative augmentation of the animal. (See Chapter V.)

2. *Knowledge for Man's Welfare* Knowledge, science, art, like the Sabbath, were made by and for man, and not the other way around. In other

words, science or art or knowledge was to serve man and his becoming. In his classic *Knowledge for What?* this point of view is ably discussed by the sociologist, Lynd, (9). It is also emphatically stated in the inaugural address of President Gilman at the John Hopkins University in 1876. Said President Gilman:

The opening of a university means a wish for less misery among the poor, less ignorance in the schools, less bigotry in the temple, less suffering in the hospital, less fraud in business, more security in property, more health in cities, more virtue in the country, more wisdom in legislation, more intelligence, more happiness, more religion. (4)

3. *Service Motivation* Throughout the history of this College there has been an unflinching emphasis on service. Unfortunately, this word in its current commercial usage has become one of easy virtue. To Dr. Doggett, virtue and morality represented the goal of education. To him, as well as to Gulick, McCurdy, Burr, and Seerley, the service to one's fellowman was the ultimate moral ideal put to practice. Some heated debates have been held on this issue on this campus, but I believe that what is often called "the Springfield Spirit" centers largely on this motivation which has deep religious foundations. It is one of the pillars of the Humanics philosophy, and it is too precious ever to be lost.

4. *Integration* The College's emphasis on man as a whole person and on his conscious motivation for service to his fellowman militates tendencies, more characteristic perhaps of some liberal arts colleges than of Springfield, to fragment and compartmentalize knowledge in separate disciplines. Insistence on such compartmentalization and disciplinary purity could defy man's unity as well as the reality of the social situation. Social needs today, whether in rehabilitation, prevention of crime, juvenile delinquency, or the improvement of living in the modern urban community call for the services of men who are *not* too much or too narrowly specialized in circumscribed disciplines, but rather are men who bring with them an integrated knowledge from the behavioral sciences and are steeped in a Humanics philosophy of education.

There is another sense of integration which is also in the particular genius of this College's philosophy, namely, the integration of the theoretical with the practical, so that the student's participation in the educative process is not only with his head, but also with his heart and hand, namely, by the whole person.

5. *Emphasis on Assets* In this same Humanics philosophy, there has always existed a genuine faith in man and his becoming. The emphasis has always been on man's assets and his potentialities rather than on his deficiencies and short-comings. Some people have said that our standards are not high or rigid enough. They have perhaps failed to see the human considerations taking precedence over the application of impersonal rules. I can cite from my personal experience on this campus many an alumnus who could have been dismissed if impersonal rules had been applied, but who with faculty assistance and forbearance surmounted these difficulties and went forward as a loyal Springfieldian dedicated to the service of his fellow man.

Let me add also that this College has never been a rich man's college. Our students, in the past more than now, have come from humble, even low, socio-economic backgrounds. Many have worked their way through college. While this fact, together with the fact also that our alumni have worked primarily in ill-paid human service occupations, has made it difficult to secure large alumni donations, it nevertheless has illustrated the College's faith in man rather than in his circumstances. I believe the early interest of the College in physical and psychological rehabilitation and in the foreign or the immigrant student is again the logical consequence of its faith in man and of its democratic spirit.

6. *Town and Gown* This College has always been a "town" rather than a "gown" college. It has never been an academe for the peripatetic professor or an oasis for those seeking the quiet and the safety of the academic gown and the grove. The educative process on this campus has never been confined to the classroom alone. The extra-curriculum, which we more appropriately call the co-curriculum, has always held a legitimate place in our educational program; and even beyond this, from its very beginning, the College has insisted on some form or other of field experience within the community - our own or other communities in the United States and abroad.

Whether as part of the educational preparation of its students or the kind of faculty it has gathered, there has been an immersion of the College in the local or the larger human community. While the membership of the faculty in some liberal arts colleges is primarily in the scholastic association, ours, in addition to scholarly affiliations, is in the YMCA, Boys Clubs, Settlement Houses, Job Corps, Vista, Peace Corps, and many other

private and public organizations ministering to human need in this and many other countries.

7. *The International Outreach* Since the beginning of the century, the College has welcomed to its campus students from foreign lands. Many of its early graduates went into overseas YMCA work as well as in other community, youth service, and educational undertakings. The College's alumni, whether foreign or native-born, now serve in some 58 countries, many of them in positions of critical and outstanding leadership. The College's faculty has also had an international membership. The color and composition of this international character have always made the Springfield campus a miniature world and an extraordinary living experience.

Along with its international outreach, the College has extended its religious horizons from a Protestant Christianity to a world wide and ecumenical religious outlook. At the beginning of its existence, the school was limited to the enrollment of persons who intended to go into the YMCA service. Gradually, people with other occupational aims were admitted; and again gradually, but very definitely, all limitations as to religious affiliation were eliminated. At the present time, Protestants, Catholics, Jews, Buddhists, and people belonging to other denominations and religious persuasions are admitted without any question. In fact, no record is kept of the student's religious or racial background.

8. *Concern for Freedom* President Doggett illustrated this concern more steadfastly and even dramatically than perhaps anyone else. And because of the long period of his Presidency, this concern wove into the traditional stance of the College. Dr. Doggett believed that the teacher was a *truth seeker* and that he had the right to speak truth as he saw it. Despite the severe criticisms of some YMCA leaders and other conservative religious dignitaries in this community and elsewhere, and in one case, at the cost of an anticipated large financial contribution to the College's endowment fund, he stood by Dr. Ballantine who interpreted the Bible more liberally than most in his day, and retained him on the faculty. The very next year after his assumption of the Presidency of the College in 1896, seventy-three years ago, Dr. Doggett organized the first Student Council and turned over to the students a very large measure of responsibility for conducting the social, religious, and out-of-class educational life of the campus (10).

9. *Respect for students* As one looks over the pictures of the students in the early years of the College, one cannot escape noticing that these students looked a good bit older and perhaps more mature than the students of today. A good many of them wore mustaches and beards; and, of course, girls were not admitted as students. Partly because of the greater age and maturity of students, partly because of the small size of the student body and the general vocational orientation of the College as a whole, but I believe, basically because of a profound respect for human dignity, the characteristic relationship between faculty and student on this campus has been an "I-thou" relationship. The channels of communication have always been open; there has always been mutual respect for each other.

In fact, that characteristic "Hi" on our campus, absent on many other campuses, denotes a quality of human relationship between faculty and student, trustee and corporator, administrator and office worker- the entire campus community - which is warm, concerned, sensitive of human need, and respectful of human dignity irrespective of age, sex, station, name, descent, and religious or racial background.

10. *Student Values and Their Changes* In 1942, at the William James Centenary Convention of the American Psychological Association in Boston, I presented a Paper on "Change in Evaluative Attitudes during Four Years of College" (4). In that paper, it was shown that the philosophical orientation of a college (Springfield) acts as a selective criterion in the admission and retention of students. (For three successive years in 1938, 1939, and 1940 our entering Freshmen, tested on the Allport-Vernon Study of Values, showed consistently the same order of dominance of values: religious, political, social, theoretical, economic, and aesthetic). Furthermore, during the four years of college, the value pattern of the students changed toward greater humanization and social service orientation. This paper, later published in the *Journal of Applied Psychology* was picked up by Philip E. Jacob who in his national study of *Changing Values in College* in 1957, concluded that by and large, and irrespective of curriculum or excellence in teaching, the American college student did not experience significant changes of his value pattern from Freshman to his Senior year, *except* in a few colleges with, what he called, "peculiar potency", which because of their intellectual, cultural, and moral "climate" influenced student values in certain directions. As Jacob said:

At Springfield College, students' love of people and altruism (social value on the Allport-Vernon Study of Values) increased during their stay so that this became the *pre-eminent Value for seniors*. Such a result is unique among the institutions for which this type of data is available. As freshmen, these students did not start with any greater than average degree of social sensitivity. What happened to their values can hardly be

accounted for apart from their particular college experience. (8, p. 111)

It is apparent that Springfield College has never been a one-dimensional college interested only in the intellectual development of its students. Its Humanics philosophy calls for the development of the total person as an integrated unit.

Thus we have tried to trace in this chapter the origin and development of the concept of Humanics. It started as a denotation of certain general courses which students specializing in either secretarial or physical directorship positions were expected to take. Eventually, these courses came to center on the study of man. They consisted of the study of man as a physical being, as an intellectual being, and as a spiritual being. In 1905, the question took a practical turn when the school asked the Commonwealth to grant permission to give degrees. Then the school asked itself what kinds of degrees would be appropriate for it to award. Looking over the curriculum, the authorities agreed that degrees in the study of man, namely Humanics, and of physical education were the appropriate ones. Later, however, these degrees were supplanted by the more generally accepted degrees of Bachelor of Science and Master of Education (1926). The Master of Humanics degree continued for a good many years as an honorary degree. In 1948, a faculty committee studied the possibility of granting a doctor's degree in Human Relations, at the time that the college was getting ready to request permission from the Commonwealth to award the doctorate in physical education. However, the faculty and the administration did not feel that they were ready at that time to move on the doctorate. Shortly afterward, under the Presidency of Dr. Donald C. Stone, Humanics became the name of one of the three schools in re-organizing the College curriculum. The school of Humanics was intended to include the undergraduate programs in Youth Leadership, Recreation, and Community Service and graduate programs in Recreation and Camping, Guidance and Personnel Services, and Group Work and Community Organization. But no sooner was this re-organization announced than the critics pointed out that Humanics could not be centered in one school, that in fact it was the basic philosophy of the entire school.

With the appointment of Dr. Glenn A. Olds as President, the Humanics philosophy found perhaps its most eloquent protagonist. President Olds in his inaugural address (12), and later on through various publications of the College, left no doubt that Humanics was the philosophy of the entire College. He strongly believed in it and in fact came to the College because he was attracted and challenged by that philosophy.

In 1963, the long range planning committee, composed of trustees, faculty members, members of the administration, and the student body accepted the following statement as the definition of Humanics:

By Humanics is meant: a) Education of the whole man (body, mind, spirit) in the service of all men; b) Integration of the behavioral sciences to focus on man and the development of his potential; c) Scientific orientation tempered with the Greek ideal of freedom and the Christian spirit of love of God and fellow man; d) Individual and group experiences within the context of community relations and international outreach; e) Integration of the theoretical and the practical involving the participation of the whole person in the educative process.

In 1965, a new member of the faculty, excited by the philosophy of Humanics at Springfield College, recommended that the college re-establish its degree of Bachelor of Humanics. Professor John J. O'Connor wrote as follows on the occasion:

The philosophy of humanics, as I see it, if not the whole answer to our times at least is *an* answer. It is a philosophy that neglects neither the spirit, nor the intellect, nor the body, nor does it omit man as a participator in the unfolding drama of anthropogenesis. It is, furthermore, a viewpoint that consciously takes into account all three relationships of body, mind, and spirit, and the *I-thou* relationship in service to mankind. (11)

Neither the above definitions of Humanics, nor any others which may be given later, can be complete or final. Throughout its evolution, the concept from rather vague beginnings has become more and more definite and more and more inclusive. It is a dynamic concept and must continuously grow as it responds to the great problems of our society and the world today and tomorrow. The important thing is not to lose its essence, but to work constantly on it to develop a dynamic and distinctive philosophy of education which constitutes the *raison d'être* of Springfield College. This, in fact, is the goal of the present volume.

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Chapter II THE PHYSICAL DIMENSION

Viktor Frankl, the contemporary Viennese psychiatrist and a visitor to our campus in 1963, says in his book *The Doctor and the Soul*, "Man lives in three dimensions, the somatic, the mental and the spiritual" (6). This same concept was caught and expressed by Luther Halsey Gulick in 1889 as the famous inverted equilateral triangle with the words "Spirit, Mind, Body" representing each of the three sides. In this way, Gulick was trying to capture the Hebrew and Greek ideals of education, which were concerned with the development of the three major components of man. It should be noted, although sometimes forgotten, that the triangle is surrounded by a circle which signifies the whole person in his infinitude. Gulick explained the triangle this way in a paper he presented to the Twenty-eighth International Convention of the YMCA in Philadelphia in May, 1889.

There is another and very different view that must be taken of this subject which is involved in the fact that man is a unit. His capacities are very much greater than simply those of the body alone plus those of the mind alone, plus those of the soul by itself. That is, each one gives to the others not only all that it has itself, but also enables the others to be and to do far more than they could alone. Man might be called the product of the three, rather than their sum. (5)

This is a remarkable statement, keeping in mind that Gestalt psychology announcing its major tenet, namely, that the whole is larger than the summation of its parts did not take shape until 1912. The tri-partite concept of man was probably not original with Gulick. Pestalozzi, the Swiss educator, had spoken about head, heart, and hand as the cooperative components of the fully developed person. The symbol of the triangle with a circle around it became in 1891 the official emblem of the Training School and five years later was accepted as the emblem of the YMCA throughout the world.

Luther H. Gulick (1865-1918) was probably the most original and creative of the four founders of the Training School. He was educated at Oberlin and had a year's experience as a gymnastic instructor at the YMCA at Jackson, Michigan, before, at the young age of 22, he came to the School for Christian Workers as an instructor in a training program for superintendents of YMCA gymnasiums. At the end of his first year, Gulick became Director of the Department. He spent only 13 years, from 1887-1900, at the Training School, but his contributions were of the highest order; and his influence continues even today. In addition to his invention of the famous triangle, Gulick made at least three other major contributions as follows:

1. In the program of the preparation for the physical directorship in the YMCA service, he early conceived the idea that such training should consist not only of gymnastic skills but should include the study of the

whole man. According to L. L. Doggett, "Gulick and his associates developed the supplementary idea of the study of men and thereby produced a group of courses that later came to, he called 'Humanics'".

He also had the idea of preparing men to be educated persons conscious of their mission in life and not merely technicians. This characterized physical education training at Springfield College from the very beginning and set it aside from other schools, several of which emerged in those days, which were concerned primarily with the development of gymnastic skills.

2. Gulick, together with his roommate at Oberlin, Thomas Wood, who later became the Director of the School of Physical Education at Teachers College, Columbia University, early saw that "good bodies" were related to "good morals" and minds. According to Gulick, the spiritual objective stood out far beyond the physical which was the means of reaching this most important goal. This idea, as we shall see a little later, coincided fully with the view of the leaders in the Young Men's Christian Association.

3. Perhaps the most important contribution of Gulick was his role of leadership in the professionalization of physical education. At the 1890 Annual Convention of the American Association for the Advancement of Physical Education, Dr. Gulick presented a paper entitled "Physical Education - A New Profession". In this paper Gulick set forth the objectives of the profession calling attention to the fact that physical education is not a department of medicine alone nor a department of education alone but is tied to both. He declared that physical education is a profession in its own right and that neither medicine nor education alone can produce a physical educator.

In order to understand the full contribution of Gulick and also of the School at Springfield, we need to take a brief look at the history of physical education. Throughout its history, physical education has reflected the culture in which it existed. In primitive societies its purpose was to develop fitness for survival. In Sparta, it was taught with the idea of creating military excellence; in Athens the aim of physical education was synchronized with the Greek ideals of beauty and harmony. Sir C. M. Bowra in his *The Greek Experience*, speaks of Achilles as the authentic hero of Greece, who, . . . is not only the strongest and swiftest of warriors but who completes his other excellences by eloquence, courtesy, generosity and counsel (1).

The Greeks thought of the education of the whole man. Nothing was more prized in their culture than to be the all-around citizen gifted with physical, mental, and spiritual well-being and vigor (*euexia*).

The Romans used physical training for war and for vicarious amusement. During the dark and middle ages, under a one-sided religious sanction which probably originated in the dualistic philosophy of Plato but was strongly ingrained in Christian theology, the physical was regarded as the "lower" or the sinful aspect of men. It is said that Plotinus in the third century A. D. "blushed because he had a body". St. Augustine, whose influence on Christian thinking lasted more than a thousand years, wrote in Book VII of his *Confessions*:

The body which is corrupt presses down the soul and the earthly tabernacle weighs down the mind which muses on many things.

It is no wonder that during these dark centuries there arose the aberrations of flagellation, religious persecution, children's crusades, etc. Even centuries later, Calvin, in his model academy in Geneva, while he provided a period for recreation once a week on Wednesday, stipulated that there would be no permission to engage in any "silly sports". Nor did physical education activities form any part of the monastic curriculum. The *trivium* included grammar, rhetoric, and logic; and the *quadrivium* concerned itself with the study of arithmetic, geometry, astronomy, and music. These made up the seven major arts of the monastic school.

It was only gradually that in that great humanitarian century from 1450-1550 there was some restoration of the Athenian concept of physical education. However, even in the early modern times, physical education in the various European countries was directed toward military and nationalistic purposes. To this end, there developed certain systems of gymnastics -German, Swedish, Danish, Swiss, etc. Toward the end of the 19th century, specifically at about the time of the establishment of the Training School at Springfield, the Turnvereine, organized by German immigrants to this country, was making a considerable impression on public schools, the YMCA's, and even the colleges. The Turnvereines were largely patriotic societies; the gymnastics were part of their social and educational program. Through their national school at Milwaukee, the Turnvereines began to furnish physical instructors for the public schools in the Middle West. Three German exiles, all of whom were followers of Dr. Jahn, were giving gymnastic exhibitions in the various schools and colleges in the East. As an outcome of these exhibitions and because of a general change in

the Puritan culture which regarded gymnastics, dancing, cards, and the theater as "devices of the devil", educational institutions began to appoint instructors in gymnastics and superintendents of gymnasiums. According to Dr. Doggett the first educational institution to appoint an instructor in Gymnastics was the Round Hill School at Northampton, Massachusetts . . . Dr. Charles Follen introduced physical education at Harvard. He is described in the Harvard catalog for 1827 as "instructor in German and Superintendent of the Gymnasium" (3, p. 40).

Undoubtedly Gulick was influenced by YMCA thinking in regard to Physical education. According to Dr. Doggett again: As early as 1860, the International Convention had recommended that physical training be used to attract young men to the Association. In 1866 the New York Association took the courageous step of putting into its constitution that the objective of the Association was to develop young men spiritually, intellectually, socially and also physically. (3, p. 44)

It is within this context that one should evaluate the work of both Gulick and Springfield College. Beginning with Gulick and followed by a string of such illustrious men as James Huff McCurdy, George B. Affleck, Leonard A. Larson, Arthur A. Esslinger, Ellis H. Champlin, and currently Reuben B. Frost, they have played major roles nationally and internationally in the professionalization of physical education. It will be instructive, therefore at this point to present a brief but succinct statement of the concept of Health, Physical Education, and Recreation at Springfield College today written by the Director of the Division, Dr. Frost:

To achieve self-fulfillment and realize one's potential, to discover new truths and to organize current knowledge into useful concepts, to learn to know oneself and others through meaningful interaction, to test and develop one's abilities and capacities through challenging and demanding endeavors, and to become committed to a cause which gives meaning to life - these are the great goals of education. They also express the philosophy of Humanics Education'.

The purposes mentioned above can only be achieved when (a) there occurs an integrated and balanced development of man in all his dimensions, intellectual, spiritual, emotional, social, and physical, (b) people accept as their responsibility the improvement of the society of which they are a part, and (c) there is recognition of the fact that these two goals are interrelated and that education must consider in its programs both opportunities for personal growth and maturation and also the applications of knowledge and skills to the making of better communities at the local, the national, and the international levels.

Evidence abounds in support of the concept that the development and maturation of all components of the human organism are interrelated and interdependent. The complex process of organized differentiation and integration which occurs continuously from conception to maturity involves the nervous system, the circulatory system, the skeletal system, the muscular system, and all other anatomical and functional parts. Perceptual development as well as the development of intelligence and the ability to think logically assumes systematic and rather specific sequences of both sensory and motor experiences. Individuals whose perceptual abilities are impaired are handicapped in their ability to speak, to read, to think, and to move. The right kind and amount of physical education is therefore necessary for complete development.

Physical fitness and sound health are necessary for the optimum functioning and maximum productivity of every individual. Those who achieve a high degree of fitness are able to work more hours without undue fatigue. Other things being equal, the person who is physically fit will have more years in which to make his contributions to society and in which to enjoy life. More important perhaps is the fact that there will be more dynamism in everything he does; there will be more zest in his living; there will be more pleasure and joy in his leisure hours.

An understanding of scientific facts and principles basic to good health should lead not only to the observance of sound health practices but also should provide motivation for a way of life leading to what Maslow described as 'conflictless effort', 'mastery', and 'peak experiences'. For health must be thought of as a positive quality and much more than mere freedom from disease. While the importance of knowledge about communicable diseases, nutrition, drug abuse, smoking, and family living must not be minimized, emphasis should always be placed on the attainment of that state of health where fit is good to be alive' and where the human organism is in the condition which supports self-actualization rather than hinders it.

A reasonable number of sports skills are a valuable adjunct to the full and complete life. The fun and joy that come from playing games, the 'camaraderie' which derives from contesting with and against one another in sports, the exhilaration which is felt as a result of a smooth and skillful performance, and the 'glow' that is seen and experienced after a fitting bout of exercise are experiences which should be enjoyed by as many people as possible. It is generally true that a person receives the most satisfaction from doing what he can

do well and that the motivation to continue a healthful physical activity throughout the active years of one's life is more apt to exist where there is reasonable skill. A complete education should therefore include the learning of a few appropriate techniques and skills which lead to proficiency in sports.

To express one's innermost feelings through movement, to feel the thrill of moving efficiently and rhythmically, to communicate with others through the medium of physical activity - these are means of self-expression available to the dancer, to the gymnast, to the swimmer, and to many others as they engage in physical activity. Whether one moves to the cadence of music or to an inner rhythm sensed by the performer, it can be expressive. Emphasis is on spontaneity, freedom, creativity, exploration, and the absence of direction and coercion. The joy of effort as well as the poise, grace, and beauty of movement found in many physical education activities can be most pronounced when the performers are truly using opportunities to express their feelings and emotions.

For some, it is self-discovery which is the important element in their physical education experiences. While one discovers something about one's self whenever one engages in a new activity or participates under a new set of circumstances, it is in the vigorous, demanding, and competitive activities that such opportunities are the most prevalent. For it is when great challenges are mastered, when individuals learn through personal experience that there are hidden resources which can be called out in times of crisis, when tasks are accomplished which were not deemed possible that true confidence is gained and that a step is taken toward the realization of one's potential.

Such self-discovery is best achieved either through vigorous and demanding competitive sport or through outdoor activities which are challenging and which present risks and hazards. Mountain climbing, obstacle courses, survival swimming, and other activities of the 'Outward Bound' type are examples.

Not everyone can or will participate as a player or performer in the activities to which we have alluded. This is not expected. All people do not play musical instruments or paint pictures. An appreciation and understanding of sports and other physical education activities will, however, make possible more meaningful and healthful vicarious experiences. For spectators there can be the fun and relaxation which comes from watching an interesting performance on a bright sunny afternoon. There may be the personal involvement in a contest which for the moment causes one to forget the worries and pressures of the daily routine, or there can be the catharsis that results from giving vent to pent-up emotions. All of these are very worthwhile.

Recreation deals with the worthy use of leisure time. For those who understand the full meaning of the word and its derivation, it becomes a way of life. The leisure moments create anew the spirit and the will and the stamina to go on. Those who are committed to the 'stroke-glide' principle find that life does have more meaning, that work does contain more pleasure when some moments and hours and days are set aside for relaxation, for activities of a different nature, for enjoyment and pleasure. Recreation is a much broader term than physical education although many activities and programs can be included in either category. Recreation programs include not only sports and aquatics and dance but also such activities as art, music, reading, drama, camping, picnicking, traveling, and crafts. It is the spirit in which these activities are engaged, rather than exactly what is done, that makes it recreation. Where refreshment, renewal, and 're-creation' are the goals and where the pattern of life includes time for relaxation and pleasure as well as work and strenuous effort, the purposes of the courses and the opportunities presented in Recreation will have been made clear.

Character education, or education in values, involves nebulous and rather intangible concepts. Those engaged in health education, physical education, and recreation education feel strongly that they have a contribution to make in this regard. An appreciation of the human organism as an entity, the importance of commitment and dedication, the inculcation of such values as self-sacrifice, teamwork, perseverance, self-discipline, and responsibility are not taken lightly. The opportunities to influence the lives of students in informal, spontaneous, and emotional situations and the natural role of coaches as guides and counselors are recognized. The laboratory of life which is found in athletics cannot be overlooked.

Recreational programs, health projects, and athletic activities have long been media through which community development has taken place. Common loyalties, common interests, common enthusiasms, common adventures - these are factors which make for community. They tend to minimize differences, to remove barriers to communication, and to foster understanding. Games, contests, and shared projects are integrating elements which can lead to feelings of intimacy and mutual respect. The spontaneity and informality of sport have been found to allay suspicion and promote friendship. In sport the individual tends to be judged on his merit, and the circumstance of color, creed, or birth is transcended by individual

performance. Rightly used, the programs in health, physical education, and recreation can become important areas of endeavor for community action and significant contributing factors in community development. Their worth has been confirmed by the experiences of the Peace Corps, the American Specialist Program, the Job Corps Programs, the Vista activities, and innumerable community recreation programs.

We see, then, that health education, physical education, and recreation education have a serious and significant role in an institution which espouses the philosophy of Humanics. The development of the body for the highest possible intellectual achievement, the discovery and transmission of knowledge in these subject matter areas, and the evaluation of its relevance for today's world are among the objectives. The development of character and the quest for meaning are serious endeavors. The commitment and dedication of students intending to teach and work in these fields are unquestioned. For those who have chosen these fields as their life's work Health, Physical Education, and Recreation have become truly a 'way of Life - - for self, for community, and for nation' (7).

It is apparent from the foregoing that the concept of physical education has changed over the centuries. In general in our culture today the concept of physical education is akin to that in the Athenian democracy. The physical is regarded as a legitimate part of the total person, which requires training and development as much as mind and spirit, to use the language of the triangle. In fact, the concept is moving toward newer understanding and evaluation of the physical in the idea of the whole man. It seems that rather than looking upon the physical with apology or even merely as a means toward intellectual and spiritual goals, the physical development is coming to be a goal in itself. This is especially true when we come to think of the physical skills as not being limited to trained specialists for purposes of exhibition, but as a part of the daily living and being of all people in our society. In the past we have always thought of man as *homo sapiens*. Now we are coming to think that he is also *homo ludens*, and it is idle to think which came first. There is no question that the two are in many ways interrelated. There is no question either that play or its equivalent and more generally used term, fun, is becoming a necessary part of life on the young as well as on the adult levels. It is estimated that billions of dollars are invested in creating opportunities for play or fun for our society today, and people travel long distances to obtain newer and more exciting ways of experiencing fun (10).

Our educational concepts are changing to include the dimension of the physical. As stated by Professor Whitehead in his *Aims of Education*:

I lay it down as an educational axiom that in teaching you will come to grief as soon as you forget that your pupils have bodies. (12, p. 58)

Aldous Huxley, in a lecture several years ago at the University of California in Los Angeles, spoke about the neglect of modern higher education in the development of human sensibilities and physical resources above and beyond the intellectual. Dr. Schutz, a clinical psychologist, in his exciting book called Joy, describes many ways in which physical exercises and experiences can provide for relaxation, for reduction of anxiety, for the release of human potential in new and different ways neglected in our educational programs in the past (9).

Edith Hamilton says "only the *wretched* people do not play". Play is coming to be recognized as not only natural but also a necessary condition for man's growth in selfhood and for 'tine pursuit of happiness'. (4)

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Chapter III

THE INTELLECTUAL DIMENSION

The philosopher, Alfred North Whitehead, in his *The Aims of Education and other Essays*, speaks as follows regarding the relationship of the physical body with intellectual activities:

The connexions between intellectual activities and the body, diffused in every bodily feeling, are focused in the eyes, the ears, the voice and the hands. There is a coordination of senses and thought, and also a reciprocal influence between brain activities and material creative activities. In this reaction the hands are peculiarly important. It is a moot point whether the human hand created the human brain, or the brain created the hand. Certainly the connection is intimate and reciprocal. (6, p. 58)

Just as there exists an intimate relationship between body and intellect so we believe there is a genuine relationship between intellect and spirit. In this connection, an apt statement comes from the pen of Nevitt Sanford of Stanford University:

Just as nothing is truly learned until it has been integrated with the purpose of the individual, so no facts and principles that have been learned can serve any human purpose unless they are restricted and guided by character. Intellect without humane feeling can be monstrous, whereas feeling without intelligence is childish. Intelligence and feeling are at their highest and in the best relationship one to the other where there is a taste for art and beauty as well as an appreciation of logic and of knowledge. (4, p. 284)

Consequently, in our design for the intellectual development of students at Springfield College, we do not assume that it takes place only in the so called academic courses. From the very beginning, the College has attempted so to organize the educational program on the campus as to have the curriculum (credit bearing courses), the co-curricular activities (sports, clubs, social events, student participation in decision making), and the non-curriculum (dormitory life, health services, counseling, human relations problem solving, town-gown relations) to fortify each other mutually. They not only meet spontaneous or immediately practical purposes, but also, in several important ways, enhance and extend intellectual growth. To illustrate, athletic coaches on our campus are faculty members who use coaching as their method and athletics as their vehicle toward the goals of Springfieldian education. So also are the dormitory officials, who, as educators, help students meet daily living problems but also learn from the peculiar complex of such problems and satisfactions inherent in dormitory life to develop understandings and skills as well as attitudes in living with others.

In this manner the College calls upon the many features of life, aside from formal classes, to provide educative experiences for the physical and attitudinal as well as the intellectual aspects of the development of students. In doing this, the objectives are not parceled out by area. For example, academic courses are not given the sole responsibility for the intellectual development of students and no responsibility for attitude building or mental and physical health. An athletic skills class, an intra-mural competition, or a team practice will usually include some theory and certainly some attitudinal content.

Another characteristic of Springfield education is that whenever possible the intellectual experience is preceded by, is concomitant with, or follows action. It is our conviction that intelligence is not "pure" or isolated from the rest of human experience, and therefore its development must necessarily be related to action in the context of life. This need not make us superficial or utilitarian in conceiving the meaning of intelligence; but it does, certainly, bring in the Jamesian pragmatics in testing knowledge for its implications

and meaning for human life. As Professor Paar puts it:

Some of us emphasize knowing, most of us emphasize knowing for doing, but all of us focus on man as the subject of our knowledge and action.

Still another aspect related to intellectual development is the problem of social and personal relevance of what is learned. In these days of student protest and demands, the word *relevance* is used as a slogan. Springfield College has long believed in relevance as the necessary part of its educational program and practice. Relevance implies meaning, points out to the implication how knowledge can make a difference in human living. Knowledge, after all, is not there for the sake of knowledge. Its only justifiable existence is that it serves human purposes. It should further be stressed that relevance need not mean less than excellence. On the contrary, to the extent that the student sees the relevance of what he is learning to himself and to society he is likely to inquire and study it more profoundly, more extensively, and certainly more meaningfully.

There is no disputing the fact that man's intellectual development, his curiosity, his persistent search for knowledge has been responsible for the advance of human civilization. Early in the history of civilization, the storage, the systematization, and the creation of knowledge were entrusted to educational institutions, whatever their specific name. Since the rise of the Western universities in the eleventh century, these functions have been placed with the colleges and universities. Today, with the strong conviction that knowledge is power and profit, not only the colleges and universities but also industrial organizations and governmental agencies have entered the field. However, even today the assumption continues that it is the college and the university that must share with larger and larger classes of the population the knowledge that is at its disposal. As stated by Clark Kerr, one of the problems of the modern university emanates from the fact that,

_____ knowledge is now central to society. It is wanted, even demanded, by more people and _____ more institutions than ever before. The university as producer, wholesaler and retailer of knowledge cannot escape service. Knowledge, today, is for everybody's sake. (3, p. 313)

Since we have repeatedly stated that, according to the Humanics philosophy, Springfield education is motivated by service, it is time to try to define the meaning of the word *service*. Arthur Guiterman in his *Lyric Laughter* pokes fun at the commercialization of this when he says:

Service, the courtesy of simpler days, is now a boast, an advertising phrase; for Service is like Silence, rarely met, the more it's talked about, the less you get. (1)

The use of the word *service*, with its frequent repetition in advertisements in the mass media, has become a word of uncertain virtue; but its meaning as used by the founders of the College had a very serious and solemn connotation. It meant the using of one's skill and knowledge to make life *abundant* for self and others. In other words, service refers to a moral conviction and commitment to increase, enhance, and affirm life for all men. Rather than use the power that emanates from knowledge for self-aggrandizement, it will be used to build man and to increase his stature as a human being.

Another serious problem in regard to knowledge must be faced. According to Arnold Toynbee:

Since the seventeenth century, the amount of potential knowledge has increased far beyond the quantity that can become actual knowledge in a single human mind. Dante did know virtually everything that there was to know in Western Christendom in the early 1300's. Goethe knew the greater part of what there was to know in the year 1800. But since 1832, the date of Goethe's death, it has become impossible even for the most powerful intellect and the most industrious temperament to master more than a fraction of what there is to know. (5, p. XXII).

In the light of this fact, the following quatrain attributed to the master of Balliol College is probably intended for humorous derision:

My name is Benjamin Jowett
And what there is to know, I know it.
I am the Master of Balliol College
And what I do not know is not knowledge. (Anonymous)

This raises two questions, one in regard to the specialization of the college and another in regard to the specialization of the faculty and the students.

In regard to the college, it can be said that no college can have *all* the information or can effectively transmit *all* knowledge to future generations or to participate in the creation and validation of *all* knowledge. Colleges, especially in a democracy, have individual characteristics; and one aspect of this is their specialization in focusing on the production, transmission, and use of particular kinds of knowledge. Springfield College, traditionally, has chosen its field of knowledge and service in the area of human relations. Courses like physics and chemistry, while taught at the College, form no essential part of the College's intention to extend them or to provide specialization in them among its students. On the other hand, courses in health, physical education and recreation, group work and community organization, psychology and rehabilitation, and, in general, the human serving professions form very much the central focus and attention of the College. Thus, Springfield College is, in a way, a specialized college, centering its specialization in teaching skills and understandings and in increasing knowledge in the areas of human service vocations.

The second problem of specialization, emanating from the fact of the immensity of accumulated knowledge, has implications for the students, faculty, and the curriculum as a whole. To what extent should students coming to Springfield College be trained as specialists in certain fields? It has been our observation over the years that many students majoring in health, physical education, and recreation, when they enter as freshmen, would like nothing better than learning specialized skills. But the College, certainly since the days of Gulick back in 1887, has always proscribed narrow specialization. Its conscious effort has been to develop first *man*, then *man as a specialist for efficient service in certain areas of human endeavor*. Secondly, throughout the history of the college, and especially in the more recent years, there has always been an effort to departmentalize the college structure. Modern graduates of universities are specialists, and having specialized in a certain science or discipline, want to teach and research in that specialized field. This, in fact, is a generalized tendency of collegiate organizations and structure in America today. Springfield College believes that man's primary loyalty is to man - the student - and only secondarily to the subject matter or specialization. Springfield College in its curriculum tries to emphasize inter-disciplinary effort rather than departmental insulation. Robert M. Hutchins, in his *The Learning Society*, quotes the German existentialist philosopher Jaspers, as follows:

The conduct of faculty members has been compared with that of the monkeys on the palm trees of the holy grove at Benares: on every palm tree sits a monkey, all seem to be very peaceful and minding their own business. But the moment one monkey tries to climb up the palm tree of another, he runs into a heavy barrage of coconuts. (2, p. 115)

From the very start of the institution, and especially after Laurence Doggett assumed the presidency of the Training School in 1896, the problem was to blend the general and the technical preparations for those preparing for physical directorship and for the secretaryship in the YMCA. At a somewhat later date, the preparation in the general or liberal education courses came to be known as Humanics; and at a still later date, the general area came to be known as the "study of man and cultural courses". This problem of combining in some appropriate manner the liberal and the professional has persisted until today. For a good many years, the design was to combine the professional and general in such a way as gradually to increase the professional and technical courses from freshman to graduate years and proportionately to decrease the general courses during the same period. This idea is graphically represented in the following design.

Senior Grad.	Professional and	General	M. S. or M. Ed.
Senior	Technical courses	Courses related to the	B. S. Degree
Junior	Supervised Fieldwork; Practical skills	Student's professional objective-his major field.	
Soph.	Pre-professional courses	General foundation courses	
Fresh.	and skills	Basic Arts and Sciences	

From the College Catalog. 1954-1955.

In general, the attempt to integrate the liberal with the professional has worked reasonably well, although there have always been individuals within the faculty and the administration who have been unhappy regarding the proportional percentages of the inclusion of one as against the other. The positive aspect of this situation has been responsible for a flexible and frequently modified academic curriculum. The last major study of the curriculum in which faculty, administration, and students participated was made in 1959 and 1960. It was recommended by the Study Committee and later accepted by the Board of Trustees that the college curriculum provide for the undergraduate student courses in five major areas, namely: Man in Nature, Man in Society, Man and Meaning, Man's Communicative and Expressive Arts, and Man in Movement and Health. To these core areas were to be added professional and skill courses as well as electives depending upon the requirements of the particular Major. Although particular inclusion and implication of the above requirements are constantly debated, none of the official or unofficial student or faculty groups have clamored for any sharp departure from the basic concept expressed in this requirement. Changes now being urged are in the nature of reducing the gap between what the philosophy indicates and the logistics allow. There is some tendency both among the students and the faculty not to eliminate the five major core categories but to allow a wider latitude for selection of a number of courses required to meet after the individual differences and goals.

Starting with only two programs in the 1880's, namely the physical directorship and the YMCA secretaryship, the College today has extended its curricular offerings to many fields. On the undergraduate level the offerings with which the College has been long identified and which lead to careers in some of the human helping professions are in Health, Physical Education, and Recreation; in Teacher Education; in Community Leadership and Development; and in Medical Technology and in pre-medical and dental and pretheological studies. On the graduate level the offerings are in five professional fields, namely: Community Leadership and Development, Community and Outdoor Recreation, Guidance and Psychological Services, Health and Physical Education, and Teacher Education. Each one of the major programs consists of a number of areas of sub-specialization. The expansion of the curriculum and offerings is a clear indication not only of extended opportunities in the human helping professions but also of the advancement of knowledge and the professional techniques in these different fields.

Humanics has become *not* a combination of courses and programs, but rather a philosophical position, a set of attitudes and values centered on concern for man and his becoming. As such, it has become one of the criteria for acceptance and introduction of new courses in the curriculum.

Question 19 on the form on which a new course is to be presented for approval asks: "How will this course serve to improve the human condition?" Surrounding this question are others which ask the prospective instructor to indicate how he plans to assure in fullest measure the chances of this new course being fumed to humane ends by the students who succeed in it. The sponsor of the new course or course sequence will have greater or lesser difficulty in having it approved depending on how members of the Academic Affairs Commission and the Dean view his answers to those questions. Sometimes the sponsor is pressed pretty hard by his colleagues, sometimes not. Often when his course is not examined closely, it is because the particular course seems appropriate for the Humanics point of view regardless of how ineptly he answered Question 19 and its collateral questions. Sometimes this assumption of spontaneous or built-in Humanics proves to be a mistake. However, this method of attempting to keep the curriculum and the faculty Humanics oriented seems to have some degree of positive effect despite occasional irritations. This same sort of questioning is used in interviewing a candidate for the faculty.

The responsibility for furthering the Humanics view rests not only on instructors who teach the core courses, but the attitude and orientation are stressed and implemented in technical and skills courses as well. In no study major is the student trained merely as a specialist in the particular profession. The implications of his work for human betterment are always stressed and illustrated, whether he is trained to become a camp director, a director of physical education in school or college, or a teacher in public school. To illustrate, the Teacher Education program attempts not only to prepare students to occupy teaching stations in the undermanned schools, but it also fosters the view of the public school as the largest, potentially most beneficial pervasive social agency in any community. The teacher then should be a community leader familiar with and responsive to community needs, in touch with all agencies and other community resources with which cooperative effort toward humane goals could be fruitful. Courses are slanted toward this end, and faculty are selected who can offer evidence of sympathy and experience with this point of view.

The same point of view is manifested in the program in the Arts and Sciences. To illustrate, our Art major is consciously designed to embrace the Humanics philosophy. It breaks with the traditional mummyfied fine arts by declaring itself to be Art in Urban Life. The students are expected to work not in museums but in

store-front windows in the ghetto, not in elegant drawing rooms but in human-cluttered basements. Art is for life, contemporary life. Structurally it is called the Department of Visual and Performing Arts, and it encompasses all the graphic arts as well as drama and music. Functionally, it is on the cutting edge of society and man's relationship to it.

Again, our Biology Major has three primary paths leading to different goals: 1) the preparation of students for graduate school in medicine, dentistry, and biological sciences, 2) the preparation of students for careers in nature interpretation, in outdoor education, and in leadership in community conservation, and, 3) the preparation of students for careers in medical technology. Each of these goals is distinctive, but all have a common base in the natural sciences and in the ultimate objectives of service to man.

While traditional courses in psychology, sociology, economics, and other social sciences are present in the curriculum, as much recognition if not more is given to such courses as juvenile delinquency, poverty, and rehabilitation services, which combine the contributions of several social sciences. Eventually, I suspect that one of the contributions of Springfield College will be the demolition of the ramparts between the social sciences and their conjoining fields to see man whole and to serve his need to actualize his full potential.

By making the improvement of human condition or individual and social relevance important criteria for the admission of courses into the curriculum are we not thereby compromising the intellectual purity of the college enterprise? The answer is in the negative, even though we readily admit the particular bias.

In being conscious about our bias, we do not eliminate from our company scholars who are devoted to their science and subject matter or scientists who are devoted to the advancement of their discipline. While we welcome their company, we also make it clear that we are after human significance for anything that a scholar or a scientist does. To put it another way, education at Springfield College centers on teaching more than on research. While research is encouraged and facilitated, especially on the graduate level, it is at the same time made clear that research should enrich and improve a professor's teaching rather than become a hindrance to his work in relation to his students. At certain points there may arise a question in the mind of some professors whether or not their first loyalty is to their discipline or to the philosophy of the College. It would seem that a balanced position between the two is possible without neglecting either. Some people may ask whether or not with this particular philosophy the College is a social agency or a collegiate institution. There, again, we feel that a balanced position is possible - in fact, highly desirable. A college cannot be sitting on top of a hill, unresponsive to the needs of society around it. Neither can it devote all of its resources merely to meeting the social problems that surround it. The town and the gown must meet to coordinate their efforts for the growth of the student as well as for the welfare of society. This has been and is the implication of a Humanics philosophy on the campus of Springfield College.

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Chapter IV THE SPIRITUAL DIMENSION By Fred Gladstone Bratton* *Self Fulfillment*

The Roman Juvenal's succinct description of the good life - *mens sana in corpore sano* - a sound mind in a sound body - fittingly defines the Greek conception of the mature person, but time waited for the Hebrew-

Christian tradition to complete the definition with its emphasis on the dimension of the *spirit*. The trinity of body, mind, and spirit is found on the seal of Springfield College. It is found in the kind of man and woman Springfield tries to turn out. The moral and spiritual ideal is also implicit in the underlying philosophy of the college - *Humanics*. It will be our purpose in this chapter to explore the meaning of "spirit" and its place at the top of the isosceles triangle.

This spiritual factor links *Humanics* with *Humanism*, but it also differentiates the two. Greek Humanism reduced the universe to the measure of man; it announced the human being's coming of age as an intelligent creature possessing will, dignity, proportion, self-discipline, and the desire for completeness and excellence. Renaissance Humanism was a recovery of the Hellenistic spirit of human potentiality and fulfillment of person.

The Humanism of our day continues the quest of fulfillment and seeks to create the condition which makes for still another rebirth of man in relation to the new universe. Today's Humanism, by and large, seeks a unified conception of man and a rational definition of his place in the scheme of Reality as an active and conscious being. There it stops. *Humanics* attempts to find the driving power for these moral and philosophical achievements, not just the rationale. *Humanics* says that wholeness and self-fulfillment can be found in losing one's self in the world of service, not in mere absorption of knowledge.

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Human potentiality or wholeness was the theme of Pico della Mirandola (1463-1494):

Thou, constrained by no limits, in accordance with thine own free will, in whose hand we have placed thee, shalt ordain for thyself the limits of thy nature. We have set thee at the world's center that thou mayest from thence more easily observe whatever is in the world. We have made thee neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honor, as though the maker and molder of thyself, thou mayest fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power to degenerate into the lower forms of life, which are brutish. Thou shalt have the power, out of thy soul's judgment, to be reborn into the higher forms, which are divine. (1)

The challenge of self-fulfillment was expressed by Lorenzo Gracian (1601-1658):

A man at his best. You are not so born. Strive to daily to develop yourself in your person, in your calling, until perfection is attained - the fullness of your every gift, of your every faculty. You will know it in the improvement of your taste, in the clarification of your thinking, in the maturity of your judgment, in the control of your will. The man complete, wise in speech, wise in action, is welcomed into that rare fellowship of those who understand. (2)

Robert Browning's (1812-1889) philosophy of life is thus epitomized:

Grow old along with me! The best is yet to be, The last of life, for which the first was made: Our times are in His hand Who saith, "A whole I planned, Youth shows but half; trust God, see all, nor be afraid! (3)

The holistic principle was one of cardinal elements in the teaching of Jesus, Who said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." (Mk. 12:30).

The first article of the Universal Declaration of Human Rights of the United Nations Charter reads: "The inherent dignity and the worth of the individual person and the full development of the human personality is the primary aim of education."

The prophets and the poets caught the idea, but today there are many obstacles in the way of the "whole man". One is specialization with its inevitable fragmentation of life. The family doctor has disappeared, and each specialist sees the patient through the eyes of his own specialty. Religion becomes sectarian; politics becomes party-following; our cultural life becomes provincial, xenophobic. In a global world, struggling for birth, we cling desperately to tribal fears and ethnic prejudices. We are not whole either as a society or as individuals.

Another hindrance to the abundant life is the accelerated speed of change, communication, and transportation. We have increased our horsepower without a corresponding increase in our horse sense. Our physics has out-distanced our metaphysics. Mechanical engineering has outrun human engineering.

The technical advance in transportation has been so rapid that the people of the world find themselves in physical proximity without spiritual neighborliness.

The abundant life is denied people by reason of the critical situation in the world today. The anachronism of war, the disintegration of our cities, the pollution of air and water, the traffic congestion, the population explosion, the violation of human rights, poverty, the elimination of jobs through automation, the threat of atomic weapons, the breakdown of law and order, the increase in crime, the cost-of-living spiral resulting from strikes, and corruption in government - these are the side effects of progress, and it will take new and wise leadership to correct them.

Equally distressing is the direction American culture has taken since World War I. The contemporary mood - or mode - has discarded many ultimate values that have their roots in the distant past. The present generation will be known as the one that rejected the Great Tradition and embraced the gods of anti-reason and non-meaning. This current preoccupation with the "how" rather than the "what", the quantitative approach, has changed the aphorism of Protagoras that "man is the measure of all things" to read "things are the measure of man". The dominance of science over the present academic scene prompted one college president to remark: "The age of the cultivated man has passed; the age of the competent man is here". Clearly the educational imperative of this generation is to make a fresh examination of first principles, to find a new appreciation of ultimate values without which our civilization becomes a body without a soul.

Impersonal technology has reduced man to a mere number. Individual man possessing the power of choice is being annihilated. Bullied by TV ratings, best-seller lists, and book clubs, enslaved by compulsory buying, planned obsolescence, and style fads, the individual must measure down to the lowest common denominator in taste and quality and accept what happens to be the fad of the moment. Artists, musicians, and writers are content with merely reflecting the base and the sordid in contemporary life. "To hold, as it were, the mirror up to nature" would seem to be a worthy ideal. And it would be if the artist mirrored *all* of life. But today he sees only half of it - the disorderly, the degraded, the chaotic. Beauty is just as real as ugliness. Great artists have been ahead of their times, not behind them, content with a carbon copy, and have in their work a universal quality. The public is being let down by creators who do not create and who execute their work with tongue in cheek. Contemporary art and literature are based on a repudiation of common experience. It has become an exaltation of the unintelligible. The modern poet, in trying to avoid the obvious, conforms to a pattern of impressionism which results in a studied eccentricity. The artist and the poet have fumed scientist, infatuated with method and technique. The current assault on the intellectual tradition which has produced the greatest achievements of modern man shows a complete absence of affirmation and confessedly has nothing to offer the world for the improvement of the human lot. Worst of all, it stands opposed to those creative periods in human history that gave the western world its enduring values. But it is hardly likely that the cultural gains of the last five centuries will go down the drain and be lost forever. They will survive in some form, chastened and refined.

It has often been said that a people that does not know history is destined to repeat it. Knowledge of the past is of no consequence unless it provokes in the present the humble acknowledgment of failure, the courage to face reality, and the determination to use the current crisis as a bridge to individual and social rebirth. As Charles Frankel says, "The career of mankind is meaningless unless we see it against the backdrop of what is timeless". The proper cultural balance can be found only through a wisdom that comes from knowing the best that has been thought and achieved in the past through the contemplation of such enduring values as justice, freedom, beauty, and integrity. Without an application of these values in actual living, the new leisure and the absence of high goals will destroy man.

The Mature Mind

What is the answer of Humanics to an age that has to a great extent lost its sense of values, its high regard for excellence, and its moral and spiritual sensitivity? The educational philosophy of Humanics with its primary emphasis on the spirit is concerned with the requirements of the mature mind. But when is a person mature?

1. The Mature Person Accepts the Universe.

The immature individual interprets his natural environment in a personal way. He thinks the world owes him a living, that things can be had for the asking, and that the universe was made for him. When things go wrong, like his primitive ancestors, he thinks nature or God is hostile to him. The mature person, on the other hand, lives in harmony with his environment. Being reconciled to the law of cause and effect in the

natural world and the immutability of physical law, he looks for no miracles by which this law is momentarily set aside in order to satisfy his naive desires. He knows that adversity and evil arise either from natural causes or are the consequences of human will. Therefore he is not frustrated if it rains when he wants sunshine; nor does he lose faith when a bolt of lightning kills someone dear to him. He has made his terms with life. Knowing the natural world and the history of the race, he can endure the changes and chances of life with composure and confidence.

2. The Mature Person is Self-Disciplined.

The true adult lives the good life, not through fear of punishment or hope of future reward, but because the good life in his mind is inherently satisfactory, and present experience, with all its tragedy, brings its own happiness. The immature person resorts to asceticism and world renunciation to repress desire. The truly adult person does not live under prohibitions and superimposed compulsions. He follows the temperate golden mean. With him goodness is internal and voluntary rather than external and compulsory. He can live in a timeless world without being isolated from the current scene. He can be a quietist, free from the turmoil of the market place without losing the zest and creativity of the activist. He can live soberly with himself, knowing his own limitations but never satisfied with his accomplishments.

3. The Mature Person has a Sense of Purpose.

He sees life as an ongoing process. Life with him is not a senseless rat race, but a purposeful struggle, not static but dynamic. He believes that the divine purpose is being slowly worked out but that it requires the cooperation of man. In this great enterprise he finds his place, He accepts change as the basic law of life. He knows that the last word has not been said about anything. Knowing the past, he is seldom surprised at contemporary happenings. He gets high enough above things to see them in perspective. He tries to put the hint of eternity into his work, always seeing it as a part of a larger whole. He does not live in a state of frantic immediacy but takes the long look, He recognizes what the worst is and works for the best. He knows he cannot realize all his desires; and since he cannot always have what he likes, he learns to like what he has.

4. The Mature Person is Free.

Freedom is the most precious possession of man, but only the mature can make proper use of it. The mature person is emancipated from ancient taboos and authoritarian control, but he is obedient to a higher law. Rules and regulations are necessary in a well-ordered society, but they are at best negative. The mature person lives by an inner compulsion. He has the quality of detachment but is sensitive to human need. He is critical without being cynical. He can partake of pleasure without being a slave of his appetites. He has independent judgment, but at the same time is intensely loyal to his convictions.

5. The Mature Person Sees Life Whole.

The adult person is concerned with universal principles rather than particularisms of dogma or segments of truth, for he recognizes that a preoccupation with sectarian beliefs always results in intolerance toward those who do not believe. The mature man sees education not merely as a preparation in the tools and techniques of a profession but as the acquirement of a total attitude toward life, the building of a society which permits and encourages the development of the human being to his highest capacity. He finds his true self in a commitment to inclusive values and ideal ends which demand and receive his loyalty. Seeing life whole, the disciplined person will not be afraid of innovation but will recognize the difference between passing intellectual fads and creative movements. He believes that personal wholeness is achieved when nature is accompanied by nurture, when body, mind, and spirit are joined, when emotion and reason are in balance. Cultural wholeness, he believes, will come in science when physical means are directed to worthy human ends; in religion, when the form of ritual is applied in the force of love; in education, when the art of living a life is considered more important than the science of making a living; in literature and the arts, when technical means serve the ends of coherence rather than chaos.

6. The Mature Person Lives in an Enlarging World.

A growing person is one whose world is constantly expanding and whose area of awareness is continually increasing. Great individuals, famous or otherwise, have always sailed uncharted seas, blazed new trails, walked out over the edge of their mental world. The mature person knows that he works under a set of limitations imposed upon him by heredity, environment, physical law, and native capacity; but he does not allow these limitations to hinder the emergence of the mind or the outreach of the soul. He lives the emergent life. He is not content with merely reflecting the times like angry poets, confused artists, and

frustrated theologians. He is concerned not with what is but with what *ought to be*. He is not so realistic that he loses his idealism. He looks beyond the actual to the potential, and his spirit is not bulldozed by his environment. He is committed to a better world. He is not afraid to follow an "outmoded" Victorian:

Come, 'tis not too late to seek a better world.
Push off, and sitting well in order, smite
The surrounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.

The founding fathers of Springfield College taught the philosophy of "wholeness", and through the years the faculty has kept the spark alive in teaching and example. It is therefore reassuring that in the present breakdown of tradition Springfield holds to its traditional emphasis on the *whole man* and insists on placing the individual at the center of the scheme of things. In spite of the instability of the times - and because of it - the business of Springfield College remains constant: to develop men and women with taste, sound judgment, and perspective, combining skill with a sense of values; freedom with moral responsibility; men and women who see the difference between the means *by* which we live and the ends for which we live; whose goal is excellence; and who aim to follow truth to wisdom.

A Cosmic Philosophy

Such has been our goal in the past - a concern with the triangle which symbolized the fulfillment of self, the primacy of the individual. But for the future, the importance of Humanics lies also with the cosmic or universal reality. Individual excellence, personal integrity, national pride, group loyalty - these, essential as they are, are not enough. The demands of Humanics now are global, social, universal, interracial. The goals are larger. The slogans have changed. Population control, public health, racial justice, human rights, pluralistic religion, and the abolition of war, poverty, and authoritarian rule - these are the new objectives.

The advance of the Space Age will no longer permit the anachronistic theology of the Hebrew-Christian world. It boils down to this: Is God the god of this planet only or is He a cosmic consciousness? Is God a tribal deity or is He a Universal Reality? Is He interested in revealing himself only at a certain point in time, at a certain place, through a certain man or book or law? Is God concerned only with Christian history? Surely in the light of our findings in comparative religion, the history of ancient religions, the facts of history and human reason, we shall have to revise our conceptions of God, man, and universe. Christian theology, in spite of Copernicus, continues to maintain that the earth is the focal center of creation and the sole object of God's concern. It still includes the old Semitic myth of the origin of life and the fall of man. The fact is that we can no longer get along with the God of primitive cosmology or an anthropomorphic deity who deliberately intervenes in the process of earthy history. No longer can we hold that our theologies and scriptures are a special and unique revelation when the same ideas and beliefs are held in every other religion, ancient and modern. We can no longer rub shoulders with other cultures and still claim to have the final or the only true religion. Instead of insisting on our own theological particularisms, we must unite with others on a supra-sectarian plane of moral and spiritual values.

Only a cosmic and universal faith can raise mankind above the particularisms of the cults which divide men into religious camps. Only a common faith in a true monotheism and its moral imperative can unite the people of the earth on a supra-cultic level. To stay below that level is to rest content with the shibboleths and intolerance of tribal religion.

The Space Age will teach us - if we did not know it before - that God is not found in "far-off realms of space" or "heights of upper air," but in the soul of man. It is this simple but profound truth that might serve as common ground for East and West. The findings of this era may help us to grow up metaphysically, to abandon our ethnocentric and geocentric theology, to substitute a spiritual religion for a physical one, and to find the God in whom we live, move, and have our being".

The dimension of the spirit, as related to the cosmos, was a conspicuous idea in early Egypt. As early as 2500 B.C. the Egyptians had found a term which summed up for them all that was highest and best in human life. It was the word *maat*, a term which stood for righteousness, justice, truth, the eternal order of things, the moral realm, the realm of universal values under God. Its principal meaning was a cosmic one and implied the harmony of the universe, the perfect order of creation. In its philosophical usage, *maat* was the definition of the ultimate reality, the source of cosmic order, and the force that made and preserved stability. It referred also to that which is just, right, or proper in the sense that there was something that was

eternally right in the cosmic order. Each man must cooperate and fit into that order so that the truth may be preserved. *Maat* was the Egyptian's assurance of permanence. All things that happened in the present life were but fragments of the eternal. The god-king was the personification of *maat*. He interpreted it for the people. The vezier and other nobles were instructed to perform their duties in accordance with "right and just dealing" (*maat*). *Maat* was thus the Egyptians' ethic as well as their metaphysics, requiring just relations and good will in all human relations. A person tried to live in accordance with the divine will (*maat*) in order to live in harmony with the gods. In its ethical aspect *maat* can be seen as a step in the direction of social justice and, to that extent, an active rather than a passive idea. But in its metaphysical context, as a part of the changeless nature of the universe, it becomes passive. Evolution and change were not in the Egyptian vocabulary. Everything was fixed, eternal. "The best is yet to be" was an idea completely foreign to the Egyptian mind.

It was this cosmic principle that produced the Amarna monotheism, solar monism, and the idea of universalism in religion. The connotation of cosmic harmony found in *maat* resembles the Chinese *Tao*, which represents the order and constancy of the universe, the cosmic system, the perfect way. *Tao*, in the ethical sense, as set forth in the *I Ching* (c. 1000 B.C.), refers to the doctrine of normality: keeping one's attitude and action in line with the situation at hand. To do the normal thing, the right thing at any given time or season is the right path of behavior. In the metaphysical sense, *Tao* refers to the eternal process, the way of pure harmony embracing all creation. When men cooperate with *Tao*, peace and righteousness prevail; but when men rebel against it, evil results.

The implication of the holistic principle is that the individual is part of the cosmos and attains his fulfillment when his life is lived in harmony with the universe and, to use Spinoza's phrase, "under the aspect of eternity" (*sub specie aeternitatis*). Time does more than make ancient good uncouth. It makes it inadequate and sterile, a positive hindrance to progress. The task of both Judaism and Christianity today is to keep goodness alive, to meet new occasions with new insights. Time and change do not abrogate moral law, but they do demand new interpretations and applications of it. The Constitution of the United States is maintained by a process of re-interpretation by the Supreme Court, the decisions of which keep that document contemporary with the needs of the Republic. The greatness of the Constitution is its adaptability. The Torah and the Sermon on the Mount possess a like adequacy, but they must be re-read in a way that challenges our times. They must be redeemed, re-evaluated, re-experienced vitally in each generation. They must be interpreted in terms of relevant principles, rather than a set, patterned morality.

We have already indicated the drastic changes in the world produced by the rapid advancement of science and general knowledge, one sign of which is the breakdown of many traditional values and bases of authority. This was clearly defined by Walter Lippmann in his *Preface to Morals* (1929) in which he dealt with the dissolution of the ancestral order, the noticeable rejection of the faith of the fathers, and the resultant vacancy in the lives of the emancipated who should be happy but are not. His analysis of the situation is still accurate and profound, but in the intervening decades the crisis has intensified a thousandfold, as evidenced by the dissent within the authoritarian Catholic Church, the revolt of youth from the Establishment, and the attempt of the Church in America to become more relevant and activist.

Lippmann was not content with the casting off of a stale orthodoxy and the ancient codes, for it left the liberated completely without foundation, certainty, and a sense of purpose. He therefore proposed a teleological humanism with a moral and spiritual path to its realization. As far as it went, it was the most constructive solution to the twentieth-century crisis yet offered, but it was a detached individualistic ethic of a Confucianistic type and could not foresee the larger demands of the Space Age.

The present desperate plight of man calls for a new philosophy that will provide a synoptic world view, one that will integrate the world ethically and spiritually as it has done physically. The cultural and scientific fragmentation of our day, in which the various disciplines all go their own way, calls for a synthesis of all knowledge.

The changes wrought by science and knowledge have rendered the traditional cultural patterns inadequate. Old concepts no longer apply to the expanding universe of the Space Age. In the face of man's ever-increasing knowledge and woeful lack of wisdom, a philosophy must be found which will draw together all the sciences and set forth an ethico-spiritual orientation that will retain the best of western ideals but will be relevant to the present and future world. No one has expressed this need for a new cosmology of social control and moral guidance more clearly than Professor Oliver L. Reiser. (4) In his writings he picks up where Lippmann left off and formulates a philosophy for the contemporary world in the form of a Universal or Cosmic Humanism. Today we need the force of social cohesion which philosophy once provided. (5) Philosophy has become an academic pre-occupation with semantic jargon instead of a search for an attitude

toward life, a synoptic view.

The Judeo-Christian and Greek synthesis is still valid in higher values, but a new breakthrough in philosophy and religion is needed comparable to that in science and technology. Clearly if some sort of world federation and planetary thinking is not forthcoming, we are headed for total destruction. (6)

Crisis in the University

The situation in the large university has been characterized by a notable lack of perspective on the part of the extremists among both administrators and students. The solution will not come through the hysterical demand for "relevance" or "student power" made by a fanatical minority of students but through the cultivation of a campus climate of trust and integrity in which faculty and administration hold the respect of students. The college or university should not have to choose between an autocratic closed corporation and an open institution for social service. In order to survive, it will have to maintain a reasonable balance between service to society and the scholarly tradition. No one can deny that the large universities are in trouble. Much of this tension would be eased if consideration were given to the rectification of certain sources of discontent such as classroom lectures by inexperienced, uninformed teaching fellows and graduate students, compulsory research and publishing as prerequisites for faculty tenure, absenteeism by professors who are attending conferences, writing books, or serving as political consultants, the granting of honorary degrees to politicians, industrialists, and financiers in order to gain money and prestige, and short courses that duplicate each other in content.

But if, in attempting to be socially effective in the community, the university tries to be all things to all people, cater to government, foundations, industry, politics, and the general public, it betrays its commitment to scholarship. The truth is that the American university has become so preoccupied with research that it has forgotten its *raison d'être*: teaching students. As Jacques Barzun says: "A big corporation has replaced the once self-centered company of scholars and has thereby put itself at the mercy of many publics." (7) The professor has become so involved with off-campus activities and research that his teaching becomes superficial and his relations with students impersonal. Instead of continuing its original function as a teacher and transmitter of culture, the university has become an institution for public affairs and social problems - an agency of the government and big business. Much of the student unrest stems from an impatience with this depersonalization, and much of it is justified. On the other hand, for an administration to surrender its autonomy and to capitulate to total campus permissiveness and anarchy is to go bankrupt, morally and academically. Surely the cause of university reconstruction will never be helped by the minority far-left students who really have no interest in scholarship or the welfare of the institution but whose only aim seems to be destruction and disruption and who operate with the criterion of feeling rather than reason. Our only hope among youth is with the constructive majority whose fervor and ability are sadly needed today.

College students should be accepted as participants in the reform of higher education; but students' rights do not include the violence and lawlessness that have been perpetrated on campuses throughout the country. To assign the cynical nihilism and guerrilla warfare of irresponsible new leftist groups to "youthful idealism" is unrealistic. The future of academic freedom, liberal scholarship, and common decency is at stake and must be protected by due process. There is a potential for good in the ability and fervor of youth if it is expressed through peaceful means and within the framework of the democratic process; but when great universities are forced by the pressure and blackmail of a few violent terrorists to incorporate courses into the curriculum, then the essence of democracy has been destroyed. The human and humane principles of freedom, equality, and human rights - our greatest heritage - are something we cannot afford to lose.

Heritage and Progress

By the Springfield heritage we have in mind a certain attitude which faculty and students held in common throughout the early years. There was a common mental and spiritual outlook, an overall point of view that was set in motion by the men who founded the college and molded it in the first forty or fifty years. At the heart of the Springfield spirit there is a concern for humanity, a sensitive interest in people, a respect for others. The atmosphere of friendliness, democratic attitude, and sincerity existing among students and faculty has always been the first thing to impress the newcomer on the campus. The openness and mutual trust in dealings among administration, faculty, and students should provide a relationship which should guarantee that any student dissent would take a democratic and nonviolent form. The implications of Humanics make it logical to expect constructive criticism by students in matters of curriculum, course requirements, and teaching. Such comment from responsible students deserves an honest hearing.

Coupled with the respect for the needs of others is the important belief in the potentiality of the individual, the possibility of a person achieving his best and most complete self. This philosophy of the College identified itself with that part of western thought which sees man as self-determining, emergent, as creator as well as creature, and as capable of choice. But man has yet to find his fullness of life. Collectively this transformation can be achieved only by a feeling of interdependence and mutual trust; individually, by the integration of a person with life's highest values, by recognizing the incompleteness and defects of one's own life, and finally by committing one's self to that vocation that will develop one's life to its greatest capacity.

It is this commitment to the creative principle that has dominated and animated the professional life of Springfield College. Students in the past were older and more experienced and were committed to the same ends, a dedication which served to unite them in a common spiritual outlook. That end was to give one's self to the moral struggle of mankind toward the improvement of human life.

A final heritage of Springfield College is the conviction that the search for and the teaching of truth can go hand in hand with the prophetic function of the teaching office - the responsibility of inspiring students as well as instructing them. The College is a storehouse of knowledge, but it is also a part of the community and the world outside. The ideal student steers a course between the academic ivory tower, withdrawn from reality, and the overly activist life which is preoccupied with causes to the neglect of learning. Man is heart as much as he is head, but the feelings of the heart and the thinking of the head must be translated into action by the hand. Only then are we whole.

Two factors have combined to influence favorably the religious climate of the campus. One was the fact that the College was never under the control of, or associated with, a denomination. What inorganic connection existed was with the Young Men's Christian Association which, fortunately, was suprasectarian in character. Therefore the College was free of any parochialism that might accrue to a denominational institution. At the same time it has none of the deliberate avoidance of religion that one finds at a state institution. The other liberalizing factor was the international character of the student body with students from diverse cultures and religious backgrounds, a situation which made for universalistic and tolerant attitude among the students. There was a corresponding breadth of view in the teaching of Religion where the emphasis was on values and the approach an historical-critical one.

As we consider, in the midst of the present crisis, the past and future of Springfield College, it is clear that tradition and innovation must be held in perfect balance. The danger of using the word *heritage* or *legacy* is that it binds our minds to the past, and we allow this spirit to be frozen into a Particular form, to become a static thing.

The College is a changing, growing organism, and we cannot pause too long in sentimental contemplation of the past. We must give our attention rather to the task of keeping that tradition alive and adapting it to changing times. The spirit must be kept intact, but its form can and must be changed. Wisdom consists in knowing what is permanently valuable and what is only of transient worth, what is worth keeping from the past and what should be dropped.

How can our spiritual heritage be furthered in the future? One way is to rethink, to revitalize, and redefine religion for our day and for us. Only a moral and spiritual philosophy that is convincing for us and is commensurate with this age can suffice and challenge young people. Our ideological heritage has much to contribute to the future of Springfield College. The new diversity of the student body and faculty as compared with the homogeneity of the former generations, the theological pressures of the present age, the nervousness and rebelliousness of youth, the breakdown of established values - all pose a threat to the traditional way of life. Who knows the future? We can only trust that however the form may change, the heart of that tradition may remain.

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Chapter V THE WHOLE MAN

Dr. Luther Halsey Gulick, the originator of the triangle which became the emblem of the Training School and later the College, was fully conscious of the fact that man is not a mere summation of the three elements of the physical, the mental, and the spiritual. In 1894 he wrote as follows:

The triangle stands not for body, or mind, or spirit, but for the man as a whole. It does not aim to express distinct divisions between body, mind and spirit, but to indicate that the individual, while he may have different aspects, is a unit . . . Thus, the man who gives his time and attention largely to the education of his physical nature is violating the triangle idea, no less than the man who gives his time entirely to the intellectual, ignoring the spiritual and physical . . . (4)

The concept of the body-mind-spirit unity of man is today a basic tenet of all sciences dealing with man. However, the educational implications of this concept are still in the process of being worked out. On the horizon are a number of developments still in their nascent or early stages that require watching. Some of the methods are more developed than others, and all of them are going through a vigorous and strenuous process of evaluation and sifting. All of them make the basic assumption that man is a holistic unit and not merely parts that are added together. Another cardinal assumption made is that man is not a passive receptacle for receiving knowledge and truth from outside. On the contrary, he is an active being who is curiously searching to find ways of actualizing his full potential. A third assumption is that his potentials are infinitely larger than we have conceived them to be in the past. As Gardner Murphy puts it, man is a highly "versatile" as well as a creative person, and the problem is to find ways of developing his resourcefulness, versatility, and creativeness rather than limiting him to a minimum model of a receptive being molded by environmental and authoritarian forces.

Carl Rogers in a paper entitled "The Facilitation of Significant Learning" identifies and contrasts two possible assumptions and aims of education. One of these is transmission of stored knowledge. The traditional educational system is concerned with the transmission of accumulated knowledge and with values which have guided man in the past. By and large, the product of this kind of education has been passive, conformative, and uncreative. The other possible aim for education which makes the assumption of man's unity concerns itself with the nurture of the process of discovery. Here the emphasis is much less on knowledge itself and much more on the process of learning and the personal involvement in the process of change. (13)

The development of still another concept is having now and will continue to have a significant influence on our theories and techniques of learning. This concept comes from the field of psychotherapy. Reuben Fine according to Mogar (13) has recently noted that psychotherapy serves two basic processes both closely related, namely, reduction of anxiety and promotion of personal growth. The second of these is definitely educational. The first, while it was used primarily to reduce the anxiety of the neurotic individual, can have its application for learners in general, especially in learning situations where the total person is involved in the educational process.

From individual and group therapeutic techniques, as well as from the concept of holism, to be developed in greater detail in the next chapter, have come a number of techniques that the Humanics oriented educators need to watch, study, and apply when relevant. Here is a list, by no means complete, of some of these techniques:

1. Intensive group work techniques such as T-groups developed at Bethel in which the two Lippitt brothers, both alumni of Springfield, have played a major leadership role along with others. In fact, the T-group techniques, role playing, sensitivity training, and other methods emanated from the work of Kurt Lewin, who together with Ronald Lippitt, Alex Bavelas (another Springfield student), and others laid the theoretical foundations of these techniques. (18) The College was also a contributing member of the institute at Bethel at its beginning in the late 1940's.
2. Sensitivity training methods in which in addition to auditory and visual sense data, other sense modalities, such as factual and movement are utilized. Techniques for the development of individual awareness by the use of physical exercises, movement, dance, etc. are also relevant to the program at Springfield College where the physical, mental, and spiritual are intertwined. In this connection, the works by Leonard (10), Schutz (19), and others (7) should be studied.
3. Creativity sessions such as in synectics, brainstorming, etc. described by Gordon (3) represent other areas of exciting innovation.
4. Non-verbal communication methods and exercises such as silent theatrical improvisations, free expressive movements, meditation, and a wide variety of games, simulation, and modeling represent newer methods of realizing creativity and extending the individual's experience of awareness. (13)
5. Exploring and developing an individual's emotional responses to the world by use of techniques which encourage open and honest expression of clings and emotions of fear or anger, as well as joy and happiness are other methods which emanate from the field of psychotherapy. (13)
6. Procedures emphasizing the importance of living fully and intensively "here and now". (7)

There are other techniques, in addition to the above, all of which in one way or another try to engage the total person in an experience that develops in the individual awareness as well as understanding, encourages and guides in ways of actualizing his potentials, and enables him, by evaluation of his own value system, to assume responsibility for himself. These various techniques are not limited to their possible uses in schools and colleges. They can be used in the family, on the playground, in church and camp, in factory or community organizations, and in society at large. It is highly important that these newer techniques, which in fact are in line with the Humanics philosophy, be known and mastered by our students who upon graduation go to serve their fellowmen in schools, agencies, and under other auspices which deal with man and his becoming.

The personalogical psychologists (see the next chapter) as well as philosophers have been saying for some time that it is the whole man - articulated and integrated - who is "healthy", "fully-functioning", and "authentic". It is man in his pursuit to be whole that is self-actualizing, that experiences joy in living, that is potentially more capable of reaching out to achieve a true fraternity with other men, and thus perhaps becomes that future citizen who can live and prosper in the new planetary age.

On the twentieth of July, 1969, two American astronauts descended on the moon, collected some forty pounds of its soil, and returned to earth. When one thinks of the ancient Egyptian belief that the earth was a rectangular box with candles hanging from its ceiling or even of the medieval concept of the earth as the center of the universe with the celestial bodies, including the sun, circling around it (Pity Galileo, who was punished for believing otherwise!), one may gain an idea of what man has achieved through science.

The scientific method, which was the resurgence of the Greek Humanism, appeared in Italy after the Dark Ages at first in a manner which H. G. Wells described as "detached, furtive and inglorious" (20); but by the beginning of the seventeenth century when Sir Francis Bacon's *Norum Organum* appeared, it became important and insistent. Its great fertility was probably in the last half of the nineteenth century, the benefits of which, especially in motor transportation and communication systems, we have been enjoying since the beginning of the current century; but the present moment in human history is undoubtedly the greatest of man's scientific advance. It is estimated that from 1900 to 1950 we doubled all the knowledge that mankind had accumulated during all the preceding centuries and that from 1950 to 1960 we doubled this again and will continue this doubling at an increasing rate in every decade to come.

Science is no longer "detached, furtive, and inglorious" as described by H. G. Wells. It calls on teams of scientists working together; it is daring beyond imagination; and it is glorious, or at least important and prestigious enough to have the United States government commit billions of dollars for it in an annual budget.

Let us look at this giant that will have much to say regarding man's work, life, and destiny, which has necessary implications for education in general, and for graduate education in particular, since the emphasis of the latter in recent years at any rate has been on science and research.

- A. *Science is a human creation* The first point I want to make is that the scientific method - without which science could not exist - has been created by man as one of the ways to overcome his several handicaps in his effort to understand the world in which he lives.

Some of his handicaps may be listed as follows: (1)

1. His limited observational capacities: his sense organs of vision, audition, taste, touch, and smell are rather crude and limited instruments and fail to bring in all or completely accurate information.
2. His inability to attend, grasp, or give sufficient attention and emphasis to all aspects of the Problem before him.
3. The distorting effects of his attitudes and emotions on his observations. (Note the Baconian four idols of tribe, cave, market place, and the theatre.) (17)
4. The difficulty of re-orienting perceptions since science depends less on discovery and more on the cognitive reorientation of our perceptions and the formulation of fruitful questions.
5. The influence of the dominating ideology, whether theological as in the time of Galileo, or socio-political as in the present day Communist society evident in Lysenko biology, Pavlovian psychology, or the Marxian interpretation of history.

Science, being a human creation, is subject to all ills that flesh is heir to. This is another way of saying that science, in its assumptions and in its methods of observation and interpretation, is not a finished product, but is an ever advancing product of man's intelligence.

- B. *The changing character of science.* Let us center our attention now on the changing character of some of the assumptions and methods of science with their implications for man and his education. The most spectacular advances in science have been made in the so-called "exact sciences" of physics, chemistry, and astronomy - all three dealing with inanimate subject matter. The underlying assumption in these sciences is that "there exists outside of man and all living beings a world subject to strict quantitative and deterministic laws. The laws are formulated mathematically . . . Once the initial conditions are given, the future follows with mathematical precision. This world is completely detached from and independent of man and his sense impressions . . . It follows its prescribed course whether we are observing it or not." (6, p. 31)

This world view in fact constellates several assumptions which may be stated as follows:

1. Atomism - break down any complex phenomenon to its irreducible elements in order to study them fully; then you can add the elements together to obtain the full phenomenon.
2. Reductionism - make the assumption that the important attributes of man are but few and they are evident in simpler animal forms.
3. Causality - everything is caused, and the causes must be ascertained to obtain understanding.
4. Historical orientation - causation is in the past: therefore one must study the beginnings to find the ends.
5. Quantitative predilection - the final truth is mathematical - the old reverence for Pythagorean harmonics continues.
6. Objectivism - following J. B. Watson, one must exclude any trace of subjectivism and any qualitative evaluations. Furthermore the observer is distinct from the observed.
7. Mechanical ordering - mechanical explanations are sufficient; to bring in concepts of emergence or purposiveness merely creates mischief and fails to advance understanding.
8. Nomothetics - science is the discovery of general laws or description of commonalities which

make prediction and therefore control possible.

Now, there is no question that with these assumptions a tremendous advance in the sciences has been made - to the extent that astronauts Armstrong, Aldrin, and Collins could be sent to the celestial spaces and brought back after eight days.

The question that has bothered the minds of many philosophers and scientists themselves is this: Can man be explained and understood in terms of the same underlying assumptions and methods as those of the classical physics, chemistry, and astronomy? Those who give a negative answer to this question state their arguments as follows:

1. The atomistic assumption is contradicted by the Gestalt principle to the effect that the whole is more than the sum of its parts- which means that in vital phenomena at least the part alone cannot be a true representative of the whole. The accusation is often made of the analytic social science that it has analyzed man into parts, but when it tries to put the parts together the outcome is not man
2. Reductionism. Perhaps the most telling criticism of the reductionist assumption is made by Henry A. Murray, who, challenging the contention of some psychologists that the major motivational tendencies in men are few and that they are the same we share with the lower organisms, adds: Since mice do not babble spontaneously as children babble, and rats do not build religions and cathedrals, and dogs do not publish romantic novels, and pigeons do not conduct endless scientific discussions, we suspect that this assumption will be highlighted by future intellectuals as a conspicuous and typical superstition of the first half of the twentieth century . . . (5, p. 442)
3. Causality. The psychologist Maslow takes this concept to task when he says: "It is particularly with personality data that the causality theory falls down most completely." (12, p. 27) He explains how within any personality syndrome relationship other than causal exists, whether in the internal or the external environment, and that it appears that the organism "swallows the cause and emits the effect." Heitler, the physicist, while not denying the principle of causality, points to the necessity of accepting the principle of teleology as well. (6)
4. The historical argument is closely associated with the causality principle and maintains that the causes are to be found in the past. The best illustration of the operation of this principle is the Freudian psychoanalysis. However, the critics of Freud have pointed out again and again that, as Carl Jung puts it, "the person lives by aims as well as causes", and that man is not a mere prisoner of his biological past, (8) or Gordon W. Allport when he says that man is not merely "pushed" by his drives' but is also "pulled" by his goals. (1)
5. The quantitative predilection. It has been assumed that without quantification it is not possible to achieve precision. This assumption has forced us to leave out of scientific exploration those attributes of reality which do not readily lend themselves to quantification. This view imposes an unnecessary restriction on both reality and science. Heitler, the physicist who was trained in the quantitative orientation of science, maintains that reality contains not only quantities, but also qualities, such as in taste, odor, color, and form. (6) To this Gordon Allport would add style, (1) and Charles Morris, value systems. (14)
6. Objectivism. Pure objectivism is a mirage. In the final analysis it is the human observation or the readings of the instruments that give us our data. We respond not to objects outside but the kind of impression they make on our nervous system and the way we interpret these (a subjective phenomenon). Subjectivism which was banned from psychology by the Watsonians has been brought back by the Rogerians. Besides, according to what the physicists tell us (5 and 6) when the atom is measured or located in time and space, it ceases to be determinate, and its movements cannot be fully predicted. In a true sense, the observer becomes a part of the observed.
7. Mechanical ordering. This principle is denied when applied to vital phenomena such as morphology resistance to decay, appearance or emergence of new forms, the evolution of the lower and higher organisms, and of course the existence of consciousness in the higher animals and man.
8. Nomothetics. While the general law is desirable, it is not sufficient. It denies the uniqueness of style and organization of the individual and his behavior. The insurance companies need actuarial laws of percentages of birth and death to establish their premium rates, but woe to the clinician who attempts to understand or predict the behavior of individual X on the actuarial principles alone.

It is apparent from this somewhat cursory discussion that science as a creation of man is an unfinished product as man himself, quoting Lewis Mumford, is the "unfinished animal." While the causal-mechanical set of assumptions have greatly advanced man's knowledge of his universe, they are not sufficient to explain vital phenomena, including man himself, - not that they are not operative, but that they are not sufficient. Let us once again hear Heitler, Professor of Theoretical Physics at University of Zurich: ". . . the exclusive application of the principle of causality in biology, in particular the exclusive use of physio-chemical laws in living bodies will give us only a very limited excerpt from the science of life, an excerpt more suited to describe the dead body than actual living matter . . ." (6, p. 96). As to the mechanical assumption, Heitler gives the following telling sentence: "*When once we have got to the stage of seeing in man merely a complex machine, what does it matter if we destroy him?*" (6, p. 97)

As one contrasts the two sets of assumptions which have been described, one obtains two separate views of world and man. In one, that of the classical physics, man is an object - like any other object - a star, a stone, H₂O, governed and explainable in terms of a set of causal-mechanical relationships. In the other, man is a subject - the creator of science itself - who only *in part* can be explained by the causal-mechanical laws of the inanimate world, but for whose full explanation a more inclusive set of laws allowing for emergence and creativity, morphogenesis and uniqueness, congruence and conscious direction are necessary.

It is of interest to note that since 1925 the physicists themselves have discovered that in the world of the atom (quantum mechanics) the causal and the deterministic assumptions of the classical physics fail to be supported. The Heisenberg principle of indeterminacy makes this clear. (5) A decade or so ago, at the annual convention of the American Psychological Association in San Francisco, Dr. Oppenheimer himself, in a paper entitled "Analogy in Science", warned the psychologists against taking the assumptions of classical physics for granted in the human sciences. (16) In psychology itself today, there is a schism between the experimental-behaviorist school, who, by and large, follow the causal-mechanical set of assumptions of science. and the clinical-counseling-social psychologists, who, by and large, subscribe to the second, or Humanistic set of assumptions underlying science.

The Humanics philosophy subscribes clearly to the humanistic point of view in science which conceives science as the creation of man and in the service of human needs and aspirations, whose purpose is to enlarge and enhance life to make the condition of man more human and humane. Above all, a Humanics conception of science must recognize and uphold man's significance in his world and the priceless value of his individual personality.

In describing the two sets of assumptions underlying science we need not foresee a battle between the two opposing systems with victory for one or the other; neither need we return to medieval mysticism, but rather to expect the emergence of a more inclusive set of assumptions overarching the two present sets of assumptions and leading to a more valid and comprehensive view of science and, necessarily, of man and his world. (2)

In Armstrong, Aldrin, and Collins we see men who by following a set of technological directives from the NASA laboratories in Houston could take a complicated machine to the moon and bring it back. But our admiration for them goes very much beyond this ability: we admire their courage, their daring, and their hardihood - personality qualities which they did not acquire at Houston but brought to it. Man with his intrepid spirit and his insatiable curiosity to know is the creator and not the creature of the machine. To understand him we need more than the science of machines.

To summarize, one should indicate that Humanics derives from humanism which became the guiding motivation in Western Europe during the humanistic century of 1450-1550 A.D. In that century the cultures of classical Greece and Rome were examined, and it was found that freedom, innovation, and variety were the causes for many of the great achievements in the Classical Period. Classicalism reverted to the past; humanism was inspired by it. It was out of this inspiration that the scientific thinking and method developed and gained strength. Within scientific thinking, however, the difference should be noted between science as an academic, impersonal enterprise and in contrast as one which is concerned with man and the improvement of human condition. As George Kelly puts it:

Galileo undertook to project his notion of a heliocentric universe of the everyday experience of man. It was for that he was condemned, not for proposing it as an academician's hypothesis as Copernicus before him had done. Humanistic science is science in the grasp of men, not men in the grasp of science. It orchestrates on the talents of man. In pursuing its course it makes the most of man's range of experiential capacities, even those that are inarticulate. And as it progresses, its outcomes are incorporated into the

intentions of all men. (9)

The implication of the Humanics concept for research is that characteristically our research concerns itself with man and his relations and that in this research man, the subject, should not be treated as an impersonal object, that he himself can be part of the search. Research should not and need not be limited to quantitative methods and statistical devices which treat man as a mere average, as impersonal data, as an object merely to be observed and measured from outside. The feeling, the thinking, the imagining, the meaning, the goals of men should, in one way or another, enter the research process and make it sensible not only to the researcher but also to men and women who are subjects of the study. As we redirect our research efforts in the direction indicated, our research will be more and more in harmony with the Humanics philosophy of Springfield College.

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Chapter VI
HUIANICS AND HIGHER EDUCATION
A PSYCHOLOGICAL INTERPRETATION

A. THREE VIEWS OF MAN

The view one takes of man affects profoundly one's thinking of what is possible for man and therefore of his education. Since the beginning of the twentieth century, three major views of man have dominated psychological thinking in America: behavioristic, psychoanalytic, and personological. Each, in its own way, has influenced our thinking about education in general and higher education in particular.

1. *Behaviorism*. Behaviorism is associated with the name of John Broadus Watson (1878-1958) who, having received a Master's degree in 1900 at Furman College in South Carolina, went to Chicago University to study philosophy under the renowned John Dewey. He found Dewey "incomprehensible", and, losing his interest in philosophy, moved to psychology and neurology. He received his Ph.D. in 1903 and joined the staff at Chicago establishing there one of the early laboratories in animal psychology. In 1908 Watson was offered a full professorship at Johns Hopkins University where he did his most important work until 1920, at which time his academic position came to an abrupt end because of unfavorable publicity regarding his divorce and remarriage.

As a teacher of courses in psychology, Watson became more and more disgusted and disgruntled with what he called the "intangibles and unapproachables" and decided to teach a psychology based on concrete facts, which he could obtain in his animal laboratory by observing rats learning to run mazes and solving problems. At this time, the two dominant schools of thought in psychology were structuralism and functionalism. The former view was strongly expounded in America by Wilhelm Wundt's former student and one-time assistant, Edward Bradford Titchener, at Cornell University. According to this view, psychology was "the science of conscious experience" whose structure and organization should be studied by the method of introspection. Functionalism, propounded by William James, was represented in Chicago by Watson's own teacher, James R. Angell. According to Watson, structuralism, with its dependence on subjective introspection, was totally unacceptable, and functionalism did not go far enough to make psychology an objective naturalistic science. (22)

In 1912, in a series of lectures at Columbia, at the invitation of James McKeen Cattell; in 1913, in a journal article; and later in 1914 in his book *Behavior. An Introduction to Comparative Psychology*, Watson sounded the manifesto of the new school which he called Behaviorism. Watson wrote

Psychology as the behaviorist views it is a purely objective experimental branch of natural science. Its theoretical goal is the prediction and control of behavior. Introspection forms no essential part of its methods... Psychology as the science of behavior need never use the terms of consciousness, mental states, mind, content, will, imagery and the like... It can be done in terms of stimulus and response, in terms of habit formation, habit integration and the like... If this is done, work... on the human being will be directly comparable with the work on animals. (25, p. 112)

Watson's denunciation of the traditional mind-body dualism, instinctivistic and mentalistic explanations of human behavior, especially the subjective introspectionist methods of study, and his proposals to establish psychology as a naturalistic science with objective, experimental, and quantifiable methods of study centering on learning strongly appealed to young psychologists. In 1915, at the age of 37, and after only 20 research publications, all but one on animal studies, Watson was elected to the Presidency of the American Psychological Association.

Besides, Watson claimed that by the application of the methods of his science he could take any normal infant and, given the freedom, he could "train him to become any type of specialist I might select - doctor, lawyer, artist, merchant-chief and yes, even beggarman and thief, regardless of his talents, penchants, tendencies, abilities, vocations and race of his ancestors". (25, p. 127) This extreme environmentalism with its hopeful promissary note (actually not a necessary corollary of behaviorism) fitted well with the American dream. Watson became not only popular in psychology but in the social sciences and education, as well. His later (1928) book entitled *Psychological Care of the Infant and Child* had wide acceptance and appeal.

Under Watson's onslaught Titchener's structuralism crumbled and became anachronistic. James'

Functionalism remained as an orientation but hardly as a competing school of psychological thought. Watson himself, becoming early acquainted with Bechterev's "objective psychology" and Pavlov's "conditioned response" theory, via their German and French translations, found them confirmatory of his own method and theory, extolled them, especially Pavlov's work in conditioning, and adapted them to his learning theory.

This so-called classical period of Behaviorism, under Watson's compelling personality, became during 1912-1930, *the* American psychology. After 1930, Watson's influence on psychology ceased almost entirely. Watson moved into the business world (advertising), and the leadership moved to Clark Hull and his associates at Yale. Learning continued as the central subject-matter of psychological research and experimentation. Clark Hull, trained as an engineer at Wisconsin but later turning to psychology, gave a strong mathematical coloring to psychological thinking and experimentation. But the more complex and sophisticated the mathematical formulae of rearing, the less explicit and relevant their meaning to education and psychotherapy became. A number of variations and sub-schools developed. Neal Miller and John Dollard of Yale extended a bridge toward psychoanalysis and found some common ground, especially in regard to child development. Edward Chase Tolman, at California, moved toward Gestalt ideas and spoke about "Purposive Behaviorism". Edward Lee Thorndike at Columbia, having started experimentation on animal learning even before Watson or Pavlov, found it necessary in 1932 to modify his laws of learning to align them with some Lewinian contentions. But perhaps the most potent behaviorist variation today is that of B. F. Skinner at Harvard, who has shifted the emphasis from respondent to operant conditioning, who has kept Watson's objectivism but discarded his physiologizing as futile, who has replaced rats with pigeons and by means of reinforcement schedules can teach docile pigeons to perform deeds which their forefathers never knew or imagined that a pigeon could ever do.

As an evaluation of the behaviorist school of thought, particularly in regard to its view of man, let me cite an astute observer, Sigmund Koch, the editor of the six volume *Psychology: A Study of a Science*. Koch imputes that Behaviorism, by eliminating what is called "mentalistic" concepts by fiat, eliminated most of what belonged to psychology as a science. "For the most of the last thirty years", says Koch, "psychologists have allowed the rat to preempt the human... thus seriously limiting psychology's legitimate concerns in honor of an 'objectivistic' methodology that because of its generalizations gives but a false security of being objective." Koch believes that "Behaviorism - classical as well as neo - has demeaned man with its simplistic and unrealistic formulations and thus is defunct." (9) In the last statement Koch may be premature. But I fully agree with everything else he has said.

The picture of man that emerges from the Behavioristic psychology is bleak. Of course man can learn. He can learn better than a rat or a pigeon, because he has language. But essentially, like the rat or pigeon, he is extremely manipulable by mechanical means. By controlling the stimulus situation, or especially by means of reinforcement of response, according to Skinner, we can teach him anything we want him to do: run a maze, memorize non-sense syllables, or build a Utopian state called "Walden II". Man is an object. He can be manipulated, and the methods of such manipulation can be extremely useful in building and maintaining a totalitarian state.

2. *Psychoanalysis*. Psychoanalysis was created by Sigmund Freud (1856-1939), a Viennese doctor, as a technique for the diagnosis and treatment of psychoneurotic patients. However, very soon after its inception in 1894-95 in Freud's daring and creative mind it developed into a theory of human personality. Freud's book, perhaps his most important work, *Interpretation of Dreams*, published at the dawn of the twentieth century in 1900, opened up a discussion of great excitement as well as great controversy. The dream, said Freud, was not mere idle imagery; it was the royal road to man's unconscious - the area of man's mind that through its dynamic wishes truly controls, most, if not all, of man's behavior.

During the nineteenth century, knowledge of Greek mythology was the sign of an educated person. Such mythology was used to introduce a subject or to confirm the contentions of a proposition. Freud used the Greek myth of Oedipus, as expounded by Sophocles, to confirm his contention that the strong attachment of the child to the parent of the opposite sex was an ancient as well as a universal recognition of the incestuous inclination of children around ages three to five. This fitted well in his theory that man is born an animal with cannibalistic, murderous, and incestuous wishes which must be curbed by culture to make man civilized. To the end of his life, Freud believed that the civilization of man was actually a superficial success; for, the minute one scratched the surface, the amoral and the animal in man appeared. Else, how could one explain the wars, the incest dreams, and the murderous violence - in language and deed - all around us? To Freud, according to a letter he wrote his admirer in Switzerland, the Reverend Oskar Pfister, "Most (men) are in my experience riff-raff, whether they proclaim themselves adherents of this or that ethical doctrine." (11) Freud's pessimism was colossal, and it remained with him to the end of his life.

But let us return to Oedipus once more. Sophocles, in working on this ancient myth of Thebes, had created a trilogy: *Oedipus Tyranus*, *Oedipus at Colonus*, and *Antigone*. In the first, the story is told of how Oedipus, when young, unknowingly kills his father, LaJus, and marries his mother, Jocasta; and later upon the discovery of this horrendous incestual act, Jocasta hangs herself and Oedipus the King plucks his eyes out and goes into exile. This is the story of the domination of man's unconscious. On the basis of this presupposition, which he called the Oedipus Complex, Freud explained not only neurotic behavior but the rise of morality in the human race, the meaning of religion, the history of Moses and monotheism, civilization and its discontents, and the art of DaVinci.

In the second of the trilogy, *Oedipus at Colonus*, near Athens, Oedipus :amines his guilt *consciously* and confronts reality. He atones for his guilt ~d comes to the conclusion that love is a potent cure:

....And yet one word frees us of all the weight and pain of life: that word is *Love* (14)

Rollo May, originally a Freudian, who is now more closely identified with the Existentialists, in his *Significance of Symbols*, (14) wonders why reud got stuck with *Oedipus Tyranus* (the story of unconscious guilt) and failed to go to *Oedipus at Colonus* (the story of conscious confrontation). And now I would ask both Freud and May why neither went to the third of he trilogy, to *Antigone*, to find there the conscious moral act on behalf of duty and freedom against another Tyranus - Creon - enslaved by his unconscious. there to hear that great panegyric to man and his capacities:

Wonders are many, but none,
None is more wondrous than man.
Even the eldest of all the gods -
Earth, inexhaustible earth, man masters her...
Language and thought
light and rapid as wind
man has taught himself these
and has learned the ways
of living in neighborliness,
shelter from inhospitable frost;
Escape from the arrows of rain.
Cunning, cunning is man.
Artful beyond all dreaming (7)

The point I am trying to make is that in Freudian psychoanalysis the view of man is dark, sick, and animalistic. The child is the father of man, and man is the prisoner of his infantile past and of his biology. He is determined early in his life - before his conscious mind has emerged in fullness, and even in fullness Freud's ego remains a weak force. Freudian psychology fits the neurotic better than the healthy. It describes the lower animal-like levels of his existence rather than the conscious and spiritual levels of his attainment.

Kurt Goldstein once said: "Freud fails to do justice to the positive aspects of life. He fails to recognize that the basic phenomenon of life is an incessant process of coming to terms with the environment; he only sees escape and craving for release, not the pleasure of tension." (~3)

Both the behaviorists and the psychoanalysts have given us a truncated picture of man: man still stuck in the biological mud, man in the animal part of his make-up, man a slave to his unconscious and compulsive instinct and affect. Man is not seen in his emancipated intelligence, in his creative elan, in his symbolic and integrating capacities, in his spiritual nobility and self-transcending attainments.

3. *Personology*. It is difficult to associate the name of this school of thought with any specific person in particular. The term "Personology" was proposed and used by Henry Murray of Harvard; but the modern beginnings of it can extend to William James, certainly to William Stern. Gordon Allport of Harvard has done a yoeman's labor in this field. Kurt Goldstein, the neurologist; Carl Rogers, the psychotherapist; Abraham Maslow, the dynamicholistic psychologist, have all made significant contributions. There are many others: Gestaltists, ego psychologists, cognitive theorists, some phenomenologists, and existentialists who also can stand under the wide umbrella of this school of thought. The school is not very well organized, systematized, coordinated, or even explicit. But there is no question about its vigorous existence and orientation - separate and different from either behaviorism or psychoanalysis. These two, as I have indicated, have busied themselves with biological, animal-infant, and sick aspects of human behavior and have found man limited in his capacities, constrained by his history, intolerant of tension, motivated by avoidance of pain or the search

for pleasure. Man here is pushed by his unconscious biological drives rather than by conscious future-oriented goals. His picture is that of a midget, of a tragic creature, a burden to himself and to others. Opposed to this is the personological view of man as greatly resourceful and capable. His potentialities - especially regarding his symbolic ability - are perhaps unlimited; he can be fully-functioning and self-directive; he can pursue conscious goals and strive for mastery. The personologists do not deny the objective findings of the behaviorists and the psychoanalysts; but they regard them as partial, peripheral, and rather inconsequential for the fuller study and understanding of the whole man.

Let me cite a couple of studies of Abraham Maslow. Maslow received all three of his academic degrees at Wisconsin. He learned to work with rats and monkeys in true behaviorist-orientation; he was at one time a research assistant to Edward Lee Thorndike. At a later point, he, with Bela Mittleman, wrote a book on abnormal psychology in a somewhat analytic orientation. Toward the end of the 1930's, he came to know and study under Max Wertheimer, Kurt Goldstein, and Ruth Benedict. He was tremendously impressed with these people, with their understanding, their humanity. He wanted to know what made them so human. Were there other such people? He selected some historical characters, persons in the past and those living in his day: people like Jefferson, Lincoln, Beethoven, Einstein, Eleanor Roosevelt, and others. He described some fifteen characteristics that seemed common to these people. (12) At a later point Maslow sought people - his own students and others - who could describe the "...most wonderful experience or experiences of your life; happiest moments, ecstatic moments, moments of rapture, perhaps from being in love or from listening to music or suddenly 'being hit' by a book, or a painting or from some great creative moment." As a result of this study came his so-called "Peak Experiences". Such people at such moments feel more integrated, unified, are of a piece; they feel at the height of their powers, using all their capacities; they perform with greater ease and less effort. Muscle does not fight muscle; feeling and reason converge. They are more expressive, creative, poetic; they feel graced, grateful, complete, etc. (13)

This is of course a very partial report. But the point is that man *can* be noble, creative, spiritual, sublime, complete - these are within his capabilities - and if the behaviorists and the psychoanalysts did not see them, it was because their assumptions precluded their seeing them, or their methods or their subjects for study did not manifest such qualities. Now I will maintain that the Humanics education is firmly based in personological psychology, which gives a view of the full dimension of man. It is true that man is in part animal; and he can be sick, restricted in his abilities, and driven compulsively by his infantile wishes. But man can also, by effort and education, outgrow these, become healthy, versatile, and consciously goal directed. The proper psychology of man, as Fromm, Allport, and others maintain is the psychology of the human condition (Fromm) and of mankind. (Allport).

I will further maintain that the proper task of education in general and the higher education in particular is to provide the means and methods, the climate and the stimulation, the models and concepts of the healthy, mature, creative, self-actualizing, and even self-transcending man. The purpose of education is to make man more human and humane.

And now let me present to you in a tentative fashion, since not all the evidence is in, three levels of capacities whose development should fall, in my opinion, within the task limits of higher education. I shall call these three levels of capacities a) *actual or survival*, b) *potential or growth* and c) *possible or self-transcendent*. They represent the upper half of the normal distribution curve. One can easily list three other levels of capacities: a) *barely adaptive*, b) *neurotic*, and c) *sick and psychotic*, to represent the lower half of the distribution curve. In this way one can get a picture of the full-dimensional man. Of course, these categories are approximate, overlapping, and not discrete. By definition and by and large, higher education draws its clientele from the upper half of the normal distribution. Therefore, leaving the ministrations to the needs of the lower half of the distribution to hospitals, clinics, rehabilitation agencies, and lower educational levels, I shall describe the three higher levels of capacities, the cultivation and development of which must fall within the purview of a Humanics oriented higher education.

B. THREE LEVELS OF CAPACITIES

Admittedly these levels of capacities are positively correlated with intelligence as measured by tests. But such correlations, as Terman has shown, are not perfect. The attempt here is to present these levels of capacities from a wholistic and not merely from an intelligence point of view:

1. *The Actual or Survival Level.*

a) Effort is directed toward satisfying "deficit" needs: on physiological level - organic and visceral needs (lacks as well as overflow); on the psychological level needs for safety, belongingness, love

and esteem - all of these in the sense of not having enough of and wanting more.

b) By and large, it is the pleasure principle that is operating: avoid tension, pain and anxiety -be happy in the sense of "care-less" meaning.

c) The dominating concern is adjustment and adaptation with the resulting social tendency toward conformity because it is more convenient and less disturbing.

d) The learning involves signal and sign learning -namely conditioning and problem solving.

e) The humor and aesthetic appreciation are on the "gut level" - what Arthur Koestler calls "the ha ha experience". (10)

f) Intellectual ability on the cognitive, recall, and reDresentationa1 level.

g) Average endurance, strength, and frustration~lerance abilities.

h) Acceptable management of affairs on moral, social, and economic levels- sufficient in a scarcity economy.

2. *Potential or Growth Level*

a) Extension of wants and satisfactions beyond a survival level in an economy of plenty - how to spend one's efforts or money beyond the needs for survival - "growth motivation".

b) Moral behavior beyond conformity. In the sense of making decisions and choices and abiding by consequences.

c) Concern with values - their conscious and hierarchical organization within self.

d) Cognitive curiosity and the elation of discovery, what Gestaltists have called the "aha experience".

e) Aesthetic appreciation of harmony, color, sense, beauty.

f) Enjoyment and utilization of symbolic materials beyond sign and signal level: enjoyment and production of poetry, scientific thinking, thinking on the higher conceptual levels.

g) Self-consistency and self-cultivation. h) Concern for men, society, the world, future.

3. *The Possible or Self-Transcendent Level*

a) "Peak experiences" (Mallow) - on experiencing unity within, conflictless effort, feeling of grace, also of mastery.

b) Selfless soaring - the overwhelming and elevating experience on the hearing of a Bach Toccata in a cathedral, or listening to Schiller's *Ode* to JoY, etc.

c) The "Ha" experience (Koestler) in looking at DaVinci's "Mona Lisa" or "Venus de Milo".

d) Metaphoric thinking* involving universal rather than idiosyncratic insights.

e) Integration of cognitive, aesthetic, and moral appreciations and comprehensions on the levels of a Goethe, Beethoven, Shakespeare.

f) Creativity of the order of a Newton or Einstein or a Poincare who spoke of the ability of making combinations that "reveal to us unsuspected kinship between . . . facts, long known, but wrongly believed to be strangers to one another."

g) A consuming mission or calling or commitment in life, a supreme loyalty, a "cardinal trait" (Allport) of the order of Gandhi, Tolstoy in his later life, or Schweitzer.

It would seem to me that a college or university entrusted with the education of a selected population - at the upper end of the normal distribution- would consider its responsibility to develop the qualities beyond the survival level and to give the vision of the third, namely, self-transcendent level, as the beacon of the possible for man. On these higher levels, the earlier differentiations of cognitive, aesthetic, and moral become integrated into a unitary stance, effort, appreciation, and action. The oppositions of an earlier level between science, art, and religion become interdependent and interrelated as functionings of an organism at a wholistic level of integrated behavior.

*Joseph Royce makes a distinction among three kinds of knowing: rationalistic, depending primarily on logical consistency; empirical, depending largely on consensual validation; and metaphoric, depending on symbolic and intuitive cognitions. (16)

C. THE THREE FUNCTIONS OF HUMANICS EDUCATION

1. *Knowledge* - One of the functions of higher education is to organize, transmit, and create knowledge. We know that knowledge about man and his universe is growing at an unprecedented rate. It is doubling itself every decade. I maintain that most of our problems of today are directly and indirectly related to this rapid rate of the growth of knowledge. Before we know what there is to know, what we know becomes obsolete. Educational technology which is substantially behind the rate of advance in knowledge must develop more efficient methods of learning and relearning, of retrieval and utilization of accumulated knowledge, and of adjusting attitudinally to the demands of the new knowledge.

Humanics education requires that knowledge be evaluated in terms of its relevance to the human condition and mankind. Certainly, "bare" facts, dead principles, and vacuous generalizations must be thrown out as dead weight as suggested by Huston Smith. (19). Beyond that, I would maintain that "knowledge for knowledge's sake" does not greatly concern the Humanics education. I would not object to people who consider this their valued criterion, but we are consciously biased in the direction of concerning ourselves with knowledge that man can use to enrich, enlarge, and advance his life on this earth. This is why we require the justification of a course in terms of its relevance to Humanics when it asks to enter the curriculum.

To know thoroughly, to realize the significance of the knowledge for man, to develop technological skills in addition to knowledge and using it in the human helping activities are the major purposes of Humanics education. In this connection, let me add that extreme specialization or separation into departments and disciplines is a remnant of an older concept of higher education and does not often meet the requirements of a modern and vital human education. Furthermore, the distinctions made between general and professional education, between pure and applied science, between art and science are often irrelevant and vacuous. - 75

2. *Character, values, and appreciations* - In education in general, but especially in Humanics oriented higher education, knowledge and skills *per se* are never sufficient as goals. "...no facts and principles that have been reamed can serve any human purpose unless they are restrained and guided by character", says Sanford. (17) Character involves an intellectual conviction as well as emotional loyalty and commitment to values. In the Humanics education, there should be opportunity for confrontation and examination of values, for their hierarchical arrangement and organization. This means that discriminations are made between appreciations as well as values. The often quoted neutralist statement: *de gustibus non est disputandum* - is possible in matters that do not matter much. But in things that matter - in man's being and becoming we must discriminate between what is important and trivial, between what is beautiful and ugly, between what is humane and uncouth.

3. *Commitment* - Education in general and education oriented toward a Humanics philosophy believe that man's full capacities - mental, emotional, physical - must be developed and actualized to the fullest level possible and that these capacities must be interpreted so that the ordinary oppositions and dichotomies, between body and mind, character and intellect, find their integrations in the holistic person. These integrations generally take place in action, especially in interpersonal relations. In play, the boy or the girl is body, mind, and emotion; and it defies any separation between these. In human helping activities at any level, the general and the professional coalesce. In confronting life in joy or sorrow, in elation or despair, in creation or even in destruction, religion is brother to art and art to science.

Humanics education is a holistic approach to man, and action is where the person is whole. It is in action

where his cognition - feeling and physical stamina - his spirit, mind, and body - join together and are fully interactive and interdependent. Action more than spectator or audio-visual experience must become central in the effective educational process. But there is another value in action as education. Erich Fromm says: "One's sense of identity arises from belonging to someone and not from being someone". (6) Recently this phenomenon of identity has become popular thanks to the writings of Erik Erikson. Young people are trying to find their identity. According to a recent *Life* article some of these have gone to the island of Crete and are living in caves, previously occupied by lepers, to find their identity. (21) These youngsters forget that finding one's identity comes through social participation not separation, from confrontation not flight, from commitment to values not their denial. People develop identity in interpersonal relationships in belonging, caring, serving, and loving people, not by solitary contemplation. Let me cite Fromm once more: "The love for my own self is inseparably connected with the love for any other being". (6) It is in the process of productive love or care for others and serving fellowman that man finds not only his identity but also the wholeness of his being and becoming.

There is now going on in this country a discussion and a great controversy on the goals of a college or university. There are those who maintain that the university is a place where scholars busy themselves with the search for truth and understanding and only these. There are others who contend that this kind of goal rests on the old dualistic assumption of separation of mind and body, of thought and action, of scholar and citizen - dichotomies that no longer make psychological sense. The holistic concepts of man require the integration of intellect and passion, contemplation and commitment, means and ends. I like the way Maslow puts it, and I think he is spelling out the Humanics philosophy when he says:

'I am not only the disinterested and impersonal seeker for pure, cold truth for its own sake. I am also very definitely interested and concerned with man's fate, with his ends and goals and with his future. I would like to help improve him and to better his prospects. I hope to teach him how to be brotherly, cooperative, peaceful, courageous and just'. (20)

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Chapter VII THE COLLEGIATE COMMUNITY

The three words of *community*, *communication*, and *communion* come from a common rootage. A community accepts the existence of some common purpose for which people live and work together. The common purpose of Springfield's collegiate community is education. In achieving this purpose, the students are the learners; members of the faculty are the guides and teachers; the administration and the officialdom are people who provide conditions for learning and teaching to go on in the most efficient and effective manner. We shall examine the details and ways of achieving a community a little later.

When there is a common goal and purpose for which people live together, then there is communication, namely the transmission of messages. To the extent that the channels of communication are free, people interact, think, plan, and work together guided by the common purpose. Communication makes learning, growing, thinking, planning, and creating possible. In addition, communication acts to tie together and move toward the common purpose.

Communion represents the act of sharing, of blending with others, moving above the individual level, and dedicating oneself to achieving purposes which concern the group.

Now let us consider in detail how each of the three in turn can be nurtured because no one of the three can come out by itself without effort, without direction, without conscious cultivation.

As shown in two of my studies in 1938-39 (1) and in 1959-60 (2) students who come to Springfield College bring with them a set of values in hierarchical arrangement. Let me explain. In both of the studies which I completed nearly twenty years apart, I used the Allport-Vernon Study of Values which showed that the value system of students coming to Springfield over a period of two decades seems to be in the order of religious, political, social, theoretical, economic, and aesthetic. During the course of the four years of undergraduate education, these values seem to re-arrange themselves in an order not drastically different in the two studies. It was further shown in the first study that, by and large, students who do not fit into the value pattern leave the college and transfer to other schools. It is apparent therefore that the College,

because of its orientation, appeals and attracts to itself students of a particular set of values and that these values undergo some change during the four years of college.

Now the fact that students come to Springfield College with a particular set of values is no guarantee that a collaborative and articulated community will arise except that there is, at least in the very beginning, some common values with which a community of interests as well as communication may begin. The question is how to enhance and articulate a community, or better, how to make students perceive and feel deeply that there is here a community and that they are members of it.

Professor Joseph Schwab of the University of Chicago, in a recent book entitled *College Curriculum and Student Protest*, indicates clearly that one of the things missing today is a feeling of community on the college campus. His description of this situation is so telling and picturesque that I am tempted to cite him at length at this point:

Dozens of this group (referring to a large percentage of the student activists) have said in effect:

'The sit-in was one of the deepest experiences of my life. We were packed in those rooms and corridors with hardly room to breathe, talking the whole night through. We came to no agreement but it was a great experience just the same.' Said others, 'It was a religious experience'. 'I will remember it all my life.' 'It was the greatest thing that ever happened to me.' 'I didn't know you could feel that way.' The lesson of these memories is very clear. To the question, 'What did you talk about?' the answer (from highly capable young people) was a vague and lordly, 'Oh, everything,' or 'It doesn't matter', or 'I don't remember', or 'The administration'. Such vague responses as these, together with the emphases on 'experience', 'feeling', 'happening', as well as clearer descriptions of what was felt, make it very clear that the appeal was not particularly cognitive, not to explicit value biases, not to resentments, not to latent symptoms, not to even generational loyalty, but to community pure and simple. *So starved of community are these young people* that they say nothing comic, even a week later, in a 'deep experience', which was mainly a sharing of stinks, of verbal exchanges with little or no memorable content, and with little consequences apart from the wish for more.' (5, p. 31)

Professor Schwab examines in detail the conditions for achieving a sense of community on a college campus. His prescriptions and recommendations are helpful and provocative, but I cannot possibly repeat them here. I would strongly recommend that the interested person read Professor Schwab's book in its entirety.

I would prefer to discuss some ways in which a sense of community can be built and cultivated on the Springfield campus.

1. *The Professor*. One of the strategic places to build a sense of community is in the classroom. From freshman to graduate courses the professor must share his own enthusiasm for what he teaches with the student and make him a partner of the search. There is an anonymous piece of poetry that for me carries a great deal of meaning regarding the educational process and goal. It reads as follows:

What can I give to youth that youth cannot get for itself?
I cannot hold up the truth before them or point to it on a safe shelf saying:
'Here it is - take and see that it is good' - (I am not sure enough myself.)
If I should try to play priest or pedant,
They would surely find me out,
For they have keen eyes for truth,
Have youth.
But I may invite them
Saying: 'I am not wholly blind-Come, let us see what we together can find.'

In this day a student is much less interested in hearing *ex cathedra* "truths" in the form of certain assertions made by the professor from his lecture notes. The student today inquires about the evidence for such assertions or the way in which such conclusions were arrived at, or other alternatives of these assertions and their implications for the lives of man and societies. Furthermore, a student must become a participant in the learning process. There are perhaps a dozen ways in which an instructor can make it possible for the student to be an active participant and not merely a passive recipient of the subject matter taught in a class. Perhaps the basic condition whereby this participation can be achieved is a deep respect and trust for the student as a learning person. To the extent that there is this basic trust, it is the instructor's love for what he is teaching and the absence of threat or external restriction of one kind or another which matter. It should

be possible in the classroom to motivate the learner's interest, excitement, and mastery rather than have to resort to the teacher's imposition, external restrictions, and threats by examinations and grading. Important as it is to transmit knowledge or teach a skill, it is more important that the motivation for these come from the student rather than being imposed from outside.

The classroom, then, can become a most important and strategic point where a sense of community, mutual respect, and joint effort toward sharing goals should become possible. Out of this will also grow a feeling of friendship, both among the members of the class and between them and the teacher-guide. The student will follow the professor to his office, will welcome opportunities for discussion, guidance, and knowing the other person. The teacher will be able to pay attention to individual differences in ability, goal, and style of work and of behavior. In these various ways, a common trust between the student and the instructor will develop, and the common search for truth and for knowledge and for development of skills will constitute the excitement of learning.

2. The administration and the officialdom. By 'administration' I mean President, the Deans, Division Heads, the Registrar, the Comptroller, and, general, the higher echelon of the administrative personnel. By 'officialdom' I mean the secretaries and assistants in the different offices who carry on the day in and day out activities and details of the work of the college.

It is my observation that the higher administrative officers, conscious of the mission of the college, of its heritage, of its methods, and of its goal respect the students, feel free and at ease with them, and welcome contact and communication. There is, I believe, a problem in regard to the rest of the officialdom, from which I must exempt at once many of the persons of long-standing service who have identified themselves with the purposes this College and search to achieve its purposes with conscious pride and determination. There are, on the other hand, a good many of the other assistants whose numbers keep increasing year by year, whose tenure on the campus is brief, and whose turn-over is rather large. These people are frequently the "doorkeepers" to the administrative officers of the higher echelon. Frequently, the contact of the students is with these persons rather than with the personnel of the higher administration. To the extent that these individuals do not understand or appreciate the purposes of the College, they are impatient and unsympathetic with the student and his problems, operate in terms of impersonal "rules" rather than understanding and thus create frustration and hinder the feeling of a community. I am recommending that special ways and means be found to bring these officers into the mainstream of the College's dedication and purpose. It is especially important that these people in the administrative offices, in the Registrar's office, in the Comptroller's office, and in all areas where there frequent contact with students be selected not only for their particular skills but also for their attitudes toward the College. Perhaps the various offices, through frequent staff meetings, can bring this about.

I cannot talk about this point without my memory going back to a distinguished man on this campus prior to the Second World War. His name was Mr. Joe Sawyer. He came to this campus every day dressed in his Sunday best. Whether it was the repairing of a piece of damaged turf on the playing field or keeping things orderly and clean for students on their way to the playing fields, gymnasium, or the McCurdy Natatorium, Mr. Sawyer performed his duties with dignity and with pride. When Professor Affleck, head of the Department of Physical Education, gave Mr. Sawyer a small sized office in the basement of the gymnasium, the latter hand-painted his name on the door and underneath his title - "custodian". Mr. Sawyer, so far as I know, never had a formal education, and he certainly did not know how to spell; but his pride and pleasure were unlimited at this kind of recognition. He loved the students, and the students loved him; and the rumor was that the students took their personal problems to Mr. Sawyer rather than to the Bureau of Testing and Guidance which I established on the campus some thirty-one years ago.

3. The co-curriculum at Springfield College. As in many other colleges, there are a great many activities - social, cultural, recreational, sportive, etc. - which are provided to make the student's life pleasant on the campus as well as to provide other opportunities for learning and growing. On most campuses such activities are known as the extra-curriculum. In harmony with its philosophy of education, Springfield College calls these activities co-curriculum. The idea is that growth and development of a student is helped and enhanced perhaps as much by formal and informal activities and opportunities where the students, the faculty and administration, and the officialdom get together as persons in social groups for enjoyment, communication, and participation as by credit carrying courses in the educational work of the College. Here again there are almost infinite opportunities to make the student feel at home, feel that he belongs, feel that he is a genuine member of the group. The cultivation of a sense of community can take place in intra-mural sports and games, on the athletic fields, in the dormitories, in the activities of the student government and the College Center, or in the close, personal friendship of man and man or of man and woman. Many of these ways are currently operative and fruitful. Many others should be devised and extended for the use of

the College family. I shall not be able to detail the kinds of activities or the ways in which they can serve the growth and development of our students. I shall, however, state in a few paragraphs the kinds of crises and the ways in which the College with its Humanics philosophy can meet them.

1. *The crisis of information* Man's knowledge has been moving at a faster and faster rate since the beginning of the current century and especially since the end of the Second World War. Knowledge is accumulating in such quantities and progressing at such a fantastic rate that the problem of transmitting the knowledge from the old to the new generation has become a very serious one. There is first of all the problem of rapid obsolescence of knowledge, secondly, the question of efficient and effective methods of transmission of knowledge, and thirdly, of constantly revising and replacing the knowledge and the skills. We need to revise our older methods of lectures and examinations. In some cases, perhaps, some of the transmission of knowledge should be entrusted to the machines; but when that knowledge pertains to values, meanings, and human significance, then there is no way in which mechanical devices will suffice. Individual and group experiences are ways in which the faculty and students must deal with the most pressing human problems of today. There are and there will continue to develop many ways through audio-visual methods and through library and research utilization techniques whereby more suitable methods of transmission of knowledge and its use can be improved. The college must continually be on the watch in acquiring and utilizing these newer techniques.

2. *The crisis of identity* For the most part, as indicated by Professor Schwab, the student comes to the college today without "lineage", "peerage" and "linkage"; or to put it another way, the student is at a loss in regard to who he is and what his place is in this fast-changing, confusing, and competitive society. At times desperate and disorganized, it is his effort to find himself that is probably at the root of some of the discontent on the campuses today. Some people have said that the new generation today is perhaps the most idealistic generation ever. On the other hand, as Professor Schwab indicates, there are in the activist group of students, a small percentage who are sick and perhaps beyond the resources of any college to help them. There are others who are disorganized and neurotic, who externalize their private problems and express them as social nuisances. These do not make life easy for themselves or for others on the campus. There are still others, especially the militant, racial minorities, who are motivated by political considerations and are sometimes the tools of outside organizations. But beyond these, there are perhaps 80%-85% or more of the student activists who want to find themselves as persons and as members of a society that they can accept and relate to. By and large, these individuals represent also intellectually the more capable individuals. These are the young people who can benefit from a college atmosphere where there is a strong sense of community, where there are channels fully open for communication, and where a communion, namely, shared dedication toward a worthwhile goal is challengingly present.

3. *The crisis of integrity* After meeting in some ways the crisis of information and identity, the student these days is confronted with the problem of integrity; that is, ways of relating himself to society, to the world, and the universe. The student, as he emancipates himself from his parental lineage, as he establishes linkage with his peers and others, will discover that man alone amounts to very little and, in fact, cannot exist. The individual in many ways must relate himself to others; and it is in this relationship to others in his immediate community and in the world that he must face the problem of integrity, namely, his own responsibility to others.

At Springfield College, this problem of relationship, as indicated by Professor Bratton in an earlier chapter, constitutes the spiritual dimension of man's development. In practical ways this is formulated as service to fellowman. It is assumed that man finds the meaning and integrity of his own life in the blending and the communion with others toward consciously selected

It is in these several ways that education at Springfield College, emanating from a holistic approach to man, transcends the limits of body alone or mind alone or the spirit alone. It attempts to relate the total man to the universe itself in ever widening horizons.

There is another, a biological analogy, to the concept of community. A community is an organism which is healthy only when its different components themselves enjoy good health and are well integrated. To the extent that the different parts of an organism fail to perform their appointed tasks, feud and fight against each other, or consciously or unconsciously contrive to undo, suppress, or destroy each other, to that extent a community as an organism is sick. Recently on college campuses politically organized groups, white and black, have used violence or threats of violence to achieve certain goals. This is unfortunate. Both the clinical as well as the social psychologists have shown clearly that the existence of threats or violence is debilitating and destructive in a learning situation. Violence or threat of violence interferes with the healthy growth of individuals as well as groups and releases negative forces, the control of which can easily get out

of hand, bringing forth outcomes unintended as well as unwelcome. Some members of activist groups, both black and white, have said: "We don't like to create violence or use threats; but if we don't, nothing happens." This is a half-truth. Actually, things can happen by using effective methods of reasoning, negotiation, or even peaceful demonstrations. This method of due process is, in fact, a necessary part of that academic freedom which has been attained only after many years of effort and sacrifice. When violence or threat of violence is used, then the due-process, which, as it is most precious is also easily vulnerable, can easily be subdued, even destroyed. But if this happens, it will strike at the heart of not only the free collegiate community, but also of the free Western democracy. Short-range results may be obtained by force or threat of force, but the price paid is much too high.

Jencks and Riesman see the democratic American society moving toward "meritocracy", where people will be recognized according "to competencies, interests and achievement rather than origin." These authors think that differences or antipathies "between Negroes and whites, and between Catholics and non-Catholics, while certainly not settled, are legacies of a vanishing past rather than necessary parts of a contemporary American Society." (4, p. 97)

Modern man is hungry for a sense of community (3). Perhaps the most challenging task of our generation is the creation and cultivation of a sense of community in larger and larger concentric circles. To achieve such a community, we must avoid polarization and hostilities between individuals and groups based on race, color, national descent, political affiliation, or socioeconomic status. It is these kinds of hostilities that for centuries have been exploited by power-hungry individuals and groups to divide and rule. Wars are made of such stuff. To create a peaceful world, we need a common basis for loyalty; and that can only be man himself, as he becomes more human and humane.

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Chapter VIII THE COMMUNITY AT LARGE

The Springfield College community cannot exist of and by itself. Because it is a collegiate institution and draws its students from the local, national, and international communities, its connections are worldwide. Furthermore, because of its early history of evangelical orientation, its connection with the International YMCA, and the service of its alumni everywhere, in this country and in over fifty countries abroad, its outreach comprises nearly the entire world. For the purposes of discussion, however, we should differentiate the community relations, interactions, and responsibilities as well as opportunities for service at several different levels, namely, the immediate neighborhood surrounding the campus, the larger Springfield community, the region, the nation, and the international scene.

1. *The Immediate Neighborhood.*

At the start of the College at the lower end of the Watershops Pond, the area was a sandpile and a dumping ground for trash of the city which was close to the shores of the Connecticut River. Eventually, the city came and bypassed the campus. The present location is close to the geographical center of the city of Springfield; the character of the neighborhood has changed considerably over the years. At one time it was a middle class and perhaps slightly above the average socioeconomic community that surrounded the College. Today the College is at the end of a ghetto on its northeast and northwest boundaries. Eventually this entire neighborhood going toward Winchester Square, the initial home of the College, may become part of the

urban redevelopment program. In the meantime, and in cooperation with the authorities of the redevelopment program, considerable effort should be put forward to renovate, repair, and build a physically attractive neighborhood in all of the areas contiguous to the campus and especially between the campus and the College camp. Parks, recreational areas, green lawns, and attractive landscaping should be encouraged in every way. Perhaps voluntary student labor, financial and other inducements, all in cooperation with the surrounding community, should be used. It would be highly desirable, for example, to have several specialized stores, bookshops, dining rooms, and other commercial services where students and their friends could enjoy themselves, do their purchasing, and meet and entertain their friends in as many different ways as the surrounding area will permit.

The College should, through the voluntary services of its students, as well as the faculty and administration, take part in efforts and activities which, in one way or another, lead to the improvement of the quality of living of the surrounding community. There should certainly be close and the best possible kind of neighborhood relationships with the people in the surrounding community. The efforts of the College in the last several summers in organizing recreational opportunities for the youngsters of the community deserve great praise. Further effort should be directed to increase these kinds of relationships throughout the Year.

However, one important principle must be borne in mind, and the expectations both of the surrounding community as well as of the College should be aligned with it, namely, that the College as an educational institution is not and never can be merely a social agency such as the YMCA, the Boys Club, or other social service agencies. The College will be involved in the affairs of the community to use it as a laboratory for its students, to do research, to teach, to guide, to offer its specialized resources of knowledge and skill in order to improve the quality of life in the community; but to do this, the College will be both in the community as well as outside of that community. There must always be a healthy balance between serving the community in specialized ways and serving its student body which comes from this as well as from many other communities. The surrounding community should concern itself as much with the improvement and strength of the College as the College is concerned with the improvement of the quality of life of the surrounding community. This relationship is mutually beneficial.

2. The Wider Springfield Community.

Even before coming to Springfield, one of the convictions of Laurence Doggett was that if America wanted to be great, it would have to build a Christian civilization based upon an urban foundation. Dr. Doggett felt that the earlier American civilization, based on the agricultural foundation, had reached its end. But Dr. Doggett could not foresee the development of modern and future communities as large metropolitan centers. Today Springfield is not only a city; it is the metropolitan center of some half million population surrounding it in contiguous little towns and villages. The presence of a college in a large metropolitan area today provides both opportunities as well as responsibilities. The opportunities are in the area of educational, cultural, recreational, religious, economic, and other activities. In all of these areas where the college's specialized resources in skill and personnel can be used, it would be to the advantage of both the community and the college to use them. These can be in research or consultant relations in industry, in municipal administration, in recreational and group leadership to combat juvenile delinquency and to create healthy opportunities for the growth of young people. One of these areas of service and responsibility may well be in individual and social work for the improvement of health and quality of living. For a good many years, Dr. Doggett worked harmoniously with Dr. W. N. DeBerry, who was the pastor of St. John's Church and "rendered a most significant social and religious service to the colored race of New England." (1, p. 253) This College's philosophy is centered on the improvement of man irrespective of his race, color, or parentage. Any "racism" in either direction is not only anachronistic and in disharmony with the goals of American democracy, but also diametrically opposed to the College's philosophy of Humanics.

One of the areas in which the College can render significant service, as well as benefit from the same in the wider Springfield community, is by means of its program of continuing education. With the technological and cybernetic advances, the increasing leisure as well as longevity of the population, learning to keep up with the demands of modern living has become a continuous necessity. People of all ages will be looking for opportunities to learn and grow, to achieve a fuller life, to improve their vocational opportunities, to occupy their time and interests in order to achieve a happier life. In these circumstances, a college will no longer be a place merely for four years of undergraduate education. The entire community of the metropolis will become the student body. Our restricted concepts of education leading to degrees will be outmoded. People will want to learn without the apparent emoluments of degree and certificate. The classroom may not necessarily be on the campus. It can be in the factory and offices after the work hours. It can be in the churches and on the playgrounds, in the fields and forests. It can be any place where a group of people with perhaps the help of a teacher-guide will be concerned in learning new skills, in testing their aptitudes in new

creative ways, in thinking about new and creative ways of living, in finding new ways of building health, happiness, and extension of life. Some of these educational activities may take place within a term, a semester, a year; others may consist of a few meetings, perhaps a week-end marathon meeting.

A. A. Liveright, in one of the chapters of *Campus 1980*, edited by Alvin Eurich, describes in detail the possible arrangement and organization of a continuing education program. (3)

Dr. Liveright lists six elements essential for a sound program of continuing education and community service. These are:

"A. A curriculum especially for adults.

B. A readily accessible campus built to meet adult needs

C. The best possible faculty for continuing education with a clear identification with the college of continuing education.

D. Clear-cut administrative responsibilities for planning and conducting the Program.

E. Community participation in planning and executing the program.

F. Imaginative and effective use of new educational technology." (3,p. 156)

Dr. Liveright sees further the services and opportunities for learning in the following areas:

A. Occupational and professional development "to answer the needs of the adult as a worker."

B. Personal and family development "to assist the adult to achieve maximum effectiveness in family and personal relationships."

C. Civic and social development "to prepare him for participation in community, national, and world affairs.'

D. Humanistic and liberal development "to encourage his self-realization and Personal fulfillment."

In addition, he sees the possibility of the establishment of three centers, namely

A. for counseling and community referral,

B. for research and professional development, and

C. for metropolitan study and problem solving. (3)

I shall not cite Dr. Liveright further, but I recommend to the interested reader his exciting chapter for the details.

I would like to add what seems to me to be a very important observation. Until now, the continuing programs of the various colleges in this community have been uncoordinated, in some ways repetitive, and sometimes opportunistic enterprises. It seems to me that the Springfield community deserves a much better service from its educational institutions. It is with this goal in mind that I am recommending that there be full cooperation and articulation between the programs of adult education and continuing education offered by the several educational institutions in this community, both public and private.

3. *The Region.*

Historically Springfield College has drawn a large number of its students from the New England, Middle Atlantic, and Southern states. In addition, it has offered summer programs at Silver Bay on Lake George in New York and at the YMCA Assembly Grounds near Black Mountain in North Carolina. While the services of its alumni are in no way restricted to these areas, by and large it is in these geographical areas that its alumni find their occupational outlets for service. The College, therefore, needs to concern itself and to seek opportunities for service to its alumni and others in these geographical areas. These can be in terms of memberships of regional recreational, religious, and other educational activities or in making personnel resources available for special projects in which its own alumni located in these areas are participants or leaders.

4. The Nation.

The College has a long history of serving the nation at large through the YMCA and through such other organizations as the Boy Scouts, Boys Clubs, the domestic Peace Corps, the Teacher Corps, Indian Service, and Vista, which was, in fact, organized through one of its presidents, Dr. Glenn A. Olds. Those listed and others have been the very areas in which the College throughout its history has prepared leaders for voluntary services. Today these very areas of service have become recognized as legitimate enterprises for which the tax dollar may be used. Consequently, not only the size of the operation but the kinds of activities have become multiplied. The College is happy and grateful to have had the opportunity of initiating and preparing trained personnel for leadership in these one-time voluntary services.

But the College need not fear or refrain from a more enlarged participation particularly in the training of personnel for newer and extended services. This, in fact, is an area in which the College should push forward with all of its resources and determination.

5. The International Scene.

Commitment to an international education and service has been part of the recognized mission of Springfield College since its inception. When the school was organized in 1885, through the efforts of Reverend David Allen Reed, foreign students were intentionally chosen to be members of the entering class. Two members of the original faculty were selected because of their experience in other nations, and the original curriculum was formulated to include studies of cultures and people other than American. After its first four years of existence, Springfield's graduates were already working in twelve different nations around the world. Since then, the heritage and tradition of Springfield's international outreach have created and supported many programs and efforts, pervading all of which was the College's Humanics philosophy with its emphasis on man and his relations to other men.

A study of the development of Springfield's international, educational, and service functions reveals a fascinating as well as an inspiring history. The two major motivations for an international commitment at the College came undoubtedly from the evangelical fervor widespread in America around the late nineteenth century and the international growth of the YMCA. Reverend Reed's concern for the establishment of a great Christian educational institution of human relations and his concern for missionary work are well documented. His appointment to the faculty of Dr. Harlan Beach, who had just resumed from missionary work in China, indicates an early concern among the faculty for an international involvement. When Dr. Doggett was appointed President in 1896, that concern became permanently institutionalized. Dr. Doggett had dedicated himself to missionary work. He had signed the pledge of the Student YMCA Movement; and although he found a calling in this country, that pledge followed him throughout his life. (2) Even though he himself could not serve abroad, the College under his direction could promote international understanding.

As early as 1887, at the International Convention of the YMCA's in San Francisco, Reverend Reed obtained a national resolution of support for the College; and in the following year, in Stockholm, Sweden, he gained an international pledge of support at the World Convention of the YMCA's. So, starting from its first years, students as well as financial aid were sent to the college from the YMCA's all around the world. Students from twelve nations were attending the school as early as 1889. By 1900, 10% of the students were from outside of the United States, perhaps the highest ratio in Springfield's history. This led to the establishment of a faculty committee and an advisor for foreign students in the person of Dr. Frank Mohler. Dr. Mohler was especially concerned about the students from abroad being introduced to American homes and American customs. With the help of an early college benefactor, Mrs. Woods, he established in 1905 the tradition of inviting foreign students for Thanksgiving Day dinner by the families of the faculty and friends of the college. Eventually, under other advisors, Dr. Theodore Wiel and presently Dr. A. A. Kidess, himself a foreign student at Springfield College at one time, the services of the College for the welfare and education of foreign students have increased. Under the presidency of Dr. Olds, an International Center was established, the functions of which are not only to supervise the welfare and the education of students from abroad, but through the existing organizations to select and recommend American students for study abroad. The Doggetts took special interest in the foreign students; and the second Mrs. Doggett, surviving her husband, left a substantial sum of money in her will for the International Center. In 1925, Dr. Doggett persuaded the College Trustees to establish a branch of the school in Geneva, Switzerland. Springfield furnished professors and sent students to this school for ten years. A Junior year abroad program was instituted at the college so that American students could gain understanding of international problems, meet people from other nations, and gain practical training in another culture while participating in a service project for the European YMCA's. Unfortunately, the college in Geneva had to be closed because of financial reasons during the depression in the 1930's. However, Dr. Doggett's role in obtaining financial support for the

Geneva enterprise helped to make the reputation of Springfield College in Europe and eventually through the activities of its alumni in Asia and in South America.

The alumni of Springfield College played roles of leadership in the activities of the International YMCA on all the five continents of the world. In addition, some, like H. C. Buck in Madras, P. M. Joseph in Bombay, Weber in Hyderabad - all of these in India - Jimmie Summers in Uruguay, and others were instrumental in establishing or directing schools similar to Springfield. In more recent years, the College has established field work outposts in Guiana, in Hong Kong, and in other localities outside of the United States. Since the establishment of the International Center, and in cooperation with the existing international study organizations, several of our students - the number increasing each year - spend a year of study in colleges and universities all over the world, from Scandinavian countries to New Zealand. These students transfer their foreign study credits toward the academic requirements for graduation at Springfield. These students bring back to Springfield and share with the faculty and other students their [earnings and experiences in other cultures.

Many schools have programs in international education. Some have created special programs to entice foreign students to their campuses, and some have established centers of education abroad. What is unique or **different** about Springfield's international education program is that which inheres in its philosophy of Humanics. The central core and focus of Springfield's program is "people". While other programs center on studies primarily of forms of political, economic, or social organization, Springfield's interest is in establishing relationships with people, finding their ways of life and living, and working with them to improve living conditions. It seeks to promote an acutely sensitive interest in people. Beyond merely an understanding and love of mankind, Springfield's focus of interest is to promote a personal, individual awareness and commitment.

The Springfield commitment holds that education should enable students to seek a fullness of life that is enriched by warm, honest human relationships. Its philosophy, as most, reflects more than logic. It tries to promote a free, sincere, and democratic atmosphere in which the individual can develop a humane interest, talent, and personality. This fullness of life, this enrichment by human contacts, this enabling atmosphere is regarded as characteristic not only of the activities on the campus or within the community or nation; it is conceived to be as international or world-wide. It demands a knowledge of more than one's native culture, an understanding of more than one's own society; it recognizes the interdependence of all peoples and in particular directs the Springfield student toward cognizance of that interdependence in relation to people everywhere. It is perhaps to emphasize this international interest of the College that Dr. Doggett ends his book *Man and the School* with the statement:

Thus the International YMCA college in Springfield has endeavored to be a world ambassador of the good will that is an inherent element in the Christian gospel. This is the mandate it passes on to its sons. Its sons will carry on. (1, p. 302)

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Chapter IX THE HUMANIZATION OF MAN RETROSPECT AND PROSPECT

Out of the life and experience of eighty-six years, there has grown on the campus of Springfield College a set of ideas, values, and goals which we now call Humanics. It is the philosophy of Humanics that gives distinctiveness to the College and makes it different from the other colleges on the banks of the Connecticut River from New Hampshire to the sea. In the dreams of the founders of the College, and particularly David Allen Reed when he initiated the idea of the school for Christian Workers in Springfield in 1885, it was to be "a Christian University" which would dedicate itself to the building of a Christian society. Laurence Locke Doggett, who came to the College in 1896 as its first full-time President, was committed to the same Christian ideal. As Dr. Doggett and the institution upon which he presided for forty years grew, there developed a strong conviction on his part that to serve men, man must know men, and that the task of the

college was "to build men who build men . . . a vision that never dimmed before his eyes" according to L. K. Hall, his biographer. (4) A string of capable men who for the past thirty years or more followed Doggett in the presidency never lost sight of this central mission of the college.

The philosophy of Humanics as it started and developed on the Springfield campus represented an integration of Greek Humanism and the JudeoChristian tradition. Gilbert Highet in his *Man's Unconquerable Mind*, comments on the episode in Dante's *Comedy* when Dante, the medieval Christian, encountered the pagan Ulysses in Hades. **Ulysses**, now transformed into living flame, told of his wanderings after the Trojan War, driven by his Passion

_____ for gathering experiences of the world and of the vice and merit of mankind.

He, with his crew, set out "to sail beyond the sunset and the baths of all the western stars". In thus venturing outside the frontiers of the known world, in the mysterious ocean where men had not traveled before, he and his ship were suddenly struck by a violent storm, and there they perished. But before that, Ulysses, the captain of the ship, called his crew together to exhort them saying:

Consider well the seed from which you grew;
You were not formed to live like animals;
But rather to pursue virtue and knowledge.

Dr. Highet adds to this; "there, in a single sentence, is the faith of the western universities." (5, p. 95)

One may add that this was not only a statement of the faith of the western universities, but also a resurgence of the human spirit in claiming its faith in man and his becoming. It was the combination of these two that animated the young leaders of the new republic who, like Jefferson and Franklin, caught the idea from the late eighteenth century France and brought it to America. It was this matrix of humanism and Christianity that gave color and direction which challenged the teachers and their students in the American colleges and universities in the late nineteenth century. Dr. Doggett was one of these idealists who brought these ideas from Oberlin to the new school on the shores of the Massasoit. As he toiled for forty years, at times with other Oberlinians like Gulick and Ballantine, he gradually crystallized his ideas and aspirations into the philosophy of Humanics. It gradually grew as a set of values and goals and ways of working to achieve them. Let us now summarize once more its major components in the light of the conditions of today.

1. The Concept of the Whole Man

The dualistic separation of mind and body, coming from Plato, has greatly influenced Western thinking both secular and religious. For over two thousand years the Western mind has not been able to emancipate itself from this dualism which in many ways has played havoc in both science and scholarship. However, since the late nineteenth century and especially during the current period, in both the biological and social sciences, the new holistic concept of man has emerged; and in this emergence a more realistic idea of man - his potential and his becoming - is rapidly taking shape

In the dualistic concept of mind and body, not only the idea of education but also the concepts of work and health were distorted. Education was conceived primarily in terms of rote learning of supposedly known truth. It was thought that mind in its separate faculties could be trained by sheer exercise and that technical education should be separate from the so-called 'liberal' education. Man was regarded merely as a passive receptacle for knowledge and values, poured in from outside. Work was regarded as drudgery; and, as such, it was dull, uninteresting, and uncreative. Speaking against this Platonic concept of work the modern philosopher, Whitehead, says:

. . . work should be transfused with intellectual and moral vision and thereby turned into a joy, triumphing over its weariness and its pain. (12, p. 52)

In the same context, health was looked upon as bodily suffering and therefore of no particular concern to the "soul". The idea of all-around health in men's body, emotions, mind, and spirit is but a very modern idea.

The holistic concept of man, as applied to education, is in fact bringing in drastic changes in educational methods. Lewis B. Mayhew speaking about the future of undergraduate curriculum says:

Within the teaching institution, professors will have accepted that their chief duties are to help young people change. They will come to see that teaching goes on in a counseling situation just as much as in a formal

class. They will accept the fact that they will earn their salaries as much through not teaching in an orthodox fashion as in delivering formal lectures . . . college teaching will be viewed as a helping profession to which the interests of students are of first consideration. No longer will a professor feel that his own work comes first and that work with students is an infringement on his own valuable time. Work with a student will have come to be of greater worth than the preparation of a research paper or the acceptance of a consulting assignment. (8, p. 217)

Education in its fuller sense involves the whole man - his mind, his feelings, his values, his body, and his social relations - and education, in this sense, need not and cannot be limited to the classroom and lecturing. Both on and beyond the campus, the newer education will be concerned not only with the acquisition of knowledge and skills but also with seeking and finding identity, relating oneself to others, and developing a sense of integrity. All of these in fact are inherent in the concept of Humanics as illustrated by the Gulick triangle with the circle - meaning wholeness - surrounding it.

2. The Human Potential.

For long centuries man has been looked upon as puny, inferior, and very much limited in his capacities. In part, this has been due to man's lack of knowledge in the control of his natural environment: earthquakes, diseases, wars have impressed upon man his very limited capacities to deal with his world. However, with the advancement of science and with the technical and cybernetic inventions man has constantly increased his control over the natural environment. He travels in the depths of water unreached by some of the creatures of the sea; he soars in the upper realms of the horizon where even eagles cannot fly; and, in fact, he goes beyond the earth's own atmosphere and lands on the moon. Daily, it appears to us, that man's capacities are in no way limited; in fact, we hardly know the limits of his full potential. Rene DuBois claims that "only a very small percentage of the genetic endowment - less than 20% - becomes expressed in a functional way. Most of the genes are rendered inactive by repression." (6, p. 13)

Gardner Murphy has shown clearly that man, rather than limited in his abilities, is extremely versatile in his creativity provided that his intelligence is emancipated rather than crippled by the methods used in bringing him up. (10)

William Schutz in his recent book called Joy, says:

The latent abilities, hidden talents and undeveloped capacities for excellence and pleasure are legion . . . the human potential is our largest untapped natural resource. (1 1)

With this new vision of man, best expressed in the assumptions of a personalistic psychology, the task of education has changed. Its responsibility is to tap the extensive resources of man's creativity, to develop new and complex skills, to actualize the dormant and previously unknown capacities of man. The doors of human possibilities have now flung wide open. What tremendous opportunities are beckoning the parent, the teacher, and the leaders of men!

It would be a mistake to think that man's potential is confined primarily to the technical realm. Beyond the technical and cybernetic inventions, which are extensions of man's power, there are spiritual dimensions for the cultivation of which we are merely at the beginning of our knowledge and skill. Beyond his abilities to adjust and adapt, man is capable of creation and control, and even of self-transcendence.

3. Trust in Man

Ignorant of his own capacities and subdued by secular and religious institutions, which for their own safety reinforced for centuries man's feeling of inferiority, man failed to develop a strong sense of confidence in himself. Whether by divine right in the past centuries or by the party-might as is true in the totalitarian societies today, the worth of man has been demeaned. Consequently, with the exception of a few periods in his history, such as in the Golden Age of Greece when, propelled by his freedom, he was able to show his creative genius, man has been engaged in defensive operations and destructive wars.

Today, when man is moving from an economy of scarcity to an economy of plenty, where his material needs can be amply satisfied, he is also moving from a motivation of idleness to a motivation of growth and self-actualization. We are only at the beginning of this newer period when man, having gradually emancipated himself from his huge sense of inferiority, is moving forward with a strong sense of self-confidence and pride.

4. The Democratic Way of Life

Aristotle believed that all men, by nature, desired to know. Modern psychological science has supported this view and has shown further that men not only desire to know but have the capacity to learn and know. Jerome S. Bruner of Harvard has gathered evidence showing that every child, if his nervous system has not sustained damage, can learn the basic subjects in our school curriculum, that all subjects can be taught at an earlier age than has been suspected, and that it need no longer be said that a child is ineducable. (2)

The trust in man must rest not only on the assumption of his capacity but also of his dignity. Every human being, by the very fact of his existence has potential dignity. To strip him of this dignity, any time, is to degrade him; and it is this degradation which is both inhuman and inhumane.

Historically the emergence or the development of democracy goes to the basic assumption of man's dignity, of his uniqueness, of his right to be and to become. Powerful individuals, organized cliques, totalitarian states have at one time or another tried in one way or another to encroach, sometimes to strangle man's dignity, his uniqueness, and his freedom to be. But these efforts have been only temporarily successful. In the end, shattered but always unbeaten, man rises to claim his right to be a man. And education must be a true ally to man in this eternal struggle to be man.

In modern days with the technological and cybernetic advances, with the emergence of problems of a new kind where ready answers do not exist, where "cataclysm is only a button away", the traditional machinery of democracy may be too slow and cumbersome, but it is exactly here where man's creative mind must develop new ways of the art of democratic living. (1)

5. Man and His Community

Man cannot live alone. From the time of his conception and birth to his maturity and even his death he is surrounded by others and is dependent upon them. Very soon after his birth, he becomes cognizant that others are part of his life, who, in fact, make his life possible. There is today a true hunger for man's feeling of community with others. (1)

From the time of Confucius, Buddha, and Christ, man has been exhorted to believe that his moral responsibility is not only to himself but to others. The New Testament admonishes that man, in order to find himself, must lose himself in others. Today, the psychologists claim that man's identity can be achieved not by his separation but by genuine relationship with his social group - from family to humanity at large. In the past, the responsibility of the individual to his community was regarded as the outcome of his self-abnegation. Today, according to psychologists again, this is the necessary condition of not only his identity but of his self-fulfillment as well. It is part of the genius of the concept of Humanics that throughout its history at Springfield it has insisted on man's service to his fellowman as both the condition as well as the fulfillment of his true education.

6. Man and His World

What are the limits of the human community? Certainly man sees his relationship to his immediate family, to his playmates, to his neighborhood, to his city, state, and nation. Can he go beyond that?

At one time he could have stayed within the limits of his city or state. Nowadays, when the world has shrunk in its dimensions, he must go beyond his national boundaries, even though the latter may be very extensive. The community of the modern man is the whole world. This idea is probably best expressed in the seventeenth devotion of John Donne:

No man is an island, entire of itself;
Every man is a piece of the continent,
a part of the main;
If a clod be washed away by the sea,
Europe is the less, as well as if a promontory
were, as well as if a manor
of thy friend's or of shine own were;
Any man's death diminishes me,
because I am involved in mankind;
And therefore never send to know for
whom the bell tolls;

It tolls for thee.

Certainly in this planetary age, when we walk on the moon and plan to reach Mars, man's world can hardly be limited to the earth alone. In this new age, all wars - interracial or international- become civil wars; violence becomes senseless; fear and famine have no reason for being. Education then becomes education of the whole person in an organically interdependent world that comprises the earth and the planets beyond.

7. Man and Science

Science, a creation of man which started from furtive and isolated efforts of a few individuals here and there, has today become a powerful force influencing man's mind and directing his activities. The fantastic advancement of science, particularly during the past hundred years, has been in the physical sciences. The so-called social sciences, which are merely at their beginning stages, and far behind the great achievements of the physical sciences, have tried to apply the same methods of scientific analysis, understanding, and control as used with such wondrous results in the physical sciences. There are social scientists who are convinced that this is the way to proceed. There are others, however, who claim that to subject man to the same objectivistic, impersonal, analytical methods will demean man, will fail to show his full capacities and creativity. The social scientists, according to these men, should develop ways of studying not only facts but also values, not only predictions but understanding, not only control but freedom. The Humanics philosophy of education at Springfield College aligns itself with this humanistic approach to science.

8. The Proper Study of Man

"The proper study of mankind is man." President Doggett quoted this famous statement by Alexander Pope when thinking about the curriculum in the early days of the College. His idea was that students of Springfield College, since they were preparing to serve men, must understand men. He therefore emphasized in the curriculum the biological, psychological, and sociological sciences that were engaged in the study of man. He added to these sciences the idea of ethics, Christian ethics, in this way trying to bring together facts and values. Since the days of Dr. Doggett, the social sciences have increased and have proliferated into several disciplines. Having entered the curriculum they have departmentalized and have become specialties and have sometimes lost free and open communication with other specialties and departments. It is inherent in the Humanics philosophy that just as there is holism in man, so there must be a holistic approach to the sciences that deal with man. Logically, the Humanics philosophy will call for a unity of the social sciences or at least a close cooperation and articulation among them so that man, by being known as a whole, will also be known more fully.

It is through the study and understanding of man that man will be able to change himself to live better and prosper in the new world. Perhaps the greatest contribution of the College will be in devising and teaching ways to bring changes in man's attitudes, values, and perceptions. There are those who fail to see this road to the life in the new world. There are men today who are impatient, who, through use of force, violence, and revolutionary methods, want to destroy the old institutions and replace them with new ones. The fatal mistake in this view is the failure to see the educational process as necessarily consisting of insight as well as reorganization of feelings, attitudes, values, and perceptions. These require time and need peaceful and not violent methods. In one of the stories of Dostoevski it is told how a young man, coming from the provinces where he was used to performing his religious duties by genuflecting three times a day to the holy icons in his home, came to the big city of Petrograd, and there he fell in with a group of atheists and turned into an atheist himself. According to Dostoevski, this young man was seen placing the pictures of famous atheists on one of the tables in his one-room residence, and there he genuflected three times a day. He had changed the symbols of his gods but not his own attitudes.

9. Man, Participant in his Destiny

It is confidently expected in biology that man can, by a shifting of the arrangement of the human genes, change man himself. The social sciences, through more effective educational devices, can also change man. On the other hand, the physical sciences expect by the year two thousand some fantastic discoveries and developments which will in many different ways change and extend men's condition of life on this earth. But as one reads the reports of the committee on two thousand, one hardly finds anything that is said regarding man's use and direction of these new inventions and developments. (3). It sounds as if things are going to happen to man, rather than man having any control upon them. As we approach the portals of the twenty-first century, it becomes imperative that the great gap between the social and the physical sciences be reduced if not eliminated. Man, for sometime now, has been running the risk of becoming the slave and the creature of the machines he has created, rather than the creator and the master of them.

It is the task of a Humanics education to enhance, extend, and strengthen man in his capacities to control and direct his inventions so that they increase rather than decrease life, so that they emancipate rather than enslave his intelligence, so that they augment his nobility and stature as man rather than reduce him to an animal model or imprison him in his biological past. This is the greatest challenge and opportunity for the Humanistic science and education in this period of human history.

10. *Tradition and Change*

To bring about the necessary change for the new age, we need both the wisdom of the ages as well as the ingenuity of modern man. To set aside history as irrelevant or to deny that man has learned from his experience of centuries would be tantamount to tragedy. Man must learn to venerate tradition but also become critical of it. To venerate as well as be critical is a difficult art to achieve, but here is where we must call on the ingenuity of man to devise new methods whereby man in three dimensional time - past, present, and future - and three dimensional being - mind, body, and spirit -can bring together and perhaps integrate the three dimensions of his attainments in religion, art, and science, and in this way prepare himself for the new century and the new horizons of the future.

The Greeks for their Olympic games devised the symbolic transmission of the torch. That still is an adequate symbol of man's transmission of education from generation to generation.

Thus we have tried to explain the nature and orientation of the Humanics philosophy of education. We feel that this particular philosophy of education speaks to the world of today and has in it the promise of the future. The cultivation of this philosophy and the vision of the college itself are perhaps best expressed in the last stanza of the College hymn:

Earth-wide may happy boyhood lift high his wondering eyes,
Strong youth bring back the vision of earthly paradise;
To follow truth to wisdom; nor faint through faltering fears,
Be this thy task, O Springfield through all the years.
(From a Song for Springfield by F. S. Hyde)

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Chapter X

THE POSSIBLE DREAM

All mankind has experience, millions have observed, many have noted, and more than a few have recorded the fact that change is as inevitable as it is constant. This is apparent particularly within educational institutions and especially at the collegiate and university levels. True educators always are searching for new ways to accomplish better their tasks. The search for new avenues for truth and their discovery instigate change. The development of scholars insures progress. The quest for students most likely to respond to a given institutional program leads constantly to areas which often, but not always, abound in rich new reservoirs of youthful potential. And the fact that a student body itself is constantly rotating with approximately a fourth of the students being graduated each June to be replaced by a like number of incoming freshmen a few months later guarantees dynamism on every campus.

Much change, of course, is obvious. Being the nation's largest enterprise, education's sheer mass inevitably intrigues the statistician; and his valid findings can provoke virtually any emotional reaction depending upon the page of his report to which the reader elects to turn. The proof that more young men and women than ever before in the history of mankind are in college can be encouraging, and the reality that nationally only half of them will graduate can be discouraging. The keenness, wit, and humor of the vast majority can be gratifying, and the active dissent of a few can be alarming. The pride displayed by parents, faculty, and students alike at each commencement exercise represents a unique manifestation of rewarding success; and the bitterness of the already or prospective college dropouts is nothing short of horrifying to those of us whose life work has been for them. Indeed, this new breed of student identified by one as representative of the "humorless generation" is among the most striking changes on the current educational scene. Whether or not the causes are just, most Americans are unaccustomed to displays of anarchy among its youth. It has taken us time to comprehend the reality of a young adult, with his life before him, heading toward self-destruction and reveling in the prospect of taking other individuals and organizations into the nihilistic abyss he finds so irresistibly alluring. Sadly, his actions compel reactions often frustrating, disappointing, and unwanted - - but necessary, if reason is to survive.

Among the obvious changes in higher education is the striking shift among the percentage of students taught by public and private colleges and universities. In 1940, seventy per cent of those graduating from college had attended private institutions, and the remainder public. Experts have predicted that by 1980 that pair of statistics will have been reversed. In and of itself, this change should not be alarming. A nation properly can be proud of the fact that its states and municipalities have provided previously nonexistent opportunities for growing numbers of young people. The economic realities of the times preclude the private segment of higher education from servicing all those truly deserving within an alarmingly exploding population. And even while the percentages are shifting, the quantitative impact of the private segment is greater than ever before: there are many more students in private colleges and universities today than in 1940.

But in a democracy there lurks hazard if *all* collegiate opportunities become public thereby denying the prospective student the fundamental choice that has proved to be so important in the history of this nation. In justifying this conviction, let me emphasize that public higher education is usually good and often great. In some locales the poorest public college is vastly superior to the best private one among its neighbors. Unless the latter improves, it will expire and deservedly.

Public colleges and universities usually are larger and on a per student basis can be operated more economically. Being subsidized by the state, they invariably are less expensive to the student. Growing in numbers, they are more accessible to students in the communities which surround them. Without them, the region's culture and industry would be denied the vital trained manpower the times demand.

Despite their obvious handicaps of distance and greater expense, private colleges have their places as well. Historically they have been the pioneers and leaders in higher education. Harvard College, founded in 1636, preceded the Morrill Act establishing the land-grant (public) colleges by more than two centuries. Private colleges being responsible primarily to themselves (*their* trustees, *their* faculty, *their* students, *their* parents, and *their* alumni) differ markedly from state institutions usually responsible to elected legislative committees in particular and the tax-paying public in general. Among the private colleges this autonomy encourages differences and distinctions. It stimulates experimentation and innovation. Less dependent upon necessary legislative controls, the private college usually can move faster to respond to emerging needs. But most

important, the foundation of privacy enables each individual non-public college or university to develop its own philosophy, its own *raison d'être*. This, in turn, gives prospective students, and prospective employers for that matter, not one choice but a vast array of choices among the nation's educational opportunities. Thus the private college becomes more vital than ever, not because it is private, but because its presence insures the variability so fundamental to a democratic concept which by definition is built upon the freedom of choice.

Relatively recent history has proved the expense of the loss to the particular way of life most Americans cherish when private higher education disappears. Europe, Asia, and Latin America are abundant with examples. Because colleges mold minds and train leaders, the impact of their graduates upon other enterprises is striking. To my knowledge, the absorption of all private colleges and universities at the state and/or national levels always has precipitated a similar change upon other private endeavors, business and industry for example. This fact was recognized in America decades ago when Alfred P. Sloan and other corporate leaders founded the Council for Financial Aid to Education which has emphasized so effectively why American industry must support private colleges and universities which guarantee the diversity this nation requires to continue to grow as it has for almost two hundred years.

Commerce is not the only endeavor that has such a vital stake in private higher education. As ROTC units are withdrawn from the nation's private campuses, fewer and fewer military leaders will bring to their profession the breadth of a non-public diversified educational background. Since the Convention in Philadelphia, church and state consistently have been separated. Consequently, the private colleges have trained the theologians. When the state has taken over, the state rarely has fostered theologians. Theologians simply have ceased to be encouraged. Some public universities boast superb law schools, but can democracy endure if *all* attorneys are molded by a government agency? Consider the impact of such a development upon the diversity of the Congress of the United States if all of its members had been required, through lack of choice, to receive similar formal training at the college and university level. One need reflect but a moment to confirm that the list of illustrations can be expanded to accommodate virtually every form of professional endeavor basic to democracy.

It is my personal conviction that democracy in this or any other country cannot survive without a formidable, effective, diversified, and distinctive component of private higher education which, in concert with state facilities, insures the breadth of educational opportunity and choice America has been privileged to enjoy for more than a century.

Some theorists have projected that private higher education in America eventually will disappear; and if they prove to be correct, then America as we know it will disappear. Today some may think that that would be a good thing, but the record of history certainly belies that contention. For the departure of liberty and choice inexorably heralds the entrance of anarchy -- a philosophy and way of life antithetical to higher education since the founding of the University of Bologna in the twelfth century.

The threat of such a change in this nation and in these times is most real and, in education as elsewhere, often non-alarmingly subtle. Just recently the Carnegie Commission on Higher Education, under the capable chairmanship of Clark Kerr, published the results of a study based upon a questionnaire completed in 1968-69 by presidents of approximately half of our degree-granting institutions of higher learning. *The New York Times* headlined the story of this report with "Rise in Uniformity Found Among Nation's Colleges." Parts of the article which followed reported that "colleges and universities are becoming increasingly uniform and are creating a 'monolithic status system' prizing academic specialization." The Carnegie Commission report was quoted by the *Times* as follows:

The heralded diversity in American higher education may still be a fact, but it is a declining force ... Institutions of higher learning are becoming more like each other than was true in the past. This trend calls into question the great faith we have in the pluralistic nature of American higher education.

Many more findings, of course, are reported in this study, but the foregoing is most pertinent to our topic of the moment. It confirms a national interest in the value of a diversified higher educational system and underscores the fact that while some changes are obvious (i. e., the percentage of students enrolled in public compared to private institutions) more subtle changes of perhaps greater import are transpiring. If this process of what the Carnegie Commission calls "homogenization" continues, our variety of educational opportunity will be sacrificed without any change in management

In recent years a number of private colleges and universities have been absorbed as part of state educational complexes; and once this shift materialized, it became permanent. I know of no private college

or university which recently was under state control. If this is not to be the destiny for all, how can it be avoided? There is but one answer. Each and every private college and university in America determined to survive must daily justify its continuance by offering a kind of education not available elsewhere. Failure to do so foretells state absorption at best and expiration at worst.

The primary author and editor of this volume, many contributors, faculty, students, parents, trustees, thousands of alumni, and I believe that there must continue to be distinction at Springfield College, that the keystone of the College should continue to be its Humanics philosophy, and that the programs of the College must continue to fulfill national and international needs not being fulfilled in sufficient quantity elsewhere. This is nothing more than the perpetuation of the *raison d'être* which has been present since the founding of the College and is more vitally needed and pertinent to the present times than ever it has been in the history of the institution.

In earlier America a basic educational philosophy existed for every private educational institution; but as the decades wore on, many of these have dissolved. Two years ago one of our senior professors, Dr. Robert E. Markarian, spent a good part of his sabbatical visiting other campuses to study teacher education programs in progress. At the outset of each interview, Dr. Markarian asked the representative of the campus to define the institutional philosophy of his college or university. In most cases the response showed a lack of the existence of any particular institutional philosophy. When pressed, the average respondent replied, "What do you mean by institutional philosophy? We simply try to do what other colleges and universities do, but we try to do it better." Only *two* of more than sixty colleges visited by Professor Markarian could identify any basic philosophical foundation that was reflected in every aspect of the entire collegiate program. I suspect that far too few colleges realize that this absence of a *raison d'être* constitutes a handicap of immense proportion that could, without exaggeration, foretell the end of any such incomplete educational endeavor. The state institutions have a clearly defined utilitarian purpose, as stated earlier, and this serves one purpose. This also is true of the federally-sponsored United States military academies. But certainly philosophy for a college is much less in vogue today than once it was. Too often some of us as educators fall back upon such vague clichés as "the expansion of knowledge", "the search for truth", "producing mature adults" as a substitute for a proven, distinctive, and viable basis for being.

The basic philosophy of Springfield College is the Humanics philosophy. Because of its thorough and definitive exposition in the preceding chapters of this book, the Humanics philosophy need not be explained at this point. In my view, two of its most outstanding characteristics are these:

1. The Humanics philosophy is dedicated in service to *all* men: the poor *and* the well-to-do; the young *and* the old; men of *all* races, *all* creeds, *all* nations, and *all* stations in life; and never some to the exclusion of others.
2. The Humanics philosophy is manifested in the collegiate effort by seeking to train the whole man and woman; not just his or her intellect (Mind), but also the physical aspect (Body), and finally that intangible force (Spirit) which has enabled man, despite all his shortcomings, to rise above the other living creatures of the earth.

These characteristics are real to those of us who love and understand Springfield College and seek to continue to make it worthy of its heritage as well as relevant to the times. Nor should we be dismayed when our lofty ideals are only partially realized in certain instances. In the words of Carl Schurz, "Ideals are like the stars; we never reach them, but like the mariners of the sea, we chart our course by them." Without ideals, records would not be accomplished and needs would not be met. The important thing is to have them - - and, as has been indicated earlier, in the private collegiate scene they are fundamental to survival.

The Humanics philosophy has more immediate value to members, past, present, and future of the Springfield College community. The Board of Trustees and the Corporators who serve the College so effectively at great personal sacrifice of time, resources, and energy are without exception attracted to the College by its philosophy. The recently retired Chairman of the Board, Dr. Norman C. Keith, and his able successor, Mr. Charles H. Schaaff, are typical of this group. The former is an alumnus and the latter is not, but both have much in common in their sense of dedication to the College. It is not that these men and their fellow Board members are committed only to the principle of higher education that brings them to our campus so constantly in spirit, mind, and body. Rather it is that the philosophy of Springfield College - its concept of Spirit, Mind, and Body - which makes them ally themselves so generously with our institution. Day and night every Trustee is as near as the telephone, and the demands made by the institution upon their time and talent are substantial. It is the Humanics philosophy that brings them to Springfield College.

Throughout history, our level of faculty salary compensation has never posed a threat to the wealthier private colleges and universities and even some under state control. The members of our faculty, while being paid less, usually do more than would be required of them at most other institutions. The vast majority of them recognize that in addition to dollar income, or "real" income, there is a special fringe benefit. One cannot spend it or educate one's children with it, but one certainly can appreciate it. And our faculty does. The turnover among our faculty is remarkably small despite the fact that most members are privileged to receive regularly other attractive offers. Rarely does a senior teacher move on to another professorship prior to retirement. And thoughtful faculty members among those beginning their careers show great interest in the distinction of the institution. The Humanics philosophy helps bring them to Springfield College. And as they stay and contribute to it, that same philosophy helps retain them to evolve, strengthen, and continue the tradition.

Unfortunately, too few prospective college freshmen read carefully the catalogs of the colleges to which they make application. And these publications can be most informative to those who take the time to investigate. Among other things, they reveal the absence of an educational philosophy, or the presence of one which clearly can be defined if it exists. In recognition of this fact the members of the staff in our Admissions Office seek to make the Humanics philosophy clear to prospective students. Indeed, our very admissions criteria, in addition to those evidences of normal intellectual competence, acceptable character, and the potential of promise, emphasize our attention to voluntary efforts on the part of candidates for the benefit of others prior to being admitted here. If a prospective high school graduate has shown no interest in helping people over the years, there is real question as to his or her likelihood of being successful in a collegiate environment which trains young men and women for the human-helping professions. More than at most institutions known to me, a large number of our candidates are attracted to the College by examples of our alumni. These graduates of the College depict through their professional and personal lives the Humanics philosophy. Thus a further immediate value of the Humanics philosophy is the help it gives us in identifying those apt to gain most from the privilege of membership in this academic community.

Trustees, faculty, students, and alumni -- these are the simultaneous beneficiaries and guardians of the Humanics philosophy at Springfield College. Despite its ancient heritage -- for the roots of Humanics pre-date the Christian era -- Humanics, in the words of Professor Arsenian can "be kept dynamic . . . not afraid to submit itself to re-examination, re-evaluation, and re-creation . . ." But, in my opinion, nothing will be gained and all will be lost if it permits itself to be submitted to destruction. In the parlance of today's youth, let other colleges and universities "do their own thing," but let Springfield College ever be certain to retain that which has made it great.

In the broadest sense, those who share this conviction as to the value of the Humanics philosophy to Springfield College will re-dedicate themselves, as their predecessors did so often, to the intrinsic worth of this basic idea, unique in the annals of American higher education. They will resist "homogenization". They will accept the fact that a distinctive program cannot possibly be the best program for all trustees, all faculty, and all potential collegians. But for the sake of those whose interests can best be fulfilled at Springfield College, the present generation of its community must accept a heavy responsibility. This is to ask no more than thousands have done before them. Programs, ideas, and individuals must be studied, developed, and tried. Those that strengthen the traditional mission of the College should be encouraged; those that do not, should not. Only in this manner will the romantic "impossible dream" concept continue to be avoided. For the "dream" of this College is not a dream, but a reality. And had it proved "impossible", the College long since would have ceased to exist.